



Holi Tan at the Chitra Vichitra Mahadev on the bank of the Sabarmati, Village Gunbhakhari, Sabarkantha District



CENSUS OF INDIA 1961

VOLUME V

GUJARAT

PART VII-B
FAIRS AND FESTIVALS

R. K. TRIVEDI
Superintendent of Census Operations, Gujarat

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FOREWORD

ALTHOUGH since the beginning of history, foreign travellers and historians have recorded the principal marts and entrepôts of commerce in India and have even mentioned important festivals and fairs and articles of special excellence available in them, no systematic regional inventory was attempted until the time of Dr. Francis Buchanan-Hamilton in the beginning of the nineteenth century. One of the tasks set before him by a resolution of the Governor-General-in-Council in 1807 was "to examine with as much accuracy as local circumstances will admit": "an account of the various kinds and amount of goods manufactured in each district.....the ability of the country to produce the raw materials used in them.....how the necessary capital is procured, the situation of the artists and manufacturers, the mode of providing their goods.....commerce; the quantity of goods exported and imported in each district; the manner of conducting sales, especially at fairs and markets....."

That he discharged his duty very thoroughly will appear from his statistical accounts of Mysore and the northern districts of Bengal and Bihar.

The great Revenue Surveys of the middle of the nineteenth century made no attempt in this direction, and accounts of fairs and festivals in districts were neglected until W. W. Hunter took up the compilation of statistical accounts again in the last quarter of last century. For the purpose of notifying holidays in the East India Company's offices the Board in Calcutta had since 1799 been in the habit of "procuring an accurate Bengalee almanac properly authenticated by brahmanical astronomy" from the Nabadwip Court (Letter from Secretary of Board to Collector of Nadiya, 5 July 1799, No. 8217, W. W. Hunter's Unpublished Bengalee MSS Records). Satis Chandra Vidyabhusan in his *History of Indian Logic* wrote that "almanacs were prepared by the Pundit Samaj of Nabadwip

which were supplied to the Nawab's Court of Murshidabad as well as to the East India Company, the Supreme Court, etc.....the *Nabadwip Panjika* under the imprimatur of *Nabadwipadhipateranugya* was accepted by all the landlords of Bengal". This *Nabadwip Panjika* which remained the standard almanac for Bengal continued in use throughout the first half of the nineteenth century and each issue contained a list of important fairs and festivals in every district. A valuable almanac was that published by the Vernacular Literature Committee's Almanac published in 1855-6 (1262 B.S.). It gave an account of 309 famous fairs of Bengal in its second part. The *Gupta Press Panjika* or almanac which virtually replaced *Nabadwip Panjika* made its first appearance in 1869 and continued to publish a useful list of important fairs and festivals in the country. But this list was by no means exhaustive, nor were W. W. Hunter's which he published with each Statistical Account.

Meanwhile native crafts, industries and objects of artistry decayed rapidly and thoroughly as a result of the East India Company's policy of extinguishing them, and official interest in fairs and festivals declined, although these occasions, divested of much of their glory, still continued to attract livestock, grain, merchandise and handicrafts from far and near. The *Imperial Gazetteers* published between 1880 and 1910 gave a minor place to these important seasonal markets or temporary inland ports. Even the District Gazetteers, which still are the fullest and most compact accounts of districts, make but casual mention of fairs and festivals in the country and attach little economic importance to them.

For, indeed, the importance of fairs and festivals—as the meeting ground of livestock and agricultural commodities, of many religions and many cultures, crafts and motifs from far and near, of ideas and design, workmanship, excellence and finish, of tools and appliances, of trends of

the future and vanishing practices of the past, of adaptability and local variation, of skill and imagination—declined with the punitive export policy of the East India Company and the unrestricted import of machine-made goods, so much so that at the close of the last century fairs and festivals were reduced to a matter of concern only for the Public Health Department. They were no longer regarded as important centres of trade and commerce, but were now from the Government point of view merely a collection of human beings among whom epidemics were to be prevented from breaking out. Fairs and festivals continued to be a matter of law and order and the Police Department and the District Board continued to maintain full lists of them in their local offices, a source which has so far remained unquarried.

Following the census operations of West Bengal in 1951, a slim volume, containing a list of fairs and festivals arranged according to districts and their Police Stations, was brought out as part of the West Bengal scheme of Census Publications. This list was mainly made up of information supplied by District Boards and Superintendents of Police of districts. The two lists were collated to make up a comprehensive list containing several columns: the name of the village arranged under its district and Police Station, with its Jurisdiction List number, the name of the festival or fair by which it is commonly known in the locality, the English month of the year in which it is held, the duration of the festival or fair, and finally the number of persons attending it. Although merely a list, and not quite complete at that, this volume attracted attention and received the appreciation both of scholars and the general public. Its general value lay in its being a compendium and its particular value lay in presenting a distribution throughout the country of particular festive occasions. The Superintendent of Census Operations for West Bengal, who continued in an honorary capacity, was plied from time to time with requests to undertake an extensive survey of the subject which seemed to accord well with the Superintendent's own personal desire. For one thing, quite a few of the old and traditional fairs and festivals of West Bengal are on their

way to extinction on account of various forces working against them and a record of these rapidly vanishing fairs and festivals could be made only now as never again in the future. In the next place, the Census Office considered it its duty to sustain by a more searching survey the interest that the publication had aroused.

A different approach suggested itself as the new task was viewed in terms of collection of extensive first-hand material on each fair and festival. It was necessary, therefore, in the first place, to approach as many individuals as possible in each locality, and not restrict the enquiry only to Government or semi-Government sources, Departments or organisations. In the second place, a satisfactory questionnaire was considered most essential. A number of aims were kept in view in framing the questionnaire. These were:

- (a) The questionnaire should be very simple and precise in language, designed primarily for the understanding of a person of primary education standard. At the same time, the question should be suggestive enough to invite ancillary information. Were this objective achieved, it should be possible to obtain exhaustive information without irrelevant detail.
- (b) It should succeed in obtaining a clear environmental, social and economic background of the village or place in which a particular fair is held or a festival is observed.
- (c) It should emphasise those aspects of a festival or worship which would bring out the details of rituals and religious practices peculiar to the locality.
- (d) It should obtain information not only on the more important and better-known festivals or fairs, but also on the less known but otherwise significant fairs and festivals. It was decided to extend the scope of enquiry beyond those fairs and festivals that are approved and licensed by the District authorities, for the latter would be a small number compared to the total.

- (e) It should attempt sufficient information on economic activities and patterns in respect of each fair, however big or small. The information so obtained should suggest the scope for studying the movement of local handiwork and local forms and raw materials. The questionnaire should also give a list of local amusements favoured by the public.

The questionnaire which was several times pre-tested was finally mailed in 1957 to about 10,000 addresses in West Bengal on the Business Reply scheme. One of the devices which seems to have evinced much responsible reporting was the assurance that each piece of information would be fully acknowledged to the correspondent whose address also would be published for the benefit of future investigators.

The information thus collected was sorted district by district and further sub-sorted by Police Stations. The work of compilation, once the preliminary verification and checking of the answers was over, was to be in three sections as follows:

- (a) The first section was to contain systematic information on the village, the villagers, their occupations, communications and other special features, mainly based on Section A of the questionnaire.
- (b) The second section was to contain all available information on the festival itself, the worship of deities, particularly rituals and forms of worship. This would be based mainly on Section B of the questionnaire.
- (c) The third section, to be based on Section C of the questionnaire, would contain information about the fair and economic activity and amusement connected with the fair.

It will doubtless be a matter of great satisfaction to scholars that the scheme was very enthusiastically received by all my colleagues when its outline together with the West Bengal questionnaire was circulated in February 1960. My colleagues felt that the Census provided a unique opportunity for conducting such a

comprehensive survey with the help of the network of staff placed by the State Governments at their disposal. State Superintendents were quick to recognise that such a survey would be of great help to those who might care to investigate the religious centres and festivals, inland trade and commerce, art motifs and designs, circuits of trade, ancient trade routes, and special manufactures. It would give the student of toponomy much valuable clue and the student of history much valuable insight into the organisation of markets.

The proposal to conduct this survey was accepted in the Second Conference of Census Superintendents held in August 1960. Various aspects of the Survey, then in progress, were discussed again in the regional meetings of Census Superintendents held in Trivandrum, Darjeeling and Srinagar in May and June 1961. My colleagues were able to report further progress at the Census Social Studies Camp held in December 1961, when several elaborations of the original questionnaire and in investigational methodology were also discussed. It was further proposed to undertake more intensive surveys of a small number of very important fairs and festivals in each State. At the third Conference of Census Superintendents in February 1962 my colleagues took the further decision to prepare maps of fairs and festivals on the basis of districts and even of tehsil or taluks, some States having already made much progress in this direction.

The scholar will find in these lists much to excite his curiosity. First, they show what an extensive network of seasonal and perennial markets village fairs still provide to native craftsman and industry. Secondly, they help to connect economic streams with social and religious movements. Thirdly, they suggest how a succession of small fairs in a time series culminate in a very big fair, almost always in the heart of a particular area, and how this big event gradually subsides through another time series of small fairs, so that an endless cycle of trade, social and religious intercourse is kept in motion. Fourthly, they insinuate a great deal about what Buchanan-Hamilton was charged to investigate a century and a half ago: "the

situation of the artists and manufacturers, the mode of providing their goods, the usual rate of their labour, and any particular advantages they may enjoy; their comparative affluence with respect to the cultivators of the land, their domestic usages, the nature of their sales, and the regulations respecting their markets."

NEW DELHI,
5th September, 1964.

Fifthly, they can very greatly help in reconstructing ancient and not so ancient trade routes in the country, and, again, what Buchanan-Hamilton was asked to investigate: "the nature of the conveyance of goods by land and water, and the means by which this may be facilitated, especially by making or repairing roads."

ASOK MITRA,
Registrar General, India.

PREFATORY NOTE

A DETAILED survey of the fairs and festivals of each State is one of the several special features of Census 1961. For Gujarat State it also represents a pioneer effort, because no comprehensive work on the fairs and festivals of all the regions of the State and all the sections of its population is known to have been compiled before. The District and Provincial Gazetteers published towards the end of the last century provide to this day valuable source of information about some of the important places of pilgrimage, fairs held thereat and the principal festivals celebrated by some sections of the people. Some stray accounts of a few fairs and festivals they witnessed are also available from the writings of the foreign travellers who visited this country from time to time. There are also some publications, mainly local in character, about the festivals observed according to the Hindu calendar. There is no publication, however, which would give in one volume comprehensive information about the fairs held and festivals observed in the State as a whole. To the task of providing such a compilation, the Census organisation addressed itself by including it as one of the special studies undertaken in connection with the population Census of 1961.

THE SURVEY

The importance of fairs and festivals not only in the social and cultural but also in the domestic life of the people can hardly be exaggerated. It was, therefore, but natural for the Census of India to undertake such a survey, in pursuance of its traditions of special socio-economic and ethnographic studies. The census is a window on the nation, providing as it does a large and organised body of knowledge about the life of its people. As indicated in the Foreword, an attempt was, therefore, made in West Bengal after the Census of 1951 to publish a comprehensive list of fairs and festivals in that State. Encouraged by this experiment, the

Registrar General desired that a similar attempt should be made in all the States of India as a part of the Census programme in 1961.

Like all pioneering efforts, this work had a small beginning. All that was aimed at the outset, was to prepare full and complete lists of fairs and festivals held in the State. In the Regional Tabulation meeting at Trivandrum in May 1961 it was decided that a preliminary volume should be brought out arranging the material village-wise under each taluka and district giving information about—

- 1 Location of the village
- 2 Month and date on which the fair is held
- 3 Religious occasion for the fair
- 4 The average duration of the festival in number of days
- 5 Distance from the nearest railway station
- 6 Average number of persons attending the fair
- 7 Important commodities brought and sold in the fair

Meanwhile, detailed questionnaires were prepared and issued to various district and other offices to collect the data about fairs and festivals held in different parts of the State. As replies started coming in, they were found to contain information that was of much value and interest. The work got a further impetus and its scope was considerably widened when the progress of the work was reviewed at the Census Study Camp on Special Studies held at New Delhi in December 1961, in which the Registrar General remarked that the primary target should be to get a complete list first of the fairs and festivals in tabulated form, after which, the major festivals could be plotted on maps area by area. He further added, "It is also necessary to find out the dates on which the festivals are held and to plot the same on the maps. By plotting the dates you may be able to detect a distinct pattern in consecutiveness of these festivals according to the seasons and according to their importance, and may be

according to decreasing or increasing number of people attending these fairs and festivals. These certainly would be a matter of very great interest and then probably automatically your attention would be attracted to the kind of merchandise that is bought and sold and the varieties of social customs of the people attending them." Thus, the survey of fairs and festivals, which originally began as an inquiry complementary to the Handicrafts survey, acquired sufficient interest of its own to become almost an independent inquiry and special study in itself. In the discussion that followed in the Study Camp, it was also decided that in addition to the comprehensive list of fairs and festivals, detailed accounts of a few of the important ones should be prepared, and published in a State Volume, which would contain talukawise and districtwise lists of fairs and festivals and maps showing their distribution as far as practicable. At the all-India level, the publication envisaged an analysis of the interrelation of the size of the congregation, dominant attraction, agricultural productive cycle and existence of non-monetised economy, besides giving a detailed illustrated account of some important fairs and festivals throughout the country.

COLLECTION OF DATA

The questionnaire devised for collecting the data is printed in Appendix I along with instructions for filling in the same. It was issued to all Collectors to whom printed copies for all the Mamlatdars and Block Development Officers were sent on 21-2-1960. Other Departments such as the Police and the Information Department were also addressed to supply the information available with them. Municipal Presidents, various social and religious organisations and editors of leading newspapers were requested to furnish relevant information. The Collectors were requested to make use of local agencies like village level workers, school teachers, panchayat secretaries, sarpanches, and also contact knowledgeable persons, press correspondents, journalists and scholars interested in the subject and obtain such information as may be available with them. The Block Development Officers were to collect the schedules filled up by the local agencies subordinate to them and send the replies

for the entire block, while other correspondents could send them direct to the Superintendent of Census Operations. In response to these efforts, 2,178 schedules were received in the office of the Superintendent of Census Operations, out of the 5,000 copies sent out for distribution. They were mostly filled in by talatis, village level workers, village panchayat secretaries, Block Level Extension Officers, Block Development Officers and Mamlatdars, while some schedules were received from non-official agencies and the local press who were specially requested for assistance in this work. On scrutiny of the schedules it was found that many of them were defective or incomplete. It was, therefore, necessary to make back references, mostly to the local authorities, for making good the lacuna observed and for the clarifications required. About 1,200 such letters were addressed. The response was not uniform in all cases and varied according to the interest taken by the respondent. Sometimes a village panchayat secretary would give much more detailed and interesting information than a taluka official.

It was very difficult to check up from the schedules received whether any fairs had gone unreported. Such a check-up was possible only at the Block level, where the Block Development Officers could easily ascertain whether any fairs were left out. All possible steps were, therefore, taken to ensure that, as far as possible, no fairs—at least no important fairs—were left out. Published literature like the District Gazetteers, annual Administration Reports of the Public Health Department, lists of fairs served by special bus services of the Gujarat State Road Transport Corporation and even geography text-books for primary schools was consulted, and fairs mentioned therein, but not reported in the schedules were listed out, and local officials were requested to supply information about them if they were held at present. It was found that many of the Block Development Officers had not reported any fairs in their headquarters or municipal towns, as such areas did not form part of the Block limits. Block Development Officers and municipalities were, therefore, specifically requested to report fairs, if any, held in such towns. A good number of fairs was reported as a result

of these efforts, and cases were not wanting wherein even the taluka officials who had reported that no fairs were held in their talukas, traced out some.

Apart from non-reporting of fairs, the most exasperating difficulty was presented by cases, though a few in number, where the same fair was reported from two or more villages. Sometimes a fair held at a place between two villages, wherein people of more than one participated was reported by each of them. In such cases, the fair had to be listed only against the village within the limits of which it was held. But when schedules were received from more than one village without any indication as to the name of the village where the fair actually took place, it was not possible from the schedules to determine whether they related to the same fair or not. Nor could the matter be allowed to rest with the schedules, once the suspicion was aroused. Cases of such doubt had to be referred to Block Development Officers for specific information. Failure to give accurate name of the village also caused difficulties, especially in the preparation of district maps showing fairs and congregations. Two villages of the same name in a taluka are generally distinguished by some suffix. But in the absence of such clarification, it was not possible sometimes to determine the village where the fair was actually held. Such cases were also got clarified by back references to local officials.

DEFECTS IN REPLIES

Coming to the defects noticed in the replies to particular questions of the schedule which is printed in Appendix I it may be stated that many a time the replies were sketchy, perfunctory and laconic. They contained insufficient information or even confusing replies. The dates were not sometimes accurately mentioned and the name of the deity in whose honour the festival was held was either omitted or stated vaguely. Religious ceremonies were not described in detail and local legend providing the historical background was absent in a number of cases and had to be made good by correspondence. The estimates of congregation varied in accuracy, with the result that, when more than one schedule were filled up about the same fair by different

agencies, the estimates differed so widely that it was impossible to have an accurate idea of the congregation. In some cases, even the local body like village panchayat was found to have heavily underestimated the congregation. The castes participating in the fair were not listed in detail, nor the proportion of each caste and local visitors and outsiders mentioned clearly. Specific details of the site of the fair were not given in numerous cases. The number of shops was sometimes missing or appeared disproportionately high or low as compared to the congregation noted. Where the types of shops were indicated by mentioning the articles sold, the break-up of the number of shops of each type was lacking. The details of articles sold and places from where they came were not satisfactorily noted. Information about cultural activities was also vague. All these deficiencies had to be removed by correspondence with the local authorities. It must be stated that on the whole the response to the questionnaire and subsequent queries, though it could have been still better, was not discouraging. The questions were more detailed and searching than the local agencies are usually accustomed to on such a subject. They were also prone to take for granted that information which may be within local knowledge, was not likely to be interesting or important for the survey. But when specifically asked about further clarification on such points, they understood what was required, and readily supplied the details. It was found that in individual cases, specific queries to the local official like the panchayat secretary brought quicker and more satisfactory replies.

COMPILATION OF DATA

The first step in compilation of the data was to prepare Table I, which is a comprehensive list of the fairs reported giving all the relevant and important details about each. Wanting information in this basic table was obtained by further correspondence as mentioned earlier or from published literature, wherever available. For example, the nearest railway station and the distance from it was extracted from the District Census Handbooks 1951. After preparing Table I, three other tables were prepared in the first instance. As indicated in the Study Camp held

at New Delhi, when the data was studied, the seasonal cycle of festivals, their local or regional importance, etc., became all the more prominent. With this end in view, the specimen tables approved by the Registrar General were further discussed with the Officer on Special Duty when he visited Ahmedabad in September 1963 and in October 1963 with the Registrar General who suggested many more interesting aspects from which the data could be examined. Thus, as the examination of data proceeded, more and more aspects of the subject were unfolded. This led to further tables being compiled to make possible better analysis of the data, the results being presented in eight tables in Part II of this publication and inset tables included in Part I.

DESCRIPTION OF FAIRS AND FESTIVALS

It was decided to describe in detail some of the important fairs of the State. While many of them registered large congregations, there were some which had their own importance as they were held in well-known places of pilgrimage. The major hurdle in this task was the collection of data. The schedules returned were inadequate for supplying detailed information for descriptive notes. Preliminary notes prepared and circulated to Block Development Officers with a request to supply omissions did not evoke much response, as the same notes were returned without much additional information. The officials of the shrines where such fairs are held were also requested to give information, but the response from that quarter was again poor. The only redeeming feature was the small booklets printed by the temple authorities, trustees or some devotees which were supplied either by the *pujari* or *mahant*, or by the Block Development Officer. These gave the local legends and other information about the shrines, their Puranic importance, etc. Information was also extracted from the District Gazetteers and other available literature. Current newspaper reports and radio-talks contained information about some important fairs, and files of newspaper cuttings and broadcasts maintained in the office proved very useful. All the various sources have been duly acknowledged at the foot of each note.

Even all these sources put together did not give information on all the aspects of some of the fairs. Some of the important fairs were personally visited by the Superintendent and Deputy Superintendent of Census Operations and some others by investigators for obtaining first-hand information about them. Several important places of pilgrimage were also visited by the Superintendent during the course of his tours. Detailed notes were also obtained from local or knowledgeable persons wherever possible.

Descriptive notes on common festivals presented a different problem. Even in the case of Hindu festivals, very few books are published which would give in one compilation, description of such festivals in all their aspects. Information about festivals lies scattered in various sources. All these have been referred to and acknowledged at the end of the notes.

As a result of discussion with Dr. Roy Burman, Officer on Special Duty, in September 1963 it was decided to study Navratri, one of the most important festivals of Gujarat, in greater detail in all its three aspects, viz., religious, social and cultural, as celebrated at home, in temples, and by groups. For this purpose, seven investigators were deputed to fourteen centres (including the three famous Shakti shrines of Ambaji, Bahucharaji and Pavagadh) for on-the-spot study of the points suggested by Dr. Burman. The results of this field inquiry have been incorporated in the notes on Navratri festival and the respective fairs.

PLAN OF PUBLICATION

This volume is divided into two parts. Part I is descriptive. It contains an introductory note about the fairs and festivals of Gujarat in which are incorporated the salient features of their celebration and a note on the various systems of calendars, past and present, in vogue in the State, in view of the very close relationship subsisting between festivals and calendars. Then follows detailed description of the principal festivals celebrated by several religious denominations and important fairs and places of pilgrimage in the State. Extracts about fairs and festivals from ancient literature, accounts of foreign travellers and other works to show how they were celebrated in the past, in the country in general and in Gujarat

in particular, together with extracts from certain legal enactments which contain provisions regarding the holding of fairs and festivals in the State are also included in Appendix II.

The second Part contains statistical data in eight Tables about the fairs and festivals held throughout the State beginning with a comprehensive list giving the most important details about each of them. The questionnaire canvassed and instructions for filling it have been included in Appendix I.

At the end of the volume will be found (i) a

AHMEDABAD,
15th February, 1965.

bibliography on the fairs and festivals of Gujarat, (ii) a glossary of local terms and (iii) an index of the subjects and topics appearing in this publication. The territorial distribution of fairs, along with the deities and congregation involved is depicted by district and State maps prepared and included in this volume. Photographs and illustrations of temples, fairs, festivals, deities, etc., form another important feature of interest.

Finally the views expressed in this work are those of the author's and not of the Government.

R. K. TRIVEDI,
*Superintendent of Census Operations,
Gujarat.*

ACKNOWLEDGEMENTS

The task of bringing out such a publication as this was indeed laborious and exacting, beset as it was with numerous handicaps. Its successful accomplishment called for the joint efforts of many at various levels. A large number of correspondents, official and non-official, have furnished information for this volume, to all of whom I am deeply indebted. At the foot of each descriptive note on fairs and festivals, every source of information has been duly acknowledged. Mention should, however, be made of Dr. Hariprasad G. Shastri and Shri Hariharbhai Bhatt, both of the B. J. Vidya Bhavan, Ahmedabad, for the valuable suggestions made by them on the note on calendar and on some other items as well. Cooperation extended by the Director of that institution in freely giving on loan various standard works which were otherwise not available is thankfully acknowledged.

The compilation of the statistical data was carried out under the supervision of Shri S. C. Trivedi, Tabulation Officer, and the preliminary notes on fairs and festivals were prepared by Statistical and Tabulation Assistants, Shri V. I. Dave, Shri H. M. Pandya and Shri N. V. Saiyad. The pictorial and graphic presentation so very essential in a publication of this nature is the result of work so ably executed by the staff artist Shri Somalal C. Shah and photographer Shri K. D. Vaishnav, assisted by the draftsmen, Shri I. F. Dave, Shri K. K. Patel, Shri M. J. Raichandani and Shri L. S. Shrimali. Blocks of some of the photographs which are reproduced were kindly spared by:

The Director of Information and Publicity, Government of Gujarat:

Shatrunjay, 'The City of Temples', Palitana; Tazia Procession; Jagat Mandir, Dwarka; Fair at the Temple of Trinetrishwar (Tarnetar); Women playing Ras; Damodar Kund at the Foot of Girnar; Jain Temples on Mount Girnar; Narsinh Mehta's Chora, Junagadh; Sculpture from Kumbhariya; Shamlaji Temple; Matri-shraddha Ceremony at Sidhpur; The Narmada; When the Mela is on; Lunch-time at Fair (I); Young Visitors, Tarnetar; Bangles to Suit Every Hand, Tarnetar; Swinging High—Tarnetar; facing pp. 133; 148; 190; 202; 203; 216; 217; 221; p. 247; facing pp. 249; 267; 321; 338; and between pp. 338-339.

Newspaper *Sandesh*, Ahmedabad:

Lord Shiva seated on Ghee Lotus; p. 103

Shri Saubhagchand M. Rajdev, Rajkot:

Bhakta Jalaram; p. 199

The Director of Printing and Stationery, Government of Gujarat:

Rudramal, Sidhpur; facing p. 266

Magazine *Akhand Anand*, Ahmedabad:

Bahucharaji Temple, Mehsana District; facing p. 268

Ahmedabad Municipal Corporation:

Perforated Stone-work and Beautiful Brass Doors of Shah Alam Roza, Ahmedabad; Roza of Shaikh Ahmed Khattu—Sarkhej; facing pp. 293; 296

Shri Dhirubhai Naik, Manager, Navjivan Press, the Government Photo-litho Press and Raj Process Studio of Ahmedabad deserve to be commended for the excellence of their work in printing and block-making.

I wish to mention in particular the conscientious discharge of duty and the anxious and careful thought given in the preparation of this publication by my Deputy Superintendent in charge of the Special Studies Section, Shri K. P. Yajnik, who zealously worked out the various suggestions made by me from time to time in studying the different aspects of this interesting subject. Discussions with Shri Asok Mitra, Registrar General, India, have always been illuminating in revealing fresh angles from which this important subject can be studied. His guidance and advice in expanding the scope and coverage of this work have proved invaluable indeed. My thanks are also due to Dr. Roy Burman, Officer on Special Duty, for some of the useful suggestions made by him to make this survey truly comprehensive.

R. K. TRIVEDI,
Superintendent of Census Operations,
Gujarat.

AHMEDABAD,
15th February, 1965.

PART I
FAIRS AND FESTIVALS
OF
GUJARAT



FAIRS AND FESTIVALS

INTRODUCTORY

FAIRS AND FESTIVALS are as old as mankind. They arise from man's innate desire to congregate and divert himself from the humdrum routine of life. This universal fact which has a deep psychological basis, has been aptly described by the great poet Kalidas, when he says, "उत्सवप्रियाः खलु मनुष्याः", "Men are, by their very nature, fond of festivals." Periods of activity and hard work require to be alternated by periods of leisure and diversion, which make mind and body fresh and invigorated for renewed activity. It is the institution of fairs and festivals which provides such occasions by supplying this essential need in human existence and by moulding the social, cultural and religious life of the people.

Festivals as interpreted in India play a very important part not only in the social and cultural but also in the domestic and individual life of the people. Apart from their being mere occasions for merriment, revelry and enjoyment, they are meant to self-discipline an individual through fast, austerity and religious observances which influence his physical, mental and spiritual well-being, and make his life meaningful and purposeful. Viewed from this angle, a study of the fairs and festivals celebrated in the State becomes an essential complement to the study of the demographic features of the people of Gujarat.

SECTION I

FESTIVALS

1. ORIGIN OF FESTIVALS

MAN'S DESIRE to share his pleasures with his fellow beings by rejoicing in common is at the root of all festivals, either primitive or modern, religious or secular, social or political. The origin of all festivals in the world has been primarily social. For the primitive man it supplied an occasion for expressing his joy at the occurrence of some event which he thought was unusual and for which he desired to share his pleasure with his fellowmen. This might be some striking phenomenon of nature, movement of the sun, the moon and the earth, change of seasons as at the time of winter and summer solstices, the advent of spring, the coming of rains, reaping of bumper harvest or a sense of fear, awe or amazement at the activity of nature. These were events which came to be celebrated as festivals. The mode of and occasions for celebration, however, changed with the progress of civilisation and transition from primitive to agricultural economy. Celebrations which had their origin in the veneration of supernatural powers came to be replaced in course of time by seasonal festivities. The two harvest festivals or summer and winter solstices continue today even in the West as remnants of agricultural civilisation, wherein the primitive participation by a social group is replaced by a celebration in which the entire community joins. The forms of ritual and observance also undergo changes in conformity with the civilisation and culture of society. Primitive forms of celebration give way to revelry and merriment when the usual social restrictions disappear and pleasure is indulged in for the

sake of pleasure. The collective or mass celebration takes a different turn. Pomp and pageantry take the place of ritualistic observances which degenerate into license and liberty, the State and the religion intervening every now and then to introduce austerity and restrictions of a social and moral character. Thus, "the extreme license and orgiastic character of festivals directly derived from primitive ritual were from an early date subjected to moderating regulations on the part of religious and political authorities. The drunkenness and disorder which characterised the Jewish harvest festival of *chag hasuccoth*, the Feast of Tabernacles, called forth.....the individual in regulated expressions of sentiments which he may not always truly share."¹

While the primitive festivals derive their origin in collective rituals primarily designed as magical operations to influence supernatural agencies, the vestiges of these rituals still continue even in some of the festivals, which are purely religious as seen from the observance of fast, abstinence and penance on certain specified days. As time went by, the festivals got simplified with the added element of pleasure and rejoicing and occasions for manifestation of joy and merriment with which they became later associated. Thus "festivals originally intended to promote the activity of nature by sympathetic exertion on the part of the participants have tended to be valued for their own sakes as dances, athletic contests and sports. The vestments, disguises and ritual symbols, which at first possessed a functional magical significance, have given rise to pomp, decoration, ceremonial and display that are enjoyed on their own account."²

1. *Encyclopaedia of the Social Sciences*, Vol. VI, pp. 199-201, 1959

2. *Ibid*, p. 199

2. FESTIVALS—THEIR OBJECTIVES AND SIGNIFICANCE

To the Indian mind, festivals symbolise people's cultural, social and religious aspirations which, besides helping them to lead a fuller and better life, also remove its monotony by providing physical diversion and mental recreation. Indian festivals thus have a universal appeal, a common purpose and a special meaning. To an Indian, wherever he is, be it in the north, south, east or west, festivals are days of special significance, different from ordinary ones, designed to serve a special purpose. While preserving certain aspects of his civilisation and culture, they promoted social unity, fellow-feeling, mutual help and cooperation, and provided withal innocent means of enjoyment and recreation, at the same time emphasising the moral and spiritual values of human existence, by self-discipline and austerity. There is a fundamental difference in the observance of festivals in India and other countries where festivals generally mean feasting. Not so in India, where the nature of festivals being essentially religious, they mean fasts first and festivity afterwards. For, it is the common belief of the people that fasting and practice of austerity and penance, coupled with specified religious observances and visit to the temple or some sacred site, help bring about in a person the necessary mental frame required for self-introspection. As will be seen later, the mode of celebration was so designed as to lay down certain standards of conduct and propriety, which were spontaneously practised by every individual. This spirit of celebration pervaded the entire length and breadth of the country. Small wonder, therefore, that most of the festivals celebrated in India are common to all parts of the country and sections of society. Makara Sankranti, Holi or Spring Festival, Navratri or Durga Puja, Diwali and New Year are all celebrated in every home in the same spirit, in the same manner, on the same day and with the same joy and rejoicing. Festivals are thus the embodiment of the cultural and religious unity of the Indian people, a symbol of their oneness, inspired by the same ideals and objectives of life. Though living in different climates and different regions and speaking different languages, there is this funda-

mental unity—unity of ideals, community of aims and aspirations, which runs through the life of the people of this land. Festivals thus become occasions for joint action for a common objective, which at times combines physical activity with emotional excitement and spiritual exultation.

3. OCCASIONS FOR CELEBRATION

Having considered the objectives and significance of festivals in the country, we would now examine the causes, the phenomena and the events which have given rise to these festivals. Festivals are usually associated with seasons, phases of the moon, movement of planets and constellations, agricultural operations or harvest seasons, birth of great men—deemed incarnations of God, prophets or saviours of humanity, anniversaries of eras current in a region, i. e., new years, etc. Festivals are observed also in honour of the dead. There are certain festivals, however, which are prescribed by religion, enjoined by society and ordained by the individual himself. These are social occasions like marriage, sacred thread ceremony, birth of a child and religious observances such as Satyanarayan Puja and certain *pajnas* or sacrifices like Gayatri Purashcharan, Navchandi, Shatachandi, Maharudra, Vishnuvayag, and others performed to earn religious merit and at times to ensure world peace. In modern days, some new festivals like the Independence Day and the Republic Day are also coming into being. There are many others as well, organised either by the State or by some public bodies, such as Youth Festival, Ras and Garba Festival, Van Mahotsav, Natya Mahotsav, Olympic Games, etc., and a host of others such as Untouchability Week, Sarvodaya Mela, Anand Mela, WHO and UNESCO Day, etc., which have enlisted scant enthusiasm on the part of the people at large and participation by only a few officially concerned with the celebrations.

4. FESTIVALS IN INDIA

Festivals in India are quite unique in their import and observance and have a much deeper significance. Festivals are those special days, periods of time and seasons which are so designed as to ensure individual happiness by practising religion commingled with social joy and domestic

happiness. All festivals, to which fairs are not infrequently attached, are mostly religious in their origin, and primarily aim at acquiring spiritual bliss, heavenly merit, and self-realisation as the ultimate goal of existence by being in tune with the Infinite. Excepting the two principal festivals of Diwali and Holi, all are associated with fasting and practice of penance and austerity which help keeping body and mind pure and free from attachment to worldly objects, by putting the individual in a proper frame of mind to look within himself for self-introspection. It is, therefore, but natural that the festivals which have placed before the people such a noble objective, should have evolved a mode of observance all its own. Hindu festivals have thus become a way of life—plain living and high thinking, designed to promote physical well-being, mental peace and spiritual elevation. This ideal the people were enabled to translate into action through the medium of various fairs and festivals celebrated during the year. Though they marked occasions for joy and rejoicing, it was not the earthly joy alone in which people revelled. They rejoiced in the glory of God by observing fast, practising penance and austerity, reading holy scriptures, visiting temples and participating in the rituals and ceremonies organised on these occasions. It was this way of life which the Hindu festivals have preached and the people have practised throughout the ages. The festivals thus became a mode of living which helped people rise higher in the moral and spiritual scale. They laid down definite standards of conduct and propriety. Their practice had no element of compulsion but a universal appeal, because of their innate simplicity and nobility of purpose. The various directives commanded spontaneous observance as people sincerely believed that they were a means to attain happiness not only in this but also in the world to come. The institution of fairs and festivals enjoining as it did self-discipline and austerity also provided innocent joy and pleasures which made life happy and worth living and facilitated the onward march of the individual and society towards a nobler and fuller existence. The mass gathering at the temple, where some *mahapuja* or special religious rituals were performed, inculcated a sense of fellow-feeling, unity and

brotherhood, and the ceremonies performed with some pomp and display provided the people with necessary element of joy and exultation. Festivals in India are thus days of special significance, different from ordinary days, designed to serve a specific purpose. They help preserve certain aspects of the country's civilization and culture, promote social unity and mutual cooperation. Fairs and festivals thus became the embodiment of the cultural unity of the Indian people throughout the length and breadth of the country, a token of their oneness, inspired by the same ideals and objectives of life. Though living in different parts and speaking different languages, there was this thread of fundamental unity which pervaded the life of the people actuated by community of ideals and aspirations.

Festivals were Fasts not Feasts

When festivals changed their social character and came under the influence of religion, fast or miss a meal or avoidance of a particular item of food became an invariable concomitant of their observance and celebration all the world over. The *ekadashi* and other fasts of the Hindus, the Paryushana of the Jains, the *rozas* of the Muslims and the avoidance of meat during certain periods and fasting on specified days advised by Christianity and Zoroastrianism all fulfil the same purpose of purifying the mind by curbing the senses of the flesh. Fast and practice of penance and austerity are such as only a few can practice, and a fewer still can observe with proper understanding and consistency. Bearing this psychological aspect in mind, the festivals in India had from the very start been so moulded by the great thinkers of this country that they came to be recognised as an essential part of human existence. What were originally social in character became in course of time essentially religious in practice. Fundamental principles of health and hygiene were so tactfully interwoven under the guise of religion that the people automatically practised them and derived the benefits accruing from them. Even the cereals, other grains and fruits, while emphasising their importance as the agricultural produce raised during the period when they are prescribed to be taken, also denote their intimate connection with the health of the individual. Til

is advised to be taken on Makara Sankranti day during winter when taking of oily substances is good for body-building; parched gram and *jowar* taken at the time of the Holi festival are equally essential at the junction of two seasons; use of juice of *nim* leaves on Gudi Padva is likewise helpful in keeping fever away; and rice with milk taken at the time of Sharad Purnima kept in the open moonlight are popularly credited with the properties of curing many a disease to which an individual is prone particularly during autumn. Taking of *jambu* fruits and sprouted pulses, which contain vitamin B, is also health-giving. All such practices which ostentatiously have some religious significance are in effect instrumental in preserving health and keeping up bodily vigour. The faith of the people in these practices declined as education spread and people began to think for themselves. Instead of missing a meal or fasting, sweets, fruits and certain items of non-cereal diet heavier and richer than normal food were substituted for fasting. People ate more on these days than on the ordinary ones. It was because of this unhealthy tendency on the part of the people in the observance of fast that Gandhiji stressed that the purificatory fast advised by him should be a complete fast for 24 hours commencing from the previous evening and lasting till the next when nothing except water should be taken.

5. CLASSIFICATION OF FESTIVALS

All traditional or conventional festivals can be divided into two broad categories, viz., (i) purely religious and (ii) socio-religious, to which a third category can now be added in the form of national festivals. Its further classification according to occasion or event would be :

- (a) Seasonal
- (b) Birth anniversary of incarnations of God, prophets, masters, religious preceptors, etc.
- (c) Events or objects of religious significance
 - (i) Religious occasions
 - (ii) Propitiation of some deity or element of nature
 - (iii) Practice of penance and austerity and performance of *yajnas* (a) to earn religious merit or (b) to achieve a cherished desire

- (d) Commencement of different eras
- (e) National festivals
- (f) Domestic festivals and social events
- (g) Miscellaneous

6. TYPES OF FESTIVALS

(a) Seasonal Festivals

Among the various festivals celebrated in India, the most ancient are those associated with seasons. The appearance of certain phenomena of nature has had special significance for man since time immemorial. The two solstices or the crossing of the sun into the constellation of Makara and Karka represent two outstanding natural events or astronomical phenomena called *Uttarayana* and *Dakshinayana* marking two distinct periods of the year—each of six months having distinct physical characteristics. *Uttarayana* is the period of longer days and shorter nights, the victory of light over darkness, when everything assumes a new shape and a new look. It was in anticipation of this period of *Uttarayana* that Bhishma put off his death while lying on the bed of arrows. Every object, animate or inanimate, creates its own atmosphere and exercises its influence on its surroundings. Seasons have their own individuality and imperceptible impact on all living beings. Morn, noon, eventide and night each creates its own atmosphere and radiates an influence all its own. The variation in seasons, winter, summer and monsoon is marked by a corresponding change in the spirit and behaviour of the individual. Most of the festivals associated with rejoicing and merrymaking take place in the fair weather, when the days are long and bright. Festivals like Makara Sankranti, Vasant Panchami, Holi, Dolotsav, Navratri, Divali, etc., are celebrated during such periods. The period of *Dakshinayana*, monsoon in particular, is generally avoided as it means rains, shorter days and dull and cloudy weather all of which are the antithesis of festive mood and favour austerity, fasting and penance. This also is the period when free movement from one place to another is not possible, more so in days when modern means of transport and communications were unknown. It is during this period that sages, saints and others belonging to the holy order have been ordained to observe *chaturmas* and confine themselves

to one place, preaching and practising a life of intense devotion and austerity. A number of days is earmarked for fasting, and there were many who took only one meal during the entire period of *chaturmas*. These were practices introduced with a view to promote health and hygiene in the rainy season, when much outside activity is not possible and the digestive power is normally at a low ebb. It was for this reason also that all personal or domestic festivals and social functions like marriage, etc., were prohibited during this period, while religious observances such as Gauri Vrata, Kajali, Vat-Savitri Vrata, Ekadashi, Bol Choth, Rishi Panchami, Paryushana were popularised and practised. But immediately the rainy season was over, the period of rejoicing reappeared with Navratri or Durga Puja, Sharadutsav, followed by Divali and Dev Divali, when people could think of merriment and enjoy under an open and clear sky resplendent with shining stars. The influence of seasons has thus been a unique factor in the celebration of festivals all the world over, as can be seen from the similarity of festivals celebrated in other countries. For, the various peoples, races and nations of the world of whatever religious denomination have been actuated by the same motive and inspired by the same event in the celebration of festivals some of which have been celebrated more or less on the same days. The Holi or the Spring Festival resembles the Roman Saturnalia, May Day of the present times and the rites performed by the Zoroastrians on the Water Day. Makara Sankranti of the Hindus was the Kite Day of the Chinese. Thadingyat, the festival celebrated by the Burmese on full-moon day in October, is akin to Sharadutsav and Divali of India. "The procession of the seasons (with their relevance to sowing and reaping of crops, the mating of animals, hunting, and all that was essential to the economy of our forefathers) is the most common and obvious basis of regular festivals. Divinities such as the Sun and the Moon and the fertile Mother Earth were, and still are, propitiated by seasonal celebrations; and to a lesser extent many planets and constellations share these honours for similar reasons."¹

1. *The Encyclopaedia Americana*, Vol. XI, p. 153, 1961

(b) Birth Anniversaries

Festivals in honour of the great who lived and worked for the welfare of humanity is the commonest and most popular form of celebrations. Birth anniversaries of incarnations of God, such as Rama and Krishna, of prophets like Buddha, Mahavir, Mohammed, Christ and Zoroaster, of religious masters like Shankaracharya and Vallabhacharya, and of great personages like Mahatma Gandhi, Ramakrishna Paramahansa, Swami Vivekanand, etc., are all examples of this kind, when people pay their homage to their departed heroes.

(c) Religious Festivals

Among religious events with spiritual significance celebrated as festivals may be counted Mahashivratri, the great night, and Navratri or the Festival of Nine Nights dedicated to the Goddess Amba Bhavani who freed gods from the tyranny and oppression of Mahishasur. Festivals celebrated to propitiate serpents on Nag Panchami day or for worship of plants and trees which are benefactors of humanity as of *tulsi* or basil plant in Tulsi Vivah, of banyan tree on Vat-Savitri day and of *shami* or *Prosopis spicigera* on Dassera day are not uncommon. There are certain festivals, however, which are observed solely by way of penance and austerity. These are Rishi Panchami, Paryushana, Ekadashi, etc. But there are others like Gauri Vrata, Kajali, Vat-Savitri Vrata, which are performed by unmarried girls and married women for being blessed with the good fortune of having a good husband and *akhand saubhagya* or unbroken marital bliss.

(d) New Year's Day

There are several eras according to the various calendars, the commencement of which has come to be celebrated as New Years; we have the Vikram era, Shaka or Shalivahan era, Hijri era and Christian era, and a number of others of national as well as regional importance associated either with certain outstanding events or personages or connected with some period of economic or official activity, all of which have become occasions for celebration.

Since the various eras play an important part in the life of the people and contribute in a large measure to the appointing of days for the celebration of festivals, they will be described in some detail in a separate section.

(e) *National Festivals*

Some modern festivals which are recently coming into being are designed to commemorate certain events of special significance in the life of the nation, such as the Independence Day and the Republic Day, the former when this country attained freedom from foreign bondage, and the latter when the people of this land established themselves into a Sovereign Democratic Republic under the Constitution framed by the representatives of the people.

(f) *Domestic Festivals*

In addition to various types of festivals seen above, there are many more of a domestic nature, celebrated in the family or household or circle of relatives and friends and still others celebrated by members of a community or common religious denomination, e.g., birthday, marriage, Satyanarayan Puja, religious sacrifices or *yajnas*, etc.

Of all the numerous festivals that are being observed in this country and classified as above, the most common, the most important and the most popular among the people are the Divali and Holi festivals, followed by Navratri or the Festival of Nine Nights. These are the festivals which are spontaneous in their observation and distinguished by a spirit of gay revelry and even fun and mischief, as at the time of Holi or the Spring Festival. People do require occasions when they may enjoy at times at the expense of others. Such festivals are not uncommon in other countries where festivals such as Fools' Festival are celebrated practically in the same spirit. But on the whole festivals which are celebrated in India are essentially religious, emphasising a certain way of life, though not without mass enjoyment and merrymaking.

(g) *Miscellaneous*

A large number of local festivals in honour of local deities, saints, etc., as well as social and domestic functions, will fall under this category.

7. CHANGES IN PEOPLE'S ATTITUDE TOWARDS FESTIVALS

Religion which was once the means of inspiring people into a certain way of life, dedicated to plain living and high thinking, in course of time became instrumental in bringing about its gradual decay. For, with the spread of education, the rituals and ceremonials lost their former glamour and people began to lose faith and interest in the traditional mode of observance, which naturally fell into neglect when the original spirit of celebration was lost sight of. The festive occasions which once attracted large gatherings and inspired people with unbounded enthusiasm have now become a thing of the past. And the new ones which are coming up have failed to evoke that response and spontaneity which the traditional ones even now do. Since festivals play an important role in the social and cultural life of the people and bring together on a common plane various sections of society for a common purpose and community enjoyment, it is essential to reorganise them in such a way that they suit modern conditions of life. What is necessary is not the creation of new festivals but finding out a novel mode of celebration which would appeal to the popular mind. They must be so renovated as to promote communal harmony and national unity and at the same time provide cultural entertainment. Efforts which are being made these days to create new festivals unrelated to any event or occasion in the life of the people such as the Drama Festival or the Music Festival have failed to enlist popular support. For, the popular mind has been accustomed to associate festivals with specific religious or social events or occasions. Anything which is different is unacceptable. Another defect in these new festivals is that they have no mass appeal, as they are confined to the selected few or the invitees who alone can participate in such celebrations. Any festival to be popular must have mass appeal and mass interest. It should aim as much at the participation of the common man as of the elite. Unless this defect in the observance and celebration of the new festivals is remedied, there is no hope for any festival achieving any substantial measure of success. In that way, the only new festival which has found a place in the heart of the people

and appealed to their sentiments is the celebration of the Republic Day, wherein all participate on an equal footing.

8. EXTRACTS ON FESTIVALS FROM OLD LITERATURE

The various extracts from old literature and works like *Ratnavali* of Shri Harsha, *Ain-e-Akbari* and accounts of foreign travellers such as Alberuni's *India* and Frenchman Abbe J. A. Dubois' *Hindu Manners, Customs and Ceremonies*, are given in Appendix II, to give a comparative idea of the festivals celebrated in India at different times and in different parts of the country. While the references by Alberuni relate mostly to regions in the far north, such as Kashmir and Multan, those by Dubois relate to the south of India. While the accounts given in *Ain-e-Akbari* might be taken to refer to the country comprising and surrounding the Indo-Gangetic plain, the extracts from *Glory that was Gurjaradesa* describe

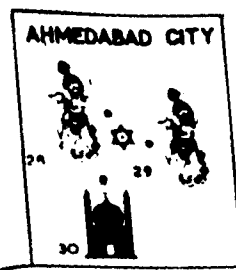
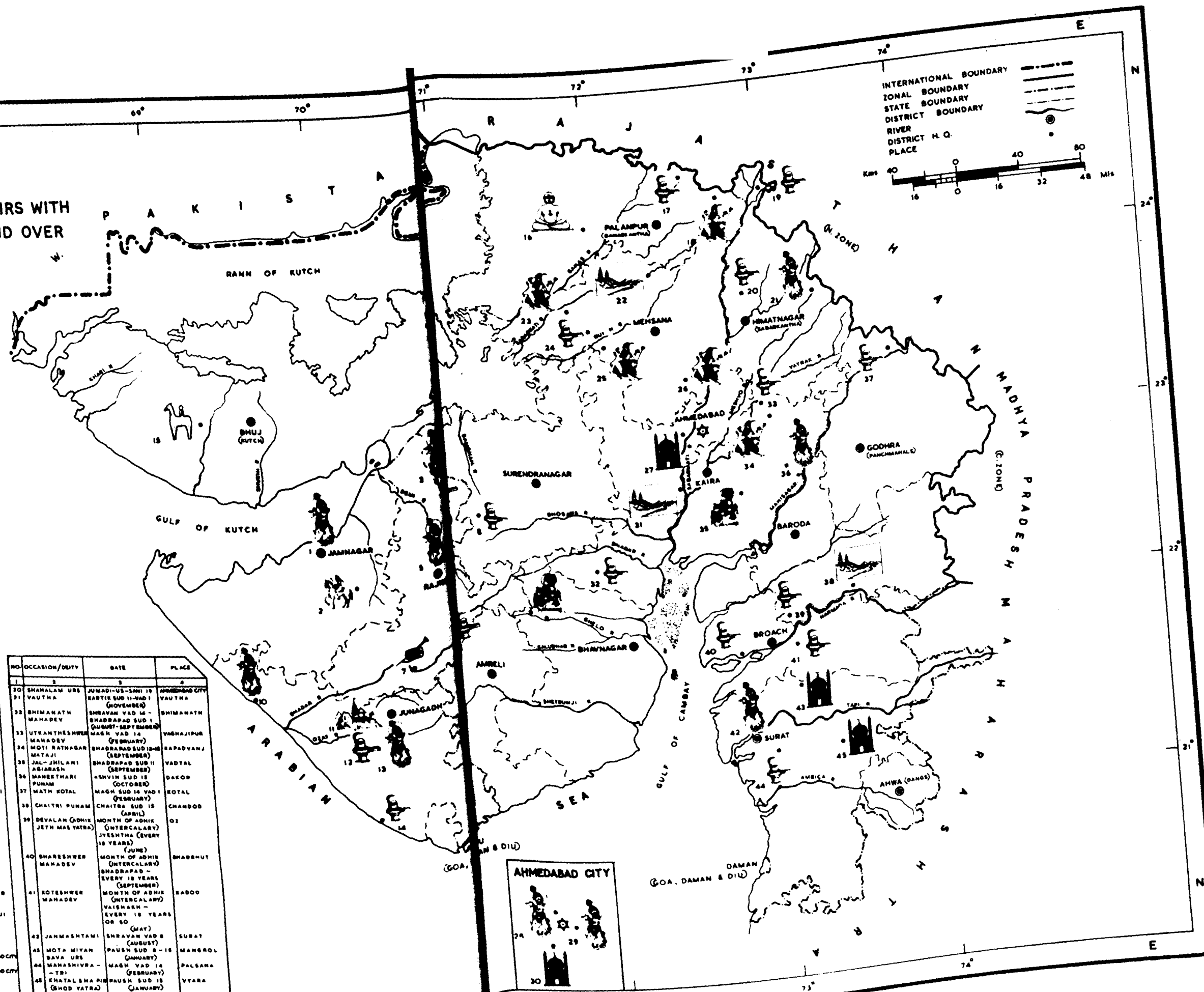
the position as it existed in Gujarat proper. The accounts of the foreign travellers, though not without some bias and confusion about dates of celebration owing to the variety of calendars current in India, go to show that the various festivals which are being celebrated today in Gujarat have been in existence not only in this region but in the entire length and breadth of the country for centuries and that they are celebrated more or less in the same manner even today as in the past. There is very little difference either in the mode of their observation or in the days of their celebration; the only difference that is now noticeable is in the waning of the zest and spirit with which they are now enjoyed. People seem to have lost their former capacity for enjoyment owing to economic stress and financial worries which offer very little scope for diversion outside the routine course of life.

GUJARAT

DEITIES AND OCCASIONS OF FAIRS WITH
CONGREGATION OF 25,000 AND OVER

NO.	OCCASION/DEITY	DATE	PLACE
1	JANMASHTAMI	SHRAVAN VAD 7-9 (AUGUST)	JAMNAGAR
2	RANDEV PIR	SHADRAPAD SUD 9-11 (SEPTEMBER)	VODISANG
3	JANMASHTAMI	SHRAVAN VAD 7-9 (AUGUST)	MORVI
4	RAFALESHWAR	SHRAVAN VAD 15 (AUGUST)	RAFALESHWAR
5	JANMASHTAMI	SHRAVAN VAD 7-9 (AUGUST)	RAJKOT
6	SHELA SOMNATH	SHRAVAN VAD 15 (AUGUST)	SOMNATH
7	LOKMELA	SHRAVAN VAD 7-9 (AUGUST)	PIPALIA
8	TARNETAR	SHADRAPAD SUD 4-6 (SEPTEMBER)	TARNETAR
9	JAL-JHILANI	SHADRAPAD SUD 11 (SEPTEMBER)	GADHADA
10	AGIARASH	SHRAVAN VAD 7-9 (AUGUST)	FORBANDAR
11	JANMASHTAMI	SHRAVAN VAD 7-9 (AUGUST)	FORBANDAR
12	ULI PARISRAMA	KARTIK SUD 11-15 (NOVEMBER)	JUNAGADH
13	MAHASHIVRATRI	MAGH VAD 14 (FEBRUARY)	JUNAGADH
14	SHADARVI AMAS	SHRAVAN VAD 15 (AUGUST)	JUNAGADH
15	SOMNATH	KARTIK SUD 14-VAD 2 (NOVEMBER)	PATAN
16	MAHADEV	SHADRAPAD SUD 15 (SEPTEMBER)	KAKADBHIT
17	JAEK	SHADRAPAD SUD 15 (SEPTEMBER)	SHILDI
18	SHILADIYAJI	MARGASHIRSHA VAD 10 (DECEMBER)	CHITRASANI
19	BALARAM	EVERY MONDAY OF SHRAVAN (AUGUST)	CHITRASANI
20	NAVATRI	ASHVIN SUD 1-10 (OCTOBER)	AMBAJI
21	NAVASTI OR CHAITRA	CHAITRA SUD 1 (APRIL)	GUNBHAKHARI
22	VICHITRA	3RD MONDAY OF SHADRAPAD (FOR THREE DAYS) (SEPTEMBER)	JADAR
23	MURDANANESHWER	KARTIK SUD 11 - MARGASHIRSHA SUD 2 (NOVEMBER - DECEMBER)	SHAMLAJI
24	SHAMLAJI (GADADHAR)	KARTIK SUD 11 - MARGASHIRSHA SUD 2 (NOVEMBER - DECEMBER)	SHAMLAJI
25	KARTIKI PUNAM	KARTIK SUD 15 (NOVEMBER)	SIDHPUR
26	KHODAR MATA	MAGH SUD 7-9 (FEBRUARY)	VARANA
27	LOTESHWAR	PHALGUN VAD 11-15 (MARCH)	LOTESHWAR
28	CHAITRI PUNAM	CHAITRA SUD 15 (APRIL)	BECHARAJI
29	VARDAYINI MATA	ASHVIN SUD 9 (OCTOBER)	RUPAL
30	PALLI	SHAMAL 12-15 (OCTOBER)	SARENEJ
31	AMBED GANJ	SHRAVAN VAD 7-9 (AUGUST)	AMBEDGAD CITY
32	BAKSH URS	KARTIK SUD 1 (NEW YEAR DAY) (NOVEMBER)	AMBEDGAD CITY
33	JANMASHTAMI	SHRAVAN VAD 7-9 (AUGUST)	AMBEDGAD CITY

NO.	OCCASION/DEITY	DATE	PLACE
34	SHAMALAM URS	JUMADI-US-SANI 19 (NOVEMBER)	AMBEDGAD CITY
35	VAUTHA	KARTIK SUD 11-VAD 1 (NOVEMBER)	VAUTHA
36	SHIMANATH	SHRAVAN VAD 14 - SHADRAPAD SUD 1 (AUGUST-SEPTEMBER)	SHIMANATH
37	UTKANTHESHWER	MAGH VAD 14 (FEBRUARY)	VASHAJIPUR
38	MAHADEV	SHADRAPAD SUD 15-16 (SEPTEMBER)	KAPADVANJ
39	MOTI RATHNAR	SHADRAPAD SUD 11 (SEPTEMBER)	VADVAL
40	MATAJI	SHADRAPAD SUD 11 (SEPTEMBER)	DAKOR
41	AGIARASH	ASHVIN SUD 15 (OCTOBER)	ROVAL
42	MAHESHVAR	MAGH SUD 14 VAD 1 (FEBRUARY)	CHANDOD
43	MATH KOTAL	CHAITRA SUD 15 (APRIL)	QI
44	CHAITRI PUNAM	MONTH OF ADHIE (INTERCALARY) JYESTHNA (EVERY 18 YEARS) (JUNE)	SHADHUT
45	DEVALAN (ADHIE)	MONTH OF ADHIE (INTERCALARY) JYESTHNA (EVERY 18 YEARS) (JUNE)	SHADHUT
46	SHARESHWER	MONTH OF ADHIE (INTERCALARY) SHADRAPAD - EVERY 18 YEARS (SEPTEMBER)	SHADHUT
47	SHARESHWER	MONTH OF ADHIE (INTERCALARY) VAISHAKH - EVERY 18 YEARS OR 60 (MAY)	SHADHUT
48	JANMASHTAMI	SHRAVAN VAD 8 (AUGUST)	SURAT
49	MOTA MITAN	PAUSH SUD 8-15 (JANUARY)	MANGROL
50	DAYA URS	MAGH VAD 14 (FEBRUARY)	PALSARA
51	MAHASHIVRA - TRI	PAUSH SUD 15 (JANUARY)	VYARA
52	KHATAL SHA PI	PAUSH SUD 15 (JANUARY)	VYARA



SECTION II

FAIRS

THE REAL meaning of the word 'Fair' is amply and truly conveyed by its vernacular term *mele* which means a gathering of people away from the normal place of residence. This gathering has been actuated by different motives in different parts of the world, though it had more or less the same origin everywhere. The institution of fairs developed on two separate lines in the East and the West. In Europe it started and grew as a commercial gathering with a view "to centralise supply and demand of merchandise at a particular place and a particular time."¹ In India, however, the purpose was purely religious. It was an essential adjunct to some religious festival, celebrated either locally or regionally. At times such fairs assumed national importance also, when pilgrims from all parts of the country gathered together at a holy place on a particular day as on the occasion of the Kumbha Fair at Hardwar or at the confluence of the Ganga and the Yamuna at Prayag now called Allahabad.

1. FAIRS IN EUROPE AND U.S.A.

The fairs of the West were quite different from those held in India in that though religious in origin, they came to be organised as boundary markets held at neutral sites, first, in or near the temples on the occasion of some religious feasts, but later solely for the purpose of trade and commerce. Among the Romans these fairs were connected with some of the 'Annual Feasts', where large gathering participated on the Aventine Hill near the Temple of Voltuna in Etruria in the holy grove of Feronia. These fairs were different from the weekly markets which were usually held for the sale of cattle. They offered special facilities for trading and received the protection of the Church as well as of the kings, who had in the holding of the fairs a source of financial gain which they derived from some of the levies and fines

collected by tribunals specially instituted for the purpose of settling trade disputes. The safety of person and property was guaranteed during the period of the fairs and certain concessions were granted to traders participating in these gatherings. Foreigners as well as local merchants were treated on par and allowed to carry on retail transactions which were otherwise forbidden. Traders participating in the fairs were not liable for offences committed elsewhere by their countrymen. The facility of a special court to decide trade offences on spot was an added advantage. The result of the varied concessions and facilities which were thus offered on the occasion of fairs was that some of the greatest and noted fairs came into existence at markets visited by caravans of merchants, which timed their arrival in such a way as to reach that place on the occasion of some religious feast. As time passed, some of these fairs grew into size and importance. Among the most popular and important may be mentioned the Fair of Champagne, the Antwerp Fair, the Geneva Fair and many others which came into being during the 17th and 18th centuries. The institution of fairs thus gradually developed into a purely economic institution and later evolved itself into a distinct pattern with the improvement in transport and communications. As a result of the introduction of free trade and removal of former restrictions, some of the well-known wholesale fairs of national and international importance came into existence, the principal among them being those held at Stourbridge and Bristol in England, at Beaucaire, Bordeaux, Rouen, and Lyons in France, at Leipsic, Frankfort on the Main, Frankfort-on-Oder and Bozen in Germany, at Novi and Senigaglia and later the fair of Nizhni Novgorod in Russia. With the advent of scientific and technological developments and modern means of communications, the fairs took up an entirely new form,

1. *Encyclopaedia of the Social Sciences*, Vol. VI, p. 58, 1959

wherein their former importance and utility of offering credit and exchange facilities were replaced by such modern business institutions as stock exchanges, banks, clearing houses and post offices. There was no actual flow of merchandise as business could be transacted on the basis of samples shown at the fairs, which were now in the nature of expositions or exhibitions, displaying manufactured goods, where advertisement and publicity were mainly resorted to to promote and popularise various articles manufactured in the country holding it as well as in others participating in it. What were originally religious or pleasure fairs, in course of time developed into commercial fairs entirely economic in their character and dealings. The term fair thus acquired quite a new connotation and importance in the beginning of the nineteenth century, when it took the form of exhibitions.

In America, "as a medium of agricultural education, through the awarding of prizes for the best exhibits of improved methods of agriculture and home-making," the United States "early fairs were of much economic, cultural and social importance. They diffused agricultural knowledge; served as sources of supply of improved livestock, seeds and machinery; and functioned as a most spectacular of rural festival."¹ In present times, these fairs have been replaced by exhibitions organised by professional agencies, boys' and girls' clubs, encouraged by Federal and State Governments in the promotion of extension and vocational agriculture by means of demonstration and exhibits displayed at these fairs.

An example of well-organised fairs of large proportions wherein various countries and interests from all over the world are participating is the New York World's Fair 1964-65 which is currently being held in two sessions from April to October, 1964 and 1965. It commemorates three historic events, viz., the 300th anniversary of the founding of New York City, the 175th anniversary of assumption by George Washington of the office of the President of the United States, and of the establishment of New York as the first capital of the new nation. The aim of the fair is to promote peace through international understanding by

1. *Encyclopaedia Britannica*, Vol. 9, p. 35, 1955

educating the people of the world about their interdependence.

India is actively participating in the fair with the object of depicting India's achievements during the last decade and its future aspirations, and emphasising the industrial as well as the cultural aspects of India's progress, which in turn would stimulate its trade with the United States and other countries. The Advisory Committee set up for the purpose by the Government of India in June 1962, assisted by various sub-committees, went into the details of the pattern, scope and magnitude of India's participation required in the best interest of the country. It recommended that this being an extraordinary fair lasting for about two years, full advantage should be taken of the unique opportunity not only to promote our export trade but also to educate the American public opinion on the progress, economic and social, achieved since Independence, and to create a favourable climate for more and more investments to flow into India. With this end in view, the India Pavilion at the fair is partly devoted to the projection of the image of the principles which govern our lives, such as secularism and democracy, of the geographic and ethnic variety of our country and its social and cultural developments. The tourist attractions in the country have also been vividly portrayed. Other exhibits recount in some detail the story of India's industrial and scientific progress both by our own efforts and with foreign collaboration.

2. FAIRS IN INDIA

The traditional fairs held in this country do not seem to have ever gained any economic importance as in the West where traders from various parts of Europe gathered together for carrying out large-scale commercial transactions. The reason is not far to seek. The fairs held in India have retained throughout their religious character, associated as they have always been with religious gatherings and festivals to which fairs have merely been a side-show, and what was sold at fairs was only consumer goods and articles of religious worship. In the economy of the country then existing, people had few wants and needed very

little comforts, which were satisfied by the weekly markets held at various towns in the country, making any wholesale trade at gatherings in distant places absolutely unnecessary. The food the people required they got from the soil they tilled, their clothing they obtained from the cloth woven by them or by the village weaver, and their utensils which were mainly earthen, they procured from the local potter. Any other articles which they required could be obtained at some of the local fairs, which the consumers themselves visited. The larger fairs, however, like those held at Hardwar or Prayag, did afford an opportunity of purchasing some of the articles of artistic value which the pilgrims brought home as a memento of their pilgrimage. Thus, the essentially religious type of fairs on the one hand and the economic structure prevalent in former times on the other offered no scope whatever for the development of fairs as a purely commercial institution as it did in most of the European countries. The wares, mostly consumer goods, marketed at the fairs did not involve any large scale transactions but catered to the needs of the visiting public. This character of fairs where trading is retail rather than wholesale and where consumer goods only are sold and purchased by the consumers themselves, persists even to this day. In most of the present-day fairs, articles of food, sweets and household needs like utensils, footwear, ornaments made of silver and other inferior metals, earthen pots, clothing, toys, bangles, etc., are the main items offered for sale, though a few stalls displaying posters of modern methods of agriculture and extension and exhibiting improved implements and seeds are the latest addition. In contrast to the traditional fairs which are still in vogue without any change or innovation, fairs of modern complexion have recently come into being, as can be seen from the various agricultural and industrial fairs and exhibitions organised after Independence to demonstrate the progress made by the country in the field of scientific and technological development in the wake of successful working of Five Year Plans.

Fairs are not easy to distinguish from festivals. They are both; they are synonymous with festivals. In India every fair is generally associated

with some festival or another, but every festival is not an occasion for a fair. There are certain festivals which are observed and celebrated at home and others which are celebrated outside and away from home. The latter naturally assume the form of fairs, the character of which is determined by the place, occasion and time of celebration.

The institution of fairs and festivals as it has developed in India has been quite unique and bears testimony to the native genius of the people. It has an aspect which is both social and religious, and has as its sole aim, the realisation of higher and fuller life through the medium of pilgrimage undertaken to earn religious merit. All great fairs are held at some important centres of pilgrimage where millions of pilgrims gather together at such places as Hardwar, Prayag, Benares, Jagannathpuri, Dwarka, Rameshwaram, Gangasagar and numerous others, where the pilgrim becomes attuned to nature and forgets for the time being his worldly attachments and worries. His sole objective in travelling such a long distance is a bath in the holy river, which he believes purifies not only his body but also his mind and brings salvation to his soul. It gives him an opportunity to fulfil his longing for the *darshan* of his cherished deity and listen to the religious discourses from the sages and saints coming to the fair. In ancient days these fairs had great educational value. The visitors came to learn through the medium of these fairs the geography of their country, the history of its people, their social customs, their languages, ways of life, and cultivated the spirit of sufferance and renunciation, which such journey then entailed. People gathered together from different parts of the country with one common purpose. Though unknown to each other and speaking a different language, they were united in thought and deed by community of ideals and aspirations. It is these fairs which have helped in no small measure in keeping the cultural and religious unity of this country intact through ages.

3. SITE OR LOCATION

The location or place where fairs and festivals are held has been varied, dependent on the occasion, time and mode of celebration. All fairs of any description are usually held at some place

of religious significance. They have either been the precincts of some temple, outside the town or village, where people would meet and gather freely on equal status, on the bank of some holy river such as the Ganges, the Yamuna, the Narmada, the Gangasagar or in the alternative some seashore or lake or at times near the site of some sacred mountain, such as Girnar, Shatrunjay, etc. Behind the location and selection of site of all such fairs and festivals lies the lure of nature which always has profound influence and fascination on mankind, either primitive or modern. Of all such places, preference for the banks of rivers and ocean, lakes and waterfalls has been marked. The serene calmness and celubrious effect of their waters in ensuring mental peace and physical purification have worked as a potent factor in the selection of sites of some of the most important of fairs and festivals held in this country.

The Kumbha and Ardha-Kumbha Melas at Prayag and Hardwar are occasions when thousands of people from all over the country go long distances with the sole purpose of having a dip in the holy river and attaining salvation from worldly worries. One wonders why people so willingly suffered in the past the privations of such arduous journeys, when the modern modes of quick transport were not available and travelling on foot or horseback or by bullock-cart in times which were insecure entailed risk to life and property while going from one end of this vast sub-continent to another. It will not be difficult to understand the reason at the back of this attraction, if one considers the influence the very sight of these rivers produces on the human mind. At Hardwar or Rishikesh, standing on the bank of the Ganges, one completely forgets oneself in the natural beauty that surrounds him. The peace of mind and relief from tension and worries of life which these places bring about put man into the proper frame of mind for meditation, and enable him to be in tune with the Infinite. The praises and the eulogies showered in various *stotras* dedicated to some of the holy rivers as in *Ganga Lahari*, *Narmadashtak*, *Yamunashtak*, written by no less a master than Adya Shankaracharya, are the outpourings of heart which express human gratitude for what the rivers have done for the progress and happiness of mankind. It is, there-

fore, but natural that their banks should have become centres of pilgrimages which people visit with great devotion, veneration and love.

New centres of pilgrimages are coming into existence in modern times side by side with those of ancient times. Special trains are organised for the people to visit such places as Bhakra-Nangal, Rourkela, Hirakud, Jamshedpur, Damodar Valley and a host of others, which are the monuments of national progress and achievement since Independence. The attraction of both the new and the old lies in the contribution they have made to make the life of the people of this country happy, and helped their march towards progress by raising them higher in the social and economic scale. Though both of them have thus served the same purpose, the pilgrim centres of yore did something more. They gave peace and contentment which are so very essential for a healthy existence, but utterly lacking in these days of economic stress.

Rivers have played a very important role not only in the life of the people of this land but of others as well. In Egypt, the annual rising of the Nile was from the earliest times an occasion for great festivity. All the great centres of pilgrimage and early settlements of man have been located on the banks of rivers, the Nile, the Tigris, the Euphrates, etc. The entire Aryan civilisation is interlinked with rivers. The Ganges and the Yamuna are so many currents of Aryan civilisation and culture. Veneration for rivers on the part of the primitive man born either from the sense of mute amazement and seemingly unconquerable forces of Nature or from the sense of gratefulness towards Lok-Mata, the mother of the people, has been unparalleled. Its bounty in securing freedom from thirst, hunger and famine are no less important today than yesterday. The large dams which are being constructed nowadays bear ample testimony to their immense usefulness to mankind even in modern times. Rivers mean waters which provide means of communications, facilitate trade and commerce and accelerate the pace of human progress through the supply of motive power they generate. In short they are a boon to the individual and society; they ensure human happiness, help human habitation, sustain human life and carry

forward the torch of human culture and civilisation. Waters of the holy rivers are indispensable on various social and religious occasions, at the time when the idol of the God is installed, at the time when a monarch was enthroned, at the time when religious sacrifices or *yajnas* are performed, at the time a soul departs for heaven, and even thereafter when the last bodily remains are immersed in the holy rivers for the salvation of the soul from the bondage of flesh. The remains of the Father of the Nation were carried for immersion in the rivers and oceans in all parts of the country. It is, therefore, but natural that the river should have unique fascination for the people of this land which purifies the body, gives peace and innocent joy to the mind and promotes human progress and prosperity in all its varied aspects.

Fairs on the Banks of Rivers, Mountains, etc.

Rivers and mountains have had a special attraction for the people of India who have appropriately chosen them as suitable places for the holding of fairs. Their influence is so to say magnetic. People have liked the waters of rivers, holy places on their banks and the quiet beauty of their surroundings which relieve a worried mind and bestow mental peace. Rivers for which Gujarat has special fascination are the Saraswati, the Sabarmati and the Narmada, the last named having an appeal which none other can rival. This holy river which has been eulogised in glowing terms by Shri Adya Shankracharya in *Narmadashtak* or eight stanzas dedicated to this river starts from Amarkantak in Madhya Pradesh, passes through two districts—Baroda and Broach—in its journey through Gujarat and ultimately discharges its waters into the Gulf of Cambay. Owing to the sanctity with which it is endowed and the veneration in which it is held all over Gujarat, it is but natural that it should have a number of sites for the holding of fairs at various holy places on its banks. Nine such places have been reported in the district of Baroda and 11 in Broach. In Baroda district the Devlan fair at Oz in Karjan taluka, which is held every 18 years when the month of Jyeshtha is intercalary, lasts for the entire month and attracts as many as

200,000 pilgrims. The Chaitri Punam fair held at Chandod in Dabhoi taluka attracts about 30,000 visitors every year, other fairs held in the district being of minor importance. In Broach district 3 fairs, one each held at Bhadbhut, Kadod and Shuklatirth are the most important. The fair held at Shuklatirth is an annual fair held on *purnima* or full-moon day in Kartik; but the fair held at Kadod and Bhadbhut occurs only once in 18 years, when the intercalary month is Bhadrapad and Vaishakh respectively. Other fairs take place either on some full-moon day or new-moon day, though it is the full-moon days of Chaitra and Kartik which are favoured the most. The table at page 18 gives the particulars of fairs, occasion, date, congregation and location of fairs held on the banks of the Narmada.

Besides rivers, seashores, some holy reservoirs, hills or mountains are also considered sacred as will be seen from the table given at page 19.

Of 171 fairs and festivals held at such sites, 101 take place on the banks of rivers, 24 on or at the foot of hills and mountains, 17 on seashores and 29 near some reservoir or *kund*. That the congregations at these fairs follow the same order will be seen from the percentages given below.

Description	Total		Percentage	
	No. of fairs	Congregation	Fairs	Congregation
1	2	3	4	5
Total	171	2,328,382	100.00	100.00
1 Fairs held on river sides	101	1,481,800	59.06	63.64
2 Fairs held at kunds—reservoirs	29	413,500	16.96	17.76
3 Fairs held at hills	24	254,832	14.04	10.94
4 Fairs held at seashores	17	178,250	9.94	7.66

All these sites fall into two categories, viz., (i) the innate importance and sanctity of the site itself as a centre of pilgrimage which may be termed *nadi*, *sagar*, *sarovar* or *parvat-tirtha* and (ii) the convenience and facilities it affords for the holding of fairs. Out of a total of 101 river fairs reported, 27 can be classed as *nadi-tirtha* because

SECTION II—FAIRS

Fairs held on the Banks of the Narmada

Sl. No.	Village where held	Taluka/mahal	Name/occasion	Date	Congregation
1	2	3	4	5	6
BARODA DISTRICT					
1	Oz	Karjan	Devalan fair or Adhik Jeth Mas Yatra	Month of Adhik or intercalary Jyeshtha, every 18 years (June)	200,000
2	Ranapur	Karjan	Chaitri Punam	Chaitra Sud 15 (April)	2,500
3	Moti Koral	Karjan	Panch-Kubere-shwer fair	Ashadh Sud 11 (July)	7,000
4	Lilod	Karjan	Datta Jayanti	Margashirsh Sud 15 (December)	1,750
5	Chandod	Dabhoi	Chaitri Punam	Chaitra Sud 15 (April)	30,000
6	Karnali	Dabhoi	Chaitri Punam	Chaitra Sud 15 (April)	15,000
7	Mandva	Dabhoi	Kartiki Punam	Kartik Sud 15 (November)	4,000
8	Bhimpura	Dabhoi	Ganganath Mahadev fair	Vaishakh Sud 7 (May)	2,500-3,000
9	Ambali	Sinor	Ansuya mata fair, Ganga Saptami	Ashvin Sud 7 (October)	1,000
BROACH DISTRICT					
1	Bhadbhut	Broach	Bhareshwer Mahadev fair	Month of Adhik or intercalary Bhadrapad, every 18 years (September)	100,000
2	Kadod	Broach	Kotesher Mahadev fair	Month of Adhik or intercalary Vaishakh, every 18 years (May)	100,000
3	Shuklatirth	Broach	Shuklatirth fair	Kartik Sud 15 (November)	20,000
4	Broach	Broach	Nariyeli Punam	Shravan Sud 15 (August)	5,000-6,000
5	Broach	Broach	Chandani Padva	Ashvin Vad 1 (October)	2,000-3,000
6	Anklesvar	Anklesvar	Jalkund fair	Ashadh Sud 11 (July)	2,500
7	Jhagadia	Jhagadia	Rikhavdevji fair	Kartik Sud 15 (November)	2,000-3,000
8	Krishnapuri	Jhagadia	Maninagesher fair	Magh Vad 14 (February)	1,000
9	Surpan	Nandod	Surpaneshwer Mahadev fair	Chaitra Vad 15 (April)	5,000
10	Jior	Nandod	Nani-Moti Panoti fair	Every Saturday of Shravan (August)	1,000-1,500
11	Rundh	Nandod	Shukdevji fair	Chaitra Sud 15 (April)	200

TIME OF CELEBRATION

Fairs and Festivals held on Banks of Rivers, Seashores, Reservoirs and Hills

District	Fairs held at									
	Total		River sides		Hills		Seashores		Kunds—Reservoirs	
	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation
1	2	3	4	5	6	7	8	9	10	11
Gujarat	171	2,328,382	101	1,481,800	24	254,832	17	178,250	29	413,500
Jamnagar	2	12,750	1	10,000	..	..	..	..	1	2,750
Rajkot	9	163,250	6	101,750	1	10,000	..	..	2	51,500
Surendranagar	8	80,500	3	16,000	..	..	..	..	5	64,500
Bhavnagar	22	130,000	8	18,000	4	65,000	8	39,750	2	7,250
Amreli	..	..	..	..	..	..	..	..	..	..
Junagadh	10	414,250	3	4,750	1	100,000	2	103,500	4	206,000
Kutch	5	15,400	1	1,400	3	11,250	1	2,750	..	..
Banaskantha	9	91,682	4	51,650	4	34,532	..	..	1	5,500
Sabarkantha	8	186,650	8	186,650	..	..	..	..	..	..
Mehsana	6	86,550	3	80,100	2	1,450	..	..	1	5,000
Ahmedabad	2	204,000	2	204,000	..	..	..	..	..	..
Kaira	14	97,750	8	67,000	3	7,750	1	14,000	2	9,000
Panchmahals	8	48,200	4	29,700	2	7,500	..	..	2	11,000
Baroda	25	308,300	25	308,300	..	..	..	..	..	..
Broach	15	248,250	12	243,450	1	1,800	..	..	2	3,000
Surat	28	140,850	13	59,050	3	15,550	5	18,250	7	48,000
Dangs	..	..	..	..	..	..	..	..	..	..

of the sanctity of the river itself, while 74 have preference for the banks of rivers because of the facilities provided for the holding of fairs or existence of some temple or shrine. The rivers where fairs of the first category are held are the Narmada, the Saraswati and the Sabarmati and the confluence of these and others as at Vautha in Ahmedabad district, where waters of 7 rivers are said to meet during their passage to the Gulf of Cambay. Out of 27 fairs considered *nadi-tirthas* as many as 17 are in the two districts of Baroda and Broach alone through which the Narmada passes. Amreli and Dangs are the only districts where no river fair is held. Jamnagar, Surendranagar, Sabarkantha and the Panchmahals have no *nadi-tirtha*, though they have fairs which are held on the banks of the rivers. Fairs and festivals held at or near hills number 24, of which Girnar is the only *parvat-tirtha* favoured for the holding of fair. The rest are fairs and festivals held in honour of the deity whose shrines are located on the various hills and mounts such as Arasur in Banaskantha, Taranga hill in Mehsana district, Pavagadh in Panchmahals, and Shatrunjay in Bhavnagar district. 17 fairs are

held on seashores, of which 8 are dedicated to sea-god and 9 are fairs of other categories connected with some shrine on the seacoast. 29 fairs are held at some *kunds* or reservoirs, of which 19 are considered sacred in themselves, while the rest are associated with some shrine or deity to which these reservoirs are adjuncts. All such fairs have been separately listed in Annexures A to D.

4. TIME OF CELEBRATION

(a) General

The most important natural phenomena which have influenced the people in the observance of fairs and festivals are connected with the changes in season, planetary movements and phases of the moon. The Hindu almanac takes account of all these in fixing dates of festivals and mode of their celebration. It is, however, significant to note that all of them are so arranged as not to interfere with the basic agricultural economy of the country. The two principal calendars which are current in the greater part of the country, viz., (i) the Vikram era, and (ii) the Shaka era are also based on this fundamental fact.

While the first begins with the month of Kartik, i.e., October/November, and coincides with the end of monsoon season and harvesting of *kharif* crop, the other marks the end of the *rabi* season and falls in Chaitra, i.e., March/April. The commencement of the new and close of the preceding year is the time for stock-taking and working out the balance-sheet for the year that has gone by. Since the entire economy of India is for the most part agrarian, the periods when people have some money to spend are the periods when the crop is harvested. It is, therefore, but natural that these two eras should start at these two distinct periods of time, when people can direct their energies to the celebration of festivals, and have the money they require for rejoicing from the sale proceeds of their produce. Of the two harvest seasons—*kharif* and *rabi*—the former is the principal one, when the major part of the agricultural produce is raised in Gujarat. It is, therefore, the period when the most popular festival, the Divali, coinciding with the conclusion of the *kharif* season is celebrated during the last days of Ashvin.

The congregations at fairs are mainly dependent upon the period when they are held. Generally speaking, those periods when climate is favourable, agricultural operations are scarce and people have leisure to go out, are the occasions when larger fairs are held. Such periods usually fall between the first six months of the year, Kartik to Chaitra, i.e., October/November to March/April, when the two greatest of fairs, i.e., Kartik Purnima and Mahashivratri or those connected with Holi are held in Gujarat. After Chaitra, Vaishakh (April/May) begins with Akshaya Tritiya, when the entire countryside is engaged in pre-monsoon farming operations which continue till the close of the rainy season, i.e., Bhadrapad or September. During this period large congregations are avoided and whatever the fairs and festivals held are confined to local places only. As will be seen presently the various tables which have been compiled from the special schedules amply bear out these observations.

The arrangement of fairs and festivals is also practical in its approach in that it takes into account the time of the season and the mood of the people to enjoy. In this way, Divali, Holi and

Navratri festivals which have assumed the greatest importance in the life of the people not only of Gujarat but other parts of the country, are celebrated after the rains disappear and the main agricultural season is over. Navratri, Sharadutsav and Divali 'the autumn festivals' are celebrated in Ashvin (October) at a time when the atmosphere is calm, peaceful and lovely with greenery all-round, the climate is bracing and the people comparatively free to devote themselves to pleasure and enjoyment, and mingle with their fellowmen. Likewise, Vasant Panchami and Holi (February-March) are the spring festivals which mark the conclusion of the *rabi* season, another harvest season, when the nature is again in full bloom and the people are in a natural mood to enjoy. These also are the occasions which are either preceded or followed by many of the important fairs. Thus the occasion and time chosen for fairs are such as enable the people to camp in the open without any discomfort. The climate is temperate, neither cold nor hot. After the rains the nature is at its best. Springs and rivers are overflowing with water. The sky is clear and the nights are bright. The places selected are such where water is plentiful and space ample.

(b) Phases of the Moon

Phases of the moon have influenced the celebration of Hindu festivals to a very large extent, the most important among them being those held on *purnima* or full-moon day and *amavasya* or new-moon day. While the former account for 177 fairs and an aggregate congregation of 1,621,310 persons, the latter has 250 fairs and 1,306,937 visitors. Among *purnima* fairs those held on Kartik Purnima day and Holi are the most important, whereas among fairs held on *amavasya* or new-moon day, those which take place on Mahashivratri and *amavasya* of Shravan attract the largest number of visitors.

(c) Period Convenient for holding Fairs

The most important factor which governs the participation of the people in fairs is the season or period of the year when they are held. In this connection the following statement extracted from Table III and arranged in six convenient groups approximately

corresponding to certain seasons will prove instructive.

Distribution of Fairs according to Seasons

	No. of fairs	Congregation
1	2	3
(i) HINDU AND GREGORIAN CALENDARS	1,407	6,899,979
I October–November	203	1,683,890
Ashvin (October)	109	660,300
Kartik (November)	94	1,023,590
II December–January	31	182,100
Margashirsh (December)	20	86,700
Paush (January)	11	95,400
III February–April	418	1,590,550
Magh (February)	134	604,412
Phalgun (March)	145	375,391
Chaitra (April)	139	610,747
IV May–July	52	178,429
Vaishakh (May)	23	59,175
Jyeshtha (June)	6	28,800
Ashadh (July)	23	90,454
V Shravan (August)	503	2,389,553
VI Bhadrapad (September)	200	875,457
(ii) MUSLIM CALENDAR	91	355,142
(iii) OTHER DATES	23	427,337
Total	1,521	7,682,458

(d) Seasonal Variation

It is found that though occasions for fairs are numerous during monsoon and particularly during the month of Shravan (503) and even Bhadrapad (200), which jointly account for 49.96 per cent of fairs and 3,265,010 or 47.31 per cent of visitors out of a total number of 1,407 fairs held according to the Hindu including Gregorian calendar, the congregations during this period are more or less localised. For, the rainy season is not yet over; the period is also not congenial for the people to travel long distances and meet at out-of-the-way places; and the cultivator can ill afford to leave his land when crops are coming up and various agricultural operations have yet to be attended to. It is after the crops are gathered and harvested

that the peasantry feels at ease and is inclined to relax and move out for enjoyment and pleasure. And it is for this reason that post-harvest fairs held on the close of monsoon are very popular in the countryside. Those that take place round about Kartik Purnima naturally attract large congregations, when people from long distances gather together at some sacred shrine using all modes of transport, bullock carts, buses, railway, on horse-back or on camel's back, and even on foot. It is this period also when the farmer has some surplus cash to spend after his requirements for the coming year. Fairs held during February–April number 418, and account for 1,590,550 visitors. Though the number of fairs held during October–November at the close of *kharif* season is nearly half (203) of that held after *rabi* season in February–April, the congregation at the former is a little larger (1,683,890). The combined strength of fairs and congregation during both these periods is 621 and 3,274,440 respectively. Fairs held in summer are relatively smaller in number and congregation. Only 52 fairs are held during the summer and pre-monsoon period (May–July) and visited by 178,429 persons. Likewise, fairs held during winter (December–January) are still less, 31 attended by 182,100 persons. Apart from the enervating climate and excessive heat in summer and biting cold in winter, the farmer during both these periods is once again busy with agricultural operations preceding the *kharif* and *rabi* seasons. Fairs and festivals which symbolise people's desire to get out of the rut and enjoy in company of their fellowmen, are, therefore, so timed as to enable them to assemble in large gatherings, when the climate is temperate and nature responds to the gay and happy mood of the people.

(e) Monthwise Distribution

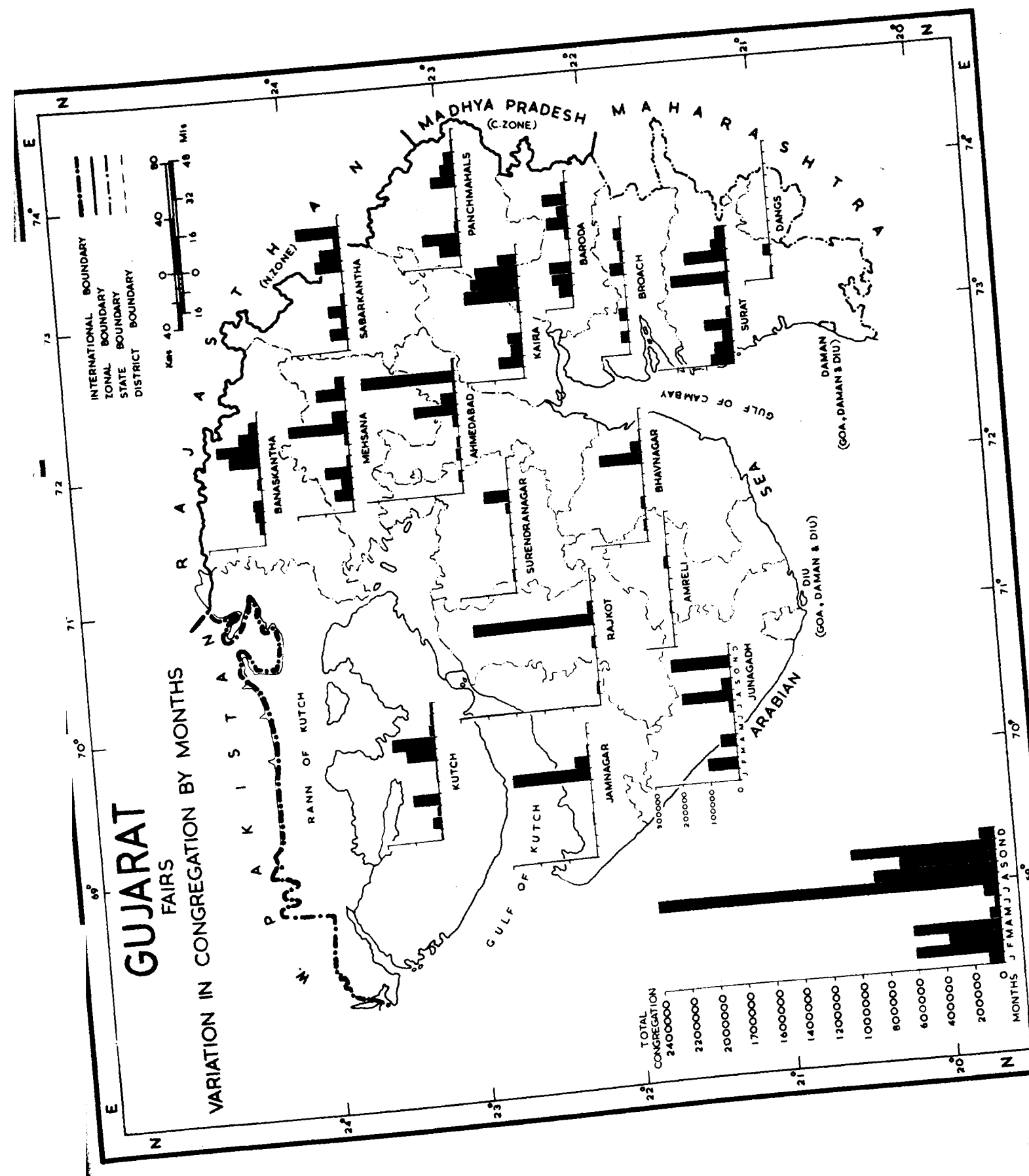
Generally speaking it is the post-*kharif* period from September to November and post-*rabi* period from February to April when the people in the countryside can spare time and money for diversion and merriment. This preference in the distribution of fairs already noticed above is clearly visible also from the table given at page 22, arranged in the descending order of fairs and ranking of months in the order of congregation.

Distribution of Fairs according to Months
(Arranged in descending order of fairs)

Rank in order of fairs	Month	No. of fairs	Congregation	Rank in order of congregation
1	2	3	4	5
	All Dates	1,521	7,682,458	
	<i>Hindu and Gregorian Calendars</i>	<i>1,407</i>	<i>6,899,979</i>	
1	August (Shravan)	503	2,389,553	1
2	September (Bhadrapad)	200	875,457	3
3	March (Phalgun)	145	375,391	7
4	April (Chaitra)	139	610,747	5
5	February (Magh)	134	604,412	6
6	October (Ashvin)	109	660,300	4
7	November (Kartik)	94	1,023,590	2
8	July (Ashadh)	23	90,454	9
9	May (Vaishakh)	23	59,175	11
10	December (Margashirsh)	20	86,700	10
11	January (Paus)	11	95,400	8
12	June (Jyeshtha)	6	28,800	12
	<i>Muslim Calendar</i>	<i>91</i>	<i>355,142</i>	
1	Rajab	23	45,200	3
2	Shawwal	21	83,812	1
3	Shaaban	11	19,180	7
4	Muharram	7	34,800	4
5	Safar	7	28,300	5
6	Jamadi-us-Sani	4	79,150	2
7	Rabi-ul-Awwal	4	19,250	6
8	Zilhijja	4	14,500	8
9	Ramzan	4	4,850	12
10	Rabi-us-Sani	3	13,500	9
11	Zilqaad	2	5,100	11
12	Jamadi-ul-Awwal	1	7,500	10
	<i>Other Dates</i>	<i>23</i>	<i>427,937</i>	
1	Weekly fairs	13	15,637	2
2	Every 12-18 years in a particular Adhik (intercalary) month	5	408,000	1
3	When Amavasya falls on Monday	2	750	4
4	Parsi month of Tir	1	2,000	3
	Unspecified	2	950	

Out of 1,521 fairs reported, as many as 503 take place in the month of August or Shravan and account for 2,389,553 participants. This month enjoys the first rank both in the order of fairs and congregation. September or Bhadrpad though second in order of fairs stands third in the order of congregation yielding second place to Kartik (November) which occupies the seventh position in the order of fairs. Thus out of a total of 1,407 fairs held according to the Hindu and

Gregorian calendars as many as 703 or 50 per cent are held during the months of August and September and account for 3,265,010 or 47.32 per cent of visitors out of a total aggregate congregation of 6,899,979. These are the months which fall in the rainy season. One, therefore, wonders at the large number of fairs and correspondingly large number of visitors during this period. The real key-note to the appearance of this phenomenon, however, lies in the fact that these months correspond to the Hindu months of Shravan and Bhadrpad. While Shravan is the holiest of all the months of the year marked by various religious observances, penance and austerity dedicated to Lord Shiva besides its having the birthday of Lord Krishna, the month of Bhadrpad has some of the fairs held in honour of Mother Goddess or Mataji and the Paryushana of the Jains, starting during the last days of Shravan. It is, therefore, but natural that Shravan should have the largest number of fairs and festivals, the most important among them being Janmashtami, Shili Satam, Nariyeli Punam and *amavasya* or the new-moon day. Moreover, fairs held in Shravan do not involve any appreciable movement to places away from the normal place of residence, as most of these are fairs of local importance only and those held in September involving some movement are not affected by rains which more or less disappear in Gujarat during that month. But fairs which attract people in substantial numbers at one single place are those held in October and November as well as those held in spring during February to April. The post-harvest fairs during October-November numbering 203 are visited by 1,683,890 persons and held in conjunction with Dev Divali and Kartik Purnima. The fairs held during February and March herald the advent of spring and are held to celebrate Mahashivratri and Holi. These fairs are 279 in number and account for 979,803 visitors. Of the two periods which are popular with the masses for the holding of fairs, the former which marks the end of the *kharif* season is favoured a little more than the latter coming on the close of the *rabi* season. The congregations during May to July on the one hand, and December-January on the other, have already been seen to be insignificant. The rainy



season and agricultural operations are thus found to have an indelible mark not only on the number of fairs but also on the strength of congregation during different periods.

Among the fairs held according to the Muslim calendar, out of a total number of 91 having an aggregate congregation of 355,142, the largest number (23) of fairs is held in the month of Rajab, with a total congregation of 45,200. But the congregation is the highest in the month of Shawwal, 83,812 distributed among 21 fairs.

Among the fairs held on other dates, there are five with a congregation of 408,000 held every 12-18 years, when a particular month is intercalary or *adhik*. Of the rest, 13 are weekly fairs, one is a Parsi fair held in the month of Tir, and four are either unspecified or are held when *amavasya* falls on Monday.

(f) *Duration of Fairs*

The following statement shows for the State and districts the distribution of fairs according to the duration for which they are held, i.e., fairs lasting for 1, 2 to 3 days, 4 to 7 days and more than a week.

Fairs according to their Duration

District	Total	1 Day fairs	2-3 Days fairs	4-7 Days fairs	More than a week
1	2	3	4	5	6
Gujarat	1,521	1,348	125	29	19
Jamnagar	46	32	14	..	..
Rajkot	49	32	17	..	..
Surendranagar	48	40	6	2	..
Bhavnagar	57	53	2	..	2
Amreli	27	26	1	..	..
Junagadh	54	42	9	3	..
Kutch	144	122	19	3	..
Banaskantha	93	89	2	1	1
Sabarkantha	112	109	1	..	2
Mehsana	99	92	4	3	..
Ahmedabad	112	93	7	7	..
Kaira	119	110	6	3	..
Panchmahals	154	149	3	2	..
Baroda	156	147	7	..	2
Broach	85	69	10	..	6
Surat	159	132	17	4	6
Dangs	7	6	..	1	..

Out of a total number of 1,521 fairs reported to be held in Gujarat, as many as 1,348 or 88.63

per cent are one-day fairs. 125 of the remainder numbering 173, continue for two to three days and are distributed in all the districts of the State except the Dangs. 29 fairs last for 4 to 7 days and are held in all the districts except Jamnagar, Rajkot, Bhavnagar, Amreli, Sabarkantha, Baroda and Broach. Fairs which continue over a week number 19, one in Banaskantha, two each in Bhavnagar, Sabarkantha and Baroda districts, six in Broach and six in Surat district. The last-named category also contains certain fairs which continue for the entire month. These are in the months known as *adhik* or *Purushottama masa*, which are intercalary in a particular year and occur after an interval of 12 to 18 years. The most important among such fairs are the Devlan fair at Oz in Baroda district, the Bhareshwer Mahadev fair at Bhadbhut and Kotesher Mahadev fair at Kadod both in Broach district.

(g) *Summary*

The periods which appear to be the most convenient from the point of view of holding fairs are August to November and February to April. These periods mark the end of two agricultural seasons when the countryside is free from major field operations and can move away from home for some diversion. Though the months of Shravan and Bhadrapad have the largest number of fairs to their credit, they are mainly in the nature of visits to temples in or near the village and are purely local in character. If these two months are excepted, the largest congregations take place during the fair season and particularly in the months of October-November and February-March when Kartik Purnima, Mahashivratri and Holi fairs are held. Conversely the months, when the holding of fairs is avoided are May to June and December-January, when the agriculturists are busy preparing their fields for sowing or thrashing of crops already gathered in the *khalas*. It is obvious that large fairs take place only after the crops are harvested and the people have ready cash on hand. The seasonal character of fairs, which are not favoured during busy agricultural seasons, when either *kharif* or *rabi* crops are standings, is amply borne out by the statistics discussed,

5. DISTRIBUTION OF FAIRS BY RELIGION AND DEITY

(a) *Distribution by Religion*

The following statement shows the number and per cent of fairs and congregation by religion.

Distribution of Fairs and Congregation by Religion

Religion	Percentage to total population	No. of fairs	Percentage to total No. of fairs	Congregation	Percentage to total congregation
1	2	3	4	5	6
All Religions	100.00	1,521	100.00	7,682,458	100.00
Hindu	89.00	1,293	85.01	6,840,429	89.04
Muslim	8.50	175	11.51	600,717	7.82
Jain	2.00	21	1.38	122,725	1.60
Parsi	0.09	1	0.07	2,000	0.03
Lokmela, social and national occasions	..	14	0.92	92,850	1.21
Commercial	..	13	0.85	15,637	0.20
Other beliefs	..	4	0.26	8,100	0.10

Distribution of fairs by religion shows that out of 1,521 fairs reported from all over Gujarat, 1,293 are Hindu, 175 Muslim, 21 Jain, 14 Lokmelas, 13 commercial, 4 other beliefs and 1 Parsi. 85 per cent of fairs and 89 per cent of participants are Hindu; 11.5 per cent of fairs and 7.8 per cent of participants are Muslim; and 1.4 per cent of fairs and 1.6 per cent of participants are Jain. The proportions of fairs and assemblage to the total are found generally to conform to the strength of each of the main religions in the general population.

Since calendar plays an important part in appointing dates for the celebration of various festivals, an analysis of fairs according to the almanacs followed shows that as many as 1,398 or 91.91 per cent are held according to the Hindu calendar, 91 or 5.98 per cent according to the Muslim calendar and 32 or 2.11 per cent according to other dates including 9 according to Gregorian calendar,

Muslim Pir Fairs held according to Hindu Calendar

District	Total Muslim Pir fairs	Fairs held according to Hindu Calendar
Total	169	78
Jamnagar	5	1
Rajkot	..	..
Surendranagar	7	6
Bhavnagar	1	..
Amreli	1	..
Junagadh	9	1
Kutch	42	39
Banaskantha	3	..
Sabarkantha	..	..
Mehsana	5	2
Ahmedabad	19	5
Kaira	11	..
Panchmahals	2	..
Baroda	18	7
Broach	18	5
Surat	27	12
Dangs	1	..

It is interesting to note that out of a total of 169 Muslim *pir* fairs, 78 or a little less than half are held according to the Hindu calendar rather than the Hijri. The largest number of such fairs is returned by Kutch which has 39 out of a total of 42 Muslim fairs. Other districts where such a tendency is marked are Surat (12), Baroda (7), Surendranagar (6) and Ahmedabad and Broach (5 each).

(b) *Distribution by Deity/Occasion*

Fairs, their occasion, deity, site, time, congregation and other particulars are given in Table I printed in Part II of this Volume. Table VI distributes fairs according to deities and ranges of congregation. This table will be helpful in having an idea of the relative popularity of fairs, importance of different deities and the veneration in which they are held in the State as revealed by the number of fairs held and the strength of congregation attending. The distribution by deities is by no means exclusive, as fairs classified under such denomination as Swaminarayan are also fairs dedicated to Krishna; fairs shown against Holi can be equally classified as held in honour of Shiva or Mataji; and those held on the bank of some river or hill shown as *nadi* or *parvat-tirtha* may also be associated with Shiva or Mataji. All such fairs have been separately classified in this table with a view to give an idea of



the characteristic features underlying their celebration as disclosed by the deity, site or occasion with which they are associated.

The following table extracted from Table VI shows that the largest number (349) of fairs are held in honour of Shiva, which attract as many as 2,032,588 persons. Next in order are fairs dedicated to Krishna numbering 292 which attract 1,869,332 persons, followed by Mataji or Mother Goddess in honour of whom 186 fairs are visited by 979,639 persons. Among others numbering 498 the congregation and the divinities worshipped are varied and reveal the place each has in the Hindu Pantheon. It will be interesting to note that fairs with larger congregations are also dedicated to Shiva, Krishna and Mataji, though some of them dedicated to Muslim *pirs*, Lili Parikrama fair at Girnar and river fairs on the banks of the Saraswati and the Sabarmati also attract large gatherings.

Distribution of Fairs by Deity and Congregation

Religion/ Deity	No. of fairs	Congregation	Percentage to total No. of fairs	Percentage to total congrega- tion
Total	1,521	7,682,458	100.00	100.00
Shiva	349	2,032,588	22.94	26.46
Krishna	292	1,869,332	19.20	24.33
Mataji	186	979,639	12.23	12.75
Muslim	175	600,717	11.51	7.82
Jain	21	122,725	1.38	1.60
Others	498	2,077,457	32.74	27.04

The principal gods and goddesses worshipped are Lord Krishna, the incarnation of God, Shankars the Divine Benefactor and embodiment of all that is good, and Goddess Amba Bhavani or Mother Goddess in all her numerous forms and aspects. Though there is hardly a village which is without the temple of Rama, fairs associated with that incarnation are comparatively few in number. The mass appeal Krishna, Shankar and Mataji have on the popular mind in Gujarat is distinctly noticeable from the largest number of fairs dedicated to these three deities who jointly account for 827 or 54.37 per cent of the fairs and 4,881,559 or 53.54 per cent of congregation.

The table further reveals the predominance of two principal religious denominations, viz.,

Shaivism and Vaishnavism with an equal leaning for the Mother cult or Mataji. Around these three are woven many others which reveal the synthetic nature of Hinduism which has absorbed within its fold numerous beliefs and practices denoting different stages of culture and civilisation among individuals and community. Hero worship so deep-rooted in the Indian mind finds expression in fairs associated not only with incarnations of God, and religious masters such as Rama, Krishna, Mahavir or Buddha, but also with saints, sages, mystics, *pirs*, devotees and *satis*. Kabir, Dhundhali Nath, Oghad Nath, Santram, Bhathi Khatri, Jilanand, Agia Vir, Jasma Odan, Jiva Bai and a host of local heroes provide occasions for fairs organised in their memory. Mother Goddess is worshipped and honoured under a variety of names besides Ambaji such as Mataji, Randal, Khodiyar, Shitla, etc. Vestiges of primitive culture are seen in fairs dedicated to Nag Puja or Serpent Worship. Worship of deities of animist origin to be propitiated for the prevention of disease and evil forces claim fairs in honour of Balia Dev and Shili Satam (god and goddess of smallpox), Nani-Moti Panoti, Kalia Bhut (Black Ghost), etc. Sarvodaya or Lokmela, Rentia Barash and Gandhi Fair are some of the recent fairs held on the birth and death anniversary of Gandhiji, the Father of the Nation. Adivasi fairs go under such names as Dan Mahudi, Gol Gadheda, Vado Ditwar, Vachhada-Vachhadi, etc. Some of the fairs having curious names are known as Puri-pakodi fair and Chadia (effigy) fair. Jain fairs are associated mostly with the names of *tirthankars* or incarnations of God whose idols are installed at the places where they are held and known under such names as Mallinathji, Adinath, Parshvanath, Rikhavdevji, etc. Muslim fairs are connected either with the celebration of Id or in honour of *pirs* and saints. For further details about deities, see Table VI.

6. DISTRIBUTION OF FAIRS ACCORDING TO RANGES OF CONGREGATION

The table given at page 26 shows the distribution of fairs according to different ranges of congregation for the State as a whole as also for its various districts.

Distribution of Fairs according to Ranges of Congregation

[illegible]

DISTRIBUTION BY RANGE OF CONGREGATION

Of the various ranges in which fairs and congregations are grouped, those which appear to be important are three, viz., (i) below 5,000, (ii) between 5,000-25,000 and (iii) 1 lakh and above.

A large majority (75.5 per cent) of fairs (1,148) are small size fairs falling within the range of congregation below 5,000, which account for an aggregate of 1,901,723 or 24.75 per cent of visitors. The number of fairs and congregation go on gradually declining except in the last range, one lakh and above, which accounts for 14 fairs and a total congregation of 1,762,500 persons. Within the intermediate ranges, fairs having congregation between 5,000 and 25,000 number 328 and have 2,861,235 visitors. In other words, all but 45 fairs have congregation falling in various ranges below 25,000 which account for 97 per cent of the total held in Gujarat. The congregation is, however, proportionately larger at fairs in class ranges above 5,000 which jointly account for 5,780,735 or 75.25 per cent of the aggregate visitors at all the fairs.

Further sub-division of fairs having less than 5,000 visitors given below shows that out of a total number of 1,148 such fairs, those with congregation below 500 are comparatively few in number (157) visited by 46,893 persons, while those with proportionately larger number of visitors fall in the class ranges above 1,000 and below 5,000 which account for a total number of 781 such fairs and 1,720,300 or 90.46 per cent of visitors at fairs below 5,000.

Fairs having Congregation below 5,000

Range	Total No. of fairs	Per cent	Congre- gation	Per cent
1	2	3	4	5
Total	1,148	100.00	1,901,723	100.00
Below 500	157	13.68	46,898	2.47
500- 999	210	18.29	134,525	7.07
1,000-1,999	321	27.96	401,195	21.10
2,000-2,999	242	21.08	537,000	28.24
3,000-3,999	140	12.20	451,001	23.71
4,000-4,999	78	6.79	331,104	17.41

Distribution in ranges by district shows that of all the districts of the State, Amreli seems to be the only one, which, except the Dangs, has the

smallest number of fairs and congregation. It has not a single fair where the congregation exceeds 5,000. The district, however, where the largest number of fairs is held, is Surat. This is but natural as it is also the largest in size. Districts where the total number of fairs exceeds 100 are Surat (159), Baroda (156), Panchmahals (154), Kutch (144), Kaira (119), Ahmedabad (112), and Sabarkantha (112). The congregation, however, does not follow the same order except for Surat as districts like Junagadh and Mehsana where some of the important fairs are held have comparatively larger congregations. These are the Lili Parikrama, Bhavnath and Somnath fairs in Junagadh district, the Chaitri Purnima fair connected with Navratni at Becharaji, the Purnima fair at Sidhpur and the Palli fair at Rupal in Mehsana and the Ambaji fair in Banaskantha district.

(a) *Participants at Fairs*

The participants at the various fairs are mainly drawn from the lower strata of society. Those belonging to advanced castes also visit the fairs but the most numerous amongst the visitors come from such castes as Kanbi, Bharwad, Rabari, Ahir, Koli, Bhil, Thakarda, Mer and the tribals who enjoy the real fun of the fair. It is mostly the village-folk rather than the townspeople who have attraction for such gatherings. The urbanite is incapable of throwing himself heart and soul into the spirit of the fair which he considers only as some demonstration which he does not have a chance to see in his urban surroundings. But, for those coming from rural areas, the fairs have a special meaning. These gatherings apart from their religious significance transform themselves into real harvest and seasonal festivals, coming as they do on the conclusion of *kharif* or *rabi* crops. The very journey from their place of residence by various modes of transport is exciting. Numerous camps, which rise overnight at the banks of rivers under an open and clear sky resplendent with stars, present a delightful appearance. The folk-music, the folk-dances as well as the folk-dramas which are the salient features of these congregations—the *duhas*, *ras* and *garba*—lend charm to the atmosphere of the fair by providing entertainment which makes them completely forget

themselves. The money they have on hand after harvesting at the same time enables them to meet their requirements for the coming year. People from distant parts gather together at the fair where they can meet their relatives at least once in a year and learn about their welfare. All these provide attraction for the village people to which they look forward with pleasure and delight. It is, therefore, but natural that the participants at the fair should come mostly from villages and consist of the peasantry, who are in such dire need of recreation after a hard and strenuous life on the field. On the other hand, the townsman has a variety of attractions at his door. The former religious aspect is on the wane, he has little faith either in the dip in the waters of the holy rivers or in the *darshan* of the deity; nor has he any fascination for the entertainments at the fair. Busy as he is with his hackneyed life he can spare little time for staying out some nights in the company of friends and relatives. Much less has he the capacity for putting up with the inconveniences it entails. In fine, the present day fairs are the fairs only of the masses who still have retained their original zest and capacity for enjoyment.

The attendance at various fairs is not always confined to the particular community worshipping the deity. While the religious aspect of the fair like ceremonies, *pūja*, *prasād*, etc., is generally confined to that community, all the sections of the public take part in the fair for recreation or trade. But this is not all. In some instances persons venerate the deities of other communities and creeds also. Keeping *manātas* of Muslim *pīrs* is not an uncommon phenomenon especially among the low class Hindus. Famous *dargahs* like Mira Datar at Unava in Mehsana district or Mota Miyan at Mangrol in Surat district attract many Hindu pilgrims. Imamshah and other *pīrs* of the Pirana sect at Giramtha in Ahmedabad district, and Hazrat Pir Nurrudin alias Nur Satgorbava of the Satpanth sect at Navsari have an appreciable Hindu following. Hindu and Adivasi pilgrims attending Shamlaji fair visit Navgaja Pir at Shamlaji for relief from evil spirits and ghosts. Besides making offerings to *pīrs*, Hindu women in some places also keep *manātas* of *tazias* to be fulfilled on the Muharram day,

by passing under the *tazia* with the child for whose health the vow is kept and offerings of water and loaves made.

It is noteworthy that the Persian word *pir* has been adopted in certain areas like Rajasthan, Kutch, Banaskantha, etc., for the religious saints among Hindus and is taken to mean a *mahant*, *gadipati* or saint. Ramdev Pir is a well-known instance to the point.

Instances have also come to notice where Muslim priests officiate at some of the Hindu temples. A fair is held at Bhidbhanjan Hanuman in Broach on every Thursday of Margashirsh, attended by 2,000 persons. A *dargah* is situated near the temple and hence Muslims also attend the fair. It is noteworthy that the *pujari* of Bhidbhanjan Hanuman is a Saiyad Muslim. A yearly Urs is held at Dhanfulia in Vanthali Mahal of Junagadh district in honour of Pir Siraji Shah, a saintly person who had settled at this village. While he was living, Nagbai, a saintly lady, came here from Marwad. A debate ensued between the two, during which they tried to defeat each other by *mantras*, miracles, etc. In the end, Siraji Shah was seen losing the contest. A compromise was, therefore, arrived at, according to which worship and *naivedya* are first offered to Nagbai, whereafter the ceremony at the *dargah* takes place. The Urs is held according to the Muslim calendar on Rajab 26-27, and is attended by 5,000-7,000 persons. There is a *dargah* of Kasamshah Pir at Guntari in Kutch district. Nearby is the temple of Kasameshwar Mahadev, the name itself being quite significant. The *mujavar* of the Pir also performs *pūja* of the Mahadev.

Adoption of the Hindu costume for ladies and many a Hindu custom and practice by Parsis is well-known. This was more or less influenced by historical factors. Yet, while keeping their religion a very exclusive affair, some of them have been known to keep *manātas* and entertain belief in cures by miracles ascribed to deities and holy personages of other faiths revealing the tendency of the followers of one religion to revere deities of another religion also. It has been reported that at Bahej in Chikhli taluka of Surat district a Parsi lady, a resident of the village, built a temple of Rupadevi

7. REGIONAL DISTRIBUTION

(a) Distribution by Months

The distribution of fairs by months and congregation for the State as a whole and for the districts given in Table III shows that the months which have universal appeal through the State are Shravan and Bhadrapad, when fairs are held in all the districts except the tribal and forest areas of Dangs. The dispersal of fairs also brings out another significant fact, viz., regional variation in preference for certain months and certain fairs. Taken as a whole February-March, i.e., Magh and Phalgun having Mahashivratri and Holi, and November, i.e., Kartik, which has Dev Divali and Kartik Purnima when the weather is fair and the climate is congenial are the months when the congregations appear to be the highest all over the State. South and central Gujarat, however, seem to have a greater preference for fairs held between February and April than for those held in October and November. The Adivasi areas in particular, viz., Panchmahals, Sabarkantha, Banaskantha, Baroda, Broach, Surat and the Dangs which have a preponderance of tribal or Adivasi population seem to have special preference for March or the month of Phalgun, when Holi festival is celebrated with great enthusiasm, merriment and fun as movement to distant places is convenient both from the agricultural as well as from the climatic point of view. Fairs held in Bhadrapad are important, particularly in Kutch and Kaira districts. Kutch accounts for 44 such fairs and 156,175 visitors as against 30 fairs and 166,375 visitors in Kaira district. Next in order are the months of February and April, which are important more or less in all the districts except Jamnagar and Amreli. The months of March, October, November and December seem to have special attraction for all the areas except four districts of Saurashtra. The month of December, however, appears to be totally avoided for the purpose of holding fairs by Jamnagar, Rajkot, Surendranagar, Bhavnagar, Amreli, Junagadh, Mehsana, Kaira, Panchmahals and the Dangs. May, June and July are likewise at a discount all over the State, as will be seen from the respective number of fairs being 23, 6 and 23 and the corresponding number of visitors 59,175, 28,800 and 90,454. The month

and instituted a fair on Ashvin Sud 8 in Navratri about fifteen years ago. About 2,500 persons attend the fair. All these instances go to show the fundamental fact of the impact of Hinduism upon Islam and other religions and *vice versa*.

(b) Sanghas

A noteworthy feature of pilgrimage to important shrines is that a large number of devotees form themselves into groups of different areas or villages called *sanghas* and visit them on specific occasions. The institution of *sanghas* started when times were insecure and long journeys involved hazards to life and property. People, therefore, thought it advisable to move in groups or numbers. It thus took the form of a cooperative undertaking wherein expenses were shared by the participants. The head of the *sangha* is called the *sanghapati* or *sanghavi*. Provisions and other requirements for the camp were carried with them. In olden days, they travelled on foot or by carts, but these have now disappeared and are replaced by the modern means of transport like buses and railways. However, some *sanghas* still perform their journey on foot, as special merit is believed to attach to pilgrimage on foot. Such *sanghas* regularly visit holy places like Dakor, Dwarka, Ambaji, Bahucharaji, and Khed Brahma on occasions like *purnimas*, Navratri, etc. Jain *sanghas* to Shatrunjay and other places of pilgrimage are very large and well organised. In their case, the *sanghapati* is some wealthy and philanthropic gentleman who, desirous of earning religious merit, takes out the *sangha* and bears all the expenses for the entire pilgrimage from the beginning to the end. The sites for camps are determined well in advance, and *raolis* and camp equipment with all the provisions required moved from one halt to another. In former days bullock-carts were kept in reserve with the *sanghas* for the aged and the infirm who wanted to avail of them; and watchmen accompanied the entourage for guarding the person and property of the pilgrims on the way. Devotional songs are sung on way and the devotees take household deities with them for worship *en route*. Such *sanghas* are still taken out but the former mode of transport has disappeared and quicker means like special rail coaches or buses used instead.

SECTION II—FAIRS

of Jyeshtha which falls in June, though avoided by all the districts has one fair, the Devlan fair at Oz in Karjan taluka of Baroda district visited by 2 lakh persons held only once every 18 years when the month of Jyeshtha is *adhik* or intercalary.

(b) Territorial Distribution

Fairs are either of local, regional, State or countrywide importance. Local fairs and festivals are observed in the village or town, wherein only the local populace participate. There are others which are of regional importance, wherein

people living in certain locality or region gather together on the appointed day. There are still others which are of State and countrywide significance wherein pilgrims from different parts of the State congregate. When they are local, people move out in their immediate neighbourhood, but all important regional and State fairs are organised at centres away from their place of residence.

The table that follows shows the distribution of fairs in different districts of the State according to their territorial importance into local, regional and State.

Fairs of Local, Regional and State Importance

District 1	Total		Local		District and Regional		State	
	No. of fairs 2	Congregation 3	No. of fairs 4	Congregation 5	No. of fairs 6	Congregation 7	No. of fairs 8	Congregation 9
Gujarat	1,521	7,682,458	1,380	4,535,919	107	1,298,454	34	1,848,085
Jamnagar	46	339,350	44	320,600	1	5,000	2	18,750
Rajkot	49	452,450	48	447,450	1	5,000	..	..
Surendranagar	48	219,450	43	147,950	5	71,500	..	..
Bhavnagar	67	201,475	53	158,225	3	18,250	1	25,000
Amreli	27	29,750	27	29,750	..	..	..	..
Junagadh	54	603,125	42	126,625	8	76,500	4	400,000
Kutch	144	452,850	135	351,350	8	96,500	1	5,000
Banaskantha	93	497,039	81	164,875	6	50,150	6	282,014
Sabarkantha	112	480,724	99	236,874	12	93,850	1	150,000
Mehsana	99	644,021	90	449,771	8	124,250	3	300,000
Ahmedabad	112	778,470	105	468,220	4	10,250	11	270,821
Kaira	119	747,400	91	321,125	17	155,454	..	..
Panchmahals	154	391,387	145	313,387	9	78,000	1	200,000
Baroda	156	620,550	144	337,300	11	83,250	2	101,500
Broach	85	387,692	80	163,692	3	122,500	1	25,000
Surat	159	806,250	147	490,750	11	290,500	1	25,000
Dangs	7	30,475	6	7,975	1	22,500	..	..

Out of a total number of 1,521 fairs reported to be held in different parts of the State, 1,380 or 90.73 per cent are of local significance only. Fairs which are of district or regional importance number 107, besides 34 others which are of importance all over the State. Fairs which are attended by people from the district or from more than one district have been considered to be regional fairs, as against fairs of local importance attended by the people from the surrounding areas. Fairs attended by pilgrims from all over the State have been considered to be fairs of Statewide importance. Fairs which attract visitors from all parts of the country as at Hardwar or Prayag are of countrywide importance. No

such fair is held in Gujarat, though there are fairs of inter-State importance visited by persons from other States. Analysing the distribution of fairs according to congregation, it is noticed that 4,535,919 or 59.04 per cent are accounted for by local fairs, 1,298,454 or 16.90 per cent by regional fairs and 1,848,085 or 24.06 per cent by fairs which are important all the State over. Kaira, Banaskantha and Junagadh have the largest number of fairs which are of Statewide importance. Kaira is again the district which tops the list of fairs of regional importance, numbering 17, in that it has got the sacred shrine of Ranchhodrai at Dakor. Other districts where fairs of regional significance are held are Sabarkantha, Baroda, Surat, Panchmahals,

Junagadh, Kutch and Mehsana. Among fairs of local importance, the highest number of fairs go to the credit of Surat, Panchmahals, Baroda, Kutch and Ahmedabad. Taking an overall picture, it is found that districts where fairs are comparatively more popular, as judged from the number of fairs and congregation attending them, are Surat, Baroda, Panchmahals, Kutch, Kaira, Ahmedabad, Sabarkantha, Mehsana, Banaskantha and Broach. Each of them has more than 75 fairs in a year. But Junagadh with only 54 fairs occupies a unique place. It has a comparatively larger congregation of 603,125 and stands sixth in the order of importance, as it has some of the largest fairs of State importance held at Mount Girnar and Prabhas Patan.

From the tables compiled from the schedules, it has been found that most of the fairs and festivals held or celebrated from June to the end of monsoon, have invariably been local as it is the period of the year when free movement is not possible owing to the rainy season, when the most important and major section of the population, viz., the peasantry is busy with agricultural operations, as the atmosphere is gloomy and depressing and climate uncongenial and unhealthy. But fairs held on the close of monsoon and during spring naturally attract larger congregations for reasons already noticed before.

Inter-State Fairs

District 1	Regional ¹		State ²	
	No. of fairs 2	Congregation 3	No. of fairs 4	Congregation 5
Gujarat	23	197,500	16	1,018,264
Jamnagar	..	..	2	18,750
Rajkot	1	5,000	..	..
Surendranagar	..	..	..	..
Bhavnagar	..	..	..	..
Amreli	..	..	..	..
Junagadh	1	6,000	4	400,000
Kutch	..	..	1	5,000
Banaskantha	3	28,150	4	207,014
Sabarkantha	5	40,850	1	150,000
Mehsana	..	..	2	100,000
Ahmedabad	..	..	1	112,500
Kaira	..	..	..	..
Panchmahals	6	65,500	..	..
Baroda	..	..	..	..
Broach	1	2,500	..	..
Surat	6	49,500	1	25,000
Dangs	..	..	..	..

1. Cols. 2 and 3 show fairs of regional importance attended by people of other States
2. Cols. 4 and 5 show fairs of State importance participated by people from other States

Gujarat is bounded by three States on its border, viz., Rajasthan, Madhya Pradesh and Maharashtra. It is, therefore, but natural that the border districts of these States should enjoy in common some of the fairs held in Gujarat. Fairs of inter-State importance number 39, of which 23 are of regional and 16 of State significance. The largest number of such border fairs are held in Panchmahals, Surat, Sabarkantha and Banaskantha, but among fairs which are of State importance and also attract people from outside the State are those held in Junagadh at the time of Lili Parikrama and Shivratri at the foot of the holy Mount Girnar and at the seashore of Prabhas at the shrine of Lord Somnath. Other centres which are equally important and have inter-State significance are the shrine of Ambaji in Banaskantha district, the Shatrunjay Hill at Palitana in Bhavnagar district and the *rozas* of Shah Alam and Sarkhej in Ahmedabad district which Muslims from different parts of the country visit.

8. EFFECT OF HARVESTS ON SALES AT FAIRS

In olden times some of the larger fairs served as substitutes for shops where articles of domestic consumption such as clothes, utensils, bangles, ornaments, footwear, etc., not locally produced, could be had by the village-folk from traders coming from urban areas. Cattle, bullocks, cows, donkeys and camels were and are offered even today for sale at larger fairs like those held at Vautha and Sidhpur either in the month of Kartik (October/November) after the *kharif* season is over or in the months of Magh and Falgun (February/March) after the *rabi* crop is ready and money can be had also on credit while visiting Mahashivratri and Holi fairs, so popular during this period. The quantum of business transacted at fairs varies with the character of the agricultural season. The Gazetteer records that at the Shamlaji fair held on Kartik Purnima (October/November) continuously for 15 days, the sale transactions (in terms of value of money at that time) amounted to Rs. 8-80 lakhs on an average between 1873-76 as compared to about Rs. 1 lakh reported in 1963 in terms of the present value of the rupee. It has been the usual experience of

merchants that the extent of their sales largely depended upon the nature of the harvest season. If the harvest was good and bumper, congregation would be large and the trade brisk. But any failure of crops resulting in a lean, scarcity or famine year would adversely affect not only the congregation but also the purchases by the farmers which would be naturally limited only to the cash on hand.

Another factor which has contributed to the reduction in the purchases made at fairs is the changing face of the countryside and the gradual transformation of the former agricultural economy under which most of the articles which were purchased once a year at the fair are nowadays available either at the village itself or some nearby town which they frequently visit owing to the improved means of communications.

9. ADIVASI FAIRS

Although fairs have nowadays fallen into disfavour, their popularity with the villagers, tribals in particular, still continues. Those living in urban areas have not any liking either for the entertainment or the diversion they offer, nor do they have the religious appeal they used to have in the past. The reason for their popularity with the village-folk lies in the fact that they still hold out the attraction and diversion of which they are fond, and which are not yet substituted by cinemas, dramas, circus, and other forms of entertainment which are so readily available to the townspeople.

A special compilation has been made of Adivasi fairs in order to have a general idea of the places where they are held, size of their congregation, and the occasion or deities worshipped. The relevant figures will be found in the special Tables printed in this volume. The total number of fairs which can be termed Adivasi in the sense that the major participants are Adivasis or tribals, comes to 291 or 19.13 per cent with an aggregate congregation of 888,575 or 11.57 per cent of the total which roughly corresponds to their strength in the total population, 13.34 per cent. The districts which have comparatively larger number of congregations and fairs are Surat, Panchmahals, Baroda, Sabarkantha and Broach where the tribal population predominates. Out of 291 fairs which

can be termed Adivasi, as many as 109 are held during the month of March at the time of Holi which is the principal festival of the Adivasis. The months which the Adivasis have found convenient for the holding of fairs are February, March, April and October which jointly account for 191 fairs out of a total of 291 and 596,575 visitors out of a total congregation of 888,575. Though a few of the fairs are held during August and September, they are not as important to them as they are to other castes. It is noteworthy that in the district of Dangs, which is entirely tribal and forest, Holi is the only fair of importance, which claims 22,500 visitors out of a total of 30,475 attending all the seven fairs in this district. The two important occasions which appeal to them the most are Holi, the spring festival, and Kartik Purnima, the harvest festival, the connection of any deity associated with either of these fairs being incidental and arising from the shrine being a suitable venue for gathering.

The table that follows shows that Surat has the highest number of aggregate congregation and naturally so owing to the largeness of its size and tribal population.

Distribution of Adivasi Fairs by Districts

Name of district	No. of fairs	Total estimated congregation
Total	291	888,575
Junagadh	3	8,575
Banaskantha	13	32,550
Sabarkantha	23	101,800
Mehsana	2	9,000
Kaira	5	8,800
Panchmahals	89	208,650
Baroda	68	198,950
Broach	18	33,750
Surat	63	256,025
Dangs	7	30,475

It should be borne in mind that the foregoing table does not include Navratri and other fairs held at the famous shrine of Ambaji in Banaskantha district and the Shamlaji fair in Sabarkantha district though the tribals visit them in large numbers. They have not been considered purely Adivasi fairs, as non-tribals as well as tribals participate in these fairs owing to the importance and great veneration in which these shrines are held by both of them. Shamlaji fair, however, has greater attraction for tribals than for others.

ADIVASI FAIRS

Adivasi Fairs according to Size of Congregation

District	Total		Below 5,000		5,000 to 9,999		10,000 to 14,999		15,000 to 24,999		25,000 to 49,999		50,000 to 99,999		100,000 and above	
	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Total	291	888,575	241	390,375	35	212,200	7	71,000	4	82,500	3	82,500	1	50,000	..	..
Junagadh	3	8,575	2	2,575	1	6,000	..	..	..	..	..	..	..	..	..	..
Banaskantha	13	32,550	12	23,550	1	9,000	..	..	..	..	..	..	..	..	..	..
Sabarkantha	23	101,800	16	24,300	4	26,500	1	11,000	1	15,000	1	25,000	..	..	..	..
Mehsana	2	9,000	1	3,000	1	6,000	..	..	..	..	..	..	..	..	..	..
Kaira	5	8,800	5	8,800	..	..	..	..	..	..	..	..	..	..	..	..
Panchmahals	89	208,650	78	124,150	10	57,000	..	..	..	..	1	27,500	..	..	..	..
Baroda	68	198,950	54	85,450	11	63,500	2	20,000	..	..	1	30,000	..	..	..	..
Broach	18	33,750	16	19,750	2	14,000	..	..	..	..	..	..	..	..	..	..
Surat	63	256,025	51	90,825	5	30,200	4	40,000	2	45,000	..	..	1	50,000	..	..
Dangs	7	30,475	6	7,975	..	..	..	..	..	1	22,500	..	..	..	..	..

The following are the congregations at these two fairs which Adivasis visit in large numbers and are also held in Adivasi areas:

Shrine	Congregation
1 Ambaji (Banaskantha)	150,000
2 Shamlaji (Sabarkantha)	150,000

The distribution of Adivasi fairs and their congregation arranged by congregation ranges shows that some of the larger Adivasi fairs are held in Surat, Baroda, Panchmahals and Sabarkantha districts.

Range	Total No. of fairs	Congregation
Total	291	888,575
Below 5,000	241	390,375
5,000- 9,999	35	212,200
10,000-14,999	7	71,000
15,000-24,999	4	82,500
25,000-49,999	3	82,500
50,000-99,999	1	50,000
100,000 and above	..	..

The foregoing table shows that out of a total number of 291 Adivasi fairs, as many as 241 have a congregation below 5,000 each.

Table VIII specially prepared for the purpose and printed in Part II shows the occasion or deities in whose honour the various Adivasi fairs are held. As already seen before, Holi claims the largest number (81). Next in order comes Shiva, then Mataji and Krishna followed by Hanuman on the one hand and *pir* and local heroes on the other. Living in a backward economy, they have some commercial fairs also which are in the nature of weekly bazaars, where necessities of life can be purchased. Such fairs are 12 in number and account for 15,425 visitors. A fair dedicated to Khatalsha Pir at Vyara in Surat district is the largest and attracts about 50,000 visitors. New fairs like *lokmelas* organised these days by social workers working amongst the tribals have great educative value. Agricultural shows and stalls displaying various developmental activities, improved implements of farming and the processes of *khadi*

weaving are set up at these fairs, where meetings, races and film shows are also arranged. Such fairs are 7 in number and account for 26,850 visitors.

10. RETROSPECT

The fairs and festivals as they are observed in this country are a unique institution which characterises the march of human civilisation and culture in this vast sub-continent. Essentially religious in nature, they are also equally associated with the social and domestic life of the individual and society at all levels. They prescribe a higher way of life, which ensures physical well-being and mental peace with a promise for spiritual bliss. The bath in the waters of the holy rivers Ganga, Yamuna or Godavari at the bathing festivals at Hardwar, Prayag or Nasik may not absolve a person from sins committed and give a permit for starting once again on the old path, but it will certainly purify the body and mind and prepare him for a way of life, which if practised, would absolve him from sins. The *darshan* of the deity and the fervent zeal with which the pilgrim is inspired at these centres of pilgrimage would certainly make him look within himself. With a view to appreciate the usefulness and role of fairs and festivals in the life of the people of India, the real significance of the various symbols and the hidden meaning underlying the legends with which they are associated should be properly understood. For, symbols are the very essence of Hindu theology, which garb some of the supreme truths of Hindu religion and philosophy. They give form and life to the various sentiments and ideals which have inspired and guided the people of this country. That is not all. They have also enabled them to grapple with the elements of nature, and march towards civilisation with courage and fortitude. They have given them contentment, joy and music of life without ignoring its higher values.

The dual aspects of festivals, viz., (i) religious and (ii) social, are so beautifully intermixed that the one is inseparable from the other. In its religious aspect it has been appropriately called *vrata*. In its social aspect it is *parva*. *Vrata* requires austerity, penance and observances, which purify body and mind. *Parva* gives the zest of living, cheers the man, gives him diversion, innocent joy

and pleasure and makes his life worth living. Both these aspects of celebration are blended together in the Indian fairs and festivals in a way which no other nation in the world has perhaps succeeded in doing. In fairs it is the social and cultural aspect which is uppermost, but in the celebration of most of the festivals with the exception of two major festivals Holi and Dipavali it is the religious aspect that generally predominates. Though fairs are not without their religious aspect, the festivals are also not without their social aspect. Both have immense social and cultural value, emphasising as they do, the unity and oneness of the Indian people through ages and throughout the length and breadth of this land. The profound faith and devotion of masses in their observance is something which is really inspiring. The enthusiasm and spontaneity with which Holi, Divali, Durga Puja, Dassera, Paryushana, Id or Christmas are celebrated in every home evidence the social and cultural impact they have in keeping alight the torch of civilisation and welding together the various elements of society into a single whole by injecting new power, new energy, new life, year after year.

Fairs are so many centres of pilgrimage. They offer opportunity not only for a dip in the holy river or for *darshan* of the cherished deity but also for enjoying the scenic beauty and loveliness of nature. They have an influence all their own. Fairs and festivals make one forget for the time being all the worldly worries and concourse of life. They hold out to the people a message which is handed down from generation to generation in the form of various symbols, legends and practices, which are voluntarily practised to derive the benefit accruing therefrom.

The association of fairs and festivals with the procession of seasons is a unique feature of the fairs and festivals in India. It is for this reason that they are closely interlinked with the calendar which computes with meticulous care the date and time appointed for the observance of each of them. The *sankrantis*, solstices, equinoxes and the appearance of the numerous astronomical and natural phenomena indicate the days and time auspicious as well as inauspicious for their observance and celebration. They regulate the very routine of their life from morning to night. Day

and time auspicious for starting on a journey, celebration of marriage, giving of sacred thread, starting a business, sending a child to school and all the varied activities of day-to-day life are regulated according to the Hindu religious calendar. The innate connection between a season and climate on the one hand and human mind and body on the other as affecting the mood and the well-being of the people is unmistakable. It is for this reason that the rainy season is avoided not only for the celebration of festivals and holding of fairs but also for all social functions and occasions. Excessive heat and cold are likewise avoided, and days with temperate climate preferred for various celebrations in which people indulge. During the rainy season or *chaturmas* which follows the summer solstice, when the climate is dull and has a depressing effect on body and mind, travelling is avoided and austere living enjoined to preserve physical and mental health. For, people can be in good cheer only if they are in a position to take delight in their surroundings. One does not like to mix with others when nature is against merry-making and the mood and the spirit of the people offend against enjoyment in any form. It is this basic psychological fact coupled with the agrarian nature of its economy which has governed the holding of fairs and celebration of festivals in India and which should also determine the celebration of any new festival which may be introduced in future, if it is to enlist any public support and acceptance.

All fairs of olden times persist more or less in the same fashion, though certain welcome innovations are being introduced these days. Rather than being mere occasions for merriment and some religious observance, they are assuming importance as useful media of popular education. The various stalls which are nowadays put up also include those by Government, semi-Government and social agencies, which aim at educating the public in a variety of ways. Improved implements of farming, seed and manure, progress made in the various fields of development in the wake of successive Five Year Plans, advantages of prohibition, cleanliness and health and a number of other items of public welfare are exhibited at the stalls set up for the purpose. Means to increase production and minimise labour are also displayed

by actual demonstration to improve the economic condition of the agriculturist and the artisan. These indeed are steps in a right direction. But the spirit behind their display is not what it should be, as they are taken in a half-hearted manner, as more often than not the stalls are left in charge of those who are ill-equipped to explain the uses

and advantages of the items exhibited. The stalls assume the appearance of mere show-cases and their real significance is lost sight of. Greater interest should, therefore, be taken to make them attractive and instructive by placing them in charge of those who have a missionary zeal in the task they are called upon to perform.

SECTION III

CALENDAR

CALENDAR has assumed a very important and prominent place in the life of the people of this world since time immemorial. The various cultures that flourished in the past evolved their own systems of reckoning time whereby their religious, social and economic activities were regulated. The appearance and reappearance of certain natural events and astronomical phenomena such as the advent of spring, summer, rain, the movement of the sun and the moon, stars and planets, the occurrence of winter and the summer solstices, or equinoxes, etc., marked the occasions for the celebration of various festivals by different peoples at different times.

The word Calendar is derived "from the Roman Calends or Kalends, a method of distributing time into certain periods adapted to the purposes of civil life, as hours, days, weeks, months, years, etc."¹ The primitive man observed the recurrences of seasons and certain familiar events of nature in a particular sequence and arrived at his computation of the order in which the cycle of seasons appeared. He adopted the solar year by reckoning the days from one solstice to another or from one equinox to another, with reference to the heliacal risings or settings of some conspicuous star, such as Sirius, Rigel, Antares or the Pleiades, in the eastern horizon immediately before sunrise, after it was invisible owing to its nearness to the Sun. As the knowledge of man advanced, a systematic and scientific study of the movement of heavenly bodies was made to fix time for the celebration of festivals, observance of fasts and feasts and performance of religious ceremonies, giving birth to various methods of time reckoning or calendars.

1. DIVISIONS OF TIME

All calendars have adopted the practice of indicating time in terms of movement of the earth,

¹ *Encyclopædia Britannica*, Vol. 4, p. 568, 1955

the sun and the moon. The rotation of the earth on its axis was called 'day'; the revolution of the moon round the earth was called 'month'; and of the earth round the sun called 'year'. All calendars agree in measuring time by the year, months, and days, though their duration varies according as the cycle by which they are computed is solar or lunar. The commencement of each of them also varies, dependent as it is on the purpose, occasion or some epoch-making event which was instrumental in bringing it into being. A calendar may be based either on the solar or lunar cycle, mark the beginning of seasons, solstices or equinoxes, and commemorate birthdays of prophets or the incarnations of God, such epoch-making events as victory over alien rulers, the commencement of some ruling dynasty, etc. It may be dated from any day since the creation of the world and carried till its dissolution.

YEAR : The astronomical year, based as it is on the movement of the celestial bodies, is one which is in accord with nature. It is either solar or lunar, or a combination of both when it is called luni-solar.

(i) Solar Year

A solar year represents the time taken by the earth while revolving in its orbit around the sun, going through a point of the ecliptic, i.e., solstice or equinox to which it returns after completing its journey in heaven. The solar year thus consists of 365 days, 5 hours, 48 minutes and 46 seconds. The Gregorian calendar of the Christian era being solar, maintains the closest correspondence between the year and the seasons.

(ii) Lunar Year

The lunar year consists of 12 lunar months or lunations. Each lunation is the synodic month as measured by the period falling between two

successive full-moons or new-moons which mark the two successive conjunctions of the moon with the sun. Since a lunar month varies from 29.26 to 29.80 days, it gives a period of 354 days, short of 11 days to the solar year. As will be seen later, this period came to be accounted for by an intercalation or suppression, to make the lunar year conform to the solar. This contrivance was deemed necessary to ensure that the natural events and cycle of seasons which occurred in particular months were not upset by falling into different months, owing to this difference between the solar and lunar years. The Muslim calendar of the Hijri era is entirely lunar. Since it does not make any adjustment with the solar cycle, there is no coordination between the months and seasons.

(iii) Luni-solar Year

In the luni-solar year, the year is calculated by the solar cycle and the months by lunar divisions or lunations, as in the Hindu calendar, the adjustment between the two being brought about by intercalation and suppression of days and months.

(iv) Civil Year

The civil year based on Christian era which is nowadays followed practically all the world over for civil purposes is also a solar year, but differs from the astronomical solar year of 365 days, 5 hours, 48 minutes and 46 seconds, as against 365 days given by the Civil year. This difference has been removed by intercalation or having an additional day in the month of February every four years called a leap-year.

2. UNITS OF TIME

Seasons are the natural subdivisions of the year denoting climatic changes occurring at regular intervals and known by such terms as winter, spring, summer and monsoon. But the system of dividing the year into months, month into fortnights and weeks and week into days, is uniformly followed in all calendrical calculations. There are twelve months to a year and seven days to a week, with the device of intercalation or extracalation of days to bring about the necessary adjustment in the luni-solar cycle. The months are lunar or moon-months

and indicate the interval between two consecutive new-moons, a period of approximately 29½ days.

Since the dawn of history, different peoples and races, cultures and civilisations all the world over from the primitive to the modern have sought to devise their own calendars, based on their observations of the natural phenomena, to measure time in terms of units best suited to each of them. The Egyptians, Aryans, Babylonians, Greeks, Romans, Arabs, Jews, Chinese, Mayas, Mexicans, etc., all had evolved their own systems of time reckoning, based on observations and astronomical calculations of the movements of heavenly bodies.

3. CALENDARS IN INDIA

Varied systems of time reckoning have come into vogue at different periods of history to mark the commencement of new years. These are either solar, lunar or luni-solar. The various eras they represent will be referred to later. But the two most important that are followed in one or the other part of the country are (i) Vikram and (ii) Shalivahan eras based on the Hindu system of time reckoning called *panchanga* or calendar.

(i) Hindu Calendar

Early Aryans had taken meticulous care to evolve a very detailed and comprehensive system of measuring time based on minute observation of astronomical phenomena, such as movement of stars, planets, the sun, the moon and the earth. This science was brought to perfection by systematic study at observatories at the ancient universities of Taxila, Mathura, Kashi, Ujjain, Jaipur and other places whereby the movement of celestial bodies was forecast with a high degree of accuracy and precision.

To the Indian mind, time or *kala* is infinite (*anadi अनदि*) and endless (*anant अनन्त*). It has neither beginning nor end. Time is a perennial cycle of creation and extinction or dissolution, i.e., *kalpa* and *pralaya*. *Kalpa* is a period of existence for all beings, animate as well as inanimate, which culminates into *pralaya* when all existence comes to an end by a process of gradual degradation and degeneration. The period between *kalpa* and *pralaya* is called *yuga* or age subdivided into *samvatsara*—divine or human. The latter is solar or lunar. Likewise there are solar or lunar

months as well as solar or lunar days according to the system of time reckoning followed. A *kalpa* is divided into four *yugas* or ages, viz., Satya, Treta, Dwapar and Kali, each beginning "when the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn are all at the initial point of the ecliptic." Just as there are the days and years of men, there are also years of gods called divine years—each day of the divine year being equivalent to one solar year. The solar year is divided into two halves. The first six months of *Uttarayana* from Makara Sankranti to Karka Sankranti—Paush (January) to Ashadh (June)—is god's day and the *Dakshinayana*, i.e., July-December god's night. One solar year thus equals one day and night of the gods, while one month or 30 days of gods equal 30 solar years and 1 year or 12 months of gods equal 360 solar years.

The four *yugas* or ages are not of the same duration and vary according to their *charan* or foot. The Satya Yuga has four *charans* or feet; Treta 3, Dwapar 2 and Kali one. Each *charan* is equivalent to 1,200 divine years. On this basis the relative period of each *yuga* is given below :

Age or <i>yuga</i>	<i>Charan</i> or Foot	Years of Gods	Solar Years
1 Krita or Satya Yuga	4	4,800	1,728,000
2 Treta Yuga	3	3,600	1,296,000
3 Dwapar Yuga	2	2,400	864,000
4 Kali Yuga	1	1,200	432,000

The *yuga* or age is subdivided into eras which are numerous in this country. The two which are the most important and are followed in the greater part of the country are the Vikram era and the Shaka or the Shalivahan era.

(ii) Vikram Era

The Vikram era is said to have been established by King Vikramaditya of Ujjain

to commemorate his victory over the Shakas who invaded India from the north about 57 B.C. Historians and scholars, however, differ as to the origin of this era, who believe that there was no king Vikramaditya by name earlier than 842 A.D. Some authorities are of the view that what is called Vikram era was originally started in 58 B.C. in the reign of Kanishka, the Kushan emperor, and later adopted by the Malava people, when it came to be named Vikram era. Another authority traces Vikram's reign to the year 58 B.C. itself and associates Vikram era with the defeat of Shaka king Nahapana by Vikramaditya of Ujjain in 58 B.C.

(iii) Shaka Era

This era was started by King Shalivahan in 78 A.D. It was also called Shaka era, as it is to this tribe that Shalivahan belonged. According to a legend, a potter's son, Shalivahan by name, made an army of clay, put life into it, and defeated the Shakas with its aid—an incident which came to be commemorated as the Shaka era of King Shalivahan. It is both solar and lunar, and started by some king Shalivahan who was either Shaka himself or conquered Shakas.

Both Vikrama and Shaka eras have the same months, though commencing at different periods. The Vikram era for the most part starts from the month of Kartik, when it is called *Kartikadi*. But it is *Chaitradi* or *Ashadhadi* as well, when it starts after full-moon of Chaitra as in Rajputana or from Ashadh Sud 1 as in Kathiawar or Saurashtra. The Shaka or Shalivahan era commences from Chaitra. The Shalivahan Shaka commences from what is popularly known as Gudi Padvo, when it is lunar *Chaitradi*. But the Shaka era of the Indian Calendar is solar *Chaitradi* beginning on March 21 or 22 which is the first day of the entry of the sun into the sidereal sign Mesha (Aries) of the zodiac at the vernal equinox. "The first civil day of the Chaitradi year is the day after the new-moon conjunction which occurs next after the entrance of the sun into Mina, and it now falls from about March 13 to about April 11; the first civil day of the Kartikadi year is the first day after the

new-moon conjunction which occurs next after the entrance of the sun into Tula, and it now falls from about October 17 to about November 15."¹

(iv) *Panchanga*

The Hindu calendar is called *panchanga*, as it takes account of *panch*, i.e., five *angas*, i.e., limbs, viz., year, month, fortnight, *tithi* and *ghatika* or alternatively, *tithi*, *vara*, *nakshatra*, *yoga* and *karana*, which are the five sections usually noted in all traditional calendars.

(v) *The Year*

All the nations divide their year into 12 months. The synodic revolution of the moon takes place in about 29½ days, giving a period of 354 days for 12 lunations and a difference of 11½ days between the solar and lunar years. This difference the various calendars have tried to adjust according to their convenience and needs to commence the lunar year according to the solar. Otherwise, there would be great disharmony between the seasons and the months in which they would ordinarily fall according to the lunar calendar. The Aryans measured time both according to the sun and the moon, viz., (i) the time taken by the sun to complete its apparent journey through the heaven while passing through 12 signs of the zodiac (365.25 days) and (ii) the time taken by the 12 lunations of the moon—354 days. "The two systems were united into one, the present luni-solar or Samvatsara year, about 1181. B.C. The first day of the solar year is the day of the entry of the sun into the zodiacal sign Mesha (Aries) at the Vernal equinox, and the actual beginning of the civil and religious year is, in general, dated from the new-moon immediately preceding that day. The old Vikrama-samvat year began with the autumn equinox."²

(vi) *Months*

In the Hindu calendar, the year is divided into 12 months of varying sizes, as determined by a *sankranti* or entrance of the sun into sidereal

signs of the Zodiac which also are 12 in number. Though it is the earth which moves round the sun, it appears that it is the sun which changes place every month. The 12 places, through which the sun passes during a year, are named after groups of stars called *rashis*. The ecliptic is divided into 27—according to some 28—*nakshatras* or constellations, grouped into twelve *rashis* or mansions. The *nakshatras* being unequal in size do not have the same number of stars, some having even one or two and others many more, e.g., Shatabhishak conventionally said to have 100 but which really has one, Revati 32, Mula 11 and Ardra, Chitra, and Swati having one only. Each *rashi* in turn consists of two to three *nakshatras*, some of which appear on the full-moon day of the month, and the lunar month is known by that constellation in which the full-moon appears. As for example, when the full-moon day is in the constellation Chitra, the month is known as Chaitra; when it is in Kritika, it is known as Kartik; when it is in Mrigashirsha, Margashirsh, and so on. The point can be further clarified in the words of Underhill who says:

"The sun completes its (apparent) journey through the heavens in one year, passing through one *rashi* and about two and a quarter *nakshatra* each month. The moon's (apparent) journey through the heavens is much quicker, the whole being completed in a single month. It follows that the moon travels through just more than one *nakshatra* every solar day, becoming full in a different *nakshatra* each month, and the present names of the months are formed from the *nakshatras* in which the moon was full in the year of the institution of the present luni-solar year.

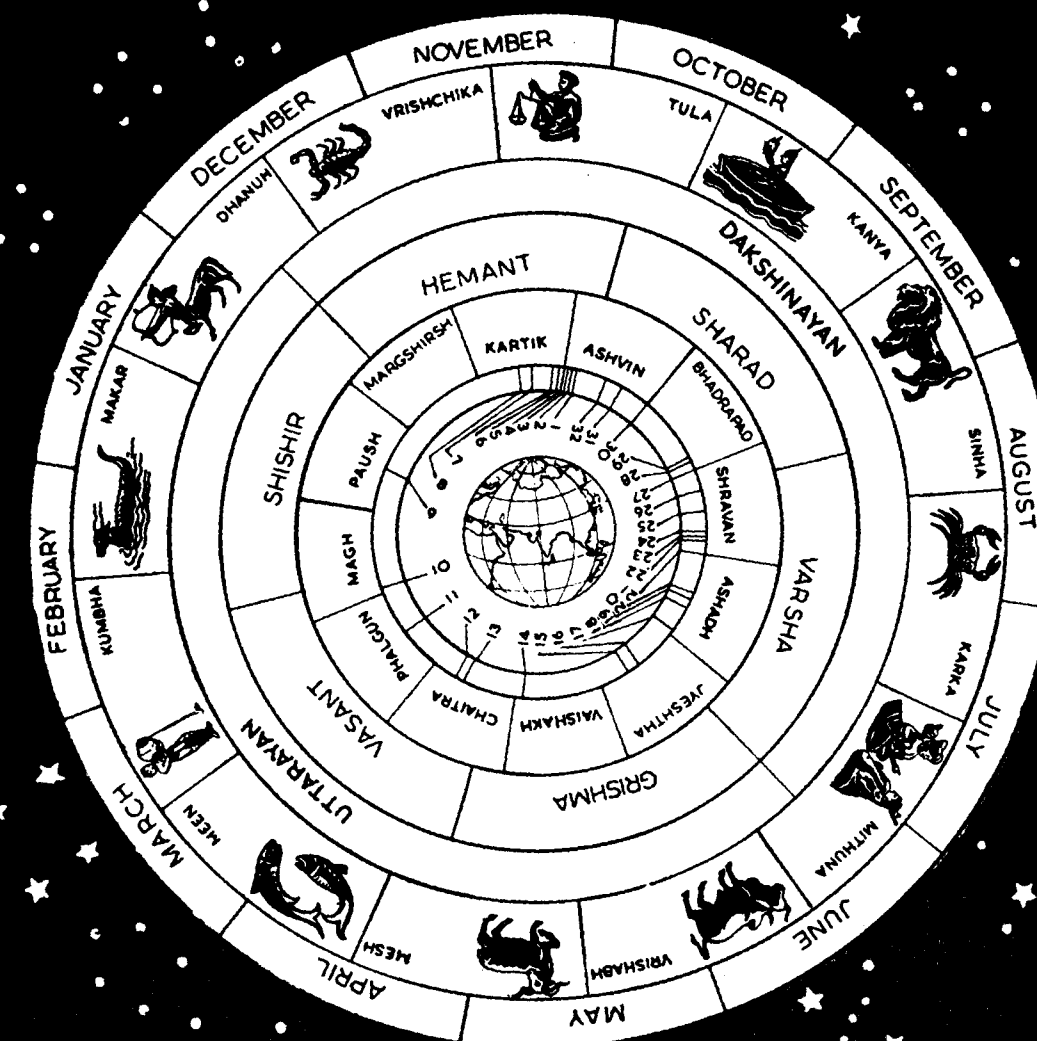
Lunar names of the months are in more general use, although the solar names (from the zodiacal signs) are met with sometimes. The table given below shows the relation of solar and lunar months to the *nakshatra*. The year begins with the new-moon of Chaitra, which immediately precedes the entry of the sun into Mesha, and which takes its names from the fourteenth *nakshatra*, Chitra.

CALENDAR THAT REGULATES FESTIVALS

NUMBERS IN THE INNERMOST CIRCLE INDICATE:

1. DHAN TERASH
2. KALI CHAUDASH
3. DIWALI
4. NEW YEAR DAY
5. BHAI BIJ
6. LABH PANCHAM
7. PRABODHINI EKADASHI
8. TRIPURARI PURNIMA (DEV DIVALI)
9. UTTARAYAN
10. MAHASHIVRATRI
11. HOLI AND DHULETI
12. RAMANAVAMI
13. MAHAVIR JAYANTI
14. AKHATRIJ
15. BHIM EKADASHI
16. VAT SAVITRI PURNIMA
17. RATHYATRA
18. DEVPODHI EKADASHI
19. GAURI VRAT
20. GURU PURNIMA
21. DIVASO
22. NAG PANCHAMI
23. RANDHAN CHHATH
24. SHITLA SATAM
25. BALEV
26. JANMASHTAMI
27. BHADARVI AMAS
28. KEVDA TRIJ
29. GANESH CHATURTHI
30. NAVRATRI
31. DASSERA
32. SHARAD PURNIMA.

Rashis, Nakshatras, Seasons, etc.



1. *Encyclopaedia Britannica*, Vol. 4, p. 578, 1955

2. UNDERHILL, M. M., *The Hindu Religious Year*, p. 16, 1921

	Solar	Lunar	Nakshatra
1	Mesha (Aries)	Chaitra	14th Chaitra 15th Swati
2	Vrishabha (Taurus)	Vaisakha	16th Vishakha 17th Anuradha
3	Mithuna (Gemini)	Jyeshtha	18th Jyeshtha 19th Mula
4	Karka (Cancer)	Ashadha	20th Purva Ashadha 21st Uttara Ashadha and (Abhijit) Balance
5	Simha (Leo)	Shravana	22nd Abhijit 23rd Shravana 24th Dhanishtha
6	Kanya (Virgo)	Bhadrapada	25th Satatara 26th Purvabhadrapada 27th Uttarabhadrapada
7	Tula (Libra)	Asvina	28th Revati 1st Ashvini 2nd Bharuni
8	Vrischika (Scorpio)	Kartika	3rd Kritika 4th Rohini
9	Dhanu (Sagittarius)	Margashirsha	5th Margashirsha 6th Ardra
10	Makara (Capricornus)	Pausha	7th Punarvasu 8th Pushya
11	Kumbha (Aquarius)	Magh	9th Aslesha 10th Magha
12	Mina (Pisces)	Phalgun	11th Purva Phalguni 12th Uttara Phalguni 13th Hasta

The solar months are 12 in number and bear the names of the twelve signs of the zodiac called *rashis* or mansions, by which they are also known in some parts of India. The 12 *rashis* are Mesha, the Ram (Aries); Vrishabha, the Bull (Taurus); Mithuna, the Pair, the Twins (Gemini); Karka, Karkata, Karkataka, the Crab (Cancer); Simha, the Lion (Leo); Kanya, the Maiden (Virgo); Tula, the Scales (Libra); Vrischika, the Scorpion (Scorpio); Dhanu, the Bow (Sagittarius); Makara, the Sea-monster (Capricornus); Kumbha, the Water-pot (Aquarius); Mina, the Fish (Pisces). The names of the lunar months corresponding to these signs are given below along with the names by which they are known in Gujarat; viz., Chaitra, Vaishakh, Jyeshtha (Jeth), Ashadh, Shravan, Bhadrpad (Bhadarvo), Ashvin or Ashvayuja, (Aso), Kartik (Kartak), Margashirsh (Magshar), Paush, (Posh), Magha (Mah), and Phalgun (Fagan).

Of the two series of months described above, it is the lunar or moon-months which are followed

in the greater part of the country, and common to both the eras, viz., Vikram and Shaka or Shalivahan. This does not cause any confusion in the calculation of dates, as "the names, order, etc., of months and days occurring within the year are not affected, and it is a simple matter to affix the name of the era followed before any quoted date. For example, April 9, 1921, might be quoted either as 'Saka 1843 Chaitra Suklapaksha Pratipada', or as 'Samvat 1977 Chaitra', etc."² But these were not the names prevalent in olden times, when names such as Madhu (Chaitra), Madhava (Vaishakh), Shukra (Jyeshtha), Shuchi (Ashadh), Nabhas (Shravan), Nabhasya (Bhadrapad), Isha (Ashvin), Urja (Kartik), Saha (Margashirsh), Sahasya (Paush), Tapas (Magh) and Tapasya (Phalgun) were current according to the solar year.

The lunar month ends either with new-moon (*amavasya*) or full-moon (*purnima*). There are two methods in vogue for the commencement of the months. They are either *amasanta* or *purnimanta*, that is to say, they commence either with the bright or dark fortnight, on the day following either the new-moon or the full-moon.

ADHIK MASA OR INTERCALARY MONTH

The time the moon takes to rotate round the earth is called a lunar month. It takes 354 days to complete 12 lunations at the rate of 29½ days per lunation or lunar month. But the earth completes its movement round the sun, within 365 days, 5 hours, 48 minutes and 46 seconds. There is thus a difference of about 11 days between the solar and lunar year, which is adjusted by introducing an intercalary month every 2½ years, to adjust the lunar to the solar years. It is this additional or extra month which is called intercalary month or *adhik masa*. The sun passes from one *rashi* to another every month. The apparent motion of the sun not being uniform, the time taken by the sun to pass through different *rashis* is not always the same. This entry of the sun into a zodiacal sign is called a *sankraman* or *sankranti*, which occurs every month. There are 12 such *sankramans* during a year. It, however, so happens sometimes that the sun does not pass through any of the *rashis* during one of the lunar

1. UNDERHILL, M. M., *The Hindu Religious Year*, pp. 17-18, 1921

2. *Ibid*, p. 16

months, and consecutive two new-moon days intervene between one *sankranti* and another, when the *adhik masa* or intercalary month is introduced. In other words intercalary month is that month during which there is no *surya-sankranti*. Conversely, the month during which there are two *surya-sankrantis* is called *kshaya masa* or suppressed month, which comes once in 141 years. When this phenomenon occurs the first of the two lunar months is expunged from the calendar and is called *kshaya* or *mala masa*, i.e., the month which is deleted or dropped. In the year in which the *kshaya masa* is ordained, the actual number of months in a year is either 12 or 13, there being one or two intercalary months coupled with the *kshaya masa* or deleted month in the same year. The most notable instance of such adjustment took place in the current year (V.S. 2019) when two intercalary months came to be adjusted against one that was suppressed. Since the opinions of the various authorities as to intercalation differed in different parts of the country, *Dassera* and *Divali* were celebrated at two different periods of time in the different parts of the country.

Such intercalation is also resorted to in the solar cycle of the Gregorian calendar which subdivides a year into months, which are of unequal length, 28, 29, 30 or 31 days, and give a total of 365 days in a year, short of the actual time taken in its journey by the earth round the sun by 5 hours, 48 minutes and 46 seconds. Since these extra hours could not be included in the calendar for a year, the device of intercalation was adopted and the system of adding one day every four years to the month of February came into vogue.

(vii) Days

Months are divided into *pakshas* or fortnights, weeks and days. The two *pakshas* or fortnights are *shukla* the bright half and *krishna* the dark half, each approximately of 14 or 15 days, seven days making one week.

(a) Lunar Day or Tithi

Days are both lunar as well as solar, lunar day being called *tithi* or *vasara* and solar one *divasa*. The path of the moon round the sun extends to 360 degrees, which it covers in one lunation of 29 days, 12 hours and 44 minutes, giving 12

degrees to a *tithi*. But the time taken to cover it varies owing to the elliptical form of the orbit of the moon. The duration of *tithi* or a lunar day, therefore, varies and is a trifle shorter than the *divasa* or solar day covering day and night from one sunrise to another, the average duration of a *tithi* being 23 hours 37 minutes, i.e., 23 minutes less than a day.

(b) Solar Day or Divasa

The solar day is the period from one sunrise to another, each named after its ruling planet. Seven days make one week, commencing from Sunday and ending with Saturday. They are:

Var/Vasara	Day	Planet
Ravivar or Adityavasara	Sunday	Sun
Somvar or Chandravasara	Monday	Moon
Mangalvar or Bhomvasara	Tuesday	Mars
Budhvar or Saumyavasara	Wednesday	Mercury
Guruvar or Brihaspativasara	Thursday	Jupiter
Shukravar or Bhriguvasara	Friday	Venus
Shanivar or Mandvasara	Saturday	Saturn

(c) The Civil Day

The civil days begin at sunrise. They follow the Christian almanac and begin from one and run into a series of consecutive numbers upto 28, 29, 30 or 31 according to the number of days assigned to each of the 12 months of the year, both of which are solar. The days are further subdivided into hours, minutes and seconds, by which all clocks are adjusted and civil activities regulated.

Unlike hours and minutes, a *tithi* is subdivided into *ghatika*, *pala* and *vipala* related to the Christian calendar in the following manner :

One day and night=1 *divasa* or 24 hours=60 *ghatikas*; one *ghatika* is equal to 60 *palas*, i.e., 24 minutes; and one *pala*=60 *vipalas*=24 seconds. Two *ghatikas* make one *muhurta* or 48 minutes. Thus $2\frac{1}{2}$ *muhurtas* are equal to 2 hours, $2\frac{1}{2}$ *ghatikas* are equal to one hour, $2\frac{1}{2}$ *palas* are equal to 1 minute and $2\frac{1}{2}$ *vipalas* are equal to one second.

The term *ghatika* became current from the practice of measuring time by means of an earthen bowl or *ghatika* with a hole pierced in it and kept floating on water, till it gradually

sank to the bottom. The time taken during this process was called *ghatika*. These and other terms are used in the Hindu *panchanga* which is adopted for fixing auspicious and inauspicious times for the performance of religious ceremonies and social and domestic events like casting of horoscope at birth, marriage, sacred thread ceremony, commencement of business, travel, residence in a new house, bride's departure for her husband's house, etc. But for civil purposes the western method of calculating hours and minutes is universally adopted in India. Every *panchanga* or calendar, which is being issued either according to Vikram era or Shalivahan era, therefore, makes it a point to mention along with *ghatika*, *pala*, etc., corresponding hours and minutes of the day according to the Christian era with which the people are so well familiar.

(d) Intercalary or Deleted Tithi

All Civil days according to the solar system commence from sunrise. But since the time of sunrise varies according to season, the practice of referring to sunrise in terms of hours and minutes has come into vogue. Also since a solar day is longer than the lunar day, the lunar day or the *tithi* may either commence before or after sunrise. When a *tithi* begins immediately before one sunrise and ends after the following sunrise, the former runs into two *divasas* and is, therefore, called *viddhi* or intercalary *tithi*. But when a *tithi* begins after sunrise on one morning and ends before sunrise on the following morning, it cannot be coupled with any *divasa* and is, therefore, deleted as *kshaya tithi*.

4. VARIOUS ERAS

(a) Vikram and Shalivahan Eras

Among the numerous eras prevalent in India, the two most important are Vikram and Shalivahan eras, noticed before. The Vikram era started 56 years before the Christian era, is in force almost in the whole of northern India except Bengal. The Shalivahan era commenced from the 78th year of the Christian era, and is generally current in southern India except Malabar and Tineveli district. At present the Vikram era is ascribed to king Vikramaditya and the Shaka era is assigned to king Shalivahan. In

the present state of Indian chronology, it is difficult to identify king Vikramaditya, who is dated in the first century B.C. According to the Jain tradition he may be identified with king Vikramaditya of Ujjain, who expelled the Shakas from there. The representation of Vikramaditya as Shakari corroborates this identification. Many scholars, however, contend that the Vikram era was originally instituted by the Malava Ganarajya and hence known as the Malava Gana era, and that it was named after Chandragupta Vikramaditya when he conquered Malwa, in about 400 A.D. Similarly the Shalivahan era was originally initiated by the Shakas and was known as the Shaka era, but in later times it got arbitrarily ascribed to king Shalivahan when the era was commonly used in south India. In course of time, the term Shaka came to denote any epoch in general and to be used for any outstanding event or epoch in the life of the people. For civil purposes, the solar years according to the Christian era are for the most part followed in India, not only for official purposes but also for all the day-to-day transactions and activities. Whereas for the performance of religious rites and ceremonies, observance of fasts, holding of festivals, and fixing the various details of private affairs and domestic life where auspicious timings have to be determined with meticulous care, it is the lunar year which is universally followed all over the country.

Various other eras in vogue in this country are Hijri, Bengali, Amlī, Nawroz, Fasli, Shur or Shahur, Magi, Kollam or Parashurama, Raj, Christian, etc. All these eras commenced at different periods and came into existence to mark certain epoch making events in the life and history of the people who adopted them.

(b) Hijri or Hejira Era

This era is Arabic in origin. Before its commencement, the era which was in vogue was termed Amulfil, changed to Hijri or Hejira after the death of Mohammed Paigambar to commemorate his *hijrat*, from Mecca to Madina, which took place in the 42nd year of his life, on 15th July, 622 A.D. It was from this day that the Hijri era came into being. A year, according to this era, is divided

into 12 lunar months, giving 354 to 355 days to a year, the day commencing from sunset. This era was adopted in India during the reigns of the Muslim rulers. The 12 months of the Hijri era are:

- | | |
|---------------------|---------------|
| (1) Muharram | (7) Rajab |
| (2) Safar | (8) Shaaban |
| (3) Rabi-ul-Awwal | (9) Ramzan |
| (4) Rabi-us-Sani | (10) Shawwal |
| (5) Jamadi-ul-Awwal | (11) Zilqaad |
| (6) Jamadi-us-Sani | (12) Zilhijja |
- 1 Muharram: the pious month, during which any business or travel is prohibited
 - 2 Safar: meant for travel, business, fighting, etc.
 - 3 Rabi-ul-Awwal: commencement of the spring
 - 4 Rabi-us-Sani or Rabi-ul-Akhar: end of the spring
 - 5 Jamadi-ul-Awwal: commencement of the cold season
 - 6 Jamadi-us-Sani or Jamadi-ul-Akhar: conclusion of the cold season
 - 7 Rajab: month for making preparation for fencing the fields, etc.
 - 8 Shaaban: harvesting
 - 9 Ramzan: pious month of excessive heat
 - 10 Shawwal: month for going out for hunting
 - 11 Zilqaad: month to get the camels ready for travel
 - 12 Zilhijja: month of pilgrimage

The months which mark the commencement and end of various seasons, such as spring, winter and summer, and also indicate the period of economic activities, such as hunting, agriculture, business, and travel and religious observances such as fasting or pilgrimage, were introduced during the time of Paigambar Ibrahim. They were formerly connected with the change in seasons. But later on, they came to be determined according to the first appearance of the moon or crescent on the second day of the bright half and thus became purely lunar months. In course of time, the months occurred in such a sequence that there was no relation whatsoever either to the cycle of seasons or the solar year, as the difference between the lunar and the solar years was not adjusted in the Hijri calendar.

Since this era does not make use of intercalation as is done by others, it falls short of one year every 30 years, as the year being lunar consists of 354 or 355 days. The result is that there is lack of coordination between the various seasons and the months of the Hijri era.

(c) Bengali Era

The Bengali era came into vogue in Bengal. It commences when the sun enters Mesha *santranti* in the month of Chaitra-Vaishakh. This era started 593 years after the Christian era.

(d) Nawroz

Nawroz is the era in vogue in Kashmir, and commences about the same time as Chaitra (March).

(e) Vilayati or Amlī Era

Commences from the birthdate of king Indradymma of Orissa, when the sun enters Kanya *rashi* in the month of Bhadrapad. It started 592 years after the Christian era.

(f) Fasli

This era was introduced by Akbar and is related to *fasal* or harvesting season. It commences from the first day of the dark half of the month of Ashvin and started 592 to 593 years after the Christian era.

(g) Shur or Shahur Era

This era commences when the sun enters the constellation of Mriga. The year is a solar year and the months are lunar months, such as Muharram, etc. This calendar was much in vogue during the regime of Marathas.

(h) Magi

This calendar, which is current in Chittagong area, very much resembles the Bengali calendar, of which it is ahead by 45 years. It is still in vogue in Kerala and Malabar.

(i) Kollam or Parashurama

This era is current in areas from Mangalore to Kanyakumari in Tinnevely district. The months are named after the *rashis*, such as Mesha, Vrishabha, etc., and the year commences from the day when

the sun enters Kanya *rashi* in the month of Bhadrapad.

(j) Raj Shak

Shivaji started the era called Raj or Anand, in Shaka 1593, on Jyeshtha Sud 13. It was luni-solar but is not in vogue now.

(k) Christian Era

This calendar is associated with the birthday of the founder of Christianity, Jesus Christ. It is a solar year commencing from the first day of January, a week after his birth and consists of 365 days, as against 365 days, 5 hours, 48 minutes and 46 seconds of the solar year. This year is adjusted to the movement of the sun by adding one day to the month of February every four years, which is a leap-year. All European countries have adopted the Roman calendar for civil purposes, though the one adopted for ecclesiastical purposes is luni-solar, the difference between the two being adjusted from time to time by intercalation and in March 1582, by the suppression of ten days in the calendar. As the Gregorian calendar evolved by the Christian era is followed in India for all civil purposes, the dates and months according to the Gregorian calendar are also shown along with the months and days of the Hindu calendar.

5. CALENDAR REFORM

In view of the multiplicity of calendars, as many as 30 in number in use in different parts of the country, the Calendar Reform Committee headed by Professor M. N. Saha was appointed by the Government of India in 1952 "to examine all the existing calendars which are being followed in the country at present and after a scientific study of the subject, submit proposals for an accurate and uniform calendar for the whole of India". After examining the various calendars prevalent in India, viz., (1) Gregorian calendar, used for civil and administrative purposes all the world over, (2) Islamic calendar by the Islamic world for fixing dates of Islamic festivals and (3) Indian calendars popularly known as *panchangas* used for fixing dates and moments of Hindu, Buddhist and Jain festivals and for some civil purposes as well, the Committee came to the conclusion that all of them were unsatisfactory for universal use for

various reasons. The Gregorian calendar was ruled out as unscientific and inconvenient for civil and administrative purposes all the world over. Some suggestions for the reform of Hijri calendar were made to bring it in tune with other luni-solar calendars. But it was for the Islamic world to consider their acceptance. They, therefore, examined the various Hindu, Buddhist, Jain and other calendars and recommended that a unified solar calendar based on the correct length of the tropical year with popular month names such as Chaitra, Vaishakh, etc., should be adopted for all-India use for civil purposes. Taking account of the fact that Shaka era forms the basis of all calendric calculations in this country, the Committee further recommended that the unified national calendar should be based on Shaka era and that for all official purposes the Central as well as State Governments should use this era along with the calendar proposed by the Committee. It also suggested that the change over to the National Calendar should take place from the Shaka year 1878, Chaitra 1, i.e., March 21, 1956. Since the tropical year is short of the solar year arrived at according to the *Surya Siddhanta* by 24 minutes, there is no correspondence between the festivals and the seasons in which they were originally observed. "The Committee felt that the error should be corrected once for all and the months brought back to their original seasons. But with a view to avoiding any violent break in the present day practices, the desired shifting has not been effected, but any further increase of the error has been stopped by adopting the tropical year for our religious calendar also.

Before the rise of Siddhanta Jyotisa (400 A.D.) India used only the lunar calendar calculated according to the Vedanga Jyotisa rules and most religious festivals (e.g., the Janmastami, the birthday of Sri Krishna) used to be fixed up by the lunar calendar which used only tithi and nakshatra. The Calendar Committee could not find out any way of breaking off with the lunar affiliation short of a religious revolution and has, therefore, decided to keep them. For this purpose, the lunar year is to be pegged on to the solar year by a number of conventions. The Committee has adhered to the ancient conventions as far as possible. But the erroneous calculations of tithis and nakshatras

have been replaced by modern calculations given in the nautical almanacs and modern ephemerides, and the religious holidays have been fixed for a central station of India."¹

The new calendar as proposed above, the Committee hoped, would not only remove the existing confusion owing to a multiplicity of calendars in use in different States but will usher a new element of unity in India. The solar year proposed by the Committee would thus start from the day following the vernal equinox and consist of 365 days, a leap-year having 366. That year would be a leap-year, which after adding 78 to the Shaka era is divisible by 4; but in case of a multiple of 100, the leap year will have to be divisible by 400. The year would commence from Chaitra as in Shaka era. Chaitra will ordinarily have 30 days but 31 during a leap-year, Vaishakh to Bhadrapad 31 days, the rest 30. By doing so the Committee has tried to establish the permanent correspondence with the days of the Gregorian calendar, as Chaitra would correspond to March 22 in a common year and March 21 in a leap-year. Corresponding dates for other months according to the Gregorian calendar would be :

Indian Calendar		Gregorian Calendar	
Chaitra	1	March 22 in a common year and March 21 in a leap-year	
Vaisakha	1	April	21
Jyaishta	1	May	22
Asadha	1	June	22
Sravana	1	July	23
Bhadra	1	August	23
Asvina	1	September	23
Kartika	1	October	23
Agrahayana	1	November	22
Pausa	1	December	22
Magha	1	January	21
Phalgun	1	February	20 ^{1/2}

The Committee observes that what they have suggested should be regarded only as a measure of compromise to avoid a violent break with the established custom and hopes that it would pave the way for further reforms at no distant date "for locating the lunar and solar festivals in the seasons in which they were originally observed".³

The Calendar Reform Committee have also expressed themselves in favour of the World Calendar formulated by the World Calendar Association of New York, the adoption of which by all the countries for civil and administrative purposes was sponsored by the Government of India before the United Nations Organisation.

6. THE WORLD CALENDAR

For all civil and administrative purposes, the Gregorian calendar is in universal use not only in India but amongst almost all countries of the world. Since calendars regulate twofold human activities, (i) civil and administrative on the one hand, and (ii) social and religious on the other, two different types of calendars are in use in India—the Gregorian calendar for civil purposes and the Hindu, Buddhist, Jain and Islamic calendars for religious purposes of fixing up dates and moments for the celebration of festivals. There is no correspondence between the two, as the calendars followed for religious purposes are luni-solar or lunar, and that used for civil and administrative is solar. This is true of many other countries as well. The Gregorian calendar though solar has certain disadvantages. The number of days in a month varies from 28 to 31 and that of working days from 24 to 27. The years and months begin on different week days which change frequently. It was, therefore, thought desirable that a simplified calendar which did away with these discrepancies should be evolved for all civil and administrative purposes. The following calendar whereunder every new year would start on Sunday was, therefore, devised by the World Calendar Association to prevent wandering of the starting day of the year.

"In this Improved Calendar:

Every year is the same.

The quarters are equal: each quarter has exactly 91 days, 13 weeks or 3 months; the four quarters are identical in form. Each month has 26 week days, plus Sundays. Each year begins on Sunday, 1 January; each working year begins on Monday, 2 January. Each quarter begins on Sunday, ends on Saturday.

The calendar is stabilized and perpetual, by ending the year with a 365th day that follows 30 December each year, called World Day dated 'W' or 31st December, a year-end world holiday. Leap-year day is similarly added at the end of the second quarter, called Leap-year Day dated 'W' or 31 June, another world holiday in leap-years."¹

"By this simple device of having a World Day at the end of every year and a Leap-Year Day at the end of June every fourth year, both without any week-day denomination, every year can be made to start on a Sunday. This will prove to be an inestimable advantage for the civic life of mankind."²

Under the world calendar plan the year is proposed to be subdivided into four quarters, each of 3 months of 31, 30 and 30 days duration commencing on Sundays, Wednesdays and Fridays respectively. Each quarter will thus have 3 months or 13 weeks or 91 days beginning on Sunday and ending with Saturday. According to this plan:

January, April, July, October would have each 31 days, and start on Sunday,
February, May, August, November would have each 30 days, and start on Wednesday,
March, June, September, December would have each 30 days, and start on Friday.

The world calendar is objected to on the ground that it will interfere with the unbroken seven-day weeks by having World Day and Leap-Year Day and upset the observance of religious rites and observances. It is, however, claimed that if this plan is adopted, the calendar will be perpetual and fool-proof and remove many of the existing intricacies and result in a greater simplification in the method of time reckoning.

7. COMMENCEMENT OF ERAS

All these various eras were started by some monarchs or by some prophets or founders of religion to commemorate certain epoch-making events. The Vikram era was started by King Vikramaditya; the Shaka era by King Kanishka, Fasli by Akbar, Amali by King Indradyumna of Orissa and Raj or Anand by Shivaji. Eras associated

with the names of incarnations of God are Rama and Krishna eras. The eras associated with prophets and religious preceptors are Buddha, Mahavir, Jesus Christ and Mohammed. The Buddha (Nirvan) Samvatsara and Vir (Nirvan) Samvatsara commence from the day when Gautam Buddha and Mahavir attained nirvan. The Christian era is associated with the birth of Christ and the Hijri era with the hijrat of prophet Mohammed to Madina from Mecca. While Rama Samvat started 12,569,064 years ago, Krishna Samvat dates back to 5,189 years. Yudhishtir Samvat started 5,064 years ago, Buddha Samvat 2,538 years ago, Vir Samvat 2,488 years ago, Shankaracharya Samvat 2,343 years ago, Vikram Samvat 2,021 years ago, Shalivahan Samvat 1,886 years ago and Chaitanya Samvat 557 years ago.

The Vikram New Year starts on three different dates, viz., (i) from Kartik Sud 1 (November) immediately after Divali, celebrated as Festival of Lights all over India, (ii) from Gudi Padva in the month of Chaitra (March), and (iii) from Ashadh Sud 1 (July). Vaishakhi, however, is important for the Sikhs and also marks the beginning of the Tamil New Year. The Halari Samvat followed in Kutch marks the commencement of the agricultural season and commences from Ashadh or July. The Zoroastrian era is believed to commence from 632 A.D. The Parsis have two New Years, viz., (i) Jamshedi Navroz, corresponding with the equinox on March 21, and (ii) the Kadmi New Year or the Pateti, which falls on August 31. These are not the only new years current in this country. A host of others are also coming into existence, each starting from a date either commemorating some event or denoting a particular purpose in view. We have now a new era starting from the establishment of the People's Republic in India on 26th January, 1950, according to which the present year 1964 A.D. is the 15th year of the Indian Republic. A variety of other years has also been introduced for administrative purposes. We thus have the financial year commencing from 1st April; the agriculture and cooperative year from 1st July and the revenue year from 1st August.

1. Report of the Calendar Reform Committee, Government of India, p. viii, 1955
2. Ibid, p. 6
3. Ibid, p. 7

1. Report of the Calendar Reform Committee, Government of India, p. 173, 1955
2. Ibid, p. 172

8. ERAS IN VOGUE IN GUJARAT

Vikram Samvatsara is the era which is followed in the greater part of Gujarat, though Halari Samvat which also is a form of Vikram era commences from Ashadh Sud 1 and is observed in some parts of Saurashtra and Kutch. But for religious purposes it is the Shaka or Shalivahan era which is followed by the various temple authorities and the astrologers for fixing and computing auspicious and inauspicious days, observance of fast, performance of religious ceremonies and celebration of social events like marriage, sacred thread ceremony, etc. Various eras were current at different times in Gujarat prior to the universal adoption of the Vikram Samvat, may be during the reigns of Mulraj Solanki in Samvat 998, i.e., 942 A.D.

The earliest available references are the edicts of Maurya Emperor Ashok, wherein the years have been referred to as regnal years, i.e., the years of his reign. Stone inscriptions and coins of the Kshatrapas reveal one continuous era, which in course of time came to be known as the Shaka era described as Shakakala, Shaka-Nrupakala or Shaka Samvat. This era known as Shaka era started from Ujjain, where also the Indian science of astronomy and astrology had developed to an unprecedented extent. This era still enjoys a very prominent place in the Indian system of astrology. The earliest known era in vogue in Gujarat is the Shaka era which was used for about three centuries 100 to 400 A.D. by the western Kshatrapa kings. After the decline of the Kshatrapa rule, and ascendancy of Gupta emperors of Magadha, Gujarat adopted what was known as Gupta Samvat, started in Shaka Samvat 241 or 319 A.D. In this era the new year started from Chaitra as in the Shaka era, but the months were *purnimant*, that is to say, ended with full-moon rather than new-moon. The Gupta era was short-lived in Gujarat as the Gupta rulers had their sway in this region for 70 years only till 470 A.D., when Maitrak general Bhattarka established an independent dynasty in Vallabhipur. The Vallabhi dynasty continued for three centuries. It adopted the Gupta era which later came to be known as the Vallabhi era which was *Kartikadi*, as it commenced its new year from the month of Kartik instead of Chaitra. Vallabhi era thus commenced

from Shaka Samvat 240, Kartik Sud 1 (318 A.D.) and was prevalent in Saurashtra, Kutch, North Gujarat and West Malwa. During this period a number of ruling dynasties were in existence in South Gujarat, which had adopted quite a different era called Kalachuri Samvat, which started from 249 A.D., and was *Kartikadi* like Vallabhi era. Kalachuri Samvat was prevalent in South Gujarat for about 300 years between 450 and 750 A.D., whereafter Shaka era again came into vogue under the rule of Rashtrakutas between 750 and 950 A.D.

No inscription as to the era in vogue in the kingdom of Chavda dynasty is available. But just as the Shaka Samvat was introduced in South Gujarat under the influence of Rashtrakutas, Vikram Samvat made its appearance in North Gujarat between 750 and 950 A.D. under the influence of the Pratiharas during this period, when Vallabhi Samvat was also current. By the tenth century Vikram Samvat was universally adopted in Gujarat during the reign of Mulraj Solanki from 942 A.D. equivalent to Vikram Samvat 998, with the result that both Vallabhi and Shaka Samvats which were prevalent till then gradually began to disappear. Mention may, however, be made of the Sinha Samvat started by Siddharaj Jaysinh from Vikram Samvat 1170. It did not last for long, and soon disappeared. It would be interesting to refer to an inscription of the period of Arjun Dev, a monarch of Vaghela dynasty, which mentions four eras, viz., Hijri year 662, Vikram year 1320, Vallabhi year 945 and Sinha year 152, all of which are equivalent to 1264 A.D. The use of Hijri era shows the adoption by the Muslims in Gujarat of that era, which also seems to have got currency in this region after the Muslim invasion. But taken as a whole, it was the Vikram Samvat that has held the ground in Gujarat for all practical purposes till present times.

Besides this era which is used for religious as well as commercial purposes, the following eras are also in current use in Gujarat. Shalivahan Shaka, beginning on Chaitra Sud 1, is used by astronomers and astrologers, who also invariably mention in the *panchanga* the Yudhishtir or Kali Samvat, counted from 3102 B.C. with the year beginning on Chaitra Sud 1. Vir Nirvan Samvat, beginning the year on Kartik Sud 1 is used among Jains, especially by Jain scholars and astronomers.

The Indian Christians adopted the Christian era of the West, but with the ascendancy of the British rule in India, its use also extended over the civil life of the other communities as well. Hijri era is used by Muslims and Yazdezardi by Parsis. The recently introduced (1957 A.D.) Rashtriya or National calendar according to which the new year begins on 21st March with the Hindu month

of solar Chaitra is used by the Government for official purposes side by side with the Christian era, and is also shown in the various almanacs issued according to the Hindu religious year.

The months of the year and the days of the month according to the principal calendars now in vogue in Gujarat are shown in Annexures E and F respectively.

ANNEXURE A

ANNEXURE A-contd.

Fairs held on Riverside-contd.

Sl. No.	Place	District	Name/occasion	Date	Congregation
1	2	3	4	5	6
ANNEXURE A					
Fairs held on Riverside					
NADI-TIRTHA					
1	Kerali	Rajkot	Jadeshwer Mahadev fair	Shravan Vad 15 (Amas)	5,000
2	Sarkadia	Bhavnagar	Triveni fair	"	3,000
3	Rampar	Kutch	Gangaji Pragatya fair	Kartik Sud 15	1,400
4	Mokeshwar	Banaskantha	Mokeshwar Mahadev fair	Bhadrpad Sud 11	8,000-10,000
5	Sidhpur	Mehsana	Kartik Punam	Kartik Sud 15	75,000
6	Vaghvali	"	Banganga fair	Phalgun Sud 11	3,500
7	Vautha	Ahmedabad	Vautha fair	Kartik Sud 11-Vad 1	200,000
8	Vasad	Kaira	Chaitri Punam	Chaitra Sud 15	5,000-7,000
9	Fajalpur (Sankarda)	Baroda	Mahisagar fair	"	5,000-8,000
10	Sindhrot	"	Chaitra fair	"	2,500-3,000
11	Vankaner	"	Mahi fair	Magh Sud 2	2,000
12	Dankheda	"	Chaitri Punam	Chaitra Sud 15	2,000
13	Virjai	"	Chaitri fair	"	3,500
14	Jaspar	"	"	"	3,000-4,000
15	Ranapur	"	Chaitri Punam	"	2,500
16	Chandod	"	"	"	30,000
17	Karnali	"	"	"	15,000
18	Mandva	"	"	"	4,000
19	Bhimpura	"	Kartiki Punam fair	Kartik Sud 15	2,500-3,000
20	Pipalsath	"	Ganganath Mahadev fair	Vaishakh Sud 7	1,000
21	Tilakwada	"	Chaitri Punam	Chaitra Sud 15	5,000
22	Shuklatirth	Broach	Shuklatirth fair	"	20,000
23	Broach	"	Nariyeli Punam	Shravan Sud 15	5,000-6,000
24	Surpan	"	Surpaneshwer Mahadev fair	Chaitra Vad 15 (Amas)	5,000
25	Rundh	"	Shukdevji fair	Chaitra Sud 15	200
26	Surat	Surat	Naliyeri Purnima	Shravan Sud 15	5,000-10,000
27	Prabhas-Patan	Junagadh	Triveni Sangam fair	Shravan Vad 13-15 (Amas)	2,500
OTHERS					
28	Bhanvad	Jamnagar	Amas fair	Shravan Vad 13-15 (Amas)	10,000
29	Rajkot	Rajkot	Ramnath Mahadev fair, Janmashtami	Shravan Vad 7-9	50,000
30	Rajkot	"	Shitlamata fair,	Shravan Sud 7	6,000-7,000
31	Sornath Pipalia	"	Shitla Saptami	Shravan Vad 15 (Amas)	30,000
32	Atkot	"	Ghela Somnath fair	Shravan Vad 7, 8	10,000
33	Pransala	"	Ambaji fair	Shravan Vad 15 (Amas)	200-300
34	Limbdi	"	Mahadev fair	Shravan Vad 7	6,000
35	Bhugupur (Bhadakva)	Surendranagar	Shitla Saptami	Bhadrpad Vad 15 (Amas)	5,000-6,000
		"	Gangava fair		
OTHERS-contd.					
36	Nana Matra	Surendranagar	Triveni fair	Bhadrpad Sud 9	4,000-5,000
37	Sandhida	Bhavnagar	Bhadarvi Amas	Shravan Vad 15 (Amas)	3,000-4,000
38	Umrata	"	Bhadarvi Amas	Shravan Vad 15 (Amas)	5,000
39	Langala	"	Bhadarvi Amas	Shravan Vad 15 (Amas)	2,000
40	Goras	"	Bhadarvi Amas	Shravan Vad 15 (Amas)	1,500-2,000
41	Bagdana	"	Bhadarvi Amas	Shravan Vad 15 (Amas)	1,500
42	Dantrad	"	Bhadarvi Amas	Shravan Vad 15 (Amas)	700
43	Bordi	"	Bhadarvi Amas	Shravan Vad 15 (Amas)	500-600
44	Bandhda	Junagadh	Bandhnath Mahadev fair, Janmashtami	Shravan Vad 8	1,500-2,000
		"	Dhanvantri fair	Shravan Vad 15 (Amas)	500
45	Moti-Dhanej	"	Balaram fair	Every Monday of Shravan	10,000-15,000 and 30,000-50,000 on last Monday
46	Chitrasani	Banaskantha	Kartiki Punam	Kartik Sud 15	1,000-1,500
47	Panswal (Rampura)	"	Mandleshwer Mahadev fair	Shravan Vad 15 (Amas)	1,300-1,500
48	Shihori	"	Amali Agiaras	Phalgun Sud 11	2,500-3,000
49	Arsodiya	Sabarkantha	Janmashtami	Shravan Vad 8	150-300
50	Pratapgad	"	Varaneshwer Mahadev fair, Mahashivratri	Magh Vad 14	70-80
51	Sherpur	"	Navasti or Chitra Vichitra fair	14th day after Holi	25,000
52	Gunbhakhari	"	Kartik Punam	Kartik Sud 15	5,000-6,000
53	Khed Brahma	"	Shamlaji (Gadadhar) fair	Kartik Sud 11-Margashirsh Sud 2	150,000
54	Shamlaji	"	Mahashivratri	Magh Vad 14	1,100
55	Munshiwada	"	Meghai Mata fair, Janmashtami	Shravan Vad 8	2,000
56	Sisodra (Meghraj)	"	Ramdev Pir fair	Bhadrpad Sud 11	1,500-1,700
57	Jagapur (Khatoda)	Mehsana	Nagnath or Chandreshwer Mahadev fair	Shravan Vad 15 (Amas)	4,000
58	Dholka	Ahmedabad	Baniya fair, Amali Ekadashi	Phalgun Sud 11	3,000-4,000
59	Arjanpur Kot	Kaira	Utkanthesher Mahadev fair, Mahashivratri	Magh Vad 14	27,000
60	Vaghajipur	"	Mahashivratri	Magh Vad 14	7,000
61	Haldarvas	"	Mahashivratri	Magh Vad 14	10,000
62	Sarnal	"	Janmashtami	Shravan Vad 8	10,000
63	Sarnal	"	Sama Pancham	Bhadrpad Sud 5	1,000
64	Sarnal	"	Chaitri Punam	Chaitra Sud 15	2,000-3,000
65	Valvod	"	Chamunda Mata fair	Chaitra Sud 8	400-500
66	Nadisar	Panchmahals	Math-Kotal fair, Mahashivratri	Magh Sud 14-Vad 1	25,000-30,000
67	Kotal	"	Mahashivratri	Magh Vad 14	500
68	Munpur	"	Panch Krishna fair	Magh Sud 15	1,000-1,500
69	Lilva Thakor	"	Vyasesher Mahadev fair	Every Monday of Shravan	500-700
70	Dena	Baroda			

ANNEXURE A

ANNEXURE A-concl'd.

Fairs held on Riverside-concl'd.

Sl. No.	Place	District	Name/occasion	Date	Congregation
1	2	3	4	5	6
OTHERS-concl'd.					
71	Bhadarva	Baroda	Janmashtami	Shravan Vad 8	300-400
72	Oz	"	Devlan fair or Adhik Jeth Mas Yatra	Month of Adhik (intercalary) Jyeshtha, ever 18 years	200,000
73	Moti Koral	"	Panchkubereshwer fair	Ashadh Sud 11	7,000
74	Lilod	"	Datta Jayanti	Margashirsh Sud 15	1,500-2,000
75	Ambali	"	Ansuya Mata fair, Ganga Saptami	Ashvin Sud 7	1,000
76	Jemalgadh	"	Telav Mata fair	Phalgun Sud 11	2,000-2,500
77	Pala	"	Janmashtami	Shravan Vad 8	1,500-2,000
78	Nasvadi	"	Mahashivratri	Magh Vad 14	1,000-1,200
79	Rangpur Kavant	"	Divali fair	Ashvin Vad 15 (Amas)	5,000
80	Baravad	"	Telav Mata fair	Phalgun Sud 11	5,000
81	Tadkachhala	"	Hanumanji fair	Bhadrpad Sud 5	2,000
82	Bhadhut	Broach	Bhadeshwer Mahadev fair	Month of Adhik (intercalary) Bhadrpad, every 18 years	100,000
83	Kadod	"	Kotesher Mahadev fair	Month of Adhik (intercalary) Vaishakh, every 18 years	100,000
84	Broach	"	Chandni Padva	Ashvin Vad 1	2,000-3,000
85	Sarod	"	Chaitri fair	Chaitra Sud 15	3,000
86	Anklesvar	"	Jalkund fair	Ashadh Sud 11	2,500
87	Jhagadia	"	Rikhavdevji fair	Kartik Sud 15	2,000-3,000
88	Krishnapuri	"	Maninagesher fair, Mahashivratri	Magh Vad 14	1,000
89	Jior	"	Nani-Moti Panoti fair	Every Saturday of Shravan	1,000-1,500
90	Dhoran	Surat	Gay Pagla Jatra fair	Chaitra Sud 15	2,000
91	Timba	"	Gangesher Mahadev fair	Chaitra Sud 15	500
92	Surat	"	Divasa fair	Ashadh Vad 15 (Amas)	2,000-3,000
93	Malekpore	"	Jatra fair	Chaitra Sud 1	1,000
94	Mandvi	"	Naliyeri Purnima	Shravan Sud 15	2,000
95	Khali	"	Kedaresher Mahadev fair	Chaitra Sud 15	1,000
96	Valod	"	Mankamesher Mahadev fair	Kartik Sud 15	10,000-12,000
97	Kachholi	"	Gangesher fair, Mahashivratri	Magh Vad 14	15,000
98	Bilimora	"	Divasa fair	Ashadh Vad 15 (Amas)	10,000
99	Gandeva	"	Mahashivratri	Magh Vad 14	500-600
100	Anaval	"	Mahashivratri	Magh Vad 14	3,000-4,000
101	Lakhmapore	"	Weekly Bazaar	Every Saturday	2,000-3,000

ANNEXURE B

Fairs held at Kunds—Reservoirs

Sl. No.	Place	District	Name/occasion	Date	Congregation
1	2	3	4	5	6
KUND-TIRTHA					
1	Pindara	Jamnagar	Pindara fair	Shravan Vad 15 (Amas)	2,500-3,000
2	Hadmatia	Rajkot	Palan Pir fair	Bhadrpad Vad 9-11	1,500
3	Dedadara	Surendranagar	Gangava fair	Bhadrpad Vad 15 (Amas)	5,000
4	Bhrugupur (Bhadakva)	"	Gangava fair	Bhadrpad Vad 15 (Amas)	5,000-6,000
5	Dhrumath	"	Dhrumath fair	Shravan Vad 15 (Amas)	1,000
6	Sihor	Bhavnagar	Bhadarvi Amas	Shravan Vad 15 (Amas)	6,000
7	Junagadh	Junagadh	Bhadarvi Amas	Shravan Vad 15 (Amas)	100,000
8	Sarsai	"	Sarsai fair	Shravan Vad 15 (Amas)	5,000
9	Inderva Juna	Banaskantha	Indreshwer Mahadev fair	Kartik Sud 15	5,000-6,000
10	Lasundra	Kaira	Mahashivratri	Magh Vad 14	4,000
11	Tuwa	Panchmahals	Amali Agiaras	Phalgun Sud 11	8,000-10,000
12	Tuwa	"	Mahashivratri	Magh Vad 14	2,000
13	Anklesvar	Broach	Jalkund fair	Ashadh Sud 11	2,500
14	Hajat	"	Badbadiya Kund or Bharudi fair	Somvati Amas, i.e., when Amavasya falls on Monday	500
15	Saras	Surat	Siddhanath Mahadev fair	Margashirsh Sud 11-12	4,000-5,000
16	Shah	"	Chaitra Jatra fair	Chaitra Sud 15	3,000-5,000
17	Usked Ramkund	"	Chaitri Punam	Chaitra Sud 15	2,000-3,000
18	Unai	"	Unai Mataji fair	Chaitra Sud 11	20,000-25,000
19	Unai	"	Unai Mataji fair, Makara Sankranti	January 14	10,000
OTHERS					
20	Rafalesher	Rajkot	Rafalesher fair	Shravan Vad 15 (Amas)	50,000
21	Tarnetar	Surendranagar	Trinetreshwer Mahadev (Tarnetar) fair	Bhadrpad Sud 4-6	50,000
22	Zinzuvada	"	Jilanand fair	Bhadrpad Vad 15 (Amas)	3,000
23	Manpur	Bhavnagar	Janmashtami	Shravan Vad 8	1,000-1,500
24	Junagadh	Junagadh	Bhavnath fair, Mahashivratri	Magh Vad 14	100,000
25	Tulsishyam	"	Tulsi Vivah fair	Kartik Sud 11	1,000
26	Modhera	Mehsana	Shravani fair	Shravan Vad 15 (Amas)	5,000
27	Petlad	Kaira	Ramnath Mahadev fair	Bhadrpad Sud 11	4,000-6,000
28	Chanavai	Surat	Mahashivratri	Magh Vad 14	1,500
29	Panikhadak	"	Ambaji Mata Jatra fair	Paush Sud 15	3,000

ANNEXURE C Fairs held at Hills

Sl. No.	Place	District	Name/occasion	Date	Congregation
1	2	3	4	5	6
1	Junagadh	Junagadh	PARVAT-TIRTHA		
			Lili Parikrama fair	Kartik Sud 11-15	100,000
			OTHERS		
2	Patanvav	Rajkot	Matri Mata fair	Shravan Vad 15 (Amas)	10,000
3	Palitana	Bhavnagar	Chaitri Punam	Chaitra Sud 15	25,000-30,000
4	Palitana	"	Kartiki Punam	Kartik Sud 15	15,000-20,000
5	Palitana	"	Varai Tap	Phalgun Vad 8	10,000
6	Palitana	"	Varai Tapna Parna	Vaishakh Sud 3	10,000
7	Bhuj	"	Bhujia fair	Shravan Sud 5	7,000
8	Lakhtar Viara	Kutch	Dhoramnath fair	Shravan Vad 8	2,000
9	Dhrobana	"	Pachhmai Pir fair,	Magh Vad 14	2,000-2,500
			Mahashivratri		
10	Ambaji	Banaskantha	Chaitri Punam	Chaitra Sud 15	21,272
11	Madanagadh	"	Ramdev Pir fair	Bhadrpad Sud 9	500
12	Ambaji	"	Kartiki Punam	Kartik Sud 15	11,510
13	Ganchhera	"	Jay-Vijay Mahadev fair	Last Monday of Shravan	1,000-1,500
14	Timba	"	Tarangaji Tirth fair	Kartik Sud 15	1,000
15	Timba	Mehsana	Taran Mata fair	Ashvin Sud 14	400-500
16	Koyadam	"	Jhala fair	Bhadrpad Vad 14	4,000-5,000
17	Birpur	"	Gokulashtami	Shravan Vad 8	2,000
18	Bhim-Bhamarda	Kaira	Janmashtami	Shravan Vad 8	1,000-1,500
19	Pavagadh	"	Chaitri Atham	Chaitra Sud 8	4,000-5,000
20	(Champaner)	Panchmahals	Ghanta Pir Urs	Rabi-us-Sani 10,11	3,000
21	Kali Talai	"	Sarasa Mata fair	Bhadrpad Sud 5	1,800
22	Rajpardi	Broach	Firangai Mata fair	Chaitra Sud 15	10,000-12,000
23	Songadh	Surat	Devli Maji Yatra fair	Margashirah Sud 15	500-600
24	Devalpada	"	Kalika and Chandrika	Ashvin Sud 8	4,000
24	Parnera	"	Mata fair		

1. These are Jain festivals

ANNEXURE D Fairs held at Seashores

Sl. No.	Place	District	Name/occasion	Date	Congregation
1	2	3	4	5	6
			SAMUDRA-TIRTHA		
1	Katpar	Bhavnagar	Bara Pujan fair	Shravan Vad 1	2,000-2,500
2	Mithivirdi	"	Chaitri fair	Chaitra Sud 15	1,000
3	Mahuva	"	Shravani fair	Shravan Sud 15	1,000-2,000
4	Shil	Junagadh	Chibhadiya fair	Shravan Vad 15 (Amas)	3,000-4,000
5	Cambay	Kaira	Chaitri Punam	Chaitra Sud 15	13,000-15,000
6	Dandi	Surat	Somvati Amas fair	Amas (Vad 15) falling on Monday	200-300
7	Bilimora	"	Naliyeri Punam	Shravan Sud 15	10,000
8	Bulsar	"	Naliyeri Purnima	Shravan Sud 15	3,000-4,000
			OTHERS		
9	Koliyak	Bhavnagar	Bhadarvi Amas	Shravan Vad 15 (Amas)	20,000
10	Adhelai	"	Hanuman Jayanti	Chaitra Sud 15	4,000
11	Khared	"	Pinglesher fair, Mahashivratri	Magh Vad 14	4,000-5,000
12	Katpar	"	Bhadarvi Amas	Shravan Vad 15 (Amas)	2,000-3,000
13	Gadhula	"	Janmashtami	Shravan Vad 8	3,000-5,000
14	Patan	Junagadh	Somnath Mahadev fair, Tripurari Purnima	Kartik Sud 14- Vad 2	100,000
15	Mohadi	Kutch	Shekh Pir fair	Day following Langa Pir fair & before Bhadrpad Sud 15	2,500-3,000
16	Tithal	Surat	Amas fair	Shravan Vad 15 (Amas)	4,000
17	Maroli	"	Rojaiya Dev fair	Chaitra Sud 15-Vad 8	500

ANNEXURE F

Days of the Month according to Calendars Current in Gujarat

(1) Hindu

The Hindu year is a lunar year. The number of days in a month, therefore, varies from 29 to 30 according to the movement of the moon in its orbit.

Each month is divided into two *pakshas* or fortnights, viz., the Shukla Paksha or the bright half called Sud and the Krishna Paksha or the dark half called Vād. Each *paksha* consists of fifteen days, the first to the 15th. The fifteenth day of the bright half is known as *purnima* or full-moon day and that of the dark half as *amavasya* or new-moon day which is also the last day of the month. The total number of days of a year according to the lunar system comes to 355-356.

The names of the days of the week beginning with Sunday are :

RAVI	SUNDAY	GURU OR	
SOMA	MONDAY	BRIHASPATI	THURSDAY
MANGAL			
OR BHOM	TUESDAY	SHUKRA	FRIDAY
BUDH	WEDNESDAY	SHANI	SATURDAY

They are also called Ravivar, Somvar, etc., by suffixing 'var' meaning 'day'.

(2) Bharatiya or Indian (National) Calendar

Bharatiya calendar is based on the solar system. The year commences when the sun enters the orbit of Mesha. The names of the months are the same as those adopted by the Hindu calendar and start with Chaitra. The first five months carry 31 days each while the remaining seven have 30 days each, making a total of 365 days in a year. An additional day is intercalated every four years corresponding to the leap-year of the Gregorian calendar.

(3) Gregorian

According to the Gregorian calendar the year is solar. The number of days in a month differs from month to month. The 1st, 3rd, 5th, 7th, 8th, 10th and 12th months consist each of 31 days, while the 4th, 6th, 9th and 11th have

30 each. The 2nd month has 28 days, but in a leap-year at the interval of four years it has 29 days. There are 365 days in a year and 366 in a leap-year.

(4) Hijri

The Hijri calendar is based on the lunar system.

A month has 29 to 30 days, and commences on the day on which the moon is first sighted in the sky after new-moon day. The number of days in a year varies from 354 to 355.

The names of the week days beginning with Sunday are (1) Itvar, (2) Pir, (3) Mangal, (4) Budh, (5) Jumerat, (6) Juma and (7) Shanichar.

(5) Parsi

In the Parsi year the first eleven months have 30 days each. The 12th and last month consists of 35 days including five days or Gathas at the end. The year thus has 365 days.

Each day of the month has a separate name as shown below :

1	Hormazd	16	Meher
2	Bahman	17	Sarosh
3	Ardibehesht	18	Rashne
4	Sharivar	19	Farvardin
5	Aspandad	20	Behram
6	Khurdad	21	Ram
7	Amardad	22	Gurad
8	Dep-Adar	23	Dep-din
9	Adar	24	Din
10	Avan or Aban	25	Ashishang
11	Khurshed	26	Astad
12	Mohor or Mah	27	Asman
13	Tir	28	Zamiad
14	Gosh	29	Maharaspad
15	Dep-Meher	30	Aniran

NAMES OF GATHAS

Ahunvat
Ustavat
Spentomad
Vohukshathra
Vehistoast

ANNEXURE E

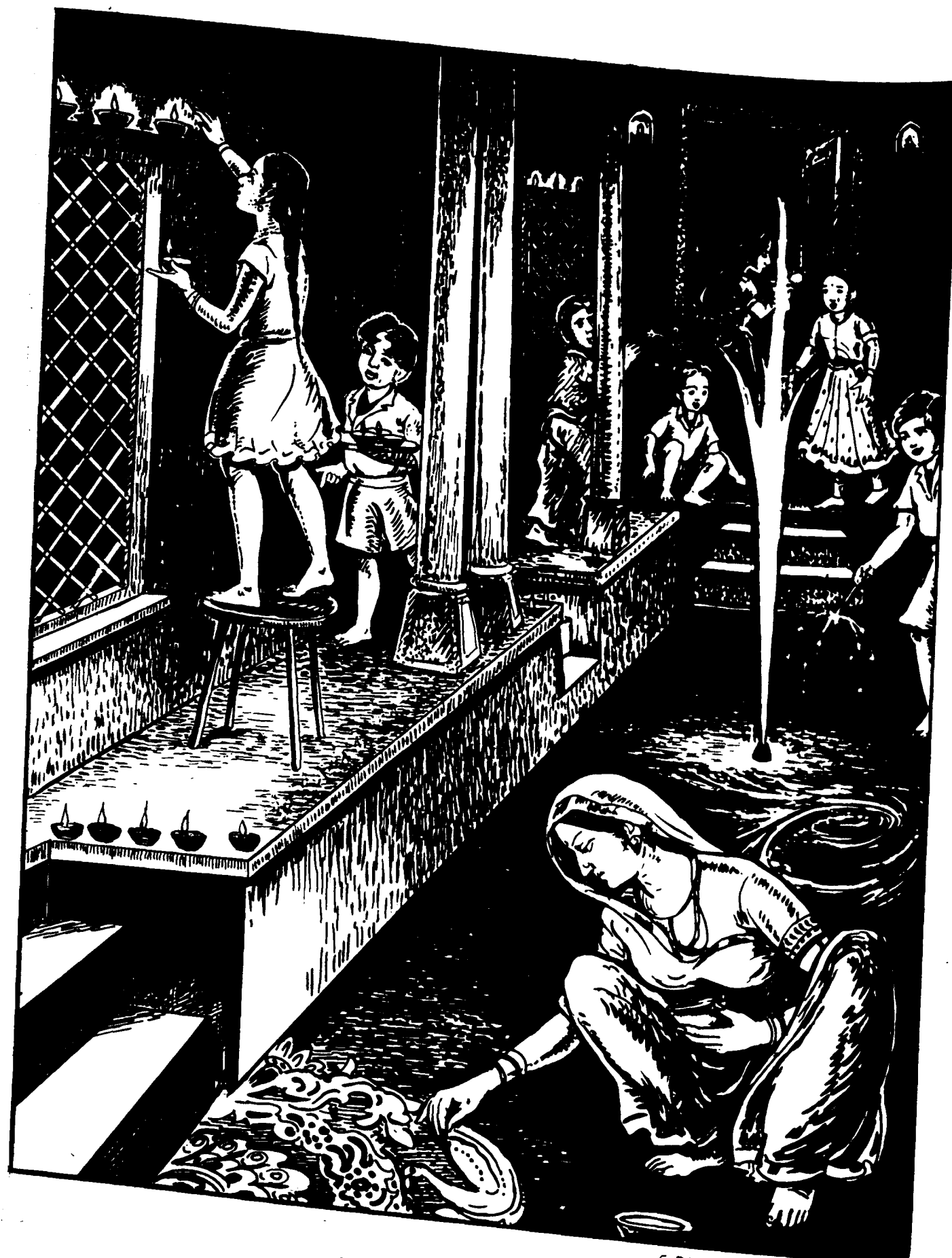
Months of Calendars in Vogue in Gujarat

Hindu						
Sl. No.	Vikram Era	As pronounced in Gujarat	National Calendar	Gregorian	Hijri	Parsi
1	2	3	4	5	6	7
1	Kartik	Kartak	Caitra	January	Muharram	Farvardin
2	Margashirsh	Magshar	Vaisakha	February	Safar	Ardibehesht
3	Paush	Posh	Jyaistha	March	Rabi-ul-Awwal	Khurdad
4	Magh	Maha	Asadha	April	Rabi-us-Sani	Tir
5	Phalgun	Phagan	Sravana	May	Jamadi-ul-Awwal	Amardad
6	Chaitra	Chaitra	Bhadra	June	Jamadi-us-Sani	Sharivar
7	Vaishakh	Vaishakh	Asvina	July	Rajab	Meher
8	Jyeshtha	Jeth	Kartika	August	Shaaban	Avan
9	Ashadh	Ashadh	Agrahayana	September	Ramzan	Adar
10	Shravan	Shravan	Pausa	October	Shawwal	Deh (Ahurmazd)
11	Bhadrapad	Bhadarvo	Magha	November	Zilqaad	Bahman
12	Ashvin	Aso	Phalguna	December	Zilhijja	Aspandarmad

NOTE:

The spellings of Hindu months as shown for Vikram and National (Rashtriya) calendars differ, as those of the latter are adopted from Report of the Calendar Reform Committee, Government of India. Months are shown in the order in which they occur according to each calendar, there being no correspondence between months of different eras.

IMPORTANT FESTIVALS



Diwali—The Festival of Lights

G.D.L.P. A'DAD. W.O. 6Q1964:65

SECTION IV

HINDU FESTIVALS

1 Diwali—The Festival of Lights

DIVALI, THE FESTIVE SEASON

DIVALI is both the climax and commencement of the yearly cycle of festivals. It marks the close of the old year and ushers in the new. It provokes thought and wisdom, and generates hope and aspirations. As the past blends into the future, Diwali fills every moment with *joie de vivre*, with zest for life. It is a universal festival which even the lowliest of the low celebrates with the ostentation he can afford. There is geniality and happiness everywhere, joy on earth and goodwill towards all mankind.

It is impossible to confine the enthusiasm of people for this festival to a mere day or two. It is, therefore, celebrated for five consecutive days from Dhan Terash to Bhai Bij, each day a happy holiday in itself. Diwali is thus a cluster of holidays, each of them being considered a part of Diwali itself. In Gujarat, therefore, Diwali, the name given to Ashvin *amavasya*, also signifies all these holidays collectively, while in other parts of India Diwali is celebrated as an individual holiday. Though all the five days are known and celebrated as Diwali, each is known by a separate name and dedicated to a separate deity. The festivals of Vagh Barash and Labh Pancham precede and follow it closely. Though the festival is thus celebrated for about a week, the preparations start right from Navratri and Dassera, with an aftermath or a glow of festivity lasting right up to Dev Diwali. Holi excepted, this period of a month and a half is the gayest and happiest in the year.

Nature itself facilitates the celebration of this festival of festivals. In a predominantly agricultural

society the successful completion of agricultural operations is of the utmost importance. By the end of Ashvin, the harvests are ready, and the hearts contented. The farmer has a well-earned respite from the rigours of hard work during monsoon, and can look forward to a year of prosperity and comfort ahead. The unhygienic season gives way to a healthy one. The monsoon is over, and the dampness, mud, filth and insects are all gone. After the oppressive heat of September and October the refreshing cold of the following months is particularly welcome. After a disease-ridden monsoon, the season transforms itself into a healthy and energising winter. Rivers, ponds and lakes are not only full, but also clear, and the sky which has cast off its prolonged gloom is bright and cheerful again.

Though entirely social in its outlook and mode of celebrations, like all Hindu festivals, Diwali is not without its religious significance. Stories related in the Shastras and Puranas about the various festive days associated with Diwali are many. A collection of all of them would itself be a Diwali Purana! People wake up early, complete their morning duties and go out for *darshan* at temples. It is believed that goddess Lakshmi descends from the heaven to the earth during these days to stay at neat and clean, snug and tidy houses. Hence, to receive her at their own, people decorate their houses by ornamental festoons of *asopalav* leaves and small earthen lamps (*kodiyam*). Indeed, all the three principal goddesses have special days earmarked for their worship during Diwali festival. Lakshmi, the Goddess of Wealth, is worshipped on Dhan Terash, Kalika, the destroyer of evil on Kali Chaudash and Saraswati, the Goddess

of Learning on the day of Divali. They correspond to the trinity of the main Hindu gods whose *shaktis* they are—Lakshmi of Vishnu, Kalika of Shiva and Saraswati of Brahma. However, the religious aspect remains in the background before the universal jubilations during these days.

Preparations to welcome Divali are marked by intense activity in every household. Even in the smallest village in the remotest corner of the country, floors and walls are freshly plastered with mud and cow dung. Houses are white-washed, painted by some. All the brass and copper vessels in the house are washed and scrubbed bright. The streets are cleaned. Sweets and other delicacies are prepared in every house. New articles of household use are purchased if one can afford them. New garments are made, and new ornaments acquired. Every member of the family has some purchases made for him. Merchants close their yearly accounts and clear out their old stocks even by concession sales to make way for fresh ones. These are busy days for the traders, especially those dealing in cloth, jewellery, metalware, footwear, cutlery, toiletry and sweetmeats. They display their wares artistically to make a thriving business by catching the public eye. This festival is truly earmarked for the Vaishyas or traders and farmers, as *Balev* is for Brahmins, *Dassera* for Kshatriyas and *Holi* for Shudras. Divali is given to wealth and prosperity as *Balev* is to religious rites, *Dassera* to war and weapons, and *Holi* to unbridled revelry. In its social and economic aspect, Divali is an important post-monsoon harvest festival, occupying a significant position in an economy which is mostly agricultural. There can be no fitter occasion for such spontaneous celebrations and merriment on such a mass scale than the close of an active cultivating season marked by fulfilment of one's labour.

Divali is, literally and correctly, the festival of lights. Myriads of lights glow everywhere, on the main doors, on balconies, and on *dip-malas* in temples. Earthen lamps are most popular, while the more fashionable people nowadays decorate their house-fronts with electric lights. These lights turn the dark night into one brighter than

moonlit. Symbolically also Divali is the festival for all that light stands for—brightness, knowledge and happiness, disappearance of darkness, evil and misery.

Rangoli is another decoration of the house during the Divali festival. The foreground of every house is levelled and mud-plastered and attractive designs are drawn with coloured powders with the help of symmetrical dots which are joined up in the required designs. A new design is drawn every day. The more skilful women draw such beautiful designs as give an appearance of rich carpets spread out for welcoming visitors. Those who do not indulge in such elaborate designs put at least the *svastika* in vermilion at the door front which symbolises all that is good and auspicious.

Domestic Aspect

Divali is also a children's festival. Even the grown-ups can forget the worries and cares of their humdrum life and be children again, to enjoy the festival with gay abandon. Children like fire crackers more than anything else and all round the day, and far into the night, the air is full with the boom of crackers. Special bazaars of crackers and fireworks are put up in towns and cities.

Divali is equally the festival of the family. Every member who is out wishes to return home and spend Divali with his family. Indeed Divali "is more than ever symbolic of all that is gracious and good in life, all the light and felicity so urgently needed in a tired and nuclear world."¹

VAOH BARASH—Ashvin Vad 12

This is a minor festival, not actually a part of Divali. But, as it immediately precedes Divali, festivities begin from this day.

This day is also known as *Govatsa Dwadashi*. According to Shastras, a cow with a calf, preferably of matching colour, is to be worshipped in the evening on its return from grazing with libations of water at its feet and flower garlands, and fed with a preparation of *adad*. Cow milk and milk preparations like curd, whey, *ghee*, etc., are

forbidden on this day. Shastras enjoin taking of an *adad* preparation in dinner. Cow-worship symbolises the importance attached to cattle in an economy in which animal power is most extensively used in agricultural operations, and livestock is a useful subsidiary occupation with agriculture.

DHAN TERASH—Ashvin Vad 13

This day is dedicated to the worship of goddess Lakshmi in the form of *dhan* or wealth. People worship coins, ornaments and other belongings as symbols of wealth. The day is, therefore, named *Dhan Terash*. In ancient times in an economy which was primarily agricultural the cow was considered to be the real wealth of the people and was worshipped as a symbol of Lakshmi, on its return home in the evening from grazing. A herd of cows is called *dhan* from which also the day is called *Dhan Terash*. People adorn cows, paint their horns and hoofs and decorate their necks with strings of bronze bells. Shepherds paint the horns of their cattle, viz., buffaloes, goats and sheep. Even potters paint their donkeys as they are of great help in their business. In the evening, young boys make cows run by the buzzing sound of *bambuda* (a country-made instrument made from bamboo with cotton string tied at one end). This custom has long been followed for good omen.

It is said that Yama, the God of Death, promised that people who decorate their houses by lamps for five days from *Dhan Terash* onwards would be saved from accidental death and pains of hell. They, therefore, illuminate their houses and shops which become an attraction for the public who move out in large numbers to see the illuminations. The whole day is passed in pleasure and merriment. Even the cinema houses and theatres are found overcrowded. Family members are served with sweets and children given articles of their choice, especially crackers.

Dhan Terash is also the birthday of *Dhanvantari*, the physician of gods. When the gods and demons churned the ocean, he rose from it with a pot of nectar on his shoulder. His birthday is celebrated by Ayurvedic physicians on *Dhan Terash* day.

KALI CHAUDASH—Ashvin Vad 14

Kali Chaudash is also called *Kalaratri* and *Narak Chaturdashi*. According to *Devi Purana* the last three days of Ashvin, viz., *Dhan Terash*, *Kali Chaudash* and *Divali* are specially assigned to each of the three main goddesses *Mahalakshmi*, *Mahakali* and *Mahasaraswati* respectively. People worship goddess Lakshmi on *Dhan Terash*, *Kali* on *Kali Chaudash* and *Saraswati* on *Divali*. Since this day is reserved for the worship of *Kali*, it is named *Kali Chaudash*.

Behind the name *Narak Chaturdashi* by which *Kali Chaudash* is also known there is an anecdote in *Bhagavat* about the demon king *Narakasur* of *Pragjyotishpur*, the capital of the region of that name, situated in the south of *Bhutan*, near *Assam*. He was a mighty king and also very wicked. He had conquered *Indra*, the king of gods, and snatched away his royal insignia and the *kundals* or earrings of his mother *Aditi*, and captured the place known as *Maniparva* (present *Manipur*) on mountain *Amara*. He had built fortresses on the mountains around his capital. He had conquered 16,100 kingdoms and imprisoned the princesses of these kingdoms in his castle. They secretly sent a message to *Shri Krishna* for help. He invaded *Pragjyotishpur* with his wife *Satyabhama* and a mighty *Yadava* force. A battle ensued, and *Satyabhama*, with *Shri Krishna* at her back, killed the demon. They entered the city where they were cordially received by the public who too were tired of the demon's authorities. Lord *Krishna* released all the 16,100 princesses from the prison and returned the insignia of *Indra* and *kundals* of *Aditi* to them. The princesses decided to marry *Krishna*, their saviour and benefactor. This event happened on the dark fourteenth of *Ashvin* and since then it is known as *Narak Chaturdashi*. *Narak* also means hell, and the slaying of *Narakasur*, a representative of hell, symbolises disappearance of evil from the earth.

Another story concerning the three days starting with *Kali Chaudash* relates to *Bali*, the powerful king of demons, who had conquered the *devas* led by their king *Indra*, captured his capital of *Amaravati* and begun to rule the three worlds—heaven, earth and the nether region.

1. C.R.M., *Indian Festivals: Some Recollections*, article in the *Illustrated Weekly of India*, dated 28th October, p. 51, 1962

Indra and other gods, advised by their preceptor Brihaspati fled to *Brahmalok*—the residence of Brahma and with him approached Vishnu and prayed for his protection. In order to acquire sufficient merit to conquer even *Brahmalok*, Bali started performing one hundred Ashvamedh sacrifices on the bank of the Narmada at Bhritu-tirth with the help of Bhargava Brahmins, as advised by his preceptor Shukracharya. On the completion of the last sacrifice Bali was to become powerful enough to conquer any place he wished. To save the *devas*, Vishnu took birth by Aditi, the wife of sage Kashyap, as Vaman, his fifth incarnation on the earth. Vaman approached Bali who had a vow to give anything asked for by Brahmins in alms. Vaman asked only a portion of land measuring his three steps. Bali agreed, and Vaman by his one step took up the heaven, by his second step took up the earth and by the third step on Bali's head sent him down to *patal*, the nether region, and advised him to rule there. Without the least hesitation he consented only on condition that he allowed him to rule on the earth for three days in a year. Bali's rule was benevolent and his kingdom was free from vices like drunkenness, theft, cheating, and killing of animals. His subjects were virtuous, pious and contented. The last three days of the year are, therefore, reserved for his rule, as requested by him, and are celebrated as a festival by people in his honour.

Vam margis, *tantriks* and *shaktas* believe the night of Kali Chaudash to be particularly propitious for invoking spirits and call it *Maharatri*. At midnight of Kali Chaudash, *yakshas*, *gandharvas*, *kinnars*, *bhutas* and *pishachas*, etc., can be invoked on the burning *ghat* or cemetery. Hence the *bhuvras*, *jatis* and such others go to such places and propitiate them to obtain control over them and thereby acquire certain supernatural powers.

This day is also important for the worship of Bhairav and Hanuman. On this day Hanuman killed the demons Ahi Ravan and Mahi Ravan, the two warriors of Ravan, who had taken away Rama and Lakshman to *patal* to sacrifice them to their goddess. On their release, Rama and Lakshman offered him oil and red lead. Since then Hanuman is worshipped on this day with oil and red lead as this is believed

to free people from terrors of diseases and evil spirits.

Great importance attaches to *abhyanga-snan*, bath after rubbing the body with oil, on this day. It is essential to take bath in *brahma muhurt*, i.e., before sunrise, with earth dug up by a plough and *agheda* or *Achyranthus aspara* leaves. Lord Shiva, Yama and Aryama, the god of *pitris* or ancestors are then to be worshipped. It is said in *Brahma Purana* that it is essential to move in streets with lighted earthen torches called *merayas* in these days which are believed to show the path of heaven to ancestors. This is called *ulka darshan*, the sight of *ulka* or burning lights in heaven and on earth. New flags are hoisted on temples on this day. People apply *kajal* (lamp soot) in the eyes to increase their light and lustre. It is customary to take *radan* (*bhajis*) of pounded pulses, especially *adad*, in dinner with sweets. The dishes prepared on this day generally consist of *dudhpak-puri* and *bhajis* of *galka* or *Luffa aegyptica*, while in Saurashtra, sweetballs of *churma* (preparation of wheat flour, *ghee* and *gur*) and *radan* are taken after offering the same to Hanuman, Mamalia and other local deities, and putting two or three *radan* in an open chowk and pouring water around them. This custom of putting the *radan* at the crossing of four roads is believed to drive away evil spirits.

The use of *adad* or *Phaseolus mungo* on this and other occasions has a special significance. It is believed to possess strength giving properties. It is, therefore, prescribed especially for *naivedya* offered to those deities and even spirits who are credited with supernatural power and strength. Preparations of *adad* are necessarily included in the offerings to Mataji, the Mother Goddess, who is the embodiment of Shakti, the Supreme Power. Similarly, the use of *adad* is prescribed in the worship of Hanuman and Bhairav who are propitiated for power. *Tantriks* who aim at commanding influence over evil spirits and powers attach great importance to *adad* and invariably use it in many ways like sitting in a circle drawn with *adad*, offering *adad baklas*, etc., while performing their rites.

DIVALI—Ashvin Vad 15 (*Amas*)

The last day of the Hindu year of Vikram era commencing from the first day of Kartik is Divali or

Dipotsavi, the Festival of Lights. Lord Vishnu had rescued on this day goddess Lakshmi from the hold of king Bali. She moves on the earth during the Divali days when the rule of Bali is restored; she resides in happy homes where there is no quarrel, but only peace and harmony. According to another Puranic story, Lakshmi was born on Ashvin Vad *amavasya* when she sprang from the ocean churned by gods and demons and married Vishnu. People celebrate her birthday by decorating and making their homes clean and tidy. It was on this day that Rama returned to Ayodhya after his conquest over Ravan and the return of their beloved Ramachandra was celebrated by the people of Ayodhya by illumination of their houses.

Divali was celebrated all over India even before the Vikram era. Cow-worship during Divali days is considered important as cows were deemed to be the wealth of the people in olden days. At present also *gokrida* is arranged before the idol of Krishna in the open *chowks* of temples of Vaishnavite sect and *dip-malas* are lighted in the evening. *Dip puja*, worship of light is performed in the evening. *Sathia* or *swastik* design is made near the household deity or some other convenient place in the house, and earthen lamps are placed on it and worshipped. The significance of this worship is to leave behind all misery, indigence and unpleasantness and welcome peace, prosperity and happiness expected in the coming year.

The day is very important to merchants. They close their yearly accounts on this day. In several parts of India, even though the new year begins in Chaitra, merchants observe Divali as the last day of the commercial year for closing their accounts. *Divali-baki* or loans outstanding on Divali are not liked by merchants who try their best to repay their loans and recover their bills in the days preceding Divali. They open new account-books with a ceremonial worship of Lakshmi and Sharda Puja at their shops which are cleaned, decorated and illuminated for the festival. As the new account-books are worshipped during this ceremony, it is also known as *chopda* or *vahi puja*. Relatives and friends are invited to attend the ceremony which is conducted by the family priest. All the three main goddesses are worshipped on the

occasion, the ink-stand being considered a symbol of Kali, a silver coin that of Lakshmi and the account-book that of Saraswati. On the first page of the new ledgers the auspicious



Goddess Lakshmi

swastike is drawn and characters like *Om* *Shri* 1½ are written with vermilion. Similar figures and characters and words like *Shubh* (auspicious) and *Labh* (gain), etc., are also painted with red ochre or vermilion on or near the door frames of shops and houses. Dry fruits, sweets, coins, etc., are offered to the goddess Lakshmi. By these acts, the goddess is propitiated for her blessing for good business during the ensuing year. Gifts in cash, sweets, etc., are given to relatives, servants, dependents and Brahmins. Sweets, toys and crackers are distributed among children. Greetings are exchanged. Merchants transact business of new varieties of goods and give some cash to one another to enter the account of sale and purchase in the new books as a token of goodwill. They also send some items of their merchandise to their permanent customers as *boni* or the auspicious first deal and enter their names in the new books.

On the day of Divali the ceremony of *meraya sinchava* is performed at some places. If a couple has

been married during the year, the bride and bride-groom have to stand on wooden stools facing each other with *meraya* or torches of sugar-cane with dry coconut kernel bowles fixed at the top, filled with cotton seeds and a cotton wick in the centre. They pour *ghee* in each other's *meraya* while the family priest recites *mantras* of benediction. Thereafter relatives pour *ghee* in the *meraya* held by each and give some gifts to the couple. In the evening children move in the streets from house to house with earthen *merayas* filled with cotton seeds and cotton wicks lighted in the centre, wherein every housewife pours some *ghee* or oil. The mother of a new-born child also visits the houses of her relatives with her child in new clothes and ornaments and a *meraya* held in her hand. Women pour *ghee* in her *meraya* and give some present in cash or kind to the new-born child, and sweets to the mother.

Lamps are lighted at night, not only in every household but in every nook and corner of the house setting the dark night aglow—an *amavasya* which is brighter than any *purnima*! The whole atmosphere is filled by the booms of crackers and fireworks. Women keep waking late into the night decorating their courtyards with *rangoli* designs. At midnight they go silently to dispose of the rubbish from the house at the crossing of roads and return without looking behind, uttering 'अलख गई अले लक्ष्मी आवी' (misfortune has gone and fortune arrived). Lights are kept burning for the whole night.

Jains also regard Diwali as the *nirvan kalyanak* or the holy anniversary of the *nirvan* of Mahavir, the 24th *tirthankar*.

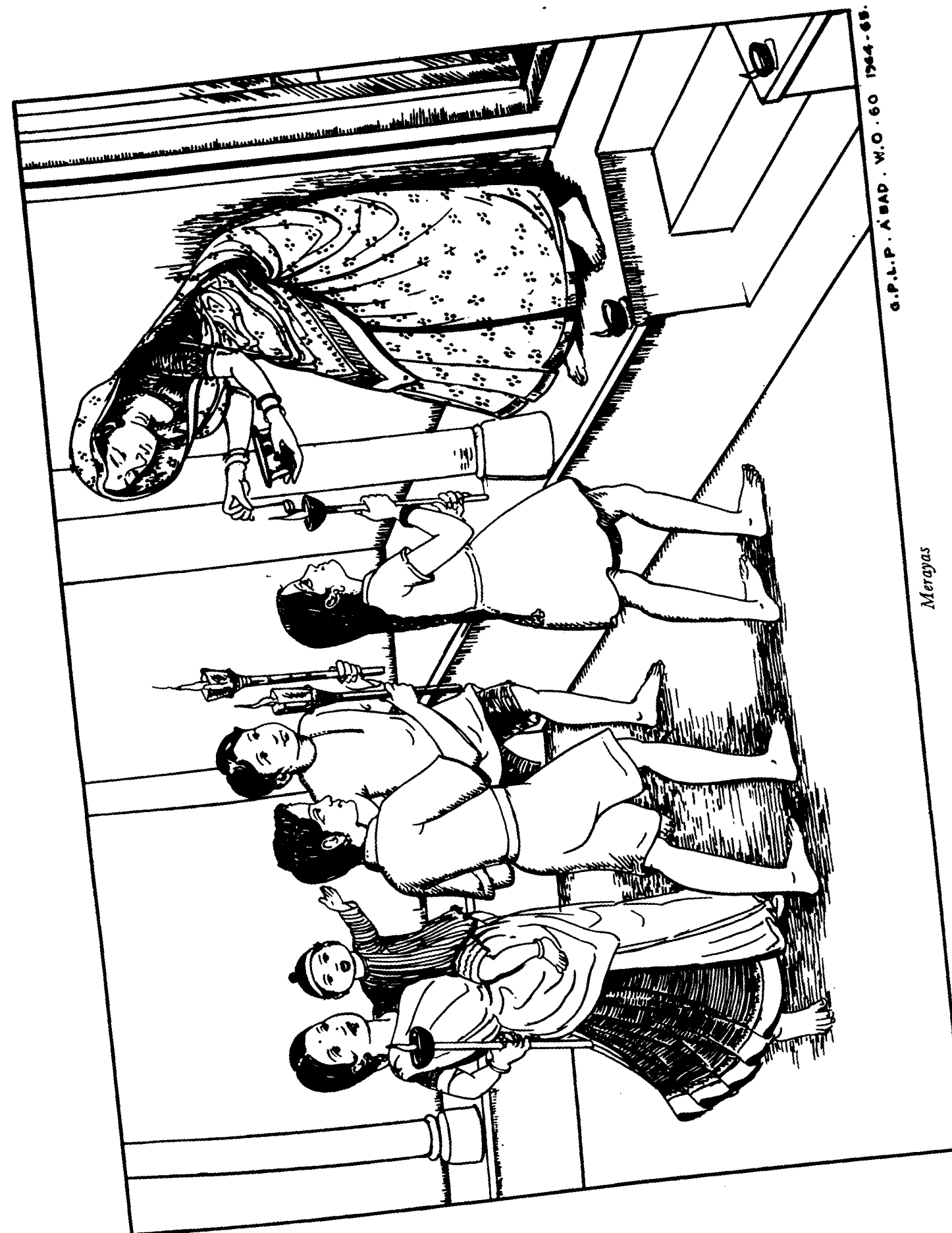
NEW YEAR DAY—Kartik Sud 1

The New Year day of the Vikram era according to the system followed in Gujarat falls on Kartik Sud 1. It is celebrated throughout the State by all sections of the public irrespective of caste or creed. Indeed, it is inseparable from and part of the Diwali celebrations which extend in the New Year. As they have a busy day ahead, people get up unusually early in the morning, as early as three or four o'clock, even though they wake late into the previous night. The first thing to do is to buy salt or *sabras*, i.e., *sab* means all and *ras* means tastes, from vendors selling it in the very early hours with shouts of *saparme dahade sabras!*

or "*sabras* on the auspicious day!" Salt is the essence of all tastes, as without its help, the richest of preparations cannot be properly enjoyed. It is, therefore, called *sabras* or collection of all tastes and bought the first thing in the morning as a good omen representing the zest of life. In some places *shukan-nu kanku* or "*kumkum* (vermilion) for good omen" is also sold. After an early bath and obeisance to the household deity, people visit temples for *darshan* and then go to pay respects to their elders and exchange new year greetings and good wishes with relatives, friends and acquaintances. Greeting cards are sent by post to relations and friends staying in other places. At every house, dishes of sweets, dry fruits, *pan* and *mukhras* or at least sugar-candy, *patasa* and *gur-dhana* are kept ready to be offered to the visitor, who takes a little to sweeten the mouth. Relations and friends reciprocate with a return visit on the same day, at times extending up to Labh Pancham. Sometimes in big towns meetings or get-togethers are arranged in the morning so that people can meet at the same place and exchange greetings. Like *sabras* in the morning it is also a good omen to purchase new ornaments, utensils, clothes, etc.

In Vaishnava temples *annakuta* or a collection of all possible varieties of food preparations, especially from new crops where practicable, is offered to the gods and people gather there to have *darshan*. Govardhan Puja, instituted by Shri Krishna is also performed on this day in memory of the event when he saved the people of Gokul from the wrath of Indra, who flooded the area by heavy rains. He lifted the mountain Govardhan situated in Vrindavan near Gokul on his little finger and gave shelter to the people and their cattle under it, advising them to worship the mountain instead of Indra. A cow dung image of mount Govardhan is made in Vaishnavite temples in the centre at the time of *annakuta*, decorated with a flag on the top and leaves and flowers, and worshipped. Staunch Hindus perform this ceremony at their homes also.

In some Vaishnavite temples, the heap is made of cooked rice instead of cow dung and decorated with fruits, vegetables, flowers and *bajra* or *jowar* bread with *ladus* or sweetballs and a flag at the top. It symbolises Govardhan *parvat*. In the temple of Ranchhodji at Dakor



Merayas

more than one hundred and twenty five maunds of rice are cooked, and heaped in the temple square decorated as above. Earthen vessels of cold water are kept round the heap. After worshipping Ranchhodji devotees mostly of the lower castes 'loot' the heap of rice, i.e., take away from it as much *prasad* as they can. These ceremonies including *annakuta* truly symbolise the gratitude of man to the Almighty as expressed in his offering of new crop first to God on the New Year day before it is put to use in the family.

This day is also known as Bali Pratipada and religious people worship the idols of Bali and his wife VindhyaVali with that of Kuber the God of Wealth and goddess Lakshmi at their home.

In rural areas of Saurashtra the New Year day is known as *jar patola*—*jar* means *juhar* or greetings and *patola* means day, i.e., day of greetings. Villagers worship their cows and decorate them, painting their hoofs and horns with vermilion or turmeric and serve them with boiled grain. In the morning they go together to the house of the *patel*, or village headman or *sarpanch* to greet him. He in return serves them with tea and light refreshment. In the evening they arrange cow races at the outskirts of the village and prizes are awarded at the hands of the *patel* or *sarpanch* to the owners of the winners. Generally, metal pots of every day use are given as prizes. Many games like *atapata*, *hu-lu-tu* or *gajagrah*—tug of war—are then played and women sing *garbas*.

Adivasis of Panchmahals celebrate the day in a peculiar manner. Cows on return from grazing in the evening are gathered near a temple at the outskirts of the village and the shepherds begin to tremble and fall down on the earth as if possessed. The cows are then made to run into the village over the bodies of the shepherds who are given turbans as prizes by the owners of the cows. This ceremony is known as *gay-gohari*.

BHAI BIJ—Kartik Sud 2

Bhai Bij is a festival distinct from Divali, though following as it does the New Year day it extends the festivities for yet another day. As the name suggests, it is dedicated to the ideal love between brother and sister. In Vedas and Puranas

this relationship is glorified in the story of Yama and Yami, the celestial twins, and of Shri Krishna and Krishnā (Draupadi). In very ancient times, when there was no night in the world of gods, the pair of Yama and Yami was broken by the death of Yama. Yami's grief was inconsolable and even the condolences of gods failed to stop her laments. At last they created the night and Yami slept. In the next birth Yami became the river Yamuna and Yama the God of Death. They remembered their relationship in the previous birth and continued to cherish the same as brother and sister. Yama used to visit Yamuna on Kartik Sud 2 to stay with her and dine at her hands. Since then, this day is called Yama Dwitiya or Bhai Bij or brother's second. Yama promised Yamuna that a person bathing in the holy waters of Yamuna on this day would be free from all sins and would not go to hell after death. Religious people, therefore, wish to bathe in the Yamuna on this day. Lakhs of people from all parts of the country assemble at Mathura for this purpose. Many pilgrims from Gujarat in special trains, coaches and buses visit the place for bathing in the Yamuna on Bhai Bij day. Every Hindu housewife invites her brother to her home on this day and hosts him in adoration and feasts him at her hands. The brother in return gives her a present of her choice. Among Jains the day is considered auspicious, because it was on this day that Sunanda, the sister of Mahavir Swami, the 24th and last Jain *tirthankar*, invited her brother Nandivardhan at her place to end the period of grief after Mahavir's *nirvan* on Ashvin Vad 15 or the day of Divali.

LABH PANCHAM—Kartik Sud 5

This is an auspicious day and celebrated as a festival by Hindus and Jains alike. It is believed that any work started on this day brings success and as such some merchants strike new bargains. This day is generally preferred by the Hindus for the laying of the foundation stone of houses. It is called *Jnan Panchami* by the Jains, and celebrated by cleaning and worshipping their *jnan bhandars* having large and valuable collections of rare manuscripts as also by making personal endeavour to attain more knowledge.

2 Prabodhini Ekadashi—Kartik Sud 11

According to Puranic belief, Lord Vishnu awakes on Kartik Sud 11 from a long slumber of four months from Ashadh Sud 11. It is, therefore, popularly known as Dev-uthi Agiarash. The conclusion of the period of gods' night and their waking up from slumber is an occasion for celebration. It is also known as Tulsi Vivah, as the marriage ceremony of *tulsi*, *Ocimum sanctum*, or the holy basil plant is celebrated on this day in pursuance of the Puranic story of Sati Vrinda.

In Satya Yuga, there was a powerful demon king Jalandhar alias Shankhchud born in the ocean from the flame of the third eye of God Sadashiva which fell in the sea. As he was born in the ocean he was named Jalandhar. He had built his capital on an island in the sea called Jalandharnagar. It is believed to be the small island of Diu on the south of Saurashtra. Jalandhar subjugated all the three worlds by his strength. Gods could not resist his strength and fled to Brahma in the quest of a way to win Jalandhar in battle. Brahma, after deep meditation, declared that he would not be conquered by any power due to the chastity of his wife Vrinda, the daughter of the demon king Kalanemi. If her chastity be compromised by any means, then only would he die. Vrinda was a *sati*—a pious and chaste woman—and none dared to accost her through fear of her curse. At last the *devas* sought the refuge of Vishnu under the leadership of Brahma.

For the sake of gods, Vishnu sent replicas of parts of the body of Jalandhar with two monkeys. Vrinda seeing what she thought to be the dead body of Jalandhar became ready to burn herself with her husband. In the meanwhile, Vishnu arrived there in the garb of a saint and the monkeys fled away. He joined the parts of the dead body and made it alive, by himself assuming the form of Jalandhar. Vrinda was thus taken in. She was very glad to see her husband alive and embraced him. The spell of her chastity was thus broken, and Jalandhar,

engaged in battle with Mahadev at this time, was enfeebled and killed by the trident of Mahadev. His dead body was brought by his followers to Vrinda. She thus saw Vishnu in the form of Jalandhar and also the dead body of her husband, and was confused. But, as she was a *sati*, she at once came to divine the deceit of Vishnu, and cursed him that he would turn black and be separated from his wife, who would be taken away by a demon, and that he would have to seek assistance of monkeys to rescue her from the demon. But being a firm devotee of God, she also requested him to marry her in the next birth. Vishnu granted her wish and promised that he would marry her in the next birth when she would be *tulsi* and he would take the form of *shaligram*. Vrinda's curse came true in the incarnation of Vishnu as Rama in Treta Yuga, when he had to take the help of monkeys to recover his wife Sita from the demon king Ravan. Vrinda became *tulsi* in the next birth and Vishnu married her on Kartik Sud 11. Vaishnavas, while worshipping Vishnu, always place a *tulsi* leaf on his head as also on the *prasad* offered after worship.

People observe fast on this day and perform the marriage ceremony of *tulsi* with *shaligram*, a black stone image symbolising Lord Vishnu procured from the river Gandaki in Nepal. This ceremony is generally performed in Vaishnava temples in Gujarat and Saurashtra, and also in the houses of profound devotees. The idol of Vishnu specially decorated for the occasion is taken to the *tulsi* sapling planted in an earthen pot placed under a sugar-cane booth. The plant is also decorated with *sari*, *mindhol* and ivory bangles. A formal marriage ceremony is conducted by a priest. Devotees assembled at this function are given *prasad* consisting of sugar-cane pieces, coconut chips, fresh and dry fruits, sugar-candy, ground-nut seeds, etc.

In Saurashtra, a regular marriage ceremony of *tulsi* and Vishnu is performed as that of human beings. Two different *Ramji mandirs*

(temples of Rama) of different villages take a joint decision to perform the marriage ceremony of *tulsi*. At one of these two *mandirs*, *tulsi* is planted on Ashadh Sud 11 and kept fresh by sprinkling water. On Labh Pancham (Kartik Sud 5), an invitation card is issued to the *mandir* of the other village. In the morning of Kartik Sud 11, the *barat* or bridal procession of Lalji—a small image of Lord Vishnu—proceeds to the village where the *tulsi* plant is reared. The image of Lalji, well-decorated with silk clothes and ornaments, is placed in a palanquin borne on the shoulders of devotees. The procession, led by *bhajan mandlis* singing and dancing in front, rests at the outskirts of the village of *tulsi*, where they are cordially received by the devotees of the bride's side. The *barat* is then pompously taken through the village in procession to the temple of *tulsi*. There Lalji is placed under the booth decorated with festoons of *asopalav* leaves and lights. The *tulsi* plant is brought under the booth and placed opposite Vishnu. The wedding ceremony is then performed by the religious priest. The *mahant* of the temple or a party desirous of progeny gives *kanyadan* from *tulsi's* side. Then the bride and bride-groom are taken to the *chori*, where they take four rounds of the sacred fire. After the marriage ceremony is over, the *mahants* of both sides stand opposite to each other with *merayas*

in hands. A *meraya* is a torch prepared by fixing a dry *kopra* or coconut bowl on a stalk of sugar-cane. The bowl is filled with cotton seeds, with a lighted wick in the middle. The *mahant* of Vishnu's side then pours some *ghee* in the *meraya* of the *mahant* of *tulsi's* side, whereafter the devotees attending the ceremony pour *ghee* in both the *merayas* giving some gift in cash. This ceremony follows a similar practice in the Hindu marriage celebrated in Saurashtra. All attendants of both the sides observe a fast on this day. They are served with milk, tea, and *salahar* at the *mandir* of *tulsi's* side. Bhajans are sung in the *chowk* of the temple for the whole night. Next day the *barat* is served with sweet dishes as *parana* (breaking the fast), and then Lalji's party returns with the bride *tulsi* to their village.

The festival of Dev Divali or Divali of the gods is also celebrated on this day in the temples as also at home by some people by decorating the houses with *rangoli* designs in courtyards and illumination by earthen lamps, just as in Divali.

This is a post-monsoon festival. The crops have been harvested by this time and the season is, therefore, apt for festivities. Moreover, Hindus generally refrain from performance of marriages during the four preceding months of *chaturmas*, and it is only after Tulsi Vivah or the marriage of Lord Vishnu, that marriages are arranged.

3 Tripurari or Tripuri Purnima—Kartik Sud 15

This *purnima* (Kartik full-moon day) takes its name from Tripurari, or the enemy of Tripura, an epithet of Lord Shiva, as he killed the mighty demon Tripura on this day. Tripurasur had pleased Brahma by severe penance, and got a boon from him that he would not be killed by gods, demons, human beings, or disease. Fortified by this assurance he conquered the gods and took away their properties. He then built three towns with castles of iron, silver and gold with the assistance of the demon architect, Maya Danav. The castles were constructed in such a way that one could see the outside area from the castles but outsiders could not see the interior. As such he was named Tripura or the one having three (*tri*) towns (*puras*). Gods, by the advice of Narad, approached Mahadev at Kailas, as it is believed that Mahadev is neither god nor demon, male nor female, and has no parents, and requested him to destroy the demon. Lord Shiva said that unless the demon offended him, he could not kill him. Thereupon Narad approached Tripura and told him that his towns were nothing in comparison with Kailas, and that his property was worthless before the abode of Shiva. This instigated him to attack Kailas. Tripura instantly marched on to snatch away Kailas from Shiva. Shiva gave him a battle, killed him by his trident and ruined his cities. Since then Shiva is called Tripurari. As this event took place on Kartik Sud 15, the day is known as Tripuri or Tripurari Purnima. When the Gods saw the demon die at the hands of Shiva, they were very much pleased and worshipped Shiva celebrating the day as a festival with illuminations. At some places Lord Shiva is moved in a palanquin in a procession on this day. In southern India the entire temple premises are illuminated with lights at night.

Kartik Sud 15 is also the birthday of the first incarnation of Vishnu born as Matsya in the evening, and of Vrinda, as also of Kartikeya, the elder son of Lord Shiva. This day was a favourite

day to Radhika, as she was favoured by Krishna on this day. It is also dedicated to the *pitris* or manes and people worship their ancestors presenting libations of water at holy places.

This day is also celebrated as Dev Divali or Festival of Lights of Gods in many parts of Gujarat, while in some it is Prabodhini Ekadashi which is celebrated as such. Man sees God in his own image, and, therefore, he attributes his own festivals to Gods. Divali of the gods is celebrated just like Divali of men, with *dip-malas* or towers of lamps lighted in temples, *annakuta*, etc.

It is also considered important for having a bath in the waters of holy rivers at centres of pilgrimage. *Chaturmas* penance ends with this day. On this day *annakuta* is also arranged in the temples in some parts of Gujarat. Religious people place lights of 360 or 720 wicks in the temples at night, in the belief that by doing so they would be freed from the pangs of hell, as also in commemoration of the death of Tripurasur at the hands of Lord Shiva, when gods also had lighted the lamps.

Fairs are held at various holy places in almost all the districts of the State on this day, generally on the riverside, seaside *tirthas*, or the foot of a mountain as at Girnar. The biggest fairs held are those at Vautha in Dholka taluka of Ahmedabad district, at Shamlaji in Bhiloda taluka of Sabarkantha district, at Sidhpur in the taluka of the same name in Mehsana district and at Prabhas Patan in Veraval taluka of Junagadh district where more than a lakh of people congregate, take bath in holy rivers or the sea and offer worship to the deities of the place. Another important fair is the Lili Parikrama at Mount Girnar in Junagadh. This being an important post-monsoon festival following the harvesting season, which is the most convenient time for the agricultural community for holding fairs, claims the largest congregation among fairs held on the various *purnimas*. Fairs held on this day all over Gujarat number 41 and attract 804,615

persons, claiming 10.47 per cent of the combined congregation of all the fairs held in Gujarat. The festival is linked with the waking of gods after the *chaturmas*, as it closely follows Prabodhini Ekadashi. Though some of the fairs start on the *ekadashi* day and continue up to *purnima* or

thereafter, the most important day of the fair is *purnima*. Among Jains who have many religious practices similar to Hindus, Kartik Purnima is an important festival, when the season for pilgrimage to mount Shatrunjay in Bhavnagar district opens after the monsoon.

4 Makara Sankranti or Uttarayana—Paush

Makara Sankranti, traditionally believed to be the starting point of the sun's northward journey, is celebrated by Hindus according to the solar calendar on January 14. When the sun enters the orbit of a *rashi* from another it is called *sankranti*. The sun moves in the orbit of a *rashi* for a month. In Paush it enters the orbit of Makara, and as such the day is celebrated as Makara Sankranti. The earth moves round the sun and takes one year to complete one round. The imaginary path of the movement of the sun is known as *krantivrat* in Indian astronomy. The path is divided into twelve parts. These twelve parts or *rashis* taken together are known as *rashi-chakra* or zodiac, each known by a special sign assigned to it. According to the Hindu astronomy they are Mesha (Aries), Vrishabha (Taurus), Mithuna (Gemini), Karka (Cancer), Simha (Leo), Kanya (Virgo), Tula (Libra), Vrishchika (Scorpio), Dhanu (Sagittarius), Makara (Capricorn), Kumbha (Aquarius), and Mina (Pisces) respectively. The sun takes one month in its movement through one *rashi* while the moon takes two and a quarter days. Each planet also moves in the zodiac. The movement of the sun in the orbit of a *rashi* or sign of zodiac is called *sankramana*. When the sun enters the orbit of a particular *rashi* it is called the *sankranti* of that *rashi*. Thus the day on which the sun enters the orbit of Makara (Capricorn) is called Makara Sankranti. This path is also divided into two *ayanas*—zones—northern and southern. The northern zone begins when the sun enters the orbit of Makara. The sun seems to

be making a northward journey and as such it is called *Uttarayana*, i.e., entrance into the northern zone. When the sun enters the orbit of Karka (Cancer) *rashi* in the month of Ashadh it is called *Dakshinayana*. In the *Uttarayana* the day becomes longer. Similarly in *Dakshinayana* nights become long and days short. Really speaking the sun enters the orbit of Makara on 23rd December and that of Karka on 23rd June every year. Formerly Makara Sankranti was observed on 23rd December and not on 14th January as at present according to *sayana* principle. But our calendars are prepared according to lunar months under the *nirayana* system, which gives a difference of twenty three days between the two.

The Aryans are said to have descended from the North Pole region—Uttar Dhruva—under the leadership of Yama Prajapati. Yama died on the way and his brother Manu then led the Aryans to Saptasindhu region (Punjab) of northern India. In the North Pole region, the day is prolated for six months and the sun can be seen continuously for six months. It is, therefore, called a day of gods. Similarly the period of six months of *Dakshinayana* starting from Ashadh is called the night of gods, as the sun is not seen there at all during this interval of six months.

As the day of gods begins with the winter solstice or the entry of the sun into the orbit of Makara, it has a special importance and is regarded auspicious. It is also believed that the gods sleep from Ashadh for six months closing the doors of heaven, which open at the entrance

of the sun in northern zone, i.e., in the orbit of Makara, when the gods awake from the long slumber. The month preceding Makara Sankranti, known as *dhanurmas* is considered inauspicious for beginning any new work. Religious minded people have an intense desire that their death may occur during the period of *Uttarayana*, during the day of gods. Bhishma, the great-grandfather of Pandavas and Kauravas, had passed a long period on the bed of arrows on the battlefield, and departed from this world only after the *Uttarayana* had set in, i.e., on the day of Makara Sankranti. As the Pandavas took a purifying bath in the holy waters of the Ganga on this day, great importance is attached to a bath in early morning in the holy rivers and the sea which have become centres of pilgrimage and occasions for people to assemble in fairs. Even at present some people go to the holy rivers, like Ganga, Godavari, Narmada and others or to a seashore for a bath. Others go to a nearby river or tank. After bath, people go to the temple of Mahadev to offer worship, give alms to Brahmins and the needy poor consisting of sweetballs of sesamum mixed with molasses, grain, black earthen pot and gram sprouts with a small cash. Wealthy people give clothes, metal utensils, etc., to Brahmins and near relatives such as sisters, daughters, sons-in-law, sisters' sons and other near relatives and also feast them in the morning with sweet balls of *churma*, a preparation of wheat flour, *ghee* and molasses or sugar and *khichadi*.

The use of *til* (sesamum) is specially prescribed on this day and during winter. Importance is given to sesamum seeds in Puranas.

तिलस्नानी तिलोदती तिलहोमी तिलोदकी।
तिलभुक् तिलदाता च षट्तिलाः पापनाशकाः॥¹

Religious people should clean their teeth with sesamum oil, bathe after rubbing sesamum oil on the body, sacrifice sesamum seeds in fire, drink the water mixed with sesamum seeds, take sesamum preparations at dinner, and give *til* in alms. The use of sesamum in these six ways destroys sins.

1. *Tilasnagi tilodhanti tilahomi tilodaki,*
Tilabhuk tiladata cha shat-tilah papanashakah.

The season of *shishir* begins from this day. According to Ayurveda, people require to take oily diet in this season for body building and *til* seeds are considered best for the purpose. The use of *til* is, therefore, enjoined during the whole season for acquiring vitality. According to alopachy also, *til* contains vitamins A, B and C, and its use is beneficial.

Cows are worshipped in the morning and fed with boiled *bajri* or *jowar* known as *ghughri* and *tethava*. Women give five earthen or metal vessels filled with wheat, fruits such as *jamsal* and berries, sweetballs of *til* and gram, sugar-cane pieces, etc., to five married women, generally daughters and sisters to whom a new *sari* is also presented after feasting.

All these practices have a significant relationship to the agricultural economy of the state. By this time the *kharif* crops have been ready and brought home. These are shared freely with the others as gift of grain earns great religious merit on this day. In an economy which is purely agricultural domestic animals are not forgotten and grass is freely distributed to the village cattle. Makara Sankranti thus becomes a harvest festival in the true sense of the term.

In Vaishnavite temples, deities are offered *khichadi* and *ghee* in the morning in *dhanurmas*, i.e., month prior to Sankranti, and on the Makara Sankranti day *khichado*—a special sweet of wheat, *ghee*, sugar and dry fruits. In former States, princes used to arrange *chorashi*, i.e., dinner of sweetballs to all the sub-castes of Brahmins in the morning. People give *guptadan* of cash, hiding coins in sweetballs.

In the towns and cities of Gujarat, some Brahmins begin to move singly or in small groups in the streets one month in advance of Makara Sankranti, singing and ringing a bronze plate and playing on other musical instruments like harmonium, *tabla*, *manjira*, etc., in the early hours before dawn. They generally sing *bhajans* known as *prabhatiyan* composed by well-known poets like Narsinh, Mira, Jivan, Brahmanand and others. They awake the people in early morning. Some sing songs like

हरता फरता ने भजो रामरामजी,
उठता बेस्ता ने भजो रामरामजी,
खाता पीता ने भजो रामरामजी,
ने पैसानी डेल छे भजो रामरामजी.¹

and

डगलो डगलो वाय छे, शियाडो बही जाय छे,
डगलने तो राती कोर, डगलो पहरावे श्री रणछोड.²

These Brahmins are called *tahelias* from *tahel* which means reciting a verse for a number of days while going round the streets with a view to obtain a particular sum in alms or charity. They are satisfied on the day of Makara Sankranti by each household with alms which consist of some cash, grain, clothes, black earthen pot, gram sprouts, sugar-cane, fruits, sweetballs of *til*, etc.

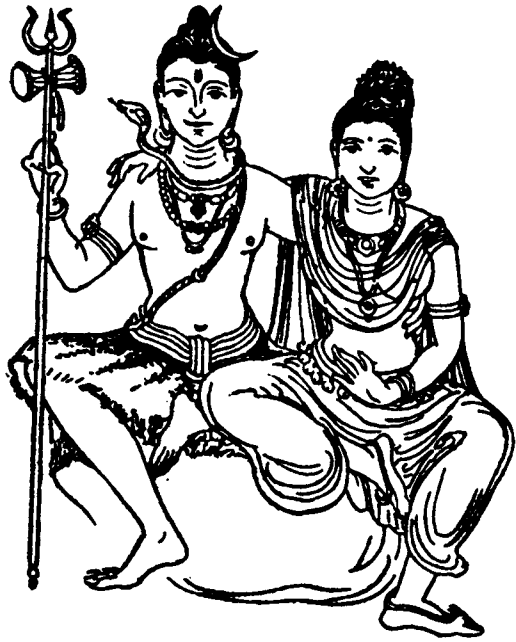
In Maharashtra people freely distribute *tilgud*, i.e., sugar-coated sesamum seeds among friends and relatives. In Gujarat, this day is widely celebrated as the festival of kites. Boys and even elderly persons enjoy kite flying from dawn right upto night. Kite competitions are arranged in Surat, Ahmedabad and Baroda on this day and running commentaries are also broadcast on the All India Radio. Kite makers come down from Ajmer, Uttar Pradesh, etc., and do a thriving business

1. While walking, pray to Shri Rama,
While standing and sitting, pray to Shri Rama,
While eating and drinking, pray to Shri Rama,
This tahel (call) is for two paise, pray to Shri Rama.
2. A coat is required, the winter is passing,
A coat with a red piping, Shri Ranchhod will provide a coat.

during the season. The enthusiasm has a spill-over on the next day too.

Adivasis of Sabarkantha district celebrate the festival, Sankrant, not on the day celebrated by Hindus, but on the first Friday of the month of Paus. From the early morning they gather and go outside the village to catch the bird *devchakli*. They catch two or three *devchaklis* and bring them in procession led by local music party to the accompaniment of *dhol* and *shehnai* to the house of a leading personality who is generally the *mukhi*, or *patel*, i.e., village headman. There they feed the bird or birds with *til* seeds mixed with *ghee* and molasses and then set them free. If the bird goes in northern or eastern direction or sits on a green tree, it is treated as a good omen indicating that the coming year will be good; if it sits on the ground they believe that the year will be an average one, while if it flies south or west or sits on a dry tree, it is taken as a sign of a lean year ahead. In the evening men gather at the outskirts of the village and play the game of *gedi-dada*. The ball is made of rags covered with leather and weighs five local *seers*. This is played in memory of the fight of Rama and Ravan, taking the ball as the symbol of Ravan's head. At night men and women dance together, and feast on cooked preparations and wine brought by each individual. Holi preparations also commence from this day.

5 Mahashivratri—Magh Vad 14



Shiva-Parvati

There are three main deities of worship in the Hindu Pantheon from time immemorial, viz., Brahma, Vishnu and Shiva. Since the creation of the universe this trio is said to have distributed the duties amongst themselves. Brahma is the creator of the world, Vishnu the preserver and Shiva the destroyer. Gradually Brahma ceased to be worshipped, while Vishnu and Shiva continued as deities of popular worship. Magh Vad 14 is the day of worship of Shiva at night and is known as Mahashivratri. The fourteenth day of the dark half of each month is called Shivratri, but that of Magh is Mahashivratri

or the greatest of Shivratri, which is celebrated as a festival by Shaivaites all over India.

It is said in the Puranas that on the mid-night of Magh Vad 14, Lord Shiva had created his idol in the form of a *linga*, to show his might to Brahma and Vishnu who were fighting *inter se* for superiority. They both approached Shiva for a decision. Lord Shiva at once assumed the form of a *linga* and asked both of them to find out the upper and lower end. The *linga* was spread over all the three worlds of *swarga*, *prithvi* and *patal*—heaven, earth and nether region. Brahma and Vishnu failed and returned to Mahadev and praised him, and acknowledged his superiority among the trio. Since then, Shiva is worshipped in the form of a *linga* throughout India. Lord Shiva then created twelve such idols called *dyotirlingas*, in different parts of India for worship as under:

- (1) Somnath at Prabhas Patan in Saurashtra
- (2) Mallikarjun in Andhra Pradesh
- (3) Mahakaleshwar at Ujjain
- (4) Omkareshwar on the bank of the Narmada
- (5) Vajjanath at Parli in Bihar
- (6) Bhimashankar in Dakini forest
- (7) Rameshwar in the South
- (8) Nagnath in Daruka forest
- (9) Vishvanath in Kashi (Varanasi)
- (10) Tryambakeshwar at Trimbak near Nasik
- (11) Kedareswar in the Himalayas
- (12) Ghusruneshwar or Ghushmeshwar in Verul

1. Dwadasha-jyotirlingani

Saurashtre Somanatham cha Shrishaila Mallikarjunam,
Ujjayinyam Mahakalam Omkaram Amaleshwaram. 1
Paralyam Vajjanatham cha Dakinyam Bhimashankaram,
Setubandhe tu Ramesham Nagesham Darukarane. 2
Varanasyam tu Vishvesham Tryambakam Gautamitate,
Himalaye tu Kedaram Ghusrunesham Shitalaye. 3

1. द्वादशज्योतिर्लिंगानि

सौराष्ट्रे सोमनाथं च श्रीशैले मल्लिकार्जुनम् ।
उज्जयिन्या महाकालमोक्षारमलेश्वरम् ॥ १ ॥
परल्या वैजनाथं च दक्षिण्या भीमशङ्करम् ।
सेतुबन्धे तु रामेशं नगेशं दासुकावने ॥ २ ॥
वाराणस्यां तु विश्वेशं त्र्यम्बकं गौतमीतीटे ।
हिमालये तु केदारं घुसृणेशं शिवालये ॥ ३ ॥

These places are known as *Shivapuris*, and are the main pilgrim places for all Shaivaites. Staunch devotees of Shiva wish to celebrate the festival of Mahashivratri at any of these places.

A Puranic story of a Bhil hunter in *Linga Purana* describes the importance of Mahashivratri thus. In ancient times there was a Bhil, who was maintaining his family by hunting. On a Mahashivratri day he went to a money-lender in his village to get some money. He waited at his house till evening without taking food, as all the members of the money-lender's family were occupied in the worship of God Shiva reciting the name of Shiva. He uttered the name unknowingly all the while. As the money-lender asked him to come on the next day, he returned home where all his family members were hungry. He went to the forest at night and spread his net and sat on a branch of a *bili* tree (*Aegle marmelos*) to look out for the prey. He began to pluck and throw leaves of the tree on the ground, where there was an unworshipped *linga* of Lord Shiva underneath. All the *bili* leaves thrown by the hunter fell on this *shivalinga*. Fortunately some deer were caught in his net, but they requested him to allow them to go home for a final meeting with their families and promised him to return the next day. Due to fast on the previous day and unknowing worship of Shiva by *bili* leaves, his heart melted and he allowed them to go. He passed his night on the *bili* tree, dropping the leaves on the ground. Next day the deer returned and asked him to kill them and satisfy the hunger of his family. But the hunter was totally changed. He was full of mercy and set them free. Lord Shiva was very much pleased with him due to his observance of fast and worship of his *linga* at night by *bili* leaves, and sent a *viman*—aeroplane—to take him and the deer to heaven. The Lord placed them in the heaven as constellations and named them Mrigashirsha and Vyadha. These constellations can be seen by the naked eye at night in the sky from the month of Margashirsh to Jyeshtha, rising in the east. The month of Margashirsh is named from the constellation Mrigashirsha.

This day is observed as a public holiday, and the festival is celebrated in every Hindu home. There are three main features of the celebration, (i) observance of fast, (ii) worship of Lord Shiva and (iii) keeping

awake the whole night. After a bath in the early morning the devout go to the temple and worship God Shiva with *bili* leaves and *dhatura* flowers, favourite of Lord Shiva. This worship may take place at home but preferably at some temple of Shiva, where worship is performed at midnight.

Devotees observe fast and pass the time in worship, reciting *panchakshara mantra* of Shiva—ॐ नमः शिवाय, *Om namah Shivaya*, (bow to Lord Shiva) wearing a rosary of *rudraksha* in the neck, and recital of either *Rudri* or *Mahimnastotra*. At midnight devotees gather at the temple of Shiva for *mahapuja* or ceremonial mass worship when the idol is bathed with *panchamrit*—a mixture of milk, *ghee*, curd, honey and sugar—and then again with the holy waters of the Ganga or some other river or sea and worshipped according to *shodashopachar* or sixteen rites with the chanting of mantras, etc. Temples are illuminated. Devotees pass the whole night at the temple. Mahashivratri is thus a night festival, as it is during the night that the most important *puja* takes place. The importance of the worship in the dead of the night is also emphasised in the story of the hunter narrated above. Next day after taking bath in the morning, people again have *darshan* and offer prayers. Brahmins are fed with sweets and given alms in cash. Thereafter they break the fast and return home after a community dinner.

The festival is not without significance to the agricultural economy. It is a post-harvest festival, occurring at the conclusion of the *rabi* season, when there is no work in the field, and the farmer is free. People can, therefore, take time to relax. As a result, the festival is favourite both of the advanced as well as of the backward classes, who celebrate it with zeal irrespective of caste or sect.

Fairs are also organised on this day at many places of pilgrimage. One of the important fairs is held at Bhavnath in Junagadh. About a lakh of people from Saurashtra and beyond attend it and take bath in the holy reservoirs of Mrigi Kund and Dama Kund and offer worship to God Shiva. Shaivite and Vaishnavite *sadhus* attend the fair in large numbers. Among the many other Mahashivratri fairs held all over Gujarat, the important ones are those at Palsana and Kachholi in Surat, Vadnagar in Mehsana,

in Kaira and Kariya in Baroda district. In all, 86 fairs are reported to be held on this day all over Gujarat, visited by 466,612 persons, or 6.97 per cent of the total congregation at all the fairs put together.

The day is also important for the Arya Samajists, as Swami Dayanand, the founder of Arya Samaj, got divine inspiration to begin his search of truth on the night of Mahashivratri at his native place Tankara in Morvi taluka of Rajkot district. His former name was Mulshankar. He was by caste an Audichya Brahmin. His family members were devout followers of Shiva. They celebrated the festival of Mahashivratri observing fast and performing *pooja* at night at a Mahadev temple. Mulshankar also used to attend the function. Once he saw the worshipping Brahmins dozing and a mouse running on *shivalinga* to eat grains placed on it. Mulshankar at once realised that there is no god in the idol otherwise he would not have allowed a mouse to run on his head. He lost faith in idol worship.

He fled home and went to the Himalayas in search of a preceptor. Everywhere he found *sadhus* and *sages* taking undue advantage of the faith of devotees exploited in the name of idol worship. Therefore, he himself practised penance for years and, as a result of divine revelation, was inspired to fight idol worship, to root out evil and vicious practices prevailing at that time and propagate the true doctrines of Vedic religion. He started his mission from the Punjab where the Arya Samaj founded by him has a wide following.

In remembrance of Swami Dayanand the festival is celebrated in its own way at Tankara, his birthplace, where a fair called Rishi Mela is also organised by the local Arya Samaj. Sacrifices and other religious rites are performed. The function is attended by his followers from Saurashtra, Gujarat, and even from Punjab, Uttar Pradesh, Bihar and Rajasthan. Nearly five thousand followers congregate at Tankara where *sadhus* of Arya Samaj give religious discourses.

6 Holi or Hutashani—Phalgun Sud 15

Holi is a festival of romance, revelry and ribaldry, gaily celebrated not only by Hindu communities all over India from Kashmir to Kanya Kumari and from Dwarka to Jagannath-puri, but even by other communities such as Jain, Sikh and Muslim who also partake in the celebration. The festival lasts for three days, namely, Gheraiya Chaudash or Phalgun Sud 14, followed by the *pujima* or the day of Holi, and Dhuleti or Dolotsav on Vad 1. It is in essence a spring festival, a counterpart of the autumnal festival of Diwali which also is celebrated for at least 3 days.

This is a very ancient festival. Several stories of its religious significance are found in Hindu mythology. According to *Bhavishya Purana* King Yudhishtir once asked Shri Krishna why people celebrate the festival of Holi. Shri Krishna replied that a demoness named Dhundha or Hoda practised penance to please Lord Shiva, who gifted her with a boon that she would not be killed by gods, demons or human beings; by arms, weapons or charms; during day or night; in a forest or in a house; in the winter, summer or monsoon and by young or old; but that she would die at the hands of children at the conjunction of day and night (at twilight) and of two seasons. On hearing this she rejoiced, but began to kill the children she came across. People, terrified by this outrage, approached King Raghu and requested him to relieve them from her terror. Raghu sought a remedy from his preceptor Vasishtha. He got dung-cakes and fuel collected and arranged in a heap. By the charm of the *rakshoghna mantra* she was attracted and induced to enter the heap. Raghu then asked the children to light the heap at evening. Thus she was burnt and killed, and since that time the festival called Holi is celebrated.

Bhagavat Purana narrates another account about Holi. According to the divine prophecy Kansa was destined to be killed by his sister's eighth child who was Shri Krishna. Kansa,

therefore, laid designs to kill Shri Krishna, as he was unable to lay his hands upon the child at birth even by imprisoning his sister and her husband. He sent the demoness Putna to Gokul where Shri Krishna was reported to be living. The child, however, killed the demoness, and the event is since then commemorated by celebrating Holi on Phalgun Sud 15, especially in Uttar Pradesh.

In the Deccan, it is observed as the day of *Kamadahan*—burning of Cupid, God of Love. When Lord Shiva was in penance, gods decided to get him married with Parvati, the daughter of Himalaya. Indra, the king of gods, asked Kamadev—Cupid—to approach Shiva and lure him away from his austerities. Cupid in company of his friend Vasant (Spring), appeared before Shiva with a band of *apsaras* or celestial nymphs. The *apsaras* began to sing and dance and Cupid shot an arrow of flowers at the heart of Shiva, who awoke from meditation and saw Kama. He was angry and opened his third eye in the forehead, throwing flames of fire on Kama and burnt him. The *ganas*—followers of Shiva—dispersed his party abusing them in profane words. Since that time the festival of Holi is observed in memory of the event and people have an excuse once a year to indulge in vulgarity.

There is also a fourth Puranic account widely current in Gujarat and Rajasthan. The demon king Hiranyakashyap had a son named Prahlad who was a devotee of Lord Vishnu, his deadly enemy. Prahlad having continued to worship Vishnu in spite of his father's attempts to dissuade him, Hiranyakashyap resorted to several designs to kill him, but without success. His sister Holika, who had from Lord Shiva a boon of immunity from injury by fire, came to his assistance. She took Prahlad on her lap sitting on a heap of wood and asked her brother to set it on fire. But, when the heap began to burn, Holika burnt therein and Prahlad remained alive by the grace of God. Holi is said to be lighted every year on Phalgun Sud 15 to commemorate that event.

TOP : Colour Spraying
CENTRE : Left : In the Street; Middle : Holi Pujan; Right : At the Temple
BOTTOM : Fire-walking

Whatever may be the background for the celebration of Holi, the festival is in essence and spirit a spring festival. It is held at a time when the *rabi* crops like wheat, gram, *til*, etc., ripen and come to the market. Farmers are free from worries of looking after their fields and also have some cash on hand. Merchants, too, their stocks replenished with new crops, look forward to the prospect of good business. The season is at its best with loveliness all-round. With the advent of spring, the cold of winter recedes, forests, gardens, and orchards wear new garments of fresh leaves, flowers and fruits. Rivers, streams, ponds and lakes are full of clear and transparent water. It is in the fitness of things that Holi should be celebrated during this period as the festival of spring.

People in all walks of life—high and low, men and women, young and old alike—celebrate Holi. Even an ordinary man can spray red powder or sprinkle coloured water on those of higher status. In the countryside, women gather together and perform *ras*, *garba* and play at spraying of colours. Holi is thus a national festival for all just like Divali. The celebration of Holi festival spreads over at least three days. The day preceding Holi, i.e., Phalgun Sud 14, is Gheraiya Chaudash, derived from *gheraiyas* or persons who indulge in spraying colours, performing folk-dances in groups, and singing folk-songs with flat drums called *daf*. At some places, a small heap of dung-cakes is lighted in the evening on Gheraiya Chaudash at the place where Holi is to be lighted on the next day. This is called Kamla Holi. The day of *purnima* is celebrated as Holi, on which the Holi fire is lighted. The day after Holi is known as Dhuleti celebrated by spraying colours, throwing dirt, mud, etc., at one another.

Preparations start some days in advance. Some days before Holi, street urchins start collecting small amounts from passers by for sparing them. Youths start collecting funds and firewood. They may procure the latter even by pilfering stray wooden articles, unused doors, frames, beams, etc. Colour spraying is universal. On the Holi day, a small pit is dug, over which a conical stack of dung-cakes and wood is made with a flag planted on the top. Bonfires are lit in the principal squares and localities of each town and village. At some places the fire is lit

by an 'untouchable', a Vaghri or some other person according to local custom, and *puja* of Holi follows. People, especially women, take rounds (*pradakshinas*) of the fire pouring water around and offering flowers, mango blossoms, parched *jowar*, gram and coconut, etc., into the fire. It is considered an act of bravery to take out coconuts from the flames of fire. Omens are seen about the coming monsoon from the direction in which the flag falls. A pot filled with water is placed in a pit under the Holi fire. Over it are placed four balls of clay covered by thread, representing the four monsoon months, viz., Ashadh, Shravan, Bhadrapad and Ashvin. It is believed that the extent to which the threads get wet indicates the extent of rain in the months represented by them. In the pit below the Holi, some people put in an earthen vessel grains of wheat, *jowar*, etc., soaked in water which are cooked by the fire overhead. This is called *ghughari* and is distributed as *prasad* the next day. Gheraiyas wake for the whole night to keep the Holi fire alight. In some places an effigy of Holi is prepared from rags and old clothes and burnt in Holi fire. While a total fast is generally not kept, many persons abstain from cooked food till Holi is lighted. During day time the diet is restricted to the taking of parched *jowar*, gram and dates which are also distributed among relatives. Cooked food is taken only at night after having *darshan* of Holi and offering worship. In Pushtimargiya Vaishnava temples, Holi is lighted in the courtyard and the idol of Lalji is placed near the Holi and worshipped.

It is a custom to adorn the new-born baby with a white frock sprinkled with colour prepared by boiling *kesudan* or flowers of *khakhara* or *Butea frondosa* tree and adorn him with silver ornaments on ankles and waist and take him to have a sight of Holi. This is called *ghim* ceremony. Ornaments and frocks are generally given by the maternal side with dry fruits, parched *jowar* and gram and strings of sugar-candy. It is also customary to send *harda* to betrothed girls from the bridegroom's side. *Harda* consists of sweets, strings of sugar-candy, dry and fresh fruits available and a *sari*. According to custom prevailing among the Adivasis of Dangs and Surat districts the ceremony of *bal movala* or tonsorial ceremony of boys is performed near the Holi fire. A custom is prevalent in some

communities to bring newly married couple for Holi worship. They sit side by side with corners of their clothes tied, worship Holi and then go seven times round the fire.

Till some years ago, Holi used to be celebrated in the most peculiar manner at Surat. A *ghis* or procession with a mock bridegroom moved at night with drum-beating in which even people of higher society also took part. At this time, the use of vulgar and obscene words was privileged. In some places, the mock bridegroom, a stuffed figure of rags, known as *hemaho* was seated on a donkey and taken out in a procession. The procession was arranged late in the evening and moved even in bazaars collecting gifts from shop to shop.

Several sports are traditionally played during the Holi festival, *gedi-dada* being the chief of them. Young men also compete with one another in taking out from the blazing Holi fire the coconuts offered by devotees. Other interesting competitions are coconut breaking by bare hands, stone-throwing and eating the largest quantity of dates, sometimes along with their stones, or after dipping them in kerosene. Children play about the whole day with tomtoms and drums.

Holi is the principal religious festival of Adivasis in Gujarat. It is celebrated with great enjoyment and dancing. About 15 days before Holi, the leaders of the village meet together near Ghoda Dev and call their *bhuva*, *bhagat* or *bhopa*, their religious adviser and preceptor. He decides the day from which the Holi festival should begin. On the day thus fixed, young men go to the place where the main Holi is lighted every year on Phalgun Sud 15, and light a small Holi with dung-cakes and dance around it. All the village people then come to know that Holi festival has begun, and men, women, boys and girls all collect at that place every day at nightfall, light a small Holi and dance to the accompaniment of drums and flutes. Unmarried girls grow wheat in bamboo baskets filled with earth and manure. Seeds are sown in this mixture about seven days before Holi and watered regularly. The basket is kept in an earthen jar in which no light is allowed to enter. On the day of Holi girls go round the Holi fire seven times with the basket on their heads and also dance.

The wheat sprouts which have grown pale without light are later taken out and distributed to the persons present, who keep them on their heads or tuck them in their turbans.

In some Adivasi areas, on the day of Holi, two fires, one of dried branches of wood (called Holi) and another a small one of dried dung-cakes (called small Holi or *doshi*) are lighted. All the people have to contribute firewood and fuel in the shape of dung-cakes and *holayas* which are then arranged in a conical heap in the midst of which a bamboo or a long pole (*vali*) is planted. Small dung-cakes (*holayas*) and sprouts of wheat are tied at the top of the bamboo or log. The village *patel* or headman lights the Holi, and others dance to the accompaniment of drums and flutes. They also eat mutton and drink liquor wherever available on this day. During Holi festival their songs are generally vulgar. They consider that the month of Phalgun has been reserved by God for merry-making, fun and frolic. All Adivasis abandon work for a week or more and indulge in drunkenness and ceaseless folk-dancing.

Holi, or Shimga as they call it, is the most important festival of the Bhils, occurring at the spring equinox. During Holi festival all Bhils, men and women, old and young, meet together for several days before the festival and sing indecent songs and abuse each other. The parties go to the house of the village headman and other well-to-do people and after singing and dancing demand presents or *goth* of Re. 1 to Rs. 1½. The village headman lights the bonfire at sunset and round the fire the Bhils dance and sing till late after midnight.

Among Jambughoda Bhils, Kolis, Naikdas and Dhankas the chief fire-worship day is Holi, the Phalgun full-moon. On this day fire is lit at the crossing of four roads or outside the village. A pit is dug or an earthen platform is raised near the spot where the fire is to be lit. The place is strewn with red powder and flowers. The main roads are festooned with mango and *asopalav* (evergreen) leaves and paper flags. On the hole or earthen platform a heap of fuel collected from the street people or filched from fuel carts passing through the streets is piled. In the afternoon the people assemble and indulge in the foulest of abuses and mock fights. In the

evening the village headman with the help of a Brahmin offers sandal paste and flowers to the pile which is then lighted with a torch sometimes by a Vaghri. When the Holi is ablaze, clarified butter, parched *jowar* and gram and several dry dung-cakes strung together are thrown into the fire. The worshipper then walks seven times

round the fire pouring water as he walks. At the end of the seventh round he offers a coconut. The other people then follow him. Newly married couples, mothers with children and all who want to guard themselves against fever and sore eyes worship the Holi fire for which they have to keep a day long fast.

7 Dhuleti or Dhuli Padvo, Dolotsav—Phalgun Vad :

The day next to Holi is Dhuleti or Dhuli Padvo. This day is observed as a public holiday. The festival of Dhuleti is celebrated with wild merriment. Mud, earth, etc., are thrown on each other whence it is named Dhuleti. These pranks sometimes lead to many a serious quarrel necessitating police *bandobast*. Nowadays such obnoxious practices of throwing dirty things are being given up in towns, but in order to obviate any untoward incident, the District Magistrate issues a proclamation prohibiting carrying of lethal weapons such as arms or sticks, *dharias*, etc., in public places during the festival. People spray colours on each other for amusement. Holi celebration and colour spraying used to be practised with zeal in almost all princely States when the court itself took part in merrymaking. It has great importance in Rajasthan and Uttar Pradesh.

In Vaishnavite temples, Dolotsav or the festival of swinging god under a bower is celebrated on this day. In the open *chowk* of the temple, a bower of creepers is arranged under a big *mandap* decorated with ornamental arches of mango and *asopalav* leaves. Under this bower in a swing decorated with flowers is placed the small decorated idol of Lord Krishna known as Lalji and swung to and fro in the presence of devotees and followers. *Mukhiyaji* or head priest sprays *gulal* on them and also sprinkles coloured water with metal syringes. At some temples these swings are made of gold and silver and finely decorated with flowers. In front of the swing musicians sing devotional songs in praise of Lord Krishna and the sports of his childhood at

Gokul. In the end *prasad* of coconut, sugar and mango blossoms is distributed to the devotees. In some places this festival is observed from Amali Ekadashi to Rang Panchami, i.e., from Phalgun Sud 11 to Vad 5, while in others it is prolonged even up to Akhatrij, i.e., Vaishakh Sud 3. This festival is celebrated with pomp in the temples of Dwarka, Dakor, Gadhada and Vadtal where pilgrims from far and near assemble to participate in the celebrations. People at their home also observe the festival and take sweets in dinner. Women play at colour spraying with younger brothers and sisters of their husbands. Sports of *gedi-dada* and stone-throwing are arranged on this day as on the day of Holi.

Adivasis observe this festival in their own way. On the day next to Holi, which is *dhuleti* or dust-throwing day, Bhils throw dust and dry cow dung-cakes at each other. In villages they fight with stones and sticks; in some villages they dance in circles, men and women separately, and in others they have a mock fight between men and women. People meet in the morning of Dhuleti near the headman's house and dance and sing. While dancing, one of the women suddenly snatches a shoulder cloth or scarf from one of the men and puts a lump of molasses in it and climbing a tree ties the cloth to one of the branches. All the women gather round the tree brandishing long bamboos and sticks, while men struggle to break or steal through the hand of women to recover the *gur* from the tree. The game goes on till one of the men succeeds in getting up the tree and securing the bundle. While the contest

continues, bands of men and women take turns to lead the attack and defence, while others in turn rest, eat and drink. This is known as the festival of Gol-Gadheda in Panchmahals.

The Bhils, Kolis, Naikdas and Dhankas of Panchmahals and Sabarkantha districts take vows to walk over live charcoal as a cure of cattle plague and sickness. For this purpose, a *chul* or trench about fifteen feet long and eight feet broad is dug in the ground near the Holi fire. Live

charcoal is strewn in the trench, turned to a flame every now and then by offering *ghee*. The sick man or the owner of sick cattle or any other member of the family richly dressed is taken with music to the trench. The fire is worshipped, a cock is offered to it and the men and women walk barefooted down the length of the burning trench without any harm or injury to their feet. After this ceremony is over, men and women drink, sing and dance together. Such a fair is known as 'Chul-no Melo'.

8 Ramnavmi—Chaitra Sud 9



Shri Rama

This is the birthday of Shri Ramachandra, the seventh incarnation of Lord Vishnu, born as the saviour of religion on earth in the Treta Yuga. Lord Rama has a special place in the heart of every Hindu and as such his birthday is celebrated as a festival all over India.

Before the birth of Rama, the social, religious and political condition of India was beset

with evils. People had a constant fear of demons ruining their lives. It was essential for Vishnu to take birth on the earth, to wipe off the vicious circle of evils. He was, therefore, born as Rama at the house of Dasharath, the king of Ayodhya. King Dasharath had three queens, viz., Kaushalya, Sumitra and Kaikeyi, but no progeny. He, therefore, performed a Putreshti sacrifice as advised by his preceptor, *rishi* Vasishtha, and got four sons—Rama by Kaushalya, Lakshman and Shatrughna by Sumitra and Bharat by Kaikeyi.

Ramachandra showed nobility of character, magnanimity and valour from his very teens. *Rishi* Vishwamitra took him with Lakshman to his hermitage for the protection of his sacrifices from demons whom the brothers destroyed, freeing the *rishis* from their terrors. Vishwamitra took them to the court of King Janak of Mithila where *swayamvar* of his daughter Sita was arranged. King Janak had a bow of Lord Shiva presented to him by Parashurama. He had decided to marry his daughter to a person who could wield the bow, to ensure the selection of a valiant and strong husband for Sita. All Kshatriya kings and even the demon King Ravan of Lanka attended the function to win the hand of Sita. But none could raise the bow even from the ground, Ravan actually tumbling down in the attempt. *Rishi* Vishwamitra then asked Rama to try. He took up the bow, and broke it into two pieces while trying to string it. All the assemblage praised the valour of Rama and

Sita garlanded him. News was sent to King Dasharath at Ayodhya. Rama married Sita and returned to Ayodhya.

King Dasharath then decided to retire and enthrone Rama. But Rama's step-mother Kaikeyi through instigation of her wicked maid Manthara asked Dasharath to fulfil his two promises given to her in the past. Dasharath consented and Kaikeyi asked that Rama be banished to the forest for fourteen years and her son Bharat be given the throne. King Dasharath hesitated and entreated her to ask any other favours as he loved Rama very much. Moreover Rama being the eldest it was proper that he should be enthroned. But she did not change her mind. Rama came to know of this and immediately approached his father and requested him to keep his word and satisfy his mother, because

रघुकुलीति सदा चलि माई।
प्रण जाई अरु बचन न जाई।¹

"It has always been the custom in the family of Raghu that a promise must be kept even at the cost of life." King Dasharath at last consented and Rama with his wife Sita and brother Lakshman went in exile and lived at Panchavati in Dandakaranya forest. Here, after luring Rama and Lakshman away from their hermitage by an illusory golden deer, Ravan abducted Sita and took her to Lanka. Rama and Lakshman with the help of King Sugriva and his monkey chiefs like Hanuman, Angad and others pursued him, and attacked Lanka, fought with him, killed him and his brother Kumbhakarna and son Meghnad in the battle and gave the throne of Lanka to his brother Vibhishana, a righteous devotee of Rama, and returned with Sita to Ayodhya, where he was cordially received by the people and enthroned.

Rama was virtuous, pious and always sought the truth. He had vowed to have only one wife. He loved his subjects sincerely. He always gave due consideration to the opinions of even the lowest of them. He was thus an ideal man and an ideal ruler worshipped as God even after thousands of years. Rashtrapita Mahatma Gandhiji was a staunch devotee of Rama, and his name was always at the tip of his tongue till his last breath. The rule of Rama was so perfect

in every respect that *Ramarajya* is now synonymous with the ideal rule or state, and his birthday, called Ramnavmi after him, is celebrated as a principal festival of devotion to Rama all over the country.

People get up early in the morning, take bath, proceed to the temple to offer worship to Lord Rama and read *Ramayana*. At noon the birth ceremony is performed in the temples and people have *darshan*. A small image of Rama is bathed with *panchamrit* and holy waters and placed in a decorated cradle. A fast is observed on this day which is passed in religious observances. In the evening devotees attend religious discourses arranged in temples, and most of them keep awake for the whole night singing songs relating to the career of Rama. They avoid all evil thought and action and give alms to Brahmins and the poor and feed cows with green grass and grains. Next day, after again worshipping and offering *prasad* to Rama at the temple, the fast is broken.

The whole story of Rama has been applied philosophically to the soul and the human body. The soul is Rama, intellect is Sita, the ten organs represent the ten-headed Ravan, Lakshman and other brothers are virtues and the false conception of a golden deer symbolises worldly desires lurking in human minds.

Generally, two incarnations of Lord Vishnu are worshipped most in India, viz., Rama and Krishna. Rama is taken as *Maryada Purushottama* while Krishna as *Purna Purushottama*. Krishna worship is predominant in the cities and towns of Gujarat while Rama is worshipped in almost all villages. In most of the villages in Saurashtra there is a *Ramji mandir* commonly known as *Thakar mandir* located in the *chora* of the village, with the idols of Rama, Lakshman and Sita installed therein. The present tradition of Rama worship started since the advent of Ramanuj sect, and was spread in the villages by *khakhi sadhus* of the sect, which has four divisions, viz., Shri Sampradaya, Vishnu Swami Sampradaya, Ramanuj Sampradaya and Goswami Sampradaya. Rama is so much adored by the villagefolk that when they meet each other the usual greeting is 'Ram Ram'.

9 Akhatrij or Akshaya-Tritiya—Vaishakh Sud 3

Akhatrij, believed to be the first day of Satya Yuga, occurs at the end of spring and beginning of *grishma* or summer. It is one of the four most auspicious days in the year among Hindus, viz., Bhai Bij (Kartik Sud 2), Dhuleti (Phalgun Vad 1), Akhatrij (Vaishakh Sud 3) and Dhan Terash (Ashvin Vad 13), when any important work can be started without reference to astrology to determine an auspicious moment. Apart from prayers, *darshan*, etc., all types of important work are commenced on this day; marriages are celebrated; children are sent to school for the first time; new shops are opened; ploughing of fields is begun and the ceremony of laying the foundation stone of a new house is performed. Importance attaches to a bath in holy rivers, to sacrifice of barley grains in fire, to performance of *shraddha* for the peace of the souls of departed ancestors and to worship of Shiva and Vishnu. It is believed that by all such performances people gain religious merit which is *akshaya* or everlasting and hence this day is named Akshaya Tritiya.

Among higher Hindu castes, it is a custom at some places to give to Brahmins or family priests an earthen pitcher, a bamboo fan, a fruit, a handful of wheat and a copper coin for the pacification of the souls of the dead of the family, so that they may not suffer from the scorching heat of the coming season. This custom is called *udakakumbh pradan*—gift of earthen pot full of water—or *tadhodiyani* gift by which ancestors are said to be pleased. In some communities such as Kayastha, it is a custom that a clay elephant with a driver on it is set on a low stool near another mud image of a man, before which is set a dish with mixture of wheat flour, *ghee* and jaggery called *kuler* and green vegetables. Kanbis consider Akhatrij as a lucky day for starting agricultural operations, e.g., manuring, ploughing, etc. They worship their bullocks, put cotton threads or flower garlands round their necks or horns which they rub with *ghee*, paint their horns, hoofs and brows with red colour and feed them

on grains. For herdsmen, Akhatrij is their sheep-shearing day.

This day is important to farmers and traders, as a forecast about the coming year is made from the winds. It is called *gadli* of Akhatrij. Villagers collect near the village boundary and make five small heaps of grains of different varieties on open ground to which are offered a copper coin, a betel-nut, some *ghee*, *gur* and cotton. Thereafter they return home. Next day they visit the place again. If these articles remain intact, they believe that the coming year will be good. If something is found missing or eaten by ants, they believe that the articles missing will be scarce and their prices will rise. If the cotton has flown away, it is believed that there will be bumper crops in the direction in which it has flown.

In some parts of Saurashtra, this day is celebrated by swinging on swings hung from branches of trees. The family is served with *galmana*, a sweet soup prepared from wheat flour, *ghee* and *gur* boiled together, or *shev* prepared from wheat flour with other varieties. This day is celebrated as Dolotsav as on Dhuleti in the temples of Dwarka and Dakor in Gujarat.

It is said that the tide in the sea on this day is the highest in the year. As the seas are stormy from this day up to Naliyeri Purnima (Shravan Sud 15) voyages are not undertaken during this period, and merchants and sailors keep their ships anchored at a safe port.

Bhils of Sabarkantha as well as of Panchmahals are generally farmers and Akhatrij is observed as a big and auspicious festival. They start manuring and ploughing their farms on this day, and feed their cattle especially cows and bullocks with boiled maize. Every household enjoys a feast with *shev*, a wheat preparation with *ghee* and jaggery. At night young boys move from house to house with miniature ploughs. Two boys play the part of bullocks, carrying the plough on their neck and a third boy drives them in front of each house as a good omen and others collect

1. Raghukul-riti sada chali ayi,
Pran jayi aru bachan na jayi.

grain offered by the householder. Each farmer gives grain or, in absence of grain, some fruits of *mahuda* or *Bassia latifolia* to them. Next day they distribute the grain and *mahudas* so collected amongst themselves or arrange a feast. Young kids move from house to house with twigs of *khakhara* or *Butea frondosa* tree in hands, singing and striking the twigs on the threshold of the house. Young girls play with *pan ladiyan*, i.e., toy bride and bridegroom made of leaves of teak or wooden toys. They perform the marriage ceremony of these mock bride and bridegroom singing marriage songs with beating of drums. Women give these girls cooked preparations from their houses. In the evening they go to the bank of a river with the toy bride and bridegroom in procession singing songs, and tie them on a branch of a tree. In monsoon, when the river is first flooded women and girls of the village go to the tree in procession singing songs, untie the toys and throw them in the flood.

Amongst Bhils, males go for hunting on this day. It is considered an auspicious day for starting agricultural operations. Among Chaudhras, a Scheduled Tribe of Surat district, it is customary on this day to pay homage to the spirits of the dead in the family at a place on the outskirts of the village on the fourth day after death. In some cases, a quaintly ornamented hollow clay dome is placed by the side of which *terra cotta* horse is placed by way of votive offering by the family of the deceased. The dome is called *khattrun* and the offerings *devlan*. A spirit medium, *havariya*, accompanied by the friends and family of the deceased takes a stone and groaning and shaking his body as if possessed by the spirit, sets it in the spirit yard. He kills a fowl at one stroke of knife, letting some blood fall on the stone. Then he mixes grain, butter and liquor and marking the stone red, consecrates it to the spirit of the deceased whose descendants visit this spot on Akhatrij to pay homage to their ancestors and offer fowls, goats, sheep and liquor. They then enjoy a feast of the flesh of the animals offered and drink freely ending with a dance before the *devlan*.

Akhatrij is one of the important festivals for Dangis. About a week in advance of the day, the *patil* or *karbhari* announces the programme

of celebrations in detail through the *jagalya* or *ravania*. On the day of declaration or the next, five kinds of cereals, viz., maize, *nagli*, *urid*, rice and *kharsani* are sown in small baskets. Then they all go to nearby streams or *dahad* (pond) for fishing. There they stay for three or four days and catch as many fishes as possible and return home latest on the eve of Akhatrij. *Jagalya* again gives the word to start celebration in the early morning of Akhatrij and people give up their normal work and gather at the house of the *patil* or *karbhari*. Women sing harvest songs. Young girls take a round in the village, and visit every house singing songs, bow down to the elders and guests and put some tender sprouts of the grains sown a week ago in the latter's turbans or caps, marking their foreheads with vermilion and, in return, receive gifts of a couple of annas or more. In the same way married women put the sprouts in their braids of hair. In the afternoon the worship of Bhutia Dev or Vantolio (storm) begun on the day following Diwali or Kartik Sud 1 is finally concluded at the hands of *bhagats*, who also forecast about the coming year from the sprouts of grain sown in baskets. In the end, womenfolk go with baskets on their heads to the nearby well singing songs, worship the well, put the baskets by its side and return home. In the evening a feast is arranged in which all the villagers join. Participants are served with *nagli* bread, rice and as much liquor as possible, dance together, some times for the whole night, and depart early morning the next day for their home.

Akhatrij has also another significance, being the birthday of Parashurama, the sixth incarnation of Lord Vishnu. He was the sixth and youngest son of *rishi* Jamadagni, the nephew (sister's son) of the great sage Vishwamitra, who had married Renuka. In his times, Kshatriyas had become proud and arrogant. Forgetting their duty of protecting the public, assigned to them since the time of Manu, they were harassing them in numerous ways. Kshatriya king Sahasrarjun Kartavirya of Mahishmati—present Omkareshwar on the bank of the river Narmada—was very powerful. He had the might of a thousand hands. He was, therefore, symbolically believed to possess a thousand hands and called Sahasrarjun. Once he visited the



Khattrun or Clay Dome



Terra-cotta Horse

hermitage of *rishi* Jamadagni who cordially received him and his party and served them with rich and delicious dishes. The king was astonished as to how a poor Brahmin could have all these costly things. On enquiry, he came to know that the *rishi* had a *kamadhenu* or celestial cow fulfilling all desires. He asked the *rishi* to give that cow to him, but was refused. He became angry, destroyed the hermitage, killed the sage and took away the cow by force. Parashurama was out at that time. When he returned, he learnt the account and also knew that on the demise of his father his mother Renuka had struck her head on the ground twenty-one times. He took a vow to destroy the Kshatriyas from the surface

of the earth, which he wanted to give to the Brahmins. He pursued Sahasrarjun, caught him on the way and slew him with his axe, rescued the cow and returned to hermitage. The battle-axe or *parashu* was his only weapon and he was, therefore, named Parashurama. He then started his mission to wipe off such arrogant terrorists who had swerved from the path of duty. He destroyed Kshatriyas twenty-one times, and gave their kingdom to Brahmins. He is believed to be one of the seven immortal beings in this world, the others being Hanuman, Ashwattama, *rishi* Markand, sage Narad, King Bhartrihari and Gorakhnath, who are said to give *darshan* even now to a really deserving devotee.

10 Bhim Ekadashi—Jyeshtha Sud 11

It is called 'Nirjala Ekadashi' as the religious-minded people observe fast on this day without taking even water. This fast is specially enjoined for those who do not observe any other *ekadashi*.

Bhim, the second of the Pandavas, was called Vrikodar, as the fire named Vrika constantly burnt in his *udar* or stomach, to pacify which he had to eat voraciously. Unable to observe the fortnightly fast on *ekadashi* for which his family had been pressing him, he sought the guidance of sage Vyas who advised him to observe the fast without taking even water only once a year on Jyeshtha Sud 11, when the sun enters the orbit of Taurus, worshipping God Vishnu, reading religious books, hearing religious discourses, and serving learned Brahmins. He was to keep

awake for the whole night and not swerve from truth and *brahmacharya*. On the next day after worshipping Lord Vishnu he was to feed Brahmins and give them cows, gold and clothes in alms, and then break the fast. Bhimsen agreed and observed fast on this day as advised by Vyas. Since then the day is named Bhim Agiarash.

Devout persons observe fast strictly as above without taking water and pass the day in worship, keeping an all-night vigil. This penance is prescribed when summer heat is excessive and frequent drinking of water is necessary to quench the thirst. Earthen water pitchers, umbrellas, shoes, bamboo fans, grains, fruits and clothes are given in alms to Brahmins for gaining tranquillity of mind and salvation after death.

11 Vat-Savitri Purnima—Jyeshtha Sud 15

The festival takes its name after Vat-Savitri Vrata, the principal austerity prescribed for married women for marital bliss and long life of their husbands. The *vrata*, which consists mainly of worship of *vat* or banyan tree, was originally performed by Savitri, a famous *sati* of Hindu mythology who succeeded in retrieving the life of her husband even from Yama, the God of Death. It is, therefore, called Vat-Savitri Vrata. Savitri was the daughter of King Ashwapati of Satya Yuga. As she was born as a result of a blessing of Savita, the sun-god, she was named Savitri, which means the daughter of Savita.

She was not only beautiful and intelligent, but also profoundly religious. According to the system of choice marriage prevalent at the time, Savitri, when she came of age, was sent in company of old and wise ministers to select a life-partner. They visited a number of kingdoms, territories and hermitages of sages but could not find a proper match for Savitri. Finally, on their return journey they came to the *ashram* of Dyumatsen, the king of Shalva. Defeated and dethroned by his enemy, King Rukmi, he and his wife, overcome with age and blindness, lived in exile in the forest. Satyavan, their only son, was virtuous and devoted to them. Attracted by his good qualities, Savitri selected him as her husband. The party returned home and told her parents about Savitri's choice. Meanwhile, sage Narad arrived there and coming to know about the marriage, advised that though Satyavan was in every way a suitable husband for Savitri, it was not desirable to marry Savitri to him as he had a very short life, and was destined to die within a year. However, Savitri was not to be dissuaded from her choice. She was a *sati*, and would not think of anyone else as her husband, once she had given her heart to Satyavan, be his life as short as it may. She was, therefore, married to Satyavan. Narad blessed them and advised Savitri to worship *vat*, the banyan tree, and observe the *vrata* for three days on Jyeshtha

Sud 13, 14 and 15, as *vat-vriksha* is the residence of Lord Vishnu, and its worship is equivalent to the worship of Vishnu himself. Savitri then began living a simple and pious life in the forest, in the service of Satyavan and his old parents. Five days before the day on which Satyavan's death was forecast by Narad, she started austere penances and religious observances as advised by the sage. From Jyeshtha Sud 11, she began to observe strict fasts, and worshipped God Shiva with full faith. On Jyeshtha *purnima* she worshipped the banyan tree as directed and resolved not to leave her husband even for a moment. She accompanied him to the forest for fetching flowers, fruits, sacrificial firewood, etc. Suddenly Satyavan fell down on earth under a banyan tree. Savitri instantly took his head on her lap and began to pray to Lord Shiva to save his life. As she was a real *sati*, she could see Yama taking away the soul from the body of Satyavan. Without being nervous, she rose, put the head of Satyavan on a heap of flowers, and followed Yama. He advised her to turn back, but she continued to move beside him, all the while praying to him. On the way she obtained three boons from Yama, viz., eyesight of her in-laws, the lost kingdom of her father-in-law and a hundred sons to her parents. At last when they came near the gate of *Tamralok* or the residence of Yama, she told Yama, "You are the son of Surya, and I am also the daughter of the same God. As we are brother and sister, you should treat me with indulgence." Yama was pleased with her and bade her ask a fourth and final boon and then return. She thereupon asked for a hundred sons by Satyavan. Yama, bound by his promise, had to grant this wish. Thus by performing the religious observance as advised by Narad, Savitri averted the death of her husband.

The festival is dedicated to the worship of the *vat* tree, the Indian fig or *Ficus indica*, which is considered to be an emblem of Shiva who wears

matted hair, like the tangled roots of the tree. It is very sacred to Hindus, as it is believed that all the three gods of the Trinity, Brahma, Vishnu and Shiva, reside in this tree. Women worship it for marital bliss. Its wood is used in sacrificial fires. Its milky juice is believed to have medicinal and energy-giving properties. It is one of the principal shade-bearing trees, which gives welcome relief from the scorching heat of the sun. In gratefulness for the many benefits derived from them, man has worshipped trees from ancient times. *Vat* or *vat* is one of many such trees which also include *pipal*, *shami*, etc.

Three days are assigned to this *vrata* in the scriptures. Ladies observe fasts for the last three days of the bright half of Jyeshtha. After a cold bath at a river, lake or well, they water a banyan tree and worship it with rice, sandal paste and lamp and offer *naivedya*. Then they take one hundred and eight rounds of the tree, winding on it an unbroken cotton thread, with the prayer, "Oh *vat-vriksha*, Brahma, the creator, resides at your root, Vishnu, the protector, in your trunk and Rudra, the destroyer, at your top, and hence I pour this holy water and wind this cotton thread, taking you as an emblem of the Holy Trio." They then return home, hear the story of Savitri from a Brahmin and keep awake the whole night. Next day the Brahmin is fed and given alms. If possible, sixteen couples are given new dresses and feasted by those who can afford. Then the fast is broken.

This observance is performed especially in Gujarat and Maharashtra, at least for five consecutive years after marriage. In the fifth year, after final worship of the tree, a new *dhoti* is

wrapped on the trunk of the banyan tree which is taken away by the Brahmin conducting the *puja*. In Bengal ladies worship their husbands after bathing them with scented water and garland them.

Jyeshtha Sud 15 is said to be the birthday of Lord Vishnu, and as such also it is celebrated as a festival since very olden times, generally in the Vaishnavite temples and Pushtimargiya *havelis*. The festival of *jaljatra* is observed mostly in Vaishnavite temples and in some Shaivite temples too. On the eve of *purnima*, pious Brahmins, after a purifying bath, take clean silver or brass pots to reservoirs without touching anybody on the way, chanting prayers to Vishnu. There they fill the pots after invoking Varuna, the God of Water. On return to the temple, the pots are placed on purified water stands decorated with flowers. The water of the pots is then scented with sandal and saffron paste and flowers. After midnight they begin to sprinkle the holy water on the deity chanting *Purusha Sukta* of *Yajur Veda*. They also sprinkle coconut water and *panchamrit* or the mixture of milk, *ghee*, curd, honey and sugar on the deity after *abhyanga snan* and again bathe the idol finally with pure water. The idol is then adorned with costly garments and ornaments. This ceremony lasts till morning. The ceremony is also performed in Shaivite temples but in a different form. After worshipping Lord Shiva with holy water, *panchamrit* and *abhishek* with chanting of *Namaste Sukta* of *Rudri* called *Rudrabhishek*, the *shivalinga* is drowned in the water brought from reservoirs with the belief that there will be plenty of rain in the coming season of monsoon, if the Lord is immersed in water in this way.

12 Ashadhi New Year—Ashadh Sud 1

and

Rath-yatra—Ashadh Sud 2

Halari Samvatsara followed in Halar or a part of Jamnagar district and Kutch begins on Ashadh Sud 1, which is observed as a festival especially in these two districts of the State. In Saurashtra and Kutch women observe fast on this day to be broken after worshipping the crescent moon. On this day they generally take *khir* or *dudhpak*—sweet dish prepared of milk and rice.

It is said in the *Bhagavat Purana* that Akrur was sent on this day to Gokul by Kansa to bring Shri Krishna to Mathura. On the next day Krishna and his elder brother Balrama went to Mathura in a chariot when the *gopis* and *gopals* of Gokul gave them a touching send-off. In remembrance of that episode, *Rath-yatra* or the car festival is observed at prominent pilgrim places, viz., Jagannathpuri, Dwarka, Dakor and in Vaishnavite shrines in almost all cities and towns of Gujarat.

In the morning, the wooden chariot kept at the shrine is adorned with flowers and leaves and the idols of Krishna and Balrama, in rich costumes, bedecked with ornaments and flower garlands, are placed therein. Before the procession starts, they are worshipped and offered *naivedya* consisting of *jambu* and other fruits, sprouted pulses, sugar-candy, etc. At some places idols of Krishna and Balrama are accompanied by that of their sister Subhadra. Flags with the pictures of Garuda, the carrier of Vishnu, and plough, the weapon of Balrama, are hoisted at the top of the chariots of Krishna and Balrama respectively. The procession goes round the town sometimes for the whole day, and returns to the temple in the evening. The chariots are drawn by devotees. People worship the idols on way, and the procession marches forward halting at different localities, distributing *prasad*. The more fervent devotees have the idol taken to their houses in what is called *padhramani* when the procession comes to their locality. They worship the idol with *arti* and make some special offering.

Rath-yatra is one of the important festivals celebrated at Dakor where a fair attended by thousands also takes place. At seven o'clock after the first morning *arti* of *mangala* is over, a silver chariot is brought to the temple premises. It is decorated with garlands and ornamental arches and worshipped. Gopallalji, a small idol of Ranchhodji, bedecked in costly attire, is placed in the chariot drawn by devotees. *Sadhus* and *mahants* of local shrines, members of the temple committee, other gentry, pilgrims and devotees participate in the procession. It is led by a musical band and numerous *bhajan mandlis* on foot or in motor trucks, singing devotional songs. Going through the town and taking a round of Gomti lake, it proceeds to the temple of Lakshmiji, halting at several places, squares, etc., where the devotees offer worship to the God and receive *prasad* of sprouted pulses, *jambu*, sugar-candy and coconut. While the procession rests at the temple of Lakshmiji, tea and refreshments are served to the leading participants. After a while, the procession returns by the same way reaching the temple by the evening. *Dip-malas* are lighted in the temple and *bhajans* are sung late into the night.

The mammoth procession of Rath-yatra at Ahmedabad is the biggest in Gujarat. It starts from the Jagdish Mandir situated in the Jamalpur area of the city at 7 o'clock in the morning. There are three separate chariots for the idols of Krishna, Balrama and Subhadra, which resemble those at Jagannathpuri. Before starting, the devotees, *sadhus* and all others present who take part in the function are served with *khichadi* and *ghee* as breakfast. Musical bands and *bhajan mandlis* lead the procession. Decorated elephants also move with the procession and gymnasts and acrobats perform physical feats at convenient open places. Numerous *sadhus* of all Vaishnavite sects and devotees attend the function and join the processions headed by the *mahant* of the temple. Motor trucks with drinking water are



Balrama, Subhadra and Shri Krishna—Jagdish Mandir, Ahmedabad

also kept in the procession to quench the thirst of devotees. *Prasad* of sprouted gram and *moong* with *jambu* fruits is freely distributed to the bystanders who gather in lakhs on the roadside to have *darshan* of Rath-yatra. On the way, the

mahant is received in *padhramani* by some devotees at their houses. After the procession returns to the temple at 8 p.m., the assemblage is served at the temple with dinner consisting of *dudhpak* and *malpuwa*.

13 Dev-Podhi Agiarash or Devshayani Ekadashi—Ashadh Sud 11

In the month of Ashadh the sun enters the orbit of Karka and begins to move in the southern region. The night of gods begins from Ashadh Sud 11 and Lord Vishnu goes to sleep on this day, known as Devpodhi or Devshayani Ekadashi when the night of Gods commences. The period from Devshayani Ekadashi, i.e., Ashadh Sud 11 to Kartik Sud 11 is called *chaturmas* (i.e., four months) and prescribed for penance, austerities, religious observances, recital of *mantras*, bathing in holy rivers, performance of sacrifices, worship and charity. As this is the monsoon season, such austerities as fasting, etc., also help in maintaining health. Hindu ascetics and *sanyasis* otherwise enjoined to avoid a long stay anywhere halt for

these four months at a selected place, generally giving religious discourses to the public.

On Ashadh Sud 11, the idol of Vishnu with Lakshmi is worshipped. Devotees resolve to observe some vow, giving up some item of their fond diet, during *chaturmas*. They observe fast on this day and awake for the whole night in prayers. Observance of fast at least on *ekadashi* during all the four months is most common.

In Saurashtra newly married women observe Akhand Agiarash, on all the *ekadashis* of *chaturmas* by fasting on *falahar*. They keep awake throughout the night, keeping a *ghee* lamp burning all the time and singing devotional songs. Next day they breakfast after offering worship to Lord Vishnu.



Rath-yatra Procession, Ahmedabad

14 Goryo or Gauri Vrata—Ashadh Sud 11 to 15
and

Jaya Parvati Vrata—Ashadh Sud 13 to Vad 2

Gauri Vrata, to be performed by maidens, begins from Devshayani Ekadashi. Lasting for five days, it is dedicated to the worship of Gauri, the consort of Lord Shiva, for the sake of obtaining a suitable husband in marriage.

The installation of Gauri takes place by sowing wheat or barley seeds in small earthen vessels or baskets. The sprouted grains called *jawaras* are taken as a symbol of Mataji and worshipped daily for the duration of the austerities. Early in the morning girls go to a river or a well to take a cold bath. Wearing new clothes, they worship *jawaras* with *kumkum*, flowers and cotton thread. Eating only once a day, they abstain from taking salt and as such this observance is also known as Aluna Vrata or Molakat. In the afternoon girls gather at temples or in spacious compounds or open places, for playing games, *garbas*, etc. At this time they are most splendidly attired, their hair dressed up in a variety of ways with flowers, and palms and feet adorned with beautiful *mendi* designs. On the last day, i.e., on Ashadh Sud 15, on conclusion of the final *puja* in the evening, the *jawaras* are immersed in a tank or river. On the last day they perform *jagaran*, i.e., an all-night vigil telling stories, singing *ras* and *garbas*, i.e., folk-songs and playing games. A girl is expected to perform such austerities continuously for five years till she is 12 to 14 years of age.

Married women observe the *vrata* of Jaya Parvati, which is also dedicated to Gauri or Parvati for securing marital bliss, i.e., health, wealth and happiness throughout the married life and for the long life of their husbands. It is, however, performed on different dates, viz., from Ashadh Sud 13 to Vad 2. Worship is generally offered to Lord Shiva and Parvati at temples in the morning and with *darshan* again in the evening. Only one kind of cereal is taken in meals without salt. Hearing the *katha* of the *vrata* forms an essential part of the observance. It narrates the story of a Brahmin named Vaman and his wife Satya whose performance of this *vrata* pleased Goddess Parvati. She brought Vaman back to life when he died of snakebite, and gave the couple the boon of a son. It is believed that observance of the austerities and hearing this *katha* or story save women from widowhood. On the last day, i.e., Ashadh Vad 2, on the conclusion of the final *puja*, *jagaran* has to be kept through the whole night. Next day after worshipping Parvati and giving alms to Brahmins, the week-old partial fast is broken. The usual period for which this *vrata* is to be performed is five years, the cereal taken being changed every year from wheat to *moong*, rice, barley and gram. Some, however, continue the observance even after the prescribed period of five years for twenty years.

15 Guru Purnima—Ashadh Sud 15

This festival is dedicated to the *guru* or preceptor. In ancient times, the system of education was very different from that in vogue at present. Brahmin sages taught every subject at their own hermitages, where people used to send their children for study at the age of seven. They stayed there till the completion of their studies. Pupils had reverence for their preceptors who also loved them as their own children. Princes and paupers took their lessons under the same roof without any distinction. They were treated equally and

impartially by the *guru*. They served while they learned. The *guru* did not charge any fees from the pupils, but they gave him *dakshina* according to their capacity at the time of departure. The *guru* was also satisfied by whatever he got thus. Ashadh Sud 15 is meant for offering worship to *guru*. It is, therefore, named Guru Purnima.

At present there are no such *ashram-shalas*, but people follow the practice of offering worship to their religious heads. In the absence of the *guru* they worship his image or photograph.

16 Divaso—Ashadh Vad 15 (Amas)

The festival of Divaso is generally celebrated by all Hindu communities. The festival is also known as Evrat-Jivrat. In Gujarat newly married women perform this religious observance known as Evrat for five years, while Jivrat is observed by all married women for the whole life. This *vrata* is performed to please Parvati, the consort of Lord Shiva, for the long life of their husbands and a happy married life. Parvati is worshipped in the form of *jawaras* sown on the previous day. A lamp of *ghee* is lighted in the morning of this day near *jawaras* and is kept burning for thirty-six hours, i.e., up to the evening of the next day. Worship is also offered to this lamp together with *jawaras* and as such this day is known as Divaso, derived from *dip-vaso* or residence of the lamp in the house. Ladies performing this *vrata* observe

fast, taking only fruit and milk preparations and keep awake for thirty-six hours. Family members are served with *khir*, a sweet dish of milk and rice or *kansar* on this day. *Ras* and *garbas* are arranged by women at night. Next day fairs are also held in some places so that ladies can pass their time in merriment.

The lamp is a symbol of spiritual enlightenment which dispels the darkness of evil. Divaso heralds the coming of the holy month of Shravan which is given to religious and spiritual endeavour. The *vrata* that may have been avowed for the month of Shravan is, therefore, actually begun on this day. The festival embodies the hope that the light of piety kindled on this day will continue to inspire and guide the devout to earn religious merit throughout the ensuing month Shravan, the holiest of all.

17 Nag Panchami—Shravan Sud or Vad 5

Nag Panchami is the festival of snake-worship. It is celebrated either on the bright fifth or the dark fifth of Shravan. In Bombay and some parts of Gujarat, the bright fifth is observed while in other parts and especially in Saurashtra region the dark fifth of the month is celebrated as Nag Panchami.

Snake-worship was prevalent among Dravidians and other sects of India before the arrival of Aryans. In ancient Egypt and in the countries of south-east Asia, the snake was venerated and worshipped. It is believed that Aryans have adopted some rites and rituals of non-Aryans also, and snake-worship is one of them. The word *nag*, which means a serpent, also denotes the important tribe of Nagas that inhabited India in ancient times. They came in close contact and ultimately intermixed with Aryans. Twelve main families of Nagas are described in *Bhavishya Purana*, viz., Anant, Vasuki, Shankh, Padma, Kambal, Karkotak, Ashvatar, Dhrutarashtra, Shankhpal, Kaliya, Takshak and Pingal. Their worship is recommended one after another each month for immunity from snake poison. The earth is believed to be borne on the head of a serpent called Shesh, under whose expanded hood Vishnu delights to rest with his consort Lakshmi. Shiva is the Lord of serpents which entwine his body. In Mahadev temples, therefore, a brass, copper or silver serpent is placed round the *linga*, with its hood covering it. Services of Vasuki Naga had been obtained by the gods and demons at the time of churning the ocean for nectar to work as the rope round the churning rod of the mountain Meru. Balrama, the elder brother of Shri Krishna, and Lakshman, the younger brother of Shri Rama, are said to be the incarnations of Shesh. According to *Mahabharata*, Arjun married the Naga princess Ulupi who gave birth to Babruvahan. By the curse of a *rishi*, King Parikshit, the grandson of Pandavas was stung by Takshak Naga and his son King Janmejaya had, therefore, performed a *yajna*

wherein he sacrificed Nagas alive to avenge the death of his father. This sacrifice, known as 'Sarpasatra' is described in the *Mahabharata* which symbolises the extermination of the Naga tribe by Janmejaya to avenge his father.

Mansa, who is also worshipped along with Nagdev was the sister of Vasuki the serpent king, who had married the *rishi* Jaratkaru and was the queen of one of the Naga families. She is called 'Vishari' in the belief that she can cure snakebite.

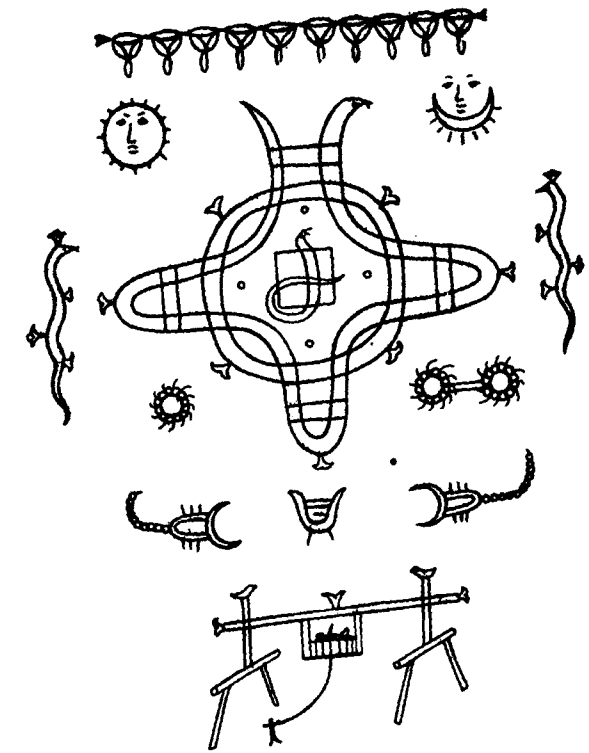
There are some well-known temples of snake-god in Gujarat, one of which is on the Bhujia hill in Bhuj, Kutch district. A fair is held there on Nag Panchami. Sometimes images of *nag* are worshipped along with Ganapati and Hanuman in Mahadev temples. Small temples of the snake-god, called Sarmalia Dev and Goga Bapji are found in many villages. Some local deities like Bhathi Khatri are specially worshipped because of their power to cure snakebites.

The serpent, especially the cobra or *nag*, is much dreaded and worshipped by all. Those who die of snakebite are believed to become ghosts. In spite of its being poisonous, the snake, particularly the cobra, is not killed when it appears in a house, but the people bow to it and pray to it not to harm them. It is caught, put in an earthen pot and left in a lonely spot at a distance from the village. If the snake is killed accidentally its dead body is burnt with *ghee* with the same rites as a human being.

Snake-worship is also associated with fertility. To obtain offspring by the god's blessings, a woman worships an image of the serpent-god on the bright or dark fifth of every month. On that day she wears a blue *sari* and offers milk, water and jasmine flowers to the image and keeps a fast. At some places a woman wears serpent-shaped silver wire on the right ankle as a remedy for barrenness and worships it on *panchami* or fifth of each month, for a year or more as avowed, with a special ceremony at the end of the

period. On the day fixed for this final ceremony, a cobra is drawn on the ground by *kumkum* and a silver image of a snake is placed thereon. The woman takes a cold bath with her husband, the couple wearing one long white garment. They then worship the image with sandal paste and flowers offering *moong* soaked in water, milk and *kuler*—mixture of *bajra* flour, *ghee* and *gur*. Nine married couples are feasted, and clothes are presented to married women. Thereafter, the woman taking an iron image of the cobra goes to the accompaniment of some musical instruments like a drum or *shehnai* to a crossing of four roads, buries the image there, and places a white pumpkin on it as an offering. Some women who have performed this ceremony wear on their neck a silver plate with a cobra carved on it, and feast three to nine married women, who are called *gorani* or *goyni*, on the Nag Panchami day throughout their life.

Nag Panchami is held most sacred for snake-worship. On that day in every Hindu house, the housewife worships the cobra or its image. The sight of a live cobra on that day is considered very lucky. Cobras are, therefore, taken by snake-charmers from house to house to be worshipped and offered milk. In absence of a living cobra to be worshipped, women are content to offer sandal paste, flowers, milk and cotton thread to a silver image of cobra or to a drawing of a cobra on a wall of their house or on a *bajath* or low stool, by charcoal or *geru* powder. A centipede, a scorpion, a doll (Mansa), a water jug, sun and moon are also drawn round the cobra. These drawings are in various traditional designs,



Nag Devta

and every year a fresh design is drawn by the housewife herself, after white-washing a small portion of the wall with *khadi* (chalk) or lime. After worship and offering *prasad* the woman bows to the god, praying, "My children are yours, therefore, pray do not frighten them." On that day she takes nothing that has been cut or pounded. The only food allowed is *kuler* (mixture of *bajra* flour, *ghee* and *gur*) with sprouted pulse, banana and curd mixed with mustard and salt (*raytun*) which constitute the offerings to the deity.

18 Randhan Chhath—Shravan Sud or Vad 6

Like Nag Panchami, the two interrelated festivals of Randhan Chhath and Shitla Satam are observed either in the bright or dark fortnight of Shravan. In Bombay and some parts of Gujarat Shravan Sud 6 is observed, while in Saurashtra Shravan Vad 6 is observed as Randhan Chhath. On this day housewives are engaged for the whole day in preparing various food preparations to be taken cold on the next day of Shitla Saptami. In the evening the fire in the hearth of every Hindu house is extinguished. It is then plastered with cow dung and a cotton sapling is planted therein. Some curd is then placed in it. Hearths

are not lighted for the whole of the next day, as it is believed that goddess Shitla who resides in the hearth on that day would be burnt by fire.

In Bengal women observe Shitla Shashthi on Magh Sud 6, and worship the goddess Mahashashthi, a form of goddess Durga, who protects children. There is a *mantra* in *Yogini Tantra*, a book of *tantriks*, in praise of goddess Durga, "Oh goddess in the form of Mahashashthi, protect our child." The goddess Mahashashthi is also worshipped on the sixth day after the birth of a child in every Hindu house as Vidhatri—the Goddess of Destiny.

19 Shitla Satam—Shravan Sud or Vad 7

The festival falling on Shravan Sud or Vad 7 is known as Shitla Satam. It is observed on Sud 7 in Bombay and some parts of Gujarat and on Vad 7 in other parts. Shitla Mata is worshipped by women for obtaining offspring, for the welfare of their children and also for the long life of their husbands. In the epidemic form, smallpox is presided over by goddess Shitla while Balia Dev popularly called Balia Kaka or powerful uncle is worshipped by isolated individual sufferers from smallpox. Both are propitiated by parents, especially by mothers,—the Balia or Saiyad when the child is actually attacked by smallpox, chickenpox or measles and Shitla once a year on Shravan Sud or Vad 7.

The temple of Shitla Mata is generally at the outskirts of the village under a *pipal* tree, or on the bank of a river or a pond. In absence of such a temple the village Brahmin puts a stone or mud image of Shitla under a *pipal* tree for the women to worship. In scriptures the goddess who is said to be of the Chandal or impure caste is shown naked, seated on a donkey, wearing a

broken winnowing fan on her head and with a broom in one hand. Milk, curd, white paper, betel-nut, dry dates, *kopra*, millet grains, *kuler*, i.e., mixture of wheat flour, *ghee* and *gur*, flowers, *nim* leaves and silver replicas of eyes are the articles offered in worship. The use of *nim* leaves is considered beneficial for the patient of smallpox. *Nim* has antiseptic properties, and the sufferer's bed is covered with *nim* leaves and *toran* or festoons of *nim* twigs are also tied in the home.

Saiyad Kaka or Balia Kaka is supposed to live in a stone or a stone bust said to be that of Ghatotkach or Ghatorgachh, the son of Bhimsen, the second Pandava, by the demoness Hidimba. The image of Balia Kaka is generally kept in a temple of Mahadev or in a niche of a private house or near a reservoir or under a *nim*, *samadi* or *rukhada* tree at the outskirts of the village. He is said to be a jealous god with hungry staring eyes, most difficult to please, who takes offence at the slightest discourtesy. His carrier is also a donkey. The days of the week sacred to him are Sundays, Tuesdays and Thursdays. A peculiar

mode of treatment is prescribed till the offerings are made on the seventh, thirteenth or twenty-first day after the appearance of the disease. The conduct of the affected child's parents during these days is believed invariably to influence the child's health. No medicine is given as it is believed that the disease has appeared through some error or fault in worship of Shitla Mata or Balia Kaka. The diseased child wears warm clothes, his body is kept covered with a blanket, and only *ghee*, milk, *gur*, *bajra* bread and pepper are given to him in diet, avoiding salt. After the offerings are made the patient is allowed to take curd, sugar-candy and raisins. Some superstitious prohibitions are adopted under the fear of death. Parents take vows to please the deity in various ways after recovery of the child.

The Balia Dev shrines at Syadla, a village in Olpad taluka of Surat district, ten miles west of Kim on the Western Railway and at Itola in Baroda taluka of Baroda district on the same line have a great name in Gujarat. At both these places there are temples of Balia Kaka. A fair is held on Margashirsh Sud 13, 14 and 15 at Syadla. At Itola, people have named the local education society, high school and the cooperative society in honour of the god as Baliadev Education Society, Baliadev High School and Baliadev Co-operative Society. The temples are in the charge of Brahmins who act as *pujaris* for daily worship. In Saurashtra, there is a big temple of Shitla Mata at Kalavad in the mahal of the same name in Jamnagar district, where also a fair is held on Shravan Vad 7. Kalavad is itself known as Kalavad of Shitla.

The festival of Shitla Satam is particularly important to women. They are free from the

worry of the kitchen as the food for the day is prepared on the previous day of Randhan Chhath, because it is customary to take cold meals on this day. As smallpox is believed to be caused by heat, artificial heat is avoided on Shitla Satam as far as possible. Orthodox Hindus believe that goddess Shitla visits the kitchen and wallows in the hearths and as such they should be kept cold, otherwise she may curse the family with smallpox. Whatever may be the popular belief behind the observance, it gives a day's rest to women from cooking. Housewives, if not all the family members, bathe with cold water in the morning. Women along with their children visit the shrine of Shitla Mata, and in worship offer, besides the usual articles, a piece of silken cloth called *ghatdi*, or in absence of that, a cotton thread, which is wrapped round the image. It was formerly a custom to feed five, seven or thirteen boys or girls with stale food near the goddess, if any member in the family had suffered from smallpox in the course of the year. Some women whose children do not live long, take a vow to take food begged from seven houses of relatives. For marital bliss women hear the story of Shubhkari, the daughter of king Indradyumna of Hastinapur and queen Dharamashila. Goddess Shitla who was pleased by her devotion had revived her husband who had died of snakebite. It is believed that a woman who performs the *vrata* of Shitla Mata and hears the story does not suffer widowhood.

In some places in Kutch, the day dedicated to Shitla worship falls on Chaitra Sud 13, called Shitla Terash, observed as a festival like Shravan Sud or Vad 7 as in other parts of the State.

20 Baley—Shravan Sud 15

The festival of Baley which is also known as Shravani and Naliyeri Punam or Coconut Day has a threefold significance. It is the day on which (i) Brahmins change their sacred thread, (ii) sisters tie the *raksha* or *rakhi* to the brothers and (iii) commercial and seafaring communities worship the sea.

The religious aspect of the festival concerns only the Brahmins. With the adoption of a new sacred thread for the old, they rededicate themselves to the study of the Vedas, and resolve to rise above baser sentiments, and devote their life to *dharma*. Indeed, Shravani is the most important festival for Brahmins. The sacred thread is changed according to the rites of *upakarma* and *utsarga*. Fire-worshipping Brahmins have to perform sacrifices with their pupils. *Brahmachari* (bachelor), *grihastha* (householder) and *vanprastha* (retired) Brahmins who wear the sacred thread are strictly enjoined to change it every year. On Shravan Sud 15 when the moon is in the constellation of Shravan, *Rigvedi* and *Yajurvedi* Brahmins perform the ceremony of changing the sacred thread according to Vedic rites. The ceremony is, therefore, known as Shravani. Brahmins following *Sama Veda* change their threads on Bhadrapad Sud 3 when the moon comes into the constellation of Hasta and those following *Atharva Veda* perform the ceremony on Bhadrapad Sud 15. Brahmins assemble on the bank of a river or a pond or in a temple for the performance of the ceremony. They take a ceremonial bath and eat *panchagavya* (milk, curd, *ghee*, cow urine and cow dung) for the purification of the body and soul. They then rub *bhasma* or sacred ashes on the forehead, throat, chest, shoulders, ribs and arms, and wearing a rosary of *rudraksha*, perform a sacrifice with offerings of *til*, *ghee*, etc. This ceremony is called *upakarma*. Again they take bath and invoke the seven sages *saptarshi* viz., Atri, Kashyap,

Gautam, Jamadagni, Bharadvaj, Vasishtha and Vishwamitra along with Arundhati, the wife of Vasishtha, and worship them. This ceremony is called *utsarga*. They offer new sacred threads with *naivedya* of fruits to *saptarshi* and after paying homage to preceptors and elders, wear the new thread chanting the Gayatri *mantra* and leaving the old threads in water. After wearing the new threads, they present libations of water to their *pitris* or ancestors. The whole ceremony takes three or four hours. On its completion they return home to feast with the family. Brahmins tie *rakhi* to their *yajmans* or hosts with the following verse,

येन बद्धो बलीराजा, दानवेन्द्रो महाबलः ।
तेन त्वामभिब्रूयामि रक्षे मा चक मा चक ॥¹

"This *rakhi* by which the mighty demon king Bali was tied, I tie to you. May it protect you for ever." The *rakhi* is tied by the family priest and Brahmins to the right wrist of *yajmans* or hosts, who in turn give them some *dakshina* or gift in cash.

As the day of Rakshabandhan, the festival is important to all sections of Hindu society. It is, like Bhai Bij, Kartik Sud 2, dedicated to the love between brother and sister. The practice of tying the *rakhi* or the protective knot, symbolising the good wishes of a person for the protection and well-being of the object of his or her affection has been an ancient one. A Puranic story relates that after the *devas* had fought with *danavas* for 12 years, the former were on the point of defeat, and Indra, the king of gods, was preparing for a final battle which would decide the fate of the war. At that time, Indrani, who had earned considerable merit by *tapasya*, tied a protective knot containing rice and *sarsar* (rape-seed) on the right hand of Indra, by the charm of which Indra and the gods won the final battle. Kunti, the mother of Pandavas, had tied *rakhi* to

Abhimanyu, her grand son for his protection in the battle of Mahabharata. Draupadi, the wife of Pandavas had tied it to Shri Krishna who loved her more than his own sister and helped her in distress whenever required. It is a matter of history that Joharabai, the queen of Mewad had sent *rakhi* to Humayun, the Mogul Emperor of India as her brother when Bahadurshah, the Sultan of Gujarat, invaded Mewad, and the Emperor had sent a mighty force to assist her.

Rakhi is made of a plume, a silken tuft or piece of cloth embroidered and sewn in the form of a flower or some other decorative shape, which is tied to the wrist with the help of silken strings attached to it. Fashionable and costly *rakhis* are also made, using nylon, glass or plastic beads, jari embroidery, etc. *Rakhis* are made at Surat in numerous varieties and exported to Rajasthan and central and northern India. Sisters tie *rakhi* to their brothers for their welfare and protection from enemies, poisonous insects and reptiles. If the brothers are away, the *rakhi* is sent by post. Brothers in return give presents of their choice or in cash to their sisters.

The intensity of the monsoon ends on Naliyeri Punam. It is, therefore, a special festival for sailors and merchants whose business depends on sea-trade. In a maritime State like Gujarat this aspect of the festival is important. Maritime activities of India have been well-known since very ancient times. *Rig Veda* describes various types of ships that could sail at high speed even in stormy seas. In 400 B.C., i.e., before the invasion of Alexander, India had influenced Greek philosophical thought. Magasthenes, the Greek traveller, has described the cities, trades, religions and kings of India in his writings. Buddhism was spread by *sadhus* in Sumatra, China, Japan, Cambodia, Ceylon, etc., where they had gone by sea routes. Thus the sea has always been very important for India as a means of contact

with and spread of culture to the outside world.

The god who rules over the oceans is Varuna or Neptune. In real sense Naliyeri Punam is the day of worship of Varuna who is worshipped before Indra, the god of rains. In Vedic period, the main deities of worship were Agni (fire), Surya (sun) and Varuna (waters). Varuna is believed to be *sarvajna* or omniscient. By his powers are made deep oceans and flowing rivers. He enables ships to cross oceans and birds to fly. Varuna, who is also the god of the stars, was worshipped along with Mitra or Sun-god, the deity of daylight. Great importance is thus given to Varuna in the Vedas.

From Vaishakh Sud 3 to this day, as the oceans are stormy, ships do not generally launch on voyages and sailors and seafarers are forced to take rest. By the middle of Shravan calm sets in and the sailing season opens. Before setting sail, sailors worship the sea on Shravan Sud 15 with *panchamrit*—mixture of milk, curd, *ghee*, honey and sugar—and offer coconuts, betel-nuts, fruits and flowers. Generally Hindus, Parsis, sailors and seafarers belonging to all communities including even English merchants in India worship the sea by offering coconuts. The day is, therefore, called Naliyeri Punam or Coconut Day.

Before the merger of the former States in the Indian Union in 1948 A.D., rulers of princely States on the seashore used to go to worship the sea in gorgeous processions led by musical bands, police force, infantry and cavalry. The royal elephant was decorated with colours, precious metal bells and *kinkhab jhul* or trappings with gold embroidery. The king with his dewan seated in a costly *howdah* made of gold and silver placed on this elephant and followed by cadets and courtiers in coaches went to the sea for worship. People of surrounding villages assembled in large numbers in the capital to see this pageantry in vivid colours.

1. Yena baddho Bali Raja, danavendro mahabalah,
Tena twamabhibadhnami, raksha ma chala ma chala.

21 Janmashtami or Gokul Atham—Shravan Vad 8



Shri Krishna

If there is any one person who has influenced the Hindu mind more than all the rest put together, it is Shri Krishna. It is, therefore, no wonder that his birthday on Shravan Vad 8 is celebrated as a festival universally not only all over Gujarat but in the whole of India.

In the Hindu chronology there are four ages or *yugas*, viz., Satya Yuga, Treta Yuga, Dwapar Yuga and Kali Yuga. In all these ages Lord Vishnu takes birth in one form or another, whenever the people are oppressed by the tyranny of ruling classes, for the protection of sages, saints, religious people and religion itself. Similarly, in the last days of Dwapar Yuga, the rulers of the times had become violent, arrogant and proud. Sages, saints and religious people were harassed and terrorised. Kshatriya kings like Jarasandh of Magadha, Kansa of Mathura, Bhishmak and his son Rukmi of Vidarbha, Shishupal, Dantavakra, Shalva and others had abandoned

their duties and religion. They were oppressing the public by their might. Besides, demon kings like Trunavarta, Bakasur, Dhenukasur, Arishtanemi, Kalanemi and Narakasur had become a terror to the people. There was also constant fear of foreign invasions from the Yavan kings like Kalayavan of Kandahar. The time was, therefore, ripe for the saviour to come to the rescue of religion. Helpless devotees prayed to Lord Vishnu for the protection of good and destruction of evil and for the re-establishment of religion in its real sense on the earth. Vishnu heard the prayers and took birth as the son of Devaki, the wife of Yadava Vasudev at midnight of Shravan Vad 8 as the eighth incarnation. Devaki was the sister of Kansa of Mathura, a tyrant, who had at the instigation of his father-in-law Jarasandh, the king of Magadha, dethroned and imprisoned his father Ugrasen. On being warned through an oracle that the eighth son of Devaki his sister would be his destroyer, he put in jail his sister and her husband Vasudev.

He killed the first six infants of Devaki, and the seventh embryo was shifted to the womb of Rohini, the second wife of Vasudev, living at Gokul. Rohini gave birth to a son at Gokul named Balrama. He is also known as Sankarshana as the embryo was shifted. Kansa had asked the prison guards to be strictly vigilant and inform him immediately about the birth of a child at its first crying.

Before taking birth as their eighth child, Lord Vishnu gave *darshan* to Devaki and Vasudev and said, "I shall be born as your child as promised in your previous birth," and advised them to take the newborn child to Gokul and put it near Yashoda, the wife of Nand, and bring back the daughter born to her. After the birth of Shri Krishna at midnight, through a miracle all the guards fell asleep and the doors were unlocked. Vasudev took the child in a basket on his head and slipped out, and crossing the

flooded Yamuna, reached the house of Nand in Gokul where also everybody was soundly asleep. He placed the child near Yashoda and brought back her daughter. When Kansa came to know of the newborn baby, he instantly rushed to the jail, and took up the child from the hands of Devaki who prayed to Kansa to save her, as she, a girl, could do him no harm. But Kansa, heedless to her request, tried to dash the child on stone when she sprang from his hands into the sky warning him, "Fool! your destructor has already been born elsewhere." Kansa in his anxiety ordered a thorough search for the child Krishna.

In Gokul, the birth of a boy to Yashoda was widely celebrated as a festival. As days passed, Kansa tried in vain to kill the child through his demons whom the child Krishna killed without much ado. When he was twelve, Krishna was invited to Mathura by Kansa with the intention of getting him killed in a wrestling bout. Krishna and Balrama killed not only the wrestlers but also Kansa and released his parents and restored the throne of Mathura to Ugrasen. He then stayed at Mathura with his parents. Both the brothers were sent to the hermitage of sage Sandipani at Ujjain for study. There they studied four Vedas, six Shastras and politics, and learnt sixty-four arts in sixty-four days. On completion of their studies they asked Guru Sandipani about *guru dakshina*, and, at his behest, brought back alive his only son drowned in a reservoir at Prabhas. Jarasandh, the father-in-law of Kansa, invaded Mathura seventeen times, but Krishna with his Yadava force defeated him every time. On his eighteenth invasion, Kalayavan also prepared to march on Mathura from another direction with a mighty force. Thereupon Shri Krishna left Mathura with all the Yadavas in order to save their energies being wasted in constant warfare. He settled on the west coast at Kushasthali, where he built a wonderful city in twelve square *yojan* area with the help of Vishwakarma, the gods' architect and named it 'Dwarikapuri'. Later on, he got Kalayavan and Jarasandh killed by tricks.

Krishna killed Shishupal, Dantavakra and other evil rulers. He killed Narakasur, the demon king of Pragjyotishpur and released 16,100 maidens whom Narakasur had abducted and

kept in custody. They all desired to marry Krishna, their saviour. He married them and brought them to Dwarka. On the expiry of the period of exile of his cousins, the Pandavas, Krishna went as an envoy to the court of Kauravas and asked them to give back the kingdom of Indraprastha to Pandavas, but as Duryodhan did not agree to part with any portion of his possessions, there remained no other alternative but a battle. Shri Krishna was related to both the parties and had to help them in battle. By the choice of Arjun, his ardent devotee and friend, he joined the Pandavas as Arjun's charioteer under a vow not to take up arms while his army of one *akshauhini* he sent to fight for the Kauravas.

In the beginning of the battle Arjun became nervous seeing in the battle-field his elders, brothers, cousins, relatives and dear ones, with whom he had to fight. He refused to fight even at the cost of his life. At that time Krishna advised him and showed the path of duty. This advice of *Gita*, the Lord's Song, has lived to this day as an immortal moral and philosophical code. *Gita* shows the way to self-realisation and self-development. It gives peace of mind and shows the path of action. It destroys ignorance and guides to salvation. For thousands of years *Gita* has been the most sacred to every Hindu. It is the essence of Vedas. Hearing the advice of Krishna in the form of *Gita*, duty without attachment and without any concern for the result of his actions, the dejection of Arjun vanished. He realised his duty—the path of action—and was ready to fight. In the great battle of Mahabharata that ensued, the Pandavas were victorious over the Kauravas.

After the holocaust of Mahabharata Shri Krishna returned to Dwarka. But his life mission was nearing its end. The Yadavas had become arrogant, lazy and drunkards. They fought with each other at Prabhas and died. Thus all the evil elements had been wiped off from the surface of the earth. His mission fulfilled, Shri Krishna left this world, shot by a hunter at Prabhas Patan.

The significance of Shri Krishna's life and its indelible effects on the life of the people of India cannot be overemphasised. He was not only the greatest politician, diplomat and benefactor

of mankind but also the greatest of *yogis*, ascetics, philosophers and saints. He lived his life for the destruction of evil and promotion of good, for freeing *dharma* from the clutches of evil-doers and oppressors, for doing away with old and useless customs and establishing new and healthy ones. Through the many deeds that he did from his childhood to old age which are looked upon as miracles, he has taught lessons of love, equality of all beings and sympathy for the lowest strata of society. If he had not done anything else but given the *Bhagavadgita* alone, even then he would have been worshipped as the best friend, philosopher and guide of the people. For *Gita*, in which he gives the message of *karmayoga*, i.e., doing one's duty without any attachment and concern for the results of one's actions, also promises that the person who unreservedly takes his refuge in God is sure of his salvation and the smallest of the good deeds does not remain unrewarded. *Gita* is thus a comprehensive philosophy of life and Shri Krishna, its author, has been worshipped not only as the most perfect among human beings but also as a complete incarnation of God, or the *Purna Purushottama*. Throughout the ages great men have worshipped him in different ways and in different forms. Mira, Narsinh Mehta, Chaitanya Mahaprabhu, Tukaram, Tilak, Arvind Ghosh and Gandhiji were all great devotees of Shri Krishna and lovers of *Gita* which inspired them all. Numerous books have been written about Shri Krishna's life and mission. The chief of them are *Shrimad Bhagavat*, *Mahabharata*, *Jaimini Ashvamedh*, *Vishnu Purana*, *Harivansh*, etc. Foreigners also have written on the life of Krishna and *Gita* which embodies his profound teachings in almost all the important languages of the world.

Owing to the predominance of Vaishnavism, which worships Lord Vishnu in one form or another, the worship of Shri Krishna is universally popular in India. The perfection of the Almighty reflected in the personality of Lord Krishna endears him to one and all. He is venerated by people of all sects and Shravan Vad 8, his birthday, is celebrated alike in Vaishnava and Shiva temples, and observed austere, in fasting and prayers. Early in the morning, people throng at the temples to offer worship. The most devout

go to pilgrim places like Gokul-Vrindavan, Dwarka, Dakor, Vadtal, Gadhada, etc., to celebrate the festival at his shrines. People observe fast for the whole day taking only *salahar* which consists of fruits and some non-cereal items once in the afternoon. The whole day is passed in reading religious books like the *Bhagavat*, *Gita*, etc., and hearing religious discourses. In villages, the day is passed in singing *bhajan-kirtan*. Numerous fairs are also held on this day all over Gujarat. Gambling, common in the lower strata of society, was practised the whole night. Before merger of the former States, some small chieftains were holding fairs in their estates on this day arranging gambling for which contracts were given.

As Shri Krishna was born at midnight, his birth is celebrated in each and every Vaishnavite temple and in orthodox households with special *puja* offered at that time, though with the change of time the practice of household celebrations is gradually falling into disuse. The entire atmosphere is surcharged with intense religious fervour and enthusiasm. The whole day is marked by intense activity in preparations for the midnight celebrations. People keep themselves busy engaged in various religious pursuits till midnight. Temples and rooms set apart for worship in private houses are decorated with festoons of *asopalav* and flowers. *Bhajans* are sung. Holy books are read, and *Harikathas* are arranged. The principal shrines are visited at midnight to have the special *darshan* of the deity. Lord Krishna is worshipped in his *bal-swarup* or infant form. A small idol of infant Krishna, known as Lalji, is worshipped by *shodashopachar* or sixteen rites, anointed with sandal and saffron paste, dressed in costly garments and placed in a decorated cradle, sometimes made of gold and silver, swung by *pujaris*, *mukhiyajis* and devotees. After *arti*, *panchamrit* and *prasad* of *panjari* or *panchajiri*, a sweet-pungent powder of five constituents mixed together, viz., dry ginger, sugar, *dhana*, *kopra* and *khaskhas* are distributed to the devotees. The fast is broken the next day with a feast. Since the rituals emulate the festivities held at the house of Nandrai in Gokul when Lord Krishna was born, the *dhun* on everybody's lips is, "*Nand ghar anand bhayo, jai Kanaiyalal ki!*" (There is rejoicing at the house of Nand; glory to the child Kanaiya!) This day is, therefore,

known as Gokulashtami or Janmashtami. The festival is celebrated also at Mahadev temples with the *mahapuja* at midnight, but at Mataji temples with the cradle of Lalji lovingly and reverentially rocked by devotees. The celebrations of the birth of Krishna at the temples of other deities show the basic unity of religion in this country. God is considered the Universal Power or Eternal Truth Who manifests Himself in various forms, some calling Him God, some *Shakti*, some *Adi Purush*, etc. In Hinduism there is thus a happy synthesis of all forms of beliefs practised according to one's own stage of mental development.

It is worthy of note that Vallabhacharya, the founder of Pushtimargiya Vaishnavite sect, emphasized the worship of Krishna in his childhood, i.e., Krishna at Gokul. Importance is also given to the period passed at Golok or Gokul in play, games, grazing of cows and playing of *raslila* with *gopis*. In *havelis* and at the seats

of Pushtimargiya sect Krishna is worshipped as Bal-Krishna. In Vaishnavite temples like Dwarka, Dakor and Nathdwara, Krishna is worshipped in his youth as Dwarkadhish, Ranchhodji and Shri Nathji. At Jagannathpuri and other Jagdish temples he is worshipped in still another form. In Gujarat importance to Krishna-*puja* is given in the temples of Pushtimarg, Swaminarayan and Radha-Swami sects mostly in towns and cities.

Janmashtami is very popular for holding fairs. 260 fairs are held all over Gujarat on this occasion, the largest number held on any single occasion. They attract 1,300,157 persons or 16.92 per cent of the total congregation at all fairs in the State. It is significant that 110 or 42.31 per cent of the Janmashtami fairs are held at or near Shiva temples and 37 at other temples, pointing to the universal devotion Lord Krishna commands among the people of Gujarat.

22 Bhadarvi Amas—Shravan Vad 15 (Amas)

The last day of each month is considered holy according to Shastras, but that of Shravan is the most important of all the *amavasyas* of the year as it ends the austerities conducted during the holy month of Shravan such as religious observances or *vratas*, fasting, meditation, chanting of *mantras*, worship of deities, etc. The whole month is dedicated to the worship of Lord Shiva.

This day is also known as Pithori Amas. Pithori means the goddess of a *pittha* or seat. There are sixty-four such *pitthas* or seats of goddesses in India situated at different places. They are called sixty-four *yoginis* or *matrikas*.

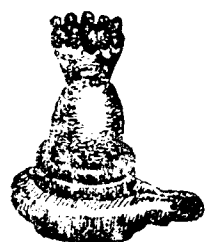
There is a story in *Bhavishya Purana* how a Brahmin lady worshipped these *matrikas* to make her eight dead sons alive. A Brahmin named Shridhar had married Sumitra by whom he had eight sons. The eldest, named Shankar, had married Videha who also gave birth to eight sons but none lived. When she could not endure the ill-treatment from her mother-in-law, she resolved to commit suicide. She went away to a forest where she met a lady at a *math*, who

told her that it was the residence of *Vaital* and *yoginis* who would devour her and compelled her to go away. When Videha narrated her story, the lady took pity on her and advised her to hide on the nearby *bili* tree, so that when all the sixty-four *yoginis* came at night and enquired about a newcomer, she might approach them and pray to them for a boon of the life of her dead children. The plan worked and the *yoginis* granted life to her dead children. This happened on Shravan Vad *amavasya*. In pursuance of this story, women who have no issue or whose children do not live, perform Pithori Vrata in Maharashtra and in some parts of Gujarat. They observe fast for the day and establish the *mandal* of sixty-four *yoginis*. They place eight copper pots full of water on a square piece of red cloth called *sthanpan*, i.e., place, naming each after one of the eight goddesses, viz., Brahmi, Kaumari, Vaishnavi, Chamunda, Maheshwari, Varahi, Indrani and Durga and place fifty-six betel-nuts in the name of the remaining goddesses. They then invoke and worship them with the help of a Brahmin priest.

Next day after worshipping goddesses ten maidens are invited, worshipped and feasted with sweets. After that the fast is broken and the *mandal* is given away to the priest with *dakshina*.

Not only Brahmins and women but Kshatriyas and Vaishyas also observe this day as a festival. Farmers decorate their bullocks and take them in a procession in the villages and do not yoke them for the day. After worship they feed them with rich food. This festival is, therefore, also known as Vrishabhotsav. In Maharashtra it is known as Pola.

This day is also one of the three dedicated to *pitris* or ancestors, known as *tripindi* which occasion occurs thrice a year, viz., Kartik Sud 13, 14, 15 Chaitra Sud 13, 14, 15 and Shravan Vad 13, 14, 15. These days are known as *aravara* and the *amavasya* is called Tripindi Amas.



Chintamani or Parthiveshwer

The month of Shravan is sacred both to Lord Krishna whose birthday occurs on the 8th in the dark half as well as to Lord Shiva who is worshipped throughout the month. Special *puja* is performed at Mahadev temples, especially on all the Mondays and on the *amavasya* day, with offerings of *bili-patras* or *Aegle marmelos* leaves. The devout undertake a vow to offer 125,000 *bili* leaves to Lord Shiva during the month, and accordingly offer 4,500 leaves every day with the chanting of *mantras*. In some

temples the whole quantity is offered on the *amavasya* day by a team of Brahmins offering the leaves simultaneously. Some Brahmins also undertake to worship Chintamani at Mahadev temples during this holy month. This is done by preparing small *shivalingas* from clay freshly brought every day, arranging them in different designs in the *sabha-manup* of the temple and worshipping them with prescribed rites and *mantras*. As 125,000 *shivalingas* are to be prepared and worshipped during the course of the month, 4,500 *shivalingas* are prepared and worshipped daily. The different shapes and designs in which the *shivalingas* are arranged during the week are as follows:

Sunday	<i>Surya</i>	Sun
Monday	<i>Nagpash</i>	Snake
Tuesday	<i>Trikon</i>	Triangle
Wednesday	<i>Kashyap</i>	Tortoise
Thursday	<i>Chatushkon</i>	Quadrangle
Friday	<i>Panchkon</i>	Pentagon
Saturday	<i>Dhanush-ban</i>	Bow and Arrow

Worship in this manner is believed to fulfil the wishes of the devotee and hence the name Chintamani. Since the *shivalingas* are prepared every day from clay, the deity is also called Parthiveshwer. This form of worship keeps the Brahmin busy from 5 a.m. to 10 p.m. throughout the month, bringing the clay in the morning, preparing *shivalingas*, invoking the deity, offering *puja* or worship, chanting *mantras* and finally performing *visarjan* at night. The final *visarjan* or send-off on the last day is performed at the hands of some one who gives the biggest amount in alms to the Brahmin, varying between Rs. 500 to Rs. 1,000. This type of worship is offered in many a Mahadev temple all over Gujarat by Brahmins some of whom come from Rajasthan for this purpose.

People in large numbers visit Mahadev temples for *darshan* throughout the month of Shravan, when the *pujaris* decorate them in a variety of ways and scenes from Hindu mythology are displayed. They depict such events as Gangavataran or the coming down of the Ganges from the heaven to the earth, with Lord Shiva in readiness to receive her, mount Kailas, the abode of Lord Shiva with several deities like Shiva, Parvati, Ganapati, etc., with the help of paintings.



Lord Shiva seated on Ghee Lotus

A novel and artistic variation is provided by offering a *kamal* or lotus of *ghee*. A large replica of a lotus flower is prepared out of frozen *ghee*, in the front or by the side of the deity with the silver or gold-plated head of Lord Shiva placed in its centre. Many a time beautiful and artistic images of Shiva, Parvati, Nandi, etc. 1½ feet to 3 feet in height are also prepared from *ghee* instead of a mere lotus flower and painted in vivid colours. At some places a miniature shrine made of *ghee* with a dome supported by four pillars is kept on *shivalinga*, using a wooden frame at the core. This is also

called a 'bungalow'. About one or two Bengali maunds of *ghee* are required for preparing the images which call for much skill and experience. The skilled artist can prepare the images without the help of a mould, though wooden or metal moulds are often used. Ice-water is poured to freeze the *ghee* as also on the *ghee* image when finishing touches are being given. No extra material is required to be mixed with *ghee* to solidify it. But large slabs of ice are kept around the image to prevent it from melting after the image is completed. Such images are prepared on a wooden bench which is then kept over the *shivalinga*, leaving it bare for worship. Some artists coming from Jaipur in Rajasthan to Ahmedabad for this work are paid Rs. 50 for preparing such idols per one maund of *ghee* used. Assisted by a helper, an artist takes two to three days for preparing three to four idols, working from morning till evening, and sometimes for about four hours in the night. These idols are displayed for two or three days, whereafter the *ghee* used in making them is either thrown into a river or used for lighting lamps as it cannot be used otherwise.

Fairs are also held on this day at a number of pilgrim places in Gujarat where thousands of people congregate. Some of them visit these places to immerse the ashes and bones of the dead members of the family in the holy waters there. In all 104 fairs are held all over Gujarat on Bhadarvi Amas, attended by 627,975 persons, i.e., 8.17 per cent of the congregation of all the fairs reported in the State.

Bhadrapad Sud 3 is generally known as Kevda Trij in Gujarat and as Haritalika Vrata in Maharashtra. On this day women worship God Shiva offering *kevda* leaves for *akhand saubhagya* or unbroken married life. There is a mythological story that there was once a hot discussion between Vishnu and Brahma as regards their relative greatness and might. Brahma argued that he was the greatest of all the gods, while Vishnu claimed that honour as the whole universe worshipped him. They both approached Mahadev for a decision. Mahadev, before giving his opinion, asked them to find out the upper and lower ends of his *linga*. Vishnu ascended the *linga* to find out the upper end while Brahma went down to look for the other end. Though they failed in their efforts, Vishnu played a trick and placed *kevda* leaves on the *linga* and boasted that he was successful in his effort and that the *linga* ended where *kevda* was lying. Mahadev rejected his plea, became angry, and cursed *kevda* that it would have no flower or fruit and would never be used in the worship of gods. On its requesting pardon, Mahadev relented by saying that he alone would accept it in worship and that too only on the bright third of the month of Bhadrapad. He promised long life to the husbands of those women who would worship him with *kevda* on that day. Since then Mahadev is worshipped on Bhadrapad Sud 3 by women with *kevda* leaves.

It is said that Parvati with her friends had performed Haritalika Vrata on the bank of a river in the Himalayas to obtain Lord Shiva as husband. They prepared a clay *shivalinga* in the constellation of Hasta and worshipped the same, observing fast for the day and keeping awake at night in prayers to Lord Shiva, who, pleased by this penance, asked Parvati for a boon. She instantly asked to have Mahadev as her husband.

The religious observance of Haritalika Vrata is generally performed by married women of higher castes for unbroken married life. Rising early in the morning they take the vow after a cold bath: "I, for the abolition of all my sins, for the good results of my activities, for the long life of my husband and children and to obtain favour of Parvati and Parameshwer, perform this *vrata* of Haritalika in accordance with the rites prescribed in the Shastras." They then worship Ganapati and Uma-Maheshwer, offering flowers, fruits, betel-nuts, etc., and give *dakshina* or gifts to Brahmins in cash and kind. Observance of fast for the day, waking at night and hearing the stories of Shiva-Parvati are necessary for the performer of *vrata*. Next day, after offering worship, the fast is broken.

This day is also the birthday of Varah, the third incarnation of Lord Vishnu, who, in response to the prayers of gods, had retrieved the earth from the bottom of the sea where it was plunged by the demon king Hiranaksha, the brother of Hiranyakashyap, the father of Prahlad. At that time a small pig of the size of a thumb had sprung out from the right nostril of Brahma. He expanded his body into the human size and ran and jumped into the ocean. He reached the bottom of the ocean, fought with Hiranaksha, killed him and brought the earth to the surface and pleased the gods.

In Vaishnavite temples the birthday of Varah Bhagwan is celebrated. There are temples of Varah in Jafrabad mahal of Amreli district, in Junagadh district, and in Vijapur town in Mehsana district.

On Bhadrapad Sud 3, when the moon is in the constellation of Hasta, Brahmins following *Sama Veda* change the scared thread performing purificatory rites as laid down in *Hemadri* and tie *rakhi* to their *yajmans*, friends and others.



Shri Ganesh

कलौ कडीविनायकौ—Shastras and mythology say that in Kali Yuga, goddess Shakti and Vinayaka or Ganapati not only can be pleased easily, but they are the only deities that quickly fulfil the desires of their devotees, and as such the worship of these two deities has its own importance. Ganapati or Ganesh is worshipped on his birthday on the bright fourth of Bhadrapad, which is observed as a public holiday.

There is a mythological story about the birth of Ganesh. Parvati, the consort of Lord Shiva, was once taking a bath. Alone at home, she created an image from the dirt removed from her body, gave it life and asked him to guard the entrance. In the meanwhile Lord Shiva arrived but the child did not allow him inside. Shiva became angry and threw the child into the waters of the Ganga where it was enlarged and assumed human body. Gods worshipped him and named him Gangaputra, the son of the Ganga, and married him with eight *siddhis* or attainments, viz., Anima,

Mahima, Laghima, Garima, Ishatva, Vashitva, Prapti and Prakamya. Lord Shiva appointed him as the head of all his *ganas* and named him Ganesh or Ganapati. Pleased with the prayers of Brahma, Ganesh granted him a boon that he would assist Brahma in the creation of the universe. Then all the gods came to pay homage to Ganapati including Shanidev or Saturn who, while offering worship, looked down to the ground. Being asked the reason by Parvati, he said that he did not look up at Ganesh as he had the curse of an evil eye, which would destroy any object on which it fell. Parvati laughed at this and asked him to have a sight of Ganesh. At his mere glance the head of Ganesh fell down from his body. Parvati lamented much for her rash action and requested Vishnu to fix a head on his trunk and make him alive. Thereupon Lord Shiva at once sent all his *ganas* to bring the head of any living being met first on the way. An elephant met the *ganas* who killed it and brought its head to Vishnu which was joined to the trunk of Ganesh. Vishnu revived him thus and blessed him with a boon that he would be worshipped first among all the gods including the supreme trio, viz., Brahma, Vishnu and Mahesh.

There is another and more popular legend as regards the birth of Ganesh in which it is stated that when Ganesh did not allow Shiva to enter the house he became angry and cut off the head with his trident. When Parvati came to know of this, she lamented and asked Shiva to make her child alive explaining to him how she had created him. Shiva, therefore, joined the head of an elephant brought by his *ganas* with the body and gave it life. Parvati was not satisfied with the ugly form of her son. But Shiva pleased her by appointing him as the lord of his *ganas*, with a boon that he would be worshipped first among all the gods.

The shrewdness of Ganapati is narrated in an interesting tale. When he and his elder brother

Kartik Swami came of age, their parents Shiva and Parvati told them that he who went round the earth first would be married first. Kartik Swami set out on the journey on his swift carrier, the peacock. Ganapati, with his stout body and tiny carrier, the mouse, had no prospects of winning the race. He, therefore, made three *pradakshinas* (rounds) of his parents, and, relying on the Shastras, pointed out that three *pradakshinas* of one's parents were equal in merit to a journey round the earth. Pleased at this, Ganapati was married with Siddhi and Riddhi.

Ganapati being the lord of knowledge and intellect, his assistance was invoked by Vyas Badarayana in writing his famous epic of *Mahabharata*. He agreed on condition that Vyas should not stop during dictation. Vyas agreed on the condition that Ganapati should not write any verse without understanding its meaning. Ganapati wrote so fast that he did not allow Vyas any time to think. Vyas thereupon made it a point to dictate a difficult verse whenever he wanted time to think so that Ganapati himself would pause to understand its meaning.

Once Ganapati was returning from *Brahmalok* to Kailas, his residence, when he had to pass through *Chandralok* or the residence of the moon on the way. Seeing the strange figure of Ganesh, the moon laughed jokingly. Angry at this, Ganesh cursed him that none would look at him. Chandra was ashamed and fell at his feet to be excused. By the advice of Brihaspati, the preceptor of gods, he performed religious observance on Ganesh Chaturthi, whereupon Ganesh granted him that people would not look at him only on Ganapati's birthday, i.e., bright fourth of Bhadrapad, for fear of suffering some calumny.

Ganapati is installed at the entrance of all Mahadev and Mataji temples and many Vaishnava temples including Swaminarayan. There are very few separate temples of Ganesh like the ones at Baroda. He has only one curved tooth and as such he is called Ekadanta or Vakradanta. He is also called Mahakaya owing to the vastness of his body. He has four hands and his complexion is red. He is pleased with red lead, red flowers, red clothes and *naivedya* of sweet balls. In spiritual sense the word Ganesh means Gunesha, the lord of three *gunas* or qualities, viz., *satva*, *rajas* and *tamas*, which are embodied in him. His curved

tooth is believed to be the upper portion of *Pranava—Om*.

The vastness of Ganapati's belly teaches his devotees to be large-minded and tolerant. The devotee should hear all but speak little. The large head of an elephant is the symbol of prudence, knowledge and foresight. His carrier, the mouse, is the symbol of patience as also of *kala* or time. The mouse nibbles at everything day and night as *kala* destroys everything bit by bit. By making *kala*, his carrier, Ganesh has kept him in his control. Thus Ganapati, who is the Lord and leader of all *ganas*, i.e., sections, is the repository of all knowledge, prudence, patience, intellect and virtues. Being the husband of *ashta maha-siddhi*, eight major *siddhis* or attainments, he fulfils the desires of his sincere devotees. As he destroys all obstacles of his worshippers, he is known as Vighnesh, and worshipped before undertaking any work. Poets pray to him in the beginning of their poems, writers in their writings. All religious rites commence with the worship of Ganesh who guarantees the happy completion of all ceremonies and functions. In the invitation cards for auspicious functions such as marriage, sacred thread ceremony and others the words श्री गणेशाय नमः, *Shri Ganeshay namah*, meaning bow to Shri Ganesh, are always inscribed at the top.

Generally the bright fourth of every month is observed as Ganesh Chaturthi known as Siddhi Vinayaki Choth, but that of Bhadrapad is Mahasiddhi Vinayaki Choth. A staunch devotee observes all the bright fourths. Ganesh Chaturthi of Bhadrapad is, however, particularly propitious for worshipping Ganesh for the attainment of bliss. It is said that the mind is in *turiya* condition and remains steady during worship on this day. A look at the moon is avoided on this day as it is the symbol of the mind which has a mercurial nature and a look at the moon may unsteady the mind.

Hindus all over India celebrate Ganesh Chaturthi. Shops of clay idols of Ganesh in various shapes and forms are opened fairly in advance. Devotees purchase an idol of their choice, and bring it home in a procession in the morning of the bright fourth. They install it at home with proper rites and offer worship daily with red flowers, *durva* grass and red lead and *naivedya* of sweet balls. Social functions such as

bhajans, lectures and religious discourses are arranged daily at evening. *Kumkum* powder and sweets are distributed as *prasad*. The image is worshipped for ten days. On the last day, i.e., bright fourteenth called Anant Chaturdashi, after the final worship in the evening, the idol is taken in a palanquin in a procession led by musical bands and *bhajan mandlis* to the sea, river or pond and immersed in water. Those who cannot observe the *vrata* for ten days, worship the idol for one to five days, and at the end of that period conclude the worship in the same manner.

Ganesh Chaturthi is not celebrated thus as widely in Gujarat as in Maharashtra. However, Maharashtrians in Gujarat, and other ardent devotees of Ganesh do celebrate the festival in this manner. The most spectacular celebration of Ganesh Puja used to be at the palace of His Highness the Gaekwad at Baroda, ending with a State procession on the day of *visarjan*, which attracted large crowds not only from the city, but also from other parts of the State for *darshan*, before the merger of that State with Bombay. As at private houses of the devotees, Ganesh Chaturthi is also observed by various associations

in public places. This joint celebration is an important social aspect of the festival, like that of Navratri. However, the religious rites of worship during Navratri are not generally performed in such public celebrations because they are to be performed strictly according to the prescribed procedure with meticulous care. On the other hand, Ganesh worship is comparatively simpler and, therefore, in public celebrations also a suitable large idol is installed and worshipped everyday.

There is a strange custom, not so much in vogue now, of throwing stones at neighbours' houses at night. It is said to have originated from the curse of Ganapati to Chandra or the moon. People who have an accidental glimpse of the moon on this day, throw stones on the neighbouring houses at night to get abuses from neighbours, to avoid further fear from more serious calumny. The day is, therefore, known popularly as Dagada Choth, from *dagad*, meaning a stone in Marathi. Jains also treat this day as a religious and festive occasion as it is the last day of their Paryushana, the days of religious austerities, known as Samvatsari described later.

25 Navratri—Ashvin Sud 1 to 9

Navratri or the Festival of Nine Nights from Ashvin Sud 1 to 9 is devoted to the propitiation of Shakti or Divine Mother. In fact the festival of Navratri occurs four times in a year in the bright half of Magh, Chaitra, Ashadh and Ashvin, and can be celebrated in an identical manner in all the four months. But the one in Ashvin is the most important and popular. It is celebrated at home and in temples of the Mother Goddess in her various forms, while the social and cultural aspect of the festival relates to its collective and public celebrations.

MOTHER CULT OR SHAKTI PUJA

The worship of Mother Goddess is indeed older than the dawn of history. Man, who started worshipping the elements of Nature, began to probe into them and came to believe that there is a power behind them. Nature, a manifestation of this power, is herself a loving mother who nurtures her children with affection and care. Mother Goddess thus represents the all-pervading power that destroys evil, punishes wrong-doers and protects her faithful children. She, therefore, came to be worshipped in her numerous forms.

The worship of Mother Goddess was prevalent not only in India but also in various other countries in ancient times. It is believed to have flourished hundreds of years before Christ in Pharas, Mesopotamia, Egypt, Syria, Asia Minor, etc., i.e., from the Mediterranean and Egypt to India. An inscription of Mesopotamia describes her as the remover of the calamities of the people. The Shakta sect had spread from the region of the Nile to the Indus in ancient times. Stories in *Markandeya*, *Brahma-Vaivarta* and *Skanda Puranas* support this belief. Goddess Isis of Egypt, Ijani of Sumer, Ishtar of Babylon, and Hingula of Sind, etc., resemble Amba, Kali, Durga and other goddesses of India.

According to one opinion, goddess-worship was prevalent in India even before the advent of the Aryans who adopted it from the original inhabitants of the land, along with some other

religious practices. References are found in the Vedas to goddesses like Gayatri, Ratri, Usha, Prithvi, Vagdevi, Aditi, Saraswati, etc. Some of the most beautiful poetic hymns of *Rig Veda* are dedicated to these goddesses. Some clay idols believed to be of Matri Devi have been found at Mohen-jo-Daro. The *Devi Sukta* of *Rig Veda*, the *Shri Sukta* of *Sama Veda*, *Durga Sukta*, *Bhoo Sukta*, and *Nila Sukta* and Shakta Upanishads like *Sitopanishad*, *Devi Upanishad*, *Saubhagya Upanishad*, *Saraswati Upanishad*, *Bhavanopanishad*, *Bahurichopanishad*, and Puranas such as *Markandeya Purana*, *Devi Purana*, *Devi Bhagavat*, etc., stress the motherly aspect of God. *Kenopanishad* also speaks of Uma Hemavati who imparted wisdom of the self to Indra and the gods. The five main deities of Hindu religion called *panchayatana* are Shiva, Vishnu, Shakti, Ganapati and Surya. All these are the forms of *Parabrahma*, the Supreme Being or Almighty. They are worshipped together or separately, by their respective devotees, as worship of this *panchayatana* or any of its individual deities earns salvation.

In course of time several forms were attributed to Shakti and she came to be worshipped in her numerous manifestations—some of them benign, as the dispenser of well-being, others ferocious, as the destroyer of evil. Some of her important forms are : Amba, Jagadamba, Uma, Gauri, Bhagavati, Bhavani, Lalita, Durga, Kali, Bahuchara, Kameshwari, Chandi, Chamunda, Tara, Tripurasundari, etc. Each one of these goddesses has her special form, emblems, weapons, and carriers, and generally represents one of the various aspects of Mother Goddess.

The importance attached to goddess-worship is seen from the fact that the tansorial ceremony of Shri Krishna was performed at Ambaji. Nand-*raja* with his relatives had gone there from Gokul and worshipped the Goddess. Adya Shankaracharya had composed prayers in her praise called *Ananda Lahari* and *Saundarya Lahari*. King Vikram after whom the Hindu era prevalent in Gujarat and several other parts of North India

is named, is also said to be a devotee of goddess Harsiddhi. All Kshatriya rulers are staunch devotees of Mother Goddess adopted under one name or another and regarded as their *kul-devi* or family goddess. For it is she who embodies all power and gives them the strength they need for the protection of their people. Shivaji was a devotee of Bhavani, who gave him a sword as a special favour. Ramakrishna Paramahansa, the great saint and reformer, worshipped the Mother Goddess and attained self-realisation. Followers of Shakti are called Shaktas. They believe her to be the supreme power on earth and identify her with Mother Nature herself. She is, therefore, called Jagat-janani or Jagadamba, the mother of the universe. Much religio-philosophical thought has been bestowed upon Shakti. She represents *prakriti*, the counterpart of *purusha*, jointly making possible the creation of the world. She maintains the sportive play or *lila* of the Lord. She is *ichchha shakti*, *kriya shakti* and *jnan shakti*, or the power of will, action and knowledge. She manifested herself to Shiva in *dash mahavidyas* or the ten forms, viz., Kali, Bala, Chinmastha, Bhuwaneshwari, Matangi, Shodashi, Dhumavati, Tripurasundari, Tara and Bhairavi.

Just as a physicist visualises energy as a form of matter, the Shakta believes energy to be the ultimate form of all material objects. But even this is a limited manifestation of Shakti who is the Supreme Power or Maha Shakti. As the Shakti of the gods of the Hindu trinity, she is Brahma-Shakti or Saraswati, Vishnu-Shakti or Lakshmi and Shiva-Shakti or Parvati, Gauri or Kali. In conjunction with Shiva, however, she has a special significance. Shakti or power should always be with Shiva, goodness or bliss. Shiva and Shakti are inseparable. Shakti has to be linked with goodness to be beneficial to mankind, while Shiva, without Shakti, is without action and, therefore, cannot achieve anything. Indeed, Shiva is also worshipped as Ardhanarishwer, half man, half woman. Shakti is the power or energy aspect of Ishwer, the Lord, or the cosmic energy. Shakti is inherent in God. Just as heat cannot be separated from fire, Shakti also cannot be separated from God—the Shakta or the possessor of Shakti. For, both are one and inseparable. Hence worship of Durga, Parvati or Kali is the worship of Lord Shiva.

Great is the glory of the goddess. The countless universes are only the dust of the Divine Mother's holy feet. Her splendour is indescribable and Her greatness is unfathomable. The abode of Tripurasundari, the Divine Mother, is called Shri Nagara. This magnificent abode is surrounded by twenty-five ramparts which represent the twenty-five *tattvas*. The resplendent Chintamani palace is in the middle. The Divine Mother sits in the Bindu Pitha in Shri Chakra in that wonderful palace. There is a similar abode for her in the body of man also. The whole world is considered Her body. Mountains are her bones, rivers are her veins, the sun and the moon are her eyes, wind her breath and *agni* her mouth. Such a supreme goddess, the mother of all, should be worshipped with *divya bhava* or divine disposition, through *satsang* or company of good and saintly men, renunciation, *japa* or chanting and meditation, as a result of which a Shakta enjoys *bhukti* or worldly enjoyment and *mukti* or salvation. An advanced *sadhak* or worshipper feels himself one with the goddess, and chants, 'Saham', 'I am She'. Every deity of worship has a special *mantra* or spell to be recited by devotees. That of Devi or Mother Goddess is Navarna *mantra* consisting of nine syllables, viz., "ॐ ऐं ह्रीं क्लीं वासुदेवायै विच्चे ।" (*Om aim hrim klim Chamundayai vichche*) which contains the essence of the philosophy of Shaktism and means 'May I know and get the Shakti fulfilling desires and bestowing energy'. The goddess is propitiated by devotees at home or at temples by worship of *yantras* which are geometrical designs drawn to certain measure and form containing certain letters and numerical digits drawn on a metal plate. Thus Viso *yantra* is worshipped at Ambaji, Bala Tripura *yantra* at Bahucharaji and Kali *yantra* at Kalika Mata, Pavagadh.

Shaktism is not mere theory or philosophy. It prescribes systematic *sadhana* of *yoga*, regular discipline according to the temperament, capacity and degree of evolution of the *sadhak*. It helps the aspirant to arouse the Kundalini and unite her with Lord Shiva and to enjoy the supreme bliss of *nirvikalpa samadhi*. When Kundalini sleeps man is awake to the world. He has objective consciousness. When she awakes, he sleeps, i.e., falls in *samadhi* or trance and the body is maintained by the nectar which flows from the union of Shiva and Shakti. Shakti lies dormant in the Muladhara

Chakra in the form of serpentine power or coiled up energy known as Kundalini Shakti. The real *sadhak* tries to wake up that Shakti by performing *nirvikalpa samadhi*. She is at the centre of the life of the universe. She is the primal force of life that underlies all existence. She vitalises the body through the Sushumna Nadi and nerves. She nourishes the body with chyle and blood. She vitalises the universe through her energy. She is energy in the sun, fragrance in flowers, beauty in nature, colour in rainbow, intelligence in the mind, potency in medicines, will and *vichar shakti* in sages, devotion in *bhaktas*, *samyama* and *sadhana* in *yogis* and Gayatri in Vedas.

A vast body of rituals grew up in Shakti-puja. Shakta Sampradaya adopted various forms of worship, some of which degenerated into undesirable practices. However, the noble idea underlying goddess-worship is also a practical manifestation of the gratitude of man for his mother. A person is more free with his mother than with any one else. He opens his heart more freely to his mother than father. न मातुः परदेवतम्। There is no one greater than the mother. It is the mother who protects, nourishes, consoles, cheers and nurses him. She is the first *guru* or preceptor. The first syllable which almost every human being utters is the beloved name of the mother—*Ma*. She sacrifices her all for the sake of her children. It behoves him, therefore, that the aspirant should approach the mother first, so that she may introduce her spiritual child to the father for his illumination and self-realisation.

MYTHOLOGY

In *Saptashati*, the religious book of Shaktas, which is a part having seven hundred verses of the *Markandeya Purana*, there are three stories of the demons, Madhu-Kaitabh, Mahishasur and Shumbha and Nishumbha who represent evil elements. They had become powerful and had conquered the gods and made them slaves. Gods, symbolising divine elements, were so much afraid of these demons that they forgot their own strength and power. Each time it was Shakti who saved them.

After the deluge of the universe, Lord Vishnu was resting in the ocean, reclining on the Shesh Nag. Brahma sprang from his navel thinking

to create a new universe. At that time two demons Madhu and Kaitabh said to be born from the dirt of the ears of Vishnu began to harass Brahma, who invoked the latent power of Vishnu by prayer. Thus invoked, Shakti inspired Vishnu who fought with the demons and killed them. His latent power or Shakti was then worshipped as Mahakali, who is referred to as goddess Ratri in *Rig Veda*. The prayer offered by Brahma on that occasion is known as *Ratri Sukta* in *Saptashati* and is repeated daily by the ardent devotee of Shakti.



Mahishasur-mardini

In the next *yuga* or age, the demon Mahishasur, having gained immunity from being killed by a mortal, conquered and enslaved gods who, led by Brahma, approached Vishnu and prayed to him for shelter from the terror of Mahishasur. Vishnu advised them to invoke their latent power. At that time a lustre sprang out from the body of Lord Shiva and all other gods, and the combined lustre took the form of a woman. All the gods gave her their clothes, ornaments and weapons and a lion as her carrier. Mahishasur and his demon warriors gave a fight to her. She slayed Mahishasur and his army after a nine-day long fight and is, therefore, called Mahishasur-mardini. Gods prayed to her to help them

whenever required. Pleased at the prayers offered by gods, she granted them this boon. In this form, she represents Mahalakshmi, is worshipped as such and is Aditi of Vedas.

In the next millennium, two demon kings, Shumbha and Nishumbha gained supremacy over the gods who then assembled on a summit of the Himalayas near the Kailas, the residence of Lord Shiva, to find a way out of their misery. Remembering the promise of the goddess for assistance, they invoked her by prayer. In the meanwhile, goddess Parvati, the consort of Shiva who was passing by to take a bath in the river Ganga stopped and asked the reason of their gathering. Gods told her the reason. Thereupon, the face of Parvati turned black and from her a goddess sprang out. Two demons Chand and Mund saw her and thought that she was fit to be a queen of one of their masters, Shumbha and Nishumbha. They immediately approached and told them about her. The kings sent a message with Dhumralochan asking her to choose one of them as her husband. She replied that she had a vow to marry her conqueror in battle. Shumbha and Nishumbha thereupon marched with a mighty force to fight with her. After a fierce battle the goddess killed them. She is worshipped as Mahasaraswati, who is Saraswati of the Vedas.

These are the main three goddesses worshipped as manifestations of Maha Shakti, viz., Mahakali, Mahalakshmi and Mahasaraswati. Afterwards, she came to be worshipped under various names. For example, she who killed the demon Durg is worshipped as Durga and the killer of the demons Chand and Mund is worshipped as Chamunda. As the daughter of the Himalayas and the consort of Lord Shiva she is worshipped as Parvati or Gauri.

As for the establishment of the various Shakti *pathas* it is said that when Uma or Sati, the consort of Lord Shiva, sacrificed herself in the sacrificial fire at the house of her father, Daksha Prajapati, because of the latter's insulting attitude towards her husband, Lord Shiva was beside himself with grief, and started to roam all over the world, carrying the body of Sati. It was necessary to pacify him, otherwise his grief and anger would afflict

the world. But he could not be calmed down unless the body was removed from him. Vishnu, therefore, threw his Sudarshan Chakra which cut the body into pieces, and at the fifty-two places where the pieces fell, Shakti *pathas* or seats of the deity were established.¹ Shiva, gaining back his senses, repaired to the Himalayas to practise penance.

In Gujarat there are three such important Shakti *pathas*, viz., Amba on the Mount Arasur, Kalika on Pavagadh Hill and Bala or Bahuchara in Chunval, where the heart, toe and right hand of Sati respectively fell. Ambika is the form of Lakshmi, Kalika of Kali and Bala of Saraswati. There are several other important shrines of Shakti in Gujarat, such as Harsiddhi in Jamnagar district, Ashapura in Kutch, Tulja in Surat, Vardayini in Mehsana, Khodiyar in Bhavnagar and Chamunda in Surendranagar district. Besides these main aspects, the goddess is worshipped in her numerous forms in Gujarat. There would not be a single town in the State without a temple of the goddess. In most of the villages also the goddess is enshrined in one form or another. The various forms of the Mother Goddess reported in connection with fairs and festivals in the State are shown in the flyleaf to Table VI in Part II.

It is but interesting to note that some of the important temples of goddesses who protect their devotees are found at the top of mountains or on the border of the State. Ambika or Ambaji resides on Arasur, the northern border of Gujarat, Kalika on mount Pavagadh, and Harsiddhi near the sea on the western border.

Goddess-worship is prevalent in almost all parts of India since times immemorial. Indeed the Durgapuja festival of Bengal, celebrated during the Navratri days is quite famous. Similarly in the South, goddesses Kamakshi or Kamakhya and Minakshi are worshipped ceremoniously during these days. Goddess worship is also found in Nepal. In Sind there is a well-known temple of Hingalaj Mata having a large number of followers especially among the castes of Bhat and Bharvad, who used to frequent the temple on pilgrimage every year till the partition of the country.

1. There are in India, 52 Shakti *pathas* according to *Tantra Chudamani*, 51 according to *Shiva-charitra*, 108 according to *Devi Bhagavat* and 72 according to *Devi Gita*.

THE FESTIVAL

Navratri is the most suitable occasion for doing intense *sadhana* as these nine nights are very sacred to Devi. During Navratri one should plunge in her worship, doing *anushthan* and praying her to establish righteousness or *dharma* in the world, to destroy all dark and hostile forces that disturb the peace of the world, to bring supreme peace and prosperity to all her children; to transmute the *asuras* or the demons or people with diabolical tendencies into *salvik* and to annihilate the *asuri* tendencies in human beings such as lust, anger, pride, hypocrisy, egoism, etc., which demons like Madhu, Kaitabh, Mahishasur, Shumbha and Nishumbha represent.

Thus the nine nights, popularly called *nortan*, are specially dedicated to the worship of Shakti, or *prakriti*. Out of the four Navratris in a year, viz., in Magh, Chaitra, Ashadh and Ashvin, that of Ashvin called *sharadiya* Navratri is the most popular and universal in its celebration. For it is at this period of the year that *prakriti* or Mother Nature is at her best after the rains are over, and crops are ready for harvesting. The *puja* then performed is called *mahapuja*. Each Navratri thus falls either in the beginning or the end of a season, when *prakriti* or nature blossoms in full bloom. Two Navratris fall in the beginning and end of spring and the other two in the beginning and end of the monsoon. The bounty of nature at these periods encourages people to worship the nature. Navratri is in essence a festival of seasons dedicated to Nature-worship.

MODE OF CELEBRATION

Navratri is celebrated throughout Gujarat in three ways, viz., (1) at Mataji's temples, (2) in individual households, and (3) at public places in every street and locality by groups of people, men, women and children, through *garbas* and *ras* at night—a unique feature of celebration in the State. The ritualistic aspect predominates in the first two, while the social and cultural aspect in the last.

The rituals commence from the first or the second day, if it is in Ashvin, according to the custom in the family. The installation of the goddess takes place at a specially selected spot in the house which is cleaned and purified before-

hand. A small platform, a couple of inches high, is prepared with earth brought from the fields and grains like wheat, barley, etc., are sown in it. They sprout up in a day or two and are known as *jawaras*. On the platform a *kumbh* or an earthen pot is placed, filled with pure water. A betel-nut and a silver coin are kept inside and a coconut on the top. The goddess is invoked in this *kumbh*. This is known as *sthapan*, generally performed with the help of a priest. *Akhand jyot* or lamp is kept incessantly burning before the goddess. The spot where Mataji is installed is gaily decorated with silken curtains, flowers, *ashok* leaves, etc. Worship is daily offered and on the eighth, known as Havanashtami, a *havan* or *yajna* is performed in temples. On all these days *naivedya* is offered to the goddess as per local custom.

The same person has to perform worship on all the days. He has to observe restrictions regarding diet, etc., observing a complete fast on the eighth. On the ninth day, the final worship is performed and Brahmins are feasted after offering a full dish to Mataji. In the evenings *bhajans* and *garbas* are sung in the praise of the goddess beside a lamp placed in a perforated earthen pot, also called *garbo*. After the conclusion of the final worship on the last day, the *jawaras* are removed in the morning of the tenth day and immersed in a pond or well.

Besides these essential concomitants of Navratri *puja*, there are numerous other customs pertaining to them. These differ from place to place, temple to temple and family to family. The most common thing about them is the rigidity with which these customs and rituals are followed without the slightest change through generations. The ceremonies and practices, both religious and customary, are followed with meticulous care as it is believed that the goddess would be displeased if the slightest neglect is shown in her worship.

The symbolism behind the ingredients of worship during Navratri is interesting. As the goddess is identified with Mother Nature herself, she is worshipped as the goddess of fertility and creation which is symbolised by *jawaras*. It is in essence the worship of Mother Earth for all the bounties she bestows on mankind. The *garbo* has been likened to the human body, the perforations representing the senses and the light within the soul which enlightens and enlivens the body. The

kumbh, which is generally an earthen pot, symbolises both by its material and by its round shape, the universe. It also contains water which is essential for fertilising earth and raising crops for human sustenance. Light symbolises knowledge, victory of good over evil. It is by the *shakti* or energy of Mataji that light prevails over forces of darkness all the world over. Importance is, therefore, attached to burning an incessant light before the goddess during Navratri.

TEMPLE CELEBRATIONS

Of the four Navratris in a year, the one of Ashvin is considered the principal Navratri which the goddess herself is said to have favoured according to *Saptashati*. Therefore, by the term Navratri the people understand the Navratri of Ashvin unless specified otherwise. Ashvin Navratri is, therefore, celebrated at most of the temples. There are some temples, however, where the Chaitra Navratri is more important than others while a few celebrate all the four. The religious ceremonies performed are common to all. The *jawaras* are sown near the image of the goddess, *kumbh* established for daily worship, and an oil or *ghee* lamp kept incessantly burning before the goddess. *Saptashati* or *Chandipath* is also recited. At some places continuous chanting of the name or *mantra* of the goddess is arranged. The concluding ceremony of *havan* is generally a big affair, sometimes a *yajna* like Navchandi or Shatachandi, performed on the eighth or the ninth day with ceremonial rites. An altar is constructed in the centre of the open courtyard in front of the deity, and Brahmin priests, generally nine in number, conduct the ceremony. Reciting *Saptashati* they offer with each verse *ghee*, barley, sesamum and *khir*, a sweet preparation of rice and milk. The sacrificial wood comes from the following trees :

Kher, *Acacia catechu*
Palash, *Butea frondosa*
Pipal, *Ficus religiosa*
Vad, *Ficus indica*
Bili, *Aegle marmelos*
Umbaro, *Ficus glomerata*
Shami, *Prosopis spicigera*

1. For details see Ambaji in Sec. X

When the *havan* is over, a pumpkin is cut before the deity, at a stroke of the sword, symbolising a sacrifice in her honour, and a piece thereof is placed at a public square. It was formerly the practice to sacrifice animals on this day, which is said to have continued at some important Mataji temples till half a century ago. It came to be given up with the passage of time, and the practice of offering a pumpkin instead as a symbol of animal sacrifice is now adopted. It is said that in some of the lower castes like Kolis, Vaghris, Bhangis, etc., animal sacrifice is still in vogue during Navratri. The *havan* is concluded with the final offering of *ghee* and coconut with a loud recital of *Shakradaya Stuti*, the prayer sung by Indra and other gods after the goddess slew Mahishasur on the ninth day of Navratri. At this time the whole atmosphere is resonant with the rousing notes of the prayer describing the Mother's valour and benignity.

The temples of the goddess which are specially decorated and illuminated on the occasion are found heavily crowded with people longing for *darshan* of the deity bedecked in a new *sari*, ornaments, shining weapons, and flower garlands. Her carrier is daily changed such as bull, lion, eagle, chariot, etc. In some temples the deity is dressed to assume the forms of different goddesses daily, viz., Kali, Amba, Durga, Bala, Saraswati, Mahishasur-mardini, Indrani, Varahi, Narsinhi and others. Devotees who keep Navratri, arrange for a recital of *Saptashati* or *Chandipath* at home, while others engage Brahmins to recite it on their behalf at temples, pay them *dakshina* and feast them or give *sidhun* or uncooked food materials in lieu thereof. In the evening a *garbo*, a lamp or a *mandvi* is placed in the open square before the temple, and *garbas* and *garbis* are sung around it. The salient features of the festival as celebrated in some of the Mataji temples of the State are described below.

For the Ambaji temple¹ in Banaskantha district, Navratri of Ashvin is the main festival. Devotees come in multitudes to have *darshan* during the nine days. The usual rites of sowing of *jawaras* and invocation of the goddess, daily worship and recitation of *Chandipath* or *Saptashati*, and *havan* on the eighth are performed. At night a *mandvi* is placed in the *chachar chowk*, and

pilgrims sing *garbas* around it. The ruling family of the former Danta State is intimately associated with the temple and the rituals since ancient times. Indeed the deity herself is believed to have been established by their forefathers who migrated to this place from Sind. They, therefore, always actively participate in the Navratri festival at Ambaji. The rituals performed during the festival have come down unaltered for a thousand years. While the Maharana worships the goddess at home, he or his eldest son has invariably to perform the *havan* on Ashvin Sud 8 at the temple of Ambaji. He initiates the *puja* ceremony for the *havan*, and also makes the final offering of a coconut at the conclusion of it, the rest of the ceremony in between being performed by the priests. He has to halt there for two more days on the 9th and 10th or Dassera, when a *thal* is offered to the goddess, and the ceremonies terminated by taking *prasad* from the *thal* offered to Mataji. The person who has to perform the daily worship generally does not leave the village, and in any case does not make a night halt outside. Members of other branches of the main family and relatives also invariably visit Ambaji for *darshan* at the time of *havan*. The Maharana has to perform the rituals even if a death or birth occurs in the family, because the ruler is not supposed to be subject to pollution thereby. However, such instances are not known to have taken place.

At Kalika Mata temple¹ on mount Pavagadh (Panchmahals district) Chaitra Navratri is considered the most important festival of the year. *Jawaras* are sown near the goddess, and a copper pot is installed as *kumbh*. Besides daily worship, a Navchandi or Shatachandi *yajna* is also performed. In Ashvin also *jawaras* are sown. In Magh Navratri, a Sahasrachandi *yajna* is performed while in Ashadh only special prayers are offered. It is believed that Navratri of Chaitra is dedicated to Kalika, whose birth anniversary falls on Chaitra Sud 9, that of Ashadh to Mahalakshmi, of Ashvin to Durga and of Magh to Sarasvati. On the first day, i.e., Sud 1 the temple priest installs the *kumbh* on the *jawaras* and invokes the deity with *mantras* from *Yajur Veda*. Worship is daily offered twice—in the morning and evening, when the *Saptashati* is also recited.

On the seventh and eighth days the *yajna* is performed. During the first eight days only *salahar* is offered to the goddess instead of the usual full dish with some sweet preparation. *Naivedya* on the ninth day includes wheat bread, *puri*, *laddu*, *vada*, *kansar*, gram, and *divdan*, *lakhoti* and a rolling pin made from wheat flour. About 50,000 persons visit the temple during Chaitra Navratri and 7,000 in Ashvin.

At Bahucharaji (Mehsana district)², importance is attached to the Navratri of Ashvin and Chaitra, though the fair is held only on Chaitri Punam. On Ashvin Sud 1, *jawaras* are sown in the early morning near the goddess Bahuchara and the *kumbh* is established. Worship is offered in the morning and evening. The *pujari* has to observe fast for eight days, taking only *salahar*. On the eighth day or Havanashtami, *havan* or sacrifice is performed at which ten Brahmins officiate, followed by *arti*. Hundreds of people attend the function. On the ninth day *naivedya* consisting of nine varieties of sweetballs, *khir*, wheat bread, *kansar*, *vada*, vegetables, etc., is offered to the goddess. *Naivedya* is arranged in *khand*. The *pujari* breaks fast after offering *naivedya* on the ninth day. *Jawaras* are removed in the morning of the tenth day and immersed in the lake Mansarovar nearby. *Garbas* are sung in the *chacher chowk* of the temple by women at night during Navratri days. *Lahani* or small gifts are distributed to the participants in *garbas* on the tenth. In the temple of Vardayini Mata at Rupal in the same district, only a *havan* is performed on the 9th day, engaging nine Brahmins, but the unique celebration by taking out a procession of *palli* is performed at midnight, when thousands of people from far and wide participate in the function and offer *ghee* as avowed. The word *palli* is said to be derived from *panch-bali* or five offerings in the form of *ghee*. The *palli* is a palanquin resembling a chariot without wheels. The main feature of the festival is that all the sections of the village population lend a helping hand in preparing the *palli*. Harijans bring the wood, carpenters prepare the frame, barbers prepare the cupola or canopy, the *mali* or gardener supplies flowers and garlands, potters earthen bowls for lamps, the Muslim cotton carder cotton seeds and tailors

1. For details see *Chaitri Atham Fair, Pavagadh* in Sec. X

2. For details see *Chaitri Punam Fair, Bahucharaji* in Sec. X



Household Celebration, Navratri

wicks for the *ghee* lamp. Brahmins cook *khichado* to be distributed as *prasad*, a Rajput officiates as a guard to Mataji and the member of the Patidar family who traditionally is under obligation to do so, adorns the goddess with garments, bangles, *kumkum*, etc. At midnight the procession starts from the Patidar's house and moves round the village for about four to five hours halting at 27 *chaklas* or squares, where the devotees who assemble in thousands offer *ghee* in the five lamps of the *palli* in fulfilment of vows taken by them. About 100 to 150 Bengali maunds of *ghee* are thus poured in the lamps on the *palli* which cannot contain it. The large quantity that overflows from the *palli* onto the ground besmears the entire route of the procession with *ghee*. Over 25,000 persons congregate at Rupal on this day for taking part in the *palli* festival.¹

Navratri is celebrated pompously and enthusiastically at the Ambaji temple in Surat, which has a very large following in the city. During the season of Navratri nearly forty to fifty thousand people throng daily at the temple for *darshan*. On Ashvin Sud 1, five kinds of grains, viz., wheat, barley, *moong*, paddy and sesamum seeds are sown for *jawaras*. As against one in some other temples of goddesses, four metal pots are placed thereon and worshipped continuously for nine days. Four *ghee* lamps are kept incessantly burning near the *jawaras*. Four Brahmins are engaged to conduct daily worship. They have to observe a complete fast on the first day and take only *falaha*r on the rest. Recital of *Saptashati* is arranged from the fifth day. The goddess is attired in rich dresses of bright colours such as red, white, dark red, green, yellow, saffron, pink and light blue. The carriers are daily changed as follows: (1) lion on Sunday, (2) *Nandi* or bull on Monday, (3) tiger on Tuesday, (4) peacock on Wednesday, (5) elephant on Thursday, (6) eagle on Friday and (7) cock on Saturday. Sheets of flowers are also arranged around the idol with a canopy of fruits. This is called *vadi bharvi*, i.e. "to weave an artificial flower garden". The goddess sits in a 'bungalow' of flowers on the eighth day to witness the *havan*, at which fourteen Brahmins officiate. On that day more than a lakh of people visit the temple. On the ninth day *naivedya* of nine delicacies is offered to the goddess in a

thal which is known as *khand*. After offering *naivedya* Brahmins break their fast taking *prasad* of the goddess. On Dassera, *jawaras* are removed and immersed in the river. Throughout Navratri, *chhandas* or poems in praise of the goddess, especially those composed by poets of Surat named Amichand and Akheramji, are sung at night before the goddess. *Gherias* play *dandiaras* or sing *garbas*.

HOUSEHOLD CELEBRATIONS

Devout worshippers of Mataji specially install the goddess at home and worship her for 7, 8 or 9 days according to the custom of the family. The ceremonies commence from 1st or 2nd of Ashvin, the first day being avoided by some as it is the day of *matamaha* (maternal grandfather) *shraddha*, which can be performed only when the daughter, her husband and son are all alive at a time. The elaborate ceremonies of installation of *kumbh*, worship and *visarjan* are generally performed only among higher castes, especially the Brahmin castes, but there are some among the lower castes also who perform them. In most of the families, the celebration is compulsory according to family tradition handed down from generation to generation, while in others Navratri is celebrated in fulfilment of a vow or simply out of faith.

According to common practice, the place for worship is generally in an inner corner of the house, mostly near the family deity, where a part of the wall is white-washed, and trident, the weapon of the goddess, and Shri Chakra with the Navarna *mantra* therein is painted in vermilion as the symbol of the goddess. At some places a picture of the goddess is attached on the drawing on the wall, which looks like the *angi* of the goddess. In front of this symbol, the *kumbh* is installed in an auspicious *muhurt* on the first day. The family priest conducts the ceremony of invocation of the goddess. The head or any other member of the family who worships the goddess for all the nine days, is said to "keep Navratri". After worshipping Ganesh in the beginning, Varuna, the God of Waters, is invoked and worshipped putting some *panchamrit*, sandal paste, etc., in the *kumbh*. The surrounding ground is sanctified by sprinkling some holy water from the *kumbh*. The *kumbh* is then established on the platform

1. For details see *Palli Fair, Rupal*, in Sec. X

of *jawaras*. The goddess is then invoked and propitiated with *shodashopachar puja* or sixteen rites such as bath with *panchamrit*, *abhishek* with chanting of *Shri Sukta*, and worshipped with sandal and saffron paste, *kumkum*, turmeric, red lead, *abil-gulal*, incense, flowers and garlands. *Naivedya*, *dakshina* and finally *niranjana* or *arti* are offered at the end. Near the *kumbh*, the lamp *nanda deep* burns unceasingly during Navratri. On the other side, a lamp is lighted in the *garbo*, in the morning and evening. The *kumbh* is worshipped daily by offering *kumkum*, flowers and *naivedya*. The services of the priest are also availed of for recital of *Saptashati* or *Chandipath* near the goddess, for the *havan* or sacrifice and for *utthapan* on the last day. The Navarna *mantra* is chanted a specific number of times before the goddess daily. The person who keeps Navratri observes fast during the festival. The severity with which the fasts are kept depends on family custom. Sometimes only *falahar* is allowed, or the worshipper is allowed to eat once a day. A total fast is generally observed on the first and eighth days, and on other days the worshipper takes what is offered to the goddess in *naivedya*. In the final worship on the ninth day *maha naivedya* is offered to the goddess. The items included in this *naivedya* also depend on family custom. For example, in some families they include all the nine varieties like *khir* or *dudhpak*, *puri*, *kansar*, *khichadi*, *talvat*, *galmana*, *pudda*, *vada* or *dalbhajis*, gram *bakla* and *divdan-shiudan*. In others, any one or more of these nine items are offered according to the family tradition. Along with the *naivedya* pieces of pumpkin are kept as a symbol of animal sacrifice formerly in vogue. The *naivedya* is artistically arranged in the midst of lights in *divdan*. Dry and fresh fruits, sugar-cane, coconut, *pan-supari* and *dakshina* are also offered in *maha-naivedya*. After feeding a Brahmin, the worshipper breaks fast by taking *prasad* of the *naivedya*.

In some families ten *kumarikas* or unmarried girls of the ages 2 to 11 years, preferably from their own caste, are worshipped along with the goddess as the symbol of *dash matrikas* or *dash mahavidyas*, called Kumari, Trimurti, Kalyani, Rohini, Kali, Chandika, Shambhavi, Durga, Bhadra and Lalita. At some places nine maidens representing the first nine goddesses

who are called *nav durga* are also worshipped. These are the forms of the energy of gods who assisted the goddess in the battles with demons like Mahishasur, Shumbha and Nishumbha. They are enjoined to be worshipped with Vedic hymns and offered clothes, garlands, applying saffron and sandal paste and vermillion on their forehead. They are then feasted and given *dakshina* in cash or kind either collectively on the last day or individually on each of the ten days.

The ceremony of installing the *kumbh* or growing *jawaras* is not common to all households. It is observed in those families where it is enjoined by the family custom. For many others who keep Navratri, the most common practice is to have only a lamp incessantly burning for all the nine days, and to fast on the first and the last or all the days.

While the essentials of worship are the same everywhere, there are many variations in the practices associated with the Navratri celebrations. These are governed more by family traditions and customs rather than any regional pattern. The main variations in customs and practices attached to each of the aspects of the worship are as follows.

Compulsion : Where the *puja* is performed as a hereditary custom, it must be performed every year in the same month. Navratri is mostly celebrated in Ashvin, while some persons observe it in Chaitra, with equal pomp and ceremony. The other two Navratris in Magh and Ashadh are observed only rarely. A family observing a particular Navratri, for example in Ashvin, must perform it in that month every year. But if, owing to some inconvenience or obstacle, it falls into arrears, it is kept either by more than one member of the household or alternatively in Chaitra or in any of the other two months. The past arrears get accumulated and have to be accounted for in the years that follow. According to a custom among eleven Luhana families of Vadnagar, each family celebrates two Navratris in a year by turns, completing the round in eleven years.

Heredity : In some families, the duty to perform worship devolves on the eldest son or the one who gets the ancestral house on the death of the father. Sometimes all the sons carry on the family tradition, or assign the duty to one of them

by drawing lots or mutual agreement. In the case of one of them taking up the performance, the utensils and other articles of worship form part of his heirloom, and members of the other branches of the family visit his house for *darshan*, *prasad*, etc.

Pollution : The pollution resulting from a new birth or death in the family may postpone the observance in some families, while in others no pollution is believed to attach to the worship of Mataji, which must be performed through a priest or some other relative. If the pollution is incurred during the Navratri, further worship may have to stop altogether, or be carried out through another person. In the case of monthly pollution, not only is the woman debarred from worshipping Mataji, but she cannot even approach near the installation.

Worshipper : Generally the males perform worship and observe fasts. Where they cannot, females keep up the family tradition. Married daughters are debarred, as they belong to a different household, and the family customs are binding only on the members of the household. In some cases, for example in Surat, worship by women is even preferred, as it does not interfere with the occupation of men.

Priest : The services of the priest are utilised on the first day for installation, on the eighth for the *havan*, and on the ninth or tenth day for *visarjan* and recital of *Chandipath*. This, however, depends upon the family custom, some or all of the rituals being sometimes performed by the householder. On the other hand, in well-to-do families assistance of the priest may be taken for the daily worship also.

Installation : Normally, installation takes place on the first day, but sometimes it takes place on the second day, as stated earlier. The *kumbh* may be earthen or metal, of copper, *panch-dhatu* (five metals), or silver. If of metal, the same pot is used every year, to be put away after the festival as it cannot be used for any other purpose. The earthen pot may either be given away to a Brahmin or immersed in a tank at the conclusion of the festival, a new one being acquired every year, but sometimes the same earthen pot may also be used year after year. Similar customs are followed in the case of *garbo* also. Some persons place five different kinds

of leaves over the *kumbh* as against only betel-leaves used by some others. It is sometimes covered with *chappan* or earthen bowl in which *jawaras* are also sown. The cash placed inside the pot may vary from a pice to a rupee and a quarter. A *yantra*, sword or dagger may be placed near the *kumbh* and worshipped. Some or all of the five types of grains, viz., wheat, paddy, barley, *jowar* and *til* are sown for *jawaras*, while some do not sow *jawaras* at all. Either *ghee* or oil may be exclusively used in the lamp kept incessantly burning near the deity.

Havan : It generally takes place at temples and not at home. But some families sacrifice barley, *til*, *ghee*, *khir*, betel-nuts, etc., in a small fire at home also on the eighth day with the chanting of verses from *Saptashati*. The articles and the date of the sacrifice are subject to variation according to family custom.

Food : Daily offering of *naivedya* to Mataji is the essential part of daily worship. It varies according to the custom of the family. In some families only *falahar* is offered to the goddess while in some others all the articles of cereals are offered once a day. Variations in *maha-naivedya* offered on the last day are many. Some families offer nine specific preparations on the ninth day, while there may be no such restrictions in other families but specific items like *khichadi*, *lapsi*, *vada*, gram, etc., are compulsorily included in the *naivedya*. The person who keeps Navratri usually observes a fast on all these days or at least on the first and eighth days when he takes only *falahar*, i.e., non-cereal diet after offering it as *naivedya* to the goddess. Other items allowed on such fasts are milk, fruits, etc. Some persons observe a complete fast on the first and the eighth, not taking even *falahar*. Sometimes the devotee is allowed only milk preparations and dry ginger on all the nine days. In some families *falahar* or non-cereal diet is allowed once a day. In still others, he may take one full meal a day excepting on the days of fasting when *falahar* can be taken. Some take special preparations like *satwa* or flour of roasted gram and wheat with *gur* and *ghasia* or wheat flour roasted with *ghee* and *gur* along with sweet milk. Such an observance is called *satwa-ghasiana nortan*. Non-vegetarian food, or fried articles, onion and garlic are strictly forbidden. The worshipper generally takes only

what is offered to the goddess, but a fast in the sense of a complete missing of food is not enjoined, as *naivedya* must be offered everyday and taken by the devotee in turn.

Conduct: The worshipper is particularly enjoined to remain pious and to observe self-control and *brahmacharya* during the celebration. All the members of the family are so to conduct themselves as not to violate the sanctity and dignity of the goddess. For this purpose, various types of restrictions are self-imposed. For example, a hair-cut or a shave may be forbidden during Navratri. Cooked food may not be taken outside the house. Clothes may not be washed by beating or with soap or indigo, and no footwear be put on. The women of the family may not wash their hair. A cot or a mattress may not be used for sleeping, and sometimes the worshipper is enjoined to sleep on the floor near the deity. The floor may not be swept with a broom, and mourning or crying before the goddess is prohibited. No person dressed in black and no woman in menses may confront the deity, and to avoid any chance of a mishap, curtains may be hung before the deity except at the time of *puja*.

Visarjan: This may take place on the ninth or tenth. The *jawaras* are generally thrown in a river, tank or well, or distributed among women who tie them in the braid of their hair. A curious custom is, however, reported from Vadnagar in Mehsana district, where *jawaras* are not consigned to water but taken to the outskirts of the town in the evening and thrown to the bird called Jecha or Chas, shouting "Jecha ! Jecha !" It is a small bird like a sparrow which is a great benefactor of the cultivators as it eats the insects from the fields and, therefore, considered auspicious. The *garbo* may be placed in the evening on the ninth day at some temple preferably of Mataji individually or jointly by the families of a locality. Generally a Brahmin is feasted on the last day. In the Brahmin castes, generally the sister's son or other relative is invited for this purpose. Some families feed the family priest while the more well-to-do may feed Brahmins and relatives.

Role of Tradition in Navratri Celebrations: Tradition and custom handed down through ages from generation to generation play a great part in Navratri celebrations—be it in the household

or the temple. Even certain customary practices of worship are strictly adhered to also in its mass celebrations. No variation whatsoever is permissible in the various ingredients of worship. The person or persons permitted to offer worship, the number of days for which Navratri should be kept, the day on which it should commence and conclude, whether the incessant lamp should be installed or not and whether it should be *ghee* or oil which may be exclusively used in it, the day on which *maha-naivedya* should be offered and the preparations which should be avoided or included in the *naivedya*—all these items are laid down to the smallest detail by family custom wherein no alteration is permitted. However, if it is found absolutely necessary to effect any change, a way out is sometimes found by drawing lots to ascertain the wish of the goddess, whose bidding is done. When a person starts keeping Navratri anew and not as a hereditary custom, he may determine in advance the customs and restrictions he would like to self-impose.

The expenditure incurred depends on the ingredients of the *puja* and financial condition of the family. A middle class family which performs the household installation and *havan* spends Rs. 25 to 50 after the celebration, the main items of expenditure being *puja* materials, *garbo*, fruit and other items of *salahar* and *dakshina* to the priest. Rich families may spend more after an elaborate *havan* and feeding more Brahmins. An expenditure of Rs. 5 to 20 may be incurred after *garbo*, lamp, *naivedya* and distribution of *prasad*, which are the only items of expenditure for those who do not have the ceremonial installation of *kumbh*, *havan*, *jawaras*, etc.

The lowest strata of society, i.e., the Scheduled Tribes and Scheduled Castes also have their own goddesses like Meladi, Shikotar, But, Avad, Balad, etc. Small shrines of their goddesses are erected in their *vas* or *vada* (locality) and a trident or a coconut is worshipped as a symbol of the goddess. During Navratri they invoke their goddess at night with the help of their *bhuvras*. They play their special instrument called *daklan* and sing the songs of goddess known as *halaru* or *avanu*. *Bhuvras* tremble and shake their bodies as if possessed by the spirit of the goddess. This sort of worship continues for the whole night daily during the festival. On the



Navratri Garba—Popular Folk-dance of Gujarat

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eight day the animal sacrifice is performed offering a cock or goat and wine and the meat of the victim are distributed as *prasad*.

Adodias, an ex-criminal tribe of Gujarat, celebrate Navratri in their own way in their *dangas* or camps, calling their *bhuva* who stays there for all the days and invokes the goddess at night beating *daklan* for the whole night. On the eighth and last day he calls all the people to attend the shrine at night. He begins to tremble and calls upon them one by one to confess their sins, or else to submit to the ordeal of taking out *puris* from boiling oil by bare hands to prove their innocence. There is a custom among the Khavas community in Rajkot where *puris* to be offered in *naivedya* to the goddess are taken out of the frying pan by hand unhurt. A similar custom is said to be prevalent among some other castes like Kolis also in other parts of the State.

GROUP CELEBRATION

Navratri festival is celebrated all over Gujarat collectively by groups or associations either in the *chowk* of the temple or at the crossing of roads or in other public places. In villages it is celebrated near the *chora*. A *pandal* is erected and decorated with arches of *asopalav* or mango leaves, flowers, and sometimes by curtains and pieces of patch-work embroidery and bead curtains. In cities *pandals* are electrified and loud-speakers installed.

(a) Garba and Ras

The most common form of public celebrations is the performance of *garba*, *garbi* and *dandia-ras*—Gujarat's popular folk-dances—late into the night in public squares, streets, *mahollas*, *pols*, etc. The participants move round in a circle, sometimes with different steps in pairs or groups intervening, around a lamp lighted to represent the Eternal Light which is the goddess. The song is generally led by one or two of the participants, the rest following in chorus. Otherwise a separate singer or group of singers leads the song sitting in the centre of the *garba* or outside it. In some places some well-known *bhagat* or *bhajanik* is invited to lead the chorus, many a time containing folk-songs sung in the praise of the goddess or Lord Krishna. Time is generally kept in *garbas* and *garbis* by clapping

of hands and movement of steps, sometimes accompanied with snapping of fingers. *Dandias* or sticks are used in *ras*. Drum is the most popular musical instrument though harmonium, *tabla*, *manjira* or small cymbals, etc., have now found their way to villages even in remote corners. In recent times the use of loud-speakers has become very common especially in towns.

Ras is played both by males and females jointly or separately. *Ras* of males is very popular in Saurashtra and is played vigorously. In villages men participate in *garbas* in the main public square near the village *chora*, but women sing *garbas* in lanes and *mahollas* in different localities. On the other hand, in large towns women sing *garbas* in public places also, many a time jointly with men. But nowadays participation by men is becoming less and less, though among less educated classes men still participate with the same fervour. Sometimes men and women sing *garbas* alternatively or *garbas* with acts of *bhavai* or folk-drama alternating. In some communities where the custom of veiling the face is still followed by women, men do not remain present even as spectators. In towns men-folk flock in large numbers as spectators to witness *garbas* of women.

In public squares a *garbi* or *mandvi*, a wooden frame about three feet in height, decorated with coloured paper flags and shining tinsel with a picture of the goddess fixed therein and illuminated with numerous lamps is placed in the centre. While originally they used to be made of wood, at some places and temples the *garbis* are now very costly, made of brass, silver or stainless steel with ornate shapes. The *mandvis* vary widely in shape, from a simple earthen lamp placed on a wooden post or on an earthen pot to a complicated large structure with beautiful wood carving, idols, lamps, etc., parts of which are taken apart after the festival is over, to be fitted out the next year. Some *mandvis* consist of a wooden pillar on which there are iron or wooden brackets for keeping lamps. There are others which are polygonic structures representing the house of the goddess, fitted with glass panels on which pictures are painted and illuminated with electric lights. The materials, size and type of the structure depend on the enthusiasm and the capacity of the people instituting it and the amount collected in the locality for the purpose.

Some people also invite their relatives, friends and residents in their locality for singing *garbas*, in pursuance of a *manata* or on the occurrence of some happy event in the family like the birth of a son. Every day after *garba* party is over, the participants are given *lahani* or gifts. Different articles are distributed on each day. Starting from *patasan* on the first day, the gifts include cups, saucers, handkerchiefs, plates, bowls, *saris*, jugs, articles of plastic, glass, brass, German silver and even stainless steel. Sometimes *lahani* is distributed by several persons with the result that every participant gets three or four articles a day. At some places *lahani* is distributed from funds contributed by the participants themselves or raised from the locality.

The season of *garbas* which are dedicated to the goddess in Navratri is popularly extended right up to Sharad Purnima, i.e., Ashvin Sud 15 to become a part of Sharadutsav. The State Government, taking advantage of the people's enthusiasm during this period, has instituted *garba* and *ras* competitions which synchronise with the *garba* season, providing yet another organised cultural activity to the people.

The *garbas* and *dandia-ras* of Gujarat have received wide acclaim even outside the State and have won prizes at the Republic Day functions in New Delhi. In 1953 the *ras mandli* of Padhars, a Scheduled Tribe, of Ranagadh, Surendranagar district, was rated first and in 1958 the *mandli* of Manadasar of the same district was awarded the first prize. The *ras mandli* of Kunkavav, Amreli district, and the Sarvoday Ras Mandli of Rajkot were ranked second in 1955 and 1959 respectively. The latter was also selected to perform before Mr. Khrushchev and Mr. Bulganin and Queen Elizabeth when they visited India.

(b) Bhavai

Another item alike of entertainment and celebration is *bhavai*, a kind of folk-drama, which is a simple performance in the open without elaborate stage arrangements. It is generally performed from 10 p.m. till late into the night, and its themes centre round some religious or social anecdotes, mixing some moral lesson with entertainment. The community professionally engaged in its performance is known as Bhavaya, mostly found in Mehsana,

Sabarkantha and Banaskantha districts. They are said to be the descendants of one Asit, an Audichya Brahmin of Unjha in Mehsana district. According to them, Asit, a priest of Kanbis, married a Kanbi girl, after being excommunicated for dining with her. A good songster and actor, he wrote *bhavais*. His descendants followed the same profession. Also known as Targalas, they are divided in two subdivisions, viz., Bhojaks or Nayaks and Bhavayas. Bhojaks style themselves Vyas also. As Asit had married a Kanbi girl, they recover some *lagas* or dues from Kanbis who call them on auspicious functions like marriage, birth of a son, etc., to perform *bhavai*. The *lagas* are paid every year in cash or kind at the time of harvest and auspicious occasions. Bhojaks have given some of the best actors to the Gujarati stage. Bhavayas move in *mandlis* or groups of 10 to 15 members from village to village for nine months from October to June. They get their daily food requirements and other facilities from the villagers in addition to the payments made at the time they leave the village.

Bhavai has its own importance in the celebration of Navratri festival too. Not only Bhavayas but members of other castes unreservedly participate in *bhavai* before the goddess. Some families even have a tradition through generations to play *bhavai* before the goddess in Navratri for which purpose they come down to their native place from their place of work and business whatever the distance. Formerly some princes also used to take part in *bhavai* in all humility before the goddess. The female roles are also performed by males in *bhavai*. Some persons acquire wide fame for particular roles. For example, a government servant in the former Bhavnagar State had a family vow to perform the *vesh* or act of Bahucharaji on Ashvin Sud 8 at the village Bhandaria, to see which hundreds of people went there from Bhavnagar and other places by train, taxi or *tonga*. Some of the actors were expert dancers also. Dancing on their toes, they drew artistic pictures of peacock, lotus, etc., on the ground. Some persons perform the *beda nriya*, touching with the right big toe the topmost of the seven pots kept one above another on the head without letting them fall. Such dances and feats are the special attractions of certain places and localities.

From innocent entertainment *bhavai* came to degenerate into vulgar performances, justified by somewhat the argument that a child can behave without any inhibition before his mother, and *bhavai* which is performed before and in honour of the goddess should be without any prudish restrictions. The words *bhavai* and *bhavado* thus came to signify some shameless or disgraceful performances.

In recent times, the art of *bhavai* has declined. With the spread of education and change in the outlook and life of the people, the demand is for more refined entertainment in the form of cinemas, dramas and circus which have greater attraction for the people. However, at a time when there was no organised theatre, *bhavai* provided good diversion to village-folk. Its usefulness lies in its spontaneity, its folklore and drama which the villagers easily follow and in its inexpensive character even though it brings entertainment to the very doors of the villagers. Efforts are, therefore, being made after Independence to revive and encourage *bhavai* by State aid as a form of popular entertainment by including it as one of the items of the annual Drama Festival organised in Gujarat.

Besides these folk-dances and dramas, other cultural programmes are also organised. The ritualistic aspect is generally not prominent, because in public places it may be difficult to observe the rituals strictly. However, the devotional aspect is there, as many of the *garbas* sung are devotional songs dedicated to Mataji, and the programme of the day at many places concludes with an *arti* of the goddess.

(c) Celebrations in Different Centres

While this is the basic pattern of collective celebrations, there may be regional variations. The salient features of the celebrations in different parts of the State are described below.

In Saurashtra, the festival is celebrated with great éclat and enthusiasm. Functions are arranged at night from 9 p.m. till midnight or later, when people are free to participate therein. A number of *mandaps* or pandals are erected and decorated with *asopalav*, date-palm leaves, flowers and electric lights. Wall decoration by patch-work *chakla* and bead curtains is a speciality of the region. Loud-speakers are used for programmes

like *ras*, *garba*, *bhavai*, drama, etc., for which a temporary stage is also sometimes put up. In the centre a shrine of the goddess for worship known as *garbi* or *mandi* is kept with a *ghee* lamp and incense burning nearby. It is kept in the pandal for the duration of Navratri and then kept in a temple or at a devotee's house to be brought out next year. Men and women sing *garbas* separately in the same *mandap*. Musical accompaniment is provided with harmonium, *tabla* and cymbals by persons sitting near the *garbi* in the centre, and one person standing near them leads the chorus. Generally males and females do not sing together. The performances are given by the inhabitants of the locality or *ras mandals* or parties invited for the purpose. The themes of *garbas*, *ras*, etc., are traditional, generally in the praise of the goddess. *Prasad* of coconut, sugar-candy, ground-nut and banana is offered to the goddess and then distributed among the audience.

In the city of Rajkot *bhavai* is played and generally the *vesh* of Kan-Gopi is played by Bhavayas from nearby villages attracting large audiences. In some of the backward communities like Kanbi, Bhavvad, Ayar and other labouring classes, *bhuvvas*, standing on a dais, shake their bodies and beat their backs with heavy iron chains or rods, sometimes heated in fire. There are some well-organised Garbi Mandals or Navratri Mahotsav Samitis who arrange cultural programmes, inviting various troupes of artists and *ras mandlis* to perform dramas, mimicry, dances and *garbas*. *Beda nriya*, a dance with ten to twelve brass or copper pots on the head without letting them fall down is an interesting item. At some temples discourses from *Devī Bhagavat* are also arranged for the period of Navratri.

In Bhavnagar district, where the performance of *bhavai* is unique, the *garbi* is kept on one side in the pandal with the musicians sitting opposite to it. Harmonium, *tabla*, *ghanj*, *pakhaj* and *bhungal* are the instruments used. Men and women spectators sit separately on either side, the centre of the pandal being used as the stage without wings or curtains. The actors make their entries from the nearby street where a room is kept for make-up and dressing. At the commencement, an actor pays homage to the goddess by bowing to the *garbi*, and then goes out

of the booth. The singers begin to sing the song called *avani* or *avanu* to receive the actor in his assigned role. The *bhungal* is blown, and the actor re-enters to enact his part, singing and dancing, generally beginning with the *vesh* (performance or act) of Ganapati. The following types of *vesh* are presented :

- | | |
|-------------------|------------------------|
| 1 Ganapati | 10 Gulam-Shekhadi |
| 2 Brahmin | 11 Gulabdi or Santiya- |
| 3 Kaba and his | Saraniya |
| wife Kaban | 12 Bavo-Bavi |
| 4 Juthan Miyan or | 13 Lal Maniyar |
| Tarkadio | 14 Lal Vadi-Phul Vadi |
| (comic role) | 15 Raja-Begam |
| 5 Purbia | 16 Fakir (miracles) |
| 6 Miyan-Bibi | 17 Bahuchara |
| 7 Kan-Gopi | 18 Kalika |
| 8 Jhanda-Jhulan | 19 Rama-Ravan |
| 9 Lakho Vanjaro | |

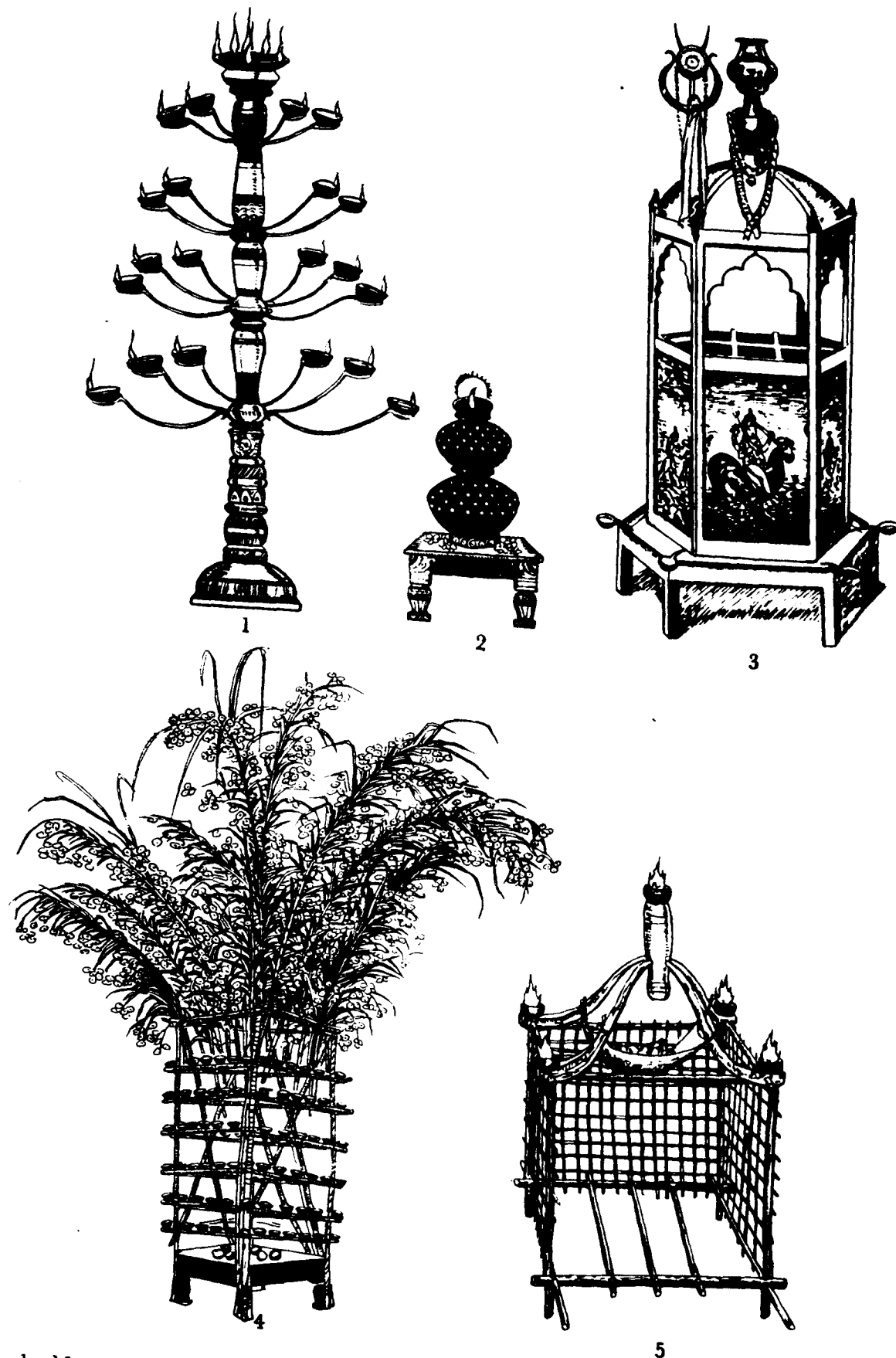
The first three are performed daily in the beginning, followed by two or three out of the rest. The *vesh* of Bahuchara is performed on the eighth day, that of Kalika on the ninth while Rama-Ravan is performed on Dasser and Sharad Punam. The themes of *bhavai* are historical, religious, or social with some moral lesson mixed with comic entertainment. The programme ends with *arti* of Mataji. For the past some years the tendency in higher societies is to prefer more refined performances of religious, social and historical dramas like Jalandhar-Vrinda, Rukmini Haran, Samrat Harsha, Shalivahan, Jasma Odan, Sheth Sagalsha, Prabhunu Mandir (*Les Miserables*), Vadilona Vanke, etc. Female roles are performed by males in *bhavai* and dramas.

Twenty to thirty days in advance before the commencement of Navratri, the participants start rehearsal of the various parts to be performed during Navratri. Voluntary contributions are made by the residents of the locality for meeting with the expenses. At the performances, bidding takes place in the audience for repeat performances, and the name of the highest bidder is announced. The *arti* is performed at the hands of the person making the highest bid of contribution for it. From the balance after defraying all expenses, a Navchandi *havan* is performed on Sharad Punam and a feast arranged.

At Vadnagar in Mehsana district, *garbas* are sung till Ashvin Sud 15 or Sharad Punam. Most important of all is the *vado garbo* or the main *garba* sung in Vada Garba-ni Sheri, the street which is itself named after it. It is traditionally organised by a Patidar family through generations on the 10th day onwards. About 200-250 men and women participate, taking half an hour to move a full circle. On the 14th, *garba* party continues for the whole night, and in the early morning of *purnima* the *garbo* is taken to the temple of Chankari or Chamatkari Mata outside the town and left there. The fourteenth is, therefore, called Garba Chaudash when people crowd in large numbers to see this *vado garbo*. The importance of this particular *garbo* over others in the town will be seen from the fact that the latter are carried to the respective temples only after the former is taken to Chankari Mata.

According to a curious custom at the village Gunja near Vadnagar, a running race called *doshi dod* or race of old women is arranged on Ashvin Sud 8 of old women of Anjana Chaudhari caste, some of whom observe fasts during Navratri.

In Ahmedabad the *garba* parties assume large proportions. In large public squares hundreds of persons sing *garbas*. In the centre of the large circle a *bhajanik* sings the songs on the microphone to the accompaniment of harmonium, *tabla*, etc. Such large *garbas* are sung in many localities, and where a suitable open square is not available, the *garba*, giving up the circular form, assumes the turns and bends of the streets which are lined by the persons singing the *garba*. In such irregular shapes the line of devotees winds its serpentine course, sometimes extended over more than a furlong so that one end of the *garba* is not visible from the other. Sometimes a small booth is erected in the centre or a decorative gateway put up at the entrance of the street. A *divi* or lamp with 5 or 7 wicks is lighted in the booth. But these do not attract any attention before such vast proportions of the *garba*. Both men and women join in the *garba*, but in continuous lines and not in alternate positions. While some of the *garbas* are traditional, popular cinema tunes are also adopted many times. These performances, starting late in the evening go on till late in the night. The *garbas* sung on loud-speakers in various localities till long after mid-night fill the air with



1. Mandvi of Gujarat 2. Garbo 3. Mandvi of Saurashtra 4. Mandvi of Isanpur, Ahmedabad District
5. Palli of Vardayini Mata, Rupal, Mehsana District

devotional music wherein the religious sentiment is tempered with recreation.

A unique celebration takes place at village Isanpur near Ahmedabad, immediately after Navratri, on Ashvin Sud 13. It is called *Verei Matani Mandvi*. Navratri is celebrated at the Verei Mata temple outside the village by keeping a *ghee* lamp burning from Ashvin Sud 1 to 14 when *angi* or decoration of flower-sheets is arranged around the goddess. *Garbas* are sung by males and females at night in the open *chowk*. A *havan* is performed on Ashvin Sud 8. But Ashvin Sud 13 is a busy day for all inhabitants of the village. The village is decorated by arches of *asopalav* or evergreen leaves and coconuts and earthen pots are tied on the arches. At seven houses *naivedya* is prepared and offered to the goddess. The main function takes place at night, when a *mandvi* is prepared by the co-operation of all castes of the village. A big wooden *bajath* is brought from the house of a Patidar. Twelve bamboos are brought from the temple. Harijans bring nine *khajuri* or date-palm leaves, *vadvai* or the hanging roots of banyan tree, and green branches of *gundi* tree. The bamboos are tied to the four legs of the *bajath*, and a structure called *mandvi* is erected on it with other bamboo chips, sugar-cane, *khajuri* leaves, etc. Flowers of *hajarigal* or merigold supplied by local farmers are then pinned on the *khajuri* leaves, and garlands are tied round the *mandvi*. Nearly one and a quarter *kutcha* maunds of flowers are used in the decoration. The *mandvi* is then illuminated with 112 oil lamps lighted in *kodiyan* or earthen lamps supplied by local potters. They are arranged on the four sides of the *mandvi* and a *ghee* lamp is lighted at the top in the centre. Oil and *ghee* for the lamps are supplied by the local Bania shop-keeper. An unripe mango is tied in the centre of the *mandvi*. The uniqueness of this practice lies in the fact that this is not the season of mangoes, as mango trees which bear fruits in this season are rare. There is no such tree in Isanpur itself or in any of the nearby villages. However, some devotee or other invariably sends a mango to adorn the *mandvi*, which may arrive at the last moment. Never in living memory has a *mandvi* gone without a green mango. Women sing *garbas* round the *mandvi* for the whole night to the accompaniment of *dhol* of the local Ravaliya. In early morning at five

o'clock, *arti* is performed, after which the *mandvi* is placed on his head by the *mukhi* or the village headman and taken in a procession, with the participants singing devotional songs, to the Mataji temple, about half a mile from the *mandvi chowk* in the village. After placing the *mandvi* near the temple, the participants worship Mataji and then disperse. It is the hereditary privilege of the *mukhi* who is a Patidar by caste to bear the *mandvi* on his head to the temple. Surprisingly, no other man, however, able-bodied he may be, is able to carry it on his head. It is said that, even if the *mukhi* is not well on the day of the festival, he generally recovers sufficient strength to discharge this obligation. This particular function traditionally devolves on the successor of the *mukhi* along with his office. Every year the festival is celebrated in this peculiar manner since long, and nearly three to four thousand persons congregate on this occasion including many visitors from Ahmedabad who are hosted by the villagers.

The *mandvi* of Isanpur represents a peculiar type, but variations are many in the shape and size of the *mandvi* used as a centre piece in *garbas*. Starting from the simplest *mandvi* having a wooden pillar with contrivances for placing lamps, there are various types of large sized structures for the purpose. For example, the one at Kapadvanj in Kaira district is unique in its size and shape. About 12 to 15 feet high, it is a carved wooden structure decorated with images, and illuminated with electric lights at night. After Navratri, it is dismantled and stored away to be brought out and erected next year.

In Baroda, well-known as a centre of music and culture, many a street or locality has its own *garba mandal*, funds being raised by contribution from the residents of the locality from which *lahani* is distributed. *Bhavai* takes place at Ambaji temple. A unique feature is the participation of some highly cultured and educated persons of higher castes, who, bound by family tradition, take part in *bhavai* coming to Baroda during Navratri to fulfil the family vow, if they are away. They discharge the obligation forgetting for the while their social status and age. Some of the parts are played so well that people from nearby villages assemble to see the *bhavai* at Baroda.

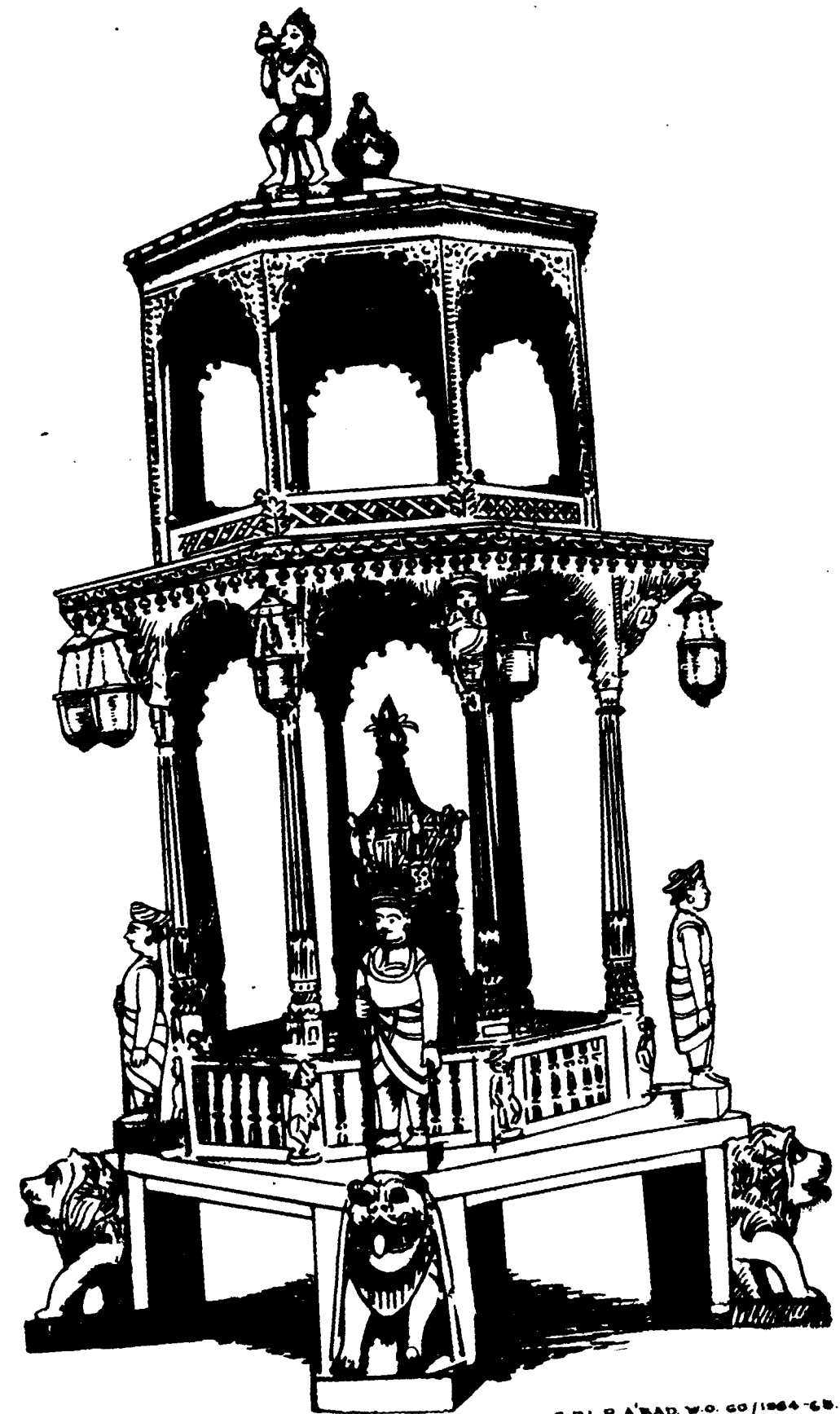
CONCLUSION

Navratri occurs towards the conclusion of the monsoon. The main agricultural season is about to end, and there is a pre-harvesting lull which affords some respite to the farmer. The fields are smiling with crops, and if the monsoon has been favourable, Nature's abundance inspires man to benevolence and charity. He is in an exultant and festive mood and wants to express his gratitude to the earth looked upon by him as a mother and a goddess. Navratri also marks the beginning of a month-long festive season, as it is closely followed by Dassera and then by Sharad Punam and Divali in a rising crescendo of universal jubilation.

Navratri combines religious ardour and devotion with cultural recreation. Man who sees God in his own image has worshipped Him in the form of a father, a spouse and a beloved. However, the concept of Mother Goddess combines in it the dual aspect of affection as well as protection, benevolence as well as power. The analogy of a child running to its mother to seek protection or to obtain a wish is not only touching, but also inspiring in man faith in his beloved deity who can always be relied upon to shower affection and mercy unreservedly, and to administer to all

his needs without any expectation of return. Complete supplication is, therefore, what man gladly gives to his Mother continuously for the nine days of Navratri, conducting himself as if he is constantly aware of the august presence of Mataji who has actually come to stay in his house for the period. The different rigid rituals that have developed, the social practices evolved, and the delightful mosaic of forms of innocent enjoyment woven around this festival make it unique in its celebrations and reserve for it a special place in the life and heart of the people.

Navratri is thus the only festival in the yearly cycle of festivities which combines in one occasion, religious, devotional, cultural and recreational activities for well over a week. All, high and low, young and old, zealously participate in the festival without any restrictions of caste, creed, or social status. Each place, locality, street, family, celebrates the festival in its own way. The devotee becomes one with the performance and is so engrossed in the celebration that even though he wakes till after mid-night day after day for all the nine days, he does not feel exhausted, but experiences a sort of elation that gives him strength to bear the same strain with equal enthusiasm and joy throughout the entire period of the festival.



G.P.L.P. A'BAD. W.O. 60/1964-65.

Mandvo of Kapadvanj, Kaira District

Dassera is the culmination of Navratri which it follows. It is also called Vijaya Dashmi or the Tenth of Victory, as it commemorates big events from *Ramayana* and *Mahabharata* the two great Indian epics. On this day goddess Durga killed the demon Mahishasur, after a nine-day battle. King Raghu, a forefather of Shri Rama, conquered Kuber, the treasurer of gods, and obtained wealth to satisfy a Brahmin scholar who had promised his *guru* or preceptor fourteen crores of gold coins as *guru dakshina*. Rama studied Jaya and Vijaya or the arts of archery from *rishi* Vishwamitra to fight the demons obstructing the sages in the performance of their sacrifices and destroyed them. It was also on this day that he marched from Kishkindha to conquer Ravan. Arjun, the third of Pandavas, recovered the cows of King Virata stolen by Kauravas whom he defeated on Vijaya Dashmi after retrieving the weapons from the *shami* tree where they were hidden. According to an ancient belief among Hindus, Buddha, the ninth incarnation of Lord Vishnu was born in the evening of this day, while supreme knowledge was revealed to him on Vaishakhi Purnima day, commonly celebrated as Buddha Jayanti. Thus Vijaya Dashmi is the day of the triumph of good over evil, of *dharma* and righteousness over *adharma* and vice. It is a day dedicated to valour, a festival of the brave. In memory of so many happy events, this day is widely celebrated throughout India and observed as a public holiday. It is an auspicious day to start any new work. In olden times, the kings generally chose this day to march on their enemies. This festival is as dear to Kshatriyas as Baley is to Brahmins. Vijaya Dashmi is the day for honouring heroes. Rajputs and weapon holders perform *puja* of their weapons. The horse, the mount of Rajputs in battle, is also worshipped.

The greatest importance is, however, given to the worship of *shami* tree on this day. *Shami* is

taken as an auspicious tree, fulfilling one's desires and giving wealth. The *shami* wood is used for sacrificial purposes. In sacrifices, self-kindled fire should be obtained, which is kindled by friction of two sticks of *shami*. Special importance is also given to *shami* for medicinal purposes. The root of this tree is used as a medicine for leucorrhoea (*pradar*), in the form of powder. There is a story in *Ganesh Purana* about the significance of *shami puja*. Aurva, a very learned saint of Malwa, practised severe austerities and attained great spiritual power. His daughter Shami was married to Mandar, the son of sage Dhaumya. Once on the way to the hermitage of their preceptor Shaunak, Shami and Mandar arrived at the *ashram* of *rishi* Bhrushundi who bore a trunk on his forehead as a sign of his devotion to Ganesh. Seeing Bhrushundi, they laughed derisively, and the *rishi* angrily cursed them to become trees. Their fathers Aurva and Dhaumya pleased Ganesh by severe penance and requested for their lives. Ganesh, unwilling to displease his devotee *rishi* Bhrushundi, gave a limited boon that on the earth they would have special importance and that God Shiva would be pleased if worshipped with the flowers of *mandar tree*, *Calolupis procera*. The wood of *shami*, *Prosopis spicigera* would be auspicious for sacrificial purposes; its *panchanga* or five limbs—root, fruit, leaves, flowers and bark—would serve as medicine; fire would be kindled by the friction of two logs of *shami* wood and *shami* would be worshipped on the Dassera day. He who worships *shami* on the bright tenth of Ashvin would be free from sins committed by his ten senses. The day is, therefore, known as 'Dash-hara'.

Being a festival of special significance to Kshatriyas, it was pompously celebrated by former princely States. The Dassera *sawari* or royal procession in State capitals was an event of great attraction for people from miles around who used to flock to the capital to witness it. The glorious procession was presided over by the ruler or his

representative riding in a gold or silver *howdah* on a decorated royal elephant or in gold or silver state coaches. The procession marched out of the town or city to a *shami* tree in the north-east direction, where *puja* was offered and the *dikpalas* or the protectors of the directions were worshipped. Three steps were then taken forward in the eastern direction symbolising a transgression of the boundary of the hostile king, known as *simollanghana*. Animals used to be sacrificed. Sports of valour like archery, shooting, wrestling, etc., were held. Horse racing was a favourite item. The procession returned to a *darbar* held in the palace or town hall attended by officers, gentry and invitees. Prizes were awarded to the winners in sports and races. After *pan-gulab* the gathering dispersed. The *Dassera sawari* of Baroda was well-known all over Gujarat for its grandeur and large crowds gathered to witness the pageantry.

With the merger of the former States, this colourful aspect of the festival has disappeared leaving behind a mere formal and ceremonial visit by a small party to the *shami* tree for the performance of religious rites. However, the traditional sports, competitions, etc., are kept up by the people themselves who go to the outskirts of the village, where the *sarpanch* or *patel* or some other man of importance worships the *shami* tree,

and gymnastics, sports, cart races, etc., are arranged as of yore. These events over, the people return home with leaves of *shami* which on this day are prized as gold. The whole day is passed in merrymaking from morning to night. Sweets occupy an important position in the celebration, and are presented to relatives and friends. Numerous varieties of sweets are, therefore, on sale at sweetmeat shops, the most favourite being *jalebi*. Confectioners do a roaring business on the day. There is a proverb that *Divali sahuni, Dassera vahuni*, i.e., the festival of *Divali* is for all while *Dassera* is specially for brides as betrothed girls and newly married brides are specially invited at the house of their in-laws for *Dassera* celebrations. At night *garbas* are arranged in squares or open *chowks*.

In Maharashtra and Bengal this day is dedicated to goddess *Durga* and is zealously celebrated by the people, while in Uttar Pradesh and the Punjab it is observed in the memory of victory of Rama over Ravan. Performances of *Ramlila* are arranged from Ashvin Sud 1. On *Dassera* a procession of the victorious Rama is arranged and effigies of Ravan, Kumbhakarna and Meghnad burnt in the evening amidst great rejoicing. *Dassera* is thus a national festival celebrated with equal fervour and gaiety all over the country.

27 Manekthari Punam—Ashvin Sud 15

The *punima* of Ashvin is Sharad Purnima or the autumnal full-moon. Lovers of nature have always found the *kaumudi* or moon-light of this *punima* especially delightful after three months of cloudy weather, and, therefore, called it *Kaumudi Purnima*. Another beautiful concept associated with it is the belief that if a rain drop falls into the mouth of an oyster on this night under the constellation of Swati, it forms into a pearl. The *punima* is, therefore, called *Manekthari Punam* or the crystalliser of pearls.

This post-monsoon festival is dedicated to the calm and scenic beauty of bountiful nature. The preceding monsoon has fructified the earth with greenery and abundance of crops. Streams, rivers and lakes are all full of calm and crystal clear water. The night is, therefore, spent in enjoying the beauty of nature in the open.

The religious aspect of this day, which is also known as *Kojagari Purnima*, concerns the observance of *Kojagara Vrata*. People perform this *vrata* in moonlight after a fast for the day. *Lakshmi*, the Goddess of Wealth, is worshipped on this day, so also *Indra*, the God of Rains, seated on his elephant, *Airavat*. The idols are placed on small heaps of rice which represent wealth of an agricultural community in the form of new crops and *ghee* lamps are lighted before them. Lord *Shiva* with his consort *Parvati* and carrier *nandi* and cows are also worshipped. Cow-worship signifies the importance that attaches to cattle in an agrarian economy. The devotee breaks the fast at night by taking parched rice and milk after offering them to the moon-god.

Nice descriptions of this night are given in *Brahma*, *Skanda* and *Linga Purana*. It is said in these Puranas that goddess *Lakshmi* takes rounds of the earth to watch the actions of human beings during this night. The roads should, therefore, be kept clean and sprinkled with water, the houses decorated with leaves and flowers and the night passed in playing, merriment and singing.

Sharad Punam at once brings to mind *ras*, the popular folk-dance of Gujarat, as it is the most favourite occasion for it. Next to the devotional songs in praise of *Amba*, the Mother Goddess, in her various forms and *Shri Krishna*, *Sharad Punam* has perhaps evoked the greatest number of *rases* from Gujarati poets. The *ras* is played with sticks, the players moving round in a circle with rhythmic steps to the accompaniment of a drum (*dholak*). One of them leads in singing, and the rest follow in chorus. It may be performed exclusively by men or women, or jointly when men and women take alternate positions. *Ras* is an ancient dance, and *raslila* of *Shri Krishna* with *gopis* of *Vraj* is a famous episode in his life. Indeed, the *Bhagavat Purana* and *Harivansh* state that the night of *Sharad Punam* was extended for six months by *Shri Krishna* for *raslila*. In memory of that event, the festival of *ras* is celebrated zealously in *havelis* or temples of *Pushtimargiya* *Vaishnavite* sect. In the open space in the courtyard or *chowk* of the temple, a pandal of white cloth is erected and the idol of *Shri Krishna* dressed in white silk and bedecked with ornaments is placed therein at night-fall and worshipped with sandal and saffron paste and flower garlands. *Naivedya* of parched rice soaked in sweet milk is offered to the deity, and then distributed as *prasad* among the assemblage of devotees. The place is decorated with lights, flowers, *asopalav* leaves and fountains, etc. The landscape is made so charming and attractive that people flock to see it in large numbers. *Raslila* is also arranged at some places, while at others readings are arranged from *Raspanchadhyayi*.

The *puja* of *Lakshmi*, the Goddess of Wealth in the shape of bumper crops, and *Indra*, the God of rains, underlines *Sharad Purnima* as a harvest festival, on the close of monsoon, when farmers are care-free and satisfied. It is the social and cultural aspect of the festival which is more significant and interesting. Though a festival of joy, it is not given to boisterous merrymaking

but to quiet enjoyment of the good things of life—music, feasting, picnicking, etc. The festival is thus a social occasion, generally celebrated in groups of friends and relatives.

To enjoy the moonlight to the full, people repair to the seashore, bank of a river or a pond. The game of *ata-pata* is a favourite item of recreation. Boating in moonlight is also arranged where possible. Feasting on parched rice with sweet milk, other sweets, and a variety of eatables is arranged in moonlight. *Garbas* and *dandia-ras* are also there. If it is not possible to go out, people enjoy the feast on house-terraces. The next day, known as Chandani Padvo is widely celebrated in Surat, Bulsar and Broach areas of Gujarat with thousands of people flocking to the river banks or lakes or on the seashore at Tithal or Dumas. They take the famous local sweet *ghari* in large quantities and enjoy till late in the cool and delightful moonlight.

In some cities *bhavai* is also played for the whole night. In villages the farmers enjoy the moonlight in open grounds feasting with parched *bajri* and ground-nut with sweet milk and singing *duhas* or verses from folklore in competition. They play *dandia-ras* also, while village belles play *garba* dances for the whole night with beating of drum in the centre.

Some persons indulge in gambling on this night, as it is believed that goddess Lakshmi has promised to give wealth to those who keep awake gambling for the whole night.

Thus the festival of Sharad Punam is marked by the universality of enjoyment and its social

and cultural aspects as evidenced by its celebration in groups, with folk-dances, music, etc. While it has always been observed in the traditional manner with much merry-making in the open moonlight as described above, the Sharadutsav or the autumnal festival came to be more popular, in large towns and cities in particular, about 50 years ago, owing to some extent to the contribution of the late Kavi Nanalal, the poet laureate of Gujarat. His songs, especially *ras* compositions in praise of the nectar of moonlight, in musical words and sweet tunes, are great favourites of cultured society all over Gujarat. People of many large towns and cities were inspired to arrange celebrations on an organised basis, and committees were constituted for the purpose. The celebrations take place either in moonlight or spacious public halls, where *ras* and *garbas*, musical concerts and other entertainment programmes are organised. They last for several days, ending on Sharad Punam. This new movement has lent the celebrations some refinement and sophistication. Of late, this cultural aspect of the festival has acquired added importance by the organisation of *ras* competitions by the State Government. These are held at the Block and district levels, the final competition at the State level generally taking place on the Sharad Purnima day. Numerous organisations take part in the competition and prizes and shields are awarded to those adjudged best. The group winning in the finals is sometimes sent to New Delhi to represent the State in the programme of folk-dances held on the occasion of the Republic Day.

28 Satyanarayan Puja

Satyanarayan Puja or Vrata is a purely domestic festival, consisting of the worship of Satyanarayan or the Supreme God as an embodiment of Truth. Though a form of Vishnu, the deity is worshipped by all sections of Hindus, to whatever sect they may belong. The *puja* is performed according to prescribed rites, when relatives and friends are invariably invited which makes it a festive occasion. It can be performed on any day; no particular date is prescribed or prohibited; though the *purnima* or bright fifteenth is considered propitious. It may be celebrated in fulfilment of a vow taken in respect of some wish or desire, or on acquiring some material benefit or the occurrence of some happy event. Many a time it is performed on the conclusion of some social event like marriage or sacred thread ceremony. Some persons take a vow to celebrate it on every *purnima* day, while others perform it on any date convenient for the purpose.

Though temples dedicated to this form of Vishnu are relatively few in number, the worship of Satyanarayan has been popular since Puranic times. *Skanda Purana* states that in Kali Yuga no other act is so meritorious as the worship of Satyanarayan for fulfilment of one's desires and for attaining peace and happiness in this world and salvation hereafter. People have, therefore, much faith in Shri Satyanarayan. Some call him Kala, and some Satya Ishwer, while others call him Satyanarayan or Satyadev.

The ritual of the *puja* is neither lengthy nor cumbersome. No elaborate preparations are required to be made, and most important of all, the expense involved depends entirely on the capacity of the devotee. There is no strict obligation that a particular amount must be offered in all that is required is that it must be performed with full faith. The *vrata* is, therefore, not only easy and convenient to perform, but the devotee sees in it the fulfilment of the ideal that God is not pleased by rich offerings but by intense devotion and faith.



Satyanarayan Puja

On the day fixed for the *puja*, the Brahmin priest conducts the ceremony. It is permissible for the householder to perform the *puja* by himself, but this is rarely done. From the morning the joy and enthusiasm of family members is quite apparent as they busy themselves with the preparations. Neighbours, relatives and friends are invited to attend the function. Plantain and *tulsi* leaves, flowers and garlands are brought. Doors of the house are decorated with festoons of *asopalav* or *Polyalthia longifolia* leaves. A wooden *bajath* or low stool is placed in the centre of the verandah or main room of the house after washing the place and plastering it with cow-dung. Some decorate the ground with *rangoli* designs. Four plantain leaves are tied to the four legs of the stool with their tops tied together to make a canopy, which is decorated with garlands, flowers, etc. A square piece of white cloth is spread on the stool and a design drawn on it with rice or wheat. A copper or silver pot covered by a copper or silver saucer full of rice is kept in the centre of the design. The materials of *puja* consist, among other things, of two more square pieces of white and red cloth known as *sthapan*,

some rice and wheat, betel-nuts and leaves, flowers, garlands, waters of holy rivers, *panchamrit* or mixture of milk, *ghee*, curd, honey and sugar, sandal and saffron paste, an image of Satyanarayan generally embossed on a gold leaf, two coconuts and some cash in silver and copper coins. *Naivedya* or *prasad* to be offered consists of *shira* or *halwa*, a sweet preparation of wheat flour, *ghee* and sugar, dry and fresh fruits, coconut chips, sugar, etc.

The head of the family and his wife who generally perform the *puja* together, observe fast on the day. They take a purifying bath and put on clean clothes, preferably silken. On a wooden *bajath* covered by red cloth, an image of Ganapati is placed on a design drawn with wheat. On another stool rice is spread on white cloth and nine betel-nuts are placed as the symbols of the nine planets, which are to be propitiated.

Before the *puja* starts, Lord Varuna or the God of Water is invoked in a water pot in which a silver coin and a betel-nut are placed. He is then worshipped with *panchamrit*, rice, flowers, etc. The articles to be used in the *puja* and the surrounding ground are then purified by sprinkling water from the pot over them.

Ganapati is worshipped first with *panchamrit*, red lead, *kumkum*, *durva* grass and red flowers and *naivedya* of *gur* and a betel-nut, betel-leaf and some cash are offered. The nine planets are then worshipped in the same manner. Then follows the *puja* of the golden image of Satyanarayan. Oblations of water with flowers are offered to him as *arghya*. The image is then bathed with *panchamrit*, and then with holy waters with chantings of Vedic *mantras*. *Abhishek* then takes place by pouring of water through a conch chanting *Purusha Sukta* of *Yajur Veda*. Thereafter the image is again bathed with pure water and placed in the saucer on the pot on the stool. Sandal and saffron paste is applied with *kumkum*, *abil* and *gulal* and flowers and flower garlands are placed on it with a leaf of *tulsi*. A sacred thread and *dhotar* are then placed around it, and one thousand *tulsi* leaves are placed on it reciting *Vishnu-sahasranama*, i.e., one thousand names of Vishnu. Incense sticks are burnt before the image and *ghee* lamps are lighted and kept burning till the completion of the *puja*. The deity is then offered betel-nut and some cash placed on a betel-leaf. Generally from a rupee and a quarter to five

rupees and a quarter are offered. Then *naivedya* of fruits, etc., is offered with a coconut.

Hearing of the *katha* or discourses on Satyanarayan given in five chapters in *Reva Khand* of *Skanda Purana* is an essential concomitant of the *vrata*. Each chapter contains a story depicting the glory of God Who is truth incarnate, the merit attached to His worship and the importance of truth. It is incumbent not only on the persons performing the *puja*, but also on the invitees to listen to this *katha* from the mouth of the priest.

The first two chapters narrate the stories of an indigent Brahmin of Kashi and a poor wood-cutter who performed the *vrata* with all their heart and were thereupon favoured by the God with happiness and prosperity. According to another story described in the next two chapters, a Bania merchant and his wife Lilavati took a vow to observe the *vrata* if blessed with a child. Lilavati thereafter gave birth to a daughter named Kalavati. However, the merchant went on postponing the Satyanarayan Vrata, and, completely forgetting about it after Kalavati's marriage, set out on a business voyage with his son-in-law to a distant place. By the wrath of Lord Satyanarayan, therefore, they were accused of a theft at the king's palace, and thrown in gaol. Meanwhile, calamity befell Lilavati and Kalavati at home, and they lost everything they had. Once Kalavati saw a Brahmin perform the worship of Satyanarayan, and with faith kindled in her, she persuaded her mother to perform the *vrata*. Lord Satyanarayan, pleased with their worship, advised the king in a dream to free the innocent Banias and return their confiscated wealth. On release they loaded their ship with merchandise and set sail for their home. To test whether the merchant had reformed, God Satyanarayan approached him in the form of an ascetic and enquired what he carried in the vessel. The Bania told a lie that the ship contained only tree-leaves and creepers. God Satyanarayan, displeased with this falsehood, turned his merchandise into leaves and creepers. He repented much, and sought forgiveness of the ascetic who advised him never to tell a lie and to worship Satyanarayan. After he performed the *vrata*, the merchant found his wealth restored to him, with which he returned to his native place. When the news of their arrival reached home, Kalavati, who was performing the

Satyanarayan Vrata, impatiently ran to the harbour to meet her husband without completing the *puja*. The ship thereupon vanished, and only after she returned home, and completed the *puja*, did she find her husband with the vessel on shore. The merchant thereafter became a firm devotee of Lord Satyanarayan and was rewarded with prosperity and happiness. The last and the fifth anecdote in the *katha* is about king Tungadhvaia who showed disrespect to Shri Satyanarayan, and consequently lost his hundred sons and his kingdom. When he atoned for it and performed the *vrata*, he regained his lost kingdom and sons, and became Swayambhu Manu in the next birth.

After the reading of these five chapters of the *katha*, *mahaprasad* or the most important final offering of *shira* and fruits is made. The *puja* culminates with *arti*, i.e., waving of light before the deity with the chanting of songs. The *arti* is then moved among the assemblage, when everybody puts some coins in the *arti* plate. *Prasad* is distributed among the participants and neighbours. It is essential to receive the *prasad* with reverence and eat it. The invitees and others are then served with tea or sweet-milk before departure. At some places, *bhajan-kirtans* are also arranged after *puja* till late at night. The priest and relatives are served with a feast, but this is not compulsory. Over and above the *dakshina*,

the cash and other articles offered to the god go to the priest.

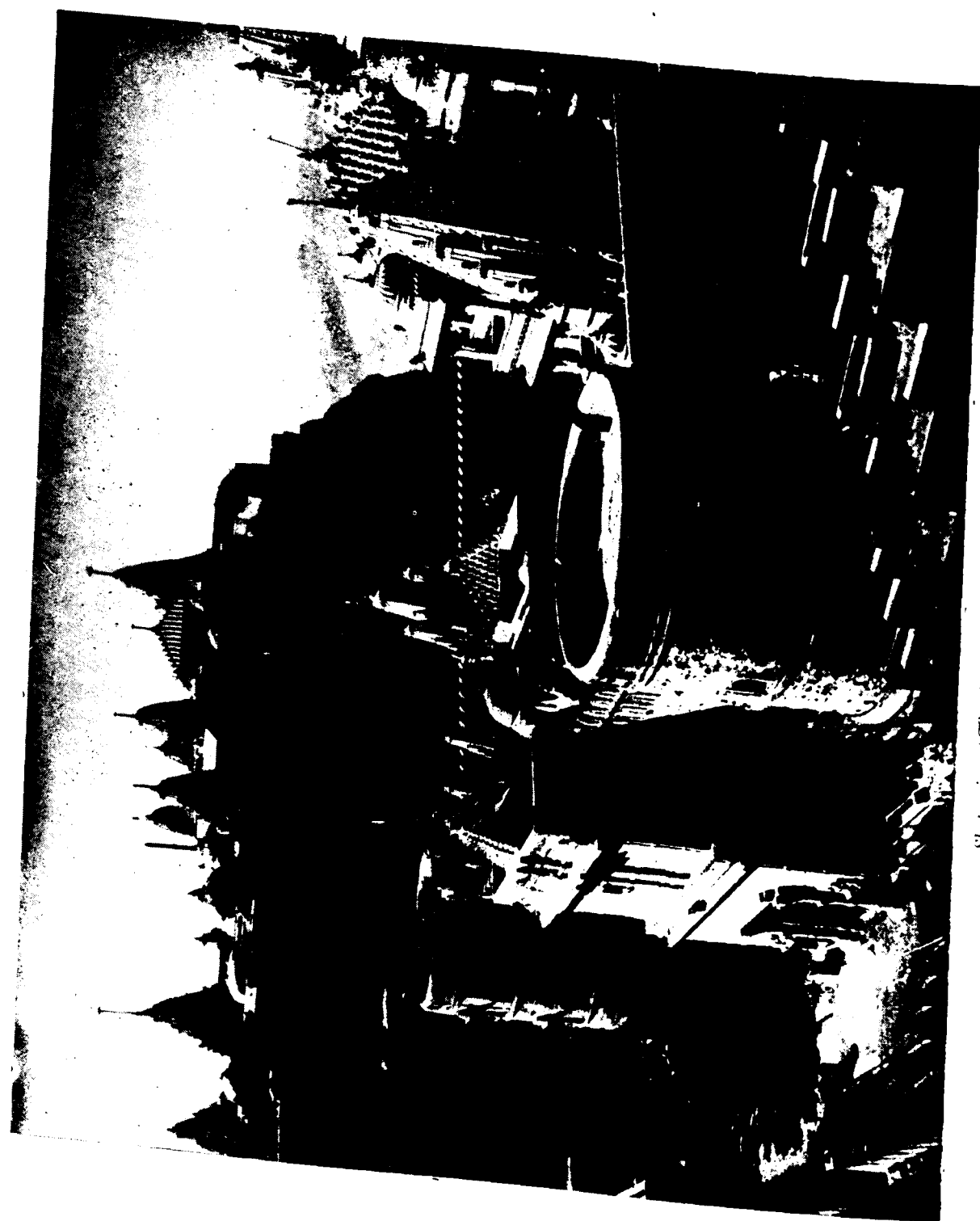
Satyanarayan Vrata may be performed individually or collectively. In Bombay and other parts of Maharashtra, it is celebrated with much eclat by groups of people, *mandals* or the residents of a locality collectively. A *pandal* is erected from the contributions collected, and the *mahapuja* becomes an occasion for a festival. In Gujarat, the *vrata* is performed individually by householders, making the festival a family or domestic affair enjoyed in company of neighbours, relations and friends. Arya Samajists perform the worship with Vedic *mantras* and hymns. They do not read the *katha*.

While the anecdotes in the *katha* are meant to impress upon the popular mind the importance of Satyanarayan worship, the significance of adherence to truth is not difficult to comprehend. Hinduism has always stressed the supremacy of truth over falsehood. In *mantras* like सत्यमेव जयते *Satyameva jayate* (Truth alone triumphs) and सत्यं परं धीमहि *Satyam param dhimahi* (we contemplate or seek the Supreme Truth), it has advocated the search after Truth as a road to salvation. The Satyanarayan Vrata, in its present form, gives popular expression to the passionate devotion of the Aryans to Eternal Truth and combines austerity with festivity.

HINDU FESTIVALS

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SECTION V JAIN FESTIVALS

Introductory

THERE ARE two major divisions of the Jains, viz., Shwetambar and Digambar, both of which are found in Gujarat with the former largely predominating. During the life-time of Mahavir there were no sects among Jains. After his death, Jainism spread throughout the length and breadth of India. This made it difficult for the religious heads at different places to look after and organise their followers, who, distributed as they were in different parts of the country, developed variations in religious practices. Further, the religious doctrines and tenets as enunciated and taught by Mahavir were not codified but were memorised by his disciples and handed down from one generation to another. When they were reduced to writing, the text was not acceptable to some who maintained that it was not accurate. The interpretation of these canons also led to controversies. Towards the end of the first century, (which date also is in dispute), the ascetics and then the community were split into the two main sects, viz., Shwetambars meaning having white clothes and Digambars meaning with the directions as their clothes, i.e., no clothes at all. While there is little difference as regards the essentials of doctrines followed by these two sects, the major point of difference between them is whether the injunction to renounce all worldly possessions for achieving salvation should be carried to the extreme by dispensing even with clothes and practising nudity.

The following main beliefs to which the Shwetambars do not subscribe distinguish them from the Digambars:

- (i) The monk who possesses any property whatsoever and develops an attachment for it cannot attain salvation. He should, therefore, forego even clothing.
- (ii) Women are not entitled to *moksha* in this life.

- (iii) Once a saint attained *keval jnan* i.e., omniscience, he needed no food taken by morsels, but could sustain life without eating.

The Shwetambars have three subsects, viz., (i) idol worshippers called Deravasi or Murtipujak or Pujera, (ii) non-idoltrous Sthanakvasi, Dhundiya, Sadhumargi, or Bistola and (iii) non-idoltrous Terapanthi.

The Sthanakvasi sect, formed in about 1476 A.D., arose from an earlier reformist sect called Lonka, founded by Lonkasha, a well-read merchant of Ahmedabad. They do not worship idols. The Sthanakvasi Terapanthi sect was founded in V.S. 1817 by Swami Bhikkhanaji Maharaj who had thirteen disciples and who laid stress on a like number of religious principles when he perceived some deviation in the religious practices of Sthanakvasi ascetics. It is believed that the impact of the Muslims was one of the factors which contributed to the formation of the non-idoltrous sects.

Among Digambars there are five subsects, which differ in the manner of worship. They are (i) Bisapanthi, (ii) Terapanthi, (iii) Taranpanthi, (iv) Gumanpanthi and (v) Totapanthi.

The principal places of pilgrimage for Jains in Gujarat are Mount Shatrunjay in Bhavnagar district associated with the first *tirthankar* Rishabhdev and Mount Girnar in Junagadh district, where Neminath, the 22nd *tirthankar*, attained *nirvan*. These holy places are visited by Jains from all over India. Other well-known Jain shrines in Gujarat are at Talaja in Bhavnagar district, Bhadreswar in Kutch, Bhiladiyaji and Kumbharia in Banaskantha, Taranga Hill, Pansar and Mahudi in Mehsana district, Bhoyani in Ahmedabad district and Jhagadia in Broach district.

Festivals among Jains are generally associated with austerities and fasting, and always with

worship. Indeed, it is the successful completion of austerities in many cases that is a cause for jubilation, feasting and ostentation. The austerities are generally very severe. The devotee is required to avoid, in addition to roots which are prohibited on ordinary days, leafy vegetables, dry fruits, tasty food preparations, milk and curd and, in extreme cases, even water. Those who are incapable of such extreme penance try to observe it with whatever severity they can. The

reason is the great emphasis placed on *tap* or penance as a means to earn religious merit. Thus the religious aspect is quite prominent in Jain festivals, though some of them have a social aspect also. Mention must also be made of the invaluable contribution Jainism has made not only to the philosophical thought and literature of the land, but also to the development of its art and architecture which have given many a beautiful specimen to the State and the country.

1 Jnan Panchami—Kartik Sud 5

The fifth of every lunar fortnight is considered a *jnan-tithi* by Jains, a day on which they are enjoined to endeavour to acquire more and more knowledge. Jnan Panchami, however, is the principal of all the *jnan-tithis*. Some call it Saubhagya Panchami also, because its celebration promotes *saubhagya* or good fortune. No person can attain progress without acquiring knowledge. The festival underlines the importance of spiritual knowledge in uplifting the soul. The legend of Varadatta and Gunamanjari is narrated in this connection. Varadatta was a king's son who could not learn anything from his preceptor and who was afflicted with leucoderma. Gunamanjari was a wealthy merchant's daughter who was dumb and diseased from birth. When the parents of both Varadatta and Gunamanjari asked a learned Jain saint about their affliction, he said that Varadatta was a Jain sadhu in his former birth who had shown disrespect towards knowledge. Similarly, Gunamanjari was a merchant's wife who had neglected to send her children to school and insulted their preceptor. They were, therefore, destined to suffer in the present birth. As an atonement for their sins, he prescribed the austerities on the bright fifth for five years and five months by the chanting of a *mantra* and observing a partial fast. Religious books are worshipped on this day. Incense should be burnt before them, five

swastika designs should be drawn with rice, five types of grains, flowers and sweet dishes should be offered, and a lamp of five wicks lighted. By observing this austerity, both Varadatta and Gunamanjari were freed from their afflictions and became happy.

If every bright fifth cannot be celebrated like this, then the one of Kartik should be celebrated every year. On this day in the libraries of Jain institutions, all the books are taken out and dusted, and insects removed from them. There are several large collections of invaluable Jain manuscripts in Gujarat. In order that devotees can see such manuscripts, the most important of them are displayed and worshipped in a *mandap* specially erected for this purpose. This festival has been of immense use in maintaining these treasures, because on this day once every year every book is carefully cleaned. Every Jain is enjoined to offer special worship on this day, pay respects to *sadhus* or *sadhvis* and to make some endeavour to acquire more knowledge. Those who can afford, spend money for the cause of education and knowledge.

Digambar Jains observe a similar festival on Jyeshtha Sud 5, called Shruta Panchami. Their saints Pushpadanta and Bhutabali on this day completed the writing of the sacred book, *Shatakhandagama*, which was then worshipped by all Jains.

2 Ashtahnika—Kartik, Phalgun and Ashadh

This is an austerity considered by followers of the Digambar sect as next in importance to Paryushana. It is observed three times in a year, during the week beginning from

the bright eighth of Kartik, Phalgun and Ashadh. People fast with varying strictness of austerity during these days as in Paryushana.

3 Kartik Purnima—Kartik Sud 15

This day marks the close of the austerities of *chaturmas* or the four monsoon months starting from Ashadh Sud 15. It is particularly important for the holy Mount Shatrunjaya in Bhavnagar district, where in ancient times Dravid and Varikhilya, the grandsons of Rishabhdev, the first *tirthankar*, attained *siddhipad* on Kartik Sud 15 along with numerous other *munis*. After they had shared their father's kingdom, Dravid became jealous of the prosperity of his younger brother Varikhilya, who was the more intelligent of the two, and enmity ensued between them. At last they realised their mistake and penitently renounced the world, accepted *diksha* (initiated to holy order) and ultimately became *siddhas*.

Devout Jains, who have undertaken the austerities of *chaturmas* from Ashadh Sud 14, end them on this day. During these austerities many articles like leafy vegetables, dry fruits, etc., are prohibited in food. These can be eaten from Kartik Sud 15 after the observance of *chomasi* or quarterly *pratikraman* or expiation of sins on the previous day, i.e., Sud 14.

To observe *pratikraman*, people undertake *chhath* or two days' fast on Kartik Sud 14 and 15. The devout perform *paushadh* or living the life of a *sadhu* in an *upashraya* for a whole day or 24 hours. The day is important also for *sadhus* who are under the restriction of halting at one place during *chaturmas* but otherwise enjoined to be continuously on the move. On Kartik Purnima they again start on their *vihar* or journey.

Mount Shatrunjaya, one of the holiest of the Jain places of pilgrimage, also opens on this day after remaining closed for the four monsoon months. 15,000 to 20,000 pilgrims, therefore, undertake the pilgrimage to that 'City of Temples'. Those who cannot undertake this journey visit some other Jain *tirtha*. For the rest, for whom even this is not possible, a function is held at the outskirts of the town. Paintings of Shatrunjaya on cloth called *pat* are exhibited in an open space. Sometimes the *pat* has pictures of other *tirthas* also. Devotees flock to have *darshan* of the *pat* and earn religious merit. To remind them of the free distribution of refreshments to all pilgrims to Shatrunjaya at the foot of the hill, similar refreshments or a sweet drink is sometimes distributed to the devotees coming to see the *pat* also.

Kartik Purnima has a special significance for Gujarat as the birthday of Hemchandra-charya, the well-known Jain *muni*, who lived some 800 years ago. He was born at Dhandhuka in Ahmedabad district on Kartik Sud 15, V.S. 1145, as the only child to his wealthy parents and was named Chang. *Muni* Devchandrasuri who realised the potential greatness of the child when he was only five years of age, begged Chang from his mother Pahinidevi and made him his disciple, changing his name to Somachandra. For the next sixteen years, he remained engrossed in studies and austerities. At the age of twenty-one he was made an *acharya*. A great

Jain saint, he came to be equally well-known as a profound scholar with a catholic outlook and tolerance for other beliefs. His *Siddha-Haima Vyakarana*, a Sanskrit grammar, was so greatly appreciated by Siddharaj Jaysinh of Patan that he ordered the book to be placed on an elephant and taken in a procession through his capital. Notable among his other standard works is the *Duyashraya Kavya*, a poetic work with double purpose, namely to illustrate the principles of his grammar and to narrate the general

history of Gujarat during the Solanki period up to Kumarpal. Siddharaj is known to have been considerably influenced by him. His successor Kumarpal accepted Hemchandra as his preceptor. The Acharya's influence on the political and cultural life of the people of Gujarat at that time was very great. He was a great religious leader, an erudite philosopher, a statesman and an adviser to kings. He is known as Kalikala-Sarvajna (the omniscient in Kali Yuga). After leading an illustrious life of 84 years, he died at Patan in V.S.1229.

4 Maun Ekadashi—Margashirsh Sud 11

Margashirsh Sud 11 is a day of silence for the Jains. According to Jainism, *maun*, i.e., observing silence, is a means of self-purification which also gives mental peace to the individual who observes it. Lord Mahavir is said to have practised it much during his penance. 150 *kalyanaks* (i.e., holy days marking the anniversaries of birth, *nirvan*, etc., of *tirthankars*) fall on this day and hence it is considered to be very sacred. It happens to be the *kalyanak* or anniversary of the birth, *diksha*, and *keval jnan* of Mallinath, the 19th *tirthankar*.

Once upon a time when Neminath, the 22nd *tirthankar*, went to Dwarka, Shri Krishna requested him to name a day on which he could undertake austerities and attain religious merit. Indicating Margashirsh Sud 11 as a very auspicious day for this purpose, as a fast undertaken on this day earns merit equal to 150 fasts, and earns even greater merit if observed with silence, Neminath narrated the example of Suvrat Sheth who attained much wealth and glory by performing this *vrata*.

A wealthy Jain merchant named Sur, acting on his preceptor's advice, performed *paushadh* (living like a *shraman*) for a day on Margashirsh Sud 11 observing complete silence, repeating this for 11 months for 11 years, after which the austerity was terminated with celebrations. He, therefore,

attained godliness after death and lived in *devlok* or heaven for a prolonged period. Thereafter, he was born as a son of Sheth Samruddhadatta, a very wealthy merchant, and named Suvrat. He married eleven good wives who gave him eleven sons, and earned eleven crore *sonaiyas* (gold coins). Impressed by his truthfulness and benevolence, the king gave him the position of the *nagarsheth*. On hearing the importance of Maun Ekadashi from a *sadhu*, he was reminded of his previous birth and started observing this *ekadashi*. He was so strict in the observance that even when he saw thieves taking away his property on one such day, he did not utter a single word. He was rewarded for his penance as the thieves were miraculously caught the next day. They were released at his special request and reformed themselves. Once when he and his family were in *paushadh*, fire broke out in the city. It was fast approaching the *upashraya*, but he did not give up the religious performance though advised to leave the place and save his life. Miraculously, the fire did no harm to him. Finally, by performing the austerities of Maun Ekadashi, Suvrat Sheth attained *keval jnan* and *moksha*. On Neminath's advice, Shri Krishna is said to have also observed this *vrata* in which the people followed him. The lives of Neminath and Shri Krishna are, therefore, narrated on this day.

5 Oli—Chaitra and Ashvin Sud 7 to 15

The two Olis observed by Shwetambar Jains are called *shashvati parvas* as they are believed to have been observed eternally in the same form during the times of all *tirthankars*. Shwetambar consider it next in importance only to Paryushana and celebrate it, the rich and poor alike, for nine days from Sud 7 to *puṇima* twice a year in Chaitra and Ashvin. During these days, worship of *navapadas* is performed with the austerity of Ayambil. The *navapadas* are (1) Arihant, (2) Siddha, (3) Acharya, (4) Upadhyay, (5) Sadhu (6) Darshan, (7) Jnan, (8) Charitra and (9) Tap. The first five are known as *panch parameshthins*, while the remaining four are the steps to attain these accomplishments. All these are represented on the Siddhachakra or saint-wheel, a circular figure embossed or engraved on a silver or copper plate worshipped in every Shwetambar temple. At the centre is the figure of Arihant and surrounding it are the remaining eight *padas*, of which the *parameshthins* are represented by figures and the rest by words. As it embodies all the nine *padas* in it, Siddhachakra is taken to contain the quintessence of Jainism. The worship of Siddhachakra, which is sometimes painted with different colours, is performed during Oli. When it is painted, specific colours are earmarked for each of the nine *padas* as follows :

1. Arihant	White
2. Siddha	Red
3. Acharya	Yellow
4. Upadhyay	Green
5. Sadhu	Black
6. Darshan	White
7. Jnan	White
8. Charitra	White
9. Tap	White

The austerities of Oli are observed for nine days, each of which is assigned to one of the nine *padas* in the Siddhachakra, which is worshipped on that day by special *mantras*, *stavan*, etc. The devotee observes partial fast on these nine days during which he eats only once a day, avoiding articles like sugar, *gur*, oil, milk, curd

and things which taste pungent and sour as these are believed to disturb the impulses. Some persons go even further and restrict their diet to some article which has the same colour as is assigned to the particular *pada* of Siddhachakra to which the day is dedicated. Thus only rice may be taken on the first day dedicated to Arihant having the white colour assigned to it, and so on.



Siddhachakra

On the last day of this festival, the Siddhachakra is worshipped at the *upashraya* in a special manner. A devotee may arrange for it to be drawn on the floor with different kinds of grains, selected according to the colours assigned to the nine *padas*, like rice, *udid*, *moong*, etc. This is called *mandal*. The expenditure depends upon the capacity of the man, as sometimes six to seven Bengali maunds of grains are used and even silver and gold leaves are applied on the top. Dry coconut kernel bowls are placed on the nine *padas*. The room of the *upashraya* where this *mandal* is drawn is decorated with flags and pictures. People come for *darshan* and worship of this *mandal*. The articles used in it are given away to the *pujari* of the temple on the next day. Once during the nine days of Oli, Siddhachakra is taken outside the town in a procession and bathed in water. This ceremony is known as *jalayatra*.

In ancient times king Shripal and his wife Maynasundari performed this *vrata* whereby he was cured of leucoderma. In commemoration of that event, the *ras* of Shripal Raja, which describes the importance of Siddhachakra is read on this day. Some persons perform these austerities continuously for nine times covering a period of four and a half years. They sometimes begin these austerities in Ashvin as Shripal Raja also undertook it first in Ashvin. This austerity terminates with much enthusiasm when considerable expenditure is incurred in celebrating it.

The Ayambil can be observed anytime in the year but it is specially prescribed during Oli. Of late, the custom of observing it collectively has come into vogue. For this purpose special *Ayambil-shalas* are established where special kitchens are run and the prescribed food is served to the persons undertaking the austerities. Munificent donations are made by the rich for opening such *Ayambil-shalas*. This sort of convenience is a great facility to the devotees and promotes a sense of brotherhood in the community.

6 Mahavir Jayanti—Chaitra Sud 13



Mahavir Swami

Chaitra Sud 13 marks the birth anniversary of Mahavir Swami, the 24th and the last Jain *tirthankar*. The five main events in the life of every *tirthankar*, viz., conception, birth, *diksha*, *jnan* and *nirvan* are called *kalyanaks* which are festive days for the devout. Chaitra Sud 13, the *janma-kalyanak* of Mahavir is celebrated by Jains of all sects throughout India with pomp and ceremony.

Lord Mahavir was born as Vardhaman in 599 B.C. in Videh (present Bihar). His father Siddharth was a Kshatriya king. Both he and his wife Trishala were devout followers of Lord Parshvanath, the 23rd Jain *tirthankar*. Before the birth of Lord Mahavir, his mother saw fourteen significant dreams which indicated his future greatness. After his birth the family gained in wealth, fame and merit. He was, therefore, named Vardhaman. He rejoiced in making sacrifice for others and displayed exceptional abilities in studies. Though apathetic to marriage, he respected the wishes of his parents and, according to Shwetambara, married Yashoda at the age of thirteen, and a daughter Priyadarshana was born to them. Though married, he wished to renounce the world in search of the path of salvation. His parents died when he was twenty-eight years old. After two years he succeeded in obtaining the permission of his elder brother and others to take *diksha* and adopt the ascetic way of life, which he did at the age of thirty years on Kartik Vad 10.

His next twelve years were spent in severe penance and deep meditation. He bore hardships, restrained the impulses for the purification of the soul and remained unperturbed even in the most provocative circumstances. Thus proceeding on the way to deliverance he understood the eternal truth, earned omniscience and attained the highest knowledge and intuition called *keval*

jnan on Vaishakh Sud 10 under a *sal* or *Shorea robusta* tree near the village Jrumbhikagrama on the bank of the river Rujupali. Thus at the age of forty-two he became a *jina* and *Arhat*—a *kevalin*, omniscient, all-seeing and all-knowing. He then started his career as a teacher explaining to the people the way of salvation as he knew it. During the next thirty years he visited Vaishali, Vanjigram, Rajgriha, Nalanda, Mithila and various other places, finally attaining *nirvan* on Ashvin Vad *amavasya* in 527 B.C. at Pavapuri.

Lord Mahavir, believed to be a contemporary of Buddha, and one of the greatest teachers of mankind, aroused confidence in his followers and attracted them to his teachings. He preached the five great vows by adding *brahmacharya* (chastity) to the fourfold self-restraint already prescribed by Lord Parshvanath, viz., (1) *ahimsa* (non-violence), (2) *satya* (truth), (3) *asteya* (abstinence from stealing) and (4) *aparigraha* (non-attachment to worldly things). It is believed by some that the fifth vow of *brahmacharya* was included in the fourth, viz., *aparigraha*. Mahavir further preached that beatitude cannot be attained through mundane happiness but through mortification of flesh. He exhorted his disciples to develop their power of reasoning and argument. He keenly watched the conduct and progress of his disciples to ensure exemplary behaviour on their

part. He vouchsafed the gift of supernatural vision even to the householder without any distinction of caste, creed or sex and opposed hereditary priesthood and restricted the practice of religious penance of fasting unto death to those of his disciples who scrupulously followed his personal example. At the time of his death thousands of ascetics, male and female, and *lakhs* of householders were among his followers, chief of whom were eleven *ganadhars* guiding and instructing recluses under their charge.

The ceremonies to celebrate the *jayanti* are explained in *Panchashaka* of Haribhadra. People gather for *darshan* at the temple of Mahavir or, in absence of it, any Jain temple in the town. Besides religious ceremonies at shrines, processions and *prabhat feris* (morning processions) are taken out through important streets, at times with the idol of Mahavir seated in a chariot, of whom people have *darshan* on the way. Meetings are organised wherein discourses about Mahavir's life and teachings are given, and other religious and cultural programmes are also held. A public holiday is declared in the State on this day.

Digambar Jains also celebrate Virashasana Jayanti on Shravan Vad 1, the day on which Lord Mahavir, after achieving omniscience, gave his first religious sermon on mount Vipulachala near Rajgriha in Magadha.

7 Akshaya Tritiya—Vaishakh Sud 3

Akshaya Tritiya is celebrated both by Hindus as well as Jains, but on different grounds. For the latter, who consider it one of the most auspicious and sacred days, it is the day on which Rishabhdev, the first of the 24 Jain *tirthankars* accepted sugar-cane juice for the first time after continuous fasts for six months, from King Shreyans of Hastinapur. According to another version, Rishabhdev in his former birth saw a farmer beating an ox who was eating corn from the thrashing floor. He advised him not to beat the animal but tie up a bag on its mouth. It sighed more than 360 times, and in the next birth Rishabhdev had to fast for a whole year as he could not get suitable food in *bhiksha*, after which he received sugar-cane juice from Shreyans. In memory of this event, the idol of Rishabhdev is bathed in sugar-cane juice and worshipped.

The devotees who perform the *Varsi Tap* or the austerities lasting a year terminate it on this day. The *vrata* is begun on Phalgun Vad 8 and completed on Vaishakh Sud 3 of the following year. It begins with fast for two days on Phalgun Vad 8 and 9 called *chhath*, after which the devotee

8 Rakshabandhan—Shravan Sud 15

This festival is celebrated especially by Digambaras in common with Hindus, but for different reasons. It was on this day that a great sage named Vishnukumar by his spiritual power saved the lives of seven hundred *sadhus* whom King Bali of Hastinapur was about to offer in a human sacrifice. Vishnukumar is, therefore,

fasts on alternate days. On all non-fasting days he is allowed food only twice a day. He has to keep fast on the 8th and 14th of each lunar fortnight even though these may be non-fasting days according to their turn. The yearlong austerities are ended on Akshaya Tritiya by drinking sugar-cane juice from a small silver pot at the hands of friends and relatives. Formerly devotees used to go to Hastinapur for this purpose as Rishabhdev had concluded his penance there. But now they go to Siddhakshetra or Mount Shatrunjay (Bhavnagar district) along with their relatives, friends, etc., for this purpose. About ten thousand persons congregate at Shatrunjay on this day. Money is spent lavishly in these ceremonies in distribution of gifts, coconuts, etc. The person who successfully completes the austerities is also felicitated and honoured.

The festival serves to remind people that Shreyans obtained *akshaya punya* or indestructible merit by offering only sugar-cane juice to Rishabhdev, and to inspire them to offer gifts, of whatever value according to their capacity, to the deserving persons and obtain everlasting merit in the same way.

worshipped on this day along with these seven hundred monks. The festival is celebrated to foster affection towards religion and induce the people to follow the example of Vishnukumar and be ever prepared to protect their temples, institutions, *sadhus* and co-religionists.

9 Paryushana or Pajusan—Shravan—Bhadrapad

Paryushana or Pajusan, the most sacred of all the festivals of Jains, is the occasion for continuous religious activities. Even those who do not or cannot normally perform religious acts on other days, do so at least during Paryushana. It is celebrated with strict austerities by all, but on different dates by the two Jain sects of Shwetambar and Digambar.

Shwetambaras observe this *parva* from Shravan Vad 12 to Bhadrapad Sud 4, especially for the atonement of their sins during the previous year. People go to *upashrayas* as often as possible during these days to listen to the scriptures being read out to them, while some spend their whole day in *upashraya*. *Paushadh*, or living like an ascetic in an *upashraya* for twenty-four hours, earns special religious merit. For the first two or three days the *sadhus* explain to the devotees the significance of this *parva* and exhort them to perform religious acts. Thereafter, discourses are given on *Kalpa-sutra*, an important Jain scripture written in Prakrit. Since *Kalpasutra* contains 1,200 verses, this is known as *Barsa-vanchan*. The lives of the first and the last *tirthankars*, and of the *ganadhars* or principal disciples and ancient saints, and the preachings of *tirthankars* are narrated in *Kalpa-sutra*, numerous manuscript copies of which, many of them beautifully illustrated, are preserved in Jain *jnan-bhandars* or repositories of rare manuscripts. At several places *Kalpasutra* is also taken out in a procession on the third day of Paryushana.

Five religious acts are specially enjoined during Paryushana, the first of which is the proclamation of *amari* or *ahimsa* (non-violence). People are enjoined by a proclamation not to harm or kill any living being. In ancient times, Samprati Raja had proclaimed *ahimsa* in his kingdom. Kumarpal, the king of Gujarat in the twelfth century, also propagated non-violence in his domains. Emperor Akbar was also much impressed by the ideal of *ahimsa*, which was explained to him by Hirvijay Suri, a Jain ascetic whom he

had specially summoned from Gujarat in V.S. 1639, on hearing of his great qualities. Pleased with him, he issued an injunction against animal slaughter during Paryushana. He also released all prisoners and freed all the birds caught by or presented to him. Later on, he extended the injunction against *himsa* or violence to some other holy occasions also. In order to ensure that no animal life is taken during Paryushana days, the leaders of the Jain community ensure with the help of the local authorities, prevention of slaughter of animals during Paryushana by persuasion, and even by payment of some compensation, if necessary.

The next direction relates to love and welfare of the co-religionists, for whose benefit money is recommended to be spent. Strict fasts are enjoined to be undertaken during Paryushana. Those who cannot fast on all the days should keep six fasts at least on the first, third, fourth, sixth, seventh and eighth days. Everybody fasts on the last day popularly called Samvatsari, considered to be the most sacred of all. Some devotees observe partial fasting as in Ayambil austerities undertaken during Oli.

Samvatsari denotes the Samvatsari or annual *pratikraman* or expiation of sins, directed to be performed during Paryushana. It is the last of the five periodical *pratikramans* enjoined, viz.,

1. Devasi every evening, for the atonement of the day's sins,
2. Rai every morning, for the atonement of the night's sins,
3. Pakkhi fortnightly, on the 14th of every lunar fortnight,
4. Chomasi four-monthly, on the bright 14th of Kartik, Phalgun and Ashadh, and
5. Samvatsari yearly, on the bright 4th or 5th of Bhadrapad.

Observance of *pratikraman* includes fasting and *paushadh*. On the Samvatsari day, as an atonement for his sins, every person must ask forgiveness of

his elders, relatives, friends and acquaintances for any offence that he might have given during the preceding year, and in turn, forgive all their offences. This is called *khamaavavun* or pardon. It is an important concomitant of the festival, performed on its conclusion. For this purpose people visit their relatives or write greeting cards to them with the words *मिच्छा मि दुक्कदम् michchha mi dukkadam*, or *मिथ्या मे दुक्कदम्* i.e., "all my sinful acts be pardoned".

In the fifth place comes *chaityaparipati*, which means visiting all the Jain temples in the town for *darshan*. This may be done collectively, by going to some of the temples every day, covering all of them in the Paryushana days. Over and above these, various other ceremonies like collective ceremonial worship, night-vigil, etc., are also prescribed, and are performed by the more religious of the community.

The fifth day of this *parva* is conventionally celebrated as Lord Mahavir's birthday, though it really falls on Chaitra Sud 13. On this day a *rath-yatra* or chariot procession is taken out after worshipping in the temple at noon the silver plated pictures depicting the fourteen dreams seen by the mother of Mahavir before his birth. A metal idol of the *tirthankar* is placed in a silver dish in the chariot specially decorated for the occasion. Before the procession starts, devotees make bids for having priority in leading the procession. This is known as *uchhamni*, a common practice among Jains followed on many religious occasions, the

amounts realised being used for religious purposes like *puja*, repairs to temples, etc. The highest bidder is allowed to lead the procession, sitting by the idol in the chariot. All the Jains join the procession, with men at the head, followed by the chariot, behind which women walk singing songs in praise of Lord Mahavir. Conches are sounded in the procession as a mark of joy. The procession goes through the main streets of the town, ending at the residence of the highest bidder where the idol is kept for a day and then returned to the temple.

Among Digambars, Pajusan is observed from the fifth to the fourteenth of the bright half of Bhadrapad every year. In the morning of each of these days after the eightfold worship is over, people who assemble in the temple are explained one out of the ten *dharma*s laid down in *Tatvarth Sutra*, one of the holy scriptures of the Jains. Attention of the people is thus focussed on the ten *dharma*s or reflections. Paryushana is, therefore, known also as Dasalakshana Parva. A complete fast is observed by many on all these days while some observe a partial fast by taking food once a day. Anant Chaturdashi, the last day of this *parva*, is considered particularly sacred and people attend the temple for the whole day and perform special ceremonies prescribed. A fast is generally observed by all on this day.

Paryushana, being the most important festival of the Jains, is observed by all, high and low. The rich, besides observing the austerities, also make donations for charitable causes.

10 Divali—Ashvin Vad 15 (Amas)

Divali is another festival common to Jains as well as Hindus. Jains celebrate it as *nirvan-din* or the day of emancipation of Lord Mahavir, the 24th and the last *tirthankar*. His *nirvan* which took place at the age of about 72½ years in 527 B.C. marks the commencement of the Jain era, Vir Nirvan Samvat. When he died, after delivering a final sermon at Apapapuri which lasted continuously for sixteen *prahars*, the celestial beings, eighteen kings from Kashi, Koshal, etc., and others who were present, lighted lamps saying, "Since the light of intelligence is gone, let us make light with material objects." Light was also emitted from the *vimans* or aeroplanes and from precious jewels of the gods who came to participate in the ceremony.

Mahavir's *nirvan* took place in the night of Divali. When Gautam Swami, a great saint, who was away at that time, came to know of it, he was overcome with grief and began to mourn, whereupon the Supreme Truth dawned on him and he attained *keval jnan*. Kartik Sud 1 is, therefore, the festival commemorating the *keval jnan* of Gautam. For the Jains, Divali is also associated with this event, which is celebrated as the festival of light by illuminating their houses with

numerous lamps. In villages children move from house to house with *merayas* or torches on which the householders pour oil.

After the time of Mahavir's birth at midnight, and in the very early hours of the next morning, people worship Lord Mahavir with sweetballs which are called *nirvan-ladu*, chanting *mantras* in honour of Mahavir and Gautam Swami. They then meet their relatives, friends and acquaintances and exchange new year's greetings. People also prepare sweet dishes at home during Divali and subsequent days to celebrate the attainment of salvation by Mahavir.

At some places, ceremonies like Lakshmi Pujan which have no place in the Jain faith are also performed. Kartik Sud 2 is also celebrated by Jains as Bhai Bij, as Sunanda, the sister of Mahavir, hosted her other brother Nandivardhan on that day to end the mourning and comfort him in his grief at the *nirvan* of the *tirthankar*.

Thus Jains celebrate the festivals of Divali, New Year and Bhai Bij in a manner similar to the Hindus, but with a somewhat different religious background.

11 Other Minor Festivals

There are numerous other minor Jain festivals. The full-moon days of the Kartik, Phalgun, Chaitra and Ashadh are observed by Shwetambars as special fasts when they worship at the temples, lighting lamps. Out of these the first and third are more important as these days are considered auspicious for a pilgrimage especially to Shatrunjay hill, the former on the opening of the pilgrimage, and the latter on its closing on account of *chaturmas*. From Phalgun Sud 14, leafy vegetables, dry fruits, etc., are to be avoided for eight months till Kartik Sud 15. From the next day of Holi (Phalgun Sud 15) special discourses are arranged in the *upashraya* and devotees in a group visit the main Jain temple in the town.

The last day of the lunar fortnight is considered as a day of fasting by Shwetambars. If a person is unable to fast on these days throughout the year he does so at least during *chaturmas*, i.e., the four months from Ashadh to Kartik and less devout Jains keep still fewer fasts.

PAUSH DASHMI

Margashirsh Vad 10, called Paush Dashmi (following the *purnimanta* months followed in Marwad), is the *janma-kalyanak* or the birth anniversary of Parshvanath, when devotees chant his *mantras*, and observe *ekasanu* or partial fast, eating only once a day. This *vrata* is performed continuously for ten years after which it is celebrated on a lavish scale.

JAIN FESTIVALS

Source:

1. SHRI DALSUKHBHAI D. MALVANIA, Director, Lalbhai Dalpatbhai Bharatiya Sanskriti Vidya Mandir, Ahmedabad
2. PANDIT AMBALAL PREMCHAND SHAH, Lalbhai Dalpatbhai Bharatiya Sanskriti Vidya Mandir, Ahmedabad
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MERU TERASH

Paush Vad 13 is celebrated as Meru Terash. It is the *janma-kalyanak* of Rishabhdev, the first *tirthankar*. Special worship is offered at temples where seven silver pots are placed one above another in the form of a conical pile which is called Meru, and decorated with flags on all sides. This is done following the belief that after his birth, a *tirthankar* is taken to the mount Meru and bathed there by the gods.

KALYANAKS

Also considered sacred are the *kalyanak days* when the five most important occasions in the life of every one of the 24 *tirthankars* fall, viz., conception, birth, *diksha*, *jnan* and *nirvan*.

DWADASH-PARVI

The eighth, fourteenth and fifteenth of every lunar fortnight are called *charitra-tithis* when special efforts are to be made to improve *charitra* or character; and every second, fifth and eleventh are *jnan-tithis* specially indicated for acquisition of knowledge. These twelve days in a month are called *dwadash-parvi* or the twelve festivals. Jains believe that the fate for the next birth is determined on an auspicious day on the completion of two-thirds of the predestined span of life; otherwise after two-thirds of the remaining one-third are over, and so on. Every third day is, therefore, included in the *dwadash-parvi*.

SECTION VI MUSLIM FESTIVALS

Introductory

THERE ARE two leading sects of the Muslim faith—the Sunni and the Shiah. Both of them are found in Gujarat. The Sunnis are those who follow the *Sunna* or customs set up by Prophet Mohammed by means of prescriptions, prohibitions and examples, including the recognised pre-Islamic usages, handed down to them by reliable oral transmission. The Shiahs (meaning separatists) separated from the Sunnis and, after the death of Ali, the son-in-law of the Prophet and fourth caliph of Islam, repudiated the first three caliphs—Abu Baqr, Omar and Usman as usurpers. This denunciation of the first three caliphs is the chief difference between Shiahs and Sunnis. Subsequently the Shiahs attributed to the head of their community the knowledge of interpreting the Quran occultly, and held that the occult interpretation of the Quran was known exclusively to the Imams (heads of the community) who had powers to alter the spiritual and temporal law. The Sunnis object to this and hold that the power to make any such change ended with their Imams—Shafai, Abu Hanifa, Malik and Hambal after whom there are four schools of Sunni Muslims called Shafai, Hanafi, Maliki and Hambali, most of the Sunnis in Gujarat being Hanafis. Later, the Shiah Imams acquired a superhuman character as the Shiahs held them to possess divine light. Some Shiahs went so far as to regard Ali and the Imams after him as incarnations of the God-head itself. The majority of the Shiahs of this Imami sect who are in Persia, with a following in India, Iraq and Syria, recognise twelve Imams the last of whom Mohammed-al-Muntazar disappeared in 873 A.D. His return is still awaited.

One of the important groups of the Shiahs is that of the Ismailis who broke away over the succession to the sixth Imam, Jafar Sadiq. Most of the Shiahs chose Musi Qazim who was the second son of the deceased Jafar Sadiq as their

Imam, while the Ismailis adopted Ismail, the son of his eldest predeceased son as their Imam. The Ismailis remained as one group till 1094 A.D. when, on the death of Al Mustansirbillah, they were divided into two parties: those who chose Nazar, the elder son of Al Mustansirbillah as their Imam acquired the name of Nazarians and those who took Al Mustaali, the younger son of the deceased, as their Imam are known as Mustaaliens. The Nazarians are represented in India by the Khojas and Mustaaliens by the Daudi Vohras. The cause of Nazar, the elder son, was promoted very enthusiastically by one Hasan Sabah, who styled himself as Shaikh-ul-Jabal, Lord or Old Man of the Mountain. Among his successors there was Hasan (1163 A.D., 559 A.H.), fourth in the line, who promulgated his own doctrines and assumed the Imamate himself. His Highness Aga Khan, the Imam of Ismaili Khojas, traces his descent from Ali, through this Hasan.

Khojas are an enterprising business community, whose affairs, religious and social, are managed by regional councils functioning under the supreme council, the word of the Imam being final in all cases. Daudi Vohras also are a shrewd business community. Their leader, both in religious and social matters, is the Head Mulla of Surat. Short of worship, he is treated with the greatest respect and his authority in religious and civil matters is final.

The Shiahs exclude certain passages from the Quran, which they say were written by Usman, the third caliph, and add a chapter in praise of Ali which they contend was excluded by Usman. Their interpretation of the Quran differs from that of the Sunnis. They do not believe in saints. The Shiahs count the month from the last day of the dark lunar fortnight, while the Sunnis count it from the shining of the crescent. The Shiahs pray three instead of five times a day and,

in praying, hold their hands open by their sides instead of folding them below the breast as the Sunnis do. To the simple Sunni *kalema* (profession of faith) which reads, "There is no God but Allah and Mohammed is His Prophet", the Shiah adds "and Ali the companion of Mohammed is the Vicar of God". The Shiah goes on pilgrimage to Shah Najaf, the supposed place of Ali's martyrdom, 120 miles south-west of Baghdad, and to Karbala to bow the forehead on the mounds of clay there and to drink the holy clay dissolved in water—practices which the Sunnis consider forbidden.

Before the time of Pir Dadu (about 1550 A.D.), the form of worship prescribed to the Khojas was daily attendance at the *jamatkhana* or community prayer house and the repetition of utterance of the

name Pir-Shah or Shah Pir on a rosary of 99 or 101 beads. Pir Dadu ordered his followers to pray three times a day like the Shiahs and repeat the said name in the prayer. The Khojas pray sitting mentally addressing their prayers to the existing Imam and make prostrations at specified intervals.

Thus, the Sunnis, the Khojas and the other Shiahs, though believers in Islam, differ from one another to some considerable extent in their profession and belief. On account of these differences, some of the festivals described below are exclusive features of a particular sect. Even so, major festivals like Muharram, Id-ul-Fitr and Id-uz-Zuha are observed by all the three sections with minor differences as to the time, place or manner of their celebration.

1 Muharram—Muharram 1 to 10

The first month of the year according to the Hijri calendar is Muharram in which, according to the saying of Prophet Mohammed, unbounded righteousness and reward are secured by offering prayers to God. The Prophet said that it was on *ashura*, the tenth day of this month, that God created the heavens, the oceans and the mountains and also the first man and prophet called Adam and the subsequent prophets Ibrahim or Abraham, and Isa or Jesus. Although the exact year in which resurrection or *qayamat* will take place has not been revealed by God to any one, the Prophet has said that it would occur on a Friday falling on the tenth of Muharram.

The significance, however, attached to this festival is in memory of the martyrdom of Husain, the second son of the Prophet's daughter Fatima, to serve the cause of truth and justice. Husain was born in the year 4 A.H. and was killed at Karbala in the year 61 A.H. He passed the first seven years of his life with his grandfather, Prophet Mohammed, the next thirty years with his father Ali, the subsequent ten years with his elder brother Hasan and during the last ten years of his life he was the head of the house of Bani Hashim to which the descendants of Ali belonged. The story leading to his martyrdom is given below.

HISTORICAL BACKGROUND

Hasan, the elder grandson of the Prophet, was lawfully entitled to become the *khalifa* or the governor and protector of the Islamic domain after Ali. In order to avert internecine strife, he entered into an agreement with Amir Muaviyah to the effect that the latter should be the *khalifa* during his lifetime. Amir Muaviyah agreed that, after his death, his heirs would have nothing to do with the *khilafat* or the rights and duties connected with it and that the office would vest in whomsoever was elected by the Muslims for the purpose. Amir Muaviyah did not abide by the agreement and during his lifetime and after the demise of Imam Hasan he decided that, after his death, his son Yazid would be the *khalifa*. When Muaviyah died, Yazid usurped the *khilafat* and called upon all Muslims to swear allegiance to him. Imam Husain, the younger brother of the deceased Imam Hasan, declined to do so, to protect the rights of the Muslims to elect a *khalifa* and to prevent the *khilafat* from passing to despotism and dictatorship as Yazid was a despotic king of the house of Bani Umayyah of Syria and did not belong to the house entitled to the *khilafat*. In addition to this fundamental objection

to the acceptance of Yazid as a *khalifa*, there was another reason why he could not be so accepted. He was quite unfit to hold the responsibilities of *khilafat* as he had succumbed to such grave vices as drinking and gambling. When the people in Kufa, an important centre of Islam having many followers of Ali, came to know that Imam Husain had protested against the usurpation of the *khilafat* by Yazid, they requested him to come to Kufa from Madina where he lived, and assume their leadership. Imam Husain deputed a relative named Muslim, son of Akil, to Kufa where the people promised him that they would remain faithful to Imam Husain if he came to Kufa. On receiving word to this effect, Imam Husain started for Kufa with all his family members and relatives. Yazid came to know this and appointed his cousin Ubaidullah as the Governor of Kufa. Ubaidullah got Muslim murdered and practised many tyrannical actions against the fickle people of Kufa who could not withstand the oppression of Ubaidullah and joined him against Imam Husain who had to encounter the forces of Ubaidullah in the vicinity of Kufa. Ubaidullah stationed men along the river Euphrates flowing at some distance so that Imam Husain and his companions might not get any water to drink. In the meanwhile, Ubaidullah was pressing Imam Husain to declare allegiance to Yazid. Imam Husain and his followers went through all the ordeals firmly and patiently but categorically refused to accept Yazid as the *khalifa*. The tortures to which Imam Husain and his family members were subjected by Yazid before he was killed by Shimr are heart-rending. Even the young baby of Imam Husain, known as Ali Asgar, was slain. "The children and women of the noblest house on earth deceived, deserted and tortured with thirst; the child's arms stretched forth for the blessing of the Imam lopped at the wrist; the babe shot in its father's arms; the noblest and bravest leader of Islam trusting to no weapon but to the justness of his cause, betrayed and surrounded; his choice of death to dishonour; his lonely last onset; his wounds, his death, his mutilation, all these miseries caused not by an enemy of the Faith but by a kinsman, a former friend and fellow champion. Oh the pity of it! The pity of it!"¹ This

martyrdom has immense significance for Islam. If Imam Husain and his small band of 72 persons had surrendered to Yazid instead of sacrificing their lives for the cause of truth, Yazid would have extirpated Islam from the face of the earth and its followers would have been stamped with the seal of wickedness and meanness.

MOURNING

This tragic horrors of the plain of Karbala are commemorated by the Muslims the world over during the month of Muharram in which they occurred. Of the two principal sections of the Muslims, viz., the Sunnis and the Shiahs, the Sunnis believe that after the death of Prophet Mohammed the three *khalifas*, Abubakr, Umar, and Usman were lawful successors of the Prophet before Ali, the fourth *khalifa*, came to the *khilafat*. The Shiahs, however, contend that the three *khalifas* before Ali were usurpers defrauding Ali of his right to the *khilafat*. As Imam Husain was the son of Ali whom both the Sunnis and the Shiahs regard as a lawful *khalifa*, the month of Muharram particularly the first ten days are observed by Muslims of both these sects, as a period of mourning. Unlike the Sunnis, the Shiahs (who include Daudi Vohras) extend the period to forty days of which the first ten are a time of special mourning and on the tenth of the succeeding month of Rajab they repeat dirges and offer prayers for the souls of Hasan and Husain. The Shiahs feel the keenest grief and practise self-denial, observe Muharram as a period of mourning during which they sing elegies, keep fasts, offer prayers and recite *fatiha* and other portions of the Quran for the peace of the souls of Imam Hasan and Husain and consider Karbala as a place of pilgrimage. Mournful elegies and dirges known as *marsias* describing in appealing verses the tyranny perpetrated by Yazid against Husain and his family members before putting them to death and the unflinching patience, perseverance and fortitude shown by Husain and others who died in Karbala rather than surrender to untruth and the greedy usurpation of *khilafat* by Yazid are sung also by the Sunnis some of whom observe fast in Muharram and go through other forms of prayers for the peace of the souls of the martyrs of Karbala.

1. *Gazetteer of the Bombay Presidency*, Vol. IX, Part II, *Gujarat Population, Musalmans and Parsis*, p. 136, 1899

TAZIAS

In most of the big cities, towns and villages inhabited by Muslims in Gujarat, there is the annual practice of taking out a procession of *tazias* through the principal streets to a river or, where there is no river, to a lake or a tank in which the *tazias* are immersed. The making of *tazias* dates back to the time of Amir Timur who invaded India in 1398 A.D. After returning to Samarkand from a pilgrimage to Karbala, he built in 1400 A.D. a miniature model (called *tazia*) of the tomb of Husain. He did this with the intention to accentuate the mourning during the first ten days of Muharram. *Tazia* is a Persian word meaning weeping, beating the breast and expressing grief. It was usual to weep and grieve from olden times but the system of taking out *tazias* originated in Timur's time. On account of the Mogul influence, some Hindus also began to participate in this, to prepare *tazias* themselves and to have faith in them. *Tazias*, also called *tabuts* (coffins), are made of bamboo and tinsel and represent the shrine of Husain at Karbala. Rising above a projecting base, there are two or more storeys in a *tazia* which is crowned with a dome, the whole structure standing on four short legs. The work of tinsel around the wooden frame work contains exquisite artistic designs and gives it an appearance of a beautiful piece of architecture. It takes about a month to complete the structure of a *tazia*. Some of them are large, handsome and costly. They cost about Rs. 500 to 800 each, and in some rare cases where silver is used in place of tinsel, the cost swells up considerably. A *tazia* of silver prepared in Ahmedabad in 1963 A.D. was valued at Rs. 20,000 and weighed about 10 *kutchas* mds. with two and a half maunds of silver in it.

Individuals prepare *tazias* at their own cost if they have kept certain vows but generally the cost of a *tazia* is met by contributions made by the people of one ward or community. Thus, in a single town or city, there are many *tazias* scattered over different localities. The *tazias* are kept in houses of the owners and, in some cases, in mosques for several days and, on the night of the 9th of Muharram, they are taken round the principal streets. Some persons who have taken vows send the avowed offerings to the place where

the *tazia* is made when the person making the *tazia* recites *fatiha* (first chapter of the Quran), breaks a coconut and distributes the juice with *sherbat* or milk in small cups to those present. If a vow has been taken to perform some act of penance or self-torture, the person who has taken the vow watches the *tazia*, standing for a night or more in a corner keeping vigil for the whole night, goes wherever the *tazia* is taken standing where it stops. Such vigil is performed generally on the night of *shahadat* (martyrdom), i.e., 9th of Muharram, popularly known as *katal-ki-raat*. On the 10th day, people who have kept vows come to the resting place of the *tazias*, offer coconuts, *agarbattis*, etc., and some money to the owner who rolls on the ground before his *tazia*. At the appointed time each of the *tazias* is taken out on its way to a river or tank (popularly called *karbala*). Each is accompanied by a band sounding plaintive tunes and gigantic drums producing grave sounds. At a certain place all the *tazias* join together, one after another, forming a continuous procession accompanied by numerous devotees. There are trucks carrying gymnasts and acrobats who show their feats to the people who gather in large numbers to see the procession passing, waiting for hours in the balconies or verandahs of houses, or on the pavements on both the sides of the roads or lining either side of its route. The processions in big cities are accompanied by decorated vehicles (trucks) containing large vessels of *sherbat* or cold water for the thirsty. At various places in cities, towns and villages, arrangements for supplying *sherbat* or cold water are made. Water is sprinkled on the roadways along which the *tazias* are to be taken to *karbala* or the place of immersion. This is done in memory of the hardship experienced by Husain and his companions who suffered the pangs of thirst continuously for three days before death. High poles having swords at their tops are also carried with the procession. The swords are known as *zulfiqars*, after the name of the sword of Ali, who was known for his bravery, and has been called *Shere Khuda* or the Lion of God. Ali's son Husain also showed commendable bravery in fighting the foe at Karbala and the *zulfiqars* carried with the procession are emblematic of his courage. With the procession taken out on the 10th and even during the preceding nine



Tazia Procession

days, some persons play tigers, after painting their bodies with stripes, etc., like those of a tiger and putting on a mask of tiger's face, nails and even a tail.



Burrak

Burraks, each having the body of a horse but the face of a fairy and two wings, are also prepared of wood and tinsel and moved about by persons who put on the structures round their own bodies by standing through the hollow in the middle of each *burrak*. Being the celestial creature which carried Prophet Mohammed to the seat of God on Shab-e-Meraj or the Night of Ascension, the *burrak* is taken by some to be symbolic of the ascension to God of Imam Husain who died a martyr while in prayer. In Kutch *matam* horses are prepared for expressing *matam* or grief, and moved about during Muharram.

Passing through many principal streets, the procession at last arrives at *karbala*, i.e., river or tank where the *tazias* are immersed in the water of the river or the tank and the devotees disperse. Only very small *tazias* costing about two rupees each, purchased ready-made by persons in fulfilment of their vows, are made to drift away with the current of water. These are sometimes buried in the bed of the river or tank. Big and costly *tazias* are brought back to their places after water is sprinkled on them so that the wooden structure is utilised in subsequent years by decorating it with fresh tinsel every year. The silver *tazias* are kept in safe custody and used every Muharram.

DULAS

During the first ten days of the month of Muharram, some persons who have taken a vow to do so, play the role of *dula* or bridegroom. This practice is connected with the belief that when the martyrs of Karbala were besieged and hemmed in within their camp, a marriage between Kasim, the youthful nephew of Husain, and Sakina, the daughter of Husain, was prevented by the slaughter of the bridegroom. Some Muslims in the Deccan are said to have come into possession of the cast shoe of the bridegroom's horse, which was brought to India as a relic from Karbala and is supposed to have something of the bridegroom's spirit and is known as Nal Saheb or Lord Horseshoe. The holder of Lord Horseshoe is believed to receive the spirit (called *hal*) of the bridegroom into himself. In Gujarat, a fire is kindled in a pit which is dug to a depth and width of a foot. The person who has taken a vow to become a *dula* (bridegroom) goes round the fire seven or eleven times. A silver or iron rod two to three feet long ending in a massive crescent or horseshoe and covered on all sides with peacock feathers is placed before burning incense. If the man moving round the fire or any of his friends notices the bridegroom-spirit moving the devotee, the rod is waved with the feathers fanning him gently by moving up and down his face. The people standing round the *dula* keep up a chorus of "*dula, dula, dula . . .*" to the measure of which the devotee sways in increasingly violent oscillations. When he is filled with the full power of the spirit his eyeballs turn up and get fixed in a stony stare and his body becomes cold. He is then made to keep his face bowed among the peacock feathers. The spirit seizes him after some time and he rushes out heedless of water or fire. As he starts rushing, one of his friends holds him from behind, supporting and steadying him, and guiding his aimless impulse to the *akhadas* or places of other *dulas* and *tazias*, where fresh incense is burnt before his face. On his way from place to place, women pray for the blessing of children or the casting out of an evil spirit. The *dula* directs that a flower may be picked from the jasmine garlands that deck his shoe-rod and this secures a son to the woman praying for one. The *dula* falls to the ground senseless when he

returns to his own place or *akhada* and regains consciousness after an hour or two. Only those who have a vowed to be *dulas* can become possessed.

FIRE-WALKING

At some places, Khojas, who are Shiah, prepare *khandaks* (trenches), each about 10 to 12 feet long and 2 to 3 feet deep and fill them with fire which is kept burning for the whole day from morning to night feeding it constantly with logs of wood. This ceremony is performed on the 7th, 8th and 10th of Muharram in memory of the fire trenches dug round their camps in Karbala to protect the families of Husain and his companions from sudden on slaught by the enemy, believing that only the pious persons remain unhurt by fire. About 10 o'clock at night the leading mourners take bath at the mosque and start for the place where *khandak* is burning, carrying *panjas* or replicas of human hands. They cross the trenches full of burning charcoal bare-footed, reciting dirges bemoaning the sad death of Husain but remain unhurt by fire. In this ceremony they are followed by others present who participate in this ceremony irrespective of age. After the ceremony, a procession is taken out between 11 p.m. and 3 a.m. headed by standard-bearers carrying the *alams* (standards or poles) mounted with the *panjas* or replicas of the human hand, made of gold, silver or copper. They remind the devout of the cruelty perpetrated by Husain's

enemies who mercilessly cut off the hands of Abbas when he was returning with water from the river Euphrates, for use by the thirsty children of Husain and his companions. Such processions are taken out again on the 20th of the next month Safar, i.e., 40 days after 10th of Muharram.

CONCLUSION

These practices are outward expressions of the profound grief felt by the Muslims during Muharram, at the tragic martyrdom of Husain which stands alone in its unparalleled pathos. It is said that prior to the advent of Islam, when Iranians were the followers of prophet Zoroaster, they used to mourn over the innocent and tragic death of Prince Siavakhsh, the son of King Kai Kaus, and when they embraced Islam they accidentally found another hero, greater in their esteem and affection, in the respected and beloved grandson of their prophet. The death of Imam Husain at Karbala is one of the most tragic events in the history of Islam about which Gibbon says, "In a distant age and climate the tragic scene of the death of Hussain will awaken the sympathy of the coldest reader."

Indeed, Husain appeals to humanity at large irrespective of caste, creed and colour. The immortal voice of truth that went forth from Karbala has reached distant corners of the world and will continue ringing through ages.

2 Id-e-Milad and Bara Wafat—Rabi-ul-Awwal 12

Id-e-Milad is the day of the birth anniversary and Bara Wafat is the day of the death anniversary of Prophet Mohammed. Both these events occurred on Monday, the 12th of Rabi-ul-Awwal, the third month of the Hijri year previously known as the year of Amulfil. Prophet Mohammed was born as a posthumous child at daybreak on 22nd April 571 A.D. in Mecca. The name of his father was Abdulla and that of his mother Amina. According to a legend, when he was born, his head was bowed in veneration to God and when he lifted the head he uttered '*La ilaha illallah wa inni rasulullah*' (There is no God but Allah and I am His prophet or messenger). At the age of six he was taken by his mother to Madina (then called Yatrib) but on her way back to Mecca she died when he was seven years old. Thus left an orphan at a very early age, he was looked after by his grandfather Abdul Muttalib who too died two years later, leaving him to the care of his uncle Abu Talib alias Abde Manaf (the father of Ali, known as *Shere Khuda* or the Lion of God).

When he was still a boy of about ten years, Mohammed used to remain in contemplation of God and, when called upon by other boys to go to play, he used to say that man was created not to play but to do good deeds. When he grew up, he had a very sweet and attractive tongue, and in his dealings with people he showed absolute honesty so that he began to be known as '*al-amin*', i.e., the honest. At the age of 25, he married a 40-year old widow named Khadija. The only child that survived was Fatima who, at the age of 15 years, was married to Ali, the son of Abu Talib. At this time, the practice of slavery was deep-rooted in Mecca. He struggled hard to abolish this evil and released a slave named Zaid, the son of Haris, who was a slave to his wife's cousin, without taking any ransom and married him to a suitable girl. Other evils like fighting to death over trivial matters, excessive drinking and gambling with even women and children at stake,

plundering, etc., were rampant and women were looked upon contemptuously and had no right or voice in any matter. The ignorant Arabs buried newborn girls alive, drove away widows into jungles, ate carrion and there was no law or order of any kind. Mohammed spent 15 years in serving people and in praying. At the age of 38 he began to hear voices from the invisible and to have dreams that came true. He frequented the cave of mount Hira where he spent several days together in meditation and supplication to God.

From the age of 40 onwards, the Prophet began to receive *vahi* or God's commandments sent to him through angel Jibraeel (Gabriel), which he received at intervals over a period of 23 years. The orders received from God from time to time have all been incorporated in the Quran and details of certain matters not to be found in it are available in Hadis (traditions), which together form the full code of conduct for a Muslim. Some of his family members were the first believers in Prophet Mohammed's teachings and gradually others were also enrolled within the Islamic faith. In the beginning, however, the Meccans, who could not understand the message, oppressed those few who had embraced Islam and planned to murder him. In the meanwhile, the Prophet who was advised by God to leave Mecca managed to reach Madina and this event is known as *hijrat*, which marked the commencement of the Hijri era. Many persons in Madina joined the Prophet who carried on his mission of preaching the principles and requirements of Islam undauntedly and tirelessly. In his dealings with people he showed much humanity and nobility. Though he became famous and powerful, his successes did not change his noble qualities. He was very kind to his servants as if they were his children. He gave food and clothing to whomsoever came to his house and sat on the bench placed near it. Children were very dear to him; he played with them. The most important of his injunctions were :

- (i) Believe in the Almighty as the only God and in Mohammed as a prophet of God
- (ii) Pray to God five times a day
- (iii) Be kind to the poor and give them alms
- (iv) Keep fasts during the month of Ramzan
- (v) Finances permitting, make yearly pilgrimage to the holy city of Mecca

Numerous miracles are recorded as having been performed by the Prophet. Once an army of 1,400 persons was in great hardship for want of water. As soon as the Prophet placed the end of his forefinger on the ground a stream of water sprang forth and there was enough water for all. Again, 1,000 persons were once fed by the Prophet to their satisfaction out of only four seers of barley bread and yet the stock of bread did not diminish. Joseph Gaer says, "After the death of all the great leaders of the past, their followers are the *Jatakas*, the birth legends, of the Buddha. There are the tales of miracles about the birth, life and death of Moses, Zoroaster and Jesus. But about none of the religious leaders of the past are there so many legends of miraculous happenings as about Mohammed. In Arabia, in Persia,

1. GAER, JOSEPH, *How the Great Religions Began*, pp. 210-211, 1956

in China and in every land where Mohammed's teachings have followers there are books of legends about the Founder of Islam."¹

The Prophet died on Monday the 12th of Rabi-ul-Awwal at the age of 63 years. Islam, having been placed on a firm footing, spread far and wide over the globe in subsequent years.

Muslims celebrate the birth of Prophet Mohammed on the 12th of Rabi-ul-Awwal every year. Alms are distributed to the poor, *qasidas* (verses in praise of the Prophet) are recited and meetings of Muslims and non-Muslims are organised, where lectures recounting the Prophet's virtues and preachings are delivered. Holy relics such as a hair of the Prophet's beard or his foot-prints (where they have been preserved) are exposed to public gaze with great veneration. It is in carrying out the instructions given by the Prophet through the Quran and the traditions established by him that the real celebration of the occasion lies. As the day of Id-e-Milad is also that of the death of Prophet Mohammed, Muslims recite *fatiha* (the opening chapter of the Quran) and pray for the peace of his soul giving some food, particularly rice cooked in milk, to the poor.

3 Gyarwin—Rabi-us-Sani 11

Gyarwin or the eleventh day of Rabi-us-Sani is celebrated by Sunni Muslims as the birthday of Gawsul Azam Saiyad Abdul Kadar Jilani, a Sufi saint popularly known as Piran Pir (saint of saints) born at Jilan (also called Gilan) in 470 A.H. His father was Abu Saleh Musa Jangidost, a very pious and God-fearing saint, and a direct descendant of Imam Hasan, the grandson of Prophet Mohammed; and his mother Ummul Khair Fatima, the daughter of Abdulla Asoomai, a very devout saint, was descended from Imam Husain, the younger brother of Imam Hasan. In his childhood he lost his father and began to stay with his mother's father who too expired soon afterwards so that his mother took care of him. Up to the age of 11 he continued to acquire religious and worldly education in his native place Jilan. By this time, he had developed the habit of telling only the truth and also bearing all troubles with a peaceful mind. Thereafter, as he set out for Baghdad for acquiring higher education, his mother gave him 40 dinars (gold coins) which she sewed to his underwear. He joined a caravan going to Baghdad. On the way, 60 well-armed dacoits looted the caravan. One of the dacoits asked him whether he had anything with him. He said that 40 dinars lay sewn under his armpit. The dacoit thought that the boy was merely joking. Another dacoit asked him the same question some time later and received the same reply. When the leader of the dacoits came to know of this, he sent for the boy and got his garments searched. On finding the dinars, he was astonished and asked the boy why he disclosed about the money when he had hidden it very carefully. Abdul Kadar said that his mother had instructed him never to tell a lie and that he could not disobey his mother under any circumstances. The straightforward and truthful boy deeply impressed the head dacoit who repented his misdeeds, and, following their leader, all the dacoits resolved to give up plundering, returned the booty to the caravan and became disciples of Abdul Kadar Jilani. When he reached Baghdad, a heavenly

voice forbade him from entering the city, and permitted his entry after seven years. This interval of seven years he passed in the jungles along the Euphrates in meditation, often maintaining himself on leaves or going without any food at all. This strengthened his patience, fortitude and reliance on God. When he was 18 years old, he entered Baghdad and remained with saint Hammad bin Muslim and acquired from him and from some others very deep knowledge of religious and spiritual secrets.

He was now very devout and passed his time in austerities and worship of God. A true mystic with his heart replete with the love of God, he had no interest in worldly matters. For forty years from the age of 51 (i.e., from 521 to 561 A.H.), he delivered discourses in Baghdad to numerous persons including very learned men who profited much from his contact. He laid stress on the fact that a real Sufi (a mystic) must of necessity be pure of heart, true to God, courteous to the people and obedient to God's commandments meant for the people at large. He preached good behaviour and gentility towards men and animals, refraining from every act likely to hurt the feelings of any individual, participating in another's joy without communicating one's sorrow to others, shunning jealousy and regulating one's life in accordance with the tenets of religion. He explained that so long as he does not abandon the love of worldly things, a seeker of God is cut off from Him by a curtain. He had attained such spiritual heights and yet was so careful in carrying out all orders of God that all the saints of his time are said to have accepted him as higher than they. This is why he is known as Piran Pir (saint of saints).

He performed many miracles. During a time of scarcity, he once gave about ten seers of wheat to one Abul Abbas Ahmed, with instructions to keep the foodgrains in a closed vessel, keeping only a small gap from which to take out the quantity needed. Abul Abbas Ahmed and his family members continued to use th

wheat for as long as five years. Once when the wife of Abul Abbas opened the vessel to see how much wheat remained, she found the same quantity as was originally placed in it. Thereafter, the balance lasted the family for only a week. When the story was narrated by Abul Abbas to Piran Pir the latter said that the wheat would have lasted for ever, had the vessel not been opened.

Again when there was a heavy flood in the river Euphrates and the waters were rising higher and higher, the people of Baghdad approached Abdul Kadar Jilani and requested him to save them. He went to the bank of the river and pointing his staff towards it asked it not to rise beyond its limits. The waters immediately receded to their ordinary level. Some of his other miracles illustrate his power over natural elements like rain, faculty of memory, spirits like genii and even the power of bringing a dead fowl to life.

He is the founder of the mystic (Sufi) order

called Qadariya which is known for its philanthropy, piety and humility. He had 27 sons of whom eleven carried on his work and, with other disciples, spread his teachings into other parts of western Asia and Egypt. The head of the order and the keeper of his tomb at Baghdad is a direct descendant of his. He died at the age of 91 years in 561 A.H. and his tomb at Baghdad is visited by numerous pilgrims every year. There are his *chhillas* or shrines at several places in Gujarat.

On the 11th of Rabi-us-Sani, meetings are held in mosques and elsewhere, in which his preachings are recalled and his merits recounted. The Sunni Muslims light eleven or twenty-two lamps in their houses. Some rich persons hang frames resembling leafless trees, with eleven lamps therein, called *mehdi* and cover them with presents of fruit and sweets for children. *Malida* (a sweet preparation of wheat flour) is taken on the occasion of this feast.

4 Shab-e-Meraj—Rajab 27

The 27th of Rajab, the seventh month, is celebrated by the Muslims as the Night of Ascension on which Prophet Mohammed was seated on a heavenly creature called *burraq* and taken to all the seven heavens by the angel Jibraeel (Gabriel). The angel could not accompany the Prophet beyond the heavenly tree called *sidratul-muntaha* so that the Prophet went alone on a throne of light to the seat of God, called *arsh*. Here numerous heavenly secrets were revealed

by God to the Prophet who, on return to the *sidratulmuntaha*, came back to Mecca in company with the angel. During his journey, the Prophet met many departed prophets and saw a large number of heavenly places and objects which ordinary mortals cannot see. Pious Muslims keep an all-night vigil on 27th Rajab, passing it in prayers, devotion and reading and meditating on the Quran and on the next day observe a fast.

5 Shab-e-Barat—Shaaban 15

Shab-e-Barat, which means the night of assignment, is the fifteenth night of Shaaban, the 8th month of the Hijri year. It is believed that on Shab-e-Barat the share and fortune of every individual including every unborn soul are fixed and registered in heaven. It is also a belief that on that night the tree called *sidratul-muntaha*, each leaf of which contains the name of one person, is shaken and persons whose names are registered on the leaves that fall down meet their death in the following year. This festival is also connected with the memory of the dead relatives whose souls are believed to visit their surviving relatives on this particular night.

On the occasion of Shab-e-Barat, special prayers are offered after the sunset prayer, praying for longevity, good health and freedom from indebtedness. The Almighty is moved with reference to the verse in the Quran in which He says that He annihilates whatever He wills and sustains whatever He wills, and He is beseeched to avert all calamities like earthquakes and wars whether known or unknown to the devotee, and to grant him good luck and maintenance. The whole night is spent in prayers as it is believed that God through His angels continuously invites

His creations, the human beings, to bring to Him their difficulties by the following questions from sunset to daybreak :

- (i) Is there any one asking for my pardon so that I may pardon him ?
- (ii) Is there any one asking for maintenance so that I may grant him maintenance ?
- (iii) Is there any one asking for health so that I may grant him health ?
- (iv) Is there any one asking Me to remove his difficulties so that I may remove them?¹

It is the practice to visit graveyards on this night and there to recite some portions from the Quran and pray for the peace of the departed souls.

Delicious food like *halva*, a sweet preparation, is prepared and distributed to the poor and the friends. Some let off fire-works on this night. Fasts are also observed by some both on the 14th and the 15th of Shaaban.

As Fatima, the daughter of Prophet Mohammed, was married to his cousin Ali on the 15th of Shaaban, the Daudi Vohras celebrate it as a day of rejoicing with sweets and by letting off fire-works. Special prayers are also offered at mosques on this day.

6 Id-ul-Fitr or Ramzan Id—Shawwal 1

Id-ul-Fitr popularly called Ramzan Id is a festival celebrated on the first day of Shawwal, the tenth month of the Hijri year since the time of Prophet Mohammed. *Fitr* means breaking the fast or refraining from fasting, while *Id* means happiness. The festival thus marks the end of the fasts kept during the preceding month of Ramzan. Muslims regard this month as one of great bounty from God.

The texts of previous scriptures were revealed by God to various prophets who preceded Prophet Mohammed, viz., Ibrahim (Abraham), Moosa (Moses), Dawood (David) and Isa (Jesus) in Ramzan. The Quran revealed by God to Prophet Mohammed also began to be revealed in the month of Ramzan and the whole of it was fully revealed by stages in twenty-three years. Muslims practise self-denial throughout this month by

1. *Sura-e-yaseem wa Duwas Nisfe Shaabanul Moazzam*, pp. 4-5

abstaining from eating, drinking, smoking, chewing, snuffing or smelling anything whatsoever throughout the day, i.e., from before dawn till sunset. In addition to the usual prayers offered five times a day, i.e., in the morning before sunrise, soon after the noon, in the afternoon, just after sunset and at night (about 2 hours after sunset), special additional prayers are recited by them every night in Ramzan. Mosques are illuminated with intense devotion to Allah, the Almighty God, during the entire month. It is believed that there is one night hidden among the Ramzan nights, which is known as a night of power, *Shab-e-Qadr* or *Laylat-ul-Qadr* when prayers and devotion to God earn religious merit equal to one thousand times that during any other night. God showers His mercy and blessings on all who pray to Him during that night. No one knows for certain which particular night in Ramzan is *Shab-e-Qadr* but the general belief is that the 27th night following the 26th fast in Ramzan is the night of power and spent in prayers, devout supplication to God and meritorious and charitable deeds calculated to earn the pleasure of God. The Daudi Vohras observe the night of power on 23rd Ramzan, keeping awake, offering prayers and giving charity.

As soon as the month of Ramzan is over and the crescent on the western horizon heralds the advent of the day of *Id-ul-Fitr*, the Muslims celebrate it (the first day of *Shawwal*) as a day of thanksgiving to God for having enabled them to successfully perform the austerities. They clothe themselves in new and costly garments, eat sweet dishes, greet one another and rejoice in a mood of relaxation after the self-denial practised in Ramzan. As a token of thanksgiving to God, each Muslim gives to the poor $3\frac{1}{2}$ seers of wheat or 7 seers of barley or its value in cash or any other kind of foodgrains of that value. This charity is prescribed for every Muslim and also for all the members of his family. It is called *sadaqah* which is usually given before going to the special prayer of *Id*. Some sweet thing, usually sweet milk with dry-dates and *shev* cooked in it, is taken before going for the *Id* prayers.

This special additional prayer is offered some time after the usual morning prayer and takes place in *idgah* (the place built for offering prayers of *Id-ul-Fitr* and *Id-uz-Zuha*) which is an open-air mosque outside the town, having a stone or cement pavement higher than the adjoining ground by about four feet, and a wall with a small turret at each end on the western side. In the *idgah* there is a pulpit with three to five steps rising from the pavement near the wall for preaching sermons immediately after the prayers. Those who do not go to the *idgah* offer the *Id* prayers in the *Juma Masjid* or any other mosque in the town. After the *Id* prayers and sermons are over, those present shake hands, and some of them, particularly the elders, embrace one another. As they do so they congratulate one another on the occurrence of *Id*. Some money is given by all to the poor who wait outside the *idgah* or other place of worship for alms. After returning home from the prayers every Muslim gives some money to the children in his house who are dressed in new and colourful clothes. At a convenient time during the *Id* day, one goes to the residence of elders, relatives, friends and well-wishers for congratulating them on the day of *Id*. The visitor is treated with some sweets and children accompanying him are given some money to be spent as they think best. Those who are not able to visit their relatives, friends and others on account of long distance, send decorative greeting cards containing *Id* felicitations, good wishes and prayers.

Besides putting on good clothes, many use scents and perfumes on the *Id* day; dainty and delicious dishes are prepared and children are taken to the market for the purchase of toys and other articles of their choice. The day is spent in feasting, praying and receiving visits and making presents. All look and feel gay and happy. *Id* is such an occasion for merriment that a fast on that day is strictly forbidden. All the Muslims, whether Sunni or Shiahs, celebrate this festival with much gaiety and fervour, the only difference between the Sunnis and the Shiahhs being that the latter celebrate it a day earlier and do not go to the *idgah*.

7 *Id-uz-Zuha* or *Bakri Id*—*Zilhijja* .0

Id-uz-Zuha or *Id-ud-Duha* popularly called *Bakri Id* or *Id-e-Baqr* is a day of thanksgiving to God by means of sacrificing to Him some animal like a goat, sheep, camel or bull on the 10th of the month of *Zilhijja*, the twelfth month of the year which is considered propitious for pilgrimage to Mecca. The practice of sacrificing an animal to God dates back to the time of Prophet Ibrahim (Abraham) who lived long before Prophet Mohammed. Ibrahim who had no son prayed to God for a son when he had attained a very old age. God was pleased to accept his prayer and a son was born to his wife who was also old. As he was begotten in the old age of his parents, as a result of special prayer, the son who was named Ismail was very dear to his father Ibrahim. When Ismail was a boy, his father had a dream for three consecutive nights to the effect that it was God's desire that the boy should be sacrificed to God. Both Ibrahim and Ismail were devout worshippers who would never go against God's wishes. When, therefore, the father told the son about the commandment of God, the latter advised his father to carry it out, adding that he would find him patiently resigned to God's wish at the time he was sacrificed to Him. Both of them went out to a jungle and as Ibrahim was running a knife across the throat of Ismail, with closed eyes, uttering *Bismillah, Allahu Akbar*! "In the name of Allah, God is Great!", a heavenly voice congratulated him for carrying out God's mandate though it was really difficult and asked him to open his eyes and see what was before him. Ibrahim found his son Ismail alive and quite uninjured and in his place, he saw a sheep lying sacrificed. Ibrahim felt very grateful to God. This occasion is commemorated by all the Muslims as *Bakri Id*. Whether they are in Mecca for pilgrimage or anywhere else in the world, the Muslims sacrifice a goat, sheep or other animal to God on this day. At Mecca the sacrifice is offered in the valley of Mina near Mecca as it was in Mina that Ibrahim had offered his son

in sacrifice. Others do so at their own places.

Before offering the sacrifice, all Muslims go to the *idgah* or any big mosque for the *namaz* (prayer) of *Id*, after the close of which, two sermons are read from the pulpit to all the worshippers, as is done after the prayer of Ramzan *Id*. The *Id* prayers are offered sometime after the usual morning prayers. The contents of the sermon on each of the two *Ids* are appropriate to the particular *Id*. A partial fast is observed on that day from early morning till the *Id* prayers are offered and worshippers return home and sacrifice the animal earmarked for the purpose, which has been well fed and taken care of during the preceding period. It is open to sacrifice an animal on any day (but not night) from the 10th to 12th of *Zilhijja*, though it is preferable to do so on the 10th. The animal offered as sacrifice must be free from all bodily defects and, in the case of a small animal like a goat or a sheep, must not be less than one year and more than five years of age. Two or more persons cannot sacrifice one and the same goat or sheep but the cost of a big animal like a bull or a camel can be shared by seven persons, i.e., they can jointly sacrifice one big animal on behalf of all of them. At the time of sacrificing the animal, an Arabic verse in the Quran is recited which means, "Verily, I turn my face to that Being Who has created the heavens and the earth and I am His obedient follower and not one of the ungrateful. Verily my prayers, my sacrifice, my life and my death belong to God, the Lord of both the worlds, Who has no partner. This is what I have been bidden and I am the first of those who have resigned themselves to God" and it is added "Oh, God! everything is from and for You". The meat or flesh of the animal sacrificed is distributed among friends, relatives, and the poor, a small portion being retained by the person sacrificing it for use by himself and his family members. According to the Quran, neither the flesh nor the blood of an animal sacrificed to Him reaches Him but the piety and the virtue

(underlying the notion of carrying out His commands) alone reach him.¹

The sacrifice of Ismail offered by Ibrahim at

the command of God teaches all to place the love of God above everything else, to which sentiment this festival of prayer and sacrifice is dedicated:

8 Other Minor Festivals

SUNNIS

In addition to the common festivals mentioned above, the Sunnis celebrate the 13th of Safar, the second month, in commemoration of the recovery of Prophet Mohammed from a severe sickness on that day. This day is popularly called Tera Tezi or Talan Tezi on which day parched gram and molasses are eaten. The last Wednesday of the month of Safar, called Akhari Char Shamba, is also observed by some Sunnis who prepare sweetmeats and enjoy a feast in fields and gardens outside the town in memory of the Prophet's recovery from a dangerous disease.

SHIAHS

Besides keeping major festivals like Muharram, Id-ul-Fitr and Id-uz-Zuha in common with the Sunnis, the Shiahhs also observe the following additional festivals.

The 27th Muharram is sacred to the Daudi Vohras as the famous saint Fakhruddin, a descendant of Raja Tarmal, became a martyr on that day near Galiakot in Rajasthan at the hands of certain barbarians. The saint's tomb in Galiakot is visited by many in fulfilment of vows taken.

The 20th of Safar is observed by the Daudi Vohras as the Chehram (40th day after death) of Imam Husain who was buried at Karbala on that day. They keep mourning in remembrance of the martyr and feed the poor.

The Daudi Vohras celebrate the 4th of Rabi-us-Sani as the birthday of Imam Maulana Taiyab, the 26th Imam among the descendants of Prophet Mohammed. Dressed in new clothes, they arrange large gatherings and community dinners. The 20th of Rabi-us-Sani is also

celebrated by the Daudi Vohras as the birthday of Mazun Saheb, Saiyadi Mohammedbhai, the heir apparent to Vada Mullaji, the Head of the Vohra community, by holding meetings and community dinners.

On the 10th of Jamadi-ul-Awwal, the death anniversary of Fatima, the daughter of Prophet Mohammed and mother of Imam Husain, they recall the good deeds done by her and feed the poor.

The 27th of Jamadi-us-Sani is the death anniversary of Sayyedna Kutbuddin, entombed at Ahmedabad, who was arrested and put to torture resulting in his death in the time of Emperor Aurangzeb. Many Vohras from long distances visit the tomb of the martyr on this day when food is served to the visitors and the poor are fed in large numbers.

13th, 14th and 15th of Rajab are called Ayyamul Biz when the Daudi Vohras observe fasts. On the last of the three days, they meet at noon in the mosque to offer prayers to God.

Ali, the fourth caliph, was wounded on the 19th of Ramzan (9th month) and died on the 21st of that month. These two days are kept as holy days by the Shiahhs who give food to the beggars and pray for Ali's soul on both the days.

Among the Daudi Vohras, the 27th of Zilqaad is a day of rejoicing as it is the birthday of their Vada Mullaji or Religious Head, Dr. Sayyedna Taher Saifuddin. All the members of the community, attired in good clothes, assemble to felicitate him. Functions like community dinners are also held and sweets are distributed to children.

18th of Zilhijja, the 12th month, is an important Shiah holiday called *Id-e-Ghadir*, the lake holiday. On this day, the Prophet who was

sitting near a lake announced that Ali was his own flesh and body. The Shiahhs interpret the Prophet's announcement as meaning that he desired Ali to be appointed as his secular and spiritual successor.

The Shiahhs also observe the 28th of Zilhijja as a sacred day and rejoice for three days as the *khalifa* (caliph) Umar was murdered on that day by Baba Shujauddin Abu Lulu, a fire-worshipper converted to Islam. For, as stated above, the Shiahhs consider that Umar (the second *khalifa*) was one of the three usurpers who defrauded Ali of his right to succeed the Prophet as the first *khalifa*.

MUSLIM FESTIVALS

Source :

1. PROF. A. N. QURESHI, Gujarat College, Ahmedabad
2. PROF. M. F. QURAISHI, Garda College, Navsari
3. PROF. V.H. ALWI, St. Xavier's College, Ahmedabad
4. SHRI HABIBBHAI VADIWALA, Manager, Ismailia Co-operative Housing Society Ltd., Ahmedabad
5. SHRI H. F. HAMDANI, Principal, M.T.B. (Tech.) High School, Surat
6. CAMPBELL, J. M., *Gazetteer of the Bombay Presidency*, Vol. IX, Part II, *Muslims and Parsis*, 1899
7. GIBB, SIR HAMILTON A. R., *Mohammedanism*, 1955
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10. MALEK, MIRSAHEB SARDAR, "Munir" Nadiadi, *Muslim Utsavonun Rahasya*, 1939
11. MOTALA, GULAMMOHAMMED AHMED, *Rasool-e-Arabi*, 1962
12. *Qasas-ul-Ambiya*, published by Badar Sons, Booksellers and Publishers, Ahmedabad
13. *Sura-e-Yaseen wa Duae Nisfe Shaabanul Moazzam* published by Makhdumiya Niyaz Committee, Mahim, Bombay
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15. MAULVI MUFTI MOHAMMED KIFAYATULLA, *Taalim-ul Islam*, 1956
16. QURESHI, NAJIBUDDIN NIZAMUDDIN, *Islami Rusoom*, 1946
17. *Fazaeles Shuhur Wasseyam*, published by Alibhai Sharafali & Co. Ltd., Bombay

ISMAILI KHOJAS

While the Ismaili Khojas, who are Shiahhs, observe the common Muslim festivals, their main festivals are the 11th March, the Imam Day or the day of Takht Nashini (accession to the throne or *gadi* of the holy *imamat*) of His Royal Highness Prince Karim Aga Khan, the 49th Imam of the Ismailis, and 13th December which is his birthday.

These festivals are celebrated by religious devotion, rejoicing and thanksgiving. His Royal Highness the Aga Khan is competent to change the date of celebration of the accession to the throne of *imamat*.

1. *Quran*, XXII, 37

SECTION VII

CHRISTIAN FESTIVALS

Introductory

IN MODERN times the Christian religion has three main sections, viz., Roman Catholic, Protestant and Eastern Orthodox. The first two of these are found in Gujarat. The Eastern Orthodox section includes the Syrian (Jacobite and Mar Thoma) churches, which are very strong in Kerala; and, though these churches have no organized congregations in Gujarat, large numbers of their individual members are resident in Gujarat, and take part with the Gujarati churches in celebrating Christian festivals. Among Protestants, there are at least seven different churches, which, though different from each other, work in cooperation on friendly terms, and indeed several of them are taking part in the present negotiations for merging a number of Protestant churches into one single "Church of North India". They all differ widely in their practices from the Roman Catholic Church, but differ less widely from one another.

One of the most striking differences between Roman Catholics and Protestants is in the matter of worship. The ceremony most frequently observed by Roman Catholics is the Sacrifice of 'Mass', which is conducted in Latin. The Protestant churches do not celebrate Mass at all, but celebrate instead the Sacrament of 'the Lord's Supper' (also known as 'Holy Communion'), which is conducted in the language actually spoken by the worshippers (that is, Gujarati). But the Protestant churches celebrate the Lord's Supper only at intervals of a month, or sometimes several months; while the Roman Catholic Church celebrates Mass on every Sunday and every festival, and the Roman Catholic priests actually celebrate it every day. Therefore, on a festival, when members of both the sections gather for worship in their own church buildings, whereas the Roman

Catholic celebration will almost always take the form of Mass, the Protestants will not necessarily have the corresponding observance of the Lord's Supper. Very often the Protestants will hold an ordinary service instead of the Lord's Supper. The word 'service' in this sense means a meeting, at which a minister of the church will preside, hymns will be sung, prayers will be offered to God, passages from the Bible will be read, a sermon will be preached by the minister, and the members who are present will give offerings of money to support the work of the church. So, among Protestants, the normal way to celebrate a festival is to have a service of worship; and on certain special occasions (for example, at Easter) the Sacrament of the Lord's Supper will also be observed during the service. The service, whether with or without the Lord's Supper, is always conducted in the language actually spoken by the people.

In the matter of celebrating Christian festivals there is not much difference between the various Protestant churches, and there are only minor variations among them. But there is one Protestant church (namely, the Church of India, Pakistan, Burma and Ceylon, also known as the Anglican Church because it took its origin from the Church of England) which observes a larger number of festivals than the other Protestant churches. The reason for this is that this church is accustomed to use a printed Prayer Book in which directions are given for observing a large number of festivals by worship-services with special prayers and readings. The other Protestant churches, however, do not use that Prayer Book. Therefore, the Anglican Church normally observes, for example, the period of Advent leading up to Christmas, the period of Lent leading up to Easter, and such days as

Trinity Sunday (commemorating that God is Father, Son and Holy Spirit, 'Three in one') and the memorial days of various saints; whereas these are not very widely observed by the other Protestant churches.

The festivals observed by Protestants in Gujarat are the same as those observed by all Christians (i.e., Roman Catholic churches, Protestant churches, and Eastern churches) throughout

1 Christmas—December 25

The first festival season, therefore, is the Christmas season, also called Natal, which is concerned with the birth or Nativity of Christ. It extends through the month of December, especially the latter part of the month, the two chief days being Christmas Eve (24th December) and Christmas Day (25th December) which is celebrated as the actual birthday of Christ, and which is observed as a public holiday. Boxing day, the 26th of December, is a sectional holiday. The period preceding Christmas, i.e., from the beginning of the month till 25th December is called Advent. Among the Protestants, Advent is celebrated by the Anglican Church, in accordance with its Prayer Book, but is much less observed by the other churches.

The religious observances of this season include the customary decoration of the inside of church buildings with gaily coloured flags, lanterns and lights. A popular form of decorations, both in church buildings and in private homes, is a bright star, which commemorates the unusual star which appeared in the sky at the time of the birth of Christ, and which was seen by the 'wise men' from Eastern countries who went to Bethlehem to give precious gifts to the child Jesus soon after his birth. Some Christians also like to keep in their home a little model of the stable in Bethlehem where Jesus was born, showing the child lying in the straw of manger, with the figures of animals standing nearby, and also Mary, the mother of Jesus, with Joseph her husband. A special feature of the Christmas season is the singing of Christmas carols (songs about

the world. Similarly, most of the religious festivals observed by the Roman Catholics in Gujarat are the same as those celebrated by Catholics all over the world, and have scarcely any variation as regards the manner of their celebration.

Christian festivals are nearly all related to the life of Jesus Christ, and commemorate its outstanding events like his birth, death, resurrection and ascension into heaven.

the birth of Christ), and in Gujarat it is customary for parties of Christians to go out at nights and visit one another's homes to sing such carols, especially on Christmas Eve. Roman Catholics and Protestants alike share in the common tradition of singing Christmas carols, i.e., special songs celebrating the coming of the Saviour to the world in the form of a child. This tradition has come from Europe; and these carols are sung (either in English or in Gujarati translations) to Western tunes. But the Protestant hymn-book (*Khristi Bhajansangraha*) also contains numbers of beautiful carols written originally in Gujarati, to Indian metres, by such Christian poets as Kahanji Madhavji Ratnagrahi (1870–1916). These are, of course, sung to Indian ragas. Then on the morning of Christmas Day special services of worship are held in all churches. In these services the hymns, prayers, Bible-readings and sermons are naturally all centred on the story of Christ's birth. In some churches it is the custom, during the Christmas morning service, for members to bring forward 'white gifts' (that is, for example, money in a white envelope, or any gift wrapped in white) and hand them to the minister for the support of the church's work. In some churches, also, it is the custom to bring little children to be baptized during the Christmas service. Since at Christmas, Christ came to earth as a little child, Christmas has come to be specially the 'children's festival'; and it is, therefore, appropriate that children should be baptized on that day, thus being made members of the Christian Church.

As regards the special observances, it is traditionally a time of great rejoicing for all Christian people. People get new clothes, put up decorations in their homes, and prepare special sweets and other delicious food. Absent members of Christian families make special efforts to come home for Christmas; and all Christians like to be able to have a holiday from their work, from Christmas Eve and Christmas Day, right through the following week until New Year's Day. Feasts are held on Christmas Day usually in the home of each family, but in certain villages the congregation has the custom of holding a common feast on that day for all their members. Another notable feature of the season is the exchanging of greetings and good wishes. This is done by word of mouth, when friends meet one another on Christmas Day; but it is also done very extensively by sending Christmas cards by post, especially to relatives and friends who may be far away. Christmas cards flood the mails those days, and there is no lack of Christmas cards, tastefully designed with Indian motifs by Indian artists, many of whom are Christians themselves. In fact, Indian Christmas cards are greatly appreciated abroad. Moreover, it is a widespread custom that Christians show their love for one another by giving gifts at Christmas. One of the aspects of the festival which is specially enjoyed by children is the receiving of gifts from their parents and friends. The popular legend of Father Christmas (an old man with a white beard, dressed in a red cloak and hat, who is supposed to go round the world at Christmas time, bringing gifts for children) has been introduced to India from Europe and America. This legend actually originated from St. Nicholas, the Russian saint who lived in the fourth century and used to give gifts to poor children at Christmas time. The name Santa Claus, by which Father Christmas is often known, is a corrupted form of the name Saint Nicholas. In accordance with this tradition Christians often try to help the poor at Christmas time by giving them food, clothing or money. We may also mention another tradition which has been brought in from Europe, namely, Christmas trees, which Christian families set up in their homes, hanging on them coloured lights, and candles, and parcels of gifts which are to be

given on Christmas Day. Another type of observance in which children sometimes take part, at the Christmas season, is the performance of little 'Nativity plays', that is, short dramas, enacting the stories about the birth of Jesus Christ which are found in the Bible.

For the Catholics, Advent is the period of preparation for the celebration of the birth of Christ and is solemnly observed. The Church vestments used in this season are purple, a colour suggesting penance, and the feeling that dominates the prayers is one of expectation and hope: hope that the Saviour announced by the Prophets will come to the world to redeem man from his sins.

At the end of this season of Advent, there comes the celebration of Christmas. On that day, since the birth of Christ is believed to have occurred at midnight, the daily Sacrifice of the Mass is not offered in the morning as usual, but at midnight between 24th and 25th December. In Gujarat, the midnight Mass is often celebrated in the open air for the benefit of the hundreds of villagers who come for the occasion from all the villages around. The church compound is gaily decorated with lights, green leaves and flowers. Before the midnight Mass, the crowd enjoys a religious drama, staged each year in turn by the people of one of the villages. Carols are sung throughout the Christmas season (25th December to 6th January) both in church and at home at Christmas parties.

Every Catholic home will also put up a crib inside the house and an illuminated star in a prominent place outside. The crib is a representation of the scene of the Nativity or birth of Christ: the Child Jesus lying in a manger, between his mother Mary and St. Joseph; and an angel from heaven appearing to the shepherds, and hosts of angels singing the Christmas message to the world—"Glory to God in the highest and on earth peace to men of goodwill".

Various presents are placed on a richly decorated tree (usually the branch of a fir tree or an imitation) and distributed in a party among those attending it. Such parties may be organised for the family and friends or may be part of a 'Social'—a Christmas party. There will always be one specially organised for children and also for the poor, that they too may share the joys of Christmas.

2 New Year—January 1

The beginning of the calendar year on 1st January has no connection with any special event in the life of Christ, and thus cannot be called a Christian festival in the same sense as Christmas or Easter. Nevertheless it is widely celebrated by Christians in many lands, and the fact that New Year's Day comes only one week after Christmas has caused it to be taken as part of the same general holiday season. In Gujarat it is a sectional holiday. The end of the old year and the beginning of the new one is naturally a time when people look both backwards and forwards. They look back to the past with thanksgiving to God for the joy and successes they have experienced and with penitence for the sins they have committed. And they look forward into the future, asking for God's help and protection, and resolving to live a better life than they have lived hitherto.

Many Protestant congregations hold what is called a "Watch Night Service" on New Year's Eve (31st December), beginning at about 11 or 11.30 p.m. The service includes special prayers in which, as explained above, the worshippers look back to the past year and forward to the year that is about to begin. The central point of the service

comes at midnight, when the New Year actually starts. The service ends with a rededication of the people's lives to the service of God for the future.

Then, at about 8 or 9 a.m. on New Year's Day, another big service of worship is held in the church building. Here again there are special prayers, hymns, etc., and the minister gives a special sermon appropriate to the occasion. The people also make a point of greeting all their friends and relatives, to wish them a happy and prosperous New Year. There is a growing custom of sending New Year cards of the same type as Christmas cards. Many Christian people like to make some 'good resolutions' at New Year time, making up their minds that with God's help they will carry out certain things which they believe He wants them to do. On New Year's day there is also an opportunity for Christians to visit one another and put an end to any misunderstandings or quarrels that may unfortunately have arisen between them during the previous year.

The New Year season, like that of Christmas, is a time of general feasting and jollity. In some places it is customary to arrange such celebrations as children's sports.

3 Lent—March-April

'Lent' is the name given to the period of 40 days leading up to Easter observed as a commemoration of the 40 days which Jesus Christ spent in the wilderness, fasting and meditating and undergoing temptation by Satan, in which Jesus was victorious over Satan. The tradition is that during this period Christians ought to practice special self-discipline, for example, by fasting, and by penitence for their sins, and by seeking to take their own share in Christ's suffering. But, as a matter of fact, in Gujarat, the church of India, Pakistan, Burma and Ceylon is the only Protestant church which normally observes the period of Lent. The Prayer Book, which is used by that church, includes directions for services to be held on the first day of Lent (known as "Ash Wednesday", because of the ancient custom that people sprinkled ashes on their heads on this day as a sign of penitence) and on each of the Sundays which occur during Lent.

For the Roman Catholics, Easter, though not as popular and colourful as Christmas, is the most important festival, as it celebrates important events of the life of Jesus Christ directly connected with the redemption of man, viz., his death and resurrection. Indeed, it is the biggest feast of the liturgical year, as it commemorates the resurrection of Jesus from the dead, which has been called "the central fact of history." The resurrection of Christ as promised by him restored the faith, courage and morale of his followers who were

disheartened by his crucifixion. They then spread the message of Christianity to all parts of the world, on which mission, St. Thomas, one of the twelve apostles of Christ, came to India. Resurrection is not merely a historic fact, but, understood spiritually, it represents the victory of truth over falsehood, and light over darkness. It shows that even death was not the final word in the struggle of Christ, but, as the Easter hymn puts it, "Death and Life were locked together in a fearful struggle; the Lord of life who was dead now reigns alive". The resurrection of Christ, therefore, "gives new hope to man, it is a pledge of our own over all that brings death". Even in the darkest hour of despair, it enables the true believer to look forward to a triumph over suffering. Christ showed by the resurrection that "suffering could be transcended", for Good Friday on which he was crucified, was not the end, but was followed by Easter Sunday when he rose again. The event emphasized that "in suffering is concealed with tremendous intensity, the world's power of ascension", and "upon it rests the whole body of Christian morality and sociology".¹

Preceding as it does the anniversary of this most significant event of Christ's life, Lent is a period of prayer and penance. The most popular practice of this period is the Way of the Cross, a devotion which consists in recalling fourteen different 'stations' or happenings in the Passion of Christ.

4 Holy Week—March-April

This is the last week of Lent, immediately preceding Easter. It is the time when Christians specially remember the events which took place

during the last week of Jesus Christ's earthly life, and in particular his sufferings (which are referred to as his 'Passion') and his death.

1. VALERIAN GARDINAL GRACIAS, *The Significance of Easter*, article in *The Illustrated Weekly of India*, dated 29th March, 1964, pp. 10, 11

5 Palm Sunday—*March-April*

The first day of Holy Week is Palm Sunday, so called because on that day Jesus Christ made his triumphal entry into the city of Jerusalem, riding on a donkey. While his disciples walked with him, the common people welcomed him by cutting branches from Palm trees and waving them in the air or spreading them on the ground before him, shouting for joy. A number of children came into Jerusalem with Jesus on that day, and went with him to the temple, where they shouted and sang. Therefore, it is now a custom in some places for Christian children to go in a procession to the

church building on Palm Sunday, carrying palm branches and singing hymns of praise. And in many places even if no such procession is held, it is the custom to use palm branches to decorate the church building; and at the worship-service held on that day, the hymns, prayers, Bible-readings and sermon are on the subject of the events of the first Palm Sunday.

The Roman Catholics also re-enact the event in a ceremonial procession, carrying palm branches and acclaiming the Messiah: "Blessed be he who comes in the name of the Lord".

6 Maundy Thursday—*March-April*

Accounts can be found in the Bible of what Jesus did on each of the days of Holy Week, but apart from Palm Sunday, the two most important days are Thursday and Friday. On Thursday evening Jesus and his twelve disciples met together for a meal, the Last Supper. He washed the feet of each of the disciples, thus setting them an example of humility and service, saying to them, "If I have washed your feet, I who am the Master and the Lord, you in your turn ought to wash each other's feet". He also gave them bread to eat and wine to drink, saying, "Do this in remembrance of me", thus instituting the Sacrament of the Lord's Supper, which Christians still observe by taking bread and wine after offering special prayers. Later on Thursday night Jesus was arrested by the Jewish authorities. During the night he was tried and condemned to death. Early on Friday morning the Jewish chief priests got the permission of the Roman Governor to have Jesus executed, and on the same

day he was crucified, and died in the afternoon, after which his body was buried.

On the Thursday in Holy Week—that being the day when Christ instituted the Lord's Supper—some Christian churches observe the Lord's Supper. And it is noteworthy that one of the Protestant churches in Gujarat, viz., the "church of the Brethren", unlike most churches, has also the custom of observing a feet-washing ceremony, in which the members wash one another's feet in remembrance of Christ's washing of his disciples' feet. Many congregations of the Church of the Brethren, therefore, hold a special service on Thursday in Holy Week, at which they observe both the feet-washing and the Lord's Supper.

In Roman Catholic churches, the highlight of the day is the celebration of the Mass, which is itself a memorial of that event. The typical feature in the Mass is that, in the course of the ceremony, the priest washes the feet of twelve persons, usually children.

7 Good Friday—*March-April*

The Friday in Holy Week, being the actual day of Christ's death, is known as Good Friday, and for Christians it is the most solemn day of the whole year. It is a public holiday. Most Christian churches hold a special service in the morning. Many churches also hold another service lasting from 12 noon till 3 p.m.—those being the three hours during which there was darkness while Christ was hanging on the cross until he died. At this three-hour service it is a common custom for the people to think specially about the "Seven Words," that is, the seven sayings which Jesus Christ uttered at various times after he had been nailed to the cross. As Good Friday is such a solemn day, some Christians in Gujarat fast for the whole day. In Roman Catholic churches, the death of Christ on the cross is commemorated by the singing of 'Passion' (the story of the crucifixion and death of Christ) and by the unveiling and veneration of the cross. Great throngs of people attend this service in Gujarat.

In addition to the above-mentioned observances on the Sunday, Thursday and Friday of Holy Week, the custom has been established in many parts of Gujarat that Christians gather together for special meetings in the evenings on every day during Holy Week. Special sermons are delivered at these meetings, and many congregations invite a preacher from some other place to come and give a series of sermons, night after night. In Ahmedabad, these meetings are held unitedly by all the Protestant churches, instead of each church holding separate meetings of its own; and sometimes as many as five thousand people are present at one time, so the meetings have to be held in the open air, because no available building would be large enough. At these Ahmedabad meetings, the preacher is often some man from Delhi or Calcutta or South India, who does not know Gujarati, so he speaks in English, and an interpreter gives a Gujarati translation, sentence by sentence, with the aid of microphone and loud-speakers.

8 Easter Sunday—*March-April*

The dates of many Christian festivals have to be calculated by counting backwards or counting forwards from the date of Easter, which is the principal festival. Easter itself is always the first Sunday after the full-moon which happens upon, or next after, the twenty-first day of March; and if the full-moon happens upon Sunday, Easter Day is the Sunday after. This day normally falls somewhere in the first three weeks of April, but it can sometimes fall as late as April 25th, and can sometimes fall as early as March 22nd.

Early in the morning on the first Easter Day, Christ rose from the dead, and showed himself to several of his disciples; and, during a period of forty days after that, he repeatedly met his followers at various times and places.

Easter, being the day of his resurrection, is an occasion of great joy for all Christians. In Gujarat it is the custom to put up gay decorations in all church buildings. Some congregations hold a Sunrise Service, because it was in the early morning that Christ's resurrection took place, and in some congregations this service is held out in the open air, where the members can actually watch the sun rising. Then, in all churches, the chief service of the day, at which there is a very large attendance, is held at about 8 or 9 a.m. In a number of churches it is customary to observe the Sacrament of the Lord's Supper during this service. In some churches Easter is a day when Christian parents bring their children to be baptized by the pastor.

12 Other Minor Festivals

In addition to the various festivals described above, various special Sundays are celebrated at different dates by different congregations of the Protestant churches in Gujarat. These special days are not connected with any particular event in the life of Christ, and they are not necessarily observed on any fixed date or by all congregations.

CHILDREN'S SUNDAY

At the services on this day children from the Sunday Schools perform songs, *garbas*, Bible-readings, recitations and religious dramas; and the sermon is specially addressed to children.

YOUTH SUNDAY

Young men (and sometimes young women too) read passages from the Bible at the services on this day, and lead the congregation in offering prayers and singing hymns, and the sermon is specially addressed to young people.

HOSPITAL SUNDAY

At the services on this day, there is special thought about the healing of the sick and the work of hospitals. Prayers are offered for God's blessing on this work, and the offerings of money which are given at the service are sent for the support of such work. In places where there are Christian hospitals, Hospital Sunday is a very important day in the church, and people often bring gifts of equipment which can be used in the hospital, and doctors and nurses take part in the conducting of the service.

BIBLE SUNDAY

The people's thoughts at the services on this day are specially centred on the Bible, which of course has a very important place in the Christian religion. Prayers are made on behalf of the Bible Society which produces and sells copies of the Bible, and offerings of money are given to support its work.

HARVEST FESTIVAL SUNDAY

This is observed specially in village congregations in South Gujarat. After the harvest has been safely reaped, the Christian farmers gather together in the church building to give thanks to God for His blessing on their work, and they bring with them gifts of grain, vegetables, fruits, etc., which are afterwards sold, and the proceeds used for the work of the church.

WEEK OF WITNESS

This is a special week (usually in February) which is observed by most of the Protestant churches, in obedience to the command which Christ gave to his disciples after his resurrection from the dead: 'Go forth to every part of the world, and proclaim the Good News to the whole creation'. Every day, during this Week of Witness, Christian men, women and children go out in groups into cities and villages. By singing Christian hymns, by preaching, and by selling copies of portions of the Bible, they endeavour to make known to their fellowmen the Good News of Christ's life, teaching, death and resurrection.

CHRISTIAN FESTIVALS

Source :

1. REV. T. H. LYLE, M.A., I.P. Mission, Ahmedabad
2. RT. REV. DR. EDWIN PINTO, S. J., Bishop, Roman Catholic Church, Ahmedabad
3. VALERIAN CARDINAL GRACIAS, *The Significance of Easter*, article in *The Illustrated Weekly of India*, dated 29th March, 1964



Atash Behram—Fire-Temple, Udwada

SECTION VIII

PARSI (ZOROASTRIAN) FESTIVALS

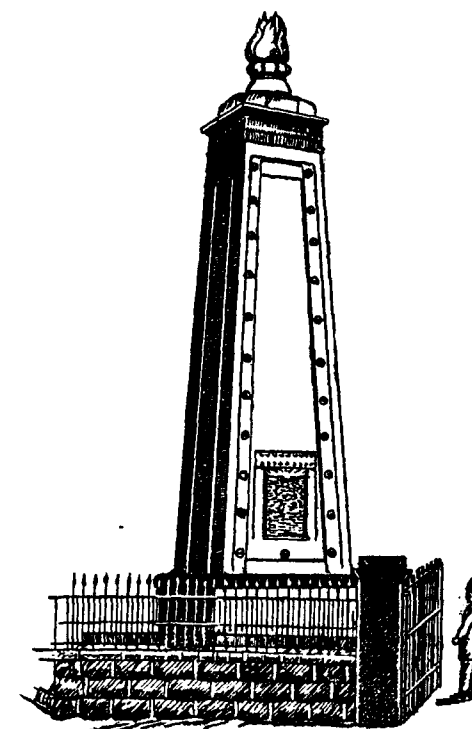
Introductory

THE PARSIS are a unique ethnic and religious group of the people of Gujarat. They are descendants of a band of Zoroastrians who first sought refuge in India after they had to leave Persia in consequence of the defeat of the Sassanian King Yazdezard by the Arabs in the battle of Nehawand in 641 A.D., when some Iranians who wanted to save their faith took sail towards India. They came to Sanjan, 73 miles south of Surat. According to one opinion it was at Diu in the Saurashtra peninsula that they first anchored and after passing nineteen years there proceeded to Sanjan. The traditional date for the landing of Parsis at Sanjan is Shravan Sud 9, V.S. 772, i.e., 716 A.D. According to another opinion the year was V.S. 992 (936 A.D.). When they sought permission of Jadirana, the local Yadava ruler, to settle there, the latter laid down the following five conditions:

1. He would ascertain that their religious practices were not objectionable
2. They should adopt the local language, Gujarati, as their mother-tongue
3. Their women should adopt the costume of the Hindu women of the region
4. They should not bear arms and
5. They should hold marriages in the evening

On their agreeing to these conditions, their request for asylum was granted. A pillar called Kirti Stambh set up at Sanjan in 1920 commemorates this event. Six hundred years after the Parsis settled at Sanjan, they were driven away from that place by a general of Alauddin Khilji (1295-1315 A.D.). At that time, they took their sacred fire *Atash Behram* with them to the hills about eight miles east of Sanjan. After remaining in hiding for twelve years, they settled in Bansda with the sacred fire which they carried with them wherever they went. Subsequently, a magnificent

fire temple was built by them in Navsari in which they kept the sacred fire for about 250 years. Then there was a dispute leading to a quarrel between the priests of Navsari and those who had come there from Sanjan. In 1733 A.D. the Sanjan priests, taking their fire with them, went to Surat but returned to Navsari three years later. In 1741 A.D. they went to Bulsar for a year and on 28-10-1742 moved to Udwada where the original Sanjan fire has since been enshrined. Udwada has since then been the place of pilgrimage for all the Parsis who, from all over the country, visit it for worship at this most important fire-temple. Situated on the Bombay-Baroda main



Kirti Stambh at Sanjan, Surat District

broad gauge line of the Western Railway, it is 111 miles north of Bombay and 53 miles south of Surat. It is on the seashore and has a salubrious climate. There are some excellent modern hotels for the pilgrims.

On the decline of Surat as a port and the rise of Bombay, many Parsis from Surat district migrated to Bombay and settled there. Parsis are a fair-skinned, enterprising, good-humoured and strictly endogamous race not admitting any outsider to their fold. Most of the Parsis in the State live in south Gujarat, though they are to be found in other districts of Gujarat also particularly in urban areas. Besides their main occupation of business and service, they pursue agriculture and are found scattered in villages of Surat district. Some are excellent garden cultivators reputed for

raising beautiful roses, particularly in the northern proximity of Bombay.

Parsis are called fire-worshippers by some, but in fact they are God-worshippers and follow the Zoroastrian faith which lays great stress on righteousness in thought, word, and action. Their scriptures are known as the *Zend Avesta*, or the translation of the *Avesta* or sacred texts. Their ancient Iranian culture resembled in several respects that of the Aryans of yore. Of the two sects, viz., Shahenshahi and Kadmi, the former predominates in India. The difference between the two sects is that the calendar of the Kadmis is one month ahead of the Shahenshahis as the latter abandoned the practice of adding an intercalary month after the completion of 120 years.

1 Pateti and Navroz, The New Year Day—Farvardin 1, Hormazd

The first day Hormazd of the first month Farvardin, commonly known as Pateti, is the New Year Day of the Parsis. Previously, the last of the five Gathas or hymn days which is the 365th day of the Parsi or Zoroastrian calendar was called Pateti (derived from *patet kartan* meaning to repent) or the day of penitence for the sins committed during the closing year. The first day of the new year was known as Navroz or New Year Day; but subsequently the latter is treated both as New Year Day and Pateti. On this day, Parsi men and women rise early, take a bath and clothe themselves in their best. Women and children put on ornaments. They decorate their houses with festoons of leaves. The day starts with prayers of repentance at home whereafter they go to the fire-temple with offerings of sandalwood. Here they read or recite texts from their scriptures in front of the fire-altar and offer sandalwood unto the holy fire which is considered a symbol of pristine purity. They kneel before the holy fire which is the symbol of God and apply ashes to their foreheads as mark of humility before the Almighty. They pray and thank Ahuramazd (the Almighty) for bestowing on them His choicest blessings for the year. The atmosphere

at the fire-temple is absolutely calm and serene as if the devotees are in tune with the Infinite. The week, decrepit and those otherwise unable to visit the fire-temple pray at home. While going to the fire-temple the laymen as well as the priests dress themselves in spotless white which is the colour considered by the Zoroastrians to be a symbol of physical and spiritual purity. In the street and at the fire-temple they give alms to the poor.

After prayers in the fire-temple they visit friends and relatives who treat them with fruits, sweets, etc. When two Parsis meet, they greet one another by uttering *sal mubarak* (i.e., may the new year be bountiful to you) and as their hands are interlocked while performing the *hamajor* by joining hands, they bless one another saying, "Let us give our strength to purity. May God guard you. May you live long and happily." After the visits are over they spend the rest of the day in feasting and merriment and attending garden parties with their families. The theatres are packed with Parsis and gaily attired Parsis fill the best of restaurants. Friends and relatives exchange greeting cards, reciprocating New Year's greetings and good wishes.

2 Khordad Sal—Farvardin 6, Khordad



Prophet Zoroaster

Khordad Sal is celebrated on the 6th day named Khordad of the first month Farvardin of the Zoroastrian calendar, the birth anniversary of the prophet Zoroaster. His parents lived in the town Azerbaijan, west of the Caspian Sea. The name of his father was Porushasp of the Spitama clan and that of his mother Dughdova. The year of his birth is not known definitely and placed by various opinions in 660 B.C., 1000 B.C. or even 6000 B.C. by some Greek historians. It is said that when he was born, Durasan, the chief magician of Iran, began to tremble in great fear and, with the assistance of three other magicians, caught hold of the child and placed it on a great fire but the child played happily in the midst of the flames as if in sprays of water from a fountain. When babe Zoroaster was unhurt by the flames of fire, Durasan and his assistant magicians placed him in the middle of a highway where a large herd of cattle was to pass. The cow heading the herd, however, stood over him till the herd had

passed away and thus saved him. The magicians, thus frustrated in their evil plans, placed the child in a den of wolves but they got fixed to the ground and could not move. Angels in the form of two goats are said to have fed the child in the den.

When Zoroaster was seven years old he was sent away to study under Burzin-kurus known for his wisdom throughout Persia (Iran), with whom he studied religion, farming, cattle breeding and healing for eight years. For the next five years, he healed the wounded during the invasion of Iran by the Turanians and helped the sick and the poor during the famine following the war. He then married a girl named Havovee and for ten years more he went on serving the people. Subsequently he went to Mount Sabalan for meditation and after passing a long time there he came to the conclusion that there is only one omnipotent God Ahuramazd, "the creator of the universe, the giver of good, the hearer and answerer of prayer." Who created two forces, one Good and the other Evil, which rule this world. He returned from the mount ready to teach his religion to the people of Iran. At that time impiety, cruelty and black magic were rampant in Iran. He preached that good thoughts, good words and good deeds lead to God Ahuramazd. He stressed that purity of thought, charity and help to the needy, good deeds like cultivating the land, growing trees, breeding cattle, doing other useful and gainful work or labour, being kind to all useful animals and, above all, devotion to truth are necessary for man to reach God. He advised his followers that to be good, a man need not renounce the world but must shun all evil in thought, word and deed. Man should be kind to others including animals but not to evil doers as this increases evil. He was against ascetism, or renunciation of the world and self-mortification as such ascetics and the like are a burden to the society. No one should practise fasting or celibacy but at the same time he stressed the need of control over

the mind. According to him the value of life should not be diminished by saying that life is unreal as this results in stagnation. His philosophy was constructive in every field and he desired that man should exert himself so as to be superman. Inertia is a great evil and a true devotee of God is always ready to do all the good work he can in this world.

It is said that Zoroaster smiled when he was born and wanted all to be smiling by doing work useful to the people and community and shunning cruelty, wickedness and viciousness which are a negation of all happiness. Though against renunciation of the world, celibacy and fasting, Zoroaster was a sound advocate of spirituality and purity of mind which can be attained through control and sublimation of human emotions. Pure thought is the basis of good speech and good conduct and it is impossible to attain spiritual perfection without purifying the mind and sublimation of emotions. He added that worship of the Almighty softens the heart and, therefore, every one should worship Him whenever possible, particularly in the morning and at night.

Zoroaster's teachings have been collected in the scripture called the *Avesta* which became known all over Iran and subsequently in Turan, Greece and India. When Zoroaster was kneeling before the sacred fire in the temple of Balkh, a Turanian soldier rushed into the temple and stabbed the old prophet who succumbed to death.

According to a verse in one of the *Gathas* (hymns) written by Zoroaster, only he is happy who can make others happy. The Parsis who follow Zoroaster are well-known for their charity and assistance to others. Of them Mahatma Gandhiji once said, "I am proud of my country, India, for having produced the splendid Zoroastrian stock, in number beneath contempt but in charity and philanthropy perhaps unequalled, certainly unsurpassed". Zoroaster explained that no reward should be expected for the good done to fellowmen,

that dissatisfaction should be banished as it creates imperfection, that service to His creatures is the true service to God and that God can be approached only by doing good deeds. Zoroastrian scriptures specifically lay down that one can save oneself by one's own good actions and that neither the prophet nor any other heavenly being can save the wicked.

The prophet's birthday is celebrated with much love and reverence for him as he pointed out the path of *ashoi* or righteousness. It is celebrated with as much pomp and rejoicing as the New Year Day. The Parsis go to the fire-temple and garland the portrait of Zoroaster. If it has not been possible to wish *sal mubarak* to any one on the New Year Day or any of the four days following it, it is wished on the Khordad Sal which is the sixth day of the new year.

Besides being the birthday of the prophet, many significant events are said to have occurred on this day in the history of Iran from where the Parsis originally hailed.

The ceremonies for the *muktad* (the released souls—the departed souls) which are carried on by the Parsis for seventeen days end on the Khordad Sal day, when they pray to God to give them strength to perform the ceremonies for the departed members of their family also in the next year and to confer on them illustrious children who would add to the glory of the family and the country. On this day, the last of the *muktad* days or All Souls Day, the souls of the departed descend on this mortal world. Ceremonies are performed at home or at the fire-temple. A ceremony called *stum* is performed in the evening and meat, boiled eggs, vegetables and sweets are offered to the visiting souls. Food to be offered in the ceremonies is prepared with well water fetched by a Zoroastrian and never from tap water, because well water is considered pure whereas tap water which is usually stored in some reservoir is considered stagnant and impure.

3 Zarthost-no-Diso—Deh 11, Khurshed

Zarthost-no-Diso is the death anniversary of the prophet Zoroaster or Zarthost falling on Khurshed, the eleventh day of Deh or Dae (Ahuramazd), the tenth month. While the prophet was praying in the fire-temple, he was assassinated by an enemy named Turbaratur. At this time, the pious prophet threw his rosary on the murderer who was burnt to death. The prophet was 77

years and 40 days old when he died. The Parsis pray for the peace of the prophet's soul and observe the day solemnly. Lectures are arranged by scholars and priests who recount the teachings and the ways of the life of the prophet with a view to inspire the audience to take a sip from the fountain of pure goodness and righteousness and mould their lives accordingly.

4 Jamshedi Navroz—March 21

Jamshedi Navroz is celebrated on the twenty-first of March, the day of vernal equinox, when the sun enters Aries. This Navroz is distinct from the Navroz of Farvardin which marks the beginning of the year according to the Parsi calendar. While Jamshedi Navroz is always determined according to the Gregorian calendar, the New Year Day is fixed according to the Parsi calendar. According to a legend it was Jamshed, the third king of the Peshdadian dynasty of Iran, who fixed this day as the New Year Day, and celebrated it by performing a *jashan* as a token of offering thanks to Ahuramazd (Almighty God) for His mercy in giving bountiful crops and for welcoming the advent of sunny spring after the chilly winter. The Kadmi Parsis known as Iranis celebrate Jamshedi Navroz more enthusiastically than the Shahenshahi Parsis. The calendar of the Kadmis runs one month ahead that of the Shahenshahis and their festivals (other than Jamshedi Navroz), therefore, occur a month earlier on account of the Shahenshahi Parsis having abandoned the practice of adding an intercalary month to the Parsi year after the completion of 120 years. Both the Kadmi and

the Shahenshahi Parsis observe the Jamshedi Navroz on 21st March according to the Gregorian calendar as it is related to a solar phenomenon.

That this Navroz (New Year Day) was founded by King Jamshed is believed to be merely a popular myth by some as it does not find any mention in the *Avesta* and Pehlavi scriptures of the Zoroastrians. It is said that on the recommendation of Omar Khayyam, King Jalaluddin of Iran introduced Navroz popularly known as Navroz-i-Jalali, as it was convenient to do so for the purpose of collecting revenues. Navroz, therefore, commences a fiscal year and not a religious year. *Ain-be-Akbari* records that Akbar the Great had adopted this festival of Navroz or the new year of the ancient Persians, and that it was "celebrated with feasting for nineteen successive days, during which time immense sums of money and valuable articles" were distributed.

In any case, the Parsis celebrate it as a day of great significance by going to the fire-temple and offering prayers to Almighty Ahuramazd, and visiting friends and relatives to exchange greetings.

5 Jashans

A *jashan* is a festival of Parsis fixed for celebrating an important event by offering prayers to God the Almighty, when four priests knowing the major portion of the Zoroastrian scriptures by heart recite it orally without committing a single mistake. The event may be joyful or melancholy. A *jashan* performed on the death anniversary of a person is called the *jashan* in his honour, a *jashan* performed to celebrate the Independence Day would be called the *jashan* of Independence Day, and so on. It may be performed not only at a fire-temple, but also in any place like a room in the house, which is clean and pure. Fruits, flowers, milk and *sherbat* are the articles used at a *jashan*, fruits and flowers symbolising the vegetable kingdom and milk the animal kingdom, while *sherbat* is a source of exhilaration and joyful attitude of mind. All these articles are offered to God and distributed among relatives and friends after the ceremony by the priests is over. On rare occasions, community dinners are arranged by collecting contributions from the participants.

A specific day in each month is indicated for celebrating *jashan*. Seven of the thirty days of a month in the Parsi calendar are named after Ahuramazd and six Amshaspands, the Holy Immortals; twenty days are named after the first twenty of the twenty-three Yazads, the Worshipfuls; and the remaining three days (viz., the eighth, fifteenth and twenty-third days) have names derived from those of the ninth, sixteenth and twenty-fourth days. Seven of the twelve months of the year are also named after Ahuramazd and the six Holy Immortals and the remaining five have names of Yazads, the Worshipfuls. The day of the month having the same name as the month is treated as a holy day when the high priest, the other priests and the leading Parsis congregate in the hall of the fire-temple carrying trays of fruits and flowers before them. One of the priests feeds the fire-urn with sandal and frankincense. All recite hymns of praise and thanksgiving in honour of the guardian angel of the month. On the completion of prayers,

the fruits are handed round enabling all present to taste them. This ceremony is called a *jashan* or a feast. Seven of the days having names of months are observed as *jashan* days. The first of these is called All Souls Day or Farvardin Jashan falling on Farvardin, the 19th day of Farvardin which is the first month of the Parsi year celebrated in honour of all the *Frohars* or *Fravashis*, believed by some to be the souls of the dead. Others believe them to be guardian spirits each of whom is in charge of a human soul, alive or yet to be born. On this day Parsis go to the Tower of Silence, offer prayers for dead relatives and friends and hold *jashans* in the yard around the Tower of Silence.

A ceremony of this kind with the same object and called by the same name (i.e., All Souls Day or Farvardin Jashan) is also performed on Farvardin the 19th day of Adar, the ninth month.

The sun feast called the Meher or Meherangan Jashan falls on Meher, the 16th day of Meher, the 7th month. This *jashan* is very popular in Iran where the sun or sun-angel was held in high esteem at one time. The victory of Faredun over Zohak and some others of the most memorable events in ancient Persian history are believed to have taken place on the day of this *jashan*. Worship of light and observance of truth and brotherhood are associated with this *jashan*.

Avan, the 10th day of Avan, the 8th month, is a sacred day when the Avan Arduisur Jashan is performed in honour of the Water Spirit or the angel presiding over water. On this day, Parsis go to the seashore, a river-bank or a lake and pray to the water-angel. Coconuts, sugar and flowers are offered to the sea, river or lake. Those who have vowed to do so if they gain prosperity, make *poli* (sweet cake) and send some of it to friends.

The fire feast or Adar Jashan falls on Adar, the 9th day of Adar, the 9th month, when the



The Jashan Ceremony

Parsis go to the fire-temple with offerings of sandalwood and pray before the fire. Adar is the angel presiding over fire and is likened to the son of God. Fire is pure, removes filth and sustains life in cold regions. It is, therefore, honoured as the son of God, as if it were His representative and is believed to be the source of all happiness, strength and protection. Besides praying in the local fire-temples, many Parsis go in the month of Adar to the fire-temple at Udwarda which is their only place of pilgrimage and to which many Parsi devotees from all over the country repair with faith and devotion. On the Adar Jashan, well-to-do Parsis distribute money in charity to the poor Parsis and priests.

The Bahman Jashan falling on Bahman, the 2nd day of Bahman, the 11th month, is performed in honour of the animal guardian. Special kindness is shown to animals who are served with fodder, milk, etc., throughout this month. Dogs are also fed well. Devout Parsis shun meat, beef or other flesh throughout the Bahman month or at least on 2nd, 12th, 14th and 21st days of it as they are sacred to Bahman, the animal guardian.

The Aspandad Jashan falling on Aspandad, the 5th day of Aspandad, the 12th month, is the earth *jashan*. A *jashan* is performed on this day to remind one of the protection afforded by the earth which sustains houses, fields, etc. and which grows foodgrains, fruits, etc., and for thanking God for the gift of the bounties of the earth to mankind. It is also known as the *jashan* of agriculturists. On this *jashan* every Parsi family brings from its priest some dry sand, purified by him by reciting certain prayers over it and a piece of paper with the following text in Pehlavi written on it in red: "By the name of the Creator Ahuramazd, on the day Aspandad of the month Aspandad, I close the mouths of all hurtful animals, evil spirits *devs*,

perverting spirits, *darijs*, sorcerers, elves, oppressors, the wilfully blind, the wilfully deaf, evil-doers and robbers. I do this in the name of Ahuramazd, of the valiant Faredun, of the Testar Star, of the Sataves Star, of the Vanant Star and of the Haptairing Star." The sand is sprinkled in the house and the paper is fixed on the main door as it is the belief that by doing so reptiles and other harmful insects would remain away from the house. According to the book of customs called the *Rivayats*, storax, horn of cattle, frankincense, wild rue and cotton seeds were formerly fumigated in the house so as to ward off biting reptiles and obnoxious creatures. In addition to these, the horns of cattle and the beaks of cocks and other birds were painted with scarlet colour, signifying thereby the birthday of animals and birds.

Five other *jashans* are performed on the following days.

Ardibehesht Jashan is performed in honour of Ardibehesht Amshaspand who presides over fire, on Ardibehesht, the third day of Ardibehesht, the second month, by offering prayers in the fire-temple.

Khordad Jashan is performed in honour of Khordad Amshaspand who presides over water, on Khordad, the sixth day of Khordad, the third month.

Amardad Jashan is in honour of Amardad Amshaspand who presides over vegetation and is performed on Amardad, the seventh day of Amardad, the fifth month.

Sharivar Jashan falls on Sharivar, the fourth day of Sharivar, the sixth month, and is performed in honour of Sharivar Amshaspand who presides over metals and is the lord of wealth.

Deh Jashan is performed in honour of Ahuramazd, the Creator, on the 1st, 8th, 15th and 23rd days of the tenth month named Dae or Deh.

6 Gahambars

These are seasonal festivals celebrated six times a year and held in high esteem by the Parsis. 'Gahambar' means 'proper season time'. Animate objects have to depend upon the timely onset of the seasons for their prosperity and well-being. Seasons were originally marked by the Gahambars. Each Gahambar is celebrated for five days, when the Parsis meet as a fraternity, offer to God prayers and thanks for His six principal creations as also for the six seasons and join in a common feast.

The first Gahambar, called Mediozarem or mid-spring, takes place from the 11th to the 15th of Ardibehesht, the second month, when heaven is believed to have been created. The second Gahambar called Medioshem or mid-summer lasts from the 11th to the 15th of Tir, the fourth month, when water is traditionally believed to have been created. According to tradition the earth was created from the 26th to the 30th of Sharivar, the sixth month, which are the

days of the third Gahambar named Peteshem or the in-gathering. The fourth Gahambar is Yathrem or summer's farewell, lasting from the 26th to the 30th of Meher the seventh month, when according to tradition the trees were created. Mediarem or mid-winter is the fifth Gahambar lasting from the 16th to the 20th of Deh, the tenth month, when animals were created. The sixth Gahambar is known as Hamaspethmedem or winter's farewell and is celebrated to commemorate the creation of man, during the last five days of the year, which are in addition to the twelve months each having thirty days, so as to complete a year of 365 days.

A single individual or a group of Parsis can celebrate a Gahambar. They may offer food, money, wine or anything in kind or cash. They give alms and food to the needy to show their gratitude to God for His bounteous gifts of nature.

7 Gathas

In the Parsi calendar, the year has 12 months of thirty days each, making 360 days in all. Five extra days are, therefore, added at the end of the twelfth month Aspandad so as to make up a total of 365 days to correspond with the time of the earth's revolution round the sun. These five days are named after the five holy *Gathas* which are hymns composed by Prophet Zoroaster himself. The names of these Gathas are Ahunvad, Ushtavad, Spentomad, Vohukshathra and Vahistoyast respectively. Unlike other days, these five days have no names either after the Holy Amshaspands (Immortal Furtherers) or the Yazads (the Worshipfuls). As they are named after the holy hymns of

the prophet, they are also held sacred. These five days together with the last five days of Aspandad, the last or twelfth month, in all ten days, are held sacred for the *muktad* (*muktatma* or released soul) and indicated for the ceremony in honour of the dead. In Gujarat, the *muktad* days are generally seventeen, as the first seven days of the first month of the new year are also added to the ten days.

A brick platform or an iron or brass stand is raised in a neat and clean place in the house. Many brass or silver or glass vessels filled with water are arranged on this stand. Fruits are placed near them and flowers are laid on and near them. A lamp burns continuously day and

night near the platform and at night many lamps are lighted. Sandalwood and incense are burnt in an urn; rich food is placed near the platform; and ceremonies are performed in honour of ancestors and dead relatives whose souls are believed to visit the homes of their family during these days. The last of the five hymn days was formerly called Pateti or Day of Penitence but the New Year Day is subsequently treated also

as such. The seventh day Amardad of the first month Farvardin is the last of the seventeen days of *muktad*, when the souls of the dead which come to this world on the first *muktad* day return to the other world. On this day, known as Amardad Sal, Parsis formerly used to go to gardens and celebrate a feast for thanking God on the completion of the *muktad* days.

Parsi Festivals

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SECTION IX

NATIONAL FESTIVALS

1 Republic Day—January 26

THE REPUBLIC Day falling on the 26th January is the most important national festival. It was on this day in 1950 that the Constitution of Independent India was adopted amidst universal jubilation by the Constituent Assembly, formed on the advent of Independence in August 1947. The Constitution embodies the aspirations of the Indian people, long subject to the humiliation of foreign dominance, not only to guard its hard-won freedom, but also to guarantee the fundamental rights to every citizen and to achieve all-round progress according to the directive principles laid down therein. It was on this day that this country became a sovereign democratic republic called India or Bharat. This event is commemorated by the celebration of the Republic Day every year on January 26.

The day was not without significance even before 1950. In December 1929 at the Lahore session of the Indian National Congress, presided over by the late Pandit Jawaharlal Nehru, a resolution was passed unequivocally declaring complete Independence as its goal. In order to implement the policy behind the resolution, it was decided to observe 26th January 1930 throughout the country as the Purna Swarajya Day. On this day a declaration in terms of the resolution was read out in public meetings all over the land as a pledge to work ceaselessly for Purna Swarajya or complete Independence. These solemn declarations "revealed what a fund of pent-up feeling, enthusiasm and readiness of sacrifice there lay beneath the seeming torpor and despair of the people. The fires of patriotism and sacrifice were covered by the embers of loyalty or submission to Law and Order. All that had to be done was to blow off the ashes covering the red-hot cinders of emotion and fervour"¹. The day was since then known as the Independence Day, celebrated by the

people as such even before the advent of freedom. The celebrations generally started then with *prabhat feris* or morning processions in the early hours of dawn followed by flag salutations. Programmes of mass spinning and special sales of *khadi* were arranged, and meetings were held in which national affairs were discussed, people were explained the basic principles of the freedom movement and the pledge to achieve complete Independence renewed.

The festival acquired added significance as the Republic Day of free India, which is declared a public holiday. A lead is given in the celebrations by the Government through various official functions. In the morning at the capital of the State and every district and taluka headquarters, national flag hoisting ceremonies are performed followed by a parade of the armed forces and the police. This is witnessed by huge congregations and followed by mammoth processions in which the public participate with great enthusiasm. Floats are also taken out which represent various themes of national importance, related to planning and development. Flag salutations are also held all over the country and sweets are distributed to children. In the evening an official reception takes place, in which the invitees participate. The national flag is flown on public and private buildings. Apart from these official functions, various cultural and other programmes are arranged by organisations and associations. These include public meetings, entertainment programmes, folk-dances, etc. At night there are illuminations, and in large towns competitions for the best illuminations and decorations are organised. The State is also represented on this occasion at the functions of the Republic Day in New Delhi by the inclusion

1. SITARAMAYYA, DR. PATTABHI, *The History of the Indian National Congress*, Vol. I., p. 364, 1946

of a float in the procession there and by special troupes participating in cultural programmes. National awards in recognition of services rendered in several walks of public life are also declared

by the President of the Indian Republic.

The festival thus affords an opportunity to the people to rededicate their lives for the welfare of the country and give vent to their feelings of patriotism.

2 Martyrs' Day—January 30

This day commemorates the death of Mahatma Gandhiji, the Father of the Nation, who fell to an assassin's bullets while on his way to a prayer meeting in the evening of Friday, the 30th January, 1948, at New Delhi. Though the struggle for freedom was successful, and Independence achieved, he was not pleased with the course of events as it was not the Independence he strived for. He, therefore, devoted himself to fighting communal frenzy that was let loose in the sub-continent in the wake of partition and worked incessantly to promote communal harmony, removing bitterness and discord between the two major sections of the Indian people till the day of his martyrdom.

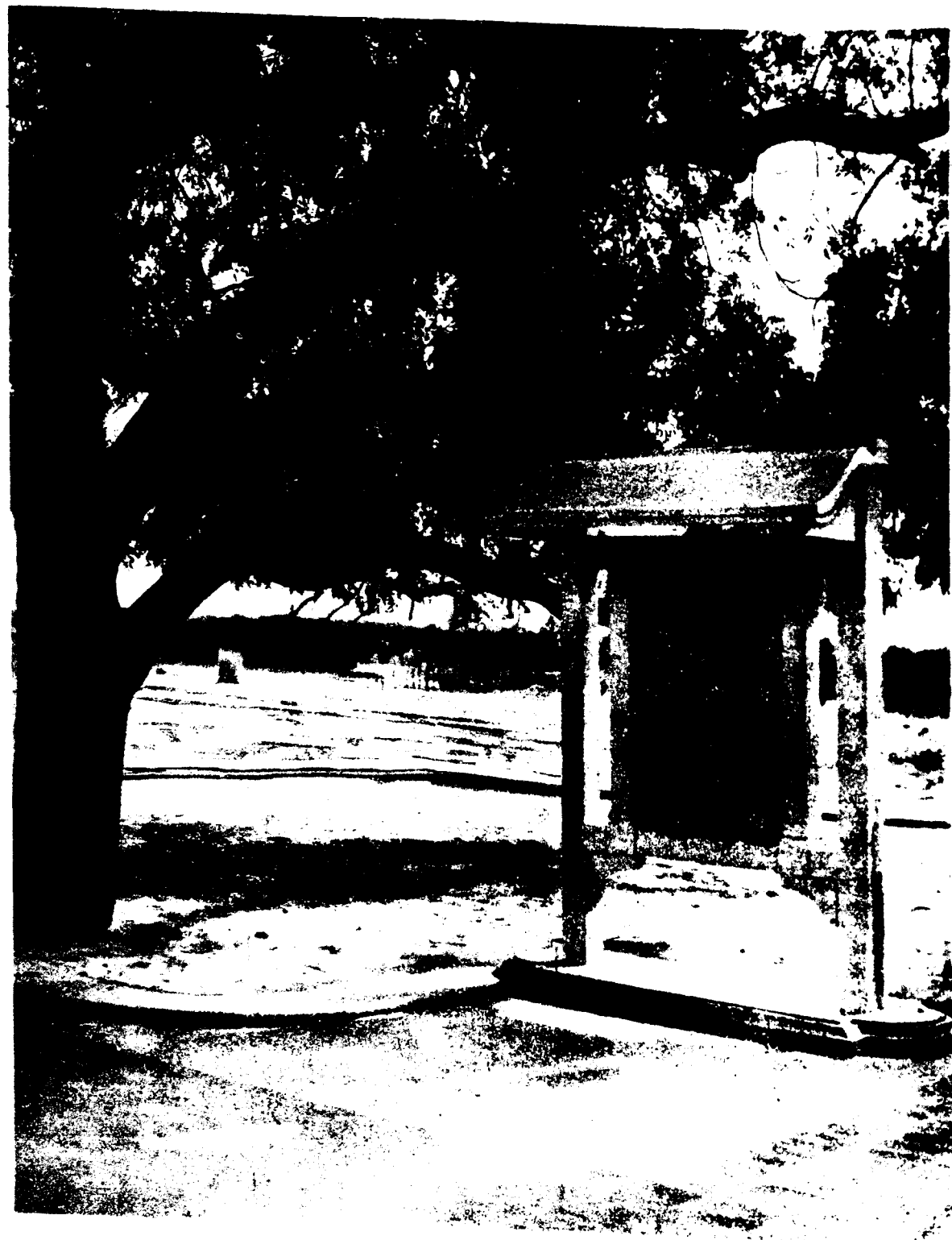
On this day, all the known and unknown soldiers in the fight for freedom who laid down their lives for their country's Independence are paid homage by observing complete silence for two minutes at 11 a.m. For this purpose there

is a complete stoppage of work in offices and establishments, and the traffic also comes to a standstill. Prayer meetings are also held.

This day, also called Nirvan Din, is observed as an important occasion at the Harijan or Sabarmati Ashram, Ahmedabad, where Gandhiji resided from 1917 to 1930 till he started on the historical Dandi March for Salt Satyagraha. The *ashram* houses several institutions which are engaged in the pursuit of Gandhian activities and Harijan uplift. On this day, a prayer is held in the early hours of the morning and discourses arranged on the life and teachings of the Mahatma. Similarly, the 12th February, the anniversary of the immersion of the ashes of Mahatma Gandhiji is also observed there. A Sarvodaya Mela is held in which mass spinning, a small *khadi-gramodyog* exhibition and discourses on topics of social uplift are arranged.



Hriday Kunj, Sabarmati Ashram where Mahatma Gandhiji lived in Ahmedabad



Prayer Ground at Sabarmati Ashram, Ahmedabad

3 Independence Day—August 15

The 15th of August has been named the Independence Day since the country achieved Independence on that date in 1947. It was on the midnight of 14th August 1947 that the transfer of power to popular ministries at the Centre and in the States took place, elevating India to Dominion Status, with a Constituent Assembly of its own which would frame its future Constitution. The event resulted in the partition of the country into two, viz., India and Pakistan, both of which were granted Independence. The spontaneous and overwhelming jubilations on that night and the day following were truly memorable. Torchlight processions were taken out after the Union Jack was replaced by the National Flag. It was an occasion of unbounded joy and elation for a

people who had come into their own after centuries of foreign domination. The entire country rose to a man to celebrate this most outstanding event in the history of the Indian people. The whole of the next day, the 15th August, was spent in merriment and cultural and entertainment programmes arranged in every locality, the celebrations being rounded off by fireworks at night.

Since then the day is celebrated as the Independence Day which is observed as a public holiday. The celebrations begin with the official function of flag hoisting at the State, district and taluka headquarters. The national flag is flown on buildings public and private, and cultural programmes are arranged.

4 Rentia Barash, Gandhiji's Birthday—Bhadrapad Vad 12

Rentia Barash is the birth anniversary of Mahatma Gandhiji who was born on the dark twelfth of Bhadrapad in V.S. 1925, i.e., on the 2nd October, 1869 A.D. After his rise on the political scene of India, Gandhiji came to be more and more respected both for his saintly qualities and his able leadership in the national struggle for freedom. His birthday, therefore, became a national festival long ago in the early twenties of the present century. Some of his followers had originally named it Mohan Dwadashi after him. Gandhiji did not approve of it as he did not wish that a *jayanti* should be celebrated to honour an individual like him. Since the spinning wheel (*charkha* or *rentia*) formed the basis of all his activities for national uplift, he named it Charkha Dwadashi, popularly known as Rentia Barash in Gujarati.

The festival assumed great popularity during pre-Independence days and many activities relating

to the social and economic welfare of the people were undertaken in connection with the celebrations on this day. They included continuous spinning for 24 hours. The spinning wheel was looked upon by Gandhiji as the symbol of the country's independence. It signified self-purification, self-help and self-reliance. It also was an expression of one's desire to help the poor, *Daridra-narayan*, through revival of cottage industries. All staunch followers of Gandhiji, therefore, took a vow to spin *antis* or skeins of yarn equal in number to the years since Gandhiji's birth and donate it to some Gandhian institution. The programme of cleaning the public streets, tanks, Harijan *vas* and other places was undertaken for the triple purpose of inculcating among the people an awareness about cleanliness, dignity of labour and removal of untouchability, a very important phase of social uplift for which Gandhiji worked throughout his life. Various activities aiming

at the welfare of the Harijans and bringing them and the *savarnas* or caste Hindus nearer to each other were undertaken on this day. Social workers visited the Harijan *vas* in groups and undertook *safai* or sweeping and cleaning in the locality. Dinners were arranged where Harijans were invited to participate side by side with caste Hindus without any distinction. The more enlightened workers invited individual Harijans at their place for dinner and for spending some time with them. Temples to which entry to Harijans was barred were thrown open to them by the efforts of workers who led them in a procession for effecting the entry. Of late, such programmes are arranged during the Harijan Week celebrated by the Government generally towards the end of January. Various other constructive programmes were also initiated or executed on this day as advised by Gandhiji as a part of the national movement. Formerly, especially in the forties, young boys celebrated Gandhi Jayanti by erecting in their localities Gandhiji's 'hut' placing his statue or portrait therein, and decorating it with festoons, flowers, etc. Competitions were held for the best *Gandhi kutir* in the town. The zeal for the celebration of the festival has somewhat declined after the advent of freedom. The celebrations on this day which roused the masses in pre-Independence days now attract a comparatively smaller number.

The festival stands for national unity and integration, self-dedication and complete negation of ill-will. It is a festival for introspection and sublimation of the soul, cultivating respect for all religions and pursuit of the various ideals Gandhiji laid down for the nation.

Gandhiji's birthday according to the Gregorian calendar, which falls on the 2nd October, is also celebrated as a national festival. It is a public holiday, popularly known as Gandhi Jayanti. The days intervening between Bhadrapad Vad 12

and 2nd October, though varying in number from year to year, are celebrated as Gandhi Saptah or week. At institutions established by Mahatma Gandhiji or associated with the nationalist movement, the whole week is celebrated with constructive programmes like spinning, *safai*, popularisation of *khadi*, debates, discourses and meetings, etc. The inmates and constructive workers of such institutions and *ashrams* give themselves up to these activities for the whole week. Typical examples of the celebrations are those held at Rashtriya Shala at Rajkot, where Mahatma Gandhiji undertook a historical fast in 1939 for the cause of responsible Government in the former Rajkot State, and which was then the centre of all political movement in that region. Generally an eminent leader of all-India status is invited to Rashtriya Shala to mark the conclusion of the celebrations, which include prayer meeting, mass spinning and public meeting. In the Harijan Ashram at Ahmedabad also various programmes are arranged on this occasion. The period from 11th September, the birthday of Vinobha Bhave, to Gandhi Jayanti, 2nd October, is celebrated as Sarvodaya *parva*. Various programmes like *prabhat feri* or morning procession, *bhajans*, continuous spinning, exhibition, cultural programmes and discourses by prominent Gandhian workers are arranged, some of which are relayed on the radio. The Harijan Ashram has special significance on this occasion as it is the place where Gandhiji established his headquarters on return from South Africa in 1915. The Ashram which was then known as Sabarmati Ashram has within its precincts his humble residence known as Hriday Kunj from where he directed various national movements till he undertook the famous Dandi March for the Salt Satyagraha in 1930. The Ashram now called Harijan Ashram forms the pivot of various Gandhian activities, particularly in the field of Harijan uplift and social welfare.

5 Bal-Din or Children's Day—November 14

One of the numerous facets of the late Prime Minister Pandit Jawaharlal Nehru's personality was his profound love for children. He was a child among children, who never missed an opportunity to be one with them. They in turn affectionately called him Chacha or Uncle Nehru. According to him the nation must look after the welfare of its children who are the future citizens of the country. The country can ill afford to neglect them.

Instances of his immense fondness and regard for children are numerous. Nothing would come in the way of his meeting his young friends and warmly reciprocating their love and affection for him. In the middle of a procession he would stop suddenly to receive a flower bouquet or garland from a child or hug him. Only a few days before his recent demise, he allowed a young boy to meet him on the rostrum in the midst of the A. I. C. C. meeting at Bombay in May 1964. A large number of children wrote to him to convey their greetings, and always drew a warm response. It was, therefore, in the fitness of things, that his birthday on 14th November should be celebrated as Bal-Din dedicated to the welfare of children. Mass rallies of children are arranged at many places on this day, and sweets are

distributed amongst them. Children's entertainment programmes like fancy-dress competitions, children's dramas, etc., are organised. Organisations of children or institutions dedicated to child welfare like Balkan-ji-Bari, Bal Vikas Samiti, etc., hold various functions on this occasion. Special children's programmes are broadcast over the radio. During the past ten or twelve years, special efforts are made by the various agencies of community development to promote child welfare. As a 'birthday gift' to Pandit Nehru, new primary schools were opened and primary school buildings, *bal-kridangans*, etc., built through people's voluntary contributions and government aid were gifted to Panditji so dear to the children according to a fixed plan worked out in advance.

The Government of India issues special postal stamps on the occasion of Bal-Din. The children's drawing and painting competitions organised by the well-known Shanker's Weekly of New Delhi have evoked keen response not only from the country, but also from all the world over. The birthday of Nehru Chacha is thus celebrated with great enthusiasm by children everywhere and marked by activities aiming at the welfare of this young section of society so close to his heart.

NATIONAL FESTIVALS

Source:

1. KAKA KALELKAR, *Jivata Tahevaro*, 1957
2. AVINASHILINGAM, T. S., *Utilising Festivals for Education*, 1961

IMPORTANT FAIRS
AND
PLACES OF PILGRIMAGE

SECTION X

FAIRS AND PLACES OF PILGRIMAGE

1 Janmashtami Fair, Dwarka and Beyt

TALUKA OKHAMANDAL—DISTRICT JAMNAGAR

DWARKA, a renowned pilgrim centre, is the headquarters of the Okhamandal taluka, in the extreme west of the Saurashtra peninsula on the Arabian Sea. It is a station on the Viramgam-Okha metre gauge railway line, 85 miles from Jamnagar, 135 miles from Rajkot and 290 miles from Ahmedabad. It is also connected with Jamnagar and Okha by a State highway on which bus services ply.

'Dwarka' is derived from *dwar*, a door, and in ancient times its flourishing port was considered to be the gateway to the mainland. It is also called Dwaravati, i.e., a city of gates. Being the adopted home and capital of Lord Krishna after he gave up Mathura, it is held in such a high esteem as a place of Hindu pilgrimage that it is the only place included both in the four principal holy places or *char dham*¹ and the seven ancient towns or *sapta puris*² in India. It is, therefore, visited by thousands of pilgrims and many scholars on historical study tours from all over India.

The original inhabitants of Okhamandal were the turbulent Vaghers, said to have descended from an ancient tribe called Kalas who, along with Kabas and Modas, inhabited this region. The earliest known conqueror of Okhamandal was Shri Krishna who was succeeded by his great-grandson Vajranabh. After the decay of the Yadava power, the Kalas were again in control from the middle of the second century till the sixth with an interval of ascendancy of two Syrian fugitives. By this time Kalas came to be known as Vaghers whose predatory activities made them a source of constant trouble and threat to the

peace of the Kathiawad peninsula. Between the middle of the 13th century and the beginning of the 19th century Okhamandal passed into the hands of Hindu and Muslim rulers. Mahmud Begada destroyed the temple of Dwarkadhish in 1473 A.D. It was finally captured by the British when the Vagher pirates captured a British vessel and threw an English couple overboard in 1804. As Dwarka and Beyt were regarded holy places by Hindus, Okhamandal was handed over in 1817 to the Gaekwad in whose possession it continued till the merger of the Baroda State in 1949 and was finally included in the Jamnagar district in 1959.

The original Dwarka believed to be of gold has been described in the *Mahabharata* and Puranas like *Bhagavat*, *Vishnu Purana*, *Skanda Purana*, *Harivansh*, etc. It is said that Revat, the great-grandson of Vaivasvat Manu settled the town Kushasthali at this place. In order to prevent the Yadavas from being enfeebled by the attacks of Jarasandh, whom he had defeated seventeen times, and of Kalayavan, Shri Krishna abandoned Mathura, when Garuda found out and suggested Kushasthali as a suitable site for the new capital. Here Shri Krishna settled Dwarka on an area twelve *yojans* round, about 5,127 years ago according to some Indian scholars, and ruled there for a hundred years. Guarding the sea frontiers of the country from Saurashtra, Dwarka, surrounded by the sea-waters on all sides, traded with the ports of many countries. But, following Shri Krishna's demise and internecine feuds and ultimate destruction of the Yadavas, it was submerged in the sea, according to God's will. The exact location of

1. They are Dwarka, Rameshwer, Puri, Badri-Kedar.

2. Ayodhya, Mathura, Maya, Kashi, Kanchi, Avanti and Dwarka are the seven *puris* or cities.

the *Mul* or original Dwarka is still a matter of doubt. According to some it was located at a place of that name in the Kodinar taluka, while a scholar has claimed that he detected the submerged Dwarka from the air in the sea near the present site. According to another belief the ancient Dwarka lies buried under the present town, while yet another opinion is to the effect that the original Dwarka stood on the site of the present Junagadh near the Girnar. Various theories have been propounded to show that the ancient Dwarka stood on the site of the existing Dwarka, e.g., the extensive formation of sand dunes on the banks, closing up of the sea-water channels on the three sides of the town, the narrowing of the Gomti because of the sea-silt and the visit to Dwarka of *acharyas* like Shankar, Ramanuj, etc., devotees like Narsinh and Mira and saints like Kabir and Nanak, all of whom subscribed to the tradition that the original Dwarka existed at the site of the present Dwarka. In any case, excavations recently undertaken up to the depth of 40 feet below the level of the present town have revealed various layers of sand, silt, etc. Limestone blocks were found used in house floors and walls. Fragments of pottery were also discovered indicating that Dwarka had come in contact with the Roman world. These excavations show that Dwarka was inhabited before the Christian era, probably on an island formed by the waters of the Gomti creek surrounding the site of the present Dwarka. Still another Dwarka seems to have arisen and prospered about the second or third century. It is believed to be the island of Barake in the Gulf of Kutch mentioned in the *Periplus*, an ancient Greek work. Finds of amphora sherds indicate commerce with the Mediterranean region. This Dwarka seems to have been buried under the sea in the fourth century, to be rebuilt in the sixth or seventh century during the reign of the Chavdas.

The main temple at Dwarka, situated on the Gomti creek, is known as Jagat Mandir or the Universal Shrine or Trilok-sunder, the most beautiful in all the three worlds. The presiding deity of Dwarka, Shri Krishna, is also known as Dwarkanath or Dwarkadhish. The temple is an imposing edifice originally built by Vajranabh. According to some historians the present shrine was built 1400 years ago by Guptaraja, a ruler

on the Ganges who had conquered Okhamandal. It seems to have been extensively repaired or renovated after the Muslim invasion. This great temple having a plinth area of 1800 square feet consists of a shrine, an audience hall the roof of which is supported by 60 pillars of granite and sand-stone and a conical spire about 170 feet high and visible from the sea at a distance of 20 miles. The temple has seven floors. There is a shrine of Shakti Mata on the fourth storey while the fifth storey reaching up to 100 feet has the Ladwa Mandir. The chief material used is sand-stone of inferior quality from local quarries which is being gradually affected by weather. There is elaborate carving on the outside and on the spire while the inside is plain.

There is a legend that the original idol of Shri Krishna known by the name of Ranchhodji is now at Dakor in the Kaira district. It is said that, taking pity on his old devotee Bodana who used to go to Dwarka every month for *darshan* from the distant town of Dakor, the God in the form of the idol went with him to Dakor in V.S. 1212. The Gugli *pujaris* of Dwarka chased Bodana to recover the idol and killed him in Dakor. The widow of Bodana offered to give gold equivalent in weight to that of the idol in lieu of the idol, whereupon the Guglis agreed to withdraw. By a miracle the idol became as light as the golden nose-ring which was all the poor widow had. The Guglis were disappointed but the Lord mercifully directed that they would find an exact replica of the idol in a particular well at Dwarka on a particular day. The impatient Guglis looked for the idol earlier than the appointed day and as a result found an idol which, though similar to the original one, was smaller. It is said that this is the idol which is now enshrined at Dwarka.

The Sharda Pitha, an important institution at Dwarka, on the bank of the Gomti, has the temples of Shardamba and Chandramaulishwer Mahadev nearby. It was established in recognition of the importance of Dwarka as one of his four *maths* in the four corners of India by Adya Shankaracharya to carry out religious activities in the *pashchimamnaya*, i.e., the western region. The first head of the Sharda Pitha was Mandanmishra, the famed *pundit* whom Shankar had defeated in philosophical debate and who had



Jagat Mandir, Dwarka

adopted *sanyasta* under the name Sureshwaracharya. The present Shankaracharya at the Sharda Pitha is the 77th in the line. Other temples are the ancient temple of Rukmini, the wife of Lord Krishna, Ranmukteshwer Mahadev, Mahalakshmi, Damodarji, Govardhannathji and the shrines of Mirabai and Narsinh Mehta, the well-known saint and poet. The *panch tirtha* on the opposite bank of the Gomti has five sweet water-springs just near the creek of salt water. The climate of Dwarka is salubrious but there is scarcity of sweet water. The town is equipped with electricity and has a number of *dharmashalas* for the visiting pilgrims. The temple of Dwarkadhish is a protected monument. Its administration is in the hands of a committee, headed by the Mamlatdar, appointed by the Government. Dwarka Municipality, the temple priests and the Shankaracharya of Dwarka are represented by one member each, with two citizens of Dwarka and the sub-treasury officer as other members. The Collector supervises over the finances of the institution, and the State Government frames schemes and rules for administration as the sole trustee.

The following are the principal festivals celebrated at Dwarka :

<i>Festival</i>	<i>Day on which celebrated</i>
1 Annakuta	Kartik Sud 1 (October)
2 Holi	Phalgun Sud 15 (March)
3 Fuldol	Phalgun Vad 1 (March)
4 Janmashtami	Shravan Vad 8 (August)

On Kartik Sud 1, i.e., on the New Year Day, the Annakuta festival is celebrated. During this festival the widest assortment of all possible varieties of food dishes, prepared from the new crops if practicable, is offered to the god.

On Holi, singing of *bhajans*, sprinkling of colours like that of *gulal* and water of *kesuda*, etc., take place before the idol. The festival of Dolotsav on the day following Holi is celebrated by swinging of the god under a bower. In the open *chowk* of the temple a bower of creepers is arranged under a big *mandap* decorated with ornamental arches of mango and *asopalav* leaves. A swing bedecked with flowers is arranged under the bower and a small decorated idol of Shri Krishna known as Lalji Maharaj is swung thereon

in the presence of devotees and followers. *Pujaris* spray red powder and sprinkle coloured water through syringes on the devotees and followers. In front of the swing, musicians sing devotional songs in praise of Lord Krishna and his childhood sports at Gokul. In the end, *prasad* of coconut, sugar and mango blossoms is distributed to the devotees and followers.

Janmashtami is celebrated on Shravan Vad 8 (August) to commemorate the birth of Lord Krishna in Mathura. It is celebrated gorgeously and rows of lights are lighted, *kirtan* and *bhajan* are chanted, sermons from the *Bhagavadgita* are delivered to the devotees and Krishna is worshipped in his child-form.

About 17,000 persons participate in the Janmashtami fair and about 5,000 in the celebration of Dolotsav. Mahashivratri (Magh Vad 14, February), Bhim Agiarash (Jyeshtha Sud 11, June) and Jhilana Ekadashi (Bhadrapad Sud 11, September) are also celebrated. About 12,000 persons take part in these celebrations. They are all Hindus. Eatables, tea, cutlery, etc. are sold at these fairs.

All pilgrims visiting Dwarka also go to Shankhoddhar Beyt (known by the short name Beyt meaning an island). It is a narrow crooked strip of sand and rock situated in the Gulf of Kutch, to the north of the mainland of Okhamandal and to the east of Okha port, which is connected with Dwarka 18 miles away by metre gauge railway. A strip of three miles of sea separates Beyt from Okha Port. It can be crossed by country craft. It is said to be named Shankhoddhar as its shape resembles the conch shell which is found extensively on its shores, but more probably after the victory of Lord Vishnu over the demon Shankhasur in Matsyavatar. Raman-dwip is its another name. Early Europeans called it Sanjana from a notorious pirate of that name. It is a well-known place of pilgrimage invariably visited by pilgrims to Dwarka. In order to preserve a permanent sign of pilgrimage it was customary in the past for the pilgrims to get themselves branded here with red hot iron marks, for which a fee was charged. The principal shrines are the old and new temples of Shankh-Narayan dedicated to Matsyavatar, an incarnation of Vishnu in the form of *matsya* or fish and six others consecrated to Dwarkanath,

his consorts Radha, Lakshmi, Satyabhama, and Jambuvanti and his mother Devaki. The old temple of Shankh-Narayan was, according to a legend, built in the Satya Yuga, in celebration of the defeat of Shankhasur. The new temple of Shankh-Narayan, near the Shankh Talav was built about 180 years ago, by the Rao of Kutch. Its architecture is similar to that of the old one, which in turn resembles the temple of Dwarka though it is much smaller. The other six temples were built inside the fort wall shortly after the Muslim invasion in 1460, but they were destroyed during the assault by the British forces under Colonel Donovan in 1858-59. Khanderao Gaekwad renovated them in the same year. The architecture of the new temples is very plain and without adornments. Beyt is a minor coastal port with

a small traffic of about 500 tons. In the past conch shells used to be exported to Orissa where they were used in the manufacture of bangles.

The Janmashtami fair is held also at Beyt on Shravan Vad 8 (August) when about 1,500 to 2,000 persons attend the fair. The Tulsi Vivah is celebrated on Kartik Sud 11 (October) and on Chaitra Sud 11 (April) and the Dolotsav or Dhuli Padvo or Dhuleti, also known as Fuldol, is celebrated on Phalgun Vad 1 (March). On these occasions the idol of Shri Dwarkadhish is worshipped and the *lilas* (actions) of Lord Krishna are celebrated as at Dwarka according to the Vaishnavite traditions. The Janmashtami fair and the festivals are organised by the Beyt Devashtan Samiti appointed by the Government.

Source:

1. SHRI JAYANTILAL GIRDHARLAL, Talati, Dwarka
2. SHRI DHANSUKHLAL PANNALAL, Talati, Okha-Beyt
3. SHRI MANJULAL SEVAKLAL DAVE, B.A., LL.B., Baroda
4. SANKALIA, H.D., *Dwarka in Tradition and Archaeology*, article in *The Times of India*, 2nd June, 1963
5. THAKKAR, DR. JAYANTILAL J., *Dwarka Darshan*, 1956
6. *District Census Handbook* 1961, Jamnagar District

2 Janmashtami Fair, Jamnagar

TALUKA JAMNAGAR—DISTRICT JAMNAGAR

This fair is one of the numerous held on the occasion of Janmashtami, the birthday of Lord Krishna. It starts at Jamnagar from Shravan Vad 7, (August) and continues for the next two days, viz., Shravan Vad 8 and 9, near the temple of Shitla Mata. Jamnagar (population: 148,572) is the district headquarters, a railway junction on the Viramgam-Okha and Jamnagar-Bedi metre gauge sections of the Western Railway, a prosperous city on the Rajkot-Okha State highway, connected with Rajkot and other important towns by State Transport buses and

with Rajkot, Bhuj and Bombay by regular air services. Situated five miles inland from the sea, it has its port Bedi on the Gulf of Kutch.

Before the founding of Jamnagar by Jam Rawal in 1540 A.D., there was at that site a port known as Nagna Bandar belonging to Nag Jethva. The tutelary goddess of the Jethvas was Vidyavasini, a shrine dedicated to whom still exists near the temple of Shitla Mata where the fair is held. Several temples were built in this area during the reigns of Jam Lakha and Jam Jasa in about 1610, including that of Shitla

Mata, which is about 400 years old. Of these temples, Nagnath Mahadev is a protected archaeological monument.

The exact origin of the fair is not known, but it seems possible that people started congregating here as the royal processions visited the site on Vijaya Dashmi and as the temples were venerated by the royalty. The site is also spacious, picturesque, and particularly suitable for large congregations. The fair covers the public place on the river bank, stretching from beneath the Victoria (rail-cum-road) bridge over the river Nagmati, to the causeway of the Vohra Hajira and thence onward on the other side of the river up to the temples of Nageshwer or Nagnath and Shitla Mata. Besides the wide banks of the river, the river itself and the knolls covered with big trees beyond the temples provide ample scope for recreation.

Over a lakh of persons attend the fair. It is noteworthy that Hindus constitute only a little over 50 per cent of the fair, and that Muslims also attend the fair in almost equal numbers. Christians come from their colony nearby, and Jamnagar being a cosmopolitan city, other communities like Sikhs, Parsis, etc., also participate. Most of the persons coming from outside Jamnagar are Hindus. The fair is organised by the Jamnagar Borough Municipality which looks after the sanitary arrangements. Special buses are run from the distant areas of the city. About 200 stalls are erected at the fair. The main articles sold include toys of various kinds—earthen, plastic, wooden, rubber, as also tin, brass, iron wares, cutlery, hosiery, perfumery and articles of food and drink. Besides these, there are tea-shops, show-rooms, advertisement booths, pavement photographers, etc. Items of recreation include

merry-go-rounds, giant wheels, circuses, magic shows and gymnastic displays. Entertainment programmes and meetings are arranged by different organisations of the city.

The fair is divided into two by the river. The open ground on the bank towards the city side starting from the bridge is generally reserved for booths of magic shows, the Wells or the Spheres of Death, wherein motor cyclists perform their feats, merry-go-rounds, *fajet falka* or giant wheels, and such other items of entertainment. Boating in the river is a very popular item. On the other side across the river, beyond the imposing building of the Vohra Hajira, are the numerous stalls displaying articles for sale. Then follow some shrines of *pirs*, visited by persons of all communities. The adjacent grounds are occupied by propagandists of various kinds. Opportunity is taken by various social and religious institutions of the city to propagate their activities by holding meetings and discourses on such matters as the popularisation of Rashtrabhasha or Hindi, or the Arya Samaj and social reforms. Beyond the temples of Nageshwer and Shitla Mata and open grounds are mounds covered by big trees. These are favourite picnic spots for the visitors. People buy some eatables in the fair and then come here to enjoy them in pleasant surroundings. A popular item of recreation is swinging from the tall trees and people, especially of the local Bhoi community, swing high upon it. People who cannot swing themselves have the vicarious enjoyment, nevertheless real, of the daringly high swinging of the Bhois. *Ras mandlis* from villages roundabout are also invited specially on this occasion to perform *ras* or folk-dance of Saurashtra, which is another important item of entertainment at the fair.

Source:

1. Mamlatdar, Jamnagar
2. *District Census Handbook* 1961, Jamnagar District

3 Ramdev Pir Fair, Vodisang

TALUKA KALAWAD—DISTRICT JAMNAGAR



Ramdev Pir

The fair is held on Bhadrapad Vad 9, 10 and 11 (September) in commemoration of Ramdev Pir at the temple dedicated to him at Vodisang, a small village with a population of 447 souls, sixteen miles away from Jamwanthali, a station on the Viramgam-Okha metre gauge section of the Western Railway, with which it is also connected by bus services. The fair is organised since Bhadrapad Vad 11, V.S. 2014 (1958 A.D.).

Ramdev is legendary hero of Marwad who is worshipped as a *pir* or saint, and is very popular among a lower caste Hindus, especially in northern and central Gujarat, Saurashtra and Kutch. He is variously styled as Ramde, Ramaiya or Rama Pir also. Being a Rajput, he is represented as a bearded warrior riding a horse (a green horse according to some folklore), and holding an arrow or a spear in hand. His shrines are generally small.

The father of Ramdev Pir, Ajmalji, born in a Tunwar family, was the chief of Pokangadh under

the Jodhpur ruler. He was a devout worshipper of Lord Krishna, so much so that he made several trips between Benares and Dwarka, carrying water of the Ganga for the worship of Dwarkadhish. At last the God appeared personally before Ajmalji and assured him that he would be incarnated as his son as a child of six months. A son was born to Ajmalji's queen Minalde on Vaishakh Sud 2 and he was named Viramdev. When he was six months old, the God manifested himself in the family as a child of six months and was renamed Ramdev. As Ramdev grew he showed many miracles like killing the demon Bhairav who was a terror to the people, saving a drowning ship belonging to a Bania who thereupon reformed himself, curing Netalde, the decrepit daughter of a Sodha Parmar, of all her bodily defects and marrying her as no one else was prepared to accept her, giving life to the dead child of his sister Saguna, astounding five Muslim *pirs* by his miracles, causing dacoits to return their booty to a marriage party and reviving the bridegroom whom they had killed, creating water in the empty pot of one Harji, restoring to life a Bania killed by robbers and causing them to return their plunder to him and his wife and defeating a large army of a Mogul Emperor. When he was young, his father built a step-well in the desert about six miles from Pokangadh at his bidding. As the water was sweet, a village was settled there and was named Ranuja. Ramdev Pir is, therefore, referred to as the Raja of Ranuja. His mission over, he took *samadhi* on Bhadrapad Sud 10. Much folklore has grown up about him, and a *helo* or a folk-song about him is many a time broadcast over the radio in Gujarati in the rural broadcasting programmes by request.

Associated with the installation of the image of Ramdev Pir in temple at Vodisang, is the legend that a Rabari of Vodisang, named Hira Bhagat, when he was in Pokarangadh or

Pokangadh, had a dream in which Ramdev Pir gave him *darshan* and promised him that he would go to Vodisang if his idol would be installed in that village. The image was accordingly installed in the temple on Bhadrapad Vad 11 of V.S. 2014 (1958 A.D.), the year of starting the fair. Vodisang then came to be known as New Ranuja as distinguished from the original in Marwad. The fair thus marks the anniversary of the establishment of the temple. Each year a new flag replaces the old one on Bhadrapad Sud 9, i.e., on the day preceding his death anniversary. Whatever is offered at the shrine is distributed among devotees by way of *prasad*. The fair is held on the open public land nearby. It attracts about 40,000 persons, both Hindus and others, of whom about 39,600 come from some fifteen nearby villages. Non-Hindus attending the fair number about 2,000. The fair is organised by Bhagat Hira Karsan and the leading persons of Vodisang. Fifty shops of

sweetmeats, thirty of earthen and wooden toys and thirty tea stalls are opened at the fair. Items of amusement include merry-go-rounds, dramas and *Krishnalila*. *Ras mandlis* from outside the village sing *bhajans* and folk-songs. The health centre of Kalawad chlorinates drinking water. Vaishakh Sud 2, the birthday of Ramdev Pir, is also considered sacred at the temple.

Fairs of Ramdev Pir are held in parts of northern and central Gujarat, Saurashtra and Kutch. In all 27 Ramdev Pir fairs are held in Jamnagar, Rajkot, Surendranagar, Junagadh, Kutch, Banaskantha, Sabarkantha, Mehsana and Ahmedabad districts, the total congregation at all the fairs coming to 114,400. Most of these fairs are held on Bhadrapad Sud 11, the day of his *samadhi*. Among these, the more important ones are those held at Veraval (Junagadh district), Nakhatrana and Chhadwada (Kutch district), Majadar (Banaskantha district) and Shankhalpur (Mehsana district).

Source:

1. SHRI HANSRAJ TRIKAM, Talati, Khandhera Group
2. BHATT, KRISHNAPRASAD, *Shri Vir Ramdev Pir Charitra*, 1953

4 Ghela Somnath Fair, Pipalia

TALUKA JASDAN—DISTRICT RAJKOT

The fair is held on Bhadarvi Amas or new-moon day, i.e., Shravan Vad 15 (August) at the temple of Ghela Somnath Mahadev, situated on a beautiful site on the eastern bank of the river Ghelo in village Pipalia of Jasdantaluka, having a population of 485 persons, at a distance of six miles from Kalasar, a railway station on the Botad-Jasdan metre gauge section of the Western Railway, with which it is connected by a road on which motorcycles, horse-carriages, bullock-carts, etc., can ply. It is 12 miles east of Jasdant and 18 miles north of Babra. It is an old fair, held since the installation of the image of Ghela Somnath Mahadev highly revered by the Hindus of this area. According to the Kathiawar Gazetteer, "the *linga* is said to have originally belonged to the Patan Somnath temple and to have been taken thence by one of the earlier Sultans of Gujarat (probably Mirzaffar I). As he was taking it, however, the *linga* mysteriously disappeared at this place. It probably was lost in the confusion of some skirmish. Afterwards it was set up here and worshipped with great devotion." According to another legend, Minal Devi, the mother of Siddharaj Jaysinh, the Solanki king of Gujarat (11-12th century), used to carry a

shivalinga with her during her travels as she had kept a vow to perform *pūja* every day. But the god had said that if the *linga* were placed on the ground it would be fixed there and it would not then be possible to remove it. As the *linga* came to be placed on the ground at this place, it became fixed here.

The fair attracts about 30,000 persons both from Pipalia and outside, those from Pipalia being mostly Kolis, Bharwads and Kathis, while those hailing from outside belong to several other castes. Some non-Hindus also visit the fair.

Stalls and booths of cutlery, sweetmeats, *farsan*, tea, cigarettes, etc., are put up in large numbers at the fair. Recreational activities include *ras*, *duhas*, *bhajans*, dramas and songs. The Block Development authorities, on some occasions, arrange cattle-shows and agricultural shows at which cattle of superior breeds and seeds of improved variety are exhibited to educate the visiting agriculturists in the improvement of their livestock and adoption of improved agricultural practices. If necessary, the Public Health Department makes arrangements to vaccinate the visitors attending the fair and the *pūjari* (priest) of the Ghela Somnath temple looks after the sanitary arrangements.

Source:

1. SHRI JAYANTILAL D. GHETIYA, Gram Sevak, Kalasar
2. WATSON, COLONEL JOHN W., *Gazetteer of the Bombay Presidency*, Vol. VIII, Kathiawar, p. 440, 1884

5 Rafaleshwar Fair, Rafaleshwar

TALUKA MORVI—DISTRICT RAJKOT

The new-moon day or the last day of Shravan has a unique fascination on the popular mind which has made it an occasion for fairs all over Gujarat. The fair is held on Shravan Vad 15 (August) at the Rafaleshwar Mahadev temple in Rafaleshwar (Taluka Morvi), a railway station on the Wankaner-Navlakhi metre gauge section of the Western Railway six miles south of Morvi. The name Rafaleshwar is supposed to have been derived from *rafadas* (burrows of snakes) of which there were numerous in the past at this place.

It is believed that Brahma had practised penance here to propitiate Lakshmi who gave him several boons. Thereafter, Raibhya *muni* also performed austerities at this place and Mahadev who was pleased with him manifested himself and was known as Raibhyeshwar. Later on, a Rajput prince who was the *muni's* disciple also pleased Lord Shiva with penance at the bidding of his preceptor. Since then the shrine was known as Ripufaleshwar Mahadev. About 400 years ago, a woman from among the *maldharis* (cattle-owners) who used to come to this spot for grazing their cattle built a small shrine on an *otta* (a raised platform), at the site of the present temple. Thereafter, in V.S. 1978, a small temple was built by Shri Dahyalal Makanji Jhaveri, a leading resident of Morvi. Later on in V.S. 2002 (1946 A.D.) Maharaja Shri Lakhdhirji of Morvi reinstalled Rafaleshwar Mahadev along with other deities, viz., Hatkeshwar, Vagheshwar, Bhimnath and Gadadhar at a considerable expenditure from his private funds. The temple is now managed by the Lakhdhirji Endowment Trust. The small place where the temple was built previously has now expanded into a spacious ground. Near the temple there is a *kund* (reservoir) about which there is a legend that it existed even in the Puranic times when it used to be filled automatically by water springing on the last day (*amas*) of the month of Shravan. This miracle does

not happen now. Owing to the belief that the *kund* was filled with water from the Ganges, the Jumna and the Saraswati rivers, it is considered sacred for performing the *shraddha* ceremony for the salvation of departed souls.

Throughout the month of Shravan, about 30 Brahmins perform *pūja* or worship at the temple. People come to the temple also from Bhadrabad Sud 13 to *punam*, and on the last day (*amas*) of Kartik and Chaitra for *shraddha* and *nanal* or Narayan Bali ceremony performed for obtaining the boon of offspring.

The fair attracts about 50,000 persons, both Hindus and others. People from villages of the Morvi and Wankaner talukas and villages adjoining them take part in the fair. There are about one hundred and fifty stalls for the sale of articles produced by small scale industries like toys, earthen discs with paintings of various designs, furniture-articles, articles of food and drink, etc. Merry-go-rounds and similar other items of recreation, about thirty in number, are also installed at the fair. The ground-rent for the stalls, etc., collected by the Mamlatdar, Morvi, amounts to about Rs. 400. Cultural activities include games, *ras* competitions, *bhajans*, *dhuns*, etc. The Public Health Department makes arrangements for vaccination if necessary and the local police maintain law and order. For those who attend the fair, rooms, beddings and utensils are available from the management of the temple on payment of rent, and visitors can also stay in the *dharmashalas*.

Behind the temple of Rafaleshwar Mahadev, there is on a hillock the shrine of Birudi-Chirudi, the tutelary goddess of the Sonis or goldsmiths, who, according to a legend, is said to have supplied food to a whole army from a small pot. Gadadhar Swami, enshrined nearby is the tutelary deity of the Bhojani (Lohana) families who customarily name their children only after they have first been taken to this temple for *darshan*.

Source:

1. SHRI MOHANBHAI R. PATEL, Gram Sevak, Morvi
2. Block Development Officer, Morvi
3. SHASTRI, DURLABHI DEVKRISHNA, Principal, Ravajiraj Sanskrit Pathshala, Morvi, *Shri Rafaleshwar Mahatmya*, 1944

6 Lokmela, Jetpur

TALUKA JETPUR—DISTRICT RAJKOT

The Lokmela or people's fair of Jetpur is held on Janmashtami for three days on Shravan Vad 7, 8 and 9. Jetpur is a railway station on the Jetalsar-Dhola metre gauge section of the Western Railway. Under the name Navagadh it is also a station on the Rajkot-Veraval metre gauge section. It is connected by bus with Porbandar, Veraval, Junagadh, Bagasara, Amreli, Bhesan, Dhoraji, Upleta and Jamkandorna. The fair is organised by the authorities of the Development Block, Jetpur, since the year 1957-58 and is held on a ground of private ownership. Persons belonging to Jetpur and neighbouring villages of the Jetpur taluka take part in this Lokmela. Besides stalls for the sale of tea, eatables and toys, there are some

others for the display of small scale industries and handicraft products. As regards the latter, the emphasis is not on sale but on propaganda. An exhibition of improved varieties of seeds and other agricultural items is also held at the fair. In the field of social education, opportunity is taken to organise information service about family planning, small savings, and the development activities undertaken and planned by Block Development authorities. As for group activities, competitions are arranged for debating, stall decoration, and children's health, while *ras* and *garbas* are performed for recreation. Sanitary arrangements are made and preventive measures against epidemics also taken if required.

Source:

1. SHRI HIRALAL M. MAYOR, Gram Sevak, Jetpur Group, Jetpur

7 Bhakta Jalaram, Virpur

TALUKA JETPUR—DISTRICT RAJKOT

Virpur, a station on Rajkot-Veraval metre gauge section of the Western Railway, is situated on Rajkot-Porbandar National Highway No. 8-B, and connected by regular State Transport bus services with Rajkot, Junagadh, Porbandar, Jamnagar, Amreli, Bhavnagar, etc. It was formerly the principal town of the princely State of Virpur-Kherdi the ruling family of which was founded by Bhanji, the brother of Jam Sataji of Jamnagar. Its population of 4,591 persons consists largely of agriculturists, the main castes being Brahmin, Bania, Lohana, Kanbi, Koli, artisan castes, Bava-Sadhu, etc. It is said that there was a large temple at Virpur in ancient times which was destroyed by Muslims. There is a large step-well called Minal-vav said to have been built by Minal Devi, the mother of Siddharaj

Jaysinh, the king of Anahilwad Patan. The place thus had some importance even in the past.

Virpur has of late become famous as the place of Jalaram, a great saint and devotee of Rama. Jalaram, who was born in a Luhana family on Monday, Kartik Sud 7, V.S. 1856, i.e., 4th November 1799, is much revered because of his saintly qualities and the many miracles that he performed. It is said that he had *darshan* of God when he was a child and his devotional leanings were noticed since then. He was deeply religious, benevolent and charitable. He used to pass time in the service of *sadhus* and saints and singing *bhajans*. He was fond of giving alms to the needy. He, therefore, had to separate from his father Pradhan Thakkar and his uncle who were ordinary traders and did not support

him in unreserved charity. Thereafter Jalaram and his wife worked as labourers, collected food-grains and started *sadavrat*, freely distributing food to *sadhus* and all persons who visited the place.



Bhakta Jalaram

The *sadavrat* started by Jalaram on Magh Sud 2, V.S. 1876, i.e., 17th January 1820 still continues and all the pilgrims visiting the place are provided free board even today. Even in times of famine or scarcity the *sadavrat* continued uninterrupted and the poor were helped with free supplies of food. Thakor Mulji, the then ruler of Virpur, gifted lands for *sadavrat*. Inspired by the example of Jalaram, the then ruler of Gondal also started *sadavrat* at Charkhadi in his State. Jalaram was requested by the rulers of Gondal, Dhrangadhra and Junagadh States to establish his *ashrams* in their respective States but Jalaram declined as he did not want to accept such *giras*. A Brahmin *sadhu* who visited the place was much impressed by the devotion of Jalaram and gave him an idol of Lord Rama for daily worship with a blessing that Hanuman would also appear at this place. Jalaram installed the idol of Rama as his family god, whereupon the idol of Hanuman also appeared on its own from the earth. There are also idols of Sita and Lakshman. The portrait of Jalaram is, however, the centre of chief attraction to the pilgrims. *Arti* is performed daily at 5-30 a.m. and 7-30 p.m. wherein both local people and outsiders participate in large numbers.

Numerous stories are current about the miracles performed by Jalaram. On one occasion, God in the mortal form of a *sadhu* approached and requested Jalaram to gift him his wife Virbai in charity, so that he would have her services which he needed so badly because of age and infirmity. Jalaram readily agreed and Virbai

also consenting without any hesitation left with the *sadhu* in deference to her husband's wishes though people resented it. The *sadhu* took her some distance and then left her, giving her his bag and cudgel to take care of till his return. But, soon thereafter Virbai heard a heavenly voice saying that the God was pleased with her unflinching *pativrat* (fidelity) and her husband's devotion and that she should return home. The bag and cudgel are still preserved in the *jagya* or place of the saint.

Numerous other miracles are related showing the supernatural powers of the saint. In one case his blessings changed the course of a river for the convenience of his devotees. He revived persons from death-bed and restored eyesight to the blind. On one occasion Jalaram fed within one hour 150 men of the British Political Agent of Rajkot who came to his place without any prior intimation to test his hospitability. All such miracles have secured for Jalaram a place in the heart of his devotees who hold him in high esteem as a saint. He expired on Magh Vad 10, V.S. 1937, i.e., 23rd February 1881. He had no son, and his daughter's grandson, Hariram, was adopted by him as his heir. His elder son Girdharramji, aged about 60, is now the head of this place.

Virpur has acquired considerable fame and popularity during the past two decades, with publication of much literature about the saint's life, miracles, *bhajans*, etc. Besides thousands of followers of Jalaram all over the State, there is a large number in other parts of India and Africa. The devotees include not only Hindus but also Jains, Parsis, Khojas, etc. Hundreds of pilgrims visit Virpur daily. The number is particularly high during summer. They go to Virpur either for *darshan* or for fulfilment of their vows. Liberal gifts and offerings are made by the pilgrims to the *jagya*.

Ramnavmi, Hanuman Jayanti (Chaitra Sud *purnima*), Janmashtami and Divali are the festivals specially celebrated at the shrine besides Jalaram Jayanti or birth anniversary, on which occasion a large fair was formerly held. It has been discontinued of late for various reasons. However, numerous pilgrims still visit the shrine on the occasion for *darshan*.

The outstanding feature of the management is the exemplary care it takes of the pilgrims.

All pilgrims, in howsoever large numbers, are served tea, refreshments and meals free without any obligation or expectation. The hospitality uniformly extended to one and all, irrespective of the gifts offered, is remarkable indeed. The pilgrims used to be accommodated in the *dharmashala* and other buildings attached to the place, the required mattresses and other articles being supplied free of charge. Because of the large rush of pilgrims, a very spacious *vishrantigriha* or rest house has been recently built in the outskirts of the village where a large number of pilgrims can be accommodated and provided with all the amenities at nominal charges. The management is in the hands of trustees.

The other noteworthy aspect of the management is the various charities by the present head which is a distinguishing feature and a healthy departure from the orthodox tradition of such places which accumulate wealth but do not spend it for the good of the public. Trusts of the order of about Rs. 22 lakhs have been endowed. A public dispensary is run at Virpur, and an asphalt road has been built from the station to the *jagya* which is now looked after by the panchayat. The charitable activities of the trusts are not confined to Virpur alone. Liberal endowments

have been made for worthy causes at many other places. An eye camp (नेत्रचक्र) was opened at Gura (Madhya Pradesh) at a cost of Rs. 1 lakh where 2,500 eye operations were performed. To further the cause of women's education a sum of Rs. 5 lakhs has been recently donated for starting a women's college and a hostel at Rajkot. *Dharmashalas* built include one at Badrinath in the Himalayas, and another at Mathura. *Annakshetras* (free food distribution centres) have also been established at several places. Two wards have been built in the T. B. hospital at Amargadh (Jinthri) in Bhavnagar district. Donations are also given for educational purposes to Aliabada Vidyapith, Jamnagar district, Ramakrishna Mission, Rajkot, Sharda Pitha, Dwarka, Swami Dayanand Saraswati Library, Tankara, Virpur Library, Mahila Vikasgriha and Balikagriha, Rajkot, and other public institutions like hostels, libraries, etc. Prizes have also been instituted at S.S.C. and B.A. examinations in the subject of Sanskrit. Help is freely given to the needy in the form of foodgrains, clothes, blankets, etc., and monetary assistance to poor widows and students.

The village Virpur is electrified and the panchayat has made arrangements for water-supply.

8 Trinetreshwer Mahadev Fair, Tarnetar

TALUKA CHOTILA—DISTRICT SURENDRANAGAR

The fair is held at the temple of Trinetreshwer Mahadev, popularly called Tarnetar, which is also the name of the small village where it is located. It is inhabited by 573 persons and is situated five miles north of Than or Thangadh, a railway junction on the Viramgam-Okha metre gauge section of the Western Railway and the Than-Chotila metre gauge branch of it. One can go to Tarnetar from Than by means of bullock-carts, but buses ply between the two places at the time of the fair. The fair is held in the open space adjoining the temple for three days of Bhadrapad Sud 4, 5 and 6 (September).

Trinetreshwer Mahadev means the three-eyed God. The old ruined temple which stood at Tarnetar is now no more. A photograph of it, taken by the officers of the Archaeological Survey of India in 1890 when it was still standing, shows that the hall was joined to the shrine in rather an awkward manner, the roof of the hall running right back on to the front of the *shikhar*, covering up quite two-thirds of its height from the top. The basement around the shrine was shored up with a ramp of great blocks to strengthen the wall. The arch over the doorway was considered modern. The temple was very old and was pulled down by a local chief in about 1898 in order to build it anew on its site. The existing temple is on the bank of a rivulet and has a *kund* (reservoir) with 8-10 steps with a *tulsi-kyara* in its midst. The temple of Trinetreshwer mirrored in the *kund* presents a beautiful sight and reminds one of the art of the famous Sompura architects. Its architecture belongs to the 14th century and it is a protected monument. The popular belief is that it was near this place that Draupadi's *swayamvar* took place and Arjun, one of the five Pandavas, expert in archery, performed the *matsyavedh*, which was a very difficult test. In the middle of the *kund* a high pole was erected and a fish was kept rotating at its top. Weighing

scales were tied to the pole. The contestant was required to climb up, balance himself with one foot in each scale, and, looking at the reflection of the fish in the pond, take aim and pierce it with an arrow. As Arjun performed this feat successfully, Draupadi was married to the Pandavas. On Bhadrapad Sud 5, or Rishi Panchami, the second of the three days of the fair, *rishis* used to take bath in this *kund* as the sacred river Ganges visited it on that day. It is, therefore, considered to be an act of great piety and righteousness to take bath in the *kund* on Bhadrapad Sud 5.

One of the most important fairs of Saurashtra, Tarnetar fair is attended by about 50,000 persons from all over Saurashtra. The main castes participating in it have been Koli, Bharwad, Rabari, Khant, Kanbi, Kathi, Charan, Harijan, and the *tertansali* castes akin to Rabaris, but it has now become popular among all sections of people. People from towns and cities including Ahmedabad have of late started visiting it in increasing numbers.

The fair was formerly organised by the State Government, but its organisation has now been transferred to the gram panchayat of Tarnetar. It prepares a lay-out for shops and levies the ground-rent and shop tax. About 300 stalls of tea, sweetmeats, toys, cutlery, fruits, *farsan*, aerated waters, grocery, sticks, and boarding houses, etc., are set up at the fair. There are many tattoo designers and barbers also. The District Social Welfare Officer sets up an exhibition about backward class welfare. The taluka and gram panchayats jointly organise exhibition of embroidery work, cattle-show, and competitions of sports, *ras*, *garba* and *duha*. There is a stall for propagating family planning. Besides merry-go-rounds and *fajet falkas*, circus and photographers' stalls are some of the modern attractions at the fair. Provision is also made for rendering first-aid on the spot. The panchayat makes arrangements

Source:

1. SHRI CHHAGANLAL JANI, Virpur
2. RAJDEV, SAUBHAGYACHAND MANGALJI, *Bhakta Shri Jalaram*
3. *District Census Handbook* 1961, Rajkot District
4. Directorate of Information and Publicity, Government of Gujarat
5. WATSON, COLONEL JOHN W., *Gazetteer of the Bombay Presidency*, Vol. VIII, *Kathiawar*, 1884

SECTION 2—RACES AND PLACES OF INTEREST

drinking water, lighting and sanitation.

Police Department maintains law and order.

The main importance of the fair lies in

it is a *lok-mela* in its true sense. The

principal attraction of the fair is the spontaneous

music and folk-dances which are a speciality

of the region. Numerous *bhajan mandlis* are

engaged in singing *bhajans* continuously to the

accompaniment of *jhanj*, *kartal* and *pakhaj* or *tabla*.

Many people sing folk-songs, a popular form of

poetry is *duhas*, i.e., verses or couplets contain-

ing some pithy sayings and carrying some moral.

They both entertain and instruct and when a

person starts singing out strings of *duhas* one after

another, the mood catches on, and a competition

in *duha* singing goes on for hours

and.

By far the most spectacular are the *ras*,

the well-known folk-dances of Gujarat. As many

as a hundred to two hundred women perform

in a single circle, to the thrilling beats

of four drums at a time and to the tunes of

duha pava (double flutes). The drummers and

ras players remain inside the circle, sometimes

moving along with the participants, rousing them

to a vigorous performance. The popular folk-

dances include the slow *maniaro*, *hudo* and the

rasada of three *talis* (claps). Also heard in their

true form are the age-old *garba*, *garbi*, *duha*,

manavala, *chandavala*, etc., in a continuous

flow of folk-music. The voices, sweet as the

ghazals, work like a charm on the mind. Even

in the scorching sun, thousands of spectators are held spell-bound by beauty on the wings of rhythm. They include foreigners from far away countries who are drawn by the desire to see in person this precious heritage of Saurashtra. Unknown though they are to the language, they cannot take their eyes off the performance. The on-lookers are enchanted by what they see and hear. But the performers are completely oblivious of them. Their minds are captivated only by the drum-beats. The fair has thus a great attraction for the lover and student of folklore, and is valued highly by scholars, writers and artists.

The visitors to the fair are not all mere spectators or merry-makers. Most of them are active participants who live their parts in this happy social drama. As such, they make new friendships and revive old ones. Pilgrims from different parts of Saurashtra in fact come so close to each other that, when the fair concludes, their parting is quite sad, and some people are seen actually weeping while returning from the fair. They eagerly look forward to meeting again the next year.

When the fair breaks up, the road to Than is found too narrow for the crowds of visitors, *bhajan* singers and *ras*-players, a little tired now, and the numerous barrows of the hawkers and pedlars all homeward bound. People depart on Bhadrapad Sud 6, friends promising each other a tryst at the fair next year, and visitors complimenting themselves for a treat well enjoyed.

Source:

1. Mamlatdar, Chotila
2. Taluka Development Officer, Chotila
3. District Census Handbook 1961, Surendranagar District
4. WATSON, COLONEL JOHN W., *Gazetteer of the Bombay Presidency*, Vol. VIII, Kathiawar, 1884
5. *Tarunarno Mejo*, broadcast from the All India Radio, Rajkot, dated 24-8-1963
6. *Archaeological Survey of India, Imperial Series*, Vol. XIV, p. 51



Fair at the Temple of Trinethreshwar (Tarnetar)



Men and women playing Ras



9 Jal-jhilani Ekadashi Fair, Gadhada

MAHAL GADHADA—DISTRICT BHAVNAGAR



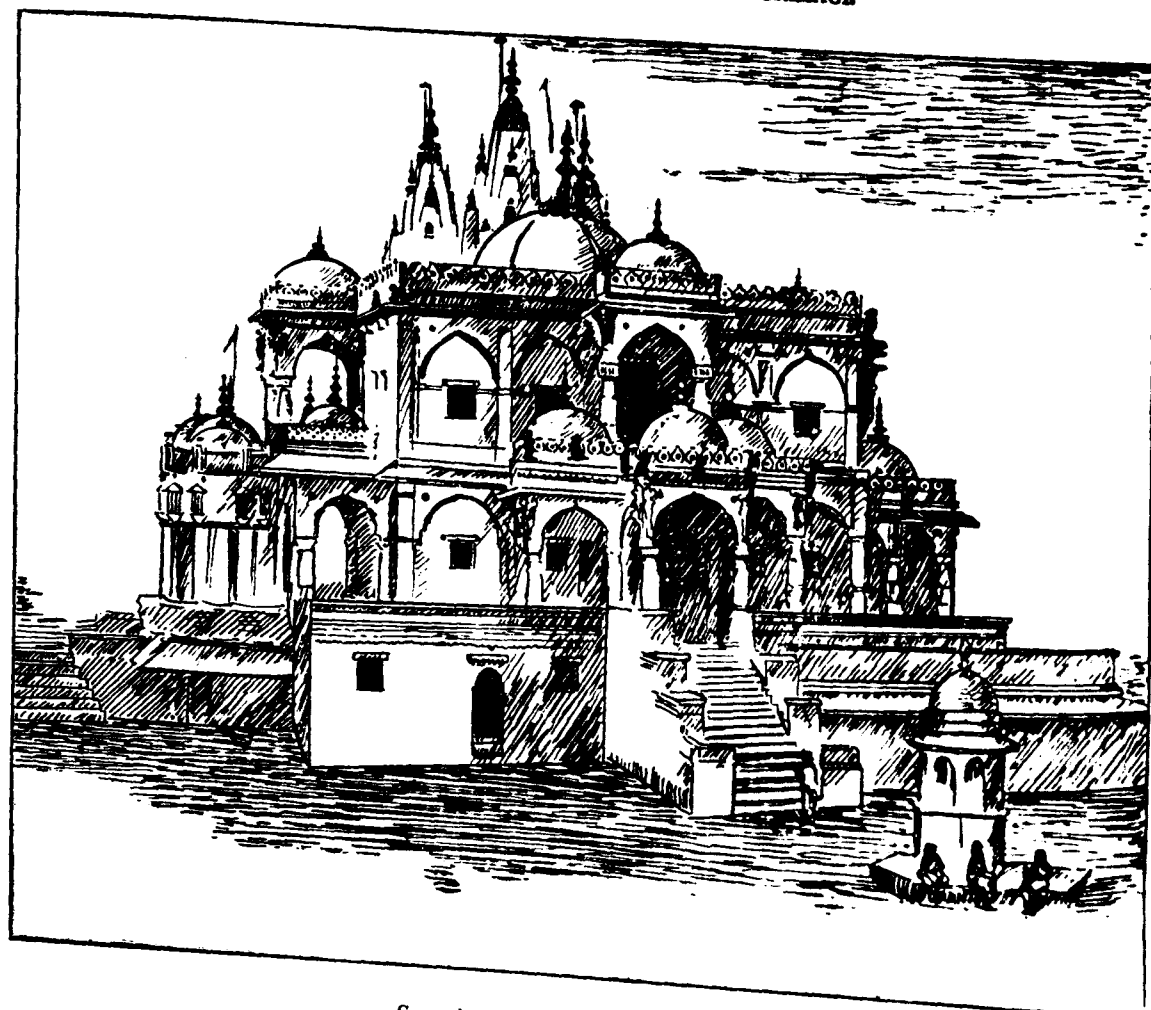
Sahajanand Swami

The fair is held on the occasion of the festival of Jal-jhilani Ekadashi on Bhadrapad Sud 11 (September) at Gadhada, the headquarters of the Gadhada mahal and a municipal town. It is a railway station (named Gadhada Swaminarayan) on the Ningala-Gadhada line branching off from the Bhavnagar-Surendranagar metre gauge section of the Western Railway, situated on the river Ghelo. Gadhada is connected by bus services with Ahmedabad via Botad and with Ningala, Jasdan, Dhola, Dhasa, Bhavnagar and Amreli.

Gadhada is one of the principal seats of the Vaishnavite sect called Swaminarayan, established in 1804 A.D. by Sahajanand Swami, who was born in a Brahmin family in Chhapra near Ayodhya in Uttar Pradesh on Chaitra Sud 9, V.S. 1837 (1781 A.D.). After making extensive pilgrimages, he came to Loj in the former Junagadh State where he made Swami Ramanand his guru (religious preceptor). Having been proclaimed the *acharya* or the head of his

followers by Swami Ramanand in 1801 A.D., he made Gujarat and Saurashtra the field of his religious reforms which were propagated by him vigorously and energetically. Those were times of great political turmoil but the influence of Sahajanand Swami sobered the turbulent Koli and Kathis to a large extent, weaning them away from lawlessness and outlawry. He was a practical idealist and not merely a philosopher. By methodical organisation, he put his sect on a sound footing in Gujarat and Saurashtra. Because of his winning personality, saintly behaviour and spiritual attainments, he was worshipped as an incarnation of God in his very life time. He has also been credited with several miracles and was respected by leading personalities of the time, like the Gaekwad of Baroda and the Governor of Bombay. His social reforms include prohibition of animal sacrifice, female infanticide, *sati* and other social evils. His preaching had such a wide appeal that even Muslim Khojas and Jain Banias became his disciples. He retained the *varnashram* arrangement in his sect. He died at Gadhada in V.S. 1886 (28th October, 1829) at the age of 48. At all the principal places of pilgrimage of the sect as also at the places visited and occupied by Swami Sahajanand, articles used and worn by him have been systematically preserved with great care and devotion. Sahajanand Swami adopted the Vishishtadvaita of Ramanuj as his religious philosophy but also laid stress on *bhakti* or devotion advocated by Vallabhacharya. *Shikshapatri*, the collection of the Swami's preachings in Sanskrit, is a code of moral instructions. It also contains practical advice for conduct in daily life by the various sections of his followers. The principal tenets are piety, non-violence, truth, abstention from non-vegetarian food and intoxicating drinks. It advises regular keeping of accounts and avoidance of debts, forbids thefts and adultery and enjoins toleration and *brahmacharya*. Free association of persons of both sexes is not permitted and women have separate places of worship and congregations.

The temple of Gopi Nath Dev at Gadhada, built in 1829 A.D., is one of the biggest Swaminarayan



Swaminarayan Temple, Gadhada

temples. It is a fine piece of architecture with a high plinth, spacious square, an assembly hall and large *dharmashalas* with kitchens for *sadhus* and pilgrims. Thousands of pilgrims from far and wide visit Gadhada for *darshan* every year.

Jal-jhilani means receiving rain water on the body, i.e., bath under rain showers. Shri Krishna when at the house of Nandrai as a boy used to go daily to the forests to graze cows with other cowherds. In the monsoon they took bath in the rains. Vallabhacharya, the founder of the Vallabh Sampradaya, adopted the worship of Lord Krishna in his boyhood and, therefore, the Vaishnavite devotees and followers celebrate festivals based on the various *lilas* (actions) of young Krishna. The Jal-jhilani festival is accordingly celebrated on Bhadrapad Sud 11. The founder of the Swaminarayan sect has also adopted the worship of Shri Krishna on the

ritualistic side. The Jal-jhilani festival is, therefore, celebrated in all the temples of the Swaminarayan sect, in the form and manner followed by the Vallabhacharya sect. In the Pushtimargiya *havdis*, the idol of Lalji Maharaj (Lord Krishna as a child, also known as Balkrishna), a small image of Shri Krishna, is placed in the open *chowk* of the temple to bathe in showers from morning to evening, and if there is no rain on that day, the whole *chowk* is filled with water and Lalji Maharaj is seated in a small boat kept floating in the water. The Swaminarayan sect has adopted the procedure of taking Lalji Maharaj in a palanquin from the temple to a nearby lake or river in a procession in the morning. The deity is bathed in the lake or the river, clad in a rich dress and adorned with ornaments and garlands. Thereafter the idol rests on the bank under a stone canopy (*chhatra*). In the afternoon, it is placed

in a small boat rowed for some time after which it is again placed on the bank. In the evening the procession returns to the temple with Lalji Maharaj seated in the palanquin.

In Gadhada, the procession of Lalji Maharaj starts from the temple at about 8 a.m., after the pilgrims numbering about 25,000 have taken bath and worshipped Lalji Maharaj. The celebration of the Jal-jhilani Ekadashi festival is in vogue ever since the inception of the Swaminarayan sect. Though the congregation consists of all sections of devotees of the Swaminarayan sect, the majority of them are Kanbis, Kolis and others belonging to the cultivating classes. The attendance at the fair would, therefore, naturally vary according to the success of the agricultural season. A musical band specially called from Botad plays at the head of the procession. *Bhajan mandlis* formed of devotees follow the band and sing praises of Lord Krishna and Shriji Maharaj, as Sahajanand Swami is popularly called. The *kothari* and the *brahmachari* who are the religious leaders and other *brahmacharis*, *sadhus*, *palas*, devotees, followers of the sect and other gentry move before the palanquin of Lalji Maharaj which is borne on the shoulders of Brahmin priests. In the rear of the palanquin, nuns called *sankhyayoginis* accompanied by other females move in the procession, chanting *bhajans*. The *acharya* or the religious head, a descendant of the founder's brother, also joins the procession, if he is in Gadhada on this occasion. The procession stops at the Ramaghat built on the river Ghelo. The idol of Lalji Maharaj is placed under a canopy on the bank and worshipped. It is bathed in the reservoir or *kund* in the river, sandal and saffron paste is applied to its forehead after it is dressed and decorated with ornaments and garlands. *Prasad* of fruits, etc., is then offered to it. In the afternoon, the idol is placed in a small decorated boat in the *kund*. In the evening it is brought back to the bank and placed in the palanquin. The procession then returns to the temple, where the idol is placed in its original place inside the *sanctum sanctorum*. After the *sandhya arti* all the devotees, who

observe fast for the whole day, are served with light *falihar* in the temple *dharmashala* before they disperse. Next day, the fast is broken with sweets, especially *shira-puri*, served by the temple committee.

Another temple of Swaminarayan has recently been constructed at Gadhada by another faction of the sect, founded by Swami Yajnapurushdasji. Known as the temple of Akshar Purushottama, it is built of marble stones from Makrana in Rajasthan. At this temple are celebrated all the festivals of the Swaminarayan sect in the same manner as in the main temple including Jal-jhilani Ekadashi.

On the occasion of the Jal-jhilani festival a fair is also held at Gadhada. Worshippers of the Swaminarayan sect from all parts of Saurashtra, Gujarat and Maharashtra, including Harijans, participate in the fair. They worship Lalji Maharaj (God Balkrishna) and Shri Ganesh on this occasion. Over and above the permanent shops of the town, about 20 stalls and booths are erected at the fair. The main commodities sold are sweetmeats, toys, fruits (especially bananas) and hot drinks like tea and coffee. Handloom textiles manufactured by the local handloom factories and toys prepared in the neighbouring villages are brought for sale. Two or three stalls are put up by pavement photographers. The local Block Development Office, in collaboration with the primary health centre, organises a small exhibition giving general information on developmental activities of the Block. Lectures and seminars on religious topics are held in the Swaminarayan temple.

The fair is organised by the authorities of the Swaminarayan temple. There are spacious *dharmashalas* attached to the temple where thousands of pilgrims can stay at a time. They are well looked after by the temple management and given all the necessary facilities for boarding and lodging. No pilgrim tax is levied. Law and order are maintained by Government and sanitation arrangements are made by the local municipality. The Government staff of the local dispensary and the primary health centre attend to vaccination arrangements, if found necessary.

Source :

1. SHRI BHAVANISINH J. JADEJA, Gram Sevak, Gadhada
2. Block Development Officer, Gadhada
3. TRIVEDI, RAMANLAL K., *Bhavnagar State Census 1931, Part 1, Report*
4. *District Census Handbook 1961, Bhavnagar District*

10 Mount Shatrunjay, Palitana

TALUKA PALITANA—DISTRICT BHAVNAGAR

Palitana, a taluka and subdivisional headquarters in Bhavnagar district, situated on the south bank of the Khari, a tributary of the Shetrunji, is a terminus of the Sihor-Palitana metre gauge railway section and is connected by bus with Bhavnagar and other nearby towns. It is famous for the Mount Shatrunjay, an important Jain centre of pilgrimage, which is four miles away from the town, and approached by a good road. Vehicles are available at Palitana for going to Shatrunjay.

Palitana is a famous and one of the most important places of pilgrimage for Jains all over India, because of the holy Mount Shetrunja or Shatrunjay. Indeed, it is said to have been founded by Nagarjun towards the end of the second and beginning of the third century and named Padaliptapur in honour of his preceptor Padalipta Suri, a Jain *yogi*. This ancient town was a *thana* under the Moguls, and later on became a separate State governed by Gohil Rajputs who had first settled at Gariadhar. Due to large military expenses owing to the ravages of Thakor Vakhatsinhji of Bhavnagar in Gariadhar territory, the State became so heavily indebted to Vakhatchand Khushalchand, the Jain *nagarsheth* of Ahmedabad, that in 1821 the estate of the sacred hill of Shetrunja was farmed out to him. The farm was renewed in 1831 A.D. to his son Hemchand under Government guarantee and continued till 1843 A.D. Owing to the protracted occupation of the estate, the Thakors were relegated to subordinate position till Noghanji's son Pratapsing, who surpassed his predecessors in intellect, was in charge of affairs of the State. He devoted all his energies in freeing it from the domination of the Jain creditors, paid off the debt, and tried to make it rich and populous. His son, who continued his work, built roads from Palitana to Songadh and Gariadhar. Palitana continued to be the State capital till its merger in Saurashtra in 1948.

SHATRUNJAY

Shatrunjay, which is 1,977 feet high, is the most sacred of the five sacred hills of the Jains. The summit is divided into two peaks, but the valley between has been partly built up with masonry. From the top, a beautiful view can be had of the plains below with the silver strip of the river Shetrunji meandering across. The entire summit is covered with temples. From the foot of the hill called Jay Taleti, which has some temples, there are stone steps right up to the summit, built by Tejpal, the famous minister of Gujarat in the thirteenth century. At intervals on the way up, there are *kunds* or reservoirs and *visamas* or resting-places. These facilities make the climb easier. *Dolis* or litters are available for those who cannot climb up themselves. Guides can also be had.

Shatrunjay, which is the principal place of pilgrimage of the Jains in Gujarat along with Girnar, is associated with Rishabhdev, the first Jain *tirthankar*, also called Adinath or Adishwer. He climbed the hill ninety-nine times, and he is the principal deity of worship there. Pundarik who was the first *ganadhar* or disciple of Adinath attained *nirvan* on this mountain along with *crores* of other *munis*. It is, therefore, known as Pundarik Giri also. All the *tirthankars* except Neminath and numerous saints had visited Shatrunjay. The latter include Suryayasha, Nami, Dravid, Varikhilji, Jayaram and Narad who attained *siddhi* at this place. All this has contributed to the sacredness of the mountain for the Jains who call it Siddhakshetra or Siddhachal. The importance of the mountain has been stressed in Jain *agamas* or scriptures, which give as many as 108 names of the mountain. It is said that originally the height of the mountain was 80 *yojans*, but it was later reduced to 12.

It is believed that by the worship of Rishabhdev at Palitana a person can fulfil all his wishes, and the performance of penance at Palitana by fasting earns enormous merit. The merit earned

by a pilgrimage to Shetrunja is equal to hundred times that obtained by pilgrimages to holy places like Ashtapath, Sametshikhar, Pavapuri, Champapuri and Girnar. As stated by Forbes, it is "the first of places of pilgrimage, the bridal hall of those who would marry everlasting rest...it is not destined to be destroyed even at the end of the world."¹

SHRINES

At the crest of the mountain, there are several *tunks* or peaks and *pols* or groups of temples surrounded by fortwalls. Besides 13 temples in Palitana town, there are 837 on the hill, of which 106 are big, and the rest small shrines. In all, 11,248 idols of marble, 711 of metal and 8,961 footprints are installed in them. This large number has earned for the place the epithet of 'the City of Temples' from Burgess. Many of the temples have beautiful architecture and sculpture, resembling, at some places, that of Mount Abu. There would be hardly any other mountain in the whole world where temples in such large numbers and with such beautiful architecture have been built at such a height at a single place.

Owing to the special sanctity of the hill, Jains from all parts of the country are anxious to erect temples on Shatrunjay, which are repeatedly repaired and renovated, and that is how temples have sprung up on the hill in such a large number, built to earn religious merit. As stated by Forbes in *Ras Mala*², "There is hardly a city in India, through its length and breadth, from the river of Sindh to the sacred Ganges, from Heemala's diadem of ice peaks to the throne of his virgin daughter, Roodra's destined bride, that has not supplied, at one time or other, contributions of wealth to the edifices which crown the hill of Paleetana; street after street, and square after square, extend these shrines of the Jain faith, with their stately enclosures, half palace, half fortress, raised, in marble magnificence, upon the lonely and majestic mountain, and like the mansions of another world, far removed in upper air from the ordinary tread of mortals."

Some of the temples are very ancient indeed, but owing to constant repairs and new construction, most of the temples do not seem to be more than 100 to 150 years old.

Of all the temples on Shatrunjay, five are considered the most important, viz., Adinath, Kumarpal, Vimalshah, Samprati Raja and Chaumukhji. The temple of Adinath, which is the most venerated, is said to have been built first by Shri Bharatraj, the son of Adinath, to commemorate his visit to the hill. It has been renovated 16 times. The first 12 renovations are said to have taken place in the pre historic period, of which the 11th was by Shri Ramachandra and the 12th by the Pandavas. During historic times it was renovated by Javadshah of Mahuva in V.S. 108, by Vahad, the son of minister Udayan, in the times of Kumarpal in V.S. 1213, at the cost of Rs. 29,700,000 and by two wealthy merchants in V.S. 1391 and 1587. Further repairs were executed in V.S. 1650 and thereafter repeated repairs have been carried out as and when necessary. King Siddharaj of Patan gifted 12 villages for the group of temples of Adishwer and others. It is believed that the original temple was a wooden structure which was imitated by Vahad while building a stone one. The present temple of Adinath which is magnificent and palatial is the only one-storeyed temple on the hill. Supported over 72 pillars in all, the temple has 32 *pullis* and 32 *torans* which make it artistic and beautiful. The spire of the temple is about 52 feet high from the ground. The idol of Adishwer is unusually large, installed under a silver canopy in the *garbha-griha* with silver-plated doors. A small ladder is kept nearby for performing *puja* at the head of the idol.

The temple of Chaumukhji is the tallest of all the temples and is visible from a distance of 25 miles. It has four idols facing the four directions. Hence the name Chaumukh. Its architecture is considered perfect and uniquely majestic. According to the *Mirat-i-Ahmadi* it cost Rs. 48 lakhs, the cost of ropes alone employed in building it being Rs. 84,000.

There is also, among others, a temple of the Pandavas containing the idols of the five Pandavas, Kunta and Draupadi. There are also idols of Rama, Lakshman, Sita, Dashrath, Kaushalya Kaikeyi, Bharat, Hanuman, etc. At one place a large idol of Adinath, 18 feet high and 14½ feet broad, has been carved out from the rock,

1. FORBES, A. K., *Ras Mala*, Vol. I, p. 8, 1924

2. *Ibid.*, p. 7

The idol is known as Adbadji, but common folk call it Bhim-Pandav also.

MANAGEMENT

The management and upkeep of all these temples are in the efficient hands of the well-known firm of Anandji Kalyanji. It does not belong to any private party and the name adopted symbolises the sentiments of *anand* or happiness and *kalyan* or welfare, which govern its activities. The firm which was started some 150 years ago with the benevolent object of helping the weaker section of the Jain community, has an all-pervading effect on the religious activities of the Shwetambar sect. The firm has representatives in many Jain temples all over the country who arrange for the *pūja* at the temples on behalf of the firm. With its head office at Ahmedabad, it has 12 other sub-offices located at various places in India covering all places of Jain pilgrimage throughout India. In the past the firm was being managed by the Jain *nagarsheth* at Ahmedabad. In 1880, however, Sheth Premabhai Hirabhai who was in charge of the firm formed a committee for the management, since when the firm is being managed by a body of prominent Jain citizens of Ahmedabad. It holds large properties under trust, keeps the custody of costly ornaments and other articles of worship at the various temples under its management and looks after all the affairs of the temples. It also gives many facilities to *sādhus* and pilgrims. To the former, it provides utensils and other articles, medicines and the services of a coolie for some distance on their journey. For the convenience of pilgrims, it has appointed at the junction station of Sihor a clerk who guides and assists them. A clerk also meets pilgrims on arrival at Palitana station for the same purpose. Utensils and mattresses are given to the pilgrims at a nominal rate at *dharmashalas* managed by the firm, which also runs an Ayurvedic dispensary. At the foot and resting-places on the hill, water-places are maintained. Boiled water is always available for persons observing austerities. At the temples on the summit, facilities for bathing with hot water are provided, articles of worship like saffron, sandalwood, incense, gold and silver leaves, etc., of high quality made available to the

1. *Gau*=2 miles or 3.2 km.

devotees at reasonable rates, and arrangements made for special worships or celebrations at request. Pilgrims returning from the pilgrimage are served refreshments at the foot of the mountain. The firm also gives assistance to indigent Jain families.

PILGRIMS

Every Jain feels it his duty to perform at least one pilgrimage to Shatrunjay. More than a lakh pilgrims visit it every year, many of them coming in *sanghas* or groups organised for the purpose. They come for *darshan*, worship or for performance or completion of some austerity. They also make special offerings to the deities according to the Jain customs of worship. For example, the idol of Adishwer would be adorned by one of the three costly crowns which have been prepared by the management at the cost of Rs. 15 lakhs, 9 lakhs and 5 lakhs respectively, if a pilgrim wishing to make the offering pays the charge fixed for this purpose—Rs. 51 for the first, Rs. 35 for the second and Rs. 15 for the third.

There are three other ways for going up the mountain apart from Jay Taleti. If a pilgrim who climbs from Jay Taleti visits the temples at the top, then goes to Gheti Pag on the other side of the mountain and comes back to Jay Taleti by the same way, he is said to have made two pilgrimages to the mountain. Many of the pilgrims also perform a *pradakshina* of the temples or the mountain by going round the place, and having *darshan* at the temples on the way. There are three *pradakshinas* of the mountain which is respectfully called Giriraj.¹ The first is a *pradakshina* of 1½ *gau*¹ which encircles all the temples on the nine *tunks* at the top, surrounded by fortwalls. The second, a pilgrimage of six *gau*, begins and ends about 4 miles away from Palitana, whereas the last and the longest pilgrimage of 12 *gau* begins from Palitana town itself. *Pradakshina* not only earns religious merit, but also helps the proper upkeep of the holy place by keeping it neat and clean by constant use by conscientious devotees.

Jainism has established a very healthy tradition. The wealthy and well-to-do among its followers make it a point of duty to provide all

possible amenities for the pilgrims besides contributing liberally by way of charity for the maintenance and repairs of temples. Thus Vastupal and Tejpal, the reputed ministers of Gujarat in the thirteenth century, who made a pilgrimage to Palitana, not only built the steps on the mount, but also the Lalita Sagar at Palitana. No remains of the lake are, however, seen now. A step-well called Sativav built in V.S. 1657 by a citizen of Ahmedabad still exists. For the convenience of pilgrims there are 40 finely built *dharmashalas* and several *bhojanshalas* or boarding houses which supply wholesome food at reasonable rates. Jain organisations also maintain public dispensaries and libraries for the use of the visiting public.

FESTIVALS

The following are the festivals celebrated at Shatrunjay:

Kartik Sud 15

The pilgrimage to Mount Shatrunjay opens on Kartik Sud 15 after remaining closed for the four months of monsoon from Ashadh Sud 15. It is believed that Dravid and Varikhilji along with 10 crore *munis* attained *moksha* or eternal bliss on this day. Fifteen to twenty thousand devotees undertake the pilgrimage on this occasion of the opening of the *yatra*.

Phalgun Sud 8

Starting on this day from Gheti Pag (the place of his footprints) Adinath had climbed Shatrunjay ninety-nine times. More than a thousand Jain pilgrims perform the *yatra* on this day.

Phalgun Sud 13

Commonly known as Dhebra Terash among Jains, it is the day on which Vasudev's sons Samba and Pradyumna along with other eight and a half crores of *munis* attained *siddhipad*, i.e., supreme accomplishment, on this mountain. On this day about thirty-five thousand Jains undertake the *pradakshina* or pilgrimage around the Mount Shatrunjay and visit Chillan Talavdi and Bhadva Dungar, the place where they attained *moksha*, as it is considered a very meritorious act.

Source :

1. Manager, Sheth Anandji Kalyanji, Ahmedabad
2. SHAH, PANDIT AMBALAL PREMCHAND, *Jain Tirth Sarva Sangrah* 1953
3. FORBES, A. K., *Ras Mala*, Vol. I, 1924
4. WATSON, COLONEL JOHN W., *Gazetteer of the Bombay Presidency*, Vol. VIII, Kathiawar, 1884
5. DOSHI, FULCHAND HARICHAND, *Shatrunjay Tirtha Darshan*, 1951
6. *District Census Handbook* 1961, Bhavnagar District

Phalgun Vad 8

This is one of the five *kalyanaks* of Adinath, being the day on which he was given *diksha*. It also marks the beginning of the *aradhana* or austerity of Varsi Tap, when about 800 Jains visit the temples on this mountain. The *aradhana* of Varsi Tap lasts for thirteen and a half months and ends on Vaishakh Sud 3 of the following year. This *tap* was first undertaken by Adinath after whom it is performed by his followers.

Phalgun Vad 13

Adinath had attained *moksha* on this day which is, therefore, regarded as particularly auspicious. About one thousand people gather here on the occasion.

Chaitra Sud 15

Pundarik Swami and other five crore *munis* had attained *moksha* on the Shatrunjay Hill on this day. Twenty-five to thirty thousand pilgrims undertake the pilgrimage to the mountain on this festival which is celebrated at the temple of Pundarik, built in V.S. 1567 by Sheth Karamshah.

Vaishakh Sud 3

Adinath, the first *tirthankar* of the Jains, had broken his fast of Varsi Tap at Hastinapur on this day commonly known as Akhatrij. It is one of the most sacred days of the year. All Jains who undertook the *aradhana* of Varsi Tap in the past used to go to Hastinapur for breaking their fast. At present, however, they terminate the austerity at Palitana, accompanied by their relatives. About 10,000 pilgrims congregate on this occasion.

Vaishakh Vad 6

This is the birth anniversary of Adinath when about 2,000 Jains visit the temples.

Ashadh Sud 14

This is the last day for climbing Shatrunjay after which the mountain remains closed for pilgrimage for the four monsoon months till it is thrown open to the pilgrims on Kartik Sud 15. About 4,000 to 5,000 pilgrims undertake *yatra* on this day.

11 Bhadarvi Amas Fair, Koliyak

TALUKA BHAVNAGAR—DISTRICT BHAVNAGAR

The fair is held on Shravan Vad 15 (*amas*) in reverence to Nishkalank Mahadev whose shrine is situated in the sea about two miles to the east of the village Koliyak, named after Kolis who originally inhabited this area, and one mile from the seashore. Koliyak is situated about 14 miles to the south of Bhavnagar with which it is connected by bus service. The villages Koliyak and Gundi lie opposite to each other on the southern and northern banks respectively of the Maleshwari river. Gundi is the more ancient of the two and was known in former times as Gundigadh. Koliyak is said to have been the suburb of Gundi. In the *Ain-e-Akbari* Gundi-Koliyak is alluded to as a port. In the *Mirat-i-Ahmadi* written about the middle of the eighteenth century it is described as a *bara* or opening or entrance. As, however, Gundi-Koliyak is at a little distance from the sea, Hathab was actually the port of Gundi in ancient times. Nishkalank Mahadev in honour of whom the fair is held is on a rock in the sea at the mouth of the Gundi creek. There is no temple, and the *shivalinga* is installed on a four feet high platform on the rock. The location of the Mahadev in the sea is such that it cannot be reached when there is a tide in the sea, but only during ebb. One can visit it on Sud or Vad 1, when the place is accessible from 9 a.m. to 12 noon but should return to the shore by 1 p.m. before the place is under tidal waters. The tide is shifted by half an hour on each successive day till it is new-moon or full-moon day, on which days the Mahadev is accessible from 8 a.m. to 12 noon.

During the battle of Mahabharata between the Kauravas and the Pandavas the latter, though victorious in the end, nevertheless incurred the sin of *gotrahatya*, i.e., killing of kinsmen, as Kauravas were their cousins. They, therefore, went on a pilgrimage to all the holy places in India and took bath there but at none of them were they satisfied of having been absolved from the sin. At last they came to the sea near Koliyak and as they were

bathing in it on Shravan Vad *amavasya*, a celestial voice informed them that they were now free from all blemish or sin (*nishkalank*). The Pandavas, thereupon, installed a *shivalinga* on the spot, naming it 'Nishkalank'. Another legend adds that as the Pandavas were moving from one place of pilgrimage to another, they had with them a black flag which Lord Krishna had informed them would turn white at a place which would be very sacred and absolve them from all their sins. As they were passing by the village Mithi Virdi at a distance of seven miles from the spot of Nishkalank Mahadev, the flag commenced turning white and by the time they reached this spot it was completely white. The Pandavas thereupon considered this spot to be very sacred and there installed Nishkalank Mahadev.

The fair is held on Shravan Vad *amavasya*, the day of installation of Mahadev. It is held on the main road at Koliyak and in the open ground behind the primary school. It is attended by about 20,000 persons, chief among whom are Kolis, Ahirs, Rajputs, Lohanas, Brahmins, Sadhus, Kumbhars and others from Bhavnagar city and surrounding rural areas.

People begin to arrive at the fair from the morning of Shravan Vad 14 and continue to do so till 5 p.m. They generally come in carts with their families bringing their provisions with them. Many people also come on horse-back or on foot. Since visitors come in large numbers by bus, extra buses are run from Bhavnagar to cope up with the rush of traffic. Some put up at the houses of their relatives or acquaintances, while others pass the night by singing *bhajans* on the roadside fields and in the bed of the river Maleshwari. At night, the fair presents a pleasant sight. The dark gown of *amavasya* is studded by numerous petromax and other lights put up by the vendors, and the blazing fires lit by the villagers on the banks of the river where they have camped and parked their carts. The atmosphere is quite congenial to folk-music which finds

a spontaneous expression in the *duhas* or couplets from folklore sung by groups of friends trying to outdo each other. This provides a traditional form of entertainment to the visitors. In the morning all the persons leave Koliyak for the seashore for the *darshan* of Nishkalank Mahadev. On this occasion a new flag is hoisted on the thirty feet high mast near the Mahadev shrine. The devout take bath in the sea and worship Mahadev, offering fruits, coconuts and *bilipatras*, as it is believed that by worshipping Lord Shiva after the holy bath, the sins hitherto committed are washed away. They then return to their camp. Special merit attaches to the feeding of Brahmins after the worship, and they are, therefore, in great demand on the day.

Shops begin to be erected for the fair from the noon of Shravan Vad 13. Plots for the shops are laid out and advertised in advance by the gram panchayat of Koliyak and given by auction to the highest bidders. Pedlars and hawkers are also assigned places on payment of ground-rent of Rs. 2 each. Licences for hotels are also given on payment of a fee. About

seventy-five shops and twenty-five *mandaps* (booths) are erected at the time of the fair. Among the commodities sold from the shops and by the pavement vendors and hawkers are fruits like plantains, guavas, pomegranates and *chikus* for which the district is well-known. Sweetmeats, *farsan*, refreshments, cutlery, and toys are among other articles sold. Fresh sweetmeats and *farsan* are prepared on the spot. People coming to attend the fair bring with them their own food and supplement it by purchasing the wanting articles at the fair.

For entertainment, there are *ras* competitions, sports competitions, folk-dances, *duhas*, *bhajans*, etc. Exhibition of developmental activities is also arranged by the Block development authorities. Merry-go-rounds are set up by contractors from Bhavnagar. Horse and camel-races which take place on the foreshore at daybreak make the atmosphere lively and gay.

The fair is organised by the gram panchayat. The Public Health Department takes measures to disinfect drinking water. The Police Department maintains law and order.

Source:

1. SHRI A. J. JALIA, Gram Sevak, Koliyak
2. Taluka Development Officer, Bhavnagar
3. *District Census Handbook* 1961, Bhavnagar District
4. WATSON, COLONEL JOHN W., *Gazetteer of the Bombay Presidency*, Vol. VIII, Kathiawar, p. 448, 1884

12 Kartiki Purnima Fair, Prabhas Patan

TALUKA PATAN VERAVAL—DISTRICT JUNAGADH

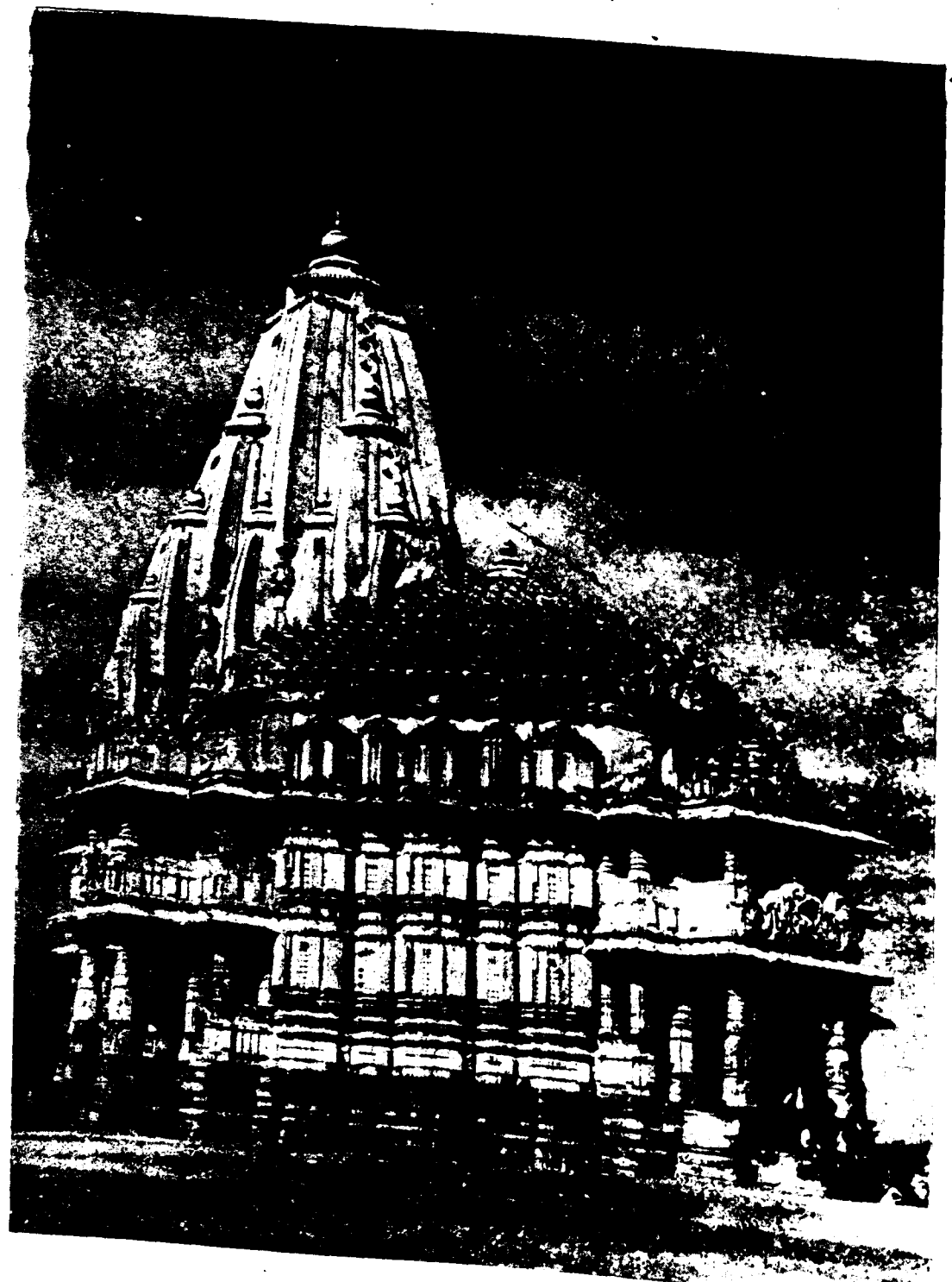
The fair is held for four days, viz., Kartik Sud 14-15 and Vad 1-2 (November) at the shrine of Somnath on the seashore at Patan also called Somnath Patan, Prabhas Patan or Dev Patan, two miles from Veraval, a railway station on the Veraval-Rojkot metre gauge section of the Western Railway, which is connected with bus and horse-tongas. The sacred rivers Saraswati, Hiranya and Kapila form the Triveni Sangam (or the triple confluence) near Prabhas Patan before joining the Arabian Sea.

Kartik Sud 15 is known as Tripurari Purnima meaning the *purnima* of Tripurari, i.e., of the *ari* (foe) of Tripura, as on this day the mighty demon Tripurasur was killed by Lord Shiva. Even in ancient times, a fair was held on Tripurari Purnima at the shrine of Somnath and was known as the Somnath fair.

Somnath is the first of the twelve *swayambhu* (self-existent) *jiyotirlingas* of Lord Shiva, which are mentioned in the verses quoted in *Mahashivratri*, p. 74. Somnath, therefore, has been one of the most important places of pilgrimage in India. It was called Bhairaveshwer in the Satya Yuga, Shravar-nikeshwer in the Treta Yuga, Shrigaleshwer in the Dwapar Yuga and Somnath in the present Kali Yuga. The Puranic story about Somnath states that Soma, the moon, who had married 27 daughters of Daksha Prajapati remained obdurate in favouring only Rohini and neglected the others. He was, therefore, cursed by Daksha to suffer perpetually from consumption. Stricken with grief, the moon went to all the holy places for alleviation of his pain but in vain. At last he came to Prabhas Patan where he worshipped Lord Shiva with great devotion for 4,000 years. Shiva took pity on him and bade that he should wane in brilliancy for only fifteen days in a month but should recover his lost splendour in the following fortnight. In gratitude for this favour, the moon erected a golden temple to Shiva over the *linga* previously existing, which was of the size of the egg of a hen and very

brilliant. A *Brahmashila* (a stone slab put up by Brahma) was placed above this small *linga* over which Brahma had installed a bigger *linga* which was worshipped by recitations of *mantras* (verses) from the Vedas. As the moon regained his brilliancy (*bhas*) at this place, it was named Prabhas, which means very shining, the exceedingly brilliant. According to another belief, the sun used formerly to shine in Prabhas with such splendour that his wife Chhaya (shadow) could not approach him. He, therefore, divided his brilliancy into sixteen parts of which he retained only four at Prabhas, to enable Chhaya to come near her husband from whom she is inseparable, and bestowed the remaining twelve parts on the twelve temples of the sun in Prabhas Kshetra.

The temple at Prabhas was very sacred and auspicious. People suffering from incurable diseases were cured simply by touching the *linga*. The souls of the departed ones were sure, in their transmigration, to find a favourable human frame by the grace of Somnath. A dip in the waters of the Triveni which is only a few hundred yards east of Prabhas Patan would not only wash off all the past sins of life but would also give immunity from punishment for future lapses. Pilgrims and devotees from all parts of India, therefore, went in large numbers and offered precious metals, pearls and jewels to Somnath. It had been endowed with 1,000 villages for its maintenance and upkeep. The water of the holy Ganges was made available every day for the worship of the *linga*. Many dancing girls were attached to the temple. The number of devotees and pilgrims visiting Somnath was so large that 300 barbers were always available there for their tonsure ceremony. On account of the rich gifts and presents by devotees including kings, merchants, etc., the treasure of Somnath was truly fabulous. Moreover, it was not only a place of pilgrimage, but it was the principal port of Gujarat till the eleventh century.



The Shrine of Lord Somnath—Prabhas Patan

Somnath was a centre of the Pashupat sect. The founder of the sect Lakulish was born at the village Karvan on the river Narmada in the second century A.D. Later on, he went to Prabhas Patan where he propounded the 168 principles of the sect and his idol was installed in Prabhas. Lakulish is believed to be an incarnation of Lord Shiva and those who worship his image in Prabhas Patan on Kartik Sud 15 are believed to acquire wealth to last for seven generations and be the favourites of God. On account of the sacredness of Patan, *rishis* and *munis* used to congregate there. It was the favourite resort of the gods Indra and Surya, the sun. A bath in the sea at Patan was considered to uplift one to the heaven. The Pandavas, Lord Krishna, his elder brother Balrama, Janmejaya and Parikshit practised penance there. Long before Lord Krishna came to Saurashtra with the Yadavas, Prabhas was a very sacred place of pilgrimage for persons from all over India. It was the centre of *mahashivogis*. On the *amavasya* of any month, one gets as much merit as by performing *yajnas* without number, if one goes to Patan on that day, observes fast and has the *darshan* of Somnath Mahadev. It was to Somnath that Lord Krishna advised the Yadavas to make a pilgrimage, to be absolved of the curse which Durvasa and other *rishis* had given them. And it was near Prabhas that Lord Krishna breathed his last after being struck by an arrow of a Bhil huntsman and cremated on the banks of the sacred Triveni running close by. On Kartik Sud 15, which is also the day of the birth of Kartikeya, the son of Lord Shiva, a bath in the Triveni Sangam and *darshan* of Lord Somnath have the highest merit and are supposed to purify one of all sins and to cure one of fatal diseases. The *darshan* of Somnath Mahadev bestows children on the childless.

The story of the temple is one of great vicissitudes from the highest glory to utter devastation. Several times it fell to the iconoclast, only to rise again—a symbol of the vitality, aspirations and devotion of an age-old culture. The first temple was built by the moon and it was of gold. Later on, Ravan built a temple of silver and Lord Krishna constructed one of wood. During historical times, temples were built several times one after another on the site of the prehistoric temple. Of these, the first was constructed somewhere between 320 A.D. and 500 A.D. It was the only one in India visited by

the followers of the Pashupat sect. The second one built in 649 A.D. was destroyed by the Arab warriors sent by Subedar Janayad of Sindh. The third temple was built of red stone by 800 A.D. Sultan Mahmud of Gazni attacked the fort of Somnath on 6th January, 1026 when it was under King Mandlik. The defenders of the temple fought with extraordinary valour and drove away the army of Mahmud from the town before nightfall. On 8th January, 1026 a bloody battle was fought in which 50,000 Indian warriors laid down their lives for the protection of the temple. Mahmud Gazni captured the fort and entered the temple, broke into pieces the *linga* which had been worshipped for centuries, plundered the riches in the temple which was set to fire. A fourth temple was raised by 1075 A.D. by Chalukya kings of Anhilwad Patan. Siddharaj Jaysinh made a pilgrimage to it as he had no son. When Kumarpal succeeded Siddharaj Jaysinh to the throne of Anhilwad Patan, he was approached by Bhav Brihaspati who was the chief priest and in charge of the temple with a request to permit him to reconstruct the temple. The request granted, Bhav raised a temple as grand as Mount Kailas, which came to be known as Meruprasad, Meru being the highest mountain in Hindu mythology. The fifth temple and the idol in it were destroyed by Alefkhan, the brother of Alauddin Khilji. The Chudasama king Mahipal of Junagadh then repaired it and his son Khengar installed the *linga* somewhere between 1325 and 1351 A.D. Mahmud Begada removed the *linga* in about 1469 A.D. and converted the shrine into a mosque but the temple was never actually used as a mosque. In 1783 A.D., Maharani Ahalyabai of Indore thought the old site of the ruins of the temple unsuitable and constructed a new temple a little away from it, which exists to this day. In 1947, the late Sardar Vallabhbhai Patel accompanied by the Maharaja Jamsaheb, Shri Shri K. M. Munshi and N. V. Gadgil went to Junagadh and appealed to the people of Saurashtra to renovate the temple on its old site. He said, "On this auspicious New Year Day, we have decided to renovate the Somnath temple. You, the people of Saurashtra, should do all that is possible. All should contribute towards this renovation." The proposal that a new and grand temple should be erected was widely welcomed and the ceremony of laying the

foundation of a new temple was performed by H. H. Maharaja Jamsaheb on 8th May, 1950. The *vyotirlinga* was installed on the original site by the late Dr. Rajendra Prasad, the President of India, on 11th May, 1951. This new temple is known as Kailas Nath Maha Meru Prasad. It commands an excellent view. It stands on the old site under which *Brahmashilas* of different periods were unearthed. Chalukyan in architecture, it has a *shikhar* or spire 175 feet high.

In the 13th century, Kumarpal, while enlarging the boundaries of earlier temples on the same site, added substantially to the decorative side very much in line with the Jain temples of fame. The remains of these treasures of medieval culture have been collected in the Surya Mandir (sun temple) at Patan which the Muslims later converted into Juma Masjid, now used as a museum. This collection contains exquisite pieces of sculpture and fine pieces of carvings.

Not far from Somnath is the place where Lord Krishna, while reclining under a *pipal* tree, was shot in the foot by a Bhil huntsman named Jara who had mistaken him for a deer. Limping a long way eastward, Shri Krishna reached the bank of the river Hiranya just above the Triveni Sangam and breathed his last in a small cave. His body was taken to the Triveni Sangam and was cremated there. This sacred place is known as Dehotsarg while the one where he was shot with an arrow is known as Bhalka or Bhalla Tirtha. Both these are places of pilgrimage for the Hindus—particularly the Vaishnavas. Within Dehotsarg, there is the spot from where Shri Baldevji, believed to be an incarnation of Shesh Naga, returned to his original abode, the *patal*. Near Dehotsarg, there is the seat of Mahaprabhuji Vallabhacharya who had recited *Shrimad Bhagavat* there for seven days. Near the spot where Lord Krishna was cremated in Dehotsarg, there is a temple dedicated to Mahakali. In Prabhas, there is the Daityasudan shrine with the image of Lord Vishnu, which is as old as the seventh century A.D. There is also the Mahakali temple near the temple of Somnath Mahadev built by Maharani Ahalyabai of Indore in 1783 A.D. which still exists. On the way from Prabhas Patan to Dehotsarg, there are two temples one

dedicated to Rudreshwar Mahadev and the other to Surya, the sun. Another sacred place is between Veraval and Patan where there is the temple of Shashibhushan. Soma, the moon, had performed a *yajna* at this place for the expiation of his sins. At a distance of 13 miles from Prabhas Patan and on the way from Veraval to Una is the holy place of Prachi, so named because the river Saraswati flows eastward from this place, *prachi* meaning east. The Moksha Pipal tree at this place is watered by the pilgrims after performing *shraddha* ceremonies at the Triveni Sangam. There is also the image of Shri Madhavrai on the bank of the holy river Saraswati. Besides these places which the pilgrims visit, the old caves (3rd century), the Bhadrakali Mata temple (12th century), the pond with old architecture (11th century), Vaneshwar Mahadev temple (7th century), the ancient temple now housing the museum (1169 A.D.) and the old Jain temples recently renovated—all these are protected monuments—can be visited in Prabhas by the pilgrims to Somnath Mahadev.

The Kartik Purnima or Tripurari Purnima fair is held at Prabhas Patan for four days, viz., Kartik Sud 14-15 and Vad 1-2 of which the second day is the most important. In modern times, the fair began to be held since November 1955. The Somnath Board of Trustees, in pursuance of a decision to hold the fair every year, issues an advertisement in the press after plotting out the stalls to be put up on land belonging to the Trust. In 1960, for instance, the number of stalls was 100. Each stall was 10' x 10' with one point of electric light. The rent for each stall was fixed at Rs. 21 in that year. Applications from persons desiring to put up circus or other items of entertainment like magic shows, dramas, cinemas, etc., are also invited with particulars of the area required by each, the rent for such establishments being fixed by the trustees separately. The land on which stalls are erected is in the vicinity of the Somnath temple and is convenient for a large number of shops.

About one lakh of persons of whom the majority are Hindus and a few Jains, Parsis and Muslims take part in the fair. They come from all parts of India but the non-Hindus are either of Patan or of villages round about Veraval.

There are about 160 stalls including the *mandaps* set up by the Public Health Information and Publicity, Agriculture and other Government Departments, the Saurashtra Emporium and tea-shops, refreshment stalls and shops of various kinds. The commodities sold are cutlery, cloth, toys, refreshments and drinks as also products of small scale and home industries, *khadi* and handloom textiles. They are brought for sale from villages round about Somnath Patan as well as from various places in Saurashtra and the rest of Gujarat.

The fair is organised by the Somnath Trust which has on its board eminent personages like H. H. Maharaja Jamsaheb Digvijaysinhji of

Nawanagar (Jamnagar), Shri K. M. Munshi, Shri N. V. Gadgil, Shri B. M. Birla, Shri Dayashanker T. Dave and Shri C. R. Raja.

The Saurashtra Sangeet Natya Akademi arranges entertainment programmes for three days. Local artists perform *ras*, *garbas*, etc. Learned people like Jagadguru Shankaracharya of Dwarka and the President of the Bharat Sadhu Samaj deliver religious discourses. Documentary film shows are arranged by the Information and Publicity Department. The Public Health Department makes arrangements to chlorinate drinking water. It also provides drains and latrines. Law and order are maintained by the Police Department.

Source:

1. Mamlatdar, Veraval
2. Manager, Somnath Estates
3. WATSON, COLONEL J.W., *Gazetteer of the Bombay Presidency*, Vol. VIII, Kathiawar, 1884
4. *Somnathni Margadarshika*, published by Somnath Trust
5. *Somnath Old and New*, published by the Saurashtra Railway, 1951
6. *District Census Handbook* 1961, Junagadh District

13 Lili Parikrama Fair, Mount Girnar

TALUKA JUNAGADH—DISTRICT JUNAGADH

Lili Parikrama means encircling the Mount Girnar when it is covered with green vegetation after the plentiful rains in the heavy monsoon which is a boon to this part of Saurashtra, historically known as Sorath. While encircling, the pilgrim actually goes round the mountain on foot during this festival which is held in the month of Kartik, the first month of the Hindu calendar according to the Vikram era.

Junagadh, the district headquarters and a junction station on the Rajkot-Veraval and Junagadh-Visavadar metre gauge sections of the Western Railway, which is the abode of Mount Girnar, 3,666 feet above sea-level, has many a legendary tale woven into the hoary history of this holy and historical city. It is the *karma-bhoomi* (land of action) and birthplace of the saint-poet Narsinh Mehta, who composed the famous devotional song

वैष्णव जन तो तेने कहिये जे पीड पराई जाणे रे¹

which found a place of pride in the prayers of the Father of the Nation. From times immemorial, this city, which had the privilege of having the holy footsteps of Lord Krishna on its land, which has the memorable edicts of Emperor Ashok on its rocks and which has the benedictions of queen Ranakdevi, has been the attraction of saints, pilgrims and tourists from all over India. Junagadh has been known by a variety of names in succession, according as the 'old order changeth, yielding place to new', viz., Raivatnagar, Pauranpur, Karankubja, Manipur, Chandraketupur, Girinagar, Jirnadurga, Mustafabad and now Junagadh. The population of this town according to the 1961 Census is 74,298 souls. It is situated at the crossing of 70° 13' east longitude and 21° 1' north latitude. This fortified city had eight magnificent gates or entrances, viz., (1) Station Gate, (2) Vanthali Gate, (3) Talav Gate,

(4) Shahpur Gate, (5) Kalwa Gate, (6) Girnar Gate, (7) Dharagadh Gate and (8) Majewadi Gate. Out of these, Kalwa Gate has been recently pulled down to facilitate the passage of heavy vehicular traffic through the city towards Veraval and Porbandar on one side and the rest of Gujarat on the other. Apart from Mount Girnar, which is the focus of this Lili Parikrama festival there are numerous other places of historical interest, the chief of which are (1) the Rock Edicts of Ashok (274 to 237 B.C.), of Rudradaman (150 A.D.) and of Skandagupta (450 A.D.), (2) Chora of Narsinh Mehta, (3) Damodar Kund with the temple of Damodarlalji, (4) Uparkot, (5) Sakkarbaug Museum, (6) Willingdon Dam and (7) the Dargah of Pir Datar. They are a 'must' for any tourist visiting Junagadh. There are also the Rupayatan, an institution for the development of handicrafts, the zoo, the Bahauddin Arts and Science College, the Agricultural College, Soil Conservation Research Centre, laboratory for chemical analysis, State Police Training School, the Orientation and Study Centre of the Government of India for imparting training in community development to officials and non-officials and the Lok Sahitya Vidyalaya for studies in folklore. The most enjoyable season for visiting the beauty spots of Junagadh is just after the monsoon in early winter when nature is in full bloom and covers the land with green foliage all-round. But Mount Girnar, which has the added beauty of waters flowing down the stream amidst rocks studded with multicoloured trees and flowers with bright sun-rays on the horizon gives the appearance of a fairyland to the rocky terrain.

Girnar! What a massive structure standing fixed to the ground since times immemorial, bearing witness to the changing dynasties and



Damodar Kund at the Foot of Girnar

1. *Vaishnava jan to tene kahiye je pid parai jane re*

He can be said to be a true Vaishnava who has sympathy for others' sufferings



Jain Temples on Mount Girnar

unchanging human behaviour reflected in the acquisitive instinct for pelf and power! Apart from its scenic beauty, Girnar has been the abode of many a saint and mystic who have made it their home for the practice of penance and self-realisation. It is in the vicinity of the Gir forest which has the rare distinction of being the habitation of lions who occasionally wander to the Girnar. Like the town of Junagadh, the mountain also has had a variety of names, viz., Revatachal, Raivatgiri, Ujjayant, Girinarayan and Girnar. It has five peaks, namely, (1) Amba Mata (or the Girnari Goddess) crowning the first peak, resorted to by newly married couples to ensure marital bliss, (2) Gorakhnath, the highest of all and the culminating point of Girnar, 3,665 feet above sea-level, (3) the Oghad Shikhar, (4) Guru Dattatraya Tunk and (5) Kalka's peak believed to be the resort of *aghoris*. Three *kunds* or reservoirs, namely, the Gaumukh, the Hanuman Dhara and the Kamandal Kund and the great steep precipice called Bhairav Jap from where ascetics and others were wont to hurl themselves in the deep ravine to get a better birth in their next life, are the chief places of religious interest on the mount.

On the top of the hill, which the Jains also hold sacred, are several Jain temples. The one dedicated to Neminath, the 22nd *tirthankar*, has the idol of Parasnath from the chin of which water oozes constantly. It is, therefore, called Amijhara Parasnath or nectar dropping Parasnath. Close to Girnar is the Datar Hill (2,779 feet high) with a small shrine, near its summit, of Jamial Shah or Datar Pir, who was sent from Thattha in Sind to Junagadh by his preceptor Pir Patta in the reign of Ra Mandlik for popularising the tenets of Muslim faith. The *chhilla* of Datar is at the bottom of the hill. The *pir* is supposed to have a beneficial effect on lepers who go there in large numbers. Over the wide expanse of the mountain, there are numerous temples, caves, forests, lakes and streams with rest-houses or *dharmashalas* for tourists wishing to prolong their stay to move round and witness the glory of nature. The real grandeur of this serene and holy mountain has to be seen to be believed. Pilgrims are seen climbing the mount all the year round. But it is particularly fascinating to visit it in the month of Kartik,

just after Diwali in the fairest of seasons, at time of the Lili Parikrama Fair.

Lili Parikrama is a traditional fair in since olden times, every year from the 11th to the 15th of the bright half of Kartik. According to the Hindu mythology gods have their nig for four months from the 11th day of the bright half of the month of Ashadh till the 11th day of the bright half of the month of Kartik every year, when they go to sleep. This period of four months is popularly known as *chaturmas* during which all sorts of austerity and penance are practised by the people to expiate their sins and earn blessings of God, for a better life in the next birth. It is presumed that Gods wake up from their prolonged slumber on the first 11th (*ekadashi*) of Kartik which is celebrated as Dev Diwali, meaning Diwali of the gods, distinct from the Diwali of human beings which is celebrated on the *amavasya* day of the month of Ashvin. On this auspicious day, Hindus also celebrate the Tulsi Vivah, marriage of Lord Vishnu with *tulsi* or the basil plant, *Ocimum sanctum*, which is considered holy and credited with certain medicinal properties.

This festival of Lili Parikrama has the manifold significance. It is held with the awakening of the gods when the religious-minded people have completed their course of penance and religious observances and the public at large is ready for the festival of Dev Diwali. The Hindu way of life is suffering and sacrifice is the ultimate goal of human salvation. Even after four months of austerity, people flock in thousands to this festival to encircle the distance of about twenty miles on foot around the mount. The huge influx of people from far and wide into the town of Junagadh at this particular time naturally raises a question in the modern mind. What is it that attracts people to participate in thousands in this festival? Such festivals and fairs are a unique feature of Indian culture and tradition handed down from ancient times. Their purpose is not mere revelry and mirth; they have a much deeper significance, and inspire the people with the lofty ideal of self-discipline and self-immolation, an ideal which is now waning with the impact of modern civilisation.

Lili Parikrama attracts every year about one lakh of people from all parts of Saurashtra.

Damodar Kund, Revti Kund and Mrigi Kund at the foot of the hill.

The Revti Kund, close to the Damodar Kund, is so called in memory of Revti, daughter of Raja Revat. She married Baldev, the brother of Lord Krishna. Raja Revat was the king of Dwarka but after Revti's marriage he came and resided at Girnar, the hill immediately over Damodar Kund being called Revatachal. There is a legend about the Mrigi Kund that two souls at variance one with the other came here in their seventh incarnation. One of them was in the form of a *mrigi* (a female gazelle) and the other in the form of a lion chasing her. The gazelle, to save her life fell into the *kund* nearby and the lion followed her. Both were absolved from their age-long curse and the gazelle emerged as a beautiful princess and the lion as a charming prince. Ever since that time this *kund* became known as Mrigi Kund. Its water is said to possess the property of curing hysteria and so pilgrims from distant parts of India carry it home with them. King Bhoj got this *kund* rebuilt. After bathing in these *kunds*, they immediately go for *darshan* of Damodarji, Muchkund, Brahmeshwer, Dudheshwer and Bhavnath Mahadev. Subsequently they pass the whole day singing *bhajans*, hearing sermons, telling beads of rosary, hearing religious discourses and going to various other temples. It is mostly the outsiders who come earlier to this starting point; those living in the town and neighbouring villages come only at night on the 11th of Kartik and fix up their night camp at a convenient place in the Bhavnath *maidan*. The next day, i.e., the 12th of Kartik, all the pilgrims wake up very early in the morning at about 3 to 4 a.m. and start on the first lap of the *parikrama* walking from Dudheshwer plantation up and down the long rocky route of about 5 to 6 miles. By sunrise, they reach Jina Bava's Madhi where they encamp for the whole of that day. They fix up their camp under the shadows of trees, clean the place, arrange their mobile kit for the day, fetch water from nearby reservoirs, prepare their own food, clean their utensils and then rest in the afternoon. It is interesting to watch the pedlars also travelling with the pilgrims with their shops made of bamboos and gunny cloth. They

also encamp with the pilgrims, set up their shops and sell all the necessary articles of food including wheat flour, rice, *ghee*, *gur*, oil, etc. Late in the evening and at night, there are programmes of (1) *bhavais* or folk-dramas, (2) *Ramlila* or *Krishnalila*, plays depicting the life of Rama and Krishna, (3) *Ramadhoons* and *bhajan-kirtans*—singing of devotional songs to the accompaniment of *tamboor* and cymbals and (4) *katha-varta*—hearing of stories from the *Bhagavat*, *Ramayana* and *Mahabharata*, told by saints and *sadhus* accompanying the pilgrims. People go to sleep early to be relieved of their fatigue and also to wake up early next morning refreshed for an onward march to the next camp.

On the 13th of Kartik, pilgrims start from Jina Bava's Madhi to cover a distance of 5 to 6 miles to Malvela. The footway from Madhi to Malvela is so narrow in the beginning that pilgrims have to walk in a queue. The spectacle of thousands of people queuing the wooded mount is a sight worth seeing. Then follows a dangerous and difficult steep path up and down the hill. At a certain stage, one has to tread one's way carefully and cautiously to avoid falling in the deep valleys below. At the end of this strenuous walk, pilgrims reach Malvela at sunrise to encamp there for the next halt. At Malvela the pilgrims bathe in the famous Surya Kund and have the satisfaction of having completed half the difficult journey. On the fourth day, i.e., 14th of Kartik they again start for Bordevi, the last halting place about 5 to 6 miles away from Malvela. Here also the way between the two points is hilly, precipitous and very narrow at the start. At Bordevi, an image of the goddess is installed under a *bordi* or *ber* tree in the midst of a cluster of *bordi* trees. With shady trees and flowing waters throughout the year nature here is so beautiful that city-dwellers frequent this beauty spot for picnic. Halting at Bordevi for the night, pilgrims heave a sigh of relief because early morning on the 15th of Kartik, they will be back to the starting point, i.e., Bhavnath temple. From Bordevi to Bhavnath, the road is *pucca* and motorable. During this arduous journey, pilgrims make their own arrangements for eating and resting in the open space selected by each group under shady trees. Even though there may not be enough

space for every group, there is such an atmosphere of unity and cooperation that what may be physical privations to an ordinary tourist are converted into the pleasures of life in tune with nature, with everybody—old and young—participating in this great festival.

Here ends the great Lili Parikrama. A few of the city dwellers also come for the pilgrimage, but all of them may not take the whole round. They only touch the straight approachable vantage points of Jina Bava's Madhi and Bordevi reducing the journey to about 6 miles. During the *parikrama*, pilgrims are engrossed in their divine pursuit enjoying hard life in complete identification with lovely post-monsoon nature in full bloom, absolutely cut off from the humdrum workaday world. From Bhavnath, on the *purnima* day those of the pilgrims who want to go up Mount Girnar start their journey afresh after some rest and others return to the town on way to their home, sweet home.

No pilgrim tax is levied. This festival being essentially religious, the fair plays only a secondary part in it. Only such things as cater to religious needs of the pilgrims, viz., photographs and miniature brass models of gods and goddesses, rosaries and other *puja* paraphernalia are sold at the fair. Shopping there is none except the sale of articles of food by ordinary vendors who also accompany the pilgrims on their march. Cultural activities include *bhavais*, *kirtans*, *Ramlilas* to entertain the young rural folk and religious discourses by *sadhus* for the benefit of the older people. The Forest, Health and Police Departments play a significant part in this festival. The Forest Department arranges cleaning of the foot-track and marking it with stone boundary marks whitewashed with lime so that pilgrims may not lose their way. The Health Department arranges first-aid and cleansing of water sources with disinfectants and the Police Department and Home Guards maintain law and order and render service to the pilgrims.

From the social standpoint, this festival has immense significance. People of all communities get together for a common cause. During the long pedestrian tour at the commencement of the winter season around the mountainous terrain where there is paucity of every human requirement, "from each according to his capacity,

to each according to his need" becomes an accepted way of life for the pilgrims. There is such unique oneness among them that they completely identify themselves with their fellow pilgrims. People from far and near come to know about the different dialects of the region, as also about their customs, traditions, dress, etc. There is such an atmosphere of cordiality and give-and-take that there is an exchange of different varieties of food amongst various groups. One of the most important lessons of this festival is experience in self-help and hard life devoid of comforts and conveniences of home-life for four consecutive days of the journey. One has to carry one's own luggage and eat, drink and sleep under an open sky, wake up early after midnight and walk on an average about 5 miles of mountainous track everyday to reach the destined goal.

Thus at the finale of this twenty miles of walk-and-halt festival, pilgrims return home not only with the satisfaction of having earned great *punya*, i.e., religious merit, but also with their minds refreshed by meditating on the eternal experience of *satyam*, *shivam*, *sundaram* (Truth, Goodness, Beauty) reflected in Mother Nature at her best.

BHADARVI AMAS FAIR AT DAMODAR KUND

Two other large fairs held at Junagadh at the foot of Mount Girnar are the Mahashivratri fair at Bhavnath and the Bhadarvi Amas fair at Damodar Kund. What is popularly known as Bhadarvi Amas is the 15th day of the dark half of Shravan (August) when about a lakh of people from different parts inside the State and outside belonging to all Hindu castes attend the fair held at the Damodar Kund in reverence to Lord Krishna also known as Damodar. *Dama* means a rope and *udar* means belly. When Krishna was a child, his mother, tired of his pranks, tied one end of a rope round his belly and the other end to a stone mortar used for bruising grain. He, however, ran off with the mortar which struck between two large *arjun* trees (*Terminalia arjuna*) and uprooted them. These trees were really gods or *devatas* who had been doomed by a curse to take the form of trees till Shri Krishna should free them. On the trees being uprooted by him they returned

to their former godlike shape. It was after this incident that Shri Krishna acquired the epithet of Damodar. The water of the Damodar Kund is considered to be very sacred. According to *Prabhas Khand* of *Skanda Purana* the water of Brahma Kund which has the property of dissolving bones flows into the Damodar Kund. This reservoir is, therefore, known as Vihayan Tirtha, where Hindus immerse the bones and ashes of their dead. A bath in the *kund* is considered holy and is particularly indicated on this day.

There is a temple dedicated to Radha-Damodar near the *kund* which is associated with Narsinh Mehta, the famous saint and poet of Junagadh who lived about five hundred years ago. He was a great devotee of Shri Krishna who had bestowed many favours upon him and performed many miracles to assist him even without his knowledge. It was said that when Narsinh sang *bhajans* in the Kedara *rag*, the god used to give him his own garland. Narsinh Mehta, who was a Nagar Brahmin by caste, believed in equality of all before God and did not hesitate to mix even with Harijans. His caste fellows were very sore at this and wanted to make him a scapegoat out of jealousy. They, therefore, complained to Ra Mandlik, the king of Junagadh, casting aspersions on Narsinh

Mehta. The king threw him into prison telling him that he would be beheaded the next morning, unless he gave proof of his spiritual power before daybreak by obtaining in jail the garland adorning the idol in the temple of Damodarji. Such grace would descend on him only if he sang the *rag* Kedara, which was very dear to God. But as fate would have it, Narsinh had mortgaged the *rag*, which he had promised not to sing until a loan taken by him was repaid. Narsinh was thus placed in a very difficult situation. He fervently prayed to God to show him a way out of this predicament. God, taking pity on his devotee, redeemed the *rag* from the money-lender and the document of hypothecation fell before him in the jail. Thereafter, Narsinh Mehta sang Kedara in devotion to Shri Krishna, and to the astonishment of Ra Mandlik, the garland of Damodarji came from the temple and fell round the neck of Narsinh Mehta in the prison.

More than two hundred shops and stalls are opened at the fair over and above a number of wheelbarrows of hawkers selling eatables, toys and sundry articles. Many *bhajan mandlis* attend the fair. Religious discourses are also held in the *ashrams* of *sadhus* living in the neighbourhood.

Source:

1. SHRI U. S. BUCH, B.A., LL.B., Chief Officer (Accounts), Junagadh District Panchayat, Junagadh
2. Block Development Officer, Junagadh-Bhesan
3. BHARUCHA, PROF. N. N., *Bhavnath Fair*, article in *Kalyan-Kalpitaru*, Vol. 25, No. 6, pp.185-88
4. WATSON, COLONEL J. W., *Statistical Account of Junagadh*, 1884
5. *District Census Handbook* 1961, Junagadh District

14 Mahashivratri Fair, Bhavnath Mahadev, Junagadh

TALUKA JUNAGADH—DISTRICT JUNAGADH

The fair is held for five days commencing on Magh Vad 11 (February), with the hoisting of a new flag on the day of Magh Vad on the temple of Bhavnath Mahadev situated on the bank of the stream Suvarnaksha at a distance of a mile and a half from the foot of Mount Girnar, east of Junagadh. The temple is located just near the spot where the flights of steps leading to the mount start. That part of the temple or foot of the mount is known as Bhavnath Taleti. Behind the temple there is a natural scenery full of forest foliage and verdure. At a little distance from the temple are huts of laborers and other cattle-breeders. Bhavnath is known as Bhava as the whole creation emanated from him :

भवतीद् जगद्यस्मात्तस्माद्भव इति स्मृतः ।¹

This shrine is an ancient one. Many myths and legends are associated with it since Puranic times. The *shivalinga* is said to have emerged here spontaneously. According to *Skanda Purana* once when Shankar and Parvati were flying in their aerial car, their divine garment fell down and they landed near the site of the temple. Since then the temple and the holy land round about it have earned the name of Vastapata Kshetra, the place where the garment fell. Close to the temple is the well-known and holy reservoir called Mrigi Kund. The *mahapuja* (the complete worship) of Shiva is performed at this temple at midnight on Mahashivratri day, the 14th of the dark half of the month of Magh, as is done at almost all Shiva temples in the whole of India. When the *mahapuja* starts at midnight, the ascetics called *naga bavas* residing in the valley of Girnar and others coming from different parts of India form into a procession which starts from their camp at some distance from the Bhavnath Taleti. Seated on elephants and holding numerous flags they move round the fair to the accompaniment of *shankhs* (conches), *tungis* and

turis, the sounds of which reverberate through the atmosphere. The procession then enters the temple where the ascetics take part in the *mahapuja* thus endowing the ceremony with special religious sanctity.

Apart from the *naga bavas*, many saints and spiritual dignitaries also come from various parts of India and take part in the *mahapuja*. The pilgrims take bath in the Mrigi Kund and seek absolution from their sins. There is a general belief that Lord Shankar himself comes to this shrine and the Mrigi Kund on this occasion. Many immortalised *mahatmas* of Mount Girnar which is believed to be the abode of nine Nathas and eighty-four Siddhas, including Bhartruhari, Gopichand and Ashwatthama, also come to the Mrigi Kund in disguise or in invisible forms. Some living *mahatmas* and eminent *sadhus*, *mahanis* and other spiritually advanced souls also visit the *kund* for bath on Mahashivratri.

The shrine of Bhavnath is surrounded by many ancient and holy places like the caves of Muchkund, Bhartruhari and Guru Datta and reservoirs like Mrigi, Revti and Damodar *kunds*.

About one lakh persons from different regions of India, particularly from Gujarat and Marwar, clad in clothes of variegated colours take part in the *mahapuja* and the fair. But the Ahirs and Mers of the Junagadh district are conspicuous among them. The fair is held on Government land in charge of the Forest Department and the devotees stay at the fair for four to six days. The huge congregation presents a vivid and spectacular scene in the Bhavnath valley. Arrangements for boarding and lodging of pilgrims are made by the various caste *panches*. *Sadhus* and *sanyasis* stay in *devasthan* buildings or camps specially put up numbering 300 to 350 where visitors are served with free meals by the organisers in the belief that free feeding is the best form of charity.

About 300 stalls made of cloth are erected on plots laid out by the Forest Department which auctions them to the highest bidders. Arrangements for electric lighting in the stalls are also made by that department which levies separate charges for the same. The commodities sold at the stalls are idols and accessories of worship like rosaries brought by vendors of Ayodhya and Mathura, utensils of brass and copper, sweetmeats, fruits, refreshments including tea, coffee, cigarettes, bidis, etc. Among the merchants are many outsiders who come to Bhavnath from different and distant places. The displaced persons who have been rehabilitated in this area also open their bazaars in which they sell their own special varieties of eatables. Some of the plots are also taken on lease by private agencies for advertising water-pumps, agricultural implements and machinery, etc. Government Departments and semi-Government institutions organise exhibitions regarding various development activities, agriculture, health, prohibition, community development and small savings schemes. Since the establishment of the Junagadh Taluka Panchayat, it organises an exhibition which contains charts and models relating to gardens, village development, family planning, small scale industries and village sanitation and hygiene. Collections are made at the stall to raise a fund managed by the taluka panchayat for the benefit of poor students. The panchayat also organises cultural programmes of famous *mandlis*.

At night the numerous pilgrims give themselves up to singing *bhajans* and all the camps hum with *kirtans* of *mandlis* and *rasdas* or folk-songs of women. Chief among these camps popularly known as *utaras* are those of Dula Kag, the well-known poet of folklore, and of

pilgrims from the shrine at Parab-Vavdi near Kutiana as well as from Junagadh, Bhavnagar, Jetpur, Rajkot and Amreli where there is a veritable feast of folklore and *bhajans*. On all the days of the fair, the atmosphere remains charged with sentiments of devotion because of the *bhajans* and the religious sermons and discourses given by the various saints attending the fair. The entertainments at the fair include *bhavais* or folk-dramas, dramatic performances depicting incidents in the lives of Lord Krishna and the *gopis*, performances by acrobats and various physical feats by handicapped persons. There are also magic shows, circus, animal performances, merry-go-rounds, *fajet falkas* and cinema shows.

The Public Health Department takes special measures to ensure sanitation by providing mobile dispensaries and chlorinating drinking water. That department also arranges for D.D.T. spraying as well as temporary latrines. The Forest Department puts up public notices at several places with a view to avoid forest fire and safeguard the forest trees and produce against damage. Law and order are maintained by the Police Department and the Home Guards. The Junagadh Municipality cooperates with Government departments in the management of the fair, provides fire-brigade services and makes arrangements for water as and when necessary.

Bhavnath fair is unique among the many Mahashivratri fairs of Gujarat. Held in the valley of Girnar it not only provides a setting of natural beauty coupled with religious importance but it also attracts a large number of saints and *sadhus* from all over India, whose contact gives pilgrims the benefit of their profound religious and spiritual knowledge.

Source :

1. SHRI U. S. BUCH, B.A., LL.B., Chief Officer (Accounts), Junagadh District Panchayat, Junagadh
2. Block Development Officer, Junagadh-Bhesan
3. Taluka Development Officer, Junagadh
4. BHARUCHA, PROF., N. N., *Bhavnath Fair*, article in *Kalyan-Kalpitaru*, Vol. 25, No. 6, pp. 185-86
5. WATSON, COLONEL J. W., President, Rajasthani Court, Kathiawar, *Statistical Account of Junagadh*, 1884

1. *Bhavateedam jagadyasmat tasmad bhava iti smritah*

15 Madhavrai Fair, Madhavpur

TALUKA PORBANDAR—DISTRICT JUNAGADH

The fair is held from 9th to 13th of the bright half of the month of Chaitra outside the eastern gate of Madhavpur (Ghed), a village situated on the shore of the Arabian Sea at a distance of thirty-six miles south-east of Porbandar, the taluka and subdivisional headquarters and the terminus on the Jetalsar-Porbandar metre gauge section of the Western Railway. It is also connected by regular bus services with Mangrol, 16 miles away, and Keshod station on the Jetalsar-Veraval railway line, 27 miles away in the east. On the occasion of the fair special buses are also run from Keshod, Mangrol, Porbandar, Veraval, etc. Madhavpur is a very ancient village, purchased by the Rana of Porbandar State from the Desai Banias of Mangrol in the eighteenth century. The tract at the south-western end of which Madhavpur is situated is a fertile area, rich in vegetation, known as Ghed. Madhavpur is named after Krishna (Madhavrai) who married Rukmini, the daughter of King Bhishmak, after abducting her on Kartik Sud 11 according to the Gandharva system of marriage and later, on Chaitra Sud 9, according to the regular marriage rites. It is in commemoration of this wedding that the fair is held at Madhavpur (Ghed) since ancient times. There is a temple in Madhavpur with two full size idols measuring about five feet each, one of Shri Madhavrai (Krishna) and the other of Shri Trikamrai (Baldev), his elder brother. The idols have been preserved intact till this day. Just behind the temple in the west, in the same compound, there are the ruins of the original shrine of Madhavrai, the architecture of which appears to be of the Solanki period. This temple with a *shikhar* or spiral tower is much affected by the salty sea-breezes. The idols of Trikamrai and Madhavrai were originally in this temple. That of Trikamrai or Baldev, of reddish stone, was on the southern side and the other of Madhavrai or Shri Krishna, of black stone, was

on its right. Later on, these idols have been installed in the new temple resembling a *haveli*, or temple of the Pushtimargiya sect, built by the Maharaja of Porbandar about 150 years ago. Like the idol in the Daityasudan temple at Prabhas Patan, each of these two images has three raised hands and only one lowered, which is considered unusual.

For three days beginning from Chaitra Sud 9 a procession (*fulekun*) is taken at night from the temple to the Brahma Kund outside the eastern gate of the town. The procession proceeds along the main road, with a small metal image of Shri Gopallal seated in a palanquin, and the devotees singing specific *kirtans* (devotional songs). At the Brahma Kund, the *kirtanias* sing songs in Gujarati and Vraj-bhasha appropriate to the auspicious occasion of marriage. After performance of *arti*, the palanquin is taken back to the temple. After repeating this process on three days (Chaitra Sud 9, 10 and 11), the image of Gopallaji is taken in a palanquin at 4 p.m. on Chaitra Sud 12 in a regular marriage procession starting from the temple, in which *kirtanias*, both local and those coming from outside, mostly from Mangrol, and also other devotees attending the marriage procession walk on foot, reciting specific songs about the marriage of Rukmini with Krishna. They halt at each *chakla* (cross-roads) where they sing a whole *kirtan* or devotional song. Passing and halting in this manner, they arrive at the outskirts beyond the eastern gate, where the song is sung about the arrival of Shishupal, who was a competitor of Shri Krishna for Rukmini's hand. From this point, the palanquin-bearers and *kirtanias* run for about a furlong and a half to reach the Hemali Vad (a banyan tree) from where they start for the Rukmini's marriage *mandap* opposite the Kardam Kund in the vicinity of the village forest. Here the wife of the *sevak* or priest receives the idol in the traditional manner

and then the palanquin is reposed in the resting-*mandap*. If any pilgrim wants to receive the idol in place of the *sevak's* wife, a caste dinner is to be given to the Girnara Brahmins on the next evening. The idol of Rukmini which is kept in the shrine of Gosain *sadhus*, a *math* on the western bank of Kardam Kund, is then brought to the *mandap*. The ceremony of giving away the bride is then performed in accordance with the Vedic rites, whereafter both the idols are lodged in the *mayra* or marriage booth which is near the resting-place where the ceremony of auspicious rounds is gone through. The right to officiate as priests at the ceremony vests in Girnara Brahmins bearing the surname Purohit.

After the ceremonies in the marriage *mandap* are over, both the idols are kept in the resting-house or *mandap* for the whole night. Next morning at about 9-30 a.m. the idols are taken out to go to the Hemali Vad accompanied by the *kirtanias* from Mangrol and other places who chant *kirtans* to be sung in the morning to awaken the God, in groups moving in stages. Throughout the journey of the procession till it reaches the temple, devotees spray *gulal* on the *kirtanias* and others who have gathered for *darshan*. Under the Hemali Vad, *bhog* (*naivedya*) is offered to the idols and *prasad* is distributed among all present. The idols are then conveyed to the outskirts of the village near a building called Sunder Bhavan where again the offerings are made. By this time it is 12 noon. After a little rest, the *kirtanias* start from the water-channel nearby and stopping after each stanza of the *kirtan*, they proceed barefooted in the scorching heat towards the eastern gate singing a lengthy *kirtan* of 23 stanzas which they finish after about an hour and a half exactly at the time when they reach inside this gate. In all, there are about twenty-three halts. At every halt, a stanza was in former times sung in three ways, first in Trital, then in Dadra and finally in Chalti, with the result that the *kirtan* itself was extended threefold. However, with the decreasing numbers and waning interest, each stanza is not sung thrice, but one is sung in Trital, the next in Dadra and the third in Chalti and so on. Later on, they pass through the bazaar singing other specific songs in the *chaklas* of the town.

In the meanwhile a little rest is taken on the way, and by about 3 p.m. the palanquin reaches the courtyard in the front of the temple to the north. As soon as the *kirtans* are over the wife of the *sevak* or priest receives the two idols in the traditional manner (*ponkhvun*), which are then placed before Madhavraiji and Trikamraiji. After the procession reaches the temple, people go there for *darshan*. At this time, the *kirtanias* recite specific scriptural songs of Pushtimarg. The zenith or culmination of the fair is marked by the arrival of Kadachha Mers belonging to village Kadachh at noon on the marriage day, i.e., Chaitra Sud 12. They are traditionally the last to come to the fair. The pilgrims generally begin to disperse in the very evening and the fair is considered over on the next day after the deities return to the shrine after the marriage ceremony.

The most important item in the ritualistic aspect of the fair is the singing of *kirtans* in the processions. Formerly there used to be twelve or more *kirtanias*, i.e., singers of *kirtans* or devotional songs but now the number has dwindled to about six to eight. They are reputed singers of *kirtans* in the classical style, known as Haveli Sangit. They are not paid or attached to any temple, but give voluntary services on such occasions out of devotion to the deity. While the local *kirtanias* sing on the first day, those from Mangrol have the right to lead the procession on the next day. The songs which are to be sung are fixed along with the order in which they are to be sung. One person leads and the rest follow in chorus. During the procession, by-standers bow to the god, and make some offerings in cash. More ardent among them receive the deity at their house, which is called *padhramani* or reception. At a brief halt at the house of the devotee, the deity is worshipped and presented with a special offering. Garlands, floral headgear (*khump*), etc., for the bridegroom come from the families of a Desai Bania and a Bhoi from Mangrol, a tradition which is still kept up.

About 10,000 persons from parts of Saurashtra chiefly from the coastal areas lying between Mangrol and Porbandar, belonging to Brahmin, Bania, Lohana, Rajput, Mer, Ayar, Koli, Kharwa and Bawa castes participate in the fair. However, the size of the congregation depends upon the

season, and in a good year, the number rises to 25,000 or more. The fair is considered to be mainly a fair of the Mer people who come in carts which they keep in the open space behind the shops and in the fields, where they encamp and pass the night. The Mers are probably the same as Mheds, Mers or Mands who were the most powerful tribe in lower Sindh in about 712 A.D. A legend traces their origin to a man created by Shri Rama from a hair from the back of his neck and left to guard the bridge by which he crossed the sea to Ceylon. The Mers are divided into fourteen groups named after the branches of the Rajputs with which they mixed while some of their subgroups take their names from the villages in which they settled. They intermarry within their own subgroups and though they generally follow the Rajput customs, remarriage is permitted. The Mers are strong, well-built, tall and hefty. They used to render military service to the Rana of Porbandar, in consideration of which they were given lands. Their military service has now ceased and they have now become cultivators. They are "frugal, hospitable, simple and kindly". They are mostly vegetarians. Mers are known to be very excitable and vindictive. Once a feud arises, the parties do not forget it. Animosity between rival individuals or groups is not only lifelong but passed on to future generations also. The parties continuously plan for avenging the supposed wrong, and the feud results in one or more murders in a chain reaction. The Mer women are very good-looking. The Mers play *dandia-ras* accompanied by drums and *shehnais*, using *dandias* (sticks) which are thick and long. The *rasadas* of the Meranis (Mer women) are captivating. The Meranis are adept in drawing pictures of animals and birds on the walls of houses on marriage and other auspicious occasions. The principal festivals of Mers are Holi and Shitla Saptami. They have maintained the old tradition of playing sports of valour and gallantry during these festivals. Mers of all subgroups go to the Madhavrai fair as well as to the fair held at Bileshwer in Barda hills on Bhadarvi Amas. The fairs attended by Mers have a special social significance. If a husband and wife have fallen out, and the wife has bestowed her choice on another person, she would elope with him from

the fair by previous arrangement. She goes to the fair with her clothes and there moves about with that man, whereupon her husband understands that he has been divorced.

Among the people of the other castes attending the fair, the Kolis, particularly the Ghedia Kolis, numerically rank the second. The strength of the Ayars, Karadias, Kharwas, Bawas, Harijans and others attending the fair is limited. The chief object with which they come to the fair is to enjoy the fair; the *darshan* of Thakorji is only of secondary importance. But the Brahmins, Baniyas, Lohanas and those of other higher castes to whom the fair is of little consequence visit it mainly to have *darshan* of Thakorji.

About 200 to 300 shops of sweetmeats, toys, *farsan*, cutlery, imitation ornaments, fruits, water-melons, wooden articles, cloth useful for villagers and bamboo sticks are opened at the fair where there are some tea-shops too. The commodities sold are brought from nearby towns by merchants from outside.

The most important item in the social aspect of the fair is a veritable feast of folklore and folk-music. Besides the *mandlis* of *sadhus* who sing traditional *bhajans*, the Mers perform *garbas* and *rasadas*. The landscape at the site is quite pleasant and congenial to these performances, and as the night advances, the players become more and more engrossed in them. Women in groups of 25 to 30 or even 50 sing *rasadas* which are generally ballads from ancient folklore. Men play *dandia-ras* with sticks, in groups of 50 to 60. It is a spirited folk-dance in which the Mers excel. While playing the *ras*, they sprinkle *gulal* on one another, and the fair takes a colourful appearance. Being a martial community, their *ras* also displays manliness, vigour and strict discipline. There is nothing delicate or soft about it. Songs are not sung, and even the *shehnais* and *dhol* make provocative music. The steps are forceful and stiff, almost like a drill. Their stout and well-proportioned bodies held tense, the players wield *dandia* sticks like swords. When the *ras* picks up speed, they jump 3 to 4 feet high in the air, at the same time swivelling fast. When they play certain steps in pairs, it looks almost as if they are fighting a duel. Thus the *ras* played by Mers is a combination of three kinds of *ras* or sentiments, viz., *adbhut*, *vir* and *raudra*. Last but

not the least is the singing of *duhas* or couplets which are epigrammatic gems from folklore. Sung in a full, loud voice, in a rising and falling cadence, with each word distinctly pronounced to bring out the meaning, the *duha* has a music all its own. After 11 p.m. people form groups, each divided into two parties who embark upon a prolonged competition of singing *duhas* at each other. No sooner does a person finish a *duha* than another from the opposite party comes up with an appropriate answer to or in amplification of the same theme in some poignant words. People come well-prepared for this poetic bout. It would not be unusual to find even uneducated or illiterate persons reciting hundreds of *duhas* from memory. The incessant stream of *duhas*, sung in loud and ringing voices fills the air with a thrill. At the fair there are dramatic and *bhavai* performances and film shows organised by the Information and Publicity Department. There are also exhibitions of *khadi* and village industries and about public health and agriculture. There are merry-go-rounds, magic shows, cinemas and sometimes circus shows also. Some young horsemen arrange horse-races on the broad and open roads near the Hemali Vad but, as days

pass, such races like running and horse-riding have decreased considerably. People have now begun coming to the fair by motor-buses and, therefore, the number of horses as also of bullock-carts coming to the fair has fallen.

The fair is organised by the Village Panchayat, Madhavpur, which looks after the sanitary arrangements. There is no difficulty about drinking water which is available in the wells in the neighbouring fields. Services of the local doctor are available, if required. No uncleanness occurs at the fair. The arrangement of *ravadi* (palanquin) is made by the trustees of Shri Madhavrai Trust. No pilgrim tax is levied. Special police arrangements are made at the fair for the maintenance of law and order.

The fair is held in the outskirts of the town, between its eastern gate and Madhuvan (a forest adjoining Madhavpur on the north-east) where tents are pitched by the people of different communities. Persons of higher castes are accommodated in buildings belonging to the Trust estate, and arrangements are made for their food in the temple as they do not use eatables sold in the fair. Some persons also stay at the houses of their relatives, while others make their own arrangements.

Source :

1. SHRI KESHAVRAM K. SHASTRI, Honorary Director, Gujarat Research Society, Ahmedabad Branch
2. Gram Panchayat, Madhavpur
3. Taluka Development Officer, Porbandar
4. WATSON, COLONEL J. W., *Gazetteer of the Bombay Presidency*, Vol. VIII, Kathiawar, 1884
5. *Saurashtrani Pachhat Komo*, published by Saurashtra Backward Classes Board, 1958
6. *District Census Handbook* 1961, Junagadh District

16 Jakh Fair, Kakadbhit

TALUKA NAKHATRANA—DISTRICT KUTCH

The fair is held on the second Monday of Bhadrapad at the village Kakadbhit (known as Jakh) about four miles from Manjal and 21 miles west of Bhuj. The village is on the Bhuj-Lakhpatri road, 8 miles from Nakhatrana, the taluka headquarters, and served by State Transport buses.

An interesting legend is associated with the fair which is held to pay homage to certain foreigners from Anatolia and Syria, who killed the tyrant Punvar or Punvaro in the 13th century and delivered the people from his tyranny. It is not definitely known who exactly these Jakhs or Yakshas were except that they were white-skinned foreigners. Even today persons having very white skin are likened in Kutch with Jakhs. The place where the tyrant king Punvar was killed by the Jakhs is near the village Sanyara 21 miles from Bhuj, near which there is a hillock called Jakhs' Tekra (i.e., the hillock of the Jakhs) which is known as Kakadbhit after their leader Kakad, *bhit* meaning a hillock in Kachchhi dialect. In the thirteenth century when the reign of Kumarpal Solanki was about to end, Kutch had as its king Jam Punvaro, the cousin of Jam Lakha, whose capital was Paddhargadh, now marked by its ruins about a mile east of Kakadbhit. The river which flows past Kakadbhit was also included within the limits of Paddhargadh. At the foot of the hillock Punvaro used to bathe in the river and offer oblations to the sun. A large section of the people was discontented with the oppressive rule of Jam Punvaro. He was so cruel that he had cut off the hands of the architect after the construction of Paddhargadh (also called Punvaranogadh or Patan), so that he may not construct anything like it again. Soon afterwards seven saintly persons renowned

for their virtues and miracles came from Rum-Sham (Anatolia and Syria) and settled on a nearby hill. The Jakhs were very sympathetic and helpful to the oppressed people. They did all to alleviate the sufferings of the people, nursed the sick, and helped them in every way and thereby won over the hearts of the people. They were called helpers of the poor and known as Yakshas or Jakhs, i.e., messengers of gods. The extent of the good name they earned can be seen from the following popular couplet:

जल मुक्त रुम शामजा, धीमा धरमवीर;
सेवक संवारा कंक गरिब साध धीन।¹

"Jakhs who were from the country of Rum and Sham, were strong religious crusaders, who helped many a poor person and had Sanghars as their devotees".

Punvaro who was far-sighted saw that on account of the sympathy of the people for the Jakhs who were foreigners, the culture and religion of Kutch would suffer. He, therefore, tried to check their activities. According to a legend, a fisherman got a son through the blessings of the Jakhs. When Rajai, the childless wife of Punvaro, came to know of this miracle, she yearned to have a child but found it difficult to approach the Jakhs to whom Punvaro was very inimical. At last she arranged to construct a secret underground passage from her residence right up to the place where the Jakhs resided and thus began taking part in the prayers of the Jakhs. Six months passed away but, on account of the heavy load of sins which Punvaro had committed, the prayers of the Jakhs were not fruitful in obtaining a son to Punvaro. Two of the Jakhs thereupon undertook the risk of going to the queen's apartment secretly by the underground passage and to offer some sacrifice there so that

Punvaro's sins may be expiated and his oppressions subdued. The secret leaked out and the two Jakhs who were in the queen's apartment were imprisoned by the king. The other five Jakhs were also arrested from outside the queen's residence and all the seven were tortured by yoking them to ploughs, causing them to tread on thorns, etc. A barber managed to release one of the Jakhs who invoked the assistance of their god in West Asia who appeared with seventy-one brothers and a sister Sanyari and asked Punvaro to surrender the holy men in his captivity. On his refusal to do so, an earthquake shook the hills and the town was destroyed which has since then been desolate.



Jakh

According to another story, the Sanghars who were oppressed by King Punvaro had sought the aid of the foreigners from Western Asia. Seventy-two horsemen, thereupon, came and established themselves on a hill three miles from Paddhargadh or Punvaranogadh, took the fort and killed the chief. The Sanghars named the hill Kakadgad in honour of the Jakh leader, Kakad, and called them Yakshas, the fair-skinned horse-riding demi-gods. Images of all the seventy-two horsemen were installed on a platform on Punvaranogadh, with their faces towards the south. A fair to commemorate this event is held every year in the month of Bhadrapad (September-October).

There is yet another legend which says that Punvaro had a talisman which was so miraculous that he was immortal so long as it was on his body. He also had a *Shiva-kavach* (armour) which shielded him from all weapons. Sanyari, the sister of the Jakhs, who was conversant with all the ins and outs of Punvaranogadh assumed the form of a mosquito and stung Punvaro just when he was bathing in the river, so that he had to remove the talismans from his body. At that very moment the Jakhs rolled down a boulder from the top of the hillock, which crushed him to death. Since then people began to worship the Jakhs as gods and installed 72 images of riding horsemen on a high pedestal open to sky, like a religious edifice in ancient Persian style. People worship these images, particularly those of their two leaders in the centre, by burning incense of *loban* and *gur*. A silver *chhatra* (canopy), yellow silken cloth and coconuts are also offered.

The couplet cited above as well as the various stories current about the exploits and miracles of the Jakhs reveal their foreign origin and establish their close relationship with the Sanghar caste to which the priests of the images of the Jakh horsemen belong. Sanghars were pirates and seafarers by occupation which possibly brought them into contact with these foreigners. The Gazetteer states that some of the Sanghars are Hindus and some Muslims, found in Kutch and Jamnagar districts. They are said to be Sindh Rajputs who came with the Jadejas to Kutch in the thirteenth century and to Kathiawad in the sixteenth century. They are strong and well-built, and speak Jadeji dialect at home. They claim to be descendants of Sangan, a notorious pirate. By 1900 A.D., however, the Kathiawad Sanghars were not keen seamen, soldiers or menials, though some of them who lived near the coast were sailors. Most of them turned cultivators. The women, whether Hindus or Muslims, do not observe *parda* and go out for work without any veiling. Some Muslim Sanghars have Hindu names. Hindu and Muslim Sanghars do not intermarry and the Hindus do not take food from the Muslims. The Muslims mostly follow the Hindu rituals at marriage and are not particular in the hours of their prayers or in attendance at mosques for prayers. Most

1. Jakh mulk Rum Shamja dhinga dharamvir,
Sevak Sanghara kank garibe say thin.

Sanghars, both Hindus and Muslims, bury their dead.

The Jakh fair was formerly held only at Kakadbhit within the limits of the Roha estate. As the fair was big and yielded good income to the *jagir* in the form of offerings, Maharao Khengarji of Bhuj got a shrine of the Jakhs built by some Kanbis on the hillock lying between Bhuj and Madhapar and arranged to hold a fair there on the same day on which the fair at Jakh (Kakadbhit) was held, i.e., on the first Monday of Bhadrapad. The *jagirdar* of Roha, thereafter, changed the date of the Jakh fair at Kakadbhit from the first to the second Monday of Bhadrapad. Since then the small fair of Jakh is held at Bhuj-Madhapar on the first Monday and the larger one at Kakadbhit on the second Monday of Bhadrapad.

About 40,000 persons of Kutch of all castes of Hindus and Muslims, particularly Sanghars, as also Brahmins, Luhanas, Garasias, Kanbis, Kolis and Harijans, take part in the fair. Visitors from outside Kutch include Bania, Lohana and Gurjar merchants as well as Muslims who show *tamashas* (entertainment shows) and *nats* (acrobats or gymnasts). The images of Jakhs are worshipped and offerings are made to them in the usual manner.

About 200 shops are opened at the fair. Those of copper and brassware are *pucca* structures with tiled roofs and are given to the merchants on permanent lease. Others, made

of bamboos and gunny cloth, deal in sweet-meats, *farsan*, fruits like plantains and *chikus*, sugar-cane, cloth, etc. There are some boarding houses also. Toys, vessels, iron articles of household use, cots, gold and silver ornaments, bead work, bangles and *oanis* (braids or hair decorations) for women and cutlery are the products of household and small scale industry brought for sale not only from surrounding villages but also from distant parts of Kutch and even beyond.

The Block Development Officer, Nakhatrana, arranges an agricultural exhibition in which people are acquainted with developmental activities of the Block particularly in the field of agriculture by exhibiting improved qualities of implements, seeds, manure, etc. Documentary films are shown by the Information and Publicity Department. The Block authorities also organise running races as well as races of horses, donkeys, camels, slow and fast cycling, etc., and give prizes to the winners. Roving dramatic companies camping in tents put up popular shows.

The fair is organised by the Sanghars through a committee formed for the purpose. The group panchayat of Kakadbhit and Sanyara collects shop tax and the Mamlatdar recovers the ground-rent for temporary stalls on Government land. The group panchayat makes all arrangements for maintaining cleanliness. Drinking water is chlorinated and the site of the fair disinfected by D.D.T. spray. The mobile dispensary van of the primary health centre is also in attendance.

17 Trivikramraiji Fair, Naransar

TALUKA LAKHPAT—DISTRICT KUTCH

Narayan Sarovar, popularly called Naransar, is a lake situated on the western end of Kutch. The village, which is named after the lake, is inhabited by 383 souls, and situated on the Kori Nal or creek which is said to have been one of the mouths of the Indus in olden times. It is 107 miles away from Bhuj, the district headquarters, a six hours' journey by a State Transport bus service operating once daily in the morning. During the days of the fair, extra buses are run to cope with the rush.

Narayan Sarovar is one of the five holy lakes of India¹, whose importance is related in the scriptures, *Shrimad Bhagavat* and *Brahma-vaiivarta*. It is believed to have been formed in the time of Varah *avatar*, the third incarnation of Vishnu in the form of a boar. After the earth was taken out from the sea by Varah it was necessary to provide sweet water for maintaining life on it. A flow of clean, cool water which emanated from the toe of Lord Vishnu went towards west and got accumulated as Narayansar. It is further believed that *Sanakadi rishis* * who were the sons of Brahma were asked to have a bath in this lake on a Somvati Amas, i.e., an *amavasya* falling on Monday for attaining salvation. Narayan Sarovar has been referred to by Alexander the Great who is stated to have visited the place in 325 B.C.

It is thus a very ancient and holy place. From the reference in *Bhagavat*, believed to have been written in the ninth century, it seems that it was at its highest glory about a thousand years ago. Thereafter, it might have lapsed into obscurity owing mainly to the change in the course of the Indus. Every *sanyasi* desires to visit this place without which his *sanyasta* is considered to be incomplete. It is said that Sultan Mahmud Begada of Gujarat had unsuccessfully tried to destroy the temples at Narayan Sarovar during the 15th century when

he met with a firm resistance from the *brahmachari mahant* of the temple and other devotees who were good at warfare and had enough wealth at their command during those days. It is also believed by some that Nana Fadnavis, Ramakrishna Paramahansa, Swami Vivekananda and Lokmanya Tilak visited Narayan Sarovar.

The principal shrine at Naransar is dedicated to Trivikramraiji or Trikamraiji, a form of Lord Vishnu. It was built by Rajmata Mahakunvarba of Kutch in V.S. 1790 following an incident that took place at the Dwarkadhish temple at Dwarka where she had gone on a pilgrimage. When she reached the temple, it was the time of *shayan* or repose for the deity. Not only was the *darshan*, therefore, denied to her, but a temple servant also retorted, "If she desires to have *darshan* at her convenience, she may have Dwarka in Kutch itself." Piqued by this remark, she was determined to build within her State a shrine that would equal Dwarka in importance. On her return to Bhuj she called for learned *pandits* who pronounced Narayan Sarovar as the most suitable site as it was considered very holy since times immemorial. An old temple of Adinarayan stood at the place. It was under the control of *kanphata bavas* (*sadhus*) till V.S. 1607 when it was taken over by an *atit* named Narangar who repaired the tank and constructed bathing *ghats* and flights of steps on the banks. The Rajmata came to Narayan Sarovar where she was weighed against gold, pearls, gems and other valuables. This amount was then apportioned for erecting the temples at Narayansar resembling those at Dwarka, though much smaller. Temples of Lakshminarayan, Trikamrai, Govardhannath, Dwarkanath, Lakshmiiji and Ranchhodraiji were built in a row surrounded by a fort-wall on the bank of Narayansar, which was also renovated between 1718 A.D. and 1741 A.D. Some

Source:

1. SHRI GANPATLAL BHAGWANDAS LIMBACHIA, Gram Sevak, Manjal
2. Mamlatdar, Nakhatrana
3. Taluka Development Officer, Nakhatrana
4. Taluka Development Officer, Bhuj
5. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. V, *Cutch, Palanpur, and Mahi Kantha*, 1880
6. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. IX, Part I, *Gujarat Population, Hindus*, 1901
7. RATHOD, RAMSINHJI K., *Kutchnu Sanskriti Darshan*, pp. 151-156, 1959
8. *District Census Handbook* 1961, Kutch District

1. These are (1) Man Sarovar at Kailas in the north, (2) Pampa Sarovar in the south, (3) Bindu Sarovar at Bhuvaneshwar in the east, (4) Narayan Sarovar in the west and (5) Pushkar Sarovar in Central India.

villages were granted in *inam* for the maintenance and upkeep of these temples. Other shrines and holy places at Narayansar include temples of Kalyanrai, Bhaveshwer, Ramnath, Ramachandra, Sanatkumar and places like Ram Gufa, Lakshman Gufa, Shesh Gufa, Sita Vavdi and Ram Kuva. Roundabout V.S. 1919 Sheth Gokuldas Liladhar constructed a causeway across the stretch of a creek between Naransar and the mainland so that the pilgrims may not have to tread through the marshy land.

About two miles from Narayansar is the famous Mahadev temple of Kotesher which has been mentioned in Puranas. It is believed that Ravan who was carrying the *shivalinga* to Lanka was tricked by Brahma into placing the *linga* on the ground at this place against the instructions of Lord Shiva, whereupon it got fastened there and is since then known as Kotilingeshwer or Kotesher.

The fair which is held from Kartik Sud 11 to 15 attracts about 5,000 persons. The number participating in this fair depends upon the preceding agricultural season and the availability of water at the time of the fair. It is attended by Hindus from Kutch, Saurashtra and other parts of Gujarat, besides some even from Sind, Marwad, Punjab and Central India. Over and above pilgrims, *sadhus* and *sanyasis* from all over the country also attend. The fair is held outside the shrine of Trikamraiji. The pilgrims take a holy bath in the waters of Narayansar and offer

coconut and flowers to the deities, visiting all the seven temples to offer their prayers.

About 15 stalls of sweetmeats, toys, cutlery, coconut, rosaries, religious books, flowers, etc., are set up at the fair. Some of the dealers come from Nakhatrana. The goods sold at these stalls are generally brought from Bhuj and Nakhatrana and fruits from Netra 40 miles away. Harijans attend the fair and sell shoes, slippers, etc., made by them.

Bhajan mandlis from different places in the district also attend the fair. *Bhajans* are sung and discourses on different religious topics are arranged on the night of the last day, i.e., Kartiki Purnima. Recently the Block development authorities have started putting up an exhibition of charts, posters, etc., about agricultural activities.

The fair which is held during day time from 7 a.m. to 7 p.m. is organised by the Naransar Gram Panchayat and the *brahmachari mahant* of Narayansar *jagir* or estate. The water of Narayansar is fit for bathing purposes only, while the subsoil water of the village is brackish. Drinking water, therefore, requires to be fetched in carts from a place about two miles away. Besides a boarding house, there are two *dharmashalas* in the village with rent-free accommodation for about 40 to 50 pilgrims in each of them. A nominal charge is recovered from pilgrims for providing bedding, etc.

Source:

1. SHRI HARISHANKAR KANJI JOSHI, Gram Sevak, Pandhro, Taluka Lakhpat
2. RATHOD, RAMBINHI *Kutchnu Sanskriti Darshan*, 1959
3. SHASTRI, DURGOASHANKAR K., *Gujaratna Tirthasthan*, 1960



Ambaji of Arasur

18 Ambaji

TALUKA DANTA—DISTRICT BANASKANTHA

LOCATION

Ambaji or Mota Ambaji, the principal shrine of goddess Amba Bhavani in Gujarat, is situated in Danta taluka of Banaskantha district. The village, also called Ambaji after the goddess and inhabited by 2,073 persons, is fourteen miles away from Abu Road station on the Ahmedabad-Delhi metre gauge line of the Western Railway. It is also connected with Palanpur and Abu Road by asphalt roads and served by State Transport bus services from Abu Road, Palanpur, Ahmedabad, Khed Brahma and Taranga. It lies in the Arasur hills near the source of the river Saraswati at the south-western end of Aravali mountain range, and the goddess is also, therefore, called Arasuri Amba.

ORIGIN, HISTORY, LEGENDS

'Mother Amba', according to Mr. Campbell, "was one of the deities of the pre-Hindu race, whom the Hindu conquerors absorbed into their pantheon and finally identified with the goddess Bhavani".¹ The goddess is worshipped since pre-historic Vedic period. She is considered the original power of the universe. She has no birth nor death. According to Vedas and *Gita* when evil elements overpower divine elements the original power manifests itself on earth in one form or another to destroy the evils and protect the religion and the religious. Several stories about the destruction of evil forces by the goddess are narrated in Hindu mythology. According to *Devi Bhagavat*, the two sons of Kashyap named Rambha and Karambha, and called *danavas* as they were born of Danu, were very powerful and ambitious. Desirous of conquering the kingdom of Indra, they started practising penance in the region of Panchanada, but Indra destroyed Karambha. Infuriated by this, Rambha pleased Agni or the God of Fire by sacrificing his head

at the altar, and requested him for a son who could not be killed by any male. The boon granted, Rambha became self-willed and arrogant, and began to threaten all the three worlds. He subjugated Gandharvas, Pishachas and Nagas, and finally the Yakshas, whose beautiful queen Mahishi he married. From the name of his queen Mahishi he named his capital Mahishur believed by some to be the present Mysore. The son of Mahishi, called Mahishasur, was a terror to the gods. He was able to assume various forms, the more common being that of a buffalo. It is also said that Mahishmati on the bank of the river Narmada was founded by Mahishasur as his capital. He pleased Agni and obtained a boon not to be killed by the weapons bearing masculine names. He then began to terrorise the gods trying for his destruction, and defeated them. Mahishasur won the throne of Indra and began to harass one and all. He ruined the hermitages of sages. He then set out to conquer *Brahmalok*, *Vishnulok* and Kailas. Gods headed by Brahma and Vishnu then sought the help of Lord Shiva, who advised that as the demon would not die by any of the male sex, goddess Shakti should be invoked, and worshipped for her help. The gods so prayed, and a divine lustre sprang out from the heart of Lord Shiva as also from the bodies of all the gods. From the lustre, the image of Adya Shakti was formed. Gods gave her their ornaments and arms. Himalaya gave her a lion as her carrier. Being pleased with gods, the goddess killed the demon Mahishasur and his army single-handed, and rescued the three worlds from his tyranny. The remaining demons fled to Patal or the underworld, and the kingdom of gods was restored to Indra. The goddess, who was a form of Mahalakshmi, came to be known as Mahishasurmardini. The special prayer of thanksgiving

1. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. V, *Cutch, Palanpur and Mahi Kantha*, p. 432, 1880

offered by the gods is known as *Shakradaya Stuti*, and is an important part of *Saptashati*, which narrates the deeds of the goddess in 700 verses. She established her abode at Gabbar, a hillock in the Arasur range where the heart of Uma, the consort of Lord Shiva had fallen and a well-known Shakti Pitha was established, on arrival of goddess Mahalakshmi. The story of the sacrifice of Uma is that Lord Shiva was married to Uma, the eldest daughter of Daksha Prajapati who was not on good terms with him. Once Daksha performed a sacrifice to which he deliberately omitted to invite Shiva. Uma, on learning about the sacrifice at her father's, went there against the advice of Mahadev. She found that neither she nor her Lord the Mahadev was welcome at Daksha's sacrifice. Adding insult to injury, Daksha disregarded her and abused Shankar. Uma could not bear the insult of her husband who was the greatest of gods. She, therefore, threw herself in the sacrificial fire. Learning of the sacrifice of his wife Uma, Lord Shiva was enraged. He destroyed the sacrifice and got Daksha killed by Virbhadr, his lieutenant. However, his grief at the death of Uma was insupportable and, carrying her dead body, he began to roam all over the earth which could not bear his wrath and grief. In order to bring him back to consciousness and to save the world from destruction, Lord Vishnu threw his Sudarshan Chakra to cut off the limbs of Uma's body so that the attachment of Shiva to the remains of Uma may cease. The limbs fell at 52 places in India at each of which a Shakti Pitha is established according to the *Tantra Chudamani*¹. Uma's heart fell on Arasur, and a Shakti Pitha was established there, which place Mahalakshmi chose for her permanent residence after destruction of Mahishasur. She resided in a cave on Gabbar with her sisters and maids. She is known as Amba or Ambika meaning mother, and Bhavani, i.e., the wife of Bhava or Shiva.

There are two other important Pithas held in high esteem in Gujarat—one of Mahakali on Pavagadh hill in Panchmahals district, and the other of Bahuchara in Chunval in Mehsana district. The main goddesses Mahakali, Mahalakshmi and

Mahasaraswati dwell on Pavagadh, Arasur and in Chunval respectively. Of the three, Ambaji is the most popular and most frequented by devotees. History of Amba Bhavani dates far back to Treta Yuga. After Ravan, the king of Lanka, abducted Sita, Rama and Lakshman came to the hermitage of the sage Shringi in the south of the forest of mount Arbud or Abu, during their search of Sita. Shringi advised Rama to worship goddess Amba at Gabbargadh in Arasur for her blessings, and joined Rama and Lakshman in the worship. Being pleased with their prayers, the goddess presented an arrow called Ajaya which would destroy their enemy. It was with this arrow that Rama finally killed Ravan.

In Dwapar Yuga, Nandrai and his wife Yashoda visited Gabbar for the tonsorial ceremony of Shri Krishna. They dwelt there for three days with *gops* and *gopis* of Gokul and worshipped Lord Shiva and Bhagavati Amba². Rukmini, the daughter of King Bhishmak of Vidarbha, had worshipped the goddess at this place to get Krishna as her husband. Lord Krishna abducted her to save her from being married to King Shishupal of Chedi. Pandavas also worshipped goddess Amba during their exile. She gave Bhimsen a garland called *ajayamala* which would ensure victory in battles. Arjun was given divine costumes for disguise as Brihannala in the last year of exile to be spent in hiding at the court of Virata. On return from Virata the Pandavas visited Ambaji, performed a sacrifice and built a shrine at Gabbar and installed an image of the goddess therein.

Once, when Adya Shankaracharya was engaged in his campaign against Shakti philosophy in Kashmir, Ambaji appeared before him and impressed upon him that she was the Shakti or prowess of Shiva, and that the two were inseparable and helpless without each other. Realising the importance of Shakti, the *acharya* propitiated her with prayers. The prayers are known as *Anand Lahari* and *Saundarya Lahari*.

The shrine seems to have been as celebrated in the days of Vallabhi (746 A.D.) as it is now. For, tradition has it that when that famous city fell, King Shiladitya's wife Pushpavati

was on a pilgrimage to Amba Bhavani. On hearing about the death of her husband she wanted to become *sati*, but could not do so as she was pregnant. She gave birth to a son in a *guha* or cave and named the child Guha. After entrusting him to a Nagar Brahmin, she burnt herself after her husband. Guha, who founded his capital at Kherghadh, is said to be the ancestor of the Gohil clan.

King Karan of Anhilpur Patan was a devotee of Amba Bhavani and attended the *purnima* festivals at Ambaji in Kartik, Chaitra, Bhadrapad and Ashvin under a vow. His wife Minaldevi, also a firm devotee of Mother Amba, obtained an illustrious son, Siddharaj Jaysinh through her boon. The goddess also favoured Siddharaj later on. He once took a vow to take food only after defeating King Yashovarman of Malwa who had invaded his capital during his absence and recovered tribute from his minister. He sat down at the door of Ambaji temple reciting prayers to her. At midnight she gave him *darshan* and advised him to prepare a mud-fort and install a mud-statue of Yashovarman, and then taking the fort, to destroy the statue, after which he may end his fast. Siddharaj did so, and on the next day invaded Dharanagari with a mighty force and killed Yashovarman in battle. Returning to the temple, he performed a sacrifice on the bright ninth of Ashvin. Vimalshah, the famous Jain minister of Gujarat in the 11th century was everywhere victorious and successful by the grace of Amba, whose devotee his wife Sumangala was. At the bidding of the goddess he built three hundred and sixty handsome Jain temples of white marble in Arasur, at the site of the present Kumbhariya village, founded by Rana Kumbha of Chitod. Once Mataji approached Vimalshah in the form of an ordinary woman and asked him by whose aid he had built the temples. He said he had done so by the aid of his spiritual preceptor or *guru*. She repeated the same question thrice, and received the same answer each time. She then bade him to flee from that place as quickly as possible. Vimalshah and his wife fled to the crypt below one of the temples at Abu by a subterranean passage.

Then Mataji destroyed all the temples by fire, except five which she left as witnesses to the tale. The ruins of those that were destroyed are still seen strewn nearby. Vimalshah believed that his loss was occasioned by the wrath of Ambaji, for the inscription on a temple of Delvada at Abu contains the following stanza in propitiation of goddess : "Thou whose leaf-like hands are red as the leaves of the Ushok¹ tree, thou who appearest in resplendent beauty, borne in a carriage drawn by Keshree Singhs, thou who bearest two children in thy lap, such in person, Sutee Umbika, destroy the calamities of virtuous men." Again, "Once on a time to that viceroy at night time, Umbika the wise gave this order 'upon this mountain do you erect a good temple for Yoogadee Nath, a place pure from sin'."² Maharana Pratap of Mewad was also a devotee of goddess Amba. He presented his sword to her shrine, which is still worshipped there.

It is said that in pre-Puranic times there was a big city named Arasan-nagar at this place. It is not known who founded it, but it was in existence from the eleventh to seventeenth centuries. It was a part of Mount Arbud, which was named after the Naga king Arbud, who had brought here Mount Nandivardhan, son of Mountain Himalaya. The Vedic name of the present Mount Abu was Nandivardhan. According to a Puranic story, *rishi* Vasishtha had his hermitage at this place. Once his cow Nandini fell down in a pit and could not be lifted out. Vasishtha invoked the river Saraswati who flooded the pit, bringing the cow up. To avoid such accidents in future, Vasishtha requested Himalaya to send a mountain to fill up the pit. Himalaya asked his son Nandivardhan to go with Vasishtha, but as his wings were cut by Indra, Nandivardhan prayed the *rishi* to request his friend, Naga Arbud, to take him to that place. Arbud did so on condition that the mountain be named after him. The mountain was, therefore, named Arbudachal. It was spread in two thousand *yojans* over north Gujarat and Rajasthan including the present Aravali range.

1. *Saraca indica*

2. FORBES, ALEXANDER K., *Ras Mala*, Vol. I, pp. 405-406, 1924

1. For the number of Shakti Pithas, see footnote on p. 111
2. *Shrimad Bhagavat*, skandh 10, *adhyaya* 34, verses 1 to 19

This Puranic story indicates the existence of Naga kingdoms in ancient India. These Nagas inhabited India before the advent of Aryans. Arbud was a mighty Naga ruler, ruling over this region. When Janmejaya started the sacrifice of Sarpasatra as described in *Mahabharata*, Nagas requested Shesh Naga to show the way to save themselves, and, pursuing his advice, approached Ambaji residing in Arbudachal who gave them shelter. There were Naga colonies in Marwad, north Gujarat, Lat and Saurashtra. Their chief city was Patal, not the under-world, but a famous port on the western coast where the river Sindhu met the sea. Of the famous Nagas, Vasuki was ruling in Saurashtra, Karkotak on the banks of the Tapi, and Purukutsa in Lat on the Narmada. Rama had performed a sacrifice at Unai, and had given twelve thousand Naga maidens to Anavil Brahmins in marriage.

Arbud established his kingdom at Abu, and founded his capital at Arasanpur, so named because of the marble mines there. Ambaji was the ruling deity of this city and Shiva also had his abode at Koteswar nearby. The city is believed to have been known up to the 16th century and destroyed by some earthquake or other natural calamity.

A number of legends are prevalent about the miracles of the goddess. According to one, a cow belonging to Amba Mata used to graze with the herd of a shepherd all day and return into the hill of Gabbar in the evening. One evening, when the cow set off homewards as usual, he followed and entered the hill to find out the owner. In the interior, he found a splendid palace, where Mataji was reclining on a swing surrounded by her maids. The shepherd approached her and requested for remuneration for tending the cow for twelve years. Thereupon, a maiden gave him a winnowing fan full of barley grains as directed by Mataji. He went out disappointed and threw away the barley, and returned home. He related the account to his wife who discovered some grains of gold adhering to his dress. The shepherd repented throwing away the grains, and, with his wife attempted the next day unsuccessfully to find out the palace in the hill. But the woman, a devotee of Ambaji, took a vow not to return home without having *darshan* of Mataji, and

prayed to her, giving up food and water. The Mother Goddess then gave *darshan* to them and gave them a boon that in the next birth they would be born at Gokul as Nand and Yashoda and Lord Vishnu would take birth at their house as Shri Krishna, whose tonsorial ceremony she advised to be performed at Gabbar.

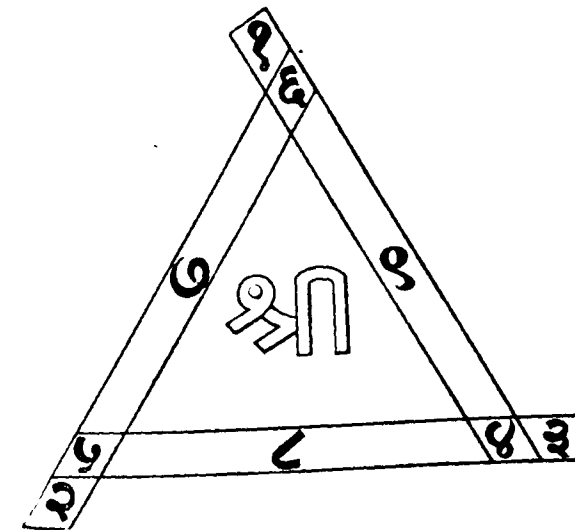
Another story relates to a merchant of Mandisor named Akheraj who prayed to the goddess to save him and his ships caught in a storm in the sea. His wish granted, Akheraj took a vow to present half of his wealth to the temple of Amba. On that night Mataji appeared to her *pujari* in a dream. He at once went to the temple, and found the clothes of Mataji wet with saltish water. The incident surprised all who heard about it, but after twenty-one days Akheraj arrived at the temple and presented half of his wealth as avowed. The costly diamond and a crown which he offered to the deity, it is said, still adorn her. His descendants follow the tradition of keeping *ghee* lamps incessantly burning near the goddess started by him.

King Ravpal, fortieth in line from King Vikram of Ujjain, was an ardent devotee of Ambaji, by whose grace he won the kingdom of Nagarthattha in Sind. Damaji, twelfth in line from Ravpal, obtained a son who was named Jashraj, by the favour of the goddess. When Muslims invaded Nagarthattha and killed Damaji, Jashraj with his family went to Ambaji at Arasur, who asked him to ride her tiger and make a circuit of territory which would be granted to him. The Raja did so, and made a circuit of seven hundred and sixty villages. In the Bhandaro hill, which is now known as Gabbar, he found buried treasure with which he raised an army and invaded Nagarthattha to avenge the death of his father. He drove the Muslims out of the city and remained there till death. His son Kedarsinh or Kesarisinh was all this time at Gabbargadh in the service of the goddess and ruling over 760 villages. Rana Jaimal, a descendant of Kesarisinh, who was defeated by the Rao of Idar, went to Danta with his son Jetmal and established his capital there. Jetmal was also a devout follower of Ambika and he built the temple of Ambaji about a thousand years ago. The management of the temple remained with the rulers of the former Danta

State till it was assumed by the Government after Independence.

THE TEMPLE

The temple of Ambaji is a structure of coarse marble, twenty feet square and nineteen feet high and has marble flooring. It is very small, with the main entrance in the front and a small side-door. It is said that Mataji has refused to permit the putting up of any other door. The threshold has been worn out by the feet of pilgrims for many a century. The temple is surrounded by an open square called *chachar chowk*¹, and buildings occupied by priests and temple servants and *dharmashalas*. It is said that the temple was built by Nagar Brahmins but the date is not known. Some of the pillars in the *sabha-mandap* have inscriptions chiefly of the seventeenth century, recording private gifts.



Viso Yantra

The adytum has silver-plated doors which are opened at the time of *darshan*. Inside there is a *gokh* or niche in the wall in which Viso Yantra inscribed on a marble plated with gold is fixed and that is the main object of worship. The whole niche is covered with silver plates. There is no idol of the goddess, but *pujaris* decorate the upper portion of the niche in such a way that it looks like an idol of goddess to the pilgrims from some distance. Gold and silver-plated

pattens of the goddess are also worshipped. In the morning the goddess is dressed to look like a maiden, at noon like a young woman and in the evening like an old lady. This decoration is called *angi* consisting of costly silk *saris*, ornaments, crown, etc. The dresses and ornaments are arranged by the *pujari* behind a curtain, keeping his eyes closed. The goddess has, as described below, a different carrier everyday placed at the time of morning *darshan* :

Sunday	Tiger
Monday	Nandi or bull
Tuesday	Lion
Wednesday	Airavat, i.e., elephant with seven trunks
Thursday	Eagle
Friday	Swan
Saturday	Elephant

The tiger is gold-plated, and the rest silver-plated. Two *ghee* lamps are kept incessantly burning before the goddess.

The fact that there is no idol in this temple, but only the *pitha* or the seat of goddess in a niche represented by a *yantra* goes to show that it has its origin in that form of worship which prevailed in ancient times, when idol-worship had not yet been popular and only the *pithikas* were worshipped. An inscription of the third century before Vikram Samvat found near Chitod in Rajasthan testifies to the existence of *pitha-puja*, in which a square stone slab, representing the seat of the deity was worshipped. *Pitha*-worship thus represents a stage of religious thought earlier than idol-worship.

In the midst of the *sabha-mandap* of the temple, five lions, said to be presented by native princes, are installed facing the goddess, three of which are of silver, one of brass and one of stone. Pilgrims worship them with *kumkum*. There are parallel rows of bronze bells in the ceiling, which are rung by pilgrims at the time of *arti*, when there is always a heavy rush owing to the smallness of the *sabha-mandap*.

There is no distinction of caste or creed for *darshan* of the goddess. The so-called untouchables also can enter the *sabha-mandap*

1. The *chachar chowk* is an open courtyard in which a lamp is lighted with several wicks in a large bowl fed by *ghee* offered by the pilgrims. It is also the place where *garbas* in honour of the goddess are sung.

and have *darshan* since the temple was thrown open to them after Independence. However, none are allowed to enter the adytum to offer worship to the *yantra* and pattens except Brahmins and members of the royal family of Danta, a former princely State. Brahmins have to take a bath and put on silk garments before entering the adytum.

In the front of the temple is a large open square where *havans* or ceremonial sacrifices are performed. There is also a *tula-stambh* or weighing balance where children are weighed against different offerings in pursuance of vows kept, and the articles are then given to the temple *sadavrat* for free distribution.

Two *artis* are normally offered to the goddess, except in summer when three *artis* take place. The *pujaris* have to offer *naivedya* to goddess thrice a day. *Bal-bhog* in the morning at the time of *mangala arti* consists of *naivedya* of *shira* of one and a quarter pounds each of wheat flour, *ghee* and sugar. At noon *thal* or a full dish with the sweet preparation of *dudhpak*, sweetballs or *kansar* is offered in *raj-bhog* with dry and fresh fruits, *pan-supari*, etc. In the evening only boiled milk and *magas* of gram flour, *ghee* and sugar are offered in *shayan-bhog*. *Naivedya* offered in the morning and evening is distributed among the assembled pilgrims while that of noon is taken away by the *pujaris*. Pilgrims are also allowed at noon to offer *naivedya* of their choice in a silver plate supplied by the temple authorities. They can also offer *thal* from the temple kitchen on payment of a fixed charge, and then take it away as *prasad*. Presents of cash or kind in the form of costly *saris*, gold and silver ornaments, costly *angis*, etc., offered by pilgrims are credited to the temple fund.

There are three other temples in the *chachar* or open *chowk* surrounding the temple, namely, Varahi Mata, Ambikeshwer Mahadev and Ganapati. There are also the temples of Khodiyar Mata and Hanuman in the village. At a short distance from Ambaji temple is a large rectangular *kund* or pond with flights of steps built on all its four sides, called Mansarovar. It is said to have been built by one Tapishanker, a Nagar gentleman from Ahmedabad in V.S. 1640-50; i.e., 1584-1594 A.D. It is considered particularly holy for a bath. There are two

temples by the side of Mansarovar, one of Mansarovar Mahadev and the other of Ajay Mata believed to be the sister of Ambaji. The latter contains an inscription of Maharana Maldev of V.S. 1415 (1359 A.D.).

Three families of Audichya Brahmins of Sidhpur in Mehsana district, at a distance of 65 miles from Ambaji, jointly officiate as *bhatjis* or priests of the temple of Ambaji. They have no right over the offerings in cash or in kind made to the deity, but they traditionally receive *dakshina* and other gifts directly from the pilgrims for ceremonies like tonsorial ceremony of boys, weighing of children against articles like sugar-candy, *gur*, dates, etc. For such ceremonies the pilgrims have first to approach the *bhatjis* who make the necessary arrangements. Pilgrims who come for fulfilment of vows give them *sidhan* or uncooked food articles and the expenses for offering *thal* to the goddess on their behalf. *Sidhan* are given in terms of money according to their value previously fixed. Over and above this, they also have a share in the coconuts which are offered to the goddess in large numbers. Pilgrims also visit their seat called *bhatjini gadi* about 30 feet from the temple and offer separate gifts to them. They mark pilgrims with *chandlo* or *kumkum* mark on the forehead when they arrive for the pilgrimage and with a red hand mark known as *thapo* on the shoulder and back when they depart, as the sign of fulfilment of their vows and pilgrimage, fees for which are also levied.

On their part *bhatjis* used to bear the expenses of the daily *thal* offered to the goddess, and of the special offerings on important festivals. For example, ten to twelve maunds of milk and one to one and a quarter maunds of parched rice were offered to the goddess on Sharad Punam, a *sari* dipped in solution of ten *tolas* of saffron was offered on the day of Holi, and *sukhdi* was filled in a large stone receptacle on Ashvin Sud 8 to be distributed among the pilgrims. Before the Government took over the management of the temple after Independence, the office of the *bhatji* was auctioned out every four years at the time of the *sangha* of Shravan Vad 14. The bidders were all from Audichya Brahmins of Sidhpur. The highest bid at the time of merger of Danta State was for Rs. 84,000

for four years, or Rs. 21,000 per year to be paid to the State in consideration of the office by the appointees.

After the Government took over the management, it decided to appoint a learned Brahmin as *bhatji* with a salary of Rs. 500, as the traditional office-bearers were not learned. A conference of learned men from all over India was, therefore, sponsored by the committee of management presided over by the Collector, at which a suitable person was selected for the office. The *bhatjis*, however, filed a suit that they were hereditary office-bearers enjoying all the rights of *pujaris*. This litigation is pending before the High Court. Meanwhile, till the final decision of the High Court, the Government has been restricted from removing existing *bhatjis* who, as a temporary compromise, pay to the management an amount of Rs. 1,770.84 P. per month on the basis of the last auction of the office.

Formerly, before the management was taken over by the Government, the charges of the *bhatjis* for the various ceremonies were arbitrarily high. As a pilgrimage was not deemed to have been successfully accomplished till the *bhatjis* were satisfied, the pilgrims were much harassed by them, as they would otherwise pronounce the pilgrimage to be in vain or fruitless. However, by the efforts of the managing committee, rates have now been fixed for each of the ceremonies. The annual income of *bhatji* comes to about Rs. 58,000 which includes about Rs. 40,000 offered by pilgrims on fulfilment of *badha*, etc., about 5,000 *sidhan* (raw food materials) valued at Rs. 15,000 and Rs. 3,000 from coconuts, *kumkum*, etc. The yearly expenses of *thal*, etc., which is the responsibility of *bhatji*, come to Rs. 29,196, in addition to which about Rs. 22,000 are paid in cash to the temple management.

Whether the temple was built by Nagars or not, Ambaji is the family goddess of the caste of Nagar Brahmins, who have all along enjoyed certain special privileges at the temple of Ambaji. Their *dharmashalas* are situated within the temple precincts. When there is a Nagar *sangha* visiting Ambaji it gets precedence over other *sanghas* in all ceremonies. The Nagar *sangha* of Shravan Vad 14 was free from *mundka vero*, and *sanghavis*

used to be welcomed by a *samaiya* and after reaching the temple used to perform swordplay. No one is allowed to offer *thal* to the goddess directly except Nagars who can offer food cooked by them while the rest have to offer the *thal* through *bhatji*. The golden dish for offering *thal* was only spared for the *thal* of Nagars after which it used to be sent as *prasad* to the Maharana or his representative who might be camping at Ambaji. With the change in management, old traditions loose their hold, though in ceremonial worship, etc., some of the privileges enjoyed by the Nagars are still continued.

PILGRIMS

Being one of the principal places of pilgrimage of Gujarat, lakhs of pilgrims visit Ambaji every year. Pilgrims come in large numbers not only from all over Gujarat but also from Rajasthan and Maharashtra. Many people take a vow of having *darshan* of Ambaji on every *purnima* day. Many others keep vows for fulfilment of specific desires. In many families it is a tradition to go to Ambaji for tonsorial ceremony of boys.

The number of pilgrims that visited Ambaji for each of the past eleven years is as follows:

YEAR	PILGRIMS	YEAR	PILGRIMS
1952-53	144,656	1958-59	189,588
1953-54	115,713	1959-60	194,088
1954-55	146,034	1960-61	235,739
1955-56	155,891	1961-62	221,389
1956-57	181,186	1962-63	262,229
1957-58	197,400		

The number of pilgrims has thus doubled during the past decade. This is mostly due to improved transport facilities as well as better facilities and amenities given by the temple committee, village panchayat, etc., to the pilgrims. The number of visitors for each month during the last two years of 1961-62 and 1962-63 and part of 1963-64 is shown in the following statement,

MONTH	1961-62	1962-63	1963-64
Total	221,389	262,229	
April	24,043	36,061	38,041
May	34,447	32,369	39,788
June	19,121	23,538	26,746
July	7,554	9,631	8,980
August	10,012	13,481	21,818
September	29,868	36,848	
October	27,967	32,958	
November	24,815	26,110	
December	13,730	12,940	
January	7,674	8,439	
February	9,924	12,795	
March	12,334	16,519	

There is thus a decrease in numbers in the months of July, August, January and February due to monsoon and winter. The congregations are the highest in April, May, September, October and November. In April and October pilgrims flock at Ambaji in large numbers because of the Navratri celebrated in these months. In May visitors to the hill station of Mount Abu naturally visit Ambaji *en route* either in the beginning or on their return. But on Bhadrpad Sud 15 (September), the congregation is the largest as the time is particularly convenient for the agriculturists to attend when the busy monsoon period is coming to a close. The fair in November on Kartik Purnima is attended by thousands of pilgrims especially of mercantile community from distant places.

There are more than a hundred *dharmashalas* built by philanthropists for the accommodation of pilgrims, where separate family rooms and utensils, bedding, cots, cradles, etc., are provided at cheap rates. Excellent canteen arrangements are made by the management at reasonable rates.

Before the advent of the railways, the traditional mode of pilgrimage was in groups or parties called *sanghas* which travelled either on foot or by carts, numbers giving protection during the insecure journey, particularly on the last lap thereof which lay in hilly and forest area. With the modern means of transport like railways and buses, the mode of travelling has changed. Yet the tradition of making pilgrimage in *sanghas* or group parties still persists and

Ambaji is among the holy places of Gujarat visited by the largest numbers of *sanghas*. Some of them even now go there on foot. This mode of travelling is particularly rewarding immediately after monsoon, when the landscape is rich with greenery, tanks and streams are full of sparkling waters and the climate is salubrious. Many of the *sanghas* are permanent institutions, particular *sanghas* from different places visiting Ambaji on particular days every year, halting there for five days at a stretch. The *sanghavis* or the leaders of the *sanghas* were appointed by the State which sometimes charged *nazrana* for the same. They used to be paid a share of the collections of the *mundka vero* by the State. This practice is now abolished. However, *sanghavis* are given some *prasadi* of Mataji in the form of a *sari*.

During their stay at Ambaji, pilgrims spend their time in *darshan*, prayers and devotion and visit the shrines roundabout Ambaji. Late at night and sometimes till morning, the *sanghas* arrange performances of *bhavai*, a traditional and popular folk-drama, in the *chachar chowk*, depicting some religious or mythological story like *Ramayana*, social themes or items of entertainment enacted by members of the *sanghas*. The musical instruments used are simple, *pakhwaj*, *bhungal* or long thin trumpets, and *jhanjh* or cymbal. Lighting is provided by torch-bearers. The use of any type of oil is strictly avoided in the temple. Formerly pilgrims also had to use *ghee* only. They had to bring their *bhathun* or tiffin prepared in *ghee* only. The prohibition was so strict that people had to use *ghee* even for dressing hair. At the Teliya river situated on the road from Abu Road to Ambaji, pilgrims had to discard preparations cooked in oil and even wash their hair to remove oil from them, under the belief that the goddess would be angry by the use of oil. However, at present pilgrims freely use oil and kerosene. In the temple of Mataji only *ghee* is still used for lights, and in preparations of *thal* and *naivedya* to be offered to the goddess. Formerly pilgrims had compulsorily to take bath in Mansarovar before entering the temple. But now they generally take bath at the public water-post. They do not enter the temple without taking bath at present also.

FESTIVALS

Navratri or the Festival of Nine Nights is celebrated four times in a year in the months of Magh, Chaitra, Ashadh and Ashvin, the last one being the most important. In the Navratris of Magh, Chaitra and Ashadh, eleven Brahmins are engaged to recite *Chandipath* or *Saptashati* in the temple everyday. Each is paid Rs. 32. On the first day of the bright half of Chaitra and Ashvin Navratri, i.e., Sud 1, *jawaras* are sown in an auspicious *muhurta*. They are worshipped till the eighth, when a sacrifice is performed by the Maharana of Danta, who participates in the function with his family. The sacrifice is conducted by learned Brahmins, and culminates in the final offering in the sacred fire of a coconut wrapped in red silk cloth at the hands of Maharana in the evening. Thousands of people assemble to offer *ghee* and coconuts in the sacrifice. Hundreds of maunds of *ghee* are thus poured and innumerable coconuts are offered in the holy fire. Bhavadas, as the Thakarda residents of the village are called, and Adivasis like Bhils rush to take the *ghee* in their vessels which they are permitted to do without any obstruction as they are considered the favourite children of the goddess. Thirty-two maunds of sweets (*sukhdi*, a preparation of wheat flour, *ghee* and *gur*) are filled in a stone receptacle near the temple of Ganapati by the Maharana after the sacrifice and Bhavadas are permitted to loot the same, for which there is a heavy rush at this time. They take away the looted sweets to their homes to distribute among relatives as *prasad* of the goddess. On Dassera, a special *thal* is offered to the goddess by the Maharana. On the bright eighth of each month a *havan* is arranged by the temple committee.

A band plays music daily during Navratri. *Sanghas* of pilgrims do not come in Navratri, and, therefore, *bhavai* is not played in *chachar chowk*, but *garbas* are sung by women round the *mandvi* of the goddess placed in *chachar chowk*. During the Navratri of the last year 12,572 pilgrims from Gujarat, Rajasthan, Maharashtra and other States visited the shrine to pay homage to the goddess. Trading classes and Brahmins from outside also come to Ambaji during Navratri when they get good custom.

The festivals of Dassera and Holi are celebrated at Ambaji in a peculiar manner. On Dassera, at the temple of Kala Bhairav, dough prepared from wheat flour weighing one and a quarter maunds and wrapped in a cloth is placed in a pit on which firewood is piled and lighted. By the heat, the soaked flour is baked but the cloth remains unburnt, which is taken as a miracle of Kala Bhairav. *Ghee* and *gur* are then mixed with the baked flour which is then distributed as *prasad* in the form of *churma*.

On the day of the bright 15th of Phalgun, Holi is lighted with nearly one hundred maunds of firewood. When it is completely burnt, live charcoals are spread on the ground and people of the village move on it barefooted, without any injury to their soles, a phenomenon which is attributed to the miracle of the Mother Goddess. Fire-walking is practised on the day of Holi also in Danta and other Adivasi villages.

On some of the *purnimas* or full-moon days and other occasions *sanghas* from different places worship the goddess, sometimes with special ceremonies. On Kartik Sud 15, nearly seven thousand pilgrims especially of the mercantile community congregate, while on Margashirsh Sud 15 a number of *sanghas* arrive mostly from Kaira district. Paush Sud 15 is believed to be the birthday of goddess Amba, when an *annakuta* is arranged in front of the deity jointly by those pilgrims who are under a vow to make a pilgrimage to Ambaji on every full-moon day. A pilgrim party from Kadi arrives during Chaitri Navratri and arranges incessant chanting of the name and *mantras* of goddess day and night for nine days in the *chachar chowk*. On Chaitra Sud 15 also *sanghavis* come with their *sanghas* from various places. The Ahmedabad *sangha* visiting Ambaji on Shravan Sud 15 offers *rakhi* to goddess, as it is Balev or Raksha-bandhan day. *Sanghas* from Nadiad and Petlad come on Shravan Vad 30 when the Nadiad Patel Mandal arranges *annakuta*. On Bhadrpad Sud 15 Nagar Sangh of Ahmedabad visits the shrine and performs worship of the goddess with all the Brahmins present at the fair on this day and offers their own *thal* to the goddess first, even before the usual *thal* of the temple. *Sanghas* also arrive from various places on Ashvin Sud 15 and play *bhavai* in *chachar chowk* in moonlight.

FAIRS

Generally, every *purnima* is observed as a festival at Ambaji but fairs are held on those of Kartik, Chaitra, Bhadrapad and Ashvin. That of Bhadrapad is the biggest of all as it is held at a time particularly suitable to agriculturists when the busy monsoon season is about to end. More than thirty-five thousand pilgrims congregate on this day to worship the goddess. *Sanghas* arrive from all over the State, of which, the one of the Nagar Brahmins from Ahmedabad has special importance. They perform *puja* and *havan* with the help of learned Brahmins, and offer a special *thal* to the goddess on the *purnima* day when the *angi* of the goddess is bedecked with costly *saris* and ornaments. The *sanghavi* is presented with a silk *sari* of the goddess as *prasad*. Pilgrims engage Brahmins for reading *Saptashati* before the goddess. Not only Hindus, but some devout Jains and Parsis also attend the function, while some Muslims attend the fair for trade.

The fair is held in the centre of the village Ambaji just outside the temple premises. Over and above the local shops, temporary stalls are erected on plots hired out by the village panchayat. These deal in eatables, drinks and *pan-bidi*, earthen, wooden, metal and plastic toys, earthenware, bamboo articles and wax bangles favourite of Adivasis. Stalls of pictures, idols and amulets of goddess are also there. Ready-made clothes, handloom *saris*, etc., are also sold at the fair, while pavement photographers attract many a curious customer. Merry-go-rounds, giant wheels and acrobatics are items of recreation. At night *bhavai* is played and *garbas* sung. Special police parties from the district headquarters look after law and order. The Sanitary Inspector of the panchayat is in charge of sanitation arrangements.

Smaller fairs are organised on Kartiki Punam, Paushi Punam said to be the birthday of Ambaji, Chaitri Punam and Sharad Punam, when the religious ceremonies, etc., are on the same lines as on Bhadarvi Punam.

MANAGEMENT

Before Independence the former Danta State used to manage the temple under the personal supervision of the ruler. As the custodian of it,

he used to receive all offerings to the deity in cash or kind, including ornaments. He also levied the *mundka vero* or capital tax from pilgrims at the rate of Re. 0.90 per head from Brahmins and females and Rs. 2.20 from males of other communities. Two annas were levied per head for a pilgrimage to Koteshwar and one anna for Gabbar. A vehicle tax was also charged at eight annas per passenger, shared equally with Sirohi State, through the territory of which the approach road to Ambaji lay. *Nazrana* fees were charged for permission to construct buildings in Ambaji. The Rao of Sirohi who formerly held a share in the revenue gave it up about fifty years ago on the ground that only the religious orders can with propriety share in the offerings at the temple. At Ambaji, law and order were strictly enforced with the sanctions of very heavy punishment, so that, not only were thefts unknown but the smallest unclaimed article found by any person was sure to reach its owner.

On 6th November, 1948, Danta State merged with Bombay Province. Thereafter the Government laid down certain terms for the formation of a trust for the management of the temple, and took over the management when the Maharana did not agree to them. The *mundka vero* was abolished. In 1953 the Maharana filed a writ petition to the High Court, claiming the temple to be his private property. The matter finally went up to the Supreme Court which decided it against the Maharana. Thereafter the Government and some interested parties applied to the Charity Commissioner for the registration of the public charitable trust of Ambaji. This matter is not yet finally decided. Meanwhile the Government appointed on 17th March, 1960 a committee of eight members from *pujaris* and public under the chairmanship of the Collector of Banaskantha district, for the administration and management of the temple and its properties. An Administrator of the rank of Mamlatdar has been appointed in the immediate charge of the temple with the following staff under him.

DESIGNATION	No. OF POSTS	DUTIES
1 Temple A.K.	1	General supervision
2 Inspector	1	Temple supervision
3 Clerks	2	Office work

AMBAJI

4 Clerk	1	Treasury and cash account of <i>gadi</i> and income
5 Temple clerk	1	
6 Kothari	1	Stores and accounts
7 Choksi	1	To test the ornaments
8 Jamadars	3	To guard the temple, treasury and store room
9 Temple guards	14	
10 Dwarpal	2	To look after <i>bandobast</i> in temple
11 Faras	2	Cleaning, etc.
12 Drummers	2	<i>Choghadian</i> , i.e., playing <i>shehnai</i> and drum at specific intervals, generally four times in a day
13 Pipers	2	
14 Pat peons	2	To sit on the <i>pat</i> or bench in the temple and guide pilgrims
15 Peons	2	Office work

Voluntary services are given by the florist, or *mali*, barber, *chopdar* and *bhopa*. The florist has to look after the temple garden and supply flowers and garlands for worship. He sells flowers to the pilgrims at the entrance of the temple. The barber works as the torch-bearer at the time of *arti*. He shaves the heads of boys brought for tonsorial ceremony, from which he earns his livelihood. The *chopdar* has to break the coconuts at the doorsteps for which he is paid and the *bhopa* looks after the lights in the temple. He also works as a guide to pilgrims for some remuneration. A *tahel bhat* was formerly engaged at the temple whose duty it was to proclaim, by beating a *thali* in the village, the things lost or found in the village and other important notices. He used to be paid one pie per pilgrim by the State, which practice has now been discontinued. The Administrator has now been discontinued. The Administrator receives the fees, presents in cash or kind and other offerings at the temple. Five villages, viz., Ambaji, Koteshwar, Kumbhariya and Zariwav in Danta taluka of Banaskantha district and Itadi in Modasa taluka of Sabarkantha district are assigned in *inam* to the temple. Over and above this, the temple owns some land in Ahmedabad city. The revenues of the villages and land are credited to the temple fund. Pilgrims who come to the shrine in large multitudes all round the year make liberal

offerings to the goddess either in pursuance of some vow or out of faith and devotion. These offerings are credited to the temple coffers and run into considerable amount each year. For the five years from 1958-59 to 1962-63 the average yearly income was Rs. 560,163, the maximum being Rs. 994,487.69 in 1960-61, while the average expenditure was Rs. 295,088, the maximum being Rs. 640,401.21 in 1962-63. The statement on page 244 gives the detailed balance-sheet for the year 1962-63.

The details of the balance at the end of the year are as follows:

	Rs. P.
Gujarat State Development Loan	1,317,500.00
National Savings Certificates	150,000.00
Ten Years Treasury Savings Certificates	50,000.00
Post Office Savings Accounts, Danta	288,197.00
P. L. A. Danta	4,682.31
State Bank, Abu Road	2,778.84
State Bank, Palanpur	1,751.97
In current accounts	1,347.53
Cash on hand	2,784.16
Total	1,819,041.81

The management looks after all the affairs of the temple including the regular ceremonial worship, the celebration of the various festivals, the upkeep of the properties of the temple, etc. The numerous dresses offered to the goddess are sold to the pilgrims at low prices so that those who desire may have them at cheap rates either as *prasadi* (memento) or for use. *Prasadi* is also given in the form of a cotton *sari* to those who present offerings valued at Rs. 25 to 99, and silk *sari* to those who offer Rs. 100 and more. It also arranges for daily worship in the following 13 temples in and around Ambaji.

1 Varahi Mata	In <i>chachar chowk</i>
2 Ganapati	"
3 Ambikeshwer Mahadev	"
4 Ajay Mata	On Mansarovar
5 Mansarovar Mahadev	"
6 Khodiyar Mata	In the village
7 Hanumanji	Near panchayat office

SECTION X—FAIRS AND PLACES OF PILGRIMAGE

8 Kailas Tekri Mahadev	On way to Kumbhariya
9 Kumbheshwer Mahadev	In Kumbhariya
10 Someshwer Mahadev	"
11 Valmikeshwer	Near the bus stand of Koteswar
12 Koteswar Mahadev	In Koteswar
13 Gabbarji	A hill in west of Ambaji temple

The committee engages *pujaris* on monthly basis for *puja* at these temples. The cost of *puja* materials is reimbursed to them while *ghee* is supplied for lamps from the main temple as required.

Balance-sheet for the Year 1962-63

RECEIPTS		EXPENDITURE	
	Rs. P.		Rs. P.
Opening Balance	1,602,878.01	Religious activities	
Temple offerings		Expenditure after <i>havan</i>	1,813.50
Presents from pilgrims	180,090.76	Expenditure on Dassera	1,056.00
Income of Koteswar	2,142.41	Shravani Puja	315.56
Income of Gabbarji	2,931.04	Gabbar expense	300.00
Income from Havanshala	486.18	Koteswar expense	665.14
Inam villages		Cultural and welfare activities	
Income of Kumbhariya	664.99	<i>Sadavrat</i>	573.74
Income of Zariwav	258.74	Pathshala	7,235.45
Income of Itadi	1,655.45	Vedic competition	3,022.93
Public works, buildings, etc.		Ambika Bhojanalaya	32,384.25
House-rent	549.50	Advance	
Electricity	195.00	Public works, buildings, etc.	
Balance from Gabbar Road	13,211.19	Gabbar Road repairs	15,057.00
Cultural and welfare activities		Electric fittings	1,398.33
Income from <i>sadavrat</i>	1,370.83	Panchayat	100.21
Ambika Bhojanalaya	24,692.60	Door repairs	250.00
Investments		Administration	
Government loans	500,000.00	Office establishment	19,163.92
Defence bonds	50,000.00	Itadi village expenses	339.09
Interest	49,900.99	Legal advice	56.14
Other income		Audit fee	1,080.00
Income from sale of coconuts	6,480.29	Office contingencies, etc.	2,314.75
Income from sale of betel-nuts	176.50	Miscellaneous	3,275.20
Amount payable by <i>bhatji</i>	19,479.24	Investments	
Income from <i>sanghavi</i>	15.00	Government loan	550,000.00
Income from the sale of <i>chundadi</i>	609.98	Total expenditure	640,401.21
Miscellaneous	1,654.32	Closing Balance	1,819,041.81
Total	2,459,443.02	Total	2,459,443.02

Apart from these religious activities, the management also pursues some cultural and welfare activities, putting to good use the bountiful offerings of the devotees to the Mother Goddess. With a view to provide wholesome food to pilgrims at reasonable rates, the Managing Committee has recently started a boarding-house, Ambika Bhojanalaya, a facility rarely found in pilgrim places. A *sadavrat* is also maintained, where *sadhus* and the poor are given raw food materials free. The management also runs a Sanskrit Mahavidyalaya since 1960 for teaching Sanskrit as also for training in Vedas, Puranas and Shastras. There are 53 students to whom

The committee also arranges *garba* competition for the girls of the local school and gives prizes to participants.

Schemes have been chalked out for giving better facilities to pilgrims, the main items of which are:

- 1 Repairs to Koteswar, Someshwer and Kumbheshwer Mahadev temples
- 2 Construction of temple office, and staff quarters
- 3 Repairs to Gabbar road and Mansarovar lake
- 4 Building for the Ambika Bhojanalaya now working in a hired house
- 5 Construction of a holiday home with five blocks near the Inspection Bungalow and of a shed on Mansarovar
- 6 A new gate for the main entrance

VILLAGE PANCHAYAT

Being an important place of pilgrimage, it is but natural that life in the small village of Ambaji inhabited by 2,073 souls, centres round the temple, and that the village panchayat is called upon to look after visitors far in excess of the native population during the several festivals every year. Among the inhabitants of the village, males outnumber females by 271, because outside merchants generally reside at this place singly for trading purposes only, leaving their families at their native place. Interesting details about the caste, occupation, etc., of the population are given on page 246.

Thakardas are generally known as Bhavadas. They work as household labourers in *dharmashalas*, the temple and private houses. Situated in an Adivasi area, the village itself has some Adivasi population. But on the occasions of fairs and festivals, many tribals come for labour from nearby villages. There are nearly sixty shops. Shop-keepers reside with their families, in the back portion of shop-cum-dwellings. The village panchayat has seven members including the Sarpanch and Deputy Sarpanch, out of whom two are women and one Harijan, all elected unanimously. The progressive character of the panchayat can be seen from the following facts.

tuition, lodging and boarding are given free besides the necessary clothing. They have to pass the examination in recitation of *Chandipath* with accurate and clear pronunciation in correct language, certificate of merit being awarded to the successful candidates. A list of students who have passed the test is kept in the *chowk* to enable the pilgrims who so desire to get the services of the proper persons for a satisfactory recital of *Saptashati* or *Chandipath* before the goddess.

Since 1960, a *Vaidik spardha* or competition in Vedas on an all-India basis is also arranged every year in Bhadrapad by the management. Advertisements about this competition are issued in advance in Gujarati, English, Marathi and Hindi newspapers. Learned men are called to work as judges who, like the candidates, come not only from all over Gujarat, but also from various parts of India like Maharashtra, Madras and Varanasi and other place in Uttar Pradesh. They are paid two-way train fares and provided free lodging and boarding. Each examiner is paid Rs. 100 as honorarium. Prizes of Rs. 500 and 250 are awarded to the students standing first and second in the test. The following are the points taken into consideration in the contest:

- 1 *Voice*: Gravity, richness and intonation
- 2 *Pronunciation*: Clarity and accuracy
- 3 *Memory*: Remembrance of *mantras*
- 4 *Swara*: Gestures and movements of hands according to the correct accents while reciting
- 5 *Knowledge* of *samhitas* and *mantras*

Details about examiners, expenditure, etc., for the years 1960-63 are shown below:

Year	Examiners	Examinees				Total	Expense Rs. P.
		Shukla	Yajur Veda	Krishna			
		Madhyan-	Yajur Veda	Taittiriya	Rig		
		dini Shakha	Shakha	Shakha	Veda		
1960	4	16	..	2	18	4,166.97	
1961	4	6	..	2	8	3,257.38	
1962	2	..	..	6	6	2,871.04	
1963	5	11	5	9	25	4,613.12	

Details of Population

Religion 1	Caste 2	Population 3	Sect 4	Main occupation 5
Total		2,073		
Hindu	Brahmin	400	Shaiva and Shakta	Religious worship
	Bania	200	Vaishnava	Trade and commerce
	Rajput	50	Shakta	Service
	Bhat	350	Shakta	Agriculture and service
	Thakarda	700	Shakta	Labour and cultivation
	Luhar	25	Shakta	Trade
	Mochi	25	Shakta	Trade
	Harijan	150	Shakta	Labour
Jain		150	Shwetambar and Digambar	Trade
Muslim		10	Sunni	Service
Others		13		Labour

During the last year twenty-three meetings were held and 439 resolutions passed. The panchayat completed the following schemes for the benefit of the public.

(1) *Water-supply*: Formerly there was only the Kalodhar Vav or step-well near the temple for public use. The panchayat bored a tube-well and put three iron overhead tanks on it in 1954 at the cost of Rs. 140,000, with a Government grant of half the total expenditure. Water is supplied by pipe lines to the temple, *dharmashalas* and public and private buildings. Bathrooms have been built for women. The panchayat realised an income of Rs. 6,169 from water tax at the rate of Rs. 3 p.m. for domestic use, Rs. 6 p.m. for commercial purposes, and Rs. 8 p.m. for *dharmashalas*. Meters are also supplied to some *dharmashalas*, the tax being levied at the rate of Re. 1 per 1,000 gallons in their case. Water-troughs are also maintained for cattle.

(2) *Electricity*: The village is electrified since 26th June 1960. There are 110 street lights and more are to be added in the current year according to necessity. The power-house is run by the Gujarat Electricity Board.

(3) *Roads*: Rs. 61,630 have been spent by the panchayat on roads. A further scheme for road construction at the cost of Rs. 1,412,700 is sanctioned by Government.

(4) *Medical Relief*: A public dispensary is run with a qualified L.C.P.S. doctor. The panchayat

spends Rs. 4,000 per year as the control over it is transferred to it by Government. During 1962-63, 5,000 patients took advantage of the dispensary. A cottage hospital is also run by the Government.

(5) *Education*: Formerly there was one primary school opened by the then Danta State. The panchayat has now built a new Anglo-Vernacular School at the cost of Rs. 11,000. It has courses up to the eighth standard, and has 234 students on the roll.

(6) *Library and Gardens*: Besides a library there are two public gardens and a third one is under consideration.

(7) *Sanitation, etc.*: There are 28 latrines and four urinals. Temporary latrines and urinals are also erected at the time of large congregations. Rs. 29,700 are sanctioned for sanitation staff. The construction of a 'Yatrik Vihram Sthan' at a cost of Rs. 43,000 is under consideration.

The total income of the panchayat during the year 1962-63 was Rs. 132,377 including Rs. 89,605 from the sanitation tax from pilgrims at the rate of 37 P. per adult and 19 P. per child. The remaining amount of Rs. 42,772 was realised from octroi, water and electricity charges, etc. There is a staff of 37 servants under the panchayat and Provident Fund Scheme and the Minimum Wages Act have been introduced for their benefit.

The panchayat donated Rs. 2,500 and two *tolas* of gold to the National Defence Fund.

OTHER SHRINES

Gabbar

As a well-known place of pilgrimage, Ambaji has several other important holy places roundabout, chief of which is the hill Gabbar or Gabbargadh, which is a small hillock about two miles to the west of village Ambaji. It is believed to have been the original seat of the goddess where the tonsorial ceremony of Shri Krishna was performed under a *paras pipal* or *Thespesia populnea* tree. The legend of the cowherd narrated above also relates to this place and

near a crack believed to have been the opening of the cave of Ambaji, it is said that devout followers can still hear the sound of the swing of the goddess. Formerly there was a fort at this place built by Rana Jashraj. The hill is very steep and difficult to climb. There are 300 stone-steps at the foot of the hill after which the pilgrims have to climb through a narrow and dangerous track giving rise to the proverb that whoever climbs Gabbar becomes *jabbar* or strong. There is another easier way for going down the hill, but pilgrims do not use it for going up the hill because by going up one way and coming down the other they also perform the *pradakshina* of the hill-shrine. On the flat top of the hill there is a small niche facing the temple of Ambaji in which a well-protected lamp is constantly kept burning, and can be seen from the Ambaji temple during night. There are footprints of the goddess under a *pipal* tree, *Ficus religiosa* which are worshipped with *kumkum*, *ghee* lamps and coconuts. Though the *pipal* tree is situated on a precarious slope, pilgrims go round it for *pradakshina*. Though the climb over the hill is dangerous, no

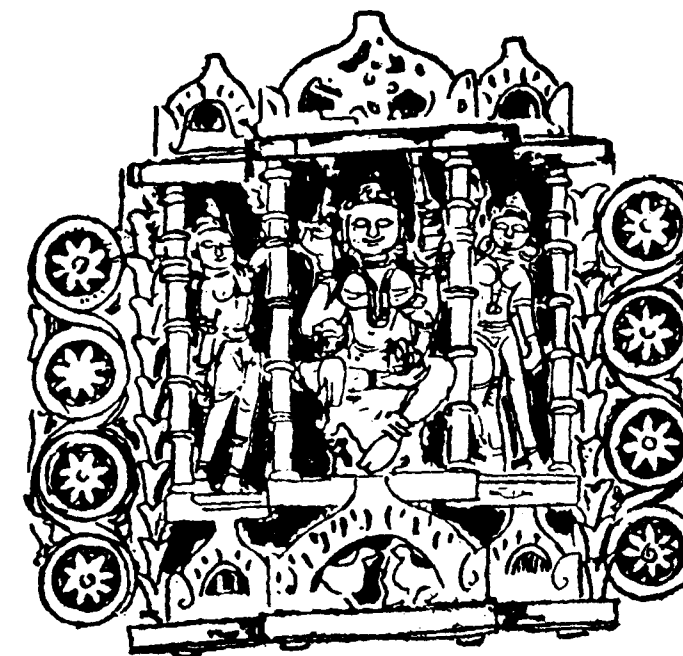
pilgrim has as yet been reported to have fallen down either on the pilgrimage or while going round the *pipal* tree.

Kumbhariya

A small village near Ambaji with a population of 668, Kumbhariya is said to have been founded by Rana Kumbha of Chitod at the site of Arasan. It has five Jain temples of Neminath, Mahavir, Parshvanath, Shantinath and Sambhavanath, which are all that remain out of the 360 said to have been built by Vimalshah. Built of marble stone of Arasur and Makrana, they contain marvellous sculpture which is more lucid than that of Delvada on Mount Abu.

Koteshwar

The temple of Koteshwar Mahadev, three miles from Ambaji, has an added importance in that the river Saraswati has its source in the hill situated near the temple. There is a *kund* wherein water of the river Saraswati flows from a *gaumukh*, mouth of cow, carved in stone. Nearby is the hermitage of



Sculpture from Kumbhariya

rishi Valmiki, the author of the epic *Ramayana*. According to local legends, the temple was repaired by Maharana Pratap of Mewad and according to one legend Nana Saheb Peshwa passed his last days in a cave temple near this place after the mutiny of 1857. There is a *dharmashala* for pilgrims. There is also a temple of Madhusudan in which idols of Vishnu, *sapta matrikas* and other gods are installed. The atmosphere near the shrine is calm and serene and congenial for quiet meditation. Pilgrims to Ambaji generally visit this place for a holy bath in the *kund*. It is believed that the waters of the *kund* have the property of dissolving bones, and many people visit it for immersion of ashes of the dead.

Udumbar Van

In the vicinity of Koteswar there is a forest of *umbara* or fig trees, *Ficus glomerata*, which gave the name of Udumbara to Brahmins residing here. Formerly, they were an important community in India, ruling in Kangada district on the banks of the river Vyas (Beas) and Ravi. Patanjali has noted a name of an Udumbara king in his *Bhashya*. In *Gadadhar Mahatmya* the boundary of this Udumbar Van is shown up to Shamlaji in Sabarkantha district.

Gautameshwar

The hermitage of *rishi* Gautam is said to have been situated on the bank of the Saraswati. Gautam was the founder of Vam Marga and was

the *guru* of Satyakam Jabal, the son of a Brahmin father and Shudra mother Jabala. There is a Mahadev temple in the hermitage. The dome of the temple is on the Vesar style of Orissa.

Nag-tirtha

On the way from Abu Road to Ambaji there is a reservoir named Nagdharo said to have been excavated by ancient Nagas. Pilgrims take bath in the reservoir and give oblations to their *pitris*.

Chamunda

On the way from Ambaji to Idar there are the Chamunda hills with an ancient temple of goddess Chamunda on the top, and a vast lake in an area of five miles.

Source :

1. Administrator, Ambaji temple, Ambaji
2. Gram Panchayat, Ambaji
3. MOHAMMAD YASIN B. KHAN, Gram Sevak, Ambaji
4. SHRI GIRIKANT S. PANDYA, B.A.L.L.B., Ahmedabad.
5. DAVE, KANAIYALAL B., *Ambika, Koteswar and Kumbhariya*, 1963
6. SAYLAKAR, KESHAVLAL R., *Arasuri Ambika*, 1956
7. FORBES, A. K., *Ras Mala*, Vol. I, 1924
8. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. V, *Cutch, Palanpur, and Mahi Kantra* 1880
9. *Kalyan, Shakti Ank*, August, 1934
10. *District Census Handbook* 1961, Banaskantha District

19 Shamlaji Fair, Shamlaji

TALUKA BHILODA—DISTRICT SABARKANTHA

LOCATION

Shamlaji is situated on the bank of the river Meshwo near the border between Gujarat and Rajasthan, on the National Highway No. 8 from Ahmedabad to Delhi. Regular State Transport bus services ply between Shamlaji and Ahmedabad, Nadiad, Modasa, Ratanpur and Himatnagar. The village, so called after the shrine of Shamlaji, is inhabited by 478 souls. Formerly included in the Idar State, it is situated at a distance of about 80 miles from Ahmedabad and 32 miles from Himatnagar, the district headquarters, which also is the nearest railway station on the Ahmedabad-Khed Brahma metre gauge section of the Western Railway. On completion of the Himatnagar-Udaipur railway section now under construction, Shamlaji will have 'Shamlaji Road' as the nearest railway station only six miles away.

THE TEMPLE

Shamlaji is one of the principal Vaishnavite shrines and places of pilgrimage of north Gujarat, worshipped by the tribal people on either side of the Gujarat-Rajasthan border as also by caste Hindus.

"Almost on the border line between Mahi Kanta and Mewar, stands the famous shrine of much venerated god Samalaji. The river Meshwa meanders over its rocky bed in the valley immediately below, and the waters of a splendid natural lake, of great beauty sparkle amid the well wooded hills at the foot of which lies the road (if it can be so termed) that leads to Bechewada, a village in the territory of the Raja of Dongarpur.....The shrine has existed for 500 years".¹

Shamlaji (the Dark God), a form of Vishnu, is also called Gadadhar (the holder of the

mace), and the place is also known as Gadadhar Kshetra. Sakshi Gopal is yet another name of Shamlaji. The temple is a monument of archaeological interest. Built of white sandstone and bricks, it has two storeys supported on rows of pillars. Around the temple run at the base various *thars* (layers or friezes) of horses, elephants, men, etc., according to the classical style of Hindu architecture. The figures of elephants are not only predominant, but also beautifully executed. Episodes from *Ramayana* and *Mahabharata* are carved on the outer walls. The sculptures show, according to one opinion, that the temple was built in the 11th century, and belongs to the Solanki School of architecture. The temple has a high plinth, and the *sabha-mandap* or the assembly hall is covered by a number of small domes on a flat roof, with the largest dome in the centre. The tall canopy on the inner temple is quite imposing. In the *sabha-mandap* stands a black marble idol of Garuda sitting with folded hands. The idol of Shamlaji, also of black marble, is about four feet tall. The temple and the open courtyard around it are surrounded by a wall, at the entrance gate of which, on either side, there is a life-size elephant with smooth plaster. In front of the gate is a large square, paved with stone, capable of accommodating about 2,000 pilgrims.

On the white plastered side walls of the gate there are many writings in ink by pilgrims commemorating their visits. Some of them are as many as 400 years old. There are two other inscriptions. One on the upper storey of the temple bears the dates 94 A.D. and 102 A.D. but the writing does not seem to be so old and hence it may be a copy of an old inscription. An inscription near the entrance of the temple is on copper and relates to repairs carried out by the Thakor of Tintoi in 1762 A.D.

1. *Indian Antiquary*, Vol. I, p. 192, 1872

There are three legends about the temple. According to one legend, Brahma once started on a journey to find out the best *tirtha* on the earth. After seeing a number of places, he came to Shamlaji, which he liked most and performed penance there for one thousand years. Lord Shiva, who was pleased with him, asked him to perform a *yajna*. At the beginning of the *yajna*, Lord Vishnu manifested himself in the form of Shamlaji, and was enshrined at this place. Brahma himself washed the hands and feet of the learned Brahmins who were invited for the *yajna*. As the water from their hands fell here, the place was called Karambuka or Karambuj Tirtha. Another legend has it that Vishwakarma, the architect of the gods, constructed this temple in one night, but as it was morning by the time he completed it, he could not take it with him and had to return leaving it here. According to the third story, an Adivasi found the idol while ploughing his land. He worshipped it by lighting a lamp daily and consequently obtained a bumper crop. Learning of this, a Vaishnava merchant built the temple and installed the idol therein.

Many devotees visit Shamlaji for *darshan* on every *purnima*. Being a Vaishnava temple it is not open all day for *darshan*, but on appointed timings of the day.

The river Meshwo which passes by Shamlaji rises in the hills of Mewad, and enters Gujarat near Shamlaji. After a course of 125 miles, it flows into the Vatrak in Kaira district. A dam is being built across the river near Shamlaji and the lake thus formed will be called Shyam Sarovar. It is estimated to cost Rs. 103.45 lakhs and will irrigate 51,000 acres of land. Near Shamlaji, the river Meshwo forms many pools. One of them called Nagdharo is resorted to by people for cure of evil spirits. The ashes of the dead are also consigned to the river here. About a furlong away from the temple is an ancient tank called Karmabainu Talav formed by the construction of a small bund across a stream. It is 15 feet deep and occupies an area of 134 acres. It is not known when it was built but legend has it that a sage dug it without any tools. According to one belief, the place was, in ancient times, known as Karmantika, with which the name of the tank is associated. On

Kartiki Purnima, soon after the monsoon, the landscape is indeed picturesque, covered with green trees and encircled by sparkling waters.

OTHER SHRINES

Being a place of pilgrimage established at a picturesque spot, there are several other ancient shrines scattered all over this place. The small temple of Trilokeshwer just opposite Shamlaji has a beautiful and unusual idol of Shiva with the trident. The Kashi-Vishwanath Mahadev is a simple but ancient temple, which is about seven feet below the ground level. The temple of Ranchhodji, also of the Solanki School, is on the opposite bank. Though its *sabha-mandap* is broken, the stone Nandi, two *palias* (memorial stones) near the entrance and the idols of Shiva and Parvati at the back are worth seeing. The Surya Kund (pond) nearby has some images in its wall. The Surya Mandir which is in disrepair, has a stone inscription bearing the date of V.S. 1507. The temple is now in a state of decay and not visited by the public. The temple of Girdharilal, a popular shrine in the heart of the village, has a beautiful idol of Lord Krishna in black stone. The unimpressive Shiva temple near the Vishram Ghat on the river, popularly known as the temple of *Kalshi Chhokran-ni-ma* (Mother of many children) has a beautiful idol made of black basalt, believed to date back to the fifth century A.D. and found from the ruins nearby. It is in fact a male figure, probably Virata Swarup of Vishnu, with eight hands and 3 visible heads and a number of small figures around the head. Simple folk, likening the small figures to children have termed it *Kalshi Chhokran-ni-ma*. It is installed behind the *shivalinga*, a usual place for Parvati. The Raghunathji temple has *terra-cotta* carvings typical to the area. The carvings, executed in clay and subsequently baked, have withstood the ravages of time. The sculptures in the temple seem to belong to the sixth century. A sandstone image found near the temple was called by the local persons *Sagar-peta rishi* (the ocean-bellied sage) or Agastya. On the other side of the river is the shrine known as Harishchandrani Chori, believed to date back to the ninth century. It is in disrepair and has no idol in it. It has a beautiful *toran* (arch) of stone covered with excellent carvings.



Shamlaji—the Dark Divinity



Garuda—the Carrier of Shamlaji

Numerous temples in ruins, ancient brick-work and scattered idols found at Shamlaji show that since ancient times it has been a popular and important centre of pilgrimage on the highway between Gujarat and Rajasthan. Its antiquity has been further proved by the recent finds of a Buddhist *stupa* and a *vihar* at Dev-ni-Mori about a mile and a half from Shamlaji. These are believed to belong to the Kshatrapa period, i.e., second century A.D. The *stupa* is a *sharir stupa*, i.e., one containing a fragment of the mortal remains of the Buddha. Besides ancient coins, beautiful *terra-cotta* images of the Buddha and other carvings were recently unearthed. In the centre of the *stupa*, a small glass phial, some golden leaves, old grains, etc., were found in a stone casket. The inscription on the casket mentions Karmantika as the name of the area. Shaiva and Jain temples in ruins are also found a few miles away from Shamlaji in the forest of Polo. Remains of shrines of different religions show that the whole area roundabout Shamlaji was once not only prosperous but an important centre of civilization and culture selected by different religions for propagating their own faiths. It lay on the main route from Gujarat to central and northern India, till it fell into disuse with the opening of railways which diverted the interprovincial highway formerly in existence. The route is now being revived as a highway after a lapse of a century, with the opening of the national highway from Gujarat to Rajasthan and central India and the proposed rail link between Ahmedabad and Udaipur *via* Himatnagar.

Besides two Government rest-houses in the village, there are five *dharmashalas* attached to the temple of Shamlaji, built from private donations. In one of these, there is an overhead tank with water-taps for the facility of the pilgrims. The temple and the *dharmashala* nearby are electrified by setting up a small generator by the management.

KARTIK PURNIMA FAIR

The Shamlaji Kartik Purnima fair lasts for about three weeks, commencing from Dev-uthi Agiarash or Kartik Sud 11 (November). It has been one of the biggest fairs of Gujarat, and is visited by about 150,000 persons during

the entire period of the fair from all over Sabarkantha district and other areas of the State, mainly Ahmedabad and Kaira districts. Many people also come from neighbouring districts of Rajasthan like Dungarpur, Udaipur, etc. Devotees of Shamlaji from other States also visit the fair. Besides caste Hindus, Adivasis attend the fair in large numbers. They are mostly Bhils who have great faith in Shamlaji whom they call 'Kalio Bavji' or the 'Dark Divinity'. Along with Kesariaji, a Jain shrine in Rajasthan about 30 miles away from the border of Gujarat, Shamlaji is the most important deity for Bhils of this border region. Among others visiting the fair are Brahmins, Baniyas, Rajputs, Patidars and Harijans. About 2,000 Muslims and Christians also attend the fair for the purpose of trade or for making purchases. Since *purnima* is the most important day of the fair, the congregation is the highest on Sud 14, *purnima* and Vad 1 and numbers 15,000 persons on each of these three days. On other days it dwindles down to 5,000. The fair extends, from the rows of shops on the right of the temple, through the street in front of it, to its other side, right up to the river-bed. The space is too narrow for the heavy rush on peak days, as the temple and the site of the fair are adjacent to each other.

Specially indicated on the occasion is a bath in the river Meshwo, especially in the pool Nagdharo near Vishram Ghat and the *darshan* of Shamlaji, the presiding deity of the place.

Since the fair lasts for three weeks visitors attend it according to their convenience. Some come on foot, some on camels and others by bus. Though carts are comparatively few in number, some of them now have rubber tyres. Adivasis generally come in groups from their villages, many of them from across the border in Rajasthan. They walk 25 to 30 miles to come to the fair from Vijaynagar mahal and Meghraj and Malpur talukas. Some people attend the fair by forming themselves in *bhajan mandlis* or groups of persons (*mandli*) singing devotional songs (*bhajans*). On *purnima* there are about 60 such *mandlis*, each led by a *bhagat* or devotee from their tribe, who leads the rest in the singing of *bhajans*. They carry three or four banners with them bearing sacred symbols

which they plant in the river-bed and sing *bhajans* sitting around them to the accompaniment of *kansi-joda* and *tabla*. The *bhagat* may even dance some simple steps while leading the chorus. These *mandlis* come mostly on foot, singing their way to the shrine. They include some women also. Some devotees of higher castes, generally from north and central Gujarat, come in *sanghas* or parties every year. They stay in the *dharmashalas* at Shamlaji. Pilgrims can have their meals at the temple on payment.

While attending the fair, many Adivasis and backward class people visit the tomb of Navgaja Pir, a *maulvi* of Alauddin Khilji's army, a couple of furlongs away from Shamlaji's temple. The tomb of the *pir* is nine *gaj* long and hence the name. People enter from one door, go round the tomb, and come out from the other. In a corner, a person beats a drum with sticks and those who have come for cure of evil spirits sit round the four feet high tomb placing their hands on it. They start shaking and trembling as if possessed, and continue to do so for hours. Others also come for fulfilling the vows they might have taken. During the fair in 1963, about 2,000 persons visited the *dargah* and offered cash worth Rs. 500.

SPECIAL TRANSPORT ARRANGEMENTS

There being no railway as yet to Shamlaji, State Transport buses are the only public means of conveyance. A few hired vehicles do come but the major portion of the public comes by bus. For this purpose, special buses are run from all important centres. In 1963, the number of special buses provided and the passengers carried were as follows:

STATION	NO. OF BUSES	PASSENGERS
Modasa	28	22,484
Himatnagar	20	16,087
Idar	12	11,783
Ahmedabad	3	108
Total	63	50,462

As in the case of other fairs, the availability of quicker and modern means of transport

seems to be having a material impact on the fair. Pilgrims who in the past used to camp at Shamlaji during the fair for a number of days now halt for a shorter period. They depart after halting at the most for a day or two. This has an adverse effect on trade and some of the former fun of the fair is lost.

TRADE AND RECREATION

The fair is important in two ways: religious and commercial. Shamlaji is a well-known place of pilgrimage, especially for the Adivasis, to whom the fair provides a continuous bazaar and opportunities for shopping over a period of one fortnight. It becomes an occasion of considerable trade and commerce amounting to about a couple of lakhs of rupees in a good year. In 1963, the trade amounted to about Rs. 100,000. The former Idar State constructed 142 shops—*pucca* structures—in rows near the temple, which are now in the charge of the district panchayat. Twenty-four of them are provided with doors. The shops remain idle throughout the year, but are given on hire by auction for the duration of the fair. Merchants trading in silver ornaments, metalware, cloth and garments, etc., go in for them. Shops which are not engaged are used by pilgrims for resting. In 1963, 86 shops were occupied and yielded Rs. 3,278 by way of rent. The income from the shops is spent on their maintenance and on providing other facilities at the fair. In addition to the *pucca* shops, temporary sheds and stalls are put up on either side of the road leading to the river by the side of which pedlars and hawkers display their wares.

In all more than 300 shops and stalls are thus set up on this occasion.¹ The main commodities sold are foodgrains, *kariana* (spices), vegetables, silver and other ornaments and trinkets, bangles, utensils, cloth and ready-made garments, household articles, sweetmeats and eatables, cutlery, pottery, wooden toys, etc.

Silver ornaments are quite favourite with Adivasi women. 10 shops were opened by



Pilgrims at Shamlaji

1. In 1963, the stalls were distributed as under:

Eatables	125	Vegetables	4
Photographers	6	Ornaments	10
Cloth and Garments	15	Potters	25

Metalware	20
Hawkers and Pedlars	200
Miscellaneous	70
Total	475

silversmiths, half of them from Modasa and the rest from Meghraj, Tintoi and other places. They come to the fair every year and sell ornaments mostly worn by Adivasis. The popular articles are *vedhla* (rings), *kanful* (earrings), *madalia* (loquets), *chamakchudi* (bangles), *hathvayla* (wristlets), *amblo* (anklets), *javlo* (double rings—for two fingers), and *ramza* or *jhanjhar* (anklets with *ghunghru* or bells), etc., made at Dungarpur (Rajasthan) and Rajkot. Metalware are mostly of brass, copper and aluminium. Metalware merchants also sell *pedaniyan* or brass anklets (costing 50 P. each), and fix them on the ankles of customer women. Agricultural produce brought for sale includes wheat, rice, *bajri*, cotton and ground-nut. There are stalls of grocery and spices also. A large number of pedlars sell ginger, vegetables, turmeric, chillies, *ratalu*, *shingodan*, plantains and sugar-cane. Cheap booklets of stories, legends and folklore are also sold side by side with *khadi*, products of handicrafts, earthen vessels, baskets and other bamboo products, wooden and iron articles of household use and agricultural implements. Some stalls sell poisonous substances for killing rats and mice. Tattooing is much favoured by Adivasi women, and there are many tattoo-designers some of whom employ the methods of tattooing with the aid of battery-worked machine and chemical solutions. There are half a dozen photographers doing thriving business in makeshift studios. Traders come to the fair from various distances—Himatnagar (30 miles), Bhiloda (12 miles), Modasa (29 miles), Meghraj (30 miles), Ahmedabad (80 miles), Nadiad (120 miles), and Dungarpur in Rajasthan (60 miles).

A big cattle bazaar was formerly held at the fair when about 10 to 15 thousand bullocks of such well-known breeds as Kankrej, Vav, Tharad and Vadhiar were brought for sale, and business worth lakhs of rupees was transacted. Other animals sold at the fair included cows, buffaloes, horses of Kutchi, Sindhi, Punjabi and Arabi breeds and donkeys. The sellers and purchasers came mostly from Rajasthan, Modasa, Bhiloda, Meghraj and Malpur talukas. The cattle bazaar was discontinued after 1951, as the business had declined considerably.

Recreational facilities at the fair include merry-go-rounds, giant wheels, circus, cinema shows, dramas, jugglery and magic shows, puppet

shows, 'Yamapuri', etc. The blaring loud-speakers used for advertisement add to the din and bustle of the crowds.

SOCIAL AND CULTURAL ACTIVITIES

Agricultural and cattle-shows are organised by the Block Development Office, Bhiloda. Charts, insecticides, pesticides, etc., are exhibited by the Agriculture Department to acquaint the visitors with the latest and improved farming practices. Film shows about social welfare, handicrafts and agricultural activities are also organised by these agencies.

The Sarvodaya Ashram, carrying on various welfare activities for the amelioration of Scheduled Tribes, has been functioning at Shamlaji for the past fifteen years, and runs a primary school with a hostel where training is imparted in the craft of cotton spinning and weaving. Taking advantage of the large congregation, the Ashram organises a *khadi-gramodyog* exhibition where a model Adivasi house and booths pertaining to health and sanitation, agriculture, and *khadi* and village industries are set up. In the *khadi* section, besides the raw materials and finished products, tools and implements and all the processes are exhibited from start to finish. Other exhibits include improved latrines, *nirdhum chula* (smokless ovens), agricultural implements and products, and handicraft products, etc. Activities in the fields of cooperation, panchayat, prohibition and social education are also represented. It was stated that in a good year about Rs. 5,000 worth of *khadi* is sold by the Ashram at the time of the fair and the demand exceeds supply many times. The exhibition is well laid out and the various items and exhibits are explained to the visitors. Volunteers of the Ashram take out a procession with its musical band. It goes round the river-banks shouting slogans advocating healthy merriment at the fair, cleanly habits, avoidance of making river waters dirty, abstinence from intoxicants, etc. Handbills containing such slogans are also distributed.

Interest taken by another non-official organisation, viz., the Jyoti Mahila Mandal of Bhiloda is typical. The Mandal, which has been functioning for the past 2½ years, runs a craft centre at Bhiloda and prepares stationery articles

like portfolios, flap-boards, etc. It organised for the first time in 1963 a *nasta-griha* or refreshment stall to provide healthy snacks to the visitors. The canteen was very popular.

ORGANISATION

The fair is organised by the Sabarkantha District Panchayat (successor to the district local board). It sets up water places and booths on bathing ghats, disinfects drinking water wells, ties up gunny cloth in the principal market place to provide shade to the visitors and also puts up public latrines and urinals. Petromax lamps are provided for street lighting. Undesirable elements like pick-pockets and thieves wishing to take advantage of the rush do come to the fair, and instances of gambling also occur. About 60 to 70 policemen and 25 Home Guards are, therefore, posted on duty to preserve law and order.

Sanitary and vaccination arrangements are made by the Public Health Department. A small dispensary and first-aid centre is also opened by the district panchayat. No pilgrim tax is levied, but the gram panchayat recovers ground-rent for temporary stalls, etc., and also levies a shop tax.

A CENTURY AGO

Though an important fair since ancient times, it was discontinued as a consequence of disturbances in the late 18th and early 19th centuries. It was restored in 1838 by Sir J. Outram, the Political Agent, by ensuring the safety of the merchants and the fair revived its pristine glory. The incident is narrated thus in the *Indian Antiquary*¹. "The fair unfortunately fell into disfavour, chiefly because of the annoying and often heavy blackmail levied by the petty chiefs and thakurs through whose territories the traders from Rajputana and Gujarat had to pass. The trader had to part freely with his money, and got no return in the shape of roads, and very little return indeed in the shape of protection. Likewise, trading was impossible during the troublous times of the Musalman invasion of Gujarat.

But Sir James Outram (then Colonel Outram) when Political Agent in Mahi Kanta, re-established this important mart. He made arrangements with all these petty robbers, whereby

traders should be allowed to pass free through their states, due compensation being given by him in a legitimate way. For a number of years the fair flourished and trade increased rapidly, but of late years it has again begun to decline. The chiefs have resumed their old habits, especially the Thakur of Baroda, 'a sturdy old man' and now the numbers attending the fair do not amount to more than fifty thousand".

The importance that this fair has occupied in this region can be judged by the fact that during 1873 to 1876, the average total business for each year at the prices then prevalent amounted to Rs. 8.80 lakhs. The fair was a heaven for smugglers of cheap Malwa opium into Gujarat where it fetched good profits. But owing to scarcity and a ban on opium trade, the transactions fell to Rs. 2.30 lakhs in 1878, and it was feared that the importance of Shamlaji fair may further decline with the extension of railways. Though the business at the fair these days is not so brisk as it was in the past, the fair still occupies a very important position in the life of northern Gujarat and especially of the border area between Gujarat and Rajasthan, as can be seen from the congregation and number of shops put up.

OTHER FAIRS

Apart from this traditional fair, two other fairs are also organised at Shamlaji by the local Sarvodaya centre. They represent the new trends in social outlook in respect of tribal people. The Sarvodaya Mela is held on the 12th February, the *shraddha* (*asthivisarjan*) day of Mahatma Gandhiji. It is attended by about 2,000 persons from surrounding villages of the district. An exhibition held at the fair is visited by school children led by their teachers from other villages. There is *shram yajna* in the morning from 10 to 11 a.m., a prayer meeting followed by mass spinning in the afternoon and a *sammelan* or meeting thereafter, at which some outside dignitary is invited as the chief guest. The fair may also be organised at different villages by rotation.

At the time of Holi, another fair called Gandhi Gher Mela is held on Phalgun Vad 5 near the Sarvodaya Ashram, and is attended by about 5,000 to 6,000 persons, chiefly Adivasis, Thakardas, Harijans, etc. At this time the Adivasis

used to visit neighbouring villages for about a month performing folk-dances with drums and indulging in drink and other vices. This entailed waste of time and money over a long period. It was, therefore, decided to hold this fair to mark the conclusion of the Holi festival, so that people could settle down to their work immediately thereafter. Though some shops are put up by merchants from outside, tea and *pan-bidi*, so common at other fairs, do not find a place here, as only cultural programmes such as prayer meeting, *dandia-ras*, sports, mass drill, etc., are arranged.

The special attraction of this fair is that

Adivasis from 30 to 40 ms. around come to play *gher*, an Adivasi folk-dance especially performed during the Holi festival. Women and girls with baskets of *jawaras* (sproutings of grain) on their heads sing and dance in circles to the beat of drums. Men sometimes perform with naked swords. The chief guest is invited from outside. A *khadi* and village industries exhibition is also organised. Starting at noon, the fair concludes at 5.30 p.m. The arrangements for the fair are looked after by a fair committee constituted of representatives of the Sarvodaya centre, the gram panchayat and village leaders. This fair has significantly contributed to the cause of prohibition in the area.

Source:

1. SHRI J. B. TRIVEDI, Gram Sevak, Shamlaji
2. SHRI K. K. PATEL, Social Education Officer, Block Development Office, Himatnagar
3. SHRI MANGUBHAI T. NINAMA, Up-sanchalak, Sarvodaya Ashram, Shamlaji
4. SHRI U. H. RAJ, Taluka Development Officer, Bhiloda
5. PRESIDENT, Sabarkantha District Panchayat, Himatnagar
6. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. V, Cutch, Palanpur, and Mahi Kantha, 1880
7. *Indian Antiquary*, Vol. I, p. 192, 1872
8. GAUDANI, DR. HARILAL R., *Guptakalin Mandiro and Shamlaji*, articles in *Navchetan*, May and June, 1961
9. SONI, RAMANLAL P., *Shamlaji*, 1961
10. SHUKLA, SHIVSHANKER PRANSHANKER, *Gujaratni Lokmatao*
11. SHAH, AMBALAL N., *Shamlajino Melo*, broadcast from the All India Radio, Ahmedabad on 28-6-1963
12. Divisional Controller, Gujarat State Road Transport Corporation, Ahmedabad

1. *Indian Antiquary*, Vol. I, p. 192, 1872

20 Chaitri Punam Fair, Khed Brahma

TALUKA KHED BRAHMA—DISTRICT SABARKANTHA

Khed Brahma (population: 6,232) is the terminus of the Ahmedabad-Khed Brahma metre gauge section of the Western Railway about 89 miles from Ahmedabad and 44 miles from Prantij. It is also connected by bus with Ahmedabad, Mota Ambaji, Poshina, Vijaynagar, Kotda and Gota. Its uniqueness as a place of pilgrimage is due to the fact that it is one of the only two places of pilgrimage in India along with Pushkarji near Ajmer and indeed the only one in Gujarat having a temple dedicated to Brahma with his four-faced image. The name of the village itself seems to be derived from the deity, and it is a popular legend that Brahmaji cultivated land at this place, *khed* meaning cultivation.

Brahma or the Creator is one of the three gods of Hindu trinity, the other two being Vishnu and Shiva. The concept of Brahma seems, however, to be older than either Vishnu or Shiva as its origin can be traced to the word *brahman* in the Vedas, denoting a *mantra* or hymn. In Upanishads this word came to mean the Supreme Being, but changed into masculine from neuter gender. In the post-Vedic period, and especially in the age of the *Mahabharata*, the triad gained importance, relegating the Vedic gods to the background. Brahma came to be worshipped as the Creator not only of the universe but also of the Vedas, Vishnu as the preserver and Shiva as the destroyer of the universe. However, the original notion of *brahman* as a conceptual being without any well-defined form seems to have persisted. Not only the worship of Vishnu and Shiva became increasingly popular, but Shakti-*puja* also gained ground. Due to these reasons, Brahma is not worshipped as a deity in temples, and has no sects of worshippers as in the case of Vishnu, Shiva and Shakti.

According to *Brahma Purana*, when Brahma desired to free himself from all impurity, he was

advised by Vishnu to perform a sacrifice at some holy spot at Jambudvip in Bharatkhand with the help of learned Brahmins. Under the instructions of Brahma, Vishwakarma built a handsome city on the right bank of the Sabarmati south of Mount Abu, six miles round, through which flowed the river Hiranyakshi, the modern Harnav. Brahma created 9,000 Brahmins to officiate at the sacrifice. The sacrifice was performed and impurity removed. With a view to maintain these Brahmins he created 18,000 Vaishyas and assigned Kshirja as their family goddess. He then withdrew from the world, allowing the Brahmins to dedicate a shrine to him and place his four-faced image in it. The *Gazetteer* mentions Brahma's temple as the most noteworthy in Khed Brahma because of its architecture. It states, "Inside is a sculptured female figure springing out of a pillar which, in delicacy of contour and freedom from conventional treatment, is quite unlike the figures usually seen in Hindu temples.....Of white sandstone and cement-covered brick, fifty-seven feet long, thirty broad, and thirty-six high, it has an image of Brahma which is worshipped."¹ Near the temple of Brahma, there is a step-well where Brahma is said to have performed a *yajna*.

Khed Brahma is also an important place for devotees of Amba Mata, Goddess Bhavani. Her shrine at this place is held next in importance only to Ambaji (or Mota Ambaji) of Danta Taluka and, therefore, called Nana Ambaji. In fact, there is a belief that Khed Brahma is the original place of Ambaji. The temple, situated about half a mile away from Brahmaji Temple, is an unassuming structure, made none the more beautiful with the use of modern tiles. It is surrounded by a spacious courtyard. The devotees have to stand for *darshan* in a covered narrow verandah. The hall in front of the image, which is accessible only to the *pujari*, is full of a number of silver articles, ceremonial



Brahma, the Creator—Khed Brahma

1. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. V, Cutch, Palanpur, and Mahi Kantha, pp. 437-8, 1880

and others, many of them offered by the devout. As usual in the temples of Mataji, the pilgrims offer coconuts, *kumkum* and sugar-candy and receive a portion thereof as *prasad*. Near Ambaji Mata there is a lake known as Mansarovar, even as in the case of Mota Ambaji. Near Khed Brahma, there is the Triveni Sangam (confluence of the three rivers) of Hiranyakshi or Harnav, Kosambi and Bhimakshi. On the other side of the river is the *ashram* of Bhrigu *rishi*, the son of Brahma. According to the *Brahma Purana* he was once sent by the *rishis* to find out who amongst the Hindu Trinity was the noblest. While Brahma and Rudra were easily enraged, Vishnu, on whose chest Bhrigu placed his foot, apologised for the hardness of his chest which might have hurt the foot of the sage. Bhrigu, therefore, praised Vishnu as the noblest of the three. However, to atone for insulting the gods, Bhrigu came to Brahma Kshetra, bathed in the Hiranyakshi, and worshipped Mahadev with such a rigid penance that Shiva absolved him from sin. Kshirjamba is another well-known shrine. At a distance of about three miles from Khed Brahma there is the temple of Chamunda Mata with a tank nearby and three miles further up is the temple of Koteswar Mahadev. Besides many *dharmashalas*, Khed Brahma has an inspection bungalow and a hospital.

Though Brahmaji's temple is unique, Ambaji has a wider following and attracts more pilgrims. The biggest fair at Khed Brahma is held in her honour on Chaitra Sud 15 (April) which attracts 8,000 to 10,000 persons of whom about 7,000 to 8,000 come from outside. About 300 shops

are opened at the fair for the sale of sweetmeats, cutlery, grocery articles, eatables and tea. As recorded in the *Gazetteer* the fair attended by merchants from all parts of Gujarat and Mewad came next in importance to Shamlaji even a century ago and during the six years ending 1879, the highest value of the goods offered for sale was Rs. 118,140 in 1878 and the highest sales amounted to Rs. 86,620 in 1879. In still earlier times, Khed Brahma is said to have drawn millions of pilgrims and merchants from Mewad, Marwad, Malwa, Vagad, Sirohi, Gujarat, Kutch and Kathiawad. The traders dealing in opium, cloth, copperware, jewellery, grocery and horses used to put up booths on the southern bank of the Harnav. The gathering lasted for fifteen days, and goods worth about a lakh were sold. The fair is said to have lost its importance about 1630 A.D. when there were rebellion and disorder in Idar State of which Khed Brahma formed part. Another fair is held on Bhadarvi Punam, i.e., Bhadrapad Sud 15 (September), at the same temple when about 7,000 to 8,000 persons congregate and about 200 shops are set up. The visitors are all Hindus and most of them from outside Khed Brahma. A third fair called the Kartiki Punam fair is organised on Kartik Sud 15 (October) wherein about 5,000 to 6,000 persons participate. A special feature of this fair is the bath at the confluence of the three rivers whereby the pilgrims are purified and get rid of their sins, whereafter they have the *darshan* of Kshirjamba and visit the holy site of Bhrigu. Since the fairs are held mainly in honour of Ambaji, the trustees of that shrine organise all these fairs.

Source:

1. SHRI M. U. KAZI, Circle Inspector, Khed Brahma
2. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. V, *Cutch, Palanpur, and Mahi Kantha*, 1880
3. SHASTRI, DURGASHANKER K., *Gujaratna Tirthasthano*, 1960

21 Chitra-Vichitra Fair, Gunbhakhari

TALUKA KHED BRAHMA—DISTRICT SABARKANTHA

The fair held in honour of Chitra-Vichitra Mahadev fourteen days after Holi in March-April is an Adivasi fair. It is held on that day of the week on which Holi falls, i.e., if Holi is on a Sunday, the fair is held on the second Sunday following Holi. The site of the fair is within the limits of the village Gunbhakhari in the border area of the Sabarkantha district adjoining Rajasthan, 32 miles away from the nearest railway station of Khed Brahma on the Ahmedabad-Khed Brahma metre gauge section of the Western Railway. It is only in the fair season that the State Transport buses ply up to Delwada from which the river Sabarmati has to be crossed on foot for reaching the fair.

The temple of Chitra-Vichitra is a modest affair, a single room with a country-tiled roof, more like an ordinary house. There is a stone inscription on the wall opposite the entrance but the letters are faint and illegible. The temple is situated on a picturesque site on the river Sabarmati near the Triveni Sangam, i.e., the triple confluence of the rivers Sabarmati, Akul and Vyakul. Mahadev or Lord Shiva is held in high esteem by the Adivasis. It is believed that, because of the sanctity of the shrine, the areas roundabout never suffer from frost even at the time of extreme cold. This phenomenon may possibly be due to the fact that the rivers nearby have water in large quantity. The shrine is associated with Chitravirya and Vichitravirya, the sons of Shantanu and Satyawati or Matsyagandha of *Mahabharata*. There is a belief that as they had settled here and were cured of their diseases on this site of Triveni Sangam, people have great faith in the powers of Mahadev. Another legend says that these two brothers did not look after their mother Satyawati, while her step-son Bhishma used to serve her with great devotion. They became suspicious and tried to spy on them. However, on seeing the

sincerity and devotion of Bhishma to their mother, they were overcome by remorse, and approached Brahmins to show them the way to atone for their sin of doubting their own mother. The Brahmins said that the sin was too great to be expiated, but that their souls would attain peace if they spent the rest of their lives performing penance at the Kumarika Kshetra having (1) *kumarika bhumi*, i.e., virgin soil where no dead body has ever been cremated, (2) a confluence of three rivers, and (3) a *paras pipal* tree. Finding that this site fulfilled all these requirements, the penitent brothers practised austerities and finally gave up their lives (according to some by burning themselves) at this place. Since then the place as well as the Mahadev are known by the name Chitra-Vichitra.

The fair is one of the important fairs of Adivasis in the border region, and attracts about 25,000 persons, most of whom are Bhils. They come not only from Poshina-Patta and other areas of Sabarkantha district itself, but also from outside areas like Danta in Banaskantha district which is about 40 miles away, and even from distant places like Sarupganj, Sihori, Ghoghinda, etc., situated in Rajasthan. The fair is so popular that in 25 to 30 surrounding villages all the houses are deserted for the duration of the fair as every able-bodied person visits it. Since these areas are not connected by transport services, most of the people come from long distances on foot. Many come on camelback also. The flow of people starts converging on Chitra-Vichitra a day or two in advance of the fair and by the eve of the fair, the whole area is buzzing with activity. People come in village-wise groups and encamp under the many banyan trees on the riverside. Each tree is traditionally assigned to a particular village, the attachment of the people being so strong that if the party

from one village occupies the place assigned to another, a serious quarrel will ensue. People carry with them some tiffin of wheat or *bajri* bread and maize boiled in buttermilk (*bhaidkun*), or bring flour and cook on improvised ovens. They spend the night under the sky by the side of small bonfires.

The congregation is quite a colourful one, on account of the picturesque dresses of the Adivasis. Bright colours like red, saffron, pink, blue and yellow are generally preferred. Men put on blue shirts, *dhoti* and red or saffron *falian* or *fenta* (trubans). Women are even more gaily dressed, many times in artificial silk and even nylon. Their *ghaghara* (petticoat) has a circumference of 20 yards or more, and their blouses and *odhnis* (scarves) are also colourful, and generally new. Their ornaments include not only silver articles, like *chuda*, *hansdi*, *damni*, *bor*, etc., but also beautiful grass ornaments. These latter are either natural pale yellow or dyed crimson. They are prepared by knitting a special type of grass called *rafia* by their own deft hands, and are worn on the ears and neck. An interesting personal adornment is the imitation of the modern means of make-up applied both by men and women. There is lipstick on the lips and rouge on the cheeks—but of a strictly indigenous variety. Liquid *kumkum* or some other vermilion or crimson dye is applied to the lips and cheeks, and dots of the same colour line the brows. The eyes are deep and vivid with application of *kajal* or colyrium. As one looks from the high bank of Chitra-Vichitra, the whole panorama is dotted with immense mass of humanity clad in gay and colourful garments.

The atmosphere is filled with the din of the ubiquitous drum. It is a cylindrical barrel with leather on both sides, and played with a stick in the right hand and the open left hand. Every group brings its own drums which are played on the way to the fair, and throughout the stay at the site. The numerous groups of *dholis* or drummers go round and round playing their drums for hours on end at the site assigned to them. The drummers may take turns relieving one another. This folk-dance is accompanied by shrill choruses sung by women-folk. Till the main event of the day comes off about midday

with a round of dance near the temple, and then in a huge circle in the open square, the air is vibrant with drum-beats miles around the site of the fair.

Folk-dances go on till noon on the day of the fair. Then, after ensuring that all the principal parties have arrived, the drummers, followed by other members of the parties, run to the temple of Mahadev. Here the old *pujari* heads the ceremonies and dances with the devotees. The drummers form a big circle and move round to the rhythm of the drum. But the space in front of the temple being too small for the surging crowd the whole crowd shifts to a nearby *maidan* where all the drummers can participate in a wide circle, after the ceremonial dancing for about ten minutes opposite the temple. With greater freedom of movement, the dance is resumed here more vigorously and may go on for hours depending on the mood on the occasion. It is customary that whosoever desires to play the drum may ask it of a drummer in the circle, and he cannot be refused. He would join the dance, and the relieved drummer would get out, though he can again resume in the same manner. The drum has to be given away even if the person asking for it is a stranger, and if he is refused, a quarrel may result. The outer circle of drummers is faced by an inner circle of flutists playing *pavas*. Inside these large circles the place is packed with women carrying baskets on their heads wherein are grown *jawaras* or sproutings of wheat, which they have brought with them from their homes. They have their own dance, the rhythm of which is simple and unaccompanied by singing or clapping. However, they put on silver rings with small bells on their fingers, and go on jingling them with the movement as they move forward, in rhythm with the drums. After an hour or two, the dance ceases and the visitors gradually disperse. By the evening very few remain on the site. For, this is the time when wheat crop gets ready for harvesting.

The fair is not only a means of entertainment for the Adivasis who attend it, but also a major annual event of social importance. It is here that most of the people meet their relatives after a year and sometimes after

a longer time. News of the intervening period is exchanged, and if a near relative is dead, this is the time to offer condolences. In a few cases a couple of women may mourn a near relative weeping profusely in a sympathetic embrace. After unburdening their grief, and the propitiation of the God by the whole community, the period of mourning is deemed to have ended.

The fair has its romantic aspect also. It is here that many a young heart picks up its life partner as elopement from the fair by previous arrangement is easy. Young boys and girls have abundant scope to meet each other on this occasion. Among the Bhils this is an accepted mode of match-making outside the orthodox manner of selection by the parents. The boy and the girl make their decision and run away directly from the fair. If they get caught shortly afterwards there is a risk of bloody quarrels and loss of life. They, however, lie low for about a year and their marriage is recognised afterwards by the community. Sometimes the two parties may compromise and recognise the marriage. Such recognition is given on payment of the usual *dapun* and fine that may be decided upon by the caste *panch*.

Since people have to walk long distances to come to the fair, this is essentially a fair of young people. The sense of equality between men and women

entertained by this community is well illustrated on such occasions. A couple will always remain together wherever they go, and in the milling crowd of the fair the wife will be seen following the husband, holding his hand or the loose end of his turban, and will never be separated from him.

It is natural that there should be considerable trade and recreation on such an occasion. About a hundred temporary stalls of bamboo sticks and gunny cloth are put up in rows. The main items of trade are eatables and drinks—mostly the sweet called *jalebi* and also salty preparations of gram flour—all of an impossible saffron colour. There are many shops of Adivasi ornaments made of silver and aluminium and other trinkets. Most of the traders come from Rajasthan. There are also giant wheels and merry-go-rounds catering non-stop to the revellers.

Formerly under the jurisdiction of Delwada Panchayat, the site of the fair is now in the jurisdiction of Sembalia Panchayat which recovers a shop tax for the erection of stalls. The *pujari* of the temple is, however, a Brahmin from Delwada across the river. While police *bandobast* is made by the Government of Gujarat, the police of Rajasthan also looks after law and order on its own side as numerous pilgrims come from that State also.

22 Mudhaneshwer Mahadev Fair, Jadar

TALUKA IDAR—DISTRICT SABARKANTHA

The fair is held on the second Monday of Bhadrapad (September) and continued for three days, the first day being the most important. The site is open land on the outskirts of the village Jadar (population: 2,849) near the railway station Jadar on the Ahmedabad-Khed Brahma metre gauge railway line eight miles from Idar, ten miles beyond Himatnagar, the district headquarters, and sixty-six miles from Ahmedabad. Jadar is also connected by State Transport buses with Himatnagar and Idar, through the bus stand of Daramali on the Himatnagar-Idar road, a mile and a half away from it.

The temple of Mudhaneshwer Mahadev is a simple structure. Originally the fair was held near the temple, but on account of insufficient space there, it is now held on the open ground on the bank of the river Debhol, about half a mile away from the temple on the other side of the river.

On the site of the present Jadar village there was a dense forest about 700 years ago. A young man named Narbo founded the village and built a step-well which was named after him. Once Muslims stealing cows from Sambhar in Rajasthan were chased by five Chauhan Rajput brothers named Valinath, Madho, Mudhano, Bhacha and Bhacham who recovered the cows and were in search of a safe refuge along with their sister Lasbai. Finally they arrived at Narbo village which they considered to be free from *dar* (danger) because of the surrounding forest. The village thus came to be known as Jadar (or, free from fear). The ancient relics of the Narbo step-well are still seen. Another legend says that when gods had a desire to see this world, they were born on this earth as these five brothers and their sister in a Chauhan family in Sirohi or Sambhar. In trying to protect the herd of cows and facing the Muslims

with their bows and arrows they came as far as Narbo village where a fight ensued between them and the Muslims at Kharod about 20 miles away from Narbo in which they were victorious. They saw a cobra on a tree which was on fire. On his appeal for rescue, Mudhano, one of the five brothers, rushed to the tree and held his shield on his head on which the cobra dropped down from the tree. The cobra thanked him but said that since he had carried *kala* (death) on his head he would die. However, he blessed him saying that poisonous snakebites would be cured in his name, and that he would then be worshipped in the form of Mahadev. The prophecy was fulfilled—Mudhano died in fighting for the rescue of the cows. His other brothers and sister also met with the same fate while fighting the Muslims on the outskirts of Narbo village. Thereafter the *mukhi* of the Narbo village had a dream in which Mahadev told him about the *linga* being in a particular bush. The village people, apprised of this, began a search and finally found the *linga* in a bush on which a cow used to sprinkle its milk. The *linga* resembled a cow's hoof in shape with milk on it. As the people believed that Mudhano had returned to them in the form of Mahadev for the protection of their village, Mahadev was named Mudhaneshwer and a temple was built to him. Memorials of the five brothers and their sister who sacrificed their lives for the protection of cows are still found in the area, viz., the temple of Valinath near Umedgad Mangadh; the idol of Lasbai in a field between Jadar and Aroda and Madho-Bhachatirth near Kukadeshwer.

People afflicted by snakebites are cured at the temple of Mudhaneshwer. As soon as a snake-bites a person, a thread with five knots is tied on the bitten limb after keeping a *badha* or vow of Mudhaneshwer Mahadev. The poison thereupon

Source:

Project Officer, Special Multipurpose Project, Khed Brahma

ceases to spread through the body. The patient is then taken to the temple and as soon as the thread is untied and removed, the poison spreads in the body. The *ghogh* or *bhuva* then sucks out the poison and waves a twig of a *nim* tree before the patient. No *mantras* are recited nor is any herb administered except when bitten by a snake known as Khadchital, in which case herbs are given to the victim and water sprinkled on Mahadev is applied. The victim is kept only for an hour and a half at the temple. In fulfilment of the *badha* two coconuts and a small packet of *kesar* (saffron) are offered to Mahadev. If the snakebite has taken place at some other place even then the cure is effected if the procedure mentioned above is followed and the temple visited later in fulfilment of the *manata*. If a child is bitten by a snake, the *bhuva* or *ghogh* causes the poison to spread through the body of its parent (mother or father) and then sucks it out. If, when a patient is brought to the temple, the *bhuva* or *ghogh* is out of the village in a field, a drum is sounded in the temple and the *ghogh* comes shaking his body as if possessed and sucks out the poison and fans the victim's body with *nim* twigs.

The fair is held on the second Monday of Bhadrapad, so that persons attending the Jhala fair near Shamgor and Adpodra on the same day may be able to attend it. Originally the fair lasted only for a day and a half but Maharaja Dolatsinh of Idar made it last for eight days in the twenties. After about a decade Dewan Shri Bhandari of the State reduced the duration of the fair to three days. If the 14th or 15th of Bhadrapad Sud is near at hand, the fair does not last even for three days as the persons go from Jadar to attend the fair at Khed Brahma on *pujima*. However, if the fair at Jadar (i.e., second Monday of Bhadrapad) falls on Bhadrapad Sud 10, 11 or 12 it lasts for three full days. It is organised by the Gram Panchayat, Jadar. About 30,000 persons of all castes and communities (including about 2,000 non-Hindus) from Idar taluka and the neighbouring talukas of Khed Brahma, Himatnagar, etc., attend the fair on the first day. People also come from other parts of the district and from outside the district. On subsequent days, the number decreases. On this

occasion the trains are so full that passengers travel on the roof of the train. Women of the backward castes and agricultural classes, clad in colourful garments, go to the fair singing songs relating to the fair, in groups of ten to fifteen. *Mandlis* or groups of persons with open umbrellas in their hands go towards the fair, singing and dancing. The road from the railway station to the site of the fair is overcrowded. Men are dressed in coloured *fantas* or turbans, new long-sleeved shirts and coloured handkerchiefs round their necks. Many of them play upon *pavas* or flutes. Flowers or *damra* leaves are worn in the ears and *kajal* or colyrium applied to the eyes. Women put on colourful *gavans* or *saris* with anklets on their feet and *kajal* in their eyes and they move about the fair with an elegant gait. The way from the fair to Jadar village is also packed with crowds. Various types of *sadhus*, decrepits and helpless people sit along the wayside spreading cloth before them to get alms. Some *sadhus* are seen half-buried in pits dug in earth. Passers-by purchase coconuts and packets of saffron from hawkers standing along the way and then go to the temple of Mudhaneshwer Mahadev. As there is a tremendous rush, coconuts are offered to Mahadev by breaking them wherever any space is found in the *chowk* after entering the gate. The place gets full of the husks of coconuts and soaked with coconut water. People have *darshan* of Mahadev from the *chowk* which surrounds Mahadev and then go to the fair. Women go on singing even in the *chowk* where *bhajan mandlis* recite devotional songs. Relatives meet one another at the fair and a large number of the local householders entertain numerous guests in the houses of Jadar village. Those who cannot go to the fair offer coconuts to Mahadev by breaking them in front of their houses in his name.

The merchants arrive at the site of the fair about three days in advance. Ground-rent is charged for the erection of temporary stalls. About 300 to 350 shops of cutlery, *chavana*, wooden toys, tea and refreshments, handicraft products like agricultural implements, pottery and iron articles of household use, and stalls of photographers, magic and circus performances are located in separate blocks. There is a separate

site for merry-go-rounds. The students of the high school run a canteen at the entrance to the fair and hold a display of physical feats and cultural programmes. An agricultural show is put up by the Block development authorities. The village panchayat arranges programmes of *shramdan* and *safai*. Illumined by tube lights and made noisy by loud-speakers, the fair presents a lively look at night.

Owing to intense faith in the many miracles of Mudhaneshwer Mahadev, the fair is said to

have been held for the past more than 600 years. The most important aspect of the fair consists in breaking and offering of coconuts to Mudhaneshwer Mahadev. People from villages situated within a radius of about fifteen miles arrive at the temple in the morning and the water from the coconuts offered runs almost into a stream. The people have a firm belief that, on account of this offering, they will be protected from poisonous snakes.

Source:

1. SHRI GHANSHYAM M. PANDYA, Extension Officer (Cooperation), Idar Block
2. Sarpanch, Jadar Gram Panchayat
3. SHRI KESHAVPURI R. GOSWAMI, Teacher, Basic Training College, Kadiadra
4. District Census Handbook 1961, Sabarkantha District

23 Kartiki Purnima Fair, Sidhpur

TALUKA SIDHPUR—DISTRICT MEHSANA

LOCATION

Sidhpur is a taluka headquarters 'prettily situated on a rising ground on the west or north-west bank of the river' Saraswati, and a railway station on the Ahmedabad-Delhi metre gauge section of the Western Railway, 65 miles from Ahmedabad. It is also connected with Mehsana and Patan through State Transport bus services. On the occasion of the fair, special trains and buses are run to meet with the abnormal increase of passenger traffic. Carts are also used in large numbers by the peasantry of the surrounding areas. The fair is held on the bank and the river-bed of the Saraswati which is very sacred to Hindus.

THE HOLY SARASWATI

Saraswati, meaning the river with pleasant *saras*, i.e., waters or lakes in its course, is one

1. *Te dhanyaste cha muktaste te cha punyastapasvinah;
Ye cha saraswatam toyam pibamyaharahah shuchi.*
2. *Bharate kritapapi cha snatva tatra pralilaya;
Muchyate sarvapapebhyo Vishnuloke vaset chiram.*

of the most sacred rivers of India. It is frequently mentioned in Hindu scriptures, and epics like *Mahabharata*, *Padma Purana*, etc.

ते धन्यास्ते च मुक्तास्ते ते च पुण्यास्तपस्विनः ।
ये च सारस्वतं तोयं पिबन्त्यहाराहः शुचि ॥¹

Blessed are those who day after day drink the holy water of the Saraswati; they attain salvation, earn religious merit and are the real performers of penance.

Also, those who stay on the banks of the Saraswati and bathe in it are not required to visit other holy places as the river Saraswati itself gives augmented merit of penance, sacrifices, etc.

भारते कृतपापी च स्नात्वा तत्र प्रलील्या ।
मुच्यते सर्वपापेभ्यो विष्णुलोके वसेत् चिरम् ॥²

A sinner in Bharat, if he bathes in the river Saraswati, is absolved of all his sins and lives for a long time in *Vishnulok*.

Even the holy Ganga was advised to ward off her sins by taking a dip in the Saraswati. Commendations for the river Saraswati are found in the Vedas also. Saraswati as described in the time of *Rig Veda*, came out of the Himalayas and flowed continuously between the Yamuna and the Satlaj. It was on the banks of the Saraswati that the Aryan civilization flourished and the Vedas were heard by the sages. Owing to geological changes, it has now a subterranean flow and is, therefore, known as *antahsalila* (which flows under the surface). It comes out at five places, viz., Rudravarta, Kurukshetra, Pushkar, Sidhpur and Prabhas. This fact is referred to in other ancient works like *Mahabharata* also. It is known as the presiding deity of learning in Hindu mythology in the form of goddess Saraswati.

Different legends are current about the river Saraswati. According to the *Prakriti Khand* of *Brahma-vaiivarta Purana*, Saraswati and Lakshmi, the wives of God, were cursed to assume a watery form by Gangaji, the third wife of God, whereupon Saraswati flowed as a river. According to another legend, when the gods were returning after the conquest over demons, they saw this place of scenic beauty, then known as Shristhala. With a view to enjoy the beauty of the place, they landed at the *ashram* of Dadhichi *rishi*. Indra, the leader of gods, then requested him to guard their weapons and the *rishi* agreed to do so. When the gods did not return for a long time for the weapons, he went to the Himalayas along with his wife Subhadra to perform penance, after imbibing the prowess of the weapons in his body. When the gods wanted to kill Vritrasur they approached the *rishi* for getting their weapons back. The *rishi*, to repair the loss of their arms, offered his bones for preparing the weapons required by them, and sacrificed his life for the purpose. When his son Pippalad came to know that his father died to help gods who wanted to be immortal even at the cost of his father's life, he was enraged and started a rigorous penance with a view to be able to destroy the selfish gods. After one year of his penance, Vadava came out from his thigh and gave birth to Vadavagni, a blazing fire incarnate, with powerful flames like the Doom.

Pippalad asked him to devour all the arrogant *devas* who were responsible for his father's death. They thereupon sought the help of Vishnu who persuaded Vadavagni that devouring all *devas* at a time was not practicable and that he should, therefore, destroy them one after another, starting with Varuna, God of Sea or Water. Vadavagni agreed and asked for a virgin as his auspicious *vahan* or carrier so that he may proceed to meet sea-god first. Gods requested Saraswati to be the carrier. She agreed and carried Vadavagni in a golden *kalash* or pot on her head and after getting their blessings started towards west. On her way to the sea, the heat of Vadavagni and the sun together became unbearable and she, therefore, started flowing underground, coming to the surface at intervals. She ultimately reached the sea at Prabhas, and deposited Vadavagni at the bottom of the sea, and thus saved the *devas*. Saraswati had come out on the surface at Rudravarta, Kurukshetra, Pushkar, Shristhala (Sidhpur) and Prabhas. The legend aptly symbolises the course of the river which disappears at various places before it loses itself in the Rann of Kutch.

Geographically speaking the river Saraswati which passes near Sidhpur has its origin in Menagar hill near Koteshwar Mahadev at Ambaji. It has, therefore, been described as one of the five flows of Prachi Saraswati. At Sidhpur it flows from west to east and is, therefore, known as Prachi Saraswati and held particularly sacred. Thereafter it proceeds to Patan, about 17 miles to the west, which was the capital of Gujarat till 1411 A.D. when Ahmedabad was built. It finally disappears in the little Rann of Kutch after running a course of 100 miles. As it does not meet the sea, it is called a virgin river, like the Banas to its north.

SIDHPUR AND ITS SHRINES

Bounded by the Saraswati on its eastern and southern sides, Sidhpur is considered a holy place since ancient times. It is believed that Lord Vishnu along with Lakshmi, Mahadev, Indra and other *devas* resided at this place after *samundra-manthan* or the churning of the ocean, and that at the instance of Vishnu the

town was constructed by Vishwakarma, the architect of gods. Sidhpur has been the abode of well-known *rishis* and Brahmins greatly revered by the Hindus. It has been described as a great *tirtha* in Hindi scriptures, in which it is called Shristhala, meaning the place of fortune or holy place, the greatness of which is described in the following terms:

तीर्थानां प्रवरं तीर्थं पृथिव्यामिह मन्यते ।

न चास्मात् परमं पुण्यं तीर्थं लोकेषु पठ्यते ॥¹

It is the first of *tirthas* on the earth, not only that, there is no holier *tirtha* in all the worlds. "Of all places of pilgrimage the greatest is Shristhala—so great sages of old have declared. It is the giver of all wealth; he who but beholds it attains liberation. At Ganga, heaven is three leagues and a half; at Shristhala, a cubit only—there where Saraswati travels eastwards."²

Sidhpur is also known as Matri Gaya, because special merit attaches to the performance of the *shraddha* of one's deceased mother and maternal ancestors at this place.

Parashurama was absolved of the sin of matricide by performance of *shraddha* and a purifying bath in the Bindu Sarovar. The importance of Sidhpur as a holy place suitable for *shraddha* "makes it, to a large extent, a Brahmin town."

The well-known shrine at Sidhpur is the Kapilashram, about a mile away from the town, with the holy reservoirs of Bindu Sarovar and Alpa Sarovar and the well Jnanvapi. The story of Kardam *rishi*, the son of Brahma, and his son Kapil, who was a great sage, is narrated in the 3rd *skandh* (part) of *Shrimad Bhagavat*. Being pleased with Kardam's penance for thousands of years, Lord Vishnu appeared before him and blessed him. At this, tears of joy fell from his eyes and formed the pool known as Bindu Sarovar, or Harshabindu Sarovar which is a 40 feet square *kund*. Later on, when the *rishi* wanted to embrace *sanyasta*, his wife Devahuti who was the daughter of Manu requested him to preach her the way to *moksha*. The *rishi* blessed her and said that his son Kapilmuni would preach her about *moksha*

and then started for *sanyas*. True to his father's word, Kapil, a profound scholar of *Sankhya-shastra*, enlightened her and she attained *moksha*. The step-well at which Kapilmuni preached his mother is known as Jnanavav or Jnanvapi, i.e., the step-well of knowledge, about 50 feet north of Bindu Sarovar. On the south of Bindu Sarovar, are situated temples of Kardam *rishi*, Devahuti, Kapil and Gayagadadhar. Other small shrines nearby include Kashi-Vishwanath Mahadev, Garudaji, Kartik Swami and Hanumanji.

Just behind the temples on its southern side is another water reservoir, viz., Alpa Sarovar. According to a legend Alpa who was a constant companion or a maid servant of Devahuti heard the preachings of *Sankhyashastra* from Devahuti, and got herself converted into water, forming a reservoir. According to another version, Alpa was a daughter of Brahma and a friend of Devahuti. She became jealous of the fortune of Devahuti and hence was converted into water as a result of a curse. Ahalyabai Holkar of Indore who visited Sidhpur round about 1795 A.D. repaired and renovated this reservoir. Larger than Bindu Sarovar, it is 200 feet long and 100 feet broad. Both these reservoirs are connected at the bottom through two ducts. *Shraddha* ceremony can also be performed here.

Sidhpur has several other temples including Govind-Madhav in the town and Vateshwar Mahadev about 4 miles away, on the bank of the Saraswati. It was at Vateshwar Mahadev that Dadhichi *rishi* practised penance and Veda-Vyasa preached the frightened Pandavas after their escape from *lakshagriha*. There are a number of *maths* or monasteries on the banks of the river, the one built by Ahalyabai in 1795 A.D. being the best of all.

RUDRAMAL OR RUDRAMAHALAYA

The ruins of Rudramahalaya or Rudramal, dedicated to Rudra or Lord Shiva which are among the most important archaeological remains of Gujarat, deserve special mention. It was begun by King Mulraj Solanki of Patan in V.S. 1050 and completed by his great-grandson Siddharaj Jaysinh in V.S. 1196. Before

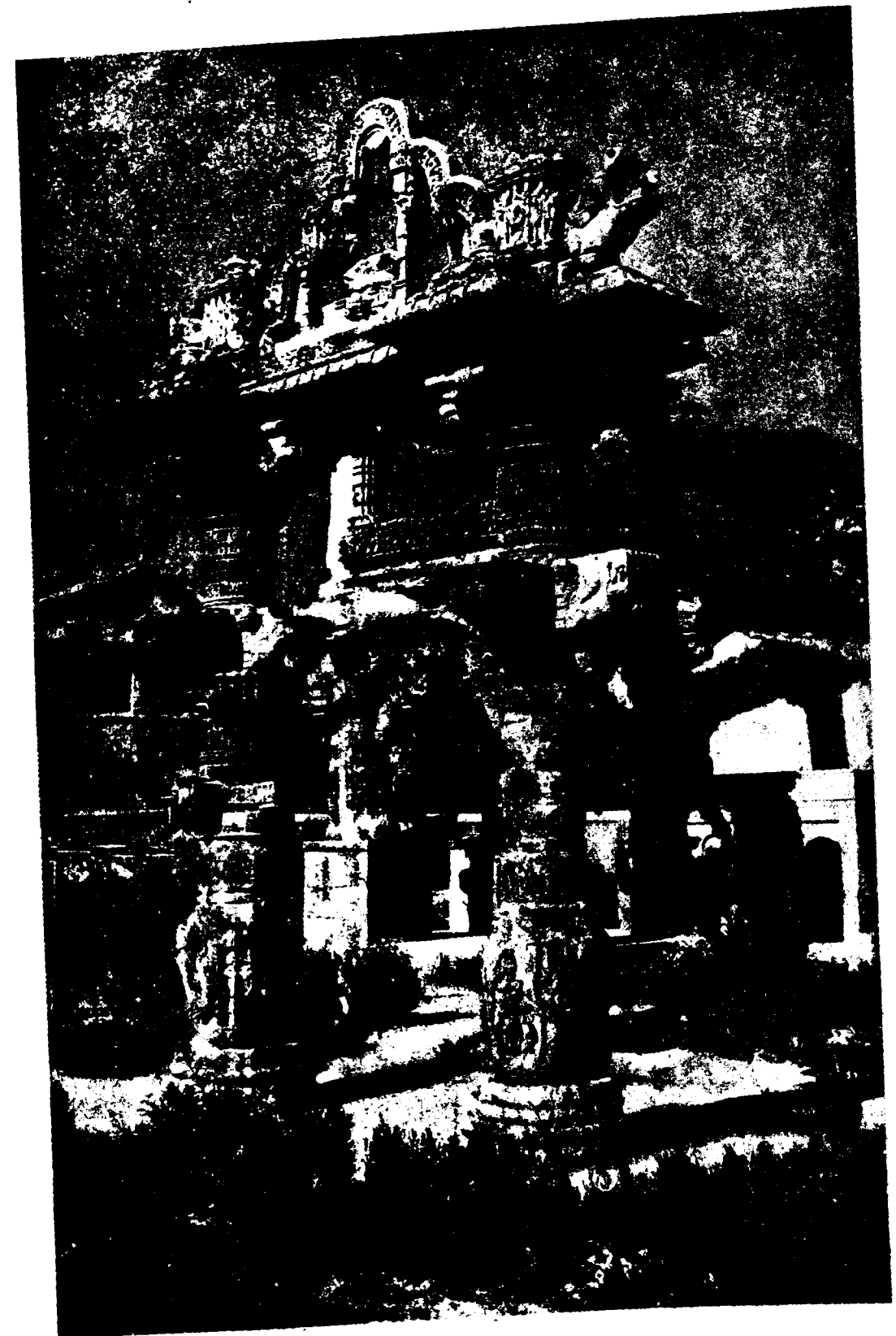
1. *Tirthanam pravaram tirtham prithivyamiha manyate;*
Na chasmat paramam punyam tirtham lokeshu pathyate.

2. *Gazetteer of the Baroda State*, Vol. II, *Administration*, p. 622, 1923

Rudramal was built, a temple of Shiva or Rudra-mandir stood at its place. Mulraj who often visited this temple for worship desired to build a magnificent temple of Shiva on the spot. The plans were made and the construction work was started under the supervision of Gangadhar Shastri, an able architect of Champaner, on Akshaya Tritiya (i.e., Vaishakh Sud 3) of V.S. 1050. For the religious ceremonies like the Maharudra *yajna*, etc., Mulraj called 1037 learned Brahmins from northern India, known as Audichya Brahmins. The king afterwards settled them at Sidhpur and Sihor, giving them land and cows for their maintenance. Mulraj died when only about one sixth of the construction work of Rudramal was completed, and further work was discontinued for over a century, whereafter Siddharaj Jaysinh started the work again. Fresh plans were prepared by the descendants of Gangadhar Shastri, viz., Pranadhar Shastri and his son Hiradhar. Sajan Joshi, who fixed the *muhurta* for starting construction said that it was so auspicious that the monument would last for all time to come as the nail driven in the ground during the ceremony had hit the head of Shesh Naga, who bears the earth on his hood. But Siddharaj was suspicious and, in spite of advice to the contrary, caused the nail to be lifted a little, whereupon blood came out from the earth. The nail was quickly restored but then it struck the tail of Shesh¹. It was, therefore, foretold then that the shrine would last for about a century after which it would be destroyed, though the ruins would give fame to Siddharaj for long. The construction work of Rudramal was then started under the supervision of Babra Bhut, a powerful tribesman whom Siddharaj had subjugated, and who was also an architect. The construction completed, the *shivalinga* was ceremonially installed on Kartik Sud 15 of Samvat 1198. The Brahmins, who were given *dan* and *dakshina* again on the same day were pleased with this meritorious act of the king and changed the name of Shristhala to 'Siddhapur' in his honour. According to another belief, the Brahmins settled here by Mulraj named it 'Siddhapur', or the city of the perfect.

It is not possible to visualise the original plan of Rudramahalaya from the ruins found at present, though "the gigantic fragments that still remain impress the beholder with admiration at the scale and grandeur of the conception." The temple occupied a rectangular area of 300 feet by 230 feet. On the east of the main temple there was a *sabha-mandap*, which was 50 feet square and had four gates, one on each side. The main temple had on its west 11 small temples of Rudra while a *ghat* on the bank of Saraswati, which probably flowed nearby, led to the eastern door of the *sabha-mandap*, which faced the temple. According to Forbes who describes it in the *Ras Mala*², Rudramala was a very large edifice of the usual form and apparently three stories high. In the centre of three sides of the *mandap* projected two storied porticos called *rup-choris*, on the fourth the adytum, a most massive structure rising to the extreme height of the central building and then mounting beyond it into a *shikhar* or spire. On either side stood a *kirti stambh* or triumphal pillar, one of which existed in a nearly perfect state. Two richly adorned columns supported an entablature and sculptured pediment. Above the brackets formed of the heads of marine monsters sprang a delicately chiselled arch called the *toran* or garland. The temple stood in the centre of an extensive court, to which access was given by three large gate houses, that in front opening on to the terrace leading to the river. The rest of the surrounding wall was composed of numerous lesser shrines, three of which remained and had been converted into a Mohammedan mosque. It is said that Rudramal was built at the cost of 14 crores of gold *mohurs*.

Rudramal was destroyed twice by Muslim invaders under Ulooghkhan, the brother of Alauddin Khilji in 1297 and by Sultan Ahmedshah in 1415, and only a few traces of it remain today. Of the huge edifice that was built by Siddharaj, only four pillars of the north entrance, five pillars of the eastern entrance, a beautiful *toran* or Kirti Stambh and an inner cell *garbha-griha* are all that survive. Three other inner cells with some of their pillars believed to have been



Rudramal, Sidhpur

1. According to one opinion, this is the popular interpretation from the astrological term Shesh which is the best *muhurta* or auspicious moment for such work
2. FORBES, A. K., *Ras Mala*, Vol. I, p. 243, 1924

a part of this Mahalay have been converted into a *masjid* nearby.

THE FAIR

The fair held at Sidhpur on Kartiki Purnima is about 800 years old. It attracts about 75,000 pilgrims from Mehsana, Banaskantha and Ahmedabad districts and other adjoining areas. Traffic on this day many a time becomes so heavy that, even though special trains and buses are run between Ahmedabad and Sidhpur, overcrowded trains have to carry passengers on foot-boards and roofs. Apart from many *sadhus*, people of all castes and communities attend the fair. Members of Thakarda, Rabari, Bharwad and Harijan castes visit the fair in very large numbers. It is believed that the Ganga with its tributary Yamuna flows into the Saraswati for a holy bath at midnight on this day. As it was not possible for Ganga to have a bath in Saraswati everyday, God Himself advised her to select this occasion for the purpose. The pilgrims, therefore, have a bath in the river on this auspicious occasion. The fair also gives them an opportunity to meet their relatives and acquaintances.

About 500 stalls of different commodities are set up at the fair. Various types of eatables, toys, cutlery, pottery, etc., are the main articles sold. A large camel bazaar is its special attraction. It is estimated that about 700 to 800 camels are sold at the fair every year, as it is an important means of communication in the dry and sandy regions of north Gujarat, Kutch and the neighbouring areas of Rajasthan. There are merry-go-rounds, circus and animal performances for entertainment. An agricultural exhibition is held and prohibition propaganda carried out.

The culture of north Gujarat is vividly reflected in the dress and the folk-songs of the villagers who attend the fair. For example, Rabari women, robust in health and clad in embroidered skirts, *sadlas* with *jari* embroidered *palavs*, and *kinkhab* or *atlas* blouses give an exuberant air to the fair. They are very fond of getting various designs tattooed on their hands, feet and faces. Thakarda women dance and

sing melodious folk-songs, though their enthusiasm is subdued by the harsh noise of loud-speakers booming from all directions. The Thakardas sing *hadilas*, or folk-songs, especially by the side of the merry-go-round. Significantly worded and sung in full, rich voices, they easily attract the young mind. On hearing a *hadila*, a youth riding in the merry-go-round may give its reply in a similar song filling the whole atmosphere with joy and amusement. The tunes of *pavas* or flutes add to the festive atmosphere. There are also many *bhajan mandlis*. In short, the whole seething mass of humanity throbs with life at every nook and corner of the fair.

The caste *panch* of Harijans takes the opportunity of meeting at the fair, when it decides the issues facing the community and settles the internal disputes and other issues brought before it. The fair also affords a good venue for arranging betrothals as the parties concerned are present at the fair.

The Pilgrim Committee of the Sidhpur Municipality, constituted under the provisions of the Bombay District Municipal Act, 1901, organises the fair. The lay-out of the plots provides for 30 feet wide roads and assigns separate sites for different types of activities, and for parking carts and camping ground. As the fair is actually held in the river-bed, water is sprinkled on the roads to avoid dust rising in the air. The municipality also makes sanitary arrangements, disinfects well and water reservoirs and provides for inspection of food articles served at the fair. *Parabs* or water places are also set up at suitable places in the town and at the railway station. For lighting, tube lights are fitted at various places at the fair. The municipality collects a pilgrim tax at the rate of 13 P. per person and realises a sum of about Rs. 6,000 every year. The tax is collected directly by the municipality at specific *nakas* fixed for this purpose, but sometimes it is collected through the State Transport authorities for the convenience of the pilgrims. Police *bandobast* is supplemented by members of Home Guards and A.C.C. volunteers of the local high school.



Matri-shraddha Ceremony at Sidhpur

Source:

1. Extension Officer (Cooperation), Taluka Development Office, Sidhpur
2. SHRI P. D. THAKAR, Chief Officer, Sidhpur Municipality, Sidhpur
3. THAKAR, P. D., *Tirthdham Sidhpur and Rudramahalaya*, 1963
4. *Nagar Sandesh* dated 10-12-1961
5. SHASTRI, DURGASHANKAR K., *Gujaratna Tirthasthano*, 1960
6. DESAI, R. B. GOVINDBHAI H. and CLARKE, A. B., *Gazetteer of the Baroda State*, Vol. II, Administration, 1923
7. FORBES, A. K., *Ras Mala*, Vol. II, 1924
8. SHUKLA, SHIVSHANKER P., *Gujaratni Lokmatao*

24 Chaitri Punam Fair, Becharaji

TALUKA CHANASMA—DISTRICT MEHSANA

LOCATION

A big fair is held on Chaitri Purnima at village Becharaji in Chanasma taluka of Mehsana district. Situated in the Chunval area, it is about twenty miles south of Chanasma, the taluka headquarters, and about twenty-three miles from Kadi. It is a railway station on the Kalol-Chanasma metre gauge section of the Western Railway.

THE DEITY

The village, which is inhabited by 2,645 souls, is famous for the well-known ancient Shakti *pitha* of Bahucharaji said to have been established there since the Vedic period. It is one of the three Shakti *pithas* of Gujarat, the other two being Ambaji in Banaskantha and Mahakali on mount Pavagadh in Panchmahals. According to the Puranic legend, Sati, the consort of Lord Shiva, ended her life in the sacrificial fire at the place of her father Daksha as he had insulted Lord Shiva by not inviting him and not assigning him his due share among the deities installed at the *yajna*. When he came to know of it, Shiva was angry and he destroyed the sacrifice and annihilated Daksha. Thereafter, overcome by dismay, he started roaming all over the world carrying the body of Sati. In order to cut short his attachment with the remains of Sati and to calm him, Lord Vishnu with his Sudarshan Chakra cut the body into pieces which fell at different places where Shakti *pithas* came to be established. It is believed that the right hand of Sati fell at Bahucharaji.

About the origin of Bahuchara, Forbes¹ records the following legend. It is said that Bahuchara was born in the Detha family of Maru Charan in the village Ujala situated in Marwad. Her father Bapal was a court

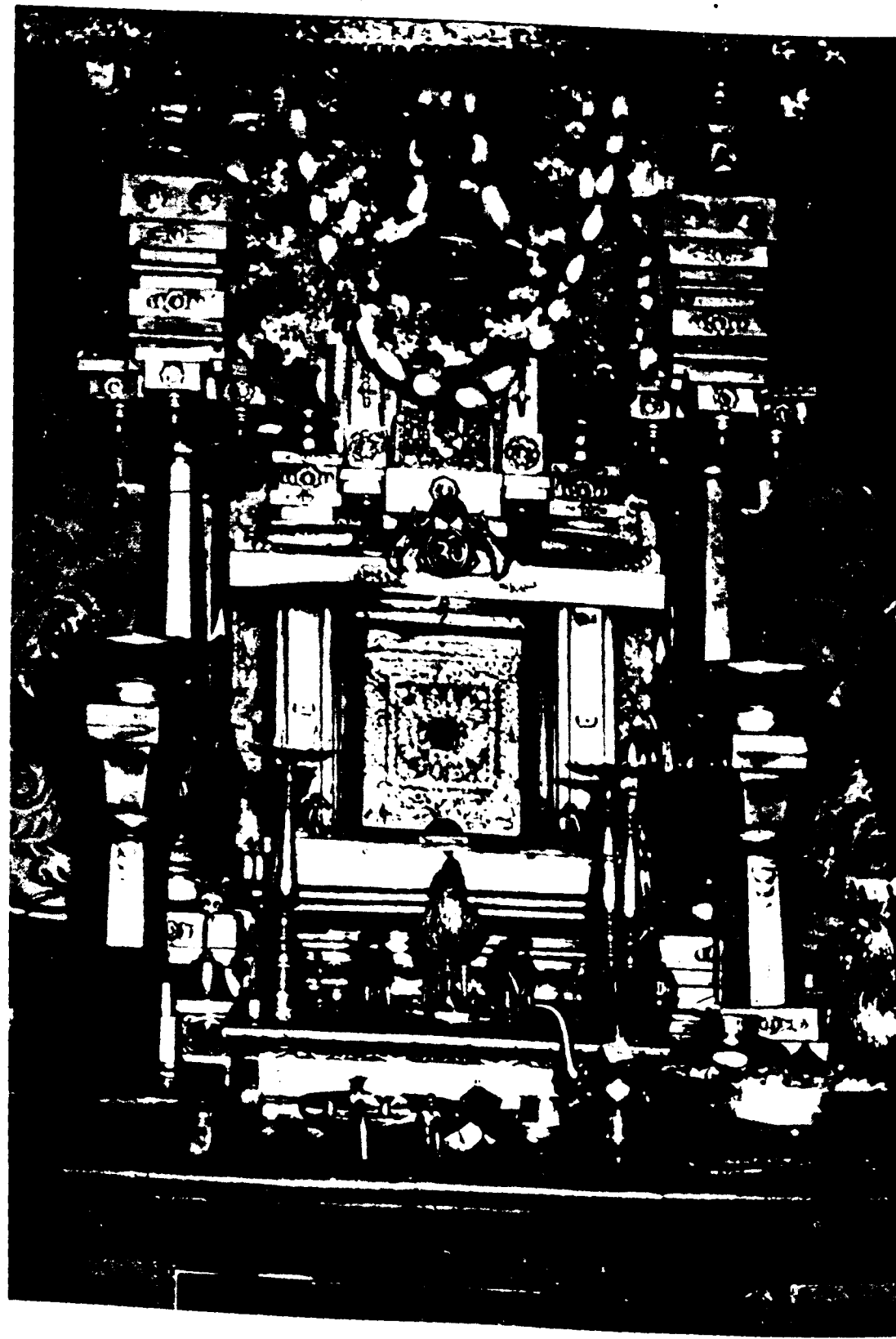
poet in Kathiawad where he had obtained an estate and founded the village Bapalka now known as Bakhalka. Her mother Deval was believed to be an incarnation of the goddess. Bahuchara had two elder sisters, Balal and But, and some brothers. When his wife died, Bapal sent his servants to bring his children to Kathiawad from Marwad where they were staying. At Shankhalpur, where they halted for the night, Bapaiya, a Koli plunderer attacked them. All the sisters committed *traga* and Bahuchara cursed him to be a eunuch. Bapaiya begged to be forgiven, whereupon Bahuchara relented before she died and advised him to install and worship her at the place as goddess. She also promised that any eunuch who would stay there in female attire and worship her as goddess would attain salvation and secure a place in her abode. Bapaiya who became a eunuch erected a shrine of the goddess under a *varakhda* tree and passed his life in her worship. But died on the way to Arnej and Balal after she reached the village Bapalka. They are also worshipped as goddesses at Arnej near Koth Gangad, a railway station on Botad-Ahmedabad metre gauge section of Western Railway, and at Bakhalka, a small village near the village Pingali in Talaja taluka of Bhavnagar district. The temple of But Mata at Arnej is visited by devotees every Sunday. At Bakhalka, there is only a small shrine of Bala Ma on the outskirts of the village on a stone *otta* or platform.

Whatever may be the correct version in the case of But and Balal, Bahuchara legend seems to have been given currency by Charans, who believe in the divine origin of their caste. Similar accounts are also narrated of goddesses Ambaji and Mahakali who are stated to be Charan virgins born in their Nesada and Kachela families. In the revised edition of *Ras Mala*, the editor Prof. H. G. Rawlinson states, "The goddess



Bahucharaji Temple, Mehsana District

1. Quoted in the *Gazetteer of the Bombay Presidency*, Vol. VII, Baroda, 1883



Bala Bahuchara

Bahuchara is like Amba Bhavani, a pre-Hindu deity incorporated by the usual process of Sanscritisation". He considers the above story as a legend or folk-tale. The *Gazetteer*¹ says that Bahuchara is said to be "a deified Charan lady, who preferred death to dishonour, but is more probably an old Koli goddess". Other scholars also believe that the Shakti *pitha* of Bahuchara is very ancient, and belongs to the Vedic times.

According to another opinion², it is the divine place of lustrous Gayatri. According to *Shrimad Bhagavat* when Shri Krishna was born, Yashoda the wife of Nand had also given birth to a daughter Maya who was brought to Devaki in exchange of Krishna. That Maya came to be known as Bala and performed many miracles. As she had devoured many demons, she was named Bahuchara or Bala Bahuchara. A *yantra* is worshipped at the place instead of an idol. It was originally made of *sphatik* or crystal but now it is of silver.

The goddess, also called Bala Tripura, is said to have come to Chunval from Shwetagiri or Himalaya at her will ages ago. Bala Tripura is Kumari, one of the ten *mahavidyas* and Brahmancharini, the second of *nav durga* or nine main goddesses. She is Kaumari Bahuchara. In *Saptashati* 11.14, the form of the goddess is described as under:

मयूरकुक्कुटने महाशक्तिधरेऽनघे ।
कौमारीरूपस्थाने नारायणि नमोऽस्तु ते ॥³

"Bow to goddess Narayani who is without blemish and a repository of great power in the form of Kaumari whose carrier is peacock or cock."

This shows the antiquity of goddess Bahuchara who is not a Charan girl but a goddess worshipped by the *tantriks* as Bala Tripurasundari. There is some difference of opinion about the original name of the goddess. According to some, the correct name is not Bahuchara, but Barhichara from *barhin* a peacock or cock and *charati* moves, i.e., she who moves on a cock. There is an inscription in the temple in which it is

inscribed, श्री बहिचरै नमः, *Shri Barhicharyai namah* (bow to goddess Barhichari). On the other hand, the name Bahuchara is accepted by others who derive it from बहु चरतीति बहुचरा, i.e., she who kills many (demons) is Bahuchara.

Many legends are narrated about the miracles of the goddess in folklore like *Solanki-no Garbo*, *Becharajino-Vesh*, *Bhavai Sangrah*, etc., and in the poems of Vallabh Dhola and other poets. One of them relates to the Kamalias, who are closely associated with the temple. Once the soldiers of Alauddin made a meal of the cocks in the temple, but the birds after they had been eaten screamed, 'Bechar, Bechar'. Alauddin, worried by this, urged the Solanki Rajputs to pray to the goddess. This they agreed to do on condition that Kamal, the man who had caught and killed the cocks, was left at the temple as a menial servant. Alauddin agreed to this condition. Kamal married a Muslim woman of Ahmedabad. Kamalias are said to be his descendants. However, Kamalias themselves subscribe to another legend about their origin. When the goddess came to destroy Bhandasur at the request of Brahmins and saints, she created a charioteer for her chariot from the dirt on her lotus-like face, put life into him and named him Narbhekh (Kamalia). After killing the demon Bhandasur, the goddess decided to stay at the place. She gave her trident to Narbhekh Kamalia and appointed him for her worship. The Kamalias of the present time are said to be the descendants of Narbhekh Kamalia.

THE TEMPLE

The temple has not been built near any large and populous town but out in an open plain, though the lands appertaining to the temple include the village of Bechar, now called Becharaji. At a distance of about a mile and a half to the north-west lies the larger village of Shankhalpur, the original seat of Goddess Becharaji. Both these villages and a third village Dodivada had been assigned for the maintenance of the temple by Damajirao Gaekwad of Baroda.

1. *Gazetteer of the Bombay Presidency*, Vol. IX, Part I, *Gujarat Population, Hindus*, p. xxxvi, 1901

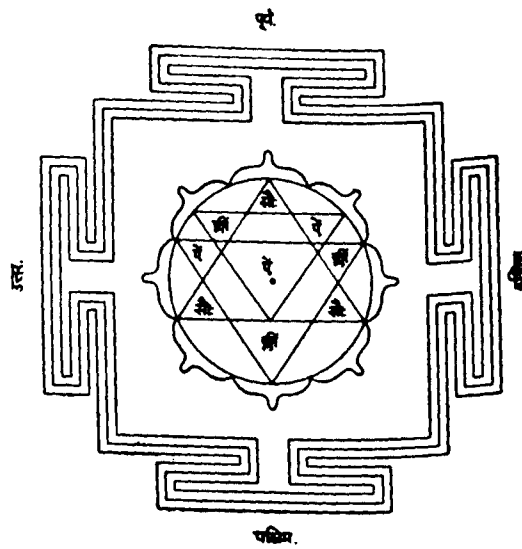
2. *Gujarat men Shaktike Teen Mahapitha*, article in *Kalyan, Shakti Ank*, August 1934

3. *Mayura-kukkuta-vrite mahashaktidhare-naghe*;
Kaumari-rupa-sansthan Naryani namostu te.

There are three different temples to the goddess built at three different periods by three different individuals. Two of them are termed *Adya Sthan* and *Madhya Sthan*. The former encloses the *varakhda* tree, whence the goddess is said to have first manifested herself. The small temple, 15' by 19', was built by Shankhal Raj after whom the village Shankhalpur is named. The *Madhya Sthan*, i.e., second or middle temple near the main temple was built by a Maratha Fadnis for whose date there is no record. It is 12' by 10'.

The largest temple, the *Mukhya Sthan* or principal shrine, was built by Manajirao Gaekwad in Samvat 1835 (1779 A.D.), but as several years were spent in constructing the edifice, the final installation of the goddess did not take place till Shravan Sud 9 of Samvat 1847 (1791 A.D.). He was suffering from some malady. He heard of the great fame of goddess Becharaji from Kamalias and visited the shrine. He made a vow to spend a lakh and a quarter of rupees on the temple if cured. As he was cured soon thereafter, he built a stone temple and *dharmashala* worth more than the sum avowed. There is an inscription in one of the halls recording the occurrences, from which it would appear that the inaugural ceremony in connection with the outer halls took place in Samvat 1839 (1783 A.D.). It is a large stone structure, 50 by 30 feet, having two domes and one spire to cover the roof. This is divided into three different parts, the last of which is the *nij-mandir* or inner sanctum, 9' 9" by 9' 9", where the deity in the form of *yantra* is worshipped. The two central rooms or halls 15' by 15' each rest on stone pillars and arches, where *garbas* and *bhajans* take place. The temple is enclosed by a brick fort-wall 280 feet by 275 feet. The walls of the fort are loopholed for musketry with circular towers on corners. The double storied entrance gate on south is composed of solid stones and high enough to admit an elephant with *howdah*. "From the terraced roof of the tower," says Forbes, "the view extends on all sides over a flat, open country, studded with villages, each nestling in its clump of trees."¹ Baroda state was contemplating to place

a good telescope on this terrace to detect dacoits and robbers from Chunval. Now more efficient steps have been taken for the security of the place by keeping a police *thana* there. There are two other gates also in east and west. The temple is surrounded by large and costly works designed for the convenience of the pilgrims such as wells, tanks, *dharmashalas*, public garden, dispensary, primary school, office of the temple, police *thana* and so forth all crowded within the area of 167,011 square yards.



Bala Tripura Yantra

Architecturally the temple is like any Hindu or Jain temple, but it is certainly handsome. The *garbha-griha* or adytum contains a small raised platform, and behind it is a niche in the wall in which the original object of worship—the Bala or Bala Tripura *yantra*—is worshipped. There is no idol of the goddess. In the niche there is a silver plate called *angi* with the image of the deity engraved therein. On festive occasions, gold and silver ornaments worth more than a lakh of rupees are placed over *angi*.

In the morning the *pujari* worships the goddess with *panchamrit* and then pure water for *shuddhodak snan*. While this ceremony termed *abhishek* is taking place the Brahmin chants hymns from the Vedas. *Kumkum* and turmeric

are then applied to the *angi* and flowers and flower garlands are placed thereon. Incense and camphor are burnt and silver lamps are kept alight both day and night. After the worship, the *bal-bhog* or food enough for a child consisting of *shira*, a preparation of wheat flour, sugar and *ghee* is offered with a coconut at seven o'clock and the morning service is concluded with an *arti*, i.e., the waving of lamp and burning camphor accompanied by a chorus of hymns, ringing of bells and beating of drums. Sugared milk is offered at about nine o'clock, a little being sprinkled over the figure and the rest consumed by the priests. At about half past ten or eleven o'clock, the meal consists of cooked rice, *dal*, vegetables, sweetballs made of wheat flour, *ghee* and sugar, and *khir* or boiled rice in sweet milk. This is called the *maha-naivedya*, *raj-bhog* or great offering, which is accompanied by similar gifts offered by attendant pilgrims. In the evening again there is a worship and offerings in the same style. A dish of *puri*, two vegetables and milk is offered in dinner at this time. In former times flesh and liquor were offered to the goddess, as long as the worship remained with Rajputs, Kamalias and similar non-Brahminical classes. They were the only officiating worshippers, it is said, till Samvat 1915 (1859 A.D.) when one Narayanrao Madhav, a Dakshini Brahmin, was appointed manager of the temple by the Gaekwad. He substituted Brahmin priests for Rajputs. In the evening the *Saptashati* which tells of the heroic deeds of the goddess is recited and the figure is again washed and worshipped before *shayan arti* and *shayan-bhog* consisting of milk only. After this service the temple is closed for the night.

FESTIVALS

Over and above the daily worship as described above, the festival of Navratri is celebrated in the months of Ashvin and Chaitra. On the first day *jawaras* are sown in the temple near *angi* with an earthen pot full of pure water placed in their midst. The goddess is invoked and worshipped with sixteen rites daily in the morning for nine days. A different type of *naivedya* is offered daily. The idol is decorated with costly garments and gold ornaments and jewellery. The carriers are daily changed during

Navratri days such as the cock, swan, eagle, lion, bull, etc. In the open *chowk* known as *chachar*, *garbas* and *bhavai* or folk-dramas are performed at night. On the eighth day *havan* or sacrifice is conducted at the altar in front of the goddess.

At midnight of the bright eighth during Navratri, *palli* or *khand* is arranged in the temple before the goddess. *Thal* or dishes of nine varieties consisting of *rotli*, *puddla*, *vadan*, *kansar*, *khir*, *bakla*, *khichadi*, *talvat* and *divdan-shivdan* are artistically arranged in a silver *thal* and offered to the goddess in the presence of pilgrims.

In the morning of Dassera or tenth day *jawaras* are removed and immersed in the Mansarovar after due worship. New flags are hoisted on the temple tower on Dassera day. It is said that formerly a buffalo used to be sacrificed on Ashvin Vad 14 till about 50 years ago. The Kamalias used to bring the buffalo in front of the temple to a stone altar in *chachar chowk*. *Kumkum* was applied on the forehead of the sacrificial beast and it was worshipped with flowers. A white cloth was spread over the back of the beast and a garland of flowers from the *angi* of the goddess was put round its neck. A lamp filled from one of those burning day and night near the goddess was brought and placed on a stone in the *chowk*. The buffalo was then let loose and if it smelt the lamp, it was considered to be acceptable to the goddess, and was at once slain, if possible at one stroke of the sword by one of the Kolis of the temple villages. A blood-tipped flower was presented to the deity and the by-standers applied blood to their foreheads. The blood was believed to be a source of strength and prosperity and even Brahmins preserved pieces of cloth steeped in it as spells against diseases. If the buffalo failed to smell the lamp on the stone it was taken away, after one of his ears had been cut and a drop of blood offered to the goddess on a flower. No other buffalo was sacrificed and the ceremony ended at that. Pilgrims also took vows to offer cocks, goats and buffaloes. But since the spread of Brahminical influence, no animal is said to be offered to the goddess within the fort-walls. Animals and cocks offered now by the devotees in fulfilment of their vows are set free before the goddess.

1. *Ras Mala*, Vol. II, pp. 96-97, 1924

Numerous pilgrims from all over the State visit Bahucharaji, many of them for the tonsorial ceremony of their sons. Every full-moon marks a sacred day at the shrine of the goddess. The devotees in the neighbourhood of Becharaji visit the temple regularly on these days as do those who have taken a vow to do so every month, when they bathe in the Mansarovar and make offerings to the goddess. Generally on the full-moon day of the months other than Chaitra and Ashvin nearly three thousand pilgrims congregate, on the Ashvin *purnima* the congregation goes up to 15,000, and on Chaitri Punam up to 70,000. The Navratri festivals of Ashvin and Chaitra are the most important. During these festivals unusual presents are offered, most frequently *angis* composed of paper and mica if tendered by the poor or of silver if they are the gifts of Rajput chiefs and wealthy persons. The less valuable *angis* are often redistributed among the devotees as *prasad*. On every full-moon day the idol of the goddess is moved in the village in a palanquin in a procession, while on those of Chaitra and Ashvin, the procession goes up to Shankhalpur, the original seat of the goddess. Processions are also arranged on the bright eighth of Chaitra and Ashvin and on Dassera too. Thus in a year fifteen such processions are arranged.

Pilgrims may visit the shrine singly but mostly those who come from distant and remote parts of Gujarat and Kathiawad travel thither in *sanghas* or bands, rendered necessary in the past by the insecurity of the country. They arrive before the full-moon of Ashvin and Chaitra travelling by rail, buses, hired or private carts, but sometimes on foot to fulfil a vow. Each *sangha* has its experienced head known as *sanghavi* who knows the seasons and roads. They have to make their own arrangements for food, but Brahmins, Bhats and mendicants (*sadhus*) who are in some cases exempted from pilgrim tax are entertained by the temple authorities.

On these occasions, *bhavais* or folk-dramas are performed in the *chachar chowk* in front of the goddess on Margashirsh Sud 15 by the *sangha* of Viramgam, on Ashadhi Punam by the *sangha* of Ahmedabad and on Bhadrpad Sud 15 by the *sangha* of nearby villages.

MANAGEMENT

Damajirao Gackwad had assigned three villages for the maintenance of the temple. But the villages had been resumed by the Government of Baroda by Hazur Hukam 32/5 of 24-1-33 and a yearly sum of Rs. 10,050 was fixed to be paid from the treasury. This practice prevails even at present. Pilgrim tax was levied at the rate of one anna per head and collected by the railway administration together with railway fares. But at present this procedure is not in vogue and the village panchayat now collects the tax.

Formerly the management of the temple was in the hands of Kalari Rajputs and Kamalias, who were constantly fighting for the apportionment of their shares. Khanderao Gackwad in order to put an end to their quarrels fixed their shares from the net income of *golakh* after deducting the expenses at the rate of ten annas in a rupee to Rajputs and six annas to Kamalias. But the Rajputs were debtors to a Barot *inamdar* Amarsinh Trikamsinh of Patan who obtained their share in the *golakh* income through a civil court decree in 1910 A.D.

The temple is managed by the Government. The *pujaris*, who are either Audichya or Shrimali Brahmins, are appointed by the Government like other temple servants and receive about a thousand rupees per year. They as well as other temple servants are paid from the temple fund. Articles offered by the pilgrims worth more than Rs. 50 are reserved for the temple while the rest are credited to the fund called *golakh*. From this fund *sidhun* or food articles are given to the servants and Brahmins upon *chits* signed by Kamalias and Government officials. The following statement shows the income, expenditure and net income of *golakh* in the year 1962-63.

TOTAL INCOME	EXPENDITURE	NET INCOME
Rs. P.	Rs. P.	Rs. P.
53,622.59	27,235.45	26,387.14

The expenditure incurred from the *golakh* income on internal establishment of the temple is as under :

Other staff is also engaged as under:

TEMPLE ESTABLISHMENT	MONTHLY SALARY Rs.	YEARLY EXPENSE Rs.
Golakh Karkun	82+45	1,524
Golakh Karkun	49+40	1,068
Mukhya Bhatji No. 1	37+40	924
Mukhya Bhatji No. 2	37+40	924
Deputy Bhatji	20+30	600
Kamathi	27+35	744
Pujari of Adya Sthan	45	540
Pujari of Madhya Sthan	45	540
Total		6,864

The balance of Rs. 20,371.45 was spent on *sadavrat*, library, and other charitable purposes. The net *golakh* income was rateably distributed between Barots and Kamalias who got Rs. 16,500 and Rs. 9,800 respectively.

The other income of the temple exclusive of *golakh* in 1962-63 is given below.

HEAD	INCOME Rs. P.
Government grant	10,050.00
Rent of shops and houses	4,017.07
Sale of cocks to pilgrims	5,000.00
Miscellaneous	9,390.55
Total	28,457.62

While expenditure is incurred from *golakh* to look after the *golakh* income, and for the worship to be offered on behalf of pilgrims who have kept *manata* and *puja* of the *Adya Sthan* and the *Madhya Sthan*, the expenditure on the management of the temple and its assets, worship at the *Mukhya Sthan* or the main temple and the temple establishment like musicians, temple servants, power-house staff, etc., is incurred from the income of the temple, other than the *golakh*, the details of which are given below.

DESIGNATION	MONTHLY SALARY Rs.	YEARLY EXPENSE Rs.
Manager	124+60	2,208
Bill clerk	82+45	1,524
Barnishi clerk	82+45	1,524
Jamadar	36+35	852
Peons (6)	30+35 each	4,680
Faras	27+35	744
Total		11,532

DESIGNATION	MONTHLY SALARY Rs.	YEARLY EXPENSE Rs.
Mukhya Sthan Pujari	37+40	924
Assistant	15+25	480
Water carrier	15+25	480
Chopdar	10+10	240
Chamar Karnar	10	120
Morsan Karnar	10	120
Brahmin reciting Saptashati	15+20	420
Harmonium master	15+15	360
Trobbles player	15+15	360
Mashalchi	12	144
Flute player	25+15	480
Drum player	25+15	480
Palanquin bearers (4)	16 each	768
Umbrella bearer at the time of procession	2	24
Mace bearer	2	24
Pujari of Ganapati temple	40	480
Engine mechanic of power-house	75	900
Engine cleaner	65	780
Kamathi	27+35	744
Bhangi	25	300

Total 8,628

Pujaris, other servants and a Brahmin who recites *Saptashati* in the temple are daily given *sidhan* for their maintenance. There are twelve *dharma-shalas* out of which two belong to the temple, while others are built by different castes and managed by their representatives. Bedding, kitchen utensils, etc., are supplied to the pilgrims on nominal rent.

A police guard of one head constable and two constables is stationed at the temple for security. From the income of the pilgrim tax, the panchayat incurs expenses on public works and amenities like school, dispensary, sanitation, light and water-supply.

THE PAVAIYAS

Besides Kamalias and Rajputs, the latter claiming to be descendants of the old royal families of Anhilwad Patan, Pavaiyas are the other class of persons associated with the temple.

Pavaiyas or eunuchs have no place in society and pass their life in a very deplorable condition. Their *maths* or residences are generally found in all the districts of the State but the chief ones are at Bahucharaji and Jamnagar. Pavaiyas have their *guru* or spiritual head from Kamalias at Bahucharaji, whom they honour and worship and whose directives they carry out at any cost. Pavaiyas are also called Phatadas or Hijadas. They are recruited from both Hindus and Muslims. They consider themselves as creatures of the goddess Becharaji. According to their tradition a king of Champaner had no son. He was a devout worshipper of goddess Bahuchara and through her favour a son was born whose name was Jeto, but he was impotent and was, therefore, dedicated by the king to the goddess. He established a *math* in village Bechar and passed his life in her worship.

The condition of such persons at home is pitiable and miserable as they are ignored by the family. Pavaiyas going round villages for begging, look out for such persons and persuade them to join their *math*. Because of their unhappy position at home, they agree to go with them when they are first kept on probation. They are treated well and enjoined never to steal or indulge in vices, and, after watching their conduct for a year or so, finally admitted to the order.

The occasion is celebrated with a feast and the novice assumes a female name and garb from then onwards. There is a *mukhi* or headman in control of each *math*. Pavaiyas beg in bands and receive alms from some Kanbis on the birth of a son or death in the family as also on occasions of marriage, etc. At harvest time they move in barnyards and collect grains. Though they normally take vegetarian food, they have no objection to take fish and flesh, and were known to drink liquor and take opium too. When they meet anybody on the way they stand in front, clap their hands

and bless him with the usual benediction, "May mother Bechara do you and your children good". They have to pay homage to the goddess in Chunval regularly in a fixed month every year. Almost outcastes from society and debased by poverty, ignorance, and hopelessness, they are prey to vices and their lot is miserable.

THE FAIR

Of all the congregations during the year, the fair held on Chaitra Sud 15 is the biggest. Instituted over two hundred years ago, it starts on Chaitra Sud 13 and ends on Vad 2. It is held in the open ground in the vicinity of the temple and extends up to the village Bechar.

About seventy thousand people of all communities attend the fair. Nearly two thousand non-Hindus attend for the purpose of trade. Nearly five hundred temporary stalls are erected by the traders from roundabout villages and urban centres of the taluka and district in open ground leased by the panchayat a couple of days in advance. There are stalls of hot and cold drinks, as well as eating-houses, *pan-bidi* shops, etc. The scene looks like a bazaar with shops of hosiery, cutlery, ready-made clothes and earthen, wooden and metal toys of Junagadh, Idar and other places. There are shops of pictures, idols, and amulets of the goddess, rosaries of *rudraksha*, *tulsi* and sandal beads, *khadi*, handloom and other textiles, bangles, plastic combs, needles, threads, etc., which thrive along with advertisement stalls of tobacco products. Pilgrims throng at the stalls dealing in articles of everyday use.

Merry-go-rounds and giant wheels attract large crowds; acrobatics, magic shows, mobile cinemas and dramatic parties are other items of entertainment. As for cultural activities, the district panchayat arranges agricultural and cattle-shows and prohibition exhibition. Information Department exhibits documentary films and magic lantern slides about development activities of the State in various fields. *Bhavis* are performed and *garbas* and *bhajans* in praise of the goddess are sung at night in *chachar chowk* during the period.

The fair is organised by the manager of the temple with the assistance of the gram panchayat which levies pilgrim tax at the

rate of 12 P. per adult and 6 P. per child. The total realisation came to Rs. 8,500 in 1962-63.

Source:

1. SHRI RAMBHAI B. PATEL and SHRI KANJIBHAI I. PATEL, Gram Sevaks, Becharaji, Taluka Chanasma
2. *Saptashati*
3. FORBES, A. K., *Ras Mala*, Vol. II, pp. 96-97, 1924
4. ELLIOT, F. A. H., *Gazetteer of the Bombay Presidency*, Vol. VII, Baroda, 1883
5. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. IX, Part I, Gujarat Population, Hindus, 1901
6. DESAI, GOVINDBHAI H., *Kadi Prant Sarva Sangrah*, 1920-21
7. DESAI, RAMMOHANRAI, *Bahucharajinun Pragatya ane Teno Sahityaman Ullekh*
8. DAVE, SHASTRI SAKARLAL YAONESHWER, *Shri Bala Tantra Chandrika*, 1937
9. *Shakti Ank*, Kalyan magazine, August 1934
10. *District Census Handbook* 1961, Mehsana District

25 Vardayini Mata Palli Fair, Rupal

TALUKA KALOL—DISTRICT MEHSANA

LOCATION

Rupal, a village with a population of 4,367 inhabitants, situated in Kalol taluka of Mehsana district at a distance of eight miles east of Kalol and twenty-two miles north of Ahmedabad has its own importance for a unique celebration of the festival of Palli during Navratri. A fair is also held there commonly known as Palli fair. The village is at a distance of two miles from the railway station Sonipur-Rupal on the Kalol-Ambaliyasan metre gauge section of the Western Railway. Sonipur is a suburb of the village Rupal. It is also approachable by State Transport buses from Kalol, Mehsana, Pethapur, etc. Special buses ply on the day of the fair from these places as also from Ahmedabad and a special train also runs from Ahmedabad to Sonipur via Kalol to cope with the heavy rush of pilgrims. The river Sabarmati flows at a distance of four miles from this place.

THE DEITY

The fair and festival are dedicated to the goddess Vardayini or Vardakshini popularly known as Vaduchi Ma whose history dates far back to Satya Yuga when, in order to protect the gods, the goddess destroyed the demon Durmad born from the left side of

Vishnu. In the next age or Treta Yuga, Rama with Sita and Lakshman on his way to Dandakaranya visited the hermitage of sage Shringi in the vicinity of Rupal and worshipped the goddess Vardayini under a *varakhda* or *Salvadora persica* tree and obtained from her a divine weapon with which he is believed to have killed Ravan. In Dwapar Yuga, the third age, Pandavas while in exile came to a forest near Rupal, made an idol of the goddess from five metals, and installed it under a *varakhda* tree and worshipped her. Pleased by their worship, she gave them garments to disguise their identity during the last year of exile to be passed in secrecy. When the period of exile was over, they went to the goddess, worshipped her and placing the idol in a golden *palli* or a palanquin resembling a chariot without wheels, took out a procession.

A reference is also found in *Virata Parva* of *Mahabharata* to the effect that after making offerings to Bhagavati Arya, the Pandavas concealed their weapons on a *shami* tree and the goddess bestowed a boon. The goddess is since then known as Vardayini or Vardakshini.

The village Rupal has also a place in the history since the time of Mulraj Solanki. It finds mention in *Sthal Prakash* which records that King Mulraj gave sixty-six villages in alms to very learned Brahmins on Kartik Sud 15,

Thursday, Samvat 924. Rupal is included in the list of villages so given in alms to Brahmins.

Siddharaj Jaysinh, attributing the cause of his conquest over King Yashovarma of Malwa to the blessings of the goddess, constructed a temple and installed her idol said to be made from five metals by Pandavas, bringing it in a *palli* borne by his warriors in a pompous procession. Since then the Palli festival is celebrated at Rupal.

There are two important places of the goddess Vardayini also known as Vaduchi Ma in Gujarat, one at Cambay and the other at Rupal. She is said to have been mentioned in *Skanda Purana* as the goddess Vat Yakshini. The interesting tale of Vaduchi Ma is linked with Ra Navghan I, a popular ruler of Junagadh (1020-1044 A.D.). In his childhood he had taken shelter with Ahir Devayat of Alidar Bodidar whose daughter Jasal he considered as his adopted sister, and promised her all help when in difficulty. Once, on account of a famine in Sorath, Jasal and her husband went with their cattle to Sind, where Hamir Sumro, the ruler of Sind, was attracted by her beauty and forcibly took her to his capital to make her his queen. She sent a message to Ra Navghan who at once started for Sind with an army. When they reached the Gulf of Kutch Vaduchi or Varudi, in the form of a Charan lady, fed Ra and his entire army with a dinner of *khir* prepared in a *kuradi* or a very small earthen pot. She also helped them in crossing the gulf. She assumed the form of a sparrow and sat on the shoulder of Ra and asked him to lead his army. Without ships the whole army then crossed the gulf and reached Sind, killed Hamir in battle and rescued Jasal. There is also a small temple of Vaduchi or Varudi Ma on the coast of Gulf of Kutch, and also in Sorath on the bank of the river Hiran.

Varudi is believed to be the same as Varuvadi or Vareodi Ai. Varudi is said to mean one who is not beautiful from *va* meaning not and *rudi* meaning beautiful. This deity had defective legs and her teeth deformed her face. As such she was named Varudi. The abodes of Vaduchi Ma are found in all parts

of Gujarat either in a step-well or on the bank of sea, river or pond, which indicates her association with water. There is a temple of Varudi or Valavadi Ma in a step-well in the village of Valavad near Surka in Sihor taluka of Bhavnagar district. The goddess is believed to have helped the Gohil rulers of Bhavnagar with her sister Khodiyar Mata, their family goddess, residing on the bank of a stream known as Tantaniya Dhara. Other goddesses residing in wells are Vadad at Patan, Hol Ma in Baldana near Surendranagar, and Randal or Rannade the wife of sun-god at Dadva in Umralla mahal of Bhavnagar district. Authorities on folklore believe that the family goddesses associated with water are Rannade, Vavad, Hol, Jal Devaki, Vaduchi, Varudi, Valavadi and Khodiyar. They are *jal-devi* and worshipped as such by the people. They are believed to be goddesses of fertility as water is essential for good crops and hence their association with water.

As regards Varudi, Vaduchi, or Valavadi, it is said that they have their abode usually under the *varakhda* tree. According to water diviners, wherever there is *varakhda* tree, there is some underground source of water nearby. They, therefore, advise farmers to dig a well in the vicinity of this tree for an inexhaustible supply of water. The original seat of Vaduchi Ma at Rupal was under a *varakhda* tree and near her temple at Rupal also there is a pond. As such she can be taken as a *jal-devi*.

THE TEMPLE

There was only a small shrine of the goddess built by Siddharaj Jaysinh where the idol said to be made from five metals by Pandavas was established. A Chauhan Rajput was appointed by Siddharaj to manage and protect the shrine and his descendants continued to have the custody of the idol which they worship. During Muslim rule in Gujarat the Musalmans of Kalol, Nandasan and other places came to destroy the temple of Vardayini Ma. Chauhans came out for protection, and some Rajputs were killed in the battle. The idol was shifted from the temple to the house of a Rajput leader. The temple was destroyed. After some time inhabitants of Rupal constructed a small temple installing therein a stone

idol, and continued to celebrate the festival of Palli. One Chauhan, Gog by name, was killed in the battle. He was born as a serpent in his next birth. Once during the celebration of the festival he possessed the body of a devotee and asked for *prasad* of the goddess, when the Mataji's procession reached one of the squares of the village. The people refused to believe him unless Gog in the form of a serpent came in person to take *prasad*. As a miracle a white serpent came to the place, smelt the *prasad* offered to the goddess and disappeared. In his honour a small shrine was erected at the place where this incident occurred and named Gog Chauhannun Chaklun. Since that time *prasad* is offered at his shrine, which exists even today when the Palli procession reaches there. The original idol of the goddess said to be made of five metals by Pandavas is still at the house of a Chauhan Rajput. A Brahmin is engaged by the temple committee for daily worship. The metal idol is also placed in the Palli and after final *puja* and *arti* in the early morning next day it is again taken back to the house of the Rajput.

In Vikram Samvat 1930 (1874 A.D.) people of Rupal constructed a magnificent temple and ceremonially installed a marble idol of the goddess therein with religious rites. The place is enclosed by walls and a pond known as Mansarovar is excavated behind the temple. When Malharrao Gaekwad of Baroda was deposed by the British, a Brahmin of Rupal named Travadi Muljiram Purushottamdas was serving as a cook in the palace at Baroda. Jamnabai, the widow of Malharrao's brother and predecessor Khanderao Gaekwad, feared that the State would be confiscated. At that time Muljiram told her about the miracles of Vardayini and the marvellous celebration of Palli festival, and advised her to take a vow to offer *ghee* weighing one and a quarter maunds in the *palli* if her wish were fulfilled. This she did. The Government of India accepted her right of adoption and she adopted the late Maharaja Sayajirao as an heir to the throne. As avowed, she attended the function at Rupal with Sayajirao and offered *ghee* together with gold ornaments, of which one ornament, *chhantiya*,

still decorates the neck of the goddess. She also built a *dharmashala* on the three sides of the temple, as there was no accommodation for the pilgrims then.

PALLI FESTIVAL

The Palli festival during which the image of the goddess is taken round the village in a procession is indeed unique in Gujarat. One of the traditional festivals, it has a charm all its own, with all sections of society rendering voluntary and spontaneous service to the goddess.

The *palli* procession on Ashvin Sud 9 marks the conclusion of the Navratri festival which is ceremonially observed at the temple where *jawaras* are sown and an earthen *kumbh* installed in their midst in the morning of the first day of Navratri, i.e., Ashvin Sud 1. *Puja* is offered during all the nine days of Navratri in the morning. On the eighth day a *havan* is performed for which ceremony the metal idol is specially brought from the house of the descendant of Gog Chauhan who is now called Chavda. Learned Brahmin priests conduct the ceremony. For the sacrificial fire, branches of prescribed trees and plants are utilised. *Til* and barley seeds and rice cooked in milk are offered in sacrifice with the recital of the *Saptashati*. Finally a coconut covered with red cloth, a symbolical representation of the head of an animal, is offered at the conclusion of the sacrifice during which *ghee* weighing hundreds of maunds is poured in the holy fire. On the ninth day *naivedya* consisting of nine varieties is offered to the goddess. Those observing fast during Navratri break it after *darshan* of *mahapuja* and *arti* at the temple. In the midnight of the ninth the *palli* procession is taken out, and the next morning, on Dassera the day, *jawaras* are removed and immersed in the pond Mansarovar behind the temple.

From the early morning of the bright ninth of Ashvin, the whole village is elated with enthusiasm for the celebration of the *palli* festival. The word *palli* is derived from the words *panch bali* or five oblations in the form of *ghee* offered at midnight. *Palli* is a wooden structure in the shape of a chariot of the goddess without wheels. It is noteworthy that members of each caste and community render

voluntary services in the making of *palli*. In the morning of the bright ninth of the month of Ashvin, Harijans bring wood of a *khijada* or *Prosopis spicigera* tree which is willingly given by its owner and put it in the village *chowk*. Barbers bring thin green branches from the *varakhda* tree, and carpenters without any previous call attend the place and begin to construct the *palli* from twenty-three *khijada* wood pieces used as under:

4 pillars	7'-3" long
10 sticks in the frame at the top and bottom of the pillars	6'-5" long
4 sides of the cupola	4'-3" long
4 wood rests or stands for lamps on four sides	
<i>Mel</i> at the top of the cupola	2'-3" long

The *palli* when completed is about 11 to 12 feet high.

On completion of the frame, barbers tie the *varakhda* branches in the shape of a cupola. A florist comes with flower garlands to decorate the structure, potters bring five earthen bowls and fix them on the four upper corners and at the top. A cotton carder, Muslim by faith, comes and fills the bowls with cotton seeds brought by him. Tailors come with the thick cotton wicks and plant them in the centre of the bowls and wet them with *ghee*. Pancholi Brahmins cook *khichada*, boiled preparation of rice and *moong dal* or pulses and grains, for the *prasad* to be offered. Chavdo, the Rajput attendant of the goddess, brings a big bamboo basket from Harijans which is covered with white cloth. A Patidar, who stays near the place of the original shrine of Mataji, is traditionally bound to perform some services to the goddess, and is, therefore, known as *bandhani*. It is from his house that the procession starts. For this purpose, the metal idol, taken from the Chavda's house to the temple for the *havan* is brought to *bandhani's* house. When the *palli* is ready the idol is placed inside with a basket filled with *khichada* in front. Fourteen *shivdan* prepared from wheat flour and fried in *ghee*, which symbolise 14 jewels are placed around the *khichada*. *Bandhani* then places the flower garlands on the neck and *ghatadi* on the forehead of the

idol of the goddess, puts on ivory bangles and *mindhol* on the wrists, marks the forehead with *kumkum* and lights the wicks in the five bowls fixed on the *palli* from the lamp kept incessantly burning at his home during Navratri. A Brahmin whose family has hereditary rights conducts worship of the goddess. *Bandhani* waves *arti* of 31 wicks lighted in 31 *divdan* prepared from wheat flour and fried in *ghee* and arranged in a *kathrot* or metal plate. He then ties an ornamental arch of five coconuts on the upper front portion of the *palli*.

THE PROCESSION

The procession starts at midnight led by a *bhungal*-player (trumpeter) and *dholi* (drummer). The *palli* is first borne on the shoulders by Patidars. The procession rests at twenty-seven *chaklas* or crossings symbolising twenty-seven constellations in the sky. People assembled at these places pour *ghee* collected at the place on the *palli* in pursuance of vows taken for the fulfilment of their desires. In front of the *palli* the Chavda Rajput, an ardent devotee of the goddess, moves with an open sword in his hand with his face towards the *palli* without showing his back to the goddess. This man has also the traditional right to perform this service. During the processional march, devotees offer coconuts at the twenty-seven stops. Youngsters move with small sticks in hand in front of the procession chanting loudly *Jay Ambe* and guiding the procession. At every *chakla*, *ghee* collected in a metal vessel is poured in the lamps and overflows on the *palli*. At some *chaklas* two to three maunds of *ghee* are collected, but at others the quantity rises up to ten to fifteen maunds. It is said that in olden times nearly five hundred maunds of *ghee* were poured, but at present due to heavy prices the quantity has fallen down to two hundred and fifty maunds. When the procession reaches the *chakla* at Ramji Mandir, the duty of the Patidars ends. Baniyas then come forward to bear the *palli* and take it to the temple. At this place people of Chatudi community give water to Patidars to quench their thirst, and tailors give rags to clear their bodies besmeared with *ghee*. *Prasad* of coconuts collected is distributed to the public at this place. Moving forward, the

procession next halts in the *chakla* of Gog Chauhan at his shrine where *prasad* of *khichada* is offered. The procession at last reaches the temple of the goddess at about 4 or 5 a.m. in the morning, when the *palli* is placed in the open *chowk* of the temple where *naivedya* is offered after ceremonial worship. The *pujari* waves *arti* of five wicks taken from the five lamps burning in *panch bali* bowls. Thousands of people assemble to have the *darshan* of *mahapuja* and *maha-arti* chanting *Jay Ambe*. After *maha-arti*, *prasad* consisting of *khichada* and coconut kernel is distributed and people depart for their homes.

A smaller *palli* is taken out on the previous day, i.e., on the eighth day, when a sacrifice is performed at the temple of Borij Mata in the village, believed to be the sister of goddess Vardayini. At midnight a *palli* with one *bali* or bowl is taken in procession from Sutharwad to her temple, where final worship and *arti* are offered to the goddess Borij. Only Suthars (carpenters) take part in it, while in the *palli* of Vardayini celebrated on the next day every community participates without any distinction of caste or creed.

THE FAIR

The fair, known as Palli fair, is held in the vast open ground on the left side of the temple. Nearly thirty thousand people congregate

every year to participate in the function, coming from far and near by bus or train, on bicycle or scooter, in cart or taxi, on horses, camels or donkeys or on foot to join this wonderful procession. They belong to all castes and come from all over Gujarat and even from outside the State. Necessary arrangements as regards their lodging and boarding are voluntarily made by the inhabitants of the village at their homes. It is a unique feature of this festival that pilgrims are hosted by the villagers with pride and pleasure even though they may be quite unknown to them.

The fair starts from the morning and ends at midnight to enable the assemblage to partake in the *palli* procession and worship the goddess at *mahapuja*. In 1963, the congregation was estimated at nearly fifty thousand. Nearly one hundred and twenty stalls were erected in the open place mainly trading in tea, eatables, cigarettes, earthen, wooden and metal toys, articles of domestic use and toiletry. There were merry-go-rounds, giant wheels, etc., for recreation. Sanitation is looked after by the gram panchayat which levies ground-rent for the stalls, which amounted to about Rs. 800 in 1963. It also levies pilgrim tax at the rate of 20 P. per adult and 6 P. per child. The tax collected at the fourteen entrances of the village totalled about Rs. 2,400.

Source :

1. SHRI HARGOVIND B. PATEL, Gram Sevak, Sardhav, Taluka Kalol
2. SHAH, HASMUKH S., *Vardakshani Matano Mahima ane Prarthna*, 1962
3. JAYBHIKHKHU, *Int ane Imarat*, article in *Gujarat Samachar* dated 26th September, 1963
4. CHANDERVAKER, PROF. PUSHER, *Vaduchi Ma*, article in *Folklore*, July-August 1961
5. Cuttings from newspaper *Sandesh*

26 Vautha Fair, Vautha

TALUKA DHOLKA—DISTRICT AHMEDABAD

LOCATION

Held on Kartik Purnima, Vautha fair is one of the largest and best organised in Gujarat. It takes its name after the village Vautha where it is held, the site being on the confluence of the rivers Sabarmati and Vatrak. Inhabited by 1494 persons, it is eight miles away from Dholka, the taluka headquarters, and connected by an asphalt road with Ahmedabad, 38 miles away, via Dholka, which is also a station on the Ahmedabad-Botad metre gauge section of the Western Railway. It is also served by State Transport bus services with Ahmedabad, and with Kaira district on the other side of the river.

The fair is held on the trijunction of the boundaries of Dholka taluka of Ahmedabad district, Matar taluka of Kaira district and the former Cambay State now included in Kaira district. Lying in the heart of Gujarat, the area finds mention in ancient lore. Dholka is believed to be Virata Nagar of *Mahabharata* where the Pandavas spent the last year of their exile in disguise. The site of the fair is known as Saptasangam Tirtha or the holy confluence of seven rivers. But it is so only constructively. For, in fact, only two rivers meet at this place, viz., the Sabarmati and the Vatrak. But, before they meet at Vautha, the Sabarmati is joined by the Hathmati, while the Khari, Meshwo, Majham and Shedhi flow into the Vatrak, thus giving birth to the concept of Saptasangam, other confluences taking place upstream. As the waters of seven important rivers traversing and benefiting a large tract in the central and north-east region of Gujarat meet at this place, it has come to be regarded as holy and sacred.

The aspect of the country, though not picturesque, is pleasant. The region is a flat-as-the-palm fertile plain covered with fields as far as the eye can see, studded with trees not thick

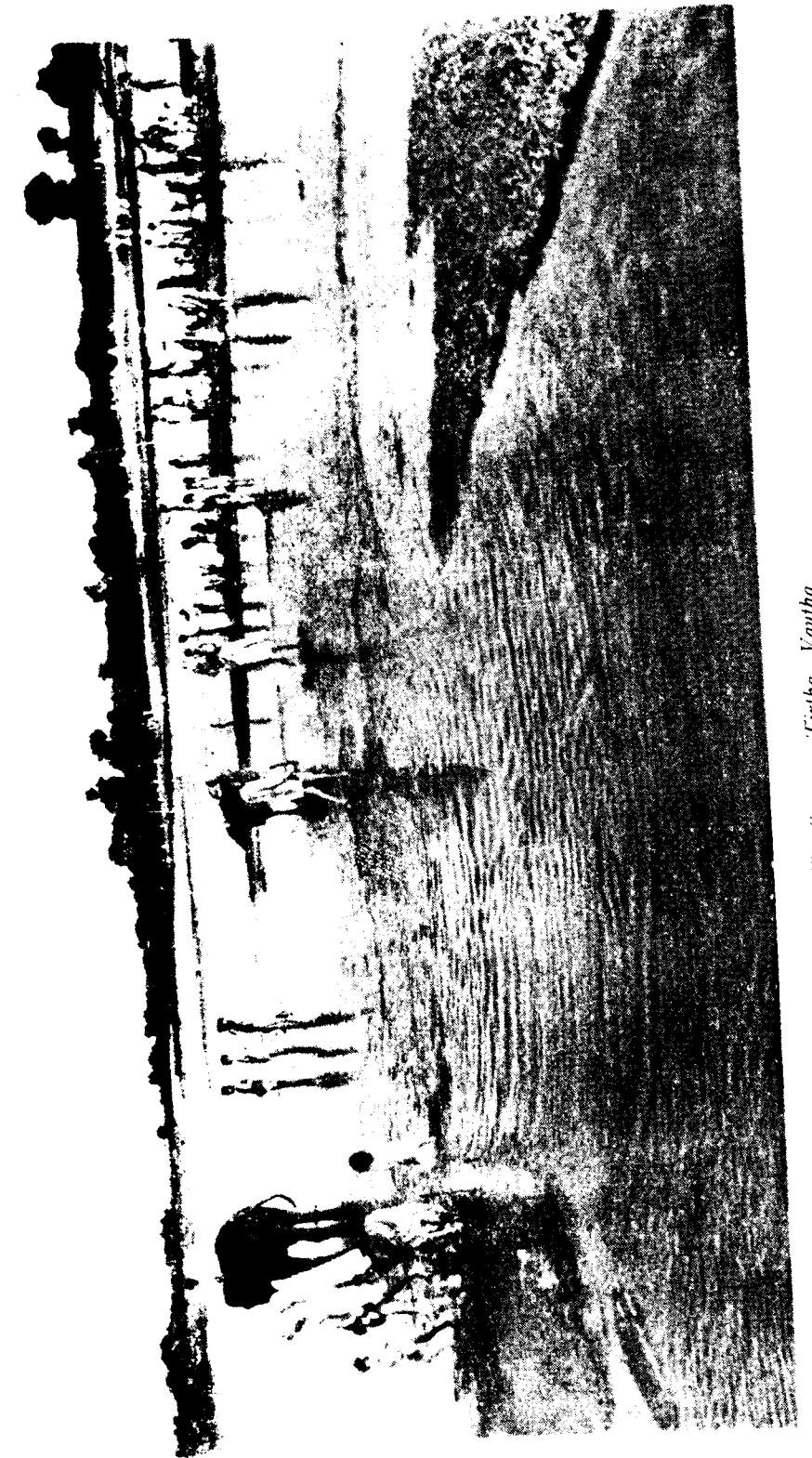
enough to hide the horizon. Extensive plantations of bananas, recently developed, attract notice, while wheat, *bajri*, *jowar* and sugar-cane are other important crops of the area.

The site of the fair is a couple of furlongs from the village covering an area of about 3 square miles right on the river bank, at the junction of the two rivers. On the opposite side of the bank is the village Palla of Matar taluka, Kaira district, to which a part of the fair attended by people from that side extends. But the main fair as well as most of the stalls and large establishments are on Vautha side.

The broad river-bed, low banks, the autumnal evening with the western sky hued in glowing red by the setting sun, the full-moon rising in all its glory, calm waters and green fields present a scene full of charm, serenity and peace and provide an ideal setting for the fair.

SANGAM TIRTHA

Though there are two Mahadev temples in the village, the main importance attaches to the *sangam tirtha*. About the river, the *Gazetteer* states, "Rising, under the name of Sabar, in the south-western spurs of the Aravali hills not far from the popular shrine of Amba Bhavani, the Sabarmati takes a southerly course till at the north-west corner of the Ahmedabad district it is joined by the Hathmati. From that point taking the compound name of Sabarmati after flowing about 200 miles and draining an area of 9,500 square miles discharges itself into the Gulf of Cambay. In the upper part of its course its banks are very precipitous, in some places rising sheer to the height of 200 feet. But they gradually subside to from thirty to fifty feet opposite the city of Ahmedabad and still lower as they near the sea. The stream is for the most part shallow and sluggish, holding a winding and often changing way through a broad bed of sand. Even as far inland as Vaghpur the bed



The Sangam Tirtha, Vautha

is no less than 300 yards wide, while fifty miles from the river mouth the distance from bank to bank is said to be about 1,550 feet, with in the fair season a stream about 375 feet broad.¹ The north-eastern region of Gujarat through which the Sabarmati passes is known as Sabarkantha, or the shore region of the Sabarmati, and the new district formed after Independence by merging princely states in the region is also named Sabarkantha district, large areas of which are inhabited by Adivasis, mostly Bhils.

The river Sabarmati has been considered holy since Vedic times. In Puranas it is described as *सप्तमती गंगा*, i.e., in Kali Yuga, the Sabarmati is as holy as the Ganga. It was known as Kritavati in Satya Yuga, Girikarnika in Treta, Chandana in Dwapar and is called Sabarmati in the present Kali Yuga. According to *Padma Purana*, Kashyap *rishi* pleased Lord Shiva by strict penances, and obtained from his *jata* (hair knot) in which he held the Ganga, a stream of the holy river to sanctify this region. The river is, therefore, also called Kashyap-ganga. Another version of the legend says that, harassed by seven consecutive famine years, *rishis* requested Kashyap who pleased Lord Shiva by penances and obtained from him Sabarmati Ganga, which started flowing from Arbudaranya or Arbud forest. At this time, the ocean prayed to Kashyap that as he wanted to be purified after being humiliated by Agastya the holy river may be made to flow into it and thus sanctify it. Yet another story is that Ganga, afraid of Parvati, the consort of Lord Shiva, was roaming about (*सा भ्रमति*) when Kashyap concealed it in his *jata* and brought it to Arbud forest. Here he dashed his *jata* on the ground, and the river resumed its course in seven streams which unite at Vautha.

It is said that Kartik Swami, the son of Lord Shiva and the commander of the armies of gods, came to the Saptasangam at Vautha on Kartiki Purnima during his journey round the earth, and performed austerities at the *sangam* which attracted him very much. His footprints or *pagla* are still worshipped here. As Kartik Swami was fondled by six princesses called Kritikas after his birth he was called

Kartikeya or Kartik Swami. Kritikas were then established as a constellation in the firmament. On Kartiki Purnima, the full-moon is in this constellation when it is considered particularly meritorious to have a purifying bath in the Saptasangam so sacred to Kartik Swami which is considered to absolve one from all sins. *Skanda Purana* describes how Apastamba *rishi*, who was performing penance in the waters of the confluence was caught in a fishermen's net and, taking pity on the lot of the poor fishermen he caused King Nabhag of the region to give cows to the fishermen and ultimately gave them the boon of obtaining *swarga*. The blemish incurred by Shri Rama by killing Ravan, who was a Brahmin, was washed away by a purifying bath in the Sabarmati river. Pandavas, during their sojourn at Virata Nagar, stayed at this *tirtha* from Kartik Sud 11 to 15 and since then it has become a place of pilgrimage on these days.

The occasion and the place are also considered suitable for performance of *shraddha* ceremony and the feeding of Brahmins, who should be given alms. Pilgrims are enjoined to stand in the water of Saptasangam and, taking *darbha* grass in hand, offer oblations of *til* and water to their *pitris*. It is believed that *saptarshi*, the seven most venerated *rishis*, stayed at this place for three days and performed *shraddha* ceremony. The *shraddha* is normally performed only in Bhadrapad, but because of the sacredness of this *tirtha*, it can be performed here even in Kartik, to earn the same merit.

The name Sabarmati is taken by some to mean the river which takes a serpentine course (*सा भ्रमति*), whereas according to others it means the one which reflects the clouds (*सम्रवती*). Kaka Kalelkar, however, states that it means the river on the banks of which *sabar* (deer) reside and freely move about. He also observes that the Sabarmati, in which so many other rivers flow, is an affectionate river. With its family of rivers Sabarmati serves quite a few important towns and holy places of Gujarat. Ahmedabad and Kotyark are on the Sabarmati, Himatnagar on Hathmati, Shamlaji on Meshwo, Mehmedabad and Untadia Mahadev on Vatrak, and Dakor and Balasinor on Shedhi. Harnav,

1. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. IV, Ahmedabad, pp. 5-6, 1879

another tributary of Sabarmati serves Khed Brahma and the site of the ancient city of Polo. On the banks of the Sabarmati Adivasis have been residing since very ancient times. In fact, it is the Adivasis who have the closest relationship with a river, as with birds and animals. As Kaka Kalelkar further remarks, the naming of Sabarmati as Kashyap Ganga is typical of Aryans who were not satisfied till every river was attributed to be a form of the Ganga. At Ahmedabad, near the place where Dadhichi *rishi* performed penance on the confluence of the Sabarmati and Chandrabhaga, Mahatma Gandhiji established Sabarmati Ashram now known as Harijan Ashram. It was the centre of his manifold national, social and cultural activities which culminated in the winning of Independence. The river has thus assumed a special significance in the life of the nation as having on its bank the abode of Gandhiji who was also called the Saint of Sabarmati.

It is believed by some that Vatrak is mentioned in *Padma Purana* by the name Vetravati. This does not appear to be correct, as the real Vetravati is the present Betwa, flowing through central India. It is said that King Vidaruna of Champaknagari who was suffering from leucoderma because of his evil deeds, was cured by the waters of this river. It is believed that the other rivers which form the Saptasangam are also referred to in Puranas by different names, i.e., Shedhi as Shweta, Meshwo as Valkalini and Hathmati as Hastimati.¹

Of the Mahadev temples at Vautha, the most important is Siddhanath, situated in the village. The *linga* is believed to be *swayambhu* or self-created, and is said to have been discovered by a shepherd whose cow used to pour milk in a thicket where it lay hidden. It is, therefore, also called Gopeshwer. The small temple of Shukleshwer, popularly called Chakleshwer, stands just on the bank of the river. Saptasangameshwer and Bahutirtheshwer are its new names.

According to one opinion the name of the village Vautha is a corrupt form of Bahutirtha, so called because of the confluence of several rivers and the belief that numerous *tirthas* are present at the confluence. According to a local

legend, the village was formerly called Autha and was settled on the eastern bank of the river, but after Mahadev manifested himself on the western bank, the village shifted to the present site on Monday, Shravan Sud 5, V.S. 1208 or 1215.

CONGREGATION *

Vautha fair is the largest fair of Ahmedabad district, attended by one to two lakh persons. While people from long distances do visit the fair, villagers from the surrounding agricultural tracts of Bhal and Nalkantha in Ahmedabad district and Charotar in Kaira district attend in large numbers. Formerly it was a real *lok mela* of rural folks, but with the increase in transport facilities, more and more people now come from urban areas of surrounding districts. Even then, the main participants in the fair are farmers and labourers, belonging to castes like Patel, Rajput, Koli, Thakarda, Dharala, Rabari, Harijan and other backward classes. A couple of thousands of Muslims also attend the fair for trade and recreation.

Kartiki Purnima is the peak day of the fair. People throng at Vautha earlier, stay for 2 to 3 days, and leave on Vad 1. They come in carts, buses, hired vehicles, on bicycles and camels, and some of those from neighbouring villages come even on foot. Some parties of *sadhus* bring elephants also. With such large numbers converging on Vautha, it is only to be expected that the whole area wears a festive look on this occasion. On the roads leading to Vautha, for miles around, one is met by people travelling in colourful groups, dressed in their best attire, singing folk-songs. All along the roads, wayside tea-shops are decorated with festoons, mostly of handbills advertising *bidis*.

For their stay at the fair, most parties bring their own *raotis* or tents, while many others improvise them with sticks and *mod* or carpet. Those who camp overnight usually bring necessary provisions with them and make their own cooking arrangements.

The most important ceremony is a purifying bath in the river on the *purnima*. Despite the cold climate, it would not be unusual to find even aged



Destination Vautha Fair

1. Some people include Mahor, called Hiranyamayi in Puranas, in the Saptasangam instead of Majham.

persons taking a meritorious dip in the *sangam* waters chanting *Hara Gange! Hara Gange!* Besides offering ablutions to departed ancestors, Brahmins are also fed and are, therefore, in great demand. In the evening, numerous small lamps set floating in the river by devout pilgrims present a delightful sight.

This is a *lok mela* in its real sense, reflecting as it does the peculiar characteristics of Charotar, central Gujarat and Saurashtra. The fair is usually an annual affair wherein people participate in large numbers. But it is suspended in critical times, as in 1946-48 owing to communal disturbances and in 1962 owing to the national emergency. In 1963, more than a lakh of persons visited the fair. Formerly about 500 carts used to pour in at the fair from the areas of Nalkantha and Bhal each. But this time the attendance from these areas was not so large owing to the late monsoon which kept many potential visitors busy in agricultural operations.

SPECIAL TRANSPORT ARRANGEMENTS

Neither Vautha nor Palla on the opposite bank of the river is connected by rail. The nearest railway station is Dholka, about 8 miles away, from where State Transport buses ply up to the site of the fair. Visitors either come to Dholka by railway first and then go to the fair by bus or come directly by State Transport buses running to the fair from all directions, and on both the sides of the river. A large number of special buses is pressed into service on this occasion besides the scheduled trips. These special buses ply practically round the clock, and start for their destination as soon as full, or earlier as may be necessary for clearing traffic. On most of the days the traffic is one-way. In all about a hundred special buses are provided for the fair. From the Ahmedabad Division, special buses are allotted to Dholka (30), Bavla (16), Bareja (6), Ahmedabad (5), and Navagam (6). In Nadiad Division, about 30 buses are allotted to various places in Kaira district, the chief of them being Nadiad (10), Kaira (10), Navagam (1) and Radhu (2). Buses on the routes to the fair are allowed by a special Government Notification to carry 37½ per cent more passengers than their seating capacity, instead of the 25 per cent standees usually allowed. At selected points special bus stands are erected,

the main one being at Dholka. Regulation of passenger traffic is ensured by enclosures for queues, and booths for resting places, etc. A similar bus stand is also provided at the site of the fair, while smaller ones are erected at the various stops on the way.

The increased transport facilities have a significant effect on the size and duration of the fair. While formerly the journey was slow and people after an exhausting journey liked to stay and relax for a couple of days, they can now come whenever they like because of quicker mode of transport by bus, and return early to avoid rush or staying overnight instead of halting at the fair for two to four days as in the past. Thus though the visitors come in large numbers, the total congregation at any one time tends to be limited. No doubt, a large number still camps here and those that still come by cart or on horseback or on camels are not few. But the casual visitors tend to increase in number. This in turn has a depressing effect on trade, because of shorter halts.

Though the rivers are perennial, the waters are shallow enough for wading through. However, as the fair closely follows the monsoon, the waters are waist-deep. Besides, there may be pits hidden to the eye. Boats, therefore, carry passengers across the stream at a convenient place charging 12 P. per passenger. There are about twenty *machhwas*. Two of these are local, as the district panchayats of Ahmedabad and Kaira districts provide these facilities during monsoon months. The remaining boats are brought from other crossing places, mostly from places in Kaira district like Matar, Ingoli, Varsang and Sahij.

TRADE

On the occasion of the fair, a new township springs up on the bank of the river. Many days before the starting of the fair, traders, pedlars, entertainers, jugglers, magicians, acrobats, etc., start coming to Vautha to make the best of the opportunity offered by the large congregation and the festive mood of the people. Temporary stalls are put up and hawkers and pavement pedlars number about a thousand. They deal in a large variety of articles from daily necessities to luxuries, and from toys and

trinkets to machinery. Sweets, eatables, toys, utensils, etc., are the main items sold. Firewood is sold to those who cook their own food. Wheat, *bajri*, pulses, vegetables, etc., are the main agricultural products sold. Sugar-cane and *shingoda* fruits are sold in large quantities. There are numerous shops of tea, eatables and sweets, some of them set up by merchants from Ahmedabad and other places. In 1963, a fair price shop selling sugar at controlled rates was specially set up. There are several book-stalls selling cheap literature such as books and pamphlets of stories, *garbas*, folklore, etc. Societies and associations like the Ahmedabad District Milk Producers' Cooperative Union, also put up their stalls advertising and marketing their products. A Khadi Gramodyog exhibition is also set up. Various trade interests put up stalls for propagating their products, chief of them being producers of tobacco and *bidi*, manufacturers of agricultural machinery like tractors and oil-engines, and of pesticides, insecticides, etc. In 1963, the trade was reported to be comparatively dull.

A special feature of the fair is a bazaar of donkeys, a traditional bazaar being held for years past. In order that it may not be a hindrance to the visitors to the main fair, a special enclosure is reserved for it at one end of the fair. About 4,000 donkeys are brought every year for sale, mostly by Vanjara traders from long distances. The animals are decorated with red, pink, yellow and orange-coloured designs on their necks and backs. The purpose may well be identification besides decoration. The highest price fetched by a donkey (in 1963) was Rs. 400, the average varying between Rs. 75 and 100. The buyers are generally contractors for the supply of sand and other construction materials. These contractors give prizes of Rs. 51, 41 and 31 to three donkeys adjudged to be the best. Camels are also brought for sale, though in a smaller number.

ENTERTAINMENT

Apart from shops, the various means of entertainments draw large crowds, chief of which are :

Circus, cinemas of various types and acrobatics and gymnastics.

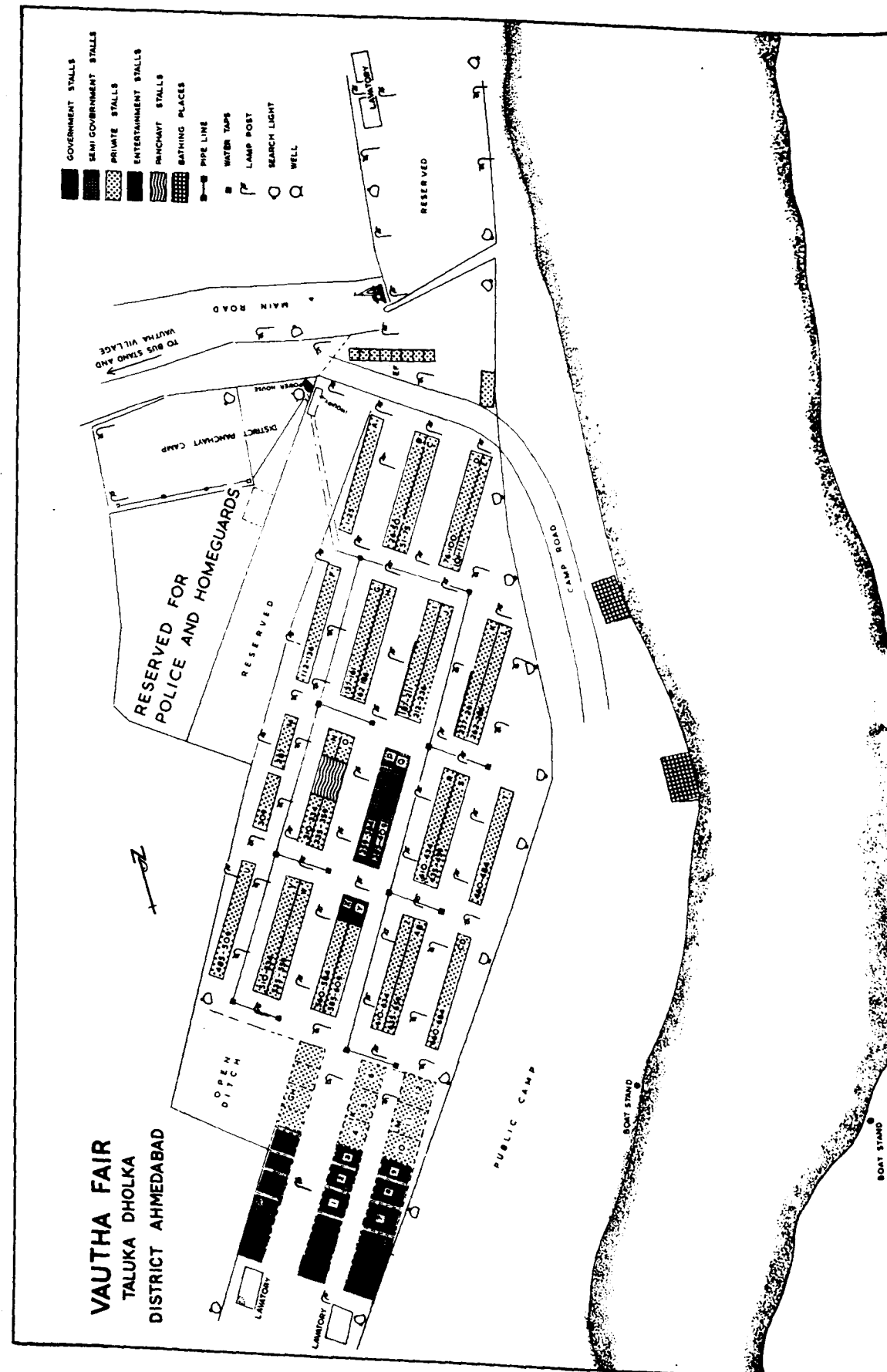
Air Shooting Gallery by the Home Guards.

A number of giant wheels colourfully decorated with paper flags, mostly run by Vaghri from Nadiad. Dressed in picturesque garments, youths sing folk-songs to the accompaniment of *pavas* or flutes, riding in the giant wheels in the moonlight.

Magic shows : e.g., displaying the Fox-lady—a woman's face and the body of a fox, and other curiosities such as "the biggest crocodile on earth", etc. Yamapuri, professing to show what the heaven and hell are like—only for 15 P.!—with a boy constantly dancing at the gate, borrowing all possible gestures and poses from cinemas for luring spectators.

SOCIAL EDUCATION

Being a large and popular fair, various institutions take advantage of the opportunity to educate public opinion. As a result many stalls put up at the fair have educative value also. They are like small exhibitions disseminating useful information by displaying charts, posters and other visual aids. Among such stalls are those set up by Life Insurance Corporation, Land Mortgage Bank, District Panchayat, State Government and the Bhal-Nalkantha Saghan Kshetra Samiti, which runs a permanent craft centre at Gundi, Taluka Dholka, for the past fifteen years. The Khadi Gramodyog Exhibition set up by the Committee at the Vautha fair every year incorporates a large number of activities. The tools and charts showing techniques of various handicrafts like weaving of woollen blankets, improved oil *ghani*, improved potter's wheel, Ambar Charkha, etc., are exhibited in it. The improved oil *ghani* has the capacity of 1 *kutchha* maund of oil seeds as against 20 lbs. in a conventional *ghani*. The barrel is surrounded by water, which is heated by the fire underneath, enabling more efficient extraction of oil. The improved potter's wheel has ball-bearings and the iron plate at the centre on the top facilitates shaping and removal of wares from the wheel. The loom for woollen blankets is the traditional pit loom. Finished products of these and other handicrafts are on display and sale. These include woollen blankets, *khadi*, handwoven woollen cloth in many varieties, ready-made clothes, soap made from inedible oils, pottery including glazed wares and decorative articles like flower-vases, figures of animals, the Janata Refrigerator, earthen toys, etc.



The most popular items, especially when the winter is very cold, are woollen blankets and woollen Kashmiri caps with ear-flaps. Sugar-cane juice and *sani* (i.e., oil-cake of *til* with *gur*, cardamom, etc.) are sold as refreshments. In 1962 the fair was not held, owing to the national emergency, but, in the year before that, the sales amounted to about Rs. 10,000.

Other stalls with educative value are put up by the district panchayat and various Government departments. Those by the former cover developmental activities in various branches such as agriculture, animal husbandry, social welfare, panchayat, public health and family planning, cooperation, prohibition, statistics and education. Posters, pictures, charts, models, etc., displayed at these stalls are like small exhibitions which serve the purpose of public instruction. About 50,000 persons visit them.

Thus, the largeness of the congregation is not the only significant point about this fair. The changing currents of various social movements are conspicuous on this occasion. After the advent of Independence, the Government and the local authorities have been trying to develop the fair into an important occasion for social education, reforming the views of the people. Since prohibition, scenes of drunkenness are now not seen at the fair, while other social evils like gambling also are kept in considerable check.

ORGANISATION

The fair has been organised by the district local board (now transformed into district panchayat) for the past 12 years. The President and the District Development Officer camp at the site for several days for personal supervision over the arrangements. The President of the taluka panchayat also remains present on the spot, along with the *sarpanch* of Vautha. At official level, the district panchayat appoints a separate Fair Officer in immediate charge of over-all arrangements. He is generally of the rank of a sub-divisional officer, and looks after the following arrangements: organisation of camp, making plots of lands, roads and general lay-out, signboards, assigning lands for circus and other large establishments, water connections and stand-posts of drinking water, sanitary arrangements, inquiry office, tax posts, disinfection of water, and clearing the site

after the conclusion of the fair. The President, Kaira District Panchayat also visits the fair frequently for supervising arrangements on his side.

For the Ahmedabad District Local Board the arrangements were an item of expenditure. When the Government directed that the board may levy a pilgrim tax, the latter, rather than impose a levy, surrendered the management to Government which imposed a pilgrim tax in 1956 and managed the fair. But as it could not look after all the requirements like tractors, water tanks, etc., the management came back to the district local board which continued to levy the pilgrim tax imposed by Government. The rate is 12 P. per head, and the total income from this source is about Rs. 12,000 which corroborates the estimated congregation of 100,000. The tax is collected at fifteen check posts for the duration of the fair, i.e., up to and including the *pujima* day. Each check post is in charge of a clerk assisted by some primary school teachers, working in shifts round the clock. About 300 teachers are posted on duty for this purpose as the schools are closed during this period. The panchayat does not make any profit but incurs a loss of about 5 to 6 thousand as, besides expenses on putting up its own stalls, it has to spend on various items such as cleaning and levelling the ground, removing sand dunes, making arrangements for the supply of drinking water through an overhead tank, etc.

The lay-out is so prepared that it provides ample space for plots for stalls, entertainment and recreation activities, streets, etc., besides earmarking a large area as the camping ground for the villagers and for keeping their carts, horses, camels, etc. Provision was made in 1963 for 1,200 plots each admeasuring 9 feet by 25 feet. The lay-out may have to change from year to year according to the course of the flow. After issuing an advertisement, the allotment of plots is taken on hand about three days before the fair starts. Traders are allowed to select plots from the map according to the nature of their business. The district panchayat levies ground-rent at Rs. 6 for 225 square feet.

The village panchayat levies a shop tax at Rs. 3 per shop, Government stalls being exempted from this levy. This tax was first levied in 1959, but as the formal sanction was not received, it

was levied for the first time after formal sanction in 1963, the total realisation amounting to Rs. 1,000.

For maintaining law and order about 500 policemen and Home Guards of Ahmedabad district are detailed on duty. A police camp is put up with sufficient tents for officers and men, and the District Superintendent of Police himself supervises over the arrangements.

A tradition of social service which is developing on such occasions is one of the unique features of this fair. Social organisations send volunteers for the dual purpose of assisting in the organisation of the fair, and also for social education, i.e., cultivating public opinion by propagating ideas against untouchability, and in favour of prohibition. For example, in 1949, when the fair was organised after a lapse of three years, the Congress Seva Dal organised a camp of about 100 volunteers for eight days at the site under the guidance of Shri Arjun Lala, a prominent social worker of Ahmedabad. The camp started four days in advance of the fair. The volunteers from Kaira district also assisted in the social services rendered by the Seva Dal. A cultural programme was at that time arranged by the Dal at night, wherein *Papnu Prayashchit* (Atonement for the Sin), a drama against alcoholism was staged with such success that it attracted large crowds at the expense of the surrounding cinema houses. The volunteers helped restore lost things and valuables to their owners and lost children to their parents. They also supplemented the police force in controlling unsocial elements such as thieves, gamblers, drunkards and other unruly characters who attended the fair for their own ends.

A welcome feature of the organisation is a total ban on the use of loud-speakers in the stalls, which completely does away with the nuisance of jarring noises. For the facility of the public and organisers an Inquiry Stall is put up near the entrance to the fair. It is the only stall using a microphone to make public announcements over the loud-speaker.

WATER-SUPPLY AND ELECTRICITY

The district panchayat provides water-supply and electricity. It had first dug a well in a corner of the land purchased by it on the river-side. But the water was not satisfactory, more-

over water would come in such a well through percolation. Therefore, a deep boring was made in the well in 1957-58 and an overhead tank was put up with an engine and pump at the cost of Rs. 30,000. Drinking the river-water is prohibited as a safeguard against epidemics. Instead, the water in the tank, after chlorination, is supplied through water-posts, each having four taps, at each convenient crossings in the area occupied by the fair.

For electric supply, a contract is given. The contractor runs the generator with the help of a tractor. The district panchayat provides for street lighting; stall holders are also supplied power at the rate of Rs. 9 per stall. A cycle stand is provided at the entrance to the fair for the safe custody of bicycles.

SANITATION

Utmost care has to be taken to preserve sanitation, when such a large congregation assembles. Water-supply is the main item which calls for close attention. Though there is sufficient water in the river, it is far from safe to use it for drinking purposes. For one thing, the drainage water of Ahmedabad city flows into the river Sabarmati upstream. Moreover, when such vast numbers bathe and wash in the river, the water is bound to be unfit for human consumption. Waters of the river are disinfected by TLC, and even by fixing bags of potassium permanganate on ropes which are tied across the flow thus ensuring continuous disinfection. However, to leave no chance for the outbreak of an epidemic like cholera, people are prohibited from drinking river-water, and the direction is announced on loud-speakers and signboards near the river. The drinking water supplied through pipes is also chlorinated, and separate places are assigned for washing and bathing. Moreover a doctor assisted by seventy trainees of Sanitary Inspector's course is posted on duty at the fair.

In the past people were not careful about sanitation. They used go to privy and throw refuse around the site of the fair indiscriminately. Now, however, enclosures are put up by the district panchayat for privies, and the grounds are swept and cleaned regularly. Precautions are also taken to prevent drowning in deep pools in the river which many a time claimed a couple

of lives during the fair. Places safe for bathing are marked out by signboards and assigned for the purpose. Powerful search-lights are also placed at such points. Untoward incidents are thus averted.

The recent trends in the management of the fair are best summed up in the reactions of the manager of the *khadi-gramodyog* stalls. From his experience of 6 to 7 years, he said that formerly the fair was not properly organised. The visitors camped where they liked, and threw rubbish and refuse near their camps. As a result, the whole area became very dirty and insanitary. Now the fair is planned and organised methodically, and essential services like water-supply and electricity are provided. Sanitation has improved considerably and the fair has become orderly and, therefore, more enjoyable.

FUTURE PLAN

The open space on the river-banks is not enough for the fair and the use of private land is necessary. The district panchayat, therefore, proposes to purchase or acquire more land at the site. Electric supply from the grid system is another necessity. The line has already come up to a distance of 3 miles from Vautha. If it is extended to this site the problem of lighting would be solved, and provision of water-supply would be easier, as the drinking water pump can be run with an electric motor. Efforts in this direction are already afoot, and a demand for extending the line has already been made, but not yet complied with. Further, it would also be possible, if more land is acquired, to provide drains from the water-posts for disposal of water so that it may not accumulate in pits and create nuisance.

Source:

1. SHRI RATILAL AMBALAL PATEL, Gram Sevak, Sahij
2. Sarpanch, Vautha
3. SHRI TRIKAMBHAI R. PATEL, President, Ahmedabad District Panchayat, Ahmedabad
4. SHRI AMBUBHAI MALUKCHAND SHAH, Secretary, Saghan Kshetra Samiti, Gundi
5. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. IV, Ahmedabad, 1879
6. KAKA KALELKAR, *Jivanila*, 1959
7. SHUKLA, SHIVSHANKER PRANSHANKER, *Gujaratni Lokmatao*, 1949
8. THAKKAR, KANTILAL D., *Sabarmati Saplasangam Mahatmya*
9. *Congress Sevadai Patrika*, 1949
10. Press cuttings from (i) *Jansatta* dated 29-10-1963, (ii) *Gujarat Samachar* dated 1-11-1963 and 3-11-1963 and (iii) *Sandesh* dated 28-11-1961 and 3-11-1963

CONCLUSION

The outstanding features of the fair are the spacious lay-out and the efficient organisation made possible by the personal care taken by the office-bearers and officers of the district, taluka and village panchayats and the State Government. Amenities to the visiting public are sufficient and there is adequate provision for various activities. The fair is not a mere congregation. The educational purpose is well served by shows, and stalls imparting knowledge about development activities, recreation, diversion, etc., besides affording an opportunity for earning religious merit.

Changing times have a vast impact on fairs. The transport pattern has altered considerably. People tend to congregate in larger numbers and stay for shorter periods, and most of them return home the same day. The variety of items of trade has increased, and the entertainments are commercialised on a large scale. Cultural and educational aspects are gaining increasing importance. There is a growing consciousness about public health. All these changes demand that the organisation should, as in the case of Vautha fair, be in the hands of public bodies like the district and taluka or gram panchayat and that the management should not be confined only to maintenance of law and order, but should be concerned increasingly with the health, safety and convenience of the public. Thus the organisers of the fair have successfully given effect to the modern ideas of a fair by conscientious efforts and co-ordination of various activities and forces. With thoughtful planning in advance and constant supervision throughout, Vautha fair sets a very good example in fair organisation under existing conditions.

27 Kashtabhanjan Hanuman, Salangpur

TALUKA DHANDHUKA—DISTRICT AHMEDABAD

LOCATION

Salangpur is situated in Dhandhuka taluka of Ahmedabad district at a distance of five miles from Salangpur Road station on Ahmedabad-Botad metre gauge section of the Western Railway and eight miles from Botad. It lies on the Botad-Dhandhuka State Transport bus route, and can conveniently be approached *via* Botad, where *tongas* and taxis are also available. A village inhabited by 1368 souls, it is well-known for the shrine of Kashtabhanjan Hanuman installed by Shri Gopalanand Swami, a saint of Swaminarayan sect in V.S. 1906 (1850 A.D.).

THE DEITY

Hanuman is a popular deity throughout the length and breadth of the country. A devout follower of Rama, he came to be worshipped as a deity for his godlike qualities since Dwapar Yuga. There is hardly any village in India where he is not known and worshipped.

Hanuman was a leader of Vanar tribe of aborigines residing in southern India. Vanar also means a monkey, and the popular mind pictures him as a monkey-god. He was the son of Vanar Kesari said to be an incarnation of Marut, the God of Winds, and as such he is known as Maruti or the son of wind-god. Anjani, the virtuous wife of Kesari, obtained from Lord Shiva, by severe penance, the boon of having a son. Hanuman was accordingly born to her on Chaitra *purnima*. From his very birth he showed his strength by flying at the rising sun mistaking it for a ripe fruit. To stop him, Indra threw his weapon *vajra* (thunderbolt) which injured his chin, after which he became known as Hanuman, from *hanu* meaning the chin. But, by the touch of *vajra*, his body also became exceptionally strong like *vajra* and he is known as Bajrang, a corruption of Vajrang. He learned

all Vedas, Shastras and arts, and became the commander of King Sugriva of Kishkindha, a kingdom of Vanars. He was so faithful to Sugriva that when Vali, the brother of Sugriva, usurped his throne, Hanuman went in exile to mount Rushyamuk with Sugriva. When Rama and Lakshman went there in search of Sita, abducted by Ravan, Sugriva promised all help to Rama. When Rama killed Vali Kishkindha was restored to Sugriva.

Sugriva appointed Hanuman in the services of Rama to find out Sita. Since then Hanuman remained with Rama as his loyal and profound devotee. He went to Lanka, set fire to the capital of Ravan, and brought back news of Sita. He helped Rama in the battle with Ravan. He brought from the Himalayas a mountain-load of medicinal herbs for the wounded Lakshman. He saved Rama and Lakshman from the demons Ahi Ravan and Mahi Ravan. When the victorious Rama returned to Ayodhya, Hanuman went with him, determined to dedicate his life to his service. He is considered to be one of the eleven Rudras, and seven immortal personalities on the earth, along with Ashwatthama, Parashurama and others, and is believed to be always present wherever the *katha* or discourses of *Ramayana* take place.

Hanuman is an incarnation of physical prowess, vigour and valour which are evident in his numerous feats narrated in the *Ramayana*. However, he does not represent mere brute strength, but physical strength used for the right cause, with devotion and intelligence, as in the several exploits in Lanka and in leading a hoard of aborigines against the well-organised army of Ravan in a fierce battle. He is an embodiment of *shakti* or power, *yukti* or strategy and *bhakti* or devotion. Above all, Hanuman had his mind and senses in perfect control. A celibate for life, he was the paragon of all the ideal

qualities, who never swerved from the path of silent duty. It is no wonder, therefore, that the civilized Aryans came to worship him though belonging to a forest *anarya* tribe.

Saturday is particularly propitious for his worship with oil, red lead, and garlands of *akda* (*Calotropis gigantea*) flowers, *rudrabhishek* and offering of coconut. Even though he was a devotee and follower of Rama, he was offered red lead and oil by Rama and Lakshman on Kali Chaudash and since then he is specially worshipped on that day and offered a sweet preparation of wheat flour, *ghee* and *gur* in *naivedya*. Hanuman is specially propitiated for freedom from the troubles from evil spirits and ghosts, by reciting *Hanuman Chalisa*. He is easy to please with sincere devotion. An idol of Hanuman is found in every Hindu temple of whatever deity. Thus he is worshipped alike by the followers of all the sects, viz., Vaishnava, Shaiva, Shakta, Swaminarayan, etc. Jains and Sikhs too worship Hanuman and offer oil and garland of *akda* flowers on Saturday. Dangis, or the tribals of Dangs district, worship Hanuman, erecting a shed and establishing a rough stone as an idol of Hanuman on the outskirts of the village. Instances of some Parsis and Muslims worshipping Hanuman are also found. He is the presiding deity of gymnasia. He is worshipped under various names, viz., Bhurakhia, Jhahadia, Rukhadia, Rokadia, Panchmukhi, Navahatha, etc., taking his name either from the place or the nature of the idol. Among the more famous Hanuman temples in Gujarat, besides the one at Salangpur are : (1) Rukhadia at Bhavnagar, (2) Jharkhia near Adhevada, Bhavnagar district, (3) Bhurakhia in Amreli district, (4) Rokadia Hanuman at Porbandar in Junagadh district, (5) Kantalu in Sabarkantha district, (6) Dabhoda in Ahmedabad district, (7) Lambhvel, Kaira district, (8) Gumandev at Uchedia, Broach district and (9) Bhimpore, Surat district.

HISTORY

Salangpur is one of the important pilgrim places of the Swaminarayan sect, the founder of which, Swami Sahajanand, stayed mostly at Gadhada. Swami Gopalanand of Vadatal appointed by him at the head of all *sadhus* used to take rest at Salangpur on his journeys to and from Gadhada.

Darbar Jiwa Khachar of Salangpur, a devout follower of Sahajanand, entertained his party of *sadhus* with love and devotion. After the demise of Sahajanand, Gopalanand had to frequent Gadhada for the affairs of the sect. But the condition of Vagha Khachar, the son of Jiwa Khachar, had worsened after Jiwa's death, and the *sadhus*, therefore, halted at Botad. Vagha, who was also a firm devotee, gave vent to his grief owing to his inability to serve the *sadhus*. Thereupon Gopalanand assured him that he would install an important deity at Salangpur so that not only himself but thousands of people would go there. He asked Vagha to bring a stone from Salangpur, drew a rough design of the image of Hanuman on it with charcoal and asked the Darbar to call a sculptor to carve the idol. As no sculptor was available, the Darbar brought a local mason who showed his inability to prepare an idol. But, on being pressed by the Swami, he complied. The Swami took the idol to Salangpur where Darbar Vagha Khachar donated some land. The idol was installed there on Ashvin Sud 5 of V.S. 1906 (1850 A.D.) in a small room, with prescribed rites and invocations with the help of learned Brahmins. While the Swami's chief pupil Shuk Muni performed *arti*, Gopalanand Swami himself stood in front fixing his gaze on the eyes of the idol. At the end of five rounds of *arti*, the idol began to tremble as if the god's spirit had entered it. Thereupon the Darbars of Gadhada and Dholera requested the Swami to stop instilling further power in the idol, otherwise the greatness of the main temples of Gopi Nathji at Gadhada and Madan Mohanji at Dholera would be affected and all *sadhus* and the laity would come to Salangpur only. The Swami drew back his gaze and the idol became steady. He said that he wanted to put the power of speech in the idol to enable poor and unhappy people to speak face to face with the deity. Though this was prevented, yet the god was so powerful that he would destroy all the pains and miseries of pilgrims. He added that, as time passed, the fame of the temple would spread far and wide and attract multitudes of people for removal of worldly ills and cure from evil spirits. The deity was named Kashtabhanjan or the remover of all misery and pain.

The forecast of the Swami came true, and a temple was built in V.S. 1956 (1900 A.D.) at the place of the small room.

THE TEMPLE

The temple has a *sabha-mandap* 25 feetsquare and floors and walls are paved with marble and glazed tiles. The idol of Hanumanji is installed in a room with silver-plated doors. Round the idol are small images of monkeys. Pilgrims can have *darshan* from *sabha-mandap*. *Puja* is performed by Brahmin *brahmacharis* only. No one is allowed to enter the inner sanctum where the idol stands. Even the *acharya* and *kothari* are not permitted to touch it. The temple is surrounded by a spacious courtyard and other ancillary buildings including a residence for the *acharya*.

The temple opens in the early morning, when the idol is adorned with suitable attire, a crown and *akda* flower garlands. *Mangala arti* is then performed with *naivedya* of coconut. The shrine is kept open for *darshan* up to twelve noon, when the god is offered a full dish in *naivedya*. The pilgrims are then served with dinner. The temple opens again at four o'clock. At night after *sandhya arti* at seven or eight the shrine is closed. *Arti* is generally performed twice a day from Sunday to Friday, but on Saturdays and other festive occasions, worship takes place three times, *mangala*, *shringar* and *shayan*.

People of all castes and creeds from far and wide, from the whole of Gujarat and even from Maharashtra, Rajasthan, Madhya Pradesh, Uttar Pradesh, Madras, Bengal, Bihar and from all strata of society come here daily in large numbers for *darshan* or for fulfilment of vows taken or for exorcising some spirit which has possessed the body of the afflicted visitor. The sufferer from evil spirits visiting the temple starts trembling and shaking as if possessed, from the outskirts of the village. He is brought before the god where incense is kept burning before him while the *brahmachari* starts reciting *mantras*, sprinkling *charanamrit* on him. After hearing the reason of the harassment from the spirit through the medium of the afflicted person, the spirit is bidden to leave the patient with a promise never to return. If the spirit is particularly intransigent, then the staff used by Swami Gopalanand which is kept by the

side of the idol is immersed in the water which is to be sprinkled on the patient. The spirit immediately responds and leaves the patient for good.

On each Saturday, three to four hundred and on other days about 150 pilgrims visit the shrine. There is a big *dharmashala* having about 50 rooms with all necessary facilities. The pilgrims are entertained hospitably by the temple and fed without any obligation or charge, leaving them free to offer to the deity what they wish. The temple has its own electric generator with which the temple and *dharmashala* are lighted. A waterworks is also maintained, which supplies water not only to the temple and the *dharmashala* but also to the villagers through public posts free of charge. The temple maintains a *gaushala* where cows of high breed are kept, and buttermilk is freely distributed to pilgrims and village people. The temple has 600 acres of *inam* land, of which 200 acres are sown by the temple under direct supervision of the *kothari*, and the remaining 400 acres by tenants. Some income is also derived from the rent of buildings owned by the temple in the village. The total annual income of the temple including rent, presents, and agricultural produce amounts to nearly one lakh rupees against the expenditure of about ninety thousand rupees.

The temple is in charge of the *acharya* of Vadatal and is managed by the *kothari* appointed by him. While the worship is performed only by *brahmacharis*, the management of the temple is in charge of other members of the holy orders of the Swaminarayan sect, namely *sadhus* and *palas*, one of whom is appointed to work as *kothari* by the *acharya* at Vadatal.

Generally all Hindu festivals are observed at the temple, but the three special festivals celebrated are:

1. Hanuman Jayanti or birth anniversary on Chaitra Sud 15
2. Pratishtha-utsav or the anniversary of installation of the idol on Ashvin Sud 5
3. Kali Chaudash on Ashvin Vad 14

On these days the god is worshipped ceremonially when *annakuta* is arranged in the temple in addition to the one on the New Year Day. The traditional *samaiyas* or congregations of the Swaminarayan sect are not held here,

but the rush of pilgrims is generally heavy on the occasion of the above festivals.

SWAMINARAYAN TEMPLE

Late Swami Yajnapurushdasji, known as Shastriji Maharaj, the founder of a new division in the Swaminarayan sect, has erected a spacious temple of Akshar Purushottama at Salangpur in V.S. 1972 (1916 A.D.), which is one of the six temples of this new order in Gujarat, the others being at Bochasan, Gondal, Gadhada, Atladra and Ahmedabad.

While the temples of Akshar Purushottama sect are similar in design and architecture to those of the original sect, with a high spire and a number of domes, their special feature is that the ground-floor forming a very high plinth houses only the portrait of Swami Sahajanand and Swami Yajnapurushdasji which are worshipped along with the footprints of Sahajanand Swami engraved in marble. On the upper storey, approached by a large flight of steps on either

side, is the main temple with its vast *sabha-mandap* supported by pillars. In a sanctum having silver-plated doors idols of Radha-Krishna are installed and worshipped along with those of Swamiji. The domes and spires are mounted with gold-plated *kalash* with silk flags flying at the top. The vast open courtyard is surrounded by large buildings for the *kothari*, *brahmacharis*, *sadhus* and *satsangis* or the laity. Pilgrims are served free meals at this temple also. On the day of Holi or Phalgun Sud 15, a *samaiya* is arranged attended by about five thousand followers. On Bhadrapad Sud 11 or Jal-jhilani Ekadashi a festival is celebrated on the lines of other Swaminarayan temples and a fair is held in the open courtyard of the temple. Nearly five thousand pilgrims participate in the function. An *annakuta* is arranged on the New Year Day and all other festivals of the Swaminarayan sect are observed. The present head of this new division Shri Yogiji Maharaj attends the *samaiya*.

Source:

1. SHRI CHAMPAKLAL N. TRIVEDI, Gram Sevak, Salangpur
2. KOTHARI PRABHUDAS BHAGAT, *Kashtabhanjan Mahima*, 1964

28 Shah Alam Urs Fair, Ahmedabad

TALUKA AHMEDABAD CITY—DISTRICT AHMEDABAD

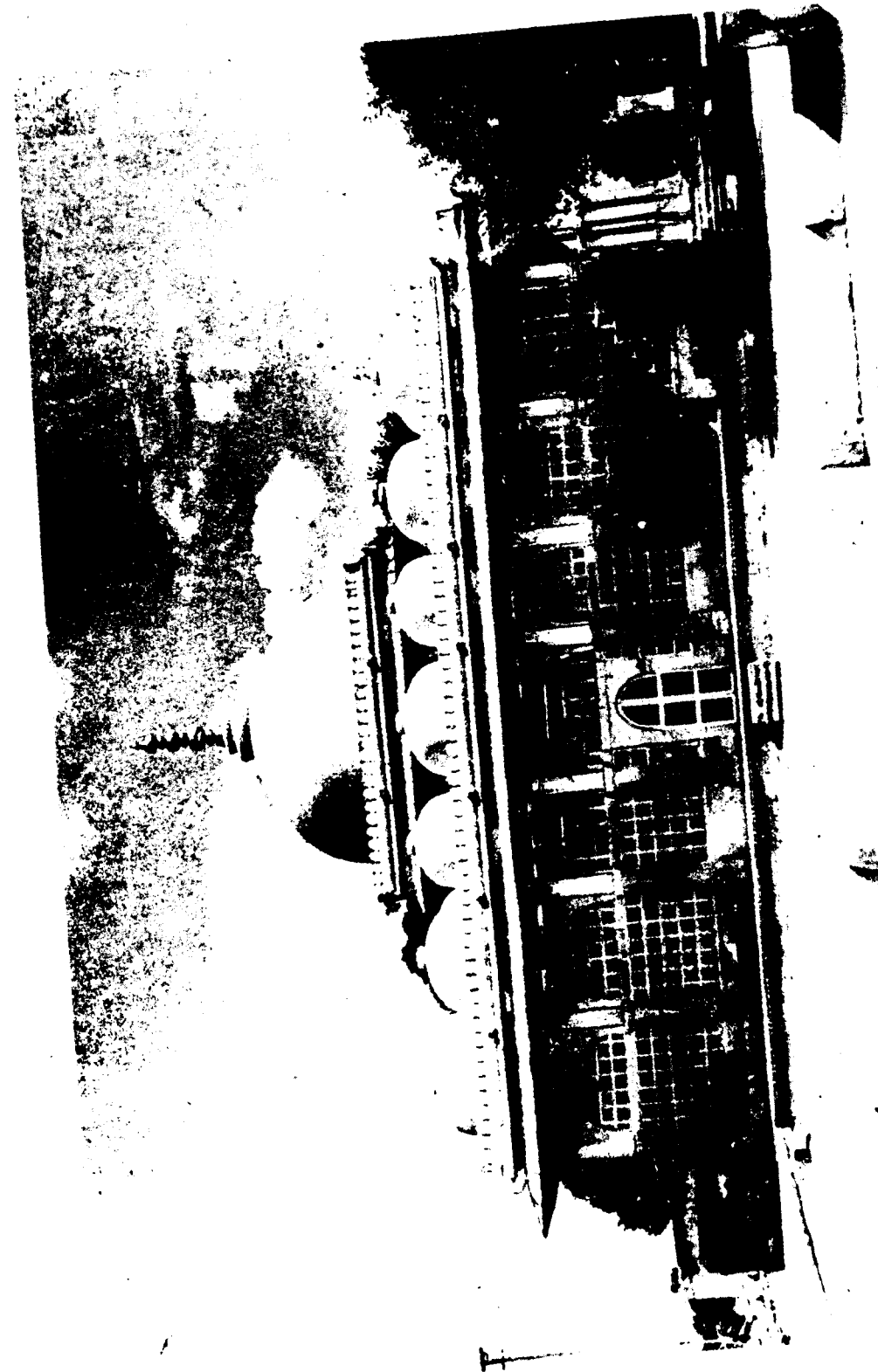
This is the biggest fair held in honour of a Muslim saint in the whole of Gujarat. The fair is held at the *roza* or mausoleum of the famous Muslim saint Shah Alam on the 19th of the Hijri month Jamadi-ul-Akhar, the death anniversary of the saint in the Hijri era, in that part of the Ahmedabad City which was formerly included in Dani Limda village. One can go to the *roza* of Shah Alam by means of municipal transport buses, rickshaws, horse-carriages, bicycles, motor-cycles, etc., from any point in Ahmedabad. The Ahmedabad Municipal Transport Service runs additional special buses up to the *roza* during the days of *urs*. The area around Shah Alam's *roza* was known in the past as Rasulabad which is now a part of the village Dani Limda. Rasulabad, which was at that time a prosperous suburb of Ahmedabad, was later on destroyed during the Maratha period. Its ruins can be seen around the *roza*. The original name of the saint was Saiyad Mohammed, the son of Saiyad Burhanuddin Kutbe Alam whose *roza* is in the village Vatva. He was born in 1415 A.D. (9th of Jilqaad, 817 Hijri) and died in 1475 A.D. He received religious and spiritual knowledge first from Pirbava Barakullah at Hajipura outside the Delhi Gate of Ahmedabad and then from the well-known saint Shaikh Ahmed Khattu who was the friend and advisor of Sultan Ahmed I who founded Ahmedabad in 1411 A.D. The legend regarding the title of Shah Alam is that one night Saiyad Mohammed dreamt that Prophet Mohammed told him that God had made him Shah Alam (the king of the world) and that he should go to his father Kutbe Alam and do as directed by him. On waking, Saiyad Mohammed presented himself before his father who said smilingly that he was waiting for him and directed him to go to Shaikh Barakullah. When Saiyad Mohammed went to Shaikh Barakullah, the latter was found plastering a wall like a mason, some of his disciples carrying bricks and mud to him. On

seeing this, Saiyad Mohammed put a basket full of earth on his head, whereupon Shaikh Barakullah told him that this work was not for him and that only a crown could adorn his head as he was Shah Alam. Shaikh Barakullah took away the basket from Shah Alam's head, stopped working and went to the house of his younger brother Ataullah. He put a pot of *khir*, a sweet preparation of milk mixed with rice, on the head of Shah Alam and requested him to return to his father. He sent a man to accompany Shah Alam and asked him to go up to the place where he would hear the shouts of the words 'Shah Alam, Shah Alam' and return from that place. Shah Alam walked on up to the Three Gates where a blind, deaf and dumb old mendicant was begging alms by beating a small drum. As soon as Shah Alam came near this beggar, all the defects of the latter vanished and he began to shout 'Shah Alam, Shah Alam'. Whosoever heard this *fakir* or mendicant shouting these words also began to shout them. On hearing these shouts, the man who had accompanied Shah Alam returned to Shaikh Barakullah while Shah Alam went to his father and apprised him of all that had happened.

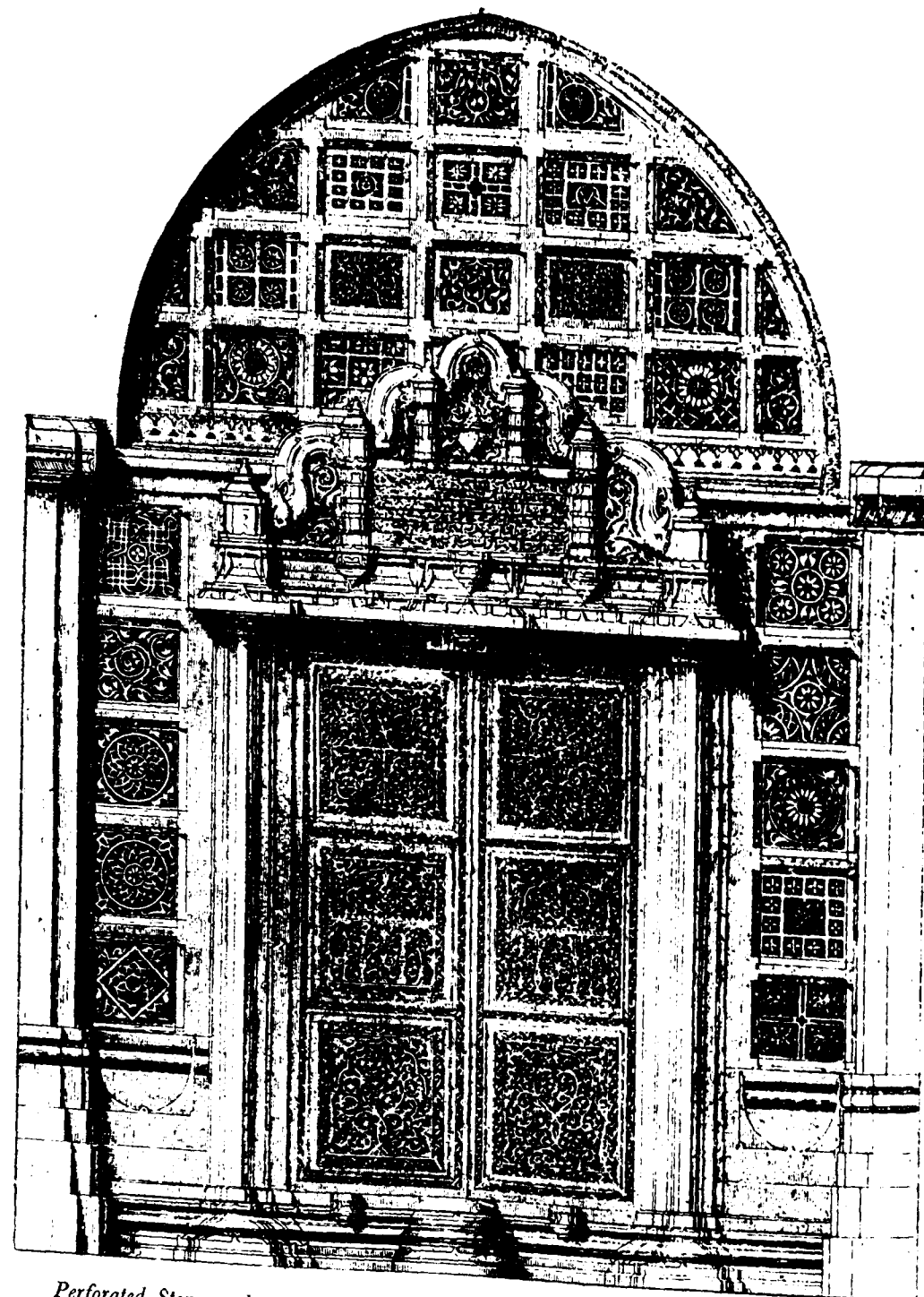
Associated with Shah Alam there are many miracles a few of which are narrated below.

An old woman whose son had died went to Shah Alam and entreated him to restore him to life. Shah Alam went into his house and came out with his own son, Shah Bhikhan, resting him on both of his hands. He looked up to the sky and said, "Oh God, *that* son (the old woman's son) has not died but *this* son has expired." As soon as he uttered these words, the child resting on his hands breathed his last and the dead son of the old woman regained life.

Shah Alam was fond of music. The Kazi of the city once sentenced a *sarod* player to suffer a penalty as music was against the tenets of Islam. Someone told the Kazi that Shah Alam was also fond of music. The Kazi issued



Shah Alam Roza, Ahmedabad



Perforated Stone-work and Beautiful Brass Doors of Shah Alam Roza, Ahmedabad

a written order to the effect that Shah Alam was guilty of loving music and put the order in his *pagri* or turban and went to Shah Alam who asked him to show the order. When the Kazi took out the paper containing the order and handed it over to Shah Alam, it was miraculously found to be merely a blank paper. The Kazi was ashamed. Shah Alam then cast a glance at a stick which was lying in the compound and it was turned into a golden stick. He asked the Kazi to take away the stick of gold but the latter refused it and requested Shah Alam to unite him to God. Since then the Kazi became a devout disciple of Shah Alam.

When Sultan Kutbuddin, the son of Sultan Mohammed and grandson of Sultan Ahmed, came to the throne he had a younger step-brother named Fatehkan whose mother Mugalibibi had a fear that Fatehkan would be killed by Sultan Kutbuddin. Mirkibibi, the wife of Shah Alam, was the sister of Mugalibibi and the latter used to live with Fatehkan in Mirkibibi's house. Sultan Kutbuddin sent a messenger to Shah Alam asking him to surrender his brother Fatehkan and his mother to him. Shah Alam sent a reply to the effect that whosoever lived under the shelter of a *fakir* was not without the *fakir's* blessings. Thereupon Sultan Kutbuddin sent his wife Rupsaray or Rupmati to the place of Shah Alam to get the whereabouts of Fatehkan. After ascertaining that Fatehkan was taking his lessons in Shah Alam's *madresa* or school, she went out and informed the Sultan who was awaiting her nearby. The Sultan went into the *madresa* but as he was about to unsheathe his sword to kill Fatehkan, Shah Alam turned Fatehkan in to an old man. Not finding Fatehkan there, Kutbuddin went back and reproached his wife for giving him false information. Once Sultan Kutbuddin sent queen Rupmati to bring Fatehkan with her. She caught hold of Fatehkan's hand with a view to drag him away, whereupon Shah Alam said to Fatehkan, "Don't worry. Today the queen catches your hand but one day you will catch hers." The queen understood the meaning that one day

Fatehkan would marry her and, ashamed, went away without taking him. This Fatehkan later became known as Mahmud Begada who married Rani Rupmati after the death of Sultan Kutbuddin and built for her the famous Rani Rupmati's mosque.

These and other anecdotes which are current go to show the miraculous powers wielded by the saint. He also had considerable influence in the court as Mahmud Begada, the famous Sultan of Gujarat, was among his disciples.

After his death in 1475 A.D., a beautiful mausoleum was raised over his tomb in about 1531-41, by Tajkhan, a nobleman of the court of Sultan Bahadurshah. Near this *roza* were constructed, at different times, a huge mosque, another beautiful *roza* popularly known as Kadam-e-Rasul, a water *hauz* (reservoir), a *jamatkhana* and some other buildings. All these buildings and two graveyards, one for male and the other for female descendants of Shah Alam, are enclosed within a lofty bastioned wall and popularly known as Shah Alam Roza. From the north the wall is entered through two handsome stone gateways, one within and about a furlong away from the outer one on the north. Within the second (inner) gate there is, on the left, an assembly hall built by Sultan Muzaffar III (1561-1572). To the left of the handsome reservoir and in the centre of the inner enclosure there is the tomb of Shah Alam. "It is of very pleasing design and has much of the special character of the buildings of that time. Early in the seventeenth century, Asaf Khan, the brother of the famous Nur Jahan, the wife of emperor Jehangir, ornamented the dome with gold and precious stones."¹ The floor of the tomb is inlaid with black and white marble, the doors are of open cut brass work and the frame in which the doors are set is of pure white marble beautifully carved and pierced. The tomb itself is enclosed by an inner wall of pierced stone. The outer wall in the north is of stone trellis work of the most varied design. The mosque on the west of the tomb was built by Mohammad Saleh Badakhshi, with minarets at each end, begun by Nizabat

1. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. IV, Ahmedabad, p. 286, 1879

Khan and finished by Saif Khan. The minarets were much damaged by earthquake in 1819 but were subsequently repaired and are more than 100 feet high. The mosque, pleasing in outline, has much of the Muslim form found in other parts of India and hardly belongs to the special Ahmedabad style. To the south of the mosque, there is what is popularly called the *roza* of Kadam-e-Rasul which is on a plan similar to that of the chief mausoleum. It is the burial place of Shah Alam's family. One of the tombs in this mausoleum is that of *sajjadanashin* Saiyad Mohammed Maqbule Alam, the son of Saiyad Mohammed Jalal. On this tomb are the footprints of Prophet Mohammed, which were received from one of his nobles by Emperor Jehangir who was an admirer of Saiyad Mohammed and had presented the footprints to him. These footprints were affixed to the tomb above the heart of Saiyad Mohammed when he died. As stated in *Mirat-i-Ahmadi Supplement*, these footprints differ somewhat from the Prophet's footprints brought to Ahmedabad in 988 A.H. in the reign of Akbar by Saiyad Abu Turab and the exact date when they were brought here is also not known. The *roza* of Shah Alam is preserved by Government as a protected monument. The *roza* with its beautiful architecture occupies an important place in the ancient monuments of Ahmedabad, and is frequented by many tourists including foreigners. The *jali* or trellis work in its walls and doors, which is very beautiful, has been so popular that there was a time when the famous *atlas* cloth of Ahmedabad fetched a better price if it had the designs of *Shalam-ni-Jali*.

On the *chandraat* of the month of Jamadi-us-Sani, the *sajjadanashin* (successor) of the Shah Alam *gadi* distributes sweetballs among those present at the mausoleum of Shah Alam, an act which is taken to mean an invitation to them and others to attend the ensuing *urs* in that month. On the 17th lunar night of the month, the *sajjadanashin* alone remains near the tomb of Shah Alam for more than two hours, putting off the lights, bathes the tomb and then besmears it with sandal paste and covers it with *gilaf* (a covering). During this period thousands of devotees stay outside the tomb and as soon as the doors are opened on

the completion of the ceremony, they offer flowers to the tomb, recite *fatiha* (the opening chapter of the Quran) and pray for forgiveness for their sins. It is the general custom among Muslims that devotees enter the shrine of the saint from the south of the tomb, i.e., the direction of his feet and, facing the west, offer salutations according to tradition and recite portions from the Quran and pray to God through him.

From the 18th day of the month of Jamadi-ul-Akhar, people in large numbers keep on visiting the tomb for about a week. On the 18th night, a sheet made of flowers is spread over the tomb, and this ceremony is known as the day of smaller *sandal* as distinguished from the ceremony of the previous night, which is called bigger *sandal*. On the 19th of the month, i.e., on the day of the *urs*, the congregation is the highest. After sunset, the *sajjadanashin* of the mausoleum of Burhanuddin Kutbe Alam of Vatva, clad in a ceremonial white gown and accompanied by some fifty leading persons of Vatva arrives at the *roza* of Shah Alam with musical instruments like *shehnais*, drums, etc. They offer flowers and recite *fatiha* at Shah Alam's tomb, whereafter they are received in the assembly hall by the *sajjadanashin* of Shah Alam, clad in a ceremonial red gown, accompanied by about 25 leading persons. Both of them sit together for some time and then disperse. On the 23rd, only women assemble; males are excluded entirely; and that day is known as the *urs* fair for women. On the Friday occurring during the week of the fair also, devotees go to the mausoleum and, besides offering flowers and reciting *fatiha* at the tomb of Shah Alam, attend the adjoining mosque for the Friday prayer at noon. At night they join the meeting known as *dowr* in which all the thirty parts of the Quran are recited or fully read. Shah Alam was very fond of Friday on which day he distributed food to the needy from the close of the morning prayer to the time of the afternoon prayer. During the Friday prayer he himself used to read out from the pulpit the sermons immediately preceding the Friday prayer. He gave useful advice to those present in the mosque and guided them to the right path of life. He used to hear the difficulties of the

distressed and help them by satisfying their wants and also offering spiritual guidance.

About 75,000 persons attend the fair. The majority of them are Muslims, but Hindus, Parsis and other non-Muslims numbering about 3,000 in all also take part in the fair. People not only from Gujarat but also from distant places like the former Nizam State areas and Marwad have much faith in the spiritual power and fruitful blessings of Shah Alam and visit his *roza* particularly during the week of the *urs*. Some Hindus and Parsis keep *badhas* or vows for the fulfilment of their desires and on their realisation visit the *roza* to pay homage to the saint Shah Alam. A *galla* (receptacle of money) remains near the *dargah* or tomb, in which pilgrims put cash offerings.

Within the inner gate, i.e., in front of and by the side of the mausoleums, temporary shops are put up for the duration of the fair. There are four shops selling sweetmeats, about 25 smaller ones for the sale of milk, tea and eatables like sweetmeats, biscuits, *bhajias*, *papads*, etc. Outside the inner gate, there are eight big stalls in which are shown magic shows and such curiosities as a man born without legs and hands performing feats like threading a needle, pouring tea from a cup into a saucer and then drinking it, lighting and smoking a cigarette and dipping a pen into an inkpot and then writing with it. Some of the stalls have other curiosities like a lamp burning without oil, only a head suspended in air without any seeming support replying to questions put to it, a creature with human face and the body of a fish, etc. There are also motor-cycle feats in the 'well of death'. By the side of these eight stalls there are on the west corner about ten merry-go-rounds and *fajet falkas*. Proceeding towards the outer gate to the north, the road is lined on both sides with about 200 wheelbarrows of hawkers selling toys, fruits, etc. On the day when there is the women's *mela* or fair all the shops within the inner gate are managed by women of the

Source :

1. SHRI RATILAL MOTILAL PATEL, Estate Karbhari of Shah Alam Roza
2. DHOLKAWALA, RASULKHAN HAJI GULABKHAN PATHAN, *Hazrat Shahe Alam (Shahanshahe Gujarat)*
3. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. IV, Ahmedabad, 1879
4. RATNAMANIRAO BHIMRAO, *Ahmedabad Gujarati Patnagar*, 1953
5. SYED NAWAB ALI and SEDDON, CHARLES NORMAN, *Mirat-i-Ahmadi Supplement* (Gaekwad's Oriental Series), 1928
6. Order of Deputy Charity Commissioner, Ahmedabad Region, Ahmedabad, dated 10-8-1962 in inquiry No. 176 of 1956 in the matter of Public Trust of Hazrat Pir Shah Alam Roza, Ahmedabad

owners of the shops and one special merry-go-round handled only by women is permitted to be stationed within the inner gate which, on that day, is covered by a curtain. Ground-rent is charged by the staff of the *sajjadanashin* for the space occupied by the temporary shops, stalls, etc. An auction is held in advance of the *urs* for selling flowers at the mausoleum of Shah Alam and the highest bidder is given a monopoly to sell flowers during the days of *urs*. The final bid may be as high as Rs. 1,200.

The *urs* is organised by the *sajjadanashin* who is also the sole trustee and manager of the properties belonging to the *roza* of Shah Alam. Succession to the post is by the rule of primogeniture in the family of Shah Alam. In order to provide for the maintenance, upkeep and repairs of the *roza* which is registered as a public trust, the *sajjadanashin* holds the following trust properties :

1 S. No. 35 of Dani Limda containing the mausoleums, mosque, assembly hall, graveyards, etc.

2 The Devasthan Inam villages of Isanpur and Vasna in the Ahmedabad district subject to the right of some persons to receive certain income from Vasna village

3 The Devasthan Inam village of Sarsa in the Kaira district, subject to the right of two persons to receive one-half share in the income of the Vanta lands measuring 124 acres of this village

4 The Devasthan Inam village of Vasna Buzurg in the Kaira district

These properties were assigned under a sanad dated 1080 Hijri, 1670 A.D., given by Alamgir or Aurangzeb for the maintenance of the *roza* of Shah Alam and the support of its custodians. The sanad issued by the British Government in 1864 confirmed the dedication of the lands as the endowment property of the *roza* of Pir Shah Alam.

Saint Shah Alam is held in such high veneration that the month of Jamadi-ul-Akhar or Jamadi-us-Sani according to the Hijri year, in which his anniversary and *urs* occur are popularly known in Gujarat as the month of Shah Alam.

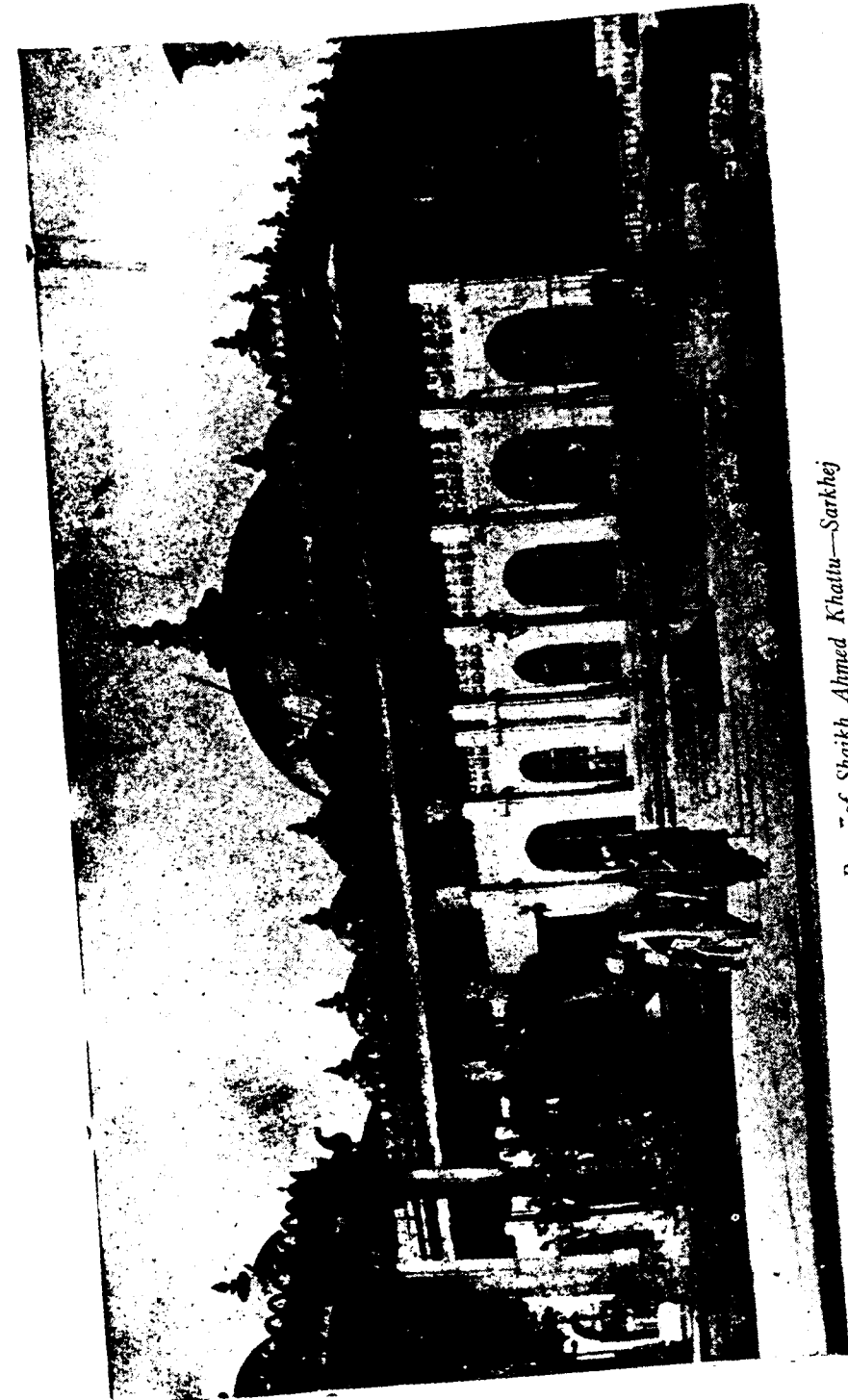
29 Shaikh Ahmed Khattu Ganj Bakhsh Urs Fair, Sarkhej

TALUKA AHMEDABAD CITY—DISTRICT AHMEDABAD

The fair is held on the 13th day of the Hijri month Shawwal at the *roza* (mausoleum) of the famous saint Shaikh Ahmed Khattu Ganj Bakhsh at Sarkhej which is a railway station six miles south-west of Ahmedabad on the Ahmedabad-Bhavnagar metre gauge section of the Western Railway. Sarkhej is also connected with Ahmedabad city by the Ahmedabad Municipal Transport Service as well as State Transport buses. The Ahmedabad Municipal Transport Service runs special buses to Sarkhej for three days on the occasion of the fair.

Shaikh Ahmed Khattu belonged to a well-to-do family of Delhi, whose members used to be in the military service of the Sultans of Delhi. He was born in Delhi in 738 A.H. and was named Malek Nasiruddin. It is said that when he was only four years old he was lost in a heavy sand-storm and was given shelter for the night by a passing caravan which took him next morning to a place called Dindwana where a person known as Najeeb took the child from the caravan and adopted him. A well-known saint called Baba Ishaq who lived in the town of Khattu near Nagaur (near Jodhpur) in Rajasthan dreamt of the child, searched him out, named him Ahmed and, besides bringing him up luxuriously, imparted both temporal and spiritual learning to him. Ahmed studied sciences and arts and authentic books of that time and was initiated by Baba Ishaq in the doctrines of Maghrabi Silsila, i.e., Western or African Sufistic doctrines. Baba Ishaq died at the age of 120 years when Shaikh Ahmed was 38 years old. To attain to a higher spiritual life he practised much austerity and great devotion to God. Though he continued to stay for some time in Khattu in meditation and prayers, he often repaired to jungles for securing exclusive seclusion. Later, he went to Aden where he met old friends of Nagaur and then he went

to Mecca *via* Jiddah. At Mecca he was received well, as the fame of his piety and saintliness had reached far and wide and there he came in contact with many a saintly person of Egypt. When, after going through the ceremonies of *haj* (pilgrimage to Mecca), he went to Madina where Prophet Mohammed lies entombed, he did not accept any of the invitations from many persons who had heard of his fame as a saint. He said that he was the guest of the holy Prophet and as soon as he entered the *roza* of the Prophet, the chief *mujavar* (care-taker) met him with dates to eat and said that he was the guest of the Prophet. When he returned to Khattu, he was received very warmly. Later, he left Khattu for Delhi for acquiring more learning and knowledge. In the year 800 A.H. (1398 A.D.) when Delhi was attacked by Timur, Mohammed Taghlaq who was then the Sultan of Delhi and his commanders forsook Delhi, leaving it to the mercy of the invader whose army plundered it and dug up private houses in search of gold and silver. This enraged Shaikh Ahmed Khattu who went to the camp of Timur with the idea of reprimanding him. Timur and the learned men accompanying him were deeply impressed by the saint's discussions and learning. Timur became a firm believer in the saint at whose representation he released all the prisoners who had been arrested by his army. After rendering this service to his country the saint accompanied Timur's army to Samarkand where he met many pious and learned personages and princes. He then proceeded to Balkh, then to Herat and next to Kandahar the Governor of which received him with much respect and honour, requested him to give lessons in the school proposed to be opened and offered to give a village in *waqf*. The saint, however, declined to accept the offer and, as Delhi then lay waste



Roza of Shaikh Ahmed Khattu—Sarkhej

after the plunder by Timur's army, he went to Patan which at that time was the capital of Gujarat, reaching it in 832 A.H. At the request of Sultan Muzaffarshah who was then in Rander suppressing lawlessness, Shaikh Ahmed joined him at his camp in Rander whence he came to Sarkhej which was a prosperous town and was famous for its indigo exported to distant places.¹ Here a house was built for him and he used to offer his prayers in an underground chamber the remains of which can be seen even now. He conducted a *khankah* (*ashram*) and a *madresa* (school). In 1411 when Sultan Ahmed I laid the foundation of Ahmedabad, this saint was one of the four pious Ahmeds who took part in the foundation ceremony. At that time he was at the zenith of his glory and fame and among his devoted followers there were eminent personages like the Sultan himself, his noblemen and other distinguished people of the time. He had acquired the epithets of *Chirag* (the lamp), *Qutbul-Aqtab* (the pole-star of the pole-stars) and *Ganj Bakhsh* (the bestower of treasure). The last mentioned title of Ganj Bakhsh has ever since then been used with his name. According to *Mirat-i-Ahmadi Supplement*, the famous saint Shah Alam when he was 17 years old was appointed to be the head of the Sufistic order 'Maghribia' and received the Sufi robe from Shaikh Ahmed Khattu and it was because of this that Shaikh Ahmed Khattu came to be called 'Ganj Bakhsh'. Another legend regarding the title of Ganj Bakhsh is that when Mohammedshah revolted against his own father he sent a great treasure to Shaikh Ahmed Khattu with the hope that the saint's prayers for him would secure for him success against his father. The saint, however, returned the treasure to Mohammedshah with a message to the effect that the right to the treasure vested in his father and not in him—an incident which was the origin of the title of 'Ganj Bakhsh'. The famous saint Shah Alam had acquired spiritual knowledge from Shaikh Ahmed Khattu Ganj Bakhsh who performed

many miracles. A profound devotee of God, Shaikh Ahmed lived in celibacy throughout his life. In his lifetime the saint built the Jama Masjid and a *hauz* or reservoir at Sarkhej. This mosque is a little smaller than the Jama Masjid at Ahmedabad. Though it has no minarets and its eaves are shallow, thus detracting from its beauty as viewed from outside, the inside of it is "the perfection of simple grace unrivalled in India except the Moti mosque at Agra"². The domes of the mosque are of uniform height and a noteworthy feature of the mosque is that the voice of the *imam* (leader of the prayers) from near the pulpit on the western side is so well echoed that the recitals by him are heard by the *muktadis* (persons standing behind the *imam* for prayer) even at the farthest end. Sir John Marshall says, "Its beauty is due to its chaste simplicity and classic restraint and indeed considered on its merit as a pillared hall it is difficult to imagine how it could have been improved upon"³. The saint lived through the reigns of six Sultans of Gujarat, all of whom held him in high veneration. He died in 849 A.H. (1445 A.D.) and lies buried near the Jama Masjid built by him. To commemorate the fame of the saint, Sultan Mohammed II who was a devotee and spiritual disciple of the great saint started the construction of a mausoleum of stone over his tomb in 1445 A.D. but could not complete it, the remaining work having been completed by his successor Sultan Kutbuddin in 1451 A.D. This mausoleum is the largest of its kind in Gujarat and has stone trellis work throughout its length. Round the tomb inside the mausoleum there is "a beautifully cut open metal screen". There is a big courtyard measuring about one acre in front and to the south of the mausoleum. On this courtyard and near the mausoleum there is a stone platform with sixteen pillars and a canopy of stone, which used to serve the saint as a place for sitting. On the southern side of the courtyard there are two other mausoleums, the eastern one containing the tomb of the well-known Sultan Mahmud

1. Its indigo was famous as late as 1620 A.D. when the Dutch established a factory of indigo in Sarkhej.
2. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. IV, Ahmedabad, p. 291, 1877
3. KOREISHI, M. A., *Sarkhej Where Saints and Sultans Rest*, p. 3, 1963

Begada (1459-1511) and those of his two sons and the western one containing three tombs of the queens of his family. Both these mausoleums also are of stone and have beautiful architecture. To the south-west of the three mausoleums there is an oblong lake built by Sultan Mahmud Begada, which is surrounded by tiers of steps of cut stone and measures about seventeen acres. As Sarkhej was the favourite place of Sultan Mahmud Begada, he built a nice palace for himself and, at a little distance, another for his queens, on the western side of the lake. The remains of the palaces stand even now and point to the past glory of Sarkhej. It is said that this palace was connected by an underground passage with the palaces known as the Chanda Suraj Mahel (moon and sun palaces) standing on the river Vatrak, at Mehmedabad. With the lake, the Sarkhej buildings form a beautiful group and are preserved by Government as protected monuments. Many tourists visit them daily by the luxury and ordinary buses of the Ahmedabad Municipal Transport Service.

On the night of the 12th day of every Hijri month of Shawwal, the ceremony of *sandal* is performed in which the tomb of the saint Shaikh Ahmed is bathed and besmeared with sandal paste and the old covering (*gilaf*) is replaced by a new one. About 10,000 persons attend the ceremony, recite portions from the Quran, pray to God through the saint and place flowers on the tomb. The next day is the day of the *urs* fair when about 25,000 persons from all parts of Gujarat and from distant places like Bombay, Hyderabad, Delhi, Lahore, etc., take part in the fair. Most of them are Muslims but about 3,000 non-Muslims including Hindus, Parsis and Christians who have faith in the saint's blessings also come to the *urs*. While the Muslims place flowers on the tomb and recite portions from their scripture, the non-Muslims offer coconuts to the saint in gratitude for the realisation of their desires for which *badhas* or vows were kept by them at the shrine previously. Throughout the day devotees continue to arrive at the *dargah* but the rush is marked after sunset. As those who have come to the premises earlier in the day return to Ahmedabad or the surrounding villages from which they have come, room is made for

the fresh arrivals. Unlike other fairs, there are no merry-go-rounds or *fajet falkas* and no magic performances or cinema and circus shows at this fair, though there are here, as elsewhere, some shops and wheelbarrows outside the precincts of the *roza* and the compound wall enclosing it where toys and eatables like sweetmeats, fruits, *bhajias*, *farsan*, *samosas*, milk, tea, etc., are sold. Nominal rent is charged from the owners of these shops and wheelbarrows for the use of the ground belonging to the *roza*. Most of these shop-keepers and hawkers belong to the neighbouring city of Ahmedabad and a few come from Dholka to sell *halva* (a kind of sweetment). Some of the persons and families attending the fair remain at the *roza* for the whole night and are entertained by *qawwalis* sung by famous *qawwals* who, during the singing, praise the prophet Mohammed and various saints who have shed the light of spiritual knowledge in the world. By 12 noon next day, all disperse and the fair is over.

It is not only on the occasion of the *sandal* ceremony and in the fair that people congregate at the *roza* of saint Shaikh Ahmed Khattu. On all Sundays and Thursdays, too, about 2,000 to 3,000 persons visit the saint's tomb, offer flowers and coconuts and pray to God. The Thakardas of Makarba, Mohommedpura, Vejalpur, Jodhpur, Sarkhej, Shantipur, Fatehwadi, Vanzar and Gyaspur, numbering about 1,200, come to the shrine of the saint on every *salam-atham* (the 7th and 8th days) of the dark half of Shrawan and play *ras* and *garbas* and chant *bhajans* and *kirtans* in which they sing praises of saint Ahmed Khattu Ganj Bakhsh and of the well-known saint Ramdev Pir. Some of them do this during the Diwali festival too.

The fair is organised by a committee of five members of whom two are permanent and hereditary members. The other three are appointed by the District Judge for a period of five years each. The premises are well supplied with electricity and piped water-supply. The committee manages the *roza* and the estate attached to it, which consists mainly of the lands of the *devasthan* village Avkaf which is uninhabited. The committee possesses a robe worn by Shaikh Ahmed Khattu and an old copy of hand-written Quran with

commentary on it. The worn-out robe is preserved in a cupboard with glass panels which is kept outside the office of the committee for *darshan* by all from morning till evening on the day of Id-e-Milad otherwise known as Bara Wafat. The Quran which is written in a very good hand and has no mistake even of spelling, with its commentary in Persian, is believed to have been written by saint Ahmed Khattu himself. It is placed on a wooden book-stand and also kept outside on Id-e-Milad for people to see and read.

Saint Shaikh Ahmed Khattu had attained a very high level of piety, spirituality and austerity so much so that he excelled even his *guru* (preceptor) Baba Ishaq of Khattu in this respect. In recognition of this excellence over his *guru*, the old *gilaf* replaced by a new one at the *urs* (anniversary) of Shaikh Ahmed Khattu is taken every three years by the *mujavar*

Source:

1. SHRI MAMDUMIAN USMANMIAN MALEK, Secretary, Sarkhej Roza Committee, Sarkhej
2. KOREISHI, M. A., *Sarkhej Where Saints and Sultans Rest*, 1963
3. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. IV, Ahmedabad, pp. 18 and 291-292, 1879
4. SYED NAWAB ALI and SEDDON, CHARLES NORMAN, *Mirat-i-Ahmadi Supplement*, pp. 32-33, 35-36 and 79, 1928

of the tomb of Baba Ishaq in Khattu and is spread over his tomb there.

About two furlongs away from the *dargah* of Ganj Bakhsh, is the tomb of Bava Ali Sher who was a mystic. While Shaikh Ahmed Khattu was one of the four pious Ahmeds, Bava Ali Sher, a profound saint, was one of the twelve Bavas, who helped Sultan Ahmed Shah I in founding the city of Ahmedabad. Bava Ali Sher remained naked but whenever Shaikh Ahmed came to see him he clad himself "saying in Hindi 'Bring me clothing, for the Tower of Islamic Law Cometh' ". He is a highly respected saint and, as recorded in the *Gazetteer*, he was a saint "held in higher respect even than Ganj Bakhsh". He lies buried a little to the south of the lake and an *urs* is held at his tomb on the 10th of Jamadi-ul-Awwal. Nobody is allowed to stay in the precincts of his *dargah* at night.

30 Manekthari Punam Fair, Dakor

TALUKA THASRA—DISTRICT KAIRA

LOCATION

An important Vaishnavite centre of pilgrimage in Gujarat, Dakor is situated on north latitude 22°-46', east longitude 73°-7' in Thasra taluka of Kaira district at a distance of 19 miles from Anand. It is a railway station on Anand-Godhra broad gauge line of Western Railway, having a platform 1,470 feet long, which, as regards its length, is said to be the 19th in the world and 3rd in India. There is a *pucca* asphalt road from the town to the station crossing a bridge on the river Shedhi. It is also connected by bus routes with the State capital and other towns and villages of the district.

ORIGIN, LEGENDS, HISTORY

The origin of Dakor goes as far back as the period of *Mahabharata*. The region of Kaira district was then known as 'Hidimba Van', the forest where Hidimba, the sister of demon king Hidimb, lived. Bhimsen, the second of the Pandavas, killed the demon and married her. There were many lakes, ponds, rivers, etc., in the forest. The land was fertile with plenty of trees like mango, *rayan* or *Mimusopis hexandra*, *amblan* or *Phyllanthus emblica*, etc. Attracted by such a site, sages had established their hermitages on the banks of lakes and rivers. *Rishi Dank* had his hermitage at the place where the present town, then called Dankpur after the name of the *rishi*, exists. Pleased with his austerities and penance, Lord Shiva granted his wish and stayed in his hermitage in the form of a *linga*, which at present stands as Danknath Mahadev on the bank of the holy pond Gomti.

In the last years of Dwapar age after the battle of Mahabharata, Lord Krishna, while returning from Hastinapur, the capital of Pandavas, to his capital Dwarka in company of Bhimsen came to this place. Bhimsen became thirsty and Krishna took him to a pool full of clean and cold water near the hermitage of *rishi Dank*. They quenched their thirst and rested there for a while under a tree. The reservoir was nice but very small. Bhimsen thought to expand it and make it more useful to other hermitages and even to forest animals. He struck his mace on the land and expanded it to 999 *bighas* and made it a great lake. This is the present Gomti.¹ Pleased by the hospitality and devotion of Dank *rishi*, Lord Krishna promised to stay at Dakor in the next era of Kali Yuga after completion of his mission of establishing true religion, wiping off the evil elements from the surface of the earth. According to one belief, Krishna stayed at Dwarka for 4,224 years after his demise in the form of an image of Ranchhodji and then came to Dakor with Bodana in Vikram Samvat 1212 (1155 A.D.)² and thus kept the promise given to *rishi Dank*. After the demise of Lord Krishna he was worshipped at Dwarka in the form of the idol of Dwarkadhish brought by Bodana from Dwarka to Dakor.

It is interesting to know how the name of Ranchhod is given to the image of Shri Krishna. The literal meaning of the word Ranchhod is one who has fled away from the battlefield. Lord Krishna had fled away from Mathura to Dwarka giving up battle with Jarasandh, the monarch of Magadha and father-in-law of Kansa,

the king of Mathura, whom he had killed. To avenge the murder of his son-in-law, Jarasandh invaded Mathura eighteen times, but was defeated by Krishna every time. At his nineteenth invasion, Kalayavan, the king of Kandahar and a friend of Jarasandh, also invaded Mathura. Krishna had to fight both of them coming from opposite directions. To save the Yadavas from this double invasion, he ran away to Saurashtra and established a new capital at Dwarka. From this he is called 'Ranchhod'. The name is also said to be derived from the word *run-chhod* meaning one who rescues his devotee from *run*, i.e., debt or vow. Some scholars trace the origin of the word Ranchhod to Sanskrit word *ranashaunda*. *Rana* means battle and *shaunda* means efficient. He who is efficient in battle is called *ranashaunda*. As Shri Krishna was efficient in war tactics, he was called *Ranashaunda*, later on corrupted into Ranchhod.

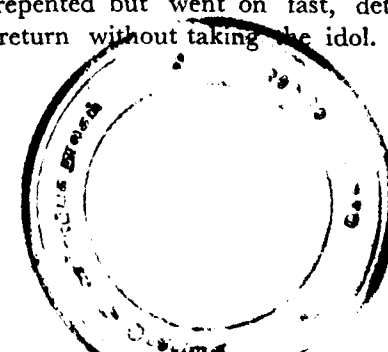
The idol of Ranchhodji at Dakor was brought from Dwarka, the original abode of Shri Krishna, to Dakor by Bodana, a Rajput devotee named Vijaysinh, who lived in Dakor with his wife Gangabai. Once he saw a *sangha* of pilgrims going to Dwarka to have *darshan* of Ranchhodji, singing *bhajans*. He and his wife also decided to accompany the *sangha*. They reached Dwarka and had *darshan* of Ranchhodji. Bodana was so struck with devotion that he took a vow to come to Dwarka twice a year on Chaitra Sud 15 and Ashvin Sud 15,¹ planting a basil plant in the palm of his right hand to offer in worship to Ranchhodji. This he used to do till the age of seventy-two. In his old age though enfeebled he did not give up his mission. Once, when he was at Dwarka, tired and worried by the journey, Ranchhodji taking pity on his devotee advised him in a dream to take him to Dakor in a bullock-cart. He instantly returned to Dakor to get a cart, which none was willing to give him. At last one shepherd who had an old and broken cart and a pair of old and weak bullocks offered to sell them but not on hire. Bodana sold all he had and purchased the cart and went to Dwarka. Gugali Brahmins, *pujaris* of the temple of Dwarkadhish, asked him the

reason for his immediate return. He told the true story. But seeing the broken cart and old bullocks, they refused to believe him and began to crack jokes. At night they locked the temple and went home. At midnight Ranchhodji opened the doors, went to Bodana and asked him to yoke the bullocks to the cart and take him to Dakor. Ranchhodji sat in the cart and asked Bodana to drive it. On the outskirts of Dwarka he advised him to take rest in the cart and allow him to drive it, as he was old and tired. Accordingly, Bodana slept in the cart, and when he was awakened in the morning by Ranchhodji he found that the cart had covered the entire journey and they had reached the temple of Siddhanath Mahadev on the outskirts of the village Lingda near Umreth at a distance of only a few miles from Dakor. They proceeded towards Umreth where they got down from the cart, had a wash with the water of a nearby well, where a small temple with Ranchhodji's footprints exists even to this day. Bodana now took up the reins and began to drive the cart and came to village Simlaj, where Ranchhodji caught a branch of a *nim* tree. It is said that the leaves of that branch are sweet while others are bitter. Hence the devotees sing in a *bhajan*, 'आखा लीमडामा एक डाढ मीठी, दो रणछोड रंगीला' (One branch of the whole *nim* tree, Oh gay Ranchhod, is sweet). This *nim* tree still exists and attracts devotees to taste its leaves. Bodana reached Dakor on Kartik Sud 15 of Vikram Samvat 1212 with the image of Ranchhodji which was hidden in his house.

At Dwarka, in the early morning of Kartik Sud 15, when the Gugali Brahmin *pujaris* opened the doors of the temple, they found the image missing. They instantly knew that Bodana had taken it away. They chased Bodana with a Kaba tribesman to recover the idol, reaching Dakor after a few days. Fear-stricken Bodana hid the image in the water of lake Gomti as advised by Ranchhodji. When he went to receive the *pujaris*, with a pot full of curd, the Kaba shot him dead with an arrow. Gugalis repented but went on fast, determined not to return without taking the idol. By the

1. The temple of Lord Krishna at Dwarka is on the bank of the Gomti creek. Ranchhodji's temple at Dakor is also on the bank of a lake named Gomti.
2. After the demise of Krishna, Dwapar age was over, and Kali Yuga started. Yudhishtir era prevalent at that time lasted for 3,012 years and thence Vikram era. As Bodana brought the image of Ranchhodji from Dwarka to Dakor in Vikram Samvat 1212, Ranchhodji stayed at Dwarka for 4,224 years. According to Campbell, the image was brought in about 1155 A.D., which corresponds to V.S. 1212.

1. According to another version, on every full-moon day



advice of Lord Ranchhod in a dream Gangabai, the widow of Bodana, offered the greedy Gugalis gold equal to the weight of the idol, whereupon the Gugalis agreed to withdraw. By a miracle, when the idol was weighed, it became lighter than her nose-ring, which was all the gold she had. As it weighed only one and a quarter *val*, the Gugalis returned to Dwarka disappointed.

Gangabai then established the idol in her house and began to worship the Lord. She died after three years, but before her death she appointed her family priest, a Tapodhan Brahmin to look after its daily worship. As he was also the *pujari* of Danknath Mahadev, he shifted the image near the Mahadev temple on the bank of the Gomti. After some years people of Dakor again brought the idol to the house of Bodana situated to the north of the present temple of Lakshmiji. Tapodhan Brahmins continued the *puja* of Ranchhodji till the arrival of Hariraiji Maharaj, the *acharya* of Nathdwara, belonging to Vallabhacharya family of Pushtimargiya sect of Vaishnavism, in 1636 A.D. Hariraiji was not happy with the *puja* performed by Tapodhan Brahmins and advised them to make proper arrangement for worship in cooperation with Khedaval and Shrigod Brahmins. He distributed the work of *puja* according to Vaishnavite rituals among these three Brahmin castes of Dakor. They agreed to do so and share the income in three equal proportions. *Acharya* Hariraiji as advised by Ranchhodji in a dream asked his follower *nagarsheth* Ratanji Nandanji of Cambay to build a temple which he did and established the idol of Ranchhodji therein.

After ten years, i.e., in Samvat 1791 (1735 A.D.), Ratansinh, a minister of king Abhesinh of Marwad, built another temple where the idol of Ranchhodji was shifted. The temple was small and narrow and could not accommodate the pilgrims on the festive days of Manekthari Punam, Janmashtami and others. Ranchhodji inspired Gopal Jagannath Tambekar, a shroff of Peshwa's court at Poona, in a dream to build a vast and magnificent temple. As a result, the present temple was built by Tambekar at a cost of one lakh rupees. Construction started in Samvat 1826 (1770 A.D.) and was completed in 1828 (1772 A.D.). On its completion the idol of

Ranchhodji was installed therein. Many additions and alterations have been made subsequently by some of the ruling princes, *sadhus*, *mahants* and wealthy Vaishnava devotees.

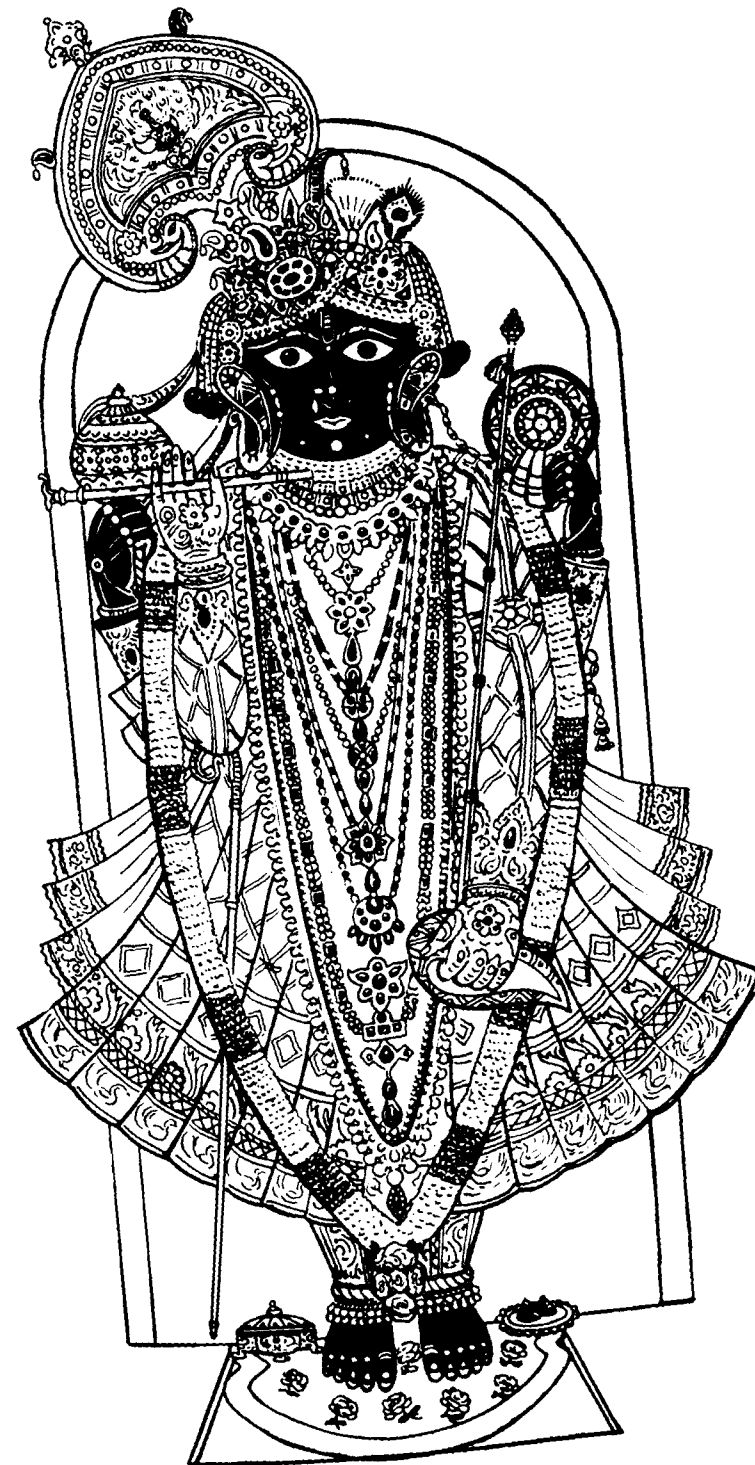
THE TEMPLE

Enclosed by a fortwall, the main temple is situated near the bank of the Gomti in the midst of the main bazaar of Dakor. Built of bricks and stone pillars, it has a raised plinth 12 ft. in height from the ground, which enables the pilgrims to have *darshan* even from the bank of Gomti lake. The temple is covered with eight domes and twenty-four *chhatris* or canopies. The central one is 90 ft. in height. Crowned with golden *kalash* or pots and white silken flag, this temple is the tallest in the district. Though not very rich in carving, the main cupola presents a peculiar style of architecture. Though it resembles a Muslim *tazia* in appearance, in fact it shows the influence of Maharashtrian style of Hemadripanthi temples, and naturally so as it was built by Tambekar, a shroff of the Peshwas.

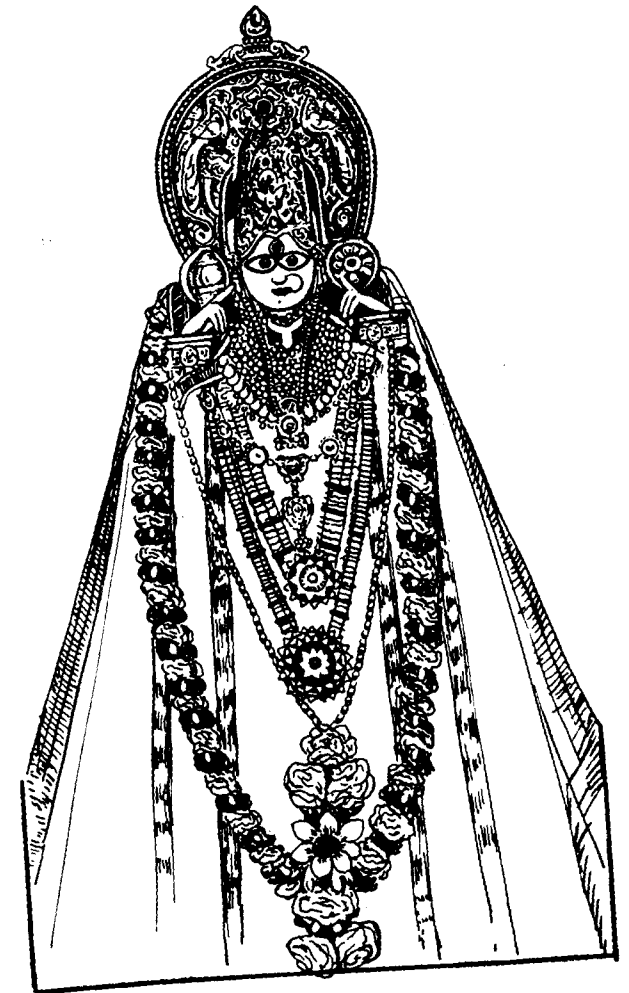
The idol is of black touchstone $3\frac{1}{2}$ feet in height and $1\frac{1}{2}$ feet in breadth. It stands on a pedestal facing west. It has four hands, two right hands and one left are raised holding *chakra* (wheel), *gada* (mace) and *padma* (lotus) or flute and the other left hand with a conch rests on the left thigh. The idol is decorated in various types of costly dresses and ornaments of gold and jewels. On festive days golden idols of Gopallalji and Lakshmiji are kept on either side of the idol of Ranchhodji.

The devotees can enter the inner chamber to worship the idol and make ceremonial offerings of *prasad*. They can even bathe the idol with saffron water (केसरस्नान) and touch the holy feet of Ranchhodji (चरणस्पर्श) on payment of small fees prescribed by the temple committee.

Near the western gate there are two high towers built of stones used for *dip-malas*, on which lights are arranged on festive occasions such as every full-moon day, Janmashtami, Dolotsav, Diwali and New Year Day. On the upper floor of the gate there is a *takorkhana* (music room) where music is played on *shehnai* and drums daily at an interval of every three hours. This is called *choghadian*. A *phulghar* or room for flowers stands near the western gate.



Ranchhodral



Lakshmiji



Ranchhodrai Temple—Dakor



The Gomti—Dakor

Ceremonies and rituals of worship are performed according to the tenets of Pushtimargiya Vaishnava sect. Pilgrims can have *darshan* six times a day, each bearing a different name, viz., *mangala*, *shringar* and *raj-bhog* in the morning from seven to twelve and *utthapan*, *sakhadi-bhog* and *shayan-bhog* from four in the afternoon to eight or nine at night.

Thousands of people all over Gujarat visit Dakor on every *purnima* day when special trains and buses have to be run to clear the traffic. Staunch devotees take a vow to visit the place every month on the bright 15th.

Pilgrims offer *prasad* which generally consists of sugar-candy and butter with leaves of basil plant to which *magas*—a sweet preparation of gram flour, *ghee* and sugar—is usually added; some devotees arrange to offer as *bhog* rich *thals* of cooked preparations from the kitchen of the temple on payment of a fixed sum.

The temple was endowed with the rental of two villages, namely, Dakor and Kanjari, which were managed on behalf of the shrine by the Tambekar family. Since 1888 the management of the temple vests in a Temple Committee in pursuance of a High Court decision. It consists of three nominees of the District Court and one representative each of Tambekar family and the *pujari sevaks*.

GOMTI LAKE

There is a lake Gomti named after the river Gomti at Dwarka, just opposite the main temple. Its circumference is about six miles. The banks on east and south are very long, straight and even. On these and on some portion of the western bank wealthy persons have built embankments for the convenience of pilgrims to take bath in the holy water of the lake. On the banks there are *dharmashalas*, *havelis*, and other buildings where pilgrims can stay. Over and above three main embankments of Danknath Mahadev, Kaleshwer Mahadev and Bhattji Maharaj, there are others of which Makhania Aro is well-known, as Ranchhodji, while coming from Dwarka, had rested at this place where he was offered butter with sugar by Gangabai. On Rath-yatra day, Gopallalji, a small idol of Ranchhodji, rests for a while at this place and takes butter with sugar. Before the time of

Bodana people used this place to take bath after burning dead bodies and as such it was known as Mokania Aro. There are many temples of Hindu gods and goddesses established by *sadhus* and *sanyasis* of Vaishnava and Shaiva sects on the Gomti which also has a seat of a Muslim saint on its banks.

OTHER SHRINES

The shrine of Ranchhodji is the main object of pilgrimage to Dakor, but there are other religious places and temples as well which the pilgrims visit.

The temple of Lakshmiji is at the place where the idol of Ranchhodji was first placed. It was built in Samvat 1781 (1725 A.D.) and the idol of Lakshmiji, the consort of Vishnu, installed therein. Pilgrims can have *darshan* six times a day just as in the main temple of Ranchhodji. On every Friday and the eleventh of each lunar fortnight, Gopallalji, seated in a palanquin, is brought to this temple from the main shrine in a procession.

The temple of Shri Dauji or Damodarji was built in Samvat 1837 (1781 A.D.) by Mangaldasji, Mahant of Chaturbhujraji temple at Khijalpur, a village nearby. The *mahant* also shifted his *khakhchowk* (seat) from Khijalpur to Dakor. The shrine is popularly called "Munjia Bavano Utaro". Mangaldasji who lived for 125 years is said to have performed many miracles. His *samadhi* is at Dakor. Dauji's temple is well-known for its beautiful *hindolas* arranged in Shravan. Food is distributed free to those who would like to avail of it.

Of the remaining temples, the chief are Danknath Mahadev, established by Dank *rishi* on the bank of Gomti, Dwarkadish temple of the Pushtimargiya Vaishnavas, Ramji Mandir situated in the bazaar, and Trikamraji of the *veragi bavas* or *sadhus*.

There are some other shrines roundabout Dakor included in the 'Dash Koshi Yatra' or the pilgrimage of 20 miles around, which some pilgrims undertake on foot. Khijalpur, a village nearby, is said to have been a large town in ancient times. It has the old temples of Chaturbhujraji and Gokuleshwer Mahadev. At the village Sui in the north-west of Dakor, there is a temple of Sureshwer Mahadev, while

Rakhial in the east, formerly called Rakshaspur, has the temple of Ranmukteshwar Mahadev, said to have been installed by Nilkanth *rishi*. Fourteen miles north-east of Dakor is the well-known Galteshwar Mahadev at Sarnal, near the confluence of the rivers Mahi and Galti where Galav *rishi* is said to have practised penance. There are the well-known hot springs at Lasundra in Kapadvanj taluka fourteen miles from Dakor, and at Tuwa in Panchmahals district, about 22 miles away.

THE FAIR

While numerous pilgrims visit Dakor all the year round and particularly on full-moon days, the fair held on Manekthari or Sharad Punam, i.e., Ashvin *purnima* is the largest. It attracts 100,000 to 125,000 pilgrims from all over Gujarat and even beyond the State. They begin to arrive from Ashvin Sud 11. The staunch votaries approach Dakor from far and near by *padayatra*, i.e., on foot.

On Manekthari Punam day the idol of Ranchhodji is adorned in costly silk and velvet dress embroidered with gold and silver and bedecked with precious jewelled ornaments. The crown used on this occasion is of gold studded with diamonds and other jewels and is said to be worth one and a quarter lakhs of rupees.

In the evening Gopallalji is taken to the temple of Lakshmiji in a palanquin led by a procession of devotees. Many *bhajan mandlis* from all parts of Gujarat participate in the procession singing songs in praise of their beloved Ranchhod Rangila. Generally the whole assemblage of pilgrims joins the procession. It returns from Lakshmiji's temple to the main temple in the same manner and then disperses.

For the whole night devotees keep vigil singing *bhajans* in the open courtyard of the temple. On this day *darshan* of Ranchhodji is open till midnight when *naivedya* of milk with parched rice and sugar is offered to the god and distributed among the devotees as *prasad*. *Sadhus* and *sanyasis* give religious discourses at their monasteries and shrines.

Being a place of pilgrimage, Dakor has become also a centre of some trade. There are many shops of sweets which are offered

to the god, articles used in worship like rosaries and beads of *tulsi*, *rudraksha* and sandalwood, pictures, amulets, metal idols of deities, etc. Over and above this permanent bazaar, more than a hundred temporary stalls are set up on the occasion of the fair for which the nagar panchayat charges ground-rent. They mostly deal in refreshments, hot and cold drinks, *pan-bidis*, fruits, flowers, etc. Stalls advertising tobacco products, especially *bidis* and cigarettes, are nowadays to be found in all such fairs. Earthen, wooden and metal articles of domestic use, bangles, cosmetics, toiletry, toys, *khadi*, handloom and mill-made cloth and ready-made garments are also sold. Merry-go-rounds and giant wheels, magic and jugglery shows, and dramas are the popular items of entertainment. Agricultural and cattle-shows are also organised.

To meet with the rush of pilgrims, special railway trains are run for three consecutive days on Sud 14, 15 and Vad 1 between Ahmedabad and Dakor and special State Transport buses are also run from various places. People who halt at Dakor take advantage of the many *dharmashalas* where facilities of water, bedding and cooking utensils are available on some payment. Some stay in local boarding and lodging houses; some are entertained by their family priests at their houses; while some get accommodation in the monasteries of *sadhus*. People can get food also from the kitchen of the temple on cash payment.

While the temple committee looks after the celebrations at the temple, the nagar panchayat is in charge of the various arrangements that are necessitated by such a vast congregation. It levies a pilgrim tax on the main festive days and on every bright 15th at the rate of 20 P. per head, and makes sanitary arrangements by erecting temporary urinals and latrines over and above the *pucca* ones built by it for public use. Drinking water wells are disinfected and the Gomti lake is also cleaned and treated with disinfectants. The nagar panchayat has now begun to supply water by pipes, and finally solved the problem of drinking water. It also employs additional temporary staff to inspect food and drinks served at hotels and lodges. Heavy *bandobast* is made by the Police

Department and inoculation facilities are provided at every *naka* by the Public Health Department whenever there is danger of an epidemic.

The significance of Manekthari Punam in an agricultural economy lies in the fact that it is a post-monsoon festival. The agriculturists have sufficient leisure after the busy agricultural season. As the new crops are ready, their minds are contented and they can participate in the festival with care-free enthusiasm. The season is pleasant and the countryside is beautiful with an abundance of verdure. The occasion is, therefore, particularly propitious for the journey to the pilgrim place and enjoyment of the festival.

OTHER FESTIVALS

Other fairs and festivals held at Dakor include, *inter alia*, Annakuta, Dev Divali, Dolotsav, Rath-yatra, Janmashtami, etc. The Annakuta which takes place on the New Year Day, i.e., Kartik Sud 1 is a unique festival which attracts five to six thousand pilgrims not only from the district but also from other neighbouring districts. On this day, which falls on the close of the monsoon and at the time of the harvest season, the largest possible assortment of sweets, preparations of food and vegetables is offered to the god. It is arranged in the *sabha-mandap* of the temple in the afternoon. A large heap of cooked rice weighing about 125 *deshi* maunds is raised in the square of the temple. Sweets, loaves, fruits and vegetables are arranged in various designs on the heap with one and a quarter maunds of *laddus* or sweet-balls on the top. Earthen vessels of cold water are placed around the heap. After these are formally offered to the god, the whole heap is allowed to be looted by the pilgrims and taken away as *prasad*. The villagers, especially of lower castes like Dharala, Koli, Vaghri, etc., participate in this loot. The significance of this festival lies in the fact that it occurs at the conclusion of the *kharif* season. As it follows Manekthari Punam which occurs at the close of the harvesting season, the sentiment behind the celebration of Annakuta

is to offer the produce of the new crop first to the god in gratefulness for the bounty showered by him.

Kartik Purnima, which is also called Dev Divali is another festival particularly important for Dakor as it was on this day that Bodana brought Ranchhodji from Dwarka to Dakor. The fair held on the occasion is attended by several thousands of persons. Worship at the temple, singing of *bhajans* and other celebrations are held as usual on other *purnima* days. The idol is adorned with the best crown as on Manekthari Purnima, and *dip-malas* are lighted at night. The Dolotsav celebrated on Phalgun Vad 1 on the occasion of Holi and Dhuleti is another important festival on which about twenty-three thousand persons flock to the temple for having *darshan* of Lalji Maharaj seated in beautiful and artistically arranged *hindolas* or swings. Rath-yatra or chariot procession takes place on Ashadh Sud 2. The idol of Gopallalji is placed in a silver chariot and moved in a procession through the town to the bank of the Gomti taking a round of the lake. The procession starts at eight in the morning and halts at Makhania Ara where butter and sugar-candy are offered to the god and distributed as *prasad*. At noon the procession reaches the temple of Lakshmiji, where the leading members of the procession like the *pujari*, etc., are served with light refreshment and tea. The procession finally returns to the main temple in the evening. Nearly five thousand pilgrims congregate on this occasion.

On Janmashtami festival nearly twenty thousand people gather together. They observe fast for the whole day, and pass their time in singing devotional songs. The birth of Shri Krishna is celebrated at midnight. Gopallalji is worshipped with *panchamrit* and rocked in a cradle. The idol of Ranchhodji is bedecked with the costly crown as on the day of Manekthari Punam.

Over and above the festivals celebrated in the temple as mentioned above every bright 15th is observed as a festive day in the temple when

nearly three to four thousand people visit the shrine for *darshan*. On every Friday Gopallalji

is taken in a procession in a palanquin to the temple of Lakshmiji in the evening.

Source:

1. President, Dakor Nagar Panchayat, Dakor
2. SEVAK NANDLAL SUCHAK, Dakor
3. SHRI NABIMIYAN M. MALEK, Gram Sevak, Dakor
4. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, 1879
5. SHAH, C. F. AND SHAH, P. C., *Charotar Sarvasangrah*, Part II, 1954
6. SHASTRI, DURGASHANKAR K., *Gujaratn Tirthasthano*, 1960
7. DHURVA, PRANJIVAN V., *Tahevarono Bhomiyo*, 1927
8. *District Census Handbook* 1961, Kaira District

31 Jal-jhilani Ekadashi Fair, Vadtal

TALUKA NADIAD—DISTRICT KAIRA

LOCATION

The fair commonly known as Jal-jhilani fair at Vadtal (north latitude 22°-36' and east longitude 72°-52') in Nadiad taluka of Kaira district is held every year on Bhadrapad Sud 11 (September). Vadtal is a terminus of Boriavi-Vadtal broad gauge branch line of Western Railway opened in 1929. It is eight miles away from Nadiad, the taluka headquarters, ten miles from Anand and sixteen miles from Petlad with all of which it is connected by State Transport bus services. An asphalt approach road joins Vadtal with the national highway from Nadiad towards Anand. It is well-known in the whole State and beyond due to its importance as a favourite place of pilgrimage of Swaminarayan sect of Hindus.

SWAMINARAYAN—THE SECT AND ITS FOUNDER

Vadtal being a chief seat of Swaminarayan sect, it will not be out of place to give a brief account of the comparatively modern Vaishnavite sect of Swaminarayan founded during the early decades of the last century by Sahajanand, well-known as Swaminarayan, who tried to deliver Vaishnavism of those days from some of its corrupting influences. In this sense he was the Martin Luther of Vaishnavism.

The great Hindu reformer, Swami Sahajanand also popularly known as Shriji Maharaj, was born at Chhapaia at a distance

of about seven *kos* from Ayodhya on Chaitra Sud 9 of the Samvat year 1837 corresponding to 10th April, 1781 A.D. The original name of the Swami was Harikrishna alias Ghanashyam. His father's name was Hariprasad Pande, and that of his mother was Premvati. He was a Sarvaria Brahmin by caste. From his very infancy he showed a sort of aversion to leading a worldly life, and evinced great regard for the study of Shastras and was profoundly inclined to religious matters. On the demise of his parents at the age of eleven, he renounced the world and left his house in the garb of an ascetic. For nearly eight years he visited sacred places of pilgrimage from north to south and east to west on foot in the quest of God. He passed most of his time in meditation and practice of severe penance and also learnt *Hath Yoga*. Known as Nilkanth Brahmachari, one day he reached Loj or Lohej, a small village in Junagadh district, where he found a suitable *guru* in Swami Ramanand who had his monastery at Loj. He was told that Swami Ramanand was the only person who could assist him in knowing the Supreme Being, God Shri Krishna, the Lord of Universe. He thus came to put himself under the protection of Guru Ramanand. He was appointed *acharya* or spiritual head of his followers by Ramanand Swami, before his death in 1801, when Nilkanth Brahmachari was renamed Sahajanand Swami. Swaminarayan made Gujarat and Kathiawad the field of his religious reforms which were

carried out by him with great vigour and energy.

Vaishnavism of Vallabhacharya which was considered to guard the conscience of most of the population of Gujarat had shown some signs of deterioration. Vam Margi, Shakta and other sects advocated certain immoral practices which removed the individual from the path of virtue and chastity. Sahajanand Swami started on his great career of a spiritual guide and religious reformer immediately on being proclaimed *acharya* of his disciples just a month before the death of his *guru* Swami Ramanand.

The times were of great political turmoil, but the influence of Sahajanand Swami sobered the turbulent Kolis and Thakardas in Gujarat and Kathis in Saurashtra to a large extent, weaning them away from lawlessness and out-lawry. Being a practical idealist and not merely a philosopher, he realized the need of organisation of his sect and propaganda of his doctrines. He and his disciples undertook periodical tours in various parts of Gujarat and Kathiawad preaching the tenets of his religion to all the sections of population. In the magnetic personality of the Swami, "his remarkable fascination of manners combined with consistency of moral character and other qualities which singled him out for a leader", coupled with the excellence of his monastic organisation lie the keynote of his success and the real cause of a large number of devoted and loving followers who adored and worshipped him as the incarnation of God in his very lifetime. Apart from his mesmeric power and the mystic phenomena performed by Shriji Maharaj, his real power lay in his life of abstinence, in his yearning to bring salvation to his followers by leading a life of purity and morality, and the practice of penance and meditation which alone can secure them a place in the next world.

DOCTRINES

The Swaminarayan sect has adopted the Vishishtadvaita or qualified Advaita doctrine of Ramanujacharya on philosophic side and has taken a great deal from Pushtimarga of Vallabhacharya in the form of worship of Shri Krishna on the ritualistic side. Sahajanand has given a code of moral instructions in *Shikshapatri*

to the sect. It is a small book of two hundred and twelve verses written in Sanskrit, enunciating the rules of conduct for the various classes of devotees. After outlining the general duties of his followers, the *Patri* proceeds to detail the special duties enjoined upon the different sections of his followers. It aims not only at the moral and spiritual reformation of the adherent but also gives practical advice for the conduct of the individual in his daily life. It asks him not only to lead a life of piety, non-violence and truth, but also not to eat animal food and take intoxicating drinks. It instructs him never to incur debt, forbids expenditure in excess of income and enjoins the regular keeping of accounts. The morals of his followers the Swami sought to improve by forbidding such offences as theft, adultery and taking of things owned by others without permission. Toleration of religions was ensured by directing them not to censure others' deities. His social reforms include prohibition of animal sacrifice, female infanticide, *sati* and other social evils.

Swaminarayan recognised the different stages of spiritual development by creating different orders, viz., one for the ecclesiastics and the other for the laity called *satsangis*, i.e., those who courted a life of truth. Those among the laity who were spiritually inclined and prepared to take the shelter of the shrines of the sect were initiated by the *acharya* and given *diksha*. The ecclesiastical order or *tyagis* comprise three classes, viz., *brahmacharis*, *sadhus* and *parshads* or *palas*. Caste is recognised by ordaining that only the Brahmins can be *brahmacharis*, while the rest of the caste people can be *sadhus*. The *palas* belong to non-Brahmin castes and can be made *sadhus* after a period of probation of a year or two after their fitness to renounce the world is proved. The *brahmacharis* put on white *dhoti* and turban and have a *bhagwa* or salmon-coloured garment for covering the body while the *sadhus* are clad in *bhagwa* garments all over. *Palas* are dressed in white clothes. No paid worshippers of the shrines are kept, the *puja* being the exclusive monopoly of the *brahmacharis*. The routine work of the temple is looked after either by the *sadhus* or *palas*. The last mentioned class does all menial work and serves the temple in every possible manner.

No work involving manual labour is got done for wages, but is done as a matter of religious duty by the followers of all denominations. Another innovation in the organisation was the creation of a class of nuns who are styled *sankhyoginis* or female devotees. Equality of sexes is thus another feature of this interesting sect. Equal opportunities are given to both the sexes for practice of their religion. Separate temples also exist for the females where members of the weaker sex can assemble and carry out religious pursuits. The *katha* is read by the females. The *sankhyoginis* like *sadhus* follow strict regulations of the sect, put on red-coloured clothes and worship Lord Krishna as their God.

Separate arrangements are provided for worship at the temples, not only for the priestly orders of *brahmacharis*, *sadhus* and *palas* on the one hand, but also for *sankhyoginis* on the other. *Sankhyogini* is a separate holy order for women which gives those of them who wish an opportunity to lead a life of piety and devotion. These arrangements amply show the psychological insight of the founder of the sect who realised that this sort of segregation of the sexes in the religious field was essential, in order to avoid the defects of the prevailing Vaishnavite and other sects which placed no such restriction and eventually suffered some degeneration.

Swaminarayan adopted the Pushtimargiya system of worship in his temples. Five daily services are held which are largely attended by devotees. Those are (i) *mangala*, (ii) *shringar*, (iii) *raj-bhog*, (iv) *utthapan* and (v) *shayan*. In the assembly hall the *acharya* or the head *brahmachari* called *purani* presides at a meeting of *brahmacharis*, *sadhus* and the laity, where the *Bhagavat* and the *Vachanamrit* are read and explained. Sahajanand understood the value of propaganda and made it a point to tour the country in company of his disciples and thus broadcast his teachings amongst his followers. He also saw the necessity of creating suitable centres whence the preachings could be conveniently carried out. For this purpose, three great shrines of beautiful architecture with temples on plinths of great height were built at sites

that were extremely well chosen. Vadtal is one of them, the others being Gadhada and Ahmedabad.

There was a notorious robber Joban Pagi at Vadtal who was well-known for robbery and dacoity in an area of 200 miles around Vadtal. Shriji Maharaj had a nice mare named Manaki famous for fast running. With the intention of stealing the mare, Joban went at night to take it away but, by a miracle, he saw Shriji Maharaj everywhere in the stable and began to shudder through fear and ran to him and fell at his feet. Repenting for his action, he requested Swamiji to make him his disciple. Shriji was kind and pardoned Joban and asked him to observe five rules of *panchoartman*. After this, the robber's life was totally changed and he became a saint of the sect. He put all his properties at the feet of Swamiji to use for religious purposes.

Seeing this region fertile and full of water and loving and serviceable devotees, Swamiji decided to construct a magnificent shrine at Vadtal and celebrate the main festivals of the sect every year at this place, viz., Rang and Dola festivals on Phalgun Sud 15 and Vad 1 (March), Diwali and Annakuta festivals on Ashvin Vad 15 and Kartik Sud 1 (November), Probodhini Ekadashi or Kartik Sud 11, Ramnavmi festival on Chaitra Sud 9 (April) and Parivartini or Jal-jhilani Ekadashi festival on Bhadrapad Sud 11 (September). He himself used to attend the Ramnavmi and Probodhini Ekadashi festivals. These two festivals were really speaking religious conferences. They were styled *samaiyas* and were held from Kartik Sud 11 to *purnima* and Chaitra Sud 9 to *purnima*. The institution of *samaiya* was devised to give opportunities to the adherents of the sect from far and near to meet at one central place where they continue religious union amongst themselves, as also with the *acharya*, their spiritual chief.

A REFORMIST MOVEMENT

The Swaminarayan sect introduced many significant reforms in the prevailing religious practices of the society, at the same time showing the path to salvation through devotion and good conduct. Though it made a break from the

existing sects, it was not parochial in outlook. On the contrary, its cosmopolitan nature is one of its main characteristics. It has a place for all the deities popularly worshipped by different sects, and in its temples are enshrined, besides the deities of Swaminarayan sect, other deities of the region like Krishna, Rama, Shiva, etc. It has also a separate, large and well-known Hanuman temple at Salangpur in Ahmedabad district.

Sahajanand Swami clearly saw that in order to enable the common man to attain spiritual merit, defects and corruption prevailing in the existing religions would have to be avoided. This was sought to be done by the propagation of *sadachar* or good conduct, laying down detailed and practical instructions governing not only the religious life of the devotees, but also their day-to-day life and relationship with other members of the society. For the same purpose segregation of the sexes was practised in public worship, and a very efficient organisation of the holy orders was evolved for the smooth management of the affairs of the sect.

The sect is a unique organisation imbibing democratic principles. The Swami not only clearly defined the functions of the laity and the ecclesiastic orders, but sought to achieve a democratic set-up in which all the classes had a say in the management. Perhaps this democratic outlook shows the influence of the British who had by then gained supremacy in India. It was in pursuance of these ideals that Sahajanand Swami did not reserve the headship of his sect for his relations and other descendants, but ordained that the *acharya* or the head of the territorial divisions of the sect should be elected by the *brahmacharis*, *sadhus* and *satsangis*. However, the practice of keeping *acharyaship* hereditary has persisted. Nevertheless, the followers of the sect have an effective voice in the management of its affairs and the temples are managed generally by committees on which the different classes of followers are represented.

THE TEMPLE

Shriji Maharaj performed the ceremony of *khatmuhurta* or laying the foundation stone of the temple at Vadtal in Chaitra Sud of Samvat 1878

(1822 A.D.) and construction was completed in Kartik of Samvat 1881 (1825 A.D.). It is noteworthy that the temple was wholly constructed by *shramyajna*, i.e., without employing labour on wages. The *sadhus*, *palas*, *satsangis* and others distributed the work amongst themselves, from digging the foundation, preparation of bricks and lime to masonry and carpentry. They themselves shifted the bricks, lime, etc., to masons on their heads. Shriji also used to visit often from Gadhada to give guidance. Once he also took part in *shramyajna* by lifting the bricks on his head to give inspiration and zeal to workers. He had shifted 37 bricks on his head, out of which 35 are used in the seat of Lakshmi-Narayan and two in the portico behind the seat. Nine lakh bricks are used in the foundation and plinth only. Necessary stone had been brought from Dhrangadhra quarries, and the whole temple was thus finished by *shramyajna* according to the classical style of Hindu architecture.

It is approached by a flight of stone steps and surrounded by a stone corridor. It is entered by three gates to the north, east and south. Supported by fifty-six pillars, the roof rises in three small and one large central domes, the interior covered with colourful paintings depicting episodes in the life of Lord Krishna and Sahajanand Swami. Thus there are eleven rooms in all covered with domes. The central one is very high and oblong in shape and is called *shikhar* and the whole shrine is called *shikharbandhi mandir*. Near the entrance door images of Hanuman and Ganapati are established on either side. There is a *sabha-mandap* in front of the three main chambers which form the *sanctum sanctorum* housing the idols of principal deities. In the central one idols of Lakshmi-Narayan are installed with a high canopy above. Idols of Radha Krishna and Sahajanand Swami in the name of Harikrishna Maharaj are established on either side of the central chamber. There are eight other rooms on sides with small cupolas. In six of these are set up small images of Varah, Narsinh, Sheshashayi, Kurma, Matsya and Surya. The seventh is reserved for *sukh-shaiya* or a silvered bedstead with pillows on which a richly crested turban is laid. A small stool with a pair of wooden pattens and a table with a metal water-jug

are kept near the bed. In the eighth room in a niche in one of the walls is a life-size painting of the Swami.

Ceremony of installing the idol was performed in the morning of Kartik Sud 12 of Samvat 1881 (1825 A.D.) in the presence of thousands of devotees including a representative of Maharaja Sayajirao II, Gaekwad of Baroda, deputed with an elephant with a precious *howdah* as a present.

Other important buildings in the vicinity of the main temple include (i) Narayan Mahal used for meditation and residence by Shriji and where he wrote the *Shikshapatri*, (ii) Akshar Bhuvan, a three-storeyed mansion, which houses a museum exhibiting a collection of various articles used by Shriji, which according to Shri Kishorlal Mashruwala gives an excellent idea of the condition of handicrafts in Gujarat before foreign goods made their inroads into India, (iii) Hari Mandap, (iv) *Brahmacharis'* residence, where the preparations of *thal* are cooked, (v) *Sabha-mandap* where daily prayers, sermons and preachings are arranged and (vi) *Haveli* for the residence of *acharya* and his family. There are, in the temple premises, two-storeyed buildings for the residence of *sadhus*, a residence for nuns or *sankhyayoginis* and a library in which, besides religious literature in Sanskrit and Gujarati, books on Hindu philosophy, Vedic and Puranic literature and epics are preserved.

During the lifetime of Swaminarayan, temples at Vadtal and Ahmedabad had been declared as the two main seats of the sect, and the management of other temples had been entrusted to either of these seats. After the demise of Swaminarayan the sect chose his two nephews, the sons of his elder brothers, as *acharyas* for the main seats. At present their descendants officiate as *acharyas*. Their main duties are to guide the followers on the right path by religious preachings. They have to look after the management of the temples under them. For the management of each temple the *acharya* appoints from *brahmacharis*, *sadhus* and *satsangis*, a committee which appoints a manager to maintain accounts. *Brahmachari* and *kothari* are the main officials concerned with the management. They are appointed by the *acharya* of the respective *gadi* and may be transferred from one temple to another. *Brahmacharis* look after the

worship at the temple, and the *prasad* to be offered and arrange daily religious discourses. *Pujaris* work under *brahmacharis* who have their separate *bhandar* or kitchen, where pilgrims of higher castes are entertained. *Kothari* is in charge of *kothar* (store), kitchen and the maintenance of other temple property. He assigns the duties to the *sadhus*, and supervises over the working of the temple. *Sadhus* and *palas* are under his direct control. Pilgrims who desire to offer anything in cash or kind have first to contact the *kothari*. He also supervises over the celebrations of festivals at the temple. A separate kitchen is run by *sadhus* under the supervision of *kothari*, where pilgrims other than those of higher castes are entertained.

Other religious places in Vadtal worth visiting for pilgrims are : (1) Narayangiri Bavan Math, (2) Vader Mata, (3) House of Joban Pagi, (4) Ghela Hanuman, (5) Jnan Baug, (6) Kedareshwer Mahadev, (7) Gomti Talav, (8) Raghuvir Baug (9) Narayan Baug—the crematorium, (10) Sunder Pagino Kuvo, (11) Gangajalia well, (12) Chandan Talavdi, (13) Tandan Talav, (14) Sonar Kui and (15) Gopi Talav.

There are in Gujarat forty *shikharbandhi mandirs* of the sect wherein the idols of deities and the founder are installed and nearly twelve hundred *Hari mandirs* in shrines shaped like ordinary houses where the portraits of gods and the Swami are worshipped.

FESTIVAL

Jal-jhilani means receiving the rain water on the body, i.e., bathing under showers of rain. Shri Krishna as a boy at the house of Nandrai used to go daily to forests to graze cows with other cowherds. In the rainy season they bathed in the rains. Vallabhacharya, the founder of Pushtimarg, adopted the worship of Lord Krishna in his boyhood and, therefore, Vaishnavite devotees and followers celebrate festivals based on the various *lilas* (actions) of the young Krishna. The Jal-jhilani festival or the water festival is accordingly celebrated on Bhadrapad Sud 11 in the monsoon. The founder of the Swaminarayan sect has also adopted the worship of Shri Krishna on the ritualistic side and, therefore, the Jal-jhilani

festival is celebrated in all the temples of Swaminarayan sect, in the form and manner followed by the Vallabhacharya sect. In the Pushtimargiya *havelis*, the idol of Lalji Maharaj, (Lord Krishna as a child also known as Balkrishna), a small image of Shri Krishna, is placed in the open *chowk* of the temple and bathed in showers from morning till evening. If there is no rain on that day, the whole *chowk* or enclosure is filled with water and Lalji Maharaj is seated in a small boat kept floating in the water. The Swaminarayan Sampradaya has also adopted this ceremony.

In this festival at Vadtal, Lalji, the small metal image of Lord Krishna, is garlanded, and taken in a palanquin, borne by *brahmachari pujaris* to Gomti pond led by a procession of the *acharya*, *sadhus*, *satsangis* and other followers with musical bands and *bhajan mandlis* playing and singing in front of the procession. In the rear of the palanquin, *sankhyayoginis* accompanied by other women devotees move in procession chanting *bhajans*. Lalji is bathed in the pond, adorned with clothes, ornaments, flower garlands, etc., and moved about in a small boat. After staying there for the whole day the procession returns to the temple in the evening.

The idol is placed in its original place inside the temple, and then, after the *sandhya arti* has been performed all the devotees who have observed fast for the whole day are served with a light diet of *falahar* before they disperse. Next day the fast is broken when *shiro-puri* are served to all by the temple authorities.

FAIR

Nearly 35,000 people congregate to celebrate the festival at Vadtal, and to offer their prayers. They are all cordially received and feasted by the temple committee. Free lodging and boarding facilities are given by the temple to the pilgrims during their halt, this unrestricted hospitality being a speciality of the sect. The fair is organised by the temple committee headed by the manager. Police *bandobast* is kept by the State.

It is but natural that when such a vast assemblage gathers, business grows with the fair.

Source:

1. SHRI UDESHIN UKAJI VAHOLA, Gram Sevak, Narsanda
2. TRIVEDI, RAMANLAL K., *Bharmagar State Census*, 1931, Part I, Report, Appendix III, pp. 252 to 256
3. SHAH, C. F. AND SHAH, P. C., *Charotar Sarvasangrah*, Vol. II, pp. 512 to 516
4. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, 1889
5. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. IX, Part I, *Gujarat Population, Hindus*, 1901

About 100 to 150 stalls and 10 to 15 *mandaps* are installed at the site of the fair, where articles of domestic utility and religious worship are offered for sale. Earthen, wooden and metal toys and vessels, idols of gods and goddesses, pictures of the temple and Shriji Maharaj and his disciples, *khadi*, fruits and flowers, are the main articles offered for sale. Refreshments, tea and other drinks are also sold at various stalls put up at the fair.

Merry-go-rounds, giant wheels, and magic and cinema shows provide entertainment to the pilgrims. Lectures and seminars on religious topics are held in the *sabha-mandap* of the temple, besides *bhajan-kirtan* arranged by *bhajan mandlis* at night. Religious atmosphere is predominant during the course of the entire festival.

Pilgrim tax is not levied but the gram panchayat levies shop tax, from which a sum of nearly Rs. 200 is realised. Sanitary and vaccination arrangements are made by the Public Health Department.

OTHER FAIRS

On the same style as the Jal-jhilani fair, four other fairs are also held every year at Vadtal on Dev Divali, Kartik Sud 15, Shravan Punam, Shravan Sud 15, Ramnavmi, Chaitra Sud 9 and Janmashtami, Shravan Vad 8. These fairs are also organised by the temple committee of Vadtal and in each fair more than ten thousand people, mainly the followers of the sect, congregate. On Ramnavmi, God Rama, and on Janmashtami Lord Krishna are worshipped. *Janmotsav* of each of these incarnations of God is celebrated with prayers and observance of fasts. The assemblage is treated with *falahar* and dinner on the next day (known as *parana*) by the temple authorities. Religious discourses are also arranged by learned *sadhus* and *brahmacharis*, on these occasions.

The festivals designed to be celebrated by the founder in the main temples of Gadhada, Vadtal and Ahmedabad are also observed more or less in a similar manner in all the temples and shrines of the sect.

32 Utkanteshwer Mahadev Fair, Vaghjipur

TALUKA KAPADVANJ—DISTRICT KAIRA

The fair is held on Mahashivratri, i.e., Magh Vad 14 on the boundary of village Vaghjipur and Sampa (Taluka Dehgam) at the confluence of the rivers Vatrak and Jhanjhari about 8 miles north-west from Kapadvanj. Bus services ply from Kapadvanj via Attarsumba, a village 4 miles away. It can also be reached from Ahmedabad via Dehgam, but the road from Dehgam is not good.

The well-known ancient temple of Utkanteshwer, or Untadia Mahadev as it is locally called, is on a hillock in the north of the confluence amidst picturesque surroundings. About the origin of Utkanteshwer there is a legend that in Puranic times, Jabali *rishi* had his *ashram* here. In order to enable other *rishis* visiting his *ashram* to have *darshan*, he invoked God Shiva, who, pleased with his austerities, manifested himself and was called Utkanteshwer, from the *utkantha* or eagerness of his devotees for his *darshan*. According to another belief Jabali *rishi* only consecrated an older *swayambhu* or self-existing *shivalinga* here. It is said that his father, also a learned sage, who had his *ashram* here, married a Shudra woman named Jabala and died when their son Jabali was only four years old. Rejected by many learned men as a pupil because he did not know the name of his *gotra* or sept, he was finally accepted by Gautam *rishi*, who named him Satyakam, as he always spoke the truth. After completing his studies, he established his *ashram* at the place where his father lived, and installed the *shivalinga* here, which is said to be peculiar to the Vam Marga sect of which he had received the *diksha* from his preceptor.

There are one hundred eight steps leading from the river to the temple of Utkanteshwer Mahadev. They are *pucca* built. The front hall of the temple with a large central dome and four smaller ones can accommodate about 200 persons. In the inner room is a big

jaladhari in the centre of which is a deep hollow pit. It is said that the depth of the pit has not yet been fathomed. Deep in the pit, some perforations can be seen with the help of a lamp. It is believed that originally there were seven *iyotirlingas* at that place. Only a small lustrous *linga* which is believed to have remained there can be seen now, while the others are said to have fallen in the hollow of the pit. On the spiral tower of the temple are a *kalash* and *amalak*. It is believed that in every Sinhastha year a flag descends from the heaven on the temple. A magnificent temple is believed to have been built here during the Scelanki period. The present structure seems to have been constructed during the seventeenth century over the old. The importance of the shrine is twofold. The *ashram* of a *rishi* not having a reputed *gotra* was established here for the first time. This showed the recognition of merit in the place of mere heredity among the respected circles of society. Secondly, the worship of this type of different and special *shivalinga* is believed to have been established here. Numerous pilgrims visit Utkanteshwer every year. Several castes inhabiting the surrounding region worship Untadia Mahadev as their family deity. People also come for the tonsorial ceremony of their sons. Other temples on the hillock are those of Shri Krishna and Amba Mata.

There is a temple of Kamnath or Kameshwer Mahadev, built about a hundred years ago, on the hillock known as Shivanand Tekri to the south of the river, a site of great scenic beauty. There is a shrine of Khernath Mahadev in the north-east of Kameshwer Mahadev temple. The temple of Khernath is situated in the forest on the opposite side of the river on the way to village Devkaranna Muwada. The shrine is said to be an ancient one and many *yajnas* are reported to have been performed

here as big heaps of ashes are found nearby.

Shivratri is the principal festival dedicated to Lord Shiva. Therefore, it is a special occasion for this shrine. Devotees worship Lord Shiva and *bhajan mandlis* sing *bhajans*. Hindus, viz., Brahmin, Bania, Patel, Thakor, Suthar, Sadhu, Luhar, Machhi, Dhobi, Bajania, etc., from different parts of the State visit the place on the occasion of the fair, which attracts 27,000 pilgrims. A few non-Hindus also attend but only for trade or entertainment. About 250 to 300 stalls of sweets, tea, sugar-cane, foodgrains, cutlery, pictures, sticks, photographers, etc., are set up. Agricultural exhibition and discourses against untouchability are organised by Block development authorities which also arrange to show documentary films during the fair. Merry-go-rounds, circus and jugglery shows are some of the items of entertainment in the fair.

The fair is organised by the gram panchayats of both the villages of Vaghjipur and Sampa which levy pilgrim tax and ground-rent for shops in their respective limits. Sanitary arrangements are looked after by the Public Health Department. There are several *dharmashalas* of various castes around the temple *chowk*. The district panchayat also has a guest-house on the hillock.

There is a Yogashram built at the instance of a Jain *muni* of Kutch in 1941 A.D., which has different sections for *sadhus* and *sadhvis* with facilities of kitchen, a guest-house and a library of religious, philosophical and other books.

Source:

1. SHRI R. S. BHAVSAR, Gram Sevak, Vaghjipur
2. SHAH, C. F. AND SHAH, P. C., *Charotar Sarvasangrah*, Part II, 1954
3. GAUDANI, DR. HARILAL R., *Utkanteshwer, (Untadia) Mahadev*, article in *Navchetan*, February, 1964

It also maintains a *goshala*. The Yogashram is open for everybody without distinction of caste or creed. The management of Utkanteshwer Mahadev and the Yogashram is in the hands of their respective trustees. Favourably impressed by the calm and serene atmosphere, a merchant of Ahmedabad has built a Vanaprasth Ashram at this place where the retired or aged people can pass the evening of their life in peace on payment of nominal charges. Opened in V.S. 2017, it contains well-built quarters, gardens, and a convenient place for meditation. The place has developed as a health-resort as the climate here is congenial and dry and the place is full of scenic beauty.

Other smaller fairs with congregations of about 5,000 persons are held on Janmashtami, i.e., Shravan Vad 8 and Bhadarvi Amas, i.e., Shravan Vad 15.

KEDARESHWER

Five miles away from Vaghjipur is another religious centre called Kedareshwer Mahadev situated in a forest in which the fragrant *kevda* or *Pandanus odoratissimus* plants abound. The shrine is located in the midst of extremely beautiful surroundings on the bank of the river Vatrak. In the inner chamber of the temple is a *linga* of Mahadev in a deep *jaladhari* over which a natural spring flows perennially. Pandavas are said to have stayed here while in exile. At this place also fairs are held on Mahashivratri and during the month of Shravan.

33 Chaitri Atham Fair, Pavagadh

TALUKA HALOL—DISTRICT PANCHMAHALS

LOCATION

The Pavagadh hill is sacred to goddess Mahakali generally known as Kalka Mata, residing on its highest peak. Situated on 20°-30' north latitude and 73°-30' east longitude, it is four miles from Halol, the taluka headquarters, and thirty-two miles away from Baroda. Village Champaner at the foot of Mount Pavagadh inhabited by 1,033 persons, is about 12 miles from Champaner-Road, a junction station on the Baroda-Delhi broad gauge line of the Western Railway. Another station, Pavagadh, is on Champaner-Pani Mines narrow gauge line. It is also served by bus services from Baroda, Godhra, Halol, etc. Generally pilgrims of other districts of the State prefer the bus journey from Baroda which is quicker.

ORIGIN AND HISTORY

Though the origin of the goddess is lost in antiquity, she is there since prehistoric period, worshipped by the aborigines of the region, especially Bhils and Kolis.

The Aryans first came to India from the north-west and settled in Saptasindhu from where they spread to other parts of the country, overpowering the native population, whom they called Dasyus, Asuras, etc. The religious leaders of the Aryans who came in the direction of the region later on named Gujarat, were the sages Vasishtha who stayed at Abu, Kardam at Sidhpur and Vishwamitra at Pavagadh. They spread their religion and knowledge among the people. The Aryans in turn adopted some of the rites and rituals, etc., of the aborigines, of which goddess-worship is said to be an instance. Goddess Kali, even though a goddess of aborigines, was thus invoked and installed in a shrine on the peak of Pavagadh by sage Vishwamitra and worshipped as a form

of Durga or Chandi in her fierce and angry mood.

According to *Tantra Chudamani*, fifty-two Shakti *pithas* are established in India at different places where the parts of the dead body of Uma or Sati, the consort of Lord Shiva, had fallen on the earth¹. Three such Shakti *pithas* are situated in Gujarat; viz., Bahuchara in Chunval, Amba on Arasur and Kali on Pavagadh where the big toe of the right foot of Sati fell. In these Shakti *pithas*, the goddess representing the *shakti* (power) of the main gods of worship, Brahma, Vishnu and Shiva, had been invoked by sages Kardam, Vasishtha and Vishwamitra. According to one opinion, these three *pithas* are established on the three routes by which Aryans from north and central India came to Gujarat. The worship of Kali gained ground at Pavagadh as the Aryans from central and eastern India, who came by that route, were the followers of Kali.

About the origin of the Pavagadh hill, there is a legend similar to that of Arasur. According to it the gods sent a large hill as a result of the prayers of Vishwamitra to fill a deep valley so that the sage's cow may not fall into it. A quarter of the hill stood out after filling the valley, and hence the name Pavagadh or the quarter-hill.

According to old inscriptions, the name Pavagadh is said to be derived from Pavakgad or fire hill, probably pointing to its volcanic origin. Mr. Forbes says in *Ras Mala* that the name is derived from Pavangadh or the castle of winds, but it is seldom supported by old inscriptions. It is believed to have been known to Ptolemy in the second century A.D. as Hoppocura Tiagar. The known history of Pavagadh dates back to Chavda king Vanraj the founder of Anhilwad Patan. A shrewd and foresighted ruler, he built a strong fort on

Pavagadh on the border of his territory and founded Champaner town at the foot of the mountain naming it after his wise minister Champa, a Bania who had helped him to recover his lost ancestral throne.

Another historic reference is found in *Prithviraj Raso*, a heroic poem of Chand Bardai, the court poet of Prithviraj, the last Hindu monarch of Delhi, which speaks of Ramgor Tunvar as Pava's lord in times of Bhimdev I of Anhilwad (1022-1072 A.D.). Later on the hill and town Champaner were in possession of Chauhans, the descendants of one Khichi Chauhan who came there from Ranthambhor in Mewad invaded and seized by Alaaddin Khilji. Their leader was Ramdev who after conquering the region had established his capital at Champaner. The names of the Chauhan rulers of Champaner are recorded in an inscription found at Nani Umarvan near Halol, according to which there were thirteen rulers in Chauhan dynasty, the last being Jaysinhdev commonly known as Patai Raval. The title Patai Raval is probably a contraction of Pavapati Raval. Chauhan chiefs were tributaries of the rulers of Anhilwad and afterwards of the Sultans of Gujarat. Though besieged and made to pay tribute by Sultans in 1418 A.D. and again hard-pressed about 1450 A.D. their strength due to the fortified hill enabled them to maintain their independence, fighting freely at times with their neighbour and rival kings, the Raos of Idar. In 1483, Malik Asad, a captain of Sultan Mahmud Begada was attacked, defeated and slain by Raval Jaysinh. To avenge his death, Sultan Mahmud attacked and besieged Pavagadh. The siege lasted about a year. Patai Raval sued for peace offering to pay 360 pounds of gold, but the Sultan refused saying that he would not leave till the fort was taken. Jaysinh now applied for help to Ghiyas-uddin of Malwa. Coming to know about this, Mahmud advanced to Dohad to meet the army of Malwa which retired without striking a blow. On his return to Champaner, Mahmud laid the foundation of a beautiful mosque. The besiegers gradually pushing on their outworks, took the fort in 1484 A.D. The Raval and his army performed *kesariyan*, i.e., putting on saffron coloured clothes with a vow to fight unto death, they gave a final battle, but lost. Jaysinh was wounded and captured and ultimately put to

death as he refused to embrace Islam. It was the conquest of Pavagadh and Junagadh, the last two Hindu strongholds in Gujarat, that gave the title of 'Begado' or the winner of two forts to Sultan Mahmud. Of the three sons of Jaysinh, the eldest Raysinh had died earlier, the second Limbaji fled away after the fall of Champaner and the third Tejsinh was captured by the Sultan, converted and named Nizam-ul-mulk. Raysinh's two sons Prithviraj and Dungarsinh also escaped to the south and established their kingdom at Hanf on the northern bank of the river Narmada. From there they began to harass the Sultan by plunder so much that he was forced to make a treaty with them to stop their outlawry by giving a share in the revenue of some villages. After the Sultan's death they conquered the region from Rajpipla to Godhra and equally distributed the area between them. Prithviraj established his capital at Chhotadaipur and Dungarsinh at Devgad Baria, at which places their descendants ruled till the states merged in Bombay State after Independence.

Some bardic accounts attribute the fall of Pavagadh to the curse of goddess Kalika. Once at the time of Navratri or the Festival of Nine Nights, they say, Patai Raval went to see the *garba* of the women of his capital. Among them was one of great beauty and Patai Raval, overcome by her looks, fell in love with her. He caught hold of her *sari*, when she was returning at the close of the *garba*. She, who was goddess Kali herself, thought the king was pleased with her *garbas* and asked him for a boon. But the king, infatuated with her beauty, asked her to be his queen, and refused to be satisfied with anything else. The goddess angrily cursed him that his kingdom would be conquered by Muslims, and that he would be ruined and killed within six months; and the curse came true in course of time. The bardic legend is vividly narrated by late Kavi Vallabh Dhola in his famous *Mahakali-no-garbo* which is very well-known and popular throughout Gujarat and invariably sung during Navratri. It is, however, believed that this legend has no truth in it. On the contrary, Patai Raval was a very pious and profound devotee of the goddess Kali, during whose reign the temple of the goddess was built. Anyway, he has been much maligned by this

1. See *Navratri*, p. 111

tale, which, it is considered possible, might have been propagated by his enemies to break the morale of his subjects.

Mahmud Begada strengthened the fortifications and, much impressed by the fertile region, made Champaner his capital. Till the death of Bahadurshah I (1536 A.D.) it remained the political capital of Gujarat. Champaner was a prosperous city of large buildings and beautiful gardens, where sandal trees grew in such abundance that their wood was used as building material. Merchants and craftsmen thronged its streets. Its sword-blades became noted for their sharpness and silks for their bright colours. Champaner had good roads, streets and squares and houses of stones and fountains constructed by the skill of a native of Khorasan, who is said to have introduced into Gujarat the technique of fountains and artificial waterfalls. This art was secretly learnt by a native carpenter of Halol by working under him as a labourer. There were extensive hunting grounds in the vicinity. The city prospered on account of the close connection between Malwa and Gujarat till after the pillage of the city by Emperor Humayun in 1535, when the city began to lose its importance. In 1573, it fell into the hands of Emperor Akbar. Under the Moguls Champaner and the surrounding area decayed and lapsed into forest.

In 1721, it was conquered by Kantoji Kadam Bande, who reconstructed the temple of Mahakali on Pavagadh. It was conquered in about 1770 by Sindhia, who held it till 1853, when it was made over to the British. During two centuries the area was so much ruined that there were only five hundred inhabitants in the town when the British took it in 1853. The city, now in ruins, has 42 monuments including a fort, Juma Masjid, Champnath Mahadev, Mandvi (Customs House), Khund Pir Dargah, etc., besides big gates, wells, step-wells and lakes like Vada Talav. Of these the fort of the Sultanate period, the City Mosque, the Juma Masjid and Nagina Mosque are the monuments of much archaeological interest. Built in 1508-09 by Mahmud Begada, the Juma Masjid contains beautifully carved balconies, lofty minarets and 242 pillars on the ground-floor, 40 on the first and 44 on the second. It is a popular belief that the pillars cannot be counted, probably because of the

difficulty in counting them without mistake.

PAVAGADH

Pavagadh hill which is 2,500 feet high, covers about twenty-six miles in circumference. The distance from the foot of the hill to the Kalika Mata's temple on its highest peak is about three miles. On a small peak of the mountain there is a temple of Bhadrakali Mata whose idol resembles that of Kalika. Sat Mahel or the seven-storeyed palace of the Chauhan rulers now in ruins has some architectural beauty. Down the face of the cliff, there are three chambers of the palace one below the other about twenty feet square with three pillars on each side, which are connected with a stone staircase. About a hundred yards above the Sadan Shah Gate stands the Manchi Haveli, a wooden structure, which is now used as a rest-house for pilgrims. Among the other places worth visiting are the Makai Kothar or maize granaries, Nav Lakha Kothar or nine lakh granaries, the Maulia or the Muslim citadal, the palace of Khapra Jhaveri, the mosques in ruins near the Manchi, the fort and gates and Telia, Chhasia and Dudhia tanks, so called because their waters are said to resemble oil, buttermilk and milk respectively.

Pavagadh is a steep hill, and the way to the top is a footpath through the jungle. In the absence of built steps, the climb is considered difficult. Recently the way up to Manchi situated half-way to the summit has been improved upon to make it motorable for jeeps, trucks, etc. Because of the stiff journey, many pilgrims halt at Manchi for a night and complete the remaining journey the next morning. Old and weak persons can avail of the *dolis* or litters.

At Manchi, there is the village panchayat office and a *dharmashala* where no charges are levied for lodging, while bedding, utensils, etc., are provided to pilgrims at reasonable rates. The panchayat recovers pilgrim tax at the rate of 12 P. per adult and 6 P. per child. The total annual income from this tax comes to about Rs. 20,000 as about 200,000 pilgrims visit Pavagadh every year. A holiday camp is under construction at Manchi at an estimated cost of Rs. 184,000. Boarding and lodging houses also are there at Manchi. Water is supplied to the *dharmashala* and offices by a

pipe-line from a well near the Telia tank behind Manchi. At a short distance in the north-west from Manchi, are the source of the river Vishwamitri and the cave of Vishwamitra *rishi* who is said to have performed penance there. The Chhasia Talav is on the way from Manchi to the temple while Dhudhia Talav is near the summit. There are also three Jain temples constructed by Vastupal and Tejpal, the ministers of Virdhaval Vaghela in the 13th century.

THE TEMPLE

From Dudhia tank there are 226 stone steps said to have been built by Mahadji Sindhia up to the temple of goddess Mahakali on the peak. It is fortified by walls with a big entrance gate. On one side of the gate there are residential houses for *pujaris* and other temple staff. On the other side is the temple with an open *chowk* in the front in which there are two altars for sacrificial purposes and a *dip-mala* which is lighted on festive occasions. The *sabha-mandap* has a dome over it resting on stone pillars. In the inner sanctum on a raised platform, there is the image of Kalika Mata in the centre. It is not a full image, but only the *mukhavato* or the head of the goddess with the face painted in red colour with large eyes. Such images of Kalika are also found at Patan in Mehsana district and at Dabhoi in Baroda district. On the left on the same platform is a full idol of Mahakali and at the right, the *yantra* of Bahuchara with her *angi*. Kali *yantra* engraved on marble is kept before the image of Kalka Mata and worshipped. Pilgrims can have *darshan* from the *sabha-mandap*. Except for its rich marble floor, provided by a minister of Limbdi State about a hundred years ago, the temple is small and plain. On the top of the inner chamber, there is the shrine of Sadan Shah Pir. Kalika's temple is mentioned as a centre of pilgrimage for the kings of Anhilwad as her worship is referred to in an inscription dated 1469. The present temple seems to be of a later date, built probably in 1727 A.D. after the capture of the hill by Kantoji Kadam Bande. "The author of the Mirat-i-Ahmadi (1746-1763) mentions the

temple of Kalika Bhavani and the shrine of Sadan Shah on its top. The end of the temple spire seems to have been removed to make room for the shrine, probably to conciliate Muhammadan feeling and protect the rest of the temple..... Mr. Acworth says that the Hindus claim Sadan as a Hindu declaring that to save the temple the Brahmins gave out he was Muslim"¹. Two families of Shrigod Brahmins have the hereditary rights of *puja* at the temple which they enjoy alternately for two years. The temple is recently declared to be their private property. It received an annual grant of Rs. 2,900 from the Government and another of Rs. 2,000 from the royal family of Devgadhi Baria towards expenses incurred against establishment, *naivedya*, performance of sacrifices at the temple in Navratris, etc. The *pujaris* have a sizeable income from the presents offered by the pilgrims.

Mangala arti is performed at the temple in the early morning after ceremonial worship. At noon *thal* is offered in *naivedya* to the goddess. *Sandhya arti* is performed in the evening. Generally the temple is kept open for *darshan* for the whole day for the convenience of the pilgrims from far and near coming at odd hours after climbing the steep mountain. Pilgrims wishing to offer *thal* to the goddess, can have the necessary arrangements made through *pujaris* residing in the temple premises.

FESTIVALS

The following are the important festivals celebrated in the temple :

- 1 In the Navratri of Magh, the *Saptashati* is recited a thousand times and the Sahasrachandi *havan* or sacrifice takes place on the 8th day.
- 2 In Navratris of Chaitra and Ashvin, *jawaras* are sown in the adytum near Mahakali. A *kumbh* or an earthen pot filled with water is placed in the centre of *jawaras* or sproutings, invoking the goddess after prescribed rites. The *kumbh* is worshipped daily in the morning for nine days. On the eighth day a Navchandi *yajna* is performed

1. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, p. 191, 1879

with nine learned Brahmins officiating thereat. On the tenth day *jawaras* are removed and immersed in Dudhia tank.

- 3 In Ashadhi Navratri the goddess is worshipped with sixteen rites and *Chandipath* is recited daily for nine days.
- 4 In the month of Shravan Shatachandi *yajna* is performed.

During all these festivals the images of the goddess are adorned with costly attires and ornaments and made to ride different carriers everyday. During Navratri festivals only *falahar* is offered to the goddess for eight days and on the ninth day *naivedya* consisting of nine varieties is offered.

FAIRS

A fair is held at the foot of the hill on

Source:

1. Police Sub-Inspector, Halol
2. SHRI SOMABHAI PARTHAMBHAI, Gram Sevak, Tarkheda
3. DESAI, RAMANLAL V., *Nana Phadnavis, Pavagadh and Rana Pratap*, 1941
4. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. III, *Kaira and Panch Mahals*, 1879
5. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. IX, Part I, *Gujarat Population, Hindus*, 1901
6. FORBES, A. K., *Ras Mala*, Vol. I, 1924
7. *District Census Handbook* 1961, Panchmahals District

the bright eighth or Havanashtami of Chaitra. Nearly 4,000 to 5,000 people congregate, who first offer worship to the goddess on the hill and then enjoy at the fair. Numerous stalls are put up dealing in hot drinks, eatables, coconuts, sugar-cane and toys. Merry-go-rounds and giant wheels are also there for recreational purposes. At night *garbas* are sung by village women. The fair is organised by the *pujaris* and the village leaders and supervised over by the district panchayat. The panchayat realises Rs. 500 on this day from pilgrim tax, and looks after sanitation arrangements. Police *bandobast* is also provided.

Another fair is also held on the bright second of Magh on the same lines, attended by three thousand persons. *Bhavai* or folk-drama is performed on this occasion.

34 Math-Kotal Fair, Math-Kotal

TALUKA SANTRAMPUR—DISTRICT PANCHMAHALS

The fair is held for three days from Magh Sud 14 to Vad 1 at the twin villages of Math and Kotal on the northern bank of the river Mahi, very near to the place of its entry into Gujarat. Popularly named after these two villages, the fair is also called Nadinath fair, as it is held at the temple of Nadinath Mahadev. The site of the fair is in the river-bed to the east of the temple in the limits of Kotal, a small village of 180 souls, twelve miles north of Santrampur, with which it is connected by State Transport bus services. People also visit the fair by carts, boats and camels. Some come even on foot.

The hilly and forest tract in which the fair is held lies near the border of Gujarat and Rajasthan. The Mahi, the most important river of the region, is the third largest river of Gujarat. Taking its rise in Central India, it runs a course of 350 miles through Rajasthan and Gujarat till it flows into the Gulf of Cambay. It is called Mahi as it originates from the tank of Amzara known as Mau, Mahu, Meha or Mehad. Abul Fazal calls it Mahindri. It is a river of hills and forests, till it crosses into Kaira district on the last lap of its journey to the sea. After Vasad in Kaira district, where it is bridged for a second time by the railway, it is called Mahisagar on account of its large width. Its banks are generally steep, sometimes fifty to eighty feet high. Deep ravines, furrowed by local drainage are a peculiar feature of the river. These ravines have done double disservice by harbouring plunderers and robbing away the fertility of the soil by erosion.

The river is not without its mention in Puranas in which it is called Rajnadi, born out of the sweat of king Indradyumna of Ujjain. Passing almost all the way through former princely States it justifies the name Rajnadi, as well as its comparison to a Rajput lady, the mother of brave people inhabiting its banks. It

has also made some contribution to history. Situated on its mouth is the ancient town of Cambay, the principal port of India in 11th to 17th century A.D. Nagra, probably the original site of Cambay, was called Mahinagar. The Mahi also contributed to the downfall of the port along with other rivers by silting. The village Sarnal in Thasra taluka has the beautiful Galteshwer Mahadev temple, with ancient architecture, on its confluence with the river Galti. The place was also the site of a historical battle fought by Akbar. In ancient times, the region between the Mahi and the Narmada was called Maheya, and like Revakantha, Sabarkantha and Banaskantha, the area on its bank is even now known as Mahikantha.

Though a bath in the Mahi is considered holy at a few places like Nadinath, Galteshwer, Vasad and Dhuvaran, in popular mind the river is associated with stupidity, as it is believed that its water has an adverse effect on intellect. An amusing story is also told in this connection. Magha was a great Sanskrit poet but his poetry was too difficult to understand being burdened with his erudition, and therefore, not as readable as that of Kalidas. He was, therefore, advised to drink the waters of the Mahi, to lighten his burden of learning. Such beliefs are probably current owing to its banks being inhabited by Adivasis, mostly Bhils, and other backward classes like Koli, Thakarda, etc. The region was infested with robbers in the past, and the terrible deeds of depredators like Babar Deva in the early 20th century are still not forgotten. In fact, there is a saying that on the banks of the Mahi, where mothers bring forth thieves only, every person young or old is a thief. But with the changing outlook towards backward classes, one may now appreciate the good qualities of these simple folk, their valour and their fearlessness. These children

of the Mahi swear by her, and will on no account go back on their word so promised. The admirable qualities of these tribes considered dangerous and criminal were brought to light by the silent and constructive work of Shri Ravishankar Maharaj.

Because of its steep banks, the Mahi was not considered suitable for irrigation. But with a project recently undertaken it has started irrigating the fertile lands of Kaira district. A couple of miles downstream from Math-Kotal is the site of an important irrigation project, viz., the Kadana (Mahi) project under which, a dam at Kadana, with a pick-up weir downstream at Vanakbori will, at the cost of Rs. 38.70 crores, irrigate 6.82 lakh acres of land. Soil erosion in the ravines is also sought to be brought under control. A research centre established at Vasad (Kaira district) by the Government of India has been working on the problem of soil erosion and land reclamation in Gujarat ravines. Its experiments have yielded successful results, and schemes are now afoot for their practical application.

The shrine of Nadinath Mahadev is situated on a precipice on the bank of the river which flows near these villages. The *shivalinga* is located within a deep cave in this precipice. At this spot of natural beauty, there are several other Mahadev shrines, which are collectively known as Nath Mahodaya. The people residing in the area have great faith in Nadinath Mahadev and take his *manata* for obtaining offspring, and their wishes realised, come to this fair for fulfilment of vows so taken, generally by breaking a coconut in the front of the entrance to the cave. Some people come here for the *asthivisarjan* ceremony of their relatives and immerse their ashes in the *dharo* or pool nearby. The *puja* of Mahadev is performed by the Gosains of Math village who also receive income of the temple.

The fair attracts about twenty-five to thirty thousand persons in all. A bulk of the congregation at the fair comes from the adjoining Adivasi areas. The fair is visited by the Adivasis of Panchmahals and Kaira districts as well as Dungarpur and Banswara districts of Rajasthan. Other castes residing in the area also come to the fair. About 200 non-Hindus also attend the fair mostly for commercial purposes.

About 150 stalls of various types are put up at the fair. These stalls, prepared out of tree-leaves and thatching, sell goods of daily necessities which include, among others, cutlery, brass and copperware, and garments. Stalls of tea and eatables make a thriving business while those of toys and trinkets are also popular. Of special interest to the Adivasis are bows, arrows and spears, which are their chief weapons sold by the merchants from Rajasthan. Bhils of the area seldom stir out without them.

For the recreation of the visiting public, merry-go-rounds are installed at the fair, while dramas and other entertainment shows are also arranged. *Bhajan mandlis* coming from the neighbouring villages sing *bhajans*.

The taluka development authorities maintain a stall which provides important instructions regarding activities connected with agriculture and thus educate public opinion on this important subject. Lectures on topics including health, etc., are also arranged.

No single institution organises the fair, but the Kotal Group Panchayat helps the various Government departments in making arrangements for the fair. Pilgrim tax is levied and yields an income of Rs. 1,000 to 2,000. The law and order situation is looked after by the police, and sanitary arrangements, viz., disinfection of drinking water, erection of temporary urinals and latrines, etc., are provided by the Public Health Department.

Source:

1. SHRI M. B. NISARATA, Gram Sevak, Moti Rath
2. SHRI K. K. PARMAR, Kadana
3. Block Development Officer, Santrampur
4. SHUKLA, SHIVSHANKER P., *Gujarati Lokmata*, 1949



The Narmada

35 Chandod-Karnali

TALUKA DABHOI—DISTRICT BARODA

Chandod or Chanod, situated about 12 miles to the south of Dabhoi, on the bank of the holy river Narmada, is a terminus on the Chandod-Malsar narrow gauge section of the Western Railway. It is also linked with Tilakwada upstream by a ferry service. The river Or meets the Narmada at this place and their confluence is known as Orsang. According to *Narmada Mahatmya*, Gupta Saraswati, i.e., subterranean or hidden Saraswati is said to be meeting them close by and the confluence of these three rivers or Triveni Sangam is called Dakshin Prayag and considered as holy as Prayag at Allahabad. Mr. Forbes writing about two centuries ago observed that no place in the western province of India is reputed as holy as Chandod. The bath here is considered the holiest among the centres of pilgrimage on the river Narmada.¹ There are numerous temples at Chandod abounding in exterior sculpture, the chief among them being of Kapileshwar Mahadev, Kashi Vishwanath Mahadev, Kamleshwar Mahadev, Narmadeshwar Mahadev, Markandeshwar Mahadev, Adityeshwar Mahadev, Sheshnarayan, Swaminarayan, Chandika Mata, Hanumanji, etc. The temple of Sheshnarayan is huge and the idol of Narayan lying on the serpent Shesh is magnificent. By the side of the idol of Narayan is Lakshmiji. It is believed that Sheshnarayan at this place is worshipped since the 12th or 13th century and that the idol resembles those in temples of Ramanuj sect in the south.

KARNALI

Karnali, separated by the river Or from Chandod, is located on the same bank of the river Narmada as Chandod at a distance of a mile from it. Though both Chandod and Karnali are located on the holy confluence and hold a great religious sanctity, Karnali is considered by some as holier than Chandod as the former enjoys the reputation of greater antiquity.

However, though both these villages are thus separate, this pilgrim centre is known as Chandod-Karnali and a pilgrim visiting any one of them will invariably visit the other. The main temples at Karnali are of Someshwer, Kubereshwer, Pavakeshwer and Gita Mandir. Situated on the high banks of the river with majestic trees, Karnali provides a beautiful natural scenery and the extensive view from Chandod is even more attractive.

As regards the river Or, it is said that Shukdev, the son of Vyasa, remained in his mother's womb for 16 years during which period he acquired knowledge of the Shastras. He left his home with the umbilical cord immediately after he was born. The river takes its name from *or* meaning umbilical cord from which it is said to have originated. His father tried to persuade him at this place to return home but he did not. Vyasa performed penance on one bank of the river Narmada and Shukdev on the other side, about seven miles away from Chandod, where temples dedicated to Vyasa and Shukdev have become centres of pilgrimage.

FAIRS

Fairs are held at both these places on Chaitra Sud 15 for a holy bath in the river Narmada at Chandod and worship of Kubereshwar Mahadev at Karnali. About 30,000 people assemble on the occasion at Chandod and 15,000 at Karnali. 50 to 65 stalls of sweets, eatables, drinks, toys, cutlery, photographers, etc., are put up at these places. People of all communities, viz., Brahmin, Bania, Patel, Bariya, Koli, Machhi and Adivasis like Bhil, Tadvi, etc., from neighbouring areas attend the fair. About 3,000 non-Hindus also attend. People sing folk-songs and enjoy in merry-go-rounds. The fairs are organised by the respective gram panchayats which also levy pilgrim tax. Fairs with smaller

1. For a detailed account of the river Narmada, see *Shuklatirth Fair*, p. 323

congregations are also held at these places on Kartik Sud 15. People also assemble at these

places on the days of eclipse and other holy days for having a purifying bath.

Source :

1. SHRI MUKUNDLAL J. JOSHI, Talati, Chandod
2. SHRI KANUBHAI G. JOSHI, Gram Sevak, Chandod
3. DESAI, GOVINDBHAI H. AND CLARKE, A. B., *Gazetteer of the Baroda State*, Vol. II, pp. 532, 533 and 537, 1923
4. SHASTRI, DURGASHANKER K., *Gujaratna Tirthasthanam*, 1960

36 Devlan Fair, Oz

TALUKA KARJAN—DISTRICT BARODA

The fair is held at the village Oz (population: 1,320) at an interval of every 18 years during the entire month of Adhik Jyeshtha, i.e., when it is an intercalary month. Situated on the bank of the holy river Narmada, Oz is about 2½ miles away from Nareshwer Road, a station on the Miyagam-Moti Koral narrow gauge section of the Western Railway. It is also approached by country crafts plying on the Narmada.

The saying, *Narmadana kankar tella Shankar*, that is, 'the pebbles of the Narmada are all (emblems of) Mahadev' is true of this place also. Small pebbles naturally formed in the shape of *shivalingas* are found in the river-bed at this place during the intercalary month of Jyeshtha, and hence people visiting this place for *darshan* and bath in the holy river carry these *shivalingas* for worship at home. Because of this phenomenon, the fair is called Devlan देवला fair when symbols of Shankar can be obtained. There is an old temple of Rameshwer Mahadev situated on an eminence near the village having a flight of a hundred steps to reach it.

About two lakh Hindus, viz., Bania, Patidar, Rajput, Bhil, Koli, Kumbhar, Machhi, etc., from the Baroda and surrounding districts visit the place during the month. About 300 stalls of sweets, eatables, fruits, vegetables, utensils, hosiery, cutlery, bangles, earthen toys and vessels are installed at the fair. Foodgrains are distributed free to the poor by the religious-minded people. Idols and pictures of gods and goddesses are also sold. Taking advantage of the congregation, religious preachings are held during the fair.

1. Devlan means deity, which in this case is Lord Shiva.

Source :

SARVASHRI SHANTILAL RAMJIBHAI PATEL and MANUBHAI NARMADASHANKER PANDYA, Gram Sevaks, Moti Koral

Merry-go-rounds, giant wheels, 'well of death', *Ramlila*, drama and film shows are the main items of entertainment. The fair is organised by the gram panchayat. Police *bandobast* is also made.

Nearby, about 2½ miles away, are two important centres, viz., Nareshwer Road and Moti Koral. At Nareshwer Road, within the limits of village Lilod in the same taluka as Oz, is a *shivaya* known as Nareshwer Mahadev temple. A large fair with a congregation of about 25,000 was formerly held here on Datta Jayanti day, i.e., Margashirsh Sud 15 which is at present attended by about 2,000 local persons only. Rang Avadhut, a devotee of Dattatreya and known as the Saint of Nareshwer, who has a considerable following in Baroda, Broach and Surat districts has his *ashram* at this place.

Moti Koral, taluka Karjan, a terminus station on the narrow gauge branch line from Miyagam, inhabited by 1,912 persons, is a religious centre of antiquity. It is said that this is a site of an ancient city known as Kuntanpuri, the capital of King Chandrahas. During his reign the river Narmada was once overflowed and destroyed the surrounding villages. The king's palace in Kuntanpuri was also destroyed and when the water reached the *shivalinga* known as Kubereshwer, Lord Shiva is said to have miraculously saved the city from further damage and destruction. The fair known as Panch Kubereshwer fair held here on Ashadh Sud 11 is attended by about 7,000 persons from the surrounding villages.

37 Shuklatirth Fair, Shuklatirth

TALUKA BROACH—DISTRICT BROACH

LOCATION

Shuklatirth is a well-known place of pilgrimage situated on the semicircular flow of the river Narmada. It is linked with Broach 10 miles away by an asphalt road on which regular bus services ply. Jhagadia, a junction station on narrow gauge section of the Western Railway, situated on the opposite bank of the river is linked with Shuklatirth by a regular ferry service. Special buses run from Baroda and Surat on the occasion of the fair.

THE NARMADA

The main importance of Shuklatirth as a place of pilgrimage centres round the holy Narmada. Rising from Amarkantak in the Vindhya hills, it runs a silvery course of 800 miles between the northern and southern portions of the country. The ranges of Vindhya to its north and of Satpuda to its south protect it, as it were, in its infancy. The name Narmada fairly describes the qualities of the river as the giver of pleasure, from *narma* meaning pleasure. The river which by the natural beauty of its stream and surroundings gives joy to the pilgrims is aptly called Narmada. It is also called Mekala-kanyaka or the daughter of Mount Mekala. However, its other name most commonly used is Reva (from the root *rev*, to jump). It is so named because, starting at Amarkantak 3,500 feet above the sea-level, and flowing down this height within 800 miles, it has to pass through rapids and small falls at various places. The Yaksha in *Meghadutam* of Kalidas thus describes the Narmada near its source:

रेवां द्रक्ष्यस्युपलविस्मे विज्यपादे विशीर्णम् ।
भक्तिच्छेदैरिव विरचिता भूतिमगे गजस्य ॥¹

1. Revam drakshyasypala-vishame vindhya-pade vishirnam;
2. Narmada saritam shreshtha Rudra-dehad vinihsruta;
3. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency, Gujarat, Surat and Broach*, Vol. II, pp. 348-349, 1877

"The Reva, divided into several streams while flowing near the rocky foot of the Vindhya, will look like a band of ashes drawn on the body of an elephant". Praising the sweet-smelling and light waters of the river, he further says that these are "scented by the pungent liquid oozing from the temples of wild elephants", and "impeded in its flow by groves of *jambu* (Black Plum) trees". The river enters Gujarat at Haranfal near Surpan waterfall, a picturesque spot in Nandod taluka. Here the rocky banks of the river are so close that a deer can jump from one to the other in one leap and hence its name Haranfal, or deerleap.

The Narmada is one of the holiest rivers for the Hindus. Believed to have sprung from Lord Rudra or Shankar, it is known as Rudradehi or Shankari. *Rishis* have sung thus about its sacredness:

नर्मदा सरितां श्रेष्ठा रुद्रदेहाद्विनिःसृता ।
तारयेत्सर्वभूतानि स्वावरानि चराणि च ॥²

"Narmada is the greatest among all rivers, as it sprang from the body of Rudra (Mahadev). It gives salvation to all beings, things immovable as well as movable".

Writing about its sanctity, Campbell, the writer of the *Gazetteer*³ says, relying on the *Reva Purana*, "She is represented as a virgin wooed by the sea. According to another account, she was married to Shadhmak, the son of Agni, the son of Brahma, and from their union was born Dhrastindra, the champion of the gods in their war with the demons. The devotees of the Narmada place its sanctity above that of any other river. Freedom from sin, they say, is obtained by bathing for three days in the Saraswati, or for seven days in the Jamna. In the Ganges, one day is surely enough, while

Bhaktichchedari-iva virachitam bhootimange gajasya.
Tarayet sarvabhutani sthavarani charani cha.

the mere sight of the Narbada suffices to make pure from guilt. The sanctity of the Ganges will, it is said, cease in the year 1895 (Samvat 1951; Maha 7th Shud). But the sanctity of the Narbada will continue the same throughout all the ages of the world. The purifying power of the Ganges is confined to its northern bank. But the virtue of the Narbada, not only extends to both its banks, but is felt thirty miles northward, and eighteen miles southward, so that an ablution in any pool or well of water within that distance is as meritorious as bathing in the Narbada herself.....So holy is the water of the river that, as it flows, the very stones in its bed are worn into the shape of emblems of Mahadev; according to the proverb, *Narbadana kankar tella Shankar*, that is, 'the pebbles of the Narbada are (emblems of) Mahadev'.....So full of holiness is the Narbada that, from Maharudra to Bahucharaji, a distance of less than three miles, no fewer than fifty-five places have to be visited on the occasion of the *panchirth* festival....An oath on the water of the Narbada has a special sanction. Few Hindus would dare to swear falsely standing in the river with a garland of red flowers round the neck, and holding in the right hand the water of the sacred stream".

Narmada has been considered the boundary line and the meeting place of two cultures—the Panchagaudas with their thought-dominated culture to the north, and the Dravidas in the south, with their emphasis on rituals. The banks of the river have a rich heritage. From ancient times saints, Vedantists, *sanyasis* and great devotees have lived there. Temples dedicated to various gods and goddesses have come up on either side of its course. Many Kshatriyas performed deeds of valour, and constructed forts for protection. Narmada is also the loving mother of the Adivasis whose forefathers ruled for thousands of years on its banks, erected castles and developed their own tribal civilization.

People have been attracted by the Narmada since ages. Even a great ascetic, Vedantist and intellectual like Adya Shankaracharya was profoundly impressed by its beauty and sanctity. It was on the bank of this river that he took *sanyasta* at the hands of Govindapadacharya. His devotion to the river is reflected in the *Narmadashtakam* or eight stanzas he composed

in praise of the Narmada, describing the natural beauty of its course and the sacredness of its waters. Before worshipping any deity on the bank of the Narmada, one has to offer obeisance to the river with *Narmadashtakam*. In this beautiful poem, its tune musically emulating the flow of the river, the devotee says, "No sooner did I behold thy waters, than all my worldly fears fled".

Kaka Kalelkar observes that though the river Ganges has been the most venerated of all the rivers of India, no other river has probably as many temples on its banks as the Narmada. And, however, holy other rivers may be, a *parikrama* or a pilgrimage around the river is not thought of in respect of any except the Narmada. For this pilgrimage, one has to start from its source, and reach its mouth on the southern bank. The river is to be crossed there by boat and the return pilgrimage back to the source resumed on the northern bank. The entire pilgrimage is to be covered on foot. At no place is the river to be crossed except where it meets the sea, and yet, one should not stray away far from the river, because he must have *darshan* of the river constantly before him and drink water only of the Narmada. It is, therefore, a strenuous journey, not without the danger of the denizens of the forest relieving the pilgrim of his earthly belongings. It takes about three years, during which pilgrims pass 2 to 3 monsoon months at some holy places on the way in religious pursuits. The more difficult type of *parikrama*, however, precludes crossing of the river even at the mouth. After walking down the distance from the source to the mouth, one has to traverse the same way to the source, and thence to proceed all the way down the northern bank, back to the source to complete the pilgrimage. This prolonged *parikrama* is called *jaleri*.

The charm and natural beauty of the river give peace of mind and contentment to the pilgrim, and destroy the fatigue of the journey. The physical strain makes for fitness. Besides the educative value of the intimate acquaintance with the whole river-basin, the pilgrimage affords an opportunity of meeting saints and religious preachers. There are very few big temples on the Narmada, but the many *ashrams*

established in the past on either side of its course through rocky hills and wooded regions provide an ideal spot for meditation and practice of penance. The *parikrama* thus affords a unique opportunity to the pilgrim to be one with nature, and, through nature, with the Supreme Being.

Because of the rapids, the river is not easily navigable. Country crafts can sail up to 30 to 50 miles from its mouth. The Narmada holds out a promise to quench, to a certain extent, Gujarat's thirst for irrigation water and power. The construction of a dam about 4,600 feet long on the river Narmada is envisaged at Navagam, about 17 miles from Rajpipla, as a major irrigation project, at an estimated cost of Rs. 4,309.70 lakhs. It will be able to irrigate about 1,330,000 acres of land and its waters will reach through canals up to the boundary of the little Rann of Kutch. Hydro-electric power to the extent of 625,000 K.W. will also be generated. This will be the river's very significant contribution to the progress of Gujarat, as the only source of electrical power so far available in the State is thermal power.

SHUKLATIRTH

About the importance of Shuklatirth as a place of pilgrimage, the *Gazetteer*¹ relates the following legends. "In former times, says the legend, men were aware that somewhere on earth was a spot holy enough to purify from all sin. But where this place was to be found, none, even the wisest, could tell. It happened that a certain king of Ujain, Chanakya by name, grew old, and, thinking over the evil of his life, longed to find out this Sukaltirth, or purifying spot. To draw out their secret from the gods, the king told the crows, whose feathers were at that time white, and who alone of birds had leave to enter the realms of the gods, to fly to Yam, the ruler of the infernal regions, and to tell him that king Chanakya was dead. The crows were then to listen to the plans of the god Yam for the treatment of the king's soul, and were to try and learn, from what was said, where the wished-for Sukaltirth was to be found. From what the birds heard they were able, on their return,

to tell the king to start down the stream of the Narbada in a black-sailed boat, and that when the blackness left his sail and it became white, he might know that he had reached the Sukaltirth. The king obeyed the words of the crows. After passing down with the stream for several days, looking in vain for a change in the colour of his sail, on a sudden it flashed white in his eyes, and he knew that his journey was over. Leaving his boat, he went on shore, bathed, and was purified. Yam, however, hearing of the deception practised upon him, was angry, and forbidding the crows to appear again in the realms of the gods, the guilt of king Chanakya, cleaving to the deceitful birds, tarnished their plumage with stains, from which, till this day, they have failed to free themselves. There is more than one instance in ancient history of men in high position coming to Sukaltirth to be made pure from sin. Perhaps the best known example is that of Chandragupta and his minister Chanakya, coming to be cleansed from the guilt of the murder of Chandragupta's eight brothers. So, also, in the beginning of the eleventh century, Chamund, king of Anhilwara, heart-broken at the loss of his eldest son, came as a penitent to Sukaltirth, and remained there till he died."

It is believed that the Hindu Trinity, viz., Brahma, Vishnu and Shiva reside at this *tirtha* on the days of eclipses of the sun and moon and on *purnima* days in the months of Kartik, Magh, Vaishakh and Ashadh. It is also believed that one crore *rishis* visited Shuklatirth in ancient times. It is, therefore, considered one of the most important places of Hindu pilgrimage, worship at which absolves one even from the worst type of sin of killing a Brahmin.

SHRINES

Shuklatirth, situated on the northern bank of the Narmada, has several shrines. The temple of Omkarnath has a huge life-size idol of Lord Vishnu which local people believe to be of sand-stone, but in fact appears to be carved out from marble. About its origin it is reported that, Revaji, in order to test the devotion of Brahmins,

1. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency, Gujarat, Surat and Broach*, Vol. II, pp. 568-569, 1877

once flooded the place and the water reached where the Brahmins were performing worship as a result of which they were required to move away from the place. Omkarnath, their tutelary deity, knew this and rose from the waters and made the waters recede. The Brahmins were astonished at this miracle and installed God Vishnu, the preserver, at this place. The name of the deity is said to have been derived from *hunkar* a cry 'hun' made by God for the river to recede. In the midst of the village is the temple of Shukleshwer Mahadev, the shrine containing the images of Pateshwer, Shukleshwer and Someshwer. Some devotees believe that Mahmud Gazni had visited the place attracted by its importance. The other important shrine is Adityeshwer Mahadev at Ravitirth situated a little further up from Omkarnath. It is said that a Brahmin Jabali was suffering from leprosy and was advised to worship Adityeshwer at Shulpaneshwer. But instead of going there, he performed penance at Shuklatirth. Sun-god was pleased with him and cured him of the disease. A bath in the river and worship of Adityeshwer at this place especially on Sundays are, therefore, believed to cure leprosy and other diseases including dumbness. Ambikaji, Dattapaduka and Ganganath or Gopeshwer are the other important shrines.

KABIRVAD

Mangleshwar, a village two miles upstream from Shuklatirth and about 12 miles from Broach with which it is connected by bus service, has a shrine of Varah called Varahthirth. The Kabirvad, an ancient banyan tree and the most famous in Gujarat, is on an island approached by boat from Mangleshwar. It is situated near the confluence of rivers Narmada and Kaveri. It is said that saint Kabir had visited this island and the large banyan tree, spread over a mile, had grown up from a tooth-stick thrown by him. Mr. Campbell writing in 1877 says, "About

a hundred years ago, when Mr. Forbes knew the *Kabir Vad*, it had already suffered much from floods. ...There were then 350 large and over 3,000 small stems. In the march of an army the tree had been known to shelter 7,000 men." Bishop Heber wrote in 1825, "though a considerable part of the tree has within the last few years been washed away, enough remains to make it one of the most noble groves in the world." Large and small stems scattered over a considerable area still testify to its former glory. Apart from pilgrims, groups of holiday-makers visit the place for picnic and camp under its shady branches.

THE FAIR

The Kartik Purnima fair held at Shuklatirth on Kartik Sud 15 is attended by about 20,000 people mostly Hindus of the district and surrounding areas for a holy bath and worship of Omkareshwer and Adityeshwer Mahadev. About 200 stalls of utensils, eatables, fruits, stationery articles, agricultural products and cutlery are erected. Circus, magic show, acrobatics and documentary films provide popular entertainment. An agricultural exhibition is also organised on this occasion. The village panchayat organises the fair and also looks after sanitation. It levies a pilgrim tax at the rate of 12 P. per head, and makes a total collection of about Rs. 800.

Shuklatirth is endowed with great scenic beauty and excellent climate. It has, therefore, been developed as a summer resort where arrangements to accommodate 100 visitors in a holiday home have been made by the State Government. The panchayat of the village is a progressive body and enjoys a high rank among panchayats in the district. The village is equipped with electricity and piped water-supply. As the water of the river near Shuklatirth is free from salinity, reservoirs have been constructed in the river-bed for the supply of water to Broach town.

38 Bhareshwer Mahadev Fair, Bhadbhut

TALUKA BROACH—DISTRICT BROACH

The fair is held every 18 or 19 years in the intercalary month of Bhadrapad at Bhadbhut, a place of Hindu pilgrimage, situated on the northern bank of the holy river Narmada 8 miles downstream from Broach and connected with it by road on which regular bus services ply.

According to a legend there lived a famous learned Brahmin Vishnusharma in whose *ashram* Brahmins stayed for the study of the Vedas and holy scriptures. God Shiva, hearing the fame of Vishnusharma, desired to see him. He, therefore, came to him in the form of a boy and expressed a desire to study under him and thus got himself admitted to the *ashram*. The ashramites performed duties of cooking, etc., by turns. One day it was his turn to cook the food. Other inmates and Vishnusharma, therefore, went out to the jungle asking him to keep the food ready by the time they returned. The boy bade *kamadhenu*, or the celestial cow fulfilling all desires, to prepare the food and followed them to the jungle. When they saw him there, they became angry and rebuked him. Thereupon, he told them not to be unnecessarily upset, as the meals had already been prepared. Disbelieving him, they said that they would throw him into the river if it was found to be false. He agreed, but rejoined that they would be thrown into the river if he proved right. This was agreed to by both the parties in the presence of Vishnusharma. On return to the *ashram* they found that their food was ready. Next morning when they went for bath in the river he reminded them of their agreement, tied all of them with creepers and threw them into the river. Vishnusharma, thereupon, told him that it is a great sin to kill Brahmins. Hearing this he brought the entire group back from the river, and placed them near Vishnusharma where a *linga* of Shiva burst out from the earth and the Brahmins were found alive. The mortal form of a boy that Lord Shiva had assumed then disappeared in the *linga*. In commemoration of this incident

the place was named Bhadbhuti, i.e., a place where a bundle of Brahmins was kept and the deity Bhadbhutishwer or Bhareshwer as now called.

The self-existing *linga* has been reported to have been damaged during the Muslim rule, and installed again in V.S. 1757. About the reinstallation it is said that Mahadev appeared in a dream to a wealthy goldsmith of Surat who had two wives but no issue. The god said that he would have a son if he reconstructed the shrine and reinstalled the *linga* lying in an old well at Bhadbhut. The goldsmith, who was about to go to Kashi on a pilgrimage, dropped the idea and got the temple constructed and the deity reinstalled on the present site. The deity was pleased and the goldsmith had a son. The antechamber of the temple is eleven and a half feet square and the inner room is eleven feet long and ten and a half broad with a door five feet high and two and a half feet wide. There is a *dharmashala* attached to the temple. It is believed that all types of sins are expiated by a pilgrimage to this place and a holy bath in the river Narmada.

The sanctity of the holy river and self-created deity has made Bhadbhut an important place of Hindu pilgrimage. A large fair is held near the temple on the bank of the river in every intercalary month of Bhadrapad and continues for the whole month. Hindus from all over Gujarat start coming from the beginning of the month. The number gradually increases from the 11th of the bright half till it reaches about 100,000 on the *purnima* day. It then goes on decreasing till *amas*, the last day of the month, when the number of visitors again shoots up. People take bath in the holy river and worship Bhareshwer Mahadev. At times *yajnas* are also performed. Some *bhajan mandlis* also attend. About 200 stalls cater to the needs of the assemblage, some of the merchants coming from as far as Bombay

Source:

1. Mamlatdar, Broach
2. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency, Gujarat, Surat and Broach*, Vol. II, 1877
3. KAKA KALELKAR, *Jivankila*, 1959
4. *Narmada Tatna Tirthadham Koteshwer-Kadodni Yatra*, published by Koteshwer Temple Committee, 1953

for trade. The *pujari* of the temple organises the fair. The gram panchayat levies pilgrim

tax, the total collections amounting to about Rs. 13,000.

Source:

1. Mamlatdar, Broach-
2. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency, Gujarat, Surat and Broach*, Vol. II, 1877
3. *Narmada Tatna Tirthadham Koteswar-Kadodni Yatra*, published by Koteswar Temple Committee, 1953
4. SHUKLA, JAYDATT NAROTTAM, *Shri Bharbhuteswar Tirthanu Mahatmya*, 1959

39 Koteswar Mahadev Fair, Kadod

TALUKA BROACH—DISTRICT BROACH

The fair is held at an interval of 18 years or so when the month of Vaishakh (May) is an intercalary month. Kadod is a place of Hindu pilgrimage situated on the right bank of the holy river Narmada, between Broach and Shuklatirth. It is linked with Broach, about 8 miles away, by an asphalt road on which regular bus services ply.

The temple of Koteswar or Kotilingeshwar is at a distance of about 2 furlongs from the bank of the river about 50 to 60 feet high. The original temple which was small and old was washed away in the high floods of V.S. 1989. Another temple was, therefore, constructed and the deity installed at the present site by the people of the surrounding villages with the appropriate religious rites and ceremonies. There is a legend that Banasur had performed penance here for years to appease Lord Shiva. He made crores of clay *shivalingas* during the penance and secured *siddhi* or accomplishments. God Shiva was pleased with him and blessed that such *shivalingas* would be found by sincere devotees from the water of the river at Koteswar in the intercalary month of Vaishakh. Banasur took holy bath in the river as ordained and found numerous

shivalingas from the river. He installed the *shivalingas* at this place which is known as Koteswar. It is said that even today pilgrims find innumerable *shivalingas* naturally formed of hard clay during the intercalary month of Vaishakh. It is mentioned in *Rava Khand* of *Skanda Purana* that *rishis* who came to have *darshan* of Shuklatirth also came to Kadod to obtain spiritual bliss.

About one lakh persons—Hindus—from the district and outside attend the fair. About 200 stalls of various commodities are installed. Programmes of *ras* and other folk-dances are arranged for the entertainment of the people. The fair is organised by the district local board. Pilgrim tax levied by the village panchayat yields about Rs. 15,000.

There are *dharmashalas* for the pilgrims. Arrangements for the supply of water at the site of the fair are made through the lift irrigation scheme working at Kadod. Bathing *ghats* have also been constructed, and temporary lighting arrangements are made when the fair is on.

The island in the river near Kadod is well-known for the tobacco and water-melons grown there. The place also has some country craft traffic.

Source:

1. Mamlatdar, Broach
2. *Narmada Tatna Tirthadham Koteswar-Kadodni Yatra*, published by Koteswar Temple Committee, 1953

40 Unai Mata Fair, Unai

TALUKA BANSDA—DISTRICT SURAT

The fair is held from Chaitra Sud 11 to Vad 5 (April) at Unai, taluka Bansda in Surat district, at the temple of Unai Mata or Amba Mata near the ancient hot springs. Unai is a station on the Bilimora-Waghai narrow gauge section of the Western Railway. Situated about 7 miles from Bansda, the taluka headquarters, and 27 miles from Bilimora, it is also connected with Bansda by regular bus services. The Bansda-Unai road along with bridges was completed in 1919-20. Bansda was a small princely State till its merger in Surat district in 1949. Unai hot springs date back to the time of Rama, as evidenced by *Skanda Purana*, relying on which F. A. H. Elliot¹ describes its origin as follows:

"Ram returning with his wife Sita from Lanka in his triumphal balloon called Pushpak viman, caught sight of the hermitage of the saint Agastiyamuni, which was on the southern slope of the Vindhya hills. He visited him, and at his bidding performed a solemn act of expiation at Anadisidha for the slaying of Ravan. This spot was Anaval and then there were no Brahmans, but a Bhil named Maruk lived there alone in the forest. Brahmans, therefore, were summoned from Gangakulgiri in the Himalayas, and for their comfort a spring of hot Ganges was given them by Ram, who shot an arrow into the ground. The great sacrifice was performed at or near the temple of Sakaleswar Mahadev on the Ambica, and to these days its ashes may be seen, a white or gray deposit on the river bank, in reality, composed of silica, iron and traces of lime. The Brahmans numbered 12,000 men, belonged to twelve different clans or gotras, and married the 12,000 daughters of Shesha."

About 2½ miles away from Unai, is a hillock known as Padamdungri, which can be approached from Unai by a cart-road, crossing the river Ambika at Kelkachh. On the bank of the river are the fields and gardens of vegetables growing

brinjals, chillies, etc. According to a current legend Rama is said to have performed *yajna* at the hillock of Padamdungri, which had an *ashram* of Sharbhang *rishi*, suffering from leprosy. When he saw Rama returning after the completion of *yajna*, he prayed to him for his blessings. Rama in turn asked him if he could do anything for him. The *rishi* had no other worldly desires but wished to have a hot water bath, which he could not take because of the disease. Rama, in order to fulfil his desire, shot an arrow into the ground and drew out the hot water spring, a bath in which cured the *rishi* of his disease. It is also said that Shri Rama had killed demoness Tadika at this place and had performed a *yajna* on this hillock on the spot known as Bhasmakhadak or the rock of ashes where an inexhaustible supply of white and yellow *bhasma* is still available, though people have been taking it away with them for a long time. About half a mile farther from Bhasmakhadak is a big stone having two footprints, which are said to be of Rama, locally known as Ramapadma. Near the footprints are the signs of the sun and the moon. One and a half miles beyond Ramapadma is an old temple without any idol, which is said to be a relic of the *rishi's ashram*. Many persons visit this temple in fulfilment of their vows and *manatas*. Half a mile ahead in the forest is a shrine of Ghushmai Mata, approached by a cart-track. It is a deity of local tribal people like Gamit, Chaudhri, Bhil, Naik, etc. The image is a rock about 8 feet high and 6 feet broad. Many tribals visit this Mata for *manata* and offer cocks, earthen pots, *terra-cotta* toys, coconuts, flags, etc., to the goddess. The gum of a white tree, near the shrine of Ghushmai Mata, is said to have medicinal properties.

As regards the goddess, legend has it that along with the spring the idol of the goddess had also come out of the ground. Sita took bath

1. *Gazetteer of the Bombay Presidency*, Vol. VII, Baroda, pp. 582-583, 1883

in the spring and installed that idol near the spring at the present site. However, according to J. M. Campbell writing in 1880, "About fifty years ago some religious mendicants set up a female figure and called it the goddess Unai".¹ The Goddess is called Unai Mata from the name of the village. Ambaji and Ushna Ambaji (*ushna* meaning hot), are her other names. The name of the village Unai is said to have been derived from words *Hun nahi*, i.e., "I bathed," spoken by Sita after her bath, and later corrupted into Unai. The name is also said to have been derived from the word *una* meaning hot, i.e., the place where hot water springs out. Another interesting legend associates these springs with the origin of an important section of Brahmins, namely, Anavils, who are found in large numbers in Surat district. According to F. A. H. Elliot² the Brahmins, who participated in the *yajna* referred to above, should have accepted the god's *dakshina* but they did not. It was, therefore, ordained that they should become degenerate, and should lose the privileges of receiving the *dakshina*, teaching the Vedas and performing sacrifices and, like mere Vaishyas, they should cultivate the soil. R.E. Enthoven³ states, "According to local tradition, Rama on his return from the conquest of Ceylon halted at a place called Patarvada in the hills of Bansda, about forty-five miles south-east of Surat. Determining to hold a sacrifice, he required the services of a large body of priests. He searched the country round, and failing to find priests enough, collected eighteen thousand of the hill tribes and made them Brahmins." It is believed that the name of village Anaval may have been corrupted from 'Anamil' a caste or hill tribe converted as Brahmins as aforesaid. In Anaval there is the shrine of Shukleshwer Mahadev, family god of Anavil Brahmins.

Anaval is about 5 miles from Unai and Padamdungri about 8 miles. Thus all these religious places associated in legend with the origin of the springs and the temple, are within a radius of 8 to 10 miles. Further all the legends of their origin connect them with the visit of Rama to this area. They are thus very ancient. People relying on

one or the other of the above legends consider a bath in the *kund* holy and also a remedy for skin diseases. It is reported that some persons have been actually cured of rheumatism and skin diseases by a bath here. Many people, therefore, visit the fair for a bath for facilitating which separate booths are put up for men and women.

As for the spring, there is a constant flow of hot water from the ground with an average outcome of about 4,000 gallons per hour. The temperature of the water remains as high as 103°-105° F which according to Elliot was 123°-124° F in 1883. When analysed, it was found to contain lime, sulphate, chlorides, and free ammonia. In one gallon there were 20 grains of mechanical impurities, and as regards chemical impurities, the solid residue contained 13½ grains of organic matter and 53½ grains of soluble minerals. The water smelt strongly of sulphur, 4.6 grains in one gallon. A *pucca kund* 40' by 30' and 5' deep has been built around the spring with an iron railing and steps. The water is so hot that it is impossible to take bath in the spring itself. In the east, adjoining the main *kund*, two smaller *kunds* have been constructed into which the water is carried through pipes from the main *kund*. Pilgrims take bath in these smaller *kunds*. Some people say that in earlier days, the temperature of the water remained low during Chaitra Sud 15 to Vad 2, so that the people visiting the fair could take bath in the spring itself. The *Gazetteer of the Bombay Presidency* notes that the water is so hot that, to make it endurable, it is dashed from a certain distance over the bodies of the votaries. There is another separate *kund* meant for Harijans, 27 feet by 15 feet at a distance of about 60 feet from the main *kund*, known as Harijan Kund, fed by hot water from the main *kund*.

Near the spring where Sita is said to have rested is the temple with an elegant idol of Unai Mata. In the midst of the meeting hall is an image of tiger, her carrier. The open terrace of the temple is used by pilgrims for *bhajans* and *garbas*. The *shikhar* of the temple has a golden *kalash* over it. There are numerous bells, offered

by the devotees. *Puja* is performed by the *pujari* twice daily, in the morning and evening and an oil lamp burns incessantly near the deity.

The curious history of the location of the spring and the temple within two separate jurisdictions deserves mention. Unai being on the boundary of the two former States of Baroda and Bansda, while the *kund* was within the limits of Khambhalia village of the Baroda State, the temple of Unai Mata was within the limits of the village Unai of Bansda State. Elliot¹ states, "Of this temple no mention need be made, for it has been decided by the Boundary Commissioner that, while the tank is in Baroda territory, the holy building is within the limits of the Bansda State." The site where the *kund* is situated seems to have been subsequently transferred to Unai village of which it now forms part. The temple is managed by the Mamlatdar who is also the trustee. About 10 to 15 ft. to the west of Amba Mata is the Ramachandra temple containing beautiful idols of Rama, Sita and Lakshman. Other temples are those dedicated to Guru Dattatreya, Sharbhangeshwer Mahadev and Devaki Mata.

The Unai Mata fair is the most important in the area and about 25,000 persons of all communities including Muslims, Jains and Parsis from south and central Gujarat and from Bombay attend it for a holy bath and worship of Unai Mata or for the tonsorial ceremony of the sons or for enjoying the fair.

The importance of the Unai Mata fair was far greater in the past as can best be seen from its description by Elliot² who says, "the great gathering for purification takes place at Unai on the full-moon day of Chaitra (April-May); it is composed of people from the forest and people from the plain; it unites business with religion. It is said that a hundred thousand persons thus meet for a week, some to throw the holy water at each other with cries of Jaya Amba, others to visit the booths and shops. Traders and pedlars come from Surat, Bombay, Khandesh, the Dangs, Nasik, Bulsar, Bansda, Navsari, Chikhli, Gandevi, Mahuva and other

neighbouring districts." There is such a heavy rush of pilgrims that special trains are run and still passengers travel not only in the train compartments but also on the foot-boards and roofs. Special bus services also ply during the fair. About 800 stalls of eatables, sweets, drinks, *pan-bidi*, vegetables, flowers, fruits, sugar-cane, foodgrains, *kariana*, eggs, mutton, fish and fishing implements, utensils, cutlery, ready-made clothes, hosiery, *mayurpankh*, musical instruments, pictures, leather goods, photographs, millstones, etc., are erected. Circus, *Ramlila*, *bhavai* or folk-dramas, mesmerism, gymnastics, 'well of death', merry-go-rounds and documentary films provide recreation to the visitors. An agricultural exhibition is organised by the Block authorities. Scarcely frequented streets become a busy bazaar during the fair. The rows of shops which are filled to capacity with merchandise indicate thriving business all-round. Stalls of eatables are loaded with sweet and saltish preparations prominently displayed. The brass and copperware merchants rend the air with the beating of their wares. Deccan brass and copper vessels are also brought for sale. Giant wheels work continuously, while jugglers astonish the crowds by their tricks and magic performances. At night the glorious full-moon lends beauty to the landscape, though at the fair the moonlight looks pale before the hundreds of resplendent artificial lights. In the open place in front of Mataji's temple, *gherias* play *dandia-ras* folk-dance before the goddess. *Ghughra* (bells) are tied to their waists and flowers adorn their ears. Blouses are put on to signify devotion to Mother Goddess, lampsoot is applied to the eyes and hair dressed neatly. The *ras* is played with sticks to the accompaniment of a drum. These performances attract large crowds. Taking advantage of the milling crowds, pickpockets sometimes relieve the unsuspecting of the money meant to be spent on recreation or purchases.

Another smaller fair is also held on Makara Sankranti (January 14) at which about 10,000 persons congregate. During the fair, a heap of coconuts, and *kumkum* and flowers are offered to Mataji. Some pilgrims also bring

1. *Gazetteer of the Bombay Presidency*, Vol. VI, Rewa Kantha, Narukot, Cambay, and Surat States p. 253, 1880

2. *Gazetteer of the Bombay Presidency*, Vol. VII, Baroda, pp. 582-583, 1883

3. *The Tribes and Castes of Bombay*, Vol. I, p. 225, 1920

1. ELLIOT, F. A. H., *Gazetteer of the Bombay Presidency*, Vol. VII, Baroda, pp. 582-583, 1883

2. *Ibid.*

garments, while practically everyone offers some cash. People keep *manalas* of the goddess.

The fair is organised by the village panchayat and local officers. The income of the temple is credited to the trust account kept with Government treasury. Sanitary and vaccination arrangements are looked after by the Health Department. Heavy Police *bandobast* is made for three days to keep in check pickpockets and other antisocial elements. Arrangements for drinking water and latrines are also made during the fair. There is one public *dharmashala* besides others constructed by different caste *panches*. The panchayat levies pilgrim tax, at the

rate of 10 P. per adult and also shop tax. It is reported that pilgrim tax is levied by panchayats of both the villages, viz., Khambhalia and Unai and the people may have to pay the tax twice. The hereditary office of the *pujari* vests in a Goswami family which makes arrangements for the stay, etc., of pilgrims to the shrine if so desired on ordinary days.

Unai is a big business centre of timber. There are facilities of a Post Office and a local board dispensary. There is a Police *chowki* also. The village is served with electricity. There is also a proposal to construct a park from Rs. 1,800,000 collected by way of pilgrim tax up-till now.

Source:

1. SHRI R. A. GOSWAMI, Unai
2. ELLIOT, F. A. H., *Gazetteer of the Bombay Presidency*, Vol. VII, Baroda, pp. 582-583, 1883
3. CAMPBELL, JAMES M., *Gazetteer of the Bombay Presidency*, Vol. VI, Rewa Kantha, Narukot, Cambay, and Surat States, 1880
4. ENTHOVEN, R. E., *The Tribes and Castes of Bombay*, Vol. I, pp. 225-226, 1920
5. MAJMUDAR, C. K., *Ushna Ambana Ushna Jharna*, 1956
6. TRIVEDI, RATISH K., *Jyotirmangala*, 1961

41 Khatalsha Pir Fair, Vyara

TALUKA VYARA—DISTRICT SURAT

The fair, also known as Ghodyatra fair, is held on Paush Sud 15 (January) at Vyara, the headquarter town of the taluka, at Khatalsha Pir Dargah situated on the station road. Vyara is a station on Surat-Bhusaval broad gauge section of the Western Railway about 39 miles east of Surat with which it is also connected by bus service. It formed part of Navsari district of the former Baroda State till its merger in 1949 and is now in Surat district. As the name of the fair indicates, it is related to a legend connected with Khatalsha Pir and *ghoda* or horses. It is said that during the regime of Maharaja Khanderao Gaekwad of the former Baroda State, an epizootic spread out among horses as a result of which some of them died. The head of the troops of the Maharaja believed this to be a divine catastrophe and took an oath before Khatalsha Pir Dargah to worship the *pir* every year by offering prayers, if the calamity disappeared. The horses of the Maharaja were cured by this *manata* of the *pir*. He, therefore, presented a canopy and a sheet for the Pir's *dargah*. Annual prayers were thereafter continued to be held in which people of the surrounding areas joined. With the gradual increase in the assemblage, traders also started visiting the place for business, and the occasion assumed importance also as a fair. Formerly the fair used to last 2 to 3 days, but with the passage of time, due to the increase in the congregation and business, the duration of the fair now is of about 10 to 15 days. Many persons visit the place in fulfilment of their vows.

About 60,000 persons attend the fair. Of these about 45,000 are from outside, i.e., surrounding villages and the adjoining talukas.

Source:

1. SHRI MOHAMEDMIA GULAMMOHAMEDMIA, Mujawar of Pir
2. SHRI C. D. VYAS, Vyara
3. Vyara Municipality

During the first 2 or 3 days of the fair, the congregation is as large as 10,000 persons a day, while on other days it may be about 2,000 to 3,000. All communities, viz., Brahmin, Bania, Suthar, Gola, Ghanchi, Harijan, etc., within a radius of 20 miles attend the fair. Adivasis like Gamit, Chodhra, Bhil, Nayaka, Dhodia, Kokna, etc., of surrounding talukas attend the fair in large numbers. Non-Hindus including Parsis, Muslims and Christians also attend.

About 500 stalls of eatables, sugar-cane juice, utensils, cloth, ready-made garments, cutlery, earthenware, bamboo articles, millstones, wooden furniture and foodgrains are put up. A thriving cattle bazaar is a special feature of the fair. About 2,000 cattle, mostly oxen, are also brought for sale. Vyara is also famous for jaggery (*gur*). It is reported that the largest sales during the fair are of utensils, cloth and cattle (oxen). It is but natural that in an Adivasi tract like Vyara, where business centres are few and far between, the fair becomes an occasion for sale and purchase of local produce and necessities of the Adivasis living in the area. The commercial aspect which is generally absent in other fairs, has contributed greatly to the development and popularity of this fair.

Circus and merry-go-rounds are the items of entertainment. Christian missionaries also arrange for religious preachings, as many Christians from neighbouring areas attend the fair.

The fair is organised by Vyara Municipality which also looks after sanitary arrangements. Vyara is equipped with piped water-supply, having a waterworks 30 years old. The town has electricity, the power being supplied by a cooperative society.

42 Dangs Darbar, Ahwa

TALUKA DANGS—DISTRICT DANGS

The fair is held on the eve of Holi, i.e., Phalgun Sud 15 at Ahwa, the headquarters of the district, as well as the only taluka of the Dangs district. It is situated on a plateau at a height of about 2,000 feet above the sea-level, in the centre of the district, and is 21 miles away from Waghai, a terminus on the Bilimora-Waghai narrow gauge section of the Western Railway and a gateway to the district. Ahwa is also connected with Bilimora, 60 miles away, by a State highway on which regular bus services ply via Waghai. It is also linked with Surat and Songadh (Gujarat) and Nasik and Navapur (Maharashtra) by bus routes.

The district, formerly held by small principalities of 5 chieftains called Rajas and 9 Naiks, was merged in Bombay State in 1947. It forms part of Gujarat State since the formation thereof in 1960. The roads approaching Ahwa, passing through *ghats* of wooded slopes provide varied and beautiful views of natural scenery.

The highest point in the district is village Don, 3,500 feet above sea-level, near the eastern boundary of the district. The next comes Saputara 3,200 feet high, on the southern border. Both these villages as well as the village Bardipada in the north and Waghai in the west are linked with Ahwa in the centre of the district. Though the climate of the district as a whole is not healthy both Don and Saputara have a cool climate in summer because of their high altitude. They, however, suffer from water scarcity which hampers their development as health-resorts.

The name of the district, viz., Dangs is derived from *dang* meaning forest. The whole district is a hilly area covered with thick forests stretching eastward from the Sahyadri range. It is said to be part of Dandakaranya where Rama lived in exile. The district are divided in two types of forests, viz., reserved and protected. As habitation and cultivation are prohibited in reserved forest, the tribal people who inhabit

this region have settled in protected forest areas where cultivable lands are given to them on lease by the Government for cultivation. However, because of heavy rainfall and inferior quality of the soil in the district only coarse grains are raised in level areas. There is an abundant growth of fodder on the remaining undulating lands which has made the district particularly suitable for rearing the local Dangi breeds of cattle. The chief occupation of the people is cultivation, livestock, forest labour and collection of forest produce such as honey, wax, lac, etc. The district is the chief source of timber in the State and its forests are rich in teak wood which claims about 45 per cent of the tree-growth in the district and is considered the best in the whole country. Teak wood is used in furniture, building construction and shipbuilding. The usefulness of the teak wood was first realised by the people of the neighbouring district of Surat and the merchants of Bhagda port near Bulsar were attracted by the prospects of its trade and export outside. Many forest cooperative societies have now been formed for exploiting the forest produce. The teak wood is popularly known as *Valsadi Sag* as it was exported via Bulsar. Other important trees are:

Sisum : *Dalbergia latifolia*
Sajad : *Terminalia glabra*
Haldu or *Haldarvo* : *Adina cordifolia*

and Bamboos. *Sajad* wood is used for preparing slippers for railway lines and their bark used in dyeing fishermen's nets among other things. *Haldarvo* is used for making bobbins for the textile industry. Of bamboos there are two varieties, *katas* are thick and tall and the other *manvel* thin and short. Amongst plants various valuable species such as:

Amarvel : *Cuscuta reflexa*
Musli : *Curculigo orchoides* and *Asparagus adscendens*

Nagfeni: *Sesuviera zeylanica*
Harde: *Terminalia chebula*
Bedan: *Terminalia bellerica*

Amblan: *Phyllanthus emblica*
 and *Sonaru*, *Rajmohini*, etc., rich in medicinal properties are found and used by Ayurvedic pharmacies and practitioners. A special variety of grass useful for the making of scents is also available in the district. The Dangs forests yielded an annual income of Rs. 12,200,000 in 1960-61. The area was also popular for hunting in the past but now the stock has decreased. Tigers are common. Among others are *chitals*, bears, pigs, *rojh*, stag and deer. Poisonous snakes and large pythons are also common in the district, the former being sent in large numbers from this area to the Haffkine Institute, Bombay, for the manufacture of injections from their venom.

The district has a population of 71,567 souls consisting mainly of Scheduled Tribes amongst whom Bhils and Kunbis predominate, covering about $\frac{3}{4}$ th of the total population. Unlike the Bhils of other areas who are considered to be good cultivators those of Dangs are backward. But Kunbis and Kukna or Kokna of Dangs who are mostly engaged in cultivation are more advanced both socially and economically in comparison with other tribals and thus enjoy higher status in the district.

The common dress of the Dangi male consists of a loin-cloth, a *bandi* (waist-coat) or a shirt and a piece of cloth wound round the head. Females are mostly attired in a *sari* and a blouse. Though they dress poorly, they are very fond of silver ornaments. Women wear bangles, *nath* or nose-ring, necklace and *paalikha* and males a *kada* (armlet) or a chain. They strongly believe in superstition and witchcraft and invariably resort to *bhuvras* and *bhagats* whom they faithfully follow.

Their main festivals are Tera, Vagh Barash, Pola, Holi, Dassera, Divali, Akhatrij, etc. However, Holi, locally called Shimga is their chief festival which is also an occasion for the Darbar of Dangi chiefs. Holi is the most important festival of the Dangis. Its celebration lasts for four to five days. On the first day the holy fire is kindled by *jagaliya*, an inferior village servant, for which the instructions are given in advance by the *karbhari* of the village. All the villagers assemble at the site. The ceremonies

performed include *pradakshina* around the holy fire, offering of *naived* and tonsorial ceremony of boys. For the next two or three days they move in roundabout villages where they dance and enjoy. They can go on dancing in groups for hours on end without tiring. Their folk-dances are performed to the accompaniment of *kahalia*, resembling a *shehnai*, and drum. *Tadpu*, made from dry gourd and adorned with peacock feathers, is another musical instrument they are fond of. The dancers do not sing while dancing, but the pace of their dance accelerates with that of music and then they shout loudly. After the Holi is lighted, people stop passers-by and ask *bhag* or some contribution in cash from them, giving them *kumkum* or *gulal* in return as *prasad*. On the fourth or fifth day, the fire is extinguished and people make themselves merry by sprinkling colour powder or coloured water on relatives such as brother, sister, brother's wife, husband's younger brother, etc. All male members except children sleep at the site of the fire during Holi festival and one who does not do so is fined an anna or two. During all these days people abstain from work like grinding corn, wood-cutting, etc., and remain completely engrossed in the continuous celebration and enjoyment of the festival that is Shimga, the Holi.

On account of the complete absence of towns or markets in the district and the assemblage of tribal people from different parts of the district at Ahwa on the day of the Darbar, traders seem to have found a good field for business. The fair has thus come to be associated with the holding of the Darbar. The Darbar traces its origin since the British regime when a Darbar of Rajas and Naiks was held on the eve of Holi and privy-purse given to them at the hands of the Political Agent. The Darbar has been continued to be held even after Independence. It is now termed Jamabandi Darbar and held by the Collector when *patels*, *karbharis* or *jagaliyas* who have done meritorious work in putting out forest fire or helped Forest Department in doing so are awarded prizes of brass and copper vessels or silver *kadu* (armlet).

The fair starts about a week before Holi and lasts upto Holi. It is attended by about 25,000 persons from all over the district. The Dangis in gorgeous coloured dresses flock to

Ahwa in groups 3 or 4 days in advance of the commencement of the fair and the flow of pedestrians moving on roads or foot-tracks up and down the hills to the accompaniment of *shehnai* and drums looks picturesque. The whole district resounds with the tunes of *shehnai* and beating of drums during these days. About 100 to 150 stalls of utensils, toys, cutlery, articles of bamboo, forest products and household goods are erected. Merchants from the neighbouring districts of Surat, Nasik and West Khandesh bring most of these articles for sale except those made of bamboo which are products of household industry in the district. Stalls of ready-made garments, brass and copper vessels and ornaments of brass and silver have a special attraction for the Adivasis as this is the only annual fair in the district which provides them an opportunity of shopping for such necessities of domestic use. They mostly wear ready-made clothes such as *bandis*, shirts, *dhotis*, blouses and *saris* which are the main items of their dress.

Source:

1. District Information Officer, Dangs
2. KOTAK, DAHYABHAI G., *Dang*, article in *Akhand Anand*, February 1964
3. KUROOP, K. K., *Dang and Dangis*, article in *Vidyapith*, January-February 1964

A few brass or copper vessels such as a *thali* or two *vatis* or *topes* and water-pots are the household utensils they go in for. The ornaments they purchase are mostly *kap*, earrings, necklaces of coins, hairpins and chains. The purchases are in some cases made by barter, i.e., in exchange of foodcrops, oil-seeds, etc.

Folk-dances are very common among tribals and are invariably performed during festivals and social gatherings. During the 4 to 5 days of Holi, groups of tribal people move in surrounding villages and dance to the accompaniment of music. Education Department nowadays organises such folk-dances, *ras*, *garba*, songs and dramas during the fair. Documentary films are shown by Block authorities. Agricultural and cattle-shows along with stalls of different developmental activities are also organised on the occasion.

The fair is organised by the district local board which also makes arrangements for water-supply. Sanitation is looked after by the Public Health Department.

43 Adivasi Fairs

HOLI FAIRS

Amali Agiarash

The celebration of Holi the biggest festival of the Adivasis, actually spreads over a period of about fifteen days. It starts with Phalgun Sud 11, called Amalaki Ekadashi, corrupted into Amali and even Ambli Agiarash. It is so named because on this day *puja* is offered to Parashurama, the sixth incarnation of Vishnu, under an *amblan* tree, *Phyllanthus emblica*, which tree is said to have been worshipped by Shri Rama. Fairs held on the occasion of Holi continue to be held right up to Phalgun Vad 13. People visit these fairs from long distances, mostly on foot. During their stay at the fair (sometimes extended to a couple of days), they indulge in prolonged bouts of folk-dancing with their drums. A *hat* or bazaar is many times held on this occasion. The fair is an important social event among the Adivasis who can meet their relatives once a year only on such occasions. Besides, it affords a good opportunity to the young for marriage by elopement. In all 31 fairs are reported to be held in the State on this day, attended by 86,350 persons. They are held in the border regions especially in Panchmahals, Baroda and Sabarkantha districts.

Chul Fair

Chul fair is the most common type of Adivasi fairs held on the occasion of Holi especially in the Panchmahals, Baroda and Broach districts. It is generally held on the next day after Holi or immediately thereafter. A long and shallow pit is dug and filled with burning charcoal. For this purpose, either the embers from the Holi are utilised or a new fire is lighted. People then walk barefooted on this fire without any harm. Sometimes they are led by a *bhuva* who is the first to walk, after performing *puja* of the fire. A cock may be sacrificed during the *puja*.

People keep *manata* for the health of their children, cattle, etc., and walk on fire on fulfilment of their wishes. At some places, however, people may undergo this ordeal on their own. In any case, the fire-walkers do not suffer any injury. All the people of the village or the area gather together at the fair. Folk-dances to the accompaniment of drums are a usual feature of Adivasi fairs.

Ghensio Fair

This is essentially an Adivasi Chul fair. It is held in the Panchmahals district immediately after Holi. This fair is called Ghensio fair, because after the *chul* is prepared, *ghens* (rice boiled in butter-milk, a popular preparation) is cooked over it. After this, people go round the *chul* and walk over fire. Subsequently, they eat the *ghens*.

Gol-gadheda Fair

This also is an Adivasi fair held on the occasion of Holi in the Panchmahals, Baroda and Broach districts, celebrated mostly by Bhils. A pole is erected in an open place, and some *gur* or jaggery is tied in a piece of cloth on the top of it. The pole is surrounded by girls. Bhil youths from the crowd try to climb up the pole and get the *gur* tied on it, while the girls try to thwart them by beating them with canes and sticks. The youth who, despite this attack, succeeds in bringing down the *gur* is considered brave, bravery being the most respected quality among the Adivasis. The *gur* is then distributed as *prasad* among those present. People gather at the fair from surrounding areas, bringing their drums with them, and perform folk-dances. A small bazaar is also held on the occasion, catering to the necessities of the people.

Gal-devro Fair

This fair of the Adivasis is generally held on Dhuleti or Phalgun Vad 1 in the Panchmahals

district. A pole 20 to 25 feet high is erected in an open space. A wooden *manchi* (frame) is fixed at the top of the pole. A person is made to lie down on the *manchi*, securely tied to it with ropes. The *manchi* with the man on the top is then made to revolve, while men and women gathered on the occasion perform Adivasi dances playing upon drums. Persons take vows to take five or seven revolutions on the Gal-devra for relief from a calamity in their family or relations. Such vows are fulfilled at the fair in the manner stated above.

Chadia Fair

This is an Adivasi fair held immediately after Holi in the Panchmahals district. *Chadia* is a term used for an effigy of a human being. It is prepared from wooden pieces covered by cloth with hands, legs, etc. A coconut is kept on the top, with cloth pieces tied over it so as to represent the head. Such a figure, locally known as *chadia*, is kept on the top of a tree and a stout person is selected and asked to untie it from there. While he climbs the tree, he is beaten with sticks by women who dance under the tree. Such figures are destroyed by those who succeed in untying them, after taking away the clothes in which the figures are dressed. Adivasis, mostly Bhils, collect at the place and dance with drums.

Panchio Fair

The Adivasi fair held during the Holi festival on Rang Panchami, i.e., Phalgun Vad 5 is known as Panchio fair.

OTHER FAIRS

Gay-Gohari Fair

The fair is held on the New Year Day, i.e., Kartik Sud 1 in Adivasi areas of the Panchmahals district. On this day, farmers and others decorate their cattle—mostly cows—with colours. All the cattle are then collected at one place outside the village, and made to run, while farmers lie down in their passage. The cattle thus run over the men, who nevertheless do not sustain any major injuries. In the evening, people meet at the house of the *sarpanch* or village *patel* and exchange greetings, embracing each other.

Aindra Mela

If the monsoon has been favourable and the crops satisfactory, the Adivasi farmers worship Indra, the God of Rains, and offer him the new crop before utilising it themselves. Such fairs are held during the bright fortnight following Diwali. They are held in most of the Adivasi villages of the Panchmahals district, and are essentially local in celebration.

Jhala Fair

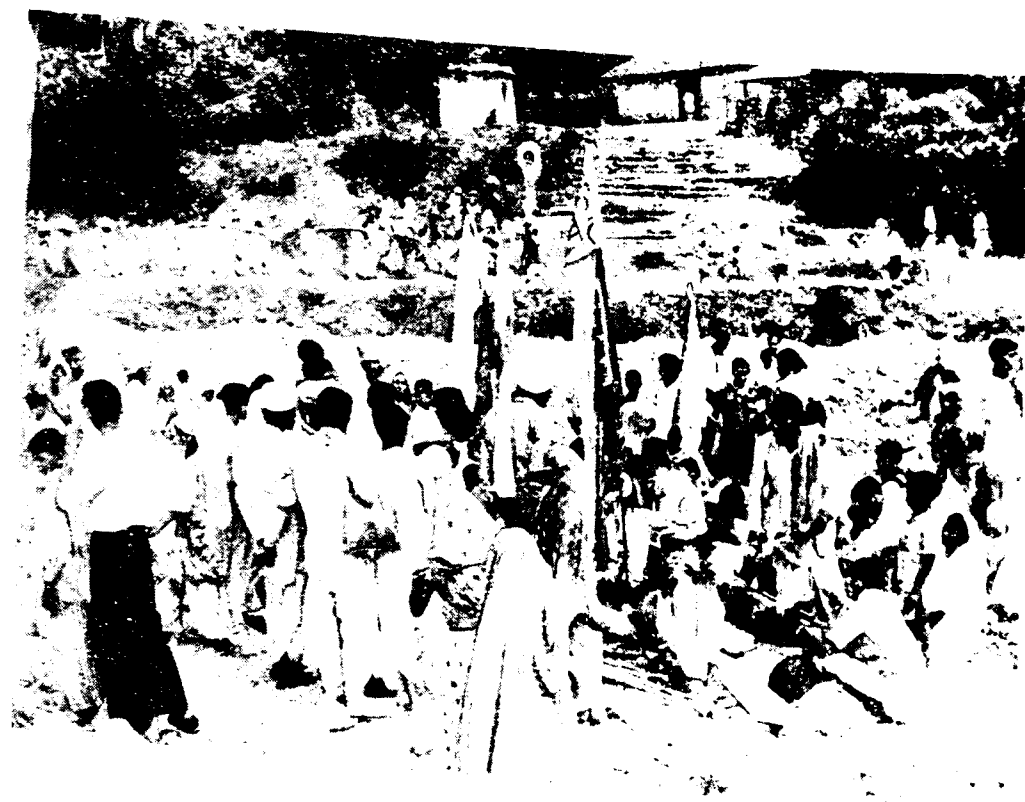
This is an Adivasi fair, generally held on Bhadrapad Sud 14. Jhala is believed to have been a saintly person named Virapnathji Jhala, who lived 50 to 60 years ago, according to a legend. He used to perform miraculous cures of cattle diseases, and even now people keep *manata* in his name for the sake of their cattle. The vows are fulfilled at the fair.



When the Mela is on



Folk-music with Steps and Claps—Tarnetar



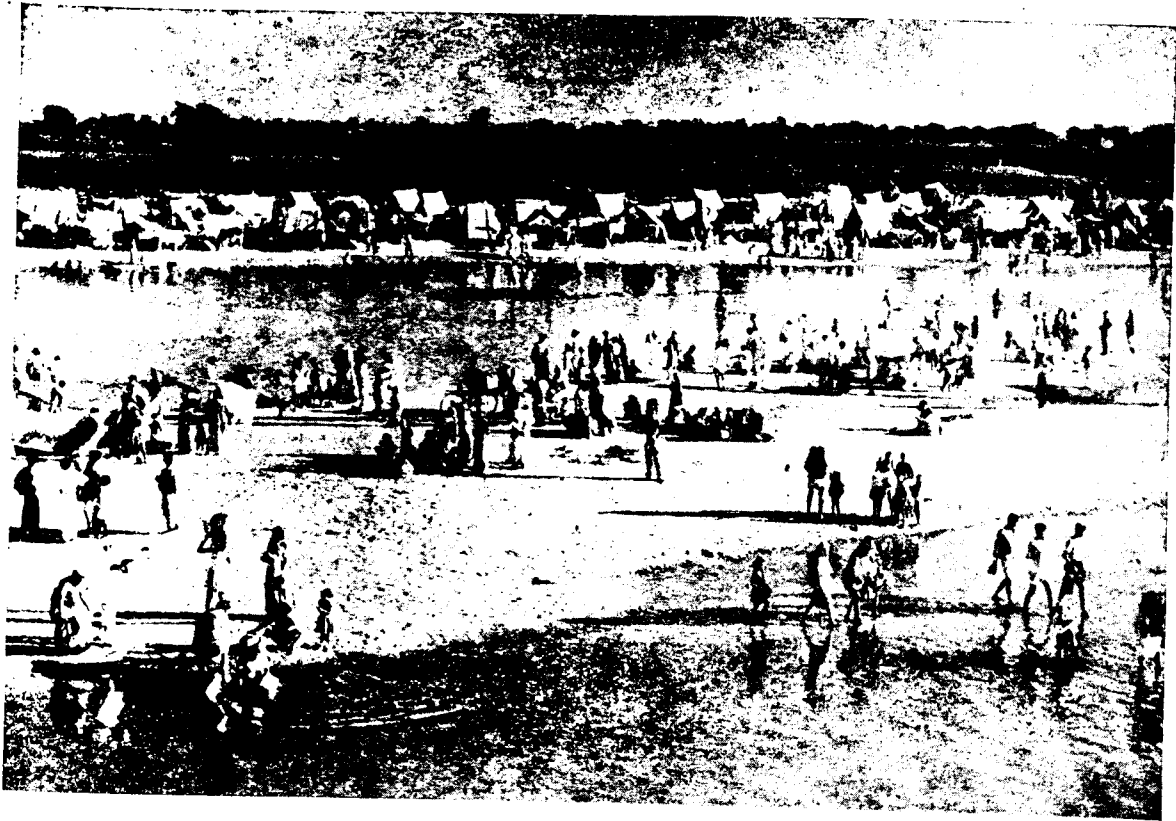
Bhajan Mandli—Shamlaji Fair



Lunch-time at Fair



*Young Visitors,
Tarnetar*



Vanjaras at Shamlaji Fair



At the Sangam of Seven Rivers, Vautha

SHOPPING



Silver Ornaments—Shamlaji

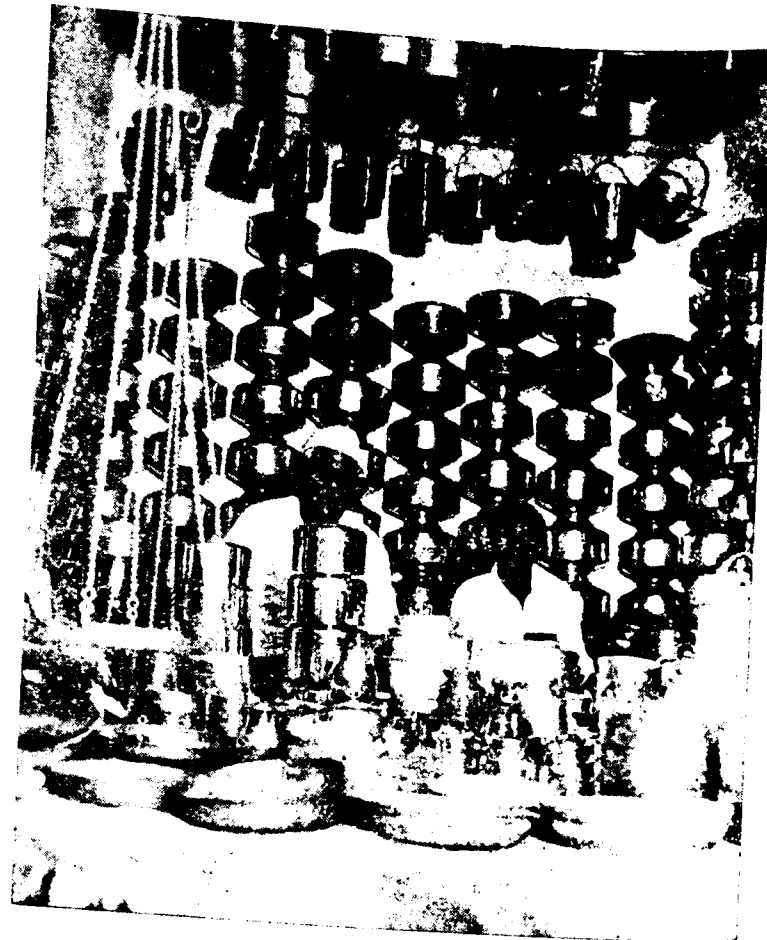
SHOPPING



Earthenware—Shamlaji

THE FUN OF THE FAIR

Brassware—Shamlaji



*Bangles to Suit
Every Hand,
Tarnetar*





Swinging High—Tarnetar

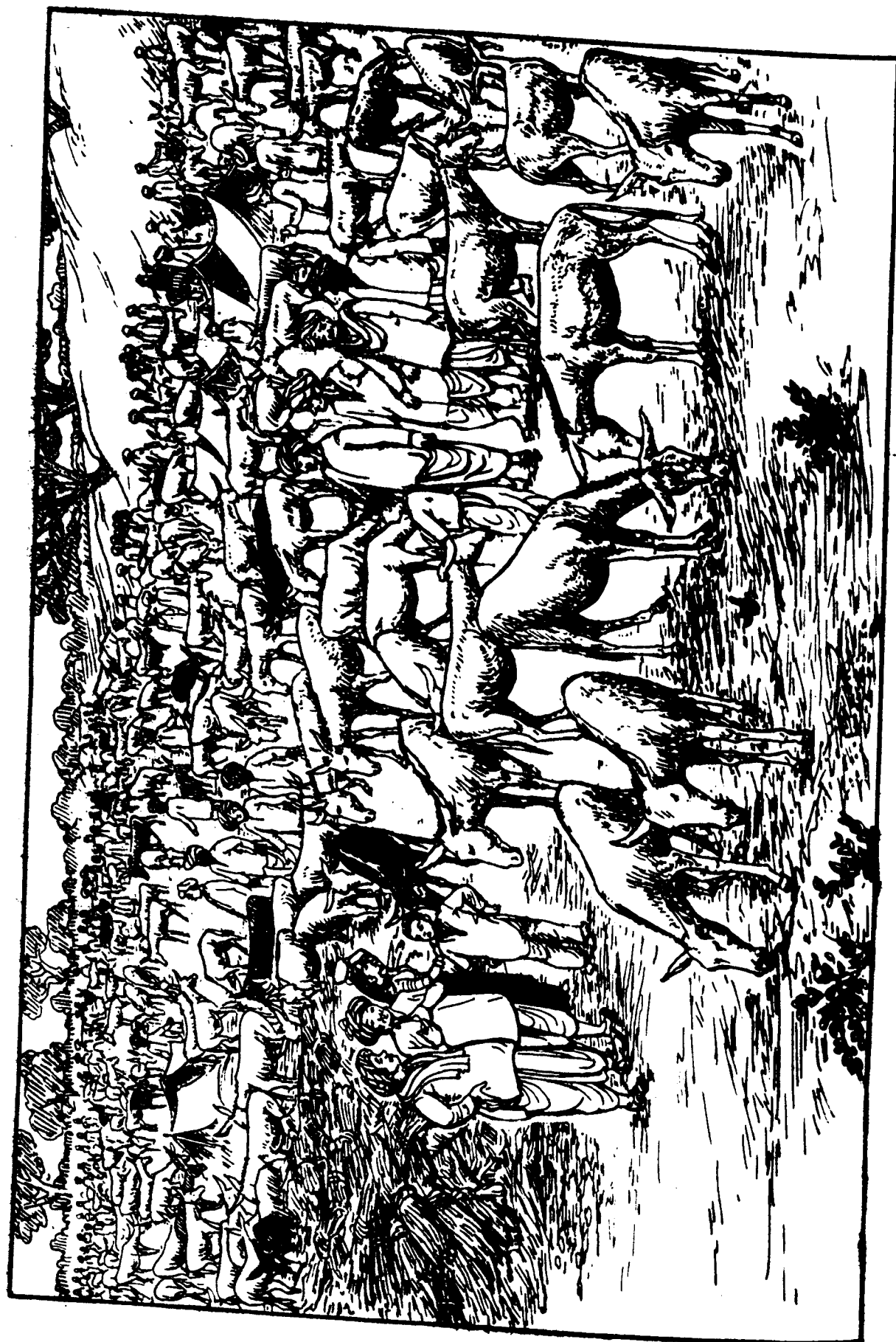


Organisers of 'Annapurna', Mahila Mandal, Bhiloda—Shamlaji Fair



Camel Bazaar Kartik Purnima Fair, Sidhpur

APPENDICES
I—QUESTIONNAIRE
II—EXTRACTS



Donkeys on Sale — Vaukha Peak

APPENDIX I
QUESTIONNAIRE
CENSUS OF INDIA 1961
GUJARAT

Fairs and Festivals of Gujarat

(To be filled separately for each fair/festival)

Village.....Taluka.....District.....

Means of communications (Whether by rail, bus or cart, etc.).....

A—Festivals

- 1 Name of the festival, its occasion, and date according to Hindu/Muslim calendar—Write date, month, day of the week
- 2 Nature of the festival (Whether confined to a particular area, i.e., village, taluka or district or observed universally in the region)
- 3 Name of the deity or deities worshipped and religious ceremonies performed
- 4 Historical background or legend connected with the deities, gods, goddesses and the origin of the festival
- 5 Organisation and management of the festival [Whether sponsored by (a) Public (b) State (c) Local Bodies or (d) Trustees.] Write their names
- 6 Number of persons congregating
- 7 Communities participating: (a) Local
(b) From outside
- 8 Whether non-Hindus also participate. If so, the extent of such participation

Particulars of correspondent :

- (i) Name
- (ii) Address
- (iii) Occupation
- (iv) Date

Village.....Taluka.....District.....

Means of communications (Whether by rail, bus or cart, etc.).....

B—Fairs

- 1 Name of the fair, its occasion and time of celebration according to Hindu/Muslim calendar—
Write date, month, day of the week
 - 2 Nature of the fair (Whether confined to a particular area, i.e., village, taluka, district or observed universally in the region)
 - 3 Origin of the fair and its historical background or legend connected with the fair
 - 4 Organisation and management of the fair [Whether sponsored by (a) People (b) State (c) Local Bodies (d) Trustees.] Write their names
 - 5 Number of persons congregating
 - 6 Communities participating: (a) Local
(b) From outside
 - 7 Whether non-Hindus also participate. If so, the extent of such participation
 - 8 Where is it held? On private ground or public ground? Reasons, if any, for selecting a particular site
 - 9 Is pilgrim tax levied? (a) Agency for collection
(b) Amount realised.
 - 10 Types and number of stalls or booths in the fair
 - 11 Whether agriculture or cattle-shows held. If held, give description about types and number of animals exhibited or sold, and the value realised from the sale of animals
 - 12 Types of transactions and products for sale:
 - (i) Articles:
 - (a) Foodgrains
 - (b) Cash crop produce
 - (c) Articles of small scale and cottage industries
 - (d) Any other articles
 - (ii) Whether produced locally or brought from neighbouring villages or centres or brought from urban centres
 - 13 Cultural activities:
 - (a) Types of entertainment programmes organised and amusements offered
 - (b) Lectures and seminars
 - (c) Social activities (*Shramdan*, *safai*, etc.)
 - 14 Sanitary and vaccination arrangements. (Agency and particulars of arrangements made)
- Particulars of correspondent:
- (i) Name
 - (ii) Address
 - (iii) Occupation
 - (iv) Date

INSTRUCTIONS FOR FILLING THE QUESTIONNAIRE

NOTE

- 1 It is requested that the questionnaire should be studied carefully before noting the information.
- 2 Replies to the questions with all the details may be written in ink in legible hand in the blank space provided against each. Where the space is not enough a separate sheet should be used.
- 3 Proper care should be taken to see that the information given is accurate and authentic. Replies to the questionnaire may be sent within three weeks of the receipt thereof at the following address:

The Superintendent of Census Operations, Gujarat,
"Geet Govind",
Pritamnagar, Ellis Bridge,
AHMEDABAD-6

- 4 Write your detailed address, etc., at the end of each questionnaire so that it may be duly acknowledged and further correspondence facilitated in case additional information is required.

INSTRUCTIONS

- 1 Fill in a separate form for each festival and fair.
- 2 At the top of the form, write details about the name of the village where the festival is celebrated or fair is held, the names of the taluka and the district in which it is situated and the transport facilities like railway, bus service or cart tracks, etc., available for visiting the place.

FESTIVALS

Q. 1. Name of the festival and occasion—Write the local name by which the festival is known and the date according to the Hindu/Muslim calendar. If the fair/festival is held in honour of a god or goddess or on the occasion of the birth or death of a saint or *pir*, this may be specified, and his short life-sketch given. Details of such festivals as Mahatma Gandhiji's birth-day, Shankar Jayanti, Mahavir and Buddha Jayanti, etc., should also be given along with those celebrated all over the country like Janmashtami, Mahashivratri and Ramnavmi.

Q. 2. Nature of the festival—During some festivals, besides the local participants, people from outside congregate in large numbers. As for example, people come from long distances in large numbers to Ambaji and Bahucharaji during Navratri, to the foot of mount Girnar on Mahashivratri and to Dakor on the Annakuta festival during Divali. Complete details of every such festival and fair should be given. There would be certain festivals wherein the festival itself occupies the main position and the fair is of minor importance, while in some other cases, the fair would be the more important event. In still other types of cases, fairs may be held besides the celebration of festivals. All these facts should be clearly noted in each case.

Q. 3. Name of the deity or deities worshipped and religious ceremonies performed—On the occasion of some festivals, *yajna*, *mahapuja*, Navchandi or some other religious ceremonies are performed. *Namaz* is offered in mosques or processions are taken out with insignia. The mode of *puja* of gods/goddesses and other religious ceremonies should be stated.

Q. 4. Origin of the festival, its history, gods and goddesses and legends—The historical background or current legend, if any, concerning the gods or goddesses and the site of the festival should be described in detail.

Q. 5. Organisation and management—Some festivals/fairs have been traditionally celebrated or held for several centuries without any break or change, while some others are organised and managed, by local bodies on behalf of the village or by the Government or the trustees of an institution. The category to which the festival/fair belongs, should be specified.

Qs. 6, 7 and 8. Community-wise number of persons congregating—The number of persons attending the fair, classified by communities to which they belong, should be stated, specifying how many of them are local and how many come from outside.

FAIRS

The instructions on Questions Nos. 1 to 7 are common to festivals and fairs.

Q. 8. Where is the fair held? On private ground or public ground?—The area and other particulars of the site of the fair should be noted with reasons, if any, for its selection.

Q. 9. Pilgrim tax—At some places, pilgrim tax is levied. The rate of the tax, the period during which it is levied, the authority collecting it and the estimated annual income derived therefrom should be stated.

Q. 10. Number and types of stalls, etc., at the fair—At some fairs, there are stalls of eatables only; at some others, religious books and other articles like pictures of deities, idols, rosaries, etc., are sold in addition to eatables; at still others, articles of household use are also sold; while at some fairs commodities such as foodgrains, products of household industries, handicrafts, etc., are sold. With the establishment of regular markets and bazaars, such shops are not found in many of the fairs held nowadays. Note should, however, be made of any such commodity offered for sale at the fair.

Q. 11. Exhibitions—Cattle-shows; the number of cattle sold—As development activities have now gained momentum, cattle-shows and other exhibitions connected with development activities are organised at the fairs. Besides mentioning such shows and exhibitions wherever they are held, state the extent to which the public take advantage of them.

Q. 12. Types of merchandise and transactions of sale—Give details of the products specified against this question and of other articles, if any, brought to the fair for sale; also note the estimated weight and value thereof, mentioning whether they are local products or brought from nearby or distant rural or urban areas.

Q. 13. Cultural activities—Ordinarily every fair has some entertainment programmes. Side by side with these, films relating to development activities, etc., are also shown and sports competitions organised. Information about all these should be given.

Q. 14. Sanitary and vaccination arrangements—Where the congregation of people is large the Public Health Department makes arrangements for prevention of epidemics by vaccination, rendering medical treatment, and by issuing notifications to ensure strict compliance with the rules made in this behalf. Public and private institutions make arrangements for drinking water and at some places also for boarding. Information about these should be furnished.

APPENDIX II

A—EXTRACTS FROM BOOKS

Ratnavali of Shri Harsha

Edited by C. R. DEVADHAR AND N. G. SURU

1925

ACT FIRST

Pages 5 to 12

Taugandharayana—(Listening). Hark! Since in front rises the hum of people's merriment, sweet with music played to the accompaniment of a mellow drum, I believe that His Majesty is proceeding to the mansion to witness the rejoicings of the citizens, intense because of Madana's festival. (Looking up). Ah! His Majesty has already ascended the palace!

Vidusaka—(With joy). Yes! So it is. I rather think that this great festival of Cupid is neither yours nor Cupid's, but mine alone—of this Brahmin of whom my friend speaks thus. (Observing). Let that alone. Observe the charm of this Love's festival which interests one with the citizens who are dancing at the touch of water from syringes, and are voluntarily seized by lovely women now under the exhilaration of wine; while the openings of the road all round are ringing with the swelling music of wild songs, and all the quarters are rendered yellowish red with a mass of fragrant powder scattered about.

King—(With joy, looking all round). Oh how excessive has been the merriment of the people. Thus—

With scattered heaps of fragrant powder tinted yellow with saffron-dust, creating (an illusion of) daybreak, with the sheen of golden ornaments, and with Asoka wreaths that bend the heads (of the wearers) by their weight, this Kausambi whose wealth, manifest from her attire,

seems to outvie the treasures of the lord of wealth, appears one yellow mass, as though her sons were dressed in molten gold. (10)

Moreover—

The pavement in front is reddened by the people with the tread of their feet, pink with vermilion-tints that drop from the cheeks of boisterous women in the yard which is flooded all over with a ceaseless flow of water spouted by fountain-jets, and where they are sporting in mud that is created by the heavy crush (of hurrying feet). (11)

Vidusaka—(Beholding). Dear friend, behold the sporting of courtezans charming on account of the hissing uttered when struck by water from syringes discharged by naughty gallants.

King—(Observing). You have well-marked, my friend.

This crowd of gallants (snakes) lifting up syringes resembling the hoods of serpents, and dimly visible in the enmassed rays of jewelled-ornaments in this gloom produced by fragrant powder scattered about, reminds me now of the nether world. (12)

Vasavadatta—Kancanamala, place the divine Pradyumna at the foot of the Asoka tree.

Kancanamala—Mistress; now adorn the Asoka with flowers, saffron and sandal unguents, offered by your own hands, and worship the divine Pradyumna.

Alberuni's India

By DR. EDWARD C. SACHAU

Vol. II

1910

CHAPTER LXXVI—ON THE FESTIVALS AND FESTIVE DAYS

Pages 178 to 184

Yatra means travelling under auspicious circumstances. Therefore a feast is called *yatra*. Most of the Hindu festivals are celebrated by women and children only.

The 2nd of the month Caitra is a festival to the people of Kashmir, called *Agdus* (?), and celebrated on account of a victory gained by their king, *The 2nd Caitra* Muttai, over the Turks. According to their account he ruled over the whole world. But this is exactly what they say of most of their kings. However, they are incautious enough to assign him to a time not much anterior to our time, which leads to their lie being found out. It is, of course, not impossible that a Hindu should rule (over a huge empire), as Greeks, Romans, Babylonians, and Persians have done, but all the times not much anterior to our own are well known. (If, therefore, such had been the case, we should know it.) Perhaps the here mentioned king ruled over the whole of India, and they know of no other country but India and of no other nations but themselves.

On the 11th there is a festival called *Hindolicaitra*, when they meet in the *devagriha*, or temple of Vasudeva, and swing his image to and fro, as had been done with him when he was an infant in the cradle. They perform the same in their houses during the whole day and make merry.

On the full moon's day of Caitra there is a feast called *Bahand* (*Vasanta* ?), a festival for the women, *Full moon's day* when they put on their ornaments and demand presents from their husbands.

The 22nd is a festival called *caitra-cashati*, a day of merriment holy to Bhagavati, when *22nd Caitra* people use to wash and to give alms.

The 3rd Vaisakha is a festival for the women called *Gaur-tri* (*gauri-tritiya* ?), holy to Gauri, the daughter of the mountain Himavant, the wife of Mahadeva. They wash and dress gaily, they worship the image of Gauri and light lamps before it, they offer perfumes, abstain from eating, and play with swings. On the following day they give alms and eat.

On the 10th Vaisakha all the Brahmans whom the kings have invited proceed forth to the open fields, and there they light great fires for the sacrifices during five

days till full moon. They make the fires in sixteen different spots and in four different groups. In each group a Brahman performs the sacrifice, so that there are four performing priests as there are four Vedas. On the 16th they return home.

In this month occurs the vernal equinox, called *Vernal equinox* *vasanta*. They determine the day by calculation and make it a festival, when people invite the Brahmans.

On the 1st Jyaishtha, or new moon's day, they celebrate a festival and throw the first-fruits of all seeds into the water in order to gain thereby a favourable prognostic.

The full moon's day of this month is a festival to the women, called *rupa-panta* (?).

All the days of the month Ashadha are devoted to alms-giving. It is also called *ahari*. During this time the household is provided with new vessels.

On the full moon's day of Sravana they give banquets *15th Sravana* to the Brahmans.

On the 8th Asvayuja, when the moon stands in the nineteenth station, Mula, begins the sucking of the sugar-cane. It is a festival holy to *Mahanavami*, the sister of Mahadeva, when they offer the first-fruits of sugar and all other things to her image which is called Bhagavati. They give much alms before it and kill kids. He who does not possess anything to offer, stands upright by the side of the idol, without ever sitting down, and will sometimes, pounce upon whom-soever he meets and kill him.

On the 15th, when the moon stands in the last of her stations, Revati, there is the festival *Puhai* (?), when they wrangle with each other and play with the animals. It is holy to Vasudeva, because his uncle Kamsa had ordered him into his presence for the purpose of wrangling.

On the 16th there is a festival, when they give alms *16th Asvayuja* to the Brahmans.

On the 23rd is the festival Asoka, also called *ahoi*, when the moon stands in the seventh station, Punarvasu. It is a day of merriment and of wrangling.

In the month Bhadrapada, when the moon stands in the tenth station, Magha, they celebrate a festival which they call *pitripaksha*, i.e., the half of the month of the Fathers, because the moon's entering this station falls near the time of new moon. They distribute alms during fifteen days in the name of the Fathers.

On the 3rd Bhadrapada is the festival *Harbali* (?), for the women. It is their custom that a number of days before they sow all kinds of seeds in baskets, and they bring the baskets forward on this day after they have commenced growing. They throw roses and perfumes on them and play with each other during the whole night. On the following morning they bring them to the ponds, wash them, wash themselves, and give alms.

On the 6th of this month, which is called *Gaihat* (?), *6th Bhadrapada* when people give food to those who are in prison.

On the 8th, when the moonlight has reached half of its development, they have a festival called *dhruvagriha* (?), they wash themselves and eat well growing grain-fruit that their children should be healthy. The women celebrate this festival when they are pregnant and desire to have children.

The 11th Bhadrapada is called *Parvati* (?). This is the name of a thread which the priest makes from materials presented to him for the purpose. One part of it he dyes with crocus, the other leaves as it is. He gives the thread the same length as the statue of Vasudeva is high. Then he throws it over his neck, so that it hangs down to his feet. It is a much venerated festival.

The 16th, the first day of the black half, is the first of seven days which are called *karara* (?), when they adorn the children nicely and give a treat to them. They play with various animals.

On the seventh day the men adorn themselves and celebrate a festival. And during the rest of the month they always adorn the children towards the end of the day, give alms to the Brahmans, and do works of piety.

When the moon stands in her fourth station, Rohini, they call this time *Gunalahid* (?), celebrating a festival during three days and making merry by playing with each other, from joy over the birth of Vasudeva.

Jivasarman relates that the people of Kashmir celebrate a festival on the 26th and 27th of this month, on account of certain pieces of wood called *26th, 27th* *gana* (?), which the water of the river *Bhadrapada* Vitasta (Jailam) carries, in those two days, through the capital, *Adhishthana*.

People maintain that it is Mahadeva who sends them. It is peculiar to these pieces of wood, so they say, that nobody is able to seize them, however much he may desire it, that they always evade his grasp and move away.

However, the people of Kashmir, with whom I have conversed on the subject, give a different statement as to the place and the time, and maintain that the thing occurs in a pond called *Kundaishahr* (?), to the left of the source of the just-mentioned river (Vitasta-Jailam), in the middle of the month Vaisakha. The latter version is the more likely, as about this time the waters begin to increase. The matter reminds one of the wood in the river of Jurjan, which appears at the time when the water swells in its source.

The same Jivasarman relates that in the country of Svati, opposite the district of Kiri (?), there is a valley in which fifty-three streams unite. It is called *Tranjai* (cf. Sindhi *trevanjaha*). In those two days the water of this valley becomes white, in consequence of Mahadeva's washing in it, as people believe.

The 1st Karttika, or new moon's day, when the sun marches in Libra, is called *Dibali*. Then people bathe, dress festively, make presents to each other of betel-leaves and areca-nuts; *1st Karttika* they ride to the temples to give alms

and play merrily with each other till noon. In the night they light a great number of lamps in every place so that the air is perfectly clear. The cause of this festival is that Lakshmi, the wife of Vasudeva, once a year on this day liberates Bali, the son of Virocana, who is a prisoner in the seventh earth, and allows him to go out into the world. Therefore, the festival is called *Balirajya*, i.e., the principality of Bali. The Hindus maintain that this time was a time of luck in the Kritayuga and they are happy because the feast-day in question resembles that time in the Kritayuga.

In the same month, when full moon is perfect, they give banquets and adorn their women during all the days of the black half.

The 3rd Margasirsha, called *Guvana-batrij* (*-tritiya* ?), is a feast of the women, sacred to Gauri. They meet in the houses of the rich among them; they put several silver statues of the goddess on a throne, and perfume it and play with each other the whole day. On the following morning they give alms.

On full moon's day of the same month there is another festival of the women. *15th Margasirsha*

On most of the days of the month Pausha they prepare great quantities of *puhaval* (?), i.e., a sweet dish which they eat. *Pausha*

On the eighth day of the white half of Pausha, which is called *Ashtaka*, they make gatherings of the Brahmans, present them with dishes prepared from the plant *Atriplex hortensis*, i.e., *sarmak* in Arabic (*-orache*), and show attentions to them.

On the eighth day of the black half, which is called *Sakartam*, they eat turnips.

The 3rd Magha, called *Mahatrij* (*Magha-tritiya* ?), is a feast for the women, and sacred to Gauri. They meet in the houses of the most prominent among them before the image of Gauri, place before it various sorts of costly

dresses, pleasant perfumes, and nice dishes. In each meeting-place they put 108 jugs full of water, and after the water has become cool, they wash with it four times at the four quarters of that night. On the following day they give alms, they give banquets and receive guests. The women's washing with cold water is common to all the days of this month.

On the last day of this month, i.e., the 29th, when there is only a remainder of 3 day minutes, i.e., 1 1/5 hour, all the Hindus enter the water and duck under in it seven times.

On the full moon's day of this month, called *camaha*(?), they light lamps on all high places.

On the 23rd, which is called *mansartaku*, and also *mahatan*, they receive guests and feed them on meat and large black peas.

On the 8th Phalguna, called *purartaku*, they prepare for the Brahmins various dishes from flour and butter.

The full moon's day of Phalguna is a feast to the women, called *Odad* (?), or also *dhola* (i.e., *dola*), when they make fire on

places lower than those on which they make it on the festival *camaha*, and they throw the fire out of the village.

On the following night, i.e., that of the 16th called *Sivatri*, they worship Mahadeva during the whole night; they remain awake, and do not lie down to sleep, and offer to him perfumes and flowers.

On the 23rd, which is called *puyattan* (?), they eat rice with butter and sugar.

The Hindus of Multan have a festival which is called *Sambapurayatra*; they celebrate it in honour of the sun, and worship him. It is determined in this way: They first take the *ahargana*, according to the rules of *Khandakhadyaka*, and subtract 98,040 therefrom. They divide the remainder by 365, and disregard the quotient.

If the division does not give a remainder, the quotient is the date of the festival in question. If there is a remainder, it represents the days which have elapsed since the festival, and by subtracting these days from 365 you find the date of the same festival in the next following year.

Glory That Was Gurjaradesa

By K. M. MUNSHI

1955

PART II—CHAPTER XIII—LIFE UNDER THE CHAULUKYAS

Pages 419 to 422

(iv) SHRINES & FESTIVALS

The kings and the rich built religious edifices, which were, in fact,—to use the modern phrase, community centres, where the humbler folk gathered, received religious instruction and held their fairs and festivals. Many of these temples were erected to commemorate the builder or one of his ancestors, or a near relation. For example, a Pasupata teacher Tripurantaka built five temples near the famous temple at Somanatha. His first, erected in memory of his mother and named after her, was called Malharesvara; the second, dedicated to Umapati, was called after the wife of Tripurantaka's preceptor, Ganda Brihaspati, whose wife, by a fortunate chance was called Uma; nor was she to be forgotten in the future, for the third temple was called Umesvara. The remaining two temples, Tripurantakesvara and Ramesvara, were named after the founder and his wife, Rama.

Saivism and the worship of Sakti in her form of Amba and Kalika, were the most popular religious forms. All the Chaulukya kings were Saivas, though in those tolerant days in Gujarat, this signified little more than that Siva was the deity whom they worshipped regularly. From the third century onwards the Lakulisa Pasupata sect had had great influence in Gujarat and quite often an *acharya* of the sect was the chief priest of Somanatha, which, at that time, was the most famous Siva temple in India. Other Saiva sects included the Kaulas and the Kapalikas.

Though, amongst kings, only Siddharaja is known to have erected a temple to Vishnu, Vaishnavism was popular. Surya and Ganesa were also worshipped. The famous temple at Modhera, erected during the reign of Bhima I, was dedicated to Surya. Composite images were sometimes worshipped. We find such deities as Surya-Narayana and Dharmaditya. Dharma, being a minor incarnation of Vishnu, Dharmaditya and Surya-Narayana were composite figures of sun and Vishnu.

Among the minor goddesses worshipped were Sitala, the goddess of small-pox, Sri-Matadevi, Sri-Vahnisrinadevi, and Gharghari. The exact significance of the last three names is not now possible to determine.

These deities were kept in temples dedicated to them, and were worshipped daily. Other deities were only worshipped at the time of year when great festivals were being held. The most popular of such religious festivals was connected with the worship of Durga. Kanthesvari, who was probably a form of Durga, was the tutelary

deity of the Chaulukya kings and animals were sacrificed to her until Kumarapala, guided by Hemachandra, put a stop to this practice.

The popular Durga-*puja* festival began from the first day of the bright half of Asvina, and lasted for nine days; hence it was called *navaha* or *navaratra*. During this period, Brahmanas chanted the *Vedas* and verses in praise of Chandi, that is Durga, from the *Devi-Mahatmya*. Instead of an image, a pitcher full of rich incenses, and water, was worshipped as the Mother Goddess. On the tenth day, which was called *Vijayadasami*, this pitcher was immersed, and the Brahmanas then went to the houses of their rich disciples who, dressed in their best, were awaiting them with fruit between their folded hands. The Brahmanas, after chanting hymns of peace, sprinkled the disciples with holy water.

Next came the Indra-*puja*, which started on the eighth day of the bright half of Asvina, and lasted till the following full-moon. A banner was set up at the end of a long post to symbolise Indra's pillar. This festival was held in order to ensure a good paddy harvest.

Then came the Divali. The fortnight following the *Vijayadasami* was known as *Dipotsavapaksha*, but the real festival was held on the new moon day, which was called *Divali*, *Dipalika* or *Jakkharatti*. On this day, after bathing, people put on festive dresses and presented each other with betel leaves and areca nuts. During the night they illuminated their residences. Next day, Bali was worshipped. People again put on their fine garments and made obeisance to their elders, who blessed them with a mark of sandal paste and wished them prosperity and long life.

Then came the summer festival (*grishma-parva*) on the full-moon day of Phalguna. Somanatha was worshipped by all sections of the people, but the festival held a special charm for the children. Provided with good food, they were secured indoors, while their elders, employed in driving away the mythical demoness, Dhunda, kept vigil outside.

But more important still was the *Dola* festival, held on the 14th day of the bright half of *Chaitra*. Siva and Gauri were placed on a swing and special *pujas* were held in every Siva temple. The image of Somanatha was taken out in a procession and sometimes a drama, which was attended by the king, was performed within the precincts of the temple.

There were many minor festivals beside the main ones, and together they kept the people busy throughout the year.

Chaulukyas of Gujarat

By ASOKE KUMAR MAJUMDAR

1956

CHAPTER XV—RELIGIOUS LIFE

Pages 301 to 310

RELIGIOUS FESTIVALS

1. Durga Puja

The worship of mother goddess Durga is quite old and so far as Gujarat is concerned there is iconographic evidence to show that she was worshipped as Sarva-mangala in 1150 A.D. It has already been pointed out above, in connection with the worship of Ganesa, that the goddess Bhattarika-Devi mentioned in an inscription represented Durga a family deity. Bhattarika is also mentioned in another inscription found in the same place. We also learn from the Prabandhachintamani that Durga was worshipped as a family deity during this period, and to Her the devotee went for omens.

The popularity of Durga is also shown in the work of the court poet of the Vaghelas, Somesvara who wrote a long poetical work called *Surathotsava*. The work is divided into fifteen cantos and the plot is the same as that of the *Saptasati* or *Devimahatmya* of the *Markandeya-purana*. At the beginning Somesvara addresses various deities devoting the first five stanzas to Bhavani or Durga. The story is then related in thirteen cantos and describes how a powerful king called Suratha lost his kingdom due to the treachery of his minister; thereafter Suratha was advised to propitiate Bhavani in order to regain his kingdom and several stories of the restoration of fallen fortunes through the grace of the goddess are related, during the course of which is described the destruction of Dhumralochana and Sambhu, which indeed forms the principal action described in the work. Suratha then propitiated Bhavani by means of his austerities and regained his kingdom where he ruled for a thousand years.

The *Surathotsava* and the other evidences cited above undoubtedly show that Durga was worshipped at this time in Gujarat; fortunately we are in possession of better and more detailed description of Her worship during this period from which it appears that Durga worship was not only popular but was the first of a series of religious festivities which started from the first day of the bright half of Asvina and ended with the Divali and the following day which was the first day of the new year. Most of this information is given by Hemachandra and his commentator, but other Chroniclers like Rajasekhara, Jayasimha Suri, and Jina-mandana also supply useful details.

We shall first take up the story related by Rajasekhara, Jayasimha Suri, and Jina-mandana. All the three authors write the same anecdote, namely, that Kumara-pala, after he had prohibited the slaughter of animals, was approached by the priests of the temple of Kanthesvari, the tutelary deity of his dynasty, who requested the king to allow them to celebrate Her worship in the normal manner, that is by sacrificing 700 he-goats and 7 buffaloes on the 7th of the bright half of Asvina, 800 he-goats and 8 buffaloes on the 8th and 900 he-goats and 9 buffaloes on the 9th day of the bright half of Asvina. Kumarapala in a quandry asked Hemachandra for advice whereupon the monk told him to shut the animals in the room where the deity was, for one night. It was done and when the next morning the doors of the temple were opened the animals were found to be as alive as ever and Hemachandra satisfied the king, if not the priests, that the goddess was not really after the blood of the animals or she would have eaten them during the night. The story does not end here but for our purpose it has no further interest, for we learn that on the 7th, 8th, and 9th day of the bright half of Asvina mother goddess was worshipped, one of the rituals being the sacrifice of animals. Al-Beruni has quoted a passage from Varahamihira which indicates that during this time the image of Durga was composed with her two sons, Kshetrapala and Vinayaka.

Kanthesvari was most probably the goddess installed by Vanaraja in the immediate neighbourhood of his palace, presumably in Anahilapataka. The worship of Kanthesvari seems to have been popular with the Chapotkatas for king Agadeva of the same dynasty is also said to have built another temple of Kanthesvari in Karkara. The Kanthesvari mentioned by the three Chroniclers seem to have been the one at the capital.

The story of Kanthesvari and the suspension of animal slaughter during her worship seem to be confirmed by Hemachandra himself, for we find in the *Diyasraya*—in the verse praising the non-slaughter measures of Kumarapala—the statement, “*balimaja na devatapi*”, that is even the gods did not receive any *bali* or animal sacrifice. This is explained by Abhayatilaka Gani as follows: *Chandik-adi-devy-api napa na lebhe*, from which it is clear that the prohibition applied to goddess Chandika. It is, therefore, not unreasonable to conclude that Kanthesvari, the goddess mentioned by the three Chroniclers, was a form of Chandika, and Hemachandra at

the time of composing the verse had in mind the stopping of sacrifices at Her temple. Probably Hemachandra had a share in putting a stop to the slaughter of animals during the worship, which made him pass over in silence the whole incident. It may be noted here that three temples dedicated to Chandika, and situated at Somanath, are mentioned in Bhava Brihaspati's *prasasti*...

Hemachandra, or rather his commentator Abhayatilaka Gani, has left a very good description of the Durga-puja in which no animal was sacrificed. Moreover, Hemachandra has made it abundantly clear that the autumn (*Sarat*) was the main festive season of the year when the natural beauty of the country was at its best and the harvest was gathered. Indeed the description of the autumnal festival in Gujarat during this period as depicted in the *Diyasraya* reminds one at once of the present day autumnal Durga-puja and other religious festivals in Bengal, and it will be clear as we proceed that the two differed only in some non-essential details.

Hemachandra does not use the word Durga-puja, but the word ‘*navaha*’, and in the course of his explanation of the word *navaha*, Abhayatilaka Gani informs us that this *navaha* consisted of a worship which began from the first day of the bright half of Asvina and lasted for nine days and was called *navaratra*. During this time Veda was chanted by the Brahmacharins, who used to lie on the bare ground and fasted till the Mahanavami, on which day they completed the reading of the *parayana*; then they read the verses in praise of Chandika, evidently from the *Devi-Mahatmya* of the *Markandeya-purana* from which Abhayatilaka Gani quotes a verse to show that the worship of Chandi during the autumn was highly beneficial. Abhayatilaka Gani further informs us that a pitcher full of rich incenses like *Kumkuma* etcetera and water was placed in front of a Brahma (Brahma) image made of one hundred *darbha* grasses. (This worship of mother goddess where the image is replaced by a pitcher is still practiced in Bengal and is called a *ghata-puja*). On Vijayadasami day this pitcher was discarded and the Brahmins or the Brahmacharins went to the houses of their rich *yajamanas*, that is persons who had paid for the worship; the *yajamanas* waited in their houses dressed in their best finery with fruits in their folded hands, and the Brahmanas after chanting peace hymns (*santi-mantra*) sprinkled the *yajamanas* with blessed water (*santaye-bhishinchanti*).

In another verse, Hemachandra uses the word ‘*maha-navami*’ which is explained by Abhayatilaka Gani as the 9th day of the bright half of Asvina. Hemachandra states that on the day after the *mahanavami*—which his commentator informs us was the *vijayadasami*—it was considered auspicious to start for the eastern direction, it being considered auspicious to start for the western regions on all other days. This ceremony of starting for the east was known as the *simalanghanam*.

It should be explained here that Hemachandra introduces this verse to describe the beginning of Mularaja's campaign against Grahariyu. It is known that during a later period the Hindu princes such as

the Marathas started their campaign on the Dussera day which coincided with the Vijayadasami and represented practically the same festival. It is possible that the Chaulukyas too followed this custom, though they are not known to start on an annual campaign like the Marathas.

Indrapuja

The Indra-puja coincided with the Durga-puja. It is mentioned by Hemachandra in his *Diyasraya*, where it is described at some length by Abhayatilaka Gani, but both of them state that the festival was held to get a good harvest of paddy. Abhayatilaka Gani says that a banner at the end of a long post was set up on the occasion which lasted from the 8th day of the bright half to the full moon day of Asvina. To prove the ancient sanction of the Indra-puja Abhayatilaka Gani then quotes from the *Bhavishyottara-purana* and the *Varahamihira-samhita*. But Hemachandra himself gave a description of the mythical origin of the Indra-puja in his *Trishashtisalaka-purushacharita*, where he states as follows: “Bharata set up a Sakra-finger made of jewels and made an eight day festival....Beginning then and even now (that is during Hemachandra's time) there is an Indra festival celebrated by the people after erecting an Indra pillar.”

Divali

According to Hemachandra the fortnight which followed the *Asvina purnima*, was known as *Dipotsava paksha*, that is ‘the fortnight of the illumination festival’. This *dipotsava* is explained by Abhayatilaka Gani as ‘*dipalika*.’ In his *Desinamamala* Hemachandra uses the words *divali* and *dipalika* as the Sanskrit equivalents of the *Desi* word *jakkharatti*, from which it appears that all the three terms were in use during his time. It may be noted here that *jakkharatti* evidently was derived from *yaksharatri* mentioned by Vatsyayana.

Merutunga also mentions the *divali* festival in course of an absurd story which relates how Siddharaja flew on the back of Barbara to Kollapura in order to give convincing proof of his skill as a magician to the king of that place. From the rest of this incredible story we learn that in Kollapura the goddess Mahalakshmi was worshipped a few days before *divali*, which is probably true as one of the *birudas* of the Silaharas who at that time ruled at Kollapura was ‘*Sri-Mahalakshmi-devi-labdhavara-prasada*’. It is learnt from the *Sarasvati-purana* that Siddharaja had installed an image of Mahalakshmi on the bank of the Sahasralinga lake called Kollapitha or Kolla Tirtha. It is difficult to trace the origin of the name Kollapitha, but it may indicate some connection with Kollapura, where according to Merutunga, Siddharaja worshipped Mahalakshmi. But Kollapitha might also have been named after Kolladevi whose temple according to the *Sarasvati-purana*, stood on the same bank. However, it is possible that before the *divali*, Mahalakshmi was worshipped.

Al-Beruni has left a graphic account of the *divali*. “The 1st Karttika, or new moon's day,” states the

Muslim traveller, "when the sun marches in Libra, is called *divali*. Then people bathe, dress festively, make presents to each other of betel leaves and areca nuts; they ride to the temples to give alms and play merrily with each other till noon. In the night they light a great number of lamps in every place so that the air is perfectly clear. The cause of this festival is that Lakshmi, the wife of Vasudeva, once a year liberates Bali, the son of Virochana.... Therefore, the festival is called Valiraja."

In this passage Al-Beruni has committed the facile error of confusing the three festivals of which the last two, namely, *divali* and *Balipuja* succeeded without any interval; regarding *Lakshmi-puja* it has been already stated that probably Mahalakshmi was worshipped immediately before *divali*.

Bali-puja

In the *Dvyasraya* Hemachandra mentions the Bali-maha and we learn that the festivities in connection with Bali-maha—which is explained by Abhayatilaka Gani as *Baliraja-dina*—was held on the 1st day of the bright half of Karttika, that is the day following the *divali*, which was also the last day of the year. However, from the description added by the Gani based on the *Bhavishya-purana*, from which he quotes freely, it is evident that the ceremony of the *Balimaha* started on the *divali* night, though the real celebrations of the festival were held on the next day, which was also the New Year's Day. On the *Balimaha* day (probably on the New Year's Day) the people put on their best garments and made obeisance to (elder) sisters (and mothers), and daughters-in-law made obeisance to their mothers-in-law, who blessed them with a mark of sandal paste and wished them prosperity and long life untrammelled by any danger.

Summer and the Spring Festival

Hemachandra in a verse of the *Dvyasraya* mentions two festivals which he calls 'summer (festival)' and '*dola*' (*grishmadolayoh*) and these two festivals according to him were held in the months of Phalguna and Chaitra respectively.

Grishma-parva

In commenting on the verse mentioned above, Abhayatilaka Gani explains that the Summer festival or *grishma-parva* was held on the full moon day of Phalguna, to drive away the demoness Dhundha. The commentator then quotes from the *Bhavishyottara-purana* to show that the festival originated when Dhundha, during the reign of Raghu, was creating havoc (*upadrava*) amongst the children. Since then the custom originated according to which on the full moon night of Phalguna, the children were securely placed inside a room where they were provided with good food (*guda* and *pakkanna*) while their elders kept vigil outside the room. On the occasion of this summer festival, adds Abhayatilaka Gani, Somanatha was particularly worshipped by all sections of the people.

Dola

The *dola* or *dola* festival was held, according to Abhayatilaka Gani, on the 14th day of the bright half of Chaitra. On that day, he adds, Sambhu with Gauri was placed on a swing with great eclat (*yatra Sambhu-Gauri-sahito mahotsavena dolamaruroha*). Abhayatilaka Gani then quotes from the *Bhavishyottara-purana* again to show the origin and the result of observing the festival, and adds that on this occasion too, the *dola* festival of Somanatha was observed by all the sections of the people (*asmims-cha parvani Somanathasya chaturvarnair-maha-vistarena dola-mahotsava kriyate*).

From an inscription of the reign of Paramara Udayaditya..... we learn that a festival (*parva*), called *Damanaka* was held on the 14th day of the bright half of Chaitra, and was undoubtedly the counterpart of the *dola-parva* of Gujarat. According to Hemadri, *Damanaka* was a spring festival when a branch of the *damana* tree was offered to Siva or Vishnu with prayer to either of them and to Madana for the happiness and the felicity of the whole household (*Smriti-kaustabha*, 19).

The celebration of the *dola-parva* is also known from the prologue of the shadow play *Dutangada*, which was composed by the order of the court of Maharajadhiraja Tribhuvanapaladeva on the occasion of the spring festival when the procession of the divine and glorious Kumarapalesvara was celebrated on the occasion of the *dola-parva* at *Devapattana*, that is Somanath. Kumarapalesvara was evidently the Siva image to which a temple was dedicated by Kumarapala, and this statement of *Dutangada* shows that not only was the festival observed in the famous temple of Somanatha, as related by Abhayatilaka Gani, but it was probably a custom to observe the festival in all the Siva temples, though the presence of the king and the court on that day at Somanath on that occasion would indicate that people used to gather at Somanath to spend the *dola* day at that holy place.

Regarding the performance of dramas during the spring festival, it may be mentioned here that we learn from the *Dhar-prasasti* of Arjunavarman that the drama *Parijatamanjari* was acted for the first time during the Chaitra-parva, which is also called *Vasantotsava*.

Amalaka Ekadasi

The 11th day of the bright half of Phalguna was called the *Amalaka ekadasi*, and worship of Visnu on that day was considered to be highly meritorious. Abhayatilaka Gani then quotes the *Brahmanda-purana* to prove the ancient sanction of this worship, but in that *Purana* it is stated that the worship of Vishnu should be held on the 12th day of Phalguna, this anomaly the commentator explains by asserting that the *dvadasi* mentioned in the *Purana* really means that the *vrata* is to be performed on the 11th.

Minor Festivals

Hemachandra mentions the names of some festivals in his *Desinamamala* (DN) but except generally for his

Besides these festivals some days were considered auspicious or particularly suitable for certain objects. They were the following:

1. *Mahalavakkho* (Sk. *Mahalaya-paksha*, DN, VI, 127). This was the dark fortnight of Bhadrpada in which *sraddhas* for dead relatives were performed. Al-Beruni calls the same period *pitripaksha*, and states that during this fortnight people distributed alms in the name of their fathers. This was probably the *sraddha-paksha* of autumn mentioned by Abhayatilaka Gani, who states that during this period a man was expected to live as a *brahmacharin*, and had to abstain from betels, tooth-brush (*danta-kashtha*), oils for anointing the body or in cooking, woman, *osadhi*, and food offered by others. Here Abhayatilaka Gani quotes a verse to the effect that if a man offered *pindas* that is funeral oblations in Magha his eldest son was sure to die.

2. *Akshayatriya* was also an occasion when funeral oblations were offered to dead relatives. In his *Trishasthi-salakapurusha-charita*, Hemachandra gives his version of the origin of the custom which he states continued to be observed during his time on the 3rd day of the bright half of Vaisakha.

3. The *ekadasi* of Karttika, according to Abhayatilaka Gani, was marked as the day in which Vishnu woke up. Al-Beruni gives a more detailed description of the festival which is as follows: "When in the month of Karttika the moon stands in the Revati, the last of her stations, it is a feast day in commemoration of the waking of Vasudeva. It is called *deothini*, i.e., the rising of the *deva*. Others add, besides, the condition that it must be the eleventh of the white half. On that day they soil themselves with the dung of the cows, and break fasting by feeding upon a mixture of cow's milk, urine and dung. This day is the first of the five days which are called *Bhishma-pancharatri*. They fast during them in honour of Vasudeva. On the second of them the Brahmanas break fasting, after them the others".

4. The Chaturmasi festivals are mentioned by Hemachandra and explained by Abhayatilaka Gani. It may be mentioned here that it is a very old religious observance and is found mentioned in a pillar edict of Asoka. With reference to Panini's aphorism (V. I. 94.) Patanjali defines the term thus: *chaturshu maseshu bhava Chaturmasi purnamasi*, that is the full moon which falls after a period of four months is called a Chaturmasi. The *Kasika* states: *Chaturmasi purnimayah nama Ashadhi Kartiki Phalguni*, that is the Chaturmasi was observed on the full moon days of Ashadha (the initial month of the rainy season), Karttika (the initial month of the cold season), and Phalguna (the initial month of summer). Abhayatilaka Gani also explains Chaturmasi as: *Chaturmasi nu yatha chaturshu maseshu bhava Chaturmasy Ashadhi Kartiki Phalguni va purnima parvadinam bhavati*. It is clear therefore that Chaturmasi continued to be a festival held on the days mentioned above by Abhayatilaka Gani.

4. While commenting on a verse of the *Dvyasraya*, Abhayatilaka Gani particularly mentioned four *sankrantis*

cryptic rendering of the Desi word into its Sanskrit equivalent, he does not give any further details about such festivals. From their nature they seem to be of minor importance in comparison to those festivals described already. Below we give the names of the festivals with the explanations as given by Hemachandra.

1. *Avayaro* (DN, I, 32). This was a festival held in the month of Magha when one rubbed his teeth with sugercane (*ikshu-danta-dhavanady-acharah*). This may be related to the festival of *Ikshubhanjana* mentioned by Vatsyayana. Al-Beruni however, says that, "On the 8th Asvayuja (Asvina), when the moon stands in the 19th station, Mula, begins the sucking of sugarcane. It is a festival holy to the Mahanavami, the sister (sic) of Mahadeva when they offer the first fruit of sugar and all other things to her image which is called Bhagavati". Al-Beruni probably saw the festival, but later got his details mixed up.

2. *Chhappanti* (DN, III, 25). This was a religious observance (*niyama-visesha*) in which the picture of a lotus was drawn.

3. *Neddaria* (DN, IV, 45). This was a festival held annually on the 10th day of the bright half of Bhadra.

4. *Polao* (DN, VI, 81). This was a festival held in the month of Asvina in which the husband ate a cake received from the hands of his wife.

5. *Phaggu* (DN, VI, 82). Hemachandra says that Phaggu was the *Vasantotsava*. Most probably it was the same as *dola-parva*, which is described as *Vasantotsava* in the prologue of *Dutangada*.

6. *Bhauam* (DN, VI, 103). This was a festival in honour of Gauri held in the month of Ashadha.

7. *Bhuanno* (DN, VI, 107). This was a sacrifice in a ploughed land.

8. *Voralli* (DN, VII, 81). This was a festival held on the 14th day of the bright half of Sravana. According to Al-Beruni the full moon day of Sravana was observed as a holy day held in honour of Somanath and the people used to feed the Brahmins on that occasion. It seems that the two observances were related.

9. *Sugimhao* (Sk. *Sugrismaka*, DN, VIII, 39). This was a festival held in Phalguna and was probably the Summer festival held to drive away the demoness Dhundha already described.

10. Three other festivals are mentioned in the Cintra-prasasti.

They are:—

1. A festival held on the full moon day of Chaitra

2. A festival held on the full moon day of Bhadrpada.

3. Sivaratri.

The first festival is obviously the Dolaparva, and Sivaratri is of course the famous festival held in honour of Siva even now. Al-Beruni states: "On the following night i.e., that of the 16th (of Phalguna) called Sivaratri, they worship Mahadeva during the whole night. They remain awake, and do not lie down to sleep, and offer to him perfumes and flowers."

or last days of the month; they are Karka (ta), Dhanu, Makara, and Mithuna *sankrantis*. But Abhayatilaka Gani does not say whether festivals if any were held on those days.

5. *Yatra or procession.*

From the Cintra-*prasasti* (v. 68) we learn that the image of Somanatha was taken out three times every year in a procession. The language used in this connection is *Sri Somanatha-prabhu-raja-patika-traye*, which has been correctly translated by Buhler as the 'three

royal processions'. The shadow play *Dutangada* also refers to the procession of the divine and glorious Kumarapalesvara held at Devapattana on the occasion of the *dolaparva*. The Kumarapalesvara was evidently the presiding deity of the Siva temple built by Kumarapala at Somnath mentioned by Hemachandra. The taking out of a Siva image in a procession is a very old custom as we learn from an inscription of the reign of Kumaragupta that the custom was prevalent in northern India in G.E.117 (A.D. 436-7).

Ayeen Akbery

(Ain-i-Akbari)

Translated by FRANCIS GLADWIN

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OF FESTIVALS

His majesty who knows what degree of regard is due to approved customs of antiquity, is continually endeavouring to make himself acquainted with them; and then, regardless of who was the institutor, he adopts such as appear proper, and rejects whatever displeases him. After having adopted a particular custom or ceremony, he next considers how to make it of most general advantage, seeking, for opportunities of benefiting mankind, and embracing every occasion of bestowing largesses upon his people. With this view he adopted the festival of Gemshid, and other feasts of the ancient Persians, which are used as the means of bestowing donations.

First is the festival of Nowroz or the new year, when the sun enters the sign Aries. This is celebrated with feasting for nineteen successive days, during which time immense sums of money and valuable articles are distributed. It commences on the first of the Persian month Ferverdeen¹, and continues till the end of the nineteenth. With the ancient Persians, the day which bears the same name with the month was also a festival; and his majesty has ordered them to be kept in the following order. The 19th day of the month Ferverdeen (March)—the 3rd of Ardebehsht (April)—the 6th of Khordad (May)—the 13th of Teer (June)—the 7th of Amerdad (July)—the 4th of Sheriyyur (August)—the 16th of Mehr (September)—the 10th of Aban (October)—the 9th of Azer (November)—the 8th, 15th and 23rd of Dey (December)—the 2nd of Bahman (January)—the 5th of Isfendiari (February):—and on every

festival many public as well as private benefits are bestowed. On those days a kettle-drum is beat every three hours, accompanied by musical instruments. On the festival of the new year there are public illuminations for three nights successively; and again on the nineteenth night of the same month. Many particulars relative to these ancient ceremonies are related in the first volume of the Akbernameh.

THE KHUSHIROZ, OR DAYS OF DIVERSION

His majesty gives this name to the ninth day after the festival of each month, and thereon assembles his court. Upon this occasion the wives of merchants hold a market, where they expose to sale the manufactures of every country at their respective shops. The women of the haram, and others of character, resort thither, and carry on a large traffic, to the mutual satisfaction of all parties.² His majesty is also there in disguise, by which means he learns the prices of different articles of merchandize, and hears what is said of the state of the empire, and the characters of the officers of government. When the female fair is over, another is set on foot for the men; when his majesty and the courtiers come and make purchases: and at this time every man may represent his particular grievances, without the intervention of any one; when the injured never fail of obtaining redress, and the offenders are punished. There are also a treasurer and a munsheff appointed to this department, that the merchants may receive immediate payment for the things that are purchased from them.

1. March

2. This fair is held in the square of the haram.

HINDOO FESTIVALS

In the month of Cheyte. 1, *Serishtyad*, the Purwah of Suckulputch. 2, *Narrat*, the nine first nights of the year. This is a great festival of Durga, particularly at Nuggerkote. 3, *Sirrypunchemeen* the fifth Tith of Suckulputch. 4, *Assoga Ushpoomeen* the eighth Tith of Suckulputch. 5, *Ramnomeen*, the ninth Tith of the birth of Ram. 6, *Chowterduss*, the fourteenth Tith. 7, *Poorunmassee*, the fifteenth Tith. 8, *Purwa*, the first Tith of Kishenputch.

In the month of Bysikh. 1, *Terj*, the third Tith of Suckulputch, the birth of Purishram. 2, *Suhmee*, the eighth Tith. 3, *Chatterdussy*, the fourteenth Tith, the birth of Nirsingh. 4, *Amavus*, the thirtieth Tith.

In the month of Jeyte. 1, *Chutterthee*, the fourth Tith. 2, *Dussmeen*, the tenth Tith. This day they call *Dussereh*.

In the month of Assar, the seventh, eighth and eleventh Tiths; and according to some the fifteenth also.

In the month of Sawun. 1, *Poorumasee*. 2, The eleventh Tith of Suckulputch, which with the Brahmin is the greatest festival throughout the year. On this day they wear round their wrists the *Rackhee*, which is a thread, sometimes ornamented with pearls. 3, The fifth Tith of Suckulputch.

In the month of Bhadun. The fourth, fifth, sixth and twenty-third Tiths. The last is the birth of Kishen. Others place this event on the seventh of Sawun.

In the month of Assin. The first nine nights, which they account very holy; together with the tenth Tith, which they also call *Dehsereh*. This is the vulgar reckoning; but in their books the *Dehsereh* is placed in the month of Jeyte; and this festival is there called *Beyjy Dussmeen*. They dress themselves out on this day, and wear on their heads green barley. On this day

every mechanic worships his tools, which he considers a great ceremony. This is the greatest holiday for the Kehterece. Others add to the foregoing festivals, the *Seradh*, or *Kunnagut*, on the fifteenth Tith of Kishenputch. During all these fifteen days they bestow charity.

In the month of Katick. *Purwa*. This they call *Bul Raj*, and account it a great festival. On this day they dress out their cattle. The second, ninth, eleventh, twelfth and thirtieth Tiths are also festivals. The last is the *Dewalee*, which, like the *Sheb Berat* of the Mohammedans, is celebrated with illuminations. It begins on the 29th, which night they reckon lucky for many undertakings, and for playing at dice. This is the greatest Byess festival.

In the month of Aghun. The third, seventh, eighth and ninth Tiths.

In the month of Poos. The eighth of Suckulputch.

In the month of Maug. The third, fourth, fifth, and seventh Tiths. The fifth they call *Bussunt*. It is the commencement of spring, and they celebrate it with great rejoicings; throwing at one another different coloured powders, and singing. In ancient books, the seventh Tith is accounted the greatest festivals in this month.

In the month of Phagun. The eleventh Tith of Suckulputch, which they call *Hoolee*. It begins properly on the thirteenth, and continues till the seventeenth. It is a season of great merriment, which is much increased by throwing at one another powders of different colours. On the last night, they light fires, and throw into them various things. This is a Sooder festival. The twenty-ninth day and night of this month, they call *Sewrat*. They keep awake all night, and account it lucky for particular undertakings.

The Brahmins have also the following holidays in every month. 1, *Ashtomeen*; 2, *Chowturdussy*; 3, *Poorunmassee*; 4, *Amavus*; 5, *Sunkerant*; which is the day when the sun moves from one sign into another.

PART III—CHAPTER III

Pages 567 to 574

Hindu Manners, Customs and Ceremonies

By ABBE J. A. DUBOIS

Translated and edited by HENRY K. BEAUCHAMP

1936

PART II—CHAPTER VIII

Pages 269 to 271

Brahminical Fasts.—The Custom of Rubbing the Head and Body with Oil.—The Over-indulgence of Brahmins.—Their Scrupulous Observance of Custom.—Reflections on this Subject.—Their *Samaradhanas*, or Public Feasts.—Sudra Feasts.

Brahmins are obliged to keep frequent and often prolonged fasts.¹ They are expected to accustom themselves to them as indispensable adjuncts of their religion from the day they assume the triple cord. Even old age, infirmity, or sickness, unless it be very serious, is not held to exempt them from these fasts.

On ordinary days the Brahmin *Grahastha* may take two meals; one after midday, and one before going to bed. But this rule has many exceptions. There are many days on which he is allowed to take only one meal, about three o'clock in the afternoon; and there are others, when he may neither eat nor drink.

The days of the new and full moon are fast-days, as also the tenth, eleventh, and twelfth days of each lunar month, which are called the *ekadasi vrata*: on the tenth and twelfth days one meal may be taken, on the eleventh day, called *ekadasi*, no meal at all is allowed. To fast on these three days has a special merit.² As the fast which is kept on the eleventh day of each lunar month is observed with particular solemnity, I will give a few details of it in an appendix.³

The thirteenth day of the moon is an unlucky day. Brahmins must eat nothing on that day till sunset.⁴ In the evening, before taking their food, they offer *puja* to Siva, to propitiate him, and then begin to eat.

The feast called *Sivaratri* (or 'Siva's Night') falls

on the fourteenth day of the moon in the month of *Maga* (February), the origin and particulars of which will be seen in an appendix.⁵ On that day no one must eat or drink, or even sleep, for the whole twenty-four hours. Every three hours during the day and night *puja* is offered to Siva: and not until the following day, after having performed the *sandhya*, are they at liberty to eat.⁶

On the ninth day of the lunar month *Chaitra* (April), being the anniversary of the incarnation of the great god Vishnu in the person of Rama, Brahmins may take only one meal in the day, and that without rice; they may only eat peas, cakes, bananas, and coconuts.⁷

On the eighth day of the month of *Shravan* (August), the day of Vishnu's incarnation in the person of Krishna, they are forbidden to take any food at all, and must give themselves up to works of piety. They make clay images of Krishna and his wife Rukmani, Satya Bhama, Bala-Badra, Rohini, Vasu-Deva, Nanda, Devaki. At midnight they offer *puja* to all these deities together, and for *neivedya* they offer coconuts, bananas, coarse sugar, common peas, peaflour, milk and cakes. The next day, after the *sandhya*, they can take their usual meals.

They must also fast on the anniversaries of the ten *Avatars* (incarnations) of Vishnu; on the days called *manuvadi*, *yugadi*, *sankranti*; on the days of eclipses; at the equinoxes, solstices, and the conjunction of planets, and other unlucky days; on the anniversary of the death of father or mother; on Sundays and several other days during the year.

1. One is perpetually struck by the numerous points of resemblance between the manners and customs of modern Brahmins and those of the Pharisees, with which we have become acquainted through the Holy Scriptures. Their lives are full of the same affectations, they share the same dread of defilement, there are the same continual ablutions and bathings, the same scrupulous attention to the outward observance of the law, the same frequent fasts, &c; but all this is tainted by overweening pride, ostentation, and hypocrisy. What St. Mathew says of this sect (xxiii. 27) might certainly be applied without injustice to the Brahmins of India.—DUBOIS

2. The eleventh day is the only strict fast-day, and it is observed only by old and religiously disposed Brahmins and widows. The Madhva Brahmins observe the fast more scrupulously than others nowadays.—ED.

3. Appendix II.

4. This fast is not generally observed nowadays.—ED.

5. Appendix III.

6. This festival is only observed by followers of Siva, and never by Vishnavites.—ED.

7. This festival, though strictly speaking a Vishnavite festival, is also observed by ordinary Sivaites.—ED.

Hindu Feasts.—The New-Year Feast.—The Feast of the Household Gods.—Commemoration of the Dead.—Feast of the Schools.—Feasts in Honour of Serpents.—Military Feasts.—The Feast of Lamps.—Sacrifices to Plants.—The Feast of the Lingayats.—The *Pongul* Ceremonies.—General Remarks.

Each district and each temple of the least importance has its own particular feasts, recurring at intervals during the course of the year; and besides these local feasts there are many others that are generally observed everywhere, taking place at fixed periods. Feast-days are given up to rejoicings and diversions of all kinds; work is entirely suspended; relatives and friends meet together and feast each other in turn; the houses are decorated, the best jewels and apparel are worn, and the time is spent in games, which for the most part are very artless and innocent. Family feasts, however, have not the smallest resemblance to those celebrated in temples, to which the people flock from every side, and which often give rise to the most scandalous scenes.

There are in all eighteen obligatory Hindu feasts in the year, but I will mention only the principal ones. First, there is the feast which is celebrated on the first day of the year, called *Ugadi*, and which falls on the day of the new moon in the month of March. On this occasion Hindus are expected to pay each other visits of ceremony. The feast lasts for three days, during which they give themselves up to enjoyment. Fireworks are let off, and cannon, rockets, and guns are heard on every side. It is about this time, also, that the officers of Government prepare their revenue accounts for the year, and that the cultivators renew the leases of the lands which they farm.

At the time of the new moon in the month of February the Lingayats, or followers of Siva, celebrate with great pomp their feast *Siva-ratri* (Night of Siva). This lasts three days, and during the course of it the Lingayats wash and purify their *lingam*, cover it with a new cloth, and offer to it sacrifices of a special character. They also visit their *jangamas* or *gurus*, and present them with gifts.²

The festival of *Gauri* takes place at the time of the new moon in the month of September, and lasts many days. *Gauri* is another name for Parvati, the wife of Siva, who is the object of peculiar worship on this occasion. On the last day of the feast they mould a figure of the goddess in rice dough; this is placed in a shrine beautifully adorned, and is then carried with great pomp through the streets. The *Gauri* feast, however, is also specially dedicated to the household gods, which are represented by the implements, tools, and utensils in common use amongst the people. Thus, the farmer collects his ploughs, his spades, and

1. This is the name given to the Telugu New Year's Day.—ED.

2. *Vide* Appendix III

his sickles, and places them in a heap on a spot carefully purified by a layer of cow-dung. He prostrates himself at full length before the various implements of husbandry, and offers them *puja* and *neivedya* according to the usual manner. He then puts them back in their places. The mason offers similar homage to his trowel, his square; the carpenter to his axe, his saw, and his plane; the barber to his razor; the writer to his pen or *stilus*; the tailor to his scissors and needles; the huntsman to his gun; the fisherman to his nets; the weaver to his loom; the butcher to his cleaver; and so on in the case of all artisans. The women, too, collect their baskets, winnows, rice-mills—in short, all their household implements, and prostrate themselves before them, offering them homage in like manner. In a word, there is not a person who, during this solemn time, does not regard as so many deities the instruments with which he gains his livelihood. The prayers which are addressed and the honours which are paid to them are intended to persuade them to continue to be useful to their possessors. In fact, the whole ceremony is based on the Hindu principle, that it is necessary to pay honour to everything which may be either useful or hurtful.

A month later, at the new moon of October, comes the feast of *Maha-navami*, known also under the name of *Dasara*, specially dedicated to the memory of ancestors. This feast is considered to be so obligatory that it has become a proverb that anybody who has not the means of celebrating it should sell one of his children in order to do so. Each family offers the usual sacrifices to its deceased ancestors, and also presents them with new cloths such as are usually worn by men and women, in order that they may be properly clothed. The feast lasts nine days. This is also the special festival of universities and schools. The students, dressed in gay apparel, parade through the streets every day, singing verses composed by their professors, who march at their head. They also recite these verses before the doors of their relatives and the principal inhabitants of the place. At the same time they dance and play in a simple fashion, marking time by striking sticks together. At the end of it all the professors receive small presents of money from the people before whom their students have performed. A portion of the sums collected is given to the students for a feast on the last day of the ceremonies, and the remainder the professors keep for themselves.

The *Dasara* is likewise the soldiers' feast. Princes and soldiers offer the most solemn sacrifices to the arms which are made use of in battle. Collecting all their weapons together, they call a Brahmin *purohita*, who sprinkles them with *tirtham* (holy water) and converts

them into so many divinities by virtue of his *mantrams*. He then makes *puja* to them and retires. Thereupon, amidst the beat of drums, the blare of trumpets and other instruments, a ram is brought in with much pomp and sacrificed in honour of the various weapons of destruction. This ceremony is observed with the greatest solemnity throughout the whole Peninsula, not only by the Hindu princes and soldiers, but also by the Mahomedans, who have unreservedly adopted this idolatrous practice of the Hindus. It is known by the special name of *ayuda-puja* (sacrifice to arms), and is entirely military; no native belonging to the profession of arms, be he Pagan, Mahomedan, or Christian, makes any scruple of joining in it.

In order to increase the solemnity of the feast, the princes are in the habit of giving public entertainments, to which immense crowds of people resort. These entertainments resemble very much the gladiatorial combats of the ancient Romans, consisting as they do of contests between animals, or between animals and men, and above all between men. Athletes sometimes come from long distances to contend for the prizes. They belong mostly to a caste called *Jetti*, and are trained from their youth in contests of the kind. Their profession is to injure one another in the presence of persons who are able to pay them for the satisfaction to be derived from this horrible sport, in which both princes and people take infinite delight. Ordinary blows with the fist, however vigorously applied, would not cause sufficient bloodshed, so before entering the lists the champions put on gloves studded with sharp pieces of horn. They fight almost naked, and before coming to close quarters dance about in threatening attitude. Then they close furiously, and deal heavy blows on each other's heads with their murderous gloves. Needless to say, blood flows freely. When they have had enough of this, they seize each other round the body and fall struggling to the ground, where they tear at each other like wild beasts. At intervals they cease fighting to regain breath; but they soon begin again, and the combat does not end until the umpires separate them and one of the two is declared victor. Covered with wounds and literally bathed in blood, they retire and make room for new combatants, who fight with the same ferocity. This disgusting spectacle sometimes lasts for hours together, to the great satisfaction of the spectators, who mark their enthusiasm by constant applause. When all is over, the prince distributes among the champions prizes proportionate to the skill and strength which each of them has displayed. The wounds and dislocations of the injured are attended to by men of their own caste, the *Jettis* being generally very clever in surgery.

At the end of November or the beginning of

December the *Deepavali* (feast of lamps) is celebrated. It occupies several days. Every evening while it lasts the Hindus place lighted lamps at the doors of their houses or hang paper lanterns on long poles in the street. This feast appears to be specially dedicated to fire. But as it is held at a time when most of the cereal crops are ready for harvesting, the cultivators in many places are then in the habit of going together in procession to their fields, and there offering up to their crops prayers and sacrifices of rams or goats, in order, as it were, to give thanks to their crops for having ripened and become fit for the food of man. Every husbandman also, on three days in succession, proceeds to the dunghheap which he has collected for manuring his fields and prostrates himself before it, presenting to it offerings of flowers, lighted tapers, boiled rice and fruits, and begging it humbly to fertilize his lands and to procure him abundant harvests. This worship, it may be remarked, very much resembles that which the Romans used to pay to their god *Sterculius*.

But the most solemn of all feasts, at any rate in the south of India, is the *Pongul*, which is also known in some places as the *Maha-sankranti*¹. This feast is the occasion of great rejoicing; and the Hindus have two good reasons for regarding it with joy. One is because the month preceding the *Pongul*, which is entirely made up of unlucky days, has at last passed; the other is because the month which follows it must invariably consist of lucky days.

During the inauspicious month which preceded the *Pongul*, *sannyasis*, or mendicants², go from door to door about four o'clock in the morning, waking all sleepers by beating their gongs, warning them to be on their guard and to take every precaution against the evil influences of this unlucky period, by appeasing, by means of prayers and sacrifices, the god Siva, who presides over it. With this purpose in view, the women of the house every morning prepare a small patch about a yard square outside the door, smearing it with cow-dung, and tracing several white lines upon it with rice-flour. They then place within this square several pellets of cow-dung, each adorned with a pumpkin flower. I believe these pellets are supposed to represent Vigneshwara, the god of obstacles, whom they seek to appease by offering him a bouquet. But I do not know why it is that the pumpkin flower is chosen in this case. Every evening these little balls of cow-dung, together with their flowers, are carefully collected, to be kept till the last day of the month. When this day arrives the women, who alone are charged with this ceremony, put them into a new basket, and accompanied by musical instruments and clapping of hands, they

solemnly carry them away beyond the precincts of their dwellings and throw them into a tank or some other retired but clean spot.

The *Pongul*, or *Maha-sankranti*, always takes place during the winter solstice, the period when the sun, having finished its course towards the southern hemisphere, turns to the north again and comes back to visit the people of India. The feast lasts three days; the first is called *Bhoghi-pongul* (*Pongul* of joy). On this day visits are exchanged between relatives and friends, who make presents and give entertainments to each other; the day passes in diversions and amusements of all sorts.

The second day is called *Surya-pongul* (*Pongul* of the sun). In fact the feast appears to be specially dedicated to the sun. The married women first of all bathe with their clothes on, and while still dripping wet put rice to boil in milk on a fire in the open air. As soon as it begins to simmer, they all cry out together, *Pongul, Pongul! Pongul, Pongul!* Almost immediately afterwards they remove the vessel from the fire and place it before the idol of Vigneshwara, to whom they offer a portion of the rice; another portion is given to the cows, and the rest is eaten by the people of the house.

On this day Hindus again exchange visits. On meeting each other the first words they say are: 'Has the rice boiled?' to which the answer is: 'It has boiled.' It is for this reason that the feast is called *Pongul* in the south of India, the word being derived from *pongedi* in Telugu, and *pongaradu* in Tamil, both signifying to boil.

The third day is called the *Pongul* of the cows. On this day they put into a big vessel filled with water some saffron powder, some seeds of the tree called *parati*, and some leaves of the margosa-tree. After mixing the ingredients well together, they sprinkle the cows and the oxen with the liquid, walking round them three times. All the men of the house (for the women are excluded from this ceremony) then turn successively towards the four points of the compass and perform the *sashtanga*, or prostration of the six members, four times before the animals.¹

The horns of the cows are painted in various

1. As already explained, it is prostration of the eight, not six members—Ed.

colours, and round their necks are hung garlands of green leaves interlaced with flowers. On these garlands are hung cakes, coconuts, and fruits, which, as they are shaken off by the animals, are eagerly scrambled for and devoured, as though they were sacred things, by the crowd following.

The cows are then driven together outside the town or village, and are then made to scatter in all directions by the aid of drums and noisy instruments. On this day cattle are allowed to graze everywhere without restraint; and no matter what damage they may do in the fields they are never driven away.

The idols are afterwards taken from the temples and carried in procession, to the sound of music, to the place where the cattle have again been collected. The temple dancing-girls, who are to be found at all feasts and public ceremonies, are not absent on this occasion; they march at the head of the large concourse of people, and from time to time pause to delight the spectators with their lascivious dances and obscene songs.

The feast terminates with a performance which, I believe, has no other object than simple amusement. The crowd forms itself into a big circle, in the middle of which a hare is let loose, which in its efforts to escape runs round and round, from side to side, exciting much laughter amongst the spectators, till at last it is caught.

The idols are then carried back to the temples, the cows are led back to the sheds, and thus ends the most popular of all Hindu feasts.

The *Pongul*, as I have said, is intended to celebrate the period when the sun is about to recommence its course. There would have been nothing blameworthy, nothing astonishing in the people hailing with joy the appearance of this great fertilizing luminary in their hemisphere, and rendering praise and thanks to the Almighty as the Creator of it; but when we see a nation which professes to occupy the first place amongst the civilized races of the world treating this as an occasion for the most idle ceremonies, surely we ought not to attribute it simply to the weakness of the human mind.

1. *Sankranti* is the name given to the first day of the solar month; that is to say, to the day on which the sun passes from one sign of the Zodiac to another. It refers here to its entrance into the sign of Capricorn, a period which the ancients celebrated as that of the *re-birth* of this bright luminary.—DUBOIS

2. These are *Pandarams*, not *sannyasis*—Ed.

APPENDIX II-contd.

B—LEGAL PROVISIONS ON THE HOLDING OF FAIRS AND FESTIVALS

NOTE

The Gujarat Panchayats Act, The Bombay District Municipal Act and the Bombay Municipal Boroughs Act are the three principal acts which govern the local self-government institutions in the State¹. The Gujarat Panchayats Act was brought into force from 1st April, 1963, in all the districts except Kutch and Dangs, and from 15th April 1963 in Kutch. It has not yet been applied to Dangs district where the District Local Board is still functioning. It relates to non-municipal areas, replaces the previous laws relating to village panchayats and district local boards, and provides for the establishment and functioning of democratic institutions in the form of panchayats in three tiers of administrative units, namely, the village, the taluka and the district. It is a

comprehensive enactment laying down in detail the duties, functions, powers, etc., of the panchayats at all these levels with well-defined spheres of activity.

The two municipal acts aforesaid are applied to all the districts except Kutch where the Municipal Boroughs Act is applied. Dangs being exclusively rural has no municipality.

The Bombay Police Act invests the police administration in the State headed by the Inspector General of Police at the State level, by the Commissioner of Police in the City of Ahmedabad and the Superintendent of Police in each district with powers not only for the maintenance of law and order but also for ensuring public safety, and preserving public health, hygiene, etc.

1. *Note:* The two municipal acts have been replaced by Gujarat Municipalities Act from 1st January, 1965.

APPENDIX II

SCHEDULE I

(See section 88)

Matters in respect of which it is the duty of Gram Panchayats and Nagar Panchayats to make provision

2. In the sphere of public works—
- (e) control of fairs, bazars, tonga-stands and cartstands;
 - (i) management and control of bathing and washing ghats which are not managed by any authority;
 - (j) establishment and maintenance of markets;
 - (l) provision and maintenance of camping grounds;
3. In the sphere of education and culture—
- (e) promotion of social and moral welfare of the village including prohibition propaganda, removal of untouchability, amelioration of the condition of the backward classes, the eradication of corruption and the discouragement of gambling and other antisocial activities;
5. In the sphere of planning and administration—
- (i) establishment, maintenance and regulation of fairs, pilgrimages and festivals

SCHEDULE II

(See section 117, Part I)

Matters in respect of which it is the duty of Taluka Panchayat to make provision

1. In the sphere of sanitation and health—
- (f) providing for help and protection to the people against epidemics.
17. In the sphere of information—
- (b) arranging exhibitions

SCHEDULE III

(See section 137, Part I)

Matters in respect of which it is the duty of District Panchayat to make provision

6. In the sphere of agriculture—
- (j) arranging exhibitions, competitions and other programmes in connection with agricultural development and cattle-breeding.
9. In the sphere of Social Welfare—
- (c) arranging fairs and festivals other than fairs and festivals arranged by the State Government.

Gujarat Panchayats Act, 1961

(Gujarat Act No. VI of 1962)

88. Subject to the provisions of this Act it shall be the duty of each panchayat to make in the area within its jurisdiction and so far as the fund at its disposal will allow, reasonable provision in regard to all or any of the matters specified in Schedule I.

(Note: Similar provision is made for taluka panchayats in S.117 and Schedule II and district panchayats in S.137 and Schedule III).

TAXATION BY GRAM PANCHAYATS AND NAGAR PANCHAYATS

178. (1) It shall be competent to a gram panchayat and a nagar panchayat to levy all or any of the following taxes and fees at such rates as may be decided by it (but subject to the minimum and maximum rates which may be fixed by the State Government) and in such manner and subject to such exemptions as may be prescribed, namely:

- (iii) a pilgrim tax;
- (iv) a tax on fairs, festivals and other entertainments;
- (x) a fee on markets and weekly bazaars;
- (xiv) a fee for temporary erection on, or putting up projections over, or temporary occupation of, any public street or places;

180. It shall be lawful for a gram panchayat or as the case may be, a nagar panchayat to lease by public auction or private contract the collecting of any fees levied by it on markets and weekly bazaars:

Provided that the lessee shall give security for the due fulfilment of the conditions of the lease.

TAXATION BY TALUKA PANCHAYATS

183. (1) Subject to any general or special orders which the State Government may make in this behalf, every taluka panchayat may after observing the preliminary procedure required by section 189 impose an education cess and any of the taxes and fees which are leviable by a gram or nagar panchayat under section 178:

Provided that the rate of tax or fee leviable by a taluka

panchayat in respect of any matter within the limits of any gram or nagar shall not exceed 15 per cent. of the rate of the tax or fee actually levied by the gram panchayat or nagar panchayat in respect of the same matter, and where no such tax or fee has been levied by the gram panchayat or nagar panchayat, shall not exceed 15 per cent. of the prescribed maximum rate of tax or fee in respect of the same matter.

(Note: Similar provision is made for district panchayats in S. 185).

324. (1) A district panchayat may, with the previous sanction of the State Government make by-laws for a gram panchayat or nagar panchayat generally for the carrying out the purposes of this act.

(2) Without prejudice to the generality of the foregoing provision, the district panchayat may make by-laws:—

- (i) for the purification and protection from pollution of all sources of water used for drinking purposes and the regulation of water supply;
- (ii) for the prohibition of the removal or use for drinking purposes of any water from any stream, tank, well or other source, where such removal or use causes, or is likely to cause, disease or injury to health, and the prevention of such removal or use by the filling in or covering over of such tank, or well, or by any other method which may be considered advisable;
- (x) for the control of fairs and bazaars, and the regulation of markets, slaughter houses and cart stands;
- (xi) for the inspection and destruction of unfit food and drink exposed for sale;
- (xii) for the general regulation of sanitation and conservancy and the disposal of carcasses of dead animals;
- (xiii) for the temporary erection on, or projection over, or temporary occupation of, any public street or place;

(3) Any by-law made under this section may provide for the levy of fees in respect of any matter provided for in the by-law.

(4) Any by-law made under this section may provide that a contravention thereof shall be punishable—

- (a) with a fine which may extend to fifty rupees;
- (b) in the case of a continuing contravention with a fine, which may extend to five rupees per day after conviction for the first contravention during the period within which such contravention continues.

Bombay District Municipal Act, 1901

(Bombay Act No. III of 1901)

27 A. (1) In every municipality notified by the Provincial Government in this behalf there shall be a committee called the pilgrim Committee consisting of four councillors of whom one shall be the President of the Municipality and the other three shall be elected in accordance with rules made under clause (a) of section 46 and of two persons appointed by the Provincial Government both of whom may be salaried servants of the Crown.

(2) The members of the Pilgrim Committee shall hold office for the term of office of the councillors and thereafter up to the date on which a new Pilgrim Committee is constituted in accordance with the provisions of this section. In the case of supersession of the municipality or of the Pilgrim Committee, a new Pilgrim Committee shall be constituted by the Commissioner. Such Committee shall consist of six persons nominated by the Commissioner and shall continue until the municipality is re-established, and a new Pilgrim Committee is constituted in accordance with the provisions of this section, or, in case of supersession of the Pilgrim Committee, until the Pilgrim Committee is re-established.

(3) The Pilgrim Committee shall manage and administer the pilgrim fund established under proviso (c) to section 51 and shall exercise the powers and perform the duties of the municipality in respect of the said fund, subject to such limitations and restrictions as may be prescribed by the municipality by rules made in this behalf under clause (aa) of section 46.

(4) All the provisions of this Act relating to the duties, powers, liabilities, disqualifications and disabilities of councillors shall be applicable, so far as may be, to the members nominated on the Pilgrim Committee.

(5) In the event of the death, resignation, disqualification, disability or removal of a nominated member previous to the expiry of his term of office, the vacancy shall be filled up by the appointment of a person thereto who shall hold office so long only as the person in whose place he is appointed would have held it if the vacancy had not occurred;

(6) Section 36 shall not apply to the Pilgrim Committee; provided that the municipality shall have power; at any time, to call for any extract from any proceedings of the Pilgrim Committee, and for any return, statement of account or report concerning or connected with any matter with which the Pilgrim Committee deals and every such requisition shall, without unreasonable delay, be complied with by the Pilgrim Committee.

(7) The provisions of sections 170, 171 and 172 shall,

so far as may be, apply to the Pilgrim Fund Account and the Pilgrim Committee shall, with respect to the preparation and submission to the municipality of its annual budget, follow the following procedure, namely:—

"The Pilgrim Committee shall in sufficient time submit its annual budget and all alterations therein to the municipality for consideration, and, if the municipality agree to it, for its incorporation in the general municipal budget. If the municipality do not agree to the budget as framed by the Pilgrim Committee, they shall return it to the Pilgrim Committee, for reconsideration, either in whole or in part together with any alterations which they may recommend, and if the Pilgrim Committee agrees to these alterations, the budget so altered shall be incorporated in the general municipal budget. If the municipality and the Pilgrim Committee fail to reach an agreement, the budget with a statement of the points in dispute shall be referred by the municipality to the Commissioner, whose decision on such points shall be final."

(8) The provisions of section 173, 174, 175, 178 and 179 shall apply to a Pilgrim Committee, and in their application to a Pilgrim Committee the said sections shall be construed, so far as may be, as if for the word 'municipality' occurring in the said sections the words 'Pilgrim Committee' were substituted and as if the words "other than a city municipality in such taluka" occurring in sub-section (2) of section 173 were omitted.

(Note: Similar provision is made in the Bombay Municipal Boroughs Act, S. 37A)

46. Every Municipality shall, as soon as conveniently may be after the constitution thereof, and subject to the provisions of Chapter XIII A make and may from time to time alter or rescind rules, but not so as to render them inconsistent with this Act,

(aa) Prescribing the limitations and restrictions subject to which the Pilgrim Committee shall exercise the powers and perform the duties of the municipality in respect of the pilgrim fund.

(Note: Similar provision is made in the Bombay Municipal Boroughs Act, S. 58)

48. (1) Every Municipality may from time to time with the previous sanction in case of City Municipalities, of the State Government or in other cases of the Commissioner make alter or rescind by-laws, but not so as to render them inconsistent with this Act,

(a) for the regulation and inspection of market and slaughter-houses and all places used by or for animals which are for sale or hire, or the produce of which is sold, and for the proper and cleanly conduct of business therein; and for fixing the rents and other charges to be levied, for the use of any of them which belong to the Municipality;

(b) Prescribing the conditions on or subject to which, and the circumstances in which, and the areas or localities in respect of which, licences may be granted, refused, suspended or withdrawn for the use of any place not belonging to the Municipality,

(ii) as a market or shop for the sale of animals intended for human food, or of meat, or of fish or as a market for the sale of fruit or vegetables,

(ii-a) as a hotel, eating house, tea or coffee shop, restaurant, dining saloon, refreshment room or for a like purpose,

(1) regulating the use of public bathing and washing regulating public places within municipal limits; baths, etc.;

(Note: Similar provision is made in the Bombay Municipal Boroughs Act, S. 61)

51.

Municipal Fund

Provided that—

(c) (1) Every Municipality in a municipal district in which a tax on pilgrims resorting periodically to a shrine within the limits of the municipal district is levied, shall, subject to the condition that reasonable provision shall be made for the purposes specified in clause (2), credit the proceeds of the said tax to a separate heading in the municipal account, to be called the "Pilgrim Fund Account".

(2) The purposes for which provision shall be made by a municipality before the proceeds of the pilgrim tax are credited to the Pilgrim Fund Account shall be the following namely, the payment to the municipality of such percentage of the proceeds of the said tax as may be determined from time to time by the municipality with the approval of the Commissioner for—

(i) making reasonable provision for the performance of all obligations imposed or which may be imposed on it by or under section 61 or 72 or Chapter XII;

(ii) such general duties of the Municipality as are connected with the health, convenience and safety of the said pilgrims; and

(iii) the cost of collection of the said tax.

(3) The sums credited under clause (1) shall be devoted to such works conducive to the health, convenience and

safety of the said pilgrims as may be approved by the Commissioner.

(Note: Similar provision is made in the Bombay Municipal Boroughs Act, S. 65)

59. (1) Subject to any general or special orders which the State Government may make in this behalf, any Municipality—

(a) after observing the preliminary procedure required by section 60 and

(b) with the sanction of the State Government in the case of city Municipalities, and in other cases of the Commissioner, and subject to such modifications or conditions as under section 61 the State Government or the Commissioner respectively, in according such sanction, deems fit,

may impose, for the purposes of this Act, any of the following taxes, that is to say,

(x) a tax on pilgrims resorting periodically to a shrine within the limits of the municipal district;

(Note: Similar provision is made in the Bombay Municipal Boroughs Act, S. 73)

72. If any tax imposed under this Act is tax on pilgrims resorting periodically to a shrine within the limits of a municipal district, the Commissioner

Taxes on pilgrims may be assigned in part to local boards may require the Municipality of such districts, to assign and pay to the district local board, or to the taluka local board having authority in the taluka in which such municipal district is situate, or partly to the said district local board

and partly to the said taluka local board, such portion of the total collections on account of such tax as he shall deem fit; and the portion so assigned shall be expended by the said board or boards, within the areas respectively under their authority, on works conducive to the health, convenience and safety of the said pilgrims.

(Note: Similar provision is made in the Bombay Municipal Boroughs Act, S. 92)

142. (1) The president, vice-president or any councillor or officer authorised by the Municipality in this behalf—

Search for and inspection of unwholesome articles

(a) may at all reasonable times enter into any place for the purpose of inspecting, and may inspect, any animals, carcasses, meat, poultry, game, flesh, fruit, vegetables, corn, bread, flour, milk, ghee, butter or other articles intended for human food or drink or for medicine, whether exposed or hawked about for sale, or deposited in, or brought to, any place for the purpose of sale or of preparation for sale, or may enter into and inspect any place used as a slaughter-house, and may examine anything which may be therein; and,

(b) in case any such animals, carcasses, or other articles before mentioned appear to be diseased or unsound

or unwholesome or unfit for human food or drink or medicine may seize the same.

Any article which is of a perishable nature may, under the orders of the president, vice-president or chairman of the managing committee or of a committee appointed under section 29 to exercise all or any of the powers vested in the Municipality under this sub-chapter, or of the Municipal Commissioner, if any, if in his opinion it is diseased, unsound, unwholesome or unfit for food, drink and medicine, forthwith be destroyed.

Every animal and every article which is not of a perishable nature, if seized as aforesaid, shall be taken before a Magistrate.

If it appears to the Magistrate upon sufficient evidence that any such article is diseased or unsound or unwholesome or unfit for human food, drink or medicine, the owner or person in whose possession it was found, not being merely bailee or carrier thereof, shall, if in such case the provisions of section 273 of the Indian Penal Code do not apply, be punished with fine which may extend to one hundred rupees, and the Magistrate shall cause such article to be destroyed or to be so disposed of as to prevent its being exposed for sale or used for food or drink or medicine.

(2) In every municipal district in which this sub-section is, by virtue of a notification issued under the Bombay Prevention of Adulteration Act, 1889, as if the sub-section were part of section 5 of that Act, for the time being in force, and applicable to food of all kinds or of any specified kind, If any article to which this sub-section is applicable as

aforesaid, is intended for food or drink, and is in any place mentioned in sub-section (1), the president, vice-president or officer authorised as aforesaid, in case such article appears not what it is represented to be, may seize the same, and if it appears to a Magistrate upon sufficient evidence that such article is not what it is represented to be such Magistrate may order the same to be destroyed or to be so disposed of as to prevent its being exposed for sale or used for food or drink, and the owner thereof or the persons in whose possession the same was found, not being merely carrier or bailee thereof, shall, if in such case the provisions of section 273 of the Indian Penal Code do not apply, be punished with fine which may extend to one hundred rupees.

Explanation—If such article having been exposed or stored in, or brought to any place mentioned in sub-section (1) for sale as ghee, contains any substance not exclusively derived from milk, it shall be deemed to be, for the purposes of this sub-section, an article which is not what it is represented to be :

(Note: Similar provision is made in the Bombay Municipal Boroughs Act, S. 176)

145. (1) In the event of the Municipal district or any part thereof being at any time threatened or visited with an outbreak of any dangerous disease the Municipality shall take all such measures as they deem necessary for the purpose of preventing, meeting, mitigating or suppressing such outbreak.

Bombay Municipal Boroughs Act, 1925

(Bombay Act No. XVIII of 1925)

61. (1) A municipality may from time to time, with the previous sanction of the State Government, make, alter or rescind by-laws; laws not inconsistent with this Act—

(d) Prescribing the conditions on or subject to which and the circumstances in which and the areas and localities in respect of which licences may be granted, refused, suspended or withdrawn for the use of any place or building for the purpose of lodging pilgrims, and providing for the inspection and regulation of such places or buildings;

190. (1) No persons shall, in any municipal borough which the State Government shall have declared by notification to be a pilgrim centre for the purposes of this section and of clause (d) of sub-lodging houses section (1) of section 61, use or permit

to be used any place or building for the purpose of lodging pilgrims except under and in accordance with the conditions of a licence from the standing committee.

(2) The standing committee may grant such licence subject to such conditions as it may deem fit and may at any time withdraw such licence on giving one month's notice to the licensee :

Provided that where the licensee has contravened any of the conditions of the licence, the licence may be withdrawn without any further notice.

(3) Whoever lodges or permits to be lodged any pilgrims in any place or building without or in contravention of any of the conditions of or after the withdrawal of or during the suspension of such licence, shall be punished with a fine not exceeding five rupees for each such pilgrim for each day or part of a day during which such pilgrim has been so lodged.

Bombay Police Act, 1951

(Bombay Act No. XXII of 1951)

33. (i) The Commissioner and the District Magistrate, in areas under their respective charges or any part thereof, may make, alter or rescind rules or orders not inconsistent with this act for—

1 (0) regulating the conduct of and behaviour or action of persons constituting assemblies and processions on and along the streets and prescribing in the case of processions, the routes by which, the order in which and the times at which the same may pass;

w (iii) regulating the means of entrance at places of public amusement or entertainment or assembly, and providing for the maintenance of public safety and prevention of disturbance threat.

wa (i) licensing or controlling, with such exceptions as may be specified, the musical, dancing, mimetic or theatrical or other performances for public amusement, including melas and tamashas;

40. (1) In any case of an actual or intended religious or ceremonial or corporate display or exhibition or organised assemblage in any street or public place, as to which or the conduct of or participation in which it shall appear to a competent authority that a dispute or contention exists which is likely to lead to grave disturbance of the peace, such authority may give such orders as to the conduct of the persons concerned towards each other and towards the public as it shall deem necessary and reasonable under the circumstances, regard being had to the apparent legal rights and to any established practice of the parties and of the persons interested. Every such order shall be published in the town or place wherein it is to operate, and all persons concerned shall be bound to conform to the same.

Issue of order for maintenance of order at religious ceremonies, etc.

(2) Any order under sub-section (i) shall be subject to a decree, injunction or order made by a court having jurisdiction, and shall be recalled or altered on its being made to appear to the authority making the order that

such order is inconsistent with a judgement, decree, injunction or order of such Court, on the complaint, suit or an application of any person interested, as to the rights and duties of any persons affected by the order aforesaid.

43. (1) Whenever it shall appear to the Commissioner or District Magistrate that any place in the areas under their respective charges, at which, on account of a pilgrimage, fair or other such occurrence, large bodies of persons have assembled or are likely to assemble is visited or will probably be visited with an outbreak of any epidemic disease, he may take such special measures and may by public notice prescribe such regulations to be observed by the residents of the said place and by persons present thereat or repairing thereto or returning therefrom as he shall deem necessary to prevent the outbreak of such disease or the spread thereof.

(2) It shall be lawful for the District Magistrate or for the Collector or the Chief Presidency Magistrate to assess and levy such reasonable fees on persons falling under the provisions of sub-section (1) as will provide for the expenses of the arrangements for sanitation and the preservation of order at and about the place of assemblage.

(3) When the place of assemblage is within the limits of a municipality or corporation such sums as shall be

necessary for the purposes aforesaid may be recovered from the municipality or corporation.

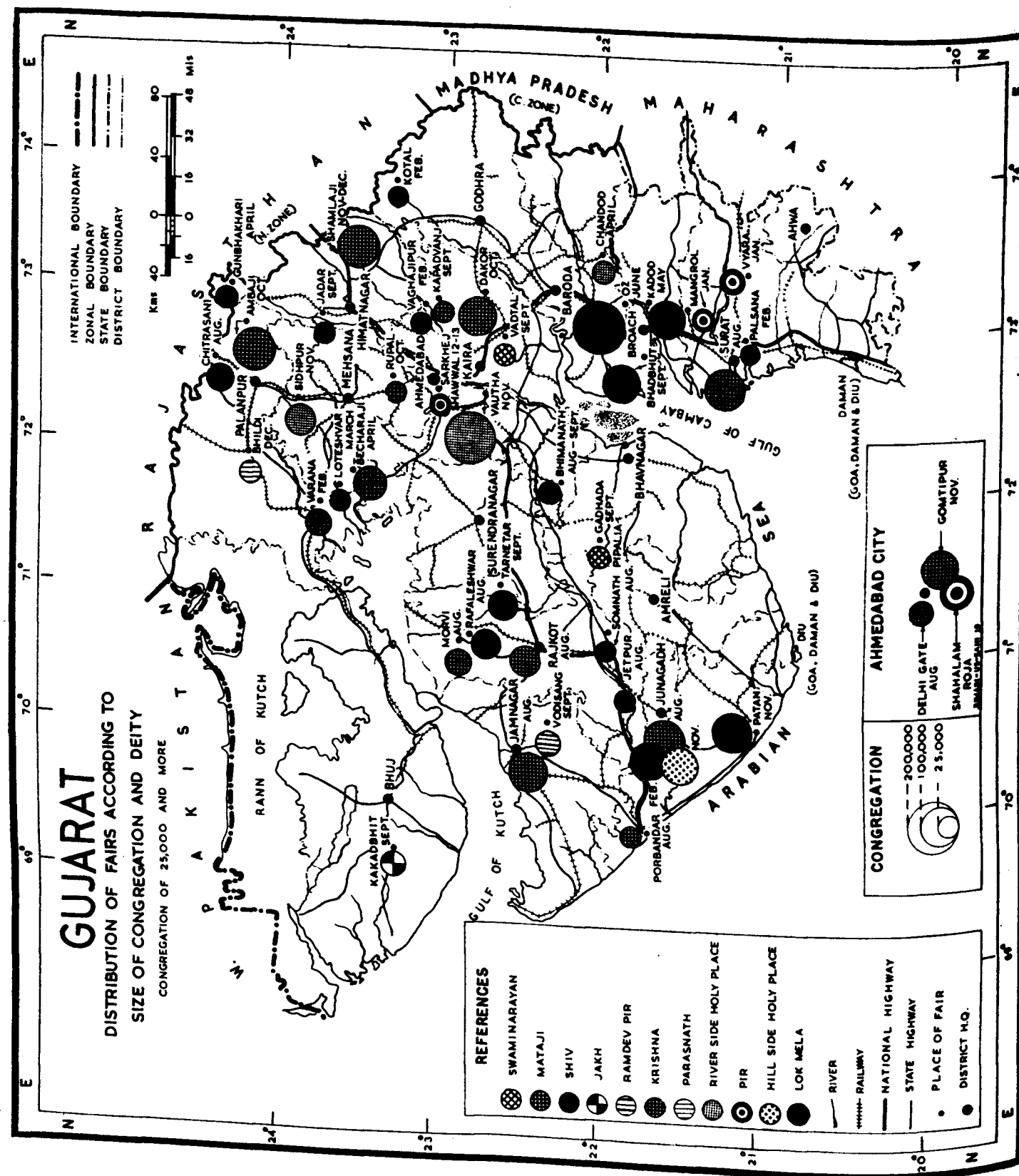
135. Whoever disobeys an order lawfully made under *Penalty for* section 37, 39, or 40 or *abets the contravention of* disobedience thereof shall, on conviction, *rules or directions* be punished—
under section
37, 39, or 40

(i) If the order disobeyed or of which the disobedience as abetted was made under sub-section (1) of section 37 or under section 39, or section 40, with imprisonment for a term which may extend to one year but shall not except for reasons to be recorded in writing, be less than four months and shall also be liable to fine, and (ii) if the said order was made under sub-section (2) of section 37, with imprisonment for a term which may extend to one month or with fine which may extend to one hundred rupees, and (iii) if the said order was made under sub-section (3) of section 37, with fine which may extend to one hundred rupees.

139. Whoever contravenes or abets the contravention of any regulation made under section 43 *Penalty for* shall, on conviction, be punished with *contravention of a* imprisonment which may extend to three *regulation made* months or with fine which may extend *under section 43* to two hundred rupees, or with both.

PART II

TABLES ON FAIRS AND FESTIVALS



NOTE

The Tables on Fairs and Festivals of Gujarat are one of the special features of the 1961 Census. They have been compiled from the data collected from the replies recorded in a special questionnaire devised for the purpose. The questionnaire and the instructions for filling it are printed in the Appendix to the Prefatory Note. Out of about 5,000 copies issued, 2,178 were received duly filled in from the districts of the State as detailed below:

1	Jamnagar	72	10	Mehsana	144
2	Rajkot	85	11	Ahmedabad	112
3	Surendranagar	45	12	Kaira	219
4	Bhavnagar	120	13	Panchmahals	297
5	Amreli	41	14	Baroda	248
6	Junagadh	67	15	Broach	149
7	Kutch	124	16	Surat	195
8	Banaskantha	100	17	Dangs	13
9	Sabarkantha	147			
			Total		2,178

The agency employed for the collection of data, various sources contacted to make good the deficiency and incompleteness in replies, the extent of coverage, the quality of returns and the defects noticed have been dealt with at length in the Prefatory Note. The fairs listed in the Tables may now be considered to be fairly complete, as lacuna in the data furnished by the correspondents have been made good by back references to the local authorities and knowledgeable persons as far as possible. Defects in estimation of congregation have revealed a tendency generally to underestimate rather than overestimate the number of participants at fairs and festivals. No fairs have been reported from the following talukas/mahals:

DISTRICT	TALUKA/MAHAL
Rajkot	Maliya Mahal, Jamkandorna Mahal
Amreli	Dhari Taluka, Khambha Mahal
Junagadh	Menderda Mahal
Surat	Uchhal Mahal

The following are the tables compiled and printed in this Part.

TABLE I FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS

APPENDIX LOCAL FESTIVALS

TABLE II NUMBER OF FAIRS ACCORDING TO MONTHS

TABLE III FAIRS ACCORDING TO MONTHS with TOTAL CONGREGATION

TABLE IV FAIRS DISTRIBUTED BY MONTHS AND SIZE OF CONGREGATION

TABLE V OCCASIONS OF FAIRS AND TOTAL CONGREGATION (IN DESCENDING ORDER OF CONGREGATION)

APPENDIX OCCASIONS OF FAIRS AND TOTAL CONGREGATION (ARRANGED IN ORDER OF MONTHS)

TABLE VI FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION (IN DESCENDING ORDER OF CONGREGATION)

TABLE VII ADIVASI FAIRS ACCORDING TO MONTHS with CONGREGATION

TABLE VIII ADIVASI FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION

Tables I to VI pertain to all the fairs, while Tables VII and VIII to Adivasi fairs only. In Tables III to VIII, the estimated congregation has been computed by taking the mean of the range in

case of fairs where congregation is reported, in ranges, such as 10,000 to 20,000, 20,000 to 30,000, etc. In tables wherein the distribution of fairs is given by month, the months are mentioned in chronological order. Hindu months corresponding to the Gregorian calendar are as under:

HINDU	GREGORIAN	HINDU	GREGORIAN
Kartik	November	Vaishakh	May
Margashirsh	December	Jyeshtha	June
Paush	January	Ashadh	July
Magh	February	Shravan	August
Phalgun	March	Bhadrapad	September
Chaitra	April	Ashvin	October

The Hindu calendar followed in Gujarat is the Vikram Samvat which is Kartikadi (beginning with the month of Kartik) and the months are Amant, i.e., ending on *amavasya* or new moon day. A table giving particulars of the village, name/occasion/ of the fair, date, congregation, nearest railway station and availability of bus transport is also given as Table 18.2 in the District Census Handbook for each district.

TABLE I

FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS

The table is a complete list of the fairs held in the State. It is presented down to taluka/mahal, according to Census Location Code Numbers of taluka/mahals, with fairs arranged according to the descending order of congregation. It gives for each fair such information as name/occasion of fair, village or place where held, date, estimated congregation, religious, commercial and recreational activities, main communities/castes participating, the nearest railway station and its distance from the site of the fair and facility of bus service, if any. Other particulars such as organisation, levy of taxes, area from which people attend these fairs, etc., are given in the remarks column, wherever available.

The Appendix to this table gives similar information for festivals of local importance reported in the questionnaire, which are not of general importance. These are festivals when fairs are not held.

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	Nearest Railway station		Castes/communities participating	Remarks
						(i)	(ii)		
JAMNAGAR DISTRICT									
JAMNAGAR TALUKA									
1	Shitla, Saptami, Jamnagar Gokulashami (Janmashtami)	Jamnagar	Shravan Vad 7,8,9	100,000	Circus, magic shows, merry-go-rounds, etc. 200 stalls of toys, cutlery, sweets	Rly. Stn. Bus		Mostly Hindus. Also, Muslim, Shikh, Parsi, Christian	Worship of Shitla Mata, Jethva's family goddess. Attended by people from neighbouring villages
DHROL TALUKA									
2	Bhuchar Mori fair	Dhrol	Shravan Vad 13,14, 15 (Amas)	8,000	Folk-dances by farmers. Cattle show organised by B. D. O. 100 stalls of sweets, tea, toys	Rly. Stn. Bus			The plain of Bhuchar Mori was the site of a historic battle between the forces of Akbar and Jam Sataji of Jamnagar. Attended by people from neighbouring villages
3	Brahmanath Mahadev fair, Janmashtami	Dhrol	Shravan Vad 7, 8, 9	5,000	Stalls of toys, sweets, tea	Rly. Stn. Bus			Attended by people from neighbouring villages
4	Jesal Pir fair	Dhrol	Chaitra Sud 3	500	Bhajans by Harijans	Rly. Stn. Bus		Mostly Harijans	Attended by people from neighbouring villages
5	Gebanshah Pir Urs	Dhrol	Zil-Hijja 10	500		Rly. Stn. Bus		Mostly Muslims	Worship of Gebanshah Pir. Attended by people from neighbouring villages
6	Nazar-Mohammed Pir Urs	Dhrol	Zil-Hijja 14	500		Rly. Stn. Bus		Mostly Muslims	Attended by people from neighbouring villages
JODIYA MAHAL									
7	Bhadarvi Amas	Balachadi	Shravan Vad 13,14,15 (Amas)	15,000-20,000	Ras. 25 stalls	Aliabada, 8 ms. Bus		Kanbi, Ayar, Garasia and others. Muslims also	Attended by people from neighbouring villages
8	Ban-Ganga fair	Dhudkot	Shravan Vad 15 (Amas)	10,000	Ras, bhajan mandlis	Khanpur Road, 3 ms. Bus		Hindus and Muslims	
9	Janmashtami	Balambha	Shravan Vad 8	6,000	Ras, bhajans. 30-35 stalls of cutlery, sweets, tea	Jodiya, 12 ms. Bus		All Hindu castes	Attended by people from neighbouring villages
10	Gulabshah Pir Jodiya Urs	Jodiya	Safar 22	5,000		Rly. Stn. Bus		Mostly Muslims. Hindus also	

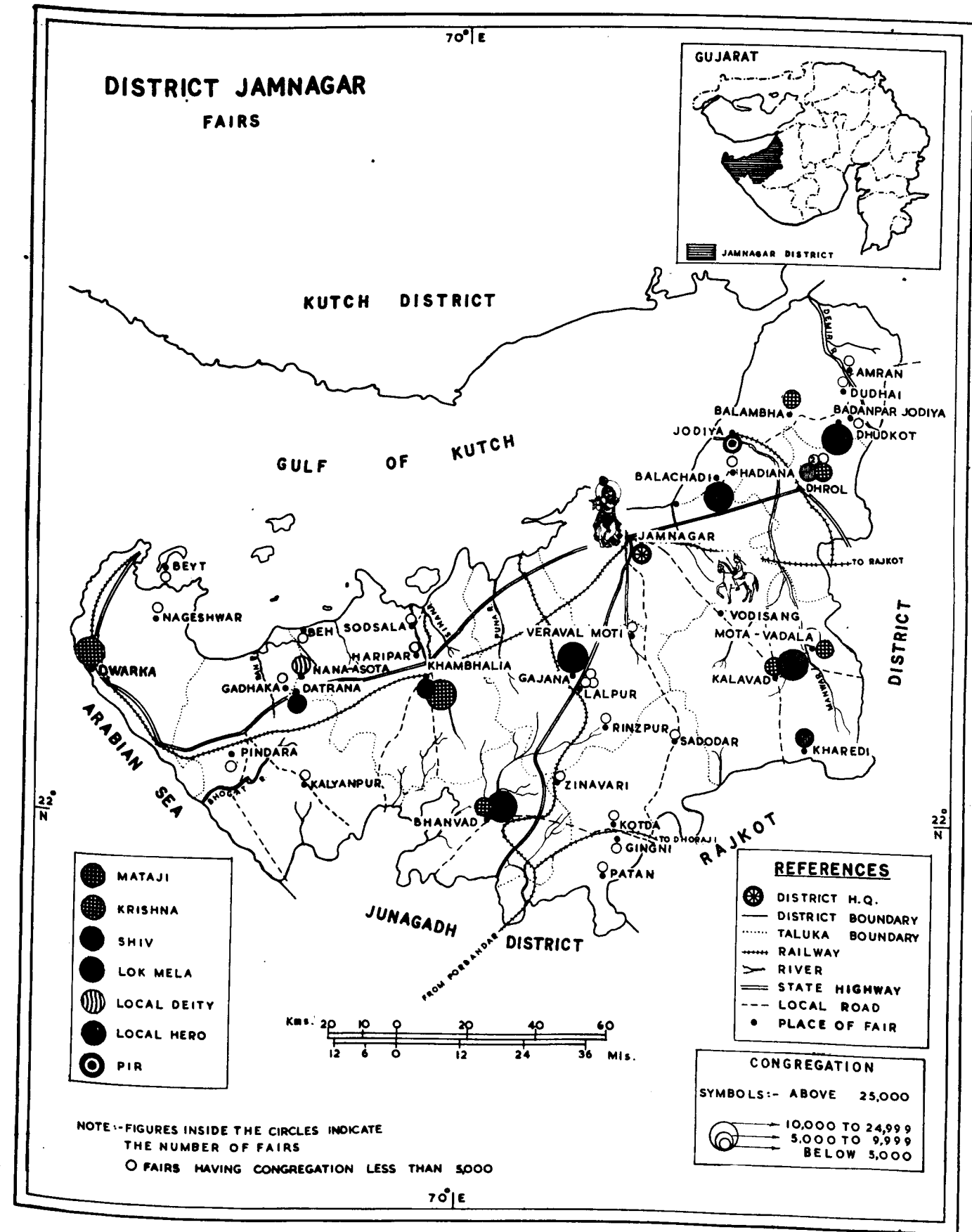


TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service,	Castes/communities participating	Remarks
1		3	4	5	6	7	8		9
JODIYA MAHAL-<i>contd.</i>									
11	Davalhah Pir Amran Urs	Zilqaad	11	4,000	Stalls of toys, sweets	Khanpur Road, 4 ms. Bus		Hindus and Muslims	Fair continues for 3 days
12	Janmashtami	Badanpar (Jodiya)	Shravan Vad 8	3,000	Ras, bhajans and other recreational programmes. Preachings, some stalls	Jodiya, 1 ml. Bus		Mostly Hindus	Attended by people from neighbouring villages
13	Shitla Saptami, Hadiana Janmashtami	Shravan	Vad 7, 8, 9	1,000-1,500	Ras and bhajan mandlis, preachings. 50 stalls	Jam-Vanthali 8 ms. Bus		All communities	
14	Pawaria fair	Dudhai	Bhadrabad Sud 5	1,000	Bhajan mandlis, ras, folk-dances. 15 stalls of toys, tea, sweets	Khanpur Road, 6 ms. Bus		All communities	There are several palias
KALAVAD TALUKA									
15	Ramdev Pir fair	Vodisang	Bhadrabad Sud 9-11	40,000	Ras mandlis. Stalls of tea, sweets, toys	Jam-Vanthali, 16 ms. Bus		All communities	Worship of Ramdev Pir, also known as Ramaiya Pir. Attended by people from the taluka
16	Dhingeswari Mahadev fair	Kalavad	Shravan Vad 15 (Amas)	10,000	Ras mandlis. Religious preachings. 40 stalls of sweets, toys	Jam-Vanthali, 16 ms. Bus		Hindus	
17	Shitla Saptami, Kalavad Gokulashstami (Janmashtami)	Shravan	Vad 7, 8	8,000	Merry-go-rounds for children. 40 stalls of sweets, toys	Jam-Vanthali, 16 ms. Bus		Hindus, Muslims	
18	Shravani fair, Janmashtami	Mota Vadala	Shravan Vad 7, 8	8,000	Bhajans, ras and religious preachings. Stalls of sweets, toys	Hadmatia, 14 ms. Bus		All communities	At Pragteshwari Mahadev temple. Attended by people from the taluka
19	Lokmela	Kharedi	Shravan Vad 13, 14, 15 (Amas)	5,000	Competitions of games, cycling, horse races, high jump. Stalls of tea, sweets, toys	Virpur, 24 ms.		Brahmin, Bania, Sumara, Luhana, Karbi, Sandhi, Harijan. Muslims also	Held at Mendardeshwari Mahadev. Organised by Gram Panchayat and B.D.O.
LALPUR MAHAL									
20	Bholeswari fair	Gajana	Shravan Vad 15 (Amas)	12,000	Ras, cinema shows and games competitions. Agricultural exhibition. 25 stalls of earthen and wooden toys, sweets	Lalpur, 3 ms. Bus		Aher, Dalvadi, Soni, Mer and others	Worship of Bholeswari Mahadev. Organised and supervised by pujari of Bholeswari Mahadev

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	Nearest Railway station		Castes/communities participating	Remarks
						(i)	(ii)		
JAMNAGAR DISTRICT—contd.									
LALPUR MAHAL—contd.									
21	Gokulashstami (Janmashtami)	Lalpur	Shravan Vad 8	4,500		Rly. Stn. Bus		Brahmin, Bania, Patel, Bhatia, Luhana, Soni and others	Organised by the people and pujari. Limited to the taluka
22	Gangavav Mahadev fair	Veraval Moti	Shravan Vad 15 (Amas)	2,000–3,000	Bhajans and ras. 15-20 stalls of toys, catables	of Jamnagar, 14 ms. Bus		Kanbi,Rajput,Sathvara, Luhana, Bhianushali, Harijan	Organised by Gram Panchayat
23	Pragateshwer Mahadev fair	Lalpur	Bhadrapad Sud 5	700	Competitions in kabaddi, running and high jump. 20 stalls of toys, sweets, other household materials	Rly. Stn. Bus		Ahir, Rajput, Kanbi, Purabia, Harijan	Attended by people from neighbouring villages. Organised by the pujari
24	Judas Pir Urs	Lalpur	Ashvin Sud 2	400		Rly. Stn. Bus		Saiyad, Memon, Sandhi, Momna and Sumara	Dargah of Judas Pir. Organised by the Lalpur Saiyad community
25	Janmashtami	Rinzpur	Shravan Vad 8	350	Competition of kabaddi, high-jump and other games. 2-3 stalls of toys	Lalpur, 5 ms. Bus		Ahir, Rajput, Koli, Sandhi and also some other non-Hindus	Attended by people from surrounding villages. Organised by the pujari
JAMJODHPUR TALUKA									
26	Kotda Bavisi fair, Janmashtami	Kotda	Shravan Vad 8, 9	3,000–3,500	Bhajans, ras and other programmes. 30-35 stalls of sweets, catables, toys	Jamjodhpur, 3 ms. Bus		Hindus	There are palias of 22 Charan ladies who became sati. Organised by Gram Panchayat. Attended by people from surrounding villages
27	Shravani fair	Sadodar	Shravan Vad 15 (Amas)	2,000–2,500	Dramas, bhajans, ras and religious preachings on progressive activities. Agricultural exhibition. 15-20 stalls of sweets, toys	Jamjodhpur, 16 ms. Bus		Hindus	Worship of Fulnath Mahadev. Organised by Gram Panchayat. Attended by people from surrounding villages
28	Janmashtami	Zinavari	Shravan Vad 7, 8	1,000–1,200	Bhajans and ras. Lectures on progressive activities. 9-10 stalls of sweets, catables, toys	Jamjodhpur, 12 ms. Bus		Hindus	Attended by people from surrounding villages
29	Tapkeshwer Mahadev fair, Janmashtami	Patan	Shravan Vad 8	800–1,000	Dubas, ras and bhajan-kirtans. 5-10 stalls of sweets, toys	Jamjodhpur, 6 ms. Bus		Hindus	Water oozes from a rock and drips over the Shivalinga and hence the place is considered sacred. Attended by people from surrounding villages
30	Ramdev Pir fair	Gingni	Bhadrapad Sud 10	400–500		Jamjodhpur, 3 ms. Bus			Hoisting of new flag on Ramdev Pir shrine. Attended by people from surrounding villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	Nearest Railway station		Castes/communities participating	Remarks
						(i)	(ii)		
JAMNAGAR DISTRICT—contd.									
OKHAMANDAL TALUKA									
31	Janmashtami	Dwarka	Shravan Vad 8	17,000	Stalls of sweets, catables, cutlery, toys	Rly. Stn. Bus		Hindus	Dwarka is one of the holiest places for Hindus all over India, as it was the residence of Shri Krishna. The temple is an ancient one. Attended by people from surrounding villages and pilgrims from distant places. Organised by the temple committee
32	Janmashtami	Beyt	Shravan Vad 8	1,500–2,000		Okha, 3 ms. Bus		Hindus	Attended by people from surrounding villages and pilgrims from distant places. Organised by the Beyt Committee
33	Shravani fair	Nageshwar	Shravan Vad 15 (Amas)	1,000	Wrestling. Stalls of catables	Mithapur, 6 ms. Bus		Vagher, Aher, Muslims	Well-known temple of Nageshwar Mahadev, one of the twelve jyotirlingas
34	Rishi Panchami	Nageshwar	Bhadrapad Sud 5	1,000	Wrestling and hurgadi competition	Mithapur, 6 ms. Bus		Mainly Vaghers	
KALYANPUR MAHAL									
35	Pindara fair	Pindara	Shravan Vad 15 (Amas)	2,500–3,000	Ras, running race, horse race, wrestling and games competitions	Bhopalka, 14 ms.		Brahmin, Ahir, Suhar, Sathvara, Kumbhar, Non-Hindus	Hindus offer pindas to their deceased forefathers at the Pind-tarak kund. Attended by people from neighbouring villages. Organised by Gram Panchayat.
36	Gadhaka fair, Shitla Saptami	Gadhaka	Shravan Sud 7	1,500–1,700	Competition of games such as kabaddi, high jump, running races. Bhajans and ras. 5-6 stall of sweets, tea	Bhopalka, 3 ms.		Aher, Sathvara, Lohana, Suhar, Mochi, Kumbhar and others	Near Shitla Mata temple. Attended by people from neighbouring villages
37	Jangleshwer fair, Janmashtami	Kalyanpur	Shravan Vad 8	500–700	Games competitions. Bhajans, ras, duhas, etc.	Bhopalka, 7 ms.		Aher, Charan, Sathvara	Jangleshwer Mahadev temple. Attended by people from neighbouring villages
KHAMBHALLIA TALUKA									
38	Shitla Saptami, Janmashtami	Khambhalla	Shravan Vad 7,8,9	12,000–15,000	Merry-go-round, cart race. 20-30 stalls of sweets, toys	Rly. Stn. Bus		Rajput, Charan, Sathvara, Aher, Muslims, Sandhi	Attended by people from neighbouring villages. On Shravan Vad 8 cart race is organised by the local leaders. This race was first started some 30 years back by one Bhatia businessman. Prizes worth Rs. 200 are distributed to the winners in the race

TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS *RS contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7		8	9
JAMNAGAR DISTRICT—<i>concl'd.</i>									
KHAMBHALIA TALUKA—<i>cont'd.</i>									
39	Kisan fair, Rishi Panchami	Khambhalia	Bhadrapad Sud 5	8,000	Horse race, cycle race, running race, Agricultural exhibition and cattle show. Few stalls	Rly. Stn. Bus		Hindus and Muslims	Organised to do away with the superstitious beliefs in evil spirits by the B.D.O. and other leading people of the place. Attended by people from neighbouring villages.
40	Bhadarvi Amas	Datrana	Shravan Vad 15 (Amas)	5,000	Stalls of cutlery, tea, eatables	Bhatel, 5 ms. Bus			Worship of Vajjnath Mahadev. Limited to taluka
41	Vachhadadada fair	Nana-Aota	Bhadrapad Sud 15	5,000	Stalls of fruits, toys, eatables	Bhatel, 6 ms. Bus	Charans		Worship of Vachhadadada, the family deity of Charans. Limited to taluka
42	Surajba Mataji fair	Haripar	Shravan Vad 15 (Amas)	4,000	Stalls of toys and eatables	Khambhalia, 2 ms. Bus			Worship of sati Surajba of Garasia community. Limited to taluka. Organised by the trustees of the shrine
43	Rozi Mata fair	Beh	Bhadrapad Sud 2	1,000		Salaya, 7 ms.			Worship of Rozi Mata. Limited to taluka
44	Janmashtami	Sodasala	Shravan Vad 8	500	Stalls of toys, sweets, households goods	Salaya, 2 ms. Bus			Limited to taluka
BHANVAD MAHAL									
45	Bhadarvi Amas	Bhanvad	Shravan Vad 13-15 (Amas)	10,000	Ras, bhajans and other programmes. 200 stalls of toys, tea, sweets, cutlery	Balva, 3 ms. Bus		Hindus and Muslims	The site of the fair is Indreshwer Mahadev, one mile from the town, near the confluence of 3 rivers. Attended by people from all over the taluka. Organised by the municipality which makes sanitary arrangements
46	Gokulastami (Janmashtami)	Bhanvad	Shravan Vad 7/8	5,000	Bhajans and ras. 30-40 stalls of toys, sweets, cutlery	Balva, 3 ms. Bus		Hindus and Muslims	Held near Bhiddhanjan Mahadev. Attended by people from the taluka. Organised by the municipality, which looks after sanitary and drinking water arrangements

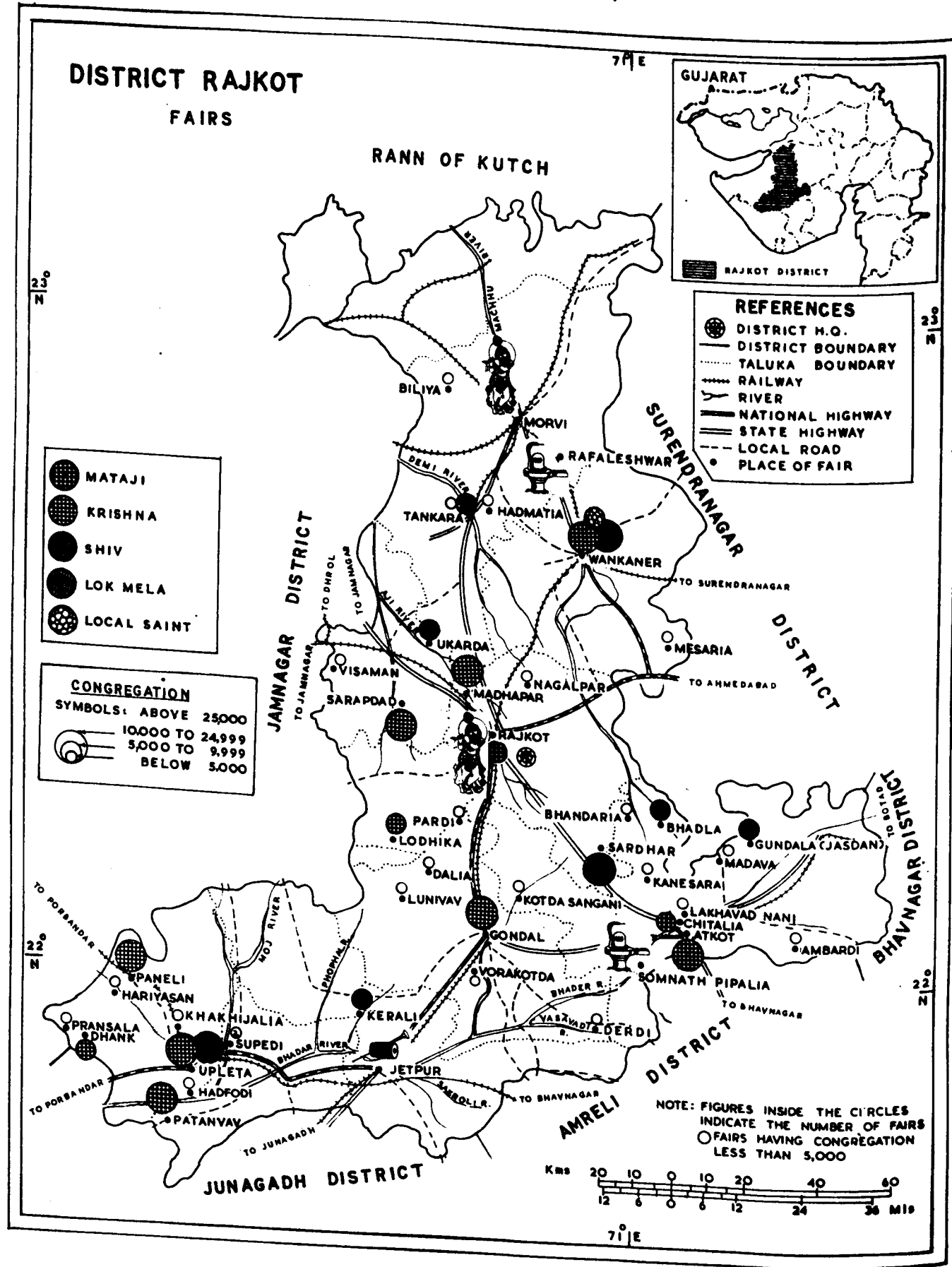


TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
RAJKOT TALUKA								
1	Ramnath Mahadev fair, Janmashtami	Rajkot	Shravan Vad 7,8,9	50,000	50-60 stalls of hawkers, catables, toys, etc.	Rajkot, 18 ms. Bus	All communities	Near Ramnath Mahadev on the river Aji. Attended by the people from surrounding villages. The Anand Mela which is sometimes held has 200 stalls and 100 hawkers, and is visited by more than 50,000 persons. About 5,000 persons also visit the Bhomnath Mahadev where the linga is swayambhu
2	Sardhar Lokmela	Sardhar	Shravan Vad 14,15 (Amas)	15,000-20,000	Ras, bhajans, duhas, cinema shows. Lectures on development activities. 60 stalls of sweets, toys, utensils	Rajkot, 4 ms. Bus	Kanbi, Koli, Ayer, Harijan, also non-Hindus	Commenced by Block Development Officer, Rajkot in 1957. Organised by Panchayat and Lokmela organisation committee. Attended by people from 40 surrounding villages
3	Ishweria Mahadev fair, Janmashtami	Madhapar	Shravan Vad 7, 8, 9	10,000		Rajkot, 4 ms. Bus	All communities	Worship of Ishweria Mahadev. Also a place of picnic
4	Shitla Mata fair, Shitla Saptami	Rajkot	Shravan Sud 7	6,000-7,000	Ras, 75 hawkers, stalls of catables, toys, etc.	Rajkot, 4 ms. Bus	All communities	Held from 7 a.m. to 3 p.m. at the Shitla Mata temple on the river Aji. Worship of Shitla Mata and fulfilment of vows by offering coconuts. Attended mostly by females from surrounding villages
5	Nag Panchami Nagalpar	Nagalpar	Shravan Vad 5	4,000	Ras, bhajans, duhas. 6-8 stalls of sweets, toys	Khorana, 2 ms.	Kanbi, Koli, Bharwad, and other Hindus	Worship of Nag Dev (Snake God). Organised by pujari and Gram Panchayat. Attended by people from 10-12 neighbouring villages
JASDAN TALUKA								
6	Ghela Somnath fair Pipalia	Somnath Pipalia	Shravan Vad 15 (Amas)	30,000	Ras, bhajans, duhas, folk-dances. 10-15 stalls of sweets, tea, cutlery	Kalasar, 6 ms. Bus	Kathi, Koli, Bharwad and other Hindus communities, some non-Hindus also	Ghela Somnath Mahadev is a famous temple in a forest tract at a beautiful site on a river. Attended by people from the neighbouring talukas
7	An baji fair, Jan mashtami	Atkot	Shravan Vad 7,8	10,000	Ras, folk-songs, garbas. 25 stalls	Jasdan, 6 ms. Bus	Brahmin, Bania, Kanbi, Koli and other Hindus	Fair is held near Ambaji temple on the bank of river Bhadar at a beautiful site. Organised by Gram Panchayat. Attended by people from surrounding villages

TABLE I-FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-contd.

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1			4	5	6	7	8	9
JASDAN TALUKA-contd.								
RAJKOT DISTRICT-contd.								
8	Bileshwer Mahadev fair	Gundala (Jasdan)	Shravan Vad 15 (Amas)	6,000	Bhajans, ras, garbas, entertainments. 20 stalls of sweets, cutlery	Vinchhiya, 4 ms. Bus	Hindus	An ancient shrine at a beautiful site. Fair organised by the temple committee
9	Shitala Mata fair, Shitla Saptami	Chitalia	Shravan Sud 7 and Vad 7	5,000-7,000		Jasdan, 2 ms. Bus	Hindus, also some non-Hindus	Worship of Shitla Mata. Organised by pujari. Attended by people from surrounding 40-50 miles area
10	Bhidhanjan Mahadev fair	Bhadla	Shravan Vad 15-Bhadrapad Sud 1	5,000	Ras, bhajans. 25-35 stalls of sweets, toys, cutlery	Jasdan, 16 ms. Bus	Brahmin, Bania, Koli, Kanbi, Luhana, Soni, Darji, also some non-Hindus	Organised by Gram Panchayat. Attended by people from surrounding 10-12 villages
11	Madaveshwer Mahadev fair (Lokmela)	Madava	Shravan Vad 15 (Amas)	4,000	Ras, garba competition, bhajans, cattle show. 6-10 stalls of sweets, cutlery	Kalsar, 6 ms. Bus	All Hindu castes	A Lokmela held for the first time in 1960. Organised by a local committee of the public
12	Adheshwer Mahadev fair	Bhandaria	Bhadrapad Sud 11	3,000	15-20 stalls of sweets, toys, cutlery	Jasdan, 20 ms. Bus	Brahmin, Bania, Kanbi, Koli, Darji, Suthar, some non-Hindus	Organised by the Gram Panchayat. Attended by people from surrounding 5-6 villages
13	Shankhodhar fair, Mahashivratri	Lakhavad Nani	Magh Vad 14	3,000	Ras, garbas, sports competition, film show, cattle show. 6-8 stalls of sweets, pan-bidi and one stall of agricultural tools	Jasdan, 6 ms. Bus	Brahmin, Rajgor, Kanbi, Koli, some non-Hindus	The Gram Panchayat, which organised the fair in cooperation with the Block Development Officer, started this fair 3 years ago. The Mahadev temple is at a beautiful site.
14	Kamnath Mahadev fair	Kancsara	Shravan Vad 15 (Amas)	3,000	Ras and garbas. 20 stalls	Jasdan, 7 ms. Bus	All communities	Fair was started 500 years ago. Held near Kamnath Mahadev temple which was erected by Kanak Chavda 1,000 years ago. Organised by pujari
15	Janmashtami	Ambardi	Shravan Vad 8	1,500		Jasdan, 10 ms. Bus	Bharwad	Organised by pujari and trustee of ancient temple of Thakorji
PADDHARI MAHAL								
16	Shitla Saptami, Janmashtami	Sarapdad	Shravan Vad 7, 8	10,000	Ras and bhajans. 30 stalls	Paddhari, 6 ms. Bus	Brahmin, Bania, Luhana, Patel, Koli, Bharwad	Organised by Gram Panchayat
17	Jadeshwer Mahadev fair	Ukarda	Shravan Vad 14, 15 (Amas)	8,000-10,000	Ras competition, garba, games, drama, agricultural development exhibition. 30 stalls	Paddhari, 4 ms. Bus	Brahmin, Girasia, Kanbi, Koli, Vaghri	Organised by Gram Panchayat. Limited to the mahal
18	Sarmalia fair	Viaman	First Monday of Shravan	1,200	Ras, garba, bhajans	Hadmatiya, 3 ms. Bus	Girasia, Kanbi, Bharwad	Organised by village leaders

TABLE I-FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1			4	5	6	7	8	9
GONDAL TALUKA								
RAJKOT DISTRICT-contd.								
19	Janmashtami	Gondal	Shravan Vad 7, 8, 9	10,000	Ras, bhajans. Merry-go-round, magic show. Stalls of fruits, sweets, catables, toys, cutlery	Rly. Stn. Bus	Mostly Hindus	Organised by the Municipality. Attended by people from surrounding villages
20	Dudheshwer Mahadev fair	Derdi	Shravan Vad 15 (Amas)	3,000	Ras, bhajans, garbas. Stalls of fruits, handicraft products	Rly. Stn. Bus	All communities	Organised by the pujari of the temple and Gram Panchayat. Attended by the people from surrounding villages
21	Bileshwer Mahadev fair	Vorakotda	Shravan Vad 15 (Amas)	2,500	Bhajans, ras. 25 stalls of fruits, sweets	Gondal, 5 ms. Bus	Mostly Hindus	Organised by the pujari of the temple and Gram Panchayat. Attended by the people from surrounding villages
22	Kabir Panth fair	Lunivav	Bhadrapad Sud 15	2,000	Kabir Panthi prayers, bhajans, religious preaching and community dinner	Ribda, 4 ms. Bus	All communities	Attended by people from surrounding villages
23	Dalshwer fair, Janmashtami	Dalia	Shravan Vad 7, 8	2,000	Ras, bhajans. 18-20 stalls	Ribda, 5 ms. Bus	All communities	Organised by pujari and Gram Panchayat. Attended by people from surrounding villages
LODHKA MAHAL								
24	Satam-Atham fair, Shitla Saptami, Janmashtami	Lodhika	Shravan Vad 7, 8	8,000-10,000	Competitions of ras, garbas, games and drama. 30 stalls, agricultural development exhibition by Block Development Officer	Rajkot, 12 ms. Bus	Garasia, Kanbi, Mochi, non-Hindus also	Organised by Gram Panchayat. Limited to the mahal
25	Shitla Mata fair, Shitla Saptami	Pardi	Shravan Vad 7	1,000-1,500	Ras mandlis. Hawkers	Kotharia, 5 ms. Bus	Kanbi	Organised by Gram Panchayat. Limited to a few surrounding villages
KOTDA SANGANI MAHAL								
26	Janmashtami	Kotda-Sangani	Shravan Vad 8	2,000	Ras, bhajans, games, merry-go-round. 20-25 stalls of sweets, catables, toys	Gondal, 8 ms. Bus	All communities	Organised by Gram Panchayat. Attended by people from surrounding villages

TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service		Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9	
RAJKOT DISTRICT— <i>contd.</i>									
MORVI TALUKA									
27	Rafaleshwar fair	Rafaleshwar	Shravan Vad 15 (Amas)	50,000	Bhajans, ras merry-go-round. 50 stalls of sweets, eatables, cloth, earthen and other toys	Rly. Stn. Bus		All communities	Well-known temple of Rafaleshwar Mahadev with kund nearby. Attended by people from all over the taluka. Vaccination arrangements when necessary
28	Dhadeshwar fair, Janmashtami	Morvi	Shravan Vad 7, 8, 9	45,000	Merry-go-round, bhajans, ras mandlis. 80 stalls of sweets, toys, furniture	Rly. Stn. Bus		All communities	Held since the settlement of the towns Organised by the municipality. Attended by people from all over the taluka
29	Mahashivratri	Tankara	Magh Vad 14	5,000	Yajna and other religious ceremonies according to Arya Samaj customs	Rly. Stn. Bus		Local Hindus, Jains, backward classes and also about 1,000 Sikhs and North Indians	Birthplace of Swami Dayanand Saraswati, the founder of the Arya Samaj. On this day he obtained divine inspiration to search after truth and the fair is held for the last ten years in commemoration of the event. Organised by Arya Samaj, Tankara
30	Shitla Saptami, Gokulashstami (Janmashtami)	Tankara	Shravan Vad 7, 8	4,000	Stalls of sweets, toys	Rly. Stn. Bus		All communities	Organised by Arya Samaj, Tankara
31	Palan Pir fair	Hadmatia	Bhadrapad Vad 9, 11	1,500	Bhajans, religious lectures. 15 stalls of sweets, eatables, handicraft products	Tankara, 4 ms.		Limited to Harijans, Barot, Turi, Chamar, Vankar, Dhed, etc.	Worship at the 500 years old samadhi of Palan Pir (Dada) here. Procession of paduka. A bath in the kund is considered holy. Organised by leaders of Harijan community
32	Janmashtami	Biliya	Shravan Vad 8	700	Ras, garbas, agricultural exhibition. Hawkers of pan-bidi, toys, cutlery.	Barwala, 1½ ms.		Hindus only	Temple of Bileshwar Mahadev. Fair organised by mahant of the temple
WANKANER TALUKA									
33	Dholesher fair, Shitla Saptami, Janmashtami	Wankaner	Shravan Vad 7, 8, 9	15,000	Bhajans, ras, 100-125 stalls of toys, earthenware	Rly. Stn. Bus		All communities	Organised by the municipality. Limited to Wankaner only
34	Jadeshwer fair	Wankaner	Second Monday of Shravan	10,000-15,000	Ras, bhajans, Ramilla. 100 stalls of sweets, tea, toys, earthenware. Agricultural exhibition	Rly. Stn. Bus		Hindus, Jains and others	Well-known temple of Jadeshwer Mahadev. Organised by committee of the temple

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service		Castes/communities participating	Remarks
1		3	4	5	6	7	8	9	
RAJKOT DISTRICT— <i>contd.</i>									
WANKANER TALUKA— <i>contd.</i>									
35	Naga Bava fair	Wankaner	Shravan Vad 10	5,000	Bhajans, ras, merry-go-round. 50 stalls of sweets, earthen toys, utensils	Rly. Stn. Bus		Hindus, Muslims, Jains and others	Worship of Naga Bava, a saint who laid the foundation of the town and took samadhi here 500 years ago; since when the fair is held. Organised by the municipality. Limited to Wankaner only
36	Jala Bhagat fair	Mesaria	Bhadrapad Sud 5	2,000–2,500	Garbas, ras mandli. 30–35 shops of sweets, cutlery	Daldi, 6 ms. Bus		Kathi, Kanbi, Koli, Rabari, Ahir, Bhawad, Harijan and non-Hindus also	Worship of Jala Bhagat, a saint of Virpur Jetpur taluka. Organised by pujari on the shrine. Attended by people from surrounding villages
JETPUR TALUKA									
37	Lokmela	Jetpur	Shravan Vad 7,8,9	30,000–35,000	Ras, garbas. Competition for stalls decoration, child health, debating, etc. Agricultural exhibition. 21 stalls of tea, sweets, toys, cutlery	Rly. Stn. Bus		All communities	Started in 1957-58 by Block Development Officer, and organised by him. Stall tax is levied
38	Jadeshwer Mahadev fair	Kerali	Shravan Vad 15 (Amas)	5,000	Ras, bhajans. 15 stalls of fruits, sweets, toys	Virpur, 8 ms.		All communities	Temple of Jadeshwer Mahadev. Fair is held near the confluence of three rivers, Bhadar, Chaparwadi, and Fofal. A bath in the river is considered holy. Fair is limited to the taluka
DHORAJI TALUKA									
39	Matri Mata fair	Patanvav	Shravan Vad 15 (Amas)-Bhadrapad Sud 1, 2	10,000	Ras, drama, bhavai. 62 stalls of tea, pan-bidi, fruits, toys, pictures, cutlery, foodgrains, handicraft articles like earthen and wooden toys and penknives, nutcrackers, etc., from Dhoraji and Upleta	Dhoraji, 12 ms. Bus		All communities, mostly Khatri	Temple on the Osam hill nearby of Matri Mata, the family-goddess of Khatri and a section of Nagars. Worship and havan offered to the goddess. For Khatri this is also a social occasion. The tonsorial ceremony of boys is performed here and the chhedachhed (nuptial knot) of newly weds is untied here. The caste panch meets here for considering its constitution and other caste matters. Khatri come here from all over the State. The fair lasts for 3 days. Organised by the committee of Khatri community. Panchayat levies ground rent for stalls
40	Bhim Agiarash Supedi	Jyeshtha Sud 11		800–1,000	Ras, garbas. 10–12 stalls of eatables, toys.	Rly. Stn. Bus		All communities	Temple of Murti Manohar built 200 years ago by a local Brahmin. is a protected monument with beautiful architecture. Other temples are Ramji Mandir and two Mahadev temples. Fair is organised by Gram Panchayat
41	Janmashtami	Supedi	Shravan Vad 8	800–1,000	Ras, garbas. 10–12 stalls of sweets, toys, etc.	Rly. Stn. Bus		All communities	Organised by Gram Panchayat

TABLE I.—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
RAJKOT DISTRICT— <i>contd.</i>								
UPLETA MAHAL								
42	Janmashtami	Pancli	Shravan Vad 8	15,000–20,000	Ras, bhajans. Stalls of toys, cutlery	Rly. Stn. Bus	All communities	
43	Bhim Agiarash	Upleta	Jyeshtha Sud 11	10,000	Ras mandlis. 20 stalls of eatables, fruits, toys, cutlery	Rly. Stn. Bus	All communities	Held near Somnath temple on river Moji. Nearby are temples of Jadeshwer and Praktehwer Mahadev. Attended by people from surrounding villages, viz., Vadla, Kamiani, Khakhi Jalia
44	Janmashtami	Upleta	Shravan Vad 7,8,9	10,000	Ras mandlis. 20 stalls of eatables, fruits, toys, cutlery	Rly. Stn. Bus	All communities	Held near Somnath temple on river Moji. Attended by people from surrounding villages, viz., Vadla, Kamiani, Khakhi Jalia
45	Janmashtami	Dhank	Shravan Vad 8	7,000–8,000	Ras, bhajans, garbas 8–10 stalls of sweets, rubber, wood, and clay toys	Pancli, 7 ms. Bus	All communities	Organised by Yuvak Mandal
46	Janmashtami	Khakhi Jalia	Shravan Vad 8	2,000–3,000	Ras, bhajans, bhavai. Stalls of toys, sweets	Rly. Stn. Bus	All communities	Organised by trustees of the local temples
47	Ramdev Pir fair	Hariya-san	Bhadrapad Vad 11	2,000	Bhajans. Stalls of toys, sweets	Pancli, 4 ms.	Garasia, Koli, Ahir, Kanbi, Harijan	New flag is hoisted on the shrine of Ramdev Pir on this day
48	Janmashtami	Hadfodi	Shravan Vad 8	1,000	Bhajans	Upleta, 6 ms. Bus	All communities	At the temple of Nilkanth Mahadev
49	Mahadev fair	Pransala	Shravan Vad 15 (Amas)	200–300	Bhajans, ras. Stalls of sweets, toys	Pancli, 10 ms.	Hindus	Worship of Shiva at the confluence of three streams locally called Triveni

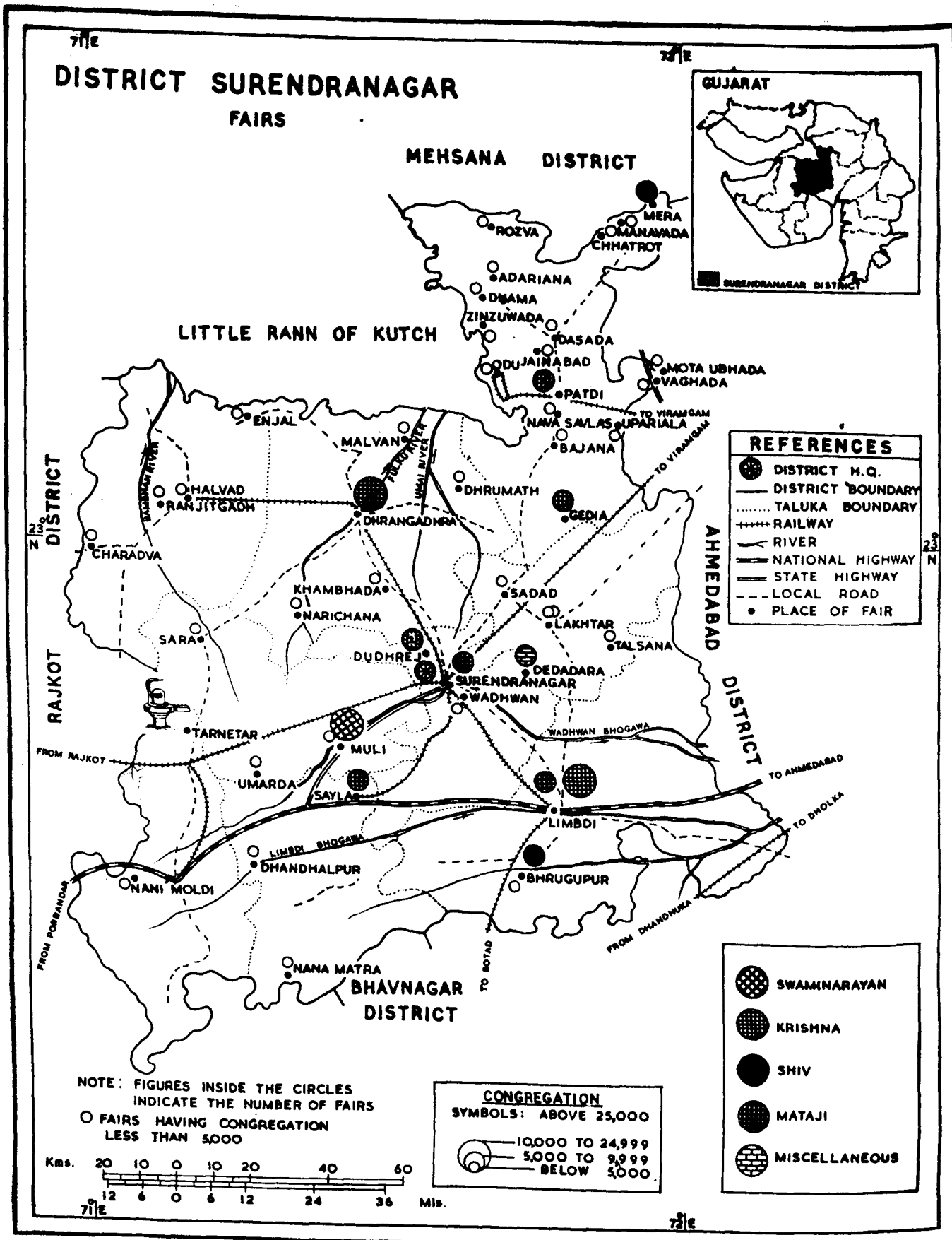


TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	Shitla Saptami, Janmashtami	Surendra-nagar	Shravan Vad 7,8,9	8,000	Sports of students, police and Government employees, children's health competition, Merry-go-round, giant wheel, Stalls of eatables, toys	Rly. Stn. Bus	All communities	Organised by the municipality. Attended by people from nearby villages
2	Jal-jhilani Agarash	Dudhre	Bhadrapad Sud 11	8,000	Bhajans, Thakorji's procession in the village	Surendra-nagar, 2 ms. Bus	Mostly Rabaris. Also other Hindus	At Vadvala temple. For the last 70 years
3	Gangava fair	Dedadara	Bhadrapad Vad 15 (Amas)	5,000	Bhajans and ras. Stalls of eatables	Bala Road, 4 ms. Bus	Koli, Nadoda, Garasia, Rabaris, etc.	Once there was an ashram of Dadhichi Rishi here and hence the name Dedadara. There is a kund called Gangava containing four vestibules on four sides, having dilapidated idols, which is sacred for bath on this day. Organised by Gram Panchayat. Limited to taluka
4	Janmashtami	Dudhre	Shravan Vad 8	5,000-10,000	Bhajans, ras, garbas, folk dances of Rabari males and females clad in colourful dress. Merry-go-round, etc. 30 stalls	Surendra-nagar, 2 ms. Bus	Mostly Rabaris	At Vadvala temple. Organised by the mahant of the Vadvala temple. Attended by Rabaris from the whole of Gujarat
5	Mahadev fair	Wadhwan	Every Monday of Shravan	1,500		Rly. Stn. Bus	All castes	Attended by people from neighbouring villages
6	Vasant Panchami	Muli	Magh Sud 5	10,000	Religious preachings. Merry-go-round, giant wheels. 15 stalls of fruits, sweets, toys	Rly. Stn. Bus	Brahmin, Bania, Rajput, Patel, Suthar, Harijan. Few non-Hindus	Organised by the trustees of Swaminarayan temple
7	Janmashtami	Muli	Shravan Vad 8	2,000-3,000	Ras, bhajans, rasila. Religious preachings. 10 stalls of tea, sweets, toys, cutlery	Rly. Stn. Bus	All communities	At the Swaminarayan temple. Attended by people from neighbouring villages
8	Jadeshwar Mahadev fair, Janmashtami	Sara	Shravan Vad 8	2,000	2 stalls of sweets, toys	Halvad 18 ms. Bus	Brahmin, Bania, Rajput, Patel, Suthar, Harijan. Few non-Hindus	Limited to village
9	Bileshwar Mahadev fair	Umarda	Every Monday of Shravan	1,500	25 stalls of sweets, toys	Ramparda, 2 ms.	Brahmin, Bania, Rajput, Patel, Suthar, Harijan. Few non-Hindus	Limited to village

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
SURENDRANAGAR DISTRICT— <i>contd.</i>									
CHOTILA TALUKA									
10	Trinetreshwar Mahadev (Tarnetar) fair	Tarnetar	Bhadrpad Sud 4,5,6	50,000	Games competitions, ras, bhajans, garbas, and dhubas. Merry-go-round, giant wheels. Stalls of tea, pan-bidi, sweets, cutlery, toys	Thangadh, 6 ms. Bus		All communities	Old kund where a fish was pierced by Arjun in the (Matsya-Vedh) Swayamvar of Draupadi according to local legend. Organised by Gram Panchayat. Health Centre looks after sanitary and vaccination arrangements. Attended by people from the whole of Saurashtra
11	Thangnath Mahadev fair	Nani Moldi	Shravan Vad 15 (Amas)	2,000-3,000	Stalls of tea, sweets, pan-bidi, toys, cutlery	Chotila, 5 ms. Bus		All communities	Thangnath Mahadev temple built by Parajia Charan 200 years ago and since then the fair. Organised by the pujari
LIMBDI TALUKA									
12	Janmashtami	Limbdli	Shravan Vad 5,9	15,000	Stalls of earthen and plastic toys, eatables	Rly. Stn. Bus		All communities	Attended by people from nearby villages
13	Shitla Saptami	Limbdli	Shravan Vad 7	6,000	25 stalls of earthen and plastic toys	Rly. Stn. Bus		Bhil, Vaghri, Harijan and other Hindus	Worship of Shitla Mata near Ramsagar tank and on the riverside two miles from the town. Sanitary arrangements made by the municipality
14	Gangava fair	Bhrugupur (Bhadakva)	Bhadrpad Vad 15 (Amas)	5,000-6,000	Stalls by traders from Rajkot, Porbandar, Veraval	Chuda, 1½ ms. Bus		Mostly Hindus	Bhadakva is believed to have had ashrams of Bhirgu and other saints on the bank of the rivers Vansal and Nagadkiyo. The Gangavo Kund near Gangeshrwar Mahadev is considered holy for bath and people immerse the ashes of the dead in it. Organised by the Gram Panchayat. Attended by people from surrounding villages
15	Jasma Odan fair	Bhrugupur (Bhadakva)	Shravan Sud 11	1,000	Ras, garbas, etc. Few stalls	Chuda, 1½ ms. Bus		Od	Worship at the shrine of Jasma, a sati of Od caste, associated with the history of Siddharaj Jaysinh of Patan. This is like a caste gathering of all Ods, traditional hut builders. Organised by the pujari and leader of Od community. Persons of Od community from Surendranagar, Bhavnagar Districts attend
LAKHTAR TALUKA									
16	Charmalia fair, Lakhtar Nag Panchami	Lakhtar	Shravan Vad 5-7	3,000	Merry-go-round. 50 stalls of toys	Rly. Stn. Bus		All communities	Worship of Charmalia (Nag) Dev. Organised by Lakhtar Gram Panchayat. Limited to the village. Held for the past 50 years

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7	8	9	
SURENDRANAGAR DISTRICT— <i>contd.</i>									
LAKHTAR TALUKA— <i>contd.</i>									
17	Karansinhji fair	Lakhtar	Shravan Sud 8	3,000	Merry-go-round. 50 stalls of toys	Rly. Stn. Bus	All communities	In honour of Karansinhji, a former ruler of Lakhtar State. Held near his memorial. Organised by Lakhtar Gram Panchayat. Limited to the village. Held for the past 50 years	
18	Unteshwer Mahadev fair, Janmashtami	Sadad	Shravan Vad 8	2,500	Ras, bhajans. 11 stalls of sweets, toys	Lakhtar, 3 ms. Bus	All communities	Limited to taluka	
19	Hanuman fair	Talsana	Bhadrabad Vad 15 (Amas)	1,500	Ras, bhajans	Lakhtar, 14 ms. Bus		Limited to taluka	
SAYLA TALUKA									
20	Gokulashtami (Janmashtami)	Sayla	Shravan Vad 7-8	5,000	Ras, bhajans, discourses on development activities. 5 stalls of sweets, toys	Rly. Stn. Bus	Mostly Hindus	Attended by people from neighbouring villages	
21	Triveni fair	Nana Matra	Bhadrabad Sud 9	4,000-5,000	100-125 stalls of tea, sweets, toys, pictures, garlands. Free distribution of food	Vinchhia, 6 ms.	All communities	In memory of Nana Bhagat, a Kathi from Songadh who took samadhi at the confluence of Bhadar and other rivers here. Organised by the pujari, Police bandobast	
22	Dhundhalinath fair	Dhandhalpur	Bhadrabad Sud 7	1,200-1,500	10 stalls of sweets, toys	Sayla, 16 ms. Bus	Kathi, Koli, Rabari, Bharwad, Muslim	There is a 12 feet idol of saint Dhundhalinath and a big step-well, the water of which the people sip on this day. Organised by the pujari. Attended by people from surrounding villages	
DHRANGADHRA TALUKA									
23	Gokulashtami (Janmashtami)	Dhrangadhra	Shravan Vad 7-10	20,000-21,000	Games competitions of school children. 50-55 stalls of sweets, toys, cutlery, eatables	Rly. Stn. Bus	All communities	Organised by municipality. Limited to taluka	
24	Khambhadiadada fair	Khambhada	Second Monday of Shravan	2,500-3,000	Film show, agricultural exhibition by B.D.O. 20-25 stalls of sweets, tea, toys	Rly. Stn. Bus	All communities	Worship of Khambhadiadev, one of the four famous serpent gods. Limited to taluka	
25	Ramdev Pir fair	Malvan	Bhadrabad Sud 11	2,000-2,500	Film show by Publicity Department and development exhibition by B.D.O. 5-8 stalls of sweets, eatables, toys	Dhrangadhra, 14 ms. Bus	All communities	Death anniversary of pujari of Ramdev Pir temple. Attended by people from surrounding villages	

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7		9
SURENDRANAGAR DISTRICT—<i>contd.</i>								
DHRANGADHRA TALUKA—<i>contd.</i>								
26	Hanuman fair	Narichana	Bhadrapad Sud 2	2,000–2,200	Bhajans, film show by N.E.S. Block. 20–25 stalls of tea, sweets, toys, catables	Dhrangadhra, 14 ms. Bus	All communities	Organised by the pujari. Limited to the taluka
27	Dhramath fair	Dhramath	Shravan Vad 15 (Amas)	1,000	Film show by B.D.O., agricultural exhibition. 10–12 stalls of tea, sweets, toys	Dhrangadhra, 18 ms. Bus	Mostly Hindus	Draupadi Kund considered holy. Attended by people from surrounding talukas
HALVAD TALUKA								
28	Gokulashstami (Janmashtami)	Halvad	Shravan Vad 7,8,9	4,000	Ras, garbas, merry-go-rounds. 15 stalls of sweets, etc.	Rly. Stn. Bus	Mostly Hindus	Attended by people from surrounding talukas
29	Gangeshwer fair	Enjal	Bhadrapad Vad 15 (Amas)	3,000	Merry-go-rounds. 15 stalls of sweets, toys	Halvad, 14 ms. Bus	Mostly Hindus	Worship of Shiva after purifying bath in a well near the temple. Attended by people from surrounding talukas. Pilgrim tax is levied
30	Deriyari fair	Ranjitgadh	Bhadrapad Vad 15 (Amas)	2,000	Merry-go-round. 15 stalls of sweets, toys	Halvad, 6 ms.	Mostly Hindus	Worship of Swaminarayan. Attended by people from surrounding villages
31	Vasant Panchami	Charadva	Magh Sud 5	2,000	Merry-go-round. 15 stalls of sweets, toys	Halvad, 8 ms. Bus	Mostly Hindus	Attended by people from surrounding villages
DASADA TALUKA								
32	Bahucharaji fair, Patdi Janmashtami	Patdi	Shravan Vad 7, 8	6,000	13 stalls of tea, sweets, cutlery	Rly. Stn. Bus	All communities	At Bahuchara Mata temple. Attended by people from surrounding villages
33	Tantleshwer Mahadev fair	Mera	Shravan Vad 15 (Amas)	5,000	Ras, garbas. 50 stalls of tea, pan-bidi, sweets, toys	Bahucharaji, 8 ms. Bus	All communities	Old temple built by Vanaraj Chavda. Attended by people from surrounding villages
34	Kalvanath fair, Janmashtami	Gedia	Shravan Vad 8	5,000	Ras, garbas by Harijans	Lilapur Road, 8 ms.	Mostly Harijans, also Bharvad	Worship of Thakorji. New white flag is hoisted by the Harijan community. Attended by people from various places of Gujarat. Organised by the pujari
35	Jilanand fair	Zinzuwada	Bhadrapad Vad 15 (Amas)	3,000	Ras, bhajans. 10–15 stalls	Kharaghoda, 14 ms. Bus	All communities	An old sacred kund near Jhilkethwer Mahadev. Limited to taluka
36	Hanuman fair	Dhama	Shravan Vad 15 (Amas)	2,000–2,500	Ras, bhajans. 10 stalls of sweets, cutlery	Patdi, 18 ms. Bus	All communities	Limited to Zinzuwada area

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
SURENDRANAGAR DISTRICT—<i>contd.</i>								
DASADA TALUKA—<i>contd.</i>								
37	Gokulashstami (Janmashtami)	Dasada	Shravan Vad 8	2,000	10–12 stalls of sweets, toys, cutlery	Patdi, 7 ms. Bus	All communities	Attended by people from five miles area
38	Visod Mata fair	Adariana	Ashadh Vad 15 (Amas)	2,000	Ras, bhajans, garbas. 15–20 stalls of sweets, toys, cutlery	Kharaghoda, 2 ms. Bus	All communities	Organised by the pujari. Limited to Adariana group of villages
39	Janmashtami	Rozva	Shravan Vad 8	1,500	Bhajans, ras, garbas, etc. 10–15 stalls of sweets, toys, cutlery	Patdi, 22 ms. Bus	All communities	Limited to Adariana group of villages
40	Fulki fair	Vaghada	Shravan Sud 11	1,000	12 stalls of tea, sweets, toys, cutlery	Zund 5 ms.	All communities	Shrine of Fulki managed by mahant. Attended by people from surrounding villages
41	Geban shah Pir fair	Chhatrot	Shravan Sud 11	1,000	30 stalls of fruits, tea, sweets, cutlery	Bahucharaji, 2 ms.	All communities	Attended by people from surrounding villages
42	Navsaiyad fair	Jainabad	Bhadrapad Sud 11	800–1,500	Programme of qawwali songs and religious preaching. 30 stalls of sweets, bangles, toys, pan-bidi	Patdi, 8 ms. Bus	All communities	In memory of a Saiyad lady, the sister of eight Saiyad brothers who died for the protection of their sister. Limited to Dasada taluka
43	Bala Pir fair	Manavada	Shravan Vad 11	700	Stalls of sweets, cutlery	Bahucharaji, 10 ms.	All communities	Limited to the village
44	Musa Pir fair	Bajana	Shravan Sud 2	500–700	Merry-go-rounds. 10 stalls of sweets, toys, cutlery, pan-bidi	Patdi, 6 ms. Bus	All communities	Held for the past 700–800 years. Organised by the Muslim jamat. Attended by people from surrounding villages
45	Adinath fair	Upariala	Magh Sud 8	500–700	Some stalls of pan-bidi	Rly. Stn. Bus	Mostly Jains	Temple of Adinath, built 500 years ago. Attended by people from surrounding villages
46	Ahmed Saiyad Pir fair	Mota Ubhada	Shravan Sud 11	500	About 7 stalls of tea, sweets, toys, bangles	Virangam, 12 ms.	All communities	Held according to Hindu calendar as the area is inhabited by Hindus. Jatashanker, a foudjar of Jainabad State had great faith in the Pir. The fair was started in his times 30 years ago. Attended by people from surrounding villages
47	Jainuddin Ruknuddin Pir fair	Nava Savlas	Shravan Sud 1	400–500	About 25–30 stalls of toys, sweets, cutlery	Patdi, 12 ms. Bus	All communities	In memory of the Pir. In a fight with Ra Vegad, while on way to Mecca, both of them died here. Organised by the Panchayat. Attended by people from surrounding villages
48	Davalshah Pir fair	Odu	Shaaban 11	200–300	Bhajans, qawwali songs. 2–3 stalls of pan-bidi	Kharaghoda, 5 ms. Bus	Mostly Koli and Muslims	Anniversary of Davalshah Pir. Attended by people from surrounding villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
BHAVNAGAR TALUKA								
BHAVNAGAR DISTRICT								
1	Bhadarvi Amas	Koliyak	Shravan Vad 15 (Amas)	20,000	Bhajans, duhas, competitions of ras, garbas and sports by B.D.O./Panchayat, exhibition. 100 stalls of sweets, fruits, toys, cutlery	Bhavnagar, 14 ms. Bus	Mostly Hindus	Worship of Niskalank Mahadev on sea-coast. Pandavas were purified here of their sins of having killed their kinsmen in the battle of Mahabharat, since then the fair. Organised by the Gram Panchayat. Attended by people from the neighbouring villages. Police bandobast
2	Janmashtami	Bhuteswar	Shravan Vad 8	5,000	Ras, agricultural exhibition by B.D.O. 10 stalls of sweets, fruits, toys	Bhavnagar, 10 ms. Bus	Mostly Hindus, few Non-Hindus for recreation	At the temple of Bhutnath Mahadev which is 300 years old. Attended by people from the neighbouring villages
3	Hanuman Jayanti	Adhelai	Chaitra Sud 15	4,000	Youths' sports competition. 10 stalls of eatables	Bhavnagar, 20 ms. Bus	All communities	Birthday of Ekaliya Hanuman. Sea waters have stopped coming to low-lying areas since the temple was constructed. Attended by people from 6 neighbouring villages
4	Bhadarvi Amas	Vartej	Shravan Vad 15 (Amas)	800-1,000	Recreational programmes. 40-45 stalls of sweets, toys, garments, cutlery, cash crops	Rly. Stn. Bus	All communities	Worship of Ganganath Mahadev. Pandavas visited this place 5000 years ago after they were purified of their sins. Attended by people from 10 neighbouring villages
5	Janmashtami	Bhandaria	Shravan Vad 8	800	Hawkers of eatables, toys	Rly. Stn. Bus	Brahmin, Koli, Garasia	At the temple of Malnath Mahadev. Attended by people from Bhadi, Sanodar, Nana-Khokhra, Ukharla and Trambak villages
6	Khodiar Mata fair	Nag-dhanimba	Paush Sud 15	500	Hawkers of sweets, toys, eatables	Bhandaria, 4 ms. Bus	Mali (Hindu)	Organised by the pujari. Attended by people from Bhavnagar and Ghogho
GHOCHO MAHAL								
7	Balamsha Pir Urs	Kharakdi	Shrawal 9,10,11	5,000	Recreational programmes, film shows by N.E.S. Block, discourses. 50 shops of eatables, toys	Bhandaria, 6 ms. Bus	All communities	Worship of Balamsha Pir. Dargah of Shaikh Abu Mohammed Jikaria of Multan, subsequently known as Balamsha Pir for his devotion to Islam and miracles. Organised by trustees B.D.O. looks after sanitation. Attended by people from the district
8	Nag Panchami Tansa	Tansa	Shravan Vad 5	1,000-1,500	Preachings, bhajans. 15 stalls of toys, milk, cocoanuts, sugar	Rly. Stn. Bus	Brahmin, Garasia, Koli, Ghanchi, few non-Hindus	Worship of Charnaliya Nagdev (Serpent God). Organised by the pujari. Attended by people from the neighbouring villages

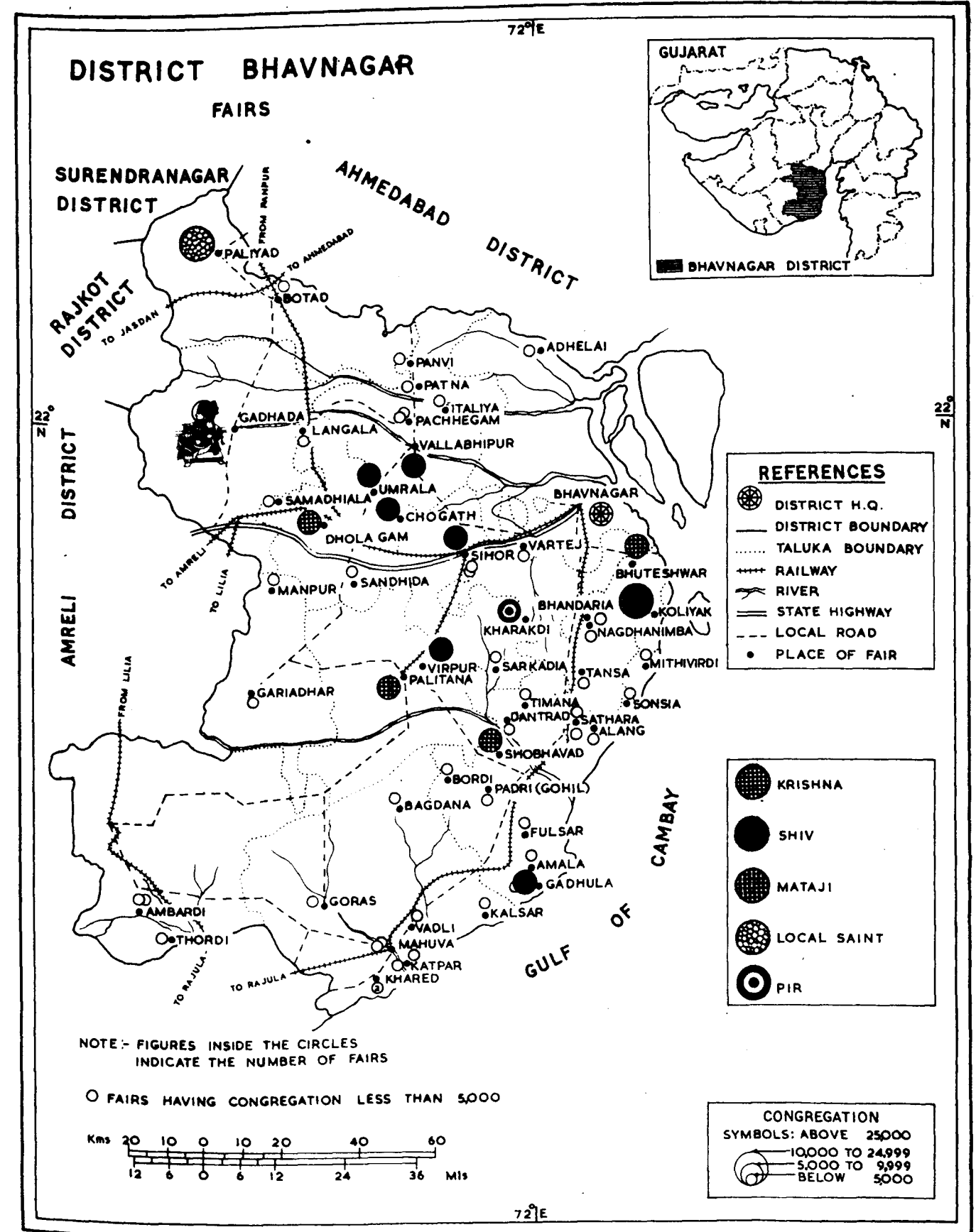


TABLE I.—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service	Bus service		
1	2	3	4	5	6	7	8	9	
BHAVNAGAR DISTRICT—<i>contd.</i>									
VALLABHIPUR MAHAL									
9	Bhadarvi Amas	Vallabhipur	Shravan Vad 15 (Amas)	6,000–7,000	Bhajans, ras, folk-songs, sports. 30 stalls of sweets, toys, cutlery, tea, vegetables, pan-bidi, at times cattle show, agricultural exhibition by B.D.O.	Dhola, 11 ms. Bus	All communities	Worship of Siddheshwar Mahadev. Attended by people from neighbouring 10–15 villages	
10	Bhadarvi Amas	Italiya	Shravan Vad 15 (Amas)	4,000	Ras, garba competition, bhajan mandlis, cattle show and agricultural exhibition by B.D.O. at times. 20 stalls of eatables	Dhola Jn., 22 ms. Bus	Brahmin, Charan, Kanbi, Koli, Harijan	Worship of Shiva. Organised by Panchayat. Attended by people from surrounding 10 villages	
11	Bhadarvi Amas	Panvi	Shravan Vad 15 (Amas)	3,000	Ras, Bhajan mandlis, religious preachings, agricultural exhibition and cattle show by B.D.O. at times. 15 stalls of eatables	Bhimnath, 16 ms. Bus	Hindus	Worship of Pavadia Mahadev. Organised by the trustees of the temple. Attended by people from surrounding 7 villages	
12	Bhadarvi Amas	Patna	Shravan Vad 15 (Amas)	2,000–2,500	Ras, bhajans, etc. 30 stalls of sweets, toys, cutlery	Bhimnath, 18 ms. Bus	Kanbi, Rajput, Koli, few non-Hindus	Worship of Pavakeshwar Mahadev. Organised by the Panchayat. Attended by people from the surrounding villages	
13	Khodiyar Mandir fair	Pachhegam	Shravan Vad 15 (Amas)	1,000–1,500	Bhajans, garbi. 20 stalls of sweets, toys, vegetables, cutlery	Dhola, 14 ms. Bus	All communities		
14	Janmashtami	Pachhegam	Shravan Vad 8	500	Ras, bhajans. 15 stalls	Dhola, 14 ms. Bus	All communities	At Bhutnath Mahadev temple	
BOTAD TALUKA									
15	Kamakhia fair	Paliyad	Bhadrapad Sud 2	10,000–15,000	Ras competition, film shows, agricultural and health exhibition by B.D.O. 100 shops of eatables, toys, fruits, household articles	Rly. Stn. Bus	Kanbi, Koli, Vaghri, Sathvara, Bharwad, Harijan	In memory of the samadhi of Jiva Bhagat of Songadh. Organised by the trustees of the temple. Attended by people from Botad, Jasdan, Gadhada talukas	
16	Hanuman Jayanti	Botad	Chaitra Sud 15	2,000	Ras, camp-fire, musical programme, religious discourses. 50 stalls of eatables, fruits, toys, clothes	Rly. Stn. Bus	All communities	Temple of Navhatha Hanuman. Limited to taluka. Organised by the pujari	
GADHADA MAHAL									
17	Jal-jhilani Agraras	Gadhada	Bhadrapad Sud 11	25,000	Religious preaching. 20 shops of sweets, fruits, toys, pan-bidi, photographers	Rly. Stn. Bus	Hindus, mostly of Swaminarayan sect. Also Khojas	Held since the establishment of Swaminarayan sect. Gadhada has one of the most important temples of the sect	

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
BHAVNAGAR DISTRICT—contd.								
PALITANA TALUKA								
18	Bhadarvi Amas	Virpur	Shravan Vad 15 (Amas)	7,000–8,000	Ras, garbas, sports competition, agricultural exhibition by B.D.O. at times. Merry-go-round. 15-17 stalls of toys, catables	Palitana, 15 ms.	All communities	Worship of Virpur Mahadev. Attended by people from the surrounding villages. Police bandobast
19	Janmashtami	Palitana	Shravan Vad 8	5,000–6,000	Ras, garbas. 15-20 stalls of toys, catables	Rly. Stn. Bus	All communities	Attended by people from the surrounding villages. Police bandobast
SIHOR TALUKA								
20	Bhadarvi Amas	Sihor	Shravan Vad 15 (Amas)	6,000	Ras, garbas. 50 stalls of sweets, toys, catables, cutlery	Rly. Stn. Bus	All communities	Brahmakund is an ancient kund considered holy. Organised by the local leaders. Attended by people from surrounding 25 villages
21	Bhadarvi Amas	Sandhida	Shravan Vad 15 (Amas)	3,000–4,000	Ras, garbas and sports competition. Exhibition with stalls pertaining to livestock, agriculture, cottage industries, social education. 20-30 stalls of catables, toys	Sanosra, 5 ms.	All communities	Worship of Sandhida Mahadev after taking bath in the river near the temple. Organised by the pujari and B.D.O. Sihor. Attended by people from surrounding 15-20 villages
22	Triveni fair	Sarkadia	Shravan Vad 15 (Amas)	3,000	Religious preaching by pujari, ras, garbas, bhajans. 45 stalls of catables	Sanosra, 10 ms. Bus	All communities	Bahucharaji and Balau Mata appeared near the confluence of 3 rivers 100 years ago and hence the sacredness of the place. Organised by the pujari and local leaders. Attended by people from the surrounding 10 villages
23	Janmashtami	Sihor	Shravan Vad 8	2,000	Garbas, ras, bhajans. Hawkers of toys, catables	Rly. Stn. Bus	Hindus	Near Gautameshwer Mahadev. Limited to the town
24	Divaso	Sihor	Ashadh Vad 15 (Amas)	1,500	Garbas, ras. Hawkers of catables, toys	Rly. Stn. Bus	Hindu (women only)	Near Sukhnath Mahadev. A fair of women. Limited to the town
UMRALA MAHAL								
25	Bhadarvi Amas	Umralla	Shravan Vad 15 (Amas)	5,000	Ras, garbas, agricultural exhibition. 20-25 stalls of fruits, catables, toys	Dhola, 5 ms. Bus	All communities	Held since the installation of Dholnath Mahadev on the opposite bank of river Kalubhar 50 years ago. Organised by the trustees of the Dholnath Mahadev. Attended by people from surrounding 15 villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
BHAVNAGAR DISTRICT—contd.								
UMRALA MAHAL—contd.								
26	Janmashtami	Dholagam	Shravan Vad 8	5,000	Ras, garbas. 15 stalls of catables, toys	Rly. Stn. Bus	All communities	At Dhana Bhagat's shrine in his memory. Started three years ago. Organised by the leaders of the place. Attended by people from surrounding 10 villages
27	Bhadarvi Amas	Chogath	Shravan Vad 15 (Amas)	5,000	Ras, duhas, bhajans, sports competition, cycle race, horse race, programme of musical records by Panchayat. Agricultural exhibition by B.D.O. Stalls of sweets, toys, fruits, cutlery	Dhola, 5 ms. Bus	Brahmin, Bania, Kanbi, Rajput, Koli, Harijan, etc. A few non-Hindus including Khojas	Organised by Panchayat and B.D.O. Attended by people from surrounding 10 villages. Sanitary arrangements made by Panchayat
28	Bhadarvi Amas	Langala	Shravan Vad 15 (Amas)	2,000	Ras, garbas, sports. 10 stalls of catables, toys	Dhola, 3 ms.	All communities	Since the installation of Nilkanth Mahadev at the confluence of rivers Rangholi and Gadhuhi 35 years back. Organised by Gram Panchayat. Attended by people from surrounding 10 villages
29	Janmashtami	Samadhiala	Shravan Vad 8	500–1,000	Ras and sports competition. Horse and cart race. Agricultural exhibition by B.D.O. 10-15 stalls of catables, toys	Dhola, 5 ms. Bus	All communities	Attended by people from neighbouring villages
GARIADHAR MAHAL								
30	Janmashtami	Gariadhar	Shravan Vad 8	1,500	Garba, rasadas, bhajans, religious discourses on Krishna-janma	Palitana, 17 ms. Bus	Hindus	At Bhagat's place. Organised by the pujari. Attended by people from neighbouring villages
31	Janmashtami	Manpur	Shravan Vad 8	1,000–1,500	Bhajans, ras, garba, religious preachings. 20-25 stalls of catables, tea, toys, cutlery	Damnagar, 10 ms. Bus	All communities, non-Hindus for recreation	At Mahadev temple near a kund called Ganga-Deri where river Ganges had sprung up according to popular legend. Organised by the pujari. Attended by people from surrounding 15-20 villages
KUNDLA TALUKA								
32	Janmashtami	Ambardi	Shravan Vad 8	500–1,000	Ras, bhajans, dhun, religious preachings	Badhada, 7 ms. Bus	Bharwad and others including Muslims	At Kalia Thakor temple of Bharwad community. Organised by the pujari. Attended by people from Kundla, Rajula and Amreli talukas
33	Navratri	Thordi	Ashvin Sud 1-10	500	Ras, bhajans, garbas and drama	Vijapdi, 7 ms. Bus	Hindus and few Muslims	Organised by the Yuvak Mandal. Held for last 6 years. Limited to the village
34	Navratri	Ambardi	Ashvin Sud 1-10	200	Ras, garbas, bhavai	Badhada, 7 ms. Bus	Hindus and few Muslims	Organised by the Yuvak Mandal. Held for the last 6 years. Limited to the village

TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1		3	4	5	6	7	8	9
MAHUVA TALUKA								
BHAVNAGAR DISTRICT—<i>contd.</i>								
35	Pingleshwer fair, Mahashivratri	Khared	Magh Vad 14	4,000–5,000	Ras, bhajan mandli, merry-go-round. Agricultural exhibition by B.D.O. 25–50 stalls of eatables, toys	Mahuva, 4 ms. Bus	Hindus, a few Muslims	Worship of Pingleshwer Mahadev installed by a person called Pingal. The shrine is in the sea and can be approached during the ebb. Organised by the Manager of the temple. Attended by people from Gadhada, Dudhari, Dolia, Gajarda, Madhia, Padhiarka, Devaliya, Vangar, etc., villages
36	Pingleshwer fair, Bhadarvi Amas	Khared	Shravan Vad 15 (Amas)	4,000–5,000	Ras, bhajan mandli, merry-go-round. Agricultural exhibition by B.D.O. 25–50 stalls of eatables, toys	Mahuva, 4 ms. Bus	Hindus, a few Muslims	Organised by the manager of the temple. Attended by people from Gadhada, Dudhari, Dolia, Gajarda, Madhia, Padhiarka, Devaliya, Vangari villages
37	Janmashtami	Vadli	Shravan Vad 8	3,000–4,000	Ras, bhajan mandli, folk-songs, merry-go-round. Agricultural exhibition. 30–40 stalls of eatables, toys, bangles, pictures	Mahuva, 2 ms. Bus	Hindus, a few Muslims	At Bhutnath Mahadev temple. Organised by Gram Panchayat. Attended by people from surrounding villages
38	Janmashtami	Kalsar	Shravan Vad 8	2,000–3,000	Ras mandli, sports competition. Agricultural exhibition by B.D.O./Panchayat. 20–25 stalls of eatables, toys	Datha, 6 ms. Bus	All communities	At Batheshwer Mahadev temple. Organised by Gram Panchayat. Attended by people from surrounding 10 villages
39	Bhadarvi Amas	Katpar	Shravan Vad 15 (Amas)	2,000–3,000	Ras, garba and bhajan mandli. Agricultural exhibition by B.D.O. Merry-go-round. 20–25 stalls of eatables	Mahuva, 2 ms. Bus	All communities	The fair is held near Bhavani Mata's temple on the sea shore from where it is said that Shri Krishna had taken away Rukmini. Organised by Gram Panchayat. Attended by people from surrounding 6–8 villages
40	Bara Fujan fair	Katpar	Shravan Vad 1	2,000–2,500	Ras, garbas, bhajans, recreational programmes, religious preaching. Agricultural exhibition by B.D.O. Stalls of eatables, toys, etc.	Mahuva, 2 ms. Bus	Brahmin, Bania, Koli, Kumbhar, Kharwa, a few local non-Hindus	Held near Bhavani Mata temple on the sea shore. Worship of the sea at the bara (harbour) after which the sailing season opens. Attended by people from Mahuva, Vaghbhar, Bhadrood, Vadli, etc., villages. Vaccination arrangements are made by the Public Health Department if necessary. Police bandobast
41	Shitla Saptami	Mahuva	Shravan Sud 7	2,000–2,500	Merry-go-round, a few stalls of eatables, toys	Rly. Stn. Bus	Hindus only	Worship of Shitla Mata on the river Malan. Limited to Mahuva
42	Bhadarvi Amas	Goras	Shravan Vad 15 (Amas)	1,500–2,000	Ras mandli, garbas. 15–20 stalls of eatables, toys	Mahuva, 8 ms. Bus	All communities, very few Muslims	Worship of Shiva at the confluence of three rivers. Footprints of Krishna's horse are found here. Attended by people from the surrounding 10–12 villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1		3	4	5	6	7	8	9
BHAVNAGAR DISTRICT—<i>contd.</i>								
MAHUVA TALUKA—<i>contd.</i>								
43	Bhadarvi Amas	Bagdana	Shravan Vad 15 (Amas)	1,500	25 stalls of eatables, toys	Longdi, 7 ms. Bus	Hindus, a few Muslims	Worship of Bagdeshwer Mahadev on the river Bagad. Organised by Gram Panchayat which levies shop tax. Attended by people from surrounding 10–12 villages
44	Shravani fair	Mahuva	Shravan Sud 15	1,000–2,000	Merry-go-round. A few stalls of eatables, toys	Rly. Stn. Bus	Mostly Hindus	Limited to Mahuva
TALAJA TALUKA								
45	Gopnath Mahadev fair, Bhadarvi Amas	Gadhula	Shravan Vad 14, 15 (Amas)	6,000	Ras, bhavai, music and film shows. Various competitions and agricultural exhibition by B.D.O. 75 stalls of toys, sweets, tea, pan-bidi	Gopnath Road, 5 ms. Bus	Brahmin, Garasia, Sadhus, Kanbi, Koli, a few non-Hindus	Worship of Gopnath Mahadev said to have been first installed by Gopis and worshipped by Krishna and associated with legends. Organised by Gram Panchayat. Attended by people from surrounding villages
46	Janmashtami	Shobhavad	Shravan Vad 8	5,000	Ras, garbas. Discourses on development activities, agricultural and health exhibition by B.D.O. 25–30 hawkers of toys, clothes	Talaja, 1½ ms. Bus	Hindus	Sanitary arrangements made by the Health Centre. Attended by people from surrounding 8–10 villages
47	Janmashtami	Gadhula	Shravan Vad 8	3,000–5,000	Dramas, ras, camp fire. Agricultural, social, educational and sanitary exhibition by B.D.O. Stalls of toys, etc.	Gopnath Road, 5 ms. Bus	All communities	At Gopnath Mahadev temple on the sea shore. Organised by B.D.O. Attended by people from surrounding 8–10 villages
48	Randal Mata fair	Amala	Every Sunday of Magh	3,000	Agricultural exhibition by B.D.O. 80 stalls of pan-bidi, sweets, fruits, toys	Gopnath Road, 2½ ms. Bus	Brahmin, Bania, Rajput, Koli, Kanbi, Kharak, Ayer, and a few non-Hindus	Worship of Randal Mata whose temple has been built by Bajiraba, the mother of the Maharaja Bhavsinhji of Bhavnagar who had deep faith in the Goddess. Organised by the pujari. Attended by people from the surrounding villages
49	Bhadarvi Amas	Alang	Shravan Vad 15 (Amas)	3,000	Ras, garbas, bhajans, folk-songs, duhas, sports. 25 stalls of sweets, toys, eatables	Trapaj, 6 ms. Bus	Brahmin, Garasia, Koli, Kharak, Kumbhar, few non-Hindus for trade	Worship of Shivalinga installed by Parshuram. Organised by the pujari and local leaders. Sanitary arrangements by the Public Health Department. Attended by people from the surrounding 4–5 villages
50	Bhadarvi Amas	Padri (Gohil)	Shravan Vad 15 (Amas)	3,000	Dandia ras, garbas. 30 stalls of sweets, toys	Velavadar, 6 ms.	Garasia, Koli, Ubhad, Bavas, a few non-Hindus	Temple of Siddhanath Mahadev. Organised by the trustees of the Siddhanath Mahadev. Attended by people from surrounding 10 villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest station		Castes/communities participating	Remarks
						(i) Railway station	(ii) Bus service		
1	2	3	4	5	6	7	8	9	
BHAVNAGAR DISTRICT—<i>contd.</i>									
TALAJA TALUKA—<i>contd.</i>									
51	Bhadarvi Amas	Fulsar	Shravan Vad 15 (Amas)	1,125	Ras and garba competitions, bhajans. Religious preachings	Gopnath Road, 2 ms. Bus		Garasia, Kanbi, Koli, Pancholi, Mochi, Luhar, Harijan	Temple of Bhidbhanjan Mahadev. Limited to three neighbouring villages—Fulsar, Vavdi, Shelavadar
52	Chaitri fair	Mithivirdi	Chaitra Sud 15	1,000	Ras, garbas, film shows. Agricultural and health exhibition by B.D.O.	Dihor, 14 ms.		Brahmin, Garasia, Koli, Kanbi, Kharak and a few Muslims	There are pools of sweet water in the bed of the sea and hence the place is known as Mithivirdi. There is a local legend that Pandavas dwelt here and Bhimsen married Hidimba here. Organised by Panchayat and pujari. Attended by people from surrounding villages
53	Bhadarvi Amas	Timana	Shravan Vad 15 (Amas)	1,000	Ras, garbas. 10–12 stalls of eatables	Talaja, 8 ms.		Only Hindus	Attended by people from surrounding 5 miles area
54	Bhadarvi Amas	Dantrad	Shravan Vad 15 (Amas)	700	Ras, garbas. Hawkers of sweets, fruits, earthen toys	Talaja, 6 ms.		Brahmin, Rajput, Koli, Kanbi	Temple of Mahadev on the bank of Shetrunji river. Organised by Gram Panchayat. Attended by people from surrounding 4–5 villages. Fair started since the temple was built
55	Bhadarvi Amas	Bordi	Shravan Vad 15 (Amas)	500–600	Ras, garbas. 7–8 stalls of eatables, toys, tea	Datha Road, 6 ms.		Garasia, Koli, Ahir, Khoja	Worship of Mahadev. There is an old stepwell with good architecture at this beautiful spot on the river. Attended by people from 6–7 surrounding villages
56	Janmashtami	Sonsia	Shravan Vad 8	500	Ras, garbas. 3–5 stalls of eatables, toys	Trapaj, 6 ms.		Koli, Kanbi, Kharak, and a few non-Hindus	At Makhania Mahadev temple. The Shivalinga is prepared from half a maund of butter offered by one devotee. Organised by the pujari in cooperation with public leaders. Attended by people from surrounding 5–6 villages
57	Janmashtami	Sathara	Shravan Vad 8	400–500	Ras, garbas, bhajans. Horse race. 4–5 stalls of sweets and toys, etc.	Trapaj, 3 ms.		Garasia, Koli, Ubhad, Kanbi, etc.	Organised by the pujari of the place. Attended by people from neighbouring 2 villages

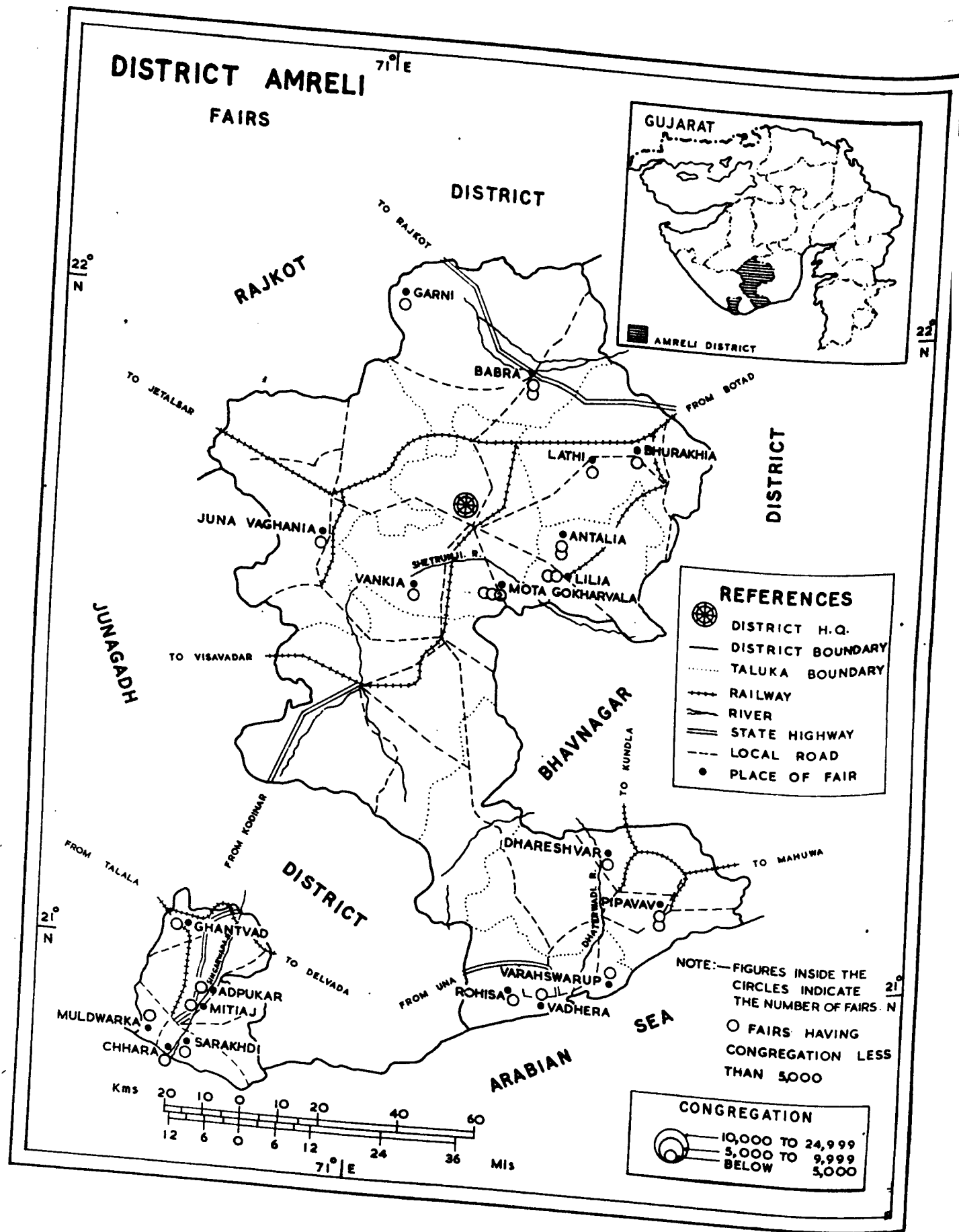


TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
AMRELI TALUKA								
1	Shitla Mata fair, Shitla Saptami	Vankia	Shravan Vad 7	800-900	Ras, garbas, bhajans	Rly. Stn.	Hindus	Worship of Shitla Mata. Organised by Gram Panchayat. Attended by people from Babapur, Taravda, Sarambhada, Medi, Sajiavader, Devrajia, Pithvajai, Bhandaria villages. The idol of Krishna is bathed in Shetrunji river and then worshipped and brought back in a procession to the village. Organised by Gram Panchayat. The fair was started 60 years ago. Attended by people from surrounding villages such as Sonaria, Lapalia, Chandgad.
2	Jai-jhilani Agiarash	Mota Gokharvala	Bhadrapad Sud 11	600-700	Ras, bhajans	Vankia, 6 ms. Bus	Hindus	The idol of Rama and Swaminarayan are taken in procession to Shetrunji river, bathed and then brought back to the village. Limited to the village.
3	Ram Navmi	Mota Gokharvala	Chaitra Sud 9	300	Ras	Vankia, 6 ms. Bus	All communities	Limited to the village.
4	Jannashitami	Mota Gokharvala	Shravan Vad 8	300	Ras	Vankia, 6 ms. Bus	All communities	Limited to the village.
5	Shitla Mata fair, Shitla Saptami	Mota Gokharvala	Shravan Vad 7	300	Ras	Vankia, 6 ms. Bus	All communities	Limited to the village.
KUNKAVAV-VADIA TALUKA								
6	Bhidhanjan Mahadev fair	Juna Vaghania	Last Monday of Shravan	1,000-1,500	Ras	Rly. Stn. Bus	Hindus	Temple of Bhidhanjan Mahadev. Attended by people from surrounding villages.
BABRA TALUKA								
7	Brahma Kund Babra fair	Babra	Shravan Vad 15 (Amas)	2,000	15 stalls, hawkers of tea, eatables, etc.	Chital, 4 ms. Bus	Brahmin, Bania, Kanbi, Koli	Temple of Nilkanth Mahadev and Brahma Kund. According to legend Babra was named after Babhravahan, son of Arjun, who was ruling here. Pandavas visited Babra and worshipped Nilkanth Mahadev. The kund was, therefore, known as Pandav Kund or Panch Kund. A Muslim Sultan destroyed the linga, but the temple was later renovated by the ruler of Santhali, who pursuant to a dream tried to search out the place where his cow daily poured milk. The Brahmins entrusted with the worship gave the name Brahma Kund to the old kund. Organised by the Pujari. Attended by people from 10 neighbouring villages.

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9	

AMRELI DISTRICT—*contd.*

BABRA TALUKA—*contd.*

8	Janmashtami	Babra	Shravan Vad 8	1,000		Chital, 4 ms. Bus		Hindus	At the Mahadev temple
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9	Ganeshwar Mahadev fair, Shitla Saptami, Janmashtami	Garni	Shravan Vad 7,8	500		Chital, 16 ms.		Hindus	
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LATHI TALUKA

10	Bhurakhia Hanuman fair, Hanuman Jayanti	Bhurakhia	Chaitra Sud 15	2,000		Lathi, 4 ms.			
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11	Ashagora Pir Urs	Lathi	Day following Ramadan Id	2,000		Rly. Stn.			Worship of Ashagora Pir
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LILIA MAHAL

12	Lilagara Mahadev fair, Janmashtami	Lilia	Shravan Vad 8	700		Rly. Stn.			
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13	Lilagara Mahadev fair	Lilia	Jyeshtha Sud 11	700		Rly. Stn.			
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14	Antalia Mahadev fair, Janmashtami	Antalia	Shravan Vad 8	700		Lilia, 4 ms.			
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15	Antalia Mahadev fair	Antalia	Jyeshtha Sud 11	700		Lilia, 4 ms.			
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RAJULA MAHAL

16	Chaitri Punam, Pipavav Hanuman Jayanti	Pipavav	Chaitra Sud 15	3,000	Ras mandlis, religious discourses on Ramayan. 15-18 stalls	Victor, 1 ml.		Brahmin, Bania, Ahir, Koli, Kanbi	Organised by Mahant. Attended by people from Rajula, Mahuva and Jafraabad area
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17	Janmashtami	Dharethvar	Shravan Vad 8	3,500		Rajula Road, 6 ms. Bus		Brahmin, Kathi, Kanbi, Koli, Pancholi, Suthar, Lohar, Bhavrad, Harjan	
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18	Bhadarvi Amas	Pipavav	Shravan Vad 15 (Amas)	3,000	Agricultural exhibition	Victor, 1 ml.		Hindus	Worship of Shiva. Attended by people from Rajula, Mahuva and Jafraabad
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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9	

AMRELI DISTRICT—*contd.*

JAFRABAD MAHAL

19	Bhadarvi Amas	Varah-swarup	Shravan Vad 15 (Amas)	800-1,000	Ras, bhajans. 3-4 stalls	Rajula, 16 ms.		All communities	In honour of Varah, third incarnation of God Vishnu. Attended by people from 8-10 neighbouring villages
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20	Janmashtami	Vadhera	Shravan Vad 8	700-800	Ras, bhajans. 2-3 stalls of toys, household articles	Rajula, 18 ms.		All communities	Attended by people from 6-8 villages
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21	Raneshwar Mahadev fair	Rohisa	Shravan Vad 15 (Amas)	400-500	Ras, garbas, etc.	Una, 13 ms.		Hindus	Attended by people from 3-4 surrounding villages
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KODINAR TALUKA

22	Rudreshwar Mahadev fair	Ghantvad	Shravan Vad 15 (Amas)	1,000-1,500	Ras, bhajans. Stalls of miscellaneous articles	Rly. Stn. Bus		Hindus	Attended by people from surrounding 10-15 villages
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23	Randal Mata fair	Chhara	Shravan Vad 7	500-700	Dandia-ras, bhajans. Stalls of miscellaneous articles	Stalls of Kodinar, 4 ms. Bus		Hindus	Attended by people from 5 miles area
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24	Balanath Mahadev fair, Shitla Saptami	Sarakhdi	Shravan Vad 7	500-700	Ras mandlis, bhajans. Stalls of miscellaneous articles	Kodinar, 6 ms. Bus		Hindus	Attended by people from 5 miles area
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25	Akhatrij (Akshay Tritiya)	Muldwarka	Vaishakh Sud 3	500-700	Ras, garbas. Stalls of miscellaneous articles	Kodinar, 4 ms. Bus		All communities	Worship of Ranchhodrai. Attended by people from 5-7 miles area
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26	Majevadi fair	Mitiyaj	Bhadrapad Sud 2	500-700	Bhajans, ras, garbas. Stalls of sweets, foodgrains, miscellaneous articles	Kodinar, 3 ms. Bus		Hindus	Worship of Hanuman. Limited to 5 miles area
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27	Adnath fair	Adpukar	Shravan Vad 15 (Amas)	500-600	Bhajans. Stalls of miscellaneous articles	Haramadia, 6 ms. Bus		Hindus	Worship of Shiva. Limited to 5 miles area
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TABLE I

TABLE I.—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS.—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9	
JUNAGADH DISTRICT									
JUNAGADH TALUKA									
1	Liliparikrama fair	Junagadh	Kartik Sud 11-15	100,000	Ras and bhajan mandlis, dramas, duhas. Stalls of toys, cutlery, tea, catables	Rly. Stn. Bus		Hindus	Parikrama around Girnar starts from the temple of Bhavnath and ends also there under belief that all the 33 crore Gods live in Girnar. Organised by local people, sadhus, Police and Forest Departments. The pilgrimage on foot, formerly 12 miles, now curtailed to 6 miles since 150 years ago, takes four days. Attended by people from all parts of India
2	Bhadarvi Amas	Junagadh	Shravan Vad 15 (Amas)	100,000	Bhajan mandlis and religious preaching. Hawkers and 200 stalls of tea, sweets, catables	Rly. Stn. Bus		Hindus	Worship of Damodarji and bath in Damodar kund associated with Narsinh Mehta. Attended by people from all parts of India
3	Bhavnath fair, Mahashivratri	Junagadh	Magh Vad 14	100,000	Bhajans, exhibition of agricultural tools, film shows, religious lectures. 250-300 stalls of tea, toys, cutlery, machinery, khadi, sweets and pan-bidi	Rly. Stn. Bus		All communities	Worship of Bhavnath Mahadev and bath in Mrigi kund. Organised by Forest Department and trustee of the temple. Attended by people from all parts of India
4	Parab fair	Parab-Vavdi	Ashadh Sud 2	5,000-10,000	Bhajan mandlis, ras and film show. 40 stalls of pan-bidi, tea, catables, fruits, toys, cutlery	Vadia, 10 ms. Bus		Mers, Ahirs, a few non-Hindus	In memory of saint Devidas, Amaribai, Dada Menkaran and Sardul Bhagat who served the public, especially leukoderma patients and took samadhi here about 250 years ago. Organised by the mahant. Attended by people from surrounding villages, viz., Vavdi, Khambhalia and Bhetan
BHESAN MAHAL									
VISAVADAR TALUKA									
5	Satadhar fair	Jambudi	Ashadh Sud 2	10,000	Bhajans, ras and jugglery shows. 11 stalls of sweets, cutlery, toys, miscellaneous articles	Satadhar		Brahmin, Bania, Soni, Kanbi, Mochi, Vaghri, Harijan	In memory of saint Apa Giga. Organised by the mahant. Attended by people from all parts of India
6	Sarsai fair	Sarsai	Shravan Vad 15 (Amas)	5,000		Chavand Juni, 2 ms.		All communities	In memory of Bhakta Rohidas of Chamar caste. A bath in his kund is considered holy. Attended by people from surrounding villages
7	Zanznath Mahadev fair, Janmashtami	Zanzetar	Shravan Vad 8	400-500	Ras, bhajans and garbas. 5-6 stalls of catables, fruits, toys	Jetalvad, 4 ms.		Kanbi, Rajput, Lohana, Veland, other Hindus	At the temple of Zanznath Mahadev. Attended by people from surrounding villages

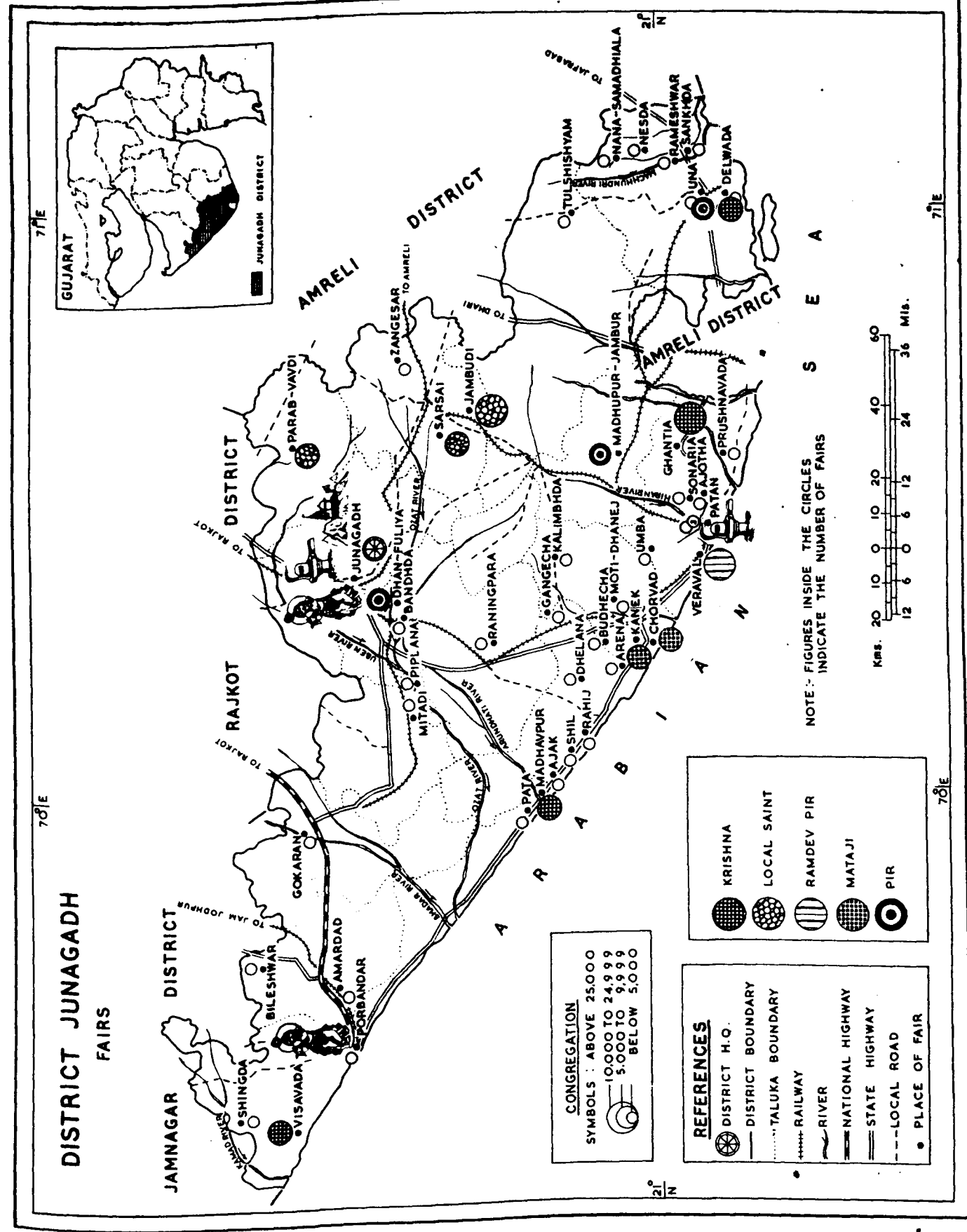


TABLE I--FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest		Castes/ communities participating	Remarks
						(ii) Railway station	(ii) Bus service		
1	2	3	4	5	6		7	8	9
MANOROL TALUKA									
8	Chibhadia fair	Shil	Shravan Vad 15 (Amas)	3,000- 4,000	Ras. 20 stalls of cucumber		Keshod, 24 ms. Bus	Hindus	Bath in the sea here is considered holy. Attended by people from Divasa, Ant- roli, Ajak, Bamanwada, Farangta, Talo- dra, Lohaj, Rahij, Maktupur villages
9	Bhadrecha fair	Dhelana	Shravan Vad 14	2,000- 3,000	Ras, duhas. 30 stalls of cutlery and sweets		Keshod, 14 ms. Bus	Brahmin, Bania, Ahir, Koli, Kharva, etc.	Shrine of Nagdev (Serpent God). Orga- nised by the pujari of Kamnath Maha- dev. Limited to taluka
10	Janmashtami	Ajak	Shravan Vad 8	2,000- 2,500			Keshod, 6 ms. Bus	Brahmin, Mer, Ahir, Koli, Rabari, etc.	Worship of Sati Sita. The place is known as Sita-van. Attended by people from Mekhad, Bamanwada, Divasa, Antroli, Vadla, etc., villages
11	Hatkeshwer Mahadev fair	Arena	Shravan Vad 11	1,000- 1,500	Ras, duhas 20-25 stalls of cutlery, sweets, fruits, toys		Chorvad, 7 ms.	Brahmin, Luhana, Bania, Ahir, Koli, Rabari	Attended by people from Sepa, Khodada, Sheriaj, Shahpur, Huseenabad and Kotda
12	Amareshwer Mahadev fair, Janmashtami	Rahij	Shravan Vad 8	800- 1,000	Ras and duhas. 2-5 stalls of cutlery, fruits		Keshod, 20 ms.	Mainly Ahir, Koli and Rabari	Attended by people from Lohaj, Kankasa, Maktupur
MANAVADAR TALUKA									
13	Jal-jhilani Agjarash	Piplana	Bhadrapad Sud 11	3,000	Bhajans. Hawkers and stalls of catables, tea, cucumber		Meghpur, 4 ms.	Followers of Swaminarayan Sampraday. Few non-Hindus	In commemoration of visit of Sahajanand Swami of Swaminarayan Sampraday. Orga- nised by the managers of Swaminarayan temple. Attended by people from surrounding villages
14	Janmashtami	Mitadi	Shravan Vad 8	2,000	Ras, bhajans and duhas. 10-12 hawkers and stalls of tea, sweets, cutlery, toys, bangles		Manavadar, 14 ms. Bus	All communities	Organised by Gram Panchayat. Attend- ed by people from surrounding villages
KESHOD MAHAL									
15	Trangadshah Pir fair	Raningpara	1st Monday after Bhadrapad Sud 2	2,500- 3,000	Fakir gathering. Stalls of tea, sweets, catables, toys, nut- crackers, knives		Keshod, 4 ms.	All communities	In memory of a Rajput brother and sister who sacrificed their lives while trying to recover their cattle from their enemies 500 years ago, later known as Trangadsha Pir, who also revived poisoned cattle by a miracle. Fair organised by Fakir Jamat. Attended by people from the district

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(ii) Bus service	Castes/communities participating	Remarks
(i) Nearest Railway station								
(ii) Bus service								
JUNAGADH DISTRICT—contd.								
VANTHALI MAHAL								
16	Shirajishah Pir Urs	Dhan-fuliya	Rajab 26, 27	5,000–7,000	Bhajans, qawwalis and moluds, etc. Stalls of miscellaneous articles	Shahpur, 2 ms.	All communities	In memory of victory of Nagbai from Marwad over Shirajishah in religious discussion Nagbai is worshipped first and then the Pir on this day. Organised by the trustees of the place. Attended by people from surrounding 2–3 talukas
17	Bandhnath Mahadev fair, Janmashtami	Bandhda	Shravan Vad 8	1,500–2,000	Ras, bhajans, folk-songs, 25 stalls of sweets, hosiery goods, toys, cutlery	Rly. Stn.	All communities	The temple of Bandhnath is on river Madhuvanti in the jungle. According to legend, Shri Krishna killed with the help of Shiva a demon who tried to dam the river and released the waters. Organised by the trustees. Attended by people from neighbouring villages
PATAN VERAVAL TALUKA								
18	Somnath Mahadev fair, Tripurari Purnima	Patan	Kartik Sud 14, 15–Vad 1–2	100,000	Bhajans, garbas, ras. Documentary films by Publicity Department, exhibition stalls by Govt. Depis., such as Five Year Plan activities, Khadi Handicrafts Board, electrical goods, etc. Religious lectures by saints and distinguished visitors. Dramas by Sangit Natak Akademi. 175 stalls of tea, sweets, fruits, cloth, cutlery, handicraft products	Veraval, 2 ms. Bus	All communities	In celebration of the birthday of Kartikeya, son of Shiva who was born on Kartik Sud 15. People take bath in Triveni Sangam here and then worship Somnath Mahadev on this day. Somnath Mahadev, the first of the 12 jyotirlingas and an ancient, holy and prosperous shrine was destroyed by Mahmud of Ghazni in 1026 A.D., was rebuilt and destroyed several times. The present shrine stands on the original site, the linga having been installed at the hands of President Dr. Rajendra Prasad in 1951. Organised by the Somnath Mahadev trustees and Government. Attended by people from all over the State and outside. This is an old fair mentioned in Puranas as “Tripurari Purnima” and is now regularly held since November, 1955
19	Prachi Tirth fair	Ghantia	Chaitra Sud 13–15	20,000	At times exhibition of agricultural tools by N.E.S. Block. Prohibition and other films by Publicity Department. 160 stalls of tea, eatables, fruits (chiefly water-melons), cutlery, toys	Veraval, 16 ms. Bus	All communities	Sacred pipal tree planted and watered by Sri Krishna for salvation of Yadavas on their destruction. Hindus water this tree after their forefathers. It is believed that one visit to Prachi is equivalent to hundred visits to Benares. Organised by Gram Panchayat
20	Ramdev Pir (Jaleshtwer) fair	Veraval	Bhadrpad Sud 11	10,000–20,000	Ras and garbas, 40 stalls, hawkers of tea, eatables, toys, etc.	Rly. Stn. Bus	Hindus (Kharva)	Flag 52 gaj in length and a wooden horse are offered to Ramdev Pir. Organised by the Kharva leaders. Limited to the town

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station		Castes/ communities participating	Remarks
						(ii) Bus service	(i) Bus service		
1	2	3	4	5	6	7	8	9	
JUNAGADH DISTRICT— <i>contd.</i>									
PATAN VERAVAL TALUKA— <i>contd.</i>									
21	Triveni Sangam fair	Patan	Shravan Vad 13-15 (Amas)	2,500		Veraval, 2 ms. Bus		All Hindu castes like Brahmin, Karadia, Soni, Valand, Koli, Luhar	Held near the Triveni Sangam or confluence of three rivers. Shri Krishna expired under a pipal tree near this place and hence people believe that the souls of their forefathers will attain salvation by watering the pipal tree standing there. Attended by people from Veraval and nearby villages
22	Zund (Gayatri- Mandir) fair	Prushnavada	Chaitra Sud 9	2,000- 3,000	Bhajans. Stalls of tea, eatables, pan-bidi, cutlery	Veraval, 14 ms. Bus		Brahmin, Bania, Luhar, Ahir, Kara- dia, Koli, Harijan	Worship of Gayatri Mata
23	Haji Mangroli Shah Pir Urs	Patan	Rajab 3	1,200	Qawwalis. 10 stalls of eatables, plastic toys, cutlery	Veraval, 2 ms. Bus		Muslims. A few Hindus to hear qawwalis	The Pir is believed to have come here from Iraq some 1,100 years ago. Attend- ed by Muslims from nearby villages
24	Jafar Muzafar Urs	Patan	Shaaban 9-10	1,000	Qawwalis. Hawkens of eatables, cutlery, toys	Veraval, 2 ms. Bus		Muslims	Worship of Jafar Muzafar, a general of Mahmud Ghazni who died in battle. Attended by Muslims from Veraval
25	Mul Prachi fair	Ajotha	Shravan Vad 12,13, 15 (Amas)	1,000	Bhajans, ras. 10 stalls of tea, eatables	Veraval, 6 ms. Bus		Kharva, Karadia, Ahir, Koli, Harijan	On Shravan Vad 12, 13, Kharvas come to offer lamps to Ganganath Mahadev. On Amas all castes come to offer ablutions and take bath. Attended by people from nearby village. Organised by Panchayat which levies ground rent for stalls
26	Umhnath Mahadev fair	Umba	Shravan Vad 15 (Amas)	1,000	Ras and games	Veraval, 7 ms.		Ahir, Kanbi, Bava, Kumbhar, etc.	Organised by the pujari. Attended by people from surrounding 8 villages
27	Chand Khatal Urs	Patan	Muharram 16	300	A few hawkers of plastic toys, cutlery	Veraval, 2 ms. Bus		Muslims	Worship of Chand Khatal Pir. Organised by the Saiyads of the Dargah. Attend- ed by Muslims from Veraval
28	Bhidbhanjan Mahadev fair	Sonaria	Every Monday of Shravan	200	3-4 stalls of eatables, hawkers of plastic toys	Veraval, 4 ms. Bus		Brahmin, Bania, Karadia, Koli, Kharva	Organised by the pujari. Attended by people from Veraval, Patan and nearby villages
MALIA TALUKA									
29	Chorvadi Mata fair	Chorvad	Chaitra Sud 8	5,000- 6,000	Bhajans. 10-12 stalls of pan-bidi, tea, refreshments, cutlery	Gadu, 2 ms. Bus		Brahmin, Bania, Koli	Organised by the Gram Panchayat. Attended by people from surrounding villages
30	Bhavani Mata fair	Kanek	Chaitra Sud 9	5,000		Gadu, 4 ms.		All communities	Organised by Gram Panchayat. Attended by people from Chorvad, Gadu, Khera Kukaswada villages

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TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
MALIA TALUKA—<i>contd.</i>								
JUNAGADH DISTRICT—<i>contd.</i>								
31	Kaleshwar Mahadev fair	Kalimbhda	Chaitra Sud 15	2,000	Ras, bhajans, development stalls of refreshments, tea, cutlery	Malia, 5 ms.	All communities	Temple of Kaleshwar Mahadev said to have been installed by Pandavas during their exile. Organised by the pujari. Limited to taluka
32	Ganganath Mahadev fair	Gangecha	Shravan Vad 15 (Amas)	2,000	10-15 stalls of tea, eatables, cutlery	Malia, 4 ms.	All communities	Organised by the Revenue Department which levies stall tax from the dealers. Limited to taluka
33	Dhanvantari fair	Moti-Dhanej	Shravan Vad 15 (Amas)	500	20-30 stalls of eatables, cutlery, etc.	Gadu, 3 ms.	All communities, non-Hindus 10 %	Held near Mukteshwar Mahadev temple on the river Vrujini, in honour of Dhanvantari Rishi, a great Vaidya who is believed to have stayed here and shown his miraculous powers of curing poisons by mere sight. Before Suta Puranik he only gazed at a banyan tree which had dried up on account of snake poison, and the tree regained life, though the leaves became white instead of green. Even now the tree with white leaves is there, near Dhanvantari's Samadhi. Attended by people from surrounding villages
34	Ishweria Mahadev fair, Janmashami	Budhecha	Shravan Vad 8	300-350		Bhanduri, 2 ms.	Karadiya, Rabari, other Hindu communities	People from Gotana, Sheryakhhan and Langodra villages attend
TALALA MAHAL								
35	Nagarchi or Nagarsha Pir Urs	Madhupur Jambur	Rajab 16	6,000	Qawwali, garba, dances and games, etc. Religious reading and preaching	Rly. Stn. Bus	Mostly Siddis, Muslims	Nagarsha Pir Dargah is a place of pilgrimage for all Siddis. Fair is held in honour of their saints, Baba Ghor and Nagarsha Pir. Dhamal, traditional folk-dance of Siddis and walking on fire barefooted. Organised by the committee. Attended by people from surrounding places and as far as Bombay, Agra, etc.
UNA TALUKA								
36	Madarsa Pir Urs	Una	Jamadi-ul-Awwal 12-13	7,000-8,000	Dances and gazals, songs, stalls of toys, cutlery	Rly. Stn. Bus	Muslims	Organised by the Muslim Jamat. Attended by people from surrounding areas
37	Bada Pir Urs	Una	Muharram 11	7,000-8,000	Dances and gazals. 40-50 stalls of sweets, toys, cutlery	Rly. Stn. Bus	Muslims	Organised by the Muslim Jamat. Attended by people from surrounding areas
38	Annakut fair	Delvada	Chaitra Sud 11	5,000	Bhajans, ras, garbas. 4-5 stalls of cutlery	Delvada, 1 ml. Bus	Hindus	Gupta Prayag is an ancient place of pilgrimage one mile from Delvada. In the temple of Prayagrayji various kinds of sweet-meats and eatables are offered to God on this occasion. Organised by the manager of the temple. Attended by people from Una and surrounding villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
JUNAGADH DISTRICT—<i>contd.</i>								
UNA TALUKA—<i>contd.</i>								
39	Shravan fair	Nesda	Shravan Vad 15 (Amas)	2,000	Bhajans, games, 10-15 stalls of toys, cutlery	Una, 7 ms.	Hindus	Organised by Gram Panchayat. Attended by people from surrounding villages
40	Hajrat Shah Pir Urs	Una	Shaaban 29-30	2,000	Gazals, dances. 15-20 stalls of toys and cutlery	Rly. Stn. Bus	Muslims	Organised by Muslim Jamat. Attended by people from the district
41	Shanker fair	Sankhda	Bhadrapad Sud 15	2,000	Bhavai, bhajans, sports. 20-25 stalls of eatables, toys	Una, 8 ms. Bus	All Hindu castes	Organised by the Gram Panchayat. Attended by people from surrounding villages
42	Sukhnath fair	Rameshwer	Bhadrapad Sud 11	1,500	Bhajans, sports. 15-20 stalls of eatables, toys, cutlery	Una, 6 ms.	All communities	Organised by Gram Panchayat
43	Shravan fair	Delvada	Shravan Vad 15 (Amas)	1,000	Bhajans, ras, garbas. 8-10 stalls of eatables, toys	Delvada, 1 ml. Bus	Hindus	Organised by the mahant of the place. Attended by people from Una, Delvada and surrounding villages
44	Dudhnath fair	Nana-Samadhiala	Bhadrapad Vad 2	1,000	Dramas, bhajans, bhavai, sports. 15-20 stalls of toys, eatables	Una, 10 ms.	Hindus	Temple of Dudheshwer Mahadev. Attended by people from surrounding villages
45	Tulsi Vivah fair	Tulsihyam	Kartik Sud 11	1,000	Bhajans. Books on Tulsihyam and pictures are sold	Bus	Hindus	In memory of marriage of Sati Vrinda with Krishna. Sati Vrinda was the wife of demon king Jalandhar in her previous birth. Organised by the trustees of Tulsihyam temple. Attended by people from surrounding villages
PORBANDAR TALUKA								
46	Shitla Saptami, Janmashami	Porbandar	Shravan Vad 7,8,9	25,000	Merry-go-round, giant wheel, jugglery and magic shows. 100 stalls of bangles, cutlery, toys, brassware, garments, eatables, tea, books, pictures, idols, wooden articles, paper toys	Rly. Stn. Bus	All local communities and Mer, Rabari, Kanbi, Vankar, Harijan from outside	On the first day worship of Shitla Mata, in Shitla Chowk. Offerings of coconut, sweets, bajri and replicas of eyes to Mataji. On Janmashami the fair is held on the cricket ground on the seashore. Some people go round the fort walls of the town, and feed grass to cows. Organised by the municipality which makes drinking water and sanitary arrangements. Attended by 5,000 people from Barda area
47	Madhavrai fair	Madhavpur	Chaitra Sud 9-12	8,000-10,000	Ras, dubas and bhajans. Stalls of eatables, cutlery	Keshod, 27 ms. Bus	Brahmin, Lohana, Mer, Koli, Ayar, etc.	Worship of Madhavrai. The fair is held since ancient times. Organised by the Gram Panchayat. Attended by people from Saurashtra region

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service	(i) Bus service		
1	2	3	4	5	6	7	8		9
JUNAGADH DISTRICT— <i>contd.</i>									
PORBANDAR TALUKA— <i>contd.</i>									
48	Janmashtami	Visavada	Shravan Vad 7,8,9	5,000	Rasila, bhajans and sports. Stalls of catables	Porbandar, 13 ms. Bus	Porbandar, Hindus and some Muslims	Organised by Gram Panchayat and trustees of the temple. Started 50 years ago. Limited to taluka	
49	Indreshwar Mahadev fair	Porbandar	Shravan Vad 15 (Amas)	4,000–5,000	Giant wheels, merry-go-rounds. 50 stalls of catables, toys, fruits	Rly. Stn. Bus	Hindus	Held for the last ten years on the seashore near Indreshwar Mahadev temple from 12 noon to 10 p.m. Organised by the trustees of the temple. Municipality looks after water supply and sanitation	
50	Gokulashthami (Janmashtami)	Shingda	Shravan Vad 8	1,500–2,000	Prayers offered to Ram-Sita and Krishna. Local stalls	Porbandar, 18 ms.	Kumbhar, Mer, Bava, etc.	Organised by the trustees of the temple. Limited to Barda area	
51	Jal-jhilani Agiarah	Pata	Bhadrapad Sud 11	1,000		Bantwa, 14 ms. Bus	Brahmin, Mer, Koli	It is believed that God Madhavraji takes bath in Gomti Vav here on this day. The fair started 50 years ago. Attended by people from surrounding villages	
RANAVAV MAHAL									
52	Bhadarvi Amas	Amardad	Shravan Vad 15 (Amas)	3,000–4,000	Documentary films. Agricultural exhibition by Kutiyana Block Development Office. 20-25 stalls of toys, pan-bidi, magic shows	Rly. Stn. Bus	All communities	Temple of Jadeshwar Mahadev. Organised by mahant of Jadeshwar Mahadev. Attended by people from surrounding areas	
53	Bhadarvi Amas	Bileshwar	Shravan Vad 15 (Amas)	3,000–4,000	20-25 stalls of pan-bidi, toys, magic shows	Sakhpur, 3 ms. Bus	All communities	Temple of Bileshwar Mahadev. Organised by the mahant of Bileshwar Mahadev	
KUTTYANA MAHAL									
54	Bhadarvi Amas	Gokaran	Shravan Vad 15 (Amas)	4,000–5,000	Bhajans, duhas, folk-songs, garbas. Documentary film show by Block Development Officer. Agricultural exhibition, lectures, shramdan. 30-35 stalls of pan-bidi, tea, toys, cutlery and magicians	Saradiya, 7 ms. Bus	All communities	Temple of Gokarneshwar Mahadev, associated with Gokarna, the son of a Rishi, who read the Bhagwat here for a week for the peace of the souls of the forefathers. Organised by the mahant of Gokarneshwar temple. Attended by people from surrounding areas	

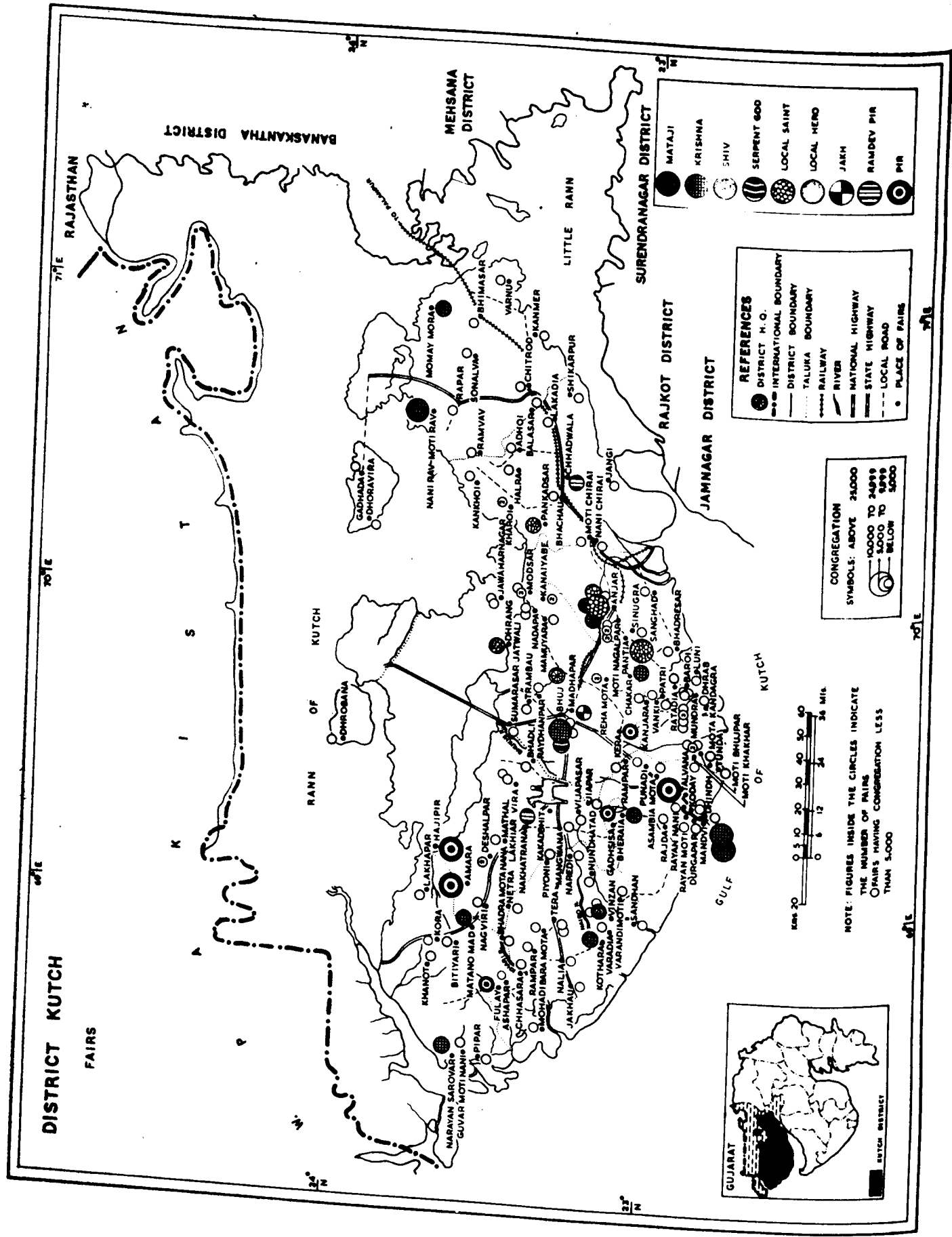


TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/communities participating	Remarks
KUTCH DISTRICT									
BHUJ TALUKA									
1	Shritla Saptami, Janmashitami	Bhuji	Shravan Vad 7, 8	10,000	Merry-go-round, giant wheels. Stalls of eatables, sweets, drinks, toys, cutlery			All communities	The fair is held near Hamirsar tank and Kalyaneshwar temple, a large Mahadev temple at present under Government management. People who come to participate in the fair also have the darshan of Mahadev. The birthday of Shri Krishna is celebrated at midnight in Dwarkanath temple where, however, only a few people congregate. Though the fair is an ancient one, it is being celebrated with pomp only for the last 50 years or so. During the time of the princely regime, a royal procession was taken out on this day, which also coincided with the birthday of Maharao Vijayrajji, a former ruler of Kutch. The fair thus acquired added importance. Municipality levies ground rent for stalls
2	Haji Pir fair	Haji Pir (Banni)	1st Monday of Chaitra	10,000	Documentary films by Block Development Officer, qawwalis, folk-songs	Bhuji, 55 ms. Bus		All communities, Mainly Muslims	Haji Pir was a Muslim saint believed to have originally come to India as a soldier in the army of Shahbuddin Ghorri. His original name was Ali Akbar. After giving up the service he settled near village Nara and spent his days in the service of people. He laid down his life while trying to recover cows driven away by dacoits. He was known as Haji Pir after performing Haj and is also known as Zinda Pir. People worship at Haji Pir Dargah and then proceed to Karol Pir Dargah 5 miles away
3	Dada Menkan Dhrang fair	Dhrang	Magh Vad 14	9,000-10,000	Bhajans. Documentary films. 50-60 stalls of sweets, cutlery	Bhuji, 22 ms. Bus		Mostly Ayer, Harijan. About 2,000 Muslims for trade	Samadhi of Menkan Dada, a local saint, believed to be Lakshmanji's incarnation. Organised by Development Committee. Attended by people from neighbouring localities especially Banni area
4	Gulam Ali Shah Pir fair	Kera	Chaitra Sud 11-Vad 2	7,000	Film shows, races, gymnastics. 50 stalls of eatables, pictures, rosaries, household articles	Bhuji, 13 ms. Bus		Hindus, Muslims	Worship of Gulam Ali Shah Pir, a saint hailing from Sind but settled here, served the people and showed miracles. Organised by Gram Panchayat and Trustees. Started 15 years ago

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9

BHUJ TALUKA—contd.

KUTCH DISTRICT—contd.

5	Bhujia fair	Bhuj	Shravan Sud 5	7,000	50 stalls of eatables, drinks, toys	Rly. Stn. Bus	All communities	Held at Bhujia hill. There is a shrine of Bhujia Nag (Snake God) at the top of the hill which is fortified. During the regime of the former Kutch State the Maharao went in a procession to the temple and performed puja. Municipality levies shop tax
6	Mamai Mata fair	Chakar	Bhadrapad Sud 14	5,000–7,900	Ras, garbas, bhajans, games. 20 stalls of sweets, fruits, toys, etc., Cattle bazaar (about 10,000 cattle)	Bhuj. 9 ms. Bus	Mostly Rabari, 20% non-Hindus	Worship of Mamai Mata at the temple on the hill. Attended by people from surrounding 20–22 villages
7	Nana Jakh fair	Madhapar	1st Monday of Bhadrapad	5,000	100–125 stalls of sweets, eatables, fruits, toys	Rly. Stn. Bus	All communities	The original shrine of Jakh is situated in Nakhrana taluka where the Jakhs, a band of foreigners, are said to have killed king Funv Ra, an oppressive king about 700 years ago. Jakhs who had fair looks and helped the public became legendary deities in Kutch. Since the income from the original fair went to a Jagir, Maharao Khengarji of Kutch built this shrine between Bhuj and Madhapar and instituted the fair. Attended by people from Bhuj, Madhapar, etc.
8	Mai-no-Pad fair	Sumarasar Jatwali	2nd Monday of Magh	4,000–5,000	Bhavai, rasada by women. 20–25 stalls of sweets, toys, etc.	Bhuj, 12 ms. Bus	Hindus and Muslims in equal number	Worship of Mai and Pir's Dargah. Organised by the pujari of the place in co-operation with the public. Attended by people from Taluka
9	Trai Zar fair	Raydhanpar	Ashvin Sud 15	3,000	20 stalls of tea, sweets, cutlery	Bhuj, 7 ms. Bus	Hindus	Worship of Mahakali and Mahalakshmi Devi and Mamai. Organised by Harijans
10	Sural Bhitt fair	Bhuj	Every Monday of Shravan	3,000	Merry-go-round, giant wheel, a few stalls of eatables, hawkers	Rly. Stn. Bus	All communities	Worship at the Shiva temple on Sural Bhitt or the hill of the Sun God one and half miles from Bhuj. There is some congregation also on Ekadashi and Purnima. Attended by people from Bhuj

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9

BHUJ TALUKA—contd.

KUTCH DISTRICT—contd.

11	Tapkeshwari Mata fair	Bhuj	Bhadrapad Vad 12	3,000	50–60 stalls of sweets, eatables	Rly. Stn. Bus	Hindus	The temple of Tapka Mata or Tapkeshwari Mata is 5 miles from Bhuj. Situated in a picturesque surrounding between two hills, there is a natural spring after monsoon and water oozes from rocks. Hence the name of Tapkeshwari Mata, represented as riding a tiger. There are dharamshalas and a small kund. If the monsoon has been good, the spot becomes very beautiful and the fair is largely attended. The place is also a site for picnics. There is a legend that a tapasvi performed penance here for 12 years, and was in the next birth born as a king of Kutch. Divan Shri Manibhai Jashbhai built the temple here. The fair started 100 years ago. Mostly attended by people from Bhuj
12	Nana Haji Pir fair	Trambau	Bhadrapad Sud 15	2,000	Documentary films, horse and cart race, entertainment. 20 stalls of cutlery, sweets, eatables	Madhapar, 4 ms. Bus	Muslims, Hindus	Worship of Haji Pir. Organised by the trustees, Bhuj Memon Jamat. Attended by people from neighbouring villages, viz., Nagor, Bhuj, Raydhanpur, Varnora and Paiya
13	Lakhiar Dada fair	Reha Mota	Ashadh Sud 3	1,500–2,000		Kukma, 7 ms. Bus	Garasia, Koli, Harijan, Muslim	Memorial of Lakhiar Dada, a Jadeja hero who lost his life while protecting cows; believed to have miraculous powers. Organised by pujari and local leaders
14	Matiya fair	Reha Mota	Chaitra Vad 3–4	1,500–1,800	Bhajans, religious preaching. Stalls of tea, cutlery, handicraft products like knives, nut crackers	Kukma, 7 ms. Bus	Garasia, Harijan, Muslim	Worship of Matiyo, a historical personage worshipped especially by Harijans. Organised by Harijan leaders, descendants of Matiyo
15	Hussain Pir fair	Kanaiyabe	Bhadrapad Sud 14–15	500	Ras, folk-dances. 4–6 stalls	Ratnal, 5 ms. Bus	Muslim and Ahir	Organised by Local Muslims. Attended by people from neighbouring villages
16	Kavadia fair	Jawahar-nagar	1st Monday of Bhadrapad	500	Bhajans, ras, etc. 4–6 stalls	Ratnal, 12 ms.	Ahir, Jains, Muslims, cultivating classes	In the memory of Shravan (Kavadia). Attended by people from neighbouring villages
17	Alisha Pir fair	Kanaiyabe	Bhadrapad Sud 15	400	Ras. 4–6 stalls	Ratnal, 5 ms. Bus	Mostly Muslims. Also Ahir	Organised by local Muslim jamat. Attended by people from Dagala, Mohana, Modpar villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service		Castes/communities participating	Remarks
1	2	3	4	5	6	7	8		9
KUTCH DISTRICT—contd.									
BHUJ TALUKA—contd.									
18	Jakh fair	Nadapa	1st Sunday of Bhadrapad	400		Kukma, 9 ms.	Ahir		People abstain from work on this day
19	Ramdev Pir fair	Nadapa	Bhadrapad Sud 11	400		Kukma, 9 ms.	Ahir, Harijan		People abstain from work on this day
20	Tikar Pir (Mota Pir) fair	Mamuara	1st Monday of Bhadrapad	200-300		Kukma, 8 ms.	All communities		'Paki' is observed on this day and people abstain from work
21	Khimrasari Pir fair	Jawahar-nagar	1st Monday of Bhadrapad	200-250		Ratnal, 12 ms.	Muslims, Brahmin, Ahir, Harijan		People abstain from work on this day
22	Agori Pir fair	Modsar	Bhadrapad Sud 5	150	Feeding the poor	Ratnal, 14 ms.	Ahir, Koli, Rabari, Harijan		People abstain from work on this day
23	Kavadia fair	Modsar	1st Monday of Bhadrapad	150	Feeding the poor	Ratnal, 14 ms.	Ahir, Koli, Rabari, Harijan		Shravan, who took his blind parents on a pilgrimage, is believed to have visited this place. People abstain from work on this day
24	Bhura Pir fair	Modsar	Bhadrapad Sud 14	150	Feeding the poor	Ratnal, 14 ms.	Ahir, Koli, Rabari, Harijan		People abstain from work on this day

NAKHATRANA TALUKA

25	Jakh fair	Kakadbhit	Bhadrapad Sud 15	40,000	Film shows, agricultural exhibition organised by Nakhatrana B.D.O., running races, cart, horse, camel and donkey races, slow and fast cycling, 40-50 stalls of sweets, catables, bananas, sugarcane, toys, utensils, ornaments, bangles, cutlery, cloth	Bhuj, 22 ms. Bus	All communities		According to a very interesting legend, Jakhs were a band of fair skinned foreigners who came to Kutli, served the people and freed them from the atrocities of an oppressive ruler, viz., Puny Ra Jam. Organised by Gram Mela Samiti, Jakh, and Group Panchayat. Attended by people from Lakhpur, Abdasa and Bhuj talukas
26	Karol Pir fair	Amara	1st Monday of Chaitra	10,000	Dramas, magic shows, well of death, gymnastics, horse, camel races, 100-125 stalls of sweets, cutlery, vegetables, tea, utensils	Bhuj, 48 ms. Bus	All communities		Organised by Gram Panchayat which levies tax. Government levies ground rent for shops. Worship of Karol Pir. The fair beginning on Sunday, lasts for 3 days
27	Ramdev Pir fair	Nakhatrana	Bhadrapad Sud 11	5,000	Film shows, entertainment programmes, 50 stalls of tea, cutlery, fruits and utensils. Cattle show is held by the Block Development Officer	Bhuj, 32 ms. Bus	All communities		Worship of Ramdev Pir. Organised by Gram Panchayat. Prizes awarded to best cattle. Attended by people from surrounding villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service		Castes/communities participating	Remarks
1	2	3	4	5	6	7	8		9
KUTCH DISTRICT—contd.									
NAKHATRANA TALUKA—contd.									
28	Jay Avad Mata fair	Vijapasar	Ashvin Sud 10	3,000-4,000	Documentary films, folk-songs, bhajans, duhas, agricultural exhibition. Stalls of cutlery, fruits, toys, sweets, tea	Bhuj, 18 ms. Bus	All communities		Worship of Avad Mata believed to be an incarnation of Parvati and Ashapuri Mata, according to legends. Organised by local committee.
29	Vachhada Pir fair	Nagviri	1st Monday of Bhadrapad	3,000	Ras, 5-6 stalls of toys, tea and catables	Bhuj, 52 ms.	Hindus, mostly farmers—Kanbi, Rajput, Koli. A few Brahmins		Worship of Vachhada Pir whose blessings are believed to cure snakebite and other poisonous wounds, cattle diseases. Organised by the village leaders. Attended by people from surrounding villages. Ravapur, Nawavas, Rampar (Sarva), Khirsara, Gadani, Haripar and Vigodi
30	Shitla Mata fair	Netra	Chaitra Vad 7	3,000	Ras, bhajans, 28-35 stalls of toys, fruits, cutlery	Bhuj, 50 ms. Bus	Hindus		Worship of Shitla Mata. Organised by Gram Panchayat, Netra. Attended by people from surrounding villages, viz., Rampar, Lakhmipar, Khirsara and Rasaliya
31	Ismaisha Pir fair	Mangwana	Vaishakh Sud 11	2,000-3,000	Stalls of tea, sweets, fruits	Bhuj, 16 ms. Bus	Hindus and Muslims		Worship of Ismaisha, a saint from Sind who performed miracles. Organised by the mujavar. Attended by people from surrounding 15-20 villages
32	Jakhthro fair	Mathal	Shravan Vad 8	2,000-2,500	Ras, Stalls and hawkers of fruits, cutlery	Bhuj, 38 ms. Bus	All communities		Attended by people from surrounding 10 villages, viz., Todiya, Kadia (Nana, Mota), Khombhadi, Ukheda, Rasaliya, Kotda (Jadodar)
33	Dhoramnath fair	Lakhiar Vira	Shravan Vad 8	2,000	Feeding the poor	Bhuj, 35 ms.	All communities		Worship of Dhoramnath who performed penance for twelve years. Organised by Dhinodhar Jagir
34	Sati Jivabai fair	Lakhiar Vira	Chaitra Sud 15	2,000	Feeding the poor	Bhuj, 35 ms.	Charan, Barot, Harijan		In memory of Sati Jivabai of Barot community who became sati to protect her community from oppression of the ruler, whose descendants thereafter avoided visiting or passing by the village
35	Garibnath fair	Bhadli (Jakh)	Ashadh Sud 2	1,000	Documentary films, religious lectures. Stalls of sweets, fruits, handicraft products	Bhuj, 24 ms. Bus	All communities		Worship of Saint Garibnath, who performed penance here. Attended by people from surrounding 8 villages
36	Vala Bhabha fair	Jiapar	Bhadrapad Vad 15 (Amas)	500	Stalls of sweets, cutlery, fruits	Bhuj, 14 ms. Bus	Hindus, mostly Kadva Fatidar		In commemoration and worship of Vala Bhabha, a Kutchi Kadva Fatidar (Kanbi) who sacrificed his life here in getting back the cows led away by dacoits. Organised by the leaders of Kadva Patidar caste. Attended by people from surrounding villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9

KUTCH DISTRICT—contd.

NAKHATRA TALUKA—contd.

37	Guntali Gadh fair	Deshalpar (Guntali)	Magh Sud 14	500	Ras	Bhuj, 42 ms. Bus	Kadva Patidar	Worship of Jogini Mata believed to have risen from the ground
38	Guntali Gadh fair	Deshalpar (Guntali)	Ashadh Sud 14	500	Ras	Bhuj, 42 ms. Bus	Kadva Patidar	Worship of Jogini Mata

LAKHPAT TALUKA

39	Ashapuri Mata fair	Mata Mad	Bhadrapad Sud 7-8	7,500	Film show, 30 stalls of various handicraft products, cutlery, sweets, etc.	Bhuj, 63 ms. Bus	Hindus and Muslims	Worship of Ashapuri Mata who is the family Goddess of the Maharao of Kutch. Organised by the Raja, i.e., the mahant of the temple. Attended by people from the whole district
40	Shri Trivikram-raji fair	Narayan Sarovar (Naransar)	Kartik Sud 11-15	5,000	Bhajans, gymnastics, races. About 15 stalls of sweets, religious literature, cutlery, tea. Exhibition on agriculture and cattle breeding by the Block Development Officer	Bhuj, 102 ms. Bus	Hindus and Muslims	Worship of Trivikramraji, a form of Vishnu. Organised by the Mahant Brahmachariji of Narayansar Jagir. Attended by people from various parts of India. Narayansar and the nearby temple of Koteshrwar are very holy places mentioned in Puranas
41	Sanvala Pir fair	Pipar (Bhutau)	Shawwal 18	3,000	Qawwali, gymnastics, races and ras. 15-20 stalls of tea, cutlery, sweets, cloth, hosiery articles	Bhuj, 102 ms. Bus	Muslims. Hindus for business only	Worship of Sanvala Pir who originally belonged to Sind. Attended by people from Gunau, Gugariana, Lakky, Tahera, Rodasar, Mori, Kanoj, Naransar, Bhutau, Medi, Sheh, Guvar and Khirsara. Formerly the fair was held only at the original shrine in Sind. Since partition, the devotees started having a fair here
42	Ishak Pir fair	Bhadra Mota	1st Monday of Vaishakh	3,000	Stalls of cutlery, tea, sweets, iron implements	Bhuj, 58 ms.	Muslims, Rabari, Bhan-sali, Garasia	Worship of Ishakh Pir who came from Mecca-Madina. Organised by the muja-var. Attended by people from Bandia, Kotda, Jagadiya, Ustia, Kuvapadhar, Nangia, Sujapar
43	Dada Aliaji fair	Kora (Virani)	1st Monday of Bhadrapad	1,000	10-12 stalls of tea, cutlery, sweets, iron implements, shoes	Bhuj, 65 ms.	All communities, mostly Kanbi, Luhana, Muslims	In memory of Aliaji, elder brother of Maharao Shri Khengarji I of Kutch. Organised by pujari. Attended by people from surrounding villages
44	Jamalsha Gurnari fair	Khanot	Margashirsh Sud 11-12	500-700	Qawwali, gymnastics, races. 10-12 stalls of cutlery, sweets, tea, products of home industry such as shoes, chappals	Bhuj, 84 ms.	Muslims, Hindus for business only	Worship of Jamalsha Gurnari Pir. The fair is held for the last two years. Attended by people from Panandhro, Akari, Fulra, Mindhari, Subhashpar and Bitiyari villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9

KUTCH DISTRICT—contd.

LAKHPAT TALUKA—contd.

45	Ramdev Pir fair	Lakhar	Bhadrapad Sud 10-11	400	10 stalls of tea, sweets, iron implements, shoes, furniture	Bhuj, 68 ms.	Rajput, Kanbi, Harijan, Muslims	Organised by the pujari. Attended by people from neighbouring villages
46	Mai fair	Bitiyari	Magh Sud 10-11	400	12 stalls of tea, cutlery, iron implements, fruits, shoes, bangles	Bhuj, 75 ms.	All communities	Organised by the pujari. Attended by people from Dhareshi, Virani, Caduli, Panandhro, Khanot, Dayapar villages
47	Dharam Pir fair	Guvar Nani	1st Monday of Margashirsh	300-400	5-6 stalls of tea, sweets, cutlery, shoes	Bhuj, 105 ms. Bus	Muslims, Hindus for trade only	Attended by people from Guvar Nani, Tahera, Kanoj, Naransar and Lakky

ABDASA TALUKA

48	Lakhaji Raj fair	Vinzan	Margashirsh Sud 10	5,000-7,000		Bhuj, 45 ms. Bus	All communities	In memory of Lakhaji, a warrior who gave away his life in a battle with rulers of Sind
49	Langa Pir fair	Fulay	Bhadrapad Sud 11	5,000-5,200	Wrestling, gymnastics. 10-15 stalls of eatables, toys	Bhuj, 82 ms.	Muslims and Hindus	In memory of Saiyad Langa Pir. (Saiyad). Attended by people from villages of the taluka
50	Shitla Mata fair, Shitla Terash	Kothara	Chaitra Vad 13,14	5,000	Bhajans, races. 50-60 stalls of eatables, sweets, fruits, toys, tea	Bhuj, 51 ms. Bus	All communities	Attended by people from neighbouring villages
51	Shitla Mata fair, Shitla Terash	Tera	Chaitra Vad 13	4,500-5,000	Horse and cart races, bhajans. 20-30 stalls of eatables, toys	Bhuj, 56 ms.	Hindus (mostly Jadeja Rajput) and Muslims	Attended by people from surrounding villages of the taluka
52	Maha-shivratri	Piyoni	Magh Vad 14	4,000-5,000	Bhajans. 40-50 stalls of eatables, toys	Bhuj, 38 ms.	Hindus-Brahmin, Luhana, Jadeja. Non-Hindus for trade only	Attended by people from surrounding villages
53	Shitla Mata fair, Shitla Terash	Vinzan	Chaitra Vad 13	3,000-4,000	Bhajans, running races, horse and cart races. 50 stalls of tea, eatables, toys	Bhuj, 45 ms. Bus	All communities	Attended by people from surrounding villages
54	Bhidhanjan Mahadev fair	Tera	Shravan Vad 15 (Amas)	3,000-3,500	Bhajans. 10-15 stalls of eatables, toys	Bhuj, 56 ms. Bus	Mostly Hindus. Non-Hindus for trade only	Attended by people from surrounding villages
55	Shekh Pir fair	Mohadi	Day following Langa Pir fair and before Bhadrapad Sud 15	2,500-3,000	Settling marriages and social problems of the Kumbhar community. 10 stalls of toys, sweets, eatables, tea	Bhuj, 81 ms.	Hindus. Mostly Kumbhar	Worship of Shekh Ran Pir who settled the Kumbhar community. The shrine of Shekh Ran Pir is about 1 mile away from Mohadi, in the sea. Attended by people from the whole district

TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7		8	9
ABDASA TALUKA-contd.									
56	Bhikhu Pir fair	Sandhan	Vaishakh Sud 7	2,500-3,000	Running race, horse race, stalls of toys, eatables	Bhuj, 51 ms. Bus		All communities, mostly Muslims	Attended by people from surrounding villages
57	Jaugleshwer Mahadev fair	Nalia	Shravan Vad 11	2,000-3,000	Bhajans, running races, horse and cart races, 20 stalls of eatables, toys, hawkers	Bhuj, 55 ms. Bus		Hindus, Non-Hindus for trade only	Organised with the help of Block Development Officer. Attended by people from surrounding villages
58	Bhibhama fair	Vinzan	1st Monday after Ramzan	2,000-2,500	Running race, horse races, stalls of eatables, toys	Bhuj, 45 ms. Bus		All communities, mostly Muslims	In memory of Bhibhama, a saintly lady of Saiyad community, who performed miracles. Attended by people from surrounding village
59	Haji Pir fair	Varadia	3rd Monday of Chaitra	2,000	Bhajans, duhas, horse races, stalls of toys, eatables, tea	Bhuj, 48 ms. Bus		All communities	Attended by people from surrounding villages. Worship of Haji Pir who made arrangement for drinking water in the Rann of Kutch years ago
60	Abada Pir fair	Rampar	Phalgun Vad 1	1,500-2,000	Bhajans and races, stalls of eatables, toys	Bhuj, 70 ms. Bus		Mostly Hindus. Non-Hindus for trade	In memory of Abada, a brave Jadeja warrior of Kutch, who laid down his life for protection of Sumra ladies in a fight with the Amir of Sind. Attended by people from surrounding village
61	Hanuman fair, Jakhau Hanuman Jayanti	Jakhau	Chaitra Sud 15	1,000-1,500	Bhajans, 8-10 stalls of eatables	Bhuj, 74 ms. Bus		Hindus. A few non-Hindus for trade	Limited to the village
62	Satima fair, Nundhatad	Nundhatad	Magh Sud 5	1,000-1,200	10-12 stalls of eatables, toys	Bhuj, 40 ms. Bus		Hindus, mostly Bhansali. Non-Hindus for trade only	In memory of a Bhansali lady who became a sati years ago. Attended by people from neighbouring villages
63	Bileshwer Mahadev fair	Naredi	Bhadrapad Sud 7	500-700	Bhajans, wrestling, races, stalls of eatables and toys	Bhuj, 26 ms. Bus		Hindus, Muslims for trade and recreation	Attended by people from neighbouring villages
64	Nukharsha Pir fair	Chhasara	Phalgun Vad 13	500-700	Fencing, wrestling, lakdipata, Merry-go-round, stalls of eatables, toys	Bhuj, 73 ms. Bus		Chiefly Muslims	In memory of Saiyad Nukharsha Pir. Attended by people from neighbouring villages
65	Satima fair	Bara Mota	Magh Sud 5	500-600	5-6 stalls of toys, eatables	Bhuj, 71 ms.		Hindus, few non-Hindus for trade only	In memory of a lady from Bhansali caste, who had become a sati. Attended by people from neighbouring villages
66	Matiya Pir fair	Ashapar	Chaitra Vad 4	400-450	Bhajans, various competitions, stalls of toys, eatables	Bhuj, 69 ms.		Harijans. A few non-Hindus for trade	In memory of Matiya (or Matang), a great Harijan prophet who was a descendant in the 3rd generation of the prophet Mamai. Attended by people from Vinzan, Sukhpar, etc., villages
67	Shitla Mata fair, Shitla Terash	Varandi Moti	Chaitra Vad 13	250	Bhajans, a few stalls of eatables	Bhuj, 47 ms. Bu		Hindus. Non-Hindus for trade only	Limited to the village

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-contd.

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(ii) Bus service	(i) Nearest Railway station	Castes/ communities participating	Remarks
1	2	3	4	5	6	7		8	9
KUTCH DISTRICT-contd.									
MANDVI TALUKA									
68	Ravadi (Rath-yatra) fair, Janmashtami	Mandvi	Shravan Vad 8-10	22,000	Dandia-ras, procession, mandlis. A few stalls of mis- cellaneous articles	Bhuj, 38 ms. Bus		Hindus, mostly Kharvas	Worship of Shri Murti Manohar. Proce- sion of idol of Murti Manohar in chariot pulled by the people through the town. Organised by Kharva Samaj
69	Rukansha Pir fair	Talvana	2nd Monday of Chaitra	11,000- 12,000	Bhajan mandlis, drama, cinema. 60-70 stalls of sweets, catables, fruits. Horse, camel and bullock races, wrestling matches	Bhuj, 45 ms. Bus		All communities	Gram Panchayat levies tax
70	Shitla Mata fair, Shitla Terash	Mandvi	Chaitra Vad 13	10,000	Bhajans. Stalls of fruits, catables and cutlery	Bhuj, 38 ms. Bus		All communities	Organised by the Sarasvat Samaj. Attend- ed by people from neighbouring villages
71	Bhutthisha Pir fair	Gadhsisa	3rd Monday of Bhadrapad	5,000- 7,000	Wrestling, sports competitions and races. Agricultural exhi- bition by N.E.S. Block since 1955. 30-40 stalls of sweets, vege- tables, fruits, cutlery, utensils	Bhuj, 29 ms. Bus		Hindus and Muslims	Organised by committee of Hindus and Muslims. The fair is better organised for 15-20 years past. Attended by people from surrounding 10-15 villages
72	Bileshwer Mahadev fair, Janmashtami	Bheraia	Shravan Vad 8	5,000- 6,000	Bhajans. Agricultural exhibition by N.E.S. Block since 1955. 15-20 stalls of cutlery, tea, fruits, vegetables	Bhuj, 45 ms. Bus		Hindus	God Shiva is led in procession in a palan- quin on this day. The temple is about 400 years old. Organised by pujari of the temple. Attended by people from surrounding 10-15 villages
73	Nagachha Pir fair	Durgapar	Phalgun Sud 6	4,000	Qawwali, kafee programmes. 15 stalls of cutlery, catables	Bhuj, 49 ms. Bus		All communities. Mostly Muslims and Kolis	Organised by Muslim Mandal. Attended by people from surrounding villages
74	Bhambha Pir fair	Asambia Mota	Vaishakh Vad 9-10	3,000	Wrestling, games, bhajans. 10 stalls of miscellaneous articles, tea	Bhuj, 27 ms. Bus		Muslims and Hindus	In memory of Bhambha Pir associated with a miracle by which his grave chang- ed its direction as per his wish expres- sed before his demise. Attended by people from 5 miles area
75	Mahadev fair, Mahashivratri	Koday	Magh Vad 14	3,000	Bhajans and religious preachings. 70-80 stalls of household goods, handicraft products, catables	Bhuj, 48 ms. Bus		Brahmin, Bania, Luhana, Kanbi, Charan, Ahir	Organised by the pujari. Attended by people from neighbouring village Madan- pura

TABLE I-FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1		3	4	5	6	7	8	9
MANDVI TALUKA-<i>contd.</i>								
KUTCH DISTRICT-<i>contd.</i>								
76	Sarovar Pir fair	Rayan Moti	Phalgun Sud 5	2,000	Bhajans, running race, cart and horse race, gymnastics, cattle competitions. 50 stalls of eatables, cutlery, toys, household articles	Bhuj, 52 ms. Bus	Muslims, Jains, Kanbi, Charans, Koli. Hindus participate for recreation only	Attended by people from surrounding 3-4 villages
77	Maluksha Pir fair	Funadi	1st Monday after Chaitra Sud 4	2,000	Bhajans, sports competitions, gymnastics. 5 stalls of tea, cutlery, miscellaneous articles	Bhuj, 27 ms. Bus	All communities	In memory of an incident when a dry well in the village was filled up with water on the performance of namaz by Maluksha Pir, a saint from Sind. Attended by people from 5 miles area
78	Makan Pir fair	Koday	Phalgun Sud 13	2,000	Qawwalis, kafee programmes. 60 stalls of cutlery, hosiery, handicraft products, wooden and earthen products	Bhuj, 48 ms. Bus	Muslims, 500 Hindus-Koli, Vaghari participate for recreation only	Organised by the local Muslim Jamat. Attended by people from surrounding villages Dhindh, Madanpura, Jakhania, Nagalpar, Rayan
79	Gangaji Pragatiya fair	Rampar	Kartik Sud 15	1,400	Bhajans, ras. Stalls of fruits and eatables	Bhuj, 20 ms. Bus	Hindus	There are two water springs nearby the hill known as Gangaji and Yamunaji. It is believed that Pandavas stayed here. There are an old temple of Shiva and shrine of Swami Sahajahan and who visited this place. Organised by pujari. Attended by people from 5-6 villages
80	Joteshwer Mahadev fair, Janmashtami	Rajda	Shravan Vad 8	1,000-1,200	Games, gymnastics, races, competitions. 25 stalls of sweets, tea, cutlery, vegetables	Bhuj, 41 ms. Bus	All communities	Worship of Joteshwer Mahadev having legendary association with a miraculous origin. Organised by a committee. Attended by people from taluka
81	Asha Pir fair	Dhindh	Vaishakh Sud 11	500	Qawwalis, kafee. 4 stalls of eatables	Bhuj, 35 ms. Bus	Muslims	Organised by mujavar and Muslim Jamat. Attended by people from Nagalpar and Baug
82	Dada Dhoramnath Nani fair	Rayan Nani	Shravan Vad 10	200	Bhajans, religious preachings, wrestling, etc. 5-7 stalls of eatables	Bhuj, 52 ms. Bus	Kanbi, Charan, Luhana Jains, Muslims	In memory of Dada Dhoramnath, a saint who was known for his miracles. Organised by the pujari with the cooperation of the people. Attended by people from surrounding 10-15 villages
83	Ganesh fair	Luni	Chaitra Sud 4	3,000	Bhajans. Stalls, hawkers of miscellaneous articles	Anjar, 24 ms. Bus	All communities	Organised by the Harijan community. Tax is levied from hawkers. Limited to the village
84	Harghol Pir fair	Patri	Jyeshtha Sud 2	2,000-2,500	Horse, cart, donkey, and ox races. 12-15 stalls	Bhuj, 25 ms. Bus	Hindus, Muslims, Jains	Worship of Harghol Pir, a Hindu Pir. Panchayat collects tax from stall keepers. Attended by people from neighbouring villages. Held for the past 5 years

TABLE I-FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1		3	4	5	6	7	8	9
MUNDRA TALUKA-<i>contd.</i>								
KUTCH DISTRICT-<i>contd.</i>								
85	Vasai Tirth fair	Bhadresar	Phalgun Vad 3,4,5	2,000	Stalls and hawkers	Anjar, 16 ms. Bus	Jains, very few non-Hindus	An ancient holy place for Jains. The occasion is the ceremony of having a new flag. Organised by the Vasai Tirth committee. Attended by people from neighbouring villages
86	Ganesh fair	Ratadia	Chaitra Sud 4	2,000	Bhajans, horse race. A few stalls	Anjar, 19 ms. Bus	Harijans, Muslims	Organised by Harijan committee. Attended by people from surrounding area of 1 mile
87	Khersha Pir fair	Vanki	Chaitra Sud 7	2,000	Bhajan mandis, horse, cart, camel and donkey races, wrestling. Film shows. Stalls of sweets, eatables, tea	Bhuj, 22 ms. Bus	All communities	Attended by people from neighbouring villages
88	Gokul-ashtami (Janmashtami)	Baroi	Shravan Vad 8	1,250-1,400		Bhuj, 37 ms. Bus	Hindus, Jains, a few non-Hindus	Attended by people from neighbouring villages
89	Jesal Pir fair	Moti Bhujpar	Chaitra Sud 15	1,000-1,200	Ras, horse, camel, cart, donkey races, and gymnastics. 4-5 stalls of pan-bidi, sweets	Bhuj, 29 ms. Bus	All communities	Worship of Jesal Pir. Organised by a Committee. Fair started 15 years ago as local persons could not conveniently visit the main fair of Jesal Pir at Anjar. Attended by people from neighbouring villages
90	Haji Pir fair	Moti Bhujpar	1st Monday of Chaitra	1,000-1,200	Bhajans, qawwalis, horse, camel, cart, donkey races. Stalls of pan-bidi, sweets	Bhuj, 29 ms. Bus	Mostly Muslims	Organised by the Muslim leaders. The fair started two years ago. Attended by people from neighbouring villages
91	Nilkanth and Mangleshwer Mahadev fair, Janmashtami	Moti Bhujpar	Shravan Vad 8	800-1,000	Ras, horse, camel, cart and donkey races, gymnastics. 4-5 stalls of pan-bidi, sweets	Bhuj, 29 ms. Bus	All communities	Attended by people from neighbouring villages
92	Audhusha Pir fair	Moti Khakhar	Kartik Sud 15	800-1,000	Bhajans, horse and camel races. Stalls of refreshments, sweets	Bhuj, 27 ms. Bus	All communities	Limited to the village
93	Khari Mithina Mahadev fair	Baroi	Bhadrapad Vad 15 (Amas)	400-600	Hawkers come from Mundra	Bhuj, 37 ms. Bus	Hindus	Organised by the pujari. Attended by people from neighbouring villages
94	Matiya Pir fair	Moti Bhujpar	Chaitra Vad 4	400-500	Bhajans. 4-5 stalls of pan-bidi, sweets	Bhuj, 29 ms. Bus	Chiefly Harijans, also Muslims	Organised by Harijan leaders. Attended by people from neighbouring villages. Fair started 10 years ago

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

TABLE I

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Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/communities participating	Remarks
1		3	4	5	6	7		8	9
MUNDRA TALUKA—<i>contd.</i>									
KUTCH DISTRICT—<i>contd.</i>									
95	Ilias Pir fair	Mundra	Vaishakh Sud 13	300–350		Bhuj, 36 ms. Bus		Hindus, Muslims	Worship of Ilias Pir and religious activities
96	Isama Pir fair	Dhrab	Chaitra Vad 2	200–300		Bhuj, 36 ms. Bus		Hindus, Muslims	Worship of Pir and religious activities
97	Mamu Pir fair	Kanjara	1st monday of Chaitra	200–250	People of the whole village take dinner together	Bhuj, 18 ms.		Hindus, Muslims	Attended by people from neighbouring villages
98	Agreshwer Mahadev fair	Mundra	Shravan Vad 9–11	200–250		Bhuj, 36 ms. Bus		Hindus	
99	Pipalesher Mahadev fair	Mundra	Shravan Vad 12–14	200–250		Bhuj, 36 ms. Bus		Hindus	
100	Bhidbhajan Mahadev fair	Mundra	Shravan Sud 13–15	200–250	A few stalls	Bhuj, 36 ms. Bus		Hindus, 20% non-Hindus	
101	Vankad Mata fair	Tunda	Bhadrapad Vad 7	200		Bhuj, 30 ms.		Rabaris	Organised by Rabari leaders on private land
102	Rokadia Hanuman fair, Janmashtami	Mundra	Shravan Sud 8	150–200	Bhajans	Bhuj, 36 ms. Bus		All Hindu castes	Limited to the village only
103	Shitla Mata fair	Baroi	Chaitra Sud 13	150–200		Bhuj, 37 ms. Bus		All communities except Muslims	Limited to the village only
104	Ganesh fair	Mota Kandagra	Chaitra Sud 4	100–150	Bhajans, running races, horse, camel, ox races. Stalls of tea	Bhuj, 29 ms. Bus		All communities	
105	Shitla Mata fair	Mundra	Shravan Vad 7	100–150		Bhuj, 36 ms. Bus		All Hindu castes	Limited to the town only
ANJAR TALUKA									
106	Dabada fair	Anjar	Shravan Vad 15 (Amas)	20,000–25,000	Bhajans. 75–125 stalls of toys, fruits, sweets, household articles	Rly. Stn. Bus		All communities, 25% non-Hindus	In memory of Shri Menkan dada, a local saint who did social service for removal of untouchability, etc. Original shrine is at Dhurang, but there is also a shrine at Anjar where this fair is held. Organised by the people. Limited to Anjar town

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/communities participating	Remarks
1		3	4	5	6	7		8	9
ANJAR TALUKA—<i>contd.</i>									
KUTCH DISTRICT—<i>contd.</i>									
107	Kuber Pir fair	Pantia	Bhadrapad Sud 14–Vad 1	10,000–15,000	Ras, dubas, kafee, bhajans, sports and gymnastics, etc. 100 stalls of furniture, sweets, eatables, foodgrains	Anjar, 10 ms. Bus		All communities	In memory of a saint who is believed to protect the people and their cattle. Organised by the pujari. Attended by people from the taluka
108	Jesal-Toral fair	Anjar	Chaitra Sud 14, 15	7,000–10,000	Bhajans. 75–125 stalls of toys, fruits, sweets, household articles	Rly. Stn. Bus		All communities, 25% non-Hindus	Jesal-Toral were a saintly couple in the middle ages who have become very famous. Jesal was a hardened dacoit whom Toral, a virtuous Kathi girl reformed and later married. They are the subject of many legends in Gujarati folklore. After marriage they lived a pious life. Their samadhis are in Anjar. Organised by the people. Limited to Anjar town
109	Makalesher fair	Anjar	Bhadrapad 5	7,000–8,000	Bhajans. 75–125 stalls of toys, fruits, sweets, household articles	Rly. Stn. Bus		All communities, 25% non-Hindus	Organised by the people. Limited to Anjar town. Started 20 years ago
110	Ajpal fair, Shitla Saptami, Janmashtami	Anjar	Shravan Vad 7, 8	6,000–8,000	Bhajans. 75–125 stalls of toys, fruits, sweets, household articles	Rly. Stn. Bus		All communities non-Hindus	A Pir from Ajmer who gave his life for protection of Hindus. He is associated with some legends and is believed to have attained siddhi. Akhand dip or lamp burning continuously is kept at his shrine at Anjar. Organised by the people. Limited to Anjar town
111	Hasansha Pir fair	Moti Nagalpar	Rabi-ul-Awwal 18–21	4,000–5,000	30–35 stalls of fruits, toys, eatables	Anjar, 3 ms. Bus		All communities	Organised by the leaders of Khoja community
112	Shri Jogini Mata fair	Sanghad	Bhadrapad Vad 14, 15	2,000–2,500	Bhajans, races and wrestling. Stalls of tea, toys, eatables	Anjar, 14 ms. Bus		All communities	Started 10–15 years ago. Attended by people from the taluka
113	Bharvesher fair	Anjar	Every Monday of Shravan	1,000–2,000	Bhajans. 75–125 stalls of toys, fruits, sweets, household articles	Rly. Stn. Bus		All communities, 25% non-Hindus	Organised by the people. Limited to Anjar town
114	Hadmatia fair	Sinugra	Shravan Vad 9	1,000–1,200	4–6 stalls of sweets, toys	Anjar, 5 ms. Bus		All communities	Started 24 years ago
115	Ramdev Pir fair	Moti Nagalpar	Shravan Sud 11	800–1,000		Anjar, 3 ms. Bus		All Hindu castes	Limited to the village

TABLE I

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1					6	7	8	9
ANJAR TALUKA—<i>contd.</i>								
KUTCH DISTRICT—<i>contd.</i>								
116	Zunpadi Mahadev fair	Moti Nagal-par	Shravan Vad 11	800–1,000	10–12 stalls of fruits, sweets, eatables	Anjar, 3 ms. Bus	All Hindu castes, 12% non-Hindus	Limited to the village
117	Hatkeshwer Mahadev fair	Moti Nagal-par	Shravan Vad 15 (Amas)	800–1,000		Anjar, 3 ms. Bus	All Hindu castes	Limited to the village
118	Rukansha Pir fair	Moti Nagal-par	Bhadrapad	800–1,000		Anjar, 3 ms. Bus	All Hindu castes	Limited to the village
BHACHAU TALUKA								
119	Ramdev Pir fair	Chhadwala	Bhadrapad Sud 11	8,000		Bhachau, 7 ms. Bus	Brahmin, Garasia, Bania, Kanbi, Koli, Muslims	Organised by the pujari and Panchayat. Attended by people from eastern Kutch, viz., Anjar, Rapar and Bhachau talukas
120	Garibdasji fair	Pankadsar	Bhadrapad Vad 10	5,000–7,000	Wrestling, horse and cart races, gymnastics. 80–100 stalls	Bhachau, 7 ms. Bus	All communities	The death anniversary of Dada Garibdasji. Organised by the mahant of Pankadsar jagir. Attended by people from neighbouring villages
121	Yaksha (Jakh) fair	Halra	2nd Monday of Paus	3,000	Bhajans. 25 stalls	Bhachau, 16 ms. Bus	Mostly Shinai, Kanbi, Oswal, Koli, etc.	In memory of Yaksha (locally known as Jakh). Organised by Shinai community. Marriages are settled here in Shinai community. Attended by people from neighbouring 5–6 villages
122	Namanasba Pir fair	Jangi	Bhadrapad Vad 2	2,500–3,000	Ras, garbas and cultural programmes. Stalls of cutlery, sweets, etc.	Lakadia, 9 ms. Bus	All communities	Organised by the mujavar of the place. Fair is held for the last 40 years. Attended by people from neighbouring villages
123	Mahadev fair	Lakadia	Shravan Vad 15 (Amas)	2,000	Merry-go-round. Stalls of sweets, toys, cutlery	Rly. Stn. Bus	Oswal, Baniya, Rajput, Koli, Harijan. 200 non-Hindus	Attended by people from Rajansar and Shivilakha villages
124	Chetanpuri fair	Adhoi	Chaitra Sud 8	2,000		Bhachau, 21 ms. Bus	Oswal, Kanbi, Koli	In memory of Chetanpuri Maharaj who took samadhi 150 years ago. Organised by the pujari
125	Kankhoya Pir fair	Kankhoi	Bhadrapad Sud 6	2,000	Bhajans, running and horse races, gymnastics. 30 stalls of cutlery, sweets, fruits, tea	Bhachau, 17 ms.	Garasia, Oswal, Kanbi, Harijan, Jains, Muslims	Organised by the Saiyads. Attended by people from neighbouring 7–8 villages

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1					6	7	8	9
KUTCH DISTRICT—<i>contd.</i>								
BHACHAU TALUKA—<i>contd.</i>								
126	Saheja Bhandarnath fair	Kharoi	Chaitra Sud 15	1,500	Bhajans, ras, religious preachings, games, horse races. 15 stalls of cutlery, sweets	Bhachau, 11 ms. Bus	All communities, non-Hindus 200	Samadhi of Saheja Bhandarnath. Organised by the Kharoi Mahajan twice in a year. Attended by people from surrounding 8–10 villages
127	Saheja Bhandarnath fair	Kharoi	Bhadrapad Sud 15	1,500	Bhajans, ras, religious preachings, games, horse races. 15 stalls of cutlery, sweets	Bhachau, 11 ms. Bus	All communities, non-Hindus 200	Samadhi of Saheja Bhandarnath. Organised by the Kharoi Mahajan. Attended by people from surrounding 8–10 villages
128	Mota Pir fair	Nani Chirai	Chaitra Sud 8, 9	1,500	Bhajans, ras, garbas, film shows, cattle exhibition by Panchayat with the help of N.E.S. Block. 10–15 stalls of cutlery, sweets, agricultural implements, refreshments	Chirai Moti Bus	1,000 Muslims, 500 Hindus	Organised by the Muslim Jamat and Panchayat. Sanitary arrangements are made by Panchayat with the help of Health Department
129	Multanias Pir fair	Shikarpur	Shravan Vad 15 (Amas)	1,000–1,500	Bhajans, ras, garbas. Stalls of cutlery, sweets, household articles	Lakadia, 8 ms. Bus	All communities	In memory of Multania Pir of Multan who worked miracles. Organised by the mujavar of dargah. Attended by people from surrounding villages
130	Shravani fair	Bhachau	Shravan Vad 15 (Amas)	1,000	Games. 4–8 stalls	Rly. Stn. Bus	Hindus	Worship of Shiva. Organised by the pujari. Attended by people from the taluka
131	Chandani Mata fair, Dassera	Moti Chirai	Ashvin Sud 10	1,000	Ras, garbas, documentary films, games, agricultural exhibition. 10 stalls of sweets, cutlery, fruits	Rly. Stn. Bus	Hindus, Muslims	Organised by Panchayat assisted by N.E.S. Block since 1957
RAPAR TALUKA								
132	Ravechi Mata fair	Nani Rav	Bhadrapad Sud 8	12,000–13,000	Bhajans, ras, cultural programmes, film shows. Agricultural exhibition by N.E.S. Block. 70–80 stalls of cutlery and eatables	Chitrod, 19 ms. Bus	All communities, 5–10% non-Hindus	Health Department looks after the sanitary arrangements. Attended by people from district
133	Momaymora Mata fair, Dessera	Momaymora	Ashvin Sud 10	6,000–7,000	Bhajans, ras mandis, entertainment programmes, games. 50–60 stalls	Adesar, 4 ms.	All communities, 5–10% non-Hindus	Attended by people from the taluka
134	Ai Mata fair	Chitrod	Bhadrapad Sud 15	3,000	Bhajans and ras mandis. 50–60 stalls	Rly. Stn. Bus	Hindus	An ancient shrine of Ai Mata. Attended by people from the surrounding 10 miles area
135	Khashal Pir fair	Ramvav	Bhadrapad Sud 15	1,500–2,000	Bhajans. 10–15 stalls of cutlery, sweets, tea	Chitrod, 11 ms. Bus	All communities	Attended by people from surrounding villages
136	Ujeni Jam-budi Mata fair	Balasar	Bhadrapad Sud 11	1,000–1,200	20 stalls of cutlery, eatables, sweets	Chitrod, 31 ms.	All communities, 15–20% non-Hindus	Limited to the village

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TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1			4	5	6	7		8	9
RAPAR TALUKA- <i>contd.</i>									
137	Varnu Dev fair	Varnu	Magh Sud 15	1,000-1,200	Ras and bhajan mandlis. 15-20 stalls of eatables, tea	Adesar, 6 ms.		All communities, 15-20% non-Hindus	Attended by people from neighbouring villages Adesar, Palansava, Sukhpar, Anrapar, Vijapur, Kanmer
138	Khubadi Mata fair	Sonalva	Bhadrapad Sud 6	1,000-1,200	Ras and bhajan mandlis. 15-20 stalls of eatables, tea	Kidiyanagar 8 ms.		All communities, 15-20% non-Hindus	Held since the establishment of the village. Attended by people from neighbouring villages
139	Raj Bai Mata fair	Kanmer	Bhadrapad Sud 8	1,000	Bhajan mandlis. 8-10 stalls	Kidiyanagar, 7 ms.		All communities, 15-20% non-Hindus	Attended by people from neighbouring villages
140	Otha Mata fair	Bhimasar	Chaitra Sud 10	500-700	Bhajans	Rly. Stn. Bus		Hindus	Organised by the people for the last 10 years. Limited to the village
141	Shitla Mata fair, Shitla Saptami	Rapar	Shravan Vad 7	400-500	Bhajans, games competitions, debates. Stalls of cutlery, eatables	Chitrod, 11 ms. Bus		All communities, 20-25% non-Hindus	Started by Rapar Gram Panchayat 5 years ago
KHADIR MAHAL									
142	Bhanjada fair	Dhoravira	Bhadrapad Sud 14	400-450	Ras, bhajans, garbas	Chitrod, 58 ms.		All communities	Worship of Bhanjada dev. Attended by people from the mahal
143	Sangvara Mata fair	Gadhada	Bhadrapad Sud 14	200-250	Garbas, ras, bhajans	Chitrod, 42 ms.		Hindus	Attended by people from the mahal
KHAVDA MAHAL									
144	Pachhmai Pir fair, Mahashivratri	Dhrobana	Magh Vad 14	2,000-2,500	Bhajans, musical programmes. 15-20 stalls of eatables, embroidery articles and printed cloth	Bhuj, 54 ms.		Mostly Luhana. Also Rajput like Sama, Jam, Sodha, and Harijans and Muslims	In memory of Pachhmai Pir associated in legend with the early rulers of Kutch who came from Sind and indentified with Dattatraya whose foot-prints are worshipped. Pachhmai Pir is so called from Pachham, another name of Khavda mahal. The foot-prints are on the top of Kalo Dunger, the tallest hill of Kutch. Musims also worship this Hindu Pir. A curious custom is to prepare Shira, a sweet from the offerings of pilgrims and then the pujari cries out loudly "Long, Long". Hearing this, jackals from the forest area nearby come and eat the sweet from the hands of the pujari. If they do not come it is considered an evil omen. Popular legend associates this with the fact that the jackal was a constant companion of Dattatraya. As there are no roads, pilgrims come on camel back. The lamp lighted daily on the hill can be seen from Khavda, a long distance away. Before partition people from Sind also used to come. Attended by people from Khavda, Khadir Mahals and other areas of the district

KUTCH DISTRICT-*contd.*

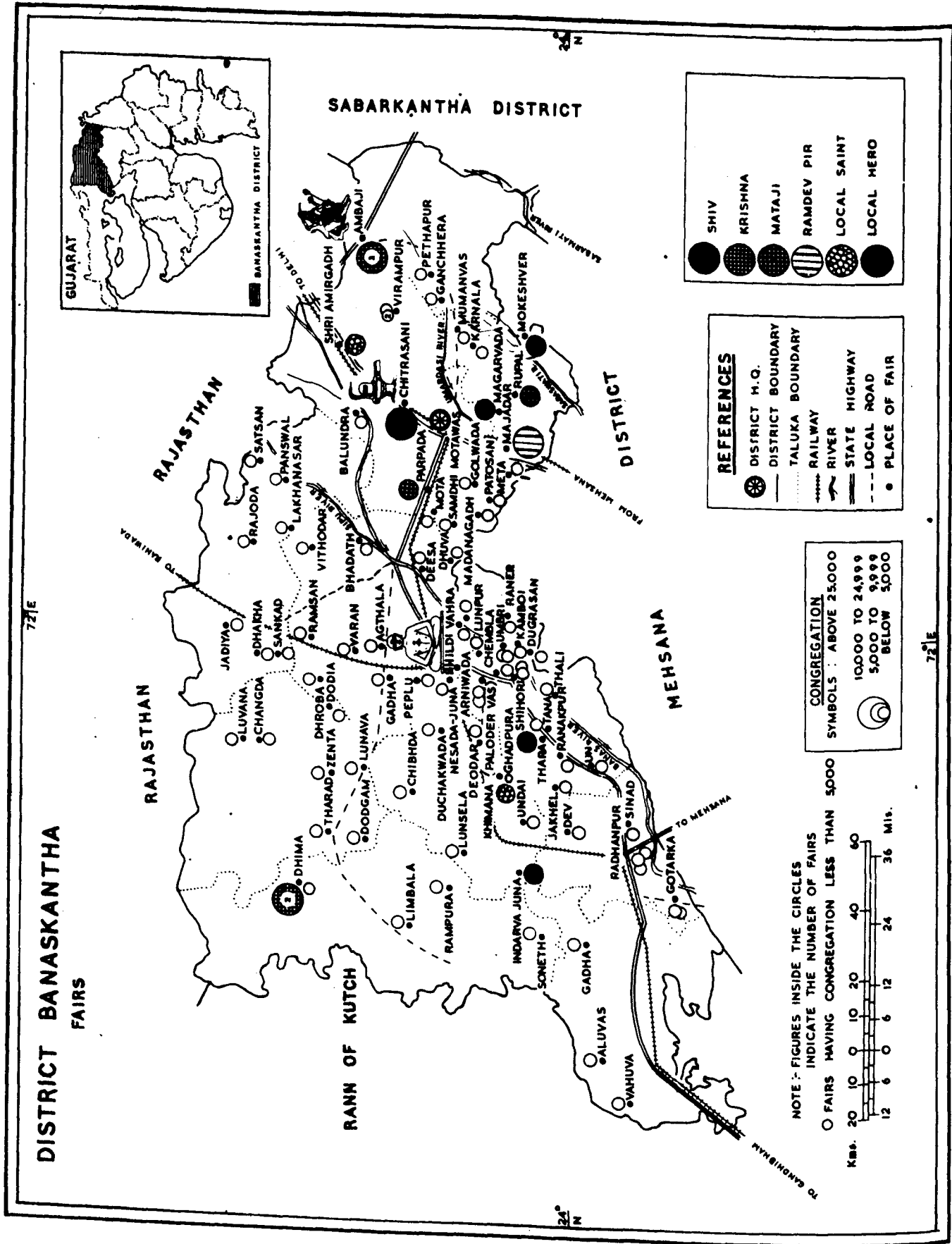


TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/communities participating	Remarks
BANASKANTHA DISTRICT									
PALANPUR TALUKA									
1	Balaram fair	Chitrasani	Every Monday of Shravan	10,000-15,000-30,000-50,000 on the last Monday	Folk-dances by Adivasis. Stalls of various departmental activities, documentary films by Publicity Dept. 50 stalls of cutlery, eatables, toys, religious books, pictures	Rly. Stn. Bus		All communities	Worship of Balaram Mahadev. A spot of beauty, and a site for picnic. It is said that years ago Mahadev at this place in the disguise of a Sadhu maintained the children of the people who had emigrated to Sind during a famine and hence Mahadev is known as Bal-Aram-Dada or Balaram. Fair organised by Mahadev Trust Committee and Chitrasani Panchayat. Attended by people from the whole State
2	Dungarpuri Bava fair	Shri Amirgadh	Phalgun Vad 8	8,000-10,000	Bhajans, religious lectures. 70-80 stalls	Rly. Stn. Bus		Adivasis, Garasia, Bhil, Koli, Rabari, Sadhus. A few non-Hindus	In memory of Dungarpuri Bava who took samadhi in V. S. 1967. Attended by people from surrounding villages and Virampur
3	Shitla Mata fair, Shitla Saptami	Parpada	Shravan Vad 7	5,000-10,000	Documentary films. 20 stalls of eatables, toys	Chadotar, 3 ms. Bus		Hindus, 5 to 10% non-Hindus	Organised by the local leaders. Attended by people from surrounding 10 villages
4	Tokaria Mahadev fair	Mota	Ashadh Vad 15	4,500	Bhajans, garbas, documentary films, horse races. 70-80 stalls of eatables, tea, toys	Chandisar, 1 ml. Bus		Rabari, Kanbi, Thakarda, Harijan, 100-150 Muslims	Temple of Tokaria Mahadev established in V. S. 1945. Attended by people from surrounding 10 villages
5	Gor fair	Virampur	Chaitra Sud 15	2,000	Folk-dances by Adivasis. Discourses on Adivasi social activities	Chitrasani, 16 ms. Bus		Adivasis	Gauripujan by Adivasi women in gratefulness for good crops in the year. Organised by Adivasi leaders. Attended by people from surrounding 26 villages
6	Mahadev fair	Sandhi Motawas	Kartik Sud 5	2,000	25 stalls of eatables, toys, pandi	Chandisar, 6 ms.		Thakarda, Koli, Rabari	Attended by people from surrounding villages
7	Kedarnath fair	Balundra	Chaitra Sud 2	1,800-2,000	Garbas, bhajan mandlis, folk-dances by Adivasis. 60-70 stalls of cutlery, eatables, toys	Iqbalgadh, 2 ms.		Mostly Adivasis, non-Hindus for trade	Temple of Kedarnath Mahadev. Organised by the leaders and the trustee, Attended by people from the district and Rajasthan
8	Dhuni fair	Virampur	Chaitra Sud 11	1,500	Folk-dances and songs by Adivasis. 40 stalls of sugarcane, vegetables, fruits, toys, eatables	Chitrasani, 16 ms. Bus		Adivasis, Koli	In memory of the Dhuni (fire) of Dungarpuri, a sadhu who performed penance here, before taking samadhi at Amirgadh. Organised by the sadhus and the pujari. Started 10 years ago. Limited to the village

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-contd.

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
BANASKANTHA DISTRICT-contd.									
PALANPUR TALUKA-contd.									
9	Patosan Mahadev fair	Patosan	Bhadrapad Sud 11	1,000-1,200	25 stalls of sweets, eatables, toys, etc.	Chandisar, 7 ms.	All communities	Organised by Gram Panchayat. Attended by people from surrounding villages	
10	Mata fair	Virampur	Kartik Sud 11	1,000	Folk-dances by Adivasis, meetings. 25 stalls of sugarcane, fruits, vegetables, cutlery, toys, eatables, etc.	Chitrasani, 16 ms. Bus	Adivasi, Koli	Temple of Mataji. Organised by the local leaders. Held for the last 20 years	
11	Mahadev fair	Gadalwada	Shravan Vad 2	500	5 stalls of eatables and toys	Palanpur, 8 ms. Bus	All communities except Muslims	Organised by the Sarpanch. Attended by people from the village	
12	Ramdev Pir fair	Madanagadh	Bhadrapad Sud 9	500	Bhajan mandlis. 5 stalls of sweets, toys	Chandisar, 6 ms.	All local communities		
DANTA TALUKA									
13	Navratri, Dassera	Ambaji	Ashvin Sud 1-10	150,000	Bhajans, garbas, religious preachings. Stalls of handicraft products, toys, stone images, lac bangles, earthenwares, eatables, tea, pictures of Mataji	Abu Road, 14 ms. Bus	All communities	The principal Shakti Pitch a of Gujarat, Ambaji is visited by a large number of pilgrims from all over Gujarat, Rajasthan and other parts of India. Many persons in neighbouring districts have vows to visit it on every purnima. The temple is now under Government management. The fair is organised by the Administrator of the temple and Gram Panchayat which levies Pilgrim Tax. Usually pilgrims also come on Shitla Satam, Janmashtami and Sud 11 to Vad 2 of every month	
14	Bhadarvi Punam	Ambaji	Bhadrapad Sud 15	24,332	Garbas. 25 stalls of eatables, cutlery	Abu Road, 14 ms. Bus	All communities	Organised by the Administrator of the temple and Gram Panchayat which levies pilgrim tax	
15	Chaitri Punam	Ambaji	Chaitra Sud 15	21,272	Ras, bhajans. 10 stalls of eatables, toys	Abu Road, 14 ms. Bus	All communities	Organised by the Administrator of the temple and Gram Panchayat which levies pilgrim Tax	
16	Kartiki Punam	Ambaji	Kartik Sud 15	11,510	Garbas, local shops	Abu Road, 14 ms. Bus	All communities	Organised by the Administrator of the temple and Gram Panchayat which levies Pilgrims tax	
17	Shitla Satam	Pethapur	Shravan Vad 7	2,000-3,000	Folk-songs by Thakarda community, bhajans by sadhus. 50 stalls of eatables, sweets, kariana, cutlery	Taranga hill, 20 ms.	Brahmin, Rajput, Jain, Thakarda, Adivasi, Harijan. 400-500 non-Hindus	Temple of Shitla Mata. Organised by Gram Panchayat which levies shop tax. Attended by people from Danta, Kheralu and Vadgam talukas	
18	Jay-Vijay Mahadev fair	Ganchhera	Last Monday of Shravan	1,000-1,500	35 stalls of sweets, pan-bidi, provisions	Khedbrahma 20 ms.	Hindus	Organised by Gram Panchayat which levies shop tax. Attended by people from the taluka	

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-contd.

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station		Castes/ communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7	8	9	
BANASKANTHA DISTRICT-contd.									
VADGAM MAHAL									
19	Randev Pir fair	Majadar	Bhadrapad Sud 11	10,000	Dramas, documentary films, 100 stalls of toys, eatables	Chhapi, 1 ml. Bus	Hindus, Harijans. 5% non-Hindus	Organised by Gram Panchayat. Attended by people from surrounding villages	
20	Mukheshwer Mahadev fair	Mokeshvar	Bhadrapad Sud 11	8,000- 10,000	50 stalls	Taranga Hill, 10 ms. Bus	All communities	Worship of Mukheshwer Mahadev on Saraswati river said to have been instal- led by Pandavas during their exile. There is also a sacred pipal tree which is watered for the salvation of the dead. People from the whole district attend	
21	Manibhadra Vir fair	Magarvada	Ashvin Sud 5	8,000	Ras, bhajans, historical narra- tives, 150 stalls of toys, eatables, cutlery	Chhapi, 3 ms. Bus	Hindus, a few Muslims	In memory of Manibhadra Vir who sacrificed his life for the protection of cows. Organised by Gram Panchayat. Attended by people from the whole district	
22	Shitla Satam	Rupal	Shravan Vad 7	5,000- 10,000	Garbas. 30 stalls	Chhapi, 7 ms. Bus	Hindus, Muslims	Temple of Shitla Mata. Attended by people from neighbouring villages	
23	Karnaleshwer Mahadev fair	Karnala	Phalgun Sud 11	2,000- 3,000	100 stalls	Palanpur, 12 ms. Bus	All Hindu castes. A few non-Hindus	The place was known as Karnalivan (jungle) and hence the name Karnalesh- wer Mahadev. On this day a Brahmin had recovered his lost property by his deep devotion for Mahadev and hence the fair was started. Attended by people from the taluka	
24	Panichali fair	Mumanvas	Magh Sud 5	1,000- 1,500	50-60 stalls	Palanpur, 16 ms. Bus	All communities	Sacred place of Saint Dhundhimal called Panichali. Another name of the place is Naldhara. There is a legend that Nal and Damayanti were separated here. The fair is held for the last 10 years. Attended by people from surrounding villages	
25	Safar Urs	Meta	Safar 29	1,000- 1,500	10-15 stalls	Chhapi, 5 ms. Bus	Muslims	Worship of Pir whose dargah is 400 years old. Organised by local Muslims. Attended by people from Basu village	
DHANERA TALUKA									
26	Punam fair	Lakhanasar	Kartik Sud 15	3,000- 4,000	Folk-songs, 80 stalls of toys, eatables, sugarcane, tea, exhi- bition by B.D.O.	Deesa, 15 ms.	Kanbi, Rabari, Bhil, Koli, Harijan, Jains	Temple of Hanumanji. The fair is held in pursuance of a miracle. Attended by people from surrounding 10 villages. About 1,000 persons come on camels	
27	Thakorji fair	Rajoda	Kartik Sud 2	2,000- 3,000	Rasada. 30-40 stalls of sweets, eatables, tea, toys, sugar	Deessa, 20 ms. Bus	Kanbi, Rabari, Bhil, Koli, Harijan, Jains	Ancient temple of Thakorji, i. e., Krishna. Attended by people from surrounding villages	

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station		Castes/ communities participating	Remarks
						(ii) Bus service	(ii) Bus service		
BANASKANTHA DISTRICT-contd.									
DHANERA TALUKA-contd.									
28	Janmashtami	Satsan	Shravan Vad 7, 8	2,000	Bhajan mandlis. eatables	10 stalls	Deesa, 24 ms. Bus	Kanbi, Rabari, Bhil, Koli, Harijan, Jains	Attended by people from surrounding villages
29	Shitla Saptami	Dhakha	Shravan Vad 7	1,800- 2,000	Garbas. 20-25 stalls of sweets, toys, pan-bidi, tea		Deesa, 18 ms.	Brahmin, Rajput, Kanbi, Koli, Rabari, Bhil, Harijan	Temple of Shitla Mata. Organised by the pujari. Attended by people from surrounding villages
30	Kartiki Punam	Jadiya	Kartik Sud 15	1,500- 2,000	Garbas. 25-30 stalls of sweets, pan-bidi, toys		Raniwada, 15 ms.	Kanbi, Rabari, Koli, Bhil, Harijan	Ancient Mahadev temple. Attended by people from surrounding villages
31	Thakorji fair	Sankad	Kartik Sud 2	1,500- 2,000	Bhajans. 25-30 stalls of sweets, toys, pan-bidi, tea		Deesa, 24 ms.	Brahmin, Kanbi, Rabari, Koli, Bhil, Kumbhar, Harijan	Temple of Thakorji or Nakalang. Organised by the pujari. Attended by people from surrounding 10 villages and Deesa and Tharad talukas. About 1,000 persons come on camels
32	Ganguchia fair, Kartiki Punam	Panswal (Rampura)	Kartik Sud 15	1,000- 1,500	Bhajans. 40-50 stalls of sweets, pan-bidi, tea		Deesa, 21 ms.	Kanbi, Rabari, Bhil, Koli, Harijan, Jains	Temple of Gangeshwer Mahadev, colloquially called Ganguchia, on river Sipu. Attended by people from Satsan, Bhadli, Rajkot, Panthawada
DEESA TALUKA									
33	Bhildiyaji fair	Bhildi	Margashirsh Vad 10	30,000- 40,000	Religious preachings by Jain sadhus. 15-20 stalls of eat- ables, tea, cutlery		Rly. Stn. Bus	Jains	Well-known Jain temple of Bhildiyaji Parshvanath. Organised by trustees. Attended by Jains from all over Gujarat
34	Oghad fair	Gadha	Kartik Sud 2	3,000- 4,000	Bhajans, sports. 200 stalls		Deesa, 13 ms. Bus	All communities	Worship of footprints of Oghadji and samadhis of Rampura mahants. Organised by mahant of Rampura Math and pujari. Attended by people from neighbouring 15-20 villages. Fair started 5 years ago
35	Maha- shivratri	Ramsan	Magh Vad 14	2,500	Bhajans. 25 stalls		Deesa, 12 ms.	All communities	Temple of Mahadev. Organised by Gram Panchayat. A very old fair. Attended by people from the taluka
36	Shitla Mata fair	Bhadath	Phalgun Vad 7	2,000- 2,500	Bhajan mandlis. 40-50 stalls		Deesa, 6 ms. Bus	Kanbi, Koli, Thakarda, Rabari, Vaghri, Harijan, Jains	Police bandobast. Attended by people from villages of Dhanera and Deesa talukas
37	Thakar Maharaj fair	Lunpur	Kartik Sud 2	2,000	Bhajans, folk-dances and songs with drums, etc. Horse race. 10 stalls of toys, eatables		Deesa, 13 ms.	Thakor, Koli, Rabari, Harijan	Worship of Thakar Maharaj (Krishna). Attended by people from the taluka and one or two villages of Patan taluka

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service	(ii) Bus		
1		3	4	5	6		7	8	9
BANASKANTHA DISTRICT-contd.									
DEESA TALUKA-contd.									
38	Nakalangji fair	Peplu	Kartik Sud 1	1,500	Bhajans		Deesa, 15 ms. Bus	Thakarda, Rabari	Ancient temple of Nakalangji. Held at night when the Thakardas of Mudetha and Nesda, etc., villages move round the fort walls on horseback and make offerings in fulfilment of their vows. Organised by the mahant. Attended by people from Deesa and Deodar talukas
39	Bhenmalia Hanuman fair	Varan	Kartik Sud 2	1,000	30 stalls of sweets, eatables, toys		Deesa, 12 ms.	Thakarda, Rabari, Koli	Temple of Bhenmalia Hanuman. The fair is more than 500 years old. There was a village here which was deserted 500 years ago. Organised by local Thakardas. Attended by people from the taluka
40	Jhayani fair	Nesada-Juna	Kartik Sud 1	1,000	Horse races		Deesa, 16 ms.	Thakarda	New Year day fair introduced by the former jagirdar. Attended by people from 5 miles area
41	Ag Mata fair	Vithodar	Kartik Sud 2	800-1,000	Garbas. 50 stalls of sweets, kariana, toys, tea		Deesa, 12 ms. Bus	All communities	Worship of Ag Mataji and fulfilment of vows. Organised by Gram Panchayat, Police bandobast. Attended by people from surrounding villages
42	Janmashtami	Deesa (Juna)	Shravan Vad 8	800	Bhajans. 10 stalls of eatables, fruits, tea		Rly. Str. Bus	Hindus	Organised by the trustees of Mahadev temple. Attended by people from surrounding villages
43	Thakor Maharaj fair	Vahra	Kartik Sud 3	500-700	Bhajans. 10-12 stalls of sweets, toys, bangles		Deesa, 7 ms. Bus		Temple of Thakorji (Krishna) whose idol was found here
44	Kornath fair	Agthala	Kartik Sud 15	400-500	60 stalls of toys, sweets, bangles		Deesa, 25 ms. Bus	Rabari, Koli, Kanbi	Samadhi of Bava Kornath. Attended by people from Deesa and Dhanera talukas. Panchayat levies shop tax
45	Mahadev fair	Dhroba	Kartik Sud 15	425	Bhajans. 3-4 stalls of eatables, toys		Deesa, 19 ms.	All castes. A few non-Hindus	Attended by people from neighbouring villages
46	Ramdev Pir fair	Dhuva	Bhadrapad Sud 11	400	Bhajans. 6 stalls of eatables, tea		Deesa, 1 mi.	Hindus	Attended by people from neighbouring villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1		3	4	5	6	7		8	9

KANKREJ TALUKA

BANASKANTHA DISTRICT—*contd.*

47	Mahashivratri	Thara	Magh Vad 14	5,000	100 stalls and hawkers of sweets, fruits, toys, pan-bidi	Patan, 26 ms. Bus	All Hindu castes. 5% non-Hindus	Ancient temple of Shiva, installed, according to legends, by Shri Krishna himself for cowherds who thereupon settled here. A minor congregation is also held on Shraavan Sud 15. Attended by people from the taluka
48	Jhayani fair	Khimana	Kartik Sud 1	4,500–5,000	Garbas, horse race. 10 stalls of sweets, pan-bidi, kariana, tea	Patan, 25 ms. Bus	Brahmin, Kanbi, Thakarda, Rabari, Koli, Harijan, 200 non-Hindus	Worship of Jogani Mata
49	Thakor Maharaj (Ramdev Pir) fair	Arniwada	Kartik Sud 2	3,000–4,000	Bhajans, horse race. 20-28 stalls of sweets, cutlery, toys, tea	Deesa, 12 ms.	Hindus, Jains	A centuries old fair. Attended by people from surrounding areas
50	Ramdev Pir fair	Umbri	Bhadrpad Sud 11	2,000–2,500	Bhajans, discussions on social matters. 20 stalls of sweets, tea, cutlery	Kansa, 11 ms.	Hindus	Attended by people from surrounding areas
51	Gay Mata fair	Shihori	Ashvin Sud 15	2,000	Documentary films by N.E.S. Block, horse race, sword combats and folk-dances. 70–80 stalls of sweets, cutlery, tea	Kansa, 15 ms. Bus	Brahmin, Thakarda, Rabari, Koli, Harijan, 200 non-Hindus	Attended by people from surrounding 15-20 villages
52	Mahadev fair	Raner	Kartik Sud 2	2,000	15-20 stalls of eatables, tea	Wagrod, 8 ms. Bus	Brahmin, Thakarda, Luhana, Kumbhar	Attended by people from neighbouring villages of Gasobi, Vayed, Jesangpura, Deliyapara
53	Ramdev Pir fair	Khimana (Palodar Vas)	Bhadrpad Sud 11	2,000	Bhajans. 10 stalls of tea, eatables, cutlery	Patan, 25 ms. Bus	Brahmin, Jains, Thakarda, Koli, Luhar, Ghanchi	Attended by people from surrounding 4 miles area
54	Dev Darbar fair	Chembla	Kartik Sud 2	1,500	50 stalls of toys, tea, eatables	Patan, 31 ms.	All communities	Worship of Nakalank, Panchmukhi Mahadev, Bhairav and Hanuman. The shrines were established by Oghadji Maharaj, a Rabari saint who performed miracles and had wide following in the area. The footprints of departed mahants are also worshipped. These temples are 200 to 500 years old and had a jagir of 10 villages assigned to them. Limited to the taluka

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1		3	4	5	6	7		8	9

KANKREJ TALUKA—*contd.*

BANASKANTHA DISTRICT—*contd.*

55	Mandaleshwer Mahadev fair	Shihori	Shraavan Vad 15 (Amas)	1,300–1,500	Documentary films and agricultural exhibition by N.E.S. Block. Fencing, folk-dances. 50-60 stalls of vegetables, tea, sweets, fruits, kariana, cutlery	Kansa, 15 ms. Bus	Brahmin, Thakker, Thakarda, Rabari, Kanbi and Harijan	Temple of Mandaleshwer Mahadev on Banas river. Attended by people from neighbouring 13-15 villages
56	Ramdev Pir fair	Dugrasan	Bhadrpad Sud 11	1,200–1,400	20-25 stalls of household articles, tea, sweets	Patan, 15 ms. Bus	Thakarda, Rabari, Koli, Kanbi, few non-Hindus	Temple of Ramdev Pir erected after the local Thakor saw his miracles. Attended by people from neighbouring 3-6 villages
57	Ranchhodji fair	Jakhel	Kartik Sud 15	1,000–1,500	Bhajans, garbas. 15-20 stalls of sweets, cutlery, pan-bidi	Harij, 21 ms. Bus	Hindus	Organised by the pujari. Attended by people from the taluka
58	Hatheshwer Mahadev fair	Un	Third Monday of Shraavan	1,000–1,200	Garbas, 10-12 stalls of sweets, cutlery, toys	Harij, 15 ms. Bus	Hindus	Worship of Hatheshwer Mahadev known after Hathisingh Thakor killed here in battle a hundred years ago. Held for the last 60-70 years. Attended by people from the taluka
59	Chamunda Mata fair	Tana	Magh Sud 15	1,000	Bhajan mandlis. Discourses on social matters. Horse race. 8-10 stalls.	Patan, 20 ms. Bus	Kadva Patidar, Koli	Attended by people from neighbouring villages
60	Mama Hanuman fair	Umbri	Kartik Sud 2	1,000	8-10 stalls of sweets, cutlery, pan-bidi	Kansa, 11 ms. Bus	Hindus, Jains	Limited to the village
61	Mahadev fair	Kamboi	Kartik Sud 2	700	4 stalls of eatables, tea, cutlery	Kansa, 12 ms. Bus	Thakarda, Koli, Jains	Limited to the village
62	Kevalpur Maharaj fair	Thali	Kartik Sud 2	400–500	Bhajan mandlis, garbas. 4-5 stalls of tea, eatables, toys	Kalipur, 10 ms. Bus	Hindus	Worship of Mahadev and samadhi of Keval Maharaj. Organised by the pujari. A minor congregation is held on Ashadh Vad 15 (Amas). Attended by people from neighbouring villages
63	Ramdev Pir fair	Ranakpur	Bhadrpad Sud 11	300	5 stalls	Patan, 18 ms. Bus	Hindus	Attended by people from surrounding villages

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TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii)	service		
1	2	3	4	5	6		7	8	9
BANASKANTHA DISTRICT—<i>contd.</i>									
VAV TALUKA									
64	Navani fair	Dhima	Jyeshtha Sud 15	14,500	Circus, film shows, merry-go-round, etc. 120 stalls of tea, cutlery, sweets, vegetables, religious literature, household articles, handicraft products. Cattle bazaar	Deesa, 48 ms. Bus		All communities	Worship of Dharanidharji and Lakshmi since V. S. 1474. An earlier temple of Varaha on the same site is believed to have been destroyed by a Sultan in V. S. 1353. Organised by Gram Panchayat which levies pilgrim tax at 0.25 nP. per head. Attended by people from Kutch and other districts and Rajasthan
65	Dhuleti	Dhima	Phalgun Sud 11—Vad 1	11,750	Circus, merry-go-round, cinema, etc. Agricultural exhibition and cattle exhibition (10,000 oxen, 500 horses, 300 camels). 98 stalls of cutlery, religious literature, household articles, handicraft products, eatables	Deesa, 48 ms. Bus		All communities	Worship of Dharanidharji and Lakshmi on occasion of Holi. Organised by Gram Panchayat which levies pilgrim tax at 0.25 nP. per head. Attended by people from Rajasthan and Kutch and the surrounding districts.
66	Kartik Purnima	Dhima	Kartik Sud 15	2,000	Bhajans, religious lectures. 20 stalls of eatables, religious literature, household articles, cutlery, handicraft products	Deesa, 48 ms. Bus		Hindus	Worship of Dharanidharji and Lakshmi. Organised by Gram Panchayat which levies pilgrim tax at 0.25 nP. per head. Attended by people from neighbouring villages
67	Bhai Bij	Limbala	Kartik Sud 2	2,000	25 stalls of cutlery, sweets, vegetables, pan-bidi	Deesa, 58 ms. Bus		Hindus	Worship of Keshar Mata and Kshetrapal. Organised by Gram Panchayat. Attended by people from neighbouring villages
68	Mahashivratri	Rampura	Magh Vad 14	1,000	20 stalls of cutlery, sweets, vegetables, pan-bidi	Harij, 45 ms. Bus		Hindus	Organised by Gram Panchayat. Vaccination by Health Dept. if necessary. Attended by people from neighbouring villages
69	Gopishwer Mahadev fair	Soneth	Shravan Vad 15 (Amas)	500–600	15–20 stalls of toys, sweets	Harij, 50 ms.		Rajput, Kanbi, Koli, Rabari, Thakarda, Harijan. A few Jains	A century old fair. Attended by people from surrounding villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii)	service		
1	2	3	4	5	6		7	8	9
BANASKANTHA DISTRICT—<i>contd.</i>									
THARAD TALUKA									
70	Ashapuri (Narandevi) Mata fair	Tharad	Chaitra Sud 15	2,500–3,000		Deesa, 40 ms. Bus		Brahmin, Rajput, Jains, Kanbi, Koli	Temple of Mataji. Organised by the pujari. Attended by people from surrounding 5 miles area
71	Nakalang fair	Dodgam	Kartik Sud 2	2,000	Horse and camel races, fencing. 27–30 stalls	Deesa, 40 ms.		Rajput, Kanbi, Koli, Harijan. A few non-Hindus	Organised by Gram Panchayat. Attended by people from 8–10 villages of the taluka
72	Kalash Mata fair	Luvana	Phalgun Vad 7	1,500	Bhajan mandlis, garbas. Stalls of sweets, toys, cutlery, household articles	Deesa, 30 ms. Bus		All communities	Temple of Kalash Mata whose miracles were seen 200 years ago. Organised by Gram Panchayat. Limited to the taluka
73	Thakra fair	Zenta	Kartik Sud 2	1,400	Horse and camel races. 5 stalls of eatables, coconuts	Deesa, 38 ms. Bus		All communities	Worship of Nakalankji. Organised by Gram Panchayat. Limited to the taluka
74	Kharad Mata fair	Lunava	Phalgun Vad 7	1,000	50 stalls	Deesa, 28 ms. Bus		Brahmin, Rajput, Vanmali, Rabari, Koli	Attended by people from 8–10 villages
75	Mahashivratri	Changda	Magh Vad 14	500–700	Bhajans, agricultural and cattle exhibitions by N. E. S. Block. Merry-go-round, horse races. 15–20 stalls of handicraft products, plastic and earthen toys	Deesa, 18 ms.		Hindus	Ramdev Pir temple was declared open on this day in V. S. 2016 and since then the fair. Organised by Gram Panchayat which levies shop tax. Attended by people from the whole taluka
76	Thakara fair	Dodia	Ashvin Sud 10	100	5–10 stalls	Deesa, 20 ms.		Koli, Rabari, Harijan	Worship of Nakalankji. Limited to village
DEODAR TALUKA									
77	Indreshwer Mahadev fair	Indarva Juna	Kartik Sud 15	5,000–6,000	Bhajans, garbas, ras. 30–35 stalls of toys, eatables, household articles, sweets	Harij, 47 ms.		Kanbi, Rabari, Koli, Thakarda. A few non-Hindus	Temple of Indreshwer Mahadev and kund of Gangamaiya, a bath in which is considered holy. Organised by Gram Panchayat. Attended by people from surrounding villages
78	Oghadji Maharaj fair	Oghadpura	Ashadh Vad 15 (Amas)	5,000	Stalls of sweets, cutlery	Harij, 35 ms.		Kanbi, Rabari, Koli, Thakarda. A few non-Hindus	Samadhi of Oghadji Maharaj, under the management of the mahant of Dev Darbar (Kankrej Taluka) 6 miles away. The mahant pays four visits in a year to this place. Organised by the pujari. Attended by people from Deodar, Kankrej, Vav and Radhanpur talukas

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

TABLE I

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station (ii) Bus service	Castes/ communities participating	Remarks
1	2	3	4	5	6	7	8	9
BANASKANTHA DISTRICT— <i>contd.</i>								
DEODAR TALUKA— <i>contd.</i>								
79	Ambaji Mata fair	Undai	Ashvin Sud 15	2,000	Ras, garbas, bhajans. 10-15 stalls of sweets, toys, house- hold articles	Harij, 36 ms. Bus	Kanbi, Kumbhar, Thakarda, Rabari	Ancient temple of Amba Mataji. Organised by the leaders of the village. Attended by people from the surrounding villages
80	Oghadji fair	Duchakwada	Shravan Vad 15 (Amas)	2,000	Merry-go-round. Stalls of sweets	Deesa, 24 ms.	All communities	Worship of Oghad Nath. Organised by the pujari. Limited to the taluka
81	Ladharam Bhagat fair	Lunsela	Shravan Sud 11	1,000	Stalls of cutlery, eatables	Harij, 45 ms.	Koli, Rabari, Thakarda	In memory of the samadhi of Ladharam Bhagat twelve years ago. Organised by the leaders of the village. Attended by people from the taluka
82	Ramdev Pir fair	Deodar	Magh Sud 11	1,000	Bhajans, discourses on Ramdev Pir's life. 25 stalls of sweets, toys	Patan, 27½ ms. Bus	All communities	Since 1958-59 when the temple was built. Organised by Harijans. Attended by people from Ranuja and Rajasthan
83	Nakalang fair	Chibhda	Kartik Sud 15	1,000	25 stalls of cutlery, sweets, toys, pan-bidi	Deesa, 40 ms. Bus	Rajput, Koli, Rabari, Kanbi, Suthar, Luhar, Kumbhar, Harijan, a few non-Hindus	Organised by Panchayat which collects shop tax
RADHANPUR TALUKA								
84	Hinjia Mata fair	Dev	Magh Sud 15	4,000- 5,000	100 stalls of cutlery, eatables	Harij, 30 ms. Bus	All communities	Organised by the pujari. Started since V. Samvat 1952. Attended by people from the neighbouring villages
85	Ganghashwer Mahadev fair	Radhanpur	Last Monday of Shravan	2,000	25-30 stalls of eatables, toys	Rly. Stn. Bus	Hindus, a few non- Hindus	Limited to Radhanpur
86	Hazrat Munshi Hafik Ali fair	Radhanpur	Shawwal 25, 26	1,500- 2,000	15-20 stalls of eatables	Rly. Stn. Bus	All communities	Urs of Hazrat Munshi Hafik Ali, a priest of Sunni Vohra community. Organised by the Vohra community. Limited to Radhanpur
87	Padmanath Mahadev fair	Radhanpur	Third Monday of Shravan	1,200- 1,500	12-15 stalls of eatables, toys	Rly. Stn. Bus	Hindus, a few non- Hindus	Limited to Radhanpur
88	Mahavali Pir fair	Gotarka	Zil-qaad 16	1,000- 1,200	20-25 stalls of cutlery	Harij, 40 ms. Bus	All communities	Dargah of Mahavali Pir. Organised by the mujavar. Attended by people from surrounding villages

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest		Castes/ communities participating	Remarks
						Railway station	(ii) Bus service		
1	2	3	4	5	6	7	8		9
BANASKANTHA DISTRICT— <i>contd.</i>									
RADHANPUR TALUKA— <i>contd.</i>									
89	Swamiji fair	Gotarka	Margashirsh Sud 15	500- 600	20-25 stalls of cutlery	Harij. 40 ms. Bus	All communities		Worship of gadi and footprints of a local saint. Organised by the pujari
90	Sinad Mahadev fair, Maha- shivatri	Sinad	Magh Vad 14	500- 600	20-30 stalls of eatables, etc.	Harij. 27 ms. Bus	Hindus		Attended by people from Radhanpur and surrounding villages
SANTALPUR TALUKA									
91	Tryamba- keshwer Mahadev fair	Aluvas	Bhadrapad Vad 6	4,000	40-50 stalls of eatables, toys	Harij. 48 ms.		Rajput, Luhana, Ayer, Rabari, Koli, Bhar- wad, Muslims	Temple of Mahadev established by Arjun while he was in exile. Attended by people from surrounding villages of 10 miles area
92	Goga (Nagdev) fair	Gadha	Shravan Sud 15	1,000- 1,500	20-25 stalls of toys, eatables, tea	Harij. 45 ms.		Rabari, Bharwad, Ayer	Shrine of Goga Nagdev. Attended by people from surrounding villages of 10 miles area
93	Ravechi Mata Dharo Atham fair,	Vahuva	Bhadrapad Sud 8	1,000	15-20 stalls of toys, eatables	Harij. 50 ms.		Rajput, Ayer, Rabari, Koli	Attended by people from surrounding villages of 5-7 miles area

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TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

TABLE I

66

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7		8	9

SABARKANTHA DISTRICT

IDAR TALUKA

1	Mudhane-shwer Mahadev fair	Jadar	2nd Monday of Bhadrapad (for three days)	30,000	Film show, discussion on agricultural and development activities. 300 stalls	Rly. Stn. Bus	All communities		Started 600 years ago. It is believed that the temple was built in memory of 5 Kshatriya brothers who were killed in an attempt to save cows from Muslims. There is also a legend that they had rescued a snake from a tree caught in fire. The snake in turn gave a blessing that the brothers would be worshipped and snakebites would be cured at their temple. People resort to this place for cure of snakebites. Organised by Gram Panchayat and the trustees. Attended by people from surrounding villages
2	Maha-shivratri	Kadiadra	Magh Vad 14	4,000-5,000	A few stalls	Rly. Stn. Bus	Hindus. Non-Hindus for trade only		Temple of Malvan Mahadev. Organised by the mahant and Gram Panchayat. Attended by people from surrounding villages
3	Janmashtami	Between Chotasan and Choriwad	Shravan Vad 8	4,000-5,000	A few stalls of cutlery	Vadali, 6 ms.	Hindus. non-Hindus for trade only		At the temple of Champeshwer Mahadev. Organised by the mahant
4	Janmashtami	Idar	Shravan Vad 8	3,000-4,000	Bhajans, merry-go-round, 70 stalls and hawkers of fruits, eatables, pan-bidi, cutlery	Rly. Stn. Bus	Hindus		At Swaminarayan temple. Organised by mahant and municipality. Attended by people from all over the taluka
5	Amali Agiarash	Arsodiya	Phalgun Sud 11	2,500-3,000	40-50 miscellaneous stalls	Jadar, 10 ms. Bus	All communities. 300-400 non-Hindus		Temple of Sapteshwer Mahadev at a beautiful spot on Sabarmati river. The idol has seven faces with a natural spring beneath. Ashes of the dead are immersed in the river at this holy place. Police bandobast. Attended by people from all over the district
6	Samagara Vir fair	Barvav	2nd Sunday of Bhadrapad	2,500	80-85 stalls of eatables, tea, cutlery	Idar, 3 ms. Bus	Hindus, 200-250 Memon agriculturists		About 800 years old shrine. A stone idol is worshipped. Cultivators take vows for the health of their cattle. Organised by Group Panchayat. Attended by people from surrounding 25 villages
7	Ratneshwer Mahadev fair, Janmashtami	Acharal	Shravan Vad 8	750	20 stalls of eatables, tea, bangles, cutlery	Idar, 8 ms. Bus	Hindus. Non-Hindus for trade only		Held since 1938, when the ancient temple was repaired. Organised by the pujari. Attended by people from 15 neighbouring villages

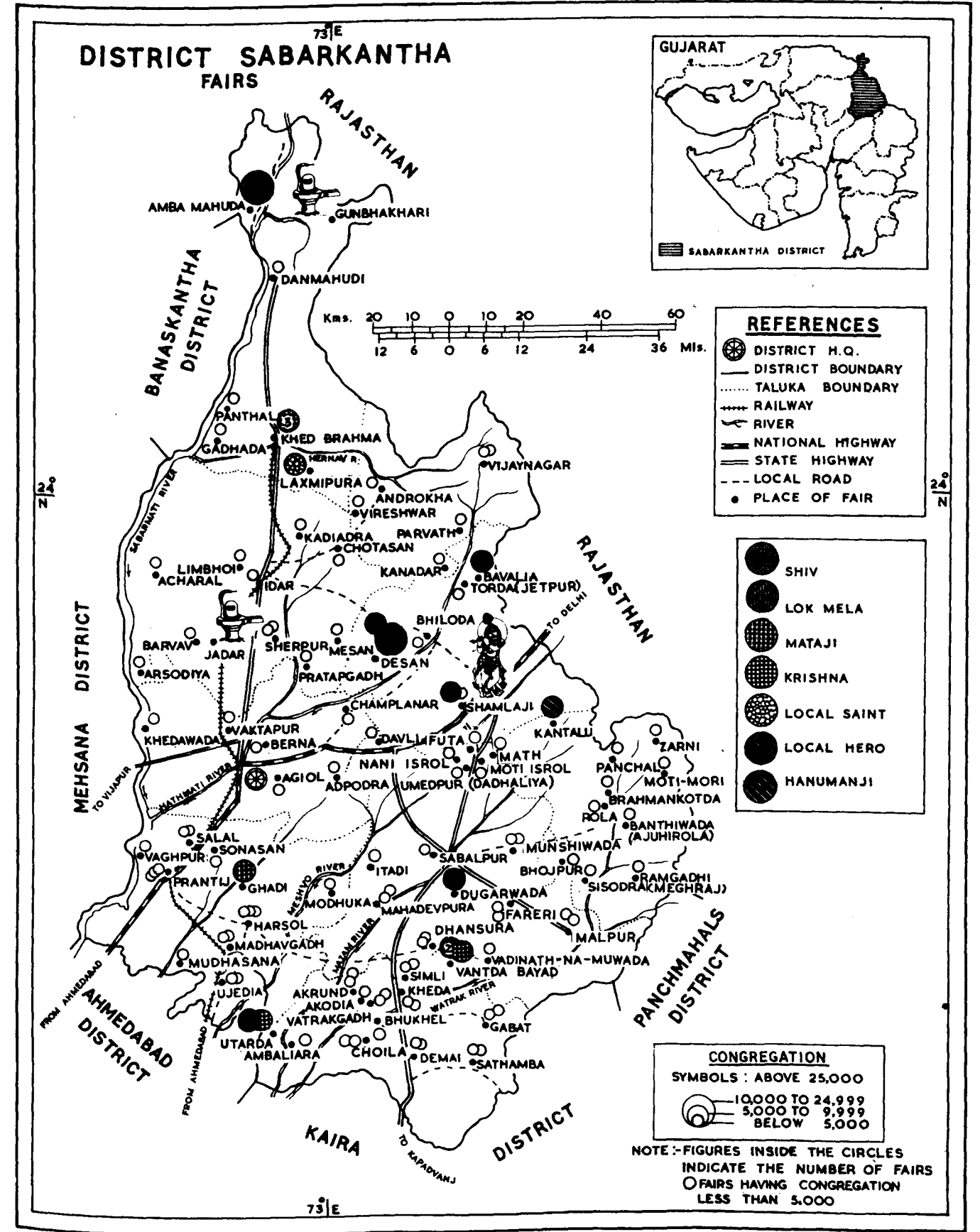


TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station		Castes/ communities participating	Remarks
						(ii) Bus service	7		
IDAR TALUKA— <i>contd.</i>									
8	Kanvanath Mahadev fair, Janmashtami	Limbhoi	Shravan Vad 8	500- 600	Bhajans, merry-go-round. 8-10 stalls of eatables, tea, bangles, cutlery	Idar, 2 ms. Bus		Hindus	100 years old. Organised by the trustees of Mahadev and Police Patel. Attended by people from 15 neighbouring villages
9	Jhala Vir Gadheria fair	Mesan	2nd Sunday of Bhadrapad	250- 300	Bhajans. 15-20 stalls of eatables, cutlery	Idar, 7½ ms.		Hindus	Worship of footprints of Jhala Vir Gadheria. The place is in a dilapidated condition. Organised by Panchayat which levies ground rent. Attended by people from 10-12 neighbouring villages
10	Umiya Mataji fair	Sherpur	Magh Sud 5	250	Bhajans. 10-15 stalls of eat- ables, cutlery	Idar, 6 ms.		Hindus	Organised by the pujari. Started 10 years ago. Attended by people from 10-12 neighbouring villages
11	Janmashtami	Pratapgad	Shravan Vad 8	150- 300	4-5 stalls of eatables, cutlery	Idar, 10½ ms. Bus		Hindus	Ancient temple of Vajinath Mahadev at the confluence of rivers Ghaunvav and Bhenska. Organised by the pujari. Started 10 years ago. Attended by people from 6-7 neighbouring villages
12	Varaneshwer Mahadev fair, Maha- shivratni	Sherpur	Magh Vad 14	70- 80	Bhajans. 2-3 stalls of eatables, cutlery	Idar, 5 ms.		Hindus	Varaneshwer Mahadev temple on the bank of Ghaunvav river. Organised by the pujari. Started 5 years ago. Attended by people from 2-3 neighbouring villages
KHED BRAHMA TALUKA									
13	Navasti or Chitra-Vichitra fair	Gunbhakhari	14th day after Holi	25,000	Folk-dances, songs. 50 stalls of eatables, toys, orna- ments, etc.	Khed Brahma, 38 ms. Bus		Adivasis	It is believed that Chitravirya and Vichitravirya stayed here and were cured of their disease at the Triveni Sangam. Attended by Adivasis from Sabarkantha and Banaskantha districts and Rajasthan
14	Anand Mela	Amba Mahuda	Chaitra Sud 15	15,000	Folk-dances, songs by Adivasis	Khed Brahma, 30 ms. Bus		Mostly Adivasis	Held near a Shiva temple where there is Bhim's spear. The fair is an old one but was stopped on account of quarrel about playing the drum. The superintend- ent of local ashram arranged for a compro- mise and restarted the fair. Organised by the superintendent of Amba Mahuda Ashram. Attended by Adivasis from the taluka and also Banaskantha District

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	Nearest Railway station		Castes/communities participating	Remarks
						(i)	(ii)		
1	2	3	4	5	6	7	8	9	
Khed Brahma Taluka-contd.									
15	Chaitri Punam	Khed Brahma	Chaitra Sud 15	8,000-10,000	300 stalls of tea, sweets, kariana, cutlery	Rly. Stn. Bus	Hindus	Famous ancient temple of Ambaji Mata. Organised by the trustees of the temple who levy ground rent for shops in temple area. Panchayat levies entertainment tax	
16	Bhadarvi Punam	Khed Brahma	Bhadrapad Sud 15	7,000-8,000	200 stalls of sweets, tea, cutlery, kariana	Rly. Stn. Bus	Hindus	Worship of Ambaji Mata. Organised by the trustees of the temple	
17	Kartak Punam	Khed Brahma	Kartik Sud 15	5,000-6,000	50 stalls of vegetables, cutlery	Rly. Stn. Bus	Hindus	A bath in Triveni Sangam of rivers Harnav, Bhimakshi and Kosambi is considered holy. Organised by the trustees of the temple	
18	Ramnavami	Laxmipura	Chaitra Sud 9	5,000	Religious preachings	Khed Brahma, 5 ms. Bus	Hindus	A procession is taken out on the birth anniversary of Ramji Bhagat who died in V. S. 2004	
19	Danmahudi fair	Danmahudi	In the month after Holi	4,000	Folk-dances by Adivasis	Khed Brahma, 12 ms. Bus	Adivasis		
20	Janmashtami	Gadhada (Shamlaji)	Shravan Vad 8	1,500	5-6 stalls of sweets, cutlery	Khed Brahma, 7 ms. Bus	Hindus	Temple of Shamlaji. Organised by the trustee of the temple. Attended by people from surrounding villages	
21	Khetalabavji fair	Panthal	2nd Sunday of Vaishakh Sud	700	Folk-dances by Adivasis. 4-5 stalls of sweets, cutlery	Khed Brahma, 11 ms. Bus	Adivasis	An Adivasi fair. Organised by the local Adivasi leaders	

Vijaynagar Mahal

22	Janmashtami	Vijaynagar	Shravan Vad 8	3,000	Bhajans, exhibition regarding development activities by B.D.O. 30-40 stalls of sweets, eatables, ornaments from Udaipur	Idar, 32 ms. Bus	Brahmin, Bania, Soni, Luhar	Darshan at Ramji Mandir at 12 midnight. Organised by the trustees. Panchayat levies shop tax. Attended by people from surrounding villages	
23	Gor fair	Kanadar	Chaitra Sud 11	3,000	Folk-songs, dances. 70-90 stalls	Idar, 20 ms. Bus	All communities	There is an ancient Mahadev temple. Adivasis perform folk-dances with a statue of Gor Mata. Organised by Panchayat which levies shop tax	
24	Vireswver fair	Vireswver	Vaishakh Sud 15	1,500-2,000	Folk-dances by Adivasis. 50 stalls of sweets, eatables	Idar, 13 ms. Bus	Brahmin, Bania, Kanbi, Suthar, Luhar, Adivasis. A few non-Hindus	Temple of Vireswver Mahadev, at a beautiful spot in the forest. Also a place for picnic. Organised by the manager of the temple. Attended by people from neighbouring villages and from Idar taluka	

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	Nearest Railway station		Castes/communities participating	Remarks
						(i)	(ii)		
1	2	3	4	5	6	7	8	9	
SABARKANTHA DISTRICT-contd.									
Vijaynagar Mahal-contd.									
25	Janmashtami	Parvath	Shravan Vad 8	800	Adivasi folk-dances. 30-50 stalls of eatables, sweets, silver ornaments generally used by Adivasis	Idar, 24 ms. Bus	Adivasis		
26	Bhadarvi Punam	Vijaynagar	Bhadrapad Sud 15	700	Adivasi folk-dances. Exhibition of development activities by B.D.O. Stalls of sweets, eatables, silver ornaments, household articles	Idar, 32 ms. Bus	Brahmin, Bania, Adivasis	Idol of Shri Rama is led in procession through the town. Organised by mahant of Ramji Mandir	
27	Androkha fair	Androkha	Margashirsh Sud 15	400	Exhibition by B.D.O. 15 stalls of sweets, eatables, silver ornaments for Adivasis	Idar, 20 ms. Bus	Adivasis	Foundation day of 'Astik Ashram' run by Bhil Seva Mandal. Organised by the Astik Ashram. Attended by people from surrounding villages	

Bhiloda Taluka

28	Shamlaji (Gadadhar) fair	Shamlaji	Kartik Sud 11-Margashirsh Sud 2	150,000	Merry-go-rounds, cinema, dramas, magic shows, Agriculture and cattle shows, Khadi Gramodyog exhibition. 300 shops and 15-20 stalls of eatables, silver ornaments, clothes, household articles, cutlery, handicraft products like earthenware, wood-work, baskets, ropes	Himatnagar, 30 ms. Bus	All communities including Muslims, Christians	Held for the last 1000 years. According to legend an Adivasi cultivator while ploughing his field, got an idol. He worshipped it and got bumper crops. A Vaishnav businessman came to know about this and erected the temple. Shamlaji is a form of Shri Krishna. The temple is a well-known place of pilgrimage, especially among Adivasis of North Gujarat, who worship him as 'Kaliyo Bavji.' Its prosperity in the beginning of the Christian era is indicated by recent archaeological finds of a Buddhist stupa, etc., in its vicinity. The temple is situated at a beautiful site among hills on the river Meshvo. A bath in "Nag-dhara" in the river on 14th and 15th is considered holy and effective against evil spirits. Also, ashes of the dead are immersed at this place. Organised by Gram Panchayat and District Panchayat. Police bandobast for first three days. The congregation is 15,000, then on other days it decreases to 5,000. Attended by people from all over the State and also from Rajasthan	
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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

TABLE I

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station		Castes/ communities participating	Remarks
						(ii) Bus service	Bus		
BHILODA TALUKA- <i>contd.</i>									
SABARKANTHA DISTRICT- <i>contd.</i>									
29	Bhavnath (Bhuvaneshtwar) fair	Desan	Last Monday of Shravan	10,000- 12,000	Bhajan mandlis, religious lectures, garbas, Adivasi folk- dnaces. 100 stalls of wooden articles, clothes, silver orna- ments, toys, cutlery, sweets, eatables, fruits, handicraft products, earthenware, bam- boo articles	Himatnagar, 21 ms. Bus	All communities, mostly Adivasis. Non- Hindus for trade and recreation	Temple of Bhavnath or Bhuvaneshtwar Mahadev. This is believed to be the site of the ashram of Chyavan Muni, whose narrative is found in Bhagvat. He is said to have been cured of blind- ness and senility here by Ashwinikumar. The idol is believed to be self-existent, and the clay of Bhriku Kund nearby to have medicinal properties to cure leprosy	9
30	Vado Ditar fair	Bavalia	2nd Sunday of Bhadrapad Sud	8,000- 10,000	Bhajans, Adivasi folk-dances and songs. Sometimes public meetings on social welfare by Adivasi panch. 200 stalls of sweets, eatables, coconuts, house- hold articles, soap, cloth, gold and silver ornaments, bamboo, iron and wooden articles, cutlery	Idar, 24 ms. Bus	All communities, mostly Adivasis	Organised by the trustees of the temple and Gram Panchayat. Police bandobast. Attended by people from Bhiloda, Himat- nagar and Idar talukas and Vijaynagar mahal	Worship of Shiva. Police bandobast. Reve- nue Department collects shop rent. Attended by Adivasis from Bhiloda and Meghraj talukas, Vijaynagar mahal and from Mewad and Dungarpur (Rajasthan)

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service	Bus		
1	2	3	4	5	6	7	8	9	

SABARKANTHA DISTRICT—*contd.*

BHILODA TALUKA—*contd.*

34	Sarvodaya fair	Shamlaji	February 12	2,000–2,500	Cultural activities, prohibition propaganda, lectures. Agricultural exhibition. 30 stalls of cloth, utensils, vegetables, sugarcane	Himatnagar, 30 ms. Bus	All communities	Shradha-din of Mahatma Gandhiji, anniversary of immersion of his ashes. Organised by the Sarvodaya fair committee. Attended by people from the district	
35	Janmashtami	Bhiloda	Shravan Vad 8	1,200–1,500	30–40 stalls of sweets, toys, cutlery	Idar, 28 ms. Bus	Hindus. Non-Hindus for trade	Site of fair shifted 3 years ago from Jain temple to Muchana Mahadev in the outskirts of the village. Organised by Gram Panchayat which levies shop tax. Attended by people from neighbouring 7–10 villages	

HIMATNAGAR TALUKA

36	Kali Mata fair	Agiol	Ashvin Sud 8	2,000	Havan, bhajans. Stalls of sweets, toys, earthen utensils, bamboo, sickles	Himatnagar, 5 ms. Bus	All communities	Navratri at the temple of Kali Mata. Organised by the trustees of the temple. Attended by people from neighbouring villages	
37	Jhala fair	Adpodra	2nd Sunday of Bhadrapad	2,000		Himatnagar, 12 ms. Bus	Mostly Patidar, Koli, Thakarda. A few non-Hindus	In memory of Jhala Bavji, a local hero who lost his life protecting cows. Organised by Gram Panchayat. Attended by people from neighbouring villages	
38	Mahashivratri	Khedawada	Magh Vad 14	1,000	Bhajan mandlis, readings from religious books. 15 stalls of miscellaneous articles	Himatnagar, 11 ms. Bus	Brahmin, Bania, Patidar, Thakarda, Kumbhar, a few non-Hindus	Temple of Dharesther Mahadev. Organised by the pujari	
39	Mahashivratri	Champlanar	Magh Vad 14	1,000	Readings from religious books. 50 stalls of miscellaneous articles	Himatnagar, 12 ms. Bus	Brahmin, Bania, Patidar, Thakarda, Kumbhar, a few non-Hindus		
40	Navratri	Berna	Ashvin Sud 9	300–400		Himatnagar, 3 ms. Bus	Patidar, Barot, Suthar, Valand	Temple of Ambaji Mata. Limited to the village	
41	Janmashtami	Vaktapur	Shravan Vad 8	200–300	10–12 stalls of eatables, toys	Mahadevpura, 1 ml. Bus	Brahmin, Bania, Rajput, Bhavsar, Thakarda, Suthar, Luhana, Darji, Harijan	Organised by the pujari of the Mahadev temple. Limited to the village	

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TABLE I

TABLE I-FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-contd.

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7		8	9

PRANTIJ TALUKA

SABARKANTHA DISTRICT-contd.

42	Kali Mata fair	Ghadi	Ashvin Sud 8	6,000	Bhajan mandlis, games, merry-go-rounds. 40 stalls and 20 mandaps of toys, earthen wares, catables	Talod, 7 ms. Bus	All communities	Navratri at the temple of Kali Mata. Organised by the trustees
43	Vajinath Mahadev fair, Mahashivratri	Ujedia	Magh Vad 14	4,000	20 stalls of toys, cutlery, sweets, fruits	Kherol, 1 ml. Bus	Brahmin, Bania, Patidar, Thakarda, Vaghri, Harijan	Organised by trustees and the pujari
44	Vajinath Mahadev fair, Janmashtami	Ujedia	Shravan Vad 8	4,000	20 stalls of toys, cutlery, sweets, fruits	Kherol, 1 ml. Bus	Brahmin, Bania, Patidar, Thakarda, Vaghri, Harijan	Organised by trustees and the pujari
45	Bilshwer Mahadev fair, Mahashivratri	Madhavgad	Magh Vad 14	3,500	20 stalls of toys, cutlery, sweets, fruits	Talod, 3 ms. Bus	Brahmin, Bania, Patidar, Thakarda, Vaghri, Harijan	Organised by trustees and the pujari
46	Bilshwer Mahadev fair, Janmashtami	Madhavgad	Shravan Vad 8	3,500	20 stalls of toys, cutlery, sweets, fruits	Talod, 3 ms. Bus	Brahmin, Bania, Patidar, Thakarda, Vaghri, Harijan	Organised by trustees and the pujari
47	Janmashtami	Prantij	Shravan Vad 8	2,000-3,000	Bhajan mandlis. 15 stalls, shops of toys, catables	Rly. Stn. Bus	Hindus	Near the temple of Markandeshwer Mahadev. Organised by the trustees of the temple. Attended by people from the taluka
48	Mahashivratri	Mudhasana	Magh Vad 14	2,000	Merry-go-rounds. 15 stalls of toys	Prantij, 6 ms. Bus	Hindus, a few non-Hindus	Organised by the trustees of the temple. Attended by people from the taluka
49	Gokulashtrami (Janmashtami)	Vaghpur	Shravan Vad 8	2,000	45 stalls of catables, bangles, cutlery, hosiery, sweets	Prantij, 3 ms.	Bania, Patel, Thakarda, Bhavsar, Harijan, Muslims for trade	Near the temple of Kalika Mata. Organised by the trustees of the temple. Attended by people from the taluka
50	Navratri and Dasera	Prantij	Ashvin Sud 1-10	2,000	25-30 stalls, hawkers of catables, sweets, toys, flowers, cutlery	Rly. Stn. Bus	All communities	Shami-puja. Limited to the taluka
51	Vera Mata fair	Harsol	Ashvin Sud 15	1,200	Bhajan mandlis. 25 stalls of toys, catables	Talod, 5 ms. Bus	All communities	Organised by trustees. Attended by people from neighbouring villages

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TABLE I-FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7		8	9

PRANTIJ TALUKA-contd.

SABARKANTHA DISTRICT-contd.

52	Mahashivratri	Harsol	Magh Vad 14	1,000- 1,200	15-20 stalls of catables, sweets, toys	Talod, 5 ms. Bus	All communities, a few non-Hindus	Organised by trustees. Attended by people from neighbouring villages. Panchayat levies tax
53	Janmashtami	Harsol	Shravan Vad 8	1,000- 1,200	15-20 stalls of catables, sweets, toys	Talod, 5 ms. Bus	All communities, a few non-Hindus	Organised by the trustees. Attended by people from neighbouring vil. ges. Panchayat levies tax
54	Ramji Mandir fair	Sonasan	Shravan Vad 11	1,000	Bhajan mandlis. 40 stalls, hawkers of toys, catable,	Rly. Stn. Bus	Hindus	
55	Ankani Mata fair	Modhuka	Chaitra Sud 8	1,000	Bhajan mandlis. 10 stalls of catables, sweets, toys	Talod, 12 ms. Bus	Hindus	
56	Mahashivratri	Salal	Magh Vad 14	1,000	Bhajan mandlis. 10 stalls of catables, sweets, toys	Sonasan, 4 ml. Bus	Hindus	
57	Hanuman Jayanti	Prantij	Chaitra Sud 15	500	25-30 stalls, 25-30 hawkers of catables, sweets, toys, flowers, cutlery	Rly. Stn. Bus	All communities	Limited to the taluka
58	Ramdev Pir fair	Salal	Bhadrapad Sud 11	400	Hawkers of toys	Sonasan, 4 ml. Bus	Brahmin, Bania, Patidar, Thakarda, Harijan, etc.	Organised by the pujari
MODASA TALUKA								
59	Jhala fair	Dugarwada	2nd Sunday of Bhadrapad	5,000	Merry-go-rounds. 75 stalls of earthen utensils, toys, horses catables, cutlery	Talod, 32 ms.	Hindus, a few non-Hindus	Jhala fair is held at Adpodra. However, since it is far away, a new fair was started here 30 years ago. People take vows to make offerings for the health of their cattle. Organised by Gram Panchayat which levies shop tax. Attended by people from neighbouring villages
60	Sabalpur fair, Janmashtami	Sabalpur	Shravan Vad 8	3,000- 4,000	Stalls of toys, catables	Talod, 31½ ms.	All communities	Idols of Vishnu and Garuda were found here, and since then the fair. Organised by the mahant
61	Kali Mata fair	Futa	Ashvin Sud 8	3,000- 4,000	Bhajan mandlis, ras, garbas. 30-40 stalls of earthen utensils, toys, merry-go-round	Himatnagar, Talod, 30 ms. Bus	All Hindu castes. A few non-Hindus for trade	Organised by pujari. Attended by people from neighbouring villages

TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9	
MODASA TALUKA—contd.									
SABARKANTHA DISTRICT—contd.									
62	Gokulashtami (Janmashtami)	Dhansura	Shravan Vad 8	2,000	Bhajan mandlis. 100 stalls of handicraft products, foodgrains	Talod, 19 ms. Bus		All communities	Temple of Radha-Krishna. Organised by the mahant. Panchayat levies shop tax
63	Khandu Mahadev fair	Umedpur (Dadhaliya)	2nd Sunday of Bhadrapad	1,500–2,000	45 stalls of toys, household articles	Talod, 42 ms.		All Hindu castes. Also a few Muslims for trade	Organised by a local committee. Attended by people from the taluka
64	Mahashivratri	Dhansura	Magh Vad 14	1,500	Bhajan mandlis. 40 stalls and hawkers of pottery, foodgrains	Talod, 19 ms. Bus		All communities	Organised by the mahant
65	Mahashivratri	Munshiwarda	Magh Vad 14	1,100	45 stalls of eatables, pan-bidi, coconuts, cutlery	Talod, 36 ms. Bus		All communities. Mostly Brahmin. Bhavsar, Patidar, Thakarda, Valand	Temple of Nilkanth Mahadev, near Majham river. Organised by Volva Group Panchayat. Attended by people from Mora, Vaniad, Kokapur, Sinavadi, Dolpur, Muloj, Rampur, Sayara, Kuna, Chhapara and Sarurpur villages of Modasa taluka
66	Gokulashtami (Janmashtami)	Munshiwarda	Shravan Vad 8	1,100	65 stalls of eatables, cutlery, pan-bidi, coconuts	Talod, 36 ms. Bus		All Hindu communities. Also a few Muslims for trade	At the temple of Nilkanth Mahadev. Organised by Volva Group Panchayat. Attended by people from Mora, Vaniad, Kokapur, Sinavadi, Dolpur, Muloj, Rampur, Sayara, Kuna, Chhapara and Sarurpur villages of Modasa taluka
67	Kali Mata fair	Moti Isrol	Ashvin Sud 8	1,000–3,000	25–40 stalls of earthen utensils, toys	Himatnagar, Talod, 30 ms. Bus		All Hindu castes. A few non-Hindus for trade	Organised by pujari. Attended by people from neighbouring villages
68	Gandhi Jayanti	Itadi	Bhadrapad Vad 12	1,000	Bhajans, garbas, games. 10–15 stalls of eatables, cutlery	Talod, 36 ms.		Brahmin, Patidar. Thakarda, 50 non-Hindus for trade	Birthday of Mahatma Gandhi. Fair held near Ambaji temple. Organised by local leaders. Attended by people from neighbouring villages. Fair held for the last 10 years
69	Kudhera Mahadev fair, Janmashtami	Davli	Shravan Vad 8	500	Bhajans. 25–30 stalls of miscellaneous articles	Himatnagar, 17 ms.		Hindus. A few non-Hindus for trade and recreation	Organised by the pujari of the temple. Attended by people from neighbouring villages
70	Navratri	Nani Isrol	Ashvin Sud 8	400–500	Merry-go-rounds. Stalls of earthen utensils, bamboo baskets, sickles, eatables, sweets, pan-bidi	Talod, 40 ms. Bus		Hindus. A few non-Hindus for trade and recreation	Temple of Mahakali Mata. Organised by the trustee of the temple. Attended by people from neighbouring villages. Rent is levied by the trustees for stalls

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9	
MODASA TALUKA—contd.									
SABARKANTHA DISTRICT—contd.									
71	Gokulashtami (Janmashtami)	Fareri	Shravan Vad 8	350	7 stalls of eatables, cutlery	Talod, 37 ms. Bus		Brahmin, Patidar, Thakarda, Raval, Ghanchi, Bhambhi, Garoda, Vankar	Attended by people from Andapur, Jalodar and Badodra villages
72	Jhala fair	Fareri	2nd Sunday of Bhadrapad	350	7 stalls of eatables, pan, cutlery	Talod, 37 ms. Bus		Patidar, Bhavard, Thakarda, Raval, Ghanchi, Bhambhi, Vankar, Garoda. A few Muslims for recreation	Before two years idol of Jhala was found here, and since then the fair. Attended by people from Andapur, Jalodar and Badodra villages
73	Mahashivratri	Mahadevpura (Shinol)	Magh Vad 14	200–300	Bhajan mandlis. 10 stalls of sweets, cutlery	Talod, 27 ms. Bus		Brahmin, Bania, Patidar, Luhar, Suthar, Adivasis, Harijan	Attended by people from surrounding 15 villages
74	Janmashtami	Mahadevpura (Shinol)	Shravan Vad 8	200–300	Bhajan mandlis. 10 stalls of sweets, cutlery	Talod, 27 ms. Bus		Brahmin, Bania, Patidar, Luhar, Suthar, Adivasis, Harijan	Near Shiva temple. Attended by people from surrounding 15 villages.
75	Vireshwar Mahadev fair, Janmashtami	Math	Shravan Vad 8	150–200	5–7 stalls of eatables, sweets, toys	Talod, 42 ms.		Bania, Patidar, Thakarda, Kumbhar, Harijan	At the ancient temple of Vireshwar Mahadev. Organised by the leaders of Math and Jambusar villages
MEGHRAJ TALUKA									
76	Kantalu Hanuman fair, Amali Agiarash	Kantalu	Phalgun Sud 11	5,000	Folk-songs. 100 stalls of sweets, dried fruits, cloth, cutlery	Talod, 50 ms. Bus		Patidar, Thakarda, Adivasis, Harijan, a few non-Hindus	Worship of Hanumanji. Held in the land of Navagam village. Organised by the Revenue Department and Gram Panchayat. Police bandobast. Attended by people from border villages of Gujarat and Rajasthan
77	Meghai Mata fair, Janmashtami	Sisodra (Meghraj)	Shravan Vad 8	2,000	Bhajans, garbas, folk-songs. 30 stalls of eatables, cutlery	Talod, 54 ms.		All communities	Held near temple of Meghai Mata and in the river-bed of Vatrak. It is believed that the Meghraj taluka is named after this goddess. Attended by the people from surrounding villages. Gram Panchayat levies shop tax
78	Independence Day	Panchal	August 15	2,000	45 hawkers	Talod, 52 ms.		Brahmin, Bania, Kumbhar, Patidar, Suthar, Adivasis	Organised by local leaders. Police bandobast. Attended by people from surrounding villages

TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service	(i) Nearest Railway station		
1	2	3	4	5	6	7		8	9

MEGHRAJ TALUKA—contd.

79	Chadiya fair	Banthiwada (Ajubhidra)	Phalgun Vad 5 (5th day after Holi)	2,000	Adivasi folk-dances. Dandiya-ras with drums. 50-60 stalls of cutlery, earthen utensils, merry-go-round	Talod, 50 ms. Bus	Brahmin, Bania, Thakarda, Kumbhar, Adivasis, Harijan, Muslims	Holi festival. Fair started 5 years ago by people of five villages. Organised by Gram Panchayat. Attended by people from surrounding villages
80	Gandhi Gher fair	Zarni	Phalgun Vad 5	1,000-1,200	Folk-dances, entertainment programmes, lectures by invitees. 7-8 stalls, Khadi Gramodyog exhibition	Talod, 59 ms. Bus	Adivasis, Thakarda, a few non-Hindus	Started to give a healthy turn to after-Holi festivities among Adivasis, and to eliminate undesirable activities, vulgarity and quarrels on the occasion. Fair was started on Phalgun Vad 5, V. S. 2015. Held near Viroj Mata temple by the side of Zarni Tank. Organised by the local committee. Attended by people from surrounding villages and Rajasthan
81	Jhala fair	Rola	2nd Sunday of Bhadrapad	1,000	50 stalls of toys, eatables	Talod 51 ms.	All communities	Attended by people from the taluka
82	Amali Agiarash	Moti-Mori	Phalgun Sud 11	700-800	Merry-go-rounds. 30-36 stalls of bangles, eatables, fruits, dates	Talod, 56 ms.	Patidar, Rajput, Thakarda, non-Hindus for trade	Organised by Thakor of Moti-Mori. Attended by people from surrounding villages and Rajasthan
83	Reniya Barash	Brahman-Kotda	Bhadrapad Vad 12	500-700	Folk-dances, songs, games. 7 stalls of toys, eatables	Talod, 50 ms.	Brahmin, Bania, Patidar, Thakarda, Adivasis, Harijan. A few Muslims	Birthday of Mahatma Gandhiji. Fair held since V. S. 2014 for propagating ideas about social welfare. Organised by the village committee. Attended by people from surrounding villages
84	Amali Agiarash	Ramgadhi	Phalgun Sud 11	500	5 hawkers of eatables, dates, coconuts	Talod, 55 ms. Bus	Thakarda, Vanzara, Harijan	At the Mahadev temple

MALPUR MAHAL

85	Janmashtami	Malpur	Shravan Vad 8	2,000	Garbas, bhajans. 25 stalls of sweets, cutlery, earthen utensils, wooden toys, bamboo articles	Talod, 45 ms. Bus	Hindus	Near Raksheshwer Mahadev temple. Organised by Gram Panchayat. Limited to the taluka
86	Jhala fair	Bhojpur	2nd Sunday of Bhadrapad	2,000	Bhajan mandlis, merry-go-rounds. 50-60 stalls of sweets, cutlery, coconuts, earthenware, wooden and kharadi products	Talod, 54 ms.	Brahmin, Bania, Patidar, Darji, Kumbhar, Adivasis, Harijan. A few non-Hindus	Worship of Jhala Dev for prevention of epizootics. Fulfilment of vows for health of cattle. Organised by the pujari. Attended by people from Malpur mahal and Meghraj taluka

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
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1	2	3	4	5	6	7		8	9

ABARKANTHA DISTRICT—contd.

87	Amali Agiarash	Malpur	Phalgun Sud 11	2,000	100 stalls of sweets, cutlery	Talod, 45 ms. Bus	Brahmin, Bania, Patidar, Darji, Kumbhar, Adivasis, Harijan. A few non-Hindus	Near Raksheshwer Mahadev temple. Organised by Gram Panchayat. Limited to the taluka
88	Mahashivratri	Vadinath-na-Muwadas	Magh Vad 14	1,500	Garbas, bhajans. 100 stalls of cutlery, earthenware, eatables, toys	Talod, 45 ms.	Hindus, a few non-Hindus	Organised by the pujari of the Mahadev temple. Attended by people from the taluka

BAYAD TALUKA

89	Dhareshwer Mahadev fair	Vantada-Bayad	Shravan Vad 15 (Amas)	5,000-10,000	Bhajan mandlis, merry-go-rounds. 25 stalls of eatables, sweets, cutlery	Kapadvani, 22 ms. Bus	Hindus, 5% non-Hindus	Ancient temple of Mahadev with swayambhu linga, associated with miracles. Nearby is a Gaumukh from which there is a perennial flow of water. Organised by the trustees
90	Janmashtami	Vantada-Bayad	Shravan Vad 8	5,000-10,000	Bhajan mandlis, merry-go-rounds. 25 stalls of eatables, sweets, cutlery	Kapadvani, 22 ms. Bus	Hindus, 5% non-Hindus	At the Mahadev temple. Organised by the trustees
91	Mahashivratri	Vantada-Bayad	Magh Vad 14	5,000-10,000	Bhajan mandlis, merry-go-rounds. 25 stalls of eatables, sweets, cutlery	Kapadvani, 22 ms. Bus	Hindus, 5% non-Hindus	At the Mahadev temple. Organised by the trustees
92	Mahashivratri	Utarda	Magh Vad 14	5,000	150 stalls of eatables, religious books, pictures, rosaries	Rakhial, 12 ms.	Brahmin, Bania, Patidar, Prajapati, Thakarda, Valand	Ancient temple of Utkantheshwer Mahadev. Attended by people from Jitpur, Ambaliara, Amiapur, Vasani, Limb, Tenpur, Bhundasan, Deria and Ganeshpura
93	Janmashtami	Utarda	Shravan Vad 8	5,000	150 stalls of eatables, religious books, pictures, rosaries	Rakhial, 12 ms.	Brahmin, Bania, Patidar, Prajapati, Thakarda, Valand	At the temple of Utkantheshwer Mahadev. Attended by people from Jitpur, Ambaliara, Amiapur, Vasani, Limb, Tenpur, Bhundasan, Deria and Ganeshpura
94	Mahashivratri	Demai	Magh Vad 14	4,000	Bhajan mandlis. Stalls of sweets, household articles	Kapadvani, 15 ms. Bus	Hindus, non-Hindus for trade	Attended by people from 10 miles area
95	Janmashtami	Demai	Shravan Vad 8	4,000	Bhajan mandlis. Stalls of sweets, household articles	Kapadvani, 15 ms. Bus	Hindus, non-Hindus for trade	Attended by people from 10 miles area

TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station (ii) Bus service	Castes/ communities participating	Remarks
1	2	3	4	5	6	7	8	9
SABARKANTHA DISTRICT- <i>contd.</i>								
BAYAD TALUKA- <i>contd.</i>								
96	Mahashivratri	Sathamba	Magh Vad 14	3,000- 4,000	Merry-go-round, ras mandlis, 50 stalls of sugar-cane, catables, pan-bidi, sweets, toys, cutlery	Kapadvani, 25 ms. Bus	Brahmin, Bania, Kshatriya, Harijan. A few non- Hindus for trade	Worship of Shiva and procession through the village. Organised by Gram Pan- chayat. Attended by people from sur- rounding villages
97	Janmashtami	Sathamba	Shravan Vad 8	3,000	Merry-go-round, ras mandlis, 50 stalls of sugar-cane, catables, pan-bidi, sweets, toys, cutlery	Kapadvani, 25 ms. Bus	Brahmin, Bania, Kshatriya, Harijan. A few non- Hindus for trade	Organised by Gram Panchayat. Attended by people from surrounding villages
98	Mahashivratri	Choila	Magh Vad 14	3,000		Talod, 15 ms. Bus	Hindus, 2% non-Hindus	Held since the construction of Mahadev temple 300 years ago. Organised by Gram Panchayat for the last two years
99	Janmashtami	Choila	Shravan Vad 8	3,000	Bhajans. 40-45 stalls of catables	Talod, 15 ms. Bus	Hindus, a few non-Hindus	Organised for the last 2 years by Gram Panchayat. Attended by people from surrounding 8-10 villages

TABLE—I FAIR, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
SABARKANTHA DISTRICT-<i>contd.</i>								
BAYAD TALUKA-<i>contd.</i>								
106	Balia Dev fair	Akodia	Magh Sud 15	1,000	10-15 hawkers, stalls of catables, toys, tea	Rakhial, 16 ms. Bus	Kshatriya, a few other castes. Non-Hindus for trade	Worship and manata of Balia Dev. Fair started recently by a local citizen who had kept a vow that if his son was cured of small-pox, he would organise this fair. Organised by local leaders and the pujari. Attended by people from surrounding villages
107	Nilkanth Mahadev fair, Janmashtami	Gabat	Shravan Vad 8	500-700	30-35 stalls of cutlery, sweets, catables	Kapadvani, 30 ms. Bus	All communities	Organised by pujari and local committee. Panchayat levies tax. Limited to the village
108	Mahashivratri	Gabat	Magh Vad 14	500-700	30-35 stalls of cutlery, sweets, catables	Kapadvani, 30 ms. Bus	All communities	Started 6 years ago
109	Mahashivratri	Simli	Magh Vad 14	500	Bhajan mandlis, 8-9 stalls of toys, catables, fruits	Talod, 21 ms. Bus	Hindus, a few non-Hindus	Ancient temple of Ujaleshwer Mahadev. Organised by sadhus. Attended by people from surrounding villages. Panchayat levies pilgrim tax
110	Janmashtami	Simli	Shravan Vad 8	500	Bhajan mandlis, 8-9 stalls of toys, catables, fruits	Talod, 21 ms. Bus	Hindus, a few non-Hindus	At the temple of Ujaleshwer Mahadev. Organised by sadhus. Attended by people from surrounding villages. Panchayat levies pilgrim tax
111	Janmashtami	Kheda	Shravan Vad 8	75-100	Bhajan mandlis, 5-6 stalls of pan-bidi, bangles, miscellaneous articles	Kapadvani, 26 ms. Bus	Brahmin, Patidar, Thakarda, Bava, Rabari, Harijan	Organised by the pujari. Attended by people from surrounding villages
112	Mahashivratri	Kheda	Magh Vad 14	75-100	Bhajan mandlis, 5-6 stalls of pan-bidi, bangles, miscellaneous articles	Kapadvani, 26 ms. Bus	Brahmin, Patidar, Thakarda, Bawa, Rabari, Harijan	Organised by the pujari. Attended by people from surrounding villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
PATAN TALUKA								
1	Jaleshvar Mahadev fair	Jaleshvar-Paldi	Bhadrapad Sud 14-15	20,000	Documentary films, bhavai, merry-go-round, magic shows, 50 stalls of sweets, catables, toys, products of small scale industries	Patan, 2 ms. Bus	All communities	Worship of Jaleshvar Mahadev. There is a legend that the Shivalinga of Mahadev was found from a bush (jala) and hence the Mahadev is known as Jaleshvar, and the fair is held since then on the date of the installation of the deity. Organised by Gram Panchayat in cooperation with public. Police bandobast. Attended by people from surrounding villages
2	Pat fair, Kartik Punam	Patan	Kartik Sud 15	15,000-20,000	2-3 merry-go-rounds, bhajan mandis, 40-50 stalls of catables, toys	Rly. Stn. Bus	Mostly Jains; also other communities	Held near Bahucharaji temple and Khan Sarovar. It is called Pat Fair, from pat meaning a curtain on which there are Jain religious paintings. It is principally a Jain fair. Yajna is performed on this day by Jains and Ghanchis
3	Padamnath fair	Patan	Kartik Sud 14-Vad 5	10,000-12,000	2-3 merry-go-rounds, bhajans, 40-50 stalls of catables, toys	Rly. Stn. Bus	Mostly Kumbhars; also other communities	Held at Padamnath shrine outside the Mira Gate. According to legend Padma Oza was a potter working as a labourer. Since he was a saintly person the basket of clay lifted by him used to remain suspended in the air instead of resting on his head. The Badshah, who was suffering from a carbuncle on his back, which could not be cured by anyone, was cured by Padma with earth. At the behest of Badshah to ask for a reward, he asked for 'maiden' land, i.e., land never cultivated before. His shrine now stands on the land thus granted. The fair is principally of the Kumbhar (potter) community Organised by the leaders of the Kumbhar community, who clear the site and clean the streets by shramdan in preparation for the fair
4	Shitla Saptami	Patan	Shravan Vad 7	7,000-8,000	2-3 merry-go-rounds, 40-50 shops of catables, toys, pan-bidi	Rly. Stn. Bus	Mostly Hindus	Worship of Shitla Mata
5	Nag Panchami	Patan	Shravan Vad 5	5,000-6,000	2-3 merry-go-rounds, 50-60 stalls of toys, catables	Rly. Stn. Bus	Mostly Hindus	Held near the Jain shrine of Panchasar where there is an idol of Nagdev

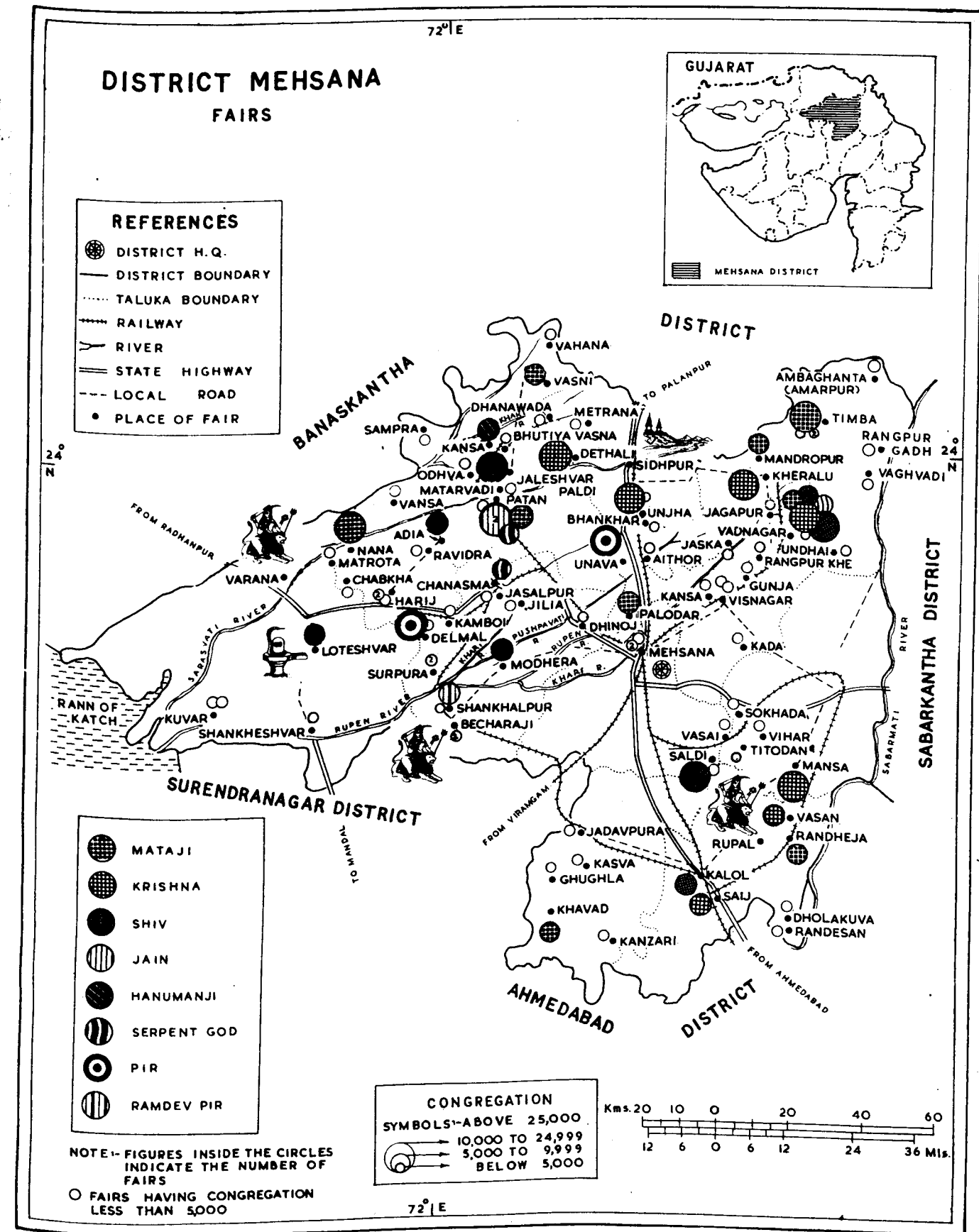


TABLE I.—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

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1	2	3	4	5	6	7	8	9	
PATAN TALUKA— <i>contd.</i>									
6	Shitla Mata fair, Shitla Sapami	Vasni	Shravan Vad 7	5,000	25 stalls of tea, sweets, cutlery	Dhanawada, 5 ms.	All communities	An old idol of Shitla Mata was found at the place where the fair is now held. Attended by people from Jakha, Mesar, Kotta, Jangral, i.e., 10 miles area	
7	Hanuman fair	Kansa	Bhadrapad Vad 9	5,000	35 stalls of tea, sweets, eatables, toys, fruits,	Rly. Stn. Bus	All communities	Attended by people from surrounding villages	
8	Ramdev Pir fair	Sampra	Bhadrapad Sud 11	3,000	Merry-go-round, 50 stalls of sweets, fruits, toys	Kansa 9 ms.	All communities	Attended by people from surrounding 10 miles area	
9	Ambaji Mata fair	Odhva	Shravan Sud 5	3,000	2 tea stalls, 15 hawkers of pan-bidi, toys	Khalipur, 2 ms.	Thakarda, Chaudhri, Rabari, Harijan, a few non-Hindus	Attended by people from surrounding 8 miles area	
10	Ramdev Pir fair	Vahana	Bhadrapad Sud 11	2,000– 3,000	Bhajan mandlis, 20 stalls of tea, sweets, toys	Wagdod, 9 ms.	Hindus	Attended by people from neighbouring villages	
11	Janmashtami	Patan	Shravan Vad 8	2,000– 3,000	Merry-go-rounds, 20–25 stalls of eatables, toys	Rly. Stn. Bus	Mostly Hindus	Held at Radha-Krishna temple near the historical shrine of Hinglaj Chacher. Organised by the manager of Radha-Krishna temple	
12	Harihara Mahadev fair, Janmashtami	Matarvadi	Shravan Vad 8	2,000	5 hawkers of sweets, eatables and tea stalls	Patan, 1 ml. Bus	All communities	Attended by people from neighbouring villages	
13	Bhutiya Vasna Mahadev fair	Bhutiya-Vasna	Ashadh Vad 15 (Amas)	2,000	15 stalls of fruits, sweets, pan-bidi	Kansa, ½ ml.	All communities		
CHANASMA TALUKA									
14	Chaitri Punam fair	Becharaji	Chaitra Sud 15	70,000	Recreational programme, drama, film shows about prohibition, etc. Religious and achievements. Agricultural and cattle exhibition by B.D.O. 500 stalls of sweets, tea, earthen and wooden toys, from Idar, Junagadh, etc., photographers, cutlery	Rly. Stn. Bus	All communities	The temple of Bahuchara Mata is one of the principal Shakti shrines of Gujarat. The goddess is believed to have shown miracles when Allauddin Khilji invaded Gujarat. Frontage of the temple was built by Damajirao Gaikwad. People come here to fulfil their vows. Smaller congregations also take place on Ashadh, Ashvin and Kartik Sud 15. Organised by the Panchayat and Karbhari of the shrine. Panchayat levies pilgrim tax on Chaitra Sud 15. Attended by people from surrounding 100 villages and other districts	

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

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						(ii) Bus service			
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MEHSANA DISTRICT— <i>contd.</i>									
CHANASMA TALUKA— <i>contd.</i>									
15	Hasan Pir fair	Delmal	Muharram 22, 23	15,000	5 stalls of toys, cutlery	Kamboi, 4 ms. Bus	Vohra (Muslims)		Dargah of Hasan Pir. Organised by mujavar. Attended by people from surrounding 3-4 villages
16	Nag Panchami	Chanasma	Shravan Vad 5	5,000	Bhajans, merry-go-rounds, 50 stalls of sweets, fruits, toys	Rly. Stn.	All communities		Temple of Nag Devia. Limited to Chanasma and Jalalpur, i.e., 2 miles area
17	Shravani fair	Modhera	Shravan Vad 15 (Amas)	5,000	Bhajans. 20-25 stalls of sweets, toys	Brahman-wada, 6 ms. Bus	Brahmin, Bania, Patidar, Thakarda, a few non-Hindus also		Famous ancient Surya Mandir and Rama Kund. Organised by Panchayat
18	Ramdev Pir fair	Shankhalpur	Bhadrpad Sud 10	5,000	Bhajans. 10 stalls of eatables, toys	Becharaji 1½ ms.	All communities		Fair started in 1957-58 on construction of the shrine of Ramdev Pir. Organised by Panchayat
19	Ramdev Pir fair	Kamboi	Bhadrpad Sud 11	4,000	Bhajans, agricultural exhibition by B.D.O. 50 stalls of sweets, tea, cutlery, toys, fruits	Rly. Stn. Bus	Patidar, Rajput, Rabari, Harijan, non-Hindus		In memory of Garbadas Swami, the pujari of Ramdev Pir shrine, who took samadhi on this day. Organised by the trustee of the temple. Attended by people from surrounding 15 villages
20	Nilkanth Mahadev fair	Surpura	Shravan Vad 15 (Amas)	4,000	Yajna, garbas, bhajans, ras. Horse exhibition and horse race. 8 stalls of sweets, pan-bidi	Modhera Road, 3 ms.	Luhar, Suthar, Rabari, Thakarda, Vaghri, Harijan and non-Hindus also		Temple of Nilkanth Mahadev built at the time of the settlement of the village
21	Billeshwar Mahadev fair	Shankhalpur	Shravan Vad 15 (Amas)	3,000-4,000	Yajna, bhajans, garbas, songs, religious preachings. 20-25 stalls of sweets, tea	Becharaji, 1½ ms.	Brahmin, Bania, Patidar, Rabari, Thakarda, Harijan		Temple of Billeshwar Mahadev said to have been worshipped by Pandavas, evidence of which is said to have been found in an inscription and 'Akshay Patra' found two hundred years ago when the fair was started
22	Limboj Mata fair	Delmal	Chaitra Sud 7	2,500	Bhajans. 30 stalls of sweets, cutlery, toys	Kamboi, 4 ms. Bus	Hindus and Muslims		Worship of Limboj Mata, the family goddess of Jethis. Organised by the pujari. Attended by people from surrounding 2 miles area
23	Janmashtami	Jasalpur	Shravan Vad 8	2,000	Ras, garbas, bhajans. 50 stalls of sweets, cutlery, toys	Chanasma, 1 ml. Bus	All communities		Temples of Nilkantheshwer Mahadev and Ranchhodji. Organised by the pujari. Limited to 10 miles area

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

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MEHSANA DISTRICT— <i>contd.</i>									
CHANASMA TALUKA— <i>contd.</i>									
24	Jumkeshwer Mahadev fair, Janmashtami	Dhinoj	Shravan Vad 8	2,000	10 stalls of tea, sweets, toys	Rly. Stn. Bus	Hindus		Swinging the idol of Lord Krishna in a cradle. Fair organised by pujari
25	Ashadhi fair	Becharaji	Ashadh Sud 15	1,000	Bhajans, drama, bhavai. Stalls of sweets, toys, cutlery	Rly. Stn. Bus	All communities		Worship of Bahucharaji Mata. Organised by Panchayat
26	Ashvin fair	Becharaji	Ashvin Sud 15	1,000	Bhajans, drama, bhavai. Stalls of sweets, toys, cutlery	Rly. Stn. Bus	All communities		Worship of Bahucharaji Mata. Organised by Panchayat
27	Jilleshwer Mahadev fair	Jilia	Every Monday of Shravan	1,000	10 stalls of sweets, tea, toys, cutlery	Jitoda, 4 ms.	Hindus		Organised by the pujari and local people. Attended by people from surrounding 8 villages
28	Dudheshwer Mahadev fair	Surpura	Shravan Vad 15 (Amas)	600-700	Rabari folk-songs, horse race, cattle exhibition. 10 stalls of toys, sweets	Modhera Road, 3 ms.	Patidar, Rabari, Thakarda, Kumbhar, Darji. A few Muslims also		
SAMI TALUKA									
29	Khodiar Mata fair	Varana	Magh Sud 7-9	40,000	Circus, merry-go-round, religious preaching. 100 stalls of eatables	Harij. Bus	Hindus		Temple of Khodiar Mata about 400 years old. Fair organised by the pujari
30	Loteshtar Mahadev fair	Loteshtar	Phalgun Vad 11-15 (Amas)	25,000	Merry-go-round. 55 stalls of tea, sweets, earthen and wooden toys, cutlery	Harij. Bus	Patidar, Thakarda, Chaudhri, Harijan, Jain also		Organised by the trustee. Limited to two talukas
31	Loteshtar Mahadev fair	Loteshtar	Bhadrpad Vad 15 (Amas)	5,000	Merry-go-round. 55 stalls of tea, sweets, earthen and wooden toys, cutlery	Harij. Bus	Patidar, Thakarda, Chaudhri, Harijan, Jains also		Organised by the trustee. Limited to two talukas
32	Chaitri Punam fair	Shankheshtar	Chaitra Sud 15	3,000	Jain bhajans. A few stalls of eatables	Harij. Bus	Mostly Jains, also Thakarda		Organised by trustees of Jain temple
33	Goga Bapi fair	Matota	Shravan Sud 15	2,000	15 stalls of sweets, toys, tea	Harij. Bus	Hindus		Temple of Goga Bapi, the snake god, resorted to for cure of snakebites. Fair organised by the pujari
34	Sejpuri Maharaj fair	Kuvar	Ashvin Sud 8	2,000	Merry-go-round. 25 stalls of sweets, toys, cutlery	Harij. 23 ms.	All communities		Sejpuri Maharaj took samadhi here. Fair organised by the pujari
35	Nilkanth Mahadev fair, Janmashtami	Kuvar	Shravan Vad 8	1,000	10 stalls of sweets, tea, cutlery	Harij. 23 ms.	Hindus		Temple of Nilkanth Mahadev, who manifested himself here as an old Brahmin devotee could not keep up regular pilgrimage to Kedareshwar Mahadev situated far away. Organised by the leading people of the village

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
							7	8	9
MEHSANA DISTRICT—contd.									
HARIJ MAHAL									
36	Khodiar Mata fair	Nana	Magh Sud 8	10,000		Harij, 6 ms. Bus		Hindus	Fulfilment of vows at Khodiar Mata temple. Fair limited to the taluka
37	Dudheshwer Mahadev fair	Adia	Shravan Vad 15 (Amas)	5,000–7,000	Merry-go-round, bhajan mandli, religious preaching. 60 stalls of sweets, tea, pan-bidi, cutlery, toys	Patan, 8 ms. Bus		Mostly Thakarda, Rabari, Harijan and non-Hindus	200 years old temple. Organised by the pujari and trustee. Attended by people from villages in 10 miles area, viz., Tornipur, Kuriya, Malsund, Khanpur, Manpur, Kungher, Chandrumana and Kalana
38	Ashadhi Agiarash fair	Harij	Ashadh Sud 11	4,000	15 stalls of sweets, bananas, vegetables	Rly. Stn. Bus		All communities	There is an image of Hanuman on a hill one mile away from Harij. Fair is held on the anniversary of its installation. Organised by the pujari. Limited to Harij, Sarval and Khakhadi villages
39	Ashadhi Amas fair	Harij	Ashadh Vad 15 (Amas)	3,000		Rly. Stn. Bus		All communities	Anniversary of the installation of Mahadev. Organised by the pujari. Limited to the village
40	Hanuman fair	Harij	Shravan Sud 11	3,000		Rly. Stn. Bus		Brahmin, Rajput, Luhana, Thakarda, non-Hindus	Organised by the pujari. Limited to the village
41	Goga Bapji fair, Nag Panchami	Ravidra	Shravan Vad 5	2,000–3,000	Ras, bhajan mandlis, agricultural exhibition. 10–12 stalls of sweets, eatables, pan-bidi, cutlery	Harij, 6 ms. Bus		Rabari, Thakarda, non-Hindus	Temple of Goga Bapji (snake god) Fulfilment of vows for cure of snakebites. Fair organised by the pujari in co-operation with public. Attended by people from Manka, Kalana, Piplana, Nana, Boratwada, Malsund and Kuriya
42	Mira Datar fair	Chabhha	Shravan Sud 11	700–800	10 stalls of sweets, pan-bidi, cutlery	Harij, 4 ms. Bus		Rabari, Bharwad, Thakarda, Muslims	At the chhilo of Mira Datar whose dargah is at Unava. Attended by people from Kathiwada, Tharod and Ekalva.
43	Vansa fair	Vansa (Vakhuder)	Shravan Sud 15	500–700		Harij, 9 ms.			Worship of Nagdev, cure of snakebite
MEHSANA TALUKA									
44	Pipalesher Mahadev	Saldi	Last Monday of Shravan	10,000–15,000	100–125 stalls of tea, toys, cutlery	Langhanaj, 3 ms. Bus		All communities	Old Mahadev temple with swayambhu Shivalinga
45	Chosath Jogani Mata fair	Palodar	Phalgun Vad 11, 12	5,000	Bhavai, bhajans, ras. 50 stalls of sweets, toys, cutlery	Panchot, 1 ml.		Brahmin, Patidar, Thakarda and non-Hindus	Astrological forecasts. Temple of Chosath Jogani Mata. Fair organised by Panchayat and leading people. Limited to taluka

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
							7	8	9
MEHSANA DISTRICT—contd.									
MEHSANA TALUKA—contd.									
46	Somnath Mahadev fair	Mehsana	Shravan Vad 15 (Amas)	1,000	Ras, bhajans. Stalls of sweets, bangles, cutlery	Rly. Stn. Bus		Hindus	Organised by the leading people. Limited to the town
47	Govind Mahadev fair, Janmashtami	Mehsana	Shravan Vad 8	500–1,000	Bhajans, dhun. Stalls of tea, sweets, eatables, toys	Rly. Stn. Bus		Hindus	At Govind Mahadev temple. Organised by the trustees and pujari of the temple
48	Ambaji fair, Janmashtami	Mehsana	Shravan Vad 8	500–1,000	Bhajans, ras. Stalls of tea, sweets, toys	Rly. Stn. Bus		Hindus	At the temple of Ambaji Mata. Organised by the trustees and pujari
49	Saldia Mahadev fair	Saldi	Shravan Vad 15 (Amas)	500–600		Langhanaj, 3 ms. Bus			
SIDHPUR TALUKA									
50	Kartik Punam	Sidhpur	Kartik Sud 15	75,000	500 stalls of eatables, toys, cutlery	Rly. Stn. Bus		All communities	Attended by people from surrounding villages
51	Mira Datar Urs	Unava	Muharram 27–Safar 3	15,000	Circus. dance and qawwalis	Rly. Stn. Bus		Mostly Muslims	Attended by people from surrounding villages. Police bandobast
52	Vateshwer Mahadev fair, Janmashtami	Dethali	Shravan Vad 8	10,000	Merry-go-round. 60 stalls of eatables, toys, cutlery	Sidhpur, 3 ms.		Mostly Hindus	Attended by people from surrounding villages
53	Janmashtami	Unjha	Shravan Vad 8	10,000	Merry-go-round, cultural programme by Unjha Swadhyay Mandal. 150 stalls of bangles, toys, sweets, eatables	Rly. Stn. Bus		Hindus	
54	Ganesh fair	Aithor	Chaitra Sud 4	2,000–3,000	4–6 stalls of toys, eatables	Unava, 1 ml. Bus		Brahmin, Bania, Rajput, Suhar, Thakarda, Jains	
55	Umia Mata fair	Unjha	Vaishakh Sud 15	2,000	Stalls of eatables, toys, cutlery	Rly. Stn. Bus		Mostly Hindus	Worship of Umia Devi. Attended by people from surrounding villages

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TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service	7		
1	2	3	4	5	6			8	9
MEHSANA DISTRICT-contd.									
SIDHPUR TALUKA-contd.									
56	Agia Vir fair	Bhankhar	Chaitra Sud 7	1,100	Bhajans mandlis	Unjha, 3 ms.		All communities	Attended by people from surrounding villages
57	Chacharcj fair	Metrana	Kartik Sud 2	1,000		Kakoshi, 1 ml. Bus		Mostly Hindus	A new flag is hoisted on the temple every year on this day. Attended by people from surrounding villages
58	Dhanavada fair	Dhanawada	Ashvin Sud 11	500		Rly. Stn.		Hindu, Rabari and Koli	At Dhundhalimal Gurudwar, in honour of Dhundhalimal Guru, a local saint who revived to life calves killed by a lion
KHERALU TALUKA									
59	Vrindavan Mahadev fair, Jannashami	Kheralu	Shravan Vad 8	15,000	Bhajans, ras, garbas, religious preachings. Agricultural and social educational exhibition by B.D.O. since 1957. 30 stalls	Rly. Stn. Bus		Brahmin, Bania, Patidar, Soni, Suthar, Thakarda, Rabari. A few non-Hindus also	An ancient asuram, where Shri Vallabhacharya is believed to have performed penance. Fair organised by the pujari
60	Hatkeshwer Mahadev fair, Mahashivratri	Vadnagar	Magh Vad 14	10,000	Bhajans, ras, agricultural exhibition by B.D.O. 15 stalls of sweets, toys	Rly. Stn. Bus		Patidar, Thakarda, Harijans, Muslims	Ancient temple of Hatkeshwer, the tutelary god of Nagars. Organised by the trustees
61	Taran Mata fair	Timba (Taranga)	Chaitra Sud 15	10,000	Garbas, bhajans. Stalls of sweets, pan-bidi, tea, toys	Rly. Stn. Bus		Jains, Patidar, Thakarda, Harijans	Taran Mata temple on Taranga Hill. Fair organised by the trustees. Limited to taluka
62	Gokulashtami (Jannashami)	Vadnagar	Shravan Vad 8	10,000	30 stalls of sweets, fruits, toys, cutlery	Rly. Stn. Bus		Hindus	Held near Gauri Kund
63	Shitla Satam	Mandropur	Shravan Vad 7	6,000	Bhajans, ras mandlis, folk songs, dance, agricultural, educational, cooperation and public health exhibition by B.D.O. 50 stalls of sweets, tea, pan-bidi, bangles and toys	Kheralu, 1 ml. Bus		Brahmin, Bania, Chaudhri, Patidar, Thakarda, Rabari, Nayak, Kumbhar, Suthar, Muslims	Shrine of Shitla Mata in a step well. Fair organised by the trustees in co-operation with public. Attended by people from surrounding talukas
64	Hatkeshwer Mahadev fair	Vadnagar	Every Monday of Shravan	5,000	15 stalls	Rly. Stn. Bus		Hindus	Organised by the trustees and lending people
65	Nag Panchami	Vadnagar	Shravan Vad 5	5,000	20 stalls of sweets, fruits, toys	Rly. Stn. Bus		Hindus	Temple of Nag Dev on Sharmishtha Tank. Organised by the pujari

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-contd.

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station (ii) Bus service	Castes/ communities participating	Remarks
1	2	3	4	5	6	7	8	9
MEHSANA DISTRICT-cont d.								
KHERALU TALUKA-contd.								
66	Shitla Saptami	Vadnagar	Shravan Vad 7	5,000	15 stalls of sweets, toys, cutlery	Rly. Stn. Bus	Hindus	At the temple of Shitla Mata. Organised by the pujari
67	Banganga fair	Vaghvadi	Phalgun Sud 11	3,000- 4,000	Agricultural exhibition. 60 stalls of tea, sweets, fruits, toys, cutlery	Kheralu, 8 ms. Bus	All communities	Legend: Arjun struck an arrow in the ground to quench the thirst of cows, hence the name of Banganga river, flowing east. Shiva gave darshan to Yudhishtir here, hence his temple on the river side. Fair organised by Gram Panchayat
68	Tarangaji Tirth fair	Timba	Chaitra Sud 15	3,000	50 stalls of sweets, tea, toys, bangles, coconuts	Taranga Hill, 4 ms. Bus	Jains, Brahmin, Bania, Patidar, Thakarda, Harijan	Ancient Jain temples on Taranga Hill. Organised by the trustees and Panchayat. Fair held since Kumarpal's times (13th century). Attended by Jains from distant places
69	Jannashami	Undlai	Shravan Vad 8	3,000	Garbas, ras, drama of Kan-Gopi. Stalls of fruits, eatables, toys, bangles, coconuts, cutlery	Vadnagar, 6 ms. Bus	Brahmin, Bania, Patel, Nayakda, Suthar, Luhar, Soni, Harijan	50 years ago thieves were stopped by a row of horses by the miracle of Davalshah Pir, since when the fair
70	Davalshah Pir fair	Jaska	Ashadh Sud 2	2,500	Ras, bhajans, garbas. Hawkers of eatables, toys, cutlery	Visnagar, 9 ms. Bus	Muslims, Brahmin, Bania, Patidar, Prajapati, Raval, Harijan	Ramdev Pir was pleased with the worship of Raja Bhagat, a Thakarda, who built his temple on the river Rupen. Organised by the pujari. Attended by people from surrounding villages in 7 miles area. Started 30 years ago
71	Ramdev Pir fair	Jagapur (Khatoda)	Bhadrpad Sud 11	1,500- 1,700	Merry-go-rounds, ras, garbas, bhajans, agricultural exhibi- tion. 30 stalls of sweets, tea, toys, cutlery	Vadnagar, 4 ms.	Thakarda, Chaudhri, Harijans	Pujari Rugar Bava took samadhi 30 years ago, since when the fair. Organised by the pujari of the temple. Attended by people from Bajpur, Matoda, Umta and Kaiydar
72	Kashi Vishwanath Mahadev fair	Rangpur (Khe)	Last Monday of Shravan	1,400	Bhajans, ras, garbas. 2-4 stalls, hawkers of eatables, toys, pan- bidi, cutlery	Vadnagar, 4 ms. Bus	Bania, Patidar, Thakarda, Kumbhar, Rabari	Worship at the Jain temples on Taranga Hill. Fair organised by Gram Panchayat and trustees since the times of Kumarpal (13th century)
73	Tarangaji Tirth fair	Timba	Kartik Sud 15	1,000	15 stalls of sweets, tea, coco- nuts	Taranga Hill, 4 ms. Bus	Jains	Near tombs of two Muslim saints on the bank of Sharmishtha tank. Organised by the mujavar
74	Sadroddin Bava Urs	Vadnagar	Shaaban 11	800	eligious prcachings. 8 stalls of sweets	Rly. Stn. Bus	Muslims, mostly Momins from neigh- bouring villages	

TABLE 1—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station service		Castes/communities participating	Remarks
						(ii) Bus	(i) Bus		
1	2	3	4	5	6	7	8	9	
MEHSANA DISTRICT-<i>contd.</i>									
KHERALU TALUKA-<i>contd.</i>									
75	Trikam Mahadev fair	Rangpur (Gadh)	Last Monday of Shravan	600	Garbas, games competition. stalls of sweets, toys, bangles	6	Kesimp, 3 ms.	Brahmin, Bania, Patidar, Thakarda, Suthar	At Mahadev temple one mile away. Organised by the pujari. Attended by people from Jaska. Fair started 60 years ago
76	Taran Mata fair	Timba	Ashvin Sud 14	400-500	10 stalls of sweets, tea, toys, bangles	6	Taranga Hill, 4 ms. Bus	Brahmin, Thakarda, Chaudhri, Harijan	At the temple of Taran Mata on Taranga Hill. Organised by Timba Panchayat
77	Ambika Mata fair	Ambaghanta (Amarpur)	Ashvin Sud 8	300-400	Garbas, ras, bhajans, religious preachings. Agricultural exhibition by B.D.O. 15 stalls of eatables, cutlery	6	Taranga Hill, 13 ms. Bus	Brahmin, Bania, Patidar, Soni, Luhar, Harijan, non-Hindus also	A pilgrim party from Ahmedabad to Ambaji (Banaskantha) was stopped here by Danta State for levy of pilgrim tax. The party refused and installed an idol of Ambaji with the help of Bhalusana Thakor and public in 1934. Since then the fair. Organised by Panchayat

VISNAGAR TALUKA									
78	Jaleshwer Mahadev fair, Jannashtami	Vinagar	Shravan Vad 8	4,000-5,000	Hawkers of sweets, toys, cutlery	6	Rly. Stn. Bus	Hindus	
79	Ramdev Pir fair	Kansa	Bhadrpad Sud 11	3,000-4,000	Bhajan mandlis, recreational programmes. Hawkers of eatables, toys	6	Vinagar, 2 ms. Bus	All communities	Organised by the pujari. Started 12 years ago
80	Siddheshwari Mata fair, Dharo Atham	Kada	Bhadrpad Sud 8	3,500	Garbas, recreational programme. 50 stalls of sweets, toys, fruits	6	Vinagar, 5 ms. Bus	Patidar, Thakarda, Jogi, Harijan and non-Hindus also	Temple built 150 years ago. Idol brought from Sind
81	Jaleshwer Mahadev fair	Vinagar	Every Monday of Shravan	1,000-1,500	Merry-go-round. Hawkers of sweets, toys, fruits	6	Rly. Stn. Bus	All communities	Organised by the pujari
82	Bhuvai Mata fair	Gunja	Ashvin Sud 8	500-700	Bhavai for 3 days	6	Rly. Stn. Bus	All communities	Organised by the pujari. Attended by people from surrounding areas
VIJAPUR TALUKA									
83	Jannashtami	Mansa	Shravan Vad 8	12,000	Merry-go-round. Stalls of tea, sweets, toys	6	Makakhad, 3 ms. Bus	All communities	Organised by the municipality and the trustees of Vajinath Mahadev

TABLE 1—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station service		Castes/communities participating	Remarks
						(ii) Bus	(i) Bus		
1	2	3	4	5	6	7	8	9	
MEHSANA DISTRICT-<i>contd.</i>									
VIJAPUR TALUKA-<i>contd.</i>									
84	Vaheria Hanuman fair	Vihar	Shravan Sud 8	4,000	A few stalls of toys	6	Kukarwada, 2½ ms. Bus	Hindus	Idol of Varah Bhagwan was found 10 years ago at this historical place one mile away from the village. Fair attended by people from surrounding villages of Mandli, Bilodra, etc.
85	Khadalpur Mahadev fair	Vasai	Shravan Vad 11	3,000-4,000	60-70 stalls	6	Rly. Stn. Bus	Mostly Hindus	At Mahadev temple built 35 to 40 years ago, 1½ mile away from the village. Organised by the trustees. Attended by people from Dabhala, Kukarwada, Devda, etc., villages
86	Sokhada Mahadev fair	Sokhada	Last Monday of Shravan	3,251	Garba competition. 10 stalls of eatables, cutlery	6	Kukarwada, 1½ ms.	Brahmin, Patidar, Rajput, Choudhri	Mahadev temple built by Siddharaj Jaysinh. Organised by the trustees
87	Bahucharaji fair, Jannashtami	Titodan	Shravan Vad 8	1,570	25 stalls	6	Kukarwada, 2 ms. Bus	All communities	Attended by people from surrounding villages. Started 15 years ago
KADI TALUKA									
88	Shakti Mata fair	Khavad	Vaishakh Sud 15	5,000-6,000	Games competition, agricultural exhibition. 30 stalls of sweets, tea, toys, bangles, acrated waters, cutlery	6	Kadi, 10 ms. Bus	All communities	Attended by people from surrounding twenty villages
89	Ghughale-shwer Mahadev fair, Jannashtami	Chughla	Shravan Vad 8	1,800-2,000	Games competition, agricultural exhibition. 30 stalls of sweets, tea, toys, bangles, acrated waters, cutlery	6	Kadi, 7 ms. Bus	All communities	Attended by people from surrounding twenty villages
90	Mahashiva-ratri	Kanzari	Magh Vad 14	1,000	Hawkers and stalls of toys, cutlery	6	Chharodi, 2 ms. Bus	Hindus	At Nilkanth Mahadev temple. Attended by people from surrounding villages
91	Goga fair, Nag Panchami	Kasva	Shravan Vad 5	1,000	Agricultural exhibition	6	Kadi, 4 ms. Bus	Mostly Rabari, Thakarda	Worship of Nagdev, family god of Rabari caste. Organised by the pujari. Attended by people from Kadi, Vidaj, Narsipura, Devgadhi, Ranchhodpura, Jadod, Khavad, Daran, Morva
92	Kameshwer Mahadev fair, Jannashtami	Jadavpura	Shravan Vad 8	400	4 stalls of sweets, eatables	6	Deusana, 1½ ms.	Brahmin, Patidar, Thakarda, Harijan	A cow poured its milk over the Shivalinga hidden underground. Temple built after it was found. Organised by the pujari. Attended by people from surrounding 2-3 villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—cont'd

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
MEHSANA DISTRICT—cont'd.								
KALOL TALUKA								
93	Vardayini Mata fair	Rupal	Ashvin Sud 9	25,000–30,000	100 stalls of sweets, toys, fruits, merry-go-round	Santpur, 2 ms. Bus	All communities	Worship of Vardayini Mata. A procession of pali of Mataji is taken out when about 300 mound ghee is offered. Organised by Gram Panchayat. Attended by people from the whole district. Panchayat levies pilgrim tax
94	Kapileshwer Mahadev fair	Kalol	Shravan Vad 15 (Amas)	8,000–10,000	Merry-go-round. 25–30 stalls of eatables, toys, cutlery	Rly. Stn. Bus	Hindus	Ancient temple of Mahadev, named after Kapil Muni, built by a Vanjara. An old step-well with inscriptions. Fair organised by the trustees. Attended by people from surrounding 2–3 miles area
95	Janmashtami	Vasan	Shravan Vad 8	8,000	Merry-go-round, garbas, other recreational programmes. Stalls of sweets, toys, cutlery	Rly. Stn. Bus	Mainly Rajput, Patidar	Attended by people from surrounding villages
96	Garba fair	Randheja	Ashvin Sud 14	7,000	Merry-go-round, garbas, recreational programmes. Stalls of sweets, toys, cutlery	Rly. Stn. Bus	Hindus	Attended by people from surrounding villages
97	Janmashtami	Saij	Shravan Vad 8	5,000	25 stalls of sweets, wooden, plastic and earthen toys, bangles.	Kalol, 2 ms. Bus	Brahmin, Bania, Patidar, Harijan, non-Hindus	At Siddhanath Mahadev temple built in V.S. 1302. Organised by village leaders and pujari
98	Janmashtami	Dhola-Kuva	Shravan Vad 8	2,000	Ras, garbas, religious preaching. 15 stalls of sweets, toys, eatables, cutlery.	Khoraj, 7 ms. Bus	Thakarda, Rajput, Raval, Kumbhar	At an ancient Mahadev temple. Organised by the trustees. Attended by people from surrounding villages
99	Dhuleshwer Mahadev fair Mahashivratri	Randesan	Magh Vad 14	200	Navchandi yajna	Khodiar, 8 ms. Bus	Mostly Hindus	Attended by people from surrounding 4–5 villages

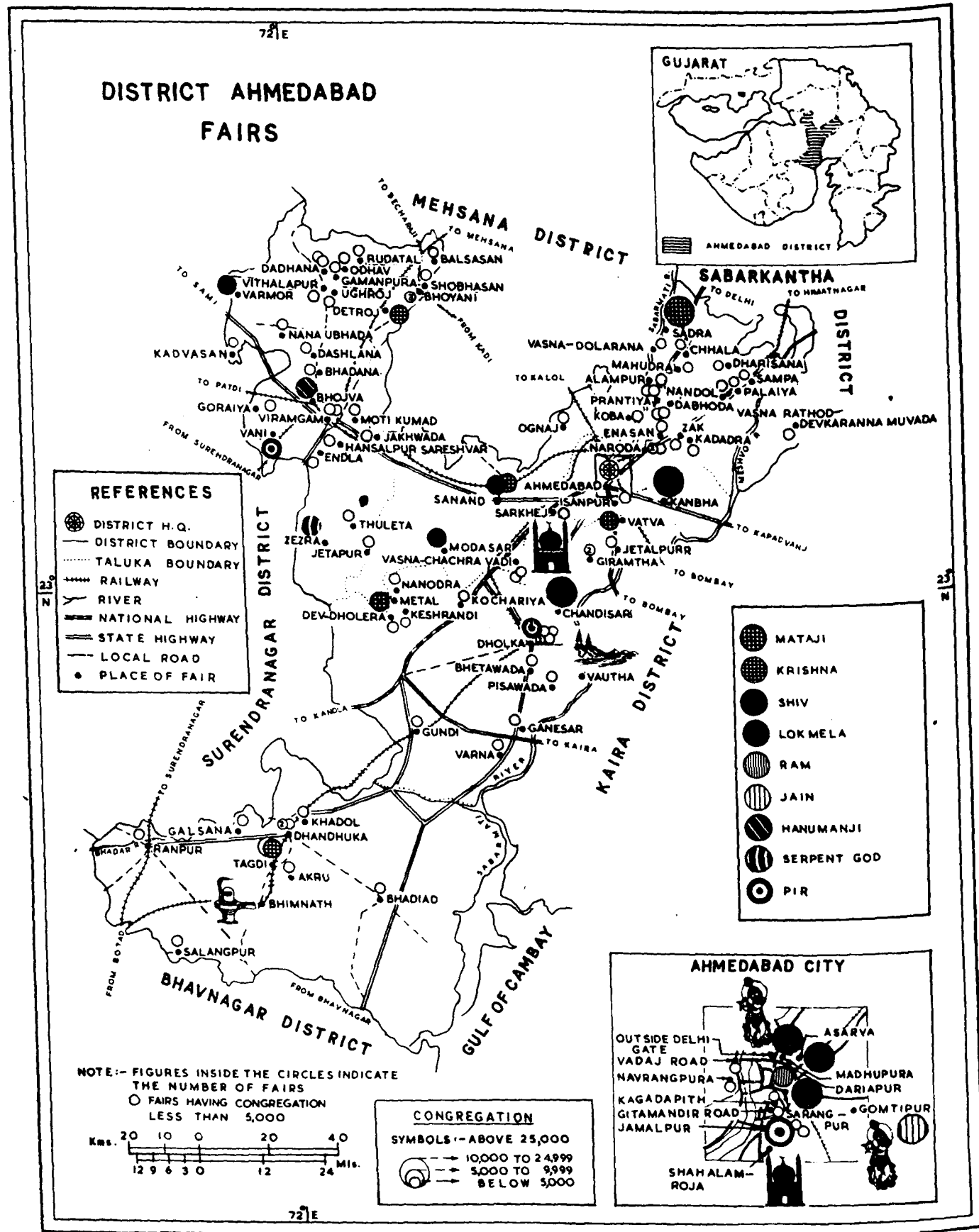


TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/ communities participating	Remarks
1	2	3	4	5	6	7	8		
AHMEDABAD DISTRICT									
AHMEDABAD CITY TALUKA									
1	Narsiniji fair	Gomtipur, Ahmedabad City	Kartik Sud 1	100,000	200-300 shops, stalls of sweets, toys, eatables	Rly. Stn. Bus		Mostly Hindus	
2	Shah Alam Urs	Shah Alam Roja, Ahmedabad City	Jamadi-us-Sani 19	75,000	Merry-go-rounds, acrobatic and magic shows. 400-500 stalls of eatables, sweets, toys	Rly. Stn. Bus		Muslims	Shah Alam was a great saint and preceptor of Sultan Mahmud Begada. His roza with beautiful architecture is a protected monument. Organised by Sajjadanashin. A women's fair held on the fourth day.
3	Jannashtami	Outside Delhi gate, Ahmedabad City	Shravan Vad 7-8	30,000	Merry-go-round, acrobatic and magic shows. 600-700 stalls, shops of eatables, sweets, toys	Rly. Stn. Bus		All communities	
4	Shaikh Ahmed Khattu Ganjibakhsh Urs	Sarkhej	Shawwal 12-13	25,000	50 stalls of eatables, toys	Rly. Stn. Bus		Mostly Muslims	Shaikh Ahmed Khattu Ganjibakhsh was one of the four saintly persons at whose hands the foundation of Ahmedabad was laid, considered one of the biggest Muslim saints of India. Sandal and urs at his roza with beautiful architecture built-in 1451 A.D., a protected monument. Nearby is the roza of Sultan Mahmud Begada. Fair organised by the Roza Committee
5	Nilkanth Mahadev fair	Asarva, Ahmedabad City	Shravan Vad 15 (Amas)	17,000	Merry-go-rounds. 50-75 stalls and hawkers of eatables, toys, miscellaneous articles	Rly. Stn. Bus		Hindus	Temple of Nilkanth Mahadev with a step-well nearby. 125,000 bili leaves are offered to God
6	Puri-pakodi fair	Sarangpur, Ahmedabad City	Kartik Sud 15	15,000	300-400 barrows and shops of puri-pakodi	Rly. Stn. Bus		All communities	
7	Piran Pir fair	Jamalpur, Ahmedabad City	Rabi-ul-Awwal 11	10,000-12,000	100 shops of eatables, sweets, toys, etc.	Rly. Stn. Bus		Muslims	
8	Parasnath fair	Gomtipur, Ahmedabad City	Kartik Sud 5	10,000	200-300 shops, stalls of eatables, sweets, toys	Rly. Stn. Bus		Jains, Hindus	Fair extends from Delhi Gate to Dudheshwar Ghat on river Sabarmati considered holi for bath
9	Divasa fair	Madhapura, Ahmedabad City	Ashadh Vad 15 (Amas)	10,000	Bhajan mandlis, merry-go-rounds. 50 hawkers and 50-60 stalls of eatables, toys, furniture, miscellaneous articles	Rly. Stn. Bus		All communities	

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service	(i) Nearest Railway station		
1	2	3	4	5	6	7		8	9
AHMEDABAD CITY TALUKA— <i>contd.</i>									
10	Ramnavmi	Dariapur, Ahmedabad City	Chaitra Sud 9	5,000	100–150 shops, stalls of eatables, sweets, toys	Rly. Stn. Bus		Hindus	
11	Verai Matani Mandvi	Isanpur	Ashvin Sud 14	4,000	A few stalls of eatables, tea, toys	Maninagar, 1½ ms. Bus		Mostly Hindus	A mandvi is prepared in the village square and 113 lamps are lighted on it. Till late at night women sing garbas to the accompaniment of drum. At 3 a.m. the village headman carries the mandvi on his head to the temple in the outskirts of the village. Attended by people from Ahmedabad
12	Pat fair	Jamalpur, Ahmedabad City	Kartik Sud 15	3,000	60–70 hawkers of eatables	Rly. Stn. Bus		Shwetambar Murti-pujak Jains	Held for the past 50 years. On this day the pilgrimage season opens at Siddhachal, Shetrunjay, Palitana. Devotees, therefore, come for darshan of paintings of Siddhachal. Organised by the firm of Anandji Kalyanji
13	Bahucharaji fair	Gita Mandir Road, Ahmedabad City	Bhadrapad Sud 3	3,000	40–50 hawkers of eatables, tea, toys	Rly. Stn. Bus		Hindus	Ancient temple of Bahuchara Mata, whose procession is taken round to five shrines viz., Jagabhaiya Mahadev, Bhairavnath, Narsingji near Chandola, Mataji at Danilimda, and Gangnath Mahadev
14	Janmashtami	Vadaj Road, Ahmedabad City	Shravan Vad 8	3,000	50–100 stalls of eatables, sweets, toys	Rly. Stn. Bus		Hindus	
15	Janmashtami	Sarkhej	Shravan Vad 8	3,000		Rly. Stn. Bus		Hindus	At the Mahadev temple. Attended by people from neighbouring villages
16	Bukhari Saheb Urs	Jamalpur, Ahmedabad City	Rajab 5	1,000	200 shops, stalls of eatables, sweets, toys	Rly. Stn. Bus		Muslims and others	
17	Dhanushdhari Mata fair	Naroda	Ashadh Sud 15	700–800		Rly. Stn. Bus		All communities	Temple of Dhanushdhari Mata. Organised by the trustees. Attended by people from outside
18	Chamunda Mata fair	Naroda	Chaitra Sud 15	500–1,000	10–15 hawkers of eatables	Rly. Stn. Bus		Hindus, especially Panchal	Chamunda is the family goddess of Panchals

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service	(i) Nearest Railway station		
1	2	3	4	5	6	7		8	9
AHMEDABAD DISTRICT— <i>contd.</i>									
19	Dada Saheb's footprints fair	Navrangpura, Ahmedabad City	Kartik Sud 4	500	15–20 hawkers of eatables	Rly. Stn. Bus		Jains, Hindus	People have darshan of Dada Saheb's footprints sacred to the Jais and then go to Hinglaj Mata whose 200 years old temple was renovated in 1935. The goddess came from Sind and stayed on a hillock near Veraval after killing demon Hingol there. Enshrined here in the quiet (shant) aspect which she assumed for rudra aspect at the request of a Bania whose devotion she tested by destroying his family
20	Janmashtami	Naroda	Shravan Vad 8	500	A few stalls of sweets, toys, eatables	Rly. Stn. Bus		Hindus	
21	Balia Kaka and Bhairavnath fair	Kagadapith, Ahmedabad City	Phalgun Vad 9	500	25–35 hawkers of tea, eatables, toys	Rly. Stn. Bus		Marwadi Hindus	People first have darshan of Balia Kaka and then proceed to Bhairavnath Mahadev. Organised by pujari
VIRANGAM TALUKA									
22	Balamsha Pir fair	Vani	Shravan Vad 15 (Amas)	8,000–9,000	Merry-go-round, entertainment programmes. 60 stalls of tea, sweets, toys	Rly. Stn. Bus		Muslims, Rajput, Garasia, Koli, Thakarda, Nadoda, Kumbhar, Bharwad, Harijan	Organised by Gram Panchayat which levies shop tax. Started 20 years ago
23	Gebi Timba fair, Janmashtami	Detroj	Shravan Vad 8	6,000–7,000	Bhajans. 25 stalls of tea, sweets, toys	Rly. Stn. Bus		All communities	Temple of Gebinath on hillock called Gebi Timba. Attended by people from surrounding 5–6 villages
24	Chhabila Hanumanji fair	Bhojva	Shravan Vad 11	5,000–7,000	Merry-go-round. 40 stalls	Virangam, 3 ms. Bus		All communities	Organised by Gram Panchayat. Government levies ground rent for shops
25	Talasanja Nagdev fair	Zezra	Ashadh Vad 15 (Amas)	5,000–7,000	30–35 stalls of sweets, toys	Virangam, 17 ms. Bus		Brahmin, Bania, Luhana, Patidar, Bharwad, Koli, Muslims	Attended by people from surrounding villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-contd.

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
AHMEDABAD DISTRICT-contd.								
VIRAMGAM TALUKA-contd.								
26	Pakhanva fair	Varmor	Shravan Vad 15 (Amas)	5,000	Ras, rasadas, garbas and horse races. 20-25 stalls of toys, tea, catables, bangles	Mandal, 5 ms.	Brahmin, Bania, Patidar, Nadoda, Rajput, Bharwad, Koli, Thakarda, Harijan, Muslims	Yajna at Korshwer Mahadev temple. Organised by the village leaders and the pujari. Attended by people from surrounding 10 villages
27	Ganesh Chaturthi	Rudatal	Vaishakh Sud 4	3,000-4,000	20-25 stalls of toys, sweets, tea, bangles, cutlery	Ghelda, 4 ms.	Patidar, Koli, Thakarda, Harijan	Ganpati taken out in procession. Old temple built here as the cart carrying his idol from an ancient dilapidated temple did not move further from here
28	Gautameshwar Mahadev fair	Odhav	Last Monday of Shravan	3,000	Bhajan mandlis. Stalls of toys, catables, tea	Rantej, 7 ms.	Hindus	Worship of Gautameshwar or Odhavia Mahadev. Attended by people from surrounding villages
29	Janmashtami	Viramgam	Shravan Vad 7, 8	2,500-3,000	Anand bazaar. 100 stalls of toys, sweets	Rly. Stn. Bus	All communities	Anand bazaar organised by Viramgam Yuwak Mandal for the benefit of poor students. Fair limited to the taluka
30	Mallinathji Maharaj fair	Bhoyani	Magh Sud 10	2,500	20 stalls of toys, sweets, tea	Rly. Stn. Bus	Jains, Hindus	Anniversary of installation of the idol of Mallinathji Maharaj, a Jain tirthankar. Organised by Bhoyani Jain Factory Committee, a branch of Anandji Kalyanji Trust, Ahmedabad
31	Jain fair	Bhoyani	Kartik Sud 15	2,000-3,000	20-25 stalls of sweets, tea, drinks, cutlery	Rly. Stn.	Jains, Hindus	Organised by Bhoyani Jain Factory Committee. Panchayat levies ground rent for stalls
32	Jain fair	Bhoyani	Chaitra Sud 15	2,000-3,000	20-25 stalls of sweets, tea, drinks, cutlery	Rly. Stn.	Jains, Hindus	Organised by Bhoyani Jain Factory committee. Panchayat levies ground rent for stalls
33	Sereshwer Mahadev fair	Hansalpur Sarsghar	Every Monday of Shravan	2,000-2,500	50 shops, hawkers of toys, catables, tea	Viramgam, 2 ms. Bus	All communities, 100-150 non-Hindus	Since Sereshwer Mahadev found from Ser Talav (Tank) many years ago was installed in the village. Organised by the trustees. Attended by people from surrounding villages
34	Nagdev fair	Jetapur	Shravan Sud 11	2,000	20-25 stalls of sweets, toys	Viramgam, 17 ms.	Bharwad, Koli, Luhana, 500 non-Hindus	Attended by people from surrounding villages

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-contd.

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
AHMEDABAD DISTRICT-contd.								
VIRAMGAM TALUKA-contd.								
35	Nagdev fair	Thuleta	Shravan Vad 5	2,000	20-25 stalls of sweets, toys	Viramgam, 18 ms.	Bharwad, Koli, Patidar, Luhana, 50 non-Hindus	Attended by people from surrounding villages
36	Shakat Mata fair	Ughroj	Phalgun Vad 13	2,000	Bhavai. Stalls of toys, catables	Viramgam, 9 ms. Bus	Hindus	Mandvi of Shakat Mata is taken out in procession. Attended by people from surrounding villages
37	Shakat Mata fair	Vithalapur	Phalgun Sud 9	1,700	Bhavai. Stalls of toys, catables	Viramgam, 17 ms. Bus	Hindus	Mandvi of Shakat Mata is taken out in procession
38	Bhavani Mata fair	Goraiya	1st Monday of Bhadrapad	1,400	18 stalls of toys, catables	Jhund, 1 1/4 ms.	All communities	Panchayat levies entertainment tax
39	Gebanshah Pir fair	Aligadh (Viramgam)	Shawwal 1	1,000-1,500		Viramgam, 1 ml.	Muslims	Before the advent of railway, three Vohra merchants of Vadhiar (Kankrej) were killed here by robbers. One of them came to be known as Gebanshah Pir. Manatas are kept of all the three persons. Attended by Muslims from Viramgam and surrounding villages
40	Navaratri fair	Dashlana	Ashvin Sud 2	1,100-1,200	Stalls of sweets, toys	Bhankoda, 4 ms. Bus	Hindus-Brahmin, Patidar, Suthar, Luhar, Koli, Thakarda, Bharwad	Worship of Panch-pipali Mata who performed miracles. Attended by people from neighbouring villages
41	Nag Panchami fair	Bhadana	Shravan Vad 5	1,000-1,100	Stalls of toys, sweets	Bhankoda, 4 ms.	Hindus-Brahmin, Patidar, Thakarda, Rabari	Legend about a Garasia lady having given birth to Nag who showed miracles
42	Goga (Nagdev) fair	Dadhana	Shravan Vad 5	1,000	Stalls of toys	Jaksi, 2 ms.	Hindus	Started by the demand of the bhuya 20 years ago when a lady was cured of snakebite at Goga Nagdev shrine
43	Habibshah Pir fair	Dadhana	Shravan Vad 11	1,000	Stalls of toys	Jaksi, 2 ms.	Hindus	
44	Shakti Mata fair	Endla	Ashvin Sud 5	1,000	Drama. Stalls of toys, sweets	Bhankoda, 5 ms. Bus	Hindus-Brahmin, Patidar, Koli, Thakarda, Rabari, Suthar, Luhar	Attended by people from neighbouring villages

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

TABLE 1

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service	(i) Nearest Railway station		
1	2	3	4	5	6	7	8	9	

AHMEDABAD DISTRICT—contd.

VIRAMGAM TALUKA—con. Id.

45	Balsasan Mahadev fair	Balsasan	Last Monday of Shravan	800-1,000	13 stalls of sweets, tea, toys	Katosan Road, 2 ms.	Patidar, Thakarda	Installation of Mahadev in the local temple was done on the last Monday of Shravan. Attended by people from 5 miles area
46	Janmashtami	Kadvasan	Shravan Vad 8	800-1,000	50-60 stalls of toys, tea	Virangam, 16 ms.	Koli, Kanbi, Nadoda, Harijan, 5% non-Hindus	Organised by mahant of Mahadev temple. Attended by people from surrounding 10 miles area
47	Ajam Pir Dargah	Nana Ubhada	Bhadrapad Vad 4	500	10-15 stalls of toys, sweets	Mandal, 4 ms.	Muslims; also Patidar, Koli	Dargah of Ajam Pir
48	Sakha Pir fair	Moti Kumad	Safar 7	300	5 stalls of eatables, tea	Virangam, 8 ms.	Muslims	Dargah of Sakha Pir, a Saiyad Muslim saint who died 500 years ago. Organised by mujaivar. Attended by Muslims from Virangam
49	Nag Panchami	Jakhwada	Shravan Vad 5	270	6 stalls of drinks, eatables	Rly. Stn. Bus	All communities	Temple of Nag Devta. Attended by people from neighbouring villages
50	Nag Panchami	Gamanpura	Shravan Vad 5	250	6-8 stalls of toys, sweets	Deuroj, 4 ms.	Rabari, other Hindus	Temple of Nag Devta. Attended by people from 4-5 neighbouring villages
51	Shitla Mata fair	Shobhasan	Shravan Vad 7	200	4-5 stalls of sweets, toys	Bhoyani, 1½ ms.	All Hindu castes	Attended by people from 3-4 neighbouring villages

DASKROI TALUKA

52	Kanbha fair	Kanbha	Shravan Vad 15 (Amas)	10,000	Garbas, bhajan mandlis, merry-go-round. Stalls of toys, eatables, tea	Ahmedabad, 10 ms. Bus	All communities, 2000-3,000 non-Hindus	Held since the renovation of Mahadev temple 35 years ago. Organised by the Yuvak Mandal. Attended by people from surrounding villages
53	Devi Mata fair	Vatva	Bhadrapad Sud 8	5,000	Bhajan mandlis. 25 stalls of miscellaneous articles, eatables, cutlery	Rly. Stn. Bus	Patidar, Thakarda	Organised by Gram Panchayat and manager of the temple. Attended by people from Gamadi, Ramel, Vinzol, Ashali, Chosar, Narol and Lambha villages within 5 miles area
54	Pirana fair	Giramtha (Pirana)	Bhadrapad Sud 8	4,000	Bhajan mandlis, entertainment programmes, 50 stalls and hawkers of eatables, drinks, sweets, wooden and earthen toys	Vatva, 6 ms. Bus	Hindus, Muslims in equal number	Famous dargah of Pir Imam Shah who settled here from Multan 500 years ago. Though a Muslim saint, he is widely followed by Hindus also, especially in the areas of Kutch, Saurashtra, Palanpur, Patan, Broach and Surat. There are dargahs of other saints also. Fair organised by trustees. Attended by people from surrounding 10 miles area

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service	(i) Nearest Railway station		
1	2	3	4	5	6	7	8	9	

AHMEDABAD DISTRICT—contd.

DASKROI TALUKA—contd.

55	Jal-jhilani Ekadashi	Jetalpur	Bhadrapad Sud 11	3,000	Bhajan mandlis, garbas. 20-25 hawkers of sweets, eatables, drinks, wooden and earthen toys	Barcadi, 6 ms. Bus	Hindus, 8-10% non-Hindus	At Swaminarayan temple. Organised by the temple trust and Gram Panchayat. Attended by people from surrounding 5 miles area
56	Nilkanth Mahadev fair, Mahashivratri	Enasan	Magh Vad 14	1,500	5-10 stalls of toys, tea	Medra, 2 ms. Bus		Started 400 years ago
57	Pirana fair	Giramtha (Pirana)	Bhadrapad Sud 11	1,000-1,200	30-35 stalls of tea, eatables, sweets	Vatva, 6 ms. Bus	Mainly Harijans, Saiyad	Attended by people, mostly Harijans, from neighbouring villages
58	Ramdev Pir fair	Ognaj	Bhadrapad Vad 11	1,000	Bhajans. 25-30 stalls of eatables, earthen toys	Khodiar, 5 ms. Bus	Brahmin, Bania, Patidar, Thakarda, Muslims	Attended by people from surrounding 3 miles area
59	Gandhii fair	Koba	Magh Vad 14	500-1,000	Entertainment programme, discourses on social reforms. 4 stalls of eatables	Sabarmati, 5 ms. Bus	Patidar, Thakarda, Raval	Held since the establishment of Kasturba Smarak Gram Sevika Training Centre about 7 years ago. Organised by Kasturba Smarak Trust. Attended by people from surrounding villages-Rayzan, Sughad, Nabhoi, Kubadthal, Koteshtar, Bhat, Rajesan and Atiyapur

DEHGAM TALUKA

60	Jakshani Devi fair	Sadra	2nd Sunday of Bhadrapad	10,000	Merry-go-round, film shows, agricultural exhibition by Block Office. 50 stalls of toys	Dabhoda, 10 ms. Bus	Hindus	Temple of Jakshani Devi with dharmashalas. It is said that a brother and sister opposed Muslims who were driving away cows for slaughter. The brother lost his life and the sister became sati and is worshipped as a goddess
61	Kalka Mata fair	Sampa	Chaitra Sud 15	1,000-1,500	Film shows. 25-30 stalls of eatables, tea, toys	Rly. Stn. Bus	Hindus	Temples of Kalka Mata and Uma Mata
62	Janmashtami	Palaiya	Shravan Vad 8	800	Bhajan mandlis, ras, garbas. 50 stalls of sweets, toys, handicraft products, household articles	Dehgam, 1 ml. Bus	Hindus, 25% non-Hindus	Attended by people from surrounding villages. Tonsorial ceremony of children and taking vows
63	Balan Shah Pir Urs	Prantiya	Rajab 14	800	Gymnastics. Stalls of sweets, earthen utensils, paper toys	Dabhoda, 2 ms. Bus	Hindus, Muslims in equal number	

TABLE 1

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	Nearest Railway station		Castes/communities participating	Remarks
						(i)	(ii)		
1	2	3	4	5	6	7	8	9	
DEHGAM TALUKA—<i>contd.</i>									
AHMEDABAD DISTRICT—<i>contd.</i>									
64	Halani Mata fair, Janmashtami	Kadadara	Shravan Vad 8	600	Bhajan mandlis, ras, 50 stalls of paper toys, earthen utensils, sweets, bangles	Dehgam, 6 ms. Bus		Patidar, Thakarda, 25% non-Hindus	
65	Hanumanji fair	Dabhoda	Kartik Vad 14	600	Bhajan mandlis, garbas, documentary films. Stalls of sweets, cutlery, paper toys, earthen utensils, bangles	Rly. Stn. Bus		Bania, Patidar, Thakarda	Organised by Panchayat which levies pilgrim tax
66	Hanumanji fair, Janmashtami	Dabhoda	Shravan Vad 8	600	Bhajan mandlis, garbas, documentary films. Stalls of sweets, cutlery, paper toys, earthen utensils, bangles	Rly. Stn. Bus		Bania, Patidar, Thakarda	Organised by Panchayat which levies pilgrim tax
67	Janmashtami	Prantiya	Shravan Vad 8	600	Bhajan mandlis, ras, garbas. 50 stalls of sweets, toys, earthen utensils	Dabhoda, 2 ms. Bus		Thakarda and other castes	
68	Boriya Mahadev fair, Janmashtami	Vasna-Dolarana	Shravan Vad 8	400	Bhajan mandlis, ras, garbas. 50 stalls of sweets, toys, earthen utensils	Dabhoda, 10 ms. Bus		Thakarda and other castes	Organised by Panchayat which levies pilgrim tax
69	Mahashivratri	Devkaranna muvada	Magh Vad 14	400	Bhajan mandlis, ras, garbas. 25 stalls of toys, sweets, earthen utensils, bangles, ready-made clothes	Dehgam, 10½ ms. Bus		Patidar, Thakarda, other castes	Temple of Khodiar Mata. Pilgrim tax is levied
70	Dasharathi Mahadev fair	Chhala	Ashvin Sud 15	400	Bhajan mandlis, ras, garbas. 30 stalls of sweets, paper toys, earthen utensils, clothes	Dehgam, 10 ms. Bus		Anjana Patel, Thakarda, 25% non-Hindus	Organised by Panchayat. Limited to the village
71	Ranmukteshwar fair, Janmashtami	Nandol	Shravan Vad 8	300	Bhajan mandlis, ras, garbas, games, documentary film show. Stalls of toys, sweets, earthen utensils, bangles	Dehgam, 3 ms. Bus		Brahmin, Thakarda, Harijans	
72	Mahadev fair, Janmashtami	Dharisana	Shravan Vad 8	300	Bhajan mandlis, documentary films by N.E.S. block. Stalls of sweets, earthen and paper toys, bangles, ready-made clothes	Rakhial, 3 ms.		Thakarda, Harijan, 25% non-Hindus	
73	Anbaji Mata fair	Alampur	Ashvin Sud 5	200	Bhajan mandlis, ras, garbas. 25 stalls of earthen toys, sweets, bangles, clothes	Dabhoda, 6 ms. Bus		Anjana Patel, Thakarda	

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	Nearest Railway station		Castes/communities participating	Remarks
						(i)	(ii)		
1	2	3	4	5	6	7	8	9	
DEHGAM TALUKA—<i>contd.</i>									
AHMEDABAD DISTRICT—<i>contd.</i>									
74	Butani Mata fair	Vasna Rathod	Bhadrapad Sud 8	200	Bhajan mandlis, ras, garbas. 25 stalls of earthen toys, sweets, bangles, clothes	Dehgam, 2 ms.		Garasia, Thakarda	
75	Ramji fair, Janmashtami	Mahudra	Shravan Vad 8	200	Bhajan mandlis, ras, garbas. 25 stalls of earthen toys, sweets, bangles, clothes	Dabhoda, 4 ms.		Brahmin, Patidar, Thakarda	Organised by Gram Panchayat which levies pilgrim tax
76	Ramji fair, Janmashtami	Zak	Shravan Vad 8	200	Bhajan mandlis, ras, garbas. 25 stalls of earthen toys, sweets, bangles, clothes	Dabhoda, 4 ms.		Brahmin, Patidar, Thakarda	
SANAND MAHAL									
77	Mahashivratri	Sanand	Magh Vad 13-14	8,000	50 stalls of sweets, toys, fruits, handicraft products, household articles, earthenware	Rly. Stn. Bus			
78	Janmashtami	Sanand	Shravan Vad 8	8,000	50 stalls of sweets, toys, fruits, handicraft products, household articles, earthenware	Rly. Stn. Bus			
79	Atreshwer Mahadev fair	Modasar	Chaitra Sud 11-15	5,000	Bhavai. 35 stalls of sweets, tea	Matoda, 3 ms.		Patidar, Rajput, Koli, also non-Hindus	Ancient temple of Atreshwer Mahadev installed by Atri Rishi who performed penance here. Banganga tank where Arjun drew water of the Ganga from the ground by an arrow for the thirsty cows of Viratnagar recovered from Kauravas at the end of Pandavas' exile. Organised by Panchayat which levies shop tax
80	Halol Ma fair, Janmashtami	Vasna-chachrawadi	Shravan Vad 8	2,000-2,500	Bhajans, garbas. Stalls and hawkers of sweets, toys, cutlery	Matoda, 1 ml. Bus		All communities	The idol of Mataji was found while carrying out road-works during the famine of V.S. 1956. Labourers were cured of cholera on installing it in a temple. Formerly even railway trains were slowed down here and drivers offered ghee lamps and coconut. Attended by people from Moraiya, Matoda, Pilupura
81	Chachara Ma fair	Vasna-chachrawadi	Chaitra Sud 9	2,000-2,500	Bhajans, garbas. Stalls and hawkers of sweets, toys, cutlery	Matoda, 1 ml. Bus		All communities	Khodiyar Mata is known here as Chachara Mata as her temple is situated on crossroads. Organised by village leaders. Attended by people from Moraiya, Tajpur, Pilupura, Kasindra, Badarktha, Kavitha

TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/ communities participating	Remarks
1	2	3	4	5	6	7	8	9	
DHOLKA TALUKA									
82	Vautha fair	Vautha	Kartik Sud 11- Vad 1	200,000	Circus, Cinema, Gaint wheels, Merry-go-round Entertainment programmes by N.E.S. Block and Publicity Department. Cattle exhibition, bazaar-1000 donkeys, 50 horses, 100 camels. 1000-1200 stalls of toys, cutlery, earthen and brassware, utensils, provisions, catables, tea, food-grains, handloom and khadi cloth,handicraft products, sugarcane, pan-bidi, fruits, vegetables, bangles, firewood	Dholka, 7 ms. Bus	All communities	Saptaganga or confluence of seven rivers Sabarmati, Vatrak, Shedhi, Meshvo, Khari, Majham, Hathmati, considered holy for bath especially on purnima. Worship of footprints of Kartik Swami who lived here. Siddheshwer Mahadev with swayambhu linga found in V. S. 1215, and other Mahadev and Hanuman temples. Organised by Ahmedabad District Panchayat which levies pilgrim tax at Rs. 0.12 and shop tax. Sanitation and medical arrangements by Public Health Department. Attended by people from all parts of Gujarat State.	
83	Jal-jhilani Ekadashi	Chandisar	Bhadrapad Sud 11	10,000	Ras, bhajans, music pro- grammes. 100 stalls of fruits, toys, sweets, tea	Dholka, 5 ms. Bus	Brahmin, Rajput, Patidar, Thakarda, Harijans	Bath in Sabarmati river and worship of Chandinath Mahadev. Fair organised by Panchayat and trustees of Mahadev. Attended by people from neighbouring villages of Chaloda, Vasanakelia, Saroda, Rajpur, Ambaliara, Jalaipur Vajifa and Dholka	
84	Bakri Id (Id-uz-Zuha)	Dholka	Zil-hijja 10	9,000	Namaz, reading of Quran. 25 stalls of toys, catables	Rly. Stn. Bus	Muslims, a few dus	People of Ayar caste who settled here 1,100 years ago built the temple of Mahakali Mata. Organised by Panchayat. Attended by people from surrounding 8-10 villages	
85	Mahakali Mata fair	Metal	Vaishakh Sud 5	8,000- 10,000	Circus, cage of death. 125 stalls of sweets, toys	Bavla, 10 ms. Bus	Hindus	Dargah of Hazrat Shah Pir, whose death anniversary is observed for the past 600 years. Organised by manager of the dargah	
86	Hazrat Shah Pir Urs	Dholka	Shawwal 16-20	8,000	Qawwalis, reading of Quran. 30 stalls of cutlery, toys, cat- ables	Rly. Stn. Bus	Muslims, a few Hindus	Mass prayers in mosque	
87	Id-ul-Fitr (Ramzan Id)	Dholka	Shawwal 1	7,000	90 stalls of catables, toys	Rly. Stn. Bus	Muslims		

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	Nearest Railway station		Castes/communities participating	Remarks
						(i)	(ii)		
1	2	3	4	5	6	7	8		
AHMEDABAD DISTRICT- <i>contd.</i>									
88	Bukhari Saheb fair	Dholka	Rajab 7	4,000	25-30 stalls of catables, drinks	Rly. Stn. Bus		Muslims, a few Hindus including Harijans	Death anniversary of Bukhari Saheb Pir. Procession starts from Ahmedabad reaching Dholka on 6th and after fair proceeds further to Bhadiad. Fulfilment of vows at the chhilla. Organised by the committee of trustees. Attended by people from Ahmedabad
89	Naganath or Chandreshwer Mahadev fair	Dholka	Shravan Vad 15 (Amas)	4,000	Bhajans. 200 stalls, hawkers of catables, toys	Rly. Stn. Bus		Brahmin, Bania, Patidar, Thakarda. Muslims for trade	The temple was built by Pethva on Chandrabhaga river, settling Rajpur village as Devasthan Inam for its upkeep. Fair organised by the trustees of the temple. Attended by people from Vasanakelia, Mafipur, Rajpur, Ambaliara, Jalapur Vajifa, Ranoda villages
90	Talasanai Mahadev fair	Dev-dholera	Bhadrapad Sud 6	3,000-4,000	25-30 stalls	Bavla, 12 ms. Bus		All communities	Local Batada sect of Bharwads had brought the linga of Mahadev from Talana. Fair organised by Panchayat. Attended by people from surrounding villages
91	Rishi Panchami	Dholka	Bhadrapad Sud 5	3,000	Bhajans. Stalls of toys, catables	Rly. Stn. Bus		Brahmin, Bania, Patidar, Thakarda, Muslims	In memory of Sahajanand Swami who installed image of Bala Hanuman while going to Ganeshpura. His footprints are worshipped. Started 4 years ago. Organised by committee. Attended by people from surrounding villages like Khanpur and Mujpur
92	Jal-jhilani Agiarash	Gundi	Bhadrapad Sud 11	2,000-3,000	Ras, garbas, games, competitions, volley-ball, kabaddi. 60-70 stalls of toys, handicraft products, khadi	Rly. Stn. Bus		Brahmin, Bania, Patidar, Rajput, Harijan, Khoja	Old temple of Achaleshwer Mahadev declared open for all castes at the hands of Shri Vinoba Bhawe and renamed Vishva Mandir. Attended by people from Dholka, Dhandhuka talukas and Sanand mahal
93	Bhimnath fair	Kochariya	Jyestha Sud 11	2,000	25 hawkers	Bavla, 4 ms.		All communities	Bhim Kund and image of Bhim who killed Bakasur here. Organised by Panchayat
94	Jodha Pir fair	Keshradi	Ashvin Sud 10	1,500-2,000	Merry-go-round, other entertainment items. 25-50 stalls of toys, bangles, cutlery, catables	Koth, 12 ms. Bus			Worship of Jodha Pir whose tomb is said to vibrate and give out miraculous chimes like those of a clock. Attended by people from surrounding villages. Panchayat levies shop tax

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station (ii) Bus service	Castes/ communities participating	Remarks
AHMEDABAD DISTRICT—contd.								
DHOLKA TALUKA—concl'd.								
95	Charmalia Dada fair	Varna	Margashirsh Sud 4-6	1,000- 2,000	Circus, documentary film shows, tamasha and bhajans. Stalls of sweets, toys, utensils, cloth, cutlery	Arnej, 7 ms. Bus	All communities	Shrine of Nagdev, cure of snakebites. Police bandobast. Attended by people from Dholka, Dhandhuka and Cambay talukas. This fair was held on Shravan Vad 5 before 30 years, but the date was changed to avoid the inconvenience of monsoon season
96	Raminath Mahadev fair	Ganesar	Bhadrapad Sud 11	1,000- 1,500	Bhajan mandlis. 25-30 stalls	Dholka, 10 ms.	All communities	An ancient, renovated Mahadev temple said to have been built by the king and queen of Kashi on river Chandanavati which in those times flowed nearby. Govt. gives grant of Rs. 12 for lamps, etc. There are three paliyas one of which has an inscription 1300 years old. Attended by people from surrounding 15 villages Organised by Panchayat
97	Ramdev Pir fair	Nanodra	Chaitra Sud 9	1,000- 1,500	15-20 stalls	Bavla, 9 ms. Bus	All communities	
98	Saiyadi Burhanuddin fair	Pisawada	Jumadi-us- sani 18 (Misri)	1,000- 1,500	5-8 stalls	Dholka, 7 ms. Bus	Daudi Vohra and Hindus	Death anniversary of Saiyadi Burhanuddin, a Muslim saint, observed for the past 300 years. Organised by Vohra community
99	Lakada Kui fair, Janmashtami	Dholka	Shravan Vad 8	1,000	45 hawkers of toys, catables	Rly. Stn. Bus	Brahmin, Bania, Bharwad, Harijans, 2% non-Hindus	At the temple of Shri Krishna at Lakada Kui
100	Najumiya Pir Urs	Dholka	Rajab 6-8	500	Reading of Quran, mehfil. 7 hawkers of catables	Rly. Stn. Bus	Muslims, a few Hindus	Death anniversary of Najumiya Pir, who died 45 years ago. Since then the fair. Organised by trustees of Dargah
101	Mahakali Mata fair	Bhetawada	Chaitra Sud 15	500	Bhajans. 20 stalls, hawkers of catables	Dholka, 4 ms. Bus	Koli, Bharwad, Thakarda	Old shrine of the goddess and step- well built by a Vanjara. Held since its renovation 30 years ago. Attended by people from surrounding 5 miles area. Panchayat levies shop tax
102	Bhimnath Mahadev fair	Bhimnath	Shravan Vad 14- Bhadrapad Sud 1	20,000- 30,000	4-5 merry-go-rounds. 100 stalls of catables, toys, cutlery, sweets, copper and brassware, utensils, fancy articles, hand- loom and embroidered cloth	Rly. Stn. Bus	All communities	The linga was installed by Bhim on the river Nulka whence the name of the temple and the village. The temple is managed by mahant. Entry freely permitted to Harijans since very old times, which is a special feature of the fair. Organised by Bhimnath Group Panchayat from the current year. Panchayat collects pilgrim tax at 25 nP. per head (12 nP. for children upto 12 years) and shop tax. Attended by people from the whole taluka

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
AHMEDABAD DISTRICT-contd.								
DHANDHUKA TALUKA-contd.								
103	Annakut fair	Tagdi	Kartik Sud 9	5,000	20 stalls of toys, sweets, catables	Rly. Stn. Bus	Vaishnavas	All the varieties of food preparations offered to god. It is believed that Shri Vallabhacharya stayed here and read Shrimad Bhagavat, and hence the place is important to Vaishnavas. Organised by trustees of the temple. Attended by people from surrounding villages and some from Ahmedabad and Bhavnagar
104	Salangpur fair, Jal-jhilani Ekadashi	Salangpur	Bhadrapad Sud 11	4,000-5,000	100 stalls of sweets, toys, fruits, catables	Salangpur Road, 5 ms. Bus	Hindus, especially of Swaminarayan sect. A few non-Hindus	A very well-known temple of Hanuman. Also, a Swaminarayan temple built after there was a schism in the following of the main sect. Procession of God taken to the river. Organised by the trustees. Attended by people from surrounding villages
105	Janmashtami	Dhandhuka	Shravan Vad 7,8,11	4,000-5,000	Bhajans, garbas, merry-go-round. 10-15 stalls of toys, catables, tea	Rly. Stn. Bus	All communities	Organised by the municipality. Attended by people from surrounding villages
106	Piran Pir fair	Dhandhuka	Rabi-ul-Awwal 11	3,000-4,000	Readings from Quran. 3 stalls of toys, catables	Rly. Stn. Bus	Muslims	Death anniversary of Piran Pir. Organised by mujavar of dargah. Attended by people from surrounding villages
107	Pir Mohammed Shah Bukhari fair	Bhadiad	Rajab 9-12	2,500-3,000	Merry-go-round. 50 stalls of toys, kariana, cutlery, catables, pictures, wooden toys, pan-bidi, bangles, earthen toys, tea	Dhandhuka, 14 ms. Bus	Muslims, also Brahmin, Bania, Rajput, Patidar, Sindhi, Modh, Ghanchi, Bharwad, Harijan, Parsis	Roza of Pir Mohammed Shah Bukhari who lived 740 years ago. He killed a Hindu king who harassed Muslims and was, in turn, killed, while at prayer, by the son of the king. His coffin, while being taken to his original native place Bukhara, could not be moved further from here after a halt for evening prayers. According to his wish expressed in a dream to his uncle Geban Shah his roza was constructed here. The procession starting from Ahmedabad on Rajab 5 reaches here after attending Bukhari Sahab fair at Dholka on Rajab 7. Sandal on Rajab 10. The Pir gave sight to a blind Brahmin who was converted to Islam and became mujavar, which office runs in his family. Organised by Gram Panchayat, Bhadiad, which levies pilgrim tax and makes sanitary arrangements. Attended by people from long distances

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

TABLE I

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station		Castes/ communities participating	Remarks
						(ii) Bus service	(i) Bus service		
1	2	3	4	5	6	7	8	9	
AHMEDABAD DISTRICT- <i>concl'd.</i>									
DHANDHUKA TALUKA- <i>concl'd.</i>									
108	Panch Pir fair	Galsana	Shravan Vad 11	1,700	Bhajan mandlis, folk songs. Stalls of sweets, toys, catables	Dhandhuka, 7 ms.	All communities	Held since 1535 when the village was built. Attended by people from Sonda, Kan- tharia, Vagad, Chhasiana villages	
109	Pir Moham- med Shah Bukhari fair	Dhandhuka	Rajab 9-14	1,000- 1,500	3-4 stalls	Rly. Stn. Bus	Muslims	Chhillo of Pir Mohammed of Bhadiad. Organised by mujavar	
110	Janmashtami	Khadol	Shravan Vad 8	500- 700	Bhajan mandlis and games. 10 stalls of sweets, toys	Rayka, 1 ml. Bus	All communities	Attended by people from Khasta, Rayka and Haripar	
111	Thakurdwara fair, Janmashtami	Akru	Shravan Vad 8	500- 700	Ras, garbas and bhajans. A few stalls	Tagdi, 4 ms.	Bania, Kanbi, Koli, Bharwad, Harijan	A festival of Bharwad community, as some Bharwads brought here the image of Thakorji from Adheli 300 years ago and built the temple. They freely allow Harijans to enter the temple. Changing of the flag on this day. Organised by the leader of Motabhai section of Bharwad caste	
112	Muharram	Ranpur	Muharram 7-11	500	Bhajans. Stalls of toys, mis- cellaneous articles	Rly. Stn. Bus	Muslims, Koli, Vaghri, Bhangi	Organised by Muslim leaders	

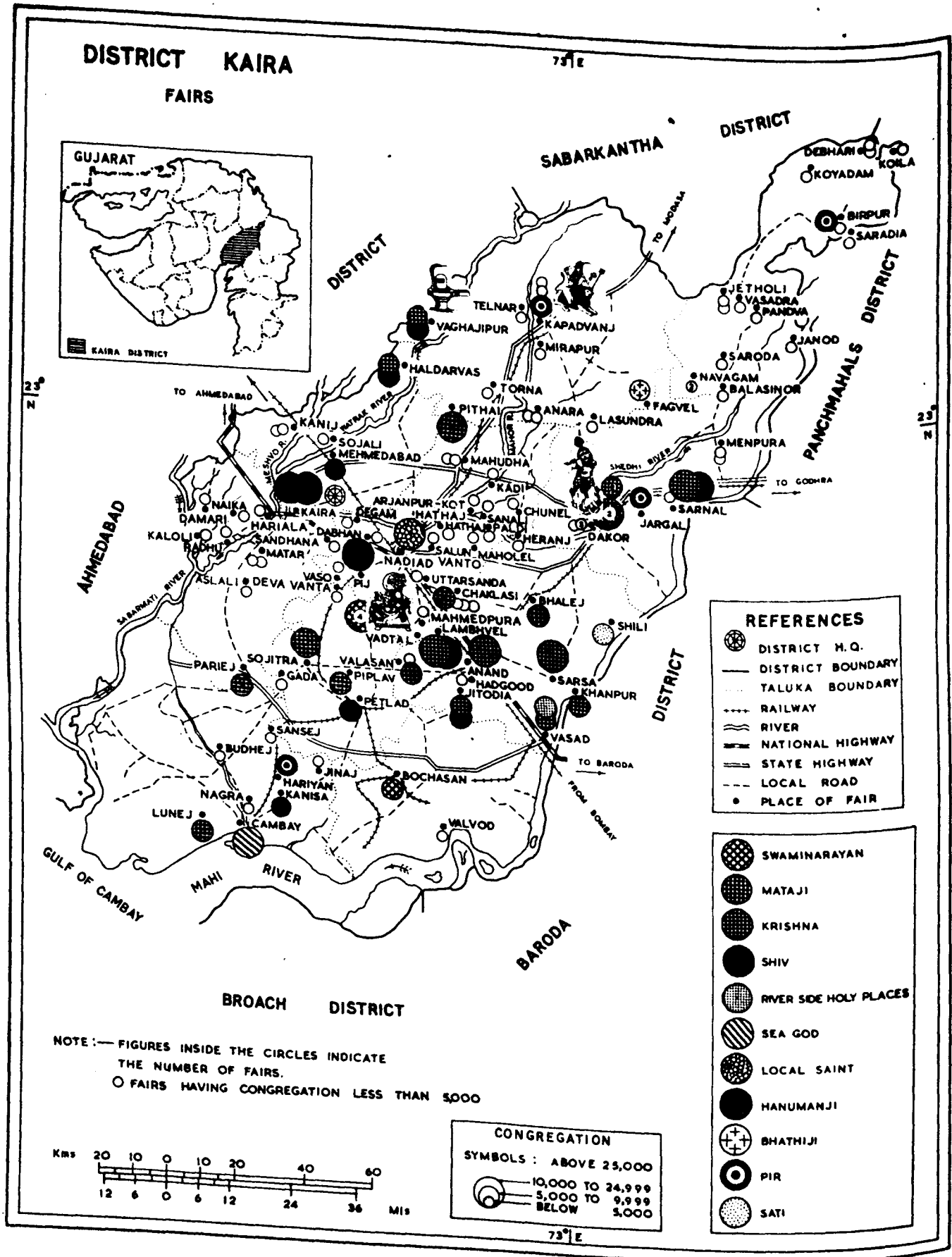


TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
KAIRA DISTRICT								
NADIAD TALUKA								
1	Jal-jhilani Agiarash	Vadtal	Bhadrapad Sud 11	35,000	100-150 stalls of toys, utensils, fruits, eatables, tea, khadi and handicraft products	Rly. Stn. Bus	All communities	The most important seat of Swaminarayan sect established by Swami Sahajanand in the 19th century, having a wide following in Charotar tract of Gujarat. Organised by the trustees of Swaminarayan temple. Police bandobast. Attended by people from all over the State. Panchayat levies shop tax
2	Santram fair	Nadiad	Magh Sud 15	20,000-25,000	Bhajan mandlis, duhas, Magic shows, merry-go-round, 200 stalls of toys, glass ware, medicines, iron, earthen and plastic toys, coir products	Rly. Stn. Bus	All communities	Principal seat (Gadi) of Santram Maharaj, a saint of the 19th century, having a wide following in Charotar tract of Kaira district. He took samadhi on this day. The congregation is highest at 6 p.m. when worship is offered to the Gadi and 5 maunds of sugar-candy and copra are tossed as prasad to the devotees. Organised by the mahant and the committee of the temple. Attended by people from the district
3	Dev Divali	Vadtal	Kartik Sud 15	18,000	Entertainment programmes, merry-go-rounds, gaint wheels, 50 stalls of fruits, eatables, vegetables, toys, handicraft products	Rly. Stn. Bus	All communities	Organised by the trustees of the temple. Attended by people from all over Gujarat State
4	Kapileshwer Pij Mahadev fair	Pij	Every Monday of Shravan	10,000		Rly. Stn. Bus	All communities	Worship of Kapileshwer Mahadev. Raja Dhandhupal, cured of his leucodarma by a bath in a pond nearby, installed the linga. People still believe in its medicinal quality and take bath in it on these days
5	Shravan Punam fair	Vadtal	Shravan Sud 15	10,000	Merry-go-round, film show, dramas, 30 stalls and 7 mandaps of fruits, toys, handicraft articles, eatables, etc.	Rly. Stn. Bus	All communities	Held since the construction of Swaminarayan temple. Organised by manager and trustees of swaminarayan temple
6	Gokulashatmi (Janmashatmi)	Vadtal	Shravan Vad 8	10,000	Merry-go-round, film show, dramas, 30 stalls and 7 mandaps of fruits, toys, handicraft articles, eatables	Rly. Stn. Bus	All communities	Held since the construction of Swaminarayan temple. Organised by manager and trustees of Swaminarayan temple

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1		3	4	5	6	7		8	9
KAIRA DISTRICT- <i>contd.</i>									
NADIAD TALUKA- <i>contd.</i>									
7	Chaitri Punam fair	Vadlal	Chaitra Sud 15	10,000	Merry-go-round, dramas, stalls, 5 mandaps of fruits, toys, utensils, tea, sweets	30 Rly. Stn. Bus	All communities		Held since the construction of Swaminarayan temple. Organised by manager and trustees of Swaminarayan temple
8	Navratri	Chaklasi	Ashvin Sud 10	6,000-8,000	Garbas, bhajan mandlis, horse and ox races. 20-25 stalls of sweets, fruits, toys, catables, cutlery	Boriavi, 4 ms. Bus	Hindus		Worship of Mataji, shami puja. Organised by the local committee. Attended by people from surrounding villages
9	Ganpati Utsav fair	Chaklasi	Bhadrapad Sud 14	4,000-5,000	Religious preaching. 40-50 stalls of catables, toys	Boriavi, 4 ms. Bus	All communities		The well-known Shankaracharya Ashram was established here 50 years ago. Later on, Swami Shri Raj Rajeshwer who came here was handed over the ashram. A big Shivalay built here on the Samadhi on his Guru Shri Nadhavirth, about 1950. Ganeshotsav is held at this ashram. The idol of Ganesh is taken out in a procession round the local tank, after which it is immersed in it
10	Jahera Pir Urs	Mahudha	Safar 10	4,000	Gymnastics, musical program-mes. Stalls of toys, sweets	Rly. Stn. Bus	Mostly Muslims. A few Hindus		Sandal ceremony at dargah of Jahera Pir. Organised by the local committee
11	Jal-jhilani Ekadashi	Dabhan	Bhadrapad Sud 11	3,500	Bhajan mandlis. 50 stalls of toys, sweets, pan-bidi	Nadiad, 3 ms. Bus	All communities		Well-known temple of Swaminarayan, from where Gordhamthiji's procession is taken to the tank for ceremonial bath and boating. Organised by the Acharya of Vadlal Swaminarayan temple. Attended by people from surrounding villages
12	Banaiya fair, Amali Ekadashi	Arjanpur Kot	Phalgun Sud 11	3,000-4,000	Bhajan mandlis, garbas. 15 stalls of fruits, toys, catables, sugarcane	Vina, 3 ms. Bus	Kshatriyas, a few non-Hindus for trade		Temples of Khodiar Mata, the family goddess of Baraiya Rajputs, Kalika Mata and Ramji Mandir. Banaiya or Belan is on the confluence of rivers Mahor, Shedi and of Mahor and Luni a little upstream. Attended by people from 5-10 miles area
13	Sadansha Pir fair	Uttarsanda	Rajab 10	3,000-4,000	30 stalls of catables, hawkers	Rly. Stn. Bus	Muslims		Urs at Sadansha Pir dargah. Organised by Muslim Jamat. Attended by people from various places in Gujarat State. Panchayat levies shop tax

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1		3	4	5	6	7		8	9
KAIRA DISTRICT- <i>contd.</i>									
NADIAD TALUKA- <i>contd.</i>									
14	Bhathiji Maharaj fair	Mahmed-pura	Kartik Sud 1	3,000	4-5 stalls of pan-bidi, tea, catables, fruits	Boriavi, 4 ml. Bus	All communities		Worship of Bhathiji Maharaj
15	Janmashtami	Mahudha	Shravan Vad 8	3,000	Stalls of toys, sweets, catables	Rly. Stn. Bus	Brahmin, Bania, Patidar, Kshatriya, Harijan		Temple of Ranchhodji
16	Gokulashtami (Janmashtami)	Chaklasi	Shravan Vad 8	2,000-2,300	Garbas, bhajan mandlis. 20-25 stalls of sweets, fruits, toys, catables, cutlery. Horse and ox races	Boriavi, 4 ms. Bus	All Hindu castes		200 years old temple of Gangnath Mahadev. Organised by the local committee. Attended by people from surrounding village Boriavi, Kanjari
17	Dharo Atham	Chaklasi	Bhadrapad Sud 8	2,000-2,100	50-60 stalls	Boriavi, 4 ms. Bus	All Hindu castes		Held near Gangnath Mahadev. Worship of Durva, a type of grass, especially by agriculturists. Panchayat levies tax
18	Bhurnath Mahadev fair	Degam	Shravan Vad 15 (Amas)	2,000	25 stalls of toys, sweets, pan-bidi	Nadiad, 7 ms. Bus	All communities		Temple of Bhurnath Mahadev. Organised by the pujari. Attended by people from surrounding villages
19	Janmashtami	Vaso	Shravan Vad 8	1,600	Bhajan mandlis	Rly. Stn. Bus	Hindus, Muslims and backward classes		Temples of Dharnath and Nilkanth Mahadev. Fair organised by pujari. Police bandobast
20	Kadi fair, Janmashtami	Kadi	Shravan Vad 8	1,500-2,000	Bhajan mandlis, garbas. Stalls of cutlery, plastic toys, fruits, tea	Mahudha, 4 ms. Bus	Hindus		Ranchhodji temple. Organised by the local committee. Attended by people from two miles area
21	Janmashtami	Salun Vanto	Shravan Vad 8	1,000-1,500		Nadiad, 3 1/2 ms. Bus	Brahmin, Bania, Patidar, Koli, Baraiya, Luhar, Suthar, Vaghri, non-Hindus		In the grounds of old temple of Balia Dev. Attended by people from surrounding villages
22	Janmashtami	Chunel	Shravan Vad 8	1,000	25-30 stalls of toys, catables	Umreth, 6 ms. Bus	All Hindu castes		Near ancient Hanuman temple
23	Maholela Mahadev fair, Janmashtami	Maholel	Shravan Vad 8	1,000	Garbas, bhajans and ras. 8-10 Stalls of toys, catables, vegetables, fruits	Nadiad, 18 ms. Bus	Brahmin, Bania, Patidar, Rajput, a few non-Hindus for trade		Ancient temple of Maholela Mahadev and Malvan tank, said to have been built by Mala Vanjara in the times of Chavda kings. Fair organised by a local committee. Attended by people from Manghroli village

TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station		Castes/ communities participating	Remarks
						(ii) Bus service			
1		3	4	5	6		7	8	9
KAIRA DISTRICT- <i>contd.</i>									
NADIAD TALUKA- <i>contd.</i>									
24	Jal-jhilani Ekadashi	Heranj	Bhadrapad Sud 11	700	10 stalls of toys, eatables	Umroth, 8 ms. Bus		Hindus	Attended by people from the surrounding villages
25	Mahashivratri	Hathaj	Magh Vad 14	500	A few stalls	Vina, ½ ml. Bus		Patidar, Suthar, Luhar, Chhasatia, Baraiya, Harijan, Chamar, Vankar	Started in old days when there was a monastery of sadhus here. Procession of Kamnath Mahadev is taken out to Kapileshwer Mahadev temple. Organised by a local committee. Attended by people from surrounding villages
26	Janmashtami	Paldi	Shravan Vad 8	100- 200	A few hawkers of eatables	Nadiad, 9 ms. Bus		Baraiya, Harijan, backward class people. A few non-Hindus	
27	Janmashtami	Sanali	Shravan Vad 8	100- 200	A couple of hawkers of eatables	Nadgam, 4 ms.		Baraiya, Harijan, backward class people. A few non-Hindus	Held at Rameshwor Mahadev. Limited to the village

KAPADVANJ TALUKA

28	Utkanthesher Mahadev fair, Mahashivratri	Vaghajipur	Magh Vad 14	27,000	Bhajan mandlis, merry-go-round, circus, jugglery show. Documentary films by N. E. S. Block. Agricultural exhibition, propaganda against untouchability. 200-300 stalls of sweets, cutlery, pictures, sticks, sugarcane, bangles, food-grains, photographers	Kapadvanj, 10 ms. Bus	Hindus. A few non-Hindus for trade and recreation		Utkanthesher or Untadia Mahadev, on a small hillock on river Vatrak, a spot of great natural beauty, site of ashram of Jabali Rishi who invoked God Shiva to satisfy the eagerness (utkantha) of devotees, and hence the name Utkanthesher. Mahapuja at midnight and procession of deity. Managed by trustees. Temples of Shri Krishna, Amba Mata, Hanuman. Dharmashalas with free accommodation for pilgrims, guest house, Vanprasthshram and Yogashram with library of religious books. Organised by Gram Panchayat which levies pilgrim tax and ground rent for stalls. Adjacent Panchayat of Sampa (Dehgam Taluka) levies tax in its own limits. Sanitary and vaccination arrangements if necessary by Public Health Department. Attended by people from all parts of the State
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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station (ii) Bus service	Castes/ communities participating	Remarks
1	2	3	4	5	6	7	8	9
KAIRA DISTRICT- <i>contd.</i>								
KAPADVANJ TALUKA- <i>contd.</i>								
29	Moti Ratnagar Mataji fair	Kapadvanj	Bhadrapad Sud 12-15	25,000 30,000	Yajna, bhavai dedicated to Mataji. Documentary films by Public Health Department. Exhibition showing develop- ment activities by B.D. Office. 100 stalls of eatables, cutlery, religious books and pictures	Rly. Stn. Bus	Brahmin, Bania, Patidar, Kansara, Luhar, Suthar, Soni, Thakor, Kachhia, Valand, Mochi, Harijan. A few non-Hindus	In V. S. 1931, an outbreak of cholera subsided when, pursuant to a Brahmin's dream, the idol found at the indicated place was ceremonially installed and worshipped. Attended by people from the district
30	Pitheshwari Mataji fair	Pithai	Bhadrapad Sud 8-9	10,000	Bhajan mandlis, merry-go- rounds, circus, magic shows, cultural programmes, dance and songs. 35-40 stalls of eat- ables, cutlery, fruits, earthen utensils, toys, 15 hawkers of pictures, smoking pipes	Kathlal, 8 ms. Bus	Hindus, a few non-Hindus	Ancient temple of Pitheshwari Mata. Organised by Gram Panchayat. Attended by people from surrounding 10 miles area. Panchayat levies ground rent. Drinking water and sanitary arrangements by the Panchayat

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
KAPADVANJ TALUKA—contd.								
35	Gokulashitami (Janmashtami)	Torna	Shravan Vad 8	4,000–5,000	50 stalls of catables, toys, seeds, sugarcane, fruits, vegetables, grass	Rly. Stn.	Brahmin, Bania, Patidar, Suthar	To some, Torna is the place of pilgrimage next in importance to Dakor, in Kaira District. Idols of Ranchhodraji and Hanumanji are self created (swayambhu) and a little smaller than those at Dakor. Ranchhod Bhagat of Khadal used to go to Dakor on every purnima for darshan. The god, taking pity on his old age, appeared to him in a dream and showed him where these images would be found in Torna, so that he may not have to undertake the journey every month. He settled at Torna when the idols were found. Other temples are Alaukeshwar Mahadev, Radha-Vallabh, Khodiar Mataji, and Bhathi Khatri. Organised by Gram Panchayat which levies pilgrim tax at 6 P. per head. Attended by people from surrounding 7 miles area
36	Maha-shivratni	Lasundra	Magh Vad 14	4,000	Bhajan mandlis, shramdan. 50 stalls of catables, toys, sugarcane, fruits, vegetables	Kapadvani, 11 ms. Bus	All communities	An ancient Mahadev temple with natural springs (kunds) of cold and hot water nearby, a bath in which is considered holy. Organised by Gram Panchayat. Attended by people from the district. Panchayat levies pilgrim tax
37	Somnath Mahadev fair, Janmashtami	Mirapur	Shravan Vad 8	3,000–3,500	2–4 stalls	Kapadvani, 1 ml. Bus	Hindus, non-Hindus for trade	Temple of Somnath Mahadev. Procession of the deity to Kapadvani. A hundred years old fair. Attended by people from neighbouring villages
38	Nani Ratnagar Kapadvani Mataji fair	Kapadvani	Bhadrapad Sud 12–14	2,500–3,000	Bhavai, yajna. 8–10 stalls of catables, pan-bidi, tea	Rly. Stn. Bus	Hindus, a few non-Hindus for recreation	Old temple repaired in Samvat 1984. Organised by the trustees of the temple. Attended by people from the taluka
39	Ambaji Mata fair	Anara	Bhadrapad Sud 14	1,100–1,250	Bhajans. 50 stalls of toys, catables, tea	Kathlal, 4 ms.	All communities	Since the construction of the temple of Mataji 50 years ago. Organised by headman of the village. Attended by people from 5 miles area
40	Barsida Pir Urs	Anara	Shawwal 11	1,000–1,200	Qawwalis, religious preachings. 17 stalls of sweets, tea, cutlery	Kathlal, 4 ms. Bus	All communities	Urs at the dargah of Barsida Pir. Named after twelve Saiyads who sacrificed their lives while protecting the village. Organised by the Muslim Jamat. Attended by people from 5 miles area

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
KAPADVANJ TALUKA—contd.								
41	Kedarshwer Mahadev fair, Janmashtami	Telhar	Shravan Vad 8	500–700	10–15 stalls of sweets, catables, cutlery, tea	Kapadvani, 7 ms. Bus	All Hindu castes. A few non-Hindus for trade	Temple of Kedarshwer Mahadev. Attended by people from the taluka
MEHMEDABAD TALUKA								
42	Kali Chaudash	Kaira	Ashvin Vad 14	10,000–15,000	Hawkers of toys	Mehmedabad, 7½ ms. Bus	Hindus	At the temple of Hanuman half a mile from the town. Attended by people from 15 surrounding villages
43	Bhai Bij	Kaira	Kartik Sud 2	10,000–15,000	Hawkers of toys	Mehmedabad, 7½ ms. Bus	Hindus	Held near Mahadev temple. Attended by people from 15 surrounding villages
44	Mahashivratri	Haladarvas	Magh Vad 14	7,000	Agricultural exhibition and documentary films by N.E.S. Block. Bhajan mandlis. Stalls of catables, household articles, handicraft products, religious books	Mehmedabad, 12 ms. Bus	All communities. A few non-Hindus	There are shrines of Parashar, Bhriku, Chyavan on the Vatrak river, which flows eastward at this place. Mahapuja and procession of Mahadev. An old fair
45	Janmashtami	Haladarvas	Shravan Vad 8	7,000	Agricultural exhibition and documentary films by N.E.S. Block. Bhajan mandlis. Stalls of catables, household articles, handicraft products, religious books	Mehmedabad, 12 ms. Bus	All communities. A few non-Hindus	An old fair
46	Dharo Atham	Mehmedabad	Bhadrapad Sud 8	5,000	Bhajan mandlis. 50 stalls of toys and handicraft products	Rly. Stn. Bus	Hindus, a few non-Hindus	Grass called Durva (Dharo or Dhro) is worshipped on this day. Temple of Ganganath Mahadev. Attended by people from surrounding villages
47	Gokulashitami (Janmashtami)	Kanij	Shravan Vad 8	2,000	Bhajan mandlis. 15 stalls	Rly. Stn. Bus	Hindus, a few non-Hindus	Temple of Radha-Vallabh. Attended by people from surrounding villages
48	Mubarak Saiyad Urs	Sojali	Ramzan 9–10	1,000	Qawwali programmes. 10 stalls of toys	Mehmedabad, 2 ms. Bus	Mostly Muslims	Historical place of Roza-Rozi containing the tombs of Mubarak Saiyad, a minister of Mahmud Begada and others. Organised by Gram Panchayat. Attended by people from surrounding villages
49	Bhathi Khatri fair	Kanij	Kartik Sud 1	1,000		Rly. Stn. Bus	Hindus	Organised by Gram Panchayat. Attended by people from surrounding villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

TABLE I

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station (ii) Bus service	Castes/ communities participating	Remarks
1	2	3	4	5	6	7	8	9
KAIRA DISTRICT— <i>contd.</i>								
MATAR TALUKA								
50	Ratadeshwer fair	Paricj	Bhadrapad Sud 8	5,000	Bhajans. 20 stalls of sweets, tea, toys	Tarapur, 5 ms. Bus	Baraiya	Temple of Shakti Mata. Held on the Ratadeshwer tank. Panchayat levies rent for shops
51	Kannath Mahadev fair	Radhu	Shravan Vad 12	3,000	Bhajan mandlis, yajna, reading of religious books. 15-20 hawkers and 5-6 stalls	Dholka, 8 ms. Bus	Patidar, Rajput, Baraiya, Kachhiya, Rabari, a few non-Hindus	Held since the construction of Kannath Mahadev temple. Organised by Gram Panchayat. Attended by people from surrounding 4-5 villages
52	Khodiyar Mata fair, Dhoro Atham	Hariola	Bhadrapad Sud 8	2,000	Garbas, bhajan mandlis. 15 stalls	Mehmedabad, 6 ms. Bus	Rajput, Baraiya, Valand, Harijan, a few non-Hindus	Worship of Khodiyar Mata near Vatrak river. Started 25 years ago. Attended by people from surrounding villages
53	Kaloli Hanuman fair	Kaloli	Chaitra Sud 15	1,200	Bhajan mandlis. 15-20 stalls	Dholka, 8 ms. Bus	All communities	Organised by the pujari. Started 10-12 years ago
54	Ramnath Mahadev fair, Mahashivratri	Naika	Magh Vad 14	1,000-1,200	Bhajan mandlis. 10-12 stalls	Barjadi, 15 ms. Bus	All communities	Organised by pujari. Started 12 years ago
55	Hazrat Taj-shah Pir Urs	Sandhana	Rajab 14	1,000	Qawwalis, religious preachings. 15-20 stalls of eatables, fruits, toys, miscellaneous articles	Nadiad, 7 ms. Bus	Muslims	In the memory of the Muslim saint who performed miracles. Organised by Muslim leaders. Attended by people from 10-15 miles area
56	Shikotar Mata Aslali fair	Aslali	Bhadrapad Sud 8	1,000	Bhajan mandlis. Stalls of eatables, fruits, rosaries, images	Vaso, 7 ms. Bus	Hindus, mostly Rajput	Organised by village leaders
57	Janmashtami	Matar	Shravan Vad 8	1,000	Bhajan mandlis. 10-15 stalls of eatables, toys, rosaries, images	Vaso, 7½ ms. Bus	Hindus	Attended by people from surrounding villages in 5 miles area. Sanitation arrangement by Panchayat
58	Hazrat Atanshah Pir Urs	Matar	Rajab 1	1,000	Qawwali programmes. 23 stalls of eatables, fruits, toys	Vaso, 7½ ms. Bus	Muslims	A local Rajput king named Balangi had taken a vow to take food after killing one Muslim daily. Atanshah, a fakir, cursed Balangi as he killed him. Balangi was defeated by Mahmud Begada and his palace was ruined. A hillock called Balangi Tekra stands there now. Nearby is the dargah of fakir Atanshah. Fair is organised by the Muslim leaders. Attended by people from surrounding 5 miles area
59	Makali fair	Damari	Bhadrapad Sud 4	1,000	Bhajans, bhavai. 2 stalls of eatables, toys	Barjadi, 7 ms. Bus	Patidar, Garasia, Baraiya	A bhavaiya was cured of snakebite by manata of the Goddess. Since then the fair. Attended by people from Govind-pura, Shetra, Dhathal

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(i) Bus service	(ii) Bus service		
KAIRA DISTRICT— <i>contd.</i>									
ANAND TALUKA									
60	Janmashtami	Sarsa	Shravan Vad 8	20,000-25,000	Bhajans, religious preachings. Merry-go-round, horse race, jugglery and magic shows, gymnastics. 150 stalls of eatables, tea, fruits, toys, handloom cloth, sweets, earthen toys, iron and wooden articles, handicraft products	Navli, 3 ms. Bus		Brahmin, Bania, Rajput, Patidar. 5% non-Hindus	At the temple with the seat (gadi) of Kuberdas, a saint who performed many miracles. Organised by trustees and local institution. Yuvak Mandal makes sanitation arrangements
61	Janmashtami	Anand	Shravan Vad 8	12,000-14,000	Jugglery shows. Stalls and hawkers of iron articles, toys	Rly. Stn. Bus		Brahmin, Bania, Patidar, Baraiya, Harijan, Muslims, Christians	Organised by the municipality
62	Kali Chaudash	Lambhvel	Ashvin Vad 12-Kartik Sud 1	10,000	Bhajan mandlis. 35-50 stalls of sweets, pan-bidi	Anand, 3 ms. Bus		All communities	Hanuman temple of Lambhvel is visited by pilgrims from all over the district. Oil, indoor and coconuts are offered to the deity. Organised by the Lambhvel Hanuman Temple Committee. Attended by people from surrounding areas
63	Janmashtami	Lambhvel	Shravan Vad 8	8,000-12,000	Merry-go-round, animal performances. 100-150 stalls of eatables, household articles, toys, sweets, fruits	Boriavi, 2 ms. Bus		All communities	Near the temple of Hanumanji. Organised by Gram Panchayat
64	Mahadev fair, Mahashivratri	Jitodia	Magh Vad 14	5,000-10,000	Merry-go-round, animal performances. Stalls of eatables, household articles, iron goods, bangles, fruits	Anand, 2½ ms. Bus		Hindus	Temple of Vajinath Mahadev built by Siddharaj Jaysinh. Organised by pujari
65	Janmashtami	Jitodia	Shravan Vad 8	5,000-10,000	Merry-go-round, animal performances. Stalls of eatables, household articles, iron goods, bangles, fruits	Anand, 2½ ms. Bus		Hindus	At Vajinath Mahadev temple built by Siddharaj Jaysinh. Organised by pujari. Devotees come throughout Shravan
66	Chaitri Punam	Vasad	Chaitra Sud 15	5,000-7,000	Stalls of cutlery, eatables	Rly. Stn. Bus		All communities	Worship of Mahi river. Held at a beautiful spot near the railway bridge. A spring from the Gangva well meets Mahi where a bath is considered holy. Temple of Kashi Vishvanath Mahadev. Attended by people from Kaira and Baroda districts

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
KAIRA DISTRICT-contd.									
ANAND TALUKA-contd.									
67	Janmashtami fair,	Vasad	Shravan Vad 8	5,000-7,000	Stalls of cutlery, catables	Rly. Stn. Bus	All communities	8	On the bank of Mahi river and Kashi Vishvanath Mahadev. Attended by people from Kaira and Baroda districts
68	Meladi Mata fair, Akha Nom	Valasan	Bhadrapad Sud 9	5,000-6,000	Merry-go-round, bhavai, 100 stalls of toys, catables, pan-bidi, tea	Karamsad, 2 ms. Bus	All communities, mostly Garasia, Vaghri		Temple of Meladi Mata whose idol was left here long ago by nomadic Vaghirs near a ker bush. The deity refused to go with them and temple was erected here on this day. The bush is still there. Organised by pujari. Bando-bast by Police Patel. Attended by people from Bakrol, Kuramsad and Devrajparu villages
	Manba Mataji fair	Shili	Bhadrapad Sud 8	5,000	Bhajan mandlis, havan, religious preaching. Merry-go-round, animal performances, other entertainment programmes. 25 stalls of catables, household articles, earthen utensils, iron and wooden implements, religious books	Ode, 5 ms. Bus	All communities		In memory of Manbai, a Rajput lady who miraculously turned into a heap of flowers when attacked by her husband because she was unwilling to go with him. Since then she is worshipped as a goddess and a temple was erected in 1906. Shili is said to have been a prosperous place in ancient times. Bando-bast by Police Patel. Attended by people from surrounding 5-8 miles
70	Kamnath Mahadev fair, Janmashtami	Khanpur	Shravan Vad 8	5,000	Bhajans, religious preachings. Animal performances. 20 stalls of cutlery, toys, household articles, fruits, catables, handicraft products	Navli, 9 ms. Bus	All communities		At the temple of Kamnath Mahadev. Organised by local committee. Started in V.S. 2015
71	Dharo Atham Bhalci	Bhalci	Bhadrapad Sud 8	5,000	Merry-go-round, animal performances. Stalls of cutlery, household articles, catables	Rly. Stn. Bus	All communities		Worship of Bhadrakali Mata whose image is installed in a step-well nearby, believed to have been built miraculously in one night by a Vanjara during the reign of Siddharaj. According to another story step-well was built by Minaldevi, the mother of Siddharaj. Fair organised by Panchayat

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7	8		9
KAIRA DISTRICT— <i>contd.</i>									
ANAND TALUKA— <i>contd.</i>									
72	Bhathi Khatri fair	Valasan	Kartik Sud 1	4,000–5,000	Bhajans, yajna, garbas. Stalls of eatables, tea, toys	Karamsad, 2 ms. Bus	All communities		Worship of Bhathi Khatri whose blessings are believed to cure snakebites. Organised by pujari. Attended by people from Karamsad, Bakrol and Devrajparu villages
73	Kamalshah Pir Urs	Hadgood	Shawwal 2	500	Qawwalis	Anand, 3 ms. Bus	Muslims		In memory of Kamalshah Pir who settled this village in forest lands and who protected the people from robbers during the regime of Aurangzeb
THASRA TALUKA									
74	Manekthari Punam	Dakor	Ashvin Sud 15	100,000–125,000	Merry-go-rounds, giants wheels magic and jugglery shows, dramas, agriculture and cattle shows. 1,000 local shops and stalls of sweets, eatables, drinks, pan-bidi, fruits, flowers, tobacco products, earthenware, household wooden and metal articles, bangles, cosmetics, toys, khadi, handloom and mill cloth, garments, pictures, rosaries	Rly. Stn. Bus	All communities		Dakor is one of the biggest places of pilgrimage in Gujarat. The biggest fair held here is Manekthari Punima on which occasion the idol is bedecked with a crown worth Rs. 1.25 lakhs. The temple is considered most sacred as the original idol of Dwarka is, according to legend, enshrined here. It is said that the God came to Dakor on his own along with his devotee Bodana in V.S. 1212. The present temple was built in 1771 A.D. The fair is organised by the municipality which collects pilgrim tax at the rate of 20 nP. per head and ground rent for stalls. Thousands of pilgrims from all over the State visit Dakor on every Punima when special train from Ahmedabad and numerous special S. T. buses run to and from Dakor. The municipality has constructed a water works, and it disinfects the water of wells and Gomati tank, makes sanitary and vaccination arrangements and provides for inspection of foodgrains offered for sale. On Manekthari Punima two special trains are run and special buses ply all-round the day and till late at night. Held from Sud 11 to Vad 5 on Manekthari Punima and from Sud 14 to Vad 5 on others
75	Holi	Dakor	Phalgun Sud 11–Vad 1	23,366 Ras, bhajans		Rly. Stn. Bus	Hindus		Organised by the municipality which collects pilgrim tax

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

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Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
THASRA TALUKA—<i>contd.</i>								
KAIRA DISTRICT—<i>contd.</i>								
76	Gokul Ashthami (Janmashtami)	Dakor	Shravan Vad 8	20,000	Local shops, stalls of miscellaneous articles	Rly. Stn. Bus	Hindus	Organised by the municipality which collects pilgrim tax. Attended by people from the whole State
77	Mahashivratri	Sarnal	Magh Vad 14	10,000	100 stalls, hawkers of cutlery, catables	Thasra, 4 ms. Bus	Hindus	Ancient temple of Galteshwer Mahadev, famous for its stone carving, situated on a beautiful spot, on the confluence of river Mahi and Galti. Attended by people from whole taluka. Yuvak Mandal makes sanitary arrangements
78	Janmashtami	Sarnal	Shravan Vad 8	10,000	100 stalls, hawkers of cutlery, catables	Thasra, 4 ms. Bus	Hindus	Near Galteshwer Mahadev. Attended by people from whole taluka. Yuvak Mandal makes sanitary arrangements
79	Dev Diwali	Dakor	Kartik Sud 15	6,955	Local shops, stalls of miscellaneous articles	Rly. Stn. Bus	Hindus	Organised by the municipality
80	Annakut fair	Dakor	Kartik Sud 1	5,000–6,000	Local shops of miscellaneous articles	Rly. Stn. Bus	Brahmin, Bania, Patidar, Rajput, Baraiya	All types of dishes of varieties are offered to God. After the worship of cow and Govardhan puja, 125–150 maunds of cooked rice are heaped in the chowk. Sweets, fruits, vegetables and water-pots are placed on and near it and arti is offered to it. Thereafter, with the opening of gates, people especially pilgrims from villages, flock inside to loot prasad from this heap. Organised by temple committee
81	Dariai Pir Saheb Urs	Jargal	Rabi-us-Sani 11	5,000	Merry-go-round, qawwali. Stalls of pan-bidi, tea, cutlery, toys, sweets	Thasra, 1 ml. Bus	Muslims	Organised by sarpanch. Started 700 years ago
82	Rath-yatra	Dakor	Ashadh Sud 2	4,454	Local shops, stalls	Rly. Stn. Bus	Hindus	After offering puja to the silver chariot, procession of Lalji Maharaj is taken out in it. Organised by temple committee. Municipality collects pilgrim tax
83	Dev Uthi (Prabodhini) Agiarah	Dakor	Kartik Sud 11	2,000–3,000	Local shops, stalls	Rly. Stn. Bus	Hindus	Marriage ceremony of Tulsi and Ranchhodji, procession. Fair organised by municipality

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
THASRA TALUKA—<i>contd.</i>								
KAIRA DISTRICT—<i>contd.</i>								
84	Gopashtami	Dakor	Kartik Sud 8	2,000–3,000		Rly. Stn. Bus	Hindus	Annakut in 12 temples at Dakor. Worship of cow. All the 800 cows of the temple and of two other institutions are collected and given kansar (a sweet preparation of wheat) to eat. They are then taken out in a procession. Organised by trustees of temple
85	Gandhi fair	Dakor	January 30	1,000–1,500	Public meetings	Rly. Stn. Bus	All communities	In memory of the martyrdom of Mahatma Gandhiji. Held since his ashes were immersed at the Gandhi Ghat of Gomti tank. Organised by leaders and the municipality
86	Sama Pancham	Sarnal	Bhadrapad Sud 5	1,000	50 stalls of eatables, tea	Thasra, 4 ms. Bus	Hindus	At the temple of Galteshwer Mahadev. Attended by people from the taluka
87	Ramdev Pir fair Janmashtami	Menpura	Shravan Vad 8	800–1,000	Homa, religious preaching, Jugglery show, anand bazaar. 50 stalls of toys, eatables, tea	Sevalia, 5 ms. Bus	All communities	Organised by Panchayat
88	Mahashivratri		Magh Vad 14	800–1,000	Homa, religious preaching, Jugglery show, anand bazaar. 50 stalls of toys, eatables, tea	Sevalia, 5 ms. Bus	All communities	Organised by Panchayat
BALASINOR TALUKA								
89	Dariai Pir fair	Birpur	Rabi-us-Sani 10	5,000–6,000	Qawwalis, cinema, circus, merry-go-round. 200–300 stalls of utensils, cloth, eatables, cutlery, perfumery	Lunawada, 10 ms. Bus	Hindus, Muslims	Dargah of Dariai Pir who was appointed here to take care of Karanja fort nearby in the time of Allauddin Khilji by his Suba Alafkhan. Miraculous cures of evil spirits. Fair organised by trustees of dargah. Panchayat levies pilgrim tax at 12 nP. per head
90	Jhala fair	Koyadam	Bhadrapad Vad 14	4,000–5,000	Stalls of pan-bidi, tea, household articles	Lunawada, 15 ms. Bus	All communities, 1,000–2,000 non-Hindus	In memory of local hero named Jhala. Worship of his paliya (memorial stone) situated on a hillock by the side of dam one mile from Koyadam. Attended by people from Bayad, Gabet, Sathamba, Balasnor, Birpur, Kapadvanj and Lunawada for trade
91	Janmashtami	Pandva	Shravan Vad 8	2,000–2,500	Bhajan mandlis. Stalls of cutlery, earthen toys, pan-bidi, tea	Sevalia, 19 ms. Bus	Brahmin, Kshatriya, Patidar, Harijan, Muslims	Near the temple of Mataji. Attended by people from surrounding villages

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii)	Bus service		
1	2	3	4	5	6	7	8	9	
BALASINOR TALUKA-<i>contd.</i>									
KAIRA DISTRICT-<i>contd.</i>									
92	Jhala fair	Vasadra	2nd Sunday of Bhadrapad	2,000-2,500	Bhajan mandlis, stalls of cutlery, earthen utensils	Sevalia, 20 ms. Bus		Brahmin, Kshatriya, Patidar, Harijan, Muslims, 200 non-Hindus	Originally a shepherd set up a stone and started worshipping it. People started taking vows to the deity. There is now a small shrine where the fair came to be held
93	Gokulashstami (Janmashtami)	Birpur	Shravan Vad 8	2,000	Bhajan mandlis, yajna. 15-20 stalls of catables, pan-bidi, bangles	Lunawada, 10 ms. Bus		Hindus, Bhaibandh, Bhil, 500 Muslims	At the temple of Jharmar Mata on a hillock. Organised by temple authorities
94	Mahashivratri	Jetholi	Magh Vad 14	2,000	35-40 stalls of toys, catables	Sevalia, 18½ ms. Bus		Hindus	Organised by Panchayat. Started 30-40 years ago
95	Janmashtami	Jetholi	Shravan Vad 8	2,000	35-40 stalls of toys, catables	Sevalia, 18½ ms. Bus		Hindus	Organised by Panchayat. Started 30-40 years ago
96	Saroda fair	Saroda	Ashvin Vad 8	1,700-2,000	Stalls of toys, catables	Sevalia, 14 ms. Bus		Hindus	At the Mahadev temple. Attended by people from taluka
97	Jhala fair	Saradia	Bhadrapad Sud 14	1,000-1,500	10-25 stalls	Lunawada, 7 ms.		Bhaibandh community, Muslims	Worship of paliya of Jhala, a hero who is said to have died here. Revered by Bhaibandh community
98	Janmashtami	Bhim-bhamarda hill, Balasinor	Shravan Vad 8	1,000-1,500	15 stalls of cutlery, sweets, pan-bidi	Sevalia, 10 ms. Bus		Hindus	At Dev Dungaria Mahadev on Bhimbhamarda hill one mile away. Attended by people from taluka
99	Chadia fair	Koila	Phalgun Vad 3	800	Ras with drama by Kolis. 16 stalls of cutlery, catables	Lunawada, 14 ms. Bus		Hindu, Muslims	Panchayat collects 12 nP. per head
100	Mahashivratri	Navagama	Magh Vad 14	600-700	7 stalls of cutlery, sweets, pan-bidi	Sevalia, 15 ms. Bus		Hindus	At Mahadev temple. Attended by people from taluka
101	Janmashtami	Debhari	Shravan Vad 8	500	Bhajans. 15-20 stalls of coconuts, plantains, groundnut, toys, catables, pan-bidi	Lunawada, 14 ms. Bus		All communities	Held at Premnath Mahadev

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii)	Bus service		
1	2	3	4	5	6	7	8	9	
BALASINOR TALUKA-<i>contd.</i>									
KAIRA DISTRICT-<i>contd.</i>									
102	Anali Ekadashi	Navagama	Phalgun Sud 11	400	4 stalls of cutlery, sweets, pan-bidi	Sevalia, 15 ms. Bus		Hindus	At Mahadev temple. Attended by people from the taluka
103	Mahashivratri	Debhari	Magh Vad 14	300	Bhajans. 15-20 stalls of coconuts, plantains, groundnut, toys, catables, pan-bidi	Lunawada, 14 ms. Bus		All communities	Held at Pancheshwer Mahadev in Dandia hamlet
104	Mahashivratri	Janod	Magh Vad 14	200		Sevalia, 16 ms. Bus		Hindus	Held at Mahadev temple on the island between two rivers. Formerly a big fair, it has been reduced to a small size owing to much of surrounding lands being submerged because of the new dam across the river Mahi. Organised by pujari
PETLAD TALUKA									
105	Khojai Mata fair	Sojitra	Bhadrapad Sud 14	10,000	Ras. 15 stalls	Rly. Stn. Bus		All communities	Ancient temple of Khojai Mata built in V. S. 960
106	Ashapuri Mata fair	Piplav	Bhadrapad Sud 8-9	5,000	Bhajans, garbas by Kshatriya women. Agricultural exhibition by B.D.O. 18 stalls of toys, sweets, tea	Petlad, 4 ms. Bus		Mostly Kshatriyas	The temple of Ashapuri Mata is famous in the countryside and numerous pilgrims come all the year round to fulfil their vows, and especially for the tonsorial ceremony of their sons. The fair is held on the day on which the idol was found here. Organised by Gram Panchayat. Attended by people from 10 miles area
107	Ramnath Mahadev fair	Petlad	Bhadrapad Sud 11	4,000-6,000	Bhajans, garbas, small exhibitions. 20 stalls of toys, sweets, tea	Rly. Stn. Bus		All communities	Historical temple of Ramnath Mahadev, and a big kund (pond) nearby. Fair organised by the municipality. Attended by people from surrounding villages
108	Gadeshweri Mata fair	Gada	Bhadrapad Sud 14	3,000	Bhajan mandlis, entertainment programmes. 20 stalls of toys, sweets, tea	Sojitra, 3 ms. Bus		Patidar, Vaghri, Baraiya	Temple of Khodiyar Mata, situated in the limits of neighbouring village of Sinjwada (Matar taluka). But the fair is held in the limits of Gada, hence known as Gadeshweri Mata fair. Organised by the leaders of Baraiya community. Attended by people from 5 miles area

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7		8	9
KAIRA DISTRICT—<i>contd.</i>									
PETLAD TALUKA—<i>contd.</i>									
109	Bhabharam fair	Devavanta	Bhadrapad Vad 8	2,500	Bhajan mandlis, garbas, entertainment programmes. 17 stalls of toys, sweets, tea	Rly. Stn. Bus		All communities	Held at 500 years old samadhi of Bhabha and Ram, two Patel brothers of Vaso, who were disciples of Swami Nishketanandji. They performed penance here. After they expired, a heap of flowers was found in place of their bodies. A ghee lamp is kept constantly burning near the samadhi. Fair organised by Gram Panchayat. Attended by people from 5 miles area
110	Ahpal fair	Sansej	Shravan Vad 5	1,200	Bhajans, garbas, exhibition. stalls of sweets, toys, tea	17 Tarapur, 1 ml.		All communities	Organised by Gram Panchayat. Attended by people from 4–5 miles area
CAMBAY TALUKA									
111	Chaitri Punam	Cambay	Chaitra Sud 15	13,000–15,000	Merry-go-round. 200 stalls	Rly. Stn. Bus		Hindus, 300–500 non-Hindus	A bath in the sea on this day is considered holy. Attended by people from the district
112	Kamnath Mahadev fair	Kanisa	Vyatipat in month of Shravan	8,000	Merry-go-round. 50 stalls of toys, catables, cutlery	Sayma, 2 ms. Bus		Hindus, Muslims	Ancient temple of Kamnath Mahadev described in Kumarika Khand. Legend: In ancient times Mayurdhwaj Raja, suffering from leucoderma left his kingdom and lived in jungle here and, cured by the water of the tank, installed Mahadev. Water of the temple kund, Dudhia tank and Gagva well are believed to cure leprosy. Fair organised by Panchayat, which collects pilgrim tax at 6 nP. per head. Attended by people from the district
113	Hariyan Pir fair	Hariyan	Shaaban 14–15	6,000	30 stalls of toys, catables, cutlery	Sayma, 1½ ms. Bus		Muslims, Hindus	In memory of Hariyan Pir (Dada), who performed miracles. Organised by Panchayat which collects shop tax. Attended by people from the district
114	Vaduchi Mataji fair	Luncj	Bhadrapad Sud 14	5,000	Bhajan mandlis. Stalls of tea, toys	Cambay, 4 ms. Bus		Bania, Patidar, Gola, Koli, Baraiya	Attended by people from the Bhal area. Panchayat looks after sanitary arrangements

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7		8	9
KAIRA DISTRICT—<i>contd.</i>									
CAMBAY TALUKA—<i>contd.</i>									
115	Koteshwer Mahadev fair	Nagra	Shravan Vad 15 (Anas)	3,000–4,000	25–30 stalls of tea, toys	Cambay, 4 ms.		Hindus, 200–300 non-Hindus	An ancient place, perhaps the site of Cambay ages ago. It is believed that sapta koti rishis performed yajna here in honour of Mahadev and installed Koteshwer Mahadev. Bath in the kund is considered holy
116	Jal-jhilani Ekadashi	Budhej	Bhadrapad Sud 11	900–1,000	15–17 stalls of sweets, toys	Tarapur, 6 ms. Bus		Hindus, mostly of Swaminarayan sect	Procession of Swaminarayan to Hari Talavadi (pond) where idol is taken round in a boat. Organised by trustees of Swaminarayan sect. Attended by people from surrounding 4–5 villages. Fair started about 120 years ago, since the visit of Sahajananand Swami to Budhej
117	Dhare Atham Jinaj		Bhadrapad Sud 8	200–300	5–7 stalls	Sayma, 4 ms. Bus		Hindus	Worship of Dharo or Durva grass by ladies. Dharo is believed to have received a few drops of nectar which were spilt during its distribution among the gods and the demons after Samudra-manthan and is, therefore, difficult to weed out completely. It is worshipped for prosperity and progeny
BORSAD TALUKA									
118	Swaminarayan Bochasan Mandir fair, Jal-jhilani Agiarash		Bhadrapad Sud 11	8,000–10,000	Merry-go-round. 100 stalls of pan-bidi, tea, cutlery	Rly. Stn. Bus		Hindus	Temple of Swaminarayan, built by Shastri Maharaj who separated from the Vadtal branch of the sect. On this day the idol is taken out in a boat in the village tank. Fair organised by Panchayat which collects tax. Attended by people from distant places
119	Valvod fair Chaitri Punam	Valvod	Chaitra Sud 15	2,000–3,000	50 stalls of cutlery, tea, pan-bidi, catables	Bhadran, 7 ms. Bus		Hindus	On the bank of Mahi river, Kukad Muni installed Shivalinga in Valmiki Ashram. The shrine is known as Kukadio Gadhi. Also, temple of Ranchhodji and Sona Talavdi. Fair organised by Panchayat which collects tax. Attended by people from outside

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/communities participating	Remarks
1									
PANCHMAHALS DISTRICT									
GODHRA TALUKA									
1	Janmashtami	Godhra	Shravan Vad 8	15,000	101 stalls of catables and sundry articles	Rly. Stn.	Bus	Hindus	Organised by manager of Akleshwer Mahadev. Police bandobast. Attended by people from surrounding 10 miles area
2	Amali Agiarashi	Tuwa	Phalgun Sud 11	8,000-10,000	Merry-go-round, katha, bhajans. 150-175 stalls of provisions, pan-bidi, catables, handloom cloth, bamboo fans, mats	Rly. Stn.	Bus	Hindus, very few Muslims	Worship of Somnath Mahadev. Fair is held near the temple and the famous hot water springs. Organised by trustees and manager of the temple. Gram Panchayat levies shop tax
3	Amali Agiarashi	Orwada	Phalgun Sud 11	5,000	10 stalls of tea, refreshments, fruits	Sant Road, 2 ms.	Bus	Baria, Koli, Nayaka, 5% non-Hindus	Near Orwada Mahadev temple. Police bandobast. Attended by people from surrounding villages
4	Janmashtami	Orwada	Shravan Vad 8	4,000	10 stalls of tea, refreshments, fruits	Sant Road, 2 ms.	Bus	Baria, Koli, 5% non-Hindus	Near Orwada Mahadev temple. Police bandobast. Attended by people from surrounding villages
5	Janmashtami	Morwa	Shravan Vad 8	3,000	Stalls of tea, catables, coconut, toys, earthenware	Sant Road, 10 ms.	Bus	Hindus, Muslims	Organised by Gram Panchayat. Held from 8 a.m. to 5 p.m. Attended by people from the taluka
6	Jhala Dev fair	Morwa	Bhadrapad Sud 14	3,000	15 stalls of catables	Sant Road, 10 ms.	Bus	Hindus, Muslims	Fulfilment of mantras for fertility of cows and buffaloes. Organised by Gram Panchayat. Held from 8 a.m. to 5 p.m. Attended by people from the taluka
7	Amali Agiarashi	Morwa	Phalgun Sud 11	5,000	15 stalls of catables	Sant Road, 10 ms.	Bus	Hindus, Muslims	Organised by Gram Panchayat. Fair held from 8 a.m. to 5 p.m. Attended by people from the taluka
8	Mahashivratri	Tuwa	Magh Vad 14	2,000	Merry-go-round, film shows by Information Department. 25 stalls of tea, catables	Rly. Stn.	Bus	Brahmin, Suthar, Rajput, Baria, Harijan	Held since the installation of Somnath Mahadev. Organised by Gram Panchayat. Police bandobast. Attended by people from the taluka
9	Chadla fair	Rampur (Kasanpur)	Phalgun Vad 2-5	2,000	Ras. 10 stalls of catables, sugar-cane, pan-bidi, earthen utensils	Sant Road, 11 ms.	Bus	Baria, Nayaka, Harijan, Muslim, 50 non-Hindus	In memory of a local hero who died in a skirmish. Offering of coconut to Holi. Organised by sarpanch and police Patel



TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station		Castes/ communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7	8	9	
GODHRA TALUKA— <i>contd.</i>									
PANCHMAHALS DISTRICT— <i>contd.</i>									
10	Jhala Dev fair	Kankanpur	Sunday after Bhadrapad Sud 8	2,000	15 stalls of toys, tea, sweets, catables, bangles	Tuwa, 3 ms.	All communities	Worship of Jhala Dev by offering coconut and lamp. Police bandobast. Organised by pujari in co-operation with trustees. Attended by people from neighbouring villages	
11	Janmashtami	Jafrabad	Shravan Vad 8	800-1,000	40-45 stalls of catables, vegetables, cutlery	Godhra, 4 ms. Bus	All communities		
12	Mahashivratri	Bhatpura	Magh Vad 14	500-700	Bhajans, merry-go-round. 10-15 stalls of catables, toys, fruits	Kharsalia, 3 ms. Bus	Brahmin, Bania, etc.	Organised by mahant. Police bandobast. Attended by people from surrounding 5-10 miles area	
13	Ramnavmi	Bhatpura	Chaitra Sud 9	500-700	Bhajans, merry-go-round. 10-15 stalls of catables, toys, fruits	Kharsalia, 3 ms. Bus	Brahmin, Bania, etc.	Worship of Rama-panchayatana. Organised by mahant. Police bandobast. Attended by people from surrounding 5-10 miles area	
14	Janmashtami	Bhatpura	Shravan Vad 8	500-700	Bhajans, merry-go-round. 10-15 stalls of catables, toys, fruits	Kharsalia, 3 ms. Bus	Brahmin, Bania, etc.	Held near local Mahadev temple for 30 years past. Organised by mahant. Police bandobast. Attended by people from surrounding 5-10 miles area	
15	Amali Agiarash	Bhatpura	Phalgun Sud 11	500	25-30 stalls of toys, sundry articles	Kharsalia, 3 ms. Bus	Hindus	Organised by mahant	
16	Dharo Atham	Bhatpura	Bhadrapad Sud 8	500	25-30 stalls of toys, sundry articles	Kharsalia, 3 ms. Bus	Hindus	Organised by mahant	
17	Amali Agiarash	Mora	Phalgun Sud 11	500	Stalls of miscellaneous articles	Sant Road, 21 ms. Bus	All communities	Organised by local leaders	
18	Janmashtami	Mora	Shravan Vad 8	500	Stalls of miscellaneous articles	Sant Road, 21 ms. Bus	All communities	Organised by local leaders	
19	Chamunda Mata fair	Nadisar	Chaitra Sud 8	400-500		Timba Road, 7 ms. Bus	Hindus	Temple of Chamunda Mata on the river Mahi, built by a ruler of former Lunavada State who had a child by Mata's blessings. People keep manatas for children, cure of evil spirits, etc.	

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service	(i) Nearest Railway station		
1	2	3	4	5	6	7	8	9	
GODHRA TALUKA—<i>contd.</i>									
PANCHMAHALS DISTRICT—<i>contd.</i>									
20	Chul fair	Tajpur	Phalgun Vad 1	300–400	Sports. 15–20 stalls of miscellaneous articles	Godhra, 5½ ms.	Hindus		Worship of Bhatthi Khatri
21	Jhala fair	Dhanitra	Bhadrapad Sud 13	200–250		Tuwa, 17 ms.	Hindus		Held for last 15–20 years. Jhala was a Rajput hero who lost his life while protecting cattle from thieves. He is, therefore, worshipped for the fertility and health of cattle, and his mantras are kept. At the time of the first delivery of a buffalo, sukhadī is prepared out of ghee from the first churning, offered to the deity and distributed as prasād. Puja of Jhala Dev with lighting of lamps. Attended by people from Karsana, Narsana, Rinchhrota villages
KALOL TALUKA									
22	Janmashtami	Derol	Shravan Vad 8	5,000–5,500	Bhajans. 50–60 stalls of eatables, sweets, pan-bidi, cutlery, toys	Rly. Stn. Bus	Hindus, 100 non-Hindus		Attended by people from neighbouring villages
23	Mahashivratri	Delol	Magh Vad 14	2,500	165 stalls of tea, pan-bidi, cutlery, bangles, earthenware, toys	Derol, 2 ms. Bus	All communities		Ramachandra is believed to have stayed here while in exile and installed the Shivalinga for daily worship. Organised by Gram Panchayat which levies shop tax
24	Gokulashtami (Janmashtami)	Delol	Shravan Vad 8	2,500	Bhajans, merry-go-round, 100 stalls of eatables, tea, fruits, toys, clothes. Exhibition by B.D. Office every alternate year	Derol, 2 ms. Bus	Brahmin, Bania, Rajput, Fatidar, Baria, Koli, Bhil, Nayaka		Near Ramnath temple. Organised by Gram Panchayat
25	Janmashtami	Sansoli	Shravan Vad 8	2,000–3,000	Bhajans. 60–70 stalls of toys, sweets, eatables, pan-bidi, tea, cutlery, earthen utensils	Derol, 7 ms.	Hindus, 100 non-Hindus		Organised by mahant of Mahadev temple
HALOL TALUKA									
26	Tejaji fair	Shivrajpur (Mines)	Bhadrapad Sud 9	6,000	Bhajan mandlis, merry-go-round and other entertainment. 200–300 stalls, restaurants and boarding houses	Rly. Stn. Bus	All communities		Birthday of Tejaji, a saint of the Marwari community settled here. Tejaji was a Jat of Mewad who was taking milk to his aged mother, when a snake caught him by the nose. He begged to be allowed first to take the milk to the old lady, and then came back to be properly bitten and killed. He is generally represented on horseback

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service	(i) Nearest Railway station		
1	2	3	4	5	6	7	8	9	
PANCHMAHALS DISTRICT—<i>contd.</i>									
HALOL TALUKA—<i>contd.</i>									
27	Dharo Atham	Shivrajpur	Bhadrapad Sud 8	5,000	Bhajan mandlis, merry-go-round and other entertainment. 200–300 stalls, restaurants and boarding houses	Rly. Stn. Bus	All communities		Organised by police patel and local leaders
28	Navratri	Champaner	Ashvin Sud 8	5,000	Merry-go-round, bhavai. 110 stalls of tea, toys, cutlery	Rly. Stn. Bus	All communities		Havan of Mahakali Mata. Organised by Gram Panchayat, Local Board. Panchayat levies pilgrim tax
29	Chaitri Atham	Pavagadh (Champaner)	Chaitra Sud 8	4,000–5,000	Merry-go-round. 400–500 stalls of tea, pan-bidi, coconuts, eatables, toys	Rly. Stn. Bus	All communities		Famous shrine of Kalika Mata on the summit of Pavagadh hill which had an impregnable fort, later conquered by Mahmud Begada. It is believed that Kalika Mata herself used to participate in garbas during Navratri in Chaitra. Fair lasts 3 days. Organised by District Local Board which levies pilgrim tax
30	Chul fair, Dhuleti	Dabhan	Phalgun Vad 1	3,000	Merry-go-round, entertainments, bhajan mandlis. 200 stalls, tea-shops	Shivrajpur, 1 ml. Bus	All communities		On the day following Holi, people walk on the burning coals of Holi fire. Organised by police patel
31	Mahakali Mata fair, Mahi Bij	Pavagadh (Champaner)	Magh Sud 2	3,000	Merry-go-round, bhavai. 110 stalls of tea, toys, cutlery	Rly. Stn. Bus	All communities		Worship of Mahakali Mata. Organised by Gram Panchayat, Local Board. Panchayat levies pilgrim tax
32	Mahakali Mata fair	Champaner	Magh Sud 13	3,000	Merry-go-round, bhavai. 110 stalls of tea, toys, cutlery	Rly. Stn. Bus	All communities		Worship of Mahakali Mata. Organised by Gram Panchayat, Local Board. Panchayat levies pilgrim tax
33	Amali Agiarash	Champaner	Phalgun Sud 11	3,000	Merry-go-round, bhavai. 110 stalls of tea, toys, cutlery	Rly. Stn. Bus	All communities		Organised by Gram Panchayat
34	Parasnath fair	Champaner	Chaitra Sud 8	3,000	Merry-go-round, bhavai. 110 stalls of tea, toys, cutlery	Rly. Stn. Bus	All communities		Organised by Gram Panchayat. At the Jan temple of Paramnath
35	Janmashtami	Rameshra	Shravan Vad 8	1,500	20 stalls of eatables, toys	Halol, 10 ms.	Hindus		At the Mahadev temple
36	Chul fair	Dharla	Phalgun Vad 5	1,200	Bhajan mandlis, merry-go-round, entertainments. 200 stalls, tea-shops	Ghanta, 1 ml.	All communities		Chul fair, i.e., people walk on the burning coals of Holi fire. Organised by police patel

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station		Castes/ communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7	8	9	
PANCHMAHALS DISTRICT-contd.									
HALOL TALUKA-contd.									
37	Ghensiyo fair	Chhantalavdi	Phalgun Vad 2	1,000- 1,200	50 stalls of kariana, toys	Shivrajpur, 10 ms.	Brahmin, Bania, Soni, Luhar, Kumbhar, Baria, Nayaka, Harijan, a few non-Hindus	People walk on burning coals of Holi fire. It was a custom to start the celebra- tion by eating 'ghens' a preparation of rice and curd prepared on an oven dug there, whence the name 'Ghensiyo'. Police bando- bast. Gram Panchayat levies pilgrim tax	
38	Gokulashitami Madar (Janmashtami)		Shravan Vad 8	500- 700	Merry-go-round. 40-50 stalls of eatables, tea, pan-bidi, toys, coconuts, fruits	Halol, 5 ms. Bus	Hindus	At the local Mahadev temple. Organised by the trustees of the temple. Attended by people from surrounding villages in 10 miles area	
39	Janmashtami	Kanjari	Shravan Vad 8	500	Bhajans. 5 stalls of eatables, toys	Halol, 2½ ms. Bus	Hindus	Near Hanuman temple. Limited to the village	
40	Rameshara fair	Rameshra	Shravan Vad 11	500	8 stalls of eatables, toys	Halol, 10 ms.	Hindus	Attended by people from surrounding 10 miles area	
41	Gokulashitami (Janmashtami)	Pavagadh (Champaner)	Shravan Vad 8	400- 500	8 stalls of eatables, toys	Rly. Stn. Bus	Hindus	Attended by people from surrounding 10 miles area	
42	Jhulani Agitarash (Jai-jhilani Ekadashi)	Vintoj Bhadrapad Sud 11		400- 500	25-30 stalls of pan-bidi, tea, eatables, fruits, toys	Halol, 7 ms. Bus	Hindus		
JAMBUGHODA MAHAL									
43	Janmashtami	Jambughoda	Shravan Vad 8	5,000	150 stalls of eatables, cutlery	Bodeli, 7 ms. Bus	Brahmin, Bania, Soni, Luhar, Koli, Kumbhar, Baria, Nayaka, Rathawa and other Adivasis. 100 non-Hindus	Attended by people from all over the mahal	
44	Dasera	Jambughoda	Ashvin Sud 10	4,000	Merry-go-round, sports competi- tion, horse races. 35 stalls of tea, sweets, eatables, bangles, toys, cloth, coconuts	Bodeli, 7 ms. Bus	All communities, 5% non-Hindus	Worship of shami tree. Organised by the Maharana of Jambughoda	
45	Chaitri Punam	Khandivav (Kakroliya Falia)	Chaitra Sud 15	100	4-5 stalls of eatables, earthen utensils	Bodeli, 3 ms. Bus		Near the temple of Hanuman. Recently started	

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station		Castes/ communities participating	Remarks
						(ii) Bus service			
PANCHMAHALS DISTRICT-contd.									
SHEHERA TALUKA									
46	Mahashivratri	Palikhanda	Magh Vad 14	5,000- 6,000	Bhajans. 100 stalls of tea, eat- ables, cloth, ready-made clothes, coconuts, bamboo articles, earthenware	Shehera, 1 ml. Bus		Hindus	Ancient linga of Mardeshwer Mahadev, believed to grow bigger by the size of a rice-grain every 12 years. Organis- ed by the pujari
47	Jhala fair	Nandarva	2nd week of Bhadrapad	3,000	Bhajans. 10-15 stalls of sweets, eatables, coconuts, pan-bidi, earthenware, toys	Shehera, 7 ms.			Worship of Jhala Dev at a pipal tree. Ghee lamps offered in fulfilment of vows for cure of cattle diseases. Organised by Panchayat
48	Gokulashitami (Janmashtami)	Palikhanda	Shravan Vad 8	2,000	Bhajans. 50 stalls of sweets, eat- ables, pan-bidi, coconuts, toys, earthenware	Shehera, 1 ml. Bus		All communities	Near Mardeshwer Mahadev temple. Organised by Gram Panchayat. Shop tax is levied
49	Janmashtami	Ambajati	Shravan Vad 8	1,000- 1,200	40-50 stalls of tea, toys, fruits	Khandia, 3 ms. Bus		Rajput, Baria, Bharwad, Nayaka, Vankar, Bhangi	Organised by Gram Panchayat. Police bandobast
50	Gokulashitami (Janmashtami)	Tarsang	Shravan Vad 8	1,000	125 stalls of sweets, eatables, coconuts, pan-bidi	Shehera, 12 ms.		All communities, 5% non-Hindus	Near Matorawali Hill, on which there is the temple of Bhuvaneshwari Mata. Organised by Gram Panchayat
51	Janmashtami	Waghjiipur	Shravan Vad 8	500	Bhajans. 10-15 stalls of eatables, sweets, coconuts, pan-bidi, earthenware	Shehera, 12 ms.			Near Mahadev Temple. Organised by Panchayat
52	Jhala fair	Labhi	Sunday after Bhadrapad Sud 8	300- 400		Shehera, 2 ms.		Baria, Nayaka, Dhedh, Bhangi, Harijan	Worship of Jhalabapji for prevention of cattle diseases. Attended by people from surrounding villages
53	Bhathi Khatri or Jhayni fair	Mangaliana	Kartik Sud 1	200- 250	Folk-dances with flutes and drums, bhajan mandlis, garbas. 30 stalls of miscellaneous articles	Shehera, 6 ms.		All communities	At Bhathi Khatri temple, resorted to by people for cure of snakebites. Organised by Gram Panchayat which levies shop tax at 25 nPs. per stall. Attended by people from surrounding villages
LUNAVADA TALUKA									
54	Mahashivratri	Dezar	Magh Vad 14	10,000	20 stalls of tea, pan-bidi, dolls, earthenware, other household articles	Shingnali, 12 ms.		Hindus	At the local Mahadev temple. Police bandobast
55	Jhala fair	Khadodi	Sunday after Bhadrapad Sud 8	2,000- 2,500	100 stalls of eatables, coconut, earthenware, toys	Lunavada, 26 ms.		Hindus. A few Muslims for trade	Worship of Jhalabapji for prevention of cattle diseases

TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
LUNAVADA TALUKA— <i>contd.</i>								
PANCHMAHALS DISTRICT— <i>contd.</i>								
56	Mahashivratri fair	Lunavada	Magh Vad 14	2,000	20 hawkers	Rly. Stn. Bus	Hindus	Temple of Luneshwer Mahadev. Police bandobast
57	Janmashtami	Lunavada	Shravan Vad 8	2,000	20 stalls, hawkers of eatables, earthenware	Rly. Stn. Bus	Hindus	Temple of Ranchhodji. Police bandobast
58	Chadia fair	Chhani	Phalgun Vad 2	1,500–2,000	90–100 stalls of eatables, coconuts, bangles, toys, earthenware	Lunavada, 24 ms.	Hindus. A few Muslims for trade	Celebration of Holi festival. Held at Dhani Mata near the place of Holi
59	Kaleshweri Mata fair, Janmashtami	Lavana	Shravan Vad 8	1,500	Folk-songs. Stalls of pan-bidi, eatables, bangles	Lunavada, 15 ms. Bus	Hindus—mainly Patidar, Baria, 100 non-Hindus	At the temple of Kaleshweri Mataji. There is a stone idol of Bhim who is believed to have married Hidimba at this place. Attended by people from surrounding 10–15 villages
60	Janmashtami	Bhalada	Shravan Vad 8	1,200	30 stalls of eatables, pan-bidi, kopra, toys, earthenware	Lunavada, 8 ms.	All communities	Near the local Mahadev temple. Attended by people from surrounding 10–15 villages
61	Janmashtami	Madhvas	Shravan Vad 8	1,200	20–30 stalls of eatables, kopra, pan-bidi, toys, earthenware	Lunavada, 6 ms.	All communities	Near Mahalakshmi Mata and Ranchhodji temples. Organised by Gram Panchayat. Attended by people from surrounding villages
62	Jhala fair	Chapatia	Bhadrpad Sud 14	1,200	40 stalls of eatables, pan-bidi, earthenware	Lunavada, 14 ms.	All communities	Worship of Jhala Dev for fertility and cure of cattle diseases
63	Shravani Ekadashi	Madhvas	Shravan Vad 11	1,200	20–30 stalls of eatables, kopra, pan-bidi, toys, earthenware	Lunavada, 6 ms.	All communities	Near Mahalakshmi and Ranchhodji temple. Organised by Gram Panchayat. Attended by people from neighbouring villages
64	Mahashivratri	Madhvas	Magh Vad 14	1,000	20–30 stalls of eatables, kopra, pan-bidi, toys, earthenware	Lunavada, 6 ms.	All communities	Near Mahalakshmi and Ranchhodji temple. Organised by Gram Panchayat. Attended by people from neighbouring villages
65	Chadia fair	Khuntelav	Phalgun Vad 5	1,000	Hawkers of toys, coconuts	Lunavada, 14 ms. Bus	Hindus	Attended by people from neighbouring villages
66	Kedarethwer fair, Mahashivratri	Dhamod	Magh Vad 14	700	15 stalls of eatables, pan-bidi, coconut, earthenware	Lunavada, 16 ms.	All communities	Temple of Kedarethwer Mahadev. Attended by people from neighbouring villages
67	Mahashivratri	Malekpur	Magh Vad 14	500	Bhajans. 35 stalls of tea, sweets, pan-bidi	Lunavada, 13 ms. Bus	All communities	At the temple of Malekपुरi Mahadev. Organised by Gram Panchayat. Police bandobast

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
LUNAVADA TALUKA— <i>contd.</i>								
PANCHMAHALS DISTRICT— <i>contd.</i>								
68	Janmashtami	Malekpur	Shravan Vad 8	500	Bhajans. 35 stalls of tea, sweets, pan-bidi	Lunavada, 13 ms. Bus	All communities	At the temple of Malekपुरi Mahadev. Organised by Gram Panchayat. Police bandobast
69	Janmashtami	Kakachia	Shravan Vad 8	500	5 stalls of tea, pan-bidi, earthenware	Lunavada, 4 ms.	Hindus	Near the local Mahadev temple. Police bandobast
70	Kutubshah fair	Karanta	Ramzan 5	500	Stalls of pan-bidi, eatables	Lunavada, 12 ms.	All communities	At the dargah of Kutubshah Muhammadshah. Organised by trustees. Attended by people from neighbouring villages
71	Jhala fair	Rankli	Sunday after Bhadrpad Sud 8	500	100 stalls of sweets, coconuts, earthenware	Lunavada, 28 ms.	All communities, 25 non-Hindus for trade	Attended by people from surrounding villages
72	Chadia Bavji fair	Vadagam	Phalgun Vad 3	300		Lunavada, 13 ms. Bus	Bhaibandh	Chadia is a deity of this area
73	Jhala Bavji fair	Vavia	Second Sunday of Bhadrpad	150–200	2–3 Miscellaneous stalls	Lunavada, 9 ms.	Bhaibandh	Held since ancient times when there was a town named Ishnapuri at this site. Ghee lamp, coconut and hemp fibres offered to Jhala Dev
74	Chadia fair	Khempur	Phalgun Vad 3 (3rd day following Holi)	150–200		Lunavada, 13 ms.	Hindus, 50 Muslims for trades	Chadia is a deity of this area. Attended by people from neighbouring villages

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SANTRAMPUR TALUKA

75	Math-Kotal fair, Mahashivratri	Kotal	Magh Sud 14–Vad 1	25,000–30,000	Merry-go-round, dramas, Agri-cultural exhibition by B.D.O. 150 stalls of tea, eatables, cutlery, coconuts, cosmetics, copper and brass wares, weapons and household articles	Lunavada, 23 ms. Bus	Mainly Bhils, 150–175 non-Hindus for trade	Well-known temple of Nadinath Mahadev on Mahi river. Puja and manata for obtaining child. Attended by Adivasis from all over Panchmahals, Kaira districts, as also from Durgapur, Banwara districts of Rajasthan. Sanitary and vaccination arrangements by Public Health Department when necessary
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TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(ii) Bus service	(i) Nearest Railway station	Castes/communities participating	Remarks
1	2	3	4	5	6	7		8	9
SANTRAMPUR TALUKA-contd.									
76	Ravadi fair	Santrampur	Bhadrapad Sud 14—Vad 2	15,000—20,000	Merry-go-rounds, giant wheels, circus, gymnastics, dandia-ras, religious preachings, propaganda for small savings scheme and prohibition. Agricultural stalls by B.D.O. displaying improved seeds, implements and specimens of fertilisers, posters on improved agricultural practices, coopers, and social, welfare activities. 100—200 stalls of utensils, cutlery, handicraft products	Lunavada, 24 ms. Bus	All communities	A Jain fair on the occasion of completion of Paryushana austerities. There are two chariots—one wooden and the other coated with silver plates—in which images of deities are placed, and around which dandia-ras are played. A chariot is called 'ravadi' whence the name of the fair. Ceremonial aspects looked after by Jains. Other activities regulated by the municipality which levies shop tax. Attended by people from Rajasthan and Madhya Pradesh	
77	Jhala fair	Dhingalwada	Second Sunday of Bhadrapad	5,000	Entertainment programme by school children, magic shows. 300 stalls of catables, toys, cutlery, coconuts, earthenware	Lunavada, 28 ms. Bus	All communities, mainly Adivasis. 10% non-Hindus	In memory of Shree Virapnathji Jhala, a well-known Kshatriya personage who cured cattle diseases. His manata is kept for the purpose. Attended by people from Santrampur and Lunavada talukas and neighbouring areas of Dungarpur (Rajasthan). Organised by Damoresection of Bhils	
78	Mahashivratri	Sukhsar	Magh Vad 14	5,000	Bhajans. 50 stalls of catables, sweets, cutlery, handkerchiefs, glass beads, bangles, mirrors, toys, earthenware	Lunavada, 21 ms. Bus	Adivasis, Bania, Lohana, Panchal, Kumbhar, Ghanchi, Vora	Organised by Panchayat. Held for the past 13 years	
79	Dhuleti	Sukhsar	Phalgun Vad 1	4,000	Stalls of catables, earthenware, other household articles	Lunavada, 21 ms. Bus	Adivasis	Near the temple of Sukhsarshwer Mahadev. Attended by people from neighbouring 25 villages	
80	Jhala fair	Doli	Second Sunday of Bhadrapad	4,000	Bhajans, dramas, folk-dances, merry-go-round. Agricultural exhibition stalls by B.D.O. 100 stalls of catables, tea, pan-bidi, toys, bangles, earthenware	Lunavada, 20 ms. Bus	All communities	Held for past 200 years. Worship of Jhala Dev who was a saint who cured cattle diseases by mantras, etc. Fulfilment of manatas for the fertility and health of cattle. Organised by Revenue and Police Departments. Attended by people from neighbouring villages of the taluka and also of Godhra taluka. Shop tax is levied	

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
PANCHMAHALS DISTRICT-contd.									
SANTRAMPUR TALUKA-concl'd.									
81	Janmashtami	Nani Saran	Shravan Vad 8	1,000-2,000	Merry-go-round. 50-100 stalls of catables, tea, pan-bidi, kopra, toys, earthenware	Lunavada, 11 ms. Bus	Brahmin, Patidar, Rajput, Luhar, Kumbhar, Khant, Baria, Harijan	Near Bhilodia Mahadev. Worship and fulfilment of vows. Organised by Panchayat which levies shop tax	9
82	Mahashivratri	Limbhola	Magh Vad 14	1,000	Garbas, folk-dances. A few stalls	Lunavada, 8 ms. Bus	Brahmin, Patidar, Khant, Baria	Near the local Mahadev temple established by Charans who stayed here in the past. Attended by people from neighbouring villages	
83	Janmashtami	Limbhola	Shravan Vad 8	700-800	Garbas. Stalls of tea, catables, toys, cutlery, fruits	Lunavada, 8 ms. Bus	Hindus, Muslims	Attended by people from surrounding 10 miles area	
84	Mahashivratri	Munpur	Magh Vad 14	500	Bhajans, folk-dances. 10 stalls	Lunavada, 6 ms. Bus	Brahmin, Patidar, Machhi, Baria, Harijan. A few non-Hindus also	Ancient temple of Munpuria or Pataleshwar Mahadev in the bed of Mahi river. People offer bili leaves to know if their wishes will be fulfilled. If the leaves sink, the wishes will come true. If they float, it is not a good omen. Also a temple of Ranchhodji on the rocks in the river bed, where marks of wooden sandals hoofs and chariot-wheels are found	
85	Gokulashstami (Janmashtami)	Munpur	Shravan Vad 8	500	Bhajans and folk-dances. 10 stalls	Lunavada, 6 ms.	All communities	Organised by police patel	
86	Chadia fair	Boria	Phalgun Vad 3	400-500	15-20 stalls	Lunavada, 13 ms.	Baria, Khant, Bhil, Nayaka		
JHALOD TALUKA									
87	Mahashivratri	Chakalia	Magh Vad 14	5,000-7,000	Merry-go-round. 50-60 stalls of earthenware, bamboo baskets	Dohad, 17 ms. Bus	Mostly Adivasis	Held for the past 10-15 years. Organised by Panchayat. Attended by people from villages of 60-80 miles area, including Marwad (Rajasthan). Police bandobast	
88	Ghugharnath fair	Chakalia	Phalgun Sud 11	5,000-7,000	Merry-go-round. 50-60 stalls of earthenware, bamboo baskets	Dohad, 17 ms. Bus	Mostly Adivasis	Held for the past 10-15 years. Organised by Panchayat. Attended by people from villages of 60-80 miles area, including Marwad (Rajasthan). Police bandobast	

TABLE I-FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(ii) Bus service	(i) Nearest Railway station	Castes/communities participating	Remarks
1	2	3	4	5	6	7		8	9
JHALOD TALUKA- <i>contd.</i>									
PANCHMAHALS DISTRICT- <i>contd.</i>									
89	Gokulashtami (Janmashtami)	Limdi	Shravan Vad 8	5,000-6,000	Merry-go-round. 100 stalls of catables, tea, pan-bidi, earthenware, baskets, other household articles	Dohad, 14 ms. Bus		Mostly Adivasis. Also Brahmin, Bania, Patidar, Kumbhar, Harijan, a few non-Hindus	Attended by people from neighbouring villages
90	Gol-Gadheda fair	Sutharvasa	Phalgun Vad 7	5,000	Merry-go-round. 40-50 stalls of pan-bidi, catables, earthenware, bamboo articles	Dohad, 20 ms. Bus		Mainly Adivasis, other Hindus for trade and recreation	Held for the past 12 years. One wooden pole is erected and a bundle of $\frac{1}{2}$ seer gud, a coconut, and Rs. 1.25 is tied on the top. One person climbs the pole to untie the bundle, and people gather to see this. Police bandobast. Attended by people from neighbouring villages
91	Vijaya Dashmi	Sanjeli	Ashvin Sud 10	4,000-5,000	Merry-go-round. 50-60 stalls of earthenware, bamboo articles	Dohad, 33 ms. Bus		Rajput, Bhil, Koli, Khant, Kumbhar, Luhar, non-Hindus for trade	Since the times of former Sanjeli State. Police bandobast
92	Sheshnarayan fair	Lilva Thakor	Chaitra Sud 15	3,000-4,000	Merry-go-round. 40-50 stalls of earthenware, bamboo baskets, fans	Dohad, 16 $\frac{1}{4}$ ms. Bus		Adivasis, also Brahmin, Patidar	Temple of God Sheshnarayan and Goddess Chamunda. The idol of Chamunda found from the local tank is very old. Held for the past 6-7 years. Police bandobast. Attended by people from 40 miles area
93	Janmashtami	Sanjeli	Shravan Vad 8	3,000-4,000	Merry-go-round, swings. 40-50 stalls of earthenware, implements like sickles, axes	Dohad, 33 ms. Bus		Bhil, Khant, Koli, Kumbhar, Luhar, Bania, Chamar, Harijan, 20-25 non-Hindus for trade	Attended by people from neighbouring villages
64	Amali Agiarash	Sanjeli	Phalgun Sud 11	3,000-4,000	Merry-go-round. 40-50 stalls of earthenware, bamboo articles, iron implements	Dohad, 33 ms. Bus		Bhil, Koli, Nayaka, Khant, Harijan, 20-25 non-Hindus for trade	Police bandobast
95	Chul fair	Ranjar Kanbi	Phalgun Vad 1	2,000-3,000	Merry-go-round. 30-40 stalls of catables, pan-bidi, toys, earthenware, bamboo articles, other household articles	Dohad, 16 ms. Bus		Adivasis, also Brahmin, Bania, Patidar, Koli, Kumbhar	Held for the past 150 years. A pit is dug 10 ft. by 2 ft. and 3 ft. deep, and fire lighted therein is worshipped with offerings of ghee. Later people walk on fire in fulfilment of vows, without sustaining any injury. Organised by Panchayat. Police bandobast. Attended by people from neighbouring villages

TABLE I-FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(ii) Bus service	(i) Nearest Railway station	Castes/communities participating	Remarks
1	2	3	4	5	6	7		8	9
JHALOD TALUKA- <i>concl'd.</i>									
96	Chul fair	Kaligam Inami	Phalgun Vad 1	1,500-2,000	Folk-dances, folk-songs with drums and thalis, merry-go-round. 12 stalls of sweets, pan-bidi, coconut	Dohad, 7 ms. Bus		Bhil, Rawala, also Gurjar, Panchal, Kumbhar	Worship of fire with offering of coconut and fulfilment of vows. After-Holi celebration. Police bandobast. Attended by people from neighbouring villages
97	Panch Krishna fair	Therka	Phalgun Sud 11	1,500-2,000	20-25 stalls of earthenware, etc.	Dohad, 23 ms. Bus		Adivasis, also Brahmin, Bania, Kumbhar	Held for past three years on bank of river Machhan. Police bandobast
98	Gol-Gadheda fair	Chhayan	Phalgun Vad 7	1,200-1,500	Folk-dances, songs with drums and thalis, swings. 10 stalls of sweets, pan-bidi, dates, coconuts	Dohad, 12 ms. Bus		Bhil	After-Holi celebration. Attended by people from neighbouring villages
99	Gol-Gadheda fair	Raliati Bhura	Phalgun Vad 12	1,200-1,500	Folk-dances, songs with drums and thalis, swings. 13 stalls of sweets, pan-bidi, dates, coconuts	Dohad, 14 ms. Bus		Bhil	After-Holi celebration. Attended by people from neighbouring villages
100	Gol-Gadheda fair	Pavdi	Phalgun Vad 6	1,000-1,200	Folk-dances, songs with drums and thalis, merry-go-round, swings. 18 stalls of sweets, coconuts, dates, pan-bidi	Dohad, 11 ms. Bus		Bhil	After-Holi celebration. Attended by people from surrounding villages
101	Panch Krishna fair	Lilva Thakor	Magh Sud 15	1,000-1,500	Merry-go-round. 20-25 stalls of earthenware, bamboo baskets	Dohad, 16½ ms. Bus		Adivasis, also Patidar	Ancient temple of five Gods—Ramachandra, Lakshman, Krishna, Mahadev, Hanumanji with stone carvings on river Machhan. Attended by people from neighbouring villages
102	Janmashtami	Jhalod	Shravan Vad 8	1,000-1,500	Merry-go-round, giant wheels. Stalls, hawkers of sweets, catables, toys, earthenware	Dohad, 21 ms. Bus		Hindus, Adivasis for recreation	Police bandobast. Attended by Adivasis from 5 miles area
103	Dassera	Jhalod	Ashvin Sud 10	500-600	Sawari on horses. Hawkers	Dohad, 21 ms. Bus		Adivasis, other Hindus	Near Jhalai Mata. Police bandobast
DOHAD TALUKA									
104	Janmashtami	Dohad	Shravan Vad 8	5,000-7,000	70-80 stalls of sweets, catables, pan-bidi, cutlery, earthenware	Rly. Stn. Bus		Hindus	Limited to the taluka
105	Ghanta Pir Urs	Kali Talai	Rabi-us-Sani 10, 11	3,000	30 stalls of catables, tea, pan-bidi, coconuts, toys	Bordi, 2¼ ms. Bus		Muslims, Hindus	In memory of Geban Shah Vali Pir, whose makbara is situated on a height from the village. A hill is called Ghanta by Adivasis, hence the name Ghanta Pir. Organised by trustees

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service	(i) Nearest Railway station		
1	2	3	4	5	6	7		8	9
PANCHMAHALS DISTRICT—<i>contd.</i>									
DOHAD TALUKA—<i>contd.</i>									
106	Amali Agiarash	Tanda	Phalgun Sud 11	2,000	30 stalls of eatables, toys	Anas, 2 ms.		Hindus, 100 non-Hindus	Organised by Panchayat
107	Gal-Devro fair	Khangela	Phalgun Vad 1	2,000	Folk-dances with drums. 2-5 stalls of eatables, pan-bidi	Anas, 7 ms. Bus		Adivasis-Bhil	A 20-25ft high wooden pole is erected and a person is made to lie down on a manchi at the top, tied to manchi with rope and then rotated, while men and women perform folk-dances with drums. Vows kept to take 5 to 7 such rounds on Gal-Devra for relief of a relative from calamity fulfilled on this day. Held from 10 a.m. to 5 p.m.
108	Gol-Gadheda fair	Jesawada	Phalgun Vad 5	1,500-2,000	Folk-dances with drums. 50-60 stalls of eatables, pan-bidi, cutlery	Dohad, 9 ms. Bus		Bhil, Patelia, non-Hindus for trade only	Peculiar Adivasi (Bhil) fair. Youths try to climb a pole and fetch gud tied in a bundle at the top while girls dancing around beat them with canes. The successful youth is considered brave. Folk-dances with drums. Organised by Gram Panchayat which levies shop tax
109	Amali Agiarash	Chosala	Phalgun Sud 11	1,500-2,000	Folk-dances, songs with drums. 2-3 stalls of pan-bidi, match-sticks	Dohad, 7 ms. Bus		Brahmin, Bania, Bhil, Koli, Patelia	Shrine of Kedarshwer Mahadev in a cave. Organised by police patel. Attended by people from neighbouring villages
110	Kalika Mata fair, Amali Agiarash	Limdbabara	Phalgun Sud 11	1,500	Swings. 20 stalls of pan-bidi, eatables, toys	Anas, 3 ms. Bus		Bhil, Patelia, 25 non-Hindus	Started 7 years ago at the temple of Kalika Mata. Attended by people from neighbouring villages
111	Gol-Gadheda fair	Garbada	Phalgun Vad 8	1,500	Swings. Stalls of eatables, toys	Dohad, 12 ms. Bus		Hindus, 200-250 non-Hindus	Havan of Chamunda Mataji. Held since the settlement of the village. Attended by people from neighbouring villages
112	Chul fair	Rachharda	Phalgun Vad 1	1,000-1,500	Bhil folk-dances. 15 stalls of eatables, pan-bidi, toys	Anas, ¼ ml.		Bhil, Patelia	People observe a fast. Those under a vow walk on burning charcoal filled in a long pit with a water pot and a coconut in hand. Attended by people from surrounding villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service	(i) Nearest Railway station		
1	2	3	4	5	6	7		8	9
PANCHMAHALS DISTRICT—<i>contd.</i>									
DOHAD TALUKA—<i>contd.</i>									
113	Gay-Gohari fair	Garbada	Kartik Sud 1	1,000	15-20 stalls of sweets, eatables	Dohad, 12 ms. Bus		Hindus	Cattle are decorated with paints, collected at one place and made to run over agriculturists who lie down in their way, but are not injured. In the evening people gather at the houses of sarpanch and patel, embrace and greet one another
114	Gol-Gadheda fair	Gamla	Phalgun Vad 5	1,000	15-20 stalls of eatables, sweets	Dohad, 5 ms. Bus		Rajput, Adivasis	Fetching gud tied on a 15 ft. high pole, while competitors are beaten by girls with canes. Folk-dances by men and women. In the end, gud is distributed. Organised by Panchayat. Held from 12 noon to 4 p.m. Started 5 years ago
115	Chul fair	Gangardi	Phalgun Vad 1	1,000	Bhil folk-dances. 20 stalls of earthenware, bamboo baskets	Dohad, 14 ms. Bus		Bhil, Patelia and other Adivasis	Holi festival. Walking on fire. Organised by village leaders. Police bandobast. Attended by people from neighbouring villages
116	Ramnavmi	Chandla	Chaitra Sud 9	1,000	Folk-dances with drums. 100 stalls of pan-bidi, sweets, eatables, earthenware	Dohad, 16 ms. Bus		Bhil, Patelia	Started in V.S. 2010. Police bandobast. Panchayat levies tax
117	Mahashivratri	Dohad	Magh Vad 14	1,000	Bhajan mandlis. Stalls, hawkers	Rly. Stn. Bus		Hindus	Near the Dudhmati river. Police bandobast
118	Chul fair	Abhlod	Phalgun Vad 1	800-1,000	Bhil folk-dances. 10 stalls of pan-bidi, eatables	Dohad, 7 ms. Bus		Bhil, Patelia and other Adivasis	People walk on fire with a coconut and a water pot in hand to fulfil their vows. Police bandobast. Attended by people from neighbouring villages
119	Dhuleti	Naghrala	Phalgun Vad 1	800	4 stalls of pan-bidi	Dohad, 3 ms. Bus		Rajput, Bhil, Patelia	Started 60 years ago. Chul—walking on fire with coconut in hand. Organised by police patel. Attended by people from neighbouring villages
120	Chul fair	Navagam	Phalgun Vad 1	800	8-12 stalls of sweets, eatables	Bordi, 1 ml.		Bhil, Patelia, Rawala, Luhar, Chamar, Kumbhar	Organised by village patel. Police bandobast
121	Gol-Gadheda fair	Bhathiwada	Phalgun Vad 5	500-1,000	Folk-dances with drums. 1-2 stalls of pan-bidi	Dohad, 5 ms. Bus		Hindu, Bhil, Patelia	Organised by police patel and local leaders. Attended by people from neighbouring villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
DOHAD TALUKA—<i>contd.</i>								
PANCHMAHALS DISTRICT—<i>contd.</i>								
122	Amali Agiarash	Bavka	Phalgun Sud 11	500–800	Folk-dances and bhajans by Bhils, Patelias, 10–15 stalls of eatables	Dohad, 8 ms. Bus	Bhil, Patelia, other Hindus. Non-Hindus for trade	In memory of the penance by Valmiki Rishi
123	Ramnavmi	Garbada	Chaitra Sud 9	500–700	Stalls of pan-bidi, eatables, toys	Dohad, 12 ms. Bus	Hindus, 100–150 non-Hindus	Gram Panchayat levies shop tax
124	Chul fair	Ranapur Khurd	Phalgun Vad 1	500–700	10–15 stalls of sweets, eatables, aerated waters	Dohad, 6 ms.	Bhil, Patelia, Rawala, Kumbhar, Luhar, Chamar	Organised by the village patel and leaders. Police bandobast
125	Dassera	Nalwai	Ashvin Sud 10	500	Garbas, horse-races	Dohad, 13 ms.	Brahmin, Bania, Bhil, Patelia, a few Muslims	Organised by police patel
126	Gol-Gadheda Brahmkheda fair	Brahmkheda	Phalgun Vad 8	500	A stall of pan-bidi	Dohad, 5 ms. Bus	Bhil, Patelia	Competition for fetching gud tied on top of a pole. Organised by police patel and local leaders. Attended by people from neighbouring villages
127	Chul fair	Moti Kharaj	Phalgun Vad 1	500	6 stalls of pan-bidi, eatables, drinks	Dohad, 3 ms. Bus	Bhil, Patelia	Holi celebration. Organised by police patel and local leaders. Attended by people from neighbouring villages
128	Gol-Gadheda fair	Moti Kharaj	Phalgun Vad 13	500	6 stalls of pan-bidi, eatables, drinks	Dohad, 3 ms. Bus	Bhil, Patelia	Holi celebration. Organised by police patel and local leaders. Attended by people from neighbouring villages
129	Chul fair	Uchavania	Phalgun Vad 1	400–500	5–10 stalls of eatables, pan-bidi, toys, coconuts	Anas, 3 ms. Bus	Bhil, Patelia	Held for the past three years. Walking on fire with water-pot and coconut in hand. Organised by Panchayat and village patel. Attended by people from neighbouring villages
130	Gol-Gadheda fair	Uchavania	Phalgun Vad 13	400–500	5–10 stalls of eatables, pan-bidi, toys, coconuts	Anas, 3 ms. Bus	Bhil, Patelia	Held for the past three years. Competition of fetching gud tied on top of a pole. Organised by Panchayat and village patel. Attended by people from neighbouring villages
131	Gol-Gadheda fair	Gadoi	Phalgun Vad 13	200	2 stalls of bidis, eatables	Dohad, 6 ms. Bus	Bhil, Patelia	Competition for fetching gud tied on top of a pole. Held for the past 2 years. Organised by village leaders and patel. Attended by people from neighbouring villages

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

FF—18

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
LIMKHEDA TALUKA								
PANCHMAHALS DISTRICT—<i>contd.</i>								
132	Amali Agiarash	Mota-Hathidhara	Phalgun Sud 11	5,000–7,000	Merry-go-round, swings. 70 stalls of eatables, sweets, toys, bamboo articles, cutlery, vegetables, salt, condiments, cloth and other household articles	Limkheda, 1 mi.	Hindus	Attended by agriculturists from neighbouring villages
133	Holi	Singvad	Phalgun Sud 15	4,000–5,000	Merry-go-round, swings. Stalls of tea, sweets, earthenware, toys, bamboo articles, vegetables, salt and condiments, household articles	Piplod, 10 ms. Bus	Hindus	
134	Akhatrij	Ratanmal alias Bhavero	Vaishakh Sud 3	4,000–5,000	Bhil folk-dances, songs, merry-go-round, swings. Stalls of bamboo articles, earthenware	Devgadhi Baria, 25 ms. Bus	Hindus, Adivasis	Near Mahadev temple on a table land. Attended by people from Baroda, Panchmahals districts and Madhya Pradesh, as Ratanmal is situated on the trijunction of these three areas
135	Holi	Randhikpur	Phalgun Sud 15	4,000–5,000	Merry-go-round, swings. Stalls of tea, sweets, toys, earthenware, bamboo articles, vegetables, household articles	Piplod, 11 ms. Bus	Hindus, Adivasis	Near Mahadev temple built in 13th century on the outskirts of the village. Attended by people from neighbouring villages
136	Gol-Gadheda fair	Moti Bandibar	Phalgun Sud 15	3,000–4,000	Merry-go-round, swings. Stalls of toys, earthenware, bamboo articles	Limkheda, 3 ms. Bus	Hindus, Adivasis	Attended by people from neighbouring villages
137	Amali Agiarash	Chundadi	Phalgun Sud 11	2,000–3,000	Merry-go-round, swings. Stalls of tea, sweets, toys, earthenware, vegetables, salt, condiments, household articles	Piplod, 11 ms.	Hindus, Adivasis	Attended by people from neighbouring villages. Held for the past 100 years
138	Holi	Chundadi	Phalgun Sud 15	1,000–2,000	Merry-go-round, swings. Stalls of tea, sweets, toys, earthenware, vegetables, salt, condiments, household articles	Piplod, 11 ms.	Hindus, Adivasis	Celebration of Holi by Bhils. Attended by people from neighbouring villages
139	Dhuleti	Dudhia	Phalgun Vad 1	1,000–2,000	Merry-go-round, swings. Stalls of tea, sweets, toys, earthenware, vegetables, salt, condiments, household articles	Limkheda, 4 ms. Bus	Hindus, Adivasis	On the grounds of the marketing yard. Chul—walking on fire. Attended by people from neighbouring villages

TABLE I

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service	(iii) Bus service		
1	2	3	4	5	6	7	8	9	
PANCHMAHALS DISTRICT-contd.									
DEVGADH BARIA TALUKA									
140	Dasera	Devgadh Baria	Ashvin Sud 10	15,000-20,000	Folk-dances, sports and entertainments, 35-40 stalls of pan-bidi, catables, sugar-cane, toys, earthenware	Rly. Stn. Bus	All communities	Worship of Durga Mata in grass huts prepared near the palace of the former ruler. During the State regime, a procession was taken out. Municipality levies tax. Attended by people from all over the taluka	
141	Janmashtami	Piplod	Shravan Vad 8	8,000-9,000	50 stalls of earthenware, toys, household articles	Rly. Stn. Bus	Brahmin, Bania, Koli, Baria, Bhil, Harijan, Vankar. A few Muslims	Organised by Panchayat which levies tax	
142	Chul fair	Piplod	Phalgun Vad 1	4,000-5,000	50 stalls of earthenware, toys, household articles	Rly. Stn. Bus	Brahmin, Bania, Koli, Baria, Bhil, Harijan, Vankar. A few Muslims	Walking on fire. Organised by Panchayat which levies tax	
143	Amali Agiarash	Piplod	Phalgun Sud 11	4,000-5,000	50 stalls of earthenware, toys, household articles	Rly. Stn. Bus	Brahmin, Bania, Koli, Baria, Bhil, Harijan, Vankar, Sindhi, Muslims	Organised by Panchayat which levies tax	
144	Chul fair	Saniada	Phalgun Vad 1	3,000-4,000	20-25 stalls of earthenware, toys	Sant Road, 6 ms.	Brahmin, Bania, Koli, Baria, Bhil, Harijan, Vankar, Sindhi, Muslims	Walking on fire. Panchayat levies shop tax	
145	Gokulashtami (Janmashtami)	Rajgadh	Shravan Vad 8	2,000-2,500	Merry-go-round. 30 stalls	Pavagadh, 12 ms. Bus	Hindus	At Vajinath Mahadev temple. Organised by pujari. Attended by people from neighbouring villages	
146	Amali Agiarash	Paroli	Phalgun Sud 11	1,500-2,000	Merry-go-round. 50-55 stalls of catables, pan-bidi, aerated waters, bangles, tea	Bus	All communities	There are Lakshminarayan and Shwetambar Jain temples. Held for the past 100 years	
147	Chadia fair	Dabhva (Sagatala)	Phalgun Sud 15	1,500-2,000	Adivasi folk-dances. A few miscellaneous stalls	A few Devgad Baria, 9 ms. Bus	Adivasis, Hindus and Muslims	In memory of a local hero who died in skirmish. Offering of coconut to Holi	

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(ii) Bus service	Castes/ communities participating	Remarks
1	2	3	4	5	6	7	8	9
DEVGADH BARIA TALUKA-contd.								
PANCHMAHALS DISTRICT-contd.								
148	Panchio fair	Kelkuva	Phalgun Vad 5	1,200- 1,500	Folk-dance with drums and flute. 25 stalls	Pani Mines, 6 ms.	Hindus, 25% Muslims	Organised by police patel. Panchayat levies tax
149	Chul fair	Gamani	Phalgun Vad 1	1,000- 1,500	40-45 stalls. Magic shows	Nathpura, 6 ms.	Hindus, 25% non-Hindus	Fire-walking in memory of the fire ordeal of Sitaji. Organised by patel sarpanch, etc.
150	Chul fair	Padhora	Phalgun Vad 1	700- 800	Merry-go-round, animal perfor- mances, magic shows. 30-35 stalls	Pavagadh, 10 ms.	Hindus, 100-150 non-Hindus	Fire-walking in memory of the fire ordeal of Sitaji. Organised by Gram Panchayat
151	Chul fair	Davadra	Phalgun Vad 4	575	Folk-dance with drums and flute. 25 stalls of catables, sugar-cane, tea, miscellaneous articles, etc.	Pavagadh, 12 ms.	Rathawa, Nayaka, Damor	Fire-walking in fulfilment of vows in a pit 4 ft. by 6 ft. by persons recovered from sickness. Police bandobast
152	Janmashtami	Simalia	Shravan Vad 8	500	3 stalls of catables, coconuts, pan-bidi	Kharsaliya, 10 ms. Bus	Baria, Nayak,	Held near Mata temple in Devlikuva Falia from 11 a.m. to 5 p.m.
153	Chul fair	Rinchhia	Phalgun Vad 1	300	Folk-dances with drums. 10 stalls of pan-bidi, catables, sugar-cane	Pavagadh, 6 ms. Bus	Patidar, Bania, Rathawa, Nayaka, Vankar	Shop tax is levied by Panchayat
154	Weekly Bazaar fair	Ghoghamba	On every Sunday	200- 225	10-15 stalls of miscellaneous articles, cattle bazaar	Pavagadh, 1 ml. Bus	All communities	Organised by Panchayat

TABLE I-FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest		Castes/communities participating	Remarks
						Railway station	Bus service		
1	2	3	4	5	6	7	8	9	
BARODA TALUKA									
1	Hanumanji fair	Harni	Every Saturday of Shravan	15,000	Merry-go-round, acrobatics, sports. 50 stalls of eatables, cutlery	Baroda, 4 ms. Bus		Hindus	Worship of Hanumanji whose idol is said to have been set up by Shri Ramachandraji. Organised by the pujari. Attended by people from surrounding villages
2	Mahisagar fair	Fajalpur (Sankarda)	Chaitra Sud 15	5,000-8,000	Merry-go-round, bhajan mandlis, 50 stalls of sweets, eatables, toys, pan-bidi, cutlery Bus	Ranoli, 3 ms.		All communities	Worship of river Mahi believed to be holy for bath. Organised by the headman of the village. Police bandobast. Attended by people from the taluka. Started 700 years ago
3	Bhimnath Mahadev fair	Baroda	Last Monday of Shravan	5,000	15-20 stalls of eatables, tea, cutlery	Rly. Stn. Bus		Hindus	Organised by the pujari. Attended by people from neighbouring villages
4	Sindhvaji Mata fair	Baroda	Ashvin Sud 8,9	4,000	20-30 stalls of eatables, tea, cutlery	Rly. Stn. Bus		Hindus	Organised by the pujari. Attended by people from neighbouring villages
5	Vasant Panchami	Atladra	Magh Sud 5	3,000-4,000		Bhaili, 1 1/4 ms. Bus		Hindus	Worship of Sahajanand Swami. Organised by the pujari. Attended by people from the district. Held since the establishment of Swaminarayan Sampradaya Temple in 1935-36
6	Janmashtami	Atladra	Shravan Vad 8	3,000-4,000	20-30 stalls of eatables, tea, cutlery	Bhaili, 1 1/4 ms. Bus		Hindus	Organised by the pujari. Attended by people from the district
7	Chaitri fair	Sindhrot	Chaitra Sud 15	2,500-3,000	20-22 booths of eatables, toys, tea	Padra, 5 ms. Bus		Brahmin, Bania, Rajput, Harijan	Worship of river Mahi considered holy for bath. Organised by Gram Panchayat. Attended by people from neighbouring villages. 100 years old fair
8	Kartiki fair	Tarsali	Kartik Vad 3	2,000-3,000		Pratapnagar, 2 ms. Bus		Jains	Traditional Jain fair at the end of monsoon to mark the opening of season of pilgrimage. Organised by trustees of Jain community. Attended by people from taluka
9	Kabir Mandir fair	Manjalpur	Margashirsh Vad 11	1,000	Community dinner, bhajans, religious discourses. 5 stalls of eatables	Viashwamitri, 1 1/4 ms. Bus		All communities	Death anniversary of Jayramdas who built Kabir temple about 77 years ago. A congregation is also held on every purnima day. Attended by people from all over the district

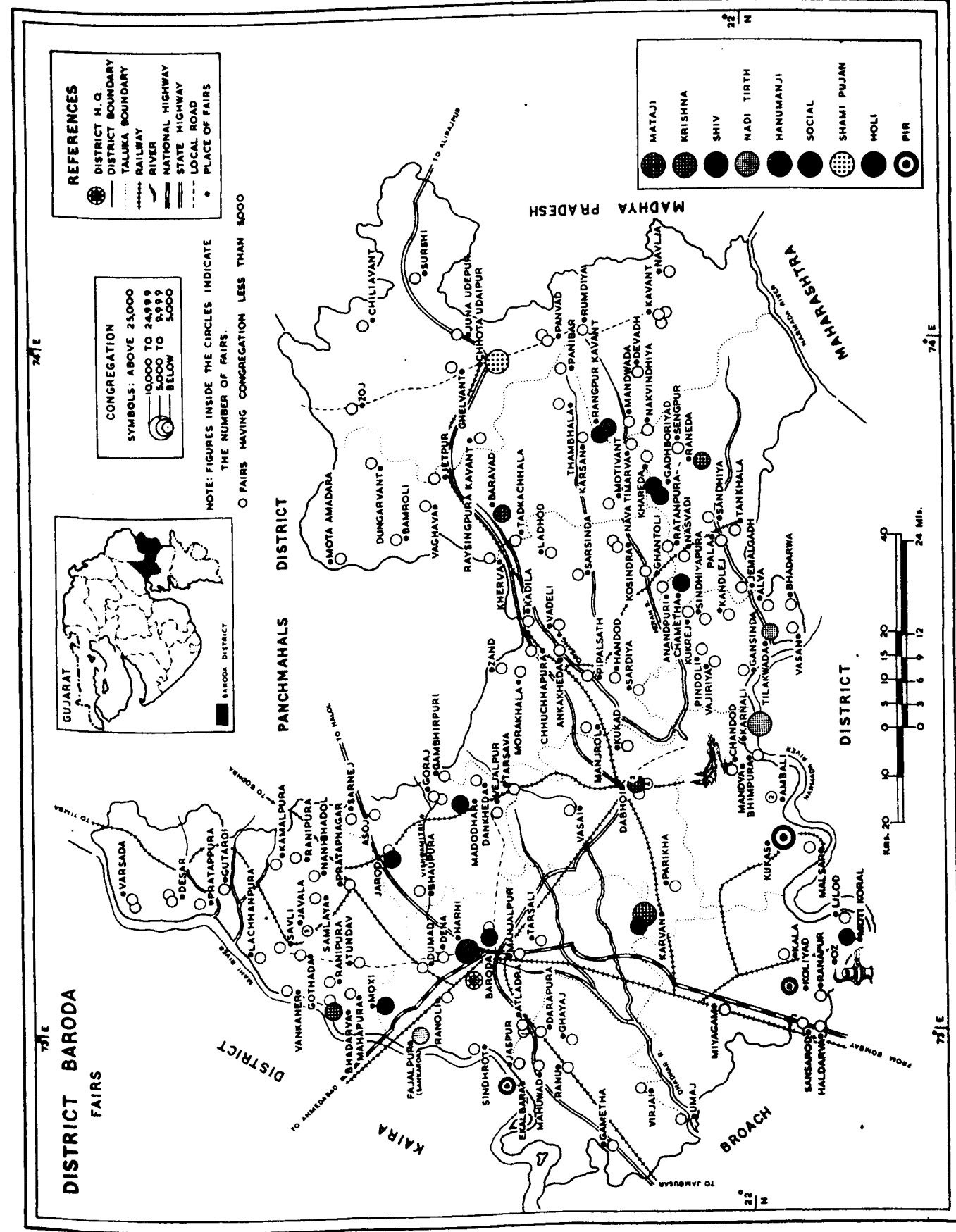


TABLE I.—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station (ii) Bus service	Castes/ communities participating	Remarks
1	2	3	4	5	6	7	8	9
BARODA TALUKA-contd.								
10	Hanumanji fair	Dumad (Omkarpura)	Last Saturday of Shravan	600- 800	Merry-go-round. 30-40 stalls of eatables, toys, tea	Chhayapuri, 2 ms. Bus	Hindus	Attended by people from Sisva, Chhani, Ajod villages
11	Hanumanji fair	Ranoli	Last Saturday of Shravan	500- 700	5-6 stalls of eatables, toys, fruits, pan-bidi, tea	Rly. Stn. Bus	Brahmin, Bania, Patidar, Harijan	Attended by people from Angadh, Pad- mala, Dianora, Karachiya villages. Held for the last 15 years at an old temple of Mahadev
12	Vyaseshwer Mahadev fair	Dena	Every Monday of Shravan	500- 700		Chhayapuri, 5 ms. Bus	Hindus	Vyaseshwer Mahadev at the confluence of rivers Vishwamitri and Surya. The name of Dena village is in token of the debt redeemed by Raja Harishchandra in favour of Vishwamitra Rishi. Attended by people from Hani, Sama, Dimad, Asoj villages
SAVLI TALUKA								
13	Limadia Hanumanji fair	Moxi	Last Saturday of Shravan	7,000	Garbas, bhajans. Stalls of sweets, toys, eatables, tea	Ranoli, 7 ms. Bus	Brahmins, Bania, Patidar, Bania, non-Hindus also	The old Hanuman temple was renovated 30 years ago and since then the fair. Organised by Panchayat. Police bandobast. Attended by people from the taluka
14	Rusheshwer Mahadev fair, Janmashami	Bhadarva	Shravan Vad 8	5,000	40 stalls of tea, cutlery	Savli, 7 ms.	Brahmin, Bania, other Hindus	Organised by Hindu Samaj. Attended by people from surrounding villages
15	Bhathiji fair, Rishi Panchami	Pratapnagar	Bhadrapad Sud 5	4,000- 5,000	Bhajans. 50 stalls of eatables, tea, toys, cutlery	Samlaya	Vasava, Bania, Koli, a few non-Hindus also	Organised by a local committee. Attended by people from surrounding villages. Held for last 7-8 years
16	Javalia Hanumanji fair	Javala	Bhadrapad Sud 9	3,000	Bhajan mandlis. 35 stalls of sweets, tea, eatables, fruits, pan- bidi, toys, cutlery	Savli, 1 ml.	Bania, Patidar, Bania, Vasava, Harijan	Organised by Gram Panchayat. Attended by people from 5 miles area
17	Dassera	Pratappura	Ashvin Sud 10	2,500	Garbas, bhajans. 30 stalls of eat- ables, tea, wooden and earthen toys, cutlery	Mevli, 5 ms. Bus	Rajput, Patidar, Bania, Bania, Bhil, Koli, a few non-Hindus	Worship of Vagheshweri Mata, Shami pujan. Organised by the leading people. Police bandobast. Attended by people from surrounding villages
18	Kumaresher Mahadev fair, Janmashami	Tundav	Shravan Vad 8	2,000- 3,000	20-25 stalls of eatables, toys	Pilol, 4 ms. Bus	Hindus	Originally Mahadev was called Jateshwer Mahadev as the Shivalinga was found in a jala (bush). It is said that a Hindu girl chased by Mahmud Begada's army took refuge in the temple and miraculously disappeared in the Shivalinga. As she was a virgin Mahadev is since then known as Kumaresher Mahadev. Organised by the pujari. Attended by people from surrounding villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congr-ega- tion	Activities	(i) Nearest Railway station (ii) Bus service	Castes/ communities participating	Remarks
1	2	3	4	5	6	7	8	9
SAVLI TALUKA—contd.								
BARODA DISTRICT—contd.								
19	Dhoro Atham Varsada		Bhadrapad Sud 8	2,000– 3,000	Bhajan mandli, garbas, religious preaching, 60-70 stalls of sweets, toys, religious pictures, cutlery	Desar Rd., 5 ms.	Hindus, a few non- Hindus	Worship of Chandrika Mata, the family goddess of Raja Chandrahas. Organised by the Yuvak Mandal. Attended by people from surrounding villages
20	Khodiyar Mata fair	Ranipura	Ashvin Sud 10	2,000– 2,500	Bhajans, garbas. 25-30 stalls of tea, sweets, toys	Savli, 6 ms.	Bhil, Vasava, Koli, Baria	Shami puja, worship of Khodiyar Mata, since the settlement of the village. Organised by a local committee. Attended by people from surrounding villages
21	Mahi fair	Vankaner	Magh Sud 2	2,000	Stalls of eatables, coconuts, toys, dates	Savli, 5 ms. Bus	Brahmin, Bania, Bhavsar, Rajput, Muslims	Worship of Mahi river sacred for bath. Organised by Yuvak Mandal. Limited to the taluka
22	Shatrughni Mata fair, Janmashtami	Lachhanpura	Shravan Vad 8	2,000	Merry-go-rounds. Stalls of wooden and earthen toys, eatables, sweets, pan-bidi, etc.	Mevli, 4 ms.	Mostly Hindus	Legendary belief is that this was the capital of King Mayurdhvaj, and that the goddess killed demons here. Organised by the pujari. Attended by people from the taluka
23	Janmashtami	Desar	Shravan Vad 8	1,000– 2,000	Bhajans, religious preachings. 30-40 stalls of eatables, toys, pan-bidi	Rly. Stn.	Brahmin, Bania, Rajput, Koli, a few non-Hindus	At Siddhanath Mahadev temple. Organised by the pujari. Attended by people from surrounding villages
24	Mahashivratri	Desar	Magh Vad 14	1,000– 2,000	Bhajans, religious preachings. 30-40 stalls of eatables, toys, pan-bidi	Rly. Stn.	Brahmin, Bania, Rajput, Koli, a few non-Hindus	Math and temple of Mahadev. Organised by the pujari. Attended by people from surrounding villages
25	Javalia Hanumanji fair	Javala	Ashvin Vad 14	1,000– 2,000	Bhajan mandli. 50-75 stalls of eatables, fruits, toys, pan-bidi	Savli, 1 ml.	Hindus	Held since the settlement of the village at Hanuman temple near the village tank. Organised by Gram Panchayat. Attended by people from the taluka
26	Javalia Hanumanji fair	Javala	Chaitra Sud 15	1,000– 2,000	Bhajan mandli. 50-75 stalls of eatables, fruits, toys, pan-bidi	Savli, 1 ml.	Hindus	Organised by Gram Panchayat. Attended by people from the taluka
27	Chamunda Mata fair, Janmashtami	Savli	Shravan Vad 8	1,000– 1,200	Bhajans, garbas. 12-15 stalls of tea, toys	Rly. Stn. Bus	Bania, Patidar, Suthar, Luhar, Baria, Harijan, a few non-Hindus	At the ancient temple of Chamunda Mata. Organised by the pujari. Attended by people from surrounding villages
28	Navratri	Gothada	Ashvin Sud 9	1,000	Garbas, other programmes	Savli, 2 ms. Bus	All communities	Held for the past 200 years. Organised by the leading people. Attended by people from neighbouring villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7	8		9
BARODA DISTRICT-contd.									
SAVLI TALUKA-contd.									
29	Chand Pir Urs	Samlaya	Ashvin Sud 15	1,000	Qawwalis	Rly. Stn. Bus		Mostly Muslims	Organised by the Muslim jamat. Attended by people from surrounding villages. Held for the last 10 years
30	Janmashtami	Varsada	Shravan Vad 8	1,000	Bhajans, garbas	Desar Rd., 5 ms.		Brahmin, Bania, Patidar, Rajput, Baria, Muslims	Organised by the pujari. Attended by people from surrounding villages
31	Janmashtami	Gutardi	Shravan Vad 8	1,000	Bhajans. 15 stalls of tea, eatables, toys, cutlery	Sandasal, 1½ ms.		Brahmin, Bania, Patidar, Rajput, Bhil, Harijan, a few non-Hindus	Ancient temple of Vajinath Mahadev. Police handobast. Attended by people from neighbouring villages
32	Dhoro Atham	Nani-Bhadol	Bhadrapad Sud 8	500-1,000	50-60 stalls of eatables, cutlery	Samlaya, 3¼ ms.		Hindus	2-3 years ago, when the irrigation tank was over-flooded, people offered prayers to Gangadevi. As the village was saved, a small temple of Gangadevi was built near the tank. Since then the fair is held on this day, when a new chundadi is offered to the goddess. Organised by Gram Panchayat. Attended by people from the taluka
33	Dassera	Ranipura	Ashvin Sud 10	500-700	50 stalls of eatables, toys	Savli, 6 ms.		Hindus	An old fair held near Mataji temple at the outskirts of the village. Attended by people from neighbouring villages
34	Abali Mahadev fair	Mahapura	Last Monday of Shravan	500	Stalls of eatables, toys	Ranoli, 8 ms.		Brahmin, Bania, Rajput, Baria	Attended by people from surrounding villages
35	Janmashtami	Bhadarva	Shravan Vad 8	400	Stalls of eatables, toys, cutlery	Savli, 7 ms.		Brahmin, Bania, Rajput, Machhi, Rawal, a few non-Hindus	At the temple of Rusheshwer Mahadev on the bank of river Mahi. Limited to the village
36	Janmashtami	Kamalpara	Shravan Vad 8	300-350	10-12 stalls of tea, toys, cutlery	Savli, 2 ms.		All communities	Attended by people from surrounding villages
VAGHODIA TALUKA									
37	Chandreshwer Mahadev fair, Mahashivratri	Jarod	Magh Vad 14	8,000	Merry-go-round. 60-70 stalls	Rly. Stn. Bus		All communities	A king of Dabhoi named Chandradev was blessed with a son after severe penance, and hence the name Chandreshwer Mahadev. Fair held for the past 35 years pursuant to the bidding of Mahadev to a local citizen in a dream
38	Mahashivratri	Madodhar	Magh Vad 14	5,000	Giant wheels, merry-go-rounds, bhajans. 40 stalls of eatables, bangles, tea, toys	Vaghodia, 2 ms. Bus		Hindus, a few non-Hindus	Worship of Maharudra Mahadev. Attended by people from surrounding villages. Held for last 40 years

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1			4	5	6	7	8	9
VAGHODIA TALUKA—contd.								
BARODA DISTRICT—contd.								
39	Shikaru Pir fair	Vejalpur	Rajab 29/30, Shabban 1	3,000–3,500	Giant-wheels, merry-go-rounds, 50 stalls of toys, cutlery, bangles, tea	Antoli, 1½ ms.	All communities	Dargah of Shikaru Pir. Cataracts and other eye diseases are believed to be cured by the manata of the pir. Organised by mujavar. Attended by people from surrounding villages
40	Chaitri Punam	Dankheda	Chaitra Sud 15	2,000	Merry-go-rounds, giant-wheel, bhajan mandlis, 42–45 stalls of sweets, tea, pan-bidi, toys, cutlery	Vaghodia, 4 ms.	All communities	Held on the bank of Dev river. Attended by people from neighbouring villages
41	Somnath Mahadev fair, Jal-jhilani Ekadashi	Asoj	Bhadrapad Sud 11	1,700	Merry-go-rounds, bhajans, 40 stalls of catables, pan-bidi, tea, bangles, cutlery	Jarod, 4 ms. Bus	All communities	Organised by the pujari. Attended by people from surrounding villages
42	Jannashtami	Goraj	Shravan Vad 8	1,500–1,700	Giant-wheels, merry-go-rounds, bhajan mandlis, 40 stalls of tea, pan-bidi, bangles, toys, cutlery	Vaghodia, 6 ms.	All communities	Organised by Gram Panchayat. Attended by people from neighbouring villages
43	Sama Panchami	Goraj	Bhadrapad Sud 5	1,500–1,700	Giant-wheels, merry-go-rounds, bhajan mandlis, 40 stalls of tea, pan-bidi, bangles, toys, cutlery	Vaghodia, 6 ms.	All communities	Worship of Ganesh. Organised by Gram Panchayat. Attended by people from neighbouring villages
44	Dhumakeshwer Sarnej Mahadev fair, Jannashtami		Shravan Vad 8	1,500	Merry-go-rounds, giant-wheels, bhajans, 10 stalls of catables, tea, pan-bidi, bangles, cutlery	Jarod, 7 ms. Bus	All communities	Held near the temple of Dhumakeshwer Mahadev. Organised by the pujari. Attended by people from surrounding villages
45	Chul air	Gambhirpura	Phalgun Vad 1	1,000	Giant-wheels, merry-go-rounds, bhajan mandlis, 10 stalls of pan-bidi, catables, tea, bangles, cutlery	Vaghodia, 9 ms.	All communities	Attended by people from neighbouring villages
46	Jannashtami	Jarod	Shravan Vad 8	1,000	Merry-go-rounds, 15 stalls of catables, pan-bidi, toys, cutlery	Rly. Stn. Bus	Hindus	Limited to the taluka
47	Bhathiji fair	Bhanpura (Choda)	Kartik Sud 1	500	Giant-wheel, merry-go-rounds, bhajan mandlis, 7–8 stalls of catables, pan-bidi, bangles, toys, cutlery	Baroda, 6 ms. Bus	All communities	Organised by Gram Panchayat. Attended by people from surrounding villages
48	Jannashtami	Tarsava	Shravan Vad 8	200	Hawters of catables, toys, cutlery	Karmaliya-pura, 4 ms.	Hindus	Attended by people from Kherwadi village

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1			4	5	6	7	8	9
PADRA TALUKA								
49	Kayamuddin Pir Dada fair	Ekalbara	Margashirsh Sud 15	5,000	Bhajan mandlis, qawwalis and other programmes, 60–70 stalls of sweets, catables, cutlery	Padra, 7 ms.	All communities	People come to dargah of Kayamuddin Pir to be cured of evil spirits, sickness. Attended by people from surrounding villages
50	Tulja Mata fair	Ranu	Ashvin Sud 8	3,000–5,000	Bhaval, seeds exhibition by B.D.O. 30 stalls of sweets, catables, cutlery	Rly. Stn. Bus	Brahmin, Bania, Patidar, Bania and other Hindus	Organised by the pujari. Police bandobast. Attended by people from surrounding villages. Held for the past 200 years
51	Chaitri fair	Jaspur	Chaitra Sud 15	3,000–4,000	15–20 stalls of sweets, catables, cutlery	Padra, 3½ ms.	Brahmin, Bania, Raiput, Bania and other Hindus	Held on the bank of Mahi river. Police bandobast. Attended by people from surrounding villages
52	Hanumanji fair	Darapura	Shravan Vad 15 (Amas)	3,000–4,000	Ramlila, 10–15 stalls of sweets, catables, pan-bidi, cutlery	Padra, 1 ml. Bus	Brahmin, Bania, Patidar and other Hindus	Organised by the pujari. Police bandobast. Attended by people from surrounding villages. Held for the past 25 years
53	Chanelli Mata fair	Ghayaj	Ashvin Sud 8	3,000–4,000	10–25 stalls of catables, toys	Padra, 1½ ms. Bus	All communities	Yajna at Chanelli Mata temple. Attended by people from surrounding 2 miles area, visited by Bhuvras. Organised by Panchayat
54	Hanumanji fair	Ganetha	Last Saturday of Shravan	3,000	Bhajan mandlis, religious preachings, 6 stalls of catables	Kural, 2 ms. Bus	All communities	Organised by the pujari. Attended by people from the taluka
55	Dharo Atham	Mahuwad	Bhadrapad Sud 3	2,000	Bhajan mandlis, 15 stalls of sweets, catables, cutlery	Ranu, 2 ms. Bus	All communities	There is a very old idol of Ranchhodji. Organised by the pujari. Attended by people from surrounding villages
KARJAN TALUKA								
56	Devlan fair or Adhik Jeth Mas Yatra	Oz	Month of Adhik (intercalary) Jyeshtha, every 18 years	200,000	Merry-go-rounds, giant-wheels, Ramlila, drama, film show, religious preaching, 300 stalls of sweets, catables, tea, hosiery, fruits, bangles, vegetables, utensils, idols, pictures of gods and goddesses, earthen toys and vessels	Nareshwar, Road, 2½ ms. Bus	Bania, Patidar, Bhil, Koli, Machhi, Kumbhar, Rajput. A few non-Hindus	Every 18 years when there is Adhik Jyeshtha month in a year. Small pebbles naturally formed in the shape of Shivalingas are found in the river Narmada at this place which is, therefore, considered holy. Organised by Gram Panchayat. Police bandobast. Attended by people from surrounding districts
57	Panchkubere-shwer fair	Moti Koral	Ashadh Sud 11	7,000	Religious preachings, 30 stalls of sweets, tea, toys, cutlery, fruits, idols, hosiery	Rly. Stn. Bus	Brahmin, Bania, Patidar, Bhil, Harijan, a few non-Hindus	After a miracle when Kubereshwer Mahadev saved the village from being drowned by river Narmada. Organised by Gram Panchayat. Attended by people from surrounding 8–10 villages

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9	
KARJAN TALUKA—contd.									
BARODA DISTRICT—contd.									
58	Kasamsha Pir fair	Koliyad	Shawwal 14	5,000–6,000	Reading of Quran, namaz, bhajans. 10–15 stalls of sweets, cutlery, toys, tea	Palci, 3 ms. Bus		All communities	Organised by trustees of the dargah. Attended by people from Broach, Ahmedabad and Surat districts
59	Chaitri fair	Virjai	Chaitra Sud 15	3,000–4,000	Bhajans, dramas. 10–15 stalls of sweets, tea, toys, cutlery	Mobha, 4 ms.		All communities	According to legend, Nathbava, a mahant, used to go on pilgrimage to the Ganga every year. In his old age Gangaji took pity on him and rewarded his penance by giving him wooden sandals and loin cloth from 'Kashi Dharu' and a 'tumbadi' from 'Gangva Kuva'. Fair is held since the time of this miracle. Organised by Gram Panchayat. Attended by people from 10–15 surrounding villages
60	Nag Panchami Miyagam		Shravan Sud 5	3,000–3,500	Bhajans, religious programmes. 2–4 stalls of eatables, cutlery	Rly. Stn. Bus		All communities	Shrine of Bhathiji Maharaj, resorted to for cure of snake-bite. Organised by the leading people. Attended by people from surrounding villages. Held for the past 70–80 years
61	Miyaji Dada Pir fair	Sansarod	Shawwal 1	2,500	Bhajans, prayers. Reading of Quran	Palci, 1 ml.		All communities	Death anniversary of Miyaji Dada Pir. Organised by Gram Panchayat. Attended by people from surrounding villages
62	Chaitri Punam Ranapur		Chaitra Sud 15	2,500	30 stalls of eatables, toys, bangles, idols, pictures of gods and goddesses	Sadhali, 5 ms. Bus		All communities	Bath in holy Narmada river. Organised by Gram Panchayat. Attended by people from surrounding villages. Fair held for last 100 years
63	Bawalun fair	Haldarva	Rajab 4	2,000	Bhajans, religious readings, prayers, qawwalis	Palci, 2 ms.		All communities	Death anniversary of Bawalun, a Muslim saint. Organised by the village committee. Attended by people from surrounding villages
64	Datta Jayanti	Lilod	Margashirsh Sud 15	1,500–2,000	Bhajans for 24 hours, religious readings and preachings	Narashwar Road, 2 ms. Bus		All communities	Birthday of Shri Dattatreya and worship of Narashwar Mahadev. Organised by the committee. Attended by people from the taluka
65	Ganda Pir fair	Kala	Phalgun Sud 11	475	10 stalls of eatables, cutlery, bangles	Bachar, 1 ml. Bus		Hindus, Muslims	Dargah of Ganda Pir. Resorted to for cures of diseases. Organised by the mujavar. Attended by people from the taluka. Held for the past 50 years
66	Umiya Devi fair	Umaj	Chaitra Sud 8	200–300	10 stalls of eatables	Karjan, 11 ms. Bus		Mostly Hindus	Attended by people from surrounding villages

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9	
SINOR MAHAL									
BARODA DISTRICT—contd.									
67	Nathakaka Pir fair	Kukas	Bhadrapad Sud 2, 3	10,000	Merry-go-rounds, bhajans, gymnastics. 100 stalls of eatables, coconuts, toys, cutlery	Sadhali, 3 ms. Bus		Hindus	The death anniversary of Nathakaka, a Koli dacoit turned disciple of Imam Shah, and became a saint. Organised by the trustees. Attended by people from surrounding talukas. A very old fair. Gram Panchayat levies pilgrim tax
68	Angarshwer fair	Minkar	Every Tuesday of Shravan	3,000–4,000	Bhajans, religious preachings. 10–15 stalls of eatables, toys	Rly. Stn.		Hindus	Worship of Angarshwer Mahadev. There is a legend that when a Muslim Sultan tried to demolish the temple, burning charcoals were showered and hence the name Angarshwer Mahadev. Organised by the trustees. Attended by people from neighbouring talukas
69	Ansuya Mata fair	Ambali	Chaitra Sud 15	1,000	8 stalls of tea, miscellaneous articles	Sinor, 3 ms.		Hindus	Worship of Ansuya Mata, a well-known place of pilgrimage on the Narmada
70	Ansuya Mata fair, Ganga Septami	Ambali	Ashvin Sud 7	1,000	8 stalls of tea, miscellaneous articles	Sinor, 3 ms.		Hindus, 75–100 non-Hindus	Worship of Ansuya Mata. Organised by Panchayat and pujari. Limited to Baroda district
DABHOI TALUKA									
71	Chaitri Punam	Chandod	Chaitra Sud 15	30,000	Merry-go-rounds. 50 stalls of sweets, eatables, toys, cutlery	Rly. Stn. Bus		Brahmin, Bania, Patel, Baria, Bhil, Koli, Tadvi, Machhi, a few non-Hindus	People bathe in the holy river Narmada. Organised by Group Panchayat which levies pilgrim tax. Attended by people from neighbouring areas
72	Chaitri Punam	Karnali	Chaitra Sud 15	15,000	Merry-go-rounds, giant-wheels. 65 stalls of sweets, pan-bidi, cold drinks, religious pictures, wooden and earthen toys, cutlery	Chandod, 2 ms. Bus		Mostly Hindus	Worship of Kuberesher Mahadev at the confluence of Narmada and Orsang rivers. Organised by Gram Panchayat. Police bandobast. Attended by people from neighbouring talukas. Panchayat levies Pilgrim tax
73	Sindhvai Mata fair, Navratri	Karvan	Ashvin Sud 1–10	10,000	Yajna is performed on 8th. Horse race. 10 hawkers of eatables, toys, cutlery	Rly. Stn. Bus		Brahmin, Bania, Patidar, Vasava Koli, Harijans, Muslims	Worship of Sindhvai Mata, Procession on Dassera day. Organised by Gram Panchayat. Attended by people from surrounding villages

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
DABHOI TALUKA—contd.								
BARODA DISTRICT—contd.								
74	Mahashivratri	Karvan	Magh Vad 14	6,000–7,000	Hawkers of eatables	Rly. Stn. Bus	Brahmin, Bania, Patidar, Koli, Vasava, Harijans, Muslims	Procession of Lord Shiva from Rui-rajesh-wer Mahadev to Vajinath Mahadev one mile away at 8 p. m. Started 104 years ago. The former is also called "Lakulesh". Pushpat sect is believed to have originated here. The unusual idol of black touch-stone in human shape along with a linga was hidden out of fear in the time of Mahmud Begada and found by a farmer from his field near the ravines of river Rangav. The clay from the near-by pond is believed to cure boils, etc. Organised by village leaders. Attended by people from Menpura, Nana Fofalia, Puniad, Kunvarpur, Sultanpura, etc., villages
75	Dasera	Dabhoi	Ashvin Sud 10	6,000–7,000	60–80 stalls of sweets, eatables, toys, cutlery	Rly. Stn. Bus	Brahmin, Bania, Patidar, Gola, Vasava, Bhil, Harijan	Darshan of Kalika, Bahuchara and Asha-puri Mataji at the end of the Navratri. Organised by the Kalika Mata Yuvak Mandal. Limited to the town
76	Navratri	Dabhoi	Ashvin Sud 8	5,000	50 stalls of eatables, cutlery	Rly. Stn. Bus	Hindu	Worship of Kalika, Bahuchara and Asha-puri Mata. Organised by the trustees of the temple
77	Kartiki Punam	Mandva	Kartik Sud 15	4,000		Chandod, ½ ml.	Hindus, a few non-Hindus	People take bath in river Narmada. Organised by Gram Panchayat
78	Kal Bhairav fair, Narak Chaturdashi	Dabhoi	Ashvin Vad 14	3,000–4,000	70–75 stalls of sweets, eatables, toys, cutlery	Rly. Stn. Bus	Hindus, a few non-Hindus	Limited to the town
79	Ganganath Mahadev fair	Bhimpura	Vaishakh Sud 7	2,500–3,000	Merry-go-rounds. 20–22 stalls of sweets, pan-bidi, earthen and wooden toys, cutlery	Chandod, 1 ml.	Hindus	Popular belief that Ganga flows into Narmada here and hence the name Gangarath Mahadev. Bath in Narmada is considered holy. Attended by people from surrounding villages
80	Hanumanji fair	Parikha	Last Saturday of Shravan	1,400		Rly. Stn.	Brahmin, Rajput, Patidar, Bhil, Tadvi	Attended by people from surrounding villages
81	Panch Bibi Dargah fair	Dabhoi	Rajab 5–6	1,000–1,200	50–70 stalls of eatables, toys, cutlery	Rly. Stn. Bus	Muslims	Organised by the mujavar. Limited to the town

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
DABHOI TALUKA—contd.								
BARODA DISTRICT—contd.								
82	Gebansha Pir Dabhoi and Jalalshah Pir fair	Dabhoi	Rajab 10, 11	1,000–1,200	Fire-works. 50–60 stalls of eatables, cutlery	Rly. Stn. Bus	Muslims	Organised by the mujavar. Limited to the town
83	Kamnath Mahadev fair, Dev-Shayani Ekadashi	Kukad	Ashadh Sud 11	1,000	25 stalls of eatables, bangles, tea, toys, pan-bidi, cutlery	Dabhoi, 3 ms.	Hindus. A few Muslims for trade only	Ancient temples of Kamnath Mahadev and Satiya-arayan. Started 100 years ago. Organised by the pujari. Attended by people from the taluka
84	Mama Dokari (Masaheb Bibi) fair	Dabhoi	Rajab 8, 9	800–1,000	20–25 stalls of eatables, cutlery	Rly. Stn. Bus	Muslims	Organised by the mujavar. Limited to the town
85	Bhatliji fair	Vasai	Kartik Sud 2	500	4 stalls of eatables, cutlery	Dabhoi, 3 ms.	Baria, Vasava	Yajna at the temple of Bhatliji. Attended by people from surrounding villages
86	Dudhia Pir fair	Dabhoi	Rajab 16	300–400	8–10 stalls of eatables, cutlery, toys	Rly. Stn. Bus	Muslims	Organised by the mujavar. Limited to the town
SANKHEDA TALUKA								
87	Jal-jhilani Agiarash	Morakhala	Bhadrpad Sud 11	3,000	100 stalls of eatables, cutlery, Jojava, plantains, bangles, necklaces	Jojava, 5 ms.	Brahmin, Bania, Patidar, Bania, Nayaka, Bhavsar, Bhil. A few non-Hindus for trade	Procession of Lalji Maharaj from Ranji Mandir and worship of Kamnath Mahadev. Started 20 years ago. Organised by Gram Panchayat. Attended by people from surrounding villages
88	Hanumanji fair	Zand	Last Saturday of Shravan	2,000	Folk-dances, garbas, bhajans, religious preachings. 40 stalls of sweets, tea, eatables, toys, cutlery, bangles	Bodeli, 2½ ms.	Patidar, Baria, Tadvi, Nayaka, Bhil. A few non-Hindus for trade	Old temple of Hanumanji with idol 10 feet tall. Police bandobast. Attended by people from 5 miles area
89	Janmashtami	Ladhod	Shravan Vad 8	2,000	60 stalls of eatables, tea, cutlery	Bodeli, 5 ms.	Hindus	At the temple of Saraneshwer Mahadev. Organised by Gram Panchayat which levies shop tax. Attended by people from surrounding villages
90	Janmashtami	Manjol	Shravan Vad 8	2,000	Bhujans, stalls of sweets, tea, eatables, fruits, toys	Bahadarpur, 9 ms.	Brahmin, Bania, Patidar, Koli, Vasava, Bhil, Harijan	Near Lakshminarayan temple and the village tank between Manjol and Amalpur. Started 30 years ago. Attended by people from surrounding villages
91	Jal-jhilani Agiarash	Kadila	Bhadrpad Sud 11	1,500	Adivasi folk-dance with flutes, garbas, bhajans, religious preachings, 50 stalls of sweets, tea, books, cutlery, bangles	Bodeli, 2½ ms.	Brahmin, Patidar, Baria, Tadvi, Nayaka	Since repairs of Mahadev temple in 1955. Attended by people from surrounding villages. Panchayat levies shop tax

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1				5	6	7	8	9
SANKHEDA TALUKA—contd.								
BARODA DISTRICT—contd.								
92	Khawaja Jalad Navaz (Utavalia Pir) fair	Chhuchhura	Shaaban 15	1,000–1,500	Qawwalis, 25 stalls of catables, cutlery, tea	Rly. Stn.	All communities	Death anniversary of Khawaja Jalad Navaz Pir. Organised by trustees of the dargah. Attended by people from the district
93	Panchia fair	Sardiya	Phalgun Vad 5	1,000–1,200	Bhajan mandlis, religious preaching, 50 stalls of sweets, catables, toys, cutlery, bangles	Gojpur Sankheda, 3 ms.	Patidar, Bania, Tadvi, Vasava, Bhil, a few non-Hindus	Since idol of Jal-devi was found in an old step-well in 1930. Panchayat levies shop tax
94	Muharram	Kosindra	Muharram 10	1,000	15–20 stalls	Bhatpur, 7 ms. Bus	All communities	Tazia procession. Organised by Gram Panchayat. Attended by people from surrounding villages
95	Chaitri Punam	Pipalsath	Chaitra Sud 15	1,000	15–20 stalls of sweets, toys, cutlery, coconuts	Bahadarpur, 2 ms.	Brahmin, Bania, Patidar, Tadvi, Bania, Bhil, Koli	Worship of Pancheshwar Mahadev after a bath in the holy confluence of rivers Uchh and Orsang. Old temple of Arjun-nath Mahadev since the days of Pandavas who stayed here during their exile. Organised by Gram Panchayat. Attended by people from Sankheda, Handod, Raipur, Vadiya, Gundicha
96	Bhathiji fair	Vadeli	Magh Sud 5	800	Merry-go-rounds, bhajan mandlis. Stalls of tea, cutlery	Chhuchhura, 2 ms.	Tadvi, Nayaka, Harijan and other backward class people. A few non-Hindus	Worship of Bhathiji Maharaj martyred at the time of his marriage while fighting with Muslim outlaws taking away the cows. Snakebites, etc., are cured in his name. Attended by people from the taluka
97	Chul fair	Kherva	Phalgun Vad 2	800	30 stalls of sweets, tea, bangles, pan-bidi, cutlery, sugar-cane	Bodeli, 4 ms.	Bania, Patidar, Bania, Tadvi, Nayaka, a few non-Hindus	Fire-walking after Holi in fulfilment of vows for the longevity of children. Attended by people from surrounding villages
98	Mahashivratri	Kosindra	Magh Vad 14	500–600	Entertainment programmes, bhajans	Bhatpur, 7 ms. Bus	Patidar, Koli, Tadvi, Vankar	Organised by Gram Panchayat. Attended by people from neighbouring villages
99	Dhuleti	Sarsinda	Phalgun Vad 1	500	Merry-go-rounds, sports, 5–6 stalls of cutlery, catables, cold drinks, tea	Bhatpur, 4 ms.	Brahmin, Bania, Bhil, Tadvi, Nayaka, a few non-Hindus	At the temple of Chul Mataji on the day next to Holi. Organised by the pujari. Attended by people from surrounding 2–4 villages
100	Telav fair	Ghantoli	Phalgun Sud 11	500	Merry-go-rounds, 15–20 stalls of catables, cutlery, toys, cold drinks	Rly. Stn.	Brahmin, Bania, Tadvi, Bhil, Nayaka, Bania, a few non-Hindus	Installation day of Nilkanth Mahadev. Attended by people from neighbouring villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1				5	6	7	8	9
SANKHEDA TALUKA—contd.								
BARODA DISTRICT—contd.								
101	Chaitri fair	Handod	Chaitra Sud 15	300	Bhajans, merry-go-rounds, sports, Bahadarpur, Stalls of tea, catables, cutlery, 1 ml. toys	Tadvi, Chhipa, Bhavsar, Gola, Mochi, a few non-Hindus		Worship of five Pandavas at Pancheshwar temple. Held from 7 a.m. to 7 p.m. Attended by people from the taluka
102	Vidyawasi Mata fair	Ankakheda	Ashvin Sud 8	200	8 stalls of catables, tea, cutlery, pan-bidi, bangles, coconuts	Gojpur, Sankheda, 2½ ms.	Patidar, Rana, Mochi, Ghanchi, Nayaka, Rabari, Harijan, a few non-Hindus	Worship and yajna of Vidyawasi Mata on the hill. Fair held at the foot of the hill. Organised by the pujari. Attended by people from surrounding 25 villages
TILAKWAD MAHAL								
103	Chaitri Punam	Tilakwada	Chaitra Sud 15	5,000	100 stalls of sweets, fruits, plants, stationery, bangles, toys, catables, pan-bidi	Chandod, 10 ms. Bus	Brahmin, Bania, Tadvi, Bania, Bhil. A few non-Hindus for trade only	Organised by Gram Panchayat. Attended by people from surrounding villages
104	Muslim fair	Vasan	Ramzan 11	3,000	Qawwalis, gazals. 15 stalls of catables	Chandod, 14½ ms.	Mostly Muslims. A few Hindus for recreation	Held near Pir dargah. Organised by the Muslim jamat for 40–50 years past
105	Bhathiji fair	Bhadarwa	Kartik Sud 15	2,000–2,500	Bhajan mandlis, merry-go-rounds. 250 stalls of catables, toys, tea, cutlery, fruits	Chandod, 18 ms.	Brahmin, Bania, Bania, Bhil, Tadvi, a few non-Hindus	In honour of Bhathiji also called Bhadarwa Dev near the hill. Organised by Gram Panchayat. Attended by people from surrounding villages
106	Daudsha Pir fair	Kukrej	Phalgun Sud 7	1,500	40 stalls	Ghantoli, 5 ms. Bus	All communities	Police bandobast. Attended by people from surrounding villages
107	Kandlej fair	Kandlej	Phalgun Vad 5	1,500	25–30 stalls of catables, stationery, cutlery	Ghantoli, 5 ms. Bus	Mostly Hindus, a few non-Hindus	On the bank of river Ashvin. Organised by Gram Panchayat
108	Salamat Pir fair	Pindoli	Shawwal 3, 4	1,200	Qawwalis. 27 stalls of catables	Bahadarpur, 4 ms.	All communities	Panchayat levies pilgrim tax. Attended by people from surrounding villages
109	Mahashivratri	Sindhia-pura	Magh Vad 14	1,000	25 stalls	Ghantoli, 4 ms.	All communities	Organised by Gram Panchayat. Attended by people from surrounding villages
110	Ganji Shahid Pir fair	Gansinda	March 15	500–600	Qawwalis. 25–30 stalls of catables, cutlery, bangles	Chandod, 9 ms.	Mostly Muslims. A few backward class Hindus	Attended by people from surrounding villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

TABLE 1

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7		8	9
BARODA DISTRICT- <i>contd.</i>									
TILAKWADA MAHAL- <i>contd.</i>									
111	Chuldevi fair	Alva	Phalgun Vad 1	400-500	15 stalls of sweets, tea	Nasvadi, 6 ms. Bus	Bhil	Limited to the village	
112	Kamru Pir fair	Vajiriya	Magh Sud 15	200-300	Qawwalis, bhajans. 10-15 stalls of sweets	Chandod, 10 ms.	Mostly Muslims, a few Hindus	Attended by people from surrounding villages	
NASVADI TALUKA									
113	Dassera	Gadhboriyad	Ashvin Sud 10	5,000-7,000	100 stalls of catables, pan-bidi, tea, cutlery, fruits, earthenware	Nasvadi, 7 ms. Bus	Rajput, Koli, Adivasis, a few non-Hindus	Organised by Gram Panchayat. Police bandobast. Attended by people from surrounding villages	
114	Kali Chaudash	Gadhboriyad	Ashvin Vad 14	5,000-7,000	100 stalls of catables, fruits, bangles, earthenware, fire-works and crackers	Nasvadi, 7 ms. Bus	Rajput, Koli, Adivasis, a few non-Hindus	Worship of Hanumanji. Started 40 years ago by Thakor Sahab of Gadhboriyad State as there was no fair in the State	
115	Telav Mata fair	Raneda	Phalgun Sud 11	5,000-7,000	Merry-go-rounds. 100 stalls of catables, toys, fruits	Nasvadi, 13 ms. Bus	Rajput, Koli, Adivasis, a few non-Hindus	Worship of Telav Mata and fulfilment of vows. Organised by Gram Panchayat. Attended by people from surrounding villages	
116	Chul fair	Chametha	Phalgun Vad 1	5,000-6,000	150 stalls of catables, tea, cutlery	Kaledia, 1 ml.	All communities	Attended by people from surrounding villages	
117	Mahashivratri	Anandpuri	Magh Vad 14	3,000-4,000	30-40 stalls of catables, tea	Nasvadi, ½ ml.	All communities	Organised by Gram Panchayat. Attended by people from surrounding villages	
118	Mahashivratri	Tankhala	Magh Vad 14	3,000	Merry-go-rounds. 40 stalls of vegetables, fruits, cutlery, catables, bamboo articles	Rly. Stn.	Mostly backward class Hindus, such as Tadvi, Bhil, Nayaka, Koli, Harijan, Chamari. Very few non-Hindus	Temple of Tarkeshwer Mahadev. Attended by people from 5 miles area	
119	Chul fair	Sengpur	Phalgun Vad 1	2,000-3,000	60 stalls of pan-bidi, tea, fruits, catables, earthenware	Nasvadi, 12 ms. Bus	Adivasis, a few non-Hindus	Fire-walking in fulfilment of vows. Organised by Gram Panchayat. Attended by people from surrounding villages. Police bandobast	
120	Chul fair	Ratanpura	Phalgun Vad 1	2,000-3,000	30 stalls of pan-bidi, tea, fruits, catables, earthenware	Nasvadi, 2 ms.	Adivasis, a few non-Hindus	Fire-walking in fulfilment of vows. Organised by Gram Panchayat. Attended by people from surrounding villages. Police bandobast	

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7		8	9
BARODA DISTRICT- <i>contd.</i>									
NASVADI TALUKA- <i>contd.</i>									
121	Telav Mata fair	Jemalgadh	Phalgun Sud 11	2,000-2,500	Bhajan mandlis. 150 stalls of catables, toys, fruits, coconuts	Sandhia, 4 ms.	Hindus. Non-Hindus for trade and recreation	Ancient temples of Telav Mata and Hanuman on river Men. Attended by people from the taluka	
122	Chul fair	Sandhiya	Phalgun Vad 1	2,000-2,500	30 stalls of catables, toys, pan-bidi, tea, sugar-cane	Rly. Stn.	All communities	Next day after Holi, bhujas walk barefooted on fire. Organised by Gram Panchayat. Attended by people from surrounding villages	
123	Janmashtami	Pala	Shravan Vad 8	1,500-2,000	40-50 stalls of catables, toys, sugar-cane, plantains	Sandhia, 1 ml.	Bhil, Koli, Tadvi. A few non-Hindus for recreation	Near Vishawnath Mahadev temple on the river Men. Organised by the pujari. Attended by people from surrounding villages	
124	Mahashivratri	Nasvadi	Magh Vad 14	1,000-1,200	Merry-go-rounds. Stalls of food-grains, catables, cutlery	Rly. Stn. Bus	Bhil, Nayaka, Tadvi, Koli	At Mahadev temple on the opposite bank of the river Ashvin. Attended by people from surrounding 10 miles area	
125	Chul fair	Khareda	Phalgun Vad 1	400-500	Stalls of cutlery, pan-bidi, catables	Nasvadi, 9 ms.	Rajput, Kanbi, Bhil, Koli, Bania, Harijan, a few non-Hindus	Limited to the village	
CHHOTA UDAIPUR TALUKA									
126	Dassera	Chhota Udaipur	Ashvin Sud 10	10,000	100 stalls of catables, cutlery	Rly. Stn. Bus	All communities	Shami puja. Attended by people from surrounding villages. Municipality levies 0-25 P. tax per shop	
127	Diwali fair	Rangpur Kavant	Ashvin Vad 15 (Amas)	5,000	100 to 150 stalls of catables, toys, foodgrains, ornaments, bangles, cutlery, glass and earthenware, books	Chhota Udaipur, 15 ms. Bus	Bania, Patidar, Bhil, Rathawa, Koli, Nayaka, Tadvi, non-Hindus for trade	Held on the bank of the Heran river near Anand Niketan Ashram. Organised by the Ashram. Attended by people from 50 miles area	
128	Mahashivratri	Rangpur Kavant	Magh Vad 14	5,000	100-150 stalls of catables, toys, foodgrains, ornaments, bangles, cutlery, glass and earthenware, books	Chhota Udaipur, 15 ms. Bus	Bania, Patidar, Bhil, Rathawa, Koli, Nayaka, Tadvi, non-Hindus for trade	Started in 1955 according to the resolution of Akhil Bharat Sarva Seva Sangh that fairs may be held at Ashrams in commemoration of Asthi-visarjan (immersion of ashes) of Mahatma Gandhiji, as that day fell on Mahashivratri. Organised by the Anand Niketan Ashram. Attended by people from 50 miles area	

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station service	Castes/ communities participating	Remarks
1	2	3	4	5	6	7	8	9
CHHOTA UDAIPUR TALUKA-contd.								
129	Chul fair	Navlija	Phalgun Vad 2	4,000	Adivasi folk-dance with drums, 50 stalls of sweets, pan-bidi, tea	Chhota Udaipur, 20 ms.	Mostly Adivasis. A few Muslims	Worship of fire, fire-walking in fulfilment of vows for curing illnesses. Police bando- bast. Attended by people from surrounding villages
130	Holi fair (bhangoliyun)	Kavant	Monday preceding Holi, Phalgun Sud 15	2,000- 3,000	Folk-dances with flutes, 70-75 stalls of eatables, vegetables, cloth	Chhota Udaipur, 18 ms. Bus	Adivasis	Police bandobast. Attended by people from surrounding villages. Bhangoliyun means fair in Adivasi dialect.
131	Dasera	Kavant	Ashvin Sud 10	2,000	Folk-dances with flutes. 75 stalls of eatables, fruits, vegetables, clothes	Chhota Udaipur, 18 ms. Bus	Adivasis	Police bandobast. Attended by people from surrounding villages
132	Devadh fair (bhangoliyun)	Devadh	Thursday preceding Holi, Phalgun Sud 15	2,000	Folk-dances of Adivasis. 50 stalls of eatables, tea	Chhota Udaipur, 18 ms. Bus	Rathawa, Koli	Owing to importance of bazaar the day is called after the fair. Attended by people from surrounding 10 miles area
133	Panchami fair, Juna Rang Panchami	Juna Udepur	Phalgun Vad 5	1,500- 2,000	Adivasi folk-dances with drums and flutes. 30 stalls of eatables	Chhota Udaipur, 1½ ml.	Brahmin, Bania, Patidar, Koli, Tadvi, Rathawa, Adivasis. A few non-Hindus also	Held at the foot of Vaghasthal hill near the river Orsang. Attended by people from surrounding villages
134	Kalio fair Kali Chaudash	Nakvindhya	Ashvin Vad 14	1,500- 2,000	Merry-go-round, folk-dances. 75 stalls of eatables, tea, pan- bidi, cutlery, fruits, vegetables, bangles, handloom cloth, cold drinks	Chhota Udaipur, 20 ms.	Bania, Rajput, Koli, Bhil, Dhanka. Non-Hindus for trade and recreation	Organised by Gram Panchayat. Police bandobast. Attended by people from surrounding villages
135	Bhangoliyun	Zoj	Friday preceding Holi, Phalgun Sud 15	1,500	Adivasi folk-dances. 40 stalls of eatables, cutlery, tea	Tejgadh, 8 ms. Bus	Baria, Nayaka, Dhanka, Koli	Owing to importance of bazaar the day is called after the fair, i.e., the day of Zoj- hat or bazaar. Attended by people from surrounding 10 miles area
136	Rayangpura fair	Rayangpura Kavant	Phalgun Vad 6	1,000	About 75-80 stalls of eatables, cutlery, bangles	Tejgadh, 2½ ms.	Hindus, Muslims	Police bandobast

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service	(i) Bus service		
1	2	3	4	5	6	7	8	9	
BARODA DISTRICT- <i>contd.</i>									
CHHOTA UDAIPUR TALUKA- <i>contd.</i>									
137	Weekly Bazaar	Kavant	Every Monday	1,000	40 stalls of cutlery, clothes, food-grains, cereals. Cattle bazaar	Chhota Udaipur, 18 ms. Bus	All communities	Commercial. Organised by Gram Panchayat which levies shop tax and sale tax on cattle. Attended by people from surrounding villages	
138	Panchiyo fair, Rang Panchami	Ghelvant	Phalgun Vad 5	500-700	Adivasi folk-dances. 5-7 stalls of eatables	Chhota Udaipur, 4 ms. Bus	Adivasis, a few non-Hindus,	Attended by people from surrounding villages	
139	Panchiyo fair, Rang Panchami	Mandwada	Phalgun Vad 5	500	Folk-dances. 25 stalls of eatables, cutlery, toys, vegetables, pan-bidi, cold drinks, handloom cloth, bamboo articles	Chhota Udaipur, 17 ms.	Koli, Bhil, Tadvi. Non-Hindus for trade and recreation	Organised by Gram Panchayat. Police bandobast. Attended by people from surrounding villages	
140	Panchiyo fair, Rang Panchami	Chhiliavnt	Phalgun Vad 5	500	Folk-dances. 25 stalls of eatables, cutlery, toys, vegetables, pan-bidi, cold drinks, handloom cloth, bamboo articles	Chhota Udaipur, 13 ms.	Koli, Bhil, Tadvi. Non-Hindus for trade and recreation	Organised by Gram Panchayat. Police bandobast. Attended by people from surrounding villages	
141	Pir fair	Surshi	First Friday of Bhadrabad	500	10 stalls of pan-bidi, eatables	Chhota Udaipur, 7 ms. Bus	Muslims	Dargah of Pir. Attended by people from surrounding 20 miles area	
142	Bhangoliyun	Panvad	Sunday preceding Holi	400-500	40-50 stalls	Chhota Udaipur, 4 ms. Bus	Koli, Dhanka, Nayaka, Rathawa	Adivasi bazaar fair. Attended by people from surrounding villages	
143	Chul fair	Panvad	Phalgun Vad 1	400-500	40-50 stalls	Chhota Udaipur, 4 ms. Bus	Koli, Dhanka, Nayaka, Rathawa	Attended by people from surrounding villages	
144	Chul fair	Rumdiya	Phalgun Vad 1	300-400	5-7 stalls	Chhota Udaipur, 11 ms. Bus	Koli, Dhanka, Nayaka, Rathawa	Police bandobast. Attended by people from surrounding villages	

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

TABLE I

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station		Castes/ communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6		7	8	9
JABUGAM TALUKA									
BARODA DISTRICT— <i>contd.</i>									
145	Telav Mata fair	Baravad	Phalgun Sud 11	5,000	Agricultural exhibition, merry- go-round, dances. 100 stalls of tea, eatables, toys, cutlery	Jabugam, 4 ms.		Baria, Koli, Bhil, Tadvi, Rathawa, Harijan	Temple of Telav Mata on the river Orsang. The clay of the river-bed is believed to cure leucoderma. Organised by Gram Panchayat which levies shop tax. Attended by people from surrounding villages and Chhota Udaipur taluka
146	Vagheshwari Mata fair	Vaghava	Ashvin Sud 8	3,000– 4,000	Merry-go-round, folk-dances. 50–60 stalls of eatables, cutlery, toys, bangles	Pavi, 3 ms.		Mostly Adivasis such as Baria, Koli, Rathawa, Bhil. A few non-Hindus	Worship at ancient temple of Vagheshwari Mata at the end of Navratri. Organised by Gram Panchayat. Attended by people from neighbouring talukas
147	Panchiyo fair	Jetpur	Phalgun Vad 5	2,000– 5,000	Merry-go-round. 100 stalls of eat- ables, cutlery, bangles, cold drinks, tea	Pavi, 4 ml. Bus		Tadvi, Bhil, Rajput, Baria. A few non-Hindus	Held on account of Holi festival. Organised by Gram Panchayat which levies shop tax. Attended by people from surrounding 10 miles area and Chhota Udaipur and Sankheda talukas
148	Panchami fair, Rang Panchami	Dungar- vant	Phalgun Vad 5	2,000	Adivasi folk-dances. 70 stalls of eatables, toys, cutlery	Pavi, 6 ms.		Baria, Nayaka, Rathawa, Bhil, Tadvi, Harijan. A few non-Hindus for enter- tainment	Organised by Gram Panchayat. Attended by people from surrounding villages
149	Chul fair	Panibar	Phalgun Vad 2	2,000	50 stalls of eatables, cutlery, toys	Chhota Udaipur, 9 ms.		Baria, Nayaka, Rathawa, Bhil, Tadvi, Harijan. A few non-Hindus for entertainment	Worship of fire and chul ceremony, i.e., fire-walking according to vows taken after applying turmeric paste to the body. Organised by Group Panchayat which levies shop tax. Attended by people from surrounding villages
150	Hanumanji fair, Rishi Panchami (Sama Pancham)	Tadkachhala	Bhadrpad Sud 5	2,000	150 stalls of eatables, cutlery, fruits, toys	Jabugam, 2 ms. Bus		Baria, Rathawa, Bhil, Tadvi, Harijan	Held at Hanuman temple on the bank of the river Orsang. Organised by Group Panchayat which levies shop tax. Attended by people from surrounding villages
151	Fenai Mata fair	Nava Timarva	Phalgun Sud 11	1,500	Merry-go-round, circus. 55 stalls of eatables, cutlery, bamboo articles	Bodeli, 16 ms.		Rajput, Bhil, Tadvi, Baria, a few non-Hindus	Held near the hill of Fenai Mata. Organised by Gram Panchayat which levies shop tax. Attended by people from surrounding villages

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest		Castes/ communities participating	Remarks
						Railway station	(ii) Bus service		
1	2	3	4	5	6	7	8	9	
JABUGAM TALUKA- <i>contd.</i>									
152	Chul fair	Motivant	Phalgun Vad 1	1,000- 2,000	Merry-go-round, circus. 60 stalls of eatables, toys, clothes, bamboo articles	Jabugam, 12 ms.	Rajput, Bhil, Tadvi, Koli, Nayaka, a few non-Hindus	Fire-walking in pursuance of vows taken. Organised by Gram Panchayat which levies shop tax. Attended by people from the taluka	
153	Chul fair	Thambhala	Phalgun Vad 1	1,000	15-20 stalls of eatables, cutlery	Pavi, 14 ms.	Adivasis-Koli, Nayaka, Tadvi, a few non-Hindus	Worship of fire and chul ceremony, i.e., fire-walking according to vows taken. Organised by Gram Panchayat which levies shop tax	
154	Chul fair	Bamroli	Phalgun Vad 6	600	15-20 stalls of sweets, cutlery	Pavi, 10 ms.		Organised by Panchayat	
155	Diwali fair	Karnan	Ashvin Vad 15 (Amas)	500- 600	20-25 stalls	Jabugam, 8½ ms.	Brahmin, Bania, Koli, Tadvi, Nayaka, a few non-Hindus	Organised by Gram Panchayat. Police bandobast	
156	Nilkantheshwer Mahadev fair	Mota Amadara	Last Monday of Shravan	300- 400	20-25 stalls	Pani Mines, 3 ms.	Rajput, Patidar, Koli, a few non-Hindus	Police bandobast. Limited to the village	

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TABLE I

TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
BROACH TALUKA								
1	Bhreshwar Mahadev fair	Bhadhut	Month of Adhik (intercalary) Bhadrpad, every 18 years	100,000	200 stalls	Broach, 8 ms.	Hindus	At Bhreshwar Mahadev temple on the Narmada. Held at intervals of about 18 years when there is an Adhik (intercalary) Bhadrpad month. Organised by pujari. Attended by people from all over the State. Gram Panchayat levies pilgrim tax
2	Koteswar Mahadev fair	Kadod	Month of Adhik (intercalary) Vaishakh, every 18 years	100,000	Programmes of ras, dance, 200 stalls	Broach, 8 ms. Bus	Hindus	Koteswar Mahadev temple on the Narmada. Held at the interval of about 12 years when there is an Adhik (intercalary) Vaishakh month. Organised by the District Local Board. Attended by people from the district
3	Shuklatirth fair	Shuklatirth	Kartik Sud 15	20,000	Circus, magic shows, acrobatics, documentary films, agricultural exhibition. 200 stalls of utensils, catables, fruits, cutlery	Jhagadia, 3 ms. Bus	Hindus	Well-known place of pilgrimage on the Narmada. Worship of Omkarswar Mahadev. Organised by Gram Panchayat which levies pilgrim tax. Attended by people from surrounding areas
4	Nilkanth Mahadev fair	Broach	Shravan Vad 15 (Amas)	15,000	Merry-go-rounds. 15-20 stalls	Rly. Stn. Bus	Hindus	Attended by people from neighbouring villages
5	Soneri Mahel or Meghbraja fair	Broach	Shravan Vad 8-10	15,000	Circus, merry-go-rounds, documentary films. 50-60 stalls	Rly. Stn. Bus	All communities	A peculiar fair organised by Bhoi community dedicated to Meghbraja or rain-god whose 6 feet tall clay image is prepared by artisans of the community on the night of Divasa (Ashadh Vad 15). On Shravan Vad 10 it is taken in a procession through the town and immersed in the Narmada. Started years ago, when a famine was once averted by worship of the deity. Attended by people from surrounding areas
6	Nariyeli Punam	Broach	Shravan Sud 15	5,000-6,000	Merry-go-rounds. 15-20 stalls of toys, catables	Rly. Stn. Bus	Hindus	Worship of Narmada river by offering coconuts, after which the sailing season opens for kharwas and fishermen. Attended by people from neighbouring villages
7	Chandani Padva	Broach	Ashvin Vad 1	2,000-3,000	Stalls of catables, sweets	Rly. Stn. Bus	All communities	Enjoyment in moonlight on the banks of river Narmada

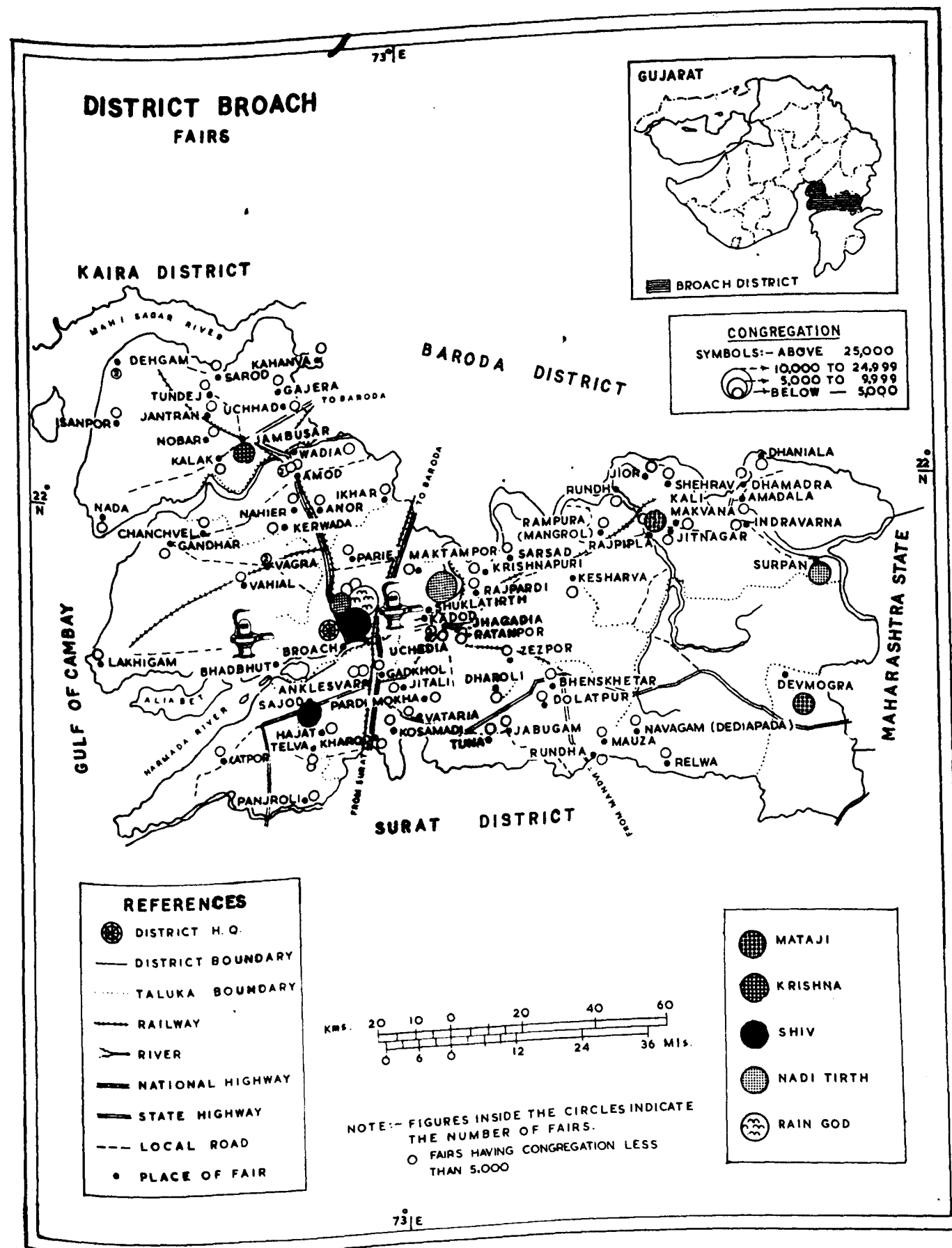


TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7		8	9
BROACH TALUKA— <i>contd.</i>									
BROACH DISTRICT— <i>contd.</i>									
8	Bhidbhanjan Hanuman fair	Broach	Every Thursday in Margashirsh	2,000				All communities	Pujari of Bhidbhanjan Hanuman is a Saiyad Muslim. Temple built by the order of Nawab Sultanyar, Suba of Broach in 16th century, in memory of his faithful Kothari who desired to remain near him even after death. On Thursdays of Margashirsh and on amzan 7, during Urs of the Nawab at his dargah nearby, both and Muslims visit both the shrines and offer dhebras of bhaji, rice and minia-ture cradles
9	Maharudra fair	Maktampur	Every Sunday of Shravan	1,000	20 stalls of miscellaneous articles	Broach, 1 ml. Bus		Hindus	Worship of Maharudra Mahadev. Organised by District Panchayat. Attended by people from surrounding areas
10	Bava Rustom fair	Paricj	Jamadi-us-Sani 24	800-1,000	20-24 stalls of miscellaneous articles	Dayadra, 3½ ms. Bus		Muslims	Offering a new sheet at dargah. Organised by mujavar. Attended by people from surrounding villages
VAGRA TALUKA									
11	Lakha Bava fair	Lakhigam	Magh Vad 15 (Amas)	200-500	10-15 stalls of eatables	Dahej, 2 ms. Bus		Jains and local Hindus. A few non-Hindus	Organised by Gram Panchayat. Limited to the village
12	Bala Pir Dada fair	Vagra	Rabi-ul-Awwal 11	200-300	Qawwali. 10-15 stalls of eatables	Rly. Stn. Bus		Muslims	Organised by mujavar of dargah. Limited to the village
13	Jorawar Pir fair	Vahial	Shawwal 11	200-250	5-10 stalls of eatables	Rly. Stn. Bus		Mostly Muslims	Organised by mujavar. Limited to the village
14	Vadiwala Pir fair	Chanchvel	Shawwal 10	150-200	5-7 stalls of eatables	Vagra, 8 ms. Bus		Muslims	Organised by mujavar. Limited to the village
15	Jain Bhagwan fair	Gandhar	Kartik Sud 15	100-150	Bhajan mandlis. 5-10 stalls of eatables	Pakhajan, 10 ms. Bus		Mostly Jains including Sadhus	Worship at Jain temple. Organised by a leading merchant of the place. Limited to the village

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service		Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9	
VAORA TALUKA—contd.									
16	Amiraha Pir fair	Vagra	Shawwal 15	100–125	Qawwalis, 5–10 stalls of eatables	Rly. Stn. Bus		All local castes, but mostly Muslims	Organised by mujavar. Limited to the village
JAMBUSAR TALUKA									
17	Gokulashitami (Janmashtami)	Jambusar	Shravan Vad 8	5,000–7,000	15–20 stalls of hawkers	Rly. Stn. Bus		Hindus	Organised by the manager of Vagheshwari Mata temple. Limited to the town
18	Dev Jagan fair	Nada	Chaitra Sud 14, 15	3,500–4,000	15–20 stalls of cutlery, tea, eatables	Jambusar, 16 ms. Bus		All communities	Worship of Mahadev. Legend: Devas (gods) had performed yajna here. Organised by Panchayat. Attended by people from the taluka
19	Mataji fair	Isanpor	Shravan Sud 11	3,000–4,500	Garbas	Kangam, 5 ms.		All communities	Puja of kuldevi (family goddess) by Thakor Saheb of Sigam. Started about 1,100 years ago when the goddess saved ships of Yadav Khatriyas who migrated from Junagadh. Organised by Thakor Saheb of Sigam. Attended by people from neighbouring villages
20	Kalyandas Maharaj fair	Kahanva	Bhadrapad Sud 11	3,000	50–60 stalls	Kural, 4 ms. Bus		Hindus	Worship of paduka (footprints) of saint Kalyandasji. Attended by people from surrounding villages
21	Chaitri fair	Sarod	Chaitra Sud 15	3,000	30–40 stalls of eatables, sweets	Kora, 5 ms. Bus		Hindus	Worship in Swaminarayan temple and bath in river Mahi. Attended by people from neighbouring villages
22	Jiwansha Pir fair	Jantran	Chaitra Sud 11, 12	2,000–2,500	Qawwali. 50–60 stalls of fruits, eatables	Kora, 3 ms.		All communities	A very old fair, organised by mujavar. Attended by people from the taluka
23	Kesari Pir fair	Tundej	Chaitra Sud 14	2,000	8–10 stalls of plastic toys, eatables	Rly. Stn. Bus		All communities	Held for the past 500 years. Organised by the Garasia Panch. Attended by people from the taluka
24	Gangeshwer Mahadev fair	Dehgam (Gangwa)	Chaitra Sud 15	2,000	Bhajan mandlis. 15–20 stalls of sweets, tea, eatables, cutlery	Kavi, 3 ms. Bus		All communities	In honour of Gangaji (sacred river Ganga) having sprung up from the well near Gangwa, sacred for bath on this day. Old temples of Mahalakshmi Mata and Gangeshwer Mahadev. Attended by people from surrounding villages
25	Gangeshwer Mahadev fair	Dehgam (Gangwa)	Kartik Sud 15	2,000	Bhajan mandlis. 15–20 stalls of sweets, tea, eatables, cutlery	Kavi, 3 ms. Bus		All communities	Attended by people from surrounding villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service		Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9	
JAMBUSAR TALUKA—contd.									
26	Bahuchara Mata fair, Navratri	Gajera	Ashvin Sud 8–15	1,500	Yajna. 10–15 stalls of eatables, toys	Masar Road, 3 ms. Bus		Brahmin, Patidar, Garasia, Raval, Rathawa, Vaghri, Vankar	Organised by Gram Panchayat
27	Mahashivratri Kalak		Magh Vad 14	1,000	Hawkers of fruits, eatables	Jambusar, 4 ms. Bus		Hindus	At Talkeshwer Mahadev temple. Organised by Gram Panchayat. Attended by people from surrounding villages
28	Mahashivratri Uchhad		Magh Vad 14	1,000	Hawkers of fruits, eatables, earthenware	Masar Road, 1½ ms. Bus		Hindus	Organised by pujari of Mahadev temple. Attended by people from surrounding villages
29	Dada Pir fair	Nobar	Shaaban 18	80	Stalls of eatables, sweets	Jambusar, 6 ms. Bus		Mostly Hindus	Dargah of Dadamiyan Pir. Limited to the village
AMOD MAHAL									
30	Daji Pir fair	Kerwada	Vaishakh Sud 13–15	4,000	Qawwalis, religious preachings. 40 stalls of eatables, tea	Tanchha, 2 ms. Bus		Hindus, Muslims	Started in 1933. On the death anniversary of Udesingh who was Thakor Saheb of Kerwada about 275 years ago. A Molsalam Garasia, he received tariqat from his preceptor Madansha and was considered a saint known as Daji Pir. Fair organised by Thakor Saheb of Kerwada
31	Hathila Hanuman fair	Nahier	Ashvin Vad 14	2,000	Bhajans, dhun. 50 stalls	Rly. Stn. Bus		Hindus, Muslims for trade only	Organised by Gram Panchayat. Limited to the village
32	Santram Bava fair	Amod	Shravan Vad 9	700–800	Bhajans. 50–60 stalls of toys, eatables, tea	Rly. Stn. Bus		Hindus	In memory of Santram Bava who took samadhi here. Organised by pujari
33	Rameshwer fair	Wadia	Chaitra Sud 15	500–700	5 stalls of toys, eatables, tea	Amod, 3 ms. Bus		Rajput, Vasava, Koli, Patidar	Organised by pujari of Rameshwer Mahadev

TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7		8	9
AMOD MAHAL—<i>contd.</i>									
BROACH DISTRICT—<i>contd.</i>									
34	Kankeshwer Mahadev fair	Anor	Bhadrapad Sud 5	500–700	15–20 stalls of eatables, etc.	Tanchha, 2 ms.	Hindus		Legend: At the bidding of Kanko, a Rajput, people dug at the indicated place after he went to Kashi and found his pot and stick. Since then the fair near Mahadev temple. Organised by pujari. Attended by people from neighbouring villages
35	Mujadsha Dada fair	Amod	Ramzan 16	300–400	Qawwali. 15–20 stalls of toys, eatables	Rly. Stn. Bus	Muslims, Hindus		Organised by mujavar of Mujadsha Dada dargah
36	Dasera	Amod	Ashvin Sud 10	300–400	Bhajans. 20 stalls of toys, eatables	Rly. Stn. Bus	Hindus		Shami puja. Limited to the village
37	Panch Pir fair	Amod	Shaaban 19	300	Qawwali songs. 15 stalls	Rly. Stn. Bus	Muslims, Hindus		Sardar Kutubshah and soldiers of Mahmud Begada died in battle with local rulers and were buried in a common grave over which five tombs were erected, called Panch Pir. Limited to the village
38	Pir Amansha Dada Pir	Ikhar	Chaitra Sud 7	50–100	Bhajans	Palaji, 3½ ms. Bus	Muslims		

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ANKLESVAR TALUKA

39	Mahashivratri Sajod		Magh Vad 14	5,000	Agricultural exhibition. 100 stalls of toys, tea, small scale and cottage industry products	Anklesvar, 5 ms. Bus	Hindus		Limited to the village
40	Sindhvai Mata fair	Gadkhol	Ashvin Sud 8	3,000	10 stalls of toys, tea	Anklesvar, 2½ ms. Bus	Hindus		A very old fair. Organised by trustees of Sindhvai Mata temple. Attended by people from surrounding villages
41	Jalkund fair	Anklesvar	Ashadh Sud 11	2,500	10–15 stalls of miscellaneous articles	Rly. Stn. Bus	Hindus		It is believed that water of Narmada river flows through this holy kund
42	Dhinga-Dhingi fair	Jitali	Bhadrapad Vad 15 (Amas)	1,500	Hawkers, stalls of tea, eatables, cutlery, cottage industry products	Dadhal, 1 ml.	All communities		There are two Bhiwadhas at Jitali village. One prepares a male doll and the other a female doll. Both these dolls are married and later immersed in water on this day. Organised by Panchayat. Attended by people from the taluka

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7		8	9
BROACH DISTRICT—<i>contd.</i>									
ANKLESVAR TALUKA—<i>contd.</i>									
43	Sultan Pir fair	Pardimokha	Safar 20–21	1,000	Recitation of Fateha at dargah. 4–5 stalls of toys, eatables, tea	Dadhal, 3 ms.	All communities		Dargah of Sultanji Pir, resorted to for blessings for progeny and cure of eye disease. Organised by trustees
44	Mitha Pir fair	Kosamadi	February 11	750	8–10 hawkers of toys	Anklesvar, 4 ms. Bus	Mostly Muslims		Death anniversary of Mitha Pir. Organised by trustees of the place. Limited to the village
45	Saiyad Shokhi Telva Saheb Urs		Rajab 26	700–800	Sale of small scale and cottage industry products	Panoli, 4 ms.	Muslims		Organised by Panchayat. Attended by people from the taluka
46	Badbadiya kund or Bharudi fair	Hajat	Somvati Amas, i.e., when amavasya falls on Monday	500	Stalls, hawkers of eatables, vegetables, tea, toys	Anklesvar, 6 ms. Bus	All communities		Worship of Bharudeshwer Mahadev near Badbad Kund wherein bubbles of water arise. It is considered a place of pilgrimage. Organised by pujari. Attended by people from the taluka
47	Ramzan Pir fair	Khagrod	March 29	300	4–5 stalls of toys	Panoli, 2 ms. Bus	Mostly Muslims		Organised by trustees of dargah. Limited to the village
48	Hanuman fair	Anklesvar	Ashvin Vad 14	200–500	Sale of small scale and cottage industry products	Rly. Stn. Bus	Hindus		At Hanumanji temple. Organised by pujari. Attended by people from the taluka
49	Bharudi fair	Telva		200	8–10 stalls of toys, tea	Panoli, 4 ms. Bus	Hindus		At the local Mahadev temple. Organised by trustees. Attended by people from surrounding villages

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HANSOT MAHAL

50	Koteshwer fair	Katpor	Paush Vad 8–10	1,000	25 stalls of toys, sweets, cutlery	Anklesvar, 20 ms. Bus	Hindus		At Koteshwer Mahadev temple. Attended by people from surrounding villages
51	Gangeshwer Mahadev fair	Panjroli	Chaitra Sud 14–15	750	20 stalls of toys, cutlery, sweets	Kosamba, 5½ ms. Bus	Hindus		Attended by people from surrounding villages

TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9	
JHAGADIA TALUKA									
BROACH DISTRICT—contd.									
52	Kesharva Mata fair	Kesharva	Magh Vad 14	3,500	Ras, garbas, Adivasi folk-dances. 50 stalls of toys, hosiery, cutlery	Pratapnagar, 1½ ms.		Adivasis. A few non-Hindus for trade	Original shrine of goddess of Adivasis. Organised by Dabhal Gram Panchayat which recovers shop tax totalling Rs. 200
53	Hanuman fair	Uchedia (Gumandev)	Every Saturday of Shravan	3,000	Bhajans, garbas, religious preaching. 30 stalls of toys, home industry products, catables, hosiery	Rly. Stn. Bus		Hindus	Well-known Gumandev Hanuman temple. Organised by Uchedia Panchayat which levies shop tax. Attended by people from the taluka
54	Godavari fair	Sardd	Month of Adhik or intercalary Shravan, every 12 years	2,500	Ras, garbas, bhajans. 45 stalls of toys, home industry products, catables, hosiery, cutlery	Umalli, 5 ms.		Hindus, a few non-Hindus for trade	Legend: One Brahmin woman named Godavari drowned in vav (step-well) at Kadiya dungar was found at Gaudmukhi near Sarsad and since then the fair. Organised by a local committee. Attended by people from the taluka
55	Kadiya Dungar fair	Zarpor	Bhadrapad Sud 5	2,500	Garbas, folk-dances of Adivasis. 75 stalls of toys, sugar-cane, fruits, cutlery	Rly. Stn. Bus		Mostly Adivasis. Some non-Hindus for trade	Legend: Pandavas once lived here and Bhim married Hidimba here. Footprints of Rama, Lakshman are also worshipped. Attended by people from the taluka
56	Rikhavdevji fair	Jhagadia	Kartik Sud 15	2,000-3,000	Local shops of sweets, catables, toys, cutlery, hosiery	Rly. Stn. Bus		Mostly Jains. Hindus also	Well-known Jain temple. Bath in the Narmada considered holy. Organised by Jains. Attended by people from all over Broach district, also from Baroda, Surat districts and Bombay. Panchayat levies tax
57	Rishi Panchami	Dharoli	Bhadrapad Sud 5	2,000-2,500	Merry-go-rounds. Stalls of eatables, tea, vegetables, household articles	Damlai, 6 ms. Bus		All communities	Idols of five Pandavas and Bhim Chora (resting place). People go for bath to Kadiya dungar. Organised by Panchayat. Attended by people from surrounding villages. Panchayat levies tax
58	Sarsa Mata fair	Rajpardi	Bhadrapad Sud 5	1,800	Bhajans, folk-dances. 25 stalls of cutlery, toys, hosiery, catables	Rly. Stn. Bus		Hindus, non-Hindus for trade	Place of origin of Sarsa Mata whose cave temple is in the hill. Organised by a local committee. Attended by people from the taluka. Gram Panchayat levies shop tax
59	Bawa Ghor fair	Ratanpor	Rajab 6	1,500	Qawwalis, rafaas. 75 stalls of Jhagadia, toys, household articles, catables, cutlery, hosiery	2¼ ms. Bus		Muslims, Hindus	Dargah of Bawa Ghor, an Abyssinian saint worshipped particularly by Siddis, and believed to have been the pioneer of Agate stone industry. Organised by the committee of the dargah. Attended by people from the taluka and Siddis from outside

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9	
JHAGADIA TALUKA—contd.									
BROACH DISTRICT—contd.									
60	Mani-nageshwer fair, Mahashivratri	Krushnapuri	Magh Vad 14	1,000	Bhajans, religious preachings. 10 stalls of toys, household industry products, cutlery, catables	Kora, 1 ml.		Hindus, non-Hindus for trade	At Mani nageshwer Mahadev temple situated on Narmada river. Organised by pujari. Attended by people from the taluka
61	Hanuman fair	Uchedia (Gumandev)	Ashvin Vad 14	400-500	Bhajans, garbas, religious preaching. Stalls of toys, hosiery, cutlery	Rly. Stn. Bus		Hindus, a few non-Hindus for trade	Well-known temple of Gumandev Hanuman. Organised by Uchedia Panchayat which levies shop tax
NANDOD TALUKA									
62	Kalika Mata fair	Rajpipla	Chaitra Sud 1-10	5,000	Circus, merry-go-rounds, magic shows. 50 shops, 20 stalls, 100 hawkers	Rly. Stn. Bus		All communities	100 years old fair. Organised by trustees. Attended by people from the taluka. Sanitary arrangements by the municipality
63	Surpaneshwer Mahadev fair	Surpan	Chaitra Vad 15 (Amas)	5,000	Merry-go-rounds, dramas and bhajan mandlis. 165 stalls of toys, foodgrains, catables, tea	Nandod, 21 ms. Bus		Hindus, non-Hindus for trade	Kund sacred for bath near Surpaneshwer temple on the Narmada river. Attended by people from the taluka. Sanitary arrangements made by Gram Panchayat
64	Harsiddhi Mata fair, Navratri	Rajpipla	Ashvin Sud 1-10	5,000	Merry-go-round, magic shows, 20 stalls, 50 shops, 100 hawkers	Rly. Stn. Bus		All communities	Attended by people from the taluka. Sanitary arrangements by the municipality
65	Ranchhodji fair, Mahashivratri	Rampara (Mangrol)	Magh Vad 14	3,000	Merry-go-rounds, bhajan mandlis. 50 stalls of toys, catables, fruits	Rajpipla, 9 ms. Bus		Hindus, non-Hindus for trade	Started because a new idol of Ranchhodji was found here. Attended by people from the taluka
66	Shitla Mata fair	Rajpipla	Shravan Sud 7	2,000	Circus, magic shows, merry-go-rounds. 40 stalls, 25 hawkers	Rly. Stn. Bus		All communities	Held since the regime of former Rajpipla State. Attended by people from the taluka. Sanitary arrangements by the municipality
67	Nani/Moti Panoti fair	Jior	Every Saturday of Shravan	1,000-1,500	Bhajan mandlis. 10 stalls of toys, catables, sweets	Chandod, 3 ms.		Hindus, non-Hindus for trade	Reciting mantras to ward off evil at Kumbheshwer Mahadev mentioned in Narmada Purana. Attended by people from the taluka
68	Nandakeshwer Mahadev fair, Mahashivratri	Jitnagar	Magh Vad 14	1,000	Bhajan mandlis, merry-go-rounds. 40-50 stalls of eatables, toys, sweets	Rajpipla, 4 ms. Bus		Hindus, non-Hindus for trade	Attended by people from the taluka

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/ occasion	Place where held	Date of fair	Estimated congrega- tion	Activities	(i) Nearest Railway station		Castes/ communities participating	Remarks
						(ii)	Bus service		
1	2	3	4	5	6	7	8	9	
NANDOD TALUKA-contd.									
69	Chul fair	Indravarna	Phalgun Vad 1	1,000	Bhajan mandlis, merry-go-rounds. 40-50 stalls of eatables, toys, sweets	Nandod, 12 ms. Bus	Hindus, non-Hindus for trade	Fulfilling vows taken by mothers for long life of children. Attended by people from the taluka	
70	Bhikhji Bavji fair	Shehrav	Kartik Sud 5	1,000	Bhajan mandlis, merry-go-rounds, 10 stalls of eatables, toys, sweets	Rajpipla, 6 ms. Bus	Hindus, non-Hindus for trade	Attended by people from the taluka	
71	Chul fair	Kali- Makvana	Phalgun Vad 1	500	10 stalls of eatables, toys, sweets	Rajpipla, 7 ms. Bus	Hindus	Fulfilling vows taken by mothers for long life of children. Attended by people from the taluka	
72	Amadala fair	Amadala	Phalgun Vad 1	400	Magic lantern shows, merry- go-rounds, 30-35 stalls and hawkers of eatables, fruits, sugar-cane, cutlery, toys, earthenware	Tanakhala, 6 ms. Bus	Adivasis-Tadvi	Supervised over by Gram Panchayat. Limited to the village	
73	Dhaniala fair	Dhaniala	Phalgun Vad 5	400	20-25 stalls of eatables, toys, cutlery	Tanakhala, 2 ms. Bus	Adivasis-Tadvi	Merry-making after the Holi festival. Supervised over by Gram Panchayat. Limited to the village	
74	Dhamadra fair	Dhamadra	Phalgun Sud 11	300	20-25 stalls and hawkers of eatables, fruits, sugar-cane, toys, bangles, earthenware, cutlery	Tanakhala, 7 ms. Bus	Adivasis-Bhil, Tadvi	Merry-making after the Holi festival. Supervised over by Gram Panchayat. Limited to the village	
75	Shukdevji fair, Hanuman Jayanti	Rundh	Chaitra Sud 15	200	13 stalls of tea, eatables, fruits, sugar-cane	Rajpipla, 6 ms. Bus	Hindus	At Shukdevji temple on the river Narmada	
VALIA MAHAL									
76	Mahashivratri	Rundha Sabaria	Magh Vad 14	2,000- 3,000	Stalls of eatables, tea, cloth, foodgrains	Jankhawav, 5 ms. Bus	Hindus	Attended by people from neighbouring villages. Rundha Gram Panchayat levies pilgrim tax	
77	Weekly Bazaar	Mauza	Every Wednesday except monsoon	2,000	Stalls of eatables, tea, cloth, agricultural products	Netrang, 6 ms. Bus	All communities	Panchayat levies shop tax	
78	Bandhi- chhod Pir Urs	Vataria	Marga- shirsh Sud 12	1,500	Folk-dances, songs by Adivasia. Stalls of cloth, cutlery, sugar- cane, eatables	Dadhal, 5 ms. Bus	All communities	Attended by people from the taluka	

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9	
VALIA MAHAL-contd.									
BROACH DISTRICT-contd.									
79	Gebansha Pir Jabugam Urs		Phalgun Sud 7, 8	1,000-1,500	Stalls of foodgrains, utensils, tea, eatables, earthenware, cutlery, vegetables, fruits, bamboo articles	Jankhawav, 5 ms. Bus	All communities	Organised by mujavar of the dargah. Attended by people from the taluka	
80	Bholanasha Pir fair	Bhenakhetar	Chaitra Sud 12	1,000	Stalls of luxury articles, cutlery, household articles	Netrang, 5 ms. Bus	Muslims	Organised by mujavar of the dargah. Attended by people from neighbouring villages. Gram Panchayat levies pilgrim tax	
81	Kartiki fair	Tuna	Kartik Sud 11	700-1,000	Stalls of foodgrains, fruits, tea, vegetables, earthenware, bamboo articles	Mangrol, 8 ms. Bus	All communities	At Mahadev temple. Attended by people from the taluka	
82	Chaitri fair	Dolatpur	Chaitra Sud 15	200-300	Stalls of tea, eatables, cutlery, earthenware	Netrang, 4 ms. Bus	All communities	At Mahadev temple. Attended by people from the taluka	
DEDIAPADA TALUKA									
83	Relwa fair	Relwa	Magh Vad 4, 5	1,000	Bhajans. 25 stalls of miscellaneous articles, tea, coffee	Kevdi Road, 9 ms. Bus	All communities	Held for the past 10 years at the temple of Ganapati. Gram Panchayat levies pilgrim tax. Attended by people from neighbouring villages	
84	Navagam fair	Navagam (Dediapada)	Chaitra Sud 15	300	Folk-dances, bhajans, competitions of bhajan mandlis, stalls of miscellaneous articles, tea, magic shows	Netrang, 18 ms. Bus	All communities	At Mahadev temple. Started in 1959. Attended by people from neighbouring villages	
85	Pandra and Kalika Mata fair, Mahashivratri	Dev-Mogra	Magh Vad 13, 14	8,000-10,000	Adivasi folk-dances. Stalls of foodgrains, cloth, cutlery, tea	Netrang, 30 ms. Bus	Mostly Adivasis. A few non-Hindus for trade	Worship of Pandra and Kalika Mata and offerings for warding off evils and diseases. Held on Mahashivratri as the agricultural season is over by then. Organised by Gram Panchayat. Attended by people from surrounding villages	
SAGBARA MAHAL									

TABLE I-FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest station		Castes/communities participating	Remarks
						Railway station	(ii) Bus service		
SURAT DISTRICT									
OLPAD TALUKA									
1	Siddhanath Mahadev fair	Saras	Margashirsh Sud 11,12	4,000-5,000	Bhajan mandlis, folk-dances, merry-go-rounds, documentary films, agricultural exhibition. 60 stalls of foodgrains, eatables, sweets, earthenware, cutlery, knives, locks, hostery, cloth			Hindus, a few non-Hindus for trade	Day of installation of Siddhanath Mahadev. Yajna, offering of lotus of ghee. Legends: Gokarna Muni, who stayed here, found a swayambhu shivalinga pursuant to a dream, and was blessed after penance by Mahadev, named after his siddhi (accomplishment). Banganga well and Ramkund sacred for bath. Rama performed yajna here to expiate the sin of killing Ravan who was a Brahmin. For a holy bath, he shot an arrow into the ground, from where the Ganga appeared. Organised by Siddhanath Mahadev temple committee. Attended by people from neighbouring villages
2	Shitla fair	Syadla (Jagir)	Margashirsh Sud 13-15	2,000-2,500	Bhajan mandlis, entertainment programmes. Prohibition and anti-untouchability propaganda. 50 stalls of eatables, cutlery	Kim, 2 ms.	Bus	All communities	Organised by Panchayat. Started in V.S. 2014
3	Baliya Dev fair	Kadrama	Chaitra Vad 7-9	2,000-2,500	Bhajans, merry-go-rounds, magic shows. Prohibition and anti-untouchability propaganda. 50-100 stalls of cold drinks, tea, eatables, fruits, cutlery, toys, photographers	Kim, 10 ms.	Bus	All communities	Temple of Baliya Dev. Worship and fulfilment of vows. Organised by Gram Panchayat which levies shop tax. Started 20-25 years ago

MANGROL TALUKA

4	Mota Miyan Bava Urs	Mangrol	Paush Sud 2-15	25,000	Religious preaching, bhajan mandlis. Stalls of eatables, pan-bidi, cutlery, bangles, cloth, utensils, acrobats, photographers, merry-go-rounds	Rly. Stn. Bus		Muslims. Also Hindus, Parsis	4-5 centuries old dargah of Pir Mota Miyan. Wishes of devotees are believed to be fulfilled by manata of Pir. Sandal and procession on the first day of the fair. Organised by mujavar of the dargah. Attended by people from Ahmedabad, Baroda, Broach districts and also from Bombay (Maharashtra) and Ajmer (Rajasthan)
5	Pir Makdum-asha Bava Urs	Kothva	Margashirsh Sud 2-4	4,000-5,000	Qawwalis, merry-go-rounds, sometimes dramas. Stalls of cutlery, bangles, flower vendors, eatables, tea, pan-bidi, photographers	Kim, 3 ms.		Mostly Muslims, Hindus also	Held at the dargah since the days of Badshah Alamgir of Delhi. Vows for fulfilment of wishes. Sandal and procession on the first day. Reciting of Fatcha. Organised by trustees of the dargah. Molvan Group Panchayat levies shop tax. Attended by people from neighbouring villages

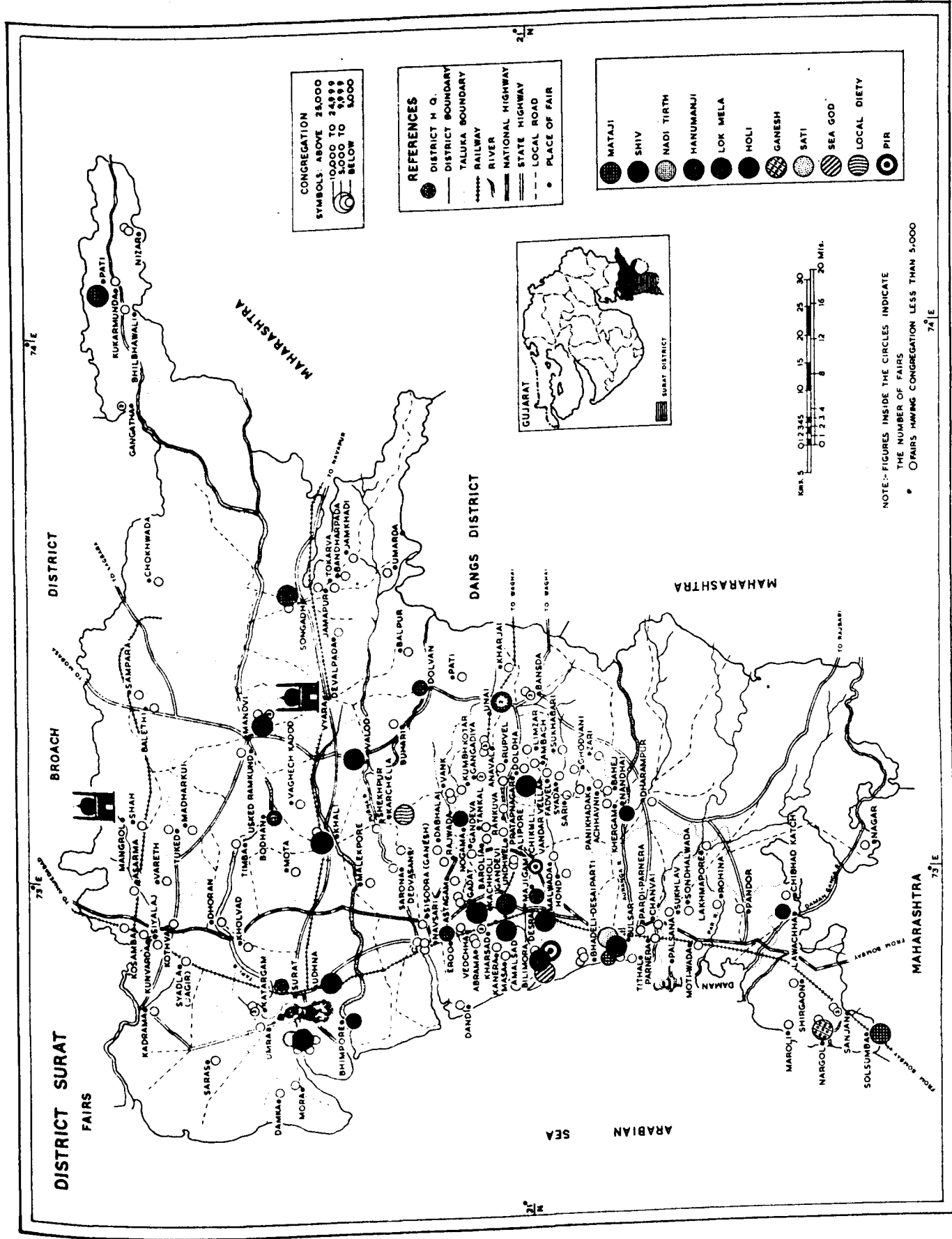


TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest station		Remarks
						(ii) Bus service	Castes/communities participating	
1		3	4	5	6	7	8	9
MANGROL TALUKA—contd.								
6	Panchnath Mahadev fair	Chokhwada	Magh Vad 14	4,000	Adivasi folk-dances, garbas, bhajans. 40 stalls, hawkers of fruits, eatables, cutlery, utensils, khadi cloth, provisions, tea, bamboo articles, ropes	Umarpada, 6 ms.	Adivasis, Bhil, Vasava, Kathodi, Kukna, Gamit, Halpatti, Parsis, Muslims	Organised by pujari who is a Vasava. Panchayat levies shop tax
7	Chaitra Jatra fair	Shah	Chaitra Sud 15	3,000–5,000	Bhajan mandlis. 20–25 stalls of cutlery, toys, tea, eatables, bangles, vegetables	Mangrol, 1 ml. Bus	Brahmin, Bania, Darji, Suthar	Ancient hot water kund sacred for bath and temple of Unai Mata. Organised by pujari who is a Halpatti. Attended by people from the district
8	Ada Pir fair	Sampara	Margashirsh Vad 5–7	3,000–4,000	Bhajan mandlis, ras, religious preachings, jugglery. 93 stalls of cloth, provisions, tea, cutlery, vegetables, earthenware, ornaments, utensils, tailors	Zankhavav, 4 ms.	Muslims, Hindus—Bhil, Vasava, Gamit, Chaudhari	Dargah of Ada Pir and Hanuman temple nearby. Worship of both the deities, Sandal at the dargah and hoisting of new flag on Hanuman temple. Held since the regime of former Rajpipla State which contributed towards the expenses of the Pir's worship. Talukdar of Vadi used to bear much of the expenditure. Formerly there were mass-prayers and mass-dinner. The village is believed to be protected by Ada Pir who performed many miracles in the past, and hence the fair. Organised by Gram Panchayat which levies shop tax. Attended by people from neighbouring villages
9	Bala Pir Bava Urs	Kunvarda	Kartik Sud 12,13	2,000–3,000	Qawwalis. 12 stalls of cutlery, pan-bidi, eatables, tea, flowers, vegetables, bangles	Kosamba, 2 ms.	Muslims, Hindus	Ancient dargah of Bala Pir who performed many miracles. Khanderao Gackwad of Baroda, impressed by miracles, built dharmashala and offered a cover sheet. Sandal and procession on the first day, reciting of Fatcha. Vows for fulfilment of wishes. Organised by mujavar of the dargah. Attended by people from neighbouring villages. Panchayat levies shop tax
10	Harhar Mahadev fair	Kosamba	Shravan Vad 15 (Amas)	1,000–1,500	Ras, garbas. 23 stalls	Rly. Stn.	Hindus	Since installation of Mahadev on this day in V. S. 2007. Organised by Panchayat. Attended by people from neighbouring villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

SL No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7	8	9	
MANGROL TALUKA— <i>concl'd.</i>									
11	Gebanshah Vali Urs	Asarma	Phalgun Sud 3, 4	1,000–1,200	Variety of swordplay and performances with knives by fakirs coming from outside. 25 stalls of eatables, hawkers of fruits, cutlery	Rly. Stn.	Muslim, Brahmin, Rajput, Panchal, Vasava, Bhil, Koli	Started 15–16 years ago pursuant to direction of Pir in dream to mujavar who obtained police permission in the former Baroda State. Organised by mujavar. Attended by people from neighbouring villages	
12	Pir Ganj Ahmedshah Bava Urs	Siyalaj	April 25	500–600	Qawwalis. 8 stalls of tea, cutlery, eatables, pan-bidi, flowers	Kim, 2 ms. Bus	Muslims, Hindus	Death anniversary of Pir. Sandal, procession and reciting of Fatcha. Started 15 years ago. Organised by local Muslim Yuvak Mandal. Kuvarda Group Panchayat levies shop tax. Attended by people from neighbouring villages	
KAMREJ TALUKA									
13	Gaypagla Jatra fair	Dhoran	Chaitra Sud 15	2,000	Religious preachings on Bhagavat, Ramayana, Gurucharita, etc., bhajans. 100 stalls of sweets, tea, toys, fruits	Sayan, 4 ms.	All communities	Ancient place of pilgrimage on river Tapi with Shankhoddhar Mahadev and Dattatraya temples. Legend: Krishna, advised by Garga Rishi, offered worship with Balrama at this tirtha for removal of blemish to his shankha (conch), whence the name Shankhoddhar. Many conch-shaped stones are found here. Krishna, with his cowherds, cows, etc., dived in the sea at Dwarka and came here to give darshan to devotees. Hoof-marks of cows are still seen on rocks, whence the name Gaypagla. Worship here is specially indicated during chaturmas, intercalary Kartik, Shravan, on Margashirah Sud 15, Vaishakh Sud 11–15, solar and lunar eclipses. Organised by Gram Panchayat, police Patel and trustees	
14	Chaitri Punam	Kholvad	Chaitra Sud 15	1,200–1,500	5–10 stalls of eatables	Sayan, 5 ms. Bus	All communities	Held on the riverside chiefly for entertainment. Worship at Lakshmi-Narayan temple in the village. Attended by people from neighbouring villages	
15	Galteshwer Mahadev fair	Timba	Chaitra Sud 15	500	30 stalls of eatables, tea, cutlery, drinks	Bardoli, 8 ms. Bus	Hindus, non-Hindus for trade	Worship of Galteshwer Mahadev at the confluence of river Nardi Ganga with river Tapi. Organised by pujari. Attended by people from the neighbouring villages	

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7		8	9
CHORASI TALUKA									
SURAT DISTRICT— <i>contd.</i>									
16	Gokulashtami (Janmashstami)	Surat	Shravan Vad 8 (for one week)	150,000	Jugglery shows, stalls of toys, earthenware, cutlery, hawkers of eatables, leather goods, wooden articles, furniture, household iron articles	Rly. Stn. Bus		All communities	Near Haripara and Parsi Sheri locality. Organised by the municipality. Police bandobast. Sanitary arrangements made by the municipality
17	Chandni Padvo	Surat	Ashvin Vad 1	15,000	Hawkers of eatables, sweets, tea	Rly. Stn. Bus		All communities	Held after sunset till late night on Chowpati on the river Tapi. People also visit other riverside places and even the seashore at Dumas, 10 miles away for merry-making in the moonlight, enjoy boating and a picnic with the traditional sweets and eatables for which Surat is famous
18	Bhidhanjan Mahadev fair	Udhna	Whole month of Margashirsh especially on Mondays	10,000	Bhajan mandlis. 10–15 hawkers of eatables, toys, flowers	Rly. Stn. Bus		Hindus	Organised by Gram Panchayat. Attended by people from neighbouring villages
19	Naliyeri Purnima	Surat	Shravan Sud 15	5,000–10,000	Stalls, hawkers of toys, eatables	Rly. Stn. Bus		All communities	Near Gandhi Bag and Museum. Attended by people of Surat City and surrounding villages. Sanitary arrangements made by the municipality. Police bandobast
20	Anand Chaudash	Bhimpore	Bhadrapad Sud 14	5,000	Bhajan mandlis, merry-go-rounds. 24 stalls of eatables, fruits, cutlery, tea	Surat, 10 ms. Bus		Hindus	Near well-known temple of Hanuman. Attended by people from neighbouring villages
21	Jhakshwer Mahadev Jatra fair	Mora	Margashirsh Vad 13, 14	4,000–5,000	Circus. 35–45 stalls of eatables	Surat, 14 ms. Bus		Hindus, a few non-Hindus for trade	Bath in the water of the well near Jhakshwer Mahadev temple considered holy. Organised by Gram Panchayat. Attended by people from neighbouring villages
22	Divasa fair	Surat	Ashadh Vad 15 (Amas)	2,000–3,000	Hawkers, stalls of eatables, toys	Rly. Stn. Bus		All communities	Near Gandhi Bag and bank of river Tapi
23	Pavitra Barash fair	Surat	Shravan Sud 12	2,000–3,000	Hawkers, stalls of eatables, toys	Rly. Stn. Bus		Hindus	Near Mota Mandir. Attended mostly by Vaishnava Hindus. Sanitary arrangements made by the municipality

TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
CHORASI TALUKA— <i>contd.</i>								
SURAT DISTRICT— <i>contd.</i>								
24	Hanumanji fair	Damka	Shravan Vad 13	2,000	Bhajans, garbas, 20 stalls of eatables, cutlery	Surat, 15 ms.	Hindus	Organised by Gram Panchayat. Attended by people from neighbouring villages
25	Punam fair	Katargam	Kartik Sud 15	1,000–2,000	Bhajans, garbas, 20 hawkers, stalls of eatables, cutlery	Surat, 2 ms. Bus	Mostly Jains	Darshan at Jain temple. Attended by people from Surat
26	Punam fair	Katargam	Chaitra Sud 15	1,000–2,000	Bhajans, garbas, 20 hawkers, stalls of eatables, cutlery	Surat, 2 ms. Bus	Mostly Jains	Darshan at Jain temple. Attended by people from Surat
27	Shravan Monday fair	Katargam	Every Monday of Shravan	1,000–2,000	Bhajans, garbas, 20 hawkers, stalls of eatables, cutlery	Surat, 2 ms. Bus	Hindus	At the ancient temple of Kantakeshwer Mahadev with a big kund nearby. Attended by people from Surat
28	Ramnath Ghela Mahadev fair	Umra	Pausa Vad 11	1,000–1,200	Hawkers of toys, eatables	Surat, 3 ms. Bus	Hindus	Shraddha ceremony. Organised by pujari. Attended by people from neighbouring villages
29	Rokadia Hanuman fair	Surat	Shravan Vad 14	200–500	Stalls of toys, eatables, miscel-laneous articles	Rly. Stn. Bus	Hindus	Near Rokadia Hanuman temple at Sagrampura, Surat. Sanitation arrangements by the municipality
PALSANA MAHAL								
30	Jatra fair	Malekpore	Chaitra Sud 1	1,000	25 stalls of eatables, toys, fancy articles	Chalthan, 8 ms. Bus	Hindus	Day of installation of Kanakeshwer Mahadev on the river Mindhola. Attended by people from neighbouring villages
MANDVI TALUKA								
31	Bodhan Yatra fair, Chaitri Punam	Bodhan	Chaitra Sud 15	8,000	'Durbini' (picture show), merry-go-rounds, 50–75 stalls of eatables, cutlery	Kim, 22 ms. Bus	Hindus, 100–150 non-Hindus	Legend: Gautam Rishi raised food crops in one day to save people from famine. In memory of the event, temple of 'Dhaneshwer' (God of food) was built and village was named "Bahudhanya" (plenty of food) later corrupted into Bodhan. Police bandobast. Attended by people from neighbouring villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
SURAT DISTRICT— <i>contd.</i>								
MANDVI TALUKA— <i>contd.</i>								
32	Sinhastha fair	Bodhan	In Sinhastha year, i.e., every 12th year	5,000–6,000	'Durbini' (picture show), merry-go-rounds, 100 stalls of eatables, hosiery, cutlery	Kim, 22 ms. Bus	All communities	Police bandobast. Attended by people from Galteshwer. The exact date of the fair is fixed astrologically
33	Dassera	Tuked	Ashvin Sud 10	2,000–3,000	Folk-dance, garbas, ras, 25–30 stalls of sweets, eatables, tea	Kim, 22 ms.	Chaudhri, Gamit, Bhil, Vasava, Halpati	Attended by people from surrounding 25 villages
34	Chaitri Punam	Uked Ramkund	Chaitra Sud 15	2,000–3,000	5–7 stalls of fruits, tea	Kim, 12 ms. Bus	Hindus	Legend: Rama drew water from the ground by shooting an arrow. A local ruler later on built a kund and temple in pursuance of a dream. Attended by people from neighbouring villages
35	Mogara fair	Between Ballethi and Luharvad	Magh Vad 14	2,000–3,000	Folk-dances, songs, bhajans, 25 stalls of sweets, eatables, tea	Zankhnav, 2 ms. Bus	Adivasis-Chaudhri, Gamit, Bhil, Vasava	Worship of Mogara Dev. Started 4 years ago. Attended by people from 15–20 neighbouring villages.
36	Naliyeri Purnima	Mandvi	Shravan Sud 15	2,000	15–20 stalls of eatables, cutlery	Madhi, 8 ms. Bus	Hindus, 500 non-Hindus	Near Bilkeshwer Mahadev temple on Tapi river
37	Bilkeshwer Mahadev fair	Mandvi	Shravan Vad 15 (Amas)	500	15–20 stalls of eatables, cutlery	Madhi, 8 ms. Bus	Hindus	
38	Shindhvai Mata fair	Vareth	Ashvin Vad 15 (Amas)	500	10–15 stalls of eatables, cutlery	Madhi, 12 ms. Bus	Hindus	
39	Dassera	Madharkui	Ashvin Sud 10	500	15–20 stalls of eatables, cutlery	Kim, 22 ms.	Hindus	
SONGADH TALUKA								
40	Firangai Mata fair	Songadh	Chaitra Sud 15	10,000–12,000	Merry-go-rounds, well of death, snake-charmers, jugglery. 150 stalls	Rly. Stn.	Hindus, 110 non-Hindus for trade only	In thankfulness for conquest of fort from Portuguese, Gackwad built Bhairavnath temple on the hill-fort and Firangai Mata temple (from Firangi, meaning Portuguese) on the battle-site at the foot of the hill. The shrines receive annual Government grant of Rs. 82 for puja. Organised by pujari. Attended by people from neighbouring villages and also tribal areas of Maharashtra

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1		3	4	5	6	7	8	9
SONGADH TALUKA—contd.								
SURAT DISTRICT—contd.								
41	Jamapur fair	Jamapur	Magh Sud 15–Vad 6	4,000	Prohibition propaganda, bhajans, dances. 75 stalls of cloth, kariana, tea, utensils, vegetable, sale of about 50 oxen	Songadh, 13 ms. Bus	Hindus, 100 non-Hindus for trade only	People started congregating as there was a wine shop here before prohibition. Held for the past 30 years. Organised by Gram Panchayat which levies shop tax
42	Tokarva fair	Tokarva	Vaishakh Sud 5–8	3,000	Swings. 35 stalls of cloth, vegetable, tea, utensils, bamboo articles	Songadh, 5 ms. Bus	Adivasis—Gamit, also Brahmin, Bania, 200 Muslims	Formerly there used to be a weekly bazaar, which has been replaced by the annual fair. Organised by Gram Panchayat which levies tax. Attended by people from surrounding 25–30 villages
43	Joban Oliya Pir fair	Bandharpada	Vaishakh Sud 15	2,800	150 stalls of vegetables, food-grains, brass utensils, cutlery, sale of oxen	Doswada, 4 ms. Bus	All communities	Worship of Joban Oliya Pir, whose shrine is built by Hindu worshippers. Shop tax is levied
44	Chasnavali Pir fair	Umarda	February 1, 2	1,000	Documentary films, agricultural exhibition by B.D.O. 138 stalls of toys, utensils, cloth, fruits, sweets	Songadh, 14 ms. Bus	Adivasis, 50 non-Hindus	Fulfillment of vows at the dargah. Organised by Gram Panchayat which levies tax. Sanitary arrangements made by the Health Centre. Attended by people from surrounding villages
45	Mari Mata fair	Songadh	Vaishakh Sud 15	700–900	150 stalls	Rly. Stn.	All communities, 100 non-Hindus for trade	At Mari Mata temple. Organised by Songadh Navagam Mahajan. Attended by people from the taluka
46	Devli Maji Yatra fair	Devalpada	Margashirsh Sud 15	500–700	Stalls of kariana, sweets, vegetable, tailors	Doswada, 3 ms.	Adivasis	Worship of Devli Mata on the hill and at the foot of it. Started 25–30 years ago by a Parsi from village Ghodchit nearby. Police bandobast. Panchayat levies tax
47	Vaishakh Sud Bij fair	Jamkhadi	Vaishakh Sud 2	400–500	20–25 stalls of cloth, garments, bamboo articles	Songadh, 10 ms. Bus	Adivasis	In honour of Don-ni Mata. Fair was originally held in village Don. But as the temple is in jungle and there is difficulty of drinking water, the fair was started here. Attended by people from surrounding villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1		3	4	5	6	7	8	9
VYARA TALUKA								
SURAT DISTRICT—contd.								
48	Khatalsa Pir fair or Ghod-yatra	Vyara	Paush Sud 15 (for 10–15 days)	40,000–60,000	Circus, merry-go-rounds, sports. 500 stalls of utensils, cloth, foodgrains, cutlery, eatables, sugar-cane juice, earthenware, bamboo articles, millstones, wooden furniture. Adivasis bring their crops—paddy, pulses, oil seeds, etc., for sale and buy their necessities. Largest sales are of utensils, cloth and oxen. 2,000 cattle, mostly oxen, are brought for sale. Religious preachings by Christians	Rly. Stn. Bus	All communities, mostly Adivasis. 2,000 Muslims, 500 Christians, also Parsis	Pir's dargah famous for curing horse diseases. Khanderao Gackwad's horses were cured by the manata of this Pir. Hence he made offerings and instituted the fair. Organised by the municipality. Attended by about 45,000 persons from surrounding 20 miles area and Raniparaj (Adivasis) from Vyara, Songadh talukas
49	Kali Chaudash	Dolvan	Ashvin Vad 14	8,000–10,000	Entertainment programmes by schools, anand bazaar, documentary film show by Information Department, preachings on prohibition and religious matters by Adivasi workers. 200 stalls of eatables, handicraft products	Unai, 4 ms. Bus	Adivasis—Kotwalia, Bhi, Mahar, Chaudhri, Gamit, Vaghri, Naika, Dubla. Also Bania, Rajput, Rana, Chamat, Harijans, 50 Muslims for trade	Started in celebration of compromise of the dispute between landlord and their Adivasi tenants in 1935. Organised by committee of local leaders. Attended by people from surrounding villages
50	Mahashivratri	Balpur	Magh Vad 14	2,000–2,500	Bhajan mandlis. 200–250 stalls of foodstuffs. Sale of food-grains (paddy, pulses), cotton, groundnut. 250–300 Kankrej and mixed breed oxen are brought for sale	Vyara, 7 ms.	Adivasis—Gamit, Chaudhri, Bhi, Kokna, Kotwalia, Dhodia. Also Brahmin, Bania, Machhi, Luhar, Khatpa, Khatki, Muslims, Parsis	Organised by Gram Panchayat. Attended by people from surrounding 10 miles area. Sanitary arrangements made by Health Department
51	Kartik Purnima	Pati	Kartik Sud 15	2,000–2,500	100 stalls of kariana, utensils, tea	Unai, 3 ms.	Mostly Gamit, Dhodia, Chaudhri and other backward class people. A few non-Hindus also	Organised by Panchayat which levies tax. Attended by people from Buhari, Unai, etc., villages in 10 miles area
BARDOLI TALUKA								
52	Rameshwar Mahadev fair	Mota	Kartik Sud 15	3,000	30 stalls, hawkers of tea, sweets, toys, cutlery	Gangadhra, 3 ms. Bus	Hindus	Worship of Rameshwar Mahadev believed to be installed by Ramachandra. Organised by Gram Panchayat. Attended by people from neighbouring villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
BARODLI TALUKA— <i>contd.</i>								
SURAT DISTRICT— <i>contd.</i>								
53	Kedareshwar Mahadev fair	Khali	Chaitra Sud 15	1,000	22 stalls of sweets, toys, cutlery	Bardoli, 3 ms. Bus	Hindus	Worship with lotus of ghee at Kedareshwar Mahadev on river Mindhola. Organised by Gram Panchayat. Attended by people from surrounding villages
54	Vaghene-shwer Maha-dev fair	Vaghech Kadod	Chaitra Sud 15	700–1,000	Bhajan mandlis. 20–25 stalls of eatables, toys, cutlery, tea	Timberva, 3½ ms. Bus	All communities, a few non-Hindus for trade	Organised by trustees of Mahadev temple and police Patel. Attended by people from surrounding 4–5 miles area
VALOD MAHAL								
55	Mankamesher Mahadev fair	Valod	Kartik Sud 15	10,000–12,000	Circus, variety entertainments. 150 stalls of foodgrains, cutlery, hosiery, cloth, sweets, sugar-cane, earthenware, vegetables, tea, sale of oxen	Kiher, 7 ms. Bus	Brahmin, Bania, Adivasis—Chaudhri, Gamit	Mankaneshwer Mahadev temple on the bank of Valmiki river. Wishes are believed to be fulfilled by bath in small kund called Gangajali in the spring near the temple. Organised by Gram Panchayat. Shop tax is levied. Sanitary arrangements are made by the Health Department. Attended by people from the taluka
56	Vasant Panchami	Buhari	Magh Sud 5	2,000–3,000	Circus, entertainment programmes, merry-go-rounds. 200 stalls of cutlery, sweets, vegetables, tea, utensils, cloth, photographers, bamboo articles	Madhi, 16 ms. Bus	Brahmin, Bania, Adivasis—Chaudhri, Gamit	Havan, puja and procession of Amba Mata with 108 maidens carrying kalash on the head. Lotus of ghee is offered to goddess. Held since idol of Ambaji was brought from Bardoli in V.S. 1991. As Buhari formerly had 3–4 wine shops, it became a marketing centre. Organised by Gram Panchayat which levies tax. Police bandobast, vaccination by Health Department if necessary
NAVSARI TALUKA								
57	Mahalakshmi Mataji fair	Eroo	Chaitra Sud 15	5,000	Halpati folk-songs, garbas, merry-go-rounds. 50 stalls of eatables, sweets, cold drinks, cutlery, wooden and earthen toys	Navsari, 2½ ms. Bus	Brahmin, Bania, Koli, Kumbhar, Halpati, Harijan, Muslims, Parsis	Worship of Mahalakshmi Mata. Started 100 years ago. Organised by Gram Panchayat. Attended by people from neighbouring villages
58	Dasera	Navsari	Ashvin Sud 10	4,000–5,000	20–25 stalls, hawkers of earthen and plastic toys, eatables	Rly. Stn. Bus	Hindus, 700 Parsis	On Lunsai Kui Maidan. Limited to Navsari town

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
SURAT DISTRICT— <i>contd.</i>								
NAVSARI TALUKA— <i>contd.</i>								
59	Nuruddin Pir (Sator Bava) fair	Navsari	Shawwal 6	4,000–4,300	12–16 stalls, hawkers of earthen and plastic toys, eatables	Rly. Stn. Bus	All communities—Hindus, Muslims, Parsis	A Satpanthi fair in honour of Saiyad Nuruddin Pir who settled here from Arabia 850–900 years ago. Sandal ceremony on Ramzan 25, his death anniversary, when only Hindu Satpanthis are allowed inside dargah. Organised by manager of dargah. Attended by people from neighbouring villages
60	Choki fair	Astagam	Kartik Sud 14	3,000–4,000	Gheria ras by Halpatis. 50–60 stalls of earthen utensils, tea	Navsari, 10 ms. Bus	Brahmin, Bania, Patidar, Koli, Halpati, Dhodia, Naika, 50 Muslims	Worship of Hanumanji. Panchayat levies shop tax. Limited to the taluka
61	Kali Chaudash	Rajwada	Ashvin Vad 14	3,000–4,000	Gheria ras by Halpatis. 50–60 stalls of earthen utensils, tea	Navsari, 11 ms. Bus	Brahmin, Bania, Patidar, Koli, Halpati, Naika, 50 Muslims	Worship of Hanumanji. Panchayat levies shop tax. Limited to the taluka
62	Dev Divali	Dabhalai	Kartik Sud 15	2,000	Gheria ras, bhajans, religious preachings. 70 stalls of toys, 12 ms. etc.	Navsari, 12 ms.	Brahmin, Bania, Patidar, Koli, Halpati, Naika, 50 Muslims	In commemoration of installation of idol of Hanumanji 15 years ago on this day. Organised by manager of the temple. Attended by people from 10–12 neighbouring villages
63	Gokulashthami (Janmashtami)	Navsari	Shravan Vad 8	2,000	Recital of Mataji's mantras. 10–15 stalls of earthen and plastic toys, eatables	Rly. Stn. Bus	Hindus	Organised by pujari. Limited to Navsari town
64	Kali Chaudash	Sisodra (Gancshi)	Ashvin Vad 14	1,600–1,700	12–15 hawkers of earthen, wooden and plastic toys	Navsari, 4 ms. Bus	Brahmin, Bania, Patidar, Harijan	Organised by Gram Panchayat. Limited to the village
65	Kapileshwer Mahadev fair	Sarona	Last Monday of Shravan	1,500–2,000	Bhajan mandlis. 8–10 stalls of toys, books, pictures, eatables, vegetables	Navsari, 10 ms.	Brahmin, Kanbi, Rajput, Halpati, Ghanchi, Mochi, Koli, Harijan, non-Hindus for trade	Mahadev installed by Kapil Muni whose ashram was here. He died on this day. Organised by Gram Panchayat which levies shop tax
66	Ashapuri Mata fair	Abrama	Margashirsh Sud 15	1,000–1,500	Bhajans, religious preaching. 30–35 stalls of eatables, drinks	Vedchha, 2½ ms. Bus	Anavil, Koli, Halpati, 10–20 Muslims for trade	Attended by people from neighbouring villages

TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station		Castes/communities participating	Remarks
						(ii) Bus service			
1	2	3	4	5	6	7		8	9
SURAT DISTRICT- <i>contd.</i>									
NAVSARI TALUKA- <i>contd.</i>									
67	Agni Mata fair	Kanera	Ashvin Sud 8	700-900	30-35 stalls of eatables, drinks	Amalsad, 4 ms. Bus		Anavil, Koli, Halpati. 10-20 Muslims for trade	Attended by people from neighbouring villages
68	Ratan Mata fair	Kharsad	Ashvin Sud 8	300-400	Dandiaras. 10-15 stalls of eatables	Vedchha, 4 ms. Bus		Anavil, Koli, Halpati. 10-20 Muslims for trade	Temple of Ratan Mata. Limited to the village
69	Kalia Bhut fair	Abrama	Paush Sud 1	200-300	Drums, record playing on loudspeakers, 20-25 stalls of eatables, drinks	Vedchha, 2½ ms. Bus		Anavil, Koli, Halpati. 10-20 Muslims for trade	In memory of five Vanzaras who are believed to have died here. Started 20 years ago. Limited to the village
70	Somvati Amas fair	Dandi	Amavasya falling on Monday	200-300	3-4 hawkers of eatables	Navsari, 11 ms. Bus		Kanbi, Koli, Halpati	Held on the seacoast. Worship of sea. Attended by people from Att, Matvad, Kothamdi, Pethan, Karadi
71	Sindhvai Mata fair	Kharsad	Ashvin Vad 14	150-200	10-15 stalls of eatables	Vedchha, 4 ms. Bus		Anavil, Koli, Halpati. 10-15 Muslims for trade	Near Sindhvai Mata temple
72	Khodiyel Mata fair	Vedchha	Chaitra Sud 8	100-200	2-3 stalls	Rly. Stn. Bus		Anavil, Koli, Halpati	Started 20 years ago
GANDEVI MAHAL									
73	Kali Chaudash	Gandevi	Ashvin Vad 14	16,000	Merry-go-rounds, jugglery shows. 60 stalls of toys, earthenware, cutlery	Rly. Stn. Bus		Brahmin, Jain, Koli, Machhi, Naika, Halpati, Chamar, Muslims, Parsis	Near Sati Mata temple. Police bandobast. Municipality levies shop tax. Attended by people from neighbouring villages
74	Gangeshwer fair, Mahashivratri	Kachholi	Magh Vad 14	15,000	Bhajan mandlis. 600 stalls, hawkers of eatables, fruits, vegetables, leather goods, wooden articles, earthenware, iron articles of household use	Amalsad, 3 ms. Bus		All communities	Worship of Gangeshwer Mahadev on the bank of river Ambika. Nearby is a spring, believed to be the holy Ganga flowing eastwards from a crag, having come to this town to save devotee's labour of going all the way to her. Organised by Gram Panchayat. Attended by the people from all over the district
75	Urs	Bilimora	Shawwal 8, 9	10,000	Qawwalis, merry-go-rounds, reading of Quran. 25 stalls of eatables	Rly. Stn. Bus		Muslims, Brahmin, Bania, Koli, Dhodia, Machhi, Parsis	Death anniversary of Pir at his Dargah. Attended by people from neighbouring villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

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1	2	3	4	5	6	7		8	9

GANDEVI MAHAL-*contd.*

SURAT DISTRICT-*contd.*

76	Naliyeri Punam	Bilimora	Shravan Sud 15	10,000	Merry-go-rounds. 30 stalls	Rly. Stn. Bus		Brahmin, Bania, Koli, Dhodia, Machhi, Muslims, Parsis	Held on the bank of river Ambika. Worship of Varuna, the God of Water, by offering coconut in the river. As Bilimora is an ancient port, this festival of seafarers on opening of sailing season is important. Merchants also worship the sea. People enjoy boating. Attended by people from surrounding villages. Municipality levies shop tax
77	Divasa fair	Bilimora	Ashadh Vad 15 (Amas)	10,000	Merry-go-rounds. 25 stalls	Rly. Stn. Bus		Brahmin, Bania, Koli, Dhodia, Machhi, Muslims, Parsis	Held on the banks of river Ambika. Dubla and Koli women put dolls to flow in the river. Attended by people from neighbouring villages. Municipality levies shop tax
78	Somnath Mahadev fair	Desra	Ashvin Vad 14	10,000	100 stalls of sweets, eatables, toys, cutlery, pictures, fruits	Bilimora, ½ ml. Bus		All communities, 500 non-Hindus	Temple of swaymbhu (self-existent) Somnath Mahadev erected by a Desai to whom the god appeared in a dream. Started 25 years ago. Organised by Somnath Mahadev Trust. Attended by people from neighbouring villages.
79	Andhakeshwer fair	Amabad	Kartik Sud 15	10,000		Rly. Stn. Bus		Hindus, a few Muslims	Temple of Andhakeshwer Mahadev built by a blind Vanzara who recovered his lost sight when he camped here. Organised by Gram Panchayat. Police bandobast. Attended by people from Gandevi and neighbouring talukas
80	Kali Chaudash	Masa	Ashvin Vad 14	3,000-4,000	30-40 stalls of toys, provisions, fruits, sweets, eatables	Amalsad, 5 ms. Bus		Hindus, Muslims	Worship of Kalika Mata. Organised by Gram Panchayat which levies tax. Attended by people from neighbouring villages
81	Kameshwer Mahadev fair	Gadit	Kartik Sud 15	500-1,000	25 stalls of eatables, earthen and other toys	Bilimora, 5 ms. Bus		All communities	Organised by Gram Panchayat. Attended by people from neighbouring villages
82	Agni Mata fair	Gadat	Ashvin Sud 10	500-1,000	Gheria dance, entertainment programmes. 25 stalls of eatables, earthen and other toys	Bilimora, 5 ms. Bus		All Communities	Organised by Gram Panchayat. Attended by people from neighbouring villages
83	Mahashivratri	Gandeva	Magh Vad 14	500-600	30 stalls of cloth, etc.	Chikhli Road, 5 ms. Bus		All communities, 100-150 non-Hindus	Held near Mahadev temple on the bank of river Ambika. Started 3 years ago. Organised by Gram Panchayat which levies shop tax. Attended by people from neighbouring villages

TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
MAHUVA TALUKA								
SURAT DISTRICT—contd.								
84	Golidev fair	Karchelia (Vanskui)	Sunday preceding Phalgun Sud 15 (Holi)	20,000–25,000	Acrobatics, jugglery shows, lectures by workers for prevention of cruelty to animals. 400–500 stalls of sweets, drinks, catables, photographers, cloth, utensils, bamboo and coir products, books, cutlery	Bardoli, 12 ms. Bus	All communities, 25% non-Hindus	Worship of Golidev. Manata for curing hernia. Formerly animal sacrifices were made, now only coconuts and earthen and silver globules are offered to God. Organised by the owner of the temple who levies rent of land for stalls at 25 nP. per sq. ft. Attended by people from neighbouring villages
85	Hanumanji fair	Dedvasan	Kartik Sud 14	4,000–5,000	Dandia-ras, merry-go-rounds, 100–150 shops of sweets, kariana, vegetables, utensils, cutlery	Anaval, 13 ms.	Hindus, 100–150 non-Hindus	Held since the construction of the new Hanuman temple 10 years ago. Attended by people from neighbouring villages. Panchayat levies tax
86	Mahashivratri	Anaval	Magh Vad 14	3,000–4,000	Caste dinners, bhajan mandlis. 8–10 stalls of catables	Rly. Stn. Bus	Hindus, mostly Anavil Brahmin, Bhavsar, Adivasis-Naika, Dhodia	Yajna and worship of Shukleshwer Mahadev on the river Kaveri, family god of Anavil Brahmin caste. There is a legend that Ramachandra performed yajna here and as there were not sufficient Brahmins to officiate thereat, he converted Adivasis into Brahmins. Organised by trustees of the temple. Attended by people from all over the district, especially Anavils
87	Shravani fair	Anaval	First and last monday of Shravan	3,000–4,000	Bhajans. 7–10 stalls of catables	Rly. Stn. Bus	Hindus	Worship of Shukleshwer Mahadev. Attended by people from neighbouring villages
88	Balev	Anaval	Shravan Sud 15	3,000–4,000	Bhajans. 7–10 stalls	Rly. Stn. Bus	Hindus	Held at Shukleshwer Mahadev. Attended by people from neighbouring villages
89	Gokulashtami (Janmashstami)	Anaval	Shravan Vad 8	3,000–4,000	Bhajans. 7–10 stalls	Rly. Stn. Bus	Hindus	Held at Shukleshwer Mahadev. Attended by people from neighbouring villages
90	Joravar Pir fair	Kumbhkotar	Between Phalgun Sud 15 and Chaitra Sud 15	3,000		Dholikuva, 3 ms. Bus	2,000 Muslims, 1,000 Hindus	Birthday of Joravar Pir celebrated at his dargah. Attended by people from neighbouring villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9
MAHUVA TALUKA—contd.								
SURAT DISTRICT—contd.								
91	Goligadh fair	Gangadiya	Sunday preceding Phalgun Sud 15 (Holi)	2,000–2,500	15–20 stalls of vegetables, sweets, sugar-cane, earthenware	Dholikuva, 2½ ms.	Hindus, mostly Dhodia	Worship of Goligadh Mata. People offer presents according to their vows. Manatas for cure of skin diseases. Attended by people from Mahuva, Chikhli and Bansda talukas. Panchayat levies tax
92	Mataji fair	Gangadiya	Ashvin Vad 14	2,000–2,500	40 stalls of food-stuffs, sundry articles	Dholikuva, 2½ ms.	Hindus, mostly Dhodia	Held for past 4 years near Mahadev and Hanuman temples. Organised by police Patel and Gram Panchayat, which levies tax
93	Dev Diwali	Vank	Kartik Sud 14	2,000	Gheria ras. 50 stalls of vegetable, catables, sugar-cane juice, miscellaneous articles	Anaval, 10 ms. Bus	All communities, 100 non-Hindus	
94	Hanuman fair	Vank	Ashvin Vad 14	2,000	Jugglery. 30 stalls of catables, etc.	Anaval, 10 ms.	All communities	
95	Bala Pir Urs	Anaval	Shaaban 17	1,500–2,000	Qawwalis, religious preachings, reading from Quran. 15–20 stalls of toys, catables	Rly. Stn. Bus	Muslims	Death anniversary of Bala Pir. Organised by Anaval Sunni Muslim Jamat. Attended by people from neighbouring 2–3 talukas
96	Khodiyar Mata fair	Shekhpur	Chaitra Sud 15 (for 3 days)	500	Bhajans, ras, garbas, Chandipath. 10 stalls of catables	Bardoli, 9 ms.	All communities	Started 40 years ago
BANSDA TALUKA								
97	Unai Mataji fair	Unai	Chaitra Sud 11, Vad 5	20,000–25,000	Agricultural exhibition, circus, Ramila (bhavai), mesmerism, gymnastics, well of death, merry-go-rounds, documentary films. 800 stalls, hawkers of catables, sweets, drinks, pan-bidi, vegetables, flowers, fruits, sugar-cane, foodgrains, kariana, eggs, mutton, fish, fishing implements, utensils, cutlery, ready-made clothes, hosiery, mayurpankh, musical instruments, pictures, leather goods, photographers	Rly. Stn. Bus	All communities, including 200 Muslims, 100 Jains, 100 Parsis	Well-known hot water spring and temple of Unai Mata. Legend: Rama drew hot water spring by shooting arrow in the ground to cure, by a bath, the skin disease of Sarbhag Rishi. Name of Unai from "Hun nahi" "I bathed" uttered by Sita. Idol of Unai Mata found when kund was built. Ramji Mandir with beautiful idols of Rama, Sita, Lakshman, and Dattatreya and Sarbhagshwer Mahadev temples. Organised by Revenue Department. Sanitary arrangements by Health Department. Panchayat levies pilgrim tax. Pandals for bathers, drinking water and latrines provided. Proposals to construct a public park here

TABLE I--FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

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Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1				5	6	7	8	9

SURAT DISTRICT-*contd.*

BANSDA TALUKA-*contd.*

98	Unai Mataji fair, Makar Shankranti	Unai	January 14	10,000	Agricultural exhibition, circus, Ramilla (bhavai), mesmerism, gymnastics, well of death, merry-go-rounds, documentary films. 800 stalls, hawkers of eatables, sweets, drinks, pan-bidi, vegetables, flowers, fruits, sugar-cane, foodgrains, kariana, eggs, mutton, fish, fishing implements, utensils, cutlery, ready-made clothes, hosiery, mayurpankh, musical instruments, pictures, leather goods, photographers	Rly. Stn. Bus	All communities including 200 Muslims, 100 Jains, 100 Parsis	
99	Hanumanji fair, Kali Chaudash	Vandarvella	Ashvin Vad 14	10,000	Bhajans, folk-dances by 20 gher parties. 120 stalls of utensils, clothes, cutlery, stationery, earthenware, mats, kariana, eatables, sugar-cane juice, fish	Billimora, 20 ms. Bus	Brahmin, Rajput, Patidar, Luhar, Dhodia, Kukna, Kathia, Naika, Harijan, Khalpa, 200 Parsis, Muslims	Organised by Gram Panchayat. Attended by people from surrounding villages. Started 25 years ago
100	Pratapnagar Mahadev fair	Pratapnagar	Kartik Sud 14	1,500-2,000	Dandia-ras, gheria, folk-dance. 50-60 stalls of kariana, cutlery, clothes, sugar-cane	Dholikui, 9 ms. Bus	Rajput, Kanbi, Dhodia, Dubla, Kukna, Koli. 50 Muslims chiefly for trade	Organised by Gram Panchayat. Attended by people from 10-12 surrounding villages. Started about 7-8 years ago
101	Hanumanji fair	Limzar	Kartik Sud 15	1,250	Bhajan mandlis, gheria, dandia-ras. 50 stalls of bamboo products	Anaval, 9 ms. Bus	Luhar, Kukna, Dhodia, Naika	Organised by Gram Panchayat. Attended by people from 2 miles area. Started in 1951-52
102	Hanuman fair	Doldha	Ashvin Vad 11	1,000	Gheria, dandia-ras. 20-25 stalls of cloth, cutlery, sweets, toys	Dholikui, 2 ms.	Dhodia, Dubla, Kukna, Harijan. Muslims	Adivasis worship Hanumanji. Attended by people from surrounding 3-4 villages
103	Hazrat Saiyed Gulam Dastgir Saheb Urs	Kharijai	Rajab 3, 4	1,000	Qawwalis. 5 stalls of pan-bidi, tea	Kevdi Road, 1 ml.	Muslims, Adivasis	Death anniversary of Hazrat Gulam Dastgir Saheb Kadri. Sandal, maulud and rateb ceremonies. Started in 1914. Organised by Muslim leaders of Bansda. Attended by people of Bansda

TABLE I--FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS-*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1				5	6	7	8	9

SURAT DISTRICT-*contd.*

BANSDA TALUKA-*contd.*

104	Hanumanji fair	Rupvel	Ashvin Vad 10	800-900	Gheria, dandia-ras. 40 stalls of clothes, sweets, vegetables, sugar-cane	Anaval, 2 ms. Bus	Kumbhar, Bharvad, Dhodia, Kukna, Kotwalia, Kolgha, Dubla, Naika, 100 Muslims	Limited to the village. Started five years ago as it was also held in other neighbouring villages
105	Hanumanji fair	Sukhabari	Ashvin Vad 12	500-600	Bhajans, dandia-ras. gher. 20-25 stalls of eatables, toys, utensils, clothes	Anaval, 8 ms.	Dhodia, Kukna, Varli	Organised by Gram Panchayat

BULSAR TALUKA

106	Chandni Padvo	Bulsar	Ashvin Vad 1	15,000-20,000	Merry-go-round. 20-25 stalls, hawkers of eatables, toys	Rly. Stn. Bus	All communities	Held on Chandni Padvo (the Moonlit First), after Sharad Purnima mainly for recreation. Entertainment programmes organised in the Kalyan Bag. Attended by people from the neighbouring villages
107	Sati Mata fair, Durgashtami	Bulsar	Ashvin Sud 8	12,000-15,000	Merry-go-round. 25-30 hawkers, stalls of eatables, fruits, toys	Rly. Stn. Bus	All communities	At the temple of Sati Mata near the spot where Mithibai became sati in V.S. 1862
108	Dassera	Bulsar	Ashvin Sud 10	8,000	Merry-go-round, magic shows. 25-30 stalls, hawkers of toys, eatables, sugar-cane juice	Rly. Stn. Bus	Hindus	Worship of Vijaya Mata. Held near Dassera Tekri. Limited to the taluka
109	Amas fair	Tithal	Shravan Vad 15 (Amas)	4,000	100 stalls of eatables, sweets, toys,	Bulsar, 3 ms. Bus		Police bandobast. Attended by people from surrounding villages
110	Kalika and Chandrika Mata fair	Parnera	Ashvin Sud 8	4,000	30-40 stalls of sweets, eatables, cutlery	Bulsar, 5 ms. Bus	All communities, 200 non-Hindus	At Kalika Mata temple on the Parnera hill. Held since the regime of Peshwas. Organised by Gram Panchayat and pujari. Attended by people from neighbouring villages
111	Naliyeri Purnima	Bulsar	Shravan Sud 15	3,000-4,000	Merry-go-round. 10-15 stalls, hawkers of eatables, toys	Rly. Stn. Bus	All communities	Puja of Auranga river by local traders and fishermen offering coconuts, at the opening of the sailing season. Held on the bank of the river

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TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

TABLE I

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9

SURAT DISTRICT—contd.

BULSAR TALUKA—contd.

112	Mahashivratri fair	Chanvai	Magh Vad 14	1,500	Stalls of sweets, eatables, vegetables, fruits, toys, sugar-cane, fish, cutlery	Bulsar, 6 ms. Bus	Koli, Kanbi, Halpati, Machhi, Harijan, Muslims	Bath in a kund near river Par. Organised by the talati. Attended by people from Pardi, Bulsar talukas
113	Hinglaj Mata fair	Bhadeli-Desaiparty	Ashvin Sud 8	1,000	50 stalls of eatables, cutlery	Bulsar, 3 ms. Bus	All communities	Held since the construction of Hinglaj Mata temple. Attended by people from surrounding villages. Gram Panchayat levies tax
114	Kali Chaudash Pardi Parnera		Ashvin Vad 14	500	Hawkers	Bulsar, 3 ms. Bus	Kanbi, Koli, Halpati	At Kalika Mata temple. Organised by Gram Panchayat. Attended by people from neighbouring villages

CHIKHLI TALUKA

115	Kali Chaudash	Majigam	Ashvin Vad 14	5,200	Gher, garbas. Merry-go-rounds. 60-75 stalls of eatables, cutlery	Billimora, 5 ms. Bus	Anavil Brahmin, Bania, Koli, Halpati, Dhodia, Kanbi, 200 non-Hindus for trade and recreation	Worship of Hanumanji and Balia Dev. 400 years old fair. Organised by Gram Panchayat. Attended by people from neighbouring villages. Gram Panchayat levies tax
116	Kali Chaudash	Nogama	Ashvin Vad 14	5,000-7,000	Garbas, gher. 10-12 stalls of eatables, cutlery	Rankuva, 4 ms. Bus	Bania, Patidar, Dhodia, Halpati, Koli, Naika, Harijan, a few non-Hindus	Worship of Hanumanji. Organised by Gram Panchayat. Attended by people from neighbouring villages
117	Muharram	Chikhli	Muharram 10	5,000-6,000		Chikhli Road 3½ ms.	Mostly Muslims	Organised by leaders of Muslim community. Attended by people from neighbouring villages
118	Mahashivratri	Nandhai	Magh Vad 14	5,000	Garbas, bhajans. 200 stalls of sweets, eatables, kariana, utensils, cloth, earthenware, toys, cutlery	Bulsar, 18 ms. Bus	Hindus	Worship of Gupteshwar Mahadev. Organised by trustees. Started in 1912. Attended by people from neighbouring villages
119	Astasmiyan Urs	Zari	Rajab 18	3,000-4,000	Qawwalis. 100 stalls of eatables, cutlery, kariana	Bulsar, 20 ms. Bus	Muslims, Hindus	Held at dargah of Astasmiyan for the past 15 years. Organised by Muslim Jamat. Attended by people from neighbouring villages. Group Panchayat levies tax
120	Ambaji Mata Jatra fair	Panikhadak	Paush Sud 15	3,000	Bhajans, religious preachings. 35-40 stalls of sweets, eatables, utensils, cloth, ready-made clothes, earthenware, cutlery	Bulsar, 16 ms.	All communities, a few Muslims and Parsis	Ancient temple of Ambaji Mata. Formerly held for a week near a hot water kund, but discontinued as Ijardar levied heavy tax. After Independence, temple and kund were renovated and fair restarted in 1956. Attended by people from neighbouring villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—contd.

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
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SURAT DISTRICT—contd.

CHIKHLI TALUKA—contd.

121	Adhar (Eighreen) Pir Urs	Alipore	Shaaban 18	2,500	Qawwalis. 15 stalls of pan-bidi, tea, cutlery	Chikhli Rd., 1 ml. Bus	1,500 Muslims, 1,000 Hindus	In memory of martyrdom of 18 brothers who lost their lives for religion here. Organised by mujavar and leaders. Attended by people from neighbouring villages
122	Rupadevi fair	Bahcj	Ashvin Sud 8	2,500	15 stalls of eatables	Bulsar, 17 ms. Bus	Mostly Hindus	Worship of Rupadevi whose temple was built by a Parsi lady 15 years ago. Attended by people from neighbouring villages
123	Dev Diwali	Tankal	Kartik Sud 15	2,000-3,000	Gher, garbas, folk-dance. 10 stalls of sweets, cutlery	Rankuva, 3 ms. Bus	Bania, Patidar, Dhodia, Halpati, Muslims	Worship of Hanumanji. Attended by people from neighbouring villages
124	Bala Pir Urs	Rankuva	Rajab 21	2,000	Qawwalis. 10 stalls of eatables, tea, cutlery, cold drinks	Rly. Stn. Bus	Muslims, Hindus	Started 7 years ago. Attended by people from neighbouring villages
125	Mithashah Vali Pir Urs	Fadvel	Safar 18 (for the present February 27)	1,500-2,000	Qawwalis. 10-12 stalls of eatables, cutlery	Rankuva, 6 ms. Bus	Muslims, Hindus	Held for the past 20 years at the dargah on the death anniversary of the Pir. Organised by Muslim Jamat. Attended by people from neighbouring villages. Gram Panchayat levies shop tax
126	Gebanshah Vali Pir Urs	Khergam	Shawwal 3	1,000-1,200	Qawwalis	Bulsar, 12 ms. Bus	Muslims. Also Parsis, 16% Hindus—Dhodia	Held since the time of Peshwas. Attended by people from neighbouring villages
127	Mahakali Mata fair	Ambach	Kartik Sud 13	1,000	Religious preaching. 50-60 stalls of eatables, cloth, cutlery	Billimora, 18 ms. Bus	Brahmin, Patidar, Dhodia, Halpati, Kukna, Harijan. 26-30 Muslims	Held for the past 4 years. Organised by Group Panchayat. Attended by people from surrounding villages. Panchayat levies shop tax
128	Shiva-Parvati fair	Barolia	Ashvin Vad 14	1,000	Folk-dance, garbas. 90-100 stalls of eatables, tea, cutlery, bamboo and handicraft products	Chikhli Rd., 4 ms. Bus	Anavil Brahmin, Patidar, backward class people, a few non-Hindus	Legend: A town named Dhuldhula Nagari was demolished by earthquake some 150-200 years ago and from its ruins the idols of Shiva-Parvati were found. These were installed in a field and a fair started. Attended by people from neighbouring villages
129	Kartik fair	Ghodvani	Kartik Sud 11	1,000	Gher, bhajans, ras. 125 stalls of eatables, cutlery	Billimora, 19 ms.	Hindus, 15% Muslims and Parsis	Worship of Khandashwer Mahadev. Organised by Gram Panchayat. Attended by people from surrounding villages

TABLE I

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9	
CHIKHLI TALUKA— <i>contd.</i>									
SURAT DISTRICT— <i>contd.</i>									
130	Mira Datar Pir fair	Achhavni	As decided from year to year	700–800	4–5 stalls of eatables, cutlery	Bulsar, 18 ms.		Muslims, Adivasis—Dhodia	Started 60 years ago. Held on the day communicated from the main dargah at Unava. Attended by people from surrounding villages
131	Amal Devi fair	Syada	Kartik Sud 2	500–700	Stalls of eatables, toys, cutlery	Rankuva, 6 ms.		All communities. 30–40 Muslims and Parsis	Worship of Amal Devi. Started 5–7 years ago. Organised by Gram Panchayat which levies shop tax. Attended by people from surrounding villages
132	Bhavani fair	Hond	Ashvin Sud 8	400–500		Bilimora, 5 ms. Bus		Hindus	Worship and havan of Bhavani Mata. Attended by people from surrounding villages
133	Kali Chaudash	Undhwel	Ashvin Vad 14	250–300	Bhajan mandis. 20 stalls of eatables, cutlery	Rankuva, 1 ml. Bus		Dhodia, Dubla. 50 Muslims	Worship of Haumaaji. Attended by people from surrounding 2–4 villages
DHARAMPUR TALUKA									
134	Shaikh Amodin Urs	Dharampur	Phalgun (After Holi)	400–500	Hawkers of eatables	Bulsar, 18 ms. Bus		All communities	Organised by Muslim Jamat. Attended by people from neighbouring villages. Started 10 years ago
135	Chaitri Punam	Nagar	Chaitra Sud 11–15	300–500	6–7 stalls of eatables, bamboo articles	Bulsar, 40 ms.		Hindus	Manatas and worship of Bhairavnath. Organised by pujari. Attended by people from surrounding villages
PARDI TALUKA									
136	Mahashivratri	Palsana	Magh Vad 14 (for 3 days)	25,000	155 stalls of drinks, tea, eatables, utensils, toys	Udwada, 2 ms. Bus			Temple of Rameshwari Mahadev maintained by Panchayat from the income of the fair. Organised by Gram Panchayat which levies taxes
137	Holi	Lawachha	Phalgun Sud 15	5,000	Entertainments. 105 stalls of Vapi, miscellaneous articles, cottage industry products, sugar-cane juice, tea, eatables			Mostly Adivasis	Celebration of Holi festival at the end of grass-cutting season by Adivasis working as labourers in this grass growing area. Attended by people from neighbouring villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station	(ii) Bus service	Castes/communities participating	Remarks
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SURAT DISTRICT— <i>contd.</i>									
PARDI TALUKA— <i>contd.</i>									
138	Weekly Bazaar	Lakmapore	Every Saturday	2,000–3,000	Sports for children. 200 stalls of kariana, cloth, utensils, sweets, leather articles, earthenware, cutlery, vegetables, fish, bamboo articles, handicraft products	Pardi, 14 ms. Bus		All communities, especially Dhodia, Muslims, Parsis	On a convenient private plot of land on the Par river near the border of Pardi and Bulsar talukas. Panchayat levies tax. The owner of the bazaar lands recovers rent. Sanitation and vaccination arrangements made by Government when necessary. Attended by people from Pardi and Bulsar talukas
139	Weekly Bazaar	Motiwada	Every Tuesday	2,000	55 Stalls	Udwada, 4 ml. Bus		All communities	Attended by people from neighbouring villages
140	Weekly Bazaar	Rohina	Every Thursday except during monsoon	1,500–2,000	150–200 stalls of foodgrains, kariana, vegetables, bamboo and leather products, cutlery, cloth, brass and copper utensils, earthenware, eggs	Udwada, 7½ ms. Bus		Hindus, Muslims, Jains, Parsis	In Government waste land with facilities of water and main road. Organised by Gram Panchayat. Panchayat levies shop tax. Sanitary arrangements by Panchayat and vaccination by Health Department if necessary. Attended by people from the taluka
141	Gokulashtami (Jannashstami)	Sondhalwada	Shravan Vad 8	1,000	Bhajan mandis	Pardi, 5 ms. Bus		Anavil Brahmin, Halpadi, Dhodia, Koli, Harijan, a few non-Hindus	Near Mahadev temple where miracles took place. Attended by people from neighbouring villages
142	Weekly Bazaar	Sukhlav	Every Friday	1,000	50 stalls of foodgrains, other agricultural produce, cottage industry products	Pardi, 3½ ms.		All communities	Attended by people from neighbouring villages
143	Weekly Bazaar	Pandor	Every Wednesday	1,000	35 stalls of food-stuffs, cash crops, cottage industry products	Vapi, 6 ms. Bus		All communities	Attended by people from neighbouring villages
144	Weekly Bazaar	Chibhad-hatch	Every Sunday	1,000	45 stalls of food-stuffs, cash crops, cottage industry products	Vapi, 12 ms. Bus		All communities	Attended by people from neighbouring villages

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9

UMBERGAON TALUKA

SURAT DISTRICT—*contd.*

145	Gangaji fair	Solsumba	Chaitra Sud 15-Vad 8	20,000	Folk-dance on wooden merry-go-round, jugglery shows, monkey performance, sports, 100 stalls of sweets, foodgrains, pulses, iron and wooden articles, paper products, copper and brassware, brass ornaments for Adivasis, sugar-cane juice, neera kendra	Umbergaon, Road, Bus	Brahmin, Bania, Vardi, Dubla, Machhi, Bania, Bhandari. Also 5,000 non-Hindus for recreation and manatas	Worship of Gangaji Devi whose manatas are believed to fulfill wishes. Attended by people from the taluka. Started 25 years ago
146	Sant Jalaram Jayanti fair	Nargol	Kartik Sud 7	2,000	Bhajans	Sanjan, 8 ms. Bus	All communities, 1,000 non-Hindus	Worship of Jalaram, famous saint of Virpur in Rajkot district of Saurashtra region, who performed many miracles. His following in Nargol increased in consequence of the establishment of a high school in his name. Organised by Nargol Kelavni Mandal. Attended by people from the taluka
147	Kirti Stambha Jashan fair	Sanjan	Sunday of Parsi month Tir	2,000	Gate dinner of Parsis after performing the religious ceremonies near Kirti Stambh	Rly. Stn. Bus	Parsis only	Parsis fled from Iran to save their religion from Islamic attacks. A memorial pillar is erected at Sanjan where they first arrived. Organised by the trustees of the Parsi Anjuman. Parsis from outside take part
148	Gebanshah Vali Pir Urs	Sanjan	Jamadi-us-Sani 19	2,000	Qawwalis, 12-16 stalls of toys, tea, catables, flowers	Rly. Stn. Bus	Muslims	Worship of Pir. Held near the railway station for the last 15 years
149	Shamsuddin Balia Pir Urs	Sanjan	Rajab 14	2,000	Qawwalis, 6-8 stalls of tea, catables, toys	Rly. Stn. Bus	Muslims	Worship of Pir. Held near the harbour. Started five years ago
150	Saiyad Ali Ibrahim Jalaluddin Pir Urs	Sanjan	Shawwal 11	2,000	Qawwalis, 5-7 stalls of tea, cutlery	Rly. Stn. Bus	Muslims	Worship of Pir. Legend: The elephant of an English force which camped here ate away some leaves of a nearby banyan tree. When the party moved to Khatalwad a few miles away the elephant died, because the banyan tree belonged to the shrine of the Pir. Started 10-15 years ago, when a pucca dargah was constructed

TABLE I—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—*contd.*

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station service	Castes/communities participating	Remarks
1	2	3	4	5	6	7	8	9

UMBERGAON TALUKA—*contd.*

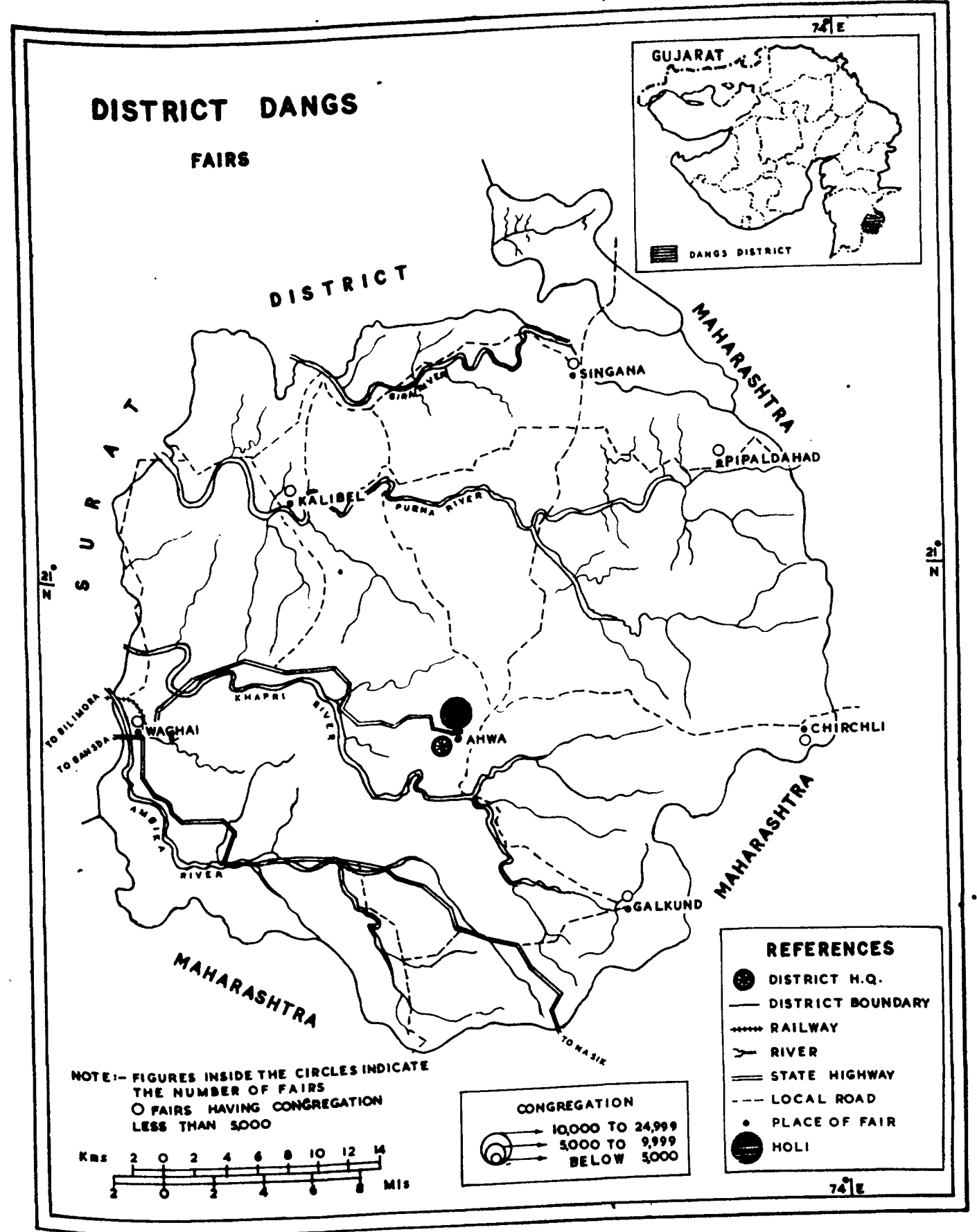
SURAT DISTRICT—*contd.*

151	Rojaiya Dev fair	Maroli	Chaitra Sud 15-Vad 8	500	5-6 stalls of foodgrains, cutlery, flowers, sweets, acrated waters, toys, catables, tea	Sanjan, 8 ms. Bus	All communities	Worship of Rojaiya Dev and havan. Maroli is a seaside village of fishermen. Once an idol and a kodiyan kept on being caught in their net even though thrown back in water 10-12 times. At last they left them on a mound. People started coming to see them, and one of them named Radka built a roof and worshipped the idol. Temple built later. Surrounded by tidal waters all the year, the hill has a sweet water well on top. Deity believed to be Kal Bhairav. Manatas for cure of barrenness and epidemics. Attended by people from neighbouring villages
152	Gokulashami (Jomashami)	Shirgaon	Shravan Vad 8	300	Bhajans	Bhilad, 3 ms. Bus	Brahmin, Bania, Patidar	Held at Balaji temple. Maharastrians also take part
153	Nakati Devi Jatra fair	Pati	Chaitra Sud 15	10,000	Drama, dances, hawkers		All communities	Organised by police patel. Village Panchayat levies pilgrim tax
154	Hingla Devi Jatra fair	Nizar	Vaishakh Sud 15-Vad 1	3,000	Swings, dramas, tamasha, magic shows, documentary films, 170 stalls of tea, catables, kariana, cloth, cutlery, bangles, leather products, utensils, photographers, hair cutting saloons, tailors, sale of horses and oxen	Nandarbar, 10 ms. Bus	Brahmin, Leva Patidar, Maratha, Kukna, Adivasis, 10% non-Hindus for trade	Held since 1958 at the ancient temple of Hingla Devi. Organised by Gram Panchayat which levies shop tax. Attended by people from Nizar and Uchhal Mahals and Nandarbar, Akalkuva and Taloda Talukas (Maharashtra)
155	Gim Devi fair	Bhilbhawali	Magh Vad 14	2,000	100 stalls of kariana, pan-bidi, tea	Nandarbar, 20 ms. Bus	Patidar, Maratha, Adivasis, 5% non-Hindus for trade	Worship of Gim Devi, an Adivasi deity. Attended by people from neighbouring talukas
156	Bindasha Vali Miyan fair	Gangatha	Chaitra Sud 8, 9	1,000-2,000	Jalsa. 170 stalls of kariana, cutlery, pan-bidi, tea	Nandarbar, 25 ms. Bus	Mostly Muslims, Adivasis-Bhil	Worship of Bindasha Vali Miyan on his death anniversary. Attended by people from neighbouring villages
157	Kamalisha Baba fair	Gangatha	Chaitra Sud 4-9	1,000	Jalsa. 150 stalls of kariana, tea, pan-bidi, cutlery	Nandarbar, 25 ms. Bus	Mostly Muslims. Also Adivasis-Bhil	Death anniversary of Kamalisha Baba. Attended by people from Taloda, Nandarbar and Akalkuva Talukas (Maharashtra)
158	Ramnavmi	Nizar	Chaitra Sud 9, 10	500-700	Bhajans	Nandarbar, 10 ms. Bus	Brahmin, Leva Patidar, Maratha, Kukna, Suthar, Adivasis	Temple of Ramachandra. Organised by the pujari. Attended by people from surrounding villages
159	Ramnavmi	Kukarmunda	Chaitra Sud 9	500	Bhajans	Nandarbar, 21 ms.	Hindus	Organised by pujari

TABLE 1—FAIRS, THEIR OCCASION, SITE, TIME, CONGREGATION AND OTHER PARTICULARS—cont'd.

TABLE 1

Sl. No.	Name/occasion	Place where held	Date of fair	Estimated congregation	Activities	(i) Nearest Railway station (ii) Bus service	Castes/communities participating	Remarks
DANGS TALUKA								
1	Dang Darbar	Ahwa	7 days preceding Holi	20,000-25,000	Folk-dances, songs, ras, garbas, dramas, organised by Education Dept., documentary films. N.E.S. Block and Education Dept., arrange lectures, etc., agricultural and cattle shows. Sale of crops such as nagli, oil-seeds by barter system. Stalls of household articles, utensils, toys, cutlery, bamboo articles, forest products	Waghai, 21 ms. Bus	Dangi, Adivasi, Bhil, Kanbi, Vanjara, non-Hindus	The origin of the fair was in practice during the British regime of calling the Dang Darbar and awarding of Privy Purse amounts to the five Dangi (Adivasi) Rulers and nine Naiks at the hands of the Political Agent. The occasion, coinciding with the only major festival of Holi of the tribal people of the Dangs, came to be celebrated by vast numbers who came from all corners to the district headquarters. Organised by the District Mandal, Dangs. Attended by people from the whole district, and merchants and tourists from outside
2	Badshah Bava Pir Urs	Waghai	Zilhijja	4,000-5,000	Qawwali songs, religious preachings, shramdan. 25-30 stalls of household industry products, miscellaneous articles	Rly. Stn. Bus	All communities	Worship of Badshah Bava Pir and Saiyad Mohammed Shakir (Zariwala Pir). Held for the past four years. Organised by Muslim Jamat. Attended by people from outside
3	Weekly Bazaar Galkund		Every Tuesday	1,200	60 stalls of foodgrains, household articles	Waghai, 36 ms. Bus	Kokani, Naik, Mang, Churan, a few non-Hindus	Commercial. Attended by people from 35 surrounding villages. Health centre mobile dispensary van visits the village on this day
4	Weekly Bazaar Chinchli		Every Tuesday after monsoon	700-1,000	10-15 stalls of foodgrains, household articles	Waghai, 40 ms.	Adivasis	Commercial. Attended by people from 10-15 surrounding villages
5	Weekly Bazaar Singana		Every Monday	600-700	8-10 stalls of cutlery, household articles	Navapur, 16 ms. Bus	Adivasis	Commercial. Attended by people from 10-15 surrounding villages
6	Weekly Bazaar Pipaldahad		Every Sunday	450-500	40 stalls of cutlery, household articles, foodgrains, vegetables	Navapur, 28 ms. Bus	Adivasis	Commercial. Attended by businessmen from Pipalner and West Khandesh area
7	Rama fair	Kalibel	Paush Sud 15	300		Waghai, 21 ms. Bus	Hindus, 10-15 non-Hindus	At Rama Mandir. Attended by people from neighbouring villages



APPENDIX TO TABLE I

LOCAL FESTIVALS

Sl. No.	Name/ occasion	Place where celebrated	Date of festival	Category of festival	Estimated number of participants	(i) Nearest Railway station (ii) Bus service	Remarks
1	2	3	4	5	6	7	8
JAMNAGAR TALUKA							
1	Sharad Purnima	Jamnagar	Ashvin Sud 15	Social	10,000	Rly. Stn. Bus	Celebrated on the bank of Ranjit Sagar lake 7 miles away from the city. Attended by people from neighbouring villages also
2	Mahavir Jayanti	Jamnagar	Chaitra Sud 13	Jain	8,000	Rly. Stn. Bus	Image of Mahavir is taken out in a procession on the main streets and dis- courses regarding his life are given. Local Jains of Sthanakvasi and Deravasi sects participate
3	Sakkarsha Pir's Urs	Sachana	Ramzan 1	Muslim	7,000	Alibabada, 5 ms. Bus	Worship of Sakkarsha Pir. A few non- Muslims also pay homage to the Pir and attend qawwali programme
OKHAMANDAL TALUKA							
4	Annakutotsava	Dwarka	Kartik Sud 1	Hindu	17,000	Rly. Stn. Bus	All possible food preparations (including those from the new crops) offered to god in the famous ancient Jagat Mandir of Dwarkadhishi. Attended by pilgrims from distant places
5	Fuldol	Dwarka	Phalgun Vad 1	Hindu	5,000	Rly. Stn. Bus	A festival of spring, following Holi. Attend- ed by pilgrims from distant places
6	Shriji's Lagnotsav	Beyt	Kartik Sud 11 and Chaitra Sud 11	Hindu	1,000- 1,500	Okha, 3 ms.	Procession of Shri Dwarakanathiji and the ceremony of Lakshmi's wedding with Shri Krishna. He is greeted at Lakshmi's temple as a bridegroom and wedded with Lakshmi there. Attended by local and other Hindus including pilgrims from distant places
7	Fuldol or Dolostav	Peyt	Phalgun Vad 1	Hindu	500	Okha, 3 ms.	A festival of spring, following Holi, when the idol of Dwarkanathiji is seated on a jhula. Attended by Hindu pilgrims from distant places
RAJKOT DISTRICT							
8	Sharad Purnima	Gondal	Ashvin Sud 15	Hindu (Swaminarayan)	20,000	Rly. Stn. Bus	Worship of Sahajanand Swami, recitation of his religious preachings. The Samaiya or festival is held at Akshar Mandir on the birthday of Gunatitanand Swami, a disciple of Sahajanand Swami, as the samadhisthan of Gunatitanand Swami is here. Attended by people from Gondal and surrounding villages

APPENDIX TO TABLE I-contd.

LOCAL FESTIVALS-contd.

Sl. No.	Name/occasion	Place where celebrated	Date of festival	Category of festival	Estimated number of participants	(i) Nearest Railway station	(ii) Bus service	Remarks
1	2	3	4	5	6	7	8	
RAJKOT DISTRICT-contd.								
GONDAL TALUKA-contd.								
9	Ashadhi Bij	Hadmadia	Ashadh Sud 2	Hindu	200	Gondal, 10 ms. Bus		At the temple of Khodiyar Mataji. Forecasts about rains. Maidens pour water with pots at the shrine when scorpions or serpents come out but do not bite anyone. If scorpions come out, it is believed that there will be sufficient rains in the ensuing monsoon. Serpents indicate a lean year. Attended by Hindus only
JETPUR TALUKA								
10	Jalaram Jayanti	Virpur	Kartik Sud 7-9	Hindu	3,000	Rly. Stn. Bus		Birthday of Bhakta Jalaram. The place of Jala Biagat has become a place of pilgrimage in Saurashtra. Jalaram is believed to have performed many miracles, and people from long distances and even overseas come to fulfil their vows. Attended by non-Hindus also
WADHWAN TALUKA								
11	Rath-yatra	Dudhreji	Ashadh Sud 2	Hindu	5,000-10,000	Surendranagar, 2 ms. Bus		A Jhala Kshatriya saint from Zinzuwada who stayed here planted a branch which has grown into a big banyan tree. The place where he took samadhi is known as "Vadvala", and his rosary of 18 beads kept in Vadvala Mandir is believed to cure dogbites. Attended by many Rabaris coming from Radhanpur, Dakor, Kutch and Saurashtra
DASADA TALUKA								
12	Hanumanji festival	Vaghada	Bhadrpad Sud 9	Hindu	600	Zand, 5 ms.		In memory of the installation of the idol of Hanumanji. A community feast is arranged near the temple. Attended by Hindus
BOTAD TALUKA								
13	Hamirkhan Pir Urs	Botad	Rajab 10	Muslim	1,000	Rly. Stn. Bus		Death anniversary of Hamirkhan Pir killed in a scuffle. His dargah is on the road from Botad to Bhambhan. Attended by local Hindus and Muslims

APPENDIX TO TABLE I-contd.

LOCAL FESTIVALS-contd.

Sl. No.	Name/occasion	Place where celebrated	Date of festival	Category of festival	Estimated number of participants	(i) Nearest Railway station	(ii) Bus service	Remarks
1	2	3	4	5	6	7	8	
BHAVNAGAR DISTRICT-contd.								
PALITANA TALUKA								
14	Six Gau (12 miles) Pradakshina, Dhebhra Teras	Adpur	Phalgun Sud 13	Jain	35,000	Palitana, 2 ms. Bus		Vasudev's sons Samb and Pradyumna attained siddhipad on the day and hence the festival. Attended by Jain Banias who visit Chilian Talavdi, and Bhadwa Dungar, where they got molsha
15	Chaitri Punam	Palitana	Chaitra Sud 15	Jain	25,000-30,000	Rly. Stn. Bus		Mount Shatrunjay, the most important place of Jain pilgrimage in Gujarat called Siddhachal or Siddhakhetra. Numerous temples with exquisite carving in marble on the summit, called "city of temples". In honour of Pundarika Ganadhar who cured Mahipal of leucoderma with waters of Suraj Kund and attained siddhi with five crore saints. His temple built by Sheth Karmasha in V.S. 1587 contains paintings of Kadu Raja's life, the dreams of Maru Devi and heroic deeds of Mahipal. Organised by the firm of Anandji Kalyanji
16	Kartiki Punam	Palitana	Kartik Sud 15	Jain	15,000-20,000	Rly. Stn. Bus		Four grandsons of Rishabhdevji, first Jain tirthankar, attained siddhi with ten crore saints on this day. Reopening of season of pilgrimage to mount Shatrunjay closed during monsoon. Organised by the firm of Anandji Kalyanji. Attended by Jains, Hindus
17	Varsi Tap	Palitana	Phalgun Vad 8	Jain	10,000	Rly. Stn. Bus		The day of diksha kalyanak of Adishwer. Varsi Tap Aradhana starts on this day
18	Varsi Tapna Parna	Palitana	Vaishakh Sud 3	Jain	10,000	Rly. Stn. Bus		Rishabhdev broke his fast by taking sugarcane juice at the hands of Shreyansh Kumar on this day. Attended by the Jains
19	Bhim Agiarash	Savar-kundla	Jyeshtha Sud 11	Hindu	2,000-2,500	Rly. Stn. Bus		Worship of Shri Rama and Ramdev Pir at the shrine built in V.S. 1949 by Madha Bapa, a local saint. Ras, garbas in the evening. Attended by local Hindu castes and Kadia, Kumbhar and Kanbi in particular

APPENDIX TO TABLE I-contd.

LOCAL FESTIVALS-contd.

Sl. No.	Name/occasion	Place where celebrated	Date of festival	Category of festival	Estimated number of participants	(i) Nearest Railway station	(ii) Bus service	Remarks
1	2	3	4	5	6	7	8	
KUNDLA TALUKA-contd.								
20	Gokulashtami (Jaumashtami)	Savar-kundla	Shravan Vad 8	Hindu	2,000-2,500	Rly. Stn. Bus		Worship of Shri Rama and Ramdev Pir at the shrine built by Madha Bapa. Bhajans up to 5 a.m. in the night. The vaghas (dresses) of the deities are changed at midnight and prasad distributed thereafter. Attended by Kadia, Kumbhar, Kanbi castes and some local non-Hindus
MAHUVA TALUKA								
21	Gokul festival, Jaumashtami	Tared	Shravan Vad 8	Hindu	1,000-1,500	Bhadrod, 4 ms. Bus		A miniature clay structure is prepared on a bajath (wooden stool) and decorated with coloured jowar grains and designs cut in paper. A niche is kept inside where the birth ceremony of Shri Krishna is performed, after which the clay model is immersed in water. Attended by all local Hindus, especially Kharak and Kumbhar castes. Organised by women-folk of the village
22	Chaitri Punam	Kotda Uncha	Chaitra Sud 15	Hindu	1,000-1,500	Datha, 5 ms. Bus		Worship of Bhawani Mata, by offering lapsi, coconut, etc., in fulfilment of vows. Old practice of sacrificing goat and he-buffaloes now abandoned. Attended by cultivators and Kolis in particular

JUNAGADH DISTRICT

VANTHALI MAHAL								
23	Shitla Saptami, Jaumashtami	Koyli	Shravan Vad 7, 8	Hindu	400-500	Shahpur, 3 ms.		People pay homage to Shitla Mata and Trinetreshwer Mahadev situated in the Koyli Math. A very old pipal tree about two feet high is known for always having less than 10 leaves. Attended by Hindus from surrounding villages
PATAN VERAVAL TALUKA								
24	Mataji's Utsav	Sidokar	Bhadrapad Vad 15 (Amas)-Ashvin Sud 10	Hindu	5,000-7,000	Adri Road, 2 ms. Bus		Flag hoisting ceremony at Mataji's deri, attended by Rabaris of the district
25	Navdurga Utsav	Sutrapada	Ashvin Sud 1-10	Hindu	5,000-6,000	Veraval, 21 ms. Bus		Worship of Goddesses Vagheshwari, Bahucharaji, Bhavani, Navdurga. Attended by Karadias, Kolis, Ahirs, Kharvas, local non-Hindus

APPENDIX TO TABLE I-contd.

LOCAL FESTIVALS-contd.

Sl. No.	Name/occasion	Place where celebrated	Date of festival	Category of festival	Estimated number of participants	(i) Nearest Railway station	(ii) Bus service	Remarks
1	2	3	4	5	6	7	8	
PORBANDAR TALUKA								
26	Nakalank (Ramdev Pir) Utsav	Porbandar	Ashadh Sud 2	Hindu	20,000	Rly. Stn. Bus		After puja at the shrine of Ramdevji Maharaj, saint of Renuja in Rajasthan, the idol is taken out in a silver palanquin in a procession led by a line of small girls with silver pots on their heads. Bhajans of Ramdevji Maharaj are sung to the accompaniment of jhani-pakhaj. Gulal is thrown at one another in the procession. A decorated stallion is kept in the procession, symbolising the carrier of Ramdevji Maharaj, remembered for his heroism and philanthropy. Attended mainly by Kharwas, Kolia, Mers, Harijan Vankars
27	Sudamaji's Patotsav	Porbandar	Paush Sud 8	Hindu	500	Rly. Stn. Bus		Celebrated gorgeously in the former Porbandar State. Idol of Sudama was taken in a silver palanquin to Dwarkanathji Haveli in procession with State officers and civilians. On return after puja there, it turned into a public meeting. Learned Brahmins gave discourses and recited Rudri
KUTCH DISTRICT								
NAKHATRAMA TALUKA								
28	Maiyajji Utsav	Manjal	Paush Vad 15 (Amas)	Hindu	1,000	Bhuji, 14 ms. Bus		Death anniversary of Sadhviji Maiyajji. Bhajans and races. Attended by local and other Hindus. Organised by Manjal Ashram
ANJAR TALUKA								
29	Molali Pir Mijlas	Ningal	Any day after Phagun Sud 9 as fixed by the Khoja Jamat	Muslim (Khoja)	2,000	Ratnal, 4 ms.		Worship of Molali Pir sacred to Khojas. On the day fixed by the jamat for this purpose, collective marriages in Khoja Community are arranged at this place
30	Molali Pir festival	Ningal	(i) First monday of Chaitra (ii) The first rainy day (iii) The harvesting day	Social	495	Ratnal, 4 ms.		Celebrated by all local people who pay homage to Molali Pir as his miracles are even now sometimes seen

APPENDIX TO TABLE I-*contd.*LOCAL FESTIVALS-*contd.*

Sl. No.	Name/occasion	Place where celebrated	Date of festival	Category of festival	Estimated number of participants	(i) Nearest Railway station	(ii) Bus service	Remarks
1	2	3	4	5	6	7	8	
DEESA TALUKA								
31	Satrah Saiyed festival	Deesa (Juna)	Rabi-ul-Awwal 1	Muslim	400	Rly. Stn. Bus		17 tombs of 16 brothers and a sister, considered sacred by Muslims. It is believed that formerly some portion of odhani was visible near the sister's tomb, but is said to have disappeared of late. Attended by local Muslims who lay flowers on the tombs and read Fatcha
PRANTIJ TALUKA								
32	Tajsha Pir Urs	Harsol	Safar 14,15	Muslim	500-600	Talod, 5 ms. Bus		Floral tributes to Tajsha Pir and reading of Quran. Attended by Muslims, both local and from outside
MALPUR MAHAL								
33	Santu Shahid Urs	Malpur	Muharram 27	Muslim	150-200	Talod, 45 ms. Bus		Started 10 years ago in memory of Santu Shahid. Attended by local Muslims
34	Nava Pir Urs	Malpur	Muharram 25	Muslim	150-200	Talod, 45 ms. Bus		Started 10 years ago in memory of Nava Pir. Attended by local Muslims

SAMI TALUKA

35	Veivas Mata's Patotsav	Daudpur	Bhadrpad Sud 9	Hindu	500	Radhanpur 10 ms.		At temple built 200 years ago to Mataji brought from Vejvada village. In morning all families of the village come to temple with their guests, cook kansar, offer naivedya to goddess. Bhuvashake near the goddess and predictions are made about epidemics, etc. In the evening milk is poured and cotton thread wound round the village, auspicious toran is tied at village entrance and people and cattle then enter the village after some milk drops are sprinkled on them. By tying the Mataji's thread to cattle they are saved from disease, and tying of cotton thread round the village protects it from thieves
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MEHSANA DISTRICTAPPENDIX TO TABLE I-*contd.*LOCAL FESTIVALS-*contd.*

Sl. No.	Name/occasion	Place where celebrated	Date of festival	Category of festival	Estimated number of participants	(i) Nearest Railway station	(ii) Bus service	Remarks
1	2	3	4	5	6	7	8	
KHERALU TALUKA								
36	Khokha Ganapati festival	Vadnagar	Kartik Sud 1	Hindu	8,000	Rly. Stn. Bus		This shrine was formerly in the middle of the town. Worship with 16 rites of Khokha Ganpati, so named because the idol is hollow. The head is detachable. It is believed that the treasure kept inside the idol was removed by someone who deciphered the inscription "Matha sate mal," "a treasure for the head," under the idol
37	Rath-yatra	Vadnagar	Ashadh Sud 2	Hindu	2,000	Rly. Stn. Bus		Procession of Shri Gopalji in the town. Attended by local Hindus
38	Hatkesher Patotsav	Vadnagar	Chaitra Sud 14	Hindu	2,000	Rly. Stn. Bus		Procession with the idol of Hatkesher Mahadev to Chaturshwari Mataji considered to be his sister. Attended by local and other Hindus
39	Jal-yatra, Jal-jhilani Agiarash	Vadnagar	Bhadrpad Sud 11	Hindu	1,000	Rly. Stn. Bus		The idol of Gopal-Lalji taken out in a palanquin in a procession to Sharmishtha tank and by a raft to the Sati's Deri in the middle, returning after puja and hoisting of a new flag. Formerly no one could wash clothes in or fetch water from the tank in the rainy season till this ceremony was performed, and a couple of lives were lost every year. Festival instituted for protection by the gods. For past 30 years, the idol from Swaminarayan temple is also taken out in a similar procession to Nagdharo. Attended by local Hindus

KADI TALUKA

40	Shahbuddin and Bhoransha Pir Urs	Deusana	Rajab 10	Muslim	200	Rly. Stn. Bus		The Pir is known for his miracles. Attended by Muslims from nearby villages
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AHMEDABAD CITY TALUKA

41	Mubarram	Ahmedabad City	Muharram 10	Muslim	3,000	Rly. Stn. Bus		Huge tazia procession with some exquisite tazias, gymnastics, etc. Thousands of people throng the streets to witness it
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AHMEDABAD DISTRICT

APPENDIX TO TABLE I-*contd.*LOCAL FESTIVALS-*contd.*

Sl. No.	Name/occasion	Place where celebrated	Date of festival	Category of festival	Estimated number of participants	(i) Nearest Railway station	(ii) Bus service	Remarks
1	2	3	4	5	6	7	8	

AHMEDABAD CITY TALUKA-*contd.*

42	Rath-yatra	Ahmedabad City	Ashadh Sud 2	Hindu	3,000	Rly. Stn. Bus		Organised by the mahant of Jagdish temple. Held for the past 200 years. Idols of Krishna, Bharama and Subhadra are taken out in a procession, in a separate chariot each, with a large number of trucks with prasad, drinking water, gymnastic equipments, etc. Acrobats, bhajan mandlis, numerous sadhus and devotees also join the yatra. The mahant walks all the way, and devotees pay respects to him
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VIRAMGAM TALUKA

43	Vera Mata-ni Palli	Dadhana	Ashvin Sud 9	Hindu	1,500	Jaksi, 2 ms. Bus		Havan. Devotees offer palli and garbo to the goddess. Attended by Hindus of the village
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DASKROI TALUKA

44	Brahmani Mata-no Garbo	Chandkheda	Ashvin Sud 14	Hindu	1,000	Sabarmati, 3 ms. Bus		Puja of Brahmani Mata and garbas. Attended by Patidar, Brahmin, Bania, Thakarda, Harijan and other Hindu castes
45	Brahmani Mata-ni Mandvi	Lambha	Ashvin Sud 14	Hindu	1,000	Vatva, 4 ms. Bus		Havan, puja. Garbus sung round the mandvi, throughout the night. Attended by Patidar, Thakarda and other Hindu castes from surrounding villages in 5 miles area
46	But Mata-nu Havan	Aslali	Ashvin Sud 8	Hindu	1,000	Vatva, 3 ms. Bus		But Mata is the Kuldevi of the village. Havan at her shrine outside the village. Attended by all the local Hindus
47	Kalka Mata Pratishthotsav	Pardhol	Ashvin Sud 11	Hindu	400-500	Medra, 3 ms. Bus		Celebrated since renovation of Mata temple 15 years ago on this day. Yajna is performed. Attended by the local Hindus, Jains and a few Muslims also

APPENDIX TO TABLE I-*contd.*LOCAL FESTIVALS-*contd.*

Sl. No.	Name/occasion	Place where celebrated	Date of festival	Category of festival	Estimated number of participants	(i) Nearest Railway station	(ii) Bus service	Remarks
1	2	3	4	5	6	7	8	

AHMEDABAD DISTRICT-*contd.*

DHOLKA TALUKA								
48	Muharram	Dholka	Muharram 7-10	Muslim	14,000	Rly. Stn. Bus		Tazia procession. Attended by 3,000 persons from neighbouring villages
49	Rath-yatra	Dholka	Ashadh Sud 2	Hindu	500	Rly. Stn. Bus		At Swaminarayan temple since 1883. Procession of idol of Murlu Manohar in a chariot. Bhujans and religious discourses of Swaminarayan sect. Attended by Brahmin, Bania, Patidar, Thakarda and other Hindu castes of the town and surrounding villages
50	Buta Bhavani Mataji	Arnej	Ashvin Sud 8	Hindu	400-500	Rly. Stn. Bus		Well-known temple of Mataji, installed in pursuance of dream to Kalabhai, a devotee. As predicted, banyan tree near the village dried up and chundadi and rice were found nearby. Digging below, people found the idol. Gackwad's officials imprisoned people for loss of tree, but shackles were broken by miracle. Gackwad worshipped Mataji, received boon that Amrelli would fall to him. At Mataji's bidding, Kathi ruler of Amrelli surrendered to Gackwad. Festival organised by trustees. Attended by Hindus-Rajput, Patidar, Koli, Harijan-and a few Muslims
DHANDHUKA TALUKA								
51	Gebansha Pir Urs	Ranpur	Shravan Vad 9-11	Muslim	500	Rly. Stn. Bus		At Gebansha Pir dargah. Limited to the village
NADIAD TALUKA								
52	Varahi Mata Havan	Chaklasi	Bhadrapad Sud 14	Hindu	12,000	Boriavi, 4 ms. Bus		People go to Varahi Mata temple with drummers. After havan, the bhuva (pujari) takes round the chariot of Mataji encircling the village with cotton thread continuously pouring milk. Attended by all communities

APPENDIX-contd.

LOCAL FESTIVALS-contd.

Sl. No.	Name/occasion	Place where celebrated	Date of festival	Category of festival	Estimated number of participants	(i) Nearest Railway station	(ii) Bus service	Remarks
1	2	3	4	5	6	7		8

KAIRA DISTRICT-contd.

NADIAD TALUKA-contd.

53	Kalka Mataji Havan	Chaklasi	Ashvin Vad 14	Hindu	12,000	Boriavi, Bus	4 ms.	About 200 years ago the village priest and some Patidars visited Pavagadh regularly for worship. Tradition continued for three generations, whereafter Mataji said in a dream that she would go with them. Idol and lamp of Mataji, therefore, brought from Pavagadh, installed at the outskirts of village as devotees competed for installation at their places. Tonsorial ceremony of Patidar boys performed here. Temple owns two vighas of assigned land.
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54	Randhali Mata Havan	Chaklasi	Kartik Sud 15	Hindu	12,000	Boriavi, Bus	4 ms.	Patidars from Adalaj, originally settled at a distance of 1½ miles from this village, built the temple 1500 years ago. Havan on this day. Tonsorial ceremony in some Patidar families performed here.
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55	Bhathiji festival	Chaklasi	Kartik Sud 1	All religions	5,000-6,000	Boriavi, Bus	4 ms.	In honour of Bhathiji Maharaj who died a hero's death. His temple resorted to for cure of snakebites. Attended by every family, even of Muslims and Christians, offering lamp, coconut
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56	Gandhi Jayanti	Pij	Bhadrpad Sud 12	National	2,000	Rly. Stn. Bus		Celebrated by Brahmin, Bania, Patidar, Baria, Harijan, Vankar castes of the village
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57	Amar Saiyad Pir Urs	Chaklasi	Shabban 9	Muslim	2,000	Boriavi, Bus	4 ms.	Amar Saiyad Pir stayed here during the reign of Mahmud Begada. After his demise, a heap of flowers was found in the place of his body. Sweets, rice, coconuts are distributed to Muslims
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KAPADVANJI TALUKA

58	Saiyad Khojbin Malek Saheb Urs	Kapadvanji	Zilhija 6	Muslim	2,000-2,500	Rly. Stn. Bus		To commemorate Saiyad Khojbin Malek Saheb who lived 300 years ago. Attended by Daudi Vohras from outside
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APPENDIX TO TABLE I-contd.

LOCAL FESTIVALS-contd.

Sl. No.	Name/occasion	Place where celebrated	Date of festival	Category of festival	Estimated number of participants	(i) Nearest Railway station	(ii) Bus service	Remarks
1	2	3	4	5	6	7		8

KAIRA DISTRICT-contd.

MATAR TALUKA

59	Sachadev festival	Matar	Kartik Sud 15	Jain	1,500	Vaso, Bus	7½ ms.	Idol of Sachadev or Sumatinath, along with four others lay buried in the courtyard of a Barot at Sinhaj. On hearing mysterious musical tunes continuously for a few days from the Vada, he unearthed them. Hearing this, Jains from various places assembled, wanting to take them to their respective villages. Ultimately the Jains of Matar only could take them to their village according to the wishes of God. Attended by Jains from surrounding 50 miles area
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BALASINOR TALUKA

60	Sachadev festival	Matar	Chaitra Sud 15	Jain	1,500	Vaso, Bus	7½ ms.	
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CAMBAY TALUKA

61	Kadam Khandi festival	Rasulpur	Phalgun Sud 4	Hindu	300-500	Lunavada, Bus	8 ms.	
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PANCHMAHALS DISTRICT

HALOL TALUKA

62	Muharram	Cambay	Muharram 10	Muslim	25,000-30,000	Rly. Stn. Bus		Procession of tazias. Attended by people from taluka
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HALOL TALUKA

63	Khun Pir Urs	Mandvi	Shawwal 14	Muslim	2,000	Halol, 3 ms.		At the dargah of Hazrat Bandaji Miyan Saaved Khun Pir, a martyr in the times of Sultan Muzaffer. Attended by Muslims of surrounding villages and of Baroda, Dabhoi, Broach
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At the dargah of Badshah Bapu

64	Badshah Bapu Urs	Halol	Jamadi-us-Sani 11	Muslim	400-500	Rly. Stn. Bus		At the dargah of Gazi Bava, a local saint, on his death anniversary. Attended by residents of the mines area
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65	Gazi Bavaji Urs	Shivrajpur	Rajab 25	Muslim	400-500	Rly. Stn. Bus		
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APPENDIX TO TABLE I-contd.

LOCAL FESTIVALS-contd.

Sl. No.	Name/occasion	Place where celebrated	Date of festival	Category of festival	Estimated number of participants	(i) Nearest Railway station	(ii) Bus service	Remarks
1	2	3	4	5	6	7	8	
BARODA TALUKA								
BARODA DISTRICT-contd.								
66	Tulsi Vivah	Baroda	Kartik Sud 15	Hindu	10,000	Rly. Stn. Bus		
67	Adishwer Puja	Tarsali	Kartik Sud 15	Jain	6,000-7,000	Pratapnagar, 2 ms. Bus		Puja of Adishwer, first Tirthankar and Chalkeshweri Devi on his birth anniversary. Attended by Jains and others from surrounding villages
68	Balia Dev and Shitla Puja	Por	Shravan Sud 7	Hindu	3,000	Itola, 2 ms.		This deity, believed to be the son of Bhim and Nag Kanya is worshipped in fulfilment of the vows. Shitla Mata installed nearby is also worshipped. Offerings also made to both. Attended by Hindus and a few non-Hindus also
SAVLI TALUKA								
69	Sacha Pir festival	Savli	Rabi-ul-Awwal 11	Muslim	2,000-2,500	Rly. Stn. Bus		At the dargah of Pir, by whose manata, 100 years ago, the broken leg of the bullock of a Patidar was quickly set right. Others also started keeping manata of the Pir on hearing this
KARJAN TALUKA								
70	Bhathiji Utsav	Fatepur	Chaitra Sud 15	Hindu	550	Saniyad, 2 ms.		Celebrated with bhajans, etc., for the past 30-40 years. Attended by Patidar, Bania, Bhil, Dhed and a few Muslims
71	Gandhi Jayanti	Sansarod	October 2	National	263	Palaj, 1 ml.		
DABHOI TALUKA								
72	Dabahara	Karnali	Jyeshtha Sud 1-10	Hindu	500	Chandod, 2 ms.		Brahmin and some other devotees worship the Narmada and offer prayers by which acts the ten types of sins are washed away. The festival, therefore, called Dabahara, the liberator from ten sins

APPENDIX TO TABLE I-contd.

LOCAL FESTIVALS-contd.

Sl. No.	Name/occasion	Place where celebrated	Date of festival	Category of festival	Estimated number of participants	(i) Nearest Railway station	(ii) Bus service	Remarks
1	2	3	4	5	6	7	8	
CHHOTA UDAIPUR TALUKA								
73	Bhumi Jayanti	Rangpur Kavant	September 11	National	100-150	Chhota Udaipur, 15 ms.		
74	Gandhi Jayanti	Rangpur Kavant	October 2	National	100-150	Chhota Udaipur, 15 ms.		
BROACH TALUKA								
BROACH DISTRICT								
75	Muharram	Broach	Muharram 5-10	Muslim	2,000-3,000	Rly. Stn. Bus		At Katpore bazaar. Besides Muslims, Hindus also take part in the tazia procession
JAMBUSAR TALUKA								
76	Ganapati Utsav	Jambusar	Bhadrpad Sud 4-10	Hindu	15,000-16,000	Rly. Stn. Bus		
77	Annakuta Utsav	Bhankhetar	Kartik Sud 5	Hindu	2,000	Jambusar, 1 ml.		
AMOD MAHAL								
78	Gokulashthami (Janmashtami)	Kerwada	Shravan Vad 8	Hindu	1,200	Tanchha, 2 ms. Bus		
79	Muharram	Amod	Muharram 10	Muslim	500	Rly. Stn. Bus		Tazia procession
NANDOD TALUKA								
80	Muharram	Rajpipla	Muharram 10	Muslim	6,000	Rly. Stn. Bus		Tazia procession. Bhil, Machhi, Koli, Tadvi and Harijans from neighbouring villages also come to see the procession
81	Datta Jayanti	Rajpipla	Margashirsh Sud 15	Hindu	1,000	Rly. Stn.		Attended by Brahmin, Bania and other Hindu castes who collect at Datta garden to offer their prayers

APPENDIX TO TABLE I-contd.

LOCAL FESTIVALS-contd.

Sl. Name/ No. occasion	Place where celebrated	Date of festival	Category of festival	Estimated number of participants	(i) Nearest Railway station (ii) Bus service	Remarks
1 2	3	4	5	6	7	8
SURAT DISTRICT						
MANDVI TALUKA						
82 Republic Day	Mandvi	January 26	National	1,500	Madhi, 8 ms. Bus	Attended by about 5,000 persons from the surrounding villages
83 Rentiya Barash	Mandvi	Bhadrapad Vad 12	National	3,000	Madhi, 8 ms. Bus	Birthday of Mahatma Gandhiji. Mass spinning, garbas, ras. Attended by people from neighbouring villages
BARDOLI TALUKA						
84 Shiva-nama Smaran week	Khali	Shravan Vad 8-15 (Amas)	National	15,000	Bardoli, 3 ms. Bus	Attended by Hindus from distant places. Held for the past 91 years at ancient Kedareswar Mahadev for the happiness and well-being of the public. Organised by the Shiva Saptah Mandal sponsored by Bardoli Brahmin Samaj. For the whole week, bhajans and chanting of the god's name continue round the clock. Mahapuja performed twice a day
GANDEVI MAHAL						
85 Ganapati Utsav	Bilimora	Bhadrapad Sud 4-14	Hindu	4,000	Rly. Stn. Bus	Organised by the Maharashtra Mandal. Local castes like Brahmin, Bania, Koli, Dhodia and Machhi also take part
BANSDA TALUKA						
86 Ganesha Utsav	Bansda	Bhadrapad Sud 4-14	Hindu	4,000	Unai, 7 ms.	Celebrated by Brahmins, Jains, Adivasis. Idol of Ganesha is installed and worshipped for 10 days, and, at the conclusion, immersed in water
87 Hazrat Gebanshah Vali Saheb Un	Bansda	Rajab 11	Muslim	700	Unai, 7 ms.	Long ago a ruler of the former Bansda State met this saint on a hill while on shikar. Upon his request, the Pir agreed to follow him to Bansda on condition that he should not look back. Reaching the outskirts of Bansda, the impatient ruler looked back, whereupon the Pir disappeared, leaving a heap of flowers in his place where his dargah now stands. Attended by local Muslims
88 Hazrat Naderah Bava Saheb Un	Bansda	Muharram 16	Muslim	500	Unai, 7 ms.	Death anniversary. Sandal ceremony. Attended by local Muslims

APPENDIX TO TABLE I-contd.

LOCAL FESTIVALS-contd.

Sl. Name/ No. occasion	Place where celebrated	Date of festival	Category of festival	Estimated number of participants	(i) Nearest Railway station (ii) Bus service	Remarks
1 2	3	4	5	6	7	8
SURAT DISTRICT-contd.						
BULSAR TALUKA						
89 Vaman Dwadashi	Bhadeli-Desai Party	Bhadrapad Sud 12	Hindu	500	Bulsar, 3 ms. Bus	In honour of Vaman, the fifth incarnation of Vishnu. His idol taken out in a procession round the village after bathing it in the river
90 Thakorji Jayanti	Bhadeli-Desai Party	Kartik Sud 11	Hindu	500	Bulsar, 3 ms. Bus	Dev-uthi Ekadashi. Image of Thakorji is taken out in a procession
CHIKHLI TALUKA						
91 Muharram	Chikhli	Muharram 10	Muslim	5,000-6,000	Chikhli Road, 3½ ms.	Tazia procession. Attended by 3,000 persons from outside for fulfilment of mantras
92 Goli Parasnath Birthday	Alipore	Margashirsh Vad 10	Jain	501	Chikhli Road, 1 ml.	Organised by trustees of Jain Sangh. Formerly inhabited by Jains, Alipore did not have a temple for them. Therefore, the image was brought and temple built on this day. Attended by Jains from outside
93 Chosath Jogni festival	Malvada	Phalgun Sud 5	Hindu	400-500	Bilimora, 7 ms.	Formerly hundreds of animals were sacrificed to the goddess. For the abatement of blind faith and superstition, Pashu Vadh Nishedh Committee was appointed. With the cooperation of the public, animal sacrifices were stopped and the festival instituted by the committee which organises it. Havan, yajna, jap, etc., are offered to Chosath (64) Jogni Mata
UMBERGAON TALUKA						
94 Ganapati Utsav	Nargol	Bhadrapad Sud 4	Hindu	20,000	Sanjan, 8 ms.	Installation of Ganapati and worship and arti twice daily, naivedya at noon, bhajan and vigil throughout the night. Procession at the conclusion of festival and immersion of the idol in the sea or river. Celebrated in the villages of the Taluka both collectively and by individual households. An ancient festival, it was revived by Lokmany Tilak for promoting unity among the people

APPENDIX TO TABLE I-contd.

LOCAL FESTIVALS-contd.

Sl. No.	Name/ occasion	Place where celebrated	Date of festival	Category of festival	Estimated number of participants	(i) Nearest Railway station (ii) Bus service	Remarks
1	2	3	4	5	6	7	8
DANGS TALUKA							
DANGS DISTRICT							
95	Ganesh Utsav	Waghai	Bhadrapad Sud 4-14	Hindu	700	Rly. Stn. Bus	Celebrated enthusiastically by the Hindu population here. Started 15 years ago by some outsiders residing in the village. Folk-songs and dances
96	Dangi Puja, Dipotsavi	Pipaldahad	Ashvin Vad 12-15 (Amas)	Hindu	600- 700	Waghai, 40 ms.	Worship of Hanumanji, Mahadev and Dungal Dev. Adivasi folk-dances and rejoicing. Attended by Adivasis of surrounding 45 villages. This festival is celebrated by Adivasis all over the district
97	Hanuman Jayanti	Waghai	Chaitra Sud 15	Hindu	100	Rly. Stn. Bus	Worship of Hanumanji by offering sindur, oil, etc. The festival is celebrated for the past 15 years, after a number of outsiders came and settled here, mainly for trade. The idol is believed to have emerged of its own accord at this place. Attended by Kunbi, Patidar, Dhodiya, Marathi, Desai and Dangi people
98	Tera festival	All over the District	Ashadh	Hindu		Waghai, 12 ms.	Traditional Adivasi festival, celebrated by offering puja to Vagh Dev, Nag Dev, etc. After a purifying bath, people dressed in good clothes, offer coconut, agarbatti and sacrifice a cock to these deities. Adivasis start taking 'Tera' bhaji only after the celebration of this festival. Attended by Kukna, Varli, Bhil, etc.

TABLE II

NUMBER OF FAIRS ACCORDING TO MONTHS

The table is intended to show the seasonal cycle of fairs. It is presented down to taluka/mahal. It gives the distribution of fairs by Hindu months.

In case of fairs held according to the Hindu calendar, the corresponding months of the Gregorian calendar are also shown.

The fairs held according to the Muslim calendar which is purely lunar, and not related to the solar year, are shown separately.

The fairs held on dates which cannot be classified under any of these months are shown under 'Other dates'. They include :

- (1) Tir (Parsi or Zoroastrian month)
- (2) Weekly fairs
- (3) Intercalary months
- (4) *Sompoti amavasya* (when *amavasya* or new-moon day falls on Monday)

TABLE II—NUMBER OF FAIRS ACCORDING TO MONTHS

Fairs held during the month of																
Sl. No.	District/ Taluka/Mahal	All months	January/ Paush	February/ Magh	March/ Phalgun	April/ Chaitra	May/ Vaisakh	June/ Jyestha	July/ Ashadha	August/ Shravan	September/ Bhadrapad	October/ Ashvin	November/ Kartik	December/ Margashirsh	Muslim calendar	Other dates
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
GUJARAT 1,521			11	134	145	139	23	6	23	503	200	109	94	20	91	23
1 JAMNAGAR DISTRICT 46			..	..	..	1	..	..	..	32	8	1	..	..	4	..
1	Jamnagar	1	..	..	..	..	..	..	..	1	..	..	..	..	..	..
2	Dhrol	5	..	..	..	1	..	..	..	2	..	..	..	..	..	..
3	Jodiya	8	..	..	..	..	..	..	..	5	1	..	..	..	..	..
4	Kalavad	5	..	..	..	..	..	..	..	4	1	..	..	..	2	..
5	Lalpur	6	..	..	..	..	..	..	..	4	1	..	..	..	..	..
6	Jamjodhpur	5	..	..	..	..	..	..	..	4	1	1	..	..	..	..
7	Okhamandal	4	..	..	..	..	..	..	..	3	1	..	..	..	..	..
8	Kalyanpur	3	..	..	..	..	..	..	..	3	..	..	..	..	..	..
9	Khambhalia	7	..	..	..	..	..	..	..	4	3	..	..	..	..	..
10	Bhanvad	2	..	..	..	..	..	..	..	2	..	..	..	..	..	..
2 RAJKOT DISTRICT 49			..	2	..	..	..	2	..	40	5	..	..	..	..	..
1	Rajkot	5	..	..	..	..	..	..	..	5	..	..	..	..	..	..
2	Jasdan	10	..	1	..	..	..	..	..	8	1	..	..	..	..	..
3	Paddhari	3	..	..	..	..	..	..	..	3	..	..	..	..	..	..
4	Gondal	5	..	..	..	..	..	..	..	4	1	..	..	..	..	..
5	Lodhika	2	..	..	..	..	..	..	..	2	..	..	..	..	..	..
6	Kotda Sangani	1	..	..	..	..	..	..	..	1	..	..	..	..	..	..
7	Morvi	6	..	1	..	..	..	..	..	4	1	..	..	..	..	..
8	Wankaner	4	..	..	..	..	..	..	..	3	1	..	..	..	..	..
9	Jetpur	2	..	..	..	..	..	..	..	2	..	..	..	..	..	..
10	Dhoraji	3	..	..	..	..	..	1	..	2	..	..	..	..	..	..
11	Upleta	8	..	..	..	..	..	1	..	6	1	..	..	..	..	..
3 SURENDRANAGAR DISTRICT 48			..	3	..	..	..	..	1	30	13	..	..	..	1	..
1	Wadhwan	5	..	..	..	..	..	..	..	3	2	..	..	..	..	..
2	Muli	4	..	1	..	..	..	..	..	3	..	..	..	..	..	..
3	Chotila	2	..	..	..	..	..	..	..	1	1	..	..	..	..	..
4	Limbdi	4	..	..	..	..	..	..	..	3	1	..	..	..	..	..
5	Lakhtar	4	..	..	..	..	..	..	..	3	1	..	..	..	..	..
6	Sayla	3	..	..	..	..	..	..	..	1	2	..	..	..	..	..
7	Dhrangadhra	5	..	..	..	..	..	..	..	3	2	..	..	..	..	..
8	Halvad	4	..	1	..	..	..	..	..	1	2	..	..	..	..	..
9	Dasada	17	..	1	..	..	..	..	1	12	2	..	..	..	..	..

TABLE II—NUMBER OF FAIRS ACCORDING TO MONTHS—contd.

Fairs held during the month of																
Sl. No.	District/ Taluka/Mahal	All months	January/ Paush	February/ Magh	March/ Phalgun	April/ Chaitra	May/ Vaishakh	June/ Jyeshtha	July/ Ashadha	August/ Shravan	September/ Bhadrapad	October/ Ashvin	November/ Kartik	December/ Margashirsh	Muslim calendar	Other dates
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
4 BHAVNAGAR																
DISTRICT																
57			1	2	..	3	..	..	1	45	2	2	..	..	1	..
1	Blavagar	6	1	..	..	1	..	..	..	4	..	..	..	..	..	..
2	Ghogho	2	..	..	..	..	..	..	..	1	..	..	..	..	1	..
3	Vallabhipur	6	..	..	..	..	..	..	..	6	..	..	..	..	..	..
4	Botad	2	..	..	..	1	..	..	..	..	1	..	..	..	..	..
5	Gadhada	1	..	..	..	..	..	..	..	..	1	..	..	..	..	..
6	Palitana	2	..	..	..	..	..	..	1	4	..	..	..	..	..	..
7	Shor	5	..	..	..	..	..	..	..	5	..	..	..	..	..	..
8	Unrula	5	..	..	..	..	..	..	..	2	..	..	..	..	..	..
9	Gariadhar	2	..	..	..	..	..	..	..	1	..	..	..	..	..	..
10	Kundla	3	..	..	..	..	..	..	..	1	..	2	..	..	..	..
11	Mahuva	10	..	1	..	..	..	..	..	9	..	..	..	..	..	..
12	Talaja	13	..	1	..	1	..	..	..	11	..	..	..	..	..	..
5 AMRELI																
DISTRICT																
27			..	..	..	3	1	2	..	18	2	..	..	..	1	..
1	Amreli	5	..	..	..	1	..	..	..	3	1	..	..	..	..	..
2	Kunkavav-Vadia	1	..	..	..	..	..	..	..	1	..	..	..	..	..	..
3	Babra	3	..	..	..	..	..	..	..	3	..	..	..	..	..	..
4	Lathi	2	..	..	..	1	..	..	..	..	..	..	..	..	1	..
5	Lika	4	..	..	..	..	..	2	..	2	..	..	..	..	..	..
6	Rajila	3	..	..	..	1	..	..	..	2	..	..	..	..	..	..
7	Jirabad	3	..	..	..	..	1	..	..	3	..	..	..	..	..	..
8	Kodinar	6	..	..	..	..	..	1	..	4	1	..	..	..	..	..
6 JUNAGADH																
DISTRICT																
54			..	1	..	7	..	..	2	26	7	..	3	..	8	..
1	Juna	3	..	1	..	..	..	..	..	1	..	..	..	..	..	..
2	Bhesan	1	..	..	..	..	..	..	1	2	..	..	..	..	..	..
3	Visavadar	3	..	..	..	..	..	..	1	5	..	..	..	..	..	..
4	Mangrol	5	..	..	..	..	..	..	..	1	1	..	..	..	..	..
5	Matavadar	2	..	..	..	..	..	..	..	1	1	..	..	..	..	..
6	Keshvi	1	..	..	..	..	..	..	..	..	1	..	..	..	1	..
7	Vanthali	2	..	..	..	..	..	..	..	1	..	..	..	..	3	..
8	Patan Veraval	11	..	..	..	2	..	..	..	4	1	..	..	..	..	..
9	Malia	6	..	..	..	3	..	..	..	3	..	..	..	..	..	..
10	Talala	1	..	..	..	..	..	..	..	..	..	..	..	..	1	..
11	Una	10	..	..	..	1	..	..	..	2	3	..	..	..	3	..
12	Porbandar	6	..	..	..	1	..	..	..	4	1	..	..	..	..	..
13	Ranavav	2	..	..	..	..	..	..	..	2	..	..	..	..	..	..
14	Kutiya	1	..	..	..	..	..	..	..	1	..	..	..	..	..	..

TABLE II—NUMBER OF FAIRS ACCORDING TO MONTHS—contd.

TABLE II

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Fairs held during the month of																
Sl. No.	District/ Taluka/Mahal	All months	January/ Paush	February/ Magh	March/ Phalgun	April/ Chaitra	May/ Vaishakh	June/ Jyeshtha	July/ Ashadha	August/ Shravan	September/ Bhadrapad	October/ Ashvin	November/ Kartik	December/ Margashirsh	Muslim calendar	Other dates
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
7 KUTCH																
DISTRICT		144	1	10	6	31	7	..	3	29	44	4	3	3	3	..
1	Bhuj	24	..	2	..	3	..	..	1	3	14	1	..	..	..	..
2	Nakhatrana	14	..	1	..	8	1	..	2	2	4	1	..	..	..	..
3	Lakhpatt	9	..	1	..	..	1	..	..	..	3	..	1	2	1	..
4	Abdasa	20	..	3	2	7	1	..	..	2	3	..	..	1	1	..
5	Mandvi	15	..	1	3	3	2	..	..	4	1	..	1	..	..	..
6	Mundra	23	..	..	1	10	2	..	..	7	2	..	1	..	..	..
7	Anjar	13	..	..	..	1	..	..	..	7	4	..	..	..	1	..
8	Bhachau	13	1	..	..	3	..	..	..	3	5	1	..	..	..	..
9	Rapar	10	..	1	..	1	..	..	..	1	6	1	..	..	..	..
10	Khadir	2	..	..	..	..	..	..	..	..	2	..	..	..	..	..
11	Khavda	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..
8 BANASKANTHA																
DISTRICT		93	..	9	6	5	..	1	2	17	12	5	31	2	3	..
1	Palanpur	12	..	..	1	3	..	..	1	3	2	..	2	..	..	..
2	Danta	6	..	..	..	1	..	..	..	2	1	1	1	..	..	..
3	Vadgam	7	..	1	1	..	..	..	..	1	2	1	5	..	1	..
4	Dhanera	7	..	..	..	..	..	..	..	2	..	..	..	..	..	..
5	Deesa	14	..	1	1	..	..	..	..	1	1	..	9	1	..	..
6	Kankrej	17	..	2	..	..	..	..	..	2	4	1	8	..	..	..
7	Vav	6	..	1	1	..	..	1	..	1	..	..	2	..	..	..
8	Tharad	7	..	1	2	1	..	..	..	..	..	1	2	..	..	..
9	Deodar	7	..	1	..	..	..	..	1	2	..	1	2	..	..	..
10	Radhanpur	7	..	2	..	..	..	..	..	2	..	..	..	1	2	..
11	Santalpur	3	..	..	..	..	..	..	..	1	2	..	..	..	..	..
9 SABARKANTHA																
DISTRICT		112	..	27	8	8	3	..	..	39	16	8	2	1	..	..
1	Idar	12	..	3	1	..	..	..	..	5	3	..	..	..	..	..
2	Khed Brahma	9	..	..	..	5	1	..	..	1	1	..	1	..	..	..
3	Vijaynagar	6	..	..	..	1	1	..	..	2	1	..	..	1	..	..
4	Bhiloda	8	..	2	1	..	1	..	..	2	1	..	1	..	..	..
5	Himatnagar	6	..	2	..	..	..	..	..	1	1	2	..	..	..	..
6	Prantij	17	..	5	..	2	..	..	..	6	1	3	..	..	..	..
7	Modasa	17	..	3	..	..	..	..	..	7	4	3	..	..	..	..
8	Meghraj	9	..	..	5	..	..	..	..	2	2	..	..	..	..	..
9	Malpur	4	..	1	1	..	..	..	..	1	1	..	..	..	..	..
10	Bayad	24	..	11	..	..	..	..	..	12	1	..	..	..	..	..

TABLE II—NUMBER OF FAIRS ACCORDING TO MONTHS—contd.

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Fairs held during the month of																
Sl. No.	District/ Taluka/Mahal	All months	January/ Paush	February/ Magh	March/ Phalgun	April/ Chaitra	May/ Vaishakh	June/ Jyeshtha	July/ Ashadha	August/ Shravan	September/ Bhadrapad	October/ Ashvin	November/ Kartik	December/ Margashirsh	Muslim calendar	Other dates
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
10 MEHSANA																
DISTRICT		99		5	3	7	2	..	5	51	10	8	5	..	3	..
1	Patan	13	..	..	..	..	..	..	1	6	4	..	2	..	..	..
2	Chanasma	15	..	..	..	2	..	..	1	8	2	1	..	..	1	..
3	Sami	7	..	1	1	1	..	..	..	2	1	1	..	..	..	..
4	Harij	8	..	1	..	..	..	..	2	5	..	..	..	..	..	..
5	Mehsana	6	..	..	1	..	..	..	..	5	..	..	..	..	..	..
6	Sidhpur	9	..	..	..	2	1	..	..	2	..	1	2	..	1	..
7	Kheralu	19	..	1	1	2	..	..	1	9	1	2	1	..	1	..
8	Vinagar	5	..	..	..	..	..	..	..	2	2	1	..	..	..	..
9	Vijapur	5	..	..	..	..	..	..	..	5	..	..	..	..	..	..
10	Kadi	5	..	1	..	..	1	..	..	3	..	..	..	..	..	..
11	Kalol	7	..	1	..	..	..	..	..	4	..	2	..	..	..	..
11 AHMEDABAD																
DISTRICT		112		5	3	8	2	1	3	41	16	6	9	1	17	..
1	Ahmedabad City	21	..	..	1	2	..	..	..	5	1	1	5	..	4	..
2	Viramgam	30	..	1	2	1	1	..	1	17	2	2	1	..	2	..
3	Daskroi	8	..	2	..	..	..	..	..	1	5	2	..	..	..	..
4	Debgam	17	..	1	..	..	..	..	..	9	2	2	1	..	1	..
5	Sanand	5	..	1	..	2	1	..	..	2	..	..	..	..	..	..
6	Dholka	20	..	..	..	2	1	1	..	2	5	1	1	1	6	..
7	Dhandhuka	11	..	..	..	..	..	..	..	5	1	..	1	..	4	..
12 KAIRA																
DISTRICT		119	1	13	4	5	..	..	1	39	30	5	10	..	11	..
1	Nadiad	27	..	2	1	1	..	..	..	13	5	1	2	..	2	..
2	Kapadvanj	14	..	2	..	..	..	..	..	5	4	..	1	..	2	..
3	Mehmedabad	8	..	1	..	..	..	..	..	2	1	1	2	..	1	..
4	Matar	10	..	1	..	1	..	..	..	2	4	..	..	..	2	..
5	Anand	14	..	1	..	1	..	..	..	6	3	1	1	..	1	..
6	Thasra	15	1	2	1	..	..	..	1	3	1	1	4	..	1	..
7	Balasior	16	..	4	2	..	..	..	..	5	3	1	..	..	1	..
8	Petlad	6	..	..	..	..	..	..	..	1	5	..	..	..	..	..
9	Camboy	7	..	..	..	1	..	..	..	2	3	..	..	..	1	..
10	Borsad	2	..	..	..	1	..	..	..	..	1	..	..	..	..	..

TABLE II

TABLE II.—NUMBER OF FAIRS ACCORDING TO MONTHS—*contd.*

Sl. No.	District/ Taluka/Mahal	All months	Fairs held during the month of												Muslim calendar	Other dates
			January/ Paush	February/ Magh	March/ Phalgun	April/ Chaitra	May/ Vaishakh	June/ Jyeshtha	July/ Ashadha	August/ Shravan	September/ Bhadrapad	October/ Ashvin	November/ Kartik	December/ Margashirsh		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
13 PANCHMAHALS																
DISTRICT			154	18	64	8	1	..	..	36	16	6	2	..	2	1
1	Godhra	21	2	7	7	2	..	..	..	6	4	..	..	..	..	..
2	Kalol	4	1	..	..	..	..	..	..	3	..	..	..	..	..	..
3	Halol	17	2	4	..	2	..	..	..	5	3	1	..	..	..	..
4	Jambughoda	3	..	..	..	1	..	..	..	1	..	1	..	..	..	..
5	Shehera	8	1	..	..	..	..	..	..	4	2	..	1	..	..	..
6	Lunavada	21	5	4	4	..	..	..	..	7	4	..	..	..	1	..
7	Santrapur	12	4	2	2	..	..	..	..	3	3	..	..	..	..	..
8	Jhalod	17	2	9	1	1	..	..	..	3	..	2	..	..	..	..
9	Dohad	23	1	21	2	2	..	..	..	1	..	1	1	..	1	..
10	Limkheda	8	..	7	..	..	..	..	..	..	..	..	..	..	..	..
11	Devgadh Baria	15	..	10	..	..	..	..	..	3	..	1	..	..	..	1
14 BARODA																
DISTRICT			156	14	37	14	1	..	2	31	12	23	5	3	12	2
1	Baroda	12	1	..	..	2	..	..	..	6	..	1	1	1	..	..
2	Savli	24	2	..	..	1	..	..	..	11	4	6	..	..	..	..
3	Vaghodia	12	2	1	1	1	..	..	..	4	2	..	1	..	1	..
4	Padra	7	..	..	..	1	..	..	..	2	1	2	..	1	..	..
5	Karjan	11	..	1	1	3	..	..	1	1	..	..	..	1	3	1
6	Sinor	4	..	..	..	1	..	..	1	1	1	1	..	..	..	..
7	Dabhoi	16	1	..	..	2	1	..	1	1	..	4	2	..	4	..
8	Sankheda	16	2	4	2	2	..	..	..	3	2	1	..	..	2	..
9	Tilakwada	10	2	4	1	1	..	..	..	..	..	..	1	..	2	..
10	Nasvadi	13	3	7	..	..	..	..	..	1	..	2	..	..	..	..
11	Chhoti Udaipur	19	1	12	..	..	..	..	..	..	1	4	..	..	..	1
12	Jabugam	12	..	8	..	..	..	..	..	1	1	2	..	..	..	..
15 BROACH DISTRICT																
DISTRICT			85	12	7	14	1	..	1	10	6	8	6	2	11	6
1	Broach	10	..	..	..	..	..	..	..	4	..	1	1	1	1	2
2	Vagra	6	1	..	..	..	..	..	..	..	..	..	1	..	4	..
3	Jambusar	13	2	..	..	5	..	..	..	..	1	1	1	..	1	..
4	Amod	9	..	..	..	2	1	..	..	1	1	2	..	..	2	..
5	Anklesvar	11	2	1	1	..	..	..	1	..	1	2	..	..	2	2
6	Hansot	2	..	..	..	1	..	..	..	..	..	..	..	..	..	..
7	Jhagadia	10	2	..	..	..	..	..	..	1	3	1	1	..	1	1
8	Nandod	14	2	5	3	2	..	..	..	2	..	1	1	..	..	1
9	Valia	7	1	1	1	2	..	..	..	..	..	..	1	1	..	..
10	Dediapada	2	1	1	1	1	..	..	..	..	..	..	..	..	..	..
11	Sagbara	1	1	1	..	..	..	..	..	..	..	..	..	..	..	..

TABLE II

TABLE IV. NUMBER OF FAIRS ACCORDING TO MONTHS-*concd.*

[illegible]

TABLE III

FAIRS ACCORDING TO MONTHS WITH TOTAL CONGREGATION

The table shows, along with the yearly cycle of fairs, the reported congregation at fairs held in each month. It is presented down to district. The arrangement of months is the same as in Table II.

TABLE III—FAIRS ACCORDING TO MONTHS WITH TOTAL CONGREGATION

State/District	Fairs held during the month of											
	January/Paush			February/Magh			March/Phalgun			April/Chaitra		
	No. of fairs	Congregation	Total	No. of fairs	Congregation	Total	No. of fairs	Congregation	Total	No. of fairs	Congregation	Total
1	2	3		4	5		6	7		8	9	
GUJARAT	1,521	7,682,458	11	95,400	134	604,412	145	375,391	139	610,747	23	59,175
Jamnagar	46	339,350	..	..	..	..	..	..	1	500	..	..
Rajkot	49	452,450	..	..	2	8,000	..	..	..	..	..	2
Surendranagar	48	219,450	..	..	3	12,600	..	..	..	..	..	..
Bhavnagar	57	201,475	1	500	2	7,500	..	..	3	7,000	..	..
Amreli	27	29,750	..	..	..	..	..	..	3	5,300	1	600
Junagadh	54	603,125	..	..	1	100,000	..	..	7	49,000	..	..
Kutch	144	452,850	1	3,000	10	27,400	6	12,350	31	98,850	7	12,325
Banaskantha	93	497,039	..	..	9	17,400	6	28,000	5	29,422	..	1
Sabarkantha	112	480,724	..	..	27	60,962	8	19,600	8	62,560	3	4,950
Mashana	99	644,021	..	..	5	61,200	3	33,500	7	92,100	2	7,500
Ahmedabad	112	778,470	..	..	5	13,150	3	4,200	8	18,500	2	12,500
Kaira	119	747,400	1	1,250	13	83,610	4	28,066	5	33,700	..	..
Panchmahals	154	391,387	..	..	18	73,050	64	126,200	8	13,750	1	4,500
Baroda	156	620,550	..	..	14	41,700	37	62,525	14	74,800	1	2,750
Broach	85	387,692	1	1,000	12	29,000	7	4,150	14	26,175	1	4,000
Surat	159	806,250	6	89,350	13	68,800	6	34,300	25	99,150	5	10,050
Dangs	7	30,475	1	300	..	..	1	22,500	..	..	..	..

TABLE III—FAIRS ACCORDING TO MONTHS WITH TOTAL CONGREGATION—contd.

State/District	Fairs held during the month of											
	July/Ashadh			August/Shravan			September/Bhadrapad			October/Ashvin		
	No. of fairs	Congregation	Total	No. of fairs	Congregation	Total	No. of fairs	Congregation	Total	No. of fairs	Congregation	Total
1	16	17		18	19		20	21		22	23	
GUJARAT	23	90,454	503	2,389,553	200	875,457	109	660,300	94	1,023,590	20	86,700
Jamnagar	..	..	32	271,300	8	57,150	1	400	..	..	..	4
Rajkot	..	..	40	422,800	5	10,750	..	..	..	..	..	..
Surendranagar	1	2,000	30	115,250	13	89,350	..	..	..	..	1	250
Bhavnagar	1	1,500	45	141,775	2	37,500	2	700	..	..	1	5,000
Amreli	..	..	18	19,200	2	1,250	..	..	..	..	1	2,000
Junagadh	2	17,500	26	177,875	7	26,250	..	..	3	201,000	..	8
Kutch	3	3,250	29	101,500	44	156,175	4	14,000	3	7,300	3	9,750
Banaskantha	2	9,500	17	74,600	12	56,182	5	162,100	31	65,685	2	35,550
Sabarkantha	..	..	39	92,737	16	66,575	8	17,500	2	155,500	1	400
Mehsana	5	12,500	51	208,421	10	53,100	8	39,400	5	105,500	..	3
Ahmedabad	3	16,750	41	158,720	16	53,950	6	8,500	9	386,600	1	1,500
Kaira	1	4,454	39	191,000	30	166,375	5	143,850	10	61,455	..	11
Panchmahals	..	..	36	85,750	16	51,150	6	32,050	2	1,225	..	2
Baroda	2	8,000	31	74,725	12	33,050	23	81,350	5	9,750	3	7,750
Broach	1	2,500	10	53,250	6	11,650	8	15,150	6	26,475	2	3,500
Surat	2	12,500	19	200,650	1	5,000	33	145,300	18	53,100	8	31,050
Dangs	..	..	..	..	..	..	..	..	..	..	..	1

TABLE IV

FAIRS DISTRIBUTED BY MONTHS AND SIZE OF CONGREGATION

The table is designed to show the seasons of the year favoured for holding fairs, i.e., to indicate the months during which the largest numbers of fairs and the largest sizes of congregations are held. It is presented down to district, and gives the number of fairs and congregation in the following five ranges of congregation :

- (i) Below 5,000
- (ii) 5,000 to 9,999
- (iii) 10,000 to 24,999
- (iv) 25,000 to 49,999
- (v) 50,000 and above

The table is cross-tabulated by months under the following four groups:

- (1) Hindu calendar
- (2) Muslim calendar
- (3) Gregorian calendar
- (4) Other dates

Months with nil entries are omitted.

TABLE IV—FAIRS DISTRIBUTED BY MONTHS AND SIZE OF CONGREGATION

Month	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 & above	
	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation
	2	3	4	5	6	7	8	9	10	11	12	13
GUJARAT	1,521	7,682,458	1,148	1,901,723	212	1,299,505	116	1,561,730	24	737,000	21	2,182,500
Hindu Calendar	1,398	6,881,329	1,051	1,760,594	196	1,200,505	111	1,500,730	23	712,000	17	1,707,500
Kartik/November	94	1,023,530	71	123,625	7	38,455	10	136,510	..	..	6	725,000
Margashirsh/December	20	86,700	16	30,700	2	11,000	1	10,000	1	35,000	..	..
Paush/January	9	84,150	7	9,150	..	..	..	..	1	25,000	1	50,000
Magh/February	131	600,412	100	171,912	19	121,500	7	87,500	4	119,500	1	100,000
Phalgun/March	143	374,541	125	192,425	13	77,000	4	80,116	1	25,000	..	..
Chaitra/April	138	610,197	102	165,425	18	109,500	15	210,272	2	55,000	1	70,000
Vaishakh/May	23	59,175	21	44,675	2	14,500	..	..	..	..	..	..
Jyeshtha/June	6	28,800	4	4,300	..	..	2	24,500	..	..	..	..
Ashadh/July	23	50,454	16	34,954	4	25,500	3	30,000	..	..	..	450,000
Shravan/August	502	2,337,553	365	611,303	80	493,250	45	605,500	7	227,500	5	50,000
Bhadrapad/September	200	875,457	145	245,025	35	208,600	13	174,332	6	197,500	1	262,500
Ashvin/October	109	660,300	79	127,100	16	101,200	11	142,000	1	27,500	2	..
Muslim Calendar	91	355,142	70	110,642	15	93,500	4	51,000	1	25,000	1	75,000
Muharram	7	34,800	3	1,800	3	18,000	1	15,000	..	..	..	..
Safar	7	28,300	5	8,300	1	5,000	1	15,000	..	..	..	..
Rabi-ul-Awwal	4	19,250	3	8,250	..	..	1	11,000	..	..	..	..
Rabi-us-Sani	3	13,500	1	3,000	2	10,500	..	..	..	..	..	..
Jamadi-ul-Awwal	1	7,500	..	..	1	7,500	..	..	..	..	..	75,000
Jamadi-us-Sani	4	79,150	3	4,150	..	..	..	..	..	..	1	..
Rajab	23	45,200	21	33,200	2	12,000	..	..	..	..	..	..
Shaaban	11	19,180	10	13,180	1	6,000	..	..	..	..	..	..
Ramzan	4	4,850	4	4,850	..	..	..	..	..	..	..	..
Shawwal	21	83,812	15	23,312	4	25,500	1	10,000	1	25,000	..	..
Zilqaad	2	5,100	2	5,100	..	..	..	..	..	..	..	..
Zilhijja	4	14,500	3	5,500	1	9,000	..	..	..	..	..	..
Gregorian Calendar	9	18,650	8	8,650	..	..	1	10,000	..	..	..	..
January	2	11,250	1	1,250	..	..	1	10,000	..	..	..	..
February	3	4,000	3	4,000	..	..	..	..	..	..	..	..
March	2	850	2	850	..	..	..	..	..	..	..	..
April	1	550	1	550	..	..	..	..	..	..	..	..
August	1	2,000	1	2,000	..	..	..	..	..	..	..	..
Other Dates	23	427,337	19	21,837	1	5,500	..	..	..	..	3	400,000
Tir (Parsi Month)	1	2,000	1	2,000	..	..	..	..	..	..	..	..
Every 12-18 years in a particular	..	..	..	..	..	..	..	..	..	..	..	..
Adhik (intercalary) month	5	408,000	1	2,500	1	5,500	..	..	..	..	3	400,000
When Amavasya falls on	..	..	..	..	..	..	..	..	..	..	..	..
Monday	2	750	2	750	..	..	..	..	..	..	..	..
Weekly fairs	13	15,637	13	15,637	..	..	..	..	..	..	..	..
Unspecified	2	950	2	950	..	..	..	..	..	..	..	..

TABLE IV—FAIRS DISTRIBUTED BY MONTHS AND SIZE OF CONGREGATION—contd.

Month	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 & above	
	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation
	2	3	4	5	6	7	8	9	10	11	12	13
JAMNAGAR DISTRICT	46	339,350	26	41,350	11	68,000	7	90,000	1	40,000	1	100,000
Chaitra/April	1	500	1	500	..	..	..	..	..	..	..	..
Shravan/August	32	271,300	16	31,300	8	50,000	7	90,000	..	..	1	100,000
Bhadrapad/September	8	57,150	5	4,150	2	13,000	..	..	..	..	..	..
Ashvin/October	1	400	1	400	..	..	..	..	..	..	..	..
Safar	1	5,000	..	..	1	5,000	..	..	..	..	..	..
Zilqaad	1	4,000	1	4,000	..	..	..	..	..	..	..	..
Zilhijja	2	1,000	2	1,000	..	..	..	..	..	..	..	..
RAJKOT DISTRICT	49	452,450	23	48,450	10	64,000	11	132,500	3	107,500	2	100,000
Magh/February	2	8,000	1	3,000	1	5,000	..	..	..	..	..	..
Jyeshtha/June	2	10,900	1	900	..	..	1	10,000	..	..	..	..
Shravan/August	40	422,800	16	33,800	9	59,000	10	122,500	3	107,500	2	100,000
Bhadrapad/September	5	10,750	5	10,750	..	..	..	..	..	..	..	..
SURENDRANAGAR DISTRICT	48	219,450	34	62,950	10	61,000	3	45,500	..	..	1	50,000
Magh/February	3	12,600	2	2,600	..	..	1	10,000	..	..	..	..
Ashadh/July	1	2,000	1	2,000	..	..	..	..	..	..	..	..
Shravan/August	30	115,250	21	37,250	7	42,500	2	35,500	..	..	1	50,000
Bhadrapad/September	13	89,350	9	20,850	3	18,500	..	..	..	..	..	..
Shaaban	1	250	1	250	..	..	..	..	..	..	..	..
BHAVNAGAR DISTRICT	57	201,475	43	82,475	11	61,500	2	32,500	1	25,000	..	..
Paush/January	1	500	1	500	..	..	..	..	..	..	..	..
Magh/February	2	7,500	2	7,500	..	..	..	..	..	..	..	..
Chaitra/April	3	7,000	3	7,000	..	..	..	..	..	..	..	..
Ashadh/July	1	1,500	1	1,500	..	..	..	..	..	..	..	..
Shravan/August	45	141,775	34	65,275	10	56,500	1	20,000	..	..	..	..
Bhadrapad/September	2	37,500	..	..	..	..	..	..	..	..	..	..
Ashvin/October	2	700	2	700	..	..	..	..	..	..	..	..
Shawwal	1	5,000	..	..	1	5,000	..	..	..	..	..	..
AMRELI DISTRICT	27	29,750	27	29,750	..	..	..	..	..	..	..	..
Chaitra/April	3	5,300	3	5,300	..	..	..	..	..	..	..	..
Vaishakh/May	1	600	1	600	..	..	..	..	..	..	..	..
Jyeshtha/June	2	1,400	2	1,400	..	..	..	..	..	..	..	..
Shravan/August	18	19,200	18	19,200	..	..	..	..	..	..	..	..
Bhadrapad/September	2	1,250	2	1,250	..	..	..	..	..	..	..	..
Shawwal	1	2,000	1	2,000	..	..	..	..	..	..	..	..
JUNAGADH DISTRICT	54	603,125	35	64,125	11	69,000	3	45,000	1	25,000	4	400,000
Kartik/November	3	201,000	1	1,000	..	..	..	..	..	..	..	200,000
Magh/February	1	100,000	..	..	..	..	..	..	..	..	1	100,000
Chaitra/April	7	49,000	2	4,500	4	24,500	1	20,000	..	..	..	..
Ashadh/July	2	17,500	..	..	1	7,500	..	..	..	..	..	..
Shravan/August	26	177,875	22	42,875	2	10,000	..	..	1	25,000	1	100,000
Bhadrapad/September	7	26,250	6	11,250	..	..	1	15,000	..	..	..	..
Muharram	2	7,800	1	300	1	7,500	..	..	..	..	..	..
Jamadi-ul-Awwal	1	7,500	..	..	1	7,500	..	..	..	..	..	..
Rajab	3	13,200	1	1,200	2	12,000	..	..	..	..	..	..
Shaaban	2	3,000	2	3,000	..	..	..	..	..	..	..	..

TABLE IV—FAIRS DISTRIBUTED BY MONTHS AND SIZE OF CONGREGATION—*contd.*

Month	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 & above	
	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation
1	2	3	4	5	6	7	8	9	10	11	12	13
KUTCH DISTRICT	144	452,850	115	168,750	19	123,100	9	121,000	1	40,000	..	..
Kartik/November	3	7,300	2	2,300	1	5,000	..	..	..	..	..	..
Margashirsh/December	3	6,950	2	950	1	6,000	..	..	..	..	..	..
Paush/January	1	3,000	1	3,000	..	..	..	..	..	..	..	..
Magh/February	10	27,400	9	17,900	1	9,500	..	..	..	..	..	..
Phalgun/March	6	12,350	6	12,350	..	..	..	..	..	..	..	..
Chaitra/April	31	98,850	24	36,850	3	20,500	4	41,500	..	..	..	..
Vaishakh/May	7	12,325	7	12,325	..	..	..	..	..	..	..	..
Ashadh/July	3	3,250	3	3,250	..	..	..	..	..	..	..	..
Shravan/August	29	101,500	23	27,500	3	19,500	3	54,500	..	..	..	..
Bhadrapad/September	44	156,175	32	35,075	9	56,100	2	25,000	1	40,000	..	..
Ashvin/October	4	14,000	3	7,500	1	6,500	..	..	..	..	..	..
Rabi-ul-Awwal	1	4,500	1	4,500	..	..	..	..	..	..	..	..
Shawwal	2	5,250	2	5,250	..	..	..	..	..	..	..	..
BANASKANTHA DISTRICT	93	497,039	76	122,175	8	56,500	6	93,364	2	75,000	1	150,000
Kartik/November	31	65,685	29	48,675	1	5,500	1	11,510	..	..	..	..
Margashirsh/December	2	35,550	1	550	..	..	..	1	35,000	..	..	..
Magh/February	9	17,400	8	12,400	1	5,000	..	..	..	..	..	..
Phalgun/March	6	28,000	4	7,250	1	9,000	1	11,750	..	..	..	..
Chaitra/April	5	29,422	4	8,150	..	..	1	21,272	..	..	..	..
Jyeshtha/June	1	14,500	..	..	..	..	1	14,500	..	..	..	..
Ashadh/July	2	9,500	1	4,500	1	5,000	..	..	..	..	..	..
Shravan/August	17	74,600	14	19,600	2	15,000	..	1	40,000	..	..	..
Bhadrapad/September	12	56,182	9	12,850	1	9,000	2	34,332	..	..	..	..
Ashvin/October	5	162,100	3	4,100	1	8,000	..	..	..	1	150,000	..
Safar	1	1,250	1	1,250	..	..	..	..	..	..	..	..
Shawwal	1	1,750	1	1,750	..	..	..	..	..	..	..	..
Zilqal	1	1,100	1	1,100	..	..	..	..	..	..	..	..
SABARKANTHA DISTRICT	112	480,724	92	152,724	15	97,000	2	26,000	2	55,000	1	150,000
Kartik/November	2	155,500	..	..	1	5,500	..	..	..	..	1	150,000
Margashirsh/December	1	400	1	400	..	..	..	..	..	..	..	..
Magh/February	26	58,712	23	39,212	3	19,500	..	..	..	..	..	..
Phalgun/March	8	19,600	6	9,100	2	10,500	..	..	..	..	..	..
Chaitra/April	8	62,500	4	8,500	2	14,000	1	15,000	1	25,000	..	..
Vaishakh/May	3	4,950	3	4,950	..	..	..	..	..	..	..	..
Shravan/August	38	90,737	34	59,737	3	20,000	1	11,000	..	..	..	..
Bhadrapad/September	16	66,575	12	15,075	3	21,500	..	..	1	30,000	..	..
Ashvin/October	8	17,500	7	11,500	1	6,000	..	..	..	..	..	..
February	1	2,250	1	2,250	..	..	..	..	..	..	..	..
August	1	2,000	1	2,000	..	..	..	..	..	..	..	..
MEHSANA DISTRICT	99	644,021	61	119,021	19	109,500	14	178,000	3	92,500	2	145,000
Kartik/November	5	105,500	2	2,000	..	..	2	28,500	..	..	1	75,000
Magh/February	5	61,200	2	1,200	..	..	2	20,000	1	40,000	..	..
Phalgun/March	3	33,500	1	3,500	1	5,000	..	..	1	25,000	..	70,000
Chaitra/April	7	92,100	5	12,100	..	..	1	10,000	..	..	1	..
Vaishakh/May	2	7,500	1	2,000	1	5,500	..	..	..	..	..	..
Ashadh/July	5	12,500	5	12,500	..	..	..	..	..	..	..	..
Shravan/August	51	208,421	32	61,921	13	77,000	6	69,500	..	..	..	..
Bhadrapad/September	10	53,100	6	18,100	3	15,000	1	20,000	..	..	..	..
Ashvin/October	8	39,400	6	4,900	1	7,000	..	..	1	27,500	..	..
Muharram	1	15,000	..	..	..	..	1	15,000	..	..	..	..
Safar	1	15,000	..	..	..	..	1	15,000	..	..	..	..
Shaaban	1	800	1	800	..	..	..	..	..	..	..	..

TABLE IV—FAIRS DISTRIBUTED BY MONTHS AND SIZE OF CONGREGATION—*contd.*

Month	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 & above	
	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation	No. of fairs	Congregation
1	2	3	4	5	6	7	8	9	10	11	12	13
AHMEDABAD DISTRICT	112	778,470	83	129,470	15	101,000	8	93,000	3	80,000	3	375,000
Kartik/November	9	336,600	4	6,600	1	5,000	2	25,000	..	..	2	300,000
Margashirsh/December	1	1,500	1	1,500	..	..	..	..	..	..	..	..
Magh/February	5	13,150	4	5,150	1	8,000	..	..	..	..	..	..
Phalgun/March	3	4,200	3	4,200	..	..	..	..	..	..	..	..
Chaitra/April	8	18,500	6	8,500	2	10,000	..	..	..	..	..	..
Vaishakh/May	2	12,500	1	3,500	1	9,000	..	..	..	..	..	..
Jyeshtha/June	1	2,000	1	2,000	..	..	..	..	..	..	..	..
Ashadh/July	3	16,750	1	750	1	6,000	1	10,000	..	..	..	..
Shravan/August	41	158,720	32	42,720	5	34,000	2	27,000	2	55,000	..	..
Bhadrapad/September	16	53,950	13	28,950	1	5,000	2	20,000	..	..	..	..
Ashvin/October	6	8,500	6	8,500	..	..	..	..	..	..	..	..
Muharram	1	500	1	500	..	..	..	..	..	..	..	..
Safar	1	300	1	300	..	..	..	..	..	..	..	..
Rabi-ul-Awwal	2	14,500	1	3,500	..	..	1	11,000	..	..	..	..
Jamadi-us-Sani	2	76,250	1	1,250	..	..	..	..	..	..	1	75,000
Rajab	6	10,300	6	10,300	..	..	..	..	1	25,000	..	..
Shawwal	4	41,250	1	1,250	2	15,000	..	..	..	..	..	..
Zilhijja	1	9,000	..	..	1	9,000	..	..	..	..	..	..
KAIRA DISTRICT	119	747,400	69	127,579	27	159,455	19	258,366	3	89,500	1	112,500
Kartik/November	10	61,455	5	13,500	3	17,455	2	30,500	..	..	..	..
Magh/February	13	83,650	8	9,650	2	14,500	2	32,500	1	27,000	..	..
Phalgun/March	4	28,066	3	4,700	..	..	1	23,366	..	..	..	..
Chaitra/April	5	33,700	2	3,700	1	6,000	2	24,000	..	..	..	..
Ashadh/July	1	4,454	1	4,454	..	..	..	..	..	..	..	..
Shravan/August	39	191,000	24	42,000	7	43,500	8	105,500	..	..	..	..
Bhadrapad/September	30	166,375	17	34,375	9	49,500	2	20,000	2	62,500	..	..
Ashvin/October	5	143,850	1	1,850	1	7,000	2	22,500	..	..	1	112,500
Muharram	1	5,000	..	..	1	5,000	..	..	..	..	..	..
Safar	1	4,000	1	4,000	..	..	..	..	..	..	..	..
Rabi-us-Sani	2	10,500	..	..	2	10,500	..	..	..	..	..	..
Rajab	3	5,500	3	5,500	..	..	..	..	..	..	..	..
Shaaban	1	6,000	..	..	1	6,000	..	..	..	..	..	..
Ramzan	1	1,000	1	1,000	..	..	..	..	..	..	..	..
Shawwal	2	1,600	2	1,600	..	..	..	..	..	..	..	..
January	1	1,250	1	1,250	..	..	..	..	..	..	..	..
PANCHMAHALS DISTRICT	154	391,387	132	205,137	17	98,750	4	60,000	1	27,500	..	..
Kartik/November	18	1,225	2	1,225	..	..	..	..	..	..	..	..
Magh/February	64	73,050	13	19,050	3	16,500	1	10,000	1	27,500	..	..
Phalgun/March	8	126,200	59	95,200	5	31,000	..	..	..	..	..	..
Chaitra/April	1	13,750	8	13,750	..	..	..	..	..	..	..	..
Vaishakh/May	36	4,500	1	4,500	..	..	..	..	..	..	..	..
Shravan/August	16	85,750	30	40,500	5	30,250	1	15,000	..	..	..	..
Bhadrapad/September	6	51,150	12	17,650	3	16,000	1	17,500	..	..	..	..
Ashvin/October	6	32,050	4	9,550	1	5,000	1	17,500	..	..	..	..
Muharram	1	3,000	1	3,000	..	..	..	..	..	..	..	..
Rabi-us-Sani	1	500	1	500	..	..	..	..	..	..	..	..
Ramzan	1	212	1	212	..	..	..	..	..	..	..	..
Every Sunday	1	212	1	212	..	..	..	..	..	..	..	..

TABLE IV—FAIRS DISTRIBUTED BY MONTHS AND SIZE OF CONGREGATION—*contd.*

Month 1	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 & above	
	No. of fairs 2	Congre- gation 3	No. of fairs 4	Congre- gation 5	No. of fairs 6	Congre- gation 7	No. of fairs 8	Congre- gation 9	No. of fairs 10	Congre- gation 11	No. of fairs 12	Congre- gation 13
BARODA DISTRICT	156	620,550	129	215,050	20	115,500	5	60,000	1	30,000	1	200,000
Kartik/November	5	9,750	5	9,750	..	..	..	..	..	..	..	..
Margashirsh/December	3	7,750	2	2,750	1	5,000	..	..	..	..	..	..
Magh/February	14	41,700	10	17,200	4	24,500	..	..	..	..	..	..
Phalgun/March	36	61,975	33	45,475	3	16,500	..	..	..	..	..	..
Chaitra/April	14	74,800	10	18,300	2	11,500	1	15,000	1	30,000	..	..
Vaishakh/May	1	2,750	1	2,750	..	..	..	..	..	..	..	..
Ashadh/July	2	8,000	1	1,000	1	7,000	..	..	..	..	..	..
Shravan/August	31	74,725	27	42,725	3	17,000	1	15,000	..	..	..	..
Bhadrabad/September	12	33,050	11	23,050	..	..	1	10,000	..	..	..	..
Ashvin/October	23	81,350	16	32,850	5	28,500	2	20,000	..	..	..	..
Muharram	1	1,000	1	1,000	..	..	..	..	..	..	..	..
Rajab	5	5,450	5	5,450	..	..	..	..	..	..	..	..
Shaaban	2	4,500	2	4,500	..	..	..	..	..	..	..	..
Ramzan	1	3,000	1	3,000	..	..	..	..	..	..	..	..
Shawwal	3	9,200	2	3,700	1	5,500	..	..	..	..	..	..
March	1	550	1	550	..	..	..	..	..	..	1	200,000
Every 18 years	1	200,000	..	..	..	..	..	..	..	..	..	..
Every Monday	1	1,000	1	1,000	..	..	..	..	..	..	..	..
BROACH DISTRICT	85	387,692	73	97,192	7	40,500	3	50,000	..	..	2	200,000
Kartik/November	6	26,475	5	6,475	..	..	1	20,000	..	..	..	..
Margashirsh/December	2	3,500	2	3,500	..	..	..	..	..	..	..	..
Paush/January	1	1,000	1	1,000	..	..	..	..	..	..	..	..
Magh/February	11	28,250	9	14,250	2	14,000	..	..	..	..	..	..
Phalgun/March	6	3,850	6	3,850	..	..	..	..	..	..	..	..
Chaitra/April	14	26,175	12	16,175	2	10,000	..	..	..	..	..	..
Vaishakh/May	1	4,000	1	4,000	..	..	..	..	..	..	..	..
Ashadh/July	1	2,500	1	2,500	..	..	..	..	..	..	..	..
Shravan/August	10	53,250	6	11,750	2	11,500	2	30,000	..	..	..	..
Bhadrabad/September	6	11,650	6	11,650	..	..	..	..	..	..	..	..
Ashvin/October	8	15,150	7	10,150	1	5,000	..	..	..	..	..	..
Safar	1	1,000	1	1,000	..	..	..	..	..	..	..	..
Rabi-ul-Awwal	1	250	1	250	..	..	..	..	..	..	..	..
Jamadi-us-Sani	1	900	1	900	..	..	..	..	..	..	..	..
Rajab	2	2,250	2	2,250	..	..	..	..	..	..	..	..
Shaaban	2	380	2	380	..	..	..	..	..	..	..	..
Ramzan	1	350	1	350	..	..	..	..	..	..	..	..
Shawwal	3	512	3	512	..	..	..	..	..	..	..	..
February	1	750	1	750	..	..	..	..	..	..	..	..
March	1	300	1	300	..	..	..	..	..	..	..	..
Every 12 years	1	2,500	1	2,500	..	..	..	..	..	..	..	..
Every 18 years	2	200,000	..	..	..	..	..	..	..	..	2	200,000
When Amavasya falls on Monday	1	500	1	500	..	..	..	..	..	..	..	..
Every Wednesday	1	2,000	1	2,000	..	..	..	..	..	..	..	..
Unspecified	1	200	1	200	..	..	..	..	..	..	..	..

TABLE IV—FAIRS DISTRIBUTED BY MONTHS AND SIZE OF CONGREGATION—*concl.*

Month 1	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 & above	
	No. of fairs 2	Congre- gation 3	No. of fairs 4	Congre- gation 5	No. of fairs 6	Congre- gation 7	No. of fairs 8	Congre- gation 9	No. of fairs 10	Congre- gation 11	No. of fairs 12	Congre- gation 13
SURAT DISTRICT	159	806,250	124	227,550	12	74,700	19	254,000	2	50,000	2	200,000
Kartik/November	18	53,100	16	32,100	..	..	2	21,000	..	..	..	..
Margashirsh/December	8	31,050	7	21,050	..	..	1	10,000	..	..	..	..
Paush/January	5	79,350	3	4,350	..	..	..	..	1	25,000	1	50,000
Magh/February	12	67,800	9	22,800	1	5,000	1	15,000	1	25,000	..	..
Phalgun/March	6	34,300	4	6,800	1	5,000	1	22,500	..	..	..	..
Chaitra/April	24	98,600	18	22,100	2	13,000	4	63,500	..	..	..	..
Vaishakh/May	5	10,050	5	10,050	..	..	..	..	..	..	..	..
Ashadh/July	2	12,500	1	2,500	..	..	1	10,000	..	..	..	..
Shravan/August	19	200,650	16	33,150	1	7,500	1	10,000	..	..	1	150,000
Bhadrabad/September	1	5,000	..	..	1	5,000	..	..	..	..	..	..
Ashvin/October	33	145,300	23	35,100	4	28,200	6	82,000	..	..	..	..
Muharram	1	5,500	..	..	1	5,500	..	..	..	..	..	..
Safar	1	1,750	1	1,750	..	..	..	..	..	..	..	..
Jamadi-us-Sani	1	2,000	1	2,000	..	..	..	..	..	..	..	..
Rajab	4	8,500	4	8,500	..	..	..	..	..	..	..	..
Shaaban	2	4,250	2	4,250	..	..	..	..	..	..	..	..
Shawwal	4	17,250	3	7,250	..	..	1	10,000	..	..	..	..
January	1	1,000	..	..	..	..	1	10,000	..	..	..	..
February	1	550	1	550	..	..	..	..	..	..	..	..
April	1	2,000	1	2,000	..	..	..	..	..	..	..	..
Tir	1	5,500	..	..	1	5,500	..	..	..	..	..	..
Every 12 years	1	250	1	250	..	..	..	..	..	..	..	..
Amas falling on Monday	1	1,000	1	1,000	..	..	..	..	..	..	..	..
Every Sunday	1	2,000	1	2,000	..	..	..	..	..	..	..	..
Every Tuesday	1	1,000	1	1,000	..	..	..	..	..	..	..	..
Every Wednesday	1	1,750	1	1,750	..	..	..	..	..	..	..	..
Every Thursday except monsoon	1	1,750	1	1,750	..	..	..	..	..	..	..	..
Every Friday	1	1,000	1	1,000	..	..	..	..	..	..	..	..
Every Saturday	1	2,500	1	2,500	..	..	..	..	..	..	..	..
As decided from year to year	1	750	1	750	..	..	..	..	..	..	..	..
DANGS DISTRICT	7	30,475	6	7,975	..	..	1	22,500	..	..	..	..
Paush/January	1	300	1	300	..	..	..	..	..	..	..	..
Phalgun/March	1	22,500	..	..	..	..	1	22,500	..	..	..	..
Zilhijja	1	4,500	1	4,500	..	..	..	..	..	..	..	..
Every Sunday	1	475	1	475	..	..	..	..	..	..	..	..
Every Monday	1	650	1	650	..	..	..	..	..	..	..	..
Every Tuesday	2	2,050	2	2,050	..	..	..	..	..	..	..	..

TABLE V

OCCASIONS OF FAIRS AND TOTAL CONGREGATION (*In descending order of congregation*)

The table shows the occasions favoured for holding fairs. It is presented down to district. It gives information regarding the number of fairs and total estimated congregation at the various fairs held in the State, arranged in the descending order of congregation.

In the case of Holi, the fairs are held not actually on the day of Holi but commence some days prior and continue some days subsequent to Holi, or Phalgun Sud 15. It may extend to a fortnight, especially among Adivasis of Gujarat for whom it is the main and important festival. All such fairs have been listed as Holi fairs, as they are held in celebration of Holi, the actual date of the fair depending upon local convenience, customs and tradition.

Fairs which cannot be classified by particular occasions are grouped separately under "Others".

The occasions on which fairs are held are arranged chronologically, month by month, for the State as a whole in the Appendix to this Table.

TABLE V—OCCASIONS OF FAIRS AND TOTAL CONGREGATION

(In descending order of congregation)

Occasion 1	No. of fairs 2	Total estimated congregation 3	Occasion 1	No. of fairs 2	Total estimated congregation 3
GUJARAT			JAMNAGAR DISTRICT		
Total	1,521	7,682,458	Total	46	339,350
Janmashtami	260	1,300,157	Janmashtami	18	179,700
Kartik Purnima	41	804,615	Shravan Amavasya	13	90,000
Shravan Amavasya	104	627,975	Rishi Panchami	4	10,700
Mahashivratri	98	466,612	Bhadrpad Purnima	1	5,000
Chaitra Purnima/Hanuman Jayanti	72	390,172	Shitla Saptami	1	1,600
Holi	90	219,616	Muslim Pir fairs	5	10,400
(i) Holi	8	66,616	Others	4	41,950
(ii) Dhuleti	37	61,600	RAJKOT DISTRICT		
(iii) Other Holi fairs	45	91,400	Total	49	452,450
Navratri	15	208,400	Janmashtami	20	241,100
Sharad Purnima	10	138,600	Shravan Amavasya	13	145,250
Mondays of Shravan	33	136,451	Shitla Saptami	3	13,750
New Year Day	12	127,975	Mondays of Shravan	2	13,700
Kali Chaudash	25	113,100	Bhim Agiarash	2	10,900
Bhadrpad Purnima	11	106,032	Mahashivratri	2	8,000
Rishi Panchami	16	89,700	Nag Panchami	1	4,000
Amalaki Ekadashi	31	86,350	Rishi Panchami	1	2,250
Dassera	22	84,600	Bhadrpad Purnima	1	2,000
Durvashtami	20	76,550	Others	4	11,500
Shitla Saptami	22	71,625	SURENDRANAGAR DISTRICT		
Havanashtami	21	60,200	Total	48	219,450
Bhadrpad Amavasya	12	52,250	Janmashtami	13	81,750
Divaso	10	46,500	Rishi Panchami	1	50,000
Nag Panchami	16	43,270	Bhadrpad Amavasya	6	20,000
Bhai Bij	19	40,800	Vasant Panchami	2	12,000
Naliyeri Purnima	10	36,075	Shravan Amavasya	4	10,500
Anant Chaturdashi	9	35,325	Shitla Saptami	1	6,000
Magh Purnima	6	34,250	Mondays of Shravan	3	5,750
Ramnavmi	12	31,350	Nag Panchami	1	3,000
Shitla Terash	6	23,675	Divaso	1	2,000
Ashadhi Bij	4	22,954	Muslim Pir fairs	7	4,650
Vasant Panchami	9	21,950	Others	9	23,800
Vaishakh Purnima	6	17,050	BHAVNAGAR DISTRICT		
Jyeshtha Purnima	1	14,500	Total	57	201,475
Dev-Podhi Ekadashi	4	14,500	Shravan Amavasya	25	95,525
Bhim Agiarash	5	14,300	Janmashtami	16	39,000
Margashirsh Purnima/Datta Jayanti	7	7,850	Hanuman Jayanti	2	6,000
Akhatrij	3	7,600	Mahashivratri	1	4,500
Rang Panchami	2	6,600	Shitla Saptami	1	2,250
Prabodhini Ekadashi	5	6,350	Sharad Purnima	1	1,500
Paush Purnima	3	3,800	Divaso	1	1,500
Labh Pancham	2	3,000	Nag Panchami	1	1,250
Gopashtami	1	2,500	Chaitra Purnima	1	1,000
Mahi Bij	1	2,000	Navratri	2	700
Ashadh Purnima	2	1,750	Paush Purnima	1	500
Ganesh Chaturthi	1	1,000	Muslim Pir fairs	1	5,000
Vagh Barash	1	550	Others	4	42,750
Divali	1	500			
Pir and other Muslim fairs	175	600,717			
Others	285	1,480,762			

TABLE V—OCCASIONS OF FAIRS AND TOTAL CONGREGATION—contd.

(In descending order of congregation)

Occasion 1	No. of fairs 2	Total estimated congregation 3	Occasion 1	No. of fairs 2	Total estimated congregation 3
AMRELI DISTRICT			BANASKANTHA DISTRICT		
Total	27	29,750	Total	93	497,039
Shravan Amavasya	6	8,150	Navratri	1	150,000
Janmashtami	7	7,450	Mondays of Shravan	5	45,700
Hanuman Jayanti	2	5,000	Kartik Purnima	10	28,635
Shitla Saptami	4	2,350	Bhai Bij	15	26,200
Bhim Agiarash	2	1,400	Chaitra Purnima	3	26,022
Mondays of Shravan	1	1,250	Bhadrpad Purnima	1	24,332
Akhatrij	1	600	Shitla Saptami	4	19,400
Ramnavmi	1	300	Jyeshtha Purnima	1	14,500
Muslim Pir fairs	1	2,000	Dhuleti	1	11,750
Others	2	1,250	Mahashivratri	5	9,650
JUNAGADH DISTRICT			Divaso	2	9,500
Total	54	603,125	New Year Day	3	7,250
Kartik Purnima	2	200,000	Magh Purnima	2	5,500
Shravan Amavasya	14	134,500	Sharad Purnima	2	4,000
Mahashivratri	1	100,000	Shravan Amavasya	3	3,950
Janmashtami	9	39,425	Janmashtami	2	2,800
Chaitra Purnima	2	22,000	Amalaki Ekadashi	1	2,500
Ashadhi Bij	3	17,500	Labh Pancham	1	2,000
Ramnavmi	1	16,500	Vasant Panchami	1	1,250
Bhadrpad Purnima	1	2,000	Naliyeri Purnima	1	1,250
Prabodhini Ekadashi	1	1,000	Durvashtami	1	1,000
Mondays of Shravan	1	200	Prabodhini Ekadashi	1	1,000
Muslim Pir fairs	9	34,250	Margashirsh Purnima	1	550
Others	9	35,750	Dassera	1	100
KUTCH DISTRICT			Muslim Pir fairs	3	4,100
Total	144	452,850	Others	22	94,100
Janmashtami	10	52,250	SABARKANTHA DISTRICT		
Bhadrpad Amavasya	4	25,750	Total	112	480,724
Shitla Terash	6	23,675	Kartik Purnima	2	155,500
Durvashtami	3	21,000	Janmashtami	35	71,237
Mahashivratri	4	19,250	Mahashivratri	24	57,462
Bhadrpad Purnima	3	17,000	Holi fairs	3	31,000
Chaitra Purnima	4	13,100	Chaitra Purnima	2	24,000
Dassera	3	11,000	Havanashtami	5	13,950
Rishi Panchami	1	7,500	Amalaki Ekadashi	5	11,000
Shravan Amavasya	4	7,150	Mondays of Shravan	1	11,000
Nag Panchami	1	7,000	Rang Panchami	2	6,600
Anant Chaturdashi	3	6,650	Bhadrpad Purnima	2	8,200
Kartik Purnima	2	6,400	Shravan Amavasya	1	7,500
Mondays of Shravan	2	4,500	Ramnavmi	1	5,000
Sharad Purnima	1	3,000	Akhatrij	1	2,500
Dhuleti	1	1,750	Navratri	2	2,350
Vasant Panchami	2	1,650	Independence Day	1	2,000
Hanuman Jayanti	1	1,250	Vaishakh Purnima	1	1,750
Margashirsh Purnima	1	1,100	Sharad Purnima	1	1,200
Ashadhi Bij	1	1,000	Magh Purnima	1	1,000
Shitla Saptami	2	575	Hanuman Jayanti	1	500
Naliyeri Purnima	1	225	Margashirsh Purnima	1	400
Muslim Pir fairs	42	104,025	Vasant Panchami	1	250
Others	42	116,050	Others	19	66,325

TABLE V—OCCASIONS OF FAIRS AND TOTAL CONGREGATION—contd.
(In descending order of congregation)

Occasion 1	No. of fairs 2	Total estimated congregation 3	Occasion 1	No. of fairs 2	Total estimated congregation 3
MEHSANA DISTRICT			KAIRA DISTRICT		
Total	99	644,021	Total	119	747,400
Janmashtami	20	94,370	Janmashtami	31	148,300
Kartik Purnima	3	93,500	Sharad Purnima	2	122,500
Chaitra Purnima	4	86,000	Mahashivratri	12	61,150
Shravan Amavasya	8	29,700	Durvashtami	10	40,300
Navratri	1	27,500	Chaitra Purnima	4	32,500
Mondays of Shravan	7	25,001	Bhadrpad Purnima	1	27,500
Shitla Saptami	4	23,500	Kartik Purnima	2	24,953
Bhadrpad Purnima	1	20,000	Holi	2	24,166
Nag Panchami	5	19,000	(i) Holi	1	23,366
Mahashivratri	3	11,200	(ii) Other Holi fairs	1	800
Vaishakh Purnima	2	7,500	Anant Chaturdashi	5	23,675
Divaso	2	5,000	Kali Chaudash	2	22,500
Bhadrpad Amavasya	1	5,000	Magh Purnima	1	22,500
Dev-Podhi Ekadashi	1	4,000	New Year Day	5	19,000
Amalaki Ekadashi	1	3,500	Bhai Bij	1	12,500
Durvashtami	1	3,500	Shravan Amavasya	3	10,500
Havanashtami	3	2,950	Mondays of Shravan	1	10,000
Naliyeri Purnima	2	2,600	Navratri	1	7,000
Sharad Purnima	1	1,000	Ashadhi Bij	1	4,454
Ashadh Purnima	1	1,000	Amalaki Ekadashi	2	3,900
Bhai Bij	1	1,000	Prabodhini Ekadashi	1	2,500
Muslim Pir fairs	5	34,050	Gopashtami	1	2,500
Others	22	143,150	Martyrs' Day	1	1,250
			Nag Panchami	1	1,200
			Hanuman Jayanti	1	1,200
			Rishi Panchami	1	1,000
			Ganes Chaturthi	1	1,000
			Muslim Pir fairs	11	33,600
			Others	15	85,750
AHMEDABAD DISTRICT			PANCHMAHALS DISTRICT		
Total	112	778,470	Total	154	391,387
Kartik Purnima	5	230,500	Janmashtami	34	84,050
New Year Day	1	100,000	Holi	48	76,300
Janmashtami	22	67,600	(i) Dhuleti	19	27,200
Shravan Amavasya	5	61,000	(ii) Holi	5	15,750
Divaso	2	16,000	(iii) Other Holi fairs	24	33,350
Mahashivratri	4	10,650	Mahashivratri	15	65,800
Chaitra Purnima	5	10,000	Amalaki Ekadashi	16	49,900
Ramnavmi	2	6,250	Dassera	5	27,050
Mondays of Shravan	3	6,150	Durvashtami	2	5,500
Nag Panchami	5	4,570	Havanashtami	1	5,000
Rishi Panchami	1	3,000	Akhatrij	1	4,500
Navratri	3	2,350	Chaitra Purnima	2	3,600
Bhim Agiarash	1	2,000	Ramnavmi	3	2,200
Ashadh Purnima	1	750	Magh Purnima	1	1,250
Sharad Purnima	1	400	New Year Day	2	1,225
Shitla Saptami	1	200	Muslim Pir fairs	2	3,500
Muslim Pir fairs	19	149,050	Others	22	61,512
Bakri Id	1	9,000			
Ramzan Id	1	7,000			
Muharram	1	500			
Others	28	91,500			

TABLE V—OCCASIONS OF FAIRS AND TOTAL CONGREGATION—concl.
(In descending order of congregation)

Occasion 1	No. of fairs 2	Total estimated congregation 3	Occasion 1	No. of fairs 2	Total estimated congregation 3
BARODA DISTRICT			BROACH DISTRICT—contd.		
Total	156	620,550	(i) Dhuleti	3	1,900
Chaitra Purnima	13	76,550	(ii) Other Holi fairs	1	400
Holi	29	44,850	Shitla Saptami	1	2,000
(i) Dhuleti	13	19,000	Bhadrpad Amavasya	1	1,500
(ii) Other Holi fairs	16	25,850	Labh Pancham	1	1,000
Mahashivratri	10	35,150	Prabodhini Ekadashi	1	850
Dassera	7	29,850	Dassera	1	350
Janmashtami	17	28,325	Amalaki Ekadashi	1	300
Havanashtami	5	16,700	Muslim Pir fairs	18	12,767
Amalaki Ekadashi	5	15,250	Others	21	251,700
Kali Chaudash	4	12,750			
Navratri	3	12,000	SURAT DISTRICT		
Rishi Panchami	3	8,100	Total	159	806,250
Dev-Podhi Ekadashi	2	8,000	Janmashtami	5	156,800
Mondays of Shravan	4	6,450	Kali Chaudash	16	75,050
Kartik Purnima	2	6,250	Chaitra Purnima	16	69,100
Durvashtami	3	5,250	Mahashivratri	8	56,800
Sharad Purnima	1	5,000	Kartik Purnima	9	34,250
Vasant Panchami	2	4,300	Naliyeri Purnima	5	26,500
Shravan Amavasya	1	3,500	Havanashtami	6	18,600
Nag Panchami	1	3,250	Dassera	5	16,250
Mahi Bij	1	2,000	Divaso	2	12,500
Datta Jayanti	1	1,750	Mondays of Shravan	3	6,750
Hanuman Jayanti	1	1,500	Shravan Amavasya	3	5,750
New Year Day	1	500	Holi	1	5,000
Bhai Bij	1	500	Anant Chaturdashi	1	5,000
Muslim Pir fairs	19	41,425	Margashirsh Purnima	3	4,050
Muharram	1	1,000	Magh Purnima	1	4,000
Others	19	250,350	Vaishakh Purnima	2	3,800
			Paush Purnima	1	3,000
			Vasant Panchami	1	2,500
			Ramnavmi	2	1,100
			Prabodhini Ekadashi	1	1,000
			Bhai Bij	1	600
			Vagh Barash	1	550
			Divali	1	500
			Muslim Pir fairs	27	194,400
			Muharram	1	5,500
			Others	37	156,900
BROACH DISTRICT			DANGS DISTRICT		
Total	85	387,692	Total	7	30,475
Mahashivratri	9	27,000	Holi	1	22,500
Kartik Purnima	4	24,625	Paush Purnima	1	300
Shravan Amavasya	1	15,000	Muslim Pir fairs	1	4,500
Chaitra Purnima	8	10,850	Others	4	3,175
Rishi Panchami	4	7,150			
Nagratri	2	6,500			
Janmashtami	1	6,000			
Naliyeri Purnima	1	5,500			
Vaishakh Purnima	1	4,000			
Havanashtami	3	2,800			
Kali Chaudash	1	2,500			
Dev-Podhi Ekadashi	4	2,300			
Holi					

APPENDIX TO TABLE V
OCCASIONS OF FAIRS AND TOTAL CONGREGATION
(Arranged in order of months)

Occasion 1	No. of fairs 2	Total estimated congregation 3	Occasion 1	No. of fairs 2	Total estimated congregation 3
Total	1,521	7,682,458	<i>Vaishakh</i>		
<i>Kartik</i>			Akhatrij	3	7,600
New Year Day	12	127,975	Vaishakh Purnima	6	17,050
Bhai Bij	19	40,800	<i>Jyeshtha</i>		
Labh Pancham	2	3,000	Bhim Agiarash	5	14,300
Gopashtami	1	2,500	Jyeshtha Purnima	1	14,500
Prabodhini Ekadashi	5	6,350	<i>Ashadh</i>		
Kartik Purnima	41	804,615	Ashadhi Bij	4	22,954
<i>Margashirsh</i>			Dev-Podhi Ekadashi	4	14,500
Datta Jayanti (Purnima)	1	1,750	Ashadh Purnima	2	1,750
Margashirsh Purnima	6	6,100	Divaso	10	46,500
<i>Paush</i>			<i>Shravan</i>		
Paush Purnima	3	3,800	Naliyeri Purnima	10	36,075
<i>Magh</i>			Nag Panchami	16	43,270
Mahi Bij	1	2,000	Shitla Saptami	22	71,625
Vasant Panchami	9	21,950	Janmashtami	260	1,300,157
Magh Purnima	6	34,250	Shravan Amavasya	104	627,975
Mahashivratri	98	466,612	Mondays of Shravan	33	136,451
<i>Phalgun</i>			<i>Bhadrapad</i>		
Amalaki Ekadashi	31	86,350	Ganesh Chaturthi	1	1,000
Holi	8	66,616	Rishi Panchami	16	89,700
Dhuleti	37	61,600	Durvashtami	20	76,550
Rang Panchami	2	6,600	Anant Chaturdashi	9	35,325
Other Holi fairs	45	91,400	Bhadrapad Purnima	11	106,032
<i>Chaitra</i>			Bhadrapad Amavasya	12	52,250
Ramnavmi	12	31,350	<i>Ashvin</i>		
Hanuman Jayanti (Purnima)	8	15,450	Havanashtami	21	60,200
Chaitra Purnima	64	374,722	Navratri	15	208,400
Shitla Terash	6	23,675	Dassera	22	84,600
			Sharad Purnima	10	138,600
			Vagh Barash	1	550
			Kali Chaudash	25	113,100
			Divali	1	500
			Pir and other Muslim fairs	175	600,717
			Others	285	1,480,762

TABLE VI

FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION
(In descending order of congregation)

This table is intended to show the deities in whose honour fairs are held, along with the months favoured for holding them tabulated according to the number and sizes of fairs and participants. It is presented down to district. It thus furnishes the number and congregation of fairs held in each month in honour of each deity. The congregation has been divided into the following ranges.

- (i) Below 5,000
(ii) 5,000 to 9,999
(iii) 10,000 to 24,999
(iv) 25,000 to 49,999
(v) 50,000 and above

The deities are arranged in the descending order of total congregation at the fairs held in their honour. Where fairs are held not in honour of any particular deity but only on certain occasions like Holi, Dassera, etc., the occasion is mentioned in place of the deity. But when the deity in whose honour it is held is specified, the fair is classified under that deity. It is for this reason that fairs mentioned against such occasions in this table will not agree with those in Table V. The following are the names of goddesses reported in the schedules of fairs classified as Mataji fairs.

Ag Mata	Devi Mata or Devli Maji	Limboj Mata	Sangvara Mata
Agni Mata	Dhani Mata	Sarsa Mata	Siddheshwari Mata
Ai Mata	Dhanushdhari Mata	Mahalakshmi	Sindhvai Mata
Amal Devi	Don-ni Mata	Mamai Mata	Shakat Mata
Ambaji Mata	Durga Mata	Mari Mata	Shakti Mata
Ankani Mata	Fenai Mata	Matri Mata	Shatrughni Mata
Ansuya Mata	Firangai Mata	Meladi Mata	Shikator Mata
Ashapuri Mata	Ganga Devi		Tapkeshwari Mata
Avad Mata	Gayatri Mata	Nakati Mata	Taran Mata
	Gim Devi		Telav Mata
	Goligadh Mata		Tulja Mata
Bahucharaji Mata	Harsiddhi Mata	Otha Mata	Ujeni Jambudi Mata
Bhavani Mata	Himja Mata	Panch-Pipali Mata	Umiya Mata
Bhuvai Mata	Hingla Devi	Pandra Mata	Unai Mata
Bhuvaneshwari Mata	Hinglaj Mata	Parvati	Vaduchi Mata
Brahmani Mata	Jakshani Devi	Pitheshwari Mata	Vagheshwari Mata
Butani Mata	Jhalai Mata		Vankad Mata
But Bhavani Mata	Jharmar Mata	Rajbai Mata	Varahi Mata
But Mata	Jogani Mata	Randal Mata	Vardayini Mata
	Kalash Mata	Randhali Mata	Vejvas Mata
Chachara Ma	Kaleshwari Mata	Ratan Mata	Vera Mata
Chamunda Mata	Kalika Mata	Ratnagar Mata (Nani-Moti)	Vidyawasi Mata
Chanchli Mata	Keshar Mata	Ravechi Mata	Vijaya Mata
Chandi Mata	Kesharva Mata	Roji Mata	Visol Mata
Chandrika Mata	Kharad Mata	Rupadevi	
Chatureshwari Mata	Khubadi Mata		
Chorwadi Mata	Khodiyar Mata		
	Khodiyel Mata		
	Khojai Mata		

The details about the fairs held at *nadi-tirtha*, *parvat-tirtha* and in honour of sea-god are given in the Annexures A to D, Part I, Fairs and Festivals of Gujarat.

The details about the Jain fairs and Lokmelas are given below :

Sl. No.	Name of the fair	Village	District	Date	Congregation
1	2	3	4	5	6
JAIN FAIRS					
1	Dada Saheb's footprints fair	Navrangpura, Ahmedabad City	Ahmedabad	Kartik Sud 4 (November)	500
2	Padamnath fair	Patan	Mehsana	Kartik Sud 14-Vad 5 (November)	11,000
3	Pat fair, Kartik Punam	Patan	Mehsana	Kartik Sud 15 (November)	17,500
4	Parasnath fair	Gomtipur, Ahmedabad City	Ahmedabad	Kartik Sud 15 (November)	10,000
5	Pat fair	Jamalpur, Ahmedabad City	Ahmedabad	Kartik Sud 15 (November)	3,000
6	Jain fair	Bhoyani	Ahmedabad	Kartik Sud 15 (November)	2,500
7	Rikhavdevji fair	Jhagadia	Broach	Kartik Sud 15 (November)	2,500
8	Punam fair	Katargam	Surat	Kartik Sud 15 (November)	1,500
9	Tarangaji Tirth fair	Timba	Mehsana	Kartik Sud 15 (November)	1,000
10	Jain Bhagwan fair	Gandhar	Broach	Kartik Sud 15 (November)	125
11	Kartiki fair	Tarsali	Baroda	Kartik Vad 3 (November)	2,500
12	Bhiladiyaji fair	Bhildi	Banaskantha	Margashirsh Vad 10 (December)	35,000
13	Adinath fair	Upariala	Surendranagar	Magh Sud 8 (February)	600
14	Mallinathaji Maharaj fair	Bhoyani	Ahmedabad	Magh Sud 10 (February)	2,500
15	Vasai Tirth fair	Bhadreshwer	Kutch	Phalgun Vad 3-5 (March)	2,000
16	Parasnath fair	Champaner	Panchmahals	Chaitra Sud 8 (April)	3,000
17	Chaitri Punam fair	Shankheshvar	Mehsana	Chaitra Sud 15 (April)	3,000
18	Tarangaji Tirth fair	Timba	Mehsana	Chaitra Sud 15 (April)	3,000
19	Jain fair	Bhoyani	Ahmedabad	Chaitra Sud 15 (April)	2,500
20	Punam fair	Katargam	Surat	Chaitra Sud 15 (April)	1,500
21	Ravadi fair	Santrampur	Panchmahals	Bhadrapad Sud 14-Vad 2 (September)	17,500
LOKMELAS					
1	Androkha fair	Androkha	Sabarkantha	Margashirsh Sud 15 (December)	400
2	Gandhi fair	Dakor	Kaira	January 30	1,250
3	Sarvoday fair	Shamlaji	Sabarkantha	February 12	2,250
4	Gandhi fair	Koba	Ahmedabad	Magh Vad 14 (February)	750
5	Gandhigher fair	Shamlaji	Sabarkantha	Phalgun Vad 5 (March)	5,500
6	Gandhigher fair	Zarni	Sabarkantha	Phalgun Vad 5 (March)	1,100
7	Anand Mela	Amba-Mahuda	Sabarkantha	Chaitra Sud 15 (April)	15,000
8	Lokmela	Jetpur	Rajkot	Shravan Vad 7-9 (August)	32,500
9	Sardhar Lokmela	Sardhar	Rajkot	Shravan Vad 14,15 (August)	17,500
10	Lokmela	Kharedi	Jamnagar	Shravan Vad 13-15 (August)	5,000
11	Independence Day	Panchal	Sabarkantha	August 15	2,000
12	Kisan fair, Rishi Panchami	Khambhalia	Jamnagar	Bhadrapad Sud 5 (September)	8,000
13	Gandhi Jayanti	Itadi	Sabarkantha	Bhadrapad Vad 12 (September)	1,000
14	Rentiya Barash	Brahman-Kotda	Sabarkantha	Bhadrapad Vad 12 (September)	600

The local deities, saints, heroes and mythological personages in whose honour fairs are held are so numerous that it is not practicable to show the details of fairs against each of them separately. They are, therefore, grouped together under each of these four heads. The reported names of the deities, etc., included in the groups are given below :

LOCAL SAINTS	LOCAL SAINTS-contd.	MYTHOLOGICAL PERSONAGES
Apa Giga	Matang	Bhim
Bava Kornath	Naga Bava	Dadhichi
Bhanjada	Nana Bhagat	Draupadi
Bhibhama	Oghadji	Shravan
Bhikhji Bawji	Palan Pir	Varah
Chetanpuri Maharaj	Ramji Bhagat	
Dada Menkan	Rohidas	
Daji Pir	Saheja Bhandarnath	LOCAL HEROES
Dhoramnath	Saint Devidas	Abada Pir
Dhundhalinath	Santram Maharaj	Bhabha Ram
Dungarpuri Bava	Sejpuri Maharaj	Chacharej
Garibnath		Dada Aliaji
Godavari		Jhala
Jalaram	Agia Vir	Lakhajiraj
Jesal Pir (Jesal-Toral)	Goli Dev	Lakhiar Dada
Jiva Bhagat	Khetala Bavji	Manibhadra Vir
Kalyandas Maharaj	Kshetrapal	Matiya
Kesri Pir	Mogara Dev	Samagara Vir
Kevalpuri Maharaj	Tejaji	Vala Bhabha
Kuber Pir	Vachhada Dada	
Ladharam Bhagat	Varanu Dev	
Lakha Bava		

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION
(In descending order of congregation)

Deity 1	Month 2	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs 3	Congre- gation 4	No. of fairs 5	Congre- gation 6	No. of fairs 7	Congre- gation 8	No. of fairs 9	Congre- gation 10	No. of fairs 11	Congre- gation 12	No. of fairs 13	Congre- gation 14
GUJARAT													
Total	.	1,521	7,682,458	1,148	1,901,723	212	1,299,505	116	1,561,730	24	737,000	21	2,182,500
SHIVA	Total	349	2,032,588	254	439,588	54	332,500	25	306,000	9	254,500	7	700,000
	January	2	2,100	2	2,100	..	..	..	..	..	..	..	..
	February	93	440,612	68	113,112	17	103,000	4	45,000	3	79,500	1	100,000
	March	22	78,550	17	27,550	4	26,000	..	..	1	25,000	..	..
	April	18	52,850	15	14,850	2	13,000	..	..	1	25,000	..	..
	May	2	6,250	2	6,250	..	..	..	..	..	..	..	..
	June	3	11,400	2	1,400	..	..	1	10,000	..	..	..	..
	July	7	21,500	6	14,500	1	7,000	..	..	..	..	..	..
	August	135	624,251	97	185,251	21	126,500	13	167,500	3	95,000	1	50,000
	September	34	184,200	23	38,200	7	46,000	2	30,000	1	30,000	1	50,000
	October	5	16,750	4	6,750	..	..	1	10,000	..	..	..	..
	November	19	158,925	14	19,925	1	5,500	3	33,500	..	..	1	100,000
	December	3	19,000	2	9,000	..	..	1	10,000	..	..	..	..
	Amavasya fall- ing on Monday	1	500	1	500	..	..	..	..	..	..	..	..
	Every 12 years	1	5,500	..	..	1	5,500	..	..	..	..	..	..
	Every 18 years	3	400,000	..	..	..	..	..	..	..	..	3	400,000
	Unspecified	1	200	1	200	..	..	..	..	..	..	..	..
KRISHNA	Total	292	1,869,332	210	335,011	44	274,205	28	397,616	3	100,000	7	762,500
	February	2	4,250	2	4,250	..	..	..	..	..	..	..	..
	March	3	36,866	1	1,750	..	..	2	35,116	..	..	..	..
	April	5	38,850	2	4,850	2	14,000	1	20,000	..	..	..	..
	May	1	600	1	600	..	..	..	..	..	..	..	..
	June	2	15,400	1	900	..	..	1	14,500	..	..	..	..
	July	1	4,454	1	4,454	..	..	..	..	..	..	..	..
	August	255	1,348,507	187	290,757	37	229,750	24	328,000	3	100,000	4	400,000
	September	7	17,600	6	9,600	1	8,000	..	..	..	..	..	..
	October	1	112,500	..	..	..	..	..	..	..	..	1	112,500
	November	15	290,305	9	17,850	4	22,455	..	..	..	..	2	250,000
MATAJI	Total	186	979,639	132	227,025	31	191,000	18	246,614	3	95,000	2	220,000
	January	3	13,500	2	3,500	..	..	1	10,000	..	..	..	..
	February	13	84,750	10	25,750	1	9,000	1	10,000	1	40,000	..	..
	March	13	36,200	10	20,200	3	16,000	..	..	..	..	..	..
	April	30	224,222	18	29,950	5	29,500	6	94,772	..	..	1	70,000
	May	6	20,750	4	6,250	2	14,500	..	..	..	..	..	..
	July	4	4,250	4	4,250	..	..	..	..	..	..	..	..
	August	6	18,800	5	8,800	..	..	1	10,000	..	..	..	..
	September	38	183,782	23	37,950	9	51,500	5	66,832	1	27,500	..	..
	October	63	365,325	48	79,325	10	65,000	3	43,500	1	27,500	1	150,000
	November	8	26,260	6	9,250	1	5,500	1	11,510	..	..	..	..
	December	2	1,800	2	1,800	..	..	..	..	..	..	..	..
MUSLIM (PIRS & OTHERS)	Total	175	600,717	143	208,117	20	125,100	8	92,500	2	50,000	2	125,000
	January	2	75,000	..	..	..	..	..	..	1	25,000	1	50,000
	February	3	2,000	3	2,000	..	..	..	..	..	..	..	..
	March	12	17,225	12	17,225	..	..	..	..	..	..	..	..
	April	17	53,950	13	15,450	1	7,000	3	31,500	..	..	..	..
	May	9	18,125	9	18,125	..	..	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION-contd.
(In descending order of congregation)

(In descending order)													
Deity 1	Month 2	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs 3	Congre- gation 4	No. of fairs 5	Congre- gation 6	No. of fairs 7	Congre- gation 8	No. of fairs 9	Congre- gation 10	No. of fairs 11	Congre- gation 12	No. of fairs 13	Congre- gation 14
GUJARAT-contd.													
MUSLIM (PIRS & OTHERS)-contd.	July	1	2,500	1	2,500	..	..	..	..	..	..	..	..
	August	10	16,450	9	7,950	1	8,500	..	..	..	..	..	..
	September	19	39,825	16	18,725	2	11,100	1	10,000	..	..	..	..
	October	3	3,150	3	3,150	..	..	..	..	..	..	..	..
	November	2	3,400	2	3,400	..	..	..	..	..	..	..	..
	December	6	15,450	5	10,450	1	5,000	..	..	..	..	..	..
	Muharram	7	34,800	3	1,800	3	18,000	1	15,000	..	..	..	..
	Safar	7	28,300	5	8,300	1	5,000	1	15,000	..	..	..	..
	Rabi-ul-Awwal	4	19,250	3	8,250	..	..	1	11,000	..	..	..	..
	Rabi-us-Sani	3	13,500	1	3,000	2	10,500	..	..	..	..	..	..
	Jamadi-ul-Awwal	1	7,500	..	..	1	7,500	..	..	..	..	1	75,000
	Jamadi-us-Sani	4	79,150	3	4,150	..	..	..	..	..	..	..	..
	Rajab	23	45,200	21	33,200	2	12,000	..	..	..	..	..	..
	Shaaaban	11	19,180	10	13,180	1	6,000	..	..	..	..	..	..
	Ramzan	4	4,850	4	4,850	..	..	..	..	1	25,000	..	..
	Shawwal	20	81,562	14	21,062	4	25,500	1	10,000	..	..	..	..
	Zilqaad	2	5,100	2	5,100	..	..	..	..	..	..	..	..
	Zilhijja	4	14,500	3	5,500	1	9,000	..	..	..	..	..	..
	From year to year as decided	1	750	1	750	..	..	..	..	..	..	..	..
	NADI-TIRTHA	Total	25	410,100	14	34,600	6	35,500	2	35,000	1	30,000	2
March		1	3,500	1	3,500	..	..	..	..	..	..	..	..
April		15	104,950	8	17,450	4	22,500	2	35,000	1	30,000	..	..
May		1	2,750	1	2,750	..	..	..	..	..	..	..	..
August		4	18,500	2	5,500	2	13,000	..	..	..	..	2	275,000
LOCAL SAINTS	November	4	280,400	2	5,400	..	..	..	..	..	..	..	..
	Total	51	198,400	37	57,900	9	60,500	5	80,000	..	..	..	..
	February	4	33,500	2	1,500	1	9,500	1	22,500	..	..	..	..
	March	1	9,000	..	..	1	9,000	..	..	..	..	..	..
	April	10	22,975	8	9,475	2	13,500	..	..	..	..	..	..
	May	1	4,000	1	4,000	..	..	..	..	..	..	..	..
	July	4	23,500	1	1,000	2	12,500	1	10,000	..	..	..	..
	August	10	40,650	7	8,150	2	10,000	1	22,500	..	..	..	..
	September	11	48,525	8	17,525	1	6,000	2	25,000	..	..	..	..
	October	2	2,500	2	2,500	..	..	..	..	..	..	..	..
	November	5	8,450	5	8,450	..	..	..	..	..	..	..	..
	December	1	550	1	550	..	..	..	..	..	..	..	..
	Shawwal	1	2,250	1	2,250	..	..	..	..	..	..	..	..
	Every 12 years	1	2,500	1	2,500	..	..	..	..	..	..	..	..
HANUMAN	Total	60	182,975	48	90,275	8	45,200	4	47,500	..	..	..	..
	March	1	5,000	..	..	1	5,000	..	..	..	..	..	..
	April	9	15,550	9	15,550	..	..	..	..	..	..	..	..
	July	1	4,000	1	4,000	..	..	..	..	..	..	..	..
	August	15	53,550	12	25,550	2	13,000	1	15,000	..	..	..	..
	September	7	19,200	5	9,200	2	10,000	..	..	..	..	..	..
	October	17	63,825	11	14,125	3	17,200	3	32,500	..	..	..	..
	November	9	19,850	9	19,850	..	..	..	..	..	..	..	..
	December	1	2,000	1	2,000	..	..	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION—contd.
(In descending order of congregation)

Deity 1	Month 2	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation
		3	4	5	6	7	8	9	10	11	12	13	14
GUJARAT—contd.													
SWAMINARAYAN	Total	20	160,450	12	33,450	1	9,000	5	58,000	2	60,000	..	..
	February	3	15,500	2	5,500	..	..	1	10,000	..	..	..	..
	April	2	13,000	1	3,000	..	..	1	10,000	..	..	..	..
	May	1	2,500	1	2,500	..	..	..	..	..	..	..	..
	August	3	22,500	1	2,500	..	..	2	20,000	..	..	..	..
	September	10	88,950	7	19,950	1	9,000	..	..	2	60,000	..	..
	November	1	18,000	..	..	..	..	1	18,000	..	..	..	..
HOLI	Total	85	157,200	81	119,200	3	15,500	1	22,500	..	..	..	..
	March	84	153,200	80	115,200	3	15,500	1	22,500	..	..	..	..
	April	1	4,000	1	4,000	..	..	..	..	..	..	..	..
JAIN	Total	21	122,725	16	31,725	..	..	4	56,000	1	35,000	..	..
	February	2	3,100	2	3,100	..	..	..	..	..	..	..	..
	March	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	April	5	13,000	5	13,000	..	..	..	..	..	..	..	..
	September	1	17,500	..	..	..	..	1	17,500	..	..	..	..
	November	11	52,125	8	13,625	..	..	3	38,500	..	..	..	..
	December	1	35,000	..	..	..	..	..	..	1	35,000	..	..
RAMDEV PIR	Total	27	114,400	21	31,400	3	18,000	2	25,000	1	40,000	..	..
	February	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	April	1	1,250	1	1,250	..	..	..	..	..	..	..	..
	August	1	900	1	900	..	..	..	..	..	..	..	..
	September	24	111,250	18	28,250	3	18,000	2	25,000	1	40,000	..	..
SHITLA MATA	Total	29	102,000	18	30,000	10	62,000	1	10,000	..	..	..	..
	March	1	2,250	1	2,250	..	..	..	..	..	..	..	..
	April	7	26,675	5	11,675	1	5,000	1	10,000	..	..	..	..
	August	20	70,825	11	13,825	9	57,000	..	..	..	..	..	..
	December	1	2,250	1	2,250	..	..	..	..	..	..	..	..
PARVAT-TIRTHA	November	1	100,000	..	..	..	..	..	..	..	1	100,000	..
LOKMELA	Total	14	92,850	8	9,350	3	18,500	2	32,500	1	32,500	..	..
	January	1	1,250	1	1,250	..	..	..	..	..	..	..	..
	February	2	3,000	2	3,000	..	..	..	..	..	..	..	..
	March	2	6,600	1	1,100	1	5,500	..	..	..	..	..	..
	April	1	15,000	..	..	..	..	1	15,000	..	..	..	..
	August	4	57,000	1	2,000	1	5,000	1	17,500	1	32,500	..	..
	September	3	9,600	2	1,600	1	8,000	..	..	..	..	..	..
	December	1	400	1	400	..	..	..	..	..	..	..	..
LOCAL HEROES	Total	32	77,225	27	45,225	5	32,000	..	..	..	..	..	..
	March	1	1,750	1	1,750	..	..	..	..	..	..	..	..
	April	1	1,650	1	1,650	..	..	..	..	..	..	..	..
	July	1	1,750	1	1,750	..	..	..	..	..	..	..	..
	August	2	10,000	1	2,000	1	8,000	..	..	..	..	..	..
	September	24	47,075	22	37,075	2	10,000	..	..	..	..	..	..
	October	1	8,000	..	..	1	8,000	..	..	..	..	..	..
	November	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	December	1	6,000	..	..	1	6,000	..	..	..	..	..	..
	Total	24	61,870	19	33,370	5	28,500	..	..	..	..	..	..
	July	1	6,000	..	..	1	6,000	..	..	..	..	..	..
	August	22	54,370	18	31,870	4	22,500	..	..	..	..	..	..
	December	1	1,500	1	1,500	..	..	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION—contd.
(In descending order of congregation)

Deity 1	Month 2	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation
		3	4	5	6	7	8	9	10	11	12	13	14
GUJARAT—contd.													
JAKH	Total	5	50,650	3	5,650	1	5,000	..	..	1	40,000	..	..
	January	1	3,000	1	3,000	..	..	..	..	..	..	..	..
	August	1	2,250	1	2,250	..	..	..	..	1	40,000	..	..
	September	3	45,400	1	400	1	5,000	..	..	..	..	..	..
LOCAL DEITIES	Total	12	47,150	9	13,650	2	11,000	1	22,500	..	..	..	..
	February	3	4,000	3	4,000	..	..	1	22,500	..	..	..	..
	March	1	22,500	..	..	..	..	..	..	..	..	..	..
	April	2	4,850	2	4,850	..	..	..	..	..	..	..	..
	May	1	700	1	700	..	..	..	..	..	..	..	..
	August	1	1,100	1	1,100	..	..	..	..	..	..	..	..
	September	3	12,000	1	1,000	2	11,000	..	..	..	..	..	..
	November	1	2,000	1	2,000	..	..	..	..	..	..	..	..
SEA-GOD	Total	8	36,000	6	12,000	..	..	2	24,000	..	..	..	..
	April	2	15,000	1	1,000	..	..	1	14,000	..	..	..	..
	August	5	20,750	4	10,750	..	..	1	10,000	..	..	..	..
	Amavasya falling on Monday	1	250	1	250	..	..	..	..	..	..	..	..
DASSERA	October	9	32,350	7	16,350	1	6,000	1	10,000	..	..	..	..
SATI	Total	7	27,150	5	8,650	1	5,000	1	13,500	..	..	..	..
	February	2	1,650	2	1,650	..	..	..	..	..	..	..	..
	April	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	August	2	5,000	2	5,000	..	..	..	..	..	..	..	..
	September	1	5,000	..	..	1	5,000	..	..	..	..	..	..
	October	1	13,500	..	..	..	..	1	13,500	..	..	..	..
BHATHUJI	Total	10	22,275	9	17,275	1	5,000	..	..	..	..	..	..
	February	1	800	1	800	..	..	..	..	..	..	..	..
	September	1	4,500	1	4,500	..	..	..	..	..	..	..	..
	November	8	16,975	7	11,975	1	5,000	..	..	..	..	..	..
GANESH	Total	8	18,225	8	18,225	..	..	..	..	..	..	..	..
	February	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	April	4	7,625	4	7,625	..	..	..	..	..	..	..	..
	May	1	3,500	1	3,500	..	..	..	..	..	..	..	..
	September	2	6,100	2	6,100	..	..	..	..	..	..	..	..
	October	1	1,000	1	1,000	..	..	..	..	..	..	..	..
COMMERCIAL	Total	13	15,637	13	15,637	..	..	..	..	..	..	..	..
	Sunday	3	1,687	3	1,687	..	..	..	..	..	..	..	..
	Monday	2	1,650	2	1,650	..	..	..	..	..	..	..	..
	Tuesday	3	4,050	3	4,050	..	..	..	..	..	..	..	..
	Wednesday	2	3,000	2	3,000	..	..	..	..	..	..	..	..
	Thursday	1	1,750	1	1,750	..	..	..	..	..	..	..	..
	Friday	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	Saturday	1	2,500	1	2,500	..	..	..	..	..	..	..	..
RAMA	Total	12	15,600	11	10,600	1	5,000	..	..	..	..	..	..
	January	1	300	1	300	..	..	..	..	..	..	..	..
	April	8	11,100	7	6,100	1	5,000	..	..	..	..	..	..
	September	1	1,000	1	1,000	..	..	..	..	..	..	..	..
RAIN-GOD	August	2	3,200	2	3,200	..	..	..	..	..	..	..	..
	August	1	15,000	..	..	..	..	1	15,000	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION—contd.
(In descending order of congregation)

Deity 1	Month 2	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs 3	Congre- gation 4	No. of fairs 5	Congre- gation 6	No. of fairs 7	Congre- gation 8	No. of fairs 9	Congre- gation 10	No. of fairs 11	Congre- gation 12	No. of fairs 13	Congre- gation 14
GUJARAT—concl'd.													
MYTHOLOGICAL PERSONAGES	Total	7	11,800	6	6,800	1	5,000	..	..	..	..	..	..
	June	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	August	2	1,900	2	1,900	..	..	..	..	..	..	..	..
	September	4	7,900	3	2,900	1	5,000	..	..	..	..	..	..
NAKALANG BHAGWAN	Total	6	7,750	6	7,750	..	..	..	..	..	..	..	..
	October	1	100	1	100	..	..	..	..	..	..	..	..
	November	5	7,650	5	7,650	..	..	..	..	..	..	..	..
DATTATREYA	Total	2	4,000	2	4,000	..	..	..	..	..	..	..	..
	February	1	2,250	1	2,250	..	..	..	..	..	..	..	..
	December	1	1,750	1	1,750	..	..	..	..	..	..	..	..
BALIA DEV	Total	2	3,250	2	3,250	..	..	..	..	..	..	..	..
	February	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	April	1	2,250	1	2,250	..	..	..	..	..	..	..	..
KABIR	Total	2	3,000	2	3,000	..	..	..	..	..	..	..	..
	September	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	December	1	1,000	1	1,000	..	..	..	..	..	..	..	..
Parsi	Tir	1	2,000	1	2,000	..	..	..	..	..	..	..	..
MISCELLANEOUS	Total	25	108,150	18	30,650	2	10,000	5	67,500	..	..	..	..
	January	1	250	1	250	..	..	..	..	..	..	..	..
	February	2	9,000	1	4,000	1	5,000	..	..	..	..	..	..
	March	2	750	2	750	..	..	..	..	..	..	..	..
	April	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	July	3	22,500	1	2,500	..	..	2	20,000	..	..	..	..
	August	3	6,250	3	6,250	..	..	..	..	..	..	..	..
	September	5	11,850	4	6,850	1	5,000	..	..	..	..	..	..
	October	5	37,300	3	4,800	..	..	2	32,500	..	..	..	..
	November	3	18,250	2	3,250	..	..	1	15,000	..	..	..	..
JAMNAGAR DISTRICT													
Total		46	339,350	26	41,350	11	68,000	7	90,000	1	40,000	1	100,000
KRISHNA	August	18	179,700	10	17,200	5	32,000	2	30,500	..	..	1	100,000
SHIVA	Total	11	71,950	5	7,450	1	5,000	5	59,500	..	..	..	..
	August	9	70,250	3	5,750	1	5,000	5	59,500	..	..	..	..
	September	2	1,700	2	1,700	..	..	..	..	..	..	..	..
RAMDEV PIR	September	2	40,450	1	450	..	..	..	..	1	40,000	..	..
LOKMELA	Total	2	13,000	..	..	2	13,000	..	..	..	..	..	..
	August	1	5,000	..	..	1	5,000	..	..	..	..	..	..
	September	1	8,000	..	..	1	8,000	..	..	..	..	..	..
MUSLIM PIRS	Total	5	10,400	4	5,400	1	5,000	..	..	..	..	..	..
	October	1	400	1	400	..	..	..	..	..	..	..	..
	Safar	1	5,000	..	..	1	5,000	..	..	..	..	..	..
	Zilqaad	1	4,000	1	4,000	..	..	..	..	..	..	..	..
Zilhijja	2	1,000	2	1,000	..	..	..	..	..	..	..	..	
LOCAL HEROES	August	1	8,000	..	..	1	8,000	..	..	..	..	..	..
LOCAL DEITIES	September	2	6,000	1	1,000	1	5,000	..	..	..	..	..	..
SATI	August	1	4,000	1	4,000	..	..	..	..	..	..	..	..
SHITLA MATA	August	1	1,600	1	1,600	..	..	..	..	..	..	..	..
MATAJI	September	1	1,000	1	1,000	..	..	..	..	..	..	..	..
LOCAL SAINTS	April	1	500	1	500	..	..	..	..	..	..	..	..
MISCELLANEOUS	August	1	2,750	1	2,750	..	..	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION—contd.
(In descending order of congregation)

Deity 1	Month 2	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation
		3	4	5	6	7	8	9	10	11	12	13	14
RAJKOT DISTRICT													
Total		49	452,450	23	48,450	10	64,000	11	132,500	3	107,500	2	100,000
KRISHNA	Total	20	209,500	9	15,500	2	16,500	7	82,500	1	45,000	1	50,000
	June	1	900	1	900	..	..	..	..	..	..	..	..
	August	19	208,600	8	14,600	2	16,500	7	82,500	1	45,000	1	50,000
SHIVA	Total	16	151,250	7	18,750	5	30,000	2	22,500	1	30,000	1	50,000
	February	2	8,000	1	3,000	1	5,000	..	..	..	..	..	..
	June	1	10,000	..	..	..	..	1	10,000	..	..	..	..
	August	12	130,250	5	12,750	4	25,000	1	12,500	1	30,000	1	50,000
	September	1	3,000	1	3,000	..	..	..	..	..	..	..	..
LOKMELA	August	2	50,000	..	..	..	..	1	17,500	1	32,500	..	..
SHITLA MATA	August	3	13,750	1	1,250	2	12,500	..	..	..	..	..	..
MATAJI	August	1	10,000	..	..	..	..	1	10,000	..	..	..	..
LOCAL SAINTS	Total	3	8,750	2	3,750	1	5,000	..	..	..	..	..	..
	August	1	5,000	..	..	1	5,000	..	..	..	..	..	..
	September	2	3,750	2	3,750	..	..	..	..	..	..	..	..
SERPENT-GOD	August	2	5,200	2	5,200	..	..	..	..	..	..	..	..
RAMDEV PIR	September	1	2,000	1	2,000	..	..	..	..	..	..	..	..
KABIR	September	1	2,000	1	2,000	..	..	..	..	..	..	..	..
SURENDRANAGAR DISTRICT													
Total		48	219,450	34	62,950	10	61,000	3	45,500	..	..	1	50,000
KRISHNA	Total	13	87,250	5	12,250	6	39,500	2	35,500	..	..	..	..
	August	12	79,250	5	12,250	5	31,500	2	35,500	..	..	..	..
	September	1	8,000	..	..	1	8,000	..	..	..	..	..	..
SHIVA	Total	8	72,000	5	11,500	2	10,500	..	..	..	..	1	50,000
	August	4	10,500	3	5,500	1	5,000	..	..	..	..	..	..
	September	4	61,500	2	6,000	1	5,500	..	..	..	..	1	50,000
SWAMINARAYAN	Total	4	16,500	3	6,500	..	..	1	10,000	..	..	..	..
	February	2	12,000	1	2,000	..	..	1	10,000	..	..	..	..
	August	1	2,500	1	2,500	..	..	..	..	..	..	..	..
	September	1	2,000	1	2,000	..	..	..	..	..	..	..	..
LOCAL SAINTS	Total	3	6,850	3	6,850	..	..	..	..	..	..	..	..
	August	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	September	2	5,850	2	5,850	..	..	..	..	..	..	..	..
SHITLA MATA	August	1	6,000	..	..	1	6,000	..	..	..	..	..	..
MYTHOLOGICAL PERSONAGES	Total	2	6,000	1	1,000	1	5,000	..	..	..	..	..	..
	August	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	September	1	5,000	..	..	1	5,000	..	..	..	..	..	..
SERPENT-GOD	August	2	5,750	2	5,750	..	..	..	..	..	..	..	..
HANUMAN	Total	3	5,600	3	5,600	..	..	..	..	..	..	..	..
	August	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	September	2	3,600	2	3,600	..	..	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION-contd.
(In descending order of congregation)

Deity 1	Month 2	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs 3	Congre- gation 4	No. of fairs 5	Congre- gation 6	No. of fairs 7	Congre- gation 8	No. of fairs 9	Congre- gation 10	No. of fairs 11	Congre- gation 12	No. of fairs 13	Congre- gation 14
SURENDRANAGAR DISTRICT-contd.													
MUSLIM PIRS	Total	7	4,650	7	4,650	..	..	..	..	..	..	..	..
	August	5	3,250	5	3,250	..	..	..	..	..	..	..	..
	September	1	1,150	1	1,150	..	..	..	..	..	..	..	..
	Shaaban	1	250	1	250	..	..	..	..	..	..	..	..
RAMDEV PIR	September	1	2,250	1	2,250	..	..	..	..	..	..	..	..
MATAJI	July	1	2,000	1	2,000	..	..	..	..	..	..	..	..
SATI	August	1	1,000	1	1,000	..	..	..	..	..	..	..	..
JAIN	February	1	600	1	600	..	..	..	..	..	..	..	..
MISCELLANEOUS	August	1	3,000	1	3,000	..	..	..	..	..	..	..	..

BHAVNAGAR DISTRICT

Total		57	201,475	43	82,475	11	61,500	2	32,500	1	25,000	..	..
SHIVA	Total	25	97,275	18	41,275	6	36,000	1	20,000	..	..	..	..
	February	1	4,500	1	4,500	..	..	..	..	..	..	..	..
	July	1	1,500	1	1,500	..	..	..	..	..	..	..	..
	August	23	91,275	16	35,275	6	36,000	1	20,000	..	..	..	..
KRISHNA	August	16	39,000	12	18,500	4	20,500	..	..	..	..	..	..
SWAMINARAYAN	September	1	25,000	..	..	..	..	..	..	1	25,000	..	..
LOCAL SAINTS	September	1	12,500	..	..	..	..	1	12,500	..	..	..	..
HANUMAN	April	2	6,000	2	6,000	..	..	..	..	..	..	..	..
MATAJI	Total	5	5,450	5	5,450	..	..	..	..	..	..	..	..
	January	1	500	1	500	..	..	..	..	..	..	..	..
	February	1	3,000	1	3,000	..	..	..	..	..	..	..	..
	August	1	1,250	1	1,250	..	..	..	..	..	..	..	..
	October	2	700	2	700	..	..	..	..	..	..	..	..
MUSLIM PIRS	Shawwal	1	5,000	..	..	1	5,000	..	..	..	..	..	..
SEA-GOD	Total	3	4,750	3	4,750	..	..	..	..	..	..	..	..
	April	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	August	2	3,750	2	3,750	..	..	..	..	..	..	..	..
NADI-TIRTHA	August	1	3,000	1	3,000	..	..	..	..	..	..	..	..
SHITLA MATA	August	1	2,250	1	2,250	..	..	..	..	..	..	..	..
SERPENT-GOD	August	1	1,250	1	1,250	..	..	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION-contd.
(In descending order of congregation)

Deity 1	Month 2	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs 3	Congre- gation 4	No. of fairs 5	Congre- gation 6	No. of fairs 7	Congre- gation 8	No. of fairs 9	Congre- gation 10	No. of fairs 11	Congre- gation 12	No. of fairs 13	Congre- gation 14
AMRELI DISTRICT													
Total		27	29,750	27	29,750	..	..	..	..	..	..	..	..
SHIVA	Total	8	9,900	8	9,900	..	..	..	..	..	..	..	..
	June	2	1,400	2	1,400	..	..	..	..	..	..	..	..
	August	6	8,500	6	8,500	..	..	..	..	..	..	..	..
KRISHNA	Total	9	8,700	9	8,700	..	..	..	..	..	..	..	..
	May	1	600	1	600	..	..	..	..	..	..	..	..
	August	7	7,450	7	7,450	..	..	..	..	..	..	..	..
	September	1	650	1	650	..	..	..	..	..	..	..	..
HANUMAN	Total	3	5,600	3	5,600	..	..	..	..	..	..	..	..
	April	2	5,000	2	5,000	..	..	..	..	..	..	..	..
	September	1	600	1	600	..	..	..	..	..	..	..	..
MUSLIM PIRS SHITLA MATA	Shawwal	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	August	3	1,750	3	1,750	..	..	..	..	..	..	..	..
MYTHOLOGICAL PERSONAGES	August	1	900	1	900	..	..	..	..	..	..	..	..
	August	1	600	1	600	..	..	..	..	..	..	..	..
MATAJI	August	1	300	1	300	..	..	..	..	..	..	..	..
RAMA	April	1	300	1	300	..	..	..	..	..	..	..	..

JUNAGADH DISTRICT

Total		54	603,125	35	64,125	11	69,000	3	45,000	1	25,000	4	400,000
SHIVA	Total	18	231,400	16	31,400	..	..	..	..	..	..	2	200,000
	February	1	100,000	..	..	..	..	..	..	..	..	1	100,000
	April	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	August	12	24,900	12	24,900	..	..	..	..	..	..	..	..
	September	3	4,500	3	4,500	..	..	..	..	..	..	..	..
	November	1	100,000	..	..	..	..	..	..	..	..	1	100,000
KRISHNA	Total	14	174,975	8	10,975	3	19,000	1	20,000	1	25,000	1	100,000
	April	3	34,000	..	..	2	14,000	1	20,000	..	..	..	..
	August	9	138,975	6	8,975	1	5,000	..	..	1	25,000	1	100,000
	September	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	November	1	1,000	1	1,000	..	..	..	..	..	..	..	..
PARVAT-TIRTHA	November	1	100,000	..	..	..	..	..	..	..	..	1	100,000
MUSLIM PIRS	Total	9	34,250	5	7,250	4	27,000	..	..	..	..	..	..
	September	1	2,750	1	2,750	..	..	..	..	..	..	..	..
	Muharram	2	7,800	1	300	1	7,500	..	..	..	..	..	..
	Jamadi-ul Awwal	1	7,500	..	..	1	7,500	..	..	..	..	..	..
	Rajab	3	13,200	1	1,200	2	12,000	..	..	..	..	..	..
	Shaaban	2	3,000	2	3,000	..	..	..	..	..	..	..	..
LOCAL SAINTS	Total	3	22,500	..	..	2	12,500	1	10,000	..	..	..	..
	July	2	17,500	..	..	1	7,500	1	10,000	..	..	..	..
	August	1	5,000	..	..	1	5,000	..	..	..	..	..	..
	September	1	15,000	..	..	..	..	1	15,000	..	..	..	..
RAMDEV PIR	September	1	15,000	..	..	..	..	1	15,000	..	..	..	..
MATAJI	April	3	13,000	1	2,500	2	10,500	..	..	..	..	..	..
SEA-GOD	August	1	3,500	1	3,500	..	..	..	..	..	..	..	..
SWAMINARAYAN	September	1	3,000	1	3,000	..	..	..	..	..	..	..	..
SERPENT-GOD	August	1	2,500	1	2,500	..	..	..	..	..	..	..	..
NADI-TIRTHA	August	1	2,500	1	2,500	..	..	..	..	..	..	..	..
MISCELLANEOUS	August	1	500	1	500	..	..	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION—contd.
(In descending order of congregation)

Deity 1	Month 2	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs 3	Congre- gation 4	No. of fairs 5	Congre- gation 6	No. of fairs 7	Congre- gation 8	No. of fairs 9	Congre- gation 10	No. of fairs 11	Congre- gation 12	No. of fairs 13	Congre- gation 14
KUTCH DISTRICT													
Total		144	452,850	115	168,750	19	123,100	9	121,000	1	40,000	..	..
MUSLIM PIRS	Total	42	104,025	36	54,425	3	18,100	3	31,500	..	..	..	..
	March	4	8,600	4	8,600	..	..	..	..	..	..	..	..
	April	11	47,575	7	9,075	1	7,000	3	31,500	..	..	..	..
	May	7	12,325	7	12,325	..	..	..	..	..	..	..	..
	August	1	1,250	1	1,250	..	..	..	..	..	..	..	..
	September	14	24,925	12	13,825	2	11,100	..	..	..	..	..	..
	November	1	900	1	900	..	..	..	..	..	..	..	..
	December	2	950	2	950	..	..	..	..	..	..	..	..
	Rabi-ul-Awaal	1	4,500	1	4,500	..	..	..	..	..	..	..	..
	Shawwal	1	3,000	1	3,000	..	..	..	..	..	..	..	..
LOCAL SAINTS	Total	17	74,850	12	15,850	3	24,000	2	35,000	..	..	..	..
	February	1	9,500	..	..	1	9,500	..	..	..	..	..	..
	April	6	13,975	5	5,475	1	8,500	..	..	..	..	..	..
	July	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	August	3	24,700	2	2,200	..	..	1	22,500	..	..	..	..
	September	5	23,425	3	4,925	1	6,000	1	12,500	..	..	..	..
	Shawwal	1	2,250	1	2,250	..	..	..	..	..	..	..	..
MATAJI	Total	19	57,975	15	25,475	3	20,000	1	12,500	..	..	..	..
	February	2	5,000	2	5,000	..	..	..	..	..	..	..	..
	April	1	600	1	600	..	..	..	..	..	..	..	..
	July	1	500	1	500	..	..	..	..	..	..	..	..
	September	11	37,875	8	11,875	2	13,500	1	12,500	..	..	..	..
	October	4	14,000	3	7,500	1	6,500	..	..	..	..	..	..
KRISHNA	Total	8	52,100	3	2,600	3	17,500	2	32,000	..	..	..	..
	August	7	47,100	3	2,600	2	12,500	2	32,000	..	..	..	..
	November	1	5,000	..	..	1	5,000	..	..	..	..	..	..
JAKH	Total	5	50,650	3	5,650	1	5,000	..	..	1	40,000	..	..
	January	1	3,000	1	3,000	..	..	..	..	..	..	..	..
	August	1	2,250	1	2,250	..	..	..	..	..	..	..	..
	September	3	45,400	1	400	1	5,000	..	..	1	40,000	..	..
SHIVA	Total	17	32,725	16	25,225	1	7,500	..	..	..	..	..	..
	February	2	7,500	2	7,500	..	..	..	..	..	..	..	..
	August	12	16,625	12	16,625	..	..	..	..	..	..	..	..
	September	3	8,600	2	1,100	1	7,500	..	..	..	..	..	..
SHITLA MATA	Total	9	27,250	7	12,250	1	5,000	1	10,000	..	..	..	..
	April	7	26,675	5	11,675	1	5,000	1	10,000	..	..	..	..
	August	2	575	2	575	..	..	..	..	..	..	..	..
RAMDEV PIR	Total	5	14,700	3	1,700	2	13,000	..	..	..	..	..	..
	August	1	900	1	900	..	..	..	..	..	..	..	..
	September	4	13,800	2	800	2	13,000	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION—contd.
(In descending order of congregation)

(In ascending order)													
Deity 1	Month 2	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs 3	Congre- gation 4	No. of fairs 5	Congre- gation 6	No. of fairs 7	Congre- gation 8	No. of fairs 9	Congre- gation 10	No. of fairs 11	Congre- gation 12	No. of fairs 13	Congre- gation 14
KUTCH DISTRICT—contd.													
LOCAL HEROES	Total	6	12,650	5	6,650	1	6,000	..	..	..	..	..	..
	March	1	1,750	1	1,750	..	..	..	..	..	..	..	..
	April	1	1,650	1	1,650	..	..	..	..	..	..	..	..
	July	1	1,750	1	1,750	..	..	..	..	..	..	..	..
	September	2	1,500	2	1,500	..	..	..	..	..	..	..	..
	December	1	6,000	..	..	1	6,000	..	..	..	..	..	..
SERPENT-GOD	August	1	7,000	..	..	1	7,000	..	..	..	..	..	..
GANESH	April	3	5,125	3	5,125	..	..	..	..	..	..	..	..
SATI	Total	3	3,650	3	3,650	..	..	..	..	..	..	..	..
	February	2	1,650	2	1,650	..	..	..	..	..	..	..	..
	April	1	2,000	1	2,000	..	..	..	..	..	..	..	..
LOCAL DEITIES	Total	3	2,600	3	2,600	..	..	..	..	..	..	..	..
	February	2	1,500	2	1,500	..	..	..	..	..	..	..	..
	August	1	1,100	1	1,100	..	..	..	..	..	..	..	..
DATTATREYA	February	1	2,250	1	2,250	..	..	..	..	..	..	..	..
JAIN	March	1	2,000	1	2,000	..	..	..	..	..	..	..	..
NADI-TIRTHA	November	1	1,400	1	1,400	..	..	..	..	..	..	..	..
HANUMAN	April	1	1,250	1	1,250	..	..	..	..	..	..	..	..
MYTHOLOGICAL PERSONAGES	September	2	650	2	650	..	..	..	..	..	..	..	..
BANASKANTHA DISTRICT													
Total		93	497,039	76	122,175	8	56,500	6	93,364	2	75,000	1	150,000
MATAJI	Total	17	232,514	13	25,400	..	..	3	57,114	..	..	1	150,000
	February	2	5,500	2	5,500	..	..	..	..	..	..	..	..
	March	2	2,500	2	2,500	..	..	..	..	..	..	..	..
	April	3	26,022	2	4,750	..	..	1	21,272	..	..	..	..
	September	2	25,332	1	1,000	..	..	1	24,332	..	..	..	..
	October	3	154,000	2	4,000	..	..	..	..	..	..	1	150,000
	November	5	19,160	4	7,650	..	..	1	11,510	..	..	..	..
SHIVA	Total	27	94,875	23	35,375	3	19,500	..	..	1	40,000	..	..
	February	5	9,650	4	4,650	1	5,000	..	..	..	..	..	..
	March	1	2,500	1	2,500	..	..	..	..	..	..	..	..
	April	1	1,900	1	1,900	..	..	..	..	..	..	..	..
	July	1	4,500	1	4,500	..	..	..	..	..	..	..	..
	August	8	48,150	7	8,150	..	..	..	..	1	40,000	..	..
	September	3	14,100	2	5,100	1	9,000	..	..	..	..	..	..
	November	8	14,075	7	8,575	1	5,500	..	..	..	..	..	..
KRISHNA	Total	10	40,900	8	14,650	..	..	2	26,250	..	..	..	..
	March	1	11,750	..	..	..	..	1	11,750	..	..	..	..
	June	1	14,500	..	..	..	..	1	14,500	..	..	..	..
	August	2	2,800	2	2,800	..	..	..	..	..	..	..	..
	November	6	11,850	6	11,850	..	..	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION—contd.
(In descending order of congregation)

Deity 1	Month 2	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs 3	Congre- gation 4	No. of fairs 5	Congre- gation 6	No. of fairs 7	Congre- gation 8	No. of fairs 9	Congre- gation 10	No. of fairs 11	Congre- gation 12	No. of fairs 13	Congre- gation 14
BANASKANTHA DISTRICT—contd.													
JAIN	December	1	35,000	..	..	..	..	..	..	1	35,000	..	..
LOCAL SAINTS	Total	10	25,750	8	11,750	2	14,000	..	..	..	..	..	..
	February	1	1,250	1	1,250	..	..	..	..	..	..	..	..
	March	1	9,000	..	..	1	9,000	..	..	..	..	..	..
	April	1	1,500	1	1,500	..	..	..	..	..	..	..	..
	July	1	5,000	..	..	1	5,000	..	..	..	..	..	..
	August	2	3,000	2	3,000	..	..	..	..	..	..	..	..
	November	3	5,450	3	5,450	..	..	..	..	..	..	..	..
	December	1	550	1	550	..	..	..	..	..	..	..	..
SHITLA MATA	Total	5	21,650	3	6,650	2	15,000	..	..	..	..	..	..
	March	1	2,250	1	2,250	..	..	..	..	..	..	..	..
	August	4	19,400	2	4,400	2	15,000	..	..	..	..	..	..
RAMDEV PIR	Total	8	17,750	7	7,750	..	..	1	10,000	..	..	..	..
	February	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	September	7	16,750	6	6,750	..	..	1	10,000	..	..	..	..
LOCAL HEROES	October	1	8,000	..	..	1	8,000	..	..	..	..	..	..
NAKALANG BHAGWAN	Total	6	7,750	6	7,750	..	..	..	..	..	..	..	..
	October	1	100	1	100	..	..	..	..	..	..	..	..
	November	5	7,650	5	7,650	..	..	..	..	..	..	..	..
HANUMAN	November	3	5,500	3	5,500	..	..	..	..	..	..	..	..
MUSLIM PIRS	Total	3	4,100	3	4,100	..	..	..	..	..	..	..	..
	Safar	1	1,250	1	1,250	..	..	..	..	..	..	..	..
	Shawwal	1	1,750	1	1,750	..	..	..	..	..	..	..	..
	Zilqaad	1	1,100	1	1,100	..	..	..	..	..	..	..	..
LOCAL DEITIES	November	1	2,000	1	2,000	..	..	..	..	..	..	..	..
SERPENT-GOD	August	1	1,250	1	1,250	..	..	..	..	..	..	..	..
SABARKANTHA DISTRICT													
Total		112	480,724	92	152,724	15	97,000	2	26,000	2	55,000	1	150,000
KRISHNA	Total	36	221,237	33	58,737	2	12,500	..	..	..	..	1	150,000
	August	35	71,237	33	58,737	2	12,500	..	..	..	..	..	..
	November	1	150,000	..	..	..	..	..	..	..	..	1	150,000
SHIVA	Total	35	149,462	27	47,462	5	36,000	1	11,000	2	55,000	..	..
	February	24	57,462	21	37,962	3	19,500	..	..	..	..	..	..
	March	4	6,000	4	6,000	..	..	..	..	..	..	..	..
	April	1	25,000	..	..	..	..	..	..	1	25,000	..	..
	May	1	1,750	1	1,750	..	..	..	..	..	..	..	..
	August	2	18,500	..	..	1	7,500	1	11,000	..	..	..	..
	September	3	40,750	1	1,150	1	9,000	..	..	1	30,000	..	..
MATAJI	Total	14	43,750	10	15,750	4	28,000	..	..	..	..	..	..
	February	1	250	1	250	..	..	..	..	..	..	..	..
	April	3	13,000	2	4,000	1	9,000	..	..	..	..	..	..
	September	1	7,500	..	..	1	7,500	..	..	..	..	..	..
	October	8	17,500	7	11,500	1	6,000	..	..	..	..	..	..
	November	1	5,500	..	..	1	5,500	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION—contd.
(In descending order of congregation)

Deity 1	Month 2	(in ascending order)											
		Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs 3	Congre- gation 4	No. of fairs 5	Congre- gation 6	No. of fairs 7	Congre- gation 8	No. of fairs 9	Congre- gation 10	No. of fairs 11	Congre- gation 12	No. of fairs 13	Congre- gation 14
SABARKANTHA DISTRICT-contd.													
LOKMELA	Total	8	27,850	6	7,350	1	5,500	1	15,000	..	..	..	..
	February	1	2,250	1	2,250	..	..	..	..	..	..	..	..
	March	2	6,600	1	1,100	1	5,500	..	..	..	..	..	..
	April	1	15,000	..	..	..	..	1	15,000	..	..	..	..
	August	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	September	2	1,600	2	1,600	..	..	..	..	..	..	..	..
	December	1	400	1	400	..	..	..	..	..	..	..	..
LOCAL HEROES	September	8	15,625	7	10,625	1	5,000	..	..	..	..	..	..
HOLI	Total	2	6,000	2	6,000	..	..	..	..	..	..	..	..
	March	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	April	1	4,000	1	4,000	..	..	..	..	..	..	..	..
HANUMAN	Total	2	5,500	1	500	1	5,000	..	..	..	..	..	..
	March	1	5,000	..	..	1	5,000	..	..	..	..	..	..
	April	1	500	1	500	..	..	..	..	..	..	..	..
LOCAL SAINTS	April	1	5,000	..	..	1	5,000	..	..	..	..	..	..
SWAMINARAYAN	May	1	2,500	1	2,500	..	..	..	..	..	..	..	..
RAMA	Total	2	1,700	2	1,700	..	..	..	..	..	..	..	..
	August	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	September	1	700	1	700	..	..	..	..	..	..	..	..
BALIA DEV	February	1	1,000	1	1,000	..	..	..	..	..	..	..	..
LOCAL DEITIES	May	1	700	1	700	..	..	..	..	..	..	..	..
RAMDEV PIR	September	1	400	1	400	..	..	..	..	..	..	..	..
MEHSANA DISTRICT													
Total		99	644,021	61	119,021	19	109,500	14	178,000	3	92,500	2	145,000
MATAJI	Total	17	189,400	9	14,400	3	17,500	2	20,000	2	67,500	1	70,000
	February	2	50,000	..	..	..	..	1	10,000	1	40,000	..	..
	March	1	5,000	..	..	1	5,000	..	..	..	..	..	..
	April	3	82,500	1	2,500	..	..	1	10,000	..	..	1	70,000
	May	2	7,500	1	2,000	1	5,500	..	..	..	..	..	..
	July	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	August	1	3,000	1	3,000	..	..	..	..	..	..	..	..
	September	1	3,500	1	3,500	..	..	..	..	..	..	..	..
	October	6	36,900	4	2,400	1	7,000	..	..	1	27,500	..	..
	Total	24	124,401	15	26,901	5	30,000	3	42,500	1	25,000	..	..
SHIVA	February	3	11,200	2	1,200	..	..	1	10,000	..	..	..	..
	March	1	25,000	..	..	..	..	..	..	1	25,000	..	..
	July	2	5,000	2	5,000	..	..	..	..	..	..	..	..
	August	16	58,201	11	20,701	4	25,000	1	12,500	..	..	..	..
	September	2	25,000	..	..	1	5,000	1	20,000	..	..	..	..
	August	20	94,370	13	24,370	2	13,000	5	57,000	..	..	..	..
KRISHNA	August												

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION—*contd.*
(In descending order of congregation)

Deity 1	Month 2	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,994		50,000 and above	
		No. of fairs 3	Congre- gation 4	No. of fairs 5	Congre- gation 6	No. of fairs 7	Congre- gation 8	No. of fairs 9	Congre- gation 10	No. of fairs 11	Congre- gation 12	No. of fairs 13	Congre- gation 14
MEHSANA DISTRICT—contd.													
NADI-TIRTHA .	Total .	2	78,500	1	3,500	..	..	..	..	..	..	1	75,000
	March .	1	3,500	1	3,500	..	..	..	..	..	..	..	..
	November	1	75,000	..	..	..	..	..	..	..	..	1	75,000
JAIN . .	Total .	5	35,500	3	7,000	..	..	2	28,500	..	..	..	..
	April .	2	6,000	2	6,000	..	..	..	..	..	..	..	..
	November	3	29,500	1	1,000	..	..	2	28,500	..	..	..	..
MUSLIM PIRS	Total .	5	34,050	3	4,050	..	..	2	30,000	..	..	..	..
	July .	1	2,500	1	2,500	..	..	..	..	..	..	..	..
	August .	1	750	1	750	..	..	..	..	..	..	..	..
	Muharram .	1	15,000	..	..	..	..	1	15,000	..	..	..	..
	Safar .	1	15,000	..	..	..	..	1	15,000	..	..	..	..
	Shaaban .	1	800	1	800	..	..	..	..	..	..	..	..
SHITLA MATA	August .	4	23,500	..	..	4	23,500	..	..	..	..	..	..
SERPENT-GOD	August .	7	21,600	4	6,100	3	15,500	..	..	..	..	..	..
RAMDEV PIR	September .	6	19,600	5	14,600	1	5,000	..	..	..	..	..	..
HANUMAN .	Total .	4	16,000	3	11,000	1	5,000	..	..	..	..	..	..
	July .	1	4,000	1	4,000	..	..	..	..	..	..	..	..
	August .	2	7,000	2	7,000	..	..	..	..	..	..	..	..
	September	1	5,000	..	..	1	5,000	..	..	..	..	..	..
LOCAL SAINTS	October .	2	2,500	2	2,500	..	..	..	..	..	..	..	..
GANESH .	April .	1	2,500	1	2,500	..	..	..	..	..	..	..	..
LOCAL DEITIES	April .	1	1,100	1	1,100	..	..	..	..	..	..	..	..
LOCAL HEROES	November .	1	1,000	1	1,000	..	..	..	..	..	..	..	..

AHMEDABAD DISTRICT

Total		112	778,470	83	129,470	15	101,000	8	93,000	3	80,000	3	375,000
NADI-TIRTHA	November	1	200,000	..	..	..	..	..	..	..	..	1	200,000
KRISHNA	Total	24	172,600	19	23,100	3	19,500	..	..	1	30,000	1	100,000
	August	22	67,600	19	23,100	2	14,500	..	..	1	30,000	..	..
	November	2	105,000	..	..	1	5,000	..	..	..	..	1	100,000
MUSLIM PIRS	Total	19	149,050	14	21,550	2	16,500	1	11,000	1	25,000	1	75,000
	August	3	11,200	2	2,700	1	8,500	..	..	..	..	..	..
	September	1	500	1	500	..	..	..	..	..	..	..	..
	October	1	1,750	1	1,750	..	..	..	..	..	..	..	..
	Safar	1	300	1	300	..	..	..	..	..	..	..	..
	Rabi-ul-Awwal	2	14,500	1	3,500	..	..	1	11,000	..	..	1	75,000
	Jamadi-us-Sani	2	76,250	1	1,250	..	..	..	..	..	..	..	..
	Rajab	6	10,300	6	10,300	..	..	..	..	..	..	..	..
SHAWWAL	..	3	34,250	1	1,250	1	8,000	..	..	1	25,000	..	..
	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION—*contd.*
(In descending order of congregation)

Deity 1	Month 2	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs 3	Congre- gation 4	No. of fairs 5	Congre- gation 6	No. of fairs 7	Congre- gation 8	No. of fairs 9	Congre- gation 10	No. of fairs 11	Congre- gation 12	No. of fairs 13	Congre- gation 14
		AHMEDABAD DISTRICT—contd.											
SHIVA	Total	18	100,200	11	20,200	3	18,000	3	37,000	1	25,000	..	..
	February	3	9,900	2	1,900	1	8,000	..	..	..	..	..	..
	March	1	500	1	500	..	..	..	..	..	..	..	..
	April	1	5,000	..	..	1	5,000	..	..	..	..	..	..
	August	8	67,150	4	10,150	1	5,000	2	27,000	1	25,000	..	..
	September	4	17,250	3	7,250	..	..	1	10,000	..	..	..	..
	October	1	400	1	400	..	..	..	..	..	..	..	..
MATAJI	Total	18	44,350	15	20,350	2	14,000	1	10,000	..	..	..	..
	March	2	3,700	2	3,700	..	..	..	..	..	..	..	..
	April	4	4,750	4	4,750	..	..	..	..	..	..	..	..
	May	1	9,000	..	..	1	9,000	..	..	..	..	..	..
	July	1	750	1	750	..	..	..	..	..	..	..	..
	August	1	200	1	200	..	..	..	..	..	..	..	..
	September	5	19,600	3	4,600	1	5,000	1	10,000	..	..	..	..
JAIN	October	4	6,350	4	6,350	..	..	..	..	..	..	..	..
	Total	6	21,000	5	11,000	..	..	1	10,000	..	..	..	..
	February	1	2,500	1	2,500	..	..	..	..	..	..	..	..
	April	1	2,500	1	2,500	..	..	..	..	..	..	..	..
MUSLIM	November	4	16,000	3	6,000	..	..	1	10,000	..	..	..	..
	Total	3	16,500	1	500	2	16,000	..	..	..	..	..	..
	Muharram	1	500	1	500	..	..	..	..	..	..	..	..
	Shawwal	1	7,000	..	..	1	7,000	..	..	..	..	..	..
SERPENT-GOD	Zilhijja	1	9,000	..	..	1	9,000	..	..	..	..	..	..
	Total	8	14,070	7	8,070	1	6,000	..	..	..	..	..	..
	July	1	6,000	..	..	1	6,000	..	..	..	..	..	..
	August	6	6,570	6	6,570	..	..	..	..	..	..	..	..
SWAMINARAYAN	December	1	1,500	1	1,500	..	..	..	..	..	..	..	..
	September	3	10,500	3	10,500	..	..	..	..	..	..	..	..
	..	..	..	..	..	..	..	..	..	..	..	..	..
HANUMAN	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	2	6,600	1	600	1	6,000	..	..	..	..	..	..
	August	1	6,000	..	..	1	6,000	..	..	..	..	..	..
RAMA	November	1	600	1	600	..	..	..	..	..	..	..	..
	April	1	5,000	..	..	1	5,000	..	..	..	..	..	..
GANESH	May	1	3,500	1	3,500	..	..	..	..	..	..	..	..
	..	..	..	..	..	..	..	..	..	..	..	..	..
RAMDEV PIR	Total	2	2,250	2	2,250	..	..	..	..	..	..	..	..
	April	1	1,250	1	1,250	..	..	..	..	..	..	..	..
	September	1	1,000	1	1,000	..	..	..	..	..	..	..	..
MYTHOLOGICAL PERSONAGES	..	..	..	..	..	..	..	..	..	..	..	..	..
	June	1	2,000	1	2,000	..	..	..	..	..	..	..	..
LOKMELA	..	..	..	..	..	..	..	..	..	..	..	..	..
	February	1	750	1	750	..	..	..	..	..	..	..	..
MISCELLANEOUS	..	..	..	..	..	..	..	..	..	..	..	..	..
	Total	4	30,100	2	5,100	..	..	2	25,000	..	..	..	..
	July	1	10,000	..	..	..	..	1	10,000	..	..	..	..
	September	2	5,100	2	5,100	..	..	..	..	..	..	..	..
..	November	1	15,000	..	..	..	..	1	15,000	..	..	..	..
	..	..	..	..	..	..	..	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION—contd.
(In descending order of congregation)

Deity 1	Month 2	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs 3	Congre- gation 4	No. of fairs 5	Congre- gation 6	No. of fairs 7	Congre- gation 8	No. of fairs 9	Congre- gation 10	No. of fairs 11	Congre- gation 12	No. of fairs 13	Congre- gation 14
KAIRA DISTRICT													
Total		119	747,400	69	127,579	27	159,455	19	258,366	3	89,500	1	112,500
KRISHNA	Total	37	293,775	23	39,454	7	42,955	6	98,866	..	..	1	112,500
	March	1	23,366	..	..	..	..	1	23,366	..	..	..	..
	July	1	4,454	1	4,454	..	..	..	..	..	..	..	..
	August	28	133,050	18	27,050	5	30,500	5	75,500	..	..	..	..
	September	2	2,950	2	2,950	..	..	..	..	..	..	..	..
	October	1	112,500	..	..	..	..	..	..	..	..	1	112,500
	November	4	17,455	2	5,000	2	12,455	..	..	..	..	..	..
SHIVA	Total	27	126,200	17	29,200	6	37,500	3	32,500	1	27,000	..	..
	February	12	61,150	8	9,650	2	14,500	1	10,000	1	27,000	..	..
	March	1	400	1	400	..	..	..	..	..	..	..	..
	April	1	2,500	1	2,500	..	..	..	..	..	..	..	..
	August	7	34,750	4	11,750	2	13,000	1	10,000	..	..	..	..
	September	4	13,050	2	3,050	2	10,000	..	..	..	..	..	..
	October	1	1,850	1	1,850	..	..	..	..	..	..	..	..
	November	1	12,500	..	..	..	..	1	12,500	..	..	..	..
SWAMINARAYAN	Total	8	56,450	2	4,450	1	9,000	4	48,000	1	35,000	..	..
	April	1	10,000	..	..	..	..	1	10,000	..	..	..	..
	August	2	20,000	..	..	..	..	2	20,000	..	..	..	..
	September	4	48,450	2	4,450	1	9,000	..	..	1	35,000	..	..
	November	1	18,000	..	..	..	..	1	18,000	..	..	..	..
MATAJI	Total	16	94,425	7	14,425	6	32,500	2	20,000	1	27,500	..	..
	March	1	3,500	1	3,500	..	..	..	..	..	..	..	..
	September	14	83,925	6	10,925	5	25,500	2	20,000	1	27,500	..	..
	October	1	7,000	..	..	1	7,000	..	..	..	..	..	..
MUSLIM PIRS	Total	11	33,600	7	12,100	4	21,500	..	..	..	..	..	..
	Muharram	1	5,000	..	..	1	5,000	..	..	..	..	..	..
	Safar	1	4,000	1	4,000	..	..	..	..	..	..	..	..
	Rabi-us-Sani	2	10,500	..	..	2	10,500	..	..	..	..	..	..
	Rajab	3	5,500	3	5,500	..	..	..	..	..	..	..	..
	Shaaban	1	6,000	..	..	1	6,000	..	..	..	..	..	..
	Ramzan	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	Shawwal	2	1,600	2	1,600	..	..	..	..	..	..	..	..
LOCAL SAINTS	Total	2	23,700	1	1,200	..	..	1	22,500	..	..	..	..
	February	1	22,500	..	..	..	..	1	22,500	..	..	..	..
	August	1	1,200	1	1,200	..	..	..	..	..	..	..	..
HANUMAN	Total	3	23,700	1	1,200	..	..	2	22,500	..	..	..	..
	April	1	1,200	1	1,200	..	..	..	..	..	..	..	..
	October	2	22,500	..	..	..	..	2	22,500	..	..	..	..
SEA-GOD	April	1	14,000	..	..	..	..	1	14,000	..	..	..	..
BHATHIJI	November	4	13,500	3	8,500	1	5,000	..	..	..	..	..	..
LOCAL HEROES	Total	4	10,250	4	10,250	..	..	..	..	..	..	..	..
	August	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	September	3	8,250	3	8,250	..	..	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION—contd.
(In descending order of congregation)

Deity 1	Month 2	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation
		3	4	5	6	7	8	9	10	11	12	13	14
KAIRA DISTRICT-contd.													
NADITIRTHA	April	1	6,000	..	..	1	6,000	..	..	..	..	..	..
SATI	September	1	5,000	..	..	1	5,000	..	..	..	..	..	..
GANESH	September	1	4,500	1	4,500	..	..	..	..	..	..	..	..
LOKMELA	January	1	1,250	1	1,250	..	..	..	..	..	..	..	..
HOLI	March	1	800	1	800	..	..	..	..	..	..	..	..
MISCELLANEOUS	September	1	250	1	250	..	..	..	..	..	..	..	..
PANCHMAHALS DISTRICT													
Total		154	391,387	132	205,137	17	98,750	4	60,000	1	27,500	..	..
SHIVA	Total	31	114,900	22	34,900	7	42,500	1	10,000	1	27,500	..	..
	February	15	65,800	10	11,800	3	16,500	1	10,000	1	27,500	..	..
	March	13	43,650	9	17,650	4	26,000	..	..	..	..	..	..
	May	1	4,500	1	4,500	..	..	..	..	..	..	..	..
	September	2	950	2	950	..	..	..	..	..	..	..	..
KRISHNA	Total	39	92,250	33	47,000	5	30,250	1	15,000	..	..	..	..
	February	1	1,250	1	1,250	..	..	..	..	..	..	..	..
	March	1	1,750	1	1,750	..	..	..	..	..	..	..	..
	April	1	3,500	1	3,500	..	..	..	..	..	..	..	..
	August	36	85,750	30	40,500	5	30,250	1	15,000	..	..	..	..
HOLI	March	48	76,300	47	71,300	1	5,000	..	..	..	..	..	..
MATAJI	Total	9	38,500	7	16,000	1	5,000	1	17,500	..	..	..	..
	February	2	6,000	2	6,000	..	..	..	..	..	..	..	..
	March	2	4,500	2	4,500	..	..	..	..	..	..	..	..
	April	2	4,950	2	4,950	..	..	..	..	..	..	..	..
	October	3	23,050	1	550	1	5,000	1	17,500	..	..	..	..
LOCAL HEROES	September	11	21,700	10	16,700	1	5,000	..	..	..	..	..	..
JAIN	Total	2	20,500	1	3,000	..	..	1	17,500	..	..	..	..
	April	1	3,000	1	3,000	..	..	..	..	..	..	..	..
	September	1	17,500	..	..	..	..	1	17,500	..	..	..	..
DAMERA	October	3	9,000	3	9,000	..	..	..	..	..	..	..	..
LOCAL DEITIES	September	1	6,000	..	..	1	6,000	..	..	..	..	..	..
MUSLIM PIRS	Total	2	3,500	2	3,500	..	..	..	..	..	..	..	..
	Rabi-us-Sani	1	3,000	1	3,000	..	..	..	..	..	..	..	..
	Ramzan	1	500	1	500	..	..	..	..	..	..	..	..
RAMA	April	3	2,200	3	2,200	..	..	..	..	..	..	..	..
BHATHIJI	November	1	225	1	225	..	..	..	..	..	..	..	..
COMMERCIAL	Every Sunday	1	212	1	212	..	..	..	..	..	..	..	..
HANUMAN	April	1	100	1	100	..	..	..	..	..	..	..	..
MISCELLANEOUS	Total	2	6,000	1	1,000	1	5,000	..	..	..	..	..	..
	September	1	5,000	..	..	1	5,000	..	..	..	..	..	..
	November	1	1,000	1	1,000	..	..	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION—contd.
(In descending order of congregation)

Deity	Month	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation
1	2	3	4	5	6	7	8	9	10	11	12	13	14
BARODA DISTRICT													
Total		156	620,550	129	215,050	20	115,500	5	60,000	1	30,000	1	200,000
SHIVA	Total	23	206,600	16	24,100	6	36,500	..	..	..	..	1	200,000
	February	10	35,150	6	10,650	4	24,500	..	..	..	..	..	..
	March	1	500	1	500	..	..	..	..	..	..	..	..
	April	1	300	1	300	..	..	..	..	..	..	..	..
	July	2	8,000	1	1,000	1	7,000	..	..	..	..	..	..
	August	5	9,950	4	4,950	1	5,000	..	..	..	..	..	..
	September	2	3,200	2	3,200	..	..	..	..	..	..	..	..
	October	1	3,500	1	3,500	..	..	..	..	..	..	..	..
	Every 18 years	1	200,000	..	..	..	..	..	..	..	..	1	200,000
NADI-TIRTHA	Total	13	80,500	9	24,000	2	11,500	1	15,000	1	30,000	..	..
	February	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	April	10	71,750	6	15,250	2	11,500	1	15,000	1	30,000	..	..
	May	1	2,750	1	2,750	..	..	..	..	..	..	..	..
	November	1	4,000	1	4,000	..	..	..	..	..	..	..	..
MATAJI	Total	21	63,300	16	30,800	4	22,500	1	10,000	..	..	..	..
	March	4	14,750	2	3,750	2	11,000	..	..	..	..	..	..
	April	2	1,250	2	1,250	..	..	..	..	..	..	..	..
	September	2	3,250	2	3,250	..	..	..	..	..	..	..	..
	October	13	44,050	10	22,550	2	11,500	1	10,000	..	..	..	..
HANUMAN	Total	13	47,200	10	19,200	2	13,000	1	15,000	..	..	..	..
	April	1	1,500	1	1,500	..	..	..	..	..	..	..	..
	August	8	33,200	6	11,200	1	7,000	1	15,000	..	..	..	..
	September	2	5,000	2	5,000	..	..	..	..	..	..	..	..
	October	2	7,500	1	1,500	1	6,000	..	..	..	..	..	..
HOLI	March	28	44,300	27	38,800	1	5,500	..	..	..	..	..	..
MUSLIM FAIRS	Total	18	38,425	15	17,925	2	10,500	1	10,000	..	..	..	..
	February	1	250	1	250	..	..	..	..	..	..	..	..
	March	3	2,525	3	2,525	..	..	..	..	..	..	..	..
	September	2	10,500	1	500	..	..	1	10,000	..	..	..	..
	October	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	December	1	5,000	..	..	1	5,000	..	..	..	..	..	..
	Rajab	5	5,450	5	5,450	..	..	..	..	..	..	..	..
	Shaaban	2	4,500	2	4,500	..	..	..	..	..	..	..	..
	Shawwal	3	9,200	2	3,700	1	5,500	..	..	..	..	..	..
KRISHNA	Total	19	33,325	18	28,325	1	5,000	..	..	..	..	..	..
	August	17	28,325	16	23,325	1	5,000	..	..	..	..	..	..
	September	2	5,000	2	5,000	..	..	..	..	..	..	..	..
DAMERA	October	3	18,000	1	2,000	1	6,000	1	10,000	..	..	..	..
BHATHIJI	Total	5	8,550	5	8,550	..	..	..	..	..	..	..	..
	February	1	800	1	800	..	..	..	..	..	..	..	..
	September	1	4,500	1	4,500	..	..	..	..	..	..	..	..
	November	3	3,250	3	3,250	..	..	..	..	..	..	..	..
MUSLIM	Total	2	4,000	2	4,000	..	..	..	..	..	..	..	..
	Muharram	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	Ramzan	1	3,000	1	3,000	..	..	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION—contd.
(In descending order of congregation)

Deity	Month	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation
1	2	3	4	5	6	7	8	9	10	11	12	13	14
BARODA DISTRICT—contd.													
SWAMINARAYAN	February	1	3,500	1	3,500	..	..	..	..	..	..	..	..
SERPENT-GOD	August	1	3,250	1	3,250	..	..	..	..	..	..	..	..
JAIN	November	1	2,500	1	2,500	..	..	..	..	..	..	..	..
DATTATREYA	December	1	1,750	1	1,750	..	..	..	..	..	..	..	..
GANESH	September	1	1,600	1	1,600	..	..	..	..	..	..	..	..
KABIR	December	1	1,000	1	1,000	..	..	..	..	..	..	..	..
COMMERCIAL	Every Monday	1	1,000	1	1,000	..	..	..	..	..	..	..	..
MISCELLANEOUS	Total	4	7,750	3	2,750	1	5,000	..	..	..	..	..	..
	March	1	450	1	450	..	..	..	..	..	..	..	..
	October	3	7,300	2	2,300	1	5,000	..	..	..	..	..	..
BROACH DISTRICT													
Total		85	387,692	73	97,192	7	40,500	3	50,000	..	..	2	200,000
SHIVA	Total	22	237,800	18	17,800	1	5,000	1	15,000	..	..	2	200,000
	January	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	February	6	11,500	5	6,500	1	5,000	..	..	..	..	..	..
	April	5	3,900	5	3,900	..	..	..	..	..	..	..	..
	August	3	17,250	2	2,250	..	..	1	15,000	..	..	..	..
	September	1	600	1	600	..	..	..	..	..	..	..	..
	November	2	2,850	2	2,850	..	..	..	..	..	..	..	..
	Amavasya fall- ing on Monday	1	500	1	500	..	..	..	..	..	..	2	200,000
	Every 18 years	2	200,000	..	..	..	..	..	..	..	..	..	..
	Unspecified	1	200	1	200	..	..	..	..	..	..	..	..
MATAJI	Total	8	32,550	5	13,550	3	19,000	..	..	..	..	..	..
	February	2	12,500	1	3,500	1	9,000	..	..	..	..	..	..
	April	1	5,000	..	..	1	5,000	..	..	..	..	..	..
	August	1	3,750	1	3,750	..	..	..	..	..	..	..	..
	September	1	1,800	1	1,800	..	..	..	..	..	..	..	..
	October	3	9,500	2	4,500	1	5,000	..	..	..	..	..	..
NADI-TIRTHA	Total	4	30,700	1	200	2	10,500	1	20,000	..	..	..	..
	April	2	5,200	1	200	1	5,000	..	..	..	..	..	..
	August	1	5,500	..	..	1	5,500	..	..	..	..	..	..
	November	1	20,000	..	..	..	..	1	20,000	..	..	..	..
RAIN-GOD	August	1	15,000	..	..	..	..	1	15,000	..	..	..	..
LOCAL SAINTS	Total	7	13,500	7	13,500	..	..	..	..	..	..	..	..
	February	1	250	1	250	..	..	..	..	..	..	..	..
	April	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	May	1	4,000	1	4,000	..	..	..	..	..	..	..	..
	August	1	750	1	750	..	..	..	..	..	..	..	..
	September	1	3,000	1	3,000	..	..	..	..	..	..	..	..
	November	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	Every 12 years	1	2,500	1	2,500	..	..	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION—contd.
(In descending order of congregation)

Deity 1	Month 2	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation
		3	4	5	6	7	8	9	10	11	12	13	14
BROACH DISTRICT-contd.													
MUSLIM PIRS	Total	18	12,767	18	12,767	..	..	..	..	..	..	..	..
	February	1	750	1	750	..	..	..	..	..	..	..	..
	March	2	1,550	2	1,550	..	..	..	..	..	..	..	..
	April	3	3,325	3	3,325	..	..	..	..	..	..	..	..
	December	1	1,500	1	1,500	..	..	..	..	..	..	..	..
	Safar	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	Rabi-ul-Awwal	1	250	1	250	..	..	..	..	..	..	..	..
	Jamadi-us-Sani	1	900	1	900	..	..	..	..	..	..	..	..
	Rajab	2	2,250	2	2,250	..	..	..	..	..	..	..	..
	Shaaban	2	380	2	380	..	..	..	..	..	..	..	..
	Ramzan	1	350	1	350	..	..	..	..	..	..	..	..
Shawwal	3	512	3	512	..	..	..	..	..	..	..	..	
KRISHNA	Total	2	9,000	1	3,000	1	6,000	..	..	..	..	..	..
	February	1	3,000	1	3,000	..	..	..	..	..	..	..	..
	August	1	6,000	..	..	1	6,000	..	..	..	..	..	..
HANUMAN	Total	5	7,800	5	7,800	..	..	..	..	..	..	..	..
	August	1	3,000	1	3,000	..	..	..	..	..	..	..	..
	October	3	2,800	3	2,800	..	..	..	..	..	..	..	..
	December	1	2,000	1	2,000	..	..	..	..	..	..	..	..
LOCAL DEITIES	April	1	3,750	1	3,750	..	..	..	..	..	..	..	..
SWAMINARAYAN	April	1	3,000	1	3,000	..	..	..	..	..	..	..	..
JAIN	November	2	2,625	2	2,625	..	..	..	..	..	..	..	..
RAMA	September	1	2,500	1	2,500	..	..	..	..	..	..	..	..
HOLI	March	4	2,300	4	2,300	..	..	..	..	..	..	..	..
MYTHOLOGICAL PERSONAGES	September	1	2,250	1	2,250	..	..	..	..	..	..	..	..
SHITLA MATA	August	1	2,000	1	2,000	..	..	..	..	..	..	..	..
COMMERCIAL	Every Wednesday	1	2,000	1	2,000	..	..	..	..	..	..	..	..
GANESH	February	1	1,000	1	1,000	..	..	..	..	..	..	..	..
DASSERA	October	1	350	1	350	..	..	..	..	..	..	..	..
MISCELLANEOUS	Total	4	6,800	4	6,800	..	..	..	..	..	..	..	..
	March	1	300	1	300	..	..	..	..	..	..	..	..
	July	1	2,500	1	2,500	..	..	..	..	..	..	..	..
	September	1	1,500	1	1,500	..	..	..	..	..	..	..	..
	October	1	2,500	1	2,500	..	..	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION—contd.
(In descending order of congregation)

Deity 1	Month 2	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs 3	Congre- gation 4	No. of fairs 5	Congre- gation 6	No. of fairs 7	Congre- gation 8	No. of fairs 9	Congre- gation 10	No. of fairs 11	Congre- gation 12	No. of fairs 13	Congre- gation 14
SURAT DISTRICT													
Total		159	806,250	124	227,550	12	74,700	19	254,000	2	50,000	2	200,000
KRISHNA	Total	7	160,650	6	10,650	..	..	..	..	..	..	1	150,000
	April	1	1,350	1	1,350	..	..	..	..	..	..	..	..
	August	6	159,300	5	9,300	..	..	..	..	..	..	1	150,000
SHIVA	Total	39	157,650	30	58,150	3	18,500	5	56,000	1	25,000	..	..
	January	1	1,100	1	1,100	..	..	..	..	..	..	..	..
	February	9	58,800	6	13,800	1	5,000	1	15,000	1	25,000	..	..
	April	7	12,250	6	4,250	1	8,000	..	..	..	..	..	..
	July	1	2,500	1	2,500	..	..	..	..	..	..	..	..
	August	8	18,000	8	18,000	..	..	..	..	..	..	..	..
	October	2	11,000	1	1,000	..	..	1	10,000	..	..	..	..
	November	7	29,500	5	8,500	..	..	2	21,000	..	..	..	..
	December	3	19,000	2	9,000	..	..	1	10,000	..	..	..	..
	Every 12 years	1	5,500	..	..	1	5,500	..	..	..	..	..	..
	MATAJI	Total	35	150,825	26	39,325	3	22,000	6	89,500	..	..	..
January		2	13,000	1	3,000	..	..	1	10,000	..	..	..	..
February		1	2,500	1	2,500	..	..	..	..	..	..	..	..
March		1	2,250	1	2,250	..	..	..	..	..	..	..	..
April		8	73,150	3	4,650	1	5,000	4	63,500	..	..	..	..
May		3	4,250	3	4,250	..	..	..	..	..	..	..	..
October		16	52,275	13	19,275	2	17,000	1	16,000	..	..	..	..
November		2	1,600	2	1,600	..	..	..	..	..	..	..	..
December		2	1,800	2	1,800	..	..	..	..	..	..	..	..
MUSLIM PIRS		Total	28	139,900	24	49,400	1	5,500	1	10,000	1	25,000	1
	January	2	75,000	..	..	..	..	..	..	1	25,000	1	50,000
	February	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	March	3	4,550	3	4,550	..	..	..	..	..	..	..	..
	April	3	3,050	3	3,050	..	..	..	..	..	..	..	..
	May	2	5,800	2	5,800	..	..	..	..	..	..	..	..
	November	1	2,500	1	2,500	..	..	..	..	..	..	..	..
	December	2	8,000	2	8,000	..	..	..	..	..	..	..	..
	Muharram	1	5,500	..	..	1	5,500	..	..	..	..	..	..
	Safar	1	1,750	1	1,750	..	..	..	..	..	..	..	..
	Jamadi-us-Sani	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	Rajab	4	8,500	4	8,500	..	..	..	..	..	..	..	..
	Shaaaban	2	4,250	2	4,250	..	..	..	..	..	..	..	..
	Shawwal	4	17,250	3	7,250	..	..	1	10,000	..	..	..	..
	From year to year as decided	1	750	1	750	..	..	..	..	..	..	..	..
HANUMAN	Total	18	52,125	14	25,925	3	16,200	1	10,000	..	..	..	..
	August	2	2,350	2	2,350	..	..	..	..	..	..	..	..
	September	1	5,000	..	..	1	5,000	..	..	..	..	..	..
	October	10	31,025	7	9,825	2	11,200	1	10,000	..	..	..	..
	November	5	13,750	5	13,750	..	..	..	..	..	..	..	..

TABLE VI—FAIRS ACCORDING TO DEITY, MONTH AND SIZE OF CONGREGATION—concl'd.
(In descending order of congregation)

Deity	Month	Total		Below 5,000		5,000 to 9,999		10,000 to 24,999		25,000 to 49,999		50,000 and above	
		No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation	No. of fairs	Congre- gation
1	2	3	4	5	6	7	8	9	10	11	12	13	14
SURAT DISTRICT-contd.													
LOCAL DEITIES	Total . . .	2	25,000	1	2,500	..	..	1	22,500	..	..	..	..
	February . . .	1	2,500	1	2,500	..	..	..	..	..	..	..	..
	March . . .	1	22,500	..	..	..	..	1	22,500	..	..	..	..
SEA-GOD	Total . . .	3	13,750	2	3,750	..	..	1	10,000	..	..	..	..
	August . . .	2	13,500	1	3,500	..	..	1	10,000	..	..	..	..
	Amas falling on Monday . . .	1	250	1	250	..	..	..	..	..	..	..	..
SATI . . .	October . . .	1	13,500	..	..	..	..	1	13,500	..	..	..	..
COMMERCIAL	Total . . .	6	9,250	6	9,250	..	..	..	..	..	..	..	..
	Every Sunday . . .	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	Every Tuesday . . .	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	Every Wednesday . . .	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	Every Thursday except Monsoon . . .	1	1,750	1	1,750	..	..	..	..	..	..	..	..
	Every Friday . . .	1	1,000	1	1,000	..	..	..	..	..	..	..	..
	Every Saturday . . .	1	2,500	1	2,500	..	..	..	..	..	..	..	..
NADI-TIRTHA	August . . .	1	7,500	..	..	1	7,500	..	..	..	..	..	..
HOLI . . .	March . . .	1	5,000	..	..	1	5,000	..	..	..	..	..	..
DASERA . . .	October . . .	2	5,000	2	5,000	..	..	..	..	..	..	..	..
RAMA . . .	April . . .	3	3,600	3	3,600	..	..	..	..	..	..	..	..
JAIN . . .	Total . . .	2	3,000	2	3,000	..	..	..	..	..	..	..	..
	April . . .	1	1,500	1	1,500	..	..	..	..	..	..	..	..
	November . . .	1	1,500	1	1,500	..	..	..	..	..	..	..	..
BALIA DEV . . .	April . . .	1	2,250	1	2,250	..	..	..	..	..	..	..	..
SHITLA MATA	December . . .	1	2,250	1	2,250	..	..	..	..	..	..	..	..
Parsi . . .	Tir . . .	1	2,000	1	2,000	..	..	..	..	..	..	..	..
LOCAL SAINTS	November . . .	1	2,000	1	2,000	..	..	..	..	..	..	..	..
MISCELLANEOUS	Total . . .	7	51,000	4	8,500	..	..	3	42,500	..	..	..	..
	January . . .	1	250	1	250	..	..	..	..	..	..	..	..
	February . . .	1	4,000	1	4,000	..	..	..	..	..	..	..	..
	April . . .	1	2,000	1	2,000	..	..	..	..	..	..	..	..
	July . . .	1	10,000	..	..	..	..	1	10,000	..	..	..	..
	October . . .	2	32,500	..	..	..	..	2	32,500	..	..	..	..
	November . . .	1	2,250	1	2,250	..	..	..	..	..	..	..	..
DANGS DISTRICT													
Total . . .		7	30,475	6	7,975	..	..	1	22,500	..	..	..	..
HOLI . . .	March . . .	1	22,500	..	..	..	..	1	22,500	..	..	..	..
MUSLIM PIRS	Zilhijja . . .	1	4,500	1	4,500	..	..	..	..	..	..	..	..
COMMERCIAL . . .	Total . . .	4	3,175	4	3,175	..	..	..	..	..	..	..	..
	Every Sunday . . .	1	475	1	475	..	..	..	..	..	..	..	..
	Every Monday . . .	1	650	1	650	..	..	..	..	..	..	..	..
	Every Tuesday . . .	2	2,050	2	2,050	..	..	..	..	..	..	..	..
RAMA . . .	January . . .	1	300	1	300	..	..	..	..	..	..	..	..

TABLE VII

ADIVASI FAIRS ACCORDING TO MONTHS WITH CONGREGATION

The table gives information about the Adivasi fairs held in the State and the months favoured for holding them. It is prepared for the districts and gives information about the fairs attended largely by Adivasis. It gives the number and congregation of fairs by months according to Hindu, Gregorian and Muslim calendars. Months and districts with nil entries are omitted.

TABLE VII—ADIVASI FAIRS ACCORDING TO MONTHS WITH CONGREGATION

Name of Month 1	Total		Junagadh District		Banaskantha District		Sabarkantha District		Mehsana District		Kaira District	
	No. of fairs 2	Congre- gation 3	No. of fairs 4	Congre- gation 5	No. of fairs 6	Congre- gation 7	No. of fairs 8	Congre- gation 9	No. of fairs 10	Congre- gation 11	No. of fairs 12	Congre- gation 13
Total	291	888,575	3	8,575	13	32,550	23	101,800	2	9,000	5	8,800
<i>Hindu and Gregorian Calendars</i>	273	855,650	2	2,575	13	32,550	23	101,800	2	9,000	5	8,800
January/Paush	4	63,300	..	..	..	..	..	..	..	..	..	..
February/Magh	24	104,350	..	..	..	..	2	9,250	..	..	1	650
March/Phalgun	109	245,050	..	..	1	9,000	6	16,350	..	..	1	400
April/Chaitra	26	136,450	..	..	3	5,400	3	44,000	..	..	..	..
May/Vaishakh	8	18,100	..	..	..	..	3	4,350	..	..	..	..
July/Ashadh	2	17,000	..	..	..	..	..	..	..	..	..	..
August/Shravan	26	74,125	2	2,575	3	6,400	4	15,150	2	9,000	1	2,000
September/Bhadrapad	21	49,750	..	..	..	..	4	12,300	..	..	2	5,750
October/Ashvin	32	110,725	..	..	..	..	..	..	..	..	..	..
November/Kartik	18	32,350	..	..	6	11,750	..	..	..	..	..	..
December/Margashirsh	3	4,450	..	..	..	..	1	400	..	..	..	..
<i>Muslim Calendar</i>	5	16,750	1	6,000	..	..	..	..	..	..	..	..
Safar	1	1,750	..	..	..	..	..	..	..	..	..	..
Rajab	3	10,500	1	6,000	..	..	..	..	..	..	..	..
Zilhijja	1	4,500	..	..	..	..	..	..	..	..	..	..
<i>Other Dates</i>	13	16,175	..	..	..	..	..	..	..	..	..	..
Weekly Fairs	12	15,425	..	..	..	..	..	..	..	..	..	..
Unspecified	1	750	..	..	..	..	..	..	..	..	..	..

Name of Month 1	Panchmahals District		Baroda District		Broach District		Surat District		Dangs District	
	No. of fairs 14	Congre- gation 15	No. of fairs 16	Congre- gation 17	No. of fairs 18	Congre- gation 19	No. of fairs 20	Congre- gation 21	No. of fairs 22	Congre- gation 23
Total	89	208,650	68	198,950	18	33,750	63	256,025	7	30,475
<i>Hindu and Gregorian Calendars</i>	89	208,650	67	197,950	17	31,750	53	239,775	2	22,800
January/Paush	..	..	..	..	..	..	3	63,000	1	300
February/Magh	4	39,750	7	20,450	3	13,500	7	20,750	..	..
March/Phalgun	60	108,200	32	56,250	5	2,600	3	29,750	1	22,500
April/Chaitra	3	5,100	4	36,300	4	6,150	9	39,500	..	..
May/Vaishakh	1	4,500	..	..	..	..	4	9,250	..	..
July/Ashadh	..	..	1	7,000	..	..	1	10,000	..	..
August/Shravan	8	27,850	5	8,150	1	3,000	..	..	..	..
September/Bhadrapad	9	16,700	4	11,000	2	4,000	..	..	..	..
October/Ashvin	3	5,550	12	56,050	1	1,500	16	47,625	..	..
November/Kartik	1	1,000	2	2,750	1	1,000	8	15,850	..	..
December/Margashirsh	..	..	..	..	..	..	2	4,050	..	..
<i>Muslim Calendar</i>	..	..	..	..	..	..	3	6,250	1	4,500
Safar	..	..	..	..	..	..	1	1,750	..	..
Rajab	..	..	..	..	..	..	2	4,500	..	..
Zilhijja	..	..	..	..	..	..	..	..	1	4,500
<i>Other Dates</i>	..	..	1	1,000	1	2,000	7	10,000	4	3,175
Weekly Fairs	..	..	1	1,000	1	2,000	6	9,250	4	3,175
Unspecified	..	..	..	..	..	..	1	750	..	..

TABLE VIII

ADIVASI FAIRS ACCORDING TO DEITY, MONTHS AND SIZE OF CONGREGATION

This table is also prepared for the State as a whole for fairs attended mostly by Adivasis. It corresponds to Table VI and gives number and congregation of Adivasi fairs held in each month in honour of each deity. The congregation has been divided into the following ranges:

- (i) Below 5,000
- (ii) 5,000 to 9,999
- (iii) 10,000 to 14,999
- (iv) 15,000 to 24,999
- (v) 25,000 to 49,999
- (vi) 50,000 and above

The deities are arranged in the descending order of total congregation at the fairs held in their honour. Where fairs are held not in honour of any particular deity but only on certain occasions like Holi, Dassera, etc., the occasion is mentioned in place of the deity.

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HINDI

Shakti Ank of Kalyan Magazine, August, 1934

URDU

- ALVI, ABUNAJMA SAULAT Hajrat Gosul Azam

GLOSSARY OF LOCAL TERMS

A

- Abhishek Sprinkling or pouring water or milk over a deity accompanied by chanting of *mantras*
- Abhyanga-snan Bathing the idol after application of perfumes
- Abil White powder used in *puja*
- Acharya A religious head; a preceptor
- Adad Kidney-bean; *Phaseolus radiatus* pulse
- Adbhut Wonderful; mysterious
- Adharma Irreligious practices; the reverse of religion and duty
- Adhik Intercalary
- Adivasi An aborigine; tribal
- Advaita Non-duality; a doctrine of Hindu philosophy
- Adya Sthan The first or original place
- Agamas Jain scriptures
- Agarbatti An incense stick
- Agheda *Achyranthes aspera* plant
- Aghoris A class of ascetics
- Agni Fire
- Ahimsa Non-violence
- Akda *Calotropis gigantea* plant
- Akhada A gymnasium; a monastery
- Akhand dip or jyot Incessant lamp
- Akhand saubhagya Unbroken married life
- Akhari Last
- Akshauhini A regiment consisting of 21,870 chariots, 21,870 elephants, 65,610 cavalry and 109,350 infantry
- Akshaya Imperishable, everlasting
- Akshayapatra Vessel wherein the things put are not exhausted though taken out
- Akshaya punya Inexhaustible fund of religious merit
- Alam A standard; pole
- Allaho Akbar God is great
- Aluna vrata Austerities in which no salt is taken
- Amari Non-violence
- Amarvel *Cuscuta reflexa*
- Amas *Amavasya*
- Amasanta (Month) ending with *amavasya* or new-moon
- Amavasya New-moon day; the last day of the dark lunar fortnight
- Ambla *Phyllanthus emblica*
- Amin Honest
- Amshaspand An Immortal Furtherer
- Anadi Without beginning
- Anand Joy
- Anand Bazaar A pleasure market
- Anand Mela A pleasure meet
- Anant Without end
- Anarya Non-Aryan
- Anga A limb
- Angi A decorative coat or covering placed on the idol
- Annakshetra A free food distribution centre
- Annakuta A collection of all possible varieties of food preparations offered to a deity
- Anti A skein of yarn

A-contd.

Anushthan	Performance of worship; observance of a vow
Aparigraha	Non-attachment to worldly things
Apsaras	Celestial nymphs
Aqtab	Polar stars
Aradhana	Propitiation
Aravara	The days on which oblations are offered to dead relatives
Arghya	Oblation
Ari	An enemy
Arjun	<i>Terminalia arjuna</i> tree
Aro	Embankment with steps
Arsh	Throne of God
Arti	Ceremony of waving a lamp before an idol; the lamp so waved
Ashirvad	Blessings
Ashoi	Righteousness
Ashok	<i>Saraca Indica</i> tree
Ashram	Hermitage
Ashramshala	A school in a hermitage; a residential school in rural setting, prescribing an austere living
Ashura	The tenth day of the first month, Muharram, of the Muslim calendar
Asopalav	<i>Polyalthia longifolia</i> tree
Asteya	Abstaining from theft
Asthivisarjan	The obsequious ceremony of immersing bones in holy waters
Asura	Demon
Asuri	Devilish
Atapata	A game in which players divide themselves in teams
Atham	Eighth day of each lunar fortnight
Atit	An itinerant mendicant
Atlas	A kind of silk cloth
Avani or Avanu	A type of song sung in <i>bhavai</i> or folk-drama
Avatar	An incarnation
Ayana	A path; a solstitial point, the apparent motion of the sun north and south of the equator

B

Badha	Vow
Bajath	Low stool
Bajri	Millet
Bakhsh	Bestower
Bakla	Boiled grains or pulses
Bal	Child
Bali	Sacrificial offering
Bal movala	Tonsorial ceremony, first shaving of head of a boy
Bambuda	An instrument made from bamboo chips and cotton string
Bandhani	A person under an obligation
Bandi	Waist-coat
Bandobast	Arrangement; order
Bara	Harbour
Barash	12th day of each lunar fortnight
Barat	Marriage procession
Baug or Bag	A garden, an orchard
Bava	Ascetic
Bazaar	A market
Bedan	<i>Terminalia belerica</i> tree
Beda nritya	A dance with pots placed on the head one upon the other

B-contd.

Bhag	Part
Bhagat	Devotee
Bhagwa	Salmon-coloured cloth
Bhaidkun	A preparation of <i>bajri</i> or <i>jowar</i> flour with butter-milk
Bhajan	A devotional song
Bhajanik	A singer of <i>bhajans</i> or devotional songs
Bhajan mandli	A group of votaries singing <i>bhajans</i>
Bhajia	A fried preparation of gram flour with spices
Bhakta	A worshipper; a devotee
Bhakti	Devotion
Bhandar	Store
Bhasma	Ashes
Bhathu	Tiffin
Bhatji	A Brahmin priest
Bhavado	Public disgrace or calumny; an open and shameless quarrel
Bhavai	Folk-drama performed generally by itinerant troupes
Bhiksha	Alms
Bhog	An offering
Bhojanshala	Boarding house
Bhopa	A <i>bhuva</i> ; religious head priest
Bhukti	Worldly enjoyment
Bhungal	A musical instrument; a long trumpet
Bhutas	Ghosts
Bhutia Dev	Ghost-god
Bhuva	Religious head priest
Bhuvan	Mansion
Bigha	A square measure equal to 4/7ths or 2/5ths of an acre
Bij	Second day of lunar fortnight
Bili	<i>Aegle marmelos</i> tree
Bili-patra	A leaf of <i>Aegle marmelos</i> tree
Bismillah	<i>Ba Isme Allah</i> ; with or in the name of God
Boni	A present; a tip on an auspicious occasion; the amount earned in an auspicious first transaction
Bor	Fruit of jujube tree, <i>Zizyphus jujuba</i>
Bordi or Ber	The jujube tree; <i>Zizyphus jujuba</i>
Brahmachari	An avowed celibate
Brahmacharya	Celibacy; chastity
Brahma muhurt	Early dawn
Burak	A heavenly creature moving with lightning rapidity, represented in Muslim mythology as a winged animal with a human face and the body of a horse

C

Chacha	Uncle
Chachar chowk	Open courtyard of a Mataji temple
Chadia	An effigy
Chaitradi	Beginning with Chaitra
Chaityaparipati	Visit to temples
Chakla	A square; cross-roads
Chakra	Square piece of embroidered cloth used for wall decoration
Chakra	A wheel
Chanda	Moon
Chandal	An untouchable
Chandlo	A round mark of <i>kumkum</i> on the forehead of a Hindu woman
Chandraat	The night beginning with the first monthly appearance of the moon
Chandravala	A kind of poetic composition

C-contd.

Chappan	Earthen bowl
Charan	Feet
Charanamrit	The nectar of the feet; the water with which an idol is bathed
Char dham	The four great places in the four directions in India, viz., Jagannathpuri in the east; Setubandh Rameshwer in the south; Dwarka in the west and Badrikedar in the north
Charkha	A spinning wheel
Char-Shamba	Wednesday
Chaturmas	The four months of monsoon (from Ashadh Sud 11 to Kartik Sud 11), propitious for performing austerities
Chaudash	<i>Chaturdashi</i> ; fourteenth day of lunar fortnight
Chavana	A mixture of salty preparations
Chhanda	A verse
Chhath	Fasting of two days together among Jains
Chhath	Sixth day of lunar fortnight
Chhatra or Chhatri	Canopy
Chhaya	Shadow
Chhedachhedhi	A knot of one of the ends of the upper garments of the bride and bridegroom tied at the time of marriage ceremony
Chhillia	A shrine of a Muslim saint
Chiku	<i>Achras sapota</i> ; Sapota Plum
Chirag	A lamp
Chital	A type of deer
Choghadian	Drums and <i>shahmai</i> played four times a day at a temple
Chopda or Vahi	Account books
Chopdar	An usher
Chora	A public place in a village
Chorashi	Feast given to all the sub-castes of Brahmins
Chori	The square enclosure in which the bride and the bridegroom take ceremonial rounds of the holy fire
Choth	<i>Chaturthi</i> ; fourth day of lunar fortnight
Chowk	A square
Chowki	A police station or gate
Chul	A trench filled with burning charcoal
Chundadi	A tie-and-dye silk sari
Churma	A sweet preparation of wheat flour mixed with <i>ghee</i> and <i>gur</i> or sugar

D

Dadra	A type of rhythm
Daf	A kind of flat drum
Dagad	A stone
Dahad	A pond
Daklan	Small drums
Dakshina	Alms given to a Brahmin priest
Dal	Pulse
Damra	Worm-wood, <i>Artemisia indica</i>
Dan	A donation; charity; alms
Danava	Demon
Dand	Punishment
Dandia	Sticks
Dang	Forest
Danga	A camp
Dapun	Dues paid to the caste-panch, etc., on certain occasions
Darbar	Royal court
Darbha	A kind of grass considered sacred; <i>Andropogon nardoides</i>

D-contd.

Dargah	A tomb of a Muslim saint
Daridranarayan	God in the form of poor people
Darshan	Sight; glimpse of the deity in an attitude of reverence and prayer
Daruj	Perverting spirit
Deri	A small temple
Deshi	Local
Devan	A minister
Devas or Devtas	Gods
Devasthan	A hallowed or sacred place; a shrine
Devasthan inam	Land granted by Government free of revenue or at concessional rate for maintenance of places of worship
Devchakli	A small black bird, Indian Robin
Devlan	Deities
Devlok	Heaven
Dhan	Wealth
Dhana	<i>Coriandrum sativum</i> ; coriander seeds
Dhanu	Sagittarius
Dhanurmas	The month during which the sun is in the zodiacal sign of Sagittarius
Dharia	A scythe fixed at one end of a long staff
Dharma	Religion; path of duty
Dharmashala	A public rest-house
Dharo	Pool
Dharo or Durva	A kind of grass used in religious ceremonies; bent grass; panic grass
Dhatura	<i>Datura fastuosa</i> plant
Dhol	A drum
Dholak	A small drum
Dholi	A drummer
Dhoti	A white garment worn round the waist by men
Dhun	Refrain
Dhuni	A smoky fire lighted by an ascetic
Dikpalas	Guardians of the quarters
Diksha	The ceremony of initiation to holy orders
Din	Day
Dinar	A gold coin
Dip	A lamp
Dip-mala	A tower of lights
Divasa	Day
Divdan	Lamps
Divi	A lampstand
Doli	A litter
Doshi	An old woman
Dowr	Recitation of all the thirty parts of the Quran by the Muslims at a religious gathering
Dudhpak	A sweet preparation of milk and rice
Duha	A couplet
Dula	A bridegroom
Dwadashi	The 12th day of the lunar fortnight
Dwar	A door
Ekadashi	E
Ekasanu	<i>Agarash</i> ; Eleventh day of lunar fortnight
Fajet falka	Partial fast; eating once a day
Fakir	F
	A vertical wheel; a giant wheel
	A mendicant; a beggar

GLOSSARY

F-contd.

Falahar	A slight repast of fruits; a restricted diet of fruits and some non-cereal items allowed while fasting
Falian	Turbans
Farsan	Salty preparations, mostly of gram flour, fried in oil
Fasal	Crop
Fatiha	The opening chapter of the Quran
Fenta	A turban
Fitr	Breaking the fast or refraining from fasting
Foujdar	Police Sub-Inspector
Fravashis	See <i>Frohars</i>
Frohars	Guardian spirits in charge of human souls; souls of the dead
Fuleka	A marriage procession

G

Gada	Mace
Gadi	Estate; seat
Gadipati	The occupant of a <i>gadi</i>
Gadli	Divination
Gahambar	A seasonal feast celebrated by Parsis
Gaj	A local measure two feet long
Gajagrah	Tug-of-war
Galka	<i>Luffa pentandra</i> fruit
Galla	A till, a counter, a money box
Galmana	Sweet soup of wheat flour, <i>ghee</i> and <i>gur</i>
Galti	A vessel with a hole at its bottom through which water dribbles over the <i>shivalinga</i>
Gana	An attendant of Shiva
Ganadhar	One of the principal disciples of a Jain <i>tirthankar</i>
Gandharva	Relating to the <i>Gandharvas</i> ; a type of secret marriage recognised by Hindu law
Ganj	Treasure
Garba	Singing with dance in a circle; a well-known folk-dance of Gujarat
Garbha-griha	Adytum, inner sanctum of temple
Garbi	A particular kind of song; a wooden frame with lamps around which the group participating in <i>garba</i> moves
Garbo	A perforated earthen pot with a lamp inside
Gatha	Each of the five days added to the 12th Parsi month, to make a year of 365 days
Gau	2 miles or 3.2 km.
Gaumukh	A figure of a cow's head
Gaushala	A cow-shed
Gavan	A <i>sari</i>
Gazal	A popular form of Urdu poetry
Gedi-dada	A team game played with sticks and ball
Geru	Red chalk or ochre
Ghaghara	Petticoat
Ghani	An oil mill
Ghari	A sweetmeat
Ghasia	Wheat flour roasted with <i>ghee</i> and <i>gur</i> along with sweet milk
Ghat	A mountain pass
Ghatdi	White specked red cloth worn by girls at the time of marriage
Ghatika	A period of 24 minutes
Ghee	Clarified butter
Ghens	A preparation of <i>jowar</i> flour with butter-milk
Gher	Group of persons who take part in the Holi procession
Gheraiya or Gheria	A reveller celebrating Holi festival, a participant in <i>gher</i>

GLOSSARY

G-contd.

Ghis	A procession; particularly the Holi procession
Ghoda	A horse
Ghughri	Boiled <i>bajri</i> grains given to cattle on auspicious occasions
Gilaf	A covering on a saint's tomb
Giras	A type of alienated land tenure, land given for maintenance
Gokh	A niche
Golakh	A till; a money-box
Gopa or Gopal	A cowherd
Gopi	Female of the class of cowherds
Gorani or Goyni	A married woman feasted on a religious occasion
Goth	A present given to <i>gheraiya</i> during the festival of Holi
Gotra	Sept
Gotrahatya	Killing a kinsman of the same sept
Gramodyog	Village industry
Grihastha	Householder
Grishma	Summer
Gughra	Bells
Guha	A cave
Gulal	A crimson powder used at the time of Holi or on occasions of joy; prepared by mixing <i>katchura</i> with powdered wood of <i>patanga</i>
Guna	Virtue; merit
Gundi	<i>Cordia augustifolia</i> tree
Guptadan	Secret charity
Gur	Jaggery
Gur-dhana	Molasses and coriander seeds (distributed on occasions of joy)
Guru	Preceptor

H

Hadila	A type of folk-song
Hadis	Book of traditions laid down by Prophet Mohammed
Haj	Pilgrimage by Muslims to Mecca in Arabia
Hajarigal	Marigold
Hal	Spirit; possession by spirit
Halaru	A type of folk-song
Haldar or haldarvo	<i>Adina cordifolia</i> tree
Halva	A sweet preparation of wheat flour
Hamajor	All the strength; a greeting exchanged by Parsis which means "Let us give our strength to purity"
Harda	A necklace or string of balls of sugar
Harde	<i>Terminalia chebula</i>
Harikatha	Religious discourse with narratives
Hat	Bazaar
Hauz	A reservoir
Havan	A sacrifice
Havariya	A <i>bhava</i> or priest of Chaudhras, a Scheduled Tribe
Haveli	Temple of Pushtimargiya Vaishnava sect established by Vallabhacharya
Haveli Sangit	The style of music sung in Havelis
Hejira	See <i>Hijri</i>
Helo	A type of folk-song
Hijrat	Flight
Hijri	The Muslim era named after the <i>hijrat</i> or flight of Prophet Mohammed from Mecca to Medina
Himsa	Violence
Hindola	A swing
Holaya	Dung-cakes of various shapes lighted in Holi fire

H-contd.

Homa	A sacrifice; the casting of clarified butter, rice, etc., into fire as an offering to the gods accompanied with prayer and invocations
Howdah	A seat fixed on an elephant's back
Hudo	A tune of folk-music
Hurgadi	A game of Vaghers of Okhamandal taluka in which wrestling bouts take place between members of opposing teams
Hu-tu-tu	A type of team game

I

Ichha	Will
Id	A Muslim festival
Idgah	An open air mosque built outside the town where prayers are offered on Id days
Imam	Religious leader
Imamat	Office of the Imam
Inam	Land granted by Government free of revenue or at concessional rate
Inamdar	Holder of <i>inam</i> land
Indrani	Consort of Indra, the lord of gods

J

Jabbar	Strong
Jagaliya	An inferior village servant, also called a <i>ravaniya</i>
Jagaran	Awaking at night; night vigil associated with fasting
Jagir	Estate
Jagirdar	A freeholder; a landholder; one who holds a <i>jagir</i>
Jagya	Place or hermitage of a saint
Jala	Brushwood; a thicket
Jaladhari	Stone basin around the <i>shivalinga</i>
Jal-devi	A goddess of water
Jalebi	A sweetmeat
Jaleri	Pilgrimage around the waters of the river Narmada
Jali	Trellis work
Jaljatra	A religious ceremony of moving a deity in a boat in a lake or river
Jalsa	A musical concert; a festive meeting
Jamat	Co-religionists; an assembly
Jamatkhana . . .	Assembly hall of the community
Jambu	Black Plum; <i>Eugenia jambolana</i>
Jamfal	Guava
Janma-kalyanak .	The auspicious day of birth anniversary of a Jain <i>tirthankar</i>
Janmotsav	The celebration of birth
Japa	Chanting of a <i>mantra</i> or name of a deity
Jari	Brocade
Jata	Matted hair
Jati	A religious mendicant of the Jain sect; an ascetic
Jawaras	Tender sprouts of corn grown on an altar or in a basket
Jayanti	Birth anniversary
Jhanjh	Cymbals
Jhul	A decorative cloth cover for the body of a horse or an elephant
Jhula	Swing
Jnan	Knowledge
Jodia pava	Double flutes
Jowar	<i>Sorghum vulgare</i>
Jyot	A flame
Jyotirlinga	A self-created light-image of Lord Shiva; one of his twelve most important <i>lingas</i> in India

K

Kabaddi	A team game
Kadam-e-Rasul . .	Footprints of the Prophet Mohammed
Kada or Kadu . . .	Armlet
Kafee	A form of devotional music
Kahalia	A tribal musical instrument resembling a <i>shehnai</i>
Kajal	Colyrium; lamp-soot applied to eyes
Kala	Time; death
Kalash	Pot; a metal pot mounted on the dome of a temple
Kalpa	One day of Brahma; a period of 4,320,000,000 years, the period between the creation and destruction of the world
Kalyan	Welfare
Kalyanak	An auspicious day
Kamadahan	Burning of Cupid
Kamadhenu	A celestial cow which grants everything longed for
Kamal	A lotus
Kanphata bavas . .	A Hindu sect of ascetics who get their ears pierced
Kansar	A sweet preparation of wheat flour, <i>ghee</i> and molasses or sugar
Kansi-joda	A pair of cymbals
Kanya	Zodiacal sign of Virgo
Kanyadan	Giving away the bride in marriage
Karana	A part of the <i>tithi</i>
Karbala	Name of a plain in Arabia; also the place of immersion of a <i>tazia</i>
Karbhari	Manager; village headman
Kariana	Grocery
Karka	Zodiacal sign of Cancer
Karmabhoomi . . .	The land of one's activities
Kartal	A pair of cymbals
Katal-ki-raat . . .	The night of slaughter
Katha	A mythological legend; a religious discourse
Kathrot	A large and flat circular metal dish of brass or copper
Kaumari	One of the nine main goddesses; a virgin
Kaumudi	Moonlight
Kedara	A type of melody
Kesar	Saffron
Kesariyan	A custom among Rajputs to make the best and final effort for victory in a battle after putting on saffron-coloured garments
Kesudan	<i>Butea frondosa</i> flowers
Keval	Absolute
Kevalin	A person who has attained complete knowledge of the absolute
Kevda	<i>Pandanus odoratissimus</i> plant
Khadi	Chalk
Khadi	A kind of coarse cloth hand-spun and hand-woven
Khajuri	Palmyra
Khakhara	<i>Butea frondosa</i> tree
Khakhi sadhu . . .	Ascetic who besmears his body with ashes
Khala	Thrashing ground
Khalifa	Caliph; Muslim religious and secular head
Khamavavun	To ask for forgiveness
Khand	A division
Khandak	A trench with burning charcoal
Khankah	A hermitage of Muslim saint
Kharadi	A turner (in carpentry)
Kharif	The monsoon crop; crops sown in the rainy season and reaped in autumn
Kharsani	Nigerseed; <i>Verbasina sativa</i>
Khaskhas	Poppy-seed

K-contd.

Khatmuhurta . . .	The ceremony of laying the foundation stone
Khatrun . . .	A clay dome used as a votive offering
Khed . . .	Cultivation
Khichadi . . .	Hotchpotch; mixture of rice and pulse
Khichado . . .	Hotchpotch; mixture of different grains
Khijada . . .	<i>Prosopis spicigera</i> tree
Khilafat . . .	The office of <i>khalifa</i>
Khira . . .	A preparation of milk, rice and sugar
Khump . . .	A headgear made of flowers worn by a bridegroom
Kinkhab . . .	Silk or gold brocade cloth
Kinnar . . .	A celestial musician
Kirtan . . .	A devotional song in praise of god
Kirtanias . . .	Persons who sing <i>kirtans</i>
Kodiyana . . .	Earthen cup-shaped lamps holding oil and a wick for a light
Kopra . . .	Coconut kernel
Kos . . .	A measure of length; one mile and a half
Kothar . . .	Store
Kothari . . .	A store-keeper
Krantivrat . . .	Imaginary path of the movement of the sun
Kridangan . . .	A play-ground
Krishna . . .	Dark half of the lunar month
Krishnalila . . .	A sportive play from the life of Krishna
Kriya . . .	Action
Kshaya masa . . .	A month omitted or suppressed from the luni-solar year, the opposite of intercalary month
Kul-devi . . .	The tutelary goddess of a family
Kuler . . .	Mixture of <i>bajri</i> or rice flour, <i>ghee</i> and molasses
Kumarika . . .	A virgin
Kumbh . . .	A pitcher
Kumbha . . .	Zodiacal sign of Aquarius
Kumkum . . .	Vermilion, red turmeric powder used for a mark on the forehead
Kund . . .	Reservoir, generally with built steps
Kundali . . .	Earring
Kundalini . . .	Ileum, a nerve-centre which is aroused in <i>yoga</i>
Kuradi . . .	A small earthen pot
Kutcha . . .	The local series of weight measures, one <i>kutcha</i> maund being equal to $\frac{1}{4}$ standard maund and so on
Kutcha maund . . .	A maund of 40 <i>kutcha</i> seers; 18.66 kg.

L

Labh . . .	Gain
Laddu or ladu . . .	A sweetball
Laga . . .	A tax; a duty
Lahani . . .	Gifts distributed among participants in <i>ras</i> , <i>garba</i> , etc.
Lakhoti . . .	A small marble
Laksha griha . . .	A house of lac
Lapsi . . .	A sweet preparation of wheat flour and sugar or molasses
Laylat-ul-Qadr . . .	Night of Power
Lila . . .	Sportive action of God
Linga . . .	Emblem of Lord Shiva
Loban . . .	Olibanum; gum resin of tree <i>styrax benzoin</i> used as incense
Lokmela . . .	A folk-gathering

M

Machhwa . . .	A small boat; a lighter
Madalia . . .	An amulet; a talisman

M-contd.

Madhya Sthan . . .	The central shrine
Madresa . . .	A school attended by Muslim students
Magas . . .	A sweet preparation of gram flour, <i>ghee</i> and sugar
Maghrabi . . .	Western
Maha . . .	Large; great
Mahadev . . .	The great god, Lord Shiva
Mahant . . .	A head of <i>sadhus</i> or religious order
Mahapuja . . .	A solemn worship performed on extraordinary occasions
Mahashiviyogi . . .	A great Shaiva ascetic
Mahel . . .	A palace
Maholla . . .	A street
Mahuda . . .	<i>Bassia latifolia</i> tree
Maidan . . .	A plain
Makara . . .	Zodiacal sign of Capricorn
Malida . . .	A sweet preparation of wheat flour
Maldhari . . .	A cattle breeder
Mali . . .	A gardener
Malpuva . . .	Sweet pancake
Manata . . .	A vow
Manchi . . .	Frame
Mandal . . .	A circle; an auspicious figure drawn on the ground
Mandap . . .	A pandal; a tower; a pavillion
Mandar . . .	<i>Calolupis procera</i> tree
Mandir . . .	A temple
Mandli . . .	A group of persons
Mandvi . . .	A wooden frame or structure with lamps
Mangala . . .	The first worship of a deity in the morning
Maniara . . .	A tune of folk-music
Manjira . . .	Small cymbals
Mantra . . .	An incantation; a formula sacred to a deity; a spell or enchantment
Marsia . . .	A mournful dirge or elegy
Masa . . .	A month
Masjid . . .	A mosque
Massala . . .	Spices, condiments
Mata . . .	Mother Goddess
Matam . . .	Grief
Matamaha . . .	Mother's father
Math . . .	A monastery
Matsya . . .	Fish; the first incarnation of Lord Vishnu in the form of a fish
Maulvi . . .	Muslim scholar
Maun . . .	Silence
Mayra . . .	The marriage booth; the place where marriage ceremony takes place
Mayurpankh . . .	Peacock feathers, a fan thereof
Mehdi . . .	Eleven lamps on a frame resembling a tree lighted by Muslims during the Gyarwin festival
Mehfil . . .	A festive gathering
Mela . . .	A fair
Mendi . . .	<i>Lawsonia alba</i> plant
Meraya . . .	Torches prepared by fixing a dry kopra or earthen bowl on a stick of sugar-cane or wood
Mesha . . .	Zodiacal sign of Aries
Milad . . .	Birth
Mina . . .	Zodiacal sign of Pisces
Mindhol . . .	The emetic nut; <i>Randia dumetorum</i>

M-concl'd.

Mithuna	Gemini
Mod	A kind of chaplet worn by females on auspicious occasions
Mohur	A gold coin
Moksha	Liberation; final emancipation
Molakat	A religious observance or austerities practised by virgins prescribing one meal a day without the use of salt
Moong	Green gram; <i>Phaseolus mungo</i>
Moti	A pearl
Mrigashirsha	A constellation
Muhurta	The auspicious moment or season
Mujavar	A caretaker of a tomb
Mukhavato	The head of an idol
Mukhi	Village headman
Mukhiyaji	Temple priest of Vaishnavites
Mukhvas	Anything that sweetens the breath after a meal; betel leaf, areca-nut, etc.
Mukhya Sthan	The main shrine
Muktad	Released souls
Muktadi	A follower of the <i>Imam</i> in a congregation prayer
Mukti	Emancipation; salvation
Mul	Original
Mundka vero	Capital tax
Muni	A saint; an ascetic
Musli	<i>Curculigo orchioidea</i> and <i>Asparagus adscendens</i>

N

Nadi	River
Nag	Serpent
Naga bava	A Hindu sect of ascetics who remain naked or scantily clothed
Nagarsheth	Leading citizen of a town
Nagfeni	<i>Sesuviera zeylanica</i>
Nagli	A coarse grain; <i>Eleusine Corcoana</i>
Naivedya	An offering of eatables to the idol
Naka	An entrance to a town; an octroi outpost
Nakshatra	A constellation, one of the 27 lunar mansions
Nal	A horseshoe
Namaz	Muslim prayers
Nanbal or Narayan bali .	An offering for the salvation of the souls of one's forefathers
Nandi	A bull
Narak	Hell
Narma	Pleasure
Nasta-griha	A restaurant
Nat	Acrobat
Nath	A nose-ring
Natya mahotsav	A drama festival
Navroz	New Year Day
Nazrana	A present; a gift
Nij-mandir	Adytum, inner sanctum
Nim	<i>Melia azadirachta</i> tree
Niranjana	Arti; waving of a lamp before a deity at the conclusion of 'arti'
Nirayana	Sidereal (system of astronomy)
Nirdhum chula	Smokeless oven
Nirvan	Liberation, demise

Q

Odhni	An upper loose garment worn by girls
Otta	Platform

P

Pada	A foot or a line of a verse or stanza, a status
Padhramani	Ceremonial reception of a great man deserving of respect
Padma	Lotus
Paduka	A patten; an impression of the feet in stone worshipped as the footprint of a deity or saint
Padyatra	A pilgrimage on foot
Pagla	Footprints
Pagri	A turban
Pakhaj or Pakhwaj . . .	A kind of drum
Paksha	A fortnight
Pala	A moment, sixtieth part of <i>ghatika</i>
Palav	The hem of a <i>sari</i>
Palia	A memorial stone
Palli	A palanquin made of bamboo shaped like a chariot without wheels
Pan	Betel leaf
Pan-bidi	<i>Pan</i> —Betel leaves and <i>bidi</i> —indigenous cigarettes
Panch	Headmen of a caste or community
Pancha-gavya	A mixture of milk, curd, <i>ghee</i> , cow-urine and cow-dung
Panchajiri	A mixture of cuminseed powder, coconut kernel, dry ginger, sugar and parsley distributed as <i>prasad</i> to devotees gathered to commemorate the birth anniversary of god
Panchakshara mantra . .	A <i>mantra</i> of Shiva consisting of five syllables
Pancham	<i>Panchami</i> , fifth day of the lunar fortnight
Panchamrit	Mixture of milk, <i>ghee</i> , curd, honey and sugar
Panchanga	Five limbs; an almanac; five limbs of a tree, root, fruit, leaves, flowers and bark
Panchayatan	A group of five dieties, e.g., Ganpati, Devi, Sun, Vishnu and Shiva worshipped together
Panch-dhatu	Five metals
Panch tirtha	Five holy places
Pandit	A scholar; a learned man
Pan-gulab	Reception with betel leaves and rose flowers
Panja	Palm with five fingers; an artificial replica of the palm used during Muharram
Panjari	See <i>Panchajiri</i>
Pan ladiyan	Dolls of leaves
Pan-supari	Betel-nut and leaves offered at a reception
Papad	A thin crisp cake made of flour mixed with spices which can be baked or fried
Parab	Water place
Parameshwara	Shiva
Parana	Breaking the fast
Parashu	A battle-axe
Paras Pipal	<i>Thespesia populnea</i> tree
Parda	Veil
Parikrama	A pilgrimage round a mountain or other holy place
Parshads or Palas . . .	The lowest religious order of the Swaminarayan sect meant for Shudras
Parva	A festival
Parvat	Mountain
Parvat-tirtha	A <i>tirtha</i> on a mountain
Pat	Bench
Patal	Underworld
Patasa	A candy made of sugar
Patel or Patil	Village headman
Pativrat	Fidelity to the husband; religious observances associated therewith
Pauashadh	Living like a <i>shraman</i> or ascetic in a Jain <i>upashraya</i>
Pava	Double flute
Pavlikha	A tribal ornament
Pipal	<i>Ficus religiosa</i> tree
Pir	A Muslim saint

P-contd.

Piran Pir	Saint of saints
Pishacha	An evil spirit
Pitha or Pithika	A seat
Pitris	Departed ancestors
Pol	A street; a locality; a lane
Poli	A sweet preparation; sweet bread
Ponkhvun	To welcome or receive the bride, the bridegroom or both with an auspicious ceremony
Prabhat feri	A procession which moves through the principal streets in the morning singing songs and uttering slogans
Prabhatiyan	The musical mode suited to a morning hymn
Prachi	The east
Pradakshina	Going round the image of a deity in worship
Pradar	Leucorrhoea
Prahar	The eighth part of a day of 24 hours
Prakriti	Nature
Pralaya	The deluge
Prasad	Offering to deity, later on distributed among worshippers
Prasadi	A present given by way of blessing
Pratihari	A door-keeper
Prithvi	The earth
Pucca	Solidly built; durable
Pudiya	A small packet
Pudla	A fried cake; a pan-cake
Puja or Pujan	Worship
Pujari	Temple priest
Punya	Religious merit
Purascharan	Reciting a <i>mantra</i> in worship for a prescribed number of times
Puri	A bun
Purna	Complete
Purnima	Full-moon day
Purnimanta	Ending with <i>purnima</i> or full-moon day (of lunar months)
Purusha	The soul, counterpart of <i>prakriti</i>
Putli	A small image
Putreshthi	A sacrifice prescribed to be performed to obtain a son

Q

Qasidas	Verses in praise of the Prophet Mohammed
Qawwal	A <i>qawwali</i> singer
Qawwali	A sort of choral devotional singing
Qayamat	The Day of Resurrection; the Day of Judgment
Qutb	The Pole Star

R

Rabi	The winter crop
Rafada	A snake burrow
Rag	Melody
Raj-bhog	The noon-time offering to the deity
Rakhi	A silk thread tied round the wrist as a protective charm against evil
Rakshabandhan	Tying <i>rakhi</i> on the wrist by a priest to his host and by a sister to her brother
Ramarajya	Rule of Lord Rama; a government in which people enjoy full justice, peace, happiness, freedom and protection
Ramavala	A tune of folk-music
Ramlila	A sportive play from the life of Rama
Rangoli	A design drawn with coloured powders on the ground

R-contd.

Raoti	A small tent
Ras	Sentiment
Ras	A type of folk-dance
Ras	A kind of folk-song and folk-dance
Rasada	A sign of the zodiac
Rashi	Zodiac
Rashi-chakra	National
Rashtriya	A sportive dance like that of Shri Krishna at Vrindavan
Raslila	A group of performers of <i>ras</i>
Ras mandli	<i>Batatas esculentus</i> ; yam, <i>Dioscorea batatas</i>
Ratalu	A chariot procession
Rath-yatra	Violent; fierce
Raudra	A palanquin; a procession
Ravadi	A village watchman; an inferior village servant
Ravania	<i>Mimusops hexandra</i> tree
Rayan	A preparation of vegetable mixed with curd and mustard
Raytun	<i>Charkha</i> ; a spinning wheel
Rentia	A follower of Rig Veda
Rigvedi	A sage
Rishi	<i>Portax pictus</i> ; nilgay
Rojh	<i>Chapati</i> ; bread
Rotali	Mausoleum
Roza	Sprinkling of holy water with <i>panchamrit</i> on Shiva with chanting of hymns sacred to him
Rudrabhishek	Name of a plant and its seed; <i>Eaeclocarpus ganitrus</i>
Rudraksha	A collection of Sanskrit hymns sacred to Shiva recited by a devotee; a ceremonial worship of Shiva with <i>abhishek</i>
Rudri	<i>Adansonia digitata</i> tree
Rukhada	S
Sabar	Stag
Sabha-mandap	A meeting hall; the hall in front of the deity in a temple
Sabras	Salt
Sadachar	Good conduct
Sadaqah	A kind of charity
Sadavrat	Free distribution of food or foodgrains which takes place day after day
Sadhak	A worshipper; a votary; a seeker of accomplishments
Sadhana	Ceremonies observed with a view to propitiate a deity
Sadhu	An ascetic
Sadhvi	A woman belonging to the holy orders
Sadla	A kind of loose upper garment worn by women
Safai	Cleaning
Sag	Teak
Sagar	Ocean
Saiyad	Smallpox
Sajad	<i>Terminalia glabra</i> tree
Sajjadanashin	Successor to the <i>gadi</i> of a Muslim saint
Sakhadi-bhog	The afternoon offering in Vaishnava temples of items prepared in <i>ghee</i> and milk
Sal	<i>Aporosa lindlevana</i> tree
Sal mubarak	Happy New Year
Samadhi	Yogic trance; a place where a saint or <i>sadhu</i> is buried or cremated generally with a memorial built over it
Samadhisthan	The place of <i>samadhi</i>
Samadi	<i>Prosopis spicigera</i> tree
Samaiya	A formal reception; a religious gathering of the followers of the Swaminarayan sect
Sammelan	A gathering; a conference

S-contd.

Samosa	A stuffed triangular preparation with an outer covering of wheat flour fried in oil
Sampradaya	A sect, cult
Samudra-manthan	Churning of the ocean
Samvat or Samvatsara	A year
Samvatsari	The death anniversary
Samyama	Restraint
Sanad	A document of title over land passed by the Government
Sandal	A ceremony performed at a Muslim saint's tomb which is besmeared with sandal-wood paste
Sandhya	Evening
Sangam tirtha	A holy place on the confluence of rivers
Sangha	A party of pilgrims
Sanghavi	The leader of a <i>sangha</i>
Sani	A sweet preparation of dregs of sesamum seeds after oil is extracted from them
Sankhyayogini	A religious order of women in the Swaminarayan sect
Sankraman	The transit of a heavenly body
Sankranti	The passage of the sun from one sign of the zodiac into another
Sanyasi	One who has renounced the world; recluse
Sanyasta	Asceticism
Saptah	A week
Sapta puris	The seven (holiest) towns which are centres of pilgrimage by Hindus
Saptarshi	The seven sages, viz., Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasishtha; a constellation of seven stars named after them, Ursa Major or the Great Bear
Sari	A garment worn by women
Sarod	A musical string instrument
Sarovar	A lake
Sarpanch	The chairman of the village panchayat
Sarpasatra	A sacrifice of serpents
Sarsav	Rapeseed; <i>Brassica campestris</i>
Sarvajna	Omniscient
Sarvoday	Welfare or betterment of all
Satam	<i>Saptami</i> ; seventh day of lunar fortnight
Sathia	<i>Swastika</i> ; an auspicious design drawn with <i>rangoli</i> in the front of a house, etc.
Sati	A chaste and virtuous wife
Satsang	Company of good and saintly men
Satsangis	The laity who have chosen the path of truth; the followers of Swaminarayan sect
Satuva	A preparation of flour of roasted gram and wheat with <i>gur</i>
Satvik	Righteous; virtuous; pure
Satya	Truth
Saubhagya	Good fortune
Savarna	A caste Hindu as distinguished from the untouchables
Sawari	A procession
Sayana	The tropical (system of astronomy)
Seer	A measure of weight .466 kg.
Sevak	Temple priest
Shab-e-Qadr	Night of Power; <i>Laylat-ul-Qadr</i>
Shahadat	Martyrdom
Shakta	Follower of Shakti
Shakti	Power, prowess
Shala	School
Shaligram	A round black stone worshipped as an emblem of Vishnu
Shami	<i>Prosopis spicigera</i> tree
Shankh	A conch
Sharad	Autumn
Sharadiya	Autumnal

S-contd.

Sharadutsav	Autumnal festival
Shastras	Scriptures; sacred books
Shayan	Repose
Shayan-bhog	The last offering of food to the deity at night
Shehnai	A musical instrument; a pipe
Sherbat	A kind of drink; a cooling drink made of water, sugar and lemon-juice
Shev	Vermicelli
Shikar	Hunting
Shikhar	Spiral tower of a temple; spire; peak
Shimga	Holi
Shingoda	The fruit or nut of the plant <i>Trapa bispinosa</i>
Shira	A sweet preparation of wheat, <i>ghee</i> and sugar
Shishir	A season, latter part of winter
Shitla	Smallpox
Shivalaya	A temple of Shiva
Shivalinga	An emblem or idol of Shiva
Shivapuri	One of the twelve cities of Shiva
Shivdan	Small round articles made of wheat flour
Shodashopachar	Sixteen ways of ceremonial worship
Shraddha	Obsequies; a ceremony performed for the salvation of the dead
Shraman	A Jain <i>sadhu</i> or ascetic
Shramdan	Donation in the form of voluntary and free labour
Shramyajna	Voluntary free labour
Shravani	A religious ceremony of changing the sacred thread
Shringar	Toilet; adorning the deity with ornaments, etc.
Shubh	Auspicious
Shuddhodak	Pure water
Shukla	Bright (lunar fortnight)
Siddha	An accomplished saint
Siddhi	Accomplishment
Siddhipad	The state of highest accomplishment
Sidhun	Uncooked food articles given to a Brahmin or priest
Sidratulmuntaha	A tree in heaven
Silsila	A doctrine; a school of thought
Simha	Zodiacal sign of Leo
Simollanghana	Trespassing the boundary
Sinchava	To pour
Sindoor	Red lead
Sisum	<i>Dalbergia latifolia</i> tree
Snan	A bath
Sonaiyas	Gold coins
Sonaru	The name of a tree
Sphatik	Crystal
Stavan	A hymn of praise
Sthapan	Installation
Stotra	A hymn in praise of a deity
Stupa	A Buddhist monument
Sud	Bright half of the lunar month
Sufi	A mystic
Sukhdi	A kind of sweetmeat
Sukh-shaiya	A festal couch or bed
Sultan	A Muslim monarch
Swaraj	Self-rule; independence
Swarga	Heaven
Swarup	Form

S-concl.

Swastika	An ancient and world-wide religious symbol; a cross with arms bent at a right angle, emblematic of good luck
Swati	The star Arcturus; the 15th lunar asterism
Swayambhu	Self-existent
Swayamvar	A congregation where the bride herself makes the choice of a bridegroom from those assembled

T

Tabla	A trobble, a kind of drum
Tabut	See <i>tazia</i>
Tadhodiyan	An earthen pot with cool water given in alms
Tadpu	A tribal musical instrument made from dry gourd
Tahelia	A Brahmin who goes from house to house for some days singing and begging
Takht Nashini . . .	Accession to the throne; coronation
Takorkhana	A troupe of musicians attached to a temple to play music at prescribed hours
Taleti	Foot of a mountain
Tali	Clap
Talvat	Sweetmeat made of sesamum and <i>gur</i>
Tamasha	A type of dramatic and musical performance
Tamboor	A string instrument
Tantrik	A person well-versed in Tantra doctrine
Tap	Austerity
Tapasya	Penance; religious mortification
Tazia	Structure representing the <i>dargah</i> or tomb of Husain at Karbala made usually of bamboo and tinsel carried in a procession during Muharram for final immersion in water
Tekri	A hill
Tera	Thirteen
Terash	The thirteenth day of a lunar fortnight
Tertansali	Group of thirteen other castes with whom Rabaris interdine
Tethawa	Boiled millet or <i>jowar</i>
Thal	A dish offered to a deity
Thali	A dish
Thana	A post; a police station or outpost
Thapan	Installation of deity
Thapo	A mark of the open hand as an omen of good luck, made on auspicious occasions with vermillion
Thar	A frieze; a layer
Til	Sesamum seed; <i>sesamum indicum</i>
Tilgud	Mixture of sesamum and molasses; sugar-coated sesamum seeds
Tirtha	A holy place
Tirthankar	One of 24 incarnations of Jains
Tithi	A day
Tola	A measure of weight, a fortieth part of a <i>seer</i>
Tonga	A horse-carriage
Tope	A small bowl
Toran	Festoon
Traga	Self-torture or inflicting an injury upon one's own person in order to bring blame or compulsion upon another
Trij	<i>Tritiya</i> ; third day of the lunar fortnight
Trital	A type of <i>tal</i> or beating time in Indian music
Triveni sangam . . .	A confluence of three rivers
Tula	Zodiacal sign of Libra
Tula-stambh	The balance for the weighing in ceremony
Tulsi	<i>Ocimum sanctum</i> ; the holy basil plant
Tulsi-kyara	The place where the holy basil is planted

T-contd.

Tunk	Peak of hill
Turi	A type of musical instrument
Turiya	The fourth state of the soul in which it becomes one with the supreme spirit (in Vedanta philosophy)
Tyagi	A renouncer; a recluse

U

Uchhamni	A contest among Jains wherein devotees make bids to have the privilege of performing a ceremony
Udakakumbh pradan .	Giving in alms an earthen pot full of water
Udar	Stomach
Ulul Amr	The living spiritual guide
Umbara	<i>Ficus glomerata</i> tree
Una	Hot
Upakarma	A ceremony performed before changing the sacred thread
Upashraya	A Jain monastery
Urid	Kidney bean; <i>Phaseolus radiatus</i>
Urs	The celebration of death anniversary of a Muslim saint at his shrine
Ushna	Hot
Utara	A camp
Utsarga	A part of religious worship which concludes the ceremony of changing the sacred thread
Utthapan	A ceremony of taking off the deity invoked and installed at commencement of a religious ceremony

V

Vad	Dark half of the lunar month
Vada	Locality
Vadan	A fried preparation of ground pulses
Vadvai	Roots shooting from the branches of the banyan tree
Vahan	A carrier
Vahi	God's commandments sent to the Prophet through angel Jibraeel or Gabriel
Vajra	The thunderbolt, or weapon of God Indra
Val	1/32 of a tola, 0.2916 gram
Vali	Long pole
Van	Forest
Vanar	A monkey; an aboriginal tribe called Vanar
Vanmahotsav	The forest festival
Vanprastha	The third stage of retirement in life according to the Hindu tenets
Vantolio	A whirlwind
Vara	A day
Varakhda	<i>Salvadora perica</i> tree
Varnashram	The divisions of life and the society according to Hindu sociology
Vas	Locality; a residential quarter; abode
Vasara	A day
Vati	A small bowl
Vat vriksha	Indian fig tree, <i>Ficus indica</i>
Vav	A step-well
Veni	A braid of hair, a decoration thereof
Veragi bavas	A class of ascetics
Vesh	A part or act (in folk-drama)
Vichar shakti	The power of thought
Vidhatri	The goddess of destiny
Vihar	A journey (of Jain <i>sadhus</i>)
Viman	Aeroplane
Vipala	Sixtieth part of <i>pala</i>

V-contd.

Vir	A hero
Visama	A resting place
Visarjan	A ceremony of allowing the deity to go after conclusion of worship
Vishrantigriha	Rest-house
Vivah	Marriage
Vrata	A religious observance; austerity
Vridhji	Intercalary, additional (<i>tithi</i>)
Vrishabha	Zodiacal sign of Taurus
Vrishchika	Zodiacal sign of Scorpio
Vyadha	The name of a constellation; a hunter

W

Wafat	Death
Waqf	Property assigned for religious or charitable use; a religious or charitable trust according to Mohammedan Law

Y

Yajman	A host
Yajna	A sacrifice
Yajurvedi	A follower of Yajur Veda
Yakshas	A class of demi-gods or minor deities
Yantra	A mathematical design with letters and figures on a metal plate or leaf used in worship as a substitute for the deity it represents
Yatra	A pilgrimage
Yoga	A system of philosophy; spiritual meditation leading to union with god
Yogi	One who attains <i>yoga</i> ; an ascetic
Yojan	A linear measure, 8 miles or 12.8 km.
Yuga	Age; one of the four ages according to Hindu chronology
Yukti	Strategy
Yuvak-mandal	Youth club

Z

Zulfiqar	The name of the sword of Ali, the son-in-law of Prophet Mohammed; a replica of Zulfiqar carried in <i>tazia</i> procession
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Bombay National History Society, 91 Walkeshwar
Road (R)
Dowamadeo & Co., 16, Naziria Building, Ballard
Estate (R)
Asian Trading Co., 310, the Miraball, P.B. 1505 (R)

CALCUTTA—

Chatterjee & Co., 3/1, Bacharam Chatterjee Lane
Dass Gupta & Co., Ltd., 54/3, College Street
Hindu Library, 69 A, Bolaram De Street
S. K. Lahiri & Co., Private Ltd., College Street
M. C. Sarkar & Sons Private Ltd., 14, Bankim
Chatterjee Street
W. Newman & Co., Ltd., 3, Old Court House Street
Oxford Book and Stationery Co., 17, Park Street
R. Chambray & Co., Ltd., Kent House, P. 33, Mission
Road Extension
S. C. Sarkar & Sons Private Ltd., I.C. College Square
Thacker Spink & Co., (1933) Private Ltd., 3, Esplanade
East
Firma K. L. Mukhopadhaya, 6/1A, Banchha Ram
Akrar Lane
K. K. Roy, P. Box No. 10210, Calcutta-19 (R)
Sm. P. D. Upadhyay, 77, Mukhtar Babu Street (R)
Universal Book Dist., 8/2, Hastings Street (R)
Modern Book Depot, Chowringhee Centre (R)
Soor & Co., 125, Canning Street
S. Bhattacharjee, 49, Dharamtala Street (R)
Mukherjee Library, 10, Sarba Khan Road
Current Literature Co., 208, Mahatma Gandhi Road
The Book Depository, 4/1, Madan Street (1st Floor) (R)
Scientific Book Agency, Netaji Subhash Road (R)
Reliance Trading Co., 17/1, Banku Bihari Ghose Lane,
District Howrah (R)
Indian Book Dist. Co., 6512, Mahatma Gandhi Road (R)

CALICUT—

Touring Book Stall (R)

CHANDIGARH—

Superintendent, Government Printing & Stationery,
Punjab
Jain Law Agency, Flat No. 8, Sector No. 22
Rama News Agency, Booksellers, Sector No. 22
Universal Book Store, Booth 25, Sector 22-D

English Book Shop, 34, Sector 22-D (R)
Mehta Bros., 15-Z, Sector 22-B (R)
Tandan Book Depot, Shopping Centre, Sector 16 (R)
Kailash Law Publishers, Sector 22-B (R)

CHHINDWARA—

The Verma Book Depot (R)

COCHIN—

Saraswat Corporation Ltd., Palliarakav Road

CUTTACK—

Press Officer, Orissa Sectt.
Cuttack Law Times
Prabhat K. Mahapatra, Mangalabag, P.B. 35
D. P. Sur & Sons, Mangalabag (R)
Utkal Stores, Balu Bazar (R)

DEHRADUN—

Jugal Kishore & Co., Rajpur Road
National News Agency, Paltan Bazar
Bishan Singh and Mahendra Pal Singh, 318,
Chukhuwala
Utam Pustak Bhandar, Paltan Bazar (R)

DELHI—

J. M. Jaina & Brothers, Mori Gate
Atma Ram & Sons, Kashmere Gate
Federal Law Book Depot, Kashmere Gate
Bahri Bros., 188, Lajpat Rai Market
Bawa Harkishan Dass Bedi (Vijaya General Agencies)
P.B. 2027, Ahata Kedara, Chamalian Road
Book-Well, 4, Sant Narankari Colony, P. B. 1565
Imperial Publishing Co., 3, Faiz Bazar, Daryaganj
Metropolitan Book Co., 1, Faiz Bazar,
Publication Centre, Subzimandi
Youngman & Co., Nai Sarak,
Indian Army Book Depot, 3, Daryaganj
All India Educational Supply Co., Shri Ram Buildings
Jawahar Nagar (R)
Dhanwant Medical & Law Book House, 1522,
Lajpat Rai Market (R)
University Book House, 15, U. B. Bangalore Road,
Jawahar Nagar (R)
Law Literature House, 2646, Balimaran (R)
Summer Brothers, P. O. Birla Lines (R)
Universal Book & Stationery Co., 16, Netaji
Subhash Marg
B. Nath & Bros., 3808, Charkhawan (Chowri
Bazar) (R)
Rajkamal Prakashan Private Ltd., 8, Faiz Bazar
Premier Book Co., Printers, Publishers & Booksellers
Nai Sarak (R)
Universal Book Traders, 80, Gokhle Market
Tech. & Commercial Book Coy., 75, Gokhle
Market (R)
Saini Law Publishing Co., 1416, Chabiganj,
Kashmere Gate (R)
G. M. Ahuja, Booksellers & Stationers, 309, Nehru
Bazar (R)
Sat Narain & Sons, 3141 Mohd. Ali Bazar,
Mori Gate

DELHI-contd.

Kitab Mahal (Wholesale Div.) Private Ltd., 28, Faiz Bazar
Hindu Sahitya Sansar, Nai Sarak (R)
Munshi Ram Manohar Lal, Oriental Booksellers
& Publishers, P. B. 1165, Nai Sarak (R)
K. L. Seth, Suppliers of Law, Commercial Tech.
Books, Shanti Nagar, Ganeshpura (R)
Adarsh Publishing Service, 5A/10 Ansari Road (R)

DHANBAD—

Ismag Co-operative Stores Ltd., P. O. Indian School
of Mines
New Sketch Press, Post Box 26 (R)

DHARWAR—

The Agricultural College Consumers Co-op. Society (R)
Rameshaya Book Depot, Subhas Road (R)
Karnatakaya Sahitya Mandira of Publishers and
Booksellers

ERNAKULAM—

Pai & Co., Cloth Bazar Road (R)
South India Traders C/o Constitutional Journal

FEROZEPUR—

English Book Depot, 78, Jhoke Road

GAUHATI—

Mokshada Pustakalaya

GAYA—

Sahitya Sadan, Gautam Budha Marg

GHAZIABAD—

Jayana Book Agency (R)

GORAKHPUR—

Vishwa Vidyalaya Prakashan, Nakhes Road

GUDUR—

The General Manager, The N.D.C. Publishing & Ptg.
Society Ltd. (R)

GUNTUR—

Book Lovers Private Ltd., Kadriguda, Chowrasta

GWALIOR—

Superintendent, Printing & Stationery, M.B.
Loyal Book Depot, Patankar Bazar, Lashkar
M. C. Daftari, Prop. M. B. Jain & Bros.,
Booksellers, Sarafa, Lashkar (R)

HUBLI—

Pervaje's Book House, Koppikar Road

HYDERABAD—

Director, Government Press
The Swaraj Book Depot, Lakdikapul
Book Lovers Private Ltd. (R)
Labour Law Publications, 873, Sultan Bazar (R)

IMPHAL—

Tikendra & Sons, Booksellers (R)

INDORE—

Wadhwa & Co., 56, M. G. Road
Swarup Brother's Khajuri Bazar (R)
Madhya Pradesh Book Centre, 41, Ahilya Pura (R)
Modern Book House, Shiv Vilas Palace (R)
Navyug Sahitya Sadan, Publishers & Booksellers,
10, Khajuri Bazar (R)

List of Agents-contd.

JABALPUR—

Modern Book House, 286, Jawaharganj
National Book House, 135 Jai Prakash Narain Marg (R)

JAIPUR—

Government Printing and Stationery Department,
Rajasthan
Bharat Law House, Booksellers & Publishers,
Opp., Prem Prakash Cinema
Garg Book Co., Tripolia Bazar
Vani Mandir, Sawai Mansingh Highway
Kalyan Mal & Sons, Tripolia Bazar (R)
Popular Book Depot, Chaura Rasta
Krishna Book Depot, Chaura Rasta (R)
Dominion Law Depot, Shah Building, P.B. No. 23 (R)

JAMNAGAR—

Swedeshi Vastu Bhandar

JAMSHEDPUR—

Amar Kitab Ghar, Diagonal Road, P. B. 78
Gupta Stores, Dhatkidih
Sanyal Bros., Booksellers & News Agents, Bistapur
Market (R)

JAWALAPUR—

Sahyog Book Depot (R)

JHUNJHUNU—

Shashi Kumar Sarat Chand (R)
Kapram Prakashan Prasaran, 1/90 Namdha Niwas Azad
Marg (R)

JODHPUR—

Dwarka Das Rathi, Wholesale Books and News Agents
Kitab-Ghar, Sojati Gate
Choppra Brothers, Tripolia Bazar

JULLUNDUR—

Hazooria Bros., Mai Hiran Gate (R)
Jain General House, Bazar Bansanwala
University Publishers, Railway Road (R)

KANPUR—

Advani & Co., P. Box 100, The Mall
Sahitya Niketan, Shradhanand Park
The Universal Book Stall, The Mall
Raj Corporation, Raj House, P. B. 200, Chowk (R)

KARUR—

Shri V. Nagaraja Rao, 26, Srinivasapuram (R)

KODARMA—

The Bhagwati Press, P.O. Jhumri Tilaiya, Dt. Hazaribagh

KOLHAPUR—

Maharashtra Granth Bhandar, Mahadwar Road (R)

KOTA—

Kota Book Depot (R)

KUMTA—

S. V. Kamat, Booksellers & Stationers (N. Kanara)

LUCKNOW—

Soochna Sahitya Depot (State Book Depot)
Balkrishna Book Co., Ltd., Hazratganj
British Book Depot, 84, Hazratganj

List of Agents-contd.

LUCKNOW-contd.

Ram Advani, Hazratganj, P. B. 154
Universal Publishers (P) Ltd., Hazratganj
Eastern Book Co., Lalbagh Road
Civil & Military Educational Stores, 106/B Sadar Bazar (R)
Aquarium Supply Co., 213, Faizabad Road (R)
Law Book Mart, Amin-Ud-Daula Park (R)

LUDHIANA—

Lyall Book Depot, Chaura Bazar
Mohindra Brothers, Katcheri Road (R)
Nanda Stationery Bhandar, Pustak Bazar (R)
The Pharmacy News, Pindi Street (R)

MADRAS—

Superintendent, Government Press, Mount Road
Account Test Institute, P. O. 760 Emgore
C. Subbiah Chetty & Co., Triplicane
K. Krishnamurty, Post Box 384
Presidency Book Supplies, 8, Pycrofts Road, Triplicane
P. Vardhachary & Co., 8, Linghi Chetty Street
Palani Parchuram, 3, Pycrofts Road, Triplicane
NCBH Private Ltd., 199, Mount Road (R)
V. Sadanand, The personal Bookshop, 10, Congress Buildings, 111, Mount Road (R)

MADURAI—

Oriental Book House, 258, West Masi Street
Vivekananda Press, 48, West Masi Street

MANDYA SUGAR TOWN—

K. N. Narimhe Gowda & Sons (R)

MANGALORE—

U. R. Shenoye Sons, Car Street, P. Box 128

MANJESHWAR—

Mukenda Krishna Nayak (R)

MATHURA—

Rath & Co., Tilohi Building, Bengali Ghat (R)

MEERUT—

Prakash Educational Stores, Subhas Bazar
Hind Chitra Press, West Kutichery Road
Loyal Book Depot, Chhipi Tank
Bharat Educational Stores, Chhipi Tank (R)
Universal Book Depot, Booksellers & News Agents (R)

MONGHYR—

Anusandhan, Minerva Press Buildings (R)

MUSSOORIE—

Cambridge Book Depot, The Mall (R)
Hind Traders (R)

MUZAFFARNAGAR—

Mittal & Co., 85-C, New Mandi (R)
B. S. Jain & Co., 71, Abupura (R)

MUZAFFARPUR—

Scientific & Educational Supply Syndicate
Legal Corner, Tikmanio House, Amgola Road (R)
Tirhut Book Depot (R)

MYSORE—

H. Venkataramiah & Sons, New Statue Circle
Peoples Book House, Opp., Jagan Mohan Palace

Geeta Book House, Booksellers & Publishers Krishna-murthipuram (R)
News Paper House, Lansdowne Building (R)
Indian Mercantile Corporation, Toy Palace Ramvilas (R)

NADIAD—

R. S. Desay, Station Road (R)

NAGPUR—

Superintendent, Government Press & Book Depot
Western Book Depot, Residency Road
The Asstt. Secretary, Mineral Industry Association, Mineral House (R)

NAINITAL—

Coural Book Depot, Bara Bazar (R)

NANDED—

Book Centre, College Law General Books, Station Road (R)
Hindustan General Stores, Paper & Stationery Merchants, P. B. No. 51 (R)
Sanjoy Book Agency, Vazirabad (R)

NEW DELHI—

Amrit Book Co., Connaught Circus
Bhawani & Sons, 8-F, Connaught Place
Central News Agency, 23/90, Connaught Circus
Empire Book Depot, 278 Aliganj
English Book Stores, 7-L, Connaught Circus P.O.B. 328
Faqr Chand & Sons, 15-A, Khan Market
Jain Book Agency, C-9, Prem House, Connaught Place
Oxford Book & Stationery Co., Scindia House
Ram Krishna & Sons (of Lahore) 16/B, Connaught Place
Sikh Publishing House, 7-C, Connaught Place
Suneja Book Centre, 24/90, Connaught Circus
United Book Agency, 31, Municipal Market, Connaught Circus
Jayana Book Depot, Chhaparwala Kuan, Karol Bagh
Navayug Traders, Desh Bandhu Gupta Road, Dev Nagar
Saraswati Book Depot, 15, Lady Harding Road
The Secretary, Indian Met. Society, Lodi Road
New Book Depot, Latest Books, Periodicals, Sty. & Nouvelles, P. B. 96, Connaught Place
Mehra Brothers, 50-G, Kalkaji,
Luxmi Book Stores, 42, Janpath (R)
Hindi Book House, 82, Janpath (R)
People Publishing House (P) Ltd., Rani Jhansi Road
R. K. Publishers, 23, Beadon Pura, Karol Bagh (R)
Sharma Bros., 17, New Market, Moti Nagar
Aapki Dukan, 5/5777, Dev Nagar (R)
Sarvodaya Service, 66A-1, Rohtak Road, P. B. 2521 (R)
H. Chandson, P. B. No. 3034 (R)
The Secretary, Federation of Association of Small Industry of India, 23-B/2, Rohtak Road (R)
Standard Booksellers & Stationers, Palam Enclave (R)
Lakshmi Book Depot, 57, Regarpura (R)
Sant Ram Booksellers, 16, New Municipal Market Lody Colony

PANJIM—

Singhals Book House P.O.B. 70 Near the Church (R)
Sagoon Gaydev Dhoud, Booksellers, 5-7 Rua 3 Idc Jameria (R)

PATHANKOT—

The Krishna Book Depot, Main Bazar (R)

PATIALA—

Superintendent, Bhupendra State Press
Jain & Co., 17, Shah Nashin Bazar

PATNA—

Superintendent, Government Printing (Bihar)
J. N. P. Agarwal & Co., Padri-Ki-Haveli Raghu-nath Bhawan
Luxmi Trading Co., Padri-Ki-Haveli
Moti Lal Banarsi Dass, Bankipore
Bengal Law House, Chowhatta (R)

RITHORAGARH—

Maniram Punetha & Sons (R)

PONDICHERRY—

M/s. Honesty Book House, 9 Rue Duplix (R)

POONA—

Deccan Book Stall, Deccan Gymkhana
Imperial Book Depot, 266, M. G. Road
International Book Service, Deccan Gymkhana
Raka Book Agency, Opp., Natu's Chawl, Near Appa Balwant Chowk
Utility Book Depot, 1339, Shivaji Nagar (R)

PUDUKOTTAI—

Shri P. N. Swaminathan Sivam & Co., East Main Road (R)

RAJKOT—

Mohan Lal Dossabhai Shah, Booksellers and Sub-Agents

RANCHI—

Crown Book Depot, Upper Bazar
Pustak Mahal, Upper Bazar (R)

REWA—

Superintendent, Government State Emporium V. P.

ROURKELA—

The Rourkela Review (R)

SAHARANPUR—

Chandra Bharata Pustak Bhandar, Court Road (R)

SECUNDERABAD—

Hindustan Diary Publishers, Market Street

SILCHAR—

Shri Nishitto Sen Nazirpatti (R)

SIMLA—

Superintendent, Himachal Pradesh Government
Minerva Book Shop, The Mall
The New Book Depot, 79, The Mall

SINNAR—

Shri N. N. Jakhadi, Agent, Times of India, Sinnar (Nasik) (R)

Government of India Kitab Mahal, Janpath, Opp., India Coffee House, New Delhi
Government of India Book Depot, 8 Hastings Street, Calcutta } For local sales

List of Agents-contd.

SHILLONG—

The Officer-in-Charge, Assam Government, B. D. Chapla Bookstall, P. B. No. 1 (R)

SONEPAT—

United Book Agency

SRINAGAR—

The Kashmir Bookshop, Residency Road

SURAT—

Shri Gajanan Pustakalaya, Tower Road

TIRUCHIRPALLI—

Kalpana Publishers, Wosiur
S. Krishnaswami & Co., 35, Subhash Chander Bose Road
Palamiappa Bros. (R)

TRIVANDRUM—

International Book Depot, Main Road
Reddear Press & Book Depot, P. B. No. 4 (R)

TUTICORIN—

Shri K. Thiagarajan, 10-C, French Chapal Road (R)

UDAIPUR—

Jagdish & Co., Inside Surajapole (R)
Book Centre, Maharana, Bhopal Consumers, Co-op. Society Ltd. (R)

UJJAIN—

Manek Chand Book Depot, Sati Gate (R)

VARANASI—

Students Friends & Co., Lanka (R)
Chowkhamba Sanskrit Series Office, Gopal Mandir Road, P. B. 8
Glob Book Centre (R)
Kohinoor Stores, University Road, Lanka
B.H.U. Book Depot (R)

VELLORE—

A. Venkatasubhan, Law Booksellers

VIJAYAWADA—

The Book & Review Centre, Eluru Road, Governpet (R)

VISAKHAPATNAM—

Gupta Brothers, Vizia Building
Book Centre, 11/97, Main Road
The Secy. Andhra University, General Co-op. Stores Ltd. (R)

VIZIANAGRAM—

Sarda & Co. (R)

WARDHA—

Gwarajaya Bhandar, Borji Market
High Commissioner for India, London, India
House, London, W. C. 2

List of Agents-sould.

Railway Book-stall holders

S/S. A. H. Wheeler & Co., 15, Elgin Road, Allahabad

Gahlot Bros., K. E. M. Road, Bikaner

Higginbothams & Co., Ltd., Mount Road, Madras

M. Gulab Singh & Sons, Private Ltd., Mathura Road,
New Delhi

(On S & R Basis)

The Head Clerk, Govt. Book Depot, Ahmedabad

The Asstt. Director, Extension Centre, Kapileshwar Road,
Belgaum

The Employment Officer, Employment Exchange, Dhar
The Asstt. Director, Footwear Extension Centre, Polo
Ground No. 1, Jodhpur

The Officer I/C., Extension Centre, Club Road, Muzaffarpur

The Director, Indian Bureau of Mines, Govt. of India,
Ministry of Mines & Fuel, Nagpur

The Asstt. Director, Industrial Extension Centre, Nadiad
(Gujarat)

The Head Clerk, Photozincographic Press, 5, Finance Road,
Poona

Government Printing & Stationery, Rajkot

The Officer I/C., Extension Centre, Industrial Estate,
Kokar, Ranchi

The Director, S. I. S. I. Industrial Extension Centre, Udhna,
Surat

The Registrar of Companies, Narayani Building, 27,
Erabourne Road, Calcutta-1

The Registrar of Companies, Kerala, 50, Feet Road,
Ernakulam

The Registrar of Companies, H. No. 3-5-83, Hyderguda,
Hyderabad

Registrar of Companies, Assam, Manipur and Tripura,
Shillong

Registrar of Companies, Sunlight Insurance Building, Ajmeri
Gate Extension, New Delhi

The Registrar of Companies, Punjab and Himachal Pradesh,
Link Road, Jullundur City

Registrar of Companies, Bihar, Jammal Road, Patna-1

Registrar of Companies, Raj, & Ajmer; Shri Kamta Prasad
House, 1st Floor, 'C' Scheme, Ashok Marg, Jaipur

The Registrar of Companies, Andhra Bank Building, 6 Linghi
Chetty Street, P. B. 1530, Madras

Foreign

S/S. Education Enterprise Private Ltd., Kathumandu (Nepal)

S/S. Aktie Bologat, C. E. Fritzes Kungl. Hovbokhandel,
Fredsgatan-2 Box 1656 Stockholm-16, (Sweden)

Reise-und Verkehrsverlag Stuttgart, Post 790, Gutenberg-
stra 21, Stuttgart No. 11245, Stuttgart den (Germany West)
Shri Iswar Subramanyam 452, Reverseite Driv Apt. 6, New
York, 27 N W Y

The Proprietor, Book Centre, Lakahmi Mansons, 49, The
Mall, Lahore (Pakistan)

The Registrar of Companies, Mahatma Gandhi Road, West
Cott. Bldg. P. B. 334, Kanpur

The Registrar of Companies, Everest 100, Marine Drive,
Bombay

The Registrar of Companies, 162, Brigade Road, Bangalore
The Registrar of Companies, Gwalior

Asstt. Director, Extension Centre, Bhuli Road, Dhanbad

Registrar of Companies, Orissa, Cuttack Candhi, Cuttack

The Registrar of Companies, Gujarat State, Gujarat Samachar
Building, Ahmedabad

Publication Division, Sales Depot, North Block, New Delhi

The Development Commissioner, Small Scale Industries,
New Delhi

The Officer I/C., University Employment Bureau, Lucknow

Officer I/C., S. I. S. I. Extension Centre, Malda

Officer I/C., S. I. S. I. Extension Centre, Habra, Tabaluria,
24 Parganas

Officer I/C., S. I. S. I. Model Carpentry Workshop, Piyali
Nagar, P. O. Burnipur

Officer I/C., S. I. S. I. Chrontanning Extension Centre,
Tangra 33, North Topsia Road, Calcutta-46

Officer I/C., S.I.S.I. Extension Centre, (Footwear), Calcutta

Asstt. Director, Extension Centre, Hyderabad

Asstt. Director, Extension Centre, Krishna Distt. (A.P.)

Employment Officer, Employment Exchange, Jhabua

Dy. Director Incharge, S.I.S.I., C/o Chief Civil Admn. Goa,
Panjim

The Registrar of Trade Unions, Kanpur

The Employment Officer, Employment Exchange, Gopal
Bhavan, Mornia

The Officer I/C., State Information Centre, Hyderabad

The Registrar of Companies, Pondicherry

The Asstt. Director of Publicity and Information, Vidhana
Saubha (P. B. 271) Bangalore