

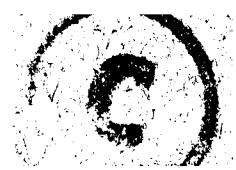
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CENSUS OF INDIA 1961

VOLUME XIII

PUNJAB



PART VII-B

FAIRS AND FESTIVALS

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R. L. ANAND
*Superintendent of Census Operations
and
Enumeration Commissioner, Punjab*



Dussehra celebrations at Kulu are a rare occasion for merriment and festivity. The fair attracts a large number of visitors even from outside. It lasts for six to seven days, commencing from Vijya Dashmi, the last day of Dussehra of the plains and ending on full-moon night. The damsels of this fairy-land are caught in this picture while engrossed in an amorous group dance.



With compliments.

R. L. Anand

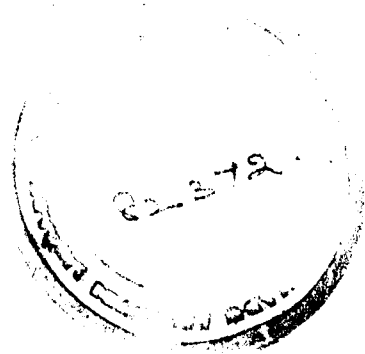
Superintendent of Census Operations,
Punjab.

PART VII-B

FAIRS AND FESTIVALS

R. L. ANAND
Superintendent of Census Operations
and
Enumeration Commissioner, Punjab

Price: Inland—Rs. 14·00 P. Foreign—32 sh. 8 d. or 5 \$ 4 cents.



The Census Publications

The 1961-census Reports on Puniab will bear uniformly VOLUME No. XIII, and will be printed in the following parts:—

- | | |
|---|--|
| Part I-A . General Report. | Part V-A . Special Tables on Scheduled Castes and Scheduled Tribes. |
| Part I-B . Report on Vital Statistics. | Part V-B . Ethnographic notes on Scheduled Castes and Scheduled Tribes. |
| Part I-C . Subsidiary Tables (in two books). | Part VI . Village Survey Monographs: 44 in number, each relating to an individual village. |
| Part II-A . General Population Tables. | Part VII-A . Report on Selected Handicrafts. |
| Part II-B(i) . General Economic Tables (Tables B-I to B-IV, B-VIII and B-IX). | Part VII-B . Fairs and Festivals (the present book). |
| Part II-B(ii) . General Economic Tables (Tables B-V to B-VII). | Part VIII-A . Administration Report: Enumeration (Not for sale). |
| Part II-C(i) . Social and Cultural Tables. | Part VIII-B . Administration Report: Tabulation (Not for sale). |
| Part II-C(ii) . Migration Tables. | Part IX . Socio-Economic Atlas. |
| Part III . Household Economic Tables. | |
| Part IV-A . Report on Housing and Establishments. | |
| Part IV-B . Tables on Housing and Establishments. | |

BESIDES, THERE WILL BE 19 DISTRICT CENSUS HANDBOOKS, ONE FOR EACH DISTRICT

FOREWORD

Although since the beginning of history, foreign travellers and historians have recorded the principal marts and entrepots 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

(iv)

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.

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(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 toponymy 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 craftsmanship 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". 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."

NEW DELHI :
5th September, 1964.

ASOK MITRA
Registrar General, India.

PREFACE

Fairs and festivals are as old as mankind, arising from the innate desire to congregate and divert from the humdrum routine of life. They provide an index to the cultural, social and domestic life of a people. Many among them are based on legends and aim at propitiating deities and persons believed to be blessed with super-natural powers, and invoking them for the grant of desires and for warding off troubles and curing ailments. With the spread of knowledge and gradual control of man over elements of nature and disease, the faith in old legends is waning, and consequently there are signs of some of the fairs and festivals fast losing in importance. It is valuable to record these legends and fairs and festivals before they completely fade away, since they portray the flight of human imagination while yet not polluted by rationalism.

The fairs and festivals attracting large gatherings are taken advantage of by Government, religious and social organisations, and business firms, for doing publicity and they feel the need for an authentic book containing ready information on the location and time for various fairs and the size of crowds they attract.

The inspiration for this survey came from Shri A. Mitra, Registrar General, India, who had done some very useful work in this direction while he was the Superintendent of Census Operations (1951) for West Bengal. He reinforced this suggestion by circulating a broad synopsis for the State Superintendents, giving them latitude to modify it as they liked. In the light of this synopsis a simple questionnaire, in the form of a Table running over a double foolscap sheet, was devised with space to record particulars of six fairs and festivals; it was kept deliberately simple so as to be easy to understand and easy to fill in. It contained fifteen columns bearing the following headings :—

- (i) Serial Number;
- (ii) Name of the fair/festival;
- (iii) Locality where held;
- (iv) Length of time since when the fair is held;
- (v) Date according to Indian and Christian Calendar when held; frequency during a year;
- (vi) Duration of the fair;
- (vii) Any history or legend connected with the origin of the fair/festival;
- (viii) Whether celebrated by a particular caste or class, or by all people generally;
- (ix) Mode of observance;
- (x) Number of visitors, and distances they come from;
- (xi) Extent and mode of participation by women;
- (xii) Articles sold during the fair/festival;
- (xiii) Entertainments during the fair/festival;
- (xiv) Percentage of people who come (a) on foot, (b) on carts, (c) by buses, and (d) by train;
- (xv) Name and distance of the nearest railway station or bus-stand from the fair site.

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Ten thousand copies of this questionnaire form were sent out to the village *patwaris*, village school teachers, Police Stations, and offices of Public Health, Public Relations, Community Development Blocks, Panchayats, and Municipal Committees. Replies were received from 2,296 quarters, as detailed below, and each reply contained information for one or a number of fairs.

<i>Agency</i>	<i>Number of replies received</i>
Village <i>patwaris</i>	619
Village school teachers	505
Police Stations	387
Block Development Offices	340
Municipal and other Local Bodies Offices	334
Public Relations Offices	58
Public Health Offices	53
TOTAL	2,296

The replies were generally meaningful and appeared to be written after careful inquiries. Many fairs were reported by two or three correspondents, and this was good in so far as it made possible to check one account against the other. When some discrepancy was detected or the description was found to be deficient, a back reference was made which was generally replied promptly. The forms were then sorted out successively according to Districts, Tahsils, individual towns and villages. The total number of fairs and festivals for which particulars were thus collected came to 3,961.

Visits were paid to the more important fairs by our Economic Investigators, Deputy Superintendents of Census Operations and the undersigned, and notes were recorded on the spot about the importance of the fairs, legends connected with their origin, description of the shrine or the site, mode of observance, entertainments, economic aspects and general management. Notes were also prepared on some festivals by consulting some well-known books on the subject mentioned in Chapter III.

Plan of the book.—The book opens with an illuminating article kindly contributed at my request by Dr. Hazari Prasad Dwivedi, Tagore Professor of Indian Literature, Panjab University, Chandigarh. In Chapter II twenty-two more important fairs held in the State are described. Chapter III contains notes on thirty festivals collected from various books. It also contains an article kindly contributed, at my request, by Rt. Rev. K. D. W. Anand, Bishop of Amritsar, on ‘Seasons and Festivals of the Christians’. In Chapter IV, I have attempted a statistical analysis of the fairs and festivals in regard to their distribution over land, months of the year, participants, frequency of occurrence, duration, and their general nature.

Then follows a big Table in which the fairs and festivals are arranged according to Districts, and then Tahsils, villages and towns within those Districts. Particulars given about each fair relate to its location; origin; its date and duration; significance and legend; mode of observance and entertainments; number of visitors and the distance they come from; castes and communities attending; and the commodities sold.

It is not claimed that there are no other fairs held in Punjab except the 3,961 included in this book. There are, however, reasons to believe that the omissions are not very many, and may be in regard to insignificant fairs.

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The twenty-five maps and forty-eight photographs interspersed in the book should add to its value and general interest.

Considering that this is the first attempt at presenting the voluminous information on fairs and festivals observed in the State, and the work having had to be done conjointly with other census activities, any shortcomings noticed in the book might be condoned. And if this publication proves of some help to the administrators, social and religious organisations, industrial and commercial concerns and the students of social sciences, the labour involved in bringing it out, will be amply rewarded.

It would not be possible to acknowledge the help received from a very large number of persons in the preparation of the book, in the usual way in this Preface. They are mentioned on the next page, and I express my gratefulness to each one of them.

CHANDIGARH :

27th September, 1965.

R. L. ANAND

*Superintendent of Census Operations
and
Enumeration Commissioner, Punjab*

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**FAIRS AND FESTIVALS
OF PUNJAB**



Devil Dance (Kulu Fair)



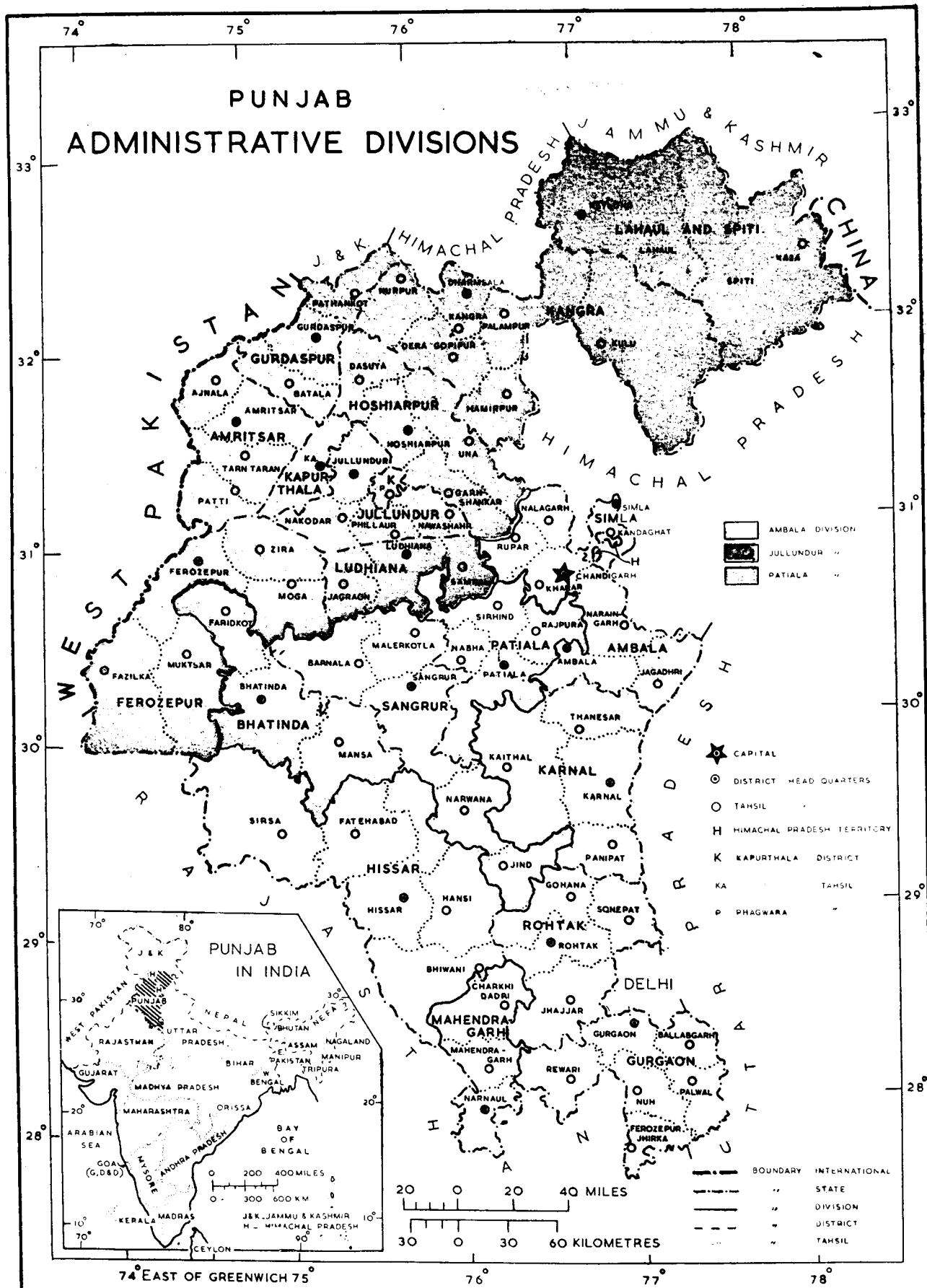
Luddi Dance (Kulu Fair)



Heralding the Advent of Devtas (Kulu Fair)



Mobile Post Office (Phalgu Fair)



CHAPTER I

CULTURAL SIGNIFICANCE OF THE FAIRS OF PUNJAB*

Indian culture is a synthetic amalgam of diverse ideologies. From times immemorial various tribes of people have been pouring into this land and lending themselves to the growth of diverse systems of beliefs. It has never been the practice in this country to attempt to forge unity with force. Whatever people came here they settled down freely retaining their social organisations and beliefs. Gradually they became part and parcel of this great country. Naturally, they influenced immensely the life and thought of the people here as they themselves were in turn influenced by them. The huge multiplicity of castes and the diversity of faith that we find today among the Hindus is the outcome of this process of integration.

The Hindu Society did not lend itself to individual conversion but it was the whole clan or the tribe that was admitted to its fold. And the Law-givers used to assign them a place among the Brahmanas, the Kshatriyas, the Vaishyas, and the Shudras or the last born ones, according to their creeds and modes of life. With a view to preserving their distinct entity and tradition the people of one class refrained from freely developing relationship of inter-dining and inter-marriage with the people of other class. Gradually, this means of self-preservation became too wooden and irresistible. And further, under the pressure of foreign cultures, during the days of decline, it became not only rigid and inelastic, but also a distinct part of their faith. Today, of course, it has become a hindrance in the way of social integration and our discerning leaders are rightly trying to soften its oddities.

Yet, undoubtedly, there is a certain kind of unity which can be discerned underlying this highly heterogeneous Hindu society. How has this come to be? The answer to this question would provide a clue not only to the understanding of our culture but also the means to make this nation strong and invulnerable in future.

Among the agencies that have contributed to the growth of this spirit of unity despite the

rigidity of casteism, may be mentioned the sacred places (*tirthas*), the codes of conduct (*vratas*) and the fairs and festivals. Although in the course of the long centuries the desire of the people to preserve their distinct entity has taken a rigid and sometimes even a violent form, yet on the whole there has gradually come to be developed a genuine feeling of regard for each other's beliefs and attempts have continued to be made persistently for collective assimilation. A study of the sacred places (*tirthas*), codes of conduct (*vratas*) and the fairs and festivals of the Hindus of today would vividly show how this great tendency to accommodate conflicting view-points and faiths has worked. Many of these *tirthas* and *vratas* originally belonged to the tribes that do not enjoy any high social status. The worship of the Nagas, the Yakshas, the saints (*pirs*), the Bhutas, the Bhairvas, Kali, Durga and even the worship of Shiva and Vishnu and the cults relating to them have been borrowed from the different tribes, clans and communities. Their present form and the history of their development make crystal clear the process which this great land has employed in a perfectly natural and homogeneous way in its attempt to live up to its proclaimed philosophy embodied in the sacred text: *Ekam Sadvipra Bahudha Vadanti* (Who is one, Him the wise ones call manifold).

It is indeed a matter of great pleasure that the Census Department of the Government of India has taken in hand the task of studying and surveying the Fairs and Festivals of the Punjab. This will help us to understand the variegated texture of this great culture of ours and also to appreciate the efforts which have been continuously made to uphold in this heterogeneous Hindu Society the principle of "Unity in Diversity". The Punjab is indeed very important from this point of view, for here can be clearly seen the historical aspect of the long tradition of immigration, settlement and ultimate absorption or welding of the various classes and communities. This process of integration is very much apparent in its fairs and festivals, which have kept alive the memory of so many faiths and

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cults that have disappeared in the abysmal depth of time. Here also we can clearly see how through a process of gradual accretion a common meeting ground for the different systems of beliefs has been evolved very much in the same way as the soil of the delta is formed by the accreting layers of the soil brought by the varied currents of the stream. Sometimes the anecdotes current about these fairs disclose marvellous facts. What apparently looks to be something quite recent, in fact preserves the memory of something quite antique and reveals the different stages of working of the process of gradual integration in our society. Indeed, it is very fascinating to know how the Hindu culture has been accommodating conflicting beliefs and cults and gradually absorbing them in its own texture by its wonderful *mantra* of non-duality.

It has been observed not only in the Punjab but, in fact, everywhere that once the fairs have started at a traditionally sacred place they continue to be held there for ever, even though their form is very much modified later on by the growing religious beliefs of the people. Thus, apparently, a particular fair would appear to belong to a particular sect or community only, but if we look to its history minutely we will find that the religious beliefs of a number of peoples have contributed to its present form. A few examples are given below to illustrate it.

GUGA PIR, also known as Zahir Pir, is quite well known in the Punjab, Rajasthan and U.P. He is described as the Lord of snakes. Snake poison is cured by his grace and barren women are blessed with offspring. The well known Chhapnar fair is also held to propitiate him. It is said that he was a disciple of Guru Gorakh Nath. The anecdotes also tell us that he had embraced Islam towards the evening of his life.

Long, long ago at a certain period of our history, the worship of the Nagas, the Yakshas and the Yakshinis was very much in vogue. The Nagas were once a very powerful people. They were worshippers of snakes and were Shaiva by faith. They had come into conflict with the Aryans. The Naga sacrifice of Janamejaya gives us an idea of the terrific struggle that had ensued. Gradually, they were overcome and merged into the great Hindu community. Some of their names, however, like Vasuki, Takshaka, Karkota, etc. have survived, though only as synonyms of snakes which, in fact, was their totem.

Like many other sects of the age, the Nagas also had joined the Baraha-panthi Shakha after

the advent of Guru Gorakh Nath. The Naga-worship has survived in Natha Sampradaya of today. There are still many places sacred to the memory of the Nagas. Ordinarily, they are around a well or a tank. Sometimes it is sought to propitiate them by digging the earth and making holes for them. There are a number of Naga wells in Varanasi.

The many anecdotes that are current about Guga (or Goga, as pronounced in Rajasthan) prove, beyond doubt, that the Guga worship is quite old. Guga has been described as the son-in-law of Basaka Naga and a friend of Tatiga Naga. There are tales speaking of his enmity with Janamejaya. Basaka Naga is, in fact, Vasuki, and Tatiga is Takshaka. To me it appears that Guga is none else but Karkota, one of the chiefs of Ashta Kulas (eight families of the Nagas). He was associated with Guru Gorakh Nath much later.

Now about his embracing Islam. The anecdote tells us that Guga wanted to go down into the earth, but the earth denied this to him, for only a Muslim could have this privilege and not a Hindu. Guga, therefore, had to turn a Muslim.

Obviously, in this reference there is an attempt to solve a riddle which had long baffled the Hindu of the Medieval age. The Naga practice of taking *Samadhi* after death which was very much like the burial of the Muslims had gone out of the mind of the Medieval Hindu. Wherever, therefore, such a reference occurred, he felt it rather difficult to reconcile. The only alternative open to him was to seek conversion of his hero to Islam. This explains how Guga, the Snake Lord, the lord of poison, or the Zahir Pir had to embrace Islam.

This story has baffled the historians also. Dr. Vogel in his "Indian Serpent Love" (P-264) felt that "this and some other details of his (Goga's) story seem to be reminiscences of Buddhist Lore". It is clear that the very old name of a Naga Chief which survives in Rajasthan as Goga, and in Punjab as Guga, was Sanskritised in ancient time as 'Karkota'. This was confused with the Chauhan king of the same name.

Ordinarily, the word '*pir*' is used for a Muslim saint, but it need not necessarily and always mean so. Nor should it, therefore, mean that a fair held at a place sacred to a *pir* must have Muslim origin. It appears that the word has been confused with the Sanskrit word (*vira*) which had been used for the benevolent type of Yakshas and which had been pronounced very

much like '*pir*' in the North-Western dialect of Paishachi in which 'Va', 'Ba' and 'Bha', are pronounced like 'Pa', a tendency which is shared to an extent by even the modern Punjabi. And the converse of the above is also equally true. Just as every fair held to honour a *pir* has not necessarily a Muslim origin, similarly it cannot have necessarily a Hindu or a non-Muslim origin. The point is that both Muslims and non-Muslims have contributed to the present form of such fairs.

The Yaksha worship was once very popular in the region bordering the southern slopes of the Himalayas and extending to the distant plains. The Yakshas have been depicted in dreadful colours in the tales of the Buddhist Jatakas; they had winkless eyes and their bodies cast no shadows. Many such images of male and female Yakshas have been discovered among the relics belonging to the period coming down to the Sunga age. There are frequent references to them in the Jaina literature also. In the Puranas they appear as the attendants, or the *parsadas* of Shiva. Some times Shiva is spoken of as the Lord of the Yakshas. Some older texts describe some of them as benevolent also, though later on they generally came to be described as synonymous with ghosts and evil spirits. The benevolent amongst them had come to be called "*Vira*". In the Kashi Janapada the ghost of a Brahmana is called Brahma while that of an Ahir is called '*Bir*'. Dr. Moti Chandra thinks that 'Harsu' Brahma of Varanasi region is the modern form of Harikesa Yaksha. The pronunciation of '*Vira*' which term was used for the benevolent type of Yakshas—as '*Pir*' is not ruled out for that was the characteristic of Paishachi, the dialect of the North-West where also the Yakshas had flourished. Thus the word '*Pir*' used by the Muslims for their divines and the word '*Vira*' used for the benevolent Yaksha, and pronounced very much like '*Pir*' in that part of the country were confused with each other.

We learn from the Puranas that Kuber, Soma and Apasaras were among the deities of the Yakshas and Nagas and that Varuna was their over-lord. The Yakshas were presiding deities of trees while the Nagas were those of water. There are many tales found in the Mahabharata which tell us that barren women desirous of offspring used to visit the trees for worshipping their presiding deities. In fact, they were the deities of fertility. Bharhut, Bodhi Gaya, Sanchi and Mathura and other places have yielded many images of women desirous of offspring depicted standing near the trees for wor-

ship. Such women are generally shown as naked wearing only a broad girdle round their waist. The tree is either a banyan, a *peepal* or a *gular* tree having a huge hollow in its trunk which it was believed was the haunt of a Yaksha or a Naga. Many such hollows in trees used for worship have been later known by the name of Kotara, Kotala, or Kotla. Thus these names are suggestive of the fact that at some period of time in olden days barren women desirous of offspring used to gather around them for worship of the Naga or the Yaksha deity residing there. These congregations later on developed into fairs.

Yaksha worship was once very popular in the Swat Valley also. The people in this valley had accepted Varuna as their deity of worship. Hence they were also known as Varunas. These were the people who had put up brave resistance against Alexander. The Greek historians have mentioned a tribe which appears to be Varuna. This Swat Valley later on became the hot-bed of the Buddhist School of Vajrayana. The queen of the valley Lakshminkara has been referred to in the Buddhist literature as Acarya, Bhagavati, Lakshmi, Bhattarika, Mahacarya-Sri. How this Yaksha worship influenced Buddhism and introduced the Shri-Sundari cult in Shaktism is a very fascinating tale. Here the point desired to be emphasised is that at some period of our history the Yaksha worship was exceedingly popular in the Punjab. Many fairs are held even now-a-days wherein women, desirous of offspring get together. Where formerly there was the abode of a Yaksha, there stands today the abode of a *Pir* (*Vira*), who as the anecdotes current among the people would bear out, is identified with some later Muslim divine. Thus the Kotla Fair would remind us of a hollow dwelling Yaksha or Naga. Even when later on the place passed on into the hands of a Muslim divine its earlier religious importance continued. In olden days the Yaksha worship was celebrated with illuminations. There is a mention in older literature of a Yaksha-Ratri i.e. the night when the lamps were lighted to propitiate the Yakshas. Some scholars think that the Divali of today is but a form of Yaksha-Ratri.

We learn from the Jatakas that goats, cocks, and pigs used to be sacrificed for the propitiation of the Yakshas. Later on, at places which fell under Muslim influence the sacrifice of the pigs has stopped while that of the cocks and goats has continued. At other places the sacrifice of pigs continues even today.

The Yaksha worship has survived in India in many ways, at some places in a Hindu form and at others in a Muslim form. But these places of worship are still live with these fairs. Even today people visit these places and seek fulfilment of their desires. From this point of view these fairs provide a common meeting ground for this perplexedly divided Indian society. They continue to exercise a unifying influence at the bottom even though differences and quarrels flourish on the surface. They, undoubtedly, carry a message of hope for us. They show that in spite of the differences that separate castes and communities, the heart of the common man is inherently sound and continues to work incessantly for peace and unity. These fairs are certainly an important means to that end.

At a certain period of history the Pashupata sect flourished in this region. Among the Pashupatas Lakulisha was regarded as the incarnation of Shiva. The Lakulas are found mentioned in the Puranas. The words 'Lavala' or 'Raval' are the later forms derived from this word 'Lakula'. 'Bappa Raval' was a follower of the Lakulisha sect. Later on the Rawals were merged into the sect of Natha Yogis. The word Rawal Pir still enshrines the memory of the Pashupatas. There are many places sacred to the Pashupatas in the Punjab, Gujarat and Rajasthan. Rawalpindi was once the stronghold of the Rawal Yogis. Many Muslim saints call themselves Rawals. There was another sect known as Gala. The word Rawal-Galla refers to the amalgamation of these two sects. Many fairs are held at different places in the country in honour of the Rawal Pir. Later on the Pashupata sect was merged in the sect of Guru Gorakh Nath who was then recognised as the deity of the cattle rearing community. The word Goraksha Natha (the protector of the cows) also hints at this function of cow protection. There is no wonder that the Pashupatas were thoroughly absorbed in the sect of Gorakh Nath whose memory is linked in one way or the other with these cattle fairs.

Once in the land bordering the slopes of the Himalayas extending from Kamarupa to Hing Laj, there flourished the cult of Shakti. Now this cult also like many others ultimately got merged into the Barah Panthi sect of the Yogis. We have also referred above to the Swat Valley. In ancient times it was called Uddiyan Pitha. It was divided into two parts, Sambhalapuri and Lankapuri. Parama Bhattarika Lakshminkara was the sister of Indrabhuti, the king of Sambhalapuri. She was married to Jvalendra, the king of Lankapuri. Although comparatively later text like the Yogisampradayavishkriti has re-

corded a tradition that Jvalendranatha was only the earlier name of Jalandhara Natha yet nothing is said about his relationship with Lakshmin-kara. Be that as it may, there is no doubt that the present city of Jullundur was the seat of the activities of Jalandhara Natha. In the treatises on Hathayoga we hear of the Jalandhara Bandha and Uddaiyana Bandha. These two *Bandhas* appear to be the contribution of the Punjab Siddhas to the system of Hathayoga. Jalandhara Pitha was the centre of Kapalika cult. Jalandhara Natha was primarily a Kapalika Siddha. This sect was a conglomeration of the Shaiva, Shakta and Vijrayani cults.

According to the Puranas when Lord Shiva carrying the dead body of Sati danced frantically his *Tandava* dance, the different limbs of the body of the goddess dropped down in different parts of the country. The chest portion fell in the region of Trigarta which is the name of the sub-Himalayan slopes. Kangra Valley falls in this very Trigarta region. Possibly the boundary of Trigarta extended farther below. It is believed that the spots where the different limbs of the goddess fell became Siddha Pithas.

The Presiding deity of Jalandhara Stana Pitha is at present known as Vrajeshvari. She is also known as Vidyarajni or the queen of learning. Here have been installed the wheel of Vidyarajni as also the *pindi* of the goddess Tripura. Undoubtedly Jalandhara was at some time the chief centre of the Vajrayani cult. Vrajeshvari really is a later modification of Vajreshvari which name also appears in the Jalandhara Mahatmya. Thus in the northern Punjab there are many Shakti-Pithas which at some point of time might have also been the seats of the Kapalikas and the Vajrayanis. The many fairs that are held at places sacred to the goddess Sati remind us of the old, religious practices of the Buddhist Shaktas and sometimes even remote countries such as Chaldia.

"Hing Laj", writes G. W. Briggs, "is one of the fifty-one Pithas or places celebrated as spots where the dismembered limbs of Sati were scattered. Here the crown of her head fell. The shrine is dedicated to the terrific Agni Devi, of Hing Laj, known also as Hing Laj Devi and Hinguda Devi (the red goddess). She is known as Bibi Nani by Musalmans and Parvati, Kali or Mata by Hindus. Bibi Nani is celebrated from the Ganges to the Euphrates and is probably the Chaldian Nana, who was very old dating perhaps a thousand years before Abraham. She is probably Nanaia of the Persian and Bactrians. Hing Laj is the best known place of pilgrimage

in Baluchistan. The Devi is the family goddess of many tribes in Western India. Even in Mirzapur in the United Provinces, she is worshipped by Kharwars. She is known and revered throughout India. The shrine which is of the *vamacara* or Chakra Puja type has long been in the hands of Musalmans and formerly the women in charge of the place made Muslims of all Hindu pilgrims who went there." This shows how the places of worship whose fairs are held every year have changed from the hands of one sect to the other, inter-mingling various beliefs and yet retaining their traditional glory and character.

There are several Tara shrines in Punjab whose fairs are held every year and some times even twice or thrice a year. Tara worship has a very interesting history. In the Sadhana Mala, an old Buddhist work, there is a mention of Krishnacharya worship of Kurukulla who is said to be a manifestation of the Shakti of Dhyani Buddha. According to Vinayatosh Bhattacharya, Shabarapada who flourished in the middle of the 7th century A.D. was the founder of this cult. He was a disciple of Nagarjuna who himself had started the worship of a particular goddess Ekajata whom, it is said, he had borrowed from the land of the Bhotas (Tibbet). This goddess was also called by another name of Mahacinatara (The Tara of Mahacina or Tibbet). The worship of Tara is enjoined in the Brahmana Tantras also. The Sadhana Mala mentions different manifestations of Kurukulla, one of them being Tarodbhava Kurukulla, that is Kurukulla born of Tara. Thus, obviously, the worships of Kurukulla, Ekajata and Tara are somehow linked together. The Goddess Mahacinatara later on assumed the form of the four armed Tara of the Hindus, who is also known as one of the ten Mahavidyas. The Goddess Ugra, Mahogra, Vajrakali Sarasvati, Kameshvari and others mentioned in the Hindu Tantras are said to be the manifestations of Tara. It is also said that Chinnamasta one of the ten Mahavidyas corresponds to the Vajrayogini of the Buddhists. It is further asserted that her worship also had been started by Shabarapada. Mekhalapa, a female disciple of Krishnacharya is worshipped in Tibbet in the form of Chinnamasta. This proves that Krishnacharya flourished later than Shabarapada and also that he had a great hand in the development of the later Shakti cult. Krishnacharya also known as Kanha Pa was disciple of Jalandhara Natha, and is related to the Jalandhara-pitha. Thus the sacred places of the goddess Sati carry the story of the assimilation of the various cultures. It may be difficult to say what elements of the diverse cultures have lent themselves to a particular form of the goddess. Yet there is no doubt that di-

verse cultures have met and mingled at these places. Fairs are held every year at different Devipithas in India. A survey of the religious beliefs and convictions lying at their bottom would yield very interesting information.

According to the Puranas the sacred places of pilgrimage are divided into four classes named after the fourfold aim of human existence, i.e. Dharmatirtha, Arthatirtha, Kamatirtha, and Mokshatirtha. The word 'tirtha' originally stands for a landing place on a river. The places on the banks of a stream or a tank whereto the people flock for performing acts of bathing, charity, etc., with a view to earning religious merit in the world to come, are called Dharmatirthas and they flourish with the fairs held there since ancient times for holding recitations of *Katha*, etc. The scriptures enjoin the performance of manifold religious acts at such *tirthas*. On every such occasion when people gather together some commercial transactions also take place. But the primary object continues to be the earning of religious merit. There are other kinds of *tirthas* or *ghats* where business is carried on. Fairs are held at such places at different times of the year for selling and buying cattle. Kamatirthas are places which the people visit for deriving worldly benefits and entertainments. Generally, fairs celebrating the different seasons fall under this category. In works like Kamasutra we hear of many kinds of assemblages of people for purposes of entertainment. Such places are the venue for games, wrestling, the fights of quails, rams or goats, competitions of art etc. There are very few *tirthas* which the people visit for securing salvation through penance. In course of time, however, arrangements for some kind of entertainment came to be made at every such fair.

The fairs are a living symbol of our cultural life. For long years they have been exercising unifying influences from under the seeming differences that separate castes and communities.

Rabindra Nath Tagore, our great poet, realised the importance and utility of these fairs. "The great masses of our people", wrote he, "live in the villages. When the villager feels the throb of the greater life of outside world, the fair is the best way. . . . The fairs are most natural to our country. When our people are called to a formal meeting they come burdened with doubt and suspicion and do not readily open their hearts. But those who assemble at a fair come with hearts already open. Plough and hoe left behind, they are on holiday. That is the time to sit by the people. . . ."

But more than any thing else the fairs of India show the continuous flow of cultural life of different races and tribes which has made this land of Bharata a great centre of cultural pilgrimage. Rabindra Nath called it 'BHARATA-TIRTHA'. He sang:—

On the shores of Bharata,
Where men of all races have come together,
Awake, O my Mind!
Standing here with outstretched arms,
I send my salutations to the God of Humanity,
And in solemn chant sing His praises.
At whose call no one knows,
Came floating streams of men
And merged into the sea of Bharata.
The Huns, the Pathans and the Moghuls,
The Aryan, the Non-Aryan, the Dravidian....
They all have merged here into one body.
Today the West has opened its doors,
And from thence come gifts.
Giving and taking,
All will be welcome on the shores of Bharata,
Where men of all races have come together.

In mad exultation, singing songs of victory,
Have they come, crossing deserts and mountains;
They all dwell within me;
And in my blood echo their varied melodies;
O Terrible One!
Let the heavens resound with your music;
Even those, whom in disdain we kept apart,
Will gather round thee, O Bharata,
Where men of all races have come together.

Here one day in the hearts of men,
The message of the One resounded.
In the fire of *Tapasya* all differences were forgotten,
And the many forged into one.
Round that fire of sacrifice,
We all have to meet with bowed heads
And unite,
On the shores of Bharata,
Where men of all races have come together.

In that fire,
The blood-shot flame of suffering is aglow.
O mind, bear this suffering
And hear the call of the One.
Conquer all shame, all fear,
And let vanish all humiliations.
What great life will emerge
At the end of the days of suffering.
The night ends,
The great Mother is awake
On the shores of Bharata,
Where men of all races have come together.

Come, O Aryan and Non-Aryan,
Hindu and Muslim,
Come, O English and you Christian,
Come, O Brahmin,
Purify your mind and clasp the hands of all;
Come, O downtrodden,
And let vanish all burdens of your humiliation;
Tarry not, but come you all
To anoint the Mother,
On the shores of Bharata,
Where men of all races have come together.

CHAPTER II IMPORTANT FAIRS OF PUNJAB

JANAM ASHTAMI AT BHIWANI

(Tahsil Bhiwani, District Hissar)

Introduction.—Janam Ashtami is a well-known Hindu festival. It is the birthday of Krishna, the eighth incarnation (*avtar*) of Vishnu, the Protector among the Hindu Trinity. It is commonly accepted that he was born over 3,000 years ago at Mathura in Uttar Pradesh.

The festival is celebrated all over India by the Hindus with great devotion. Description is, however, given below of the celebration at Bhiwani, a Tahsil town in District Hissar. The venue of the celebrations is Shri Gauri Shankar temple, located in Bichla Bazar in the heart of the town.

Date and duration.—The birth of Lord Krishna took place on the eighth night of the waning moon of Bhadon (August-September) just when the moon enters the asterism Rohini. The festival at Bhiwani lasts for nine days from Bhadon Badi 1 to 9. People visit the temple at all hours of the day. The attendance is the highest at night, from 7 p.m. to 9 p.m. of women and from 9 p.m. to 11 p.m. of men, when the electrically operated *Jhankis* (tableaux) are on display in the precincts of the temple. The festival at Bhiwani assumed its present importance eleven years ago when the Kirori Mal Charity Trust started displaying of *Jhankis* during the festival days in the Shri Gauri Shankar temple built by the said Trust in 1951 at a cost of about Rs. 11 lakhs. At night the temple is profusely illuminated with electric tubes and bulbs.

Legend.—According to the legend, Krishna was born to Devki and Vasudeva, who had been imprisoned by the tyrant king Kansa of Mathura. He used to kill every child born to them to prevent the fulfilment of a prophecy regarding his death. The legend goes on to say that there was a storm when the Lord was born. The gates of the prison opened miraculously; a deep sleep came over the watchmen and the Jamuna, then in spate, receded to make way for Vasudeva to escape with the child. Vasudeva took him to Gokul across the Jamuna and exchanged him with the girl born to Nand and Yashodha,

who brought him up. Nand's daughter was killed by Kansa, but Krishna grew up in the house of Nand. Further details of this legend will be found in Chapter III of this volume.

The Temple.—Shri Gauri Shankar temple, where the Janam Ashtami festival is celebrated, is artistically built. The entrance gate is an imposing structure facing the bazar. The devotees enter the temple bare-foot. The main shrine is ten steps higher than ground level. At the back of the shrine a *langar* or free-kitchen is run for the needy persons. There are narrow corridors partly covered with colonnades where electrically operated *jhankis* are displayed. The text of Gita and couplets of various saint-poets are engraved and painted on the entablatures of the colonnades.

There are three main shrines in the temple. The shrine of Gauri and Shankar (Parvati & Shiva) is in the middle and those of Laxmi and Narayan, and Radha & Krishan on the right and left, respectively. The shrines contain lifelike marble statues of these deities. The marble statuettes of Ganesha, the god of success, and Nandi Bull, Shiva's carrier, a silver idol of five-faced Shiva called Panch Mukhi Murti and a stone-piece called Narvadeshwar (obtained from the river Narvada, and representing Shiva) have been placed in the Gauri Shankar shrine. A *trishul* (trident) with a *damroo* (a small drum shaped like an hour glass) and a rosary of *rudraksha* beads (*eleocarpus ganitrus*) also lie in the same shrine. In the shrine of Radha Krishna have also been kept marble statuettes of a cow and a calf.

All the three shrines contain Shaligram (an ammonite bearing circular or spiral lines and representing Vishnu) and a brass idol of child Krishna called Ladoo Gopal. Other accessories lying in the shrines and concerned with the worship of the deities consist of a conch shell, a *gulab dani* (flask from which rose water

is sprinkled), a *guldān* (flower vase), an *atar dani* (perfume container), an *argha* (a vessel used for making libations of water), an *arti* (a receptacle used for waving lights before the deities), a bowl, a cup, and a spoon.

Statuettes of Durga, Bhairon, Hanuman, and Garud (the carrier of Vishnu) have been placed in the recesses of the side-walls. Two large swinging cradles stand in the flanks. In the centre of the temple building there is a pillar square with entablatures joining the ceiling. Carvings of various scenes from Ramayana, Mahabharata and Puranas are configured on the walls, pillars and entablatures which are the high-lights of the grandeur of the temple. Inside the pillar square there is a *jhanki* (tableau) depicting the scene of Krishna's birth and Vasudeva carrying him away to Gokul, on a basket held over his head.

The top of the temple building is a long pyramidal structure bearing a golden *kalash* (an ornamental lotus-bud shaped vase) and a trident on the apex. The tapering walls have the ॐ (OM) and figures of Sun, Ganesha, Hanuman, and Shiva.

Mode of observance.—People visiting the temple pay obeisance to Gauri Shankar in particular and other deities in general and make offerings of coins and flowers. But on the Janam Ashtami day they particularly worship and pay obeisance to the idols of Krishna and Radha. They reverently touch and move with their hands the swinging cradles in the two flanks of the temple wherein small golden idols of Krishna and Radha are placed. The orthodox keep total fast on the day abstaining from food and even water and break it after having glimpse of Lord Krishna in the temple at mid-night, the time of his birth, when the priest performs *arti* and distributes *charanamrit* (ambrosia containing milk, curd, sugar, water and *tulsi* leaves) and *prashad* (sweets).

The daily religious ceremonies in the temple, which are of course repeated during the festival days, consist of one *puja* and two *artis*. At 4:30 a.m. the idols of Shaligram and Narvadeshwar are lustrated with fresh water (with *panchamrit* on the full moon days and on the Janam Ashtami day) to the accompaniment of hymns and *mantras* (incantations) by the priest. He also washes with a piece of cloth soaked in water the marble statutes of Radha, Krishna, Gauri, Shankar, Durga, Bhairon, Hanuman, and Garud and then performs *arti* of these deities from 5 a.m. to 6 a.m. From 7 a.m. to 8-30 a.m. *kirtan* (recital of devotional songs) is done in which some visitors also participate. *Charanamrit* and *bhog* of comfit are distributed to the devotees from 6 a.m. to 11 a.m. At 11

a.m. these deities are served with a lunch of *dal* and *roti*, cooked from pure ghee. The temple remains closed from 11 a.m. to 3 p.m. The second *arti* is performed from 7 p.m. to 8 p.m. which is followed by *kirtan* for about an hour or so. The dinner is served to the deities at 9:30 p.m. which consists of soaked and spiced grams and hot sweet milk. After dinner the temple is closed but during the festival days minor changes in the timings are made for the convenience of the visitors and the temple remains open upto 11 p.m. On the Janam Ashtami day the temple is again opened at 12 mid-night when the priest performs an additional *arti* of Lord Krishna.

Entertainments.—The electrically operated *jhankis* (tableaux) in the precincts of the temple provide entertainment to the visitors. During the 1964 celebrations as many as 21 *jhankis* were displayed which comprised the following items:—

- (1) Tulsi Dass rubbing the *sandal* wood on a stone slab and Rama applying the rubbed liquid to his forehead.
- (2) Removal of Dropadi's *saree* by Dushasan called *Dropadi cheer haran*.
- (3) The Goddess Durga mounted on a lion and killing the demons.
- (4) Yashodha helping the baby Krishna suck the milk from a cow.
- (5) The kidnapping of Sita by Ravana.
- (6) Raja Maudhaway and his wife cutting the head of their son with a saw.
- (7) Birth of Shakuntala.
- (8) Miran.
- (9) A juggler.
- (10) Krishna and Radha playing *holi* and throwing coloured water on each other.
- (11) Lakshman's loss of consciousness.
- (12) Raja Harish Chandra and his wife Tara Wati in a cremation ground.
- (13) Bhilni offering *ber* (fruit of *Zizyphus Jujuba*) to Rama and his brother Lakshmana.
- (14) Killing of Tarka, a female demon, by Rama.
- (15) Mainka spoiling the meditation of Vishwa Mitter.
- (16) Goddess Anna Purna.
- (17) Shiva and Parvati sitting on Kailash mountain.

- (18) Ravana begging alms from Sita.
- (19) Fight between Ravana and Jatayu.
- (20) Radha and Krishna.
- (21) The birth of Krishna.

Participants.—Apart from the local population of Bhiwani, people from other parts of Hissar District and the neighbouring districts of Rohtak, Gurgaon, Sangrur (Jind and Narwana areas particularly), Mahendragarh, Churu and Jhunjhunu (Rajasthan) and Delhi, participate in the festival. There is a large number of women among the visitors. The festival is attended largely, rather wholly, by Hindus. During the festival days as many as 60 to 70 thousand persons visit the temple. People come primarily by buses and trains though a small number of nearby villages cover the distance on foot. For the convenience of the visitors, special buses are arranged for Bhiwani from the adjoining towns of Hissar, Rohtak, Mahendragarh, Charkhi Dadri, Hansi and Delhi. The scene, both in the bazars and at the bus stand, gives a fascinating look. Women-folk dressed in multicoloured clothes and heavy silver jewellery reflect the old traditions

MASANI FAIR AT GURGAON

(Tahsil and District Gurgaon)

Introduction.—Masani fair is the biggest fair of District Gurgaon. It is held at village Gurgaon, adjoining the Gurgaon town. It is named after Masani, the goddess of small-pox. A temple to the goddess known as Sitla-Mata-Ka-Mandir, is situated outside the *abadi* of the village.

There is a temple of another goddess in the village. She is called Choganan Mata on account of her temple being located near the main crossing (*chogan*) of the village. Some say she is the younger sister of the goddess Masani. This temple is stated to have been built by the *bhangis* of the village when they were not allowed access to the temple of Masani Mata. It is, however, visited by all shades of visitors without any distinction of caste or sub-caste.

Gurgaon is a railway station and *pacca* bus routes fan out from here to all directions—Delhi, Jaipur, Agra.

Date & duration.—The fair is held on two days in a week. Monday and Tuesday, throughout the year. In the month of Sawan, members of the Scheduled Castes like Saperas and

of the area and lend a special charm to the festival.

Economic aspect.—Though the temple is in the heart of the town where regular and developed markets of almost each commodity already exist, yet hundreds of stalls spring up on the roads leading to the temple, selling mostly toys.

Management & administration.—The temple is owned by Seth Kirori Mal Charity Trust with five trustees. Besides this temple the Trust runs some hospitals, educational institutions, *dharamshalas*, libraries, places of public worship, and renders relief to the poor. The Trust was registered on the 13th May, 1946 and has assets worth about Rs. 80 lakhs in Punjab, Uttar Pradesh, Madhya Pradesh and Rajasthan.

A contingent of police headed by the Station House Officer, Bhiwani Police Station, maintains law and order in the fair and regulates traffic. Volunteers of Sewa Samiti, Bhiwani, and Bharat Scouts and Guides, Bhiwani, render service to the visitors. There is ample accommodation for the visitors in the *dharamshala* run by the Trust and several other *dharamshalas* in the town.

Sansis alone come to attend the fair; other castes generally do not attend in that month. The fair is at its peak in the month of Chet though the attendance is considerable during the three succeeding months, and then again in the *Asoj nauratas*.

Legend.—The history of the fair is traced back to the days of Mahabharata. It is said that Guru Daronacharya, the great teacher of Pandavas and Kaurvs, used to live in the village. It had been given to him by Yudhistra as *guru dakshina* (offering to preceptor). Since then it is known as Guru Gram (village of preceptor), from which the present name Gurgaon has been derived.

Kirpai or Lalita, the wife of Daronacharya used to live in Keshopur, a village in Old Delhi District. He visited that village daily to see his wife, where she busied herself in attending to the children, especially the diseased ones. People called her Mata (mother) out of affection and respect. Once Daronacharya, detained by circumstances, could not visit her for some time. The ideal wife, unable to bear the separation, burnt herself to death in the manner of a true *sati*. A temple was built in her

honour by the villagers and she began to be remembered as Mata Sitla or goddess Masani, i.e., the goddess of small-pox.

It is said that some 300 years ago, Masani Mother appeared in a dream to Chaudhri Singh Ram *alias* Singha, a fief holder of village Gurgaon. She expressed her desire to leave Keshopur and come to Gurgaon; she bade him to build a place for her and authorised him to appropriate all the offerings made to her.

To the south of the village, lies a pond near the temple of Daronacharya. It is said that Singha selected this spot as the site for installing the statue of goddess Masani but the goddess urged him in one way or the other not to trespass on the territory belonging to the Guru. Therefore, Singha built the shrine to the north of the village. The village was divided into two portions known as 8 Biswas and 12 Biswas. Singha lived in the portion 8 Biswas whereas the shrine was set up in the portion falling under 12 Biswas.

The legend goes that even after Singha had brought and installed the goddess Masani, after her own heart's desire, at Gurgaon, the residents of Keshopur continued to dispute the claims of Gurgaonwalas that the goddess had shifted to their village. For a while the devotees must have been confused. But soon came an opportunity for the dispute to be settled. Begum Samru, the Governor of Jharsa under the Mughals, had a child who suddenly contracted small-pox. She called Singha and requested him to get her child cured by the goddess. Singha took the child to the goddess, consecrated it in the prescribed manner and returned it to its mother as a healthy baby. This put all controversy at rest and it was taken as finally established that the goddess had now shifted to Gurgaon.

Mode of observance.—The present temple building is said to have been got built by Jawahar Singh, the chieftain of Bharatpur, in memory of his victory over Delhi for which he had invoked the blessings of the goddess. A pond is attached to the temple now. A few people cite the name of Suraj Mal of Bharatpur in place of Jawahar Singh's name.

The statue of the goddess is of mixed metal with gold polish and weighs about 4 seers. It is kept in a wooden casket for placing which there is a small marble platform in the temple. The statue remains in the possession of the *pujari* (priest) who moves it to the shrine only when it is needed. The festival begins on every Monday and ends on Tuesday evening. The main purpose for which the devotees come

to pay homage and make offerings is to entreat the goddess to help them ward off small-pox. This is done by a ceremony known as *jat dena* or *kabuliati*: the devotees spend a sleepless night at the temple, chanting hymns and songs in honour of the goddess. A section of the visitors come for the *mundan* ceremony (the first hair-cutting ceremony) of their children and offer the crop of hair at the altar of the goddess. Another section of the visitors comprise the newly married couples who come to invoke the blessings of the goddess for a happy married life.

Offerings.—Many and diverse are the offerings made to the goddess, such as:

Decoratives: miniature silver or gold canopies, flowers, garlands, and lighted earthen lamps fed with pure *ghee*. Huge fans, studded with the picture of the goddess Masani, are offered every year by the *Bargi* caste people of Delhi.

Coloured clothes: scarfs, flags, skirts and handkerchiefs.

Eatables: rice, loaves, candy-drops, sweet-meats.

Live-animals:—cows, calves, cocks, goats and lambs. Cows and calves are, however, not offered for sometime past now.

Miscellaneous:—coins, shells, cotton seeds, bangles, combs, vermilion, myrtle and coconuts. Animals are not allowed to be sacrificed.

Intoxicants are not offered to the Mother and they are strictly prohibited within the premises of the temple.

After making obeisance and offerings to the Masani Mata, the pilgrims touch one or two of the 84 bells hanging from the ceiling of the temple and would say loudly "Bol Chaurasi-Ghante-Wali-Ki Jai" (Victory to the Mother with 84 bells). Many a pilgrim would put the replica of their open palm soaked in cow dung and vermilion or myrtle, on the outer walls of the temple. The pilgrims then make circumambulation of the temple and present small offerings at each one of the small shrines which the devotees have set up in the premises in the name of the goddess. Before the pilgrims leave the premises, at the entrance they are met by a group of sweepers holding an improvised broom made of peacock feathers, a live cock and a *mashak* (water-carrier's leather sack) containing water. The sweepers touch the pilgrims with the broom and the cock, and sprinkle water from the *mashak* over them. All this signifies blessings from the goddess that

small-pox shall never attack the pilgrims so anointed. In return these sweepers get a few coins.

After this the pilgrims take a dip in the holy pond and leave for the temple of Choganan Mata.

Animal sacrifices are made by *Rehgar* caste people in the temple of goddess Choganan. A pig or he-goat is killed and the blood is sprinkled on the flowers to be offered by these people to the goddess. They also offer chicken and pig meat which is fed to dogs and donkeys. The general practice is that the sweepers keep a pig beside the altar of the goddess. Its one ear is made to bleed. The blood issuing out of the ear of the pig is sprinkled by the sweepers on the children for whose protection against small-pox the pilgrims offer *jat*. The higher castes make only floral and cash offerings but no animal sacrifice at the Choganan Mata.

Participants.—More than a lakh pilgrims visit the temples from different parts of the country in the course of a year. Males and females are almost equal in number. Among the notable visitors are princesses, wives of business magnates—mostly Banias and Marwaris.

The more devout among the pilgrims who had previously made rigid vows, after getting down from the train, etc., reach the temple in what is known as *dandwat* pose. Holding a coconut in his hand, the devotee would lie down with his face downwards and stretch himself out to the farthest point the length of the body and the coconut can reach. He would get up and repeat the process all over again from the farthest point previously made by him till the temple is reached.

Economic aspect.—A peculiar feature of the Masani fair is the disposal of the offerings. For over 200 odd years Singha and his heirs appropriated the offerings to themselves. However, Begum Samru, when the area was under her control, took the proceeds during the month of Chet each year.

During the Mutiny of 1857 the villagers helped Nicholson in recapturing Delhi. As a reward they were granted the village and they started taking the offerings themselves. The Brahmin priests are stated to have agitated the matter some time in the 60's or 70's of the last century but their claim was rejected by the courts and that of the village land-owners upheld.

The practice now-a-days is that the Deputy Commissioner auctions the contract for these offerings every year, for a year beginning from Holi. Any person belonging to any caste or place but for whom the villagers of Gurgaon stand as surety, can bid at the auction and take it. Similarly a contract for the collection of the *tehbazari* (ground rent) is also auctioned yearly. The contract amount is distributed among the land-owners of the village in proportion to the value of their land. Recently a few of them are said to have sold their shares to local businessmen. The money thus collected in recent years is shown below.

Year	Offerings	Tehbazari
1959-60	Rs. 95,000	Rs. 13,700
1960-61	Rs. 1,01,000	Rs. 13,000
1961-62	Rs. 1,06,000	Rs. 14,000
1962-63	Rs. 1,14,100	Rs. 12,000

The contractor being bound by the amount of the contract, it is left to his discretion to decide the rates of *tehbazari* on individual items in consultation with the Mela Committee. However, the rates are formally got approved by the Deputy Commissioner. The rates for the year 1962-63 were as follows:—

Bus	Rs. 3 per round.
Tonga	As. -/3/- per round.
Rikshaw	As. -/1/6 per round.
Halwai	Rs. 8 per week.
Barber	Rs. 4 per week.
Betel seller	Rs. 4 per week.
Circus show	Rs. 25 per week.

Besides, Rs. 15 to Rs. 20 per month were charged from shopkeepers using the *dharam-sala* for storing their goods. Normally the established shops number about 100. During the peak days of the fair, the number goes up to three to four hundred.

Management and organisation.—The official agencies do not interfere with the organisation of the fair—they only assist the Mela Committee in the organisation of the fair, particularly when the fair is attended by large numbers in the month of Chet (March-April). The Mela Committee consists of leading land owners and a few other respectables of the village. The members of the Committee are not paid any remuneration. Social organisa-

tions like Bharat Sewak Samaj, Mahavir Dal and the Sewa Samiti also help the Mela management. The Police Department makes adequate

arrangements to maintain law and order in the fair. The District Medical Officer of Health is in charge of public health and sanitation.

CHAITRA AMAVASYA FAIR AT PEHOWA

(Tahsil Kaithal, District Karnal)

Introduction.—This fair, known as the Pehowa fair, is celebrated in Pehowa town, which is 17 miles far from Kurukshetra in District Karnal. The place is connected with Kurukshetra, Ambala and Kaithal by roads. The nearest railway station is Pehowa Road at a distance of six miles. It is well connected with regular bus routes.

The fair is held annually. People from far off places come here to take bath in the holy Saraswati river which is regarded as the river of knowledge. The last rites of those persons who die an abnormal death due to some accident, disease and the like are performed here. It is believed that the departed ones whose spirits are not at peace get *mukti* (salvation) if the necessary religious ceremonies are performed at this place. The fair was surveyed in 1963. That year the fair had an added significance because it was after a lapse of 10—12 years that the Chaitra Amavasya occurred on a Monday which is regarded as very auspicious.

Date & duration.—The fair is held for two days i.e., 14th and 15th of the dark half of the lunar Bikrami month of Chaitra which corresponds to the English months March-April. However, the preparations are started well in advance, and the pilgrims start pouring in three four days earlier. The main sanctity is attached to the night between the 14th and 15th of the dark half of the lunar month.

Nothing certain is known about the age of the fair but its origin is traced back to the ancient times of Raja Prithu who is said to have founded Pehowa.

Legend.—Rishi Vashishtha is said to have meditated in a small cave, on the banks of the Saraswati river, near Vashishtha Parachi of the present Pehowa town, for sixty thousand years. Once Vishwa Mittar, king of Kankubaj, visited Pehowa at the head of a large army. He camped near the Ashram of Rishi Vashishtha. His soldiers began to harass the inmates of the Ashram. No persuasion would make them behave and in the last resort Vashishtha prayed to his *Kamdhenu* cow to come to his rescue. At the behest of the cow, a demon appeared with his minions and outright they

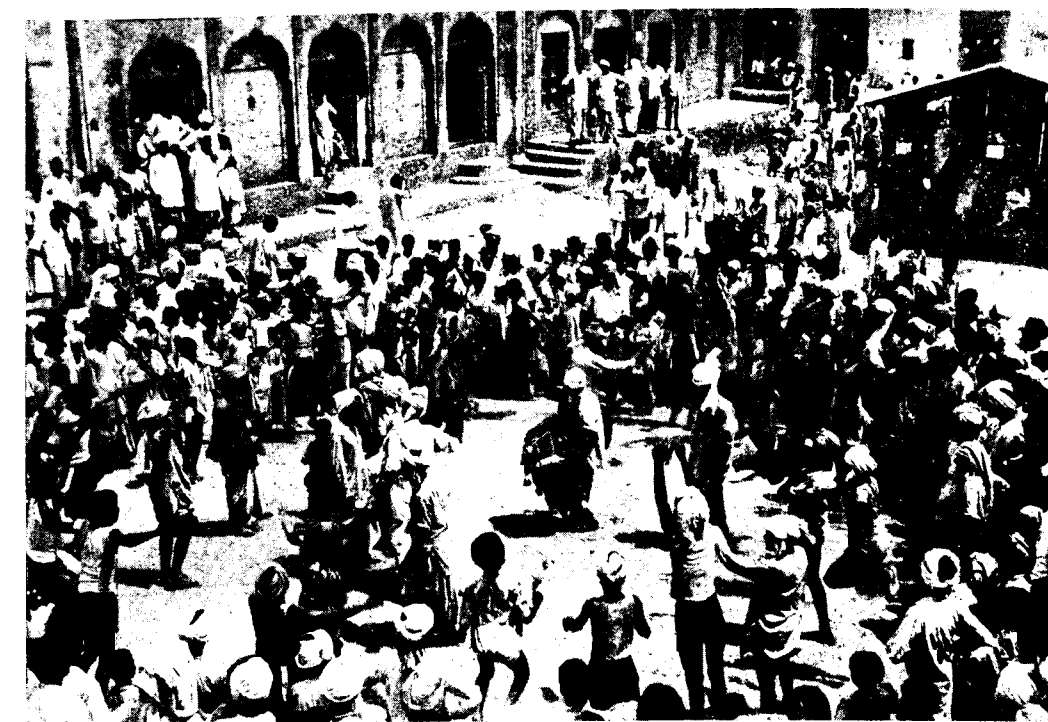
brought about massacre of the troublesome army. This opened the eyes of Vishwa Mittar and having been thus convinced of the superiority of *tapobal* (spiritual force) over *rajobal* (physical force), he too underwent penance. The penance elevated him to the position of a *Maharishi* and now he made up his mind to take revenge from Vashishtha. He ordered Saraswati to bring Vashishtha near his camp so that he could kill him. Saraswati felt quite sad and upset at it and narrated the whole story to Vashishtha, but, to her surprise, the latter counselled her to abide by the orders of the *Maharishi*.

One day when Vashishtha was meditating in the middle of the Saraswati river, she lifted him aloft on her strong current and carried him away towards the camp of Vishwa Mittar. Cool and collected Vashishtha began to pray and recite verses in praise of Saraswati. This melted her heart and as she was nearing Vishwa Mittar with Vashishtha on the crest of her current, she changed her mind and took a sharp turn so that the weapon of Vishwa Mittar which was aimed at Vashishtha missed its target and the latter was saved. This agitated Vishwa Mittar to the depth. He cursed Saraswati as a result of which blood and bones started flowing in her waters. Ghosts and evil spirits got attracted to her banks. She very much lamented her plight but there was no escape from it.

One day a group of itinerant Rishis encamped on her banks. She narrated her pathetic story to them and being touched by it, they performed a big *yajna*. On the completion of the *yajna* the god *Vruna* appeared, and, on the supplications of the sages, he restored Saraswati to her original physical form and she began to flow neat and clean. This brought incalculable distress to the ghosts and evil spirits and they approached the sages for redress. The sages asked them to wait till the Chaitra Amavasya when a dip in the holy waters of the river would purify them of their sins and give them salvation. They acted accordingly and attained salvation.

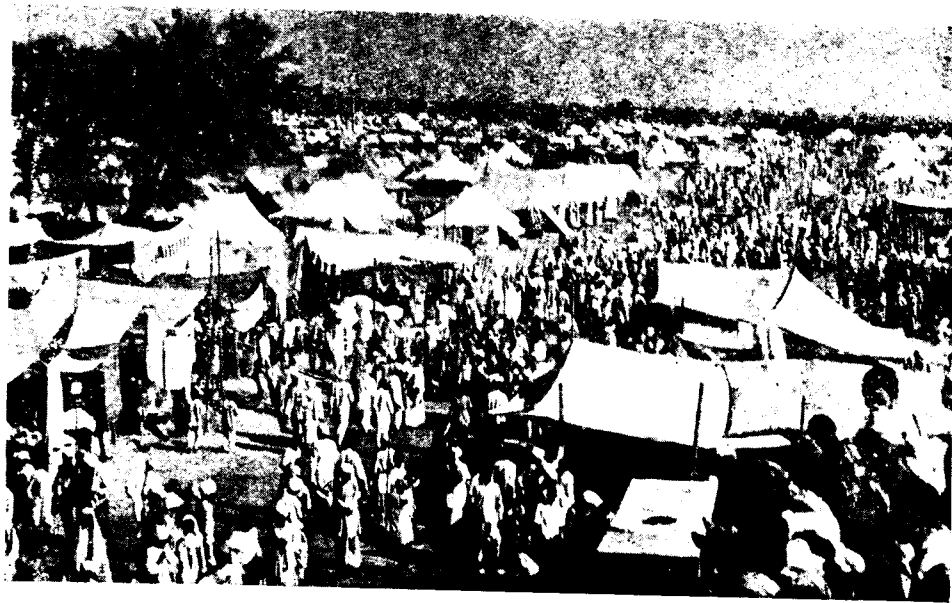


Feats in soldiery performed by Nihangs—Pindori Mahantan



Bhangra at Pindori Mahantan Fair

Shops in Tents (Phalgu Fair)



Sukha in a large cauldron ready for distribution
—Dam Dama Sahib



A Nihang Sikh in
Shaheedi Fair—Fatehgarh Sahib



Pind-dan ritual being performed during Amavas Fair—
Pehowa

Sadhus at Ram Tirath



Light side of Amavas Fair—Pehowa



Sadhus at Ram Tirath



A Muslim devotee during
Urs at Rozasharif—
Fatehgarh Sahib



Holy dip in the Phalgu Tank

A Sadhu lying
on thorns
(Phalgu Fair)



Another story bearing on the importance of the Saraswati river says that Raja Bain, father of Raja Prithu, was stricken with leprosy. Once he was travelling in a palanquin. The *kahars* (carriers) became tired and they placed the palanquin near the bank of the river Saraswati. A dog came out of the river. It shook its body. A few drops of water from his drenched body fell on the king. Those parts of the Raja's body which had been so touched by the holy water were immediately healed. It very much amazed the Raja and he, after a little thought, jumped into the river. Lo! to his complete astonishment he was completely cured of the disease. After his death, his son Prithu built a temple to goddess Saraswati which it is believed stands to this day near the Saraswati bridge of the town. He founded the town which became known, after his name, first a Prithodak, and, with the passage of time, as Pehowa which is a corrupted form of the word Prithodak.

There is still another mythological legend which shows why the river Saraswati is held in such high esteem. According to it, Saraswati was the daughter of a renowned Rishi named Markanda. One day while Saraswati was taking her bath, the eyes of her father fell on her and he took fancy for her. She reasoned with him but to no avail. At last she took to her heels to protect her chastity, followed by Markanda. To avoid being captured she went underground many a time. Finally she disappeared after she had made her appearance at Pehowa. It is believed that the various interruptions in the flow of the river signify the attempts of Saraswati at disappearance. People pay homage to her heroic bid to preserve her honour, at Pehowa.

Pehowa is regarded as one of the most important Hindu places of pilgrimage in India. The following Sanskrit verses throw light on this importance:—

अन्य क्षेत्रे कृतं पापं प्रयागे तु विनश्यति ।
प्रयागे हि कृतं पापं गंगाक्षेत्रे विनश्यति ॥
गंगाक्षेत्रे कृतं पापं काशीं प्राप्य विनश्यति ।
काशीक्षेत्रे कृतं पापं कुरुक्षेत्रे विनश्यति ॥
कुरुक्षेत्रे कृतं पापं पृथुक्षेत्रे विनश्यति ।
पृथुक्षेत्रे कृतं पापं वज्रलेपो भविष्यति ॥

(The sins committed at other places are destroyed at Prayag; those committed at Prayag are destroyed in the Gangetic plains. The sins committed in the Gangetic plains are destroyed at Kashi; those committed at Kashi are

destroyed at Kurukshetra. The sins committed at Kurukshetra are destroyed at Pehowa, but those committed at Pehowa become indestructible).

Shrines.—Bathing *ghats* are the main centres of activity in the fair. On both sides of the river bricklaid *pacca ghats* are built on which people take their bath and perform various religious ceremonies. They are separate for males and females. Various other places of importance and shrines are given below.

(1) *Saraswati Mandir*: Just near the Saraswati bridge stands an old temple dedicated to the goddess Saraswati. This is said to have been constructed in times immemorial by Raja Prithu.

(2) *Paret Pipal*: A big banyan tree stands on the left bank of the river Saraswati. Its trunk and branches are tied round with *soot* (hand-spun cotton yarn).

(3) *Shankar Mandir*: This temple is a few yards from the *Paret Pipal*, and is said to be the oldest temple of the place, built by Raja Prithu.

(4) *Pashupathinath Mandir*: It is situated inside the town and is said to be the only temple of its kind in India, another temple of the kind being located at Kathmandu in Nepal.

(5) *Krishan Mandir*: This is a new temple which was still under construction when the fair was surveyed in 1963. It is dedicated to Krishna. A small bridge connects it with the *ghat*.

(6) *Gurdwara Dashami and Naumi Padshahi*: Situated in the main bazar, the Gurdwara is said to have been visited by both the ninth and the tenth Gurus of the Sikhs. It has been built at the place where the last rites of the ninth Guru were performed. A non-stop recitation (*akhand path*) from the Granth Sahib is arranged in it during the days of the fair.

(7) *Swami Kartik Mandir*: Women are forbidden entry to this temple. There is an interesting legend connected with the taboo: Out of his two sons, Kartik and Lambodar, Shiva wanted to make one leader of the Ganas, i.e. Ganpati. But he could not make the choice and a competition was planned to assess the merit of the two aspirants. Kartik and Lambodar were to make a round of the universe and the winner was to become the Ganpati. The trinity of Brahma, Vishnu and Mahesh (Shiva) were to be the judges. Kartik set out on the round on his charger, the peacock; Lambodar rode his, the rat. There was no

hope of Lambodar winning the race with his small, clumsy heavy body on top of a rat. Parvati, mother of the contestants, came to Lambodar's rescue and at her instance he just made a round around the presiding trinity and he was declared as having won the race. Kartik was so much exasperated with the palpable partiality displayed by his mother that he tore off his skin and flesh which he had inherited from his mother. He gave a curse to the female sex that any woman who would see him would be widowed and would remain a widow for seven births.

People offer vermilion and oil to the image of Kartik as a token of relieving the deity of this self-inflicted suffering.

(8) *Mazar Dargai Shah*: Dargai Shah was a Brahmin saint. He was once insulted by the Raja of Jind and he committed suicide by jumping into a well. His spirit haunted the Raja so much so that the latter shifted his headquarters from Jind to Sangrur. People offer clay horses at his shrine, as he was fond of riding. *Langar* (free community kitchen) is run in his name during the fair.

(9) *Gurdwara Baoli Sahib*: It is altogether a new construction which on completion would cost about two lakh rupees.

(10) *Raghunath temple*: The temple is located near the women's *ghat* and is dedicated to Lord Rama.

(11) *Parachi Tirath*: Near this place Saraswati flows eastwards. It is said that the river adopted this course to spare Rishi Vashishtha the trouble of offering *arga* (offering of water) to the sun-god. It is near here that the Rishi is said to have meditated in a cave for full 60,000 years. There are two *pacca ghats* here, one for males and the other for females, and three temples of Brahma, Vishnu and Shiva. This is said to be the original place of pilgrimage. The present site of the pilgrimage was chosen during the Muslim period when the Muslim marauders would carry away Hindu women from the old exposed site.

Mode of observance.—The activities of those who merely come for *darshan* (view) or *ashnan* (bath) are limited to visits to various temples and places of religious importance and bath in the holy waters. However, persons who come especially to perform the religious rites of the deceased always make it a point to contact their family *pandas* (professional priests), with whom they stay and deposit their luggage. The ceremonies begin from the night intervening 14th and 15th of the lunar month. After a dip in the Saraswati, libation of water is offered

seven times to the *Paret Pipal*. It is believed that such an offering reaches, through the leaves of the tree, the spirits of the ancestors who have not yet secured their salvation and who perch on its branches. The movements of such spirits are limited by tethering *soot* (thread) round the trunk of the tree. It is followed by *kriya karam* (last rites) on one of the *ghats*. At the completion of this, ten *pindas* (small balls of kneaded barley flour) are offered in the memory of the departed soul.

Last of all a *path* is arranged. Some Brahmin is engaged on contractual basis. The charges vary from the minimum of Rs. 1½ to any amount. In the end, charities are made to the paupers and beggars. At night lighted lamps are floated in the river in the sacred memory of the departed soul. After having finished with these ceremonies, the pilgrims visit various temples and shrines situated in the town and near the *ghats*. Those who come from Sangrur pay visit to the shrine of Baba Dargai Shah. It is believed that if clay horses are offered at his shrine it brings blessings and immense relief to the livestock of the offerers.

Entertainments.—Many programmes of entertainment and recreation are arranged for the visitors. At the time of survey there were three touring talkies holding shows thrice a day and attracted big crowds. Most of the pictures shown were Punjabi. A magic show and a dramatic party also provided the visitors with good entertainment. The Public Relations Department also arranged shows of documentaries, and programmes of songs and skits. A programme of games was organised by the District Board, Karnal, in which matches of *kabaddi*, volley-ball and wrestling were held and prizes distributed. Acrobats also attracted good audience.

Dhadi singers and *Kavishars* also provided good amusement, singing praises of the Sikh Gurus or love stories of Hir Ranjah, Sassi Punnu, Sohni Mahiwal, at various corners of the fair.

Participants.—Hindus and Sikhs are the principal participants though visitors from other communities are also there. Mostly they hail from the Districts of Sangrur, Patiala, Karnal, Ambala and Bhatinda. According to a rough estimate more than one lakh pilgrims attend the fair. Men and women are in the ratio of 10 to 1. All age-groups are represented.

Economic aspect.—A large number of shops and stalls are established during the fair. Besides, about one hundred permanent shops of the town no less than 250 shops and stalls

were temporarily set up for the occasion of the fair in 1963. They all did a roaring business in all sorts of merchandise. Catering places, which included 120 confectionaries and 14 small hotels and tea stalls were the most numerous. Meat dishes are not served during the fair out of regard for religious scruples. Various other kinds of eatables were available and sold. Some fifty shops and stalls dealt in general merchandise. Ten stalls selling bamboo sticks brought from Barailly had also good business; their sale proceeds were estimated at Rs. 4,000. There were five photographers and three dentists. Bangle-sellers had a brisk business among the women-folk.

Management & administration.—The 1963 fair was organised by the District Board, Karnal. The Secretary of the Board officiated as the Mela Officer, whereas the Resident Magistrate of Kaithal discharged the duties of Mela Administrator.

Every pilgrim who attended the fair was levied a tax of 25 naya paisas, officials and town dwellers being exempt. *Tehbazari* (ground tax) at various rates was levied on all shops, stalls, trades and conveyances using the fair premises.

The income derived from the fair falls short of the expenditure incurred. In 1963, a sum

PHALGU FAIR

(Village Pharal, Tahsil Kaithal, District Karnal)

Introduction.—Two of the biggest fairs in Punjab are held at Kurukshetra and at village Pharal, both of which are located in Karnal District. Both of them are 'problem fairs' to the administrators, since they attract very big crowds and are celebrated at places which do not normally have the usual town facilities. Another important point of similarity between the two fairs is that they are not annual features: the Kurukshetra fair is held on the solar-eclipse and the Phalgu fair is held when the *amavas* (moonless night) during the *sharadhs* occurs on a Monday. It was surveyed in 1964. The previous fair was held in 1961 and the next will come after twelve years.

Pharal is an old but a small village in Tahsil Kaithal of Karnal District. It is four miles from the Pundri town which is very well connected by roads with other towns of the District. The easiest approach to the village is by a road leading westward from Kurukshetra:

of about Rs. 40 thousand was collected against an expenditure of about Rs. one lakh.

In order to ensure safe supply of drinking water, the wells were disinfected. 34 hand-pumps were provided, some bored and others fitted on wells. Besides thirty-five thousand feet of temporary pipe-line was laid through which water drawn from a well was made available to the public at 16 turning points.

To maintain cleanliness in the fair 70 persons from the permanent staff and 194 temporary employees were deployed. The staff of the local Municipality also helped. Latrines and urinals were separately provided for males and females. Lanes and streets were daily swept, water was sprinkled on the roads and rubbish was removed regularly. The Saraswati tank was duly chlorinated.

Mass inoculation was undertaken as a preventive measure against cholera. Two dispensaries were temporarily established for the benefit of the pilgrims.

To maintain law and order a Police detachment of 295 persons, under the charge of a Deputy Superintendent of Police, was stationed. They were helped in their work by the volunteers of the Punjab Mahabir Dal, a social organisation.

the latter lies on the Grand Trunk Road. The village can be approached with equal convenience from Nilokheri or Karnal both of which too are on the Grand Trunk Road.

Legend.—The fair appears to be of great antiquity since there is a mention about it in the Mahabharata. In the 11th Canto of this book it is described in great detail thus:

When the battle of Mahabharata came to an end Yudhishtira, the chief of the Pandvas, approached Shri Krishna and enquired how the souls of his relations who fell in the battle could be propitiated to rest in peace. Shri Krishna advised him to consult Bhisam Pitama who was the grand-uncle of the Pandvas and was then lying on his death bed in the battle-field of Kurukshetra, a fairly extensive area encompassing also the village now called Pharal but referred to in the scriptures as Phalkivan (the forest of Phalak). Accordingly

Yudhishtira and his brothers approached Bhisham, and after paying him respect sought his advice. Bhisham suggested that they should perform the post-funeral rites (*pind-dan*) of the deceased in Phalkivan. Narrating the sanctity of this place, he said that in days gone by, one Phalak Rishi did great *tapasya* at that place for a long time, and thereafter decided to lead a householder's life. In those very days in Gaya there was a chieftain named, Gyasur, and he had three daughters. He had resolved to give these daughters in marriage to a person who would overpower him in battle. Phalak came to know of it and accepted the challenge. He defeated Gyasur, and according to the promise got the three damsels in marriage. Phalak passed the rest of his life with his three wives at this spot.

One among his wives, Soma by name, Phalak liked the most. Gyasur pronounced that who-soever would perform the rites for the peace of his dead relations in Phalkivan where the Rishi lived, on the Somavati Amavas (moonless night falling on a Monday) in the month of Asoj, would achieve the desired end. He also said that on that occasion that spot would be a more sacred place than even Gaya. Following that blessing even these days the post-funeral rites are not performed on the Somavati Amavas day at Gaya but at Phalgu and this is considered to be of great religious merit.

The site of the fair is a tank of a regular shape more than a furlong in length and about 100 yards in breadth adjoining the Phalgu village. The fair is held during the month of Asoj (Sept.-Oct.) and then too in the years when the moonless night falls on a Monday.

Temples etc.—On different edges of the tank slanting brick platforms (*ghats*) have been built, known variously as Gow Ghat, Brahma Ghat, Paijawa Ghat, Kachcha Ghat, Krishna Ghat, Vishnu Ghat, Kusha Ghat and Murd Ghat. There are small temples on most of the *ghats* dedicated to Hanuman, Radhe-Shyam, Durgeshwari, Shiva and Phalgu Rishi.

Mode of observance.—During the fortnight associated with prayers for the departed ones, people keep on coming to the tank for performing the ceremonies after a dip in the tank. The attendance is the highest on the moonless night of the fortnight. The Brahmins known as the Pandas conduct the ceremony known as *Pind Dan*, which is chiefly prayers on small balls prepared from barley flour, and these are then respectfully immersed in the tank along with some flowers and a few coins. Tiny earthen cups are filled with oil, wicks are placed in

them and kindled; and these *diwas* are arranged on the edge of the tank. Charities are given to the Brahmins and the beggars who are to be found in large numbers. Prayers are offered in the various temples.

Participants.—During the fortnight culminating on the Amavas more than three lac pilgrims come to the fair and most of them stay there for a night. They hail mostly from the Punjab, Uttar Pradesh, Rajasthan, Delhi and Himachal Pradesh. They are mostly Hindus and some are Sikhs. Women form about a fifth of their number.

A toll tax on pilgrims is levied at the rate of 30 Ps. per head. The local population which is generally taken as people residing within a mile of the fair site, is exempt from the tax. The evasion of the tax is a common feature, and, at the time of survey, on the evening of the last day by when some Rs. 37,000 had been realised as the tax, the arrangements had broken down under the rush of heavy crowds. It was commonly held that the number of the visitors to the fair at the time of survey could not be less than 300,000.

Entertainments.—There is also a lighter side of the fair. Most of the visitors after performing the ceremonies, which do not take more than an hour, indulge freely in innocent gaieties. In the fair there were one dozen organised places of entertainment. Three Touring Talkies gave four shows every night lasting from 6 p.m. to 5 a.m. There were two circuses holding six shows, each of two hours duration. A troupe of dancers gave five performances each day. All these sessions were fully packed. The "well of death" wherein motor-cyclist spins at a great speed along the almost perpendicular circular walls, a small menagerie with some wild animals, and a tent in which three girls were so cleverly seated as to make only the neck upward visible to the visitors, attracted large crowds. Then there were merry-go-rounds and giant wheels on which the visitors had thrilling rides. A number of jugglers and snake charmers plied their trade here and there. It was a great fun to see the rustic population who formed a majority of the pilgrims enjoy themselves to their hearts content, tearing themselves away from the daily routine of life.

There was an educational side to the affair. The Public Relations Department organised dramas and symposiums and showed some documentary films. The Bharat Sewak Samaj and the Sewa Samiti entertained people to devotional songs and discourses, while the Divine Light Society, Sanatan Dharam Pratinidhi Sabha, Arya Samaj, Jairam Annkshetra and similar

other organisations arranged meetings where discourses on religious topics were given and hymns sung. The Block Development Organisation displayed and demonstrated agricultural implements and improved practices. The Life Insurance Corporation disseminated information on insurance policies, and the Social and Welfare Department gave information on family planning and allied topics for the benefit of women.

Residential accommodation.—Only a few of the pilgrims could stay with their friends and relatives in the village. The *Pandas* (family priests) accommodated their clients in limited numbers. A very large majority of the pilgrims stayed in hundreds of tents pitched as a matter of service by the social organisations. The Divine Light Society had a separate sector with a few dozen tents. Jairam Annkshetra provided tented accommodation and free meals to some five thousand persons and a similar service was organised by Mahatma Ram Sarup Brahmchari of village Kamoda in Karnal District and Swami Brahma Nand Saraswati of village Chuher Majra in that District.

Economic aspect.—The authorities had planned the site in a very commendable way. One side of the road had been set apart for the establishments providing amusements (talkies, theatres, etc.), and on the other side of the road a number of sectors had been earmarked for pitching the tents. Wide lanes crossing each other at right-angle had been marked out for traffic and they had been electrified and provided with water-taps. On either side of the lanes had been marked out plots for the stalls. There must have been more than 600 stalls in the fair precincts, selling different types of commodities. Those selling meals, sweets and fruits were about half the number of total stalls. Some one hundred stalls sold general merchandise and there were about one dozen shops, each selling bamboo sticks, cigarettes and betels. Dentists and quacks made good business.

Among articles taken home by the visitors for distribution among friends and relations, are

phul-malas (decorations strung in silk threads) *phulian* (puffed rice) plain or sugared, rosaries and wooden plates and cups.

Management and administration.—The management of the fair was in the charge of the *Zila Parishad* functioning under the supervision of a Magistrate from Kaithal. The Punjab Government gave a grant of Rs. 50,000 for the fair and the *teh-bazari* and other fair taxes brought in another Rs. 50,000. The ground for each stall and shop was rented out for Rs. 2 to Rs. 15 according to the area and location. The hawkers were charged Re. 1 each. Each pilgrim had to pay a tax of 30 Ps. There was a tax on the vehicles ranging from 75 Ps. to Rs. 15 for different types, as also a tax on the animals entering the fair site.

Against this income of about 1 lac of rupees, a matching expenditure was incurred on health, sanitation and medical facilities (Rs. 27,000), erection of temporary latrines (Rs. 52,000), electricity (Rs. 10,000), cost of transporting and pitching the tents (Rs. 8,000) and compensation to the farmers whose fields had been acquired for the days of fair (Rs. 3,000). The expenditure by the various social organisations cannot be estimated, but it would amount to a heavy sum.

There was a Police detachment comprising 350 men under the charge of a Deputy Superintendent of Police. The volunteers of the Sewa Samiti, Mahavir Dal, Bharat Sewak Samaj were about 500 in number. The Public Health Department had a staff numbering 475 persons of different categories. Two hospitals with 20 beds and separate arrangements for any cases of infectious diseases had been set up. Injections against cholera were administered to some 50,000 persons. A tube-well and five percolation wells, fitted with pumps, had been installed supplying 40,000 gallons of water per hour. Some two dozen hand pumps and more than 200 taps had been provided. 75 urinals, 125 bore-hole latrines and 500 trenched-type latrines had been provided at suitable points. A camp Post and Telegraph Office functioned during the days of the fair. Special buses and railway trains catered for the passengers.

KAPAL MOCHAN FAIR

(Village Bilaspur, Tahsil Jagadhri, District Ambala)

Introduction.—The holy tank of Kapal Mochan, the venue of this fair, is located along the Jagadhri-Dhanaura metalled road at a distance of ten miles from Jagadhri and Dhanaura
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each. It is one and a half miles north of Bilaspur town, in the Jagadhri Tahsil of Ambala District. The Kapal Mochan fair is the biggest fair in Ambala District and every year it attracts

on the full moon night of *Kartik*, a large number of pilgrims sometimes running into more than a lakh from all parts of the Punjab. The tank lies on the bank of river Saraswati in the ancient tract of Sindhu Van in the sacred land of Brahmapur which lies between the rivers Saraswati, and Drishadwati (the present Pathraali or Drakshi stream).

Date & duration.—The fair is of ancient origin. It is held in the Bikrami month of Kartik corresponding to the English months October-November, for five days from Ikadashi, the 11th day of the bright half of the lunar month till Puranmashi, the full-moon night. The celebrations continue day and night throughout the period of the fair.

Significance, history/legend.—Although the history and legend of the Kapal Mochan tank have been mentioned briefly in the Mahabharata and other Puranas, they find exhaustive coverage in the Skand Purana under the chapter 'Himadri Khand Varnan'. As soon as Kamadeva, the God of love and the playful son of Brahma was born, he let loose a shaft at his father making him yearn for his own daughter Saraswati. Having realised the sin he had committed under the influence of Kamadeva, Brahma created three fire pits (*agni-kunds*) and installed two pillars in the extreme ones, forming out of his own body. One of these two pillars transformed into a *vat* tree (*ficus bengalensis*) and the other into a *plaksh* tree (*ficus religiosa*). The fire-pit which was in the north became known as Plaksh Tirath. It was round in shape like the sun and was considered capable of removing all sins. It is located near Rampur, 4 miles north of Kapal Mochan. The fire-pit which was in the south changed to Somsar Tirath. It was of the shape of half moon and later on became famous as Kapal Mochan Tirath. The third fire-pit which was close to Kapal Mochan was called Rin Mochan Tirath.

It is said that once all gods including Indra, Shiva, Vishnu, Ganesh, Sun and others, all Saints, Sages and Sidhas and all castes of Nag, Gandharva, Yakshas etc., went to Brahmlok to witness the Brahm Yajna. There some of them enquired of Brahma as to who among the Trinity viz., Brahma, Vishnu and Mahesh was supreme. Brahma professed his own supremacy by saying that he was the sole cause of creation, preservation and destruction of the universe. On hearing these words, Shiva, in a fit of anger, cut off one of the five heads of Brahma with his right hand. As the head of Brahma fell, the right hand of Shiva received the ominous imprint resembling the *kapal* (skull) of Brahma. Seeing

this ignominious impression Shiva was seized with intense anxiety and was after washing it off somehow or the other. He began to roam about in the three worlds in the guise of an ignorant Brahmin. He took bath in almost all the holy tanks on earth in accordance with the religious ordinances, but the blemish could not be removed. At last in his mad wanderings, he happened to reach Bhadravati Puri (the present village Bhawanipur) in Sindhu Van on the auspicious bank of the river Saraswati. He entered the village at sunset and went to the house of a Brahmin named Dev Sharma. The latter welcomed him and he began to live there.

One mid-night Shiva overheard an interesting conversation between a cow and her calf in the cow-shed. The calf told his mother that next morning he was going to kill Dev Sharma when the latter would be trying to pierce his nostrils to put a rope in. The cow forbade the calf to do so as the murder of a Brahmin was the most heinous sin and brought innumerable sufferings for a number of lives to come. The calf said that he knew of a *tirath* in that jungle, Sindhu Van, which was supreme among the *tiraths* of the world capable of redeeming one of a Brahmin's murder. The calf further informed his mother that in his pre-natal existence, he was born in a Brahmin's family. He was a great sinner and disgrace to his family. Once he indulged in illogical reasoning with some saints who got infuriated and cursed him to be a terrible bull of the jungle. Hearing the fiery curse, he was terror-stricken and begged their pardon. The saints got pacified and directed him to go to the north of the jungles of Sindhu Van and Badri Van where he would feel happy. The calf continued that he then went to the Plaksh *tirath* and stayed there for a considerable period. One early morning a Brahmin came there to take bath in the sacred tank. He took his bath, said his morning prayers and offered libations of water to the manes. When he was returning home he was horrified to see a demon coming towards him with a raised fist. The frightened Brahmin struck the forehead of the demon with his *kamandal* (a brass vessel). The demon was incidentally bathed with the sacred water of the tank which the *kamandal* contained and thereby he got rid of his demoniacal body and regained his lost Brahmin's life. At the request of the demon, the Brahmin narrated to him a legend glorifying the greatness of Somsar and Plakshsar *tiraths* thus: "Once two Brahmins of the lineage of saint Garg who were well conversant with Vedas came there. One sitting under the *plaksh* tree at Plakshsar *tirath* and the other under the *vat* tree at Somsar *tirath*

practised hard penance for twenty-six thousand years. The lustre of these Brahmins appeared too much for Indra, the King of gods, and he began to suspect that they might very well snatch away his seat. He, therefore, killed them with his thunder bolt. But to his great surprise, he discovered the two pious souls entering the realm of Vishnu which it is hard even for gods to enter. On the other hand, he found his body lustreless with the evil effect of the Brahmins' murder. Besieged with anxiety, Indra approached Brihaspati, the preceptor of gods, and sought his guidance. Brihaspati asked Indra to take bath in Somsar *tirath* which alone could deliver him of the sin of murdering the Brahmins. Indra took his bath accordingly in the sacred tank of Somsar in the month of Magh and got deliverance from the sacrilege. He was very happy and went back home after giving a number of boons to the Somsar *tirath*".

The calf told his mother that after hearing this story, the demon also went to Somsar *tirath* and took a bath there as a result of which he got a place in heaven after his death. The calf added that after hearing this dialogue between the Brahmin and the demon, and having been thus convinced of the significance of these places of pilgrimage, he continued to reside there on the bank of Somsar *tirath*. After his death, he got birth in her womb as a result of the curse of the saints. The calf went on to say that as gentleness alone should be reciprocated and villainy punished, he was going to kill Dev Sharma the moment the latter tried to pierce his nose and that the thought of killing the Brahmin did not worry him at all as the sacred *tiraths* of Somsar and Plakshsar which could relieve him of the sin, were located nearby. The cow, however, cautioned him to desist. The calf kept quiet saying that he would act according as the circumstances cropped up. Next morning when Dev Sharma reached the calf with a view to piercing his nose, the calf began to take long breaths and hiss like a serpent and would not keep his head stationary. This agitated Dev Sharma greatly. He tied the calf with a rope and began to whip him up. The calf lost control and gored Dev Sharma to death. As a consequence of the murder of the Brahmin, both the calf and the cow turned black. The cow began to curse the calf and asked him to show her the holy tank without delay which could deliver her of the sin. The calf led her to Somsar tank and the over-hearing Shiva followed them. The cow and the calf raising their nose and tail above water entered Somsar tank and took their bath. They were glad to witness their original complexions being restored to their bodies but for their nose and tail which continued to remain black. The disguised

Shiva also took a holy dip in the tank and began to offer prayers to Brahma. To his great surprise and pleasure, he found the blot of the skull of Brahma on his right hand completely washed off. He re-named the Somsar *tirath* as Kapal Mochan *tirath*, because a bath therein had effected the removal (*mochan*) of the impression of skull (*kapal*) from his hand. The eulogy of the Kapal Mochan *tirath* by Shiva has been recorded in the Skand Purana in the following words: —

नमामि तीर्थमुत्तमम् कपालमोचन द्वयम् ।
सुरासुरेन्द्र वन्दितम् समस्त पाप नाशनम् ॥
सुरेश ब्रह्मनिर्मितम् शशांक रूप सन्निभम् ।
हृदिस्थ शोकनाशनम् सदा सरोत्तमम् भजे ॥
नमोऽस्तु तीर्थं राजाय नमोऽस्तु पाप नाशिने ।
नमोऽस्तु सोमरूपाय चतुर्वर्ग प्रदायिने ॥

(I pay obeisance with folded hands to the most auspicious *tirath* Kapal Mochan which is worthy of reverence by gods and demons and is emancipator of all sins, which has been created by Brahma himself the God of gods, which has a crescent like that of the moon, which is remover of all the anxiety of the heart and is the holiest among all tanks. I pay obeisance to the King of *tiraths*. I pay obeisance to the destroyer of sins. I pay obeisance to (the *tirath* which is) of the shape of moon (and which is) the bestower of four human pursuits (virtue, wealth, sensual enjoyment and salvation).

With these benedictions bestowed on the place Shiva stayed there for some time, and at a little distance towards the north created a *ling* (phallus) of his self, named, *Sidheshwar* which is now located in village Sidhain at a distance of 1½ miles from Kapal Mochan. According to Skand Puran, those people who take bath in this tank of Kapal Mochan in the bright half of the Kartik month and visit the *ling* of Shiva, get eternal bliss.

Description of holy places:

1. *Kapal Mochan Tank*.—This is the main holy tank after which the fair is named. Its western *ghat* is called Ram-ashram *ghat*, because Bharata, the younger brother of Lord Rama who happened to visit this *tirath* got an image of Rama placed on the western side of the tank. The statues of a cow and a calf are located on the eastern and western banks of this tank: of black colour on the former and of white colour on the latter. The lotus flowers enhance the beauty of this tank.

2. *Rin Mochan Tank*.—This is another tank located to the south-east of the Kapal Mochan tank. This place is said to be one of the three fire-pits (*agni-kunds*), where Brahma performed *Yajna*. According to the 42nd chapter of Skand Puran, this place is accepted as the *tirath* of Pandvas. It is stated that after the battle of Mahabharata, the Pandvas, who had killed a number of their kith and kin and their guru (preceptor) Dronacharya, performed a big *Yajna* at this place and took bath in the tank to get rid of the sins and deliverance from the triple debt of parents, saints and gods. The tank contains beautiful *pucca* bathing *ghats* on all four sides and lotus flowers beautify its water. On the western side of the tank is a temple of Pandvas containing their idols.

3. *Suraj Kund*.—This is still another holy tank in the fair site to the east of Kapal Mochan tank, which was got dug out by Swami Brahm Prakash, an Udasi Nanga saint, some forty years ago. A beautiful mausoleum of the said Swami who died in 1980 Bikrami, lies close to the tank. The place is said to be capable of granting sons to the issueless women.

4. *Gurdwara Kapal Mochan*.—Towards the east of the Kapal Mochan tank is a Gurdwara dedicated to the tenth Sikh Guru, Guru Gobind Singh. He is said to have stayed here for 52 days after the battle of Bhagani with the Rajas of 22 Dhaars. He is also said to have cleaned the weapons used in the Bhagani battle in the Rin Mochan tank, and this place on the tank is called 'Shashtra-*ghat* Guru Gobind Singh Ji.'

Other Places of Mythological Significance

1. *Plakhsar Tank*.—As mentioned in detail in the legend of Kapal Mochan above, this tank, at present known as *plaanch tirath* is situated in Rampur village, four miles north of Kapal Mochan. Pulastya Rishi is said to have meditated here for a long period.

2. *Vyas Kund*.—This tank of Maharishi Ved Vyas, the author of Mahabharata and Puranas, lies to the south of Bilaspur town, 1½ miles south of Kapal Mochan. This is said to be the place where the hermitage of Ved Vyas existed. This is believed to be the tank where Duryodhana hid himself in the last stage of the battle of Mahabharata.

3. *Sidheshwar Temple*.—It is situated 1½ miles north of Kapal Mochan in village Sidhain. As already stated, it contains *linga* (Phallus) installed by Shiva himself, after his bath in the Kapal Mochan tank.

4. *Saint Agastya Ashram*.—This place is located on the bank of Saraswati river, two miles north of Kapal Mochan. Saint Agastya is said to have meditated here for a long period. There is an ancient *kachcha* tank here which is locally called *Giasion* after the name of Saint Agastya. A small fair is also held here in the month of Baisakh.

5. *Mudgal Sarovar*.—This tank of saint Mudgal is situated near village Mughalwali, three miles north of Kapal Mochan.

6. *Adi Badri Temple*.—According to the version of Skand Puran, the present site of Adi Badri temple was the abode of Bhagwan Narayana when the universe was created. The temple is situated on the hill-ranges, ten miles north of the Kapal Mochan tank. Just below the temple flows Swaran Bhadra stream which is reported to contain gold minerals.

7. *Panch Mukhi Hanuman Temple*.—This temple of Hanuman is located 4 miles to the south-east of the Kapal Mochan tank. People from the nearby localities come to pay their obeisance here on every Tuesday.

Mode of observance and entertainments.—The religious activities during the fair days include a holy bath in the tanks of Kapal Mochan, Rin Mochan, and Suraj Kund, listening to *Katha-kirtan* (religious hymns and discourses) from several platforms, paying obeisance to the deities in the temples and to the Granth Sahib in the Gurdwara, and giving charities to the *mahants* sitting at the tanks, and alms to the beggars.

1. *Holy bath*.—Although the pilgrims take daily bath in one or more of the three aforementioned tanks from 11th to 14th of the bright half of the lunar month, yet the most auspicious bath is that of the Puranmashi, the full moon day. On this day the devotees would take bath in all the three tanks. This auspicious bath commences after 12.00 midnight and lasts throughout the following day. While taking the holy dips the pilgrims throw coins in the water secretly (*gupt-dan*), and offer libation of water and oblations of rice and barley to the manes. The Brahmin priests who sit in multitudes on the bathing *ghats* perform *pooja* of the *Nav grahas*, Ganesh, Shiva, and the *tirath* on behalf of the devotees and receive perquisites from their clients. After bath in the Kapal Mochan tank the pilgrims pay obeisance to the statues of the cow and the calf standing on its banks. They make offerings of cloth, coins, and grains there and some of them garland them with flowers. Close to these statues are placed three rock stones which are identified with the original ancient statues of

the cow, the calf and the head of Brahma. There is an open temple of Shiva nearby containing a *Shiv-ling* and a statue of Parvati. Pouring of water over the *Shiv-ling* especially is regarded as extremely auspicious. The pilgrims also visit and pay homage in the temple of Pandvas at the tank of Rin Mochan wherein marble statues of Pandvas and Radha Krishan stand. Bath in the Suraj Kund with devotion, obeisance at the mausoleum of Baba Brahm Prakash, encircling of unfinished cotton threads seven times round the mausoleum and *Kadamb* tree standing there, and eating of the fruit of this tree are believed to grant issues to the issueless women.

2. *Religious platforms*.—In 1962 when the fair was surveyed, 21 platforms were set up by various religious institutions and missionaries of Sanatan Dharma, Arya Samaj, and Sikhs. Besides, there were four private dramatic parties, which enacted religious and patriotic dramas free of admission fee. All these religious functions depended on the voluntary contributions made by the audience and spectators. The Gurdwara Committee arranged a special *diwan* to celebrate the birthday of Guru Nanak Dev which coincides with the Kapal Mochan fair, and ran free community kitchen.

3. *Vishv Shanti Maha Yajna*.—At the 1962 fair Swami Brahma Nand, a staunch Arya Smajist arranged and performed a *Yajna* for the world peace. The *Yajna* lasted for 16 days from 28th of October, 1962 to 11th November, 1962, the closing day of the fair. Mass prayers were also made on this occasion for the world peace.

4. Near the three tanks stand trained *Nandia* bulls with cloth covers studded with cowrie shells. These bulls are supposed to answer the queries of the pilgrims with various gesticulations. The questioner stands with his folded fists. One fist signifies the fulfilment of the wish and the other of non-fulfilment. The bull is brought before him by the owner. The bull touches with mouth one of the two fists of the questioner which decides the fulfilment or non-fulfilment of the wish. Sometimes the bull answers by nodding his head either up and down which means fulfilment of wish, or, sideways which signifies non-fulfilment. These bulls are regarded sacred as belonging to Shiva, and as such are paid obeisance and charity by pilgrims. Most of them have malformation of limbs. Some of them have more than one tongues, others have more than four legs. There was one cow in the fair in 1962 which had two vaginas and six legs.

Some beggars exhibit large sized coloured earthen images of various Hindu gods and goddesses near the tanks, and pilgrims offer them parched rice and coins. The lepers, the disabled and the deformed beggars are also to be found here as at any other fair and they receive alms from the pilgrims.

The District Public Relations Department organised a film-show for the benefit of the public on 9th November, 1962, in the evening, and staged a drama in Punjabi showing the benefits of Small Savings on 10th of November, 1962. The other sources of recreational activities included two touring talkies, a circus show, a well of death: showing competition in race between a motor cyclist and an ordinary cyclist in a well, a science show, and a *Yampuri* (exhibition of motion dolls in imaginary hell and heaven for good and bad deeds on earth), and two merry-go-rounds.

Participants.—A pilgrim fee of 10 paise was levied on every visitor by the Block Samiti, Bilaspur, during the fair of 1962. According to the total estimate of the pilgrim fee collected, 52,347 persons visited the fair in that year. It may, however, be added that there was heavy evasion of the fee for want of sufficient number of check-posts. A large number of businessmen had set up stalls much before the fee began to be realised and they and their establishments did not pay the fee. And, then, the Government officials, volunteers of various social service organisations and other persons on duty were exempt from the fee. It may therefore, be estimated that 60,000 to 70,000 persons attended the fair. It was reported that the gathering in the previous years usually touched one lakh and the Chinese aggression was responsible for the comparatively lower figure in 1962. The ratio of male and female attendants was 3:1. All castes of both Hindus and Sikhs from all over the Punjab participated in the fair with equal fervour and devotion.

Economic aspects.—(a) Every thing required for daily consumption was available here during the fair days. In the 1962 fair, there were in all 960 stalls and shops there. As many as 340 of them were eating houses, 400 sold general merchandise, grocery and other miscellaneous goods, 80 dealt with wooden and bamboo articles, 25 with utensils, earthen and stone wares, and 5 with agricultural implements. Besides, there were one hundred odd professionals like photographers, cobblers, barbers, dentists, dyers, palmists. There were 10 recreational corners at the fair-site which entertained the visitors on admission fee. They included merry-go-rounds, touring talkies, circus, death-well, and *Yampuri* already mentioned.

(b) *Exhibitions*.—Three exhibitions were organised during the fair, the Agricultural Exhibition by the Agriculture Department Punjab, Small Savings Exhibition by the District Savings Organisation, Ambala, and another exhibition by the Life Insurance Corporation, Yamuna Nagar Branch.

(c) *Mule Market*.—A mule market was also organised by the Block Samiti, Bilaspur. The total transaction amounted to 146 horses valuing Rs. 28,647, 190 ponies valuing Rs. 88,142, and 12 other cattle valuing Rs. 1,203.

Management & administration.—Formerly the fair used to be organised by the District Board, Ambala, but with the abolition of the Board since May, 1962, the management of the fair has passed over to the Panchayat Samiti, Bilaspur. In it they are assisted by the Block Development and Panchayat Officer and other staff of the Zila Parishad, the Panchayat Samiti and the Community Development Block. Voluntary social service organisations like the Bharat Scouts and Guides Association, Mahavir Dal, Sewa Samiti assisted the fair authorities in their work. The S.D.O. (Civil), Jagadhri worked as the Magistrate Incharge and a Deputy Superintendent of Police from Ambala with a strong contingent looked after law and order. Public Health activities were organised under the supervision and guidance of the District Medical Officer of Health, Ambala: scavenging and watering the paths and roads, latrines, drinking water. A fortnight before the commencement of the fair, 35 temporary hand-

pumps had been installed at convenient points. All the wells on the approach roads had been disinfected. Tanks and *ghats* were cleared of moss and vegetation and disinfected a week before the commencement of the fair. A temporary dispensary and an isolation hut were set up at the main road under the charge of a Government doctor. St. John Ambulance Association, Ambala, set up a first-aid post. The inspection staff checked up food stuffs, weights and measures to prevent adulteration and other mal-practices. In the absence of electrification of the place, gas lights were used as the medium of light. Four gas contractors catered to the requirements of the pilgrims. Apart from 7 inns and 9 temples and the Gurdwara buildings which provided accommodation to the pilgrims, about 1,200 *chholdaris* for accommodating some 10,000 persons were pitched around the roads and cross-roads where accommodation was available from the private contractors on payment. The Regional Transport Authorities, Jullundur, Ambala and Patiala ran special buses to cope with the rush of passengers. Apart from this, a large number of tongas and rickshaws also plied between Kapāl Mochan and Jagadhri.

The 1962 fair cost the Panchayat Samiti about Rs. 15,000, including improvement of roads, provision of hand-pumps, latrines, urinals and other sanitary arrangements, and watch and ward. Against this, the income amounted to about Rs. 20,000 which came from pilgrim fee, cattle fee, ground rent etc., and included a grant-in-aid from the Government for sanitation.

DUSSEHRA FESTIVAL AT KULU

(Tahsil Kulu, District Kangra)

Introduction.—Unlike the Dussehra celebrations elsewhere in the country, the Kulu Dussehra has no Ramayana re-told. It is a week long festival full of colour and gaiety, festivities enlivened with famous folk dances and songs, celebrations attended by a hundred godlings in gaily attired palanquins to the accompaniment of pipes and drums, and a host of competitions, exhibitions and variety entertainments. The festival is celebrated in the *deodar* fringed *Dhalpur maidan* at Kulu, the principal town of the Kulu valley, which stands on the banks of the river Beas.

A convenient way to reach Kulu is to travel by train up to Pathankot, the terminus of the broad-gauge railway line. Thence the journey

continues by the narrow-gauge railway line to Joginder Nagar and from there to Kulu by road. The alternative way is to travel by bus direct from Pathankot to Kulu, a distance of 176 miles through the heart of the Kangra valley. Now for some years past, during festival period, the Indian Airlines Corporation has begun to run daily flights between Delhi and Kulu via Chandigarh, though before and after the festival bi-weekly flights are available.

Date & duration.—"The timings of Dussehra incidentally came to be so adjusted as to be in the last brightest days of the weather, after which the bleak winter started, closing all the high passes and restricting movements. It roughly commenced from the last day of

Dussehra in the plains, incidentally affording time for the plainmen to be here for trade".

The festival commences on the day of Vijya Dashmi in the month of *Asoj* and lasts for six to seven days till the *puranmashi* (fullmoon day). This period falls in September-October. In 1962 when the festival was surveyed, it lasted from 8th October to 14th October. The festival is said to be about 300 years old.

History & legend.—Round about the middle of the 17th century, when Raja Jagat Singh was the ruler of Kulu, a few servants of the royal family went to village Tipri. It was late at night and they asked Durga Datt, a Brahmin of the village, to provide them food and shelter. Somehow Durga Datt could not accommodate them and the royal servants felt insulted and annoyed. Next day when they returned to the capital, they prejudiced the Raja by asserting that Durga Datt possessed a *patha* (a utensil measure) of pearls which appropriately the Raja alone should possess. After a few days, the Raja arranged a visit to Mani Karan, and on the way at village Tipri, called the Brahmin and demanded the pearls. Durga Datt's repeated denials would not have any effect and the Raja threatened to destroy him along with his family. In extreme anguish Durga Datt promised to produce the pearls on Raja's return from Mani Karan and the Raja agreed to it. It is said that before the arrival of the royal party back from Mani Karan, Durga Datt shut up his family members, cattle and household belongings in his one-roomed house and set it on fire. Seating himself atop of the burning house he was chanting *Gayatri mantra* and feeding the enveloping flames with pieces of flesh cut from his body. Everytime he threw a piece of his flesh into the fire he would exclaim "Oh Raja! Here is the *patha* of pearls, take it". In the meantime the Raja reached the spot and the Brahmin plunged into the fire uttering the curse that God, the Almighty, may take revenge from the Raja for his and his family's ruination. The curse worked. The Raja was struck with leprosy. The food served to him turned into worms, and the drinks given him became blood. The Raja was all repentance. He would spend all his time day and night, in deep meditation and devotion to God. A reputed astrologer from Suket told him that it had been revealed to him in a dream that the sin of the murder of the Brahmin could be expiated by bringing the idol of Raghunathji from the temple of Treta Thakur at Ayodhya and making a surrender of the kingdom to that deity. Acting on the suggestion, the Raja sent Damodar Das, a celebrated Vaishnav Bairagi, for bringing the famous idol of Raghunathji from Ayodhya. Damodar Das

had a *gutka sidh*, the ball which when put in the mouth made a man invisible. He reached Ayodhya and lived in the temple of Treta Thakur for a long time, serving and worshipping the idols but at the same time waiting for an opportunity to steal them away. Once a member of the family of the priest died and due to ritual impurity in the family, the priest asked Damodar Das to perform the *puja* of the idols. Damodar Das gladly agreed to do so and availing of the golden opportunity, he stole away the idols of Raghunathji and Sitaji from there and putting *gutka sidh* in his mouth reached Hardwar. Soon the theft was detected, and one of the priests who also had a *gutka sidh* chased him. He caught Damodar Das at Hardwar, worshipping the idols. Being charged with theft, Damodar Das said that he had not stolen the idols, as he was taking them to Raja Jagat Singh of Kulu at the instance of the idols themselves. "If you don't believe me," said Damodar Das, "take the idols back if you can". When the priest from Ayodhya tried to lift the idols, they became so heavy that he could not lift them while Damodar Das carried them with one hand. The priest then cursed the idols that they might go with Damodar Das to Kulu but that they too could not remain without their priests of Ayodhya.

Thus Damodar Das brought the idols to Kulu. After due honour and worship, Raja Jagat Singh installed them on his throne and formally conveyed his kingdom to Raghunathji. Thenceforth the Rajas of Kulu regarded themselves as only the vicegerents of Raghunathji and ruled in his name. It is said that with the constant use of water obtained from lustration of the idols, the leprosy of Raja Jagat Singh was cured. Also his meals and drinks, which were first served to the idols, ceased to convert into worms and blood.

After sometime when the Raja was completely cured, the neck of the idol of Raghunathji started thinning gradually. At one stage it became so thin that it appeared as if the head and body of the idol were separate from each other. The Raja then saw the idol in his dream; it told the Raja that it could not remain there without its priest of Ayodhya. Raja Jagat Singh immediately sent for the priest from Ayodhya, promising him a big *jagir*. The priest was also assured that he and his progeny would continue to be regarded as *guru* (preceptor) of the royal family. The priest agreed and came to Kulu. On this the idol is said to have taken its former shape. The priest settled in Kulu and his descendants are now known as *Ayodhyavasis* (residents of Ayodhya).

The Shrine.—The presiding deity of the celebrations, Raghunathji along with its spouse Sitaji is housed in a small modest temple in Sultanpur, which is a part of Kulu town. The temple is a one-storeyed structure and lies close to the palace of Rai of Rupri, descendant of Raja Jagat Singh. Both these idols are of gold and are believed to have been made for the *ashavamedha yajna* celebrated by Rania, Raghunathji being another name of Rama. The *Ayodhyavasis* claim that these idols were found by their forefathers in a box flowing in the Sarju river. The idol of Hanumanji, the *bhakat* of Rama, also made of gold, is also there in the temple. Yet another idol in the temple is that of Narsingh which is said to have been given to the Raja of Kulu by Damodar Das, the *vaishnav bairagi* who had brought the idols of Raghunathji and Sitaji from Ayodhya.

Mode of observance.—The routine rituals which are performed by the priest daily in the temple of Raghunathji and are of course repeated during the Dussehra festival, consist of two *poojas* and seven *artis*. The first *pooja* called *prat pooja* is performed from 7 a.m. to 8 a.m. and the second one i.e. *madhyam pooja* from 10.30 a.m. to 11.30 a.m. The incantations chanted in the prayer are from the *shodshak pooja* of Raghunathji. The idols are bathed with *panchamrit* consisting of water of Ganges, milk, curd, *ghee* and honey and then washed with fresh water mixed with Ganges water. The idols are then clothed and decorated with ornaments and flowers. In the morning prayer, worship of Shaligram, Narsingh, Raghunathji, Sitaji and Hanuman is done, while in the noon prayer only Raghunathji and Narsingh are worshipped. The noon prayer is attended by the Rai of Rupri who offers a handful of flowers to the idols. The priest offers *charanamrit* and *ilaichi* and a garland to the Rai. After the worship of the idol, the Rai fans the idols with the feathers of peacocks while the priest chants incantations. Then the Rai makes four circumambulations of the idols. The priest offers his benedictions to the Rai who in return makes charity of rice, *ghee*, salt, grains and some cash to the priest. The Rai then bows before the idols and departs.

The seven *artis* are performed at 6.45 a.m., 8 a.m., 11.15 a.m., 11.30 a.m., 4 p.m., 7 p.m., and 9 p.m., respectively. Except in the third *arti* in which nine wicks are lighted, in all others only three wicks are lighted.

The modes of observance which are special to the occasion of Dussehra are as under:—

(i) The gods (*devtas*) and goddesses (*devis*) of the Valley, beautifully dressed and mounted

on the portable *raths* (palanquins) visit the temple of Raghunathji at Sultanpur accompanied by their attendants, with a fan-fare. The *purohit* (priest), *kardar* (manager) and *goor* (disciple) of each *devi/devta* closely walk with the palanquin. The *goor*, with dishevelled hair, holding *darachhi* (an apparatus for burning incense) and a bell in his hands, makes monotonous gesticulations, limbs of his body shivering possessed, as he is supposed to be, by the spirit of the concerned god or goddess. The musicians play on their trumpets and pipes, and the carriers of the palanquin move up and down, swinging the *devi/devta*. The palanquin is made to bow before the temple of Raghunathji, three times. The priest of the temple receives the *devi/devta* at the entrance. The *goor* offers him his inverted bell full of flowers for Raghunathji which he takes to the shrine and after depositing the flowers in front of the idol, returns the bell to the *goor* along with a piece of white muslin coloured yellow at the corners and in the middle, called *phagu*, on behalf of Raghunathji. Each *devi/devta* also pays a visit to the palace of the Rai of Rupri.

(ii) *Procession of Raghunathji.*—On the Vijya Dashmi day, after the completion of two *poojas* and four *artis*, at about 4 a.m., the procession of Raghunathji starts from the temple at Sultanpur, followed by the various important *devis/devtas* of Kulu, with their retinues. The Rai of Rupri is offered a silver stick by the priest on behalf of Raghunathji as a token of authority on behalf of the ruling deity. A piece of distinctive red coloured silken cloth is also offered to him as robe of honour. The Rai ties the piece round his turban. The priest also applies a mark of a yellow-coloured mixture to his forehead. With the sounding of trumpets the procession moves out of the temple. The attendants of Raghunathji hold in their hands sticks covered with silver sheets (*chharis*), a big umbrella (*chhatrora*), fans with long sticks (*pankhe*), and flags (*dhavajas*). The idols of Raghunathji, Sitaji and Hanuman placed in a golden palanquin containing three golden lotus flowers on the top, are carried by two priests. The empty palanquin of the Rai of Rupri is also carried along the procession, the Rai and his sons wearing royal costumes leading the procession on foot. As the procession comes out of the entrance gate of the temple, the Rai puts some coins in a water-jug carried by a temple attendant. The attending village gods and goddesses mounted in colourful palanquins join the procession which moves with great religious fervour, amidst scenes of unmixed rejoicings. Every step adds to the strength of the procession, and by the time it reaches the

Dhalpur maidan, the attendance mounts to about forty thousand strong with some fifty *devis* and *devtas*. Both sides of the route of the procession are packed to capacity. Waves after waves of devotees can be seen surging forward or elbowing their way to pay obeisance to Raghunathji. When the procession reaches in front of the Civil Rest House, an old chariot awaits it there. The idols of Raghunathji, Sitaji and Hanuman are placed inside the chariot. The priests sit inside the chariot with the idols, while the *Ayodhyavasi guru* stands outside on it holding a sword in his hand. An *arti* of Raghunathji is done here. The Rai offers a coconut and a rupee to Raghunathji. He along with his attendants make four circumambulations of the chariot and after each round they pay obeisance to the great god Raghunathji. The chariot which moves on 28 wheels is then drawn by eager and enthusiastic persons pulling big ropes attached to it. The drawing of the chariot is regarded as very sacred. The chariot is thus taken along to the camp arranged for Raghunathji in the Dhalpur maidan, for the duration of the fair, amidst shouts of 'Shri Ram Chanderji Ki Jai', 'Shri Hanumanji Ki Jai' deafening noise and confusion peculiar to the occasion. The swelling crowds, gods and goddesses with their bands and followers escort the chariot during its short journey to the Dhalpur maidan where the idols are taken out and placed in the camp of Raghunathji.

(iii) *Sarvjanin Upasana.*—A special prayer called *Sarvjanin upasana* is performed daily during the fair days from 7 p.m. to 9 p.m. in the camp of Raghunathji, in which the general public participate. The prayer is eulogy to Shri Ram Chandra.

(iv) *Devta Darbar (Assembly of gods).*—In it all the *devis* and *devtas* attending the festival participate with Raghunathji as the presiding deity. In the 1962 *devta darbar*, 112 gods and goddesses participated. Their palanquins were seated on both sides of the path between the camps of Raghunathji and Rai of Rupri. No precedence was maintained in the seating arrangement. Generally the *devis/devtas* having horizontal palanquins sat on one side and those having vertical ones on the other. A raised platform had been set up near the camp of the Rai of Rupri from where the Chief Minister of the Punjab addressed the public. The central theme of his address was the development of this backward area of the State and he exhorted the people to take a vow then and there, in the name of their gods and goddesses, to stint no efforts to bring prosperity to their beautiful land and to fully co-operate with the Government in all its development programmes

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for the area. The assembly dispersed after this address of the Chief Minister.

(v) *Lanka-dahan* (burning of Lanka).—The concluding day of the festival witnesses the burning of Lanka and sacrifice of five animals. The chariot of Raghunathji is taken to the bank of the Beas where a big pile of wood and grass with ten masks of Ravana's face are placed. Four attendants of Raghunathji who come from four directions pierce the masks with arrows. This done, the pile of wood and grass is set on fire, symbolising the burning of Lanka. This is immediately followed by the sacrifice of five chosen animals—he-buffalo, he-goat, pig, cock, fish—for Hidimba and other demons of the valley. The chariot is then brought back to its original place. Idols of Raghunathji and others are taken out and carried to the temple in Sultanpur, followed by a huge procession, including gods/goddesses and the Rai of Rupri. After Raghunathji's arrival in the temple, the attending gods and goddesses disperse and so do the people.

Entertainments.—The official agencies had organised a very interesting and varied programme of entertainments for the general public. The venue generally was the open air theatre in the Dhalpur maidan.

The second day of the festival (9th October, 1962) witnessed folk dances and music competition (school boys and girls) from 11.00 a.m. to 1 p.m. in the open air theatre. The students of four schools of the valley participated in their native colourful costumes. At night, a play entitled *Badhti Duniya* (changing world) was staged in Hindustani which was organised by the Public Relations Department. It was followed by a show of documentary films screened by the Forest Department.

On the third day of the festival (10th October, 1962), folk-dances and music competition for school boys and girls continued from 11.30 a.m. to 1.30 p.m. in which the students of other three schools participated. Folk songs were sung also by students of Naggar, Bhuntar and Manali Schools. Though the competition was confined to folk dances and music of Kulu Sub-Division only, yet the children of Government Girls Higher Secondary School, Kulu, wearing colourful gaudy dresses performed folk dances of Maharashtra, Almora and Rajasthan which were highly appreciated by the spectators. In the afternoon from 3 p.m. to 5 p.m., folk dances called *natis* continued to be performed unofficially in the open air theatre, by several native parties. At night from 8.30 p.m. to 9.30 p.m. a music concert was organised by the Five Year

Plan Publicity Unit of the Government of India stationed at Palampur (Kangra) in which noted All India Radio artistes participated.

The fourth day (11th October, 1962) was marked by a competition of sports and games in the *mela* ground of the Dhalpur *maidan*. Three teams competed in volley ball and ten in tug-of-war. In the afternoon folk dances were performed by parties of Gaddis of Dhaura Dhar range in the open air theatre. At night from 7.30 p.m. to 9.30 p.m. two plays in Kulvi and Kangri dialects were staged by the State Public Relations Department. The play in Kulvi was entitled as *Aarsu* (mirror) and that in Kangri as *Pahar ka Beta* (son of mountains).

On the fifth day (12th October, 1962) finals of sports and games were held from 11 a.m. to 1 p.m. in the *mela* ground, Dhalpur *maidan*. At 3 p.m., a folk dance party of Spiti passing long needles in the corners of their mouths showed their feats of sword dance. They displayed several risky performances and aroused keen interest in the spectators. The last item witnessed was the breaking of a big stone on the chest of a lying man. At 4 p.m. the prizes were distributed. In the evening at 6 p.m. folk dance festival of the hill areas including the traditional dances of Lahaul and Spiti area was shown. The festival started with the devil dance of Lahaul and Spiti area. The members of the team with masked faces and variegated costumes gave performances of the highest order. Folk dances of Dhaura Dhar (Gaddi dance), of Rupi valley and Seraj Valley were then shown by different parties. A lady artiste gave a number of performances of classical dance.

On the sixth day (13th October, 1962) as many as ten teams again performed hill folk dances. At night from 7.30 p.m. to 8.20 p.m. two puppet shows were shown by the puppet party of the Song and Drama Division, Ministry of Information and Broadcasting, Government of India. From 8.30 p.m. to 9.30 p.m., Prithvi Raj Kapoor and Azra Bhatt gave solo dramatic performances from two plays *Ghaddar* (traitor) and *Kisan* (farmer). It was followed by folk dances by eight parties which continued till late in night.

On the seventh day (14th October, 1962) at about 11 a.m., prizes were distributed to the winners and runners-up of the folk dance competition. At night from 8 p.m. to 9.30 p.m. a drama entitled *Jotan Jagian* (lamps lit) in Punjabi was staged by the drama party of the Public Relations Department.

One could enjoy in the *mela* ground the merry-go-rounds, an American fox show, com-

petition of an ordinary bicycle and a motor cycle in the 'well of death', and cinema shows.

Participants.—The total attendance of the fair is estimated to be in the neighbourhood of 40,000, of which some 25 per cent are females. A majority come from Kangra, Lahaul & Spiti, and Simla districts, and Himachal Pradesh, while about 2,000 visitors come from the other parts of the country. The participants are mostly Hindus but Bodhis of Lahaul and Spiti District also take an active interest in the festival. Of the total visitors, about 25,000 persons odd travel on foot, some 15,000 travel by bus, and about 200 persons reach by air.

Economic aspect.—The lay-out of the shops and their numbering was completed four days before the commencement of the festival. A big shopping centre in the Dhalpur *maidan*, and an exhibition-cum-sale pavilion near the Civil Rest House were set up. There were 550 establishments, selling woollen goods such as shawls, *pattoos*, carpets, *pashmina chadars*, general merchandise, quilts and *durris*, cloth, jewellery, sewing machines, metal utensils, earthenwares, leather goods, provisions and some articles of wear. There were several hotels, tea-stalls, and sweet shops, photographers, dentists, cobblers and hawkers.

As many as twelve co-operative societies participated in the sale of woollen goods. Besides, Shawl Emporium Kulu, Punjab Khadi Gram Udyog Sangh, Gandhi Khaddar Bhandar Kulu, Irawati Industries, Kulu, and Chamba and Fancy Shawl Depot Kulu also set up their stalls in the Exhibition-cum-sale pavilion for the sale of woollen articles.

EXHIBITIONS

1. **Industrial Exhibition.**—The Department of Industries organised exhibition stalls and displayed a wide range of products including designed shawls, *pattoos*, tweeds, *namdas*, handloom products, earthen toys, sheet metal articles, ivory goods and bed sheets manufactured by ten different centres and institutions.

2. **Horticultural Exhibition.**—With a view to bringing together fruit growers from different hill regions and arousing in them the spirit of healthy rivalry and keen competition, the Horticulture Section of the Department of Agriculture, organised a show of hill fruits, vegetables, and other agricultural produce. Demonstrations were also arranged in fruit culture, fruit and vegetable preservation, control of pests and diseases etc. Running shields, cash prizes and certificates were awarded to the best exhibitors.

3. **Government of India, Ministry of Food and Agriculture** (Department of Agriculture), Directorate of Extension, put up an exhibition of photographs, depicting better farming practices and development works in the country.

4. Another exhibition stall showing in photographs and pictures the Punjab martyrs and development of hill areas, named 'Glimpses of Punjab', was set up by the Exhibition Unit of the Public Relations, Tourism and Cultural Affairs Department, Punjab.

5. Life Insurance Corporation of India also put up their stall for advertisement.

Cattle Fair.—A hill cattle fair was organised by the Department of Animal Husbandry, Punjab. No competition was held. In all 417 cattle including 14 horses, 84 bullocks, 146 cows, 171 calves and 2 buffaloes were sold for Rs. 21,522.

Administration.—Previously the various gods and goddesses who attended the fair with large retinues could afford to do so for they possessed huge properties. After Independence with the introduction of the multiple land legislation which, *inter alia*, resulted in the abolition of *begar* (forced labour) to which these gods and goddesses were entitled and the abolition of the occupancy tenancies, the assets of these gods and goddesses dwindled and many of them could not afford to come all the way to the fair with their usual accompaniments. Consequently the general attendance in the fair also went down. However, the Government stepped in to offset the disadvantage and began to make contributions so as to enable the gods and goddesses to join the celebrations as before, and since 1959 the Director of Public Relations and

Tourism, Punjab has been providing a grant-in-aid to the tune of about Rs. 10,000 every year towards the celebrations of the fair.

Now the fair is conducted through a regular Dussehra Committee constituted by the Government. It has both official and non-official members. The Committee works through various sub-committees such as Devta Sub-Committee, Cultural Affairs and Sports Sub-Committee, Exhibition Sub-Committee, Shop Allotment Sub-Committee, Tourist Arrangement Sub-Committee and Sanitary Arrangement Sub-Committee.

An adequate police force of 76 officials was looking after traffic arrangements at the open-air theatre, and law and order in general. At the instance of the Dussehra Committee, the Indian Air Lines Corporation ran daily services between Delhi and Kulu via Chandigarh and shuttle flights between Chandigarh and Kulu for the duration of the fair. This replaced the usual bi-weekly flights between Delhi and Kulu. The Mandi-Kulu Road Transport Corporation and the Kulu Co-operative Transport Society, Ltd., put additional vehicles on the roads to cope with the requirements of the fair.

The Dussehra Committee incurred a total expenditure of Rs. 10,440 during the fair of 1962, including Rs. 8,000 contributions to the *devis* and *devtas*. The Committee received a grant-in-aid of Rs. 8,500 from the Government and met the balance of the expenditure from voluntary contributions raised locally.

The Block Samiti, Kulu spent about Rs. 2,000 on sanitary arrangements and earned about Rs. 5,000 through shop tax and Rs. 1,000 through cattle fee.

THE FAIR OF CHINTPURNI

(Tahsil Una, District Hoshiarpur)

Introduction.—The Chintpurni fair, locally known as 'Mata da Mela' (fair of the mother Goddess) is held in village Chintpurni, two miles to the west of Bharwain, a hill station on Hoshiarpur-Kangra road. The fair is held near the temple of the Goddess Chintpurni, where, it is said, the mother Goddess appeared in astral form in ancient times. The site is approached by metalled road from Hoshiarpur and Kangra which are situated at a distance of 29 miles and 38 miles away, respectively.

Date and duration.—The fair is being held from time immemorial. It is held thrice a year

in the months of Chet (March-April), Sawan (July-August), and Asoj (September-October). In Chet and Asoj the fair is held during *nauratas*, and in Sawan it takes place during the first ten days of *shukla paksh* (bright half of the lunar month). The fair lasts for nine days during the *nauratas*, and for ten days in Sawan. The attendance is the largest on the 8th day of the fair. The fair continues day and night but the attendance falls quite low at night and only a selected few, who have taken a vow, keep vigil in the campus of the shrine singing devotional songs.

Legend.—It is said that Mai Das, a Brahmin priest of village Rapoh Muchilian, Tahsil Una, District Hoshiarpur, was on his way to village Pirthpur in that very Tahsil to see his parents-in-law. Chintpurni fell in his way and when he reached here, he heard devotional tunes from the peak of the hillock. Attracted by the tunes, he climbed up the hillock and witnessed a beautiful girl of about 12—14 years sitting with a lion by her side and surrounded by a number of gods humming devotional songs in her praise. He could not face the celestial light radiating from the girl and was horrified. The girl, however, came to his rescue and disclosing that she was Goddess Durga and that she was pleased with him, she asked him to shed his fear. Addressing him further she said that she would like to stay at the site of her appearance permanently in the form of a *Pindi* (stone), and asked Mai Das that he and, after his death, his progeny should do *puja* (worship) of the *Pindi*, twice a day, regarding it as her own image. She further blessed that anyone who visited this place and worshipped the *Pindi* with sincere devotion would be emancipated from all worldly anxieties and worries and that hence she (the Goddess there) would be known as 'Chintan Purni Devi' (Goddess relieving one of all worries).

Mai Das was aged 80 and with folded hands, he told the Goddess that he was issueless and that the place, besides being without habitation, had no trace of water. The Goddess blessed Mai Das that he would have a son, and further directed him to a place about 2 furlongs away where underneath a slab of stone, 1½ *hath* (hand unit) long, he would find water. Mai Das undertook to worship the Goddess and she disappeared only to appear again as *Pindi*. Mai Das also discovered water under a slab at the spot indicated by the Goddess. He brought that slab and kept it near the *Pindi*. The slab still lies in the temple. He gave bath to the *Pindi* and did its *puja* as he had been directed to do by the Goddess. However, next day he left the place and set out for the house of his in-laws. In the way he became blind. He met a passer-by to whom he narrated the whole story repenting as to how he had become blind after leaving the place and thereby breaking his pledge of continuing *puja* of the *Pindi*. The passer-by brought back Mai Das to the *Pindi*. Mai Das apologised to the Goddess and he regained his eye-sight. He then constructed a small *chhappar* (straw-hut) there and became the first inhabitant of the place. The habitation grew, as a larger and larger number of devotees were attracted to pay homage to the goddess. The village was shown in the earlier Revenue records as 'Chhappro' on account of its association with the *chhappar* of Mai Das, but later on

it has come to be known as Chintpurni, after the name of the Goddess.

The shrine.—The temple is a single-storeyed building made of stones. Its base is a square and a dome provides the centre of its roof. The main entrance to the temple faces north. An old banyan tree, with a raised platform at its feet, stands in front of the entrance. On either side of the entrance gate, the idols of Ganesh and Hanuman are placed in the recesses of the facade. Big bells hang high along the entrance inwards. Devotees who come to pay homage to the Goddess toll these bells both while going to and coming back from the deity. The deity, a stone idol (*Pindi*) of the goddess, stands placed in a palanquin of white marble in the room inside. The priests who are descendants of Mai Das, sit beside the *Pindi*, in turns, and do its *puja*. All offerings received on a particular day are considered as personal property of the priest on duty that day. On the western part of the roof of the temple are placed engraved stone images of Bhairon and Hanuman. To the south and west of the temple some verandahs and additional rooms have been constructed. They are meant for priests and devotee singers during the celebrations. There is another banyan tree in the campus of the temple where *mundan* (first hair-cutting) ceremony of children is performed.

Mode of observance.—Devotees visit the temple in groups singing devotional songs in praise of the goddess. Male pilgrims enter the campus of the temple from the northern gate while women and children enter through the eastern door. The pilgrims enter the sanctuary turn by turn, sound the bells and pay their homage by bowing before the *Pindi* and make offerings. The usual offering consists of seven pieces of betelnut, a piece of coconut, a red flag (*dhwaja*), all bound together with homespun multi-coloured cotton yarn (*mauli*). On the 8th day of the fair the offerings of *karahi* and *chhattar* are made. *Karahi* is *halwa*, a preparation of wheatflour, sugar or *gur*, and *ghee*. *Chhattar* consists of small *thalis* (platters) of brass and other metal numbering from 3 to 12 pierced by a split bamboo pole at their centre, the platters being fixed on the pole at regular distances so that the platter with the biggest circumference comes at the top and that with the smallest circumference comes at the bottom. The pole itself is wrapped in red cloth and on top bears a red flag bearing the word 'Om', or the images of Hanuman, or, of the Goddess Durga. 84 tiny bells hung from the fringes of the platters representing 84 lac births in different forms of the devotee from which he or she seeks salvation from the Goddess.

In return for the offerings, the priest applies a yellow colour *tilak* on the forehead of the devotees, and gives them a garland of homespun cotton yarn (*mauli*) which they would wear round their neck.

Persons blessed with sons with the benediction of the Goddess perform the *mundan* ceremony of their sons beneath the banyan tree. The child is first taken to the sanctuary where he is made to bow before the *Pindi* and to offer some coins. A few drops of water with which a bath has been given to the *Pindi*, are sprinkled on the head of the child by the priest engaged for the purpose whereafter the hair are cut. After hair-cutting the child is given bath and made to wear new clothes. *Nav greh puja* is made by the priest to ward off evil influence of nine *grehas* (planets). The priest then puts into the *jholi* (fold) of the child *shagun* consisting of candy drops, flowers and *mauli* and blesses the child. The barber and the priest are given fees for their services.

A model of the feet of the goddess has been shaped on the platform in front of the main entrance beneath the banyan tree. It is worshipped by pouring water and offering flowers. A little quantity of this water is carried home by the pilgrims where it is used to ward off evil spirits. The pilgrims also buy candy drops, incense and parched rice for distribution among relatives and friends on their return home.

A holy dip in the tank which is located about 2 furlongs down the hill is also a part of the observances.

It was reported at the time of survey (August, 1962) that about twenty years ago, on the 8th day of the fair, a he-buffalo and a he-goat used to be sacrificed in front of the temple building, at the hands of a man from the Doomna caste. The blood of the he-goat was offered to Kali Devi, a deity stationed behind the sanctuary, to propitiate her. The practice now stands stopped altogether but the devotees still bring he-goats and offer them alive at the temple.

Pilgrims coming from outside the Punjab travel by train up to Hoshiarpur and Pathankot, from where they catch buses to reach the fair. Extra buses, Government-owned and private ply to meet the increased traffic demand from Patiala, Moga, Amritsar, Batala, Mandi and Kulu during the fair. Those who take a vow to that effect come on foot to pay their homage to the goddess.

The nearest railway station and bus stand are at Hoshiarpur, situated at a distance of about 29 miles from the site of the fair. All pilgrims from outside Punjab and the plains of Punjab

come via Hoshiarpur. Pilgrims belonging to Himachal Pradesh and Kashmir travel via Kangra which lies at a distance of 38 miles from Chintpurni.

Attendance.—About one lakh pilgrims attended the fair held in 1962 (August). Hindus of all castes participated. Some Sikhs also attended. Even some Muslims and Christians, who had taken vows and pledges in the name of the goddess, had come to pay their homage. All parts of Punjab were represented. Pilgrims had come from the neighbouring States of Himachal Pradesh, Rajasthan, Delhi and U.P. and even from far-off places like Bombay, Calcutta and Madras. About 60 per cent of the pilgrims were males and 40 per cent females and children.

Commercial aspect.—There are 25 local shops in the bazar of village Chintpurni. About 225 shops were installed during the fair under survey by the outsiders. Confectionary shops, hotels and tea stalls outnumbered all other shops. Petty shops of *pakorās*, hot and cold drinks, were installed along both sides of the road from Bharwain to Chintpurni. Some shopkeepers had just spread sheets of cloth on the roadside where they sold rosaries, glass bangles and leaflets of composed devotional songs. There was a brisk sale of betelnuts, coconuts and red coloured cloth, because these articles constitute the items of offerings at the sanctuary. The potters and Doomnas made good profits out of the sale of earthen-wares and bamboo articles for which the pilgrims evinced great interest as they would form souvenirs of the fair for them. The rough estimate was that articles worth five lakh rupees were sold during the fair.

Management and administration.—Till 1961, the fair used to be organised by the District Board, Hoshiarpur, but by August, 1962 the Panchayat Samiti, Amb, Tahsil Una, had come into existence and had taken over the management of the fair.

Offerings worth one lakh rupees were estimated to have been received in the fair and they went to the *pujaris*, the one on duty on a particular day receives all the offerings of that day. There were 86 households of these priests in the village. On the 8th day alone of the fair, offerings worth Rs. 50,000 were estimated to have been received by the priest on duty in the form of betelnuts, coconuts, cash, red flags, 'chhattars' of gold, brass and bell metal, etc.

A pilgrim tax was levied by the Panchayat Samiti to meet the expenditure of the fair. Six annas, per head, was the tax on those who travelled by bus, taxi or car, four annas were

charged from each cyclist and two annas each from the pedestrians. No tax was levied on the pilgrims who came from within the radius of five miles of Chintpurni.

The income of the fair held in August, 1962 from pilgrim tax was Rs. 14,500, from contract of cycle stand Rs. 1,250, and from shop tax Rs. 1,000. The expenditure incurred estimated over Rs. 14,000 and included construction of temporary latrines and urinals, temporary water supply arrangements, health and sanitation, purchase of medicines, and rental charges on tent, *shamianas* and light.

The S.D.O. (Civil), Una, assisted by the Tahsildar, Una, and B.D.O., Amb Block, looked after the affairs of the fair on behalf of the Government.

A Deputy Superintendent of Police with the necessary staff was on duty to look after law and order assisted by a number of Police staff. Co-operation in traffic also came from such voluntary organisations as Sewa Samiti, Boy Scouts and Mahabir Dal.

The District Medical Officer of Health, Hoshiarpur was in charge of health and sanitary conditions. Six wells were covered and provided with ten hand-pumps to draw water. Three water carriers were employed at each well to supply water to the pilgrims. Two bath rooms for males and two for females each, with fifteen taps, were provided at the main tank near Chintpurni. A diesel suction pump was installed at the tank to supply water in the bath-rooms. 36 wells and springs within a radius of 5 miles were chlorinated. Eight sets of temporary latrines having 80 seats were provided for males and females, separately.

Ten temporary urinals were installed for males and ten for females. Six medical posts were operating from Bharwain to Chintpurni

where 3,026 patients were treated. About 250 cases of dysentery were treated by medical posts. Four cholera inoculation posts were fixed in a radius of one mile, apart from the chief inoculation post set up at Hoshiarpur. About 12,350 pilgrims were inoculated against cholera during the fair. Some fifty scavengers were appointed to sweep the precincts of the fair and to remove night soil and deposit it daily in the night soil pits dug by the Health Department.

Miscellaneous.—The Chintpurni fair is a residential fair where pilgrims stay for 3 to 10 days. There is no accommodation available in the village and those who rent out their houses during the fair, charge very high rents. At the time of survey, single-roomed accommodation for the duration of the fair was available for Rs. 100 to Rs. 150. Many pilgrims cut short their stay for want of accommodation and thousands of pilgrims just sleep on the road sides. Some of the *halwais* of Chintpurni exploit the situation. They provide accommodation, free of charge, to a group of pilgrims with the understanding that all these pilgrims would get their *karahis* prepared from them.

Grown up girls moved in teams between Bharwain and Chintpurni begging alms from the pilgrims. It was reported that these girls were from the families of the priests. They would catch hold of the pilgrims and harass them in the name of the goddess.

Scarcity of water is another major problem for pilgrims. Sometimes when there is acute shortage one pitcher of water is sold for two rupees. Ten to twelve annas is the normal price of one pitcher of water. The water supply in the neighbouring springs gets exhausted after 4/5 days of the commencement of the fair. Then people start taking water from tanks, which is impure and contaminated giving rise to cases of dysentery and cholera.

HOLA MOHALLA AT ANANDPUR SAHIB

(Tahsil Una, District Hoshiarpur)

Introduction.—The Hola Mohalla of Anandpur Sahib is an outstanding festival of the Sikhs. Besides its religious significance, it is an occasion for the Sikhs from different parts of the country to assemble at a pre-decided place and exchange their views on different problems confronting them.

Anandpur lies in the lower ranges of the Shiwalik hills in Hoshiarpur District at a distance of 13 miles from Nangal on the Rupar-

Nangal railway line, and is connected by road as well by the same route. It is one of the four Sikh seats of religious authority, the other three being Akal Takhat at Amritsar, Takhat Shri Hazur Sahib at Nader, Hyderabad, and Takhat Shri Patna Sahib in Bihar. It is one of the most important and sacred places of pilgrimage for the Sikhs, closely associated as it is with the lives of Guru Teg Bahadur and his warrior-son Guru Gobind Singh. Guru Teg Bahadur used to meditate at Bhora Sahib and

his slain head was cremated at Sis Ganj: both these places lie in this town. The town also witnessed Guru Gobind Singh's investiture as the 10th Sikh Guru, his bloodiest battles against the Mughals, and, above all, the formation by him of the *Khalsa* in 1699 A.D.

Date & duration.—The fair is held annually, synchronising with the general Holi festival, which comes off on the full-moon day of the Bikrami month of Chaitra, falling in March-April. But, unlike the Holi, it lasts for three days, starting a day earlier and finishing off a day later, than the general festival. As a matter of fact, the fair at Anandpur Sahib is a continuation of the celebrations started earlier at Kiratpur Sahib. The pilgrims to Anandpur Sahib begin to pour in after having paid obeisance at Kiratpur.

The first Hola Mohalla was celebrated in 1700 A.D., the year immediately following the formation of the *Khalsa* by Guru Gobind Singh.

History.—The history and legend of the fair are to be traced back to more than two and a half centuries when the spectre of religious intolerance and persecution, let loose by the Mughal Emperor Aurangzeb, was stalking the country. The temples of the Hindus were being demolished and forcible conversion to Islam was the order of the day. The Brahmins of Kashmir approached Guru Teg Bahadur at Anandpur and begged him to somehow save Hindu religion from annihilation. Guru Teg Bahadur commented that at such a critical juncture the sacrifice of a great soul was required. Guru Gobind Singh, who was then only nine years of age and heard his father say so, remarked as to who could be a greater soul and a more befitting sacrifice than he himself (Guru Teg Bahadur). The latter caught the hint and began to spearhead the agitation against the religious persecution. His activities caught the notice of the fanatical Emperor and he was summoned to Delhi. There he was beheaded. After this, Guru Gobind Singh took up the cudgels against the mighty Mughal empire with supreme courage and determination. Before long he realised that the primary need of the hour was to galvanise his forces into a strong, intrepid mass that could produce selfless volunteers and patriotic soldiers, throbbing with verve and action. Faith in God, intense love for the motherland and deep allegiance to the leader, were the three basic ingredients that Guru Gobind Singh felt, should be ingrained in his soldiers. There was a pressing need to form an organisation that would set aside the barriers of caste and creed, and successfully carry through his avowed programme to pro-

pagate *dharma*, to exalt the virtuous, and to destroy the evil-doers root and branch.

Accordingly, the Guru summoned a big congregation of his followers from all over India at Anandpur Sahib on the 30th March, 1699. He drew his sword and addressing the congregation, shouted in a furious tone "I want a human head. Is there any one here who would lay down his life for *dharma*?" This strange and horrible call stunned the whole congregation. One Daya Ram, a Khatri of Lahore, stood up and offered his head. The Guru led him inside a tent pitched nearby, and within a few moments, the Guru came out of the tent with his sword stained with fresh blood and horrified the congregation with his call for another head for his sword. At this, Dharam Dass, a Jat of Delhi, emerged out of the multitude and offered himself. As before, the Guru led him inside the tent and the audience could see more blood flowing out of the tent. The people thought that a devilish spirit had awakened in the Guru and he was in a top fit of delirium. But there was more astonishment and horror in store for them. They found the Guru coming out of the tent with his sword dripping in blood and asking for more and more sacrifice and his devotees responding. The third call was responded by Mohkam Chand, a washerman of Dwarka in Gujrat; the fourth by Sahib Chand, a barber of Bidar, and the fifth by Himmat Rai, a *Jhiwar* of Jagan Nath. The congregation started melting away and those who could stand the sight were overtaken with a revolting spirit and rising passion. But soon they saw another feat of the Guru. They saw the Guru coming out of the tent along with all the five persons who had offered themselves for the sacrifice. Attired in splendid saffron garments and bearing a blissful heavenly flash of smile on their faces they appeared before the flabbergasted assembly.

Guru Gobind Singh addressed the five persons as his *Panj Payare* (Five Beloved Ones) who had emerged successful from the hardest trial at the risk of their lives. He urged his audience that similar and more trials and sacrifices were in store for them and if they could offer them, only then would they be able to banish the staggering fear and freezing terror reigning over the Hindus due to the ruthlessness of the Mughal despots. The Guru then announced that the next mass rally would be held at Anandpur on the Baisakhi day to chalk out the future course of action.

On the Baisakhi day, Guru Gobind Singh and his Five Beloved Ones, fully dressed in military uniform, were seated on a raised platform. Outlining the objective of the day's gathering,

the Guru told the gathering that he wanted to form an organisation constituted by men who would profess unflinching devotion to the *Khalsa* and whose code of conduct would be marked by self-abnegation and self-immolation. They would protect the weak from tyranny and cheerfully lay down their lives to protect their *dharma*. They would assiduously observe equality among all without any distinction of caste or creed. The edifice of such an organisation could be raised only if the Sikhs, who would be its foundation stone, were imbued with a new warrior spirit. Thus Guru Gobind Singh instituted the custom of baptism by water stirred with a *khanda*, a double-edged sword. Sons of the sword, the Sikhs were henceforth given the appellation of 'Sikhs' or lions.

In a large iron cauldron water was put and Guru Gobind Singh kept on stirring the water with *khanda* and reciting five *banees*, or sacred verses. His wife, Mata Jito Ji, put sugar crystal (*patashas*) into the water to add sweetness. Thus the *Amrit* or nectar of immortality was prepared. Each of the Five Beloved Ones sipped the *amrit* five times from the same vessel and then the Guru sprinkled *amrit* all over their body. Each one of them raised the slogan after the Guru, "Sri Wahe Guru Ji Ka Khalsa, Sri Wahe Guru Ji Ki Fateh" (The Khalsa belongs to God, hail the victory of the Almighty). These Five Beloved Ones were the founder members of the Order of the Khalsa (*Khalsa Panth*). They were ordained to believe in one God and profess faith in the teachings of Guru Nanak and his successors. They were not to make use of liquor or tobacco in any form and were to shed all sectarian barriers. They were to always keep long uncut hair (*keshas*), a comb in the hair (*kangha*), and wear short drawers (*kachha*), an iron bracelet (*kara*) and a sword (*kirpan*) all this known as the code of five Ks' (*kakkas*). After the ceremony of baptism the Five Beloved Ones were named as Daya Singh, Dharam Singh, Mohkam Singh, Sahib Singh and Himmat Singh, respectively. After so baptising them, Guru Gobind Singh bowed before them in reverence and got himself baptised through them. At that time he said, "the *Khalsa* is the Guru and the Guru is the *Khalsa*", to establish the principle of perfect equality.

The Hola Mohalla celebrations at Anandpur Sahib are reminiscent of the great plans of Guru Gobind Singh who wanted to infuse martial spirit in the masses to face the tyrannies inflicted by the contemporary Mughal rulers. Instead of the Holi festival being an occasion for colour splashing and gay revelry the Guru transformed it into an arena for training in warfare and gave it the masculine name of Hola Mohalla.

Description of shrines.—In all, there are 65 Gurdwaras in Anandpur Sahib, Kiratpur Sahib, and the surrounding areas each having its own legend associated with it, but all are connected with the life history of either Guru Teg Bahadur or Guru Gobind Singh. The description of the important ones is given below.

(1) *Gurdwara Takhat Sri Keshgarh Sahib.*—As already stated it is one of the four Sikh seats of Religious Authority where Guru Gobind Singh instituted the custom of baptism and founded the Order of the Khalsa. The Gurdwara building is a three-storeyed magnificent white-marble structure constructed on a hillock. The main entrance gate (*darshni deorhi*) faces east. There is a spacious compound in front of the building where religious congregations are held. The holy book is placed on the first floor in a hall in the centre of which there is a small show room where weapons used by Guru Gobind Singh during his battle with the Mughals are exhibited. On the second floor, there is a six-pillared spacious hall where the ceremony of baptism is performed. There is an imposing dome on the hall with a golden *kalas* on the top. Smaller domes decorate the parapet. On the ground floor are located the offices of the Gurdwara management, the stores and a number of rest rooms meant for the pilgrims. *Nishan Sahib*, the Sikh religious banner, hoists high in the Gurdwara premises.

(2) *Gurdwara Anandgarh Sahib.*—Located about four furlongs to the north-east of Gurdwara Keshgarh on another hillock, it was the first and the main fort built by Guru Gobind Singh in 1686 A.D. at this place. It is also a dome-shaped building having a *baoli* underground. Shaheedi Bag, where Guru Gobind Singh fought a number of battles, is in front of the main gate of the Gurdwara.

(3) *Gurdwara Sis Ganj.*—It lies two furlongs to the south of Gurdwara Keshgarh Sahib. At this place the slain head of Guru Teg Bahadur, the 9th Guru of the Sikhs, brought by Baba Jiwan Singh from Chandni Chowk, Delhi, at a great personal risk, was cremated by his son, Guru Gobind Singh. It contains a building known as Akalbunga and Guru Teg Bahadur's *smadh*. It is a dome-shaped building with the Sikh banner hoisted atop. The Gazetteer of Hoshiarpur District (1904) refers to it as Gurdwara Teg Bahadur.

(4) *Gurdwara Manji Sahib, Keshgarh.*—At this place Baba Ajit Singh and Baba Jujhar Singh the younger sons of Guru Gobind Singh used to play in their childhood. Guru Gobind Singh would also sometimes sit here. It is close to Gurdwara Keshgarh.

(5) *Gurdwara Damdama Sahib.*—It is said to be the place where the ceremony of the coronation of Guru Gobind Singh took place and where he used to sit at the time of Hola, administer sermons, and receive offerings.

(6) *Gurdwara Bhora Sahib.*—This Gurdwara lies very close to Gurdwara Damdama Sahib. It contains a *bhora* (an underground cell) where Guru Teg Bahadur used to sit in meditation.

(7) *Gurdwara Manji Sahib Tikka.*—The District Gazetteer Hoshiarpur (1904) writes about it as follows:—

"This is the place where most of the offerings to the Sodhis are made. It is said that Gulab Rai, second cousin of Guru Gobind Singh and brother of the ancestor of the Sodhis, used to sit here as representative of the Guru when the latter was absent from Anandpur and here the present head of the Sodhis sits in state to receive worship and accept offerings. It is also called Mahl Sahib".

But with the passing of the Gurdwara into the hands of the Shiromani Gurdwara Prabandhak Committee (S.G.P.C.), Sodhis are no longer worshipped.

(8) *Gurdwaras Holgarh and Mai Jitoji.*—Both these Gurdwaras are located in village Agampur, a mile to the south-west of Anandpur across the road. The former is the place where Guru Gobind Singh used to play Hola and the latter is sacred to the memory of Mata Jito Ji, the wife of Guru Gobind Singh.

(9) *Gurdwara Baba Jiwan Singh.*—This is the place where Baba Jiwan Singh, Mazhbi by caste, who had brought the head of Guru Teg Bahadur from Delhi, used to engage himself in ascetic practices. It is under the management of Mazhbi Sikhs, outside the jurisdiction of S.G.P.C.

(10) *Guru Ka Lahore.*—This place is situated about seven miles to the east of Anandpur where the wedding ceremony of Guru Gobind Singh was performed.

Other Gurdwaras of repute, located at Kiratpur Sahib, are Gurdwara Charan Kamal, Gurdwara Damdama Sahib, Gurdwara Manji Sahib, Gurdwara Patalpur and Gurdwara Baba Gurditta, all provided with a volume of the holy Granth Sahib, each.

Mode of observance and entertainments.—Every pilgrim must obey certain rules of the Sikh religion to maintain sanctity of the shrines. He should not carry tobacco and other intoxicants with him in the holy premises. Shoes must be left outside the holy premises. Every pilgrim should wash his feet at the water points provided for the purpose. Pilgrims must keep their heads covered all the time they stay inside a Gurdwara. Every pilgrim should take a bath before offering *karah parshad* at the sanctuary or sitting in the attendance of Guru Granth Sahib. All pilgrims should sit in the congregation facing the seat of Granth Sahib.

The main items of celebrations of the fair may be described under the following heads:—

(i) Religious congregations (*diwans*) (ii) Political conferences (iii) Recitation of Guru Granth Sahib (iv) Holy dips in Kalgidhar Sarovar (v) Offering and distribution of *karah parshad* (vi) Pilgrimage of various shrines (vii) Fresh attiring of the Nishan Sahib (viii) Morning and evening prayers (ix) Bhog ceremony and congregational prayers (x) Guru-ka-Langar (xi) Administration of Baptism 'Pahul' and (xii) Mohalla Procession.

(i) Religious congregations are held in Gurdwaras Keshgarh and Anandgarh. They start two days earlier than Hola and continue day and night. They are held in the presence of the holy Granth Sahib placed in a palanquin or on the platform. A stage Secretary is appointed by the Gurdwara management to conduct the function. *Ragis*, *dhadis* and *kavishers* recite sermons and sing religious songs and *vars* of the Sikh Gurus and other Sikh martyrs depicting their life stories.

(ii) Political conferences are organised by different political parties on this occasion in the open space lying between the main road and the Gurdwara Keshgarh and Anandgarh. In the year of survey (1963) such conferences were held under the auspices of S.G.P.C., Shiromani Akali Dals (Master Tara Singh and Sant Fateh Singh groups), Doaba Akali Dal, District Ambala Akali Dal, the Punjab Pradesh Congress Committee, the Socialist Party and the Communist Party. As usual, all the parties explained their own programmes and criticised the other parties. However, there was a common appeal from all the platforms and that was to maintain Hindu-Sikh unity and to defend the country against the Chinese aggression at all costs. All the conferences were held in the presence of Guru Granth Sahib, placed on a conspicuous sanctified place.

(iii) Recitation of *akhand path* of Granth Sahib begins on the day of Holi at 11 a.m. at Gurdwara Keshgarh and Anandgarh. Four to five *granthis* are posted to recite the holy scripture turn by turn for two hours each. A

Sewadar (attendant) is appointed to co-ordinate the function and look after the comforts of the reciters. *Dhupias* (incense burners) burn incense beside the 'Swari of Maharaj' (the throne where the holy book is recited) day and night till the *bhog* ceremony is over. 'Jyot' fed with pure *ghee* is kept burning during the period of the *akhand path*. The recitation is completed in 48 hours and after 24 hours have passed, the ceremony of *madh path* (recitation of half the holy book) is performed with the blowing of conchshell, ringing of bells and distribution of *karah parshad* among all those present at the time. *Sadharan path* (routine recitation) of Granth Sahib is done in all the other Gurdwaras of the place.

(iv) A holy dip in the tank called Kalgidhar Sarowar, constructed after Independence, has now become an important religious observance. Separate arrangements of covered bathing *ghats*, called 'Maian-Da-Pouna', exist for ladies. Pilgrims start taking bath early in the morning. They are not allowed to use soap, rub their bodies or squeeze the underwear while taking the bath. This is done to maintain the sanctity of the tank. While having a holy dip the pilgrims recite Japji Sahib and exchange greetings. The tank is surrounded by a 6 feet high lattice wall having four domes on the corners and is fed with tubewell water.

(v) Making of offerings and distribution of *karah parshad* is the next important observance after the sacred bath. Pilgrims buy *karah parshad* from the shops run by the Gurdwara management. They then enter the Gurdwara and pay obeisance to the holy Granth Sahib and make offerings of coins, flowers and *karah parshad* there. The *karah parshad* is handed over to the *granthi* on duty, who removes a part of it and gives back the rest to the pilgrim. The *granthi* offers prayers to Gurus on behalf of the pilgrim to accept the offering and take *bhog* of the *parshad*. Then the pilgrim gets some *parshad* from the *granthi*, called *Guru-ka-Parshad*. The pilgrim distributes a part of the *parshad* among those present and takes the rest home for distribution among the family members, relatives and friends. Those who do not offer *karah parshad*, but simply pay their obeisance also get *Guru-ka-Parshad* without any discrimination. *Parshad* must be received with both hands with reverence and not a grain of it should fall on ground, come under the feet or go waste. *Parshad* is distributed to the congregation only once and if a person is offered second time by mistake, he should decline to accept. The pilgrims purchase *parshad* consisting of candy-drops, candy, and parched rice at the time of

departure for distribution among relatives and friends.

(vi) After having a holy dip and offering *parshad*, the pilgrims visit the other Gurdwaras located at Anandpur, Kiratpur, Guru-Ka-Lahore and Naina Devi. Those who have taken a vow, visit the sacred places on foot as a mark of devotion.

(vii) The *Nishan Sahib* or the banner of Sikh religion hoists high in the premises of Keshgarh Gurdwara. It is replaced every year along with the *chola*, the cloak encasing the lofty pole on top of which the banner flies. The ceremony is called *chola badli* (changing of *chola*). The yellow-coloured *chola* and flag are offered particularly by an issueless person or a person whose children do not survive. There is a great demand for a piece of the old cloth of the substituted *chola* and banner. It is believed that if a newly born child is attired in a piece of the cloth removed from *Nishan Sahib*, the child receives blessings of the Gurus. The issueless persons and those whose children do not survive, rub their nose and forehead before the *Nishan Sahib*, offer *karah parshad* and garlands of flowers and currency notes. Other pilgrims also bow in reverence before the *Nishan Sahib*.

(viii) The morning prayers include *Asa-di-Var* (prayer songs sung early in the morning) and Japji. *Ragis* start singing *asa-di-var* at about 4.00 a.m. in Gurdwara Keshgarh. After *asa-di-var*, Japji is recited. *Raihras* is the evening prayer. It is recited to the congregation through microphones from the Keshgarh Gurdwara. At night, before the Granth Sahib is made to lie at rest, the *ragis* recite *kirtan sohila* in singing tunes. The pilgrims participate in all these recitations and prayers with great enthusiasm.

(ix) The *bhog* ceremony is held on the completion of the non-stop recitation of the holy Granth Sahib for 48 hours on the Mohalla day at about 11.00 a.m. The holy book is attired in silken robes. When the concluding verses called *shalok* of 9th *mahal* and *Ragmala* are recited, two readers having melodious voice are especially appointed to recite the verses in loud singing tunes. When the recitation is over, Japji is recited again from the holy Granth. After this *arti* and *arta* (songs sung in praise of the Almighty) are performed with all the assemblage standing. Sacred fires are lit in a platter and moved to and fro before the Granth Sahib when the songs are sung. Flower petals are distributed among the congregation for showering them on the holy book with the blowing of conchshell and ringing of bells. The holy

book is covered with a new robe and a song is sung on this occasion, called *prem patola shabad*. Then the *granthi* offers *ardas* (prayer in standing posture with folded hands). After this *ardas* another *ardas* called congregational prayer is offered. When the congregational prayer is offered, the congregation, standing in humility with hands joined in oriental fashion, face the throne of the Granth Sahib. The *granthi* recites the prayer, pronouncing the words but in slow tone. The audience listens to the prayer in complete silence and formally associates with it by repeating in unison 'Sri Waheguru' (Glory be to God) at prescribed intervals. At the end, the whole congregation shouts a full-throated slogan of 'Jo Bole So Nihal, Sat Sri Akal' and then everybody pays obeisance by bowing and takes his or her seat. After the congregational prayer *karah parshad* is distributed among all those present. First of all some *parshad* is placed beneath the holy Granth and the Guru is invoked to take the *bhog*. After this, the *karah parshad* is distributed among five full-fledged Sikhs in the name of the Five Beloved Ones, and then to all others.

(x) Participation in *Guru-ka-langar* (taking meals in the common mess) is considered auspicious. The *langar* remains open for all. The rush of the pilgrims is regulated by *sewadars* posted at the entry gates. Before serving the meals, an *ardas* is offered and the slogan 'Jo Bole So Nihal, Sat Sri Akal' is raised by the *granthi*. Males and females sit in rows separately, and volunteers serve meals under directions of the Manager of the mess. Devotees donate cash and offer flour, pulses, sugar, spices, salt, tea leaves and ghee, etc. for the *langar*. The devout regard it a great privilege to remove offal when the *langar* is over. Ladies scour utensils and cook *chapatis* in the kitchen, out of devotion.

(xi) Administration of *amrit* is the highest religious ceremony held at Anandpur Sahib on the Hola Mohalla festival. Sikhs come from various parts of the country for baptism. The ceremony is held in the six-pillared spacious hall in the top storey of Gurdwara Keshgarh, the place where Guru Gobind Singh had performed the sacred ceremony of baptism in 1699. The doors are kept closed and electric light is put off to lend an air of serenity and sobriety to the atmosphere. The persons to be baptised have a full bath, wear the five Ks (*kakkas*) and stand in rows in a prayerful posture. Five already baptised Sikhs (*panj piyare*) pour some

candy drops into an iron cauldron containing water and stir the water with *khand* or double-edged sword. Five *banis* (sacred verses), namely, Japji, Jap, Sudha Sawaiyyas, Bainti Choupai, and Anand Sahib are recited simultaneously. When this recitation is over the *amrit* is ready. Then the petitioners sit in the hero-posture in a row and one of the five officiants who have prepared the *amrit* carries the bowl of *amrit* and pours an ounce into the cupped right hand of each petitioner supported by his outstretched left hand. The petitioner then raises his cupped right hand to his lips and drinks the *amrit* amidst the chanting of "Bolo Jee Sri Vahe Guru Jee Ka Khalsa Sri Vahe Guru Jee Ki Fateh" (The Khalsa is of the wonderful God, Victory to God), five times.

(xii) The Mohalla procession is taken out from Gurdwara Keshgarh next day to Hola at 2.00 p.m. after the *bhog* ceremony of the *akhand path*. Prayer is offered at the sanctuary in the presence of Five Beloved Ones who stand facing Guru Granth Sahib. These Five Beloved Ones, attired in new saffron coloured dress, holding banners in their left hands and naked swords in the right hands, lead the procession till it reaches outside the Gurdwara premises from where a band party, followed by *gatka* parties, gives the lead. Four persons, holding a holy *chaddar* (sheet) fully spread out, walk in front of the Five Beloved Ones on which pilgrims shower coins, dry *parshad* and flowers. The *gatka* parties display feats and fight mock battles watched by a mammoth gathering standing along the route of procession. The procession, well guarded by Police, marches to Anandgarh fort from where the Nihang Sikhs, clad in dark-blue, and armed with swords and shields, join the procession after performing the *bhog* of *dashamgranth path* in Shahidi Bag. The Nihangs come out on horse-backs and the Five Beloved Ones among them, clad in dark-blue riding horses with blue Sikh standards and naked swords in their hands, lead them. On this occasion the Nihangs tie their blue turbans in high cones, drink too much of hemp, called *sukh nidhan* in their phraseology, and raise slogans of *sat sri akal* in unison amidst the beating of *nagaras* (battle drums) fixed on horsebacks. The procession returns from Anandgarh by the same route and marches to Gurdwaras of Holgarh and Mata Jitoji across the road. The Nihangs splash *gulal* (red farinaceous powder) on each other and the audience. From there the procession marches to Charanganga streamlet and reaches the fictitious grave of Aurangzeb. On reaching Aurangzeb's grave they shout, "marya Nranga Turkra

(Here we kill Aurangzeb, the Turk), charge the grave with spears and set it on fire. After this, horse races and horse sports are arranged in the bed of Charanganga, which are witnessed by a huge gathering. Feats of spearmanship and swordsmanship are displayed by the Nihang sportsmen. Usually the sports are declared closed by the sunset after which the visitors start leaving for their respective places.

Lighter touches of merry-making are rendered to the whole show by various other modes of entertainments. There were two touring talkies, two circus theatres, a small zoo, various items of jugglery, and a number of merry-go-rounds in the fair at the time of survey.

Participants.—More than two lac people attend the Hola Mohalla fair every year. Milling crowds hailing primarily from the countryside, present a unique spectacle of mass turbans as if floating in the bazars of Anandpur. Mostly Sikhs from all corners of Punjab and the adjoining States participate in the function but quite a large number of Hindus also attend the fair. The Nihangs particularly assemble to participate in the Mohalla procession. Among the visitors in 1963, about 60 p.c. were males and 40 p.c. females.

Economic aspect.—In addition to the permanent commercial establishments running in Anandpur town, some 650 temporary shops were installed by businessmen hailing from Ludhiana, Jullundur, Amritsar, Gurdaspur, Hoshiarpur, Moga, Mansa, Ambala, Rupar, Delhi and Kulu, during the fair in 1963. The largest number was of restaurants and tea-stalls. Confectionary, general merchandise, swords, combs, iron bangles, religious books, toys, stone-ware, agricultural implements, candy drops and parched rice formed the bulk of the sale. Photographers, dentists, palmists, dyers, cobblers, weight and grip-test recorders were also drawing good customers.

The total sale proceeds of the 1963 fair were estimated to be about six lakh of rupees.

The Life Insurance Corporation of India, the Punjab Agriculture Department and the Punjab Forest Department had also organised their publicity camps.

Management.—All the Sikh shrines at Anandpur, except the Gurdwara of Baba Jiwan Singh, are under the control of Shiromani Gurdwara Prabandhak Committee. The local management consists of one manager, one assistant manager, one secretary, one cashier and a number of clerks. A number of *granthis* and *sewa-*

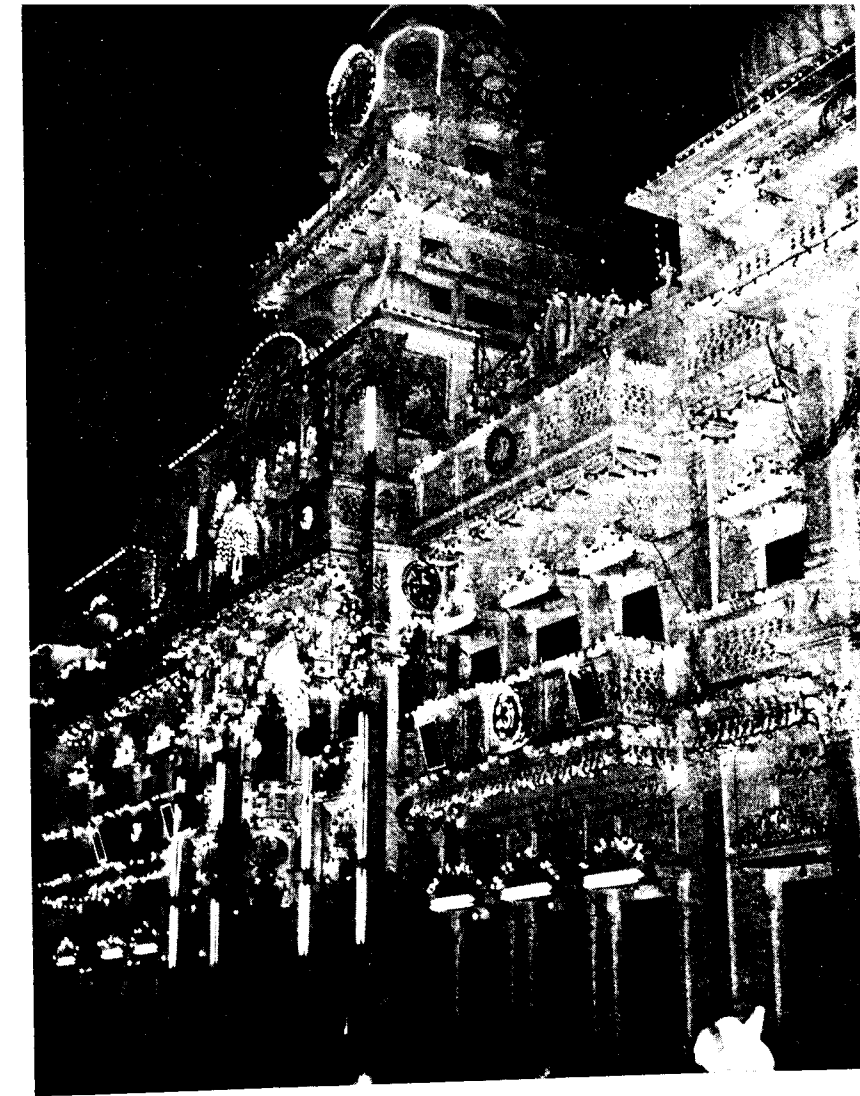
dars are appointed by the Gurdwara management with the approval of the Shiromani Gurdwara Prabandhak Committee. For purposes of the fair, a *mela* sub-committee is specially appointed to conduct the whole function.

The main items on which the Management has to incur expenditure on the occasion of the fair are the *langar* and *karah parshad*, the latter being prepared for purposes of sale to the pilgrims for making offering. In 1963, both at Anandpur Sahib and Kiratpur Sahib, the Management spent about Rs. 1,400 on wheat flour, Rs. 12,000 on pure ghee, and Rs. 4,000 on sugar. The income to the Management is mainly from the sale of *karah parshad*. In the 1963 fair, the Management received from this source about Rs. 41,000 at Anandpur Sahib and Rs. 15,000 at Kiratpur Sahib. The cash offerings at the former place amounted to nearly Rs. 26,000 and at the latter place to Rs. 9,000. A sum of Rs. 1.50 is charged per head for baptism. Donations and rents from shops and stalls within the Gurdwara premises are other main sources of income.

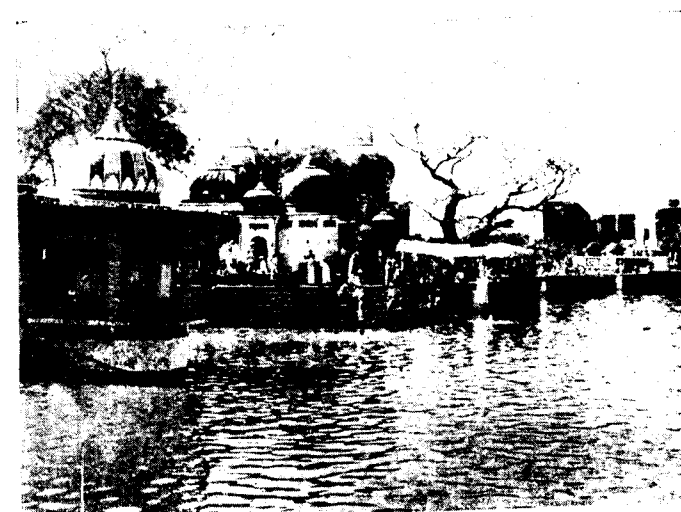
Administration.—The Deputy Commissioner, Hoshiarpur, assisted by the Sub-Divisional Officer (Civil), Una, and the Block Development Officer, Anandpur, looks after the fair from the Government side. The Superintendent of Police, Hoshiarpur, is in charge of law and order. In addition to the existing strength of Police at the local police post, special police detachments are brought from Hoshiarpur, Jullundur and Ambala.

Administration within the Gurdwara premises is in the hands of the Gurdwara management and the Police is not allowed to enter there. *Sewadars* and Boy Scouts from various schools of Hoshiarpur and Ambala Districts render social service and help to regulate traffic.

The District Medical Officer of Health looks after the public health and sanitation arrangements. Compulsory inoculation against cholera is enforced. In 1963 a temporary dispensary was set up under the charge of an Assistant Surgeon. The S.G.P.C. had also established a free dispensary. All the drinking water wells lying within a radius of five miles were chlorinated. Temporary urinals and latrines were set up on the other side of the main road. A force of 50 sweepers worked day and night scavenging and keeping the campus clean.



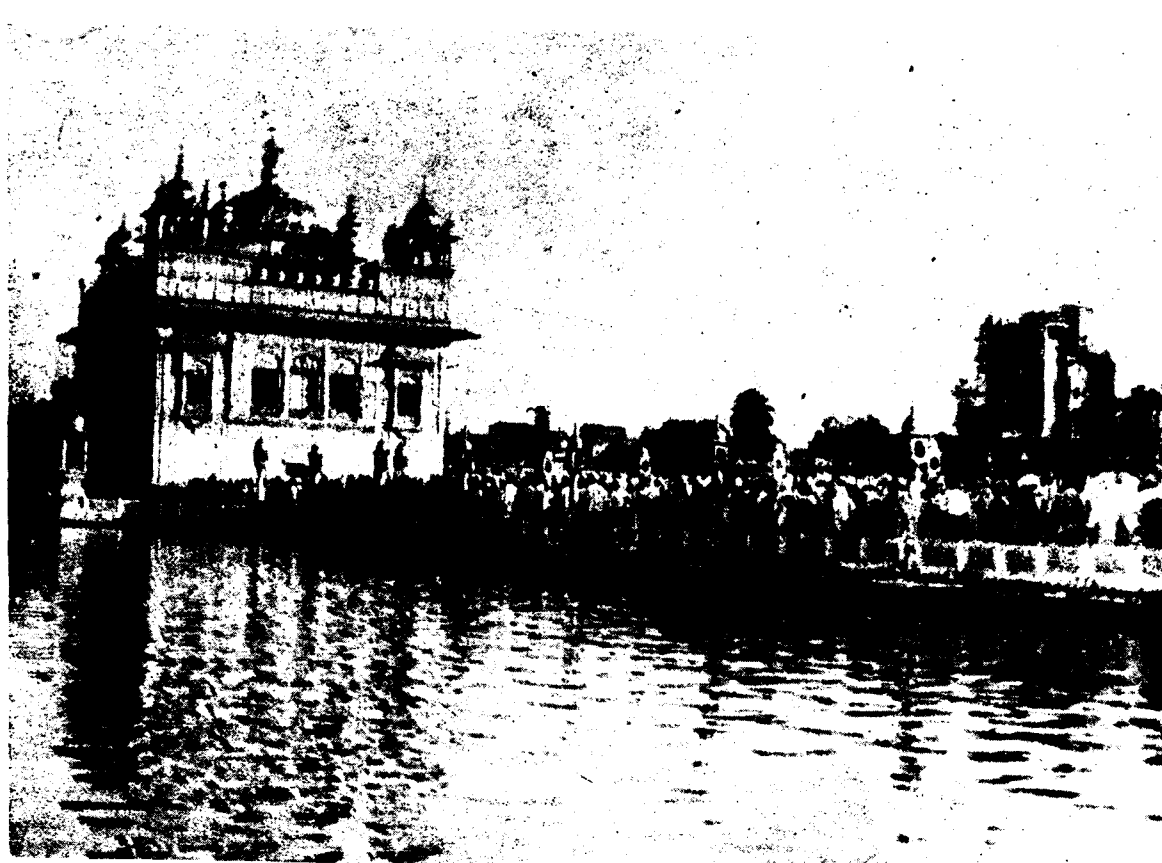
Temple at Bhiwani



Temples at Pehowa



Gugga Marhi Shrine at Chhapar



Darbar Sahib—Amritsar



Darshani Deorhi, Gurdwara Fatehgarh Sahib



Temple Baba Mahesh—Pindori Mahantan



Gurdwara at Muktsar

HOLA MOHALLA FAIR AT DERA BABA GURBARBHAG SINGH (Village Mairi, Tahsil Una, District Hoshiarpur)

Introduction.—Dera Gurbarbhag Singh in village Mairi is two miles north-east of village Nehri which is at a distance of 24 miles from Hoshiarpur. Nehri is a bus stop on the Hoshiarpur-Amb-Hamirpur motor road. A jeepable road connects village Mairi with Nehri bus stop. A regular bus service is available from Hoshiarpur to Nehri and from there mules and ponies can be hired for transporting pilgrims and their luggage to Dera Gurbarbhag Singh. A visit to the shrine is believed to cure patients possessed by evil spirits or affected with other malign influences.

Date and duration.—The Hola Mohalla fair at Dera Gurbarbhag Singh is held once a year on the full-moon day in the Bikrami month of Phalgun (February-March). The fair lasts for ten days i.e., a week before the full-moon day and two days after it. The fair was surveyed in 1962, when it was held from the 15th to the 24th of March. The shrine remains open from 5.00 a.m. to 8.00 p.m. daily for the visitors to pay their obeisance and offerings. The fair is said to be some 200 years old.

Legends.—Baba Gurbarbhag Singh, the son of Baba Ram Singh and Mata Raj Kaur, and a descendant of Dhir Mal, the first cousin of Guru Gobind Singh, was born at Kartarpur in District Jullundur in 1715 A.D. He succeeded to the hereditary *gaddi* (religious seat) of Sodhis of Kartarpur.

Many stories are narrated about him. One of them says that once during his childhood Gurbarbhag Singh was playing with Guru Gobind Singh and other playmates. Commenting upon his dishevelled hair one of the playmates remarked that he looked like a *bhoot* (ghost). On this, Guru Gobind Singh remarked that Barbhag Singh, as he was then called, was not a *bhoot* but would be *guru* (preceptor) of *bhoots*. This is believed to be Guru Gobind Singh's benediction on Gurbarbhag Singh.

During the fourth invasion of Ahmed Shah Abdali on Punjab in 1756, when he pillaged and burnt Kartarpur, Baba Gurbarbhag Singh is said to have escaped to the Una hills. The Afghan forces chased him but at a streamlet near village Nehri, which is now called *Darshni Khad*, Gurbarbhag Singh is said to have made prayers which resulted in a sudden flood in the

streamlet which swept away the pursuing enemy. Gurbarbhag Singh retired to the nearby forests of village Mairi and sat there under a *ber* tree (*zizyphus jujuba*) for meditation. Nar Singh, one of the most potent demons of those spirit-haunted hills, lived on that tree. He could assume any shape or form. Nar Singh was, and is still believed to cohabit with women in dreams in the form of a Brahmin, in his teens and clothed in white, and to cause sickness, madness and possession by evil-spirits to his victims. He is said to have never spared anybody who happened to come there, and, in keeping with his nature, he tried to overpower Gurbarbhag Singh but could not succeed. Gurbarbhag Singh with his spiritual power captured Nar Singh and entrapped him in a cage, and ordered him to cure every patient possessed by evil-spirits who visited his shrine with devotion, to which the latter agreed. The attainment of great spiritual powers and capturing of Nar Singh brought Gurbarbhag Singh unusual fame.

It is said that once some disciples of Gurbarbhag Singh were in distress at some distant place and the saint with his spiritual powers sensed it. He lay down. His body remained there but his soul flew away to help his disciples. Seeing the soul-less body and not knowing what had actually happened, those attending upon him thought that he was dead. So they cremated his body near the *ber* tree where the building of Dera Gurbarbhag Singh containing his sepulchre now stands.

Description of Shrine.—The Shrine of Gurbarbhag Singh is an unassuming one-roomed building made of stone. The compound is enclosed by a stone wall, and opens into the bazar through a tall entrance gate. In front of the shrine, a tall Sikh standard (*jhanda sahib*) stands hoisted, supported by the old *ber* tree under which the *guru* is said to have first sat for meditation and captured Nar Singh. Close to the right of the shrine, is the sepulchre of Bibi Bhani, sister of the *guru*. Outside at a distance of some fifty yards is the dome-shaped Gurdwara named Manji Sahib. A mile away from the shrine is an all-weather waterfall known as Dholi Dhar where the *guru* used to take his daily bath, and is thus regarded as very sacred.

Sepulchre of Bibi Bhani at Dehra Gurbarbhag Singh

Gurdwara—Anandpur Sahib

Rozasharif—Fatehgarh Sahib

Mode of observance.—By and large the fair is attended by those persons who or whose relatives are possessed by evil-spirits or who seek protection against similar malign influences. The spirit of Gurbarbhag Singh is believed to visit the place during the fair days, especially on the full moon day of Phalgun when the flag hoisting ceremony is performed. On the fair site could be seen about two thousand afflicted persons, mostly women, swaying their heads from side to side, as indicative of the tremors which the entry of the evil-spirits called *bhoots* and *churels* cause in the victims. *Bhoot* is the spirit of a man who dies by violence or accident, or whose last rites are not properly performed. A woman dying similarly, or of child-birth, or, within forty days of childbirth, or, during pregnancy becomes a *churel*. All these evil-spirits are believed to trouble human beings who come under their shadow. Gurbarbhag Singh is believed to have charmed these evil-spirits into servitude by capturing Nar Singh and his shrine is considered powerful enough to drive them away.

The exorcism of evil-spirits from their victims is done at different places on the fair site. It is performed by the *masands* (tithe-collectors) within the compound of the shrine, while outside some private professionals also set up their camps.

Exorcism.—The afflicted persons, called *dolis*, are seated in rows while bell-metal-plates and drums are beaten by *masands* to charm the ghosts. During the drumming, the *dolis* continue tossing and swinging their heads about. They are made to inhale the odour of some burning incense. The *masands* firmly grasp dishevelled hair of the *dolis* and keep on shaking their heads for some time. Then the *masand* gives a light slap on the back of a *doli* and asks the evil-spirit "Who are you?". On this question, some of the *dolis* lie down on the ground and start wailing. The *masand* grasping the hair of the *doli*, repeats the same question with some affection and if there is no answer, he gives another slap and still another. Then the spirit comes out with an answer that he or she is so and so. The *masand* then further enquires as to why the spirit has possessed the person. Having received the replies, the *masand* finally asks the evil-spirit to depart from the *doli*. If there is a refusal, more slaps are given so as to make the spirit yield, and show willingness to immediately depart. The spirit is allowed to escape on the condition that it utters the following sentence "Baba Ne Munh Kala Kita" (Baba has blackened my face). Some of the spirits are so stubborn that they utter the opposite "Baba Da Munh

Kala Kita" (I have blackened the face of Baba). At this the afore-mentioned methods of torture are repeated till the spirit utters the desired sentence. The spirit is then asked to rub the nose on the ground seven times. It is also made to make a promise that it would never again possess the afflicted person. After the completion of this operation, the spirit is asked to proceed to Dholi Dhar to which it agrees. The spirit is then questioned whether it has reached there and sees there Baba Gurbarbhag Singh with a cage. When the spirit replies in the affirmative, it is asked to enter the cage and to request Baba Gurbarbhag Singh to shut the cage. All this over, the *doli* is seen to have made a recovery. The swaying of the head ceases and the previous signs of madness disappear. The relatives of the *doli* offer some money to the *masand* for successful treatment and pay obeisance to Gurbarbhag Singh.

Every visitor who attends the fair pays obeisance and offering at the shrine of Gurbarbhag Singh. The offerings consist of some coins or currency notes, a kerchief, yellow or saffron cloth. The attendant at the shrine gives back *karah* and a kerchief as *parshad* to every devotee. Those persons who offer big amounts of money to the shrine are delivered a turban or a *dupatta* in addition. After paying their homage at the shrine, the retreating pilgrims very affectionately gather some dust from the ground, apply some of it on their foreheads and take the rest home. Some well-to-do devotees carry baskets full of gifts and offerings in their hands and visit the shrine escorted by band parties and blow-pipers.

The pilgrims also take a holy bath at the waterfall known as Dholi Dhar or Charan Ganga, especially on the full moon day. As there is no separate arrangement for women, both men and women take bath at the same place. The pilgrims take the sacred water of the waterfall home as well.

The most important ceremony at the shrine is the hoisting of the flag, *Jhanda Sahib*, as the flag is called in reverence. It is done on the full moon day of Phalgun every third year. The old *Jhanda Sahib* is de-hoisted after recitation of supplication at about 11.00 a.m. The devotees try to obtain a piece of the old cloth or various other articles attached to the de-hoisted *Jhanda Sahib*, such as cowrie shells, betelnuts, coins etc., the possession of which is regarded as a boon. Some persons even secure small pieces of wood from its long

pole. These acquired pieces are put in amulets for use by the newly born children or those afflicted by evil-spirits. A young pine tree (*Pinus longifolia*) which may be as tall as 70/80 ft., and whose trunk measures 4/5 ft. in diameter is earmarked every third year to serve as pole for the *Jhanda Sahib*. A sacred thread (*mauli*) is tied round its trunk and it is well looked after. Just before the performance of the hoisting ceremony, it is felled and its bark is peeled off. It is washed in curds and water. It is then covered with the yellow and saffron coloured pieces of cotton cloth contributed by the devotees. It is finally wrapped thrice in silken cloth and numerous kerchiefs, betelnuts, coins, and balloons are tied on it throughout its length. *Nishan Sahib* is then put on the top and it is hoisted high close to the tree. Some among the crowd, start swaying their heads representing that the spirit of Gurbarbhag Singh has entered them and throw up their arms vehemently shouting "Jai Baba Ki, Jai Baba Ki", in a non-stop deafening voice for about an hour, making simultaneously circumambulations round the shrine and the newly hoisted flag.

There is no other entertainment available in the fair.

Participants.—About 75,000 persons attend the fair from different parts of Punjab, U.P. and Delhi. The Sikhs of Doaba, Majha and Malwa tracts of Punjab especially are the votaries of Gurbarbhag Singh, and they attend the fair in large numbers. The Hindus come in smaller numbers but are equally interested in the celebrations. The sex ratio among the visitors is approximately even. Most of the women who attend the fair are generally possessed by evil-spirits or other malign influences. The fair is attended largely rather wholly by illiterate and orthodox people.

Economic aspect.—About 600 shops had been temporarily set up by the shop-keepers of the neighbouring areas in the premises of the

fair in 1962. They sold food and drink articles, general merchandise, agricultural implements, domestic goods, rosaries, amulet cases and books. Five studios had also been set up where photographs were prepared at short notice.

Management and administration.—The overall management of the shrine lies in the hands of the *guru* of Sodhis of Kartarpur. He owns the shrine and the property attached to it. A priest has been appointed by the *guru* to run day-to-day management of the shrine. During the days of the fair, the *guru* and his staff come to the village to organise the fair. Information centres are set up in the fair premises to help the pilgrims in matters of general guidance, and tracing lost children and property. Arrangement is made for the pilgrims to store their luggage and shoes free of charge. *Masands* are engaged from outside to be present in Mairi during the fair so as to cure the patients possessed by evil-spirits and collect the necessary charges in lieu thereof. Tents are put up by private contractors to provide accommodation to the visitors on rent.

In the Hola Mohalla fair of 1962 the Tahsildar, Una was appointed as the Mela Officer from the Govt. side to look after the fair generally. The Block Development and Panchayat Officer, Amb, assisted by the District Medical Officer of Health Hoshiarpur maintained Public Health and sanitation arrangements. A dispensary functioned to render medical facilities to the public. The pilgrims were compulsorily inoculated against cholera. The water springs in the fair area were chlorinated. The pilgrims, however, complained of general shortage of drinking water, and on the peak day of the fair a pitcher of water cost 25 P. A pilgrim fee of 37 P. per passenger was realised from all those who travelled by lorry, taxi or car, by the District Board, Hoshiarpur. In all 109 police officials of various ranks had been posted at the fair for maintaining law and order and to regulate traffic.

HARI VALLABH SANGEET MELA AT JULLUNDUR CITY

Introduction.—The famous Hari Vallabh Sangeet Mela is held annually in Jullundur City during the Christmas week in memory of the saint-musician, Swami Hari Vallabh. It is in fact a Music Conference to which big crowds

flock. It is organised at Devi Talab, near the *smadhi* of the saint, but in December, 1962, when the fair was surveyed, the grounds at Devi Talab were under water and it was shifted to the nearby open grounds of the Doaba College.

Date and duration.—The fair was started by Swami Hari Vallabh as death anniversary of his preceptor, Swami Tulja Gir, nearabout 1875 A.D. It is held from 27th December to 30th December every year. In 1962 the programme was curtailed to two days.

History.—Not much is known about the life of Swami Hari Vallabh after whom the fair is named. A research is afoot, especially since the Punjab University has included the saint-musician amongst the masters whose art is to be studied in its music course and has asked the Hari Vallabh Sangeet Mahasabha to co-operate in finding out facts about him. All that is known at the moment about him is that he came of a rich family of village Bajwara in District Hoshiarpur. He renounced the world and became a disciple of Swami Tulja Gir who initiated him into the art of music. He touched great heights in classical music and his *Dhrupads* were his master-piece. Besides being a master musician, he was a good composer of new tunes in classical music.

He attracted a large number of admirers and disciples. One of the disciples was Pandit Tolo Ram, a Brahman of Jullundur. Besides being a lover of music, Pandit Tolo Ram had a great organising ability and, on the death of his guru, he put himself heart and soul to the service of the institution. He toured far and wide and collected funds for the *mela*. Spurred by the growing popularity of the Mela, the princely houses like those of Kapurthala and Kashmir came forward with munificent donations. Similarly rich families of Jullundur and other places also contributed handsomely, so that alongwith the feast of music it became possible to serve free meals to the guests and needy people. Besides food, the poor were also supplied blankets and other clothings.

Pandit Tolo Ram also made search for talent and invited singers of note to the Conference. This brought him into contact with such noted devotees of the classical music as Pandit Vishnu Digambar. The advent of this great master on the stage of the Hari Vallabh turned a new page in the history of the Conference. The Hari Vallabh became a place of pilgrimage for all top-class musicians, without distinction of caste and creed. Hardly was there a classical singer of repute who did not visit the fair. They would not demand any fee or remuneration. Rather, as the time went by, it was considered a distinction in itself to get a chance for performance at the sessions of the Conference.

Besides popularity and continuity, Pt. Tolo Ram gave to the fair a permanent organisation in the shape of Shri Hari Vallabh Sangeet Mahasabha which to this day manages the function and carries out its aims and objects. An event in the history of the Hari Vallabh was the visit to it of Mahatma Gandhi in 1929.

In 1954, the Central Sangeet Natak Academy extended its recognition to Shri Hari Vallabh Sangeet Mahasabha and the Punjab Government gave it financial help. In 1962-63, the Mahasabha received donations amounting to Rs. 14,500, a grant of Rs. 3,000 from the Jullundur Municipal Committee and another grant of Rs. 4,000 from the Punjab Government. Against this income it spent Rs. 13,000 for remuneration to the musicians specially invited by it.

Sangeet Academy.—In 1956, a regular Sangeet Academy under the aegis of the Hari Vallabh Sangeet Mahasabha was formed. The object of the Academy is to set up a centre in the Punjab for teaching and research in classical music. A syllabus has already been framed and a teaching institution has been opened with the objective of holding their own examination for award of diplomas and degrees.

The Shrine.—The shrine is the *smadh* of Shri Hari Vallabh built on the bank of the tank which goes by the name of Devi Talab. It is an unassuming single small-roomed construction in which has been placed the *lingam* (phallus) of Shiva which is worshipped.

Sangeet Mela, December, 1962.—The programme of the Music conference 1962 covered two days, 28th and 29th December. Each day had two sessions, one in the morning and the other in the evening. The artistes of repute from all over the country gave performances in vocal and instrumental music.

Attendance.—In the year 1962, the attendance was thin, owing to the emergency resulting from Chinese aggression and the consequential lack of publicity. Even then some 5,000 visitors attended.

The peculiar character of the Hari Vallabh, which is preserved up to this day, is that Indian classical music of the highest order which once belonged to the preserves of the Kingly Courts is brought down to an auditorium for the common man. The people come from distant places to enjoy Indian classical music. Admission is free as also board and lodging during the days of the fair.

THE FAIR OF BABA SODAL AT JULLUNDUR CITY

Introduction.—The fair of Baba Sodal is associated with Sodal, a small boy who came to be respected as a baby-God. The fair is held to commemorate his death anniversary at his *smadh* (tomb) which is located in the north-west outskirts of Jullundur City near the Industrial Area.

Date and duration.—The fair is held once a year in the month of Bhadon which roughly corresponds to mid-September. The celebrations take place on the 14th of *shukal paksh* (bright half of the lunar month), the day on which the Baba left for his heavenly abode.

The fair lasts one day from early morning till late at night. In the early hours of the morning, women come in very large numbers to make offerings at the *smadh*. In the afternoon the congregation is predominantly of men. The attendance thins out at night and such devotees as remain for the night sing devotional songs.

No authentic records are available to denote the beginning of the fair. According to the priest who officiated at the time of survey (13th September, 1962) the fair was about one hundred years old.

Legend.—The legend goes that Sodal was born in a family of Chadda clan of Khatri caste in Jullundur City. His precociousness was discovered in his early years, but he did not display any spiritual powers during his life except that he was very sobre and devotional.

It is said that one day the mother of Baba Sodal went to a nearby pond to wash clothes. Sodal insisted on accompanying her to the pond against her wishes. Despite her repeatedly asking him to go back, he followed her and arrived at the pond soon after she had reached there. The mother lost temper and shouted at him, "Have you come here to die? Go and drown yourself in the pond". It is said that Sodal asked her three times to repeat her words which she did. Sodal then plunged into the water never to appear again. According to another version he simply fell dead on the spot; according to still another version, he transformed himself into a snake and bored himself into the earth.

It is said that in 1920 Bikrami (1861 A.D.), one Malawa Mall Khatri heard an *akash bani* (celestial voice) saying that Sodal was in fact God in human form and that whosoever would seek the blessings of Sodal, his wish would be

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fulfilled. Since then the fair is held every year at the site of the pond where Sodal gave his life. The seventeen Chadda families who claimed lineage from Baba Sodal purchased the land and constructed temple and other residential quarters. Malawa Mall also bricklined the pond.

The Shrine.—The main place of worship is the *smadh* of Baba Sodal. It is a single-storeyed, quite unassuming one-roomed construction, with a dome-shaped roof. Inside it has been placed a painted portrait of Baba Sodal kept decorated with garlands and rosaries and looked after by a separate priest. Around the *smadh* there is a compound of some two acres. In this compound is located the *pacca* tank called Baba Sodal-Da-Sarowar. There is a century-old tall *pipal* tree standing on the bank of the tank with a raised platform at its feet. Then, there is a gurdwara within the premises where the holy Granth Sahib is recited. The *smadh* of Sant Attar Singh, founder-priest of the gurdwara, also stands nearby. This is the largest building in the premises affording shelter to the pilgrims against sun and rain. Within the compound there is also a temple dedicated to Shiva, some residential quarters for the priests and visitors and some *guphas* (cave-like structures) meant for meditation.

Mode of observance and entertainments.—The fair is observed with special devotion by the descendants of the 17 families of Chaddas which claim lineage from Baba Sodal and purchased the land for constructing the shrine and other ancillary structures there. The pilgrims start flocking from early morning. There is a raised platform in front of the sanctuary on which they stand to pay homage and receive *parshad*. The usual offerings consist of 4, 7 or 11 small packets of dry grapes, a piece of coconut, and some sweetmeats. Those who have greater faith bring also a coconut and fourteen *mathis* (fried cakes of wheat flour) and an earthen pot containing young barley plants growing in it. The pilgrims, whose prayers to Baba for happy marriage and male child have been realised, come to pay homage with brides or children. The offerings at the *smadh* are distributed among the pilgrims as *parshad*. After taking the *parshad* some pilgrims go to the gurdwara where, besides making offerings to Granth Sahib, they also make cash offerings to the *Mahant*. Women go to the tank and sip water as sacrament and sprinkle a few drops on their body. Some have a dip in the tank.

No recreation or entertainments are allowed in the campus of the temple where only devotional songs are sung and offerings made at the sanctuary. Outside the campus, grown-ups and children have joy rides on merry-go-rounds and the train on a circular track. There is also the din of gramophone records at the restaurants.

Participants.—About 20,000 persons attended the 1962 fair, but the gathering was reported to have been much larger in previous years. A heavy down-pour marred the high spirits of celebrations of the 1962 fair.

Pilgrims come to the fair from different parts of Punjab, Delhi and Uttar Pradesh. Among the pilgrims females preponderate who seek blessings for children and general well-being of their families.

Besides Hindus and Sikhs, Christians and Muslims also attend the fair with devotion for the grant of their wishes, particularly to be blessed with children. Conspicuous among the devotees are the newly-wed ladies and those who have been blessed with sons.

Transport facilities.—The site of the fair is within the municipal limits of the Jullundur City and transport presents no problem.

Commercial aspect.—About 175 shops were installed temporarily during the 1962 fair. Confectionery shops and tea stalls out-number all other shops, set up along both sides of the road. Earthen toys and modellings of Shiva, Rama, Radha-Krishna, Laxman and Hanuman are displayed for sale. Pieces of coconut are hawked about as also small packets of *saugi* (dry grapes) for the usual offerings. The total sale proceeds were estimated at Rs. 50,000 in 1962 as compared with about Rs. 5 lakhs in previous years. The beggars and decrepit persons made a good collection. Among them was a dwarf, aged about 40 years and hardly three feet high, who attracted special attention of the public.

Management and administration.—The celebrations are organised by the descendants of the seventeen Chadda families. The general super-

vision and control of traffic is done by the Municipal Committee, Jullundur, under the guidance of a Magistrate on duty.

Offerings at the sanctuary of Baba Sodal are usually in kind. In 1962 the cash offerings amounted to Rs. 780. This money is spent for the upkeep of the sanctuary. The offerings at the gurdwara are generally in cash. The *mahant*, who sits besides the Granth Sahib keeps these offerings. The *mahant* at the time of survey was the third descendant of the *gaddi*. The founder-*mahant* was stated to be one Attar Singh who took a vow not to speak for a period of 12 years, and later came to be known as *Moniji*. His successor was his *chela* called Sewa Das, who, on his death, made over to the present *Mahant*. The offerings at the gurdwara during the 1962 fair were about a thousand rupees.

The Municipal Committee levies a shop-tax during the days of the fair and realised some Rs. 700 in 1962.

One Deputy Superintendent of Police was in charge of law and order in the *mela* in 1962. He was assisted by one Inspector, two Sub-Inspectors, seven Assistant Sub-Inspectors, 12 head constables and 60 constables. Voluntary organisations such as the Sewa Samiti and Mahabir Dal also helped in regulating the movements of the pilgrims. No case of anti-social activity and pickpocketing was reported during the fair.

The District Medical Officer of Health, Jullundur was in charge of the Health and sanitary arrangements at the site of the fair. Cold water was supplied by voluntary organisations. About a dozen scavengers were posted to scavenge the roads and site. Drinking water was chlorinated by the Sanitary Inspector. Anti-fly and anti-mosquito measures were taken on the 12th, 13th and 14th of September, 1962. A camp hospital was established in the vicinity of the *mela* area where one doctor, one compounder and two nurses were on duty. 78 cases of minor injuries and cough and cold were treated. A Red Cross Ambulance was also kept in readiness to meet any emergency.

THE FAIR OF CHHAPAR

(Village Chhapar Tahsil and District Ludhiana)

Introduction.—Village Chhapar, the venue of a famous Gugga fair, popularly known as *Chhapar Ka Mela* after the name of the village, is located two miles west of Ahmedgarh town, which is a railway station and is also a bus terminus on the Ludhiana-Malerkotla road.

Ahmedgarh is 16 miles from Ludhiana. The village Chhapar has a population of 887 persons, and Ahmedgarh including Mandi Bahadurgarh of 9,074 persons. The fair is said to be some 150 years old.

Before Partition the fair was greatly patronised by the Nawab of Malerkotla as Ahmedgarh was a part of his territory and the fair was more crowded at Ahmedgarh than at Chhapar. The Nawab derived considerable income from the fair. It is gathered that liquor worth one lakh of rupees used to sell during the fair days at Ahmedgarh. About 100 shops of gambling used to be set up at Ahmedgarh which drew gamblers from all over Punjab and Delhi. Big shops selling all types of tools and equipments used by goldsmiths, blacksmiths, carpenters, cobblers, etc. and various types of wood articles attracted a large number of customers. About 200 parties of Muslim and Sikh professional dancers provided recreation to the visitors. About 100 to 150 dancing girls from Malerkotla, Ludhiana, and other places used to set up their camps here. The Nawab drew handsome income from all these sources through *teh-bazari* (ground-tax) and other taxes. The fair lost its traditional importance and fame after Partition, when the patronage from Nawab of Malerkotla ceased, the Muslim dancers migrated to Pakistan, and legislation stood in the way of gambling and prostitution.

Date & duration.—The fair is held every year on *anant chaudash*, the fourteenth day of the bright half of the Bikrami month of Bhadon corresponding to the English months August-September. It lasts for three days.

Legend.—Essentially the fair is religious in character. According to a widely prevalent legend, there lived a Sikh Jat farmer of Sekhon *gotra* in village Chhapar about 200 years ago. The present site of the Gugga shrine and the area around it were included in his agricultural holdings which were covered with cotton crop. The farmer's wife with her newly born baby used to go to the fields for picking cotton. While engaged in the field work, the mother would place the baby in a basket under *ber tree* (*Zizyphus jujuba*). It is said that a cobra daily provided the child shade with its expanded hood. The mother had witnessed this incident several times, and she felt convinced that her son was the incarnation of some supernatural being. For her this scene became quite usual, she never got frightened, nor ever attacked the cobra for guarding the infant. One day when the mother was engaged in her field work and the infant was lying there, a passer-by witnessed the cobra expanding its hood on the baby. He killed the cobra. He called up the mother and narrated the incident. The mother felt aggrieved and considered the killing of the cobra as a very bad omen. As she and her companion approached the infant, they were shocked to find him dead. It was the day of

anant chaudash and the month of Bhadon. The cobra and the infant were buried together according to the wish of the mother. On the fortieth night following the death, the mother was visited in her dream by her infant son who disclosed that he was Gugga incarnate and that the cobra was his body-guard. He asked his mother to deliver that piece of land to Brahmins in charity and to erect a tomb on the spot they were buried. The parents of the child acted accordingly.

One day, it is said, the Brahmin attendant of the tomb was also visited in his dream by the infant Gugga who asked him to raise a temple over the tomb promising that he (Gugga) would bless the place with the power of granting wishes of the devotees and curing snake-bitten persons. The Brahmin erected a small shrine there by raising funds from the people. The people started seeking blessings of the Gugga. Once a minister of Maharaja Hira Singh of the then Nabha State is said to have passed that way, and pledged to raise an imposing building over the shrine if Gugga blessed him with a son. It is stated that his wish was fulfilled and he got a son. He then constructed a palatial building over the tomb. That building is reported to have collapsed some 60 years ago due to heavy rainfall; the present temple was constructed in 1923 A.D., by the Brahmin priests.

The legend of Gugga has been given in chapter III of this book.

The Shrine.—The present Gugga temple is a cupola-like construction with four minarets on the corner tops. It presents Muslim architecture. Inside there is the tomb of Gugga incarnate and cobra buried together, with an image of infant Gugga sitting in a posture of meditation sculptured on it. A stone-snake and a snake-hole have been built up close to the tomb. A big bell hangs from the ceiling of the temple and on both sides of the shrine there are lumber-rooms. The walls and ceiling of the temple are painted with images of Hindu deities and saints, Sikh Gurus, scenes from various scriptures, noted lovers, priests, wrestlers, etc.

Mode of observance and entertainments.—One day before the commencement of the fair, cattle are brought to the Gugga shrine and kept there for a night so that they may have the blessings and protection of Gugga against snake-bite. The custom is called *chaunki bharwana*. During the three days of the fair, the visitors who attend the fair scoop out earth with their hands seven times in front of the Gugga shrine as a mark of respect to the snake-god.

According to one Balimki devotee of Gugga, the earth is scooped out seven times in the names of Gugga, his father Jembar, his grandfather Ombar, his great-grandfather Gang, his great-great-grandfather Chuhar, his mother Vachhal, and his wife Sirial. After scooping out the earth the visitors go to Gugga shrine and pay obeisance there. They make offerings of coins, wheat grains, vermicelli, *gur*, and cotton yarn. Candy drops (*patashas*) are offered by every visitor. The priest accepts half of the quantum of the offered *patashas* and adds a few from the stock lying in the shrine, which is called *prashad*. At the time of returning, every visitor sounds the bell hanging from the ceiling and again bows to Gugga. Some of the candy drops he distributes among the Sansi and Bazar women beggars who flock outside the shrine from the neighbouring villages. A Muslim Mirasi goes on beating a *dholak* (drum) in front of the gate of the shrine. Some visitors give him wheat grains and vermicelli.

In the campus of the shrine, some Chuhars and Chamars who claim themselves favourites and disciples of Gugga set up standards of the snake-god, which consist of wooden poles containing peacock feathers on the top. An incense holder, a lamp stand burning *sarson* oil, a pair of tongs (*chinta*), a trident (*trishul*), a wallet (*jholi*) and iron chains (*sangal*) are also kept by them near the standards. They sing devotional songs called *bhetas* and *bhajans* eulogising Gugga's supernatural powers and miraculous feats. Some of them or their followers work themselves up into a frenzy claiming themselves to be possessed by the spirit of the snake-god, scourge themselves with iron chains, and answer the questions which the audience put to them. These answers are mostly in the form of predictions or solutions to various problems of human lot. The audience offer them wheat grains, vermicelli, kneaded flour, milk and coins. These disciples of Gugga also arrange *jagrata* (vigils) at night and recite *bhetas* of Gugga to the accompaniment of *dholaki*, *damroo*, *sarangi* and harmonium.

A common belief is that the snakes vomit poison on the earth. Any person who comes in contact with the poison, develops a poisonous boil called *mehar*, or, in deference to Gugga, *Baba ki mehar*. It is believed that Gugga is capable of curing '*mehar*' as also actual snake bite by his blessings. About 500 persons affected with *mehar* are said to be cured every year, at this shrine. The affected persons keep lying before the shrine for a few days till they see in their dreams a blue mare (generally associated with Gugga) and hear a voice asking them to go back home. It is said that the

boil thenceforth starts getting dried up. The cured persons offer silver snakes at the shrine during the fair days. Gugga is also invoked for healing *mohkas* (warts). The cured persons offer salt, brooms, fans and silver *mohkas* to Gugga. Similarly the owners of the houses infested with white-ants pledge to offer silver ants at his shrine, if they get rid of the ants with the grace of Gugga. A Bania woman of Ahmedgarh stated that she was greatly troubled by lice in her head. She promised to offer silver lice at Gugga's shrine, if he ended the lice from her body. Her wish was granted; the lice disappeared from her body and she offered silver lice at Gugga's shrine, as promised.

Entertainments.—The amateur rural singing and dancing parties walking round the fair site and on the roads accompanied by a crowd of listeners recite *bolis* to the tune of *dholaki*, *sapp*, *katariya* and *chimta*, which are different types of native musical instruments. One or two persons in each party hold in their hands what is called *kato*—a long bamboo stick with a wooden or cloth squirrel attached on the top and hurriedly move it with a rope set on a moving wheel. These *bolis* are generally obscene which describe the extra-marital relations between *devar* (husband's younger brother) and *bhabhi* (elder brother's wife), *jeeja* (sister's husband) and *sali* (wife's sister), *sohra* (father-in-law) and *noonh* (daughter-in-law). They also relate to bitter relations between *sassi* (mother-in-law) and *noonh*, *nanad* (husband's sister) and *bharjai* (brother's wife). Some of them narrate the love stories of the famous lovers of Punjab—Heer and Ranjha, Mirza and Sahiban, Sassi and Punnu; a few recite Puran Bhagat while others draw themes from women, beauty, wine and sex, intermixed with crude scenes of rural life. While the *boli* is recited by one person, the last line of its stanza, which is called *tora*, is shared by the other members of his party and recited a number of times with the music and the voices getting louder and louder with each repetition.

At the site of the fair, one finds about a dozen of parties of professional singers reciting rustic couplets, songs of lovers, martyrs, and religious teachers, to the accompaniment of *toomba* and *nagoza* (pair of flutes). People offer them cash presents. The political parties arrange political conferences, cultural programmes through *dhadi jathas* who recite *vars* (heroic poems) to the accompaniment of their instruments, *dhaddi sarangi*. During the fair of 1963, other recreational corners included two dance clubs, a well-of-death (*mot-ka-kuan*) showing fast cycling round the depth of the well, a touring talkie, and two merry-go-rounds. The Police

Department enacted a Punjabi play entitled *sharab ki burayian* (evils of wine) on the last day of the fair.

Participants.—About 60 to 80 thousand people from Ludhiana, Sangrur, Bhatinda, Ferozepur, Patiala and Jullundur Districts attend the fair. The point worth notice is that only males attend the fair, womenfolk come to pay their reverence to Gugga on the day following the expiry of the fair and one month after the commencement of the fair on Asoj Sudi Chaudash.

Economic aspect.—The 1963 fair attracted as many as 400 shops and stalls. Out of them 260 were selling articles of food and drink. Some 110 shops were dealing in general merchandise, grocery and other miscellaneous things. Besides, there were 30 professionals. Besides, there were 30 professionals, cob-like photographers, dentists, fortune-tellers, cobblers, dvers and barbers. Generally most of the shopping takes place at Ahmedgarh and Bahadurgarh where there are regular markets.

An important feature of the fair now is the donkey and horse market organised by the Panchayat Samiti Pakhowal. About 1,000 animals (700 donkeys, 200 mules and ponies and 100 horses) were brought for sale. In all 162 animals worth Rs. 44,600 were sold. The buyers were from Sangrur, Gurdaspur, Hoshiarpur, Karnal, Ambala, Simla, Kangra and Muzafr Nagar (U.P.), and the sellers from Sangrur, Ferozepur, Bhatinda and Ludhiana. The animals were mostly of local breed.

Management and administration.—The Gugga shrine and the land attached to it measuring 12 *kanals* are owned and managed by the Brahmins of village Chhapar. They distribute the offerings amongst themselves according to the number of shares owned by each of them in the land and the shrine.

Till the year 1959 the fair was organised by the District Board, Ludhiana. In 1960 and 1961, the fair was not held on account of the Punjabi Suba agitation. Since 1962 the Panchayat Samiti, Pakhowal, District Ludhiana, has taken up the fair in its hands, assisted by the

various Government Departments like the Public Health, Police and Public Relations.

In the year of survey (1963), out of the ten wells situated in the fair campus, 7 were closed and only 3 fitted with persian wheels and handpumps remained open for public use. The Panchayat Samiti installed another 20 handpumps at suitable places in the premises for providing drinking water. All wells within a radius of 5 miles were chlorinated. The fair site had been cleared off of bushes and hedges and the ground made level by filling up depressions, a few days before the commencement of the fair. Four sets of borehole latrines and 10 sets of urinals were provided in the fields round the fair site for use of the public. 25 sweepers were employed for maintaining sanitation. A temporary dispensary was opened under the charge of a doctor to provide first-aid and other medical facilities to the visitors. As a precaution against infectious diseases, an isolation hut was provided. A cholera inspection post was set up at Ahmedgarh. Veterinary services were also available in a Veterinary dispensary arranged for the duration of the fair.

No accommodation facilities were available to the visitors at the site. Such of them as stayed for the night there slept in the open. A majority of them returned home or went to their relatives and friends in the neighbouring villages.

Additional bus service was made available by private and Government transport companies to meet the rush of the people during the fair.

As many as 136 police officials were posted to maintain law and order under the supervision of a Deputy Superintendent of Police from Ludhiana.

The Panchayat Samiti Pakhowal spent Rs. 2,075 on the fair of 1963, on sanitary arrangements, installation of handpumps, accommodation and transport and for wages of sweepers, water-carriers and their supervisors. As against this, the Samiti realised an income of Rs. 2,703 including Rs. 568 from *teh-bazari* (ground-tax), Rs. 600 from cycle tax, Rs. 1,398 from cattle-fee and Rs. 137 from food licence fee.

THE FAIR OF NANAKSAR

(Tahsil Jagraon, District Ludhiana)

Introduction.—Nanaksar fair is held to celebrate the death anniversary of Baba Nand Singh, popularly known as the saint of Kaleran,

a small village near Jagraon, in Ludhiana District. The fair is held at Nanaksar, the place where the saint made his headquarters and

finally breathed his last. Situated at a distance of 2½ miles from Jagraon, Nanaksar is approachable both by rail and road.

Date and duration.—The fair is of recent origin, the saint having died on 13th Bhadon, Sambat 2,000 Bikrami, corresponding to the 29th August, 1943. Since then the fair has been continuously celebrated from 9th to 13th Bhadon for five days every year.

The Saint.—Baba Nand Singh was born in 1872 A.D. in an obscure Ramgarhia family in village Sherpur Kalan, about two miles north-east of Kaleran. He evinced exceptional interest in God and His worship from his very early years. He had his spiritual education from a few saints. For a period of twelve years, he performed many austerities for the conquest of self. In 1918 he settled down in a thatched hut at an uninhabited place at the tri-junction of villages Kaleran, Konke Kalan, and Jagraon. The place was subsequently named Nanaksar, 'Tank of Nanak'. The saint was a great devotee of Guru Nanak. It is said that Guru Nanak appeared thrice, in astral form, in 1916, 1917 and 1918, from the holy Granth Sahib the saint read and blessed him. Baba Nand Singh led a life of extreme austerity. He would not touch money, go near a woman, nor live in permanent structure. He was imbued with a deep sense of humility. He would get up at 2 a.m. and after taking bath would go to an underground cell where he used to offer his prayers standing for long hours. The cell is now known as *bhajanghar*.

Baba Nand Singh is credited with powers of extra-sensory perceptions such as telepathy, clairvoyance, clairaudience, pre-cognition and multi-location. This has been vouched for by more than a hundred persons, whose personal experiences have been recorded and published in 'Anand Sarowar', a Punjabi Quarterly.

The Shrine.—There are two main shrines, separated by an open space. The old shrine was constructed in 1925 in the form of a *kacha* hut and made into a *pacca* building in 1940. The new shrine constitutes the main gurdwara building. Inside the campus, there is *langar* (free kitchen) and a residential *serai* which can accommodate about 1,000 pilgrims. There is a *sarowar*, the tank where pilgrims take holy dips, with separate arrangements for bath for men and women. To the west of the tank is a room where *Sukhmani* is being recited continuously for the last three decades. Further already there is a big open compound studded with shady trees and two large and covered platforms meant for holding the *diwans* (religious conferences). Between these congregational

platforms there is a low-lying place where, in a shallow pit at one end, Baba Nand Singh used to sit for listening to the *kirtan* and addressing the congregation. The main gurdwara is entered through a metal-plated door. The room inside is called the upper *Sach Khand* (abode of God). In it has been placed a *bir* (copy of the holy Granth). The walls of the room are decorated with large-sized beautifully painted pictures of Guru Nanak. Two big congregational halls flank the upper *Sach Khand*. Their floors, walls and pillars are made of white marble. The halls are surrounded by a marble-floored verandah used for open passage and circumambulations. Behind the upper *Sach Khand* is a place called *Baradari* (a structure with 12 openings). Its floor is also covered by beautiful marble slabs and doors are artistically carved. Its ceiling is entirely made of pieces of glass which shed multi-fold reflections of the interior and the place is known as *Sheesh Mahal* (palace of glass). The back wall of *Baradari* has a large painted portrait of Baba Nand Singh flanked by two almirahs in which his clothes are preserved and displayed. The *Baradari* opens at the back into a large open space across which is the old shrine. In it also a volume of Granth Sahib has been placed and two shallow pits, where Babaji used to sit in the congregation signifying his spirit of humility, exist here as well.

The new gurdwara is five-storeyed. The first storey is underground, consisting of two rooms. In one of the rooms, known as lower *Sach Khand*, lies the most sacred copy of Granth Sahib from which emerged the astral form of Guru Nanak to bless Baba Nand Singh. The visit to this place is conditional upon one's undertaking reading *Sukhmani* and *Japji* hundred times, or, reciting a *path* of Granth Sahib. The other room of the basement is in fact a cloistered corner which was used for meditation by Baba Nand Singh. It is called *Bhajanghar* (meditation apartment.) It contains horizontal bars which were held by the saint by way of support when meditating in a standing posture. Originally they were of bamboo but later they were replaced by those of brass.

Above the basement is the ground floor, the upper *Sach Khand* of which a mention has already come. This, along with the first floor above, are used for recitation of *Akhand Paths*. The two upper storeys go to make the tower, the lower portion being used for resting the various copies of Granth Sahib and the upper one with its cupola was lying vacant at the time of survey (September, 1962). At the top of the fifth storey glitters the golden *Kalas*.

Mode of observance.—The chief mode of observance is the recitation of as many *Akhand Paths* as could possibly be arranged during the death anniversary celebrations. The *Akhand Paths* are recited in two series. The first series starts on 9th Bhadon and concludes on the forenoon of 11th Bhadon. The second series starts in the forenoon on 11th and finishes on the 13th forenoon.

On the 12th Bhadon at about 9.30 a.m. a procession is arranged. It starts from the porch of the main gurdwara. The procession is spear-headed by several groups of men displaying their skill of *gatka* and feats with naked swords. Then follows the Police band which is especially drafted from the Punjab Armed Police, Jullundur, every year. Last of all, there is the palanquin carrying Granth Sahib with a portrait of Baba Nand Singh in front of the holy scripture. The head-priest walks barefooted aside the palanquin waving the *chaunr* (flywicks). The mammoth crowd is cordoned off by use of ropes held by the *sewadars*. The procession after circumambulating the tank terminates at the place where it started. The two intervening nights of the second series of *Akhand Paths* are fully devoted to *kirtan* performed by professional musicians who flock voluntarily to this place to pay their homage to late Baba Nand Singh.

Offering are made only in kind and may be classified as follows:—

(a) those for decoration and service of the holy book, such as silken scarfs usually of the size 2½ x 2 yards, scents, flowers and decorated paintings of Guru Nanak;

(b) those which are distributed among the congregation, or, returned to the devotees after consecration such as *karah parshad*, *patashas*, fruits, sweetmeats;

(c) those which are used in the free kitchen such as milk, sugar, tea, *gur*. It is significant to mention here that all other food such as *chapatis*, *dal*, vegetable, etc. are brought by the devotees in a cooked form. They keep due regard for cleanliness and chanting the name of Guru Nanak or reciting *path* of *Japji* they carry the containers on their heads to the shrine barefooted. Such was the implicit faith of Baba Nand Singh in the Providence that he would not store any kind of provision or make any cooking arrangements in or near the shrine;

(d) those which can be used by the reciters (*pathis*) such as clothes, soap and oil, etc. The

pathis are not paid any cash but are presented clothes and white turbans at the conclusion of *akhand paths*;

(e) those articles which are used by *Bihargams* (ascetic inmates of the institution), such as clothing, blankets, wooden *kharanwas*, soap, oil and holy booklets (*gutkas*) etc;

(f) construction material like bricks, cement and other miscellaneous articles such as *durries*, utensils, etc.

All offerings are treated as confidential (*gupt dan*). Free meals throughout day and night (*atut langar*) are served to the gathering.

Before conclusion of the ceremony of the 13th of Bhadon, the congregation is informed that *Amrit Parchar*, the Sikh baptismal ceremony, would be held on the 14th Bhadon and those interested might come prepared to receive the baptism. Those interested including women and children turn up accordingly.

About two lakh people attend the fair during the five-day function. Mostly Sikhs participate in the celebrations, though a large number of *sehaj dhari* Sikhs who are indistinguishable from Hindus, and Hindus also participate enthusiastically. At the time of survey (September, 1962) a small number of Muslim devotees also attended the fair. Mostly the villagers attend, but a substantial number of urbanites including men of position and learning also attend the anniversary.

Overwhelming majority of the pilgrims hail from Malwa tract though Doaba, Majha and Hariana regions of Punjab are also fully represented. Devotees also come from other parts of the country and sometime from foreign countries like Malaya, Africa and Burma where the Sikhs have migrated. At the time of survey, 50 per cent of the participants were males and 50 per cent females and children.

Articles sold.—Some one hundred temporary shops and stalls had been set up along the path leading to the gurdwara. They sold mainly sweetmeats, *pakauras*, and tea. Fruit, *patasha* and crystal sugar sellers made good sale as these articles constitute the usual items of *parshad*. Some shopkeepers had spread out sheets of cloth on the road side where they were selling booklets written in honour of late Baba Nand Singh. The Sikh designed combs (*kanghas*), bangles (*karas*) and swords (*kirpans*) were fairly on sale. There were two establishments of photographers also. It was estimated that goods worth five lakh rupees had been sold during the five days celebrations.

Management and administration.—The chief controlling authority for the celebrations is a devotee of Baba Nand Singh. Some 200 honorary *sewadars* (attendants) performed miscellaneous type of service.

Administration.—A Deputy Superintendent of Police from Ludhiana looked after law and order. Sanitation arrangements were made under the over-all supervision of the District Medical Officer of Health, Ludhiana. The whole area had been sprayed with D.D.T. and other insecticides a week before the commencement of the fair. All the open wells within a

radius of five miles had been chlorinated. Twenty hand pumps had been temporarily set up to meet the drinking water requirements. A camp hospital had been set up where, besides other treatments, inoculation against cholera was done.

Approximately 50 per cent pilgrims travelled by train, and special trains ran during the period of the fair. Some 20 per cent availed of bus service. Taxis, tractors, rickshaws, tongas and cycles also had their share of the traffic. Visitors from the adjoining villages came mostly on foot.

SHAHIDI MELA AT HUSSAINIWALA

(Tahsil and District Ferozepur)

*Shahidon ki chitaon par lagenge har baras mele;
Watan par mitne walonka yahi baqi nishan hoga*

"Fairs will be held every year on the shrines of the martyrs. This is the memorial to those who efface themselves for the country."

This couplet stands painted over the *samadh* of the three great revolutionaries, Bhagat Singh, Rajguru, and Sukhdev, which is situated on the right bank of the river Sutlej near the Hussainiwala Headworks on the Indian side of the Indo-Pakistan border, across the bridge over the Sutlej on the road which, before Partition, linked Ferozepur with Lahore. The spot is some six miles from Ferozepur town.

Date and duration.—A fair is held annually at the *samadhi*, to honour the three martyrs on the 23rd of March, the date when they were executed in 1931. The spot remained under the possession of West Pakistan, and was acquired by India in 1961. For the first time a fair was held there in 1961 and since then it continues to be held every year.

Significance, history.—The British Government appointed the Simon Commission in the late twenties of the present century to report on the extent to which political power should be transferred to India. The Indian National Congress decided to boycott the Commission and in pursuance of that decision Lala Lajpat Rai led a demonstration against it on the 30th October, 1928, at the Lahore Railway Station. The Police lathi-charged the processionists and the blows fell also on Lala Lajpat Rai. He died within a few days. This fired the Indian youth to retaliation and on 17th December, 1928, Mr. Saunders, Superintendent of Police, who had led the lathi-charge was shot dead. Bhagat Singh,

Azad, and Rajguru were alleged to be the assassins. Some time later Bhagat Singh and Watukeshwar Dutt dropped an innocuous bomb in the Central Legislative Assembly Hall as a protest against the Public Safety Bill which was then being discussed in the Assembly and which aimed at curbing the freedom struggle of the country. Bhagat Singh and his companion surrendered themselves on the spot for arrest. They were tried and sentenced to life imprisonment. Bhagat Singh along with others was simultaneously being tried for the murder of Mr. Saunders. In that case he and Sukhdev and Rajguru were awarded capital punishment. They were executed on the 23rd March, 1931, in the Lahore Central Jail. Their bodies were not handed over to their relatives but were secretly brought near the Hussainiwala Headworks and cremated at the spot under reference.

Description of the samadh.—This is a joint monument for all the three martyrs. It is a raised platform of *pacca* bricks 10'×10', about a foot high. A three feet high wall encloses the platform on all the four sides excepting for a small gap in front for admitting the visitors to offer flowers on the platform. Painted portrait of Bhagat Singh figures in the middle of the back wall with those of Rajguru and Sukhdev flanking it. On top of these portraits appears the Urdu couplet with which these notes have been introduced above.

The *samadh* is decorated with flowers, garlands and balloons on the day of the fair but remains otherwise unattended throughout the year.

It is proposed to raise a suitable memorial on the spot.

Mode of observance.—The fair held in 1963 was surveyed by an Investigator of this office. He saw people coming to the *samadh* singly or in batches and making floral offerings, and some cash donations towards erecting the memorial. The Congress and Jan Sangh parties set up platforms on the two sides of the *samadh*, flew

their respective flags and held public meetings. The total number of visitors was some 50,000, mostly coming by buses and a special train running between Ferozepur and Hussainiwala. They belonged to all castes and communities and have on their faces serenity, respect and affection for the martyrs.

MAGHI FAIR AT MUKTSAR

(Tahsil Muktsar, District Ferozepur)

Introduction.—The Maghi fair of Muktsar is one of the biggest fairs of the Sikhs. It is associated with Guru Gobind Singh, the 10th Sikh Guru, and his 40 followers from the Majha tract, called the forty *muktas*.

Date and duration.—The fair is held annually on the first of the Bikrami month of Magh, which falls in January. Starting a day earlier on the Lohri day, the last day of the Bikrami month of Poh, it finishes off on the 2nd of Magh. The fair is more than two hundred years old.

History/legend.—In 1761 Guru Gobind Singh and his band of followers stood besieged in the fort at Anandpur Sahib by the overwhelming Mughal forces. The prolonged siege was demoralising the Sikhs. They were running short of food supplies and the prospects of starvation were staring them in the face. Forty among them submitted to him a document (*bedawa*) formally disowning his leadership, and left for their homes. When they reached home they were taunted and put to shame by their women-folk for desertion when their leader wanted them the most. One of these women named Bhago donned male attire and, taking a vow, proceeded to join the Guru. The forty men followed her with a view to apologising to the Guru and rejoining his ranks. On their way to Khidrana, as Muktsar was then known, they learnt that the Mughal army was chasing the Guru. They intercepted the Mughals at a pond called *Khidrana di dhab* and gave them a determined pitched battle. Guru Gobind Singh had in the meantime reached the battle-field and fought it. With his own eyes he saw the gallant forty exhibiting superb heroism and bravery and meeting a martyr's death one by one. The last of them, their leader Bhai Mahan Singh of Rataul, was gasping his last breaths when Guru Gobind Singh reached him. Sore with contrition and penitence, Bhai Mahan Singh requested Guru Gobind Singh to pardon him and his men. In great compassion, the Guru tore off the *bedawa* and blessed Mahan Singh and his *jatha*. Bhai Mahan Singh then breathed his

last peacefully. Guru Gobind Singh cremated these forty warriors at the site where now Gurdwara Shaheed Ganj stands and proclaimed them as *muktas* (delivered). He named the pond where they had died as *mukti sar* meaning the pond of salvation, from which the town has since derived its name of Muktsar.

Description of shrines.—There are a number of gurdwaras at Muktsar associated with Guru Gobind Singh and the forty *muktas*, as briefly noted below.

(1) *Gurdwara Tibbi Sahib.*—This Gurdwara is located two miles north-west of Muktsar. Guru Gobind Singh, it is stated, was shooting arrows from this place during the battle with the Mughal forces, taking position from a *tibbi* (mound). The Gurdwara is a newly built dome-shaped magnificent building largely made of marble.

(2) *Gurdwara Raqab Ganj.*—This Gurdwara is located about 200 yards east of the Tibbi Sahib. It is held that Guru's stirrup broke here during the battle. The broken stirrup has been preserved in the sanctuary, which has a beautiful canal-fed tank in front of it.

(3) *Gurdwara Datan Sahib.*—About two furlongs south-west of the Tibbi Sahib, is the Gurdwara Datan Sahib. It is stated that the Guru used to cleanse his teeth with a *datan* (a piece of fibrous green twig used for cleaning teeth) at this place every morning.

(4) *Gurdwara Garwa Sahib.*—It is situated close to the Gurdwara Datan Sahib. Like the latter it is also a small building, and has a small tank in its precincts. It is said that one morning while the Guru was cleaning his teeth with a *datan* having a *garwa* (a round brass tumbler) full of water in his hands, he was surreptitiously attacked by a Muslim. The Guru killed him on the spot with a single stroke of the *garwa*. The grave of the Muslim is believed to be located near the Gurdwara building in the open fields.

(5) *Gurdwara Manji Sahib*.—It is a dome-shaped building located in the heart of the city. It was at this place that Guru Gobind Singh granted salvation to the forty *muktas*. An entrance gate called *darshni deohri* leads to the gurdwara from the south. In front of the gurdwara lies the holy tank called the Muktsar Sarowar named after the brave forty. A big Sikh religious standard flies in the Gurdwara premises.

(6) *Gurdwara Shahid Ganj*.—It lies close to Gurdwara Manji Sahib towards the north. At this place the forty *muktas* were cremated by the Guru himself according to the Sikh rites.

(7) *Gurdwara Tamboo Sahib*.—This Gurdwara stands close to Muktsar Sarowar. The Guru is said to have made the shrubs look like tents by spreading cloth over them so as to give the enemy the impression that a huge Sikh force was camping there.

(8) *Gurdwara Tutti-Ganddhi Sahib*.—It is a small gurdwara located at the place where Bhai Mahan Singh, the only survivor of the forty Sikh deserters who had sought disassociation from the Guru in writing (*bedawa*) requested him to tear off the document and to accept them as his Sikhs. The Guru tore off the paper and took the deserters in his fold, hence the name of the shrine, *Tutti-Ganddhi*.

Mode of observance and entertainments.—People start pouring in on the last day of Poh, the Lohri. In the early hours of the 1st Magh, the Maghi, the pilgrims start having dip in the sacred tanks of either Gurdwara Manji Sahib or Raqab Ganj. After bath, the pilgrims visit the various Gurdwaras and make obeisance to the holy Granth Sahib. They make offerings of *karah parshad* (a preparation of coarse ground flour fried in ghee, and sugared), *patashas* (candy drops) or coins and do circumambulation. After this they are given *parshad* (the sacred food blessed by God) by the *granthi* (Sikh priest). A *langar* (free community kitchen) is run throughout the fair days. It remains open day and night and the devotees take their food here, regarding it as *parshad*.

A *diwan* (religious meeting) is held where singing parties sing religious songs and ballads in praise of the Sikh Gurus and martyrs. Prominent Sikhs also deliver political speeches. In the 1962 fair the various political parties presented their political programmes at the various *diwans* organised by them in view of the coming General Elections.

On the 2nd Magh at about 2 p.m., a procession is taken out from Gurdwara Manji Sahib to Gurdwara Tibbi Sahib. It is led by a *gatka* party whose members display feats of sword and stick fighting. A batch of Nihang Sikhs attired in blue, and armed like the then soldiers, follow next. Then emerge thousands of devotees, shouting slogans and chanting hymns. In an hour and a half, the whole procession reaches a grave near Gurdwara Garwa Sahib. There are two versions about this grave. According to one version, here in this grave was buried the Muslim who tried to attack Guru Gobind Singh stealthily while the latter was doing *datan* and whom the Guru killed with a single stroke of his *garwa*—an incident already mentioned above. According to the second version, the grave just symbolises tyranny and religious persecution which Guru Gobind Singh heroically faced. Be that as it may, as soon as the procession reaches near the grave, all, the Nihangs particularly, attack it with lances, swords, sticks and shoes. The supposed grave which is a mound of dust is put into shape again, after the occasion. The procession then marches for the Gurdwara Tibbi Sahib. Here *ardas* (prayer) is offered inside. Then follows a show of *neza bazi* (tent-pegging) for about an hour after which the gathering disperses.

Entertainments.—Touches of gaiety and hilarity are imparted to the fair by the different items of entertainment provided by theatrical performances, jugglery, and circus shows. During the survey (1962) were noted dancing shows given by three theatres having on their rolls a few girls. Liberal use of liquor added colour to these shows. A puppet show attracted large crowds. A roving menagerie had a selected collection of wild animals. Other items of entertainment in the fair were variety shows, *bhangra* (a folk dance), merry-go-rounds, wrestling, and *kabaddi*.

Participants.—The visitors come from areas as far as U.P., Bihar, Madhya Pradesh and Bombay. A majority of them, however, come from a radius of about 100 miles. Their number in 1962 was about a lakh, but a much larger gathering was reported for previous years.

Exhibitions.—The Agriculture, Animal Husbandry and Public Health Departments of the State Government had put up stalls to exhibit various aspects of their development programmes. Better quality seeds of cotton, wheat and rice, etc. were on show. Improved and modern methods of poultry keeping, dairying and fisheries were explained to those who

visited the stalls by trained staff. Six tractor companies, dealing in tractors of various trade marks had put up their tractors on exhibition. They also gave demonstrations in tractor cultivation and explained it. They booked orders for the intending buyers.

Economic aspect.—Various other articles on sale at the fair included sweetmeats, general merchandise, swords, *takuas* (axe-shaped weapon with long handle), shoes, cloth, ready-made garments, cattle, camels, horses and articles of decoration of animals. According to a rough estimate by the Municipal Committee, goods worth Rs. 15 lakhs were sold at the fair, including livestock worth Rs. 10 lakhs.

Cattle fair.—A big cattle, horse and camel fair is held concurrently with the Maghi Fair.

DIWALI AT GOLDEN TEMPLE AMRITSAR

Introduction.—Diwali, the festival of lights, is celebrated by the Hindus universally. Its significance is discussed in the next chapter. The Sikhs observe the festival with equal zeal on the same night, i.e. the moonless night of the month of Katak, falling mostly in early November. The venue is Darbar Sahib, also called the Golden Temple, located in the heart of Amritsar city.

Date and duration.—The celebrations extend over three days. Starting a day earlier than the general Diwali, the celebrations are at their peak on the night of Diwali, when the temple is elegantly illuminated and the most gorgeous fire-works with enhanced effect, because of the reflection in the tank, thrill the mammoth gathering. Next morning pilgrims take a holy dip in the tank. These celebrations are held annually for the last two centuries.

History.—The legend goes that Guru Nanak visited the site of the temple in 1532 A.D. Later, Guru Ram Das, the fourth Guru acquired the place by a grant from Akbar, the Mughal emperor, and founded a village known as Guru-Ka-Chak. Gradually the village expanded and came to be known as Guru-ki-nagri (the town of the Guru). The pool from where Guru Nanak used to take water during his stay was converted into a tank by Guru Ram Das between 1581—1606. He named the tank *Amritsar*—the Tank of Nectar from which the city has taken its name.

It lasts for a week. Buyers and sellers from distant places turn up with their livestock, among which camels are the most numerous. At the 1962 fair, out of the total number of 8,351 animals, as many as 2,312 were camels, 1,814 horses, 1,532 buffaloes, 1,245 bullocks and 961 cows. The number of the sold animals was: camels 730, horses 552, buffaloes 651, cows 126, bullocks 51 and others 17. It was reported that before the Partition horses of good breeds used to come to the fair.

Towards the end of the cattle fair, a livestock show is held, and prizes are awarded to the owners of the best breeds. Horse and camel races are also held and prizes are awarded to the winners.

Guru Arjan Dev also built a temple in the centre of the tank. Its foundation stone was laid by a renowned Muslim divine, Mian Mir, on the 1st Magh, Sambat 1645 (January, 1589). The construction of the temple was completed in 1601 and Granth Sahib was installed therein on 1st Bhaddon, Sambat 1661 (August, 1604). Baba Budha was appointed the first *granthi* (reader) of the holy scripture.

It is stated that in the middle of the 17th century, Jahangir arrested 52 Rajas of the Punjab and put them in the Gowaliar fort, on a charge of revolt. Guru Hargobind, the sixth Guru, was charged for instigating these chieftains to revolt and he too was arrested and imprisoned in the same fort. On this, the emperor felt very uncomfortable in his mind. One night while asleep he heard a divine voice directing him to release Guru Hargobind and beg his pardon, if he wanted to live in peace. Next morning, Jahangir sent orders for the release of the Guru. The Guru desired that the chieftains be also released with him. Jahangir agreed to release only as many of them as could catch hold of the cloak of the Guru while the latter stepped out of the fort. It is said that Guru Hargobind got stitched a loose cloak having 52 strips to it and each chieftain held one strip, and all of them got out of the prison in this way along with the Guru. Guru Hargobind reached Amritsar on the eve of Diwali. The people illuminated the Temple and the city to celebrate his return.

In 1740, the Mughal Governor of Lahore captured the Temple. A police post, a civil court and stables were established in the premises and the Mughal commandant, Massa Ranghar, started using the sanctuary as a dancing hall. It is said that one day when he was drinking and indulging in dances, two valiant Sikhs, Mehtab Singh and Sukha Singh, disguised as his tenants, entered the precincts of the Temple saying that they had come to deposit land revenue. Mehtab Singh had a sword under his sleeves, and Sukha Singh acted as his watchman. Mehtab Singh beheaded the Ranghar and made good his escape with his companion. Chaos and consternation followed and the Sikhs recovered the Temple and the city.

In 1757 Ahmedshah Abdali invaded and desecrated the Temple. On hearing of the desecration, Baba Dip Singh organised the Sikh warriors to avenge the insult. An encounter took place about eight miles from Amritsar. Baba Dip Singh took a vow to reach the Golden Temple at all costs. When the Sikh warriors were advancing towards Amritsar and were some four miles away, Baba Dip Singh received a big cut in his neck. He staggered and was about to fall, when a comrade-in-arms reminded him of his vow. Baba Dip Singh marshalled his energies. Supporting his almost chopped-off head with his left hand and still fighting the enemy with a sword in his right hand, he managed to reach the Golden Temple where he fell dead. At the place where he dropped his head has been constructed a mausoleum, as a monument to his great feat of heroism. It is enshrined in the Gurdwara called Gurdwara Shahid Bunga Baba Dip Singh. With the sacrifice of Baba Dip Singh, the Sikhs again got control of their beloved Temple and celebrated their triumph by illuminations and fireworks.

Places of worship.—The Golden Temple is a double-storeyed marble building built on a square platform in the centre of the tank. The dome of the Temple and walls of the sanctuary are gold-plated. The Temple itself is 53 feet square. A marble causeway leads from the western bank of the tank to the sanctuary through 'Darshni Deorhi'.

In the sanctuary, the holy Granth is kept on a platform under a gorgeous canopy on the ground floor. Granth Sahib is taken in a golden palanquin from the Akal Takhat (the divine throne) located to the west of the Darshni Deorhi to the Golden Temple daily at about 4.00 in the morning and carried back in the same palanquin to the Akal Takhat at about

11.00 p.m. There is 13 feet wide circumambulatory path encircling the sanctuary. From this path, steps called 'Hari-Ki-Pauri' (steps of God) lead to the sacred waters of the tank.

The walls of the ground floor of the Temple are constructed of white marble inlaid with multi-coloured precious stones. The wall, the cornices, the roof, cupolas and columns are covered with gilded plates. This was got done by Maharaja Ranjit Singh and his mother-in-law. The gold inlay work was done by Kharak Singh, the son of Maharaja Ranjit Singh.

The upper storey of the Temple is also of marble. The interior of the dome is ornamented with elegant floral designs. There is a *Shish Mahal* (palace of glasses) on the upper storey which originally provided a pavilion for Sikh Gurus for meditation. Now it is used only for *Akhand Path* (non-stop recitation of the Granth from beginning to end). In the centre of the upper storey stands the gorgeous golden dome. Four smaller domes stand on the parapet of the Temple.

The other places of worship are Akal Takhat and Baba Atal. Akal Takhat (the divine throne) is considered the highest place of Sikh religion. It was constructed by Guru Hargobind in 1609. Since then it has been acknowledged as the holiest seat and all orders affecting the Sikhs and their religion are issued from this place. Guru Hargobind used to hold his court and religious congregations here. Weapons used by Guru Hargobind, Guru Gobind Singh and distinguished Sikh warriors who avenged sacrilege of the Temple from Mughals are kept here. Baba Atal is a nine-storeyed tower built between 1778-84 in memory of Atal Rai, the son of Guru Hargobind Sahib, who died at the age of nine. Other places of worship in the precincts of the Golden Temple are 'Dukh Bhanjani Beri', 'Thara Sahib', 'Ath Sath Tirath', 'Ilachi Beri', 'Baba-di-Beri', and Gurdwara Shahid Baba Dip Singh. Gurdwara Manji Sahib lies outside the precincts of the Temple.

Mode of observance.—The important functions of the celebrations are described below.

(a) Religious congregations are held at Manji Sahib, Akal Takhat and Baba Atal, which continue for three days. *Ragis*, *Dhadis*, *Kavishars* and poets flock in hundreds to participate in the function.

(b) Recitation of Granth Sahib is done at *Darbar Sahib*, Akal Takhat, Gurdwara Baba

Dip Singh, Manji Sahib, and Baba Atal Gurdwara. Pilgrims take a round of all these places and pay their obeisance at the Gurdwaras.

(c) Early in the morning pilgrims take bath first outside the tank, and then have a holy dip in the sacred tank. In the process they recite *Japji Sahib*. Separate arrangements of covered bathing *ghats* exist for ladies.

(d) After the holy dip, the pilgrims go to the Golden Temple and make obeisance to Granth Sahib there. They make offerings of various kinds both in cash and kind, such as flowers, candy-drops and parched-rice grains, but mostly the offerings are of *karah parshad* worth Rs. 1½ to Rs. 5. The *karah parshad* is prepared and sold to the pilgrims by the management.

The *karah parshad* is handed over to the *granthi* on duty. He offers prayers on behalf of the pilgrim, keeps a portion of the stuff behind and returns the rest to the pilgrim. The pilgrims get *Guru-Ka-Parshad* from another *granthi* on duty and then passing through the *parikarma* go to Hari-Ki-Pauri to sip the sacred water. A bit of *karah parshad* is thrown in the water to feed the fish in the tank.

(e) Circumambulation of the tank is considered sacred. There is a 60 feet wide open promenade around the tank, so that there is no congestion howsoever big the gathering.

(f) At about sunset, the head-priest of the Golden Temple recites evening prayers. All present stand in silence with folded hands. This silence is broken after short intervals by jointly pronouncing the sacred word 'Sri Wahe guru'. The prayer is closed by the priest shouting "*Jo Bole So Nihal*" to which the gathering responds in the same strain "*Sat Sri Akal*".

(g) Illuminations and pyrotechnic display are the unique features of the Diwali celebrations. A mammoth gathering in the *parikarma* and on the adjoining buildings witness to their great delight the multicoloured lights thrown up in the sky and their reflections in the waters of the tank. Chains of electric lights hang along the causeway and on the *Darshni Deorhi*. Small earthen lamps lighted and fed with sarson oil are arranged in lines all around the tank. All buildings in the compound are bedecked with coloured lights. Candles and small earthen lamps fed with pure ghee are floated in the tank. Display

of fireworks begins at about 8 p.m. and lasts for an hour.

Participants.—The festival was attended in 1962 by some four lac persons—the Sikhs and the Hindus and the males and females in equal number. They were from Punjab and Delhi, though some came from as far as Burma, Malaya, East Africa where they have migrated from India and settled.

Commercial aspect.—Amritsar has a brisk sale during the Diwali days, in woollen cloth and cattle, in sweetmeats and brass utensils, and in candles and crackers.

A big cattle fair is held outside the city in the municipal cattle grounds which lasts for 12 days, and during this period the Municipal Committee makes about Rs. 25,000 every year from the sale-fee on animals.

Management and Administration.—The function is organised under the aegis of Shiromani Gurdwara Prabandhak Committee (S.G.P.C.) through a Sub-Committee. The Committee received about one lac of rupees from offerings by the pilgrims during the 1962 festival. Against this, a sum of Rs. 15,000 was spent on the preparation of *karah parshad*; about Rs. 7,500 on *langar* (free mess); Rs. 2,500 for organising meetings; Rs. 2,000 on illumination and fireworks and Rs. 2,500 on other miscellaneous items.

The Police is not allowed to enter the gurdwara premises and all arrangements for regulating the crowd are made by the S.G.P.C. Guru Ram Dass Niwas is a free hostel meant for pilgrims. It consists of 156 rooms and 8 halls. Accommodation is also available in Guru Ram Dass High School building. A large number of visitors take shelter in the *verandahs* of the various buildings in the premises. All the local inns, rest houses and other common places are packed to capacity. The free mess, called Guru Ram Dass Langar, remains open for all.

During the celebrations under survey, six qualified doctors rendered free medical service in the Golden Temple premises. One Red Cross dispensary was opened by the District authorities to cater to the medical need of the visitors. The Municipal Fire Brigade remained in readiness. A contingent of sweepers looked after cleanliness. The Police in large numbers looked to general law and order and traffic in the city.

THE FAIR OF RAM TIRATH

(Tahsil and District Amritsar)

Introduction.—Ram Tirath is located seven miles to the west of Amritsar city on Amritsar-Lopoke road. The fair site is hardly two furlongs from this road. Besides the temples, there is no habitation there.

Date and duration.—The fair is said to be of ancient origin. It is celebrated annually for five days towards the end of the bright half of the lunar month of Katak (October-November), and is at its peak on the *puranmashi* night. In 1962 the fair was held from 7th to 11th November and in 1963, from 26th to 30th November, and was surveyed on both the occasions.

Significance and legend.—The legend goes that Sita, the wife of Rama, spent her period of penance and renunciation in compliance with the orders of her husband in the hermitage of Rishi Balmik at this place. During this period of her banishment, she gave birth to the twins Lav and Kush. They were brought up, educated and trained in warfare by Rishi Balmik. It was here that they obstructed Rama's unbridled horse, set free after the performance of 'Ashvamedh Yag' to mark his unchallenged supremacy. They challenged his lordship and inflicted a crushing defeat upon his forces, and it was only when Sita intervened and told them that they were fighting against their father that they stopped and their union with their father was brought about.

The Ramayana, and Yog Vashisht are also believed to have been composed at Ram Tirath by Balmik and Vashisht, respectively. Great significance is attached to the tank. It is said that it was excavated by Hanuman and it is believed that by the blessings of Sita the water from sacred rivers Ganges and Jamuna meet here subterraneously on the Katak *puranmashi*.

Places of worship.—On entering the Tirath site, one finds Swami Jagan Nath's temple on the bank of the tank known as the Hanuman tank. The temple is a small dome-shaped structure constructed recently by a priest. Another dome-shaped structure of small bricks, known as Laxmi Narain temple, lies nearby. In the north-west corner of the tank there are *kacha* residential hutments of Baba Phorhi Wala, a saint. He lives in one of them. Aged 85, he lives on milk and fruit.

To the west of the tank there is the Balmiki temple, constructed by the Balmikis five years ago. The site of the temple is said to be the place where Rishi Balmik composed Ramayana

and gave instructions to Lav and Kush. It is also a dome-shaped structure with a *Kalas* (conical shaped brass emblem) at the top. It contains a silver idol of Rishi Balmik. Opposite it stands an ancient structure known as *Dudh Madhani*. It is said that Sita used to churn curds here. Adjacent to this, there is a *smadh* (tomb) of Baba Dipak Ban, a priest who is said to have attained supernatural powers.

Another place of worship is *Mata Sita-Di-Baoli* located on the northern bank of the tank. It is believed that Sita used to take her bath and wash the clothes of Lav and Kush, here. At a small distance towards the east of the *Baoli*, there is *Mata-ka-Mandir*, where it is said, Sita used to change her clothes.

A thirty feet wide path of circumambulation (*parikrama*) runs round the Hanuman tank. One round of *parikrama* measures about 1½ miles. The tank is fed by canal water.

Mode of observance and entertainments.—The various observances at the Tirath include (a) *Katha kirtan* (religious discourses), (b) holy dip in the Hanuman tank and *Mata Sita-Di-Baoli* (c) circumambulation, (d) obeisance and prayers at the various temples, (e) floating of *tullas*, and (f) alms to beggars.

(a) *Katha kirtan*.—Religious congregations are held by various religious organisations such as the Akhil Bhartiya Ram Tirath Committee, Brahman Sabha, Kohli Ram Lila Club, Balmiki Sabha, Ganesh Parbandhak Sabha and Bopa Rai Kirtan Mandli. *Pandals* are set up where under pictures of Rama, Balmik, Sita and Hanuman are placed in palanquins and put on the stage and incenses are kept burning in platters nearby. Besides religious and devotional songs, there is the recital of the Ramayana and religious discourses. On the concluding day, the devotees would keep *rat jaga* (night vigil) doing *kirtan* and listening to recitation from the Ramayana.

(b) *Holy dip*.—A majority of the pilgrims consider it auspicious to have a dip in the sacred tank in the early hours of the *puranmashi* night.

(c) *Rounds of parikrama*.—After the holy dip or washing hands and feet, the pilgrims take a round of the tank. They chant *mantras* and exchange salutations 'Ram Ram'.

(d) *Obeisance and prayers*.—Pilgrims offer *parshad* of parched rice, grains, candy drops, sweetmeats and garlands at the various temples, along with some cash. The pilgrims enter each temple bare-footed, reciting 'Ram Ram'

and pay homage bowing their head to the deities. While coming out, they pick up some dust and apply it to their foreheads. Women pilgrims offer parched rice, grains, *gur* and chillies at Mata Sita's temple. Pilgrims, whose wishes have been fulfilled, offer small banners, and light lamps fed with pure ghee at the shrine.

The Balmikis pay obeisance at the Balmik temple by bowing their head and offering sweets, parched rice, grains, *chapatis*, pudding and *khir* (rice boiled in sugarcane juice). The *parshad* is eventually distributed among the gathering.

(e) *Floating of tullas*.—On the *puranmashi* night, women light lamps made out of kneaded flour and fed with pure ghee or mustard oil, place them on leaf plates or boat shaped carriers made of *sarkanda* reeds, and release them to float in the tank, reciting devotional songs and hymns. The observance, called *tulla taarna* (floating of *tullas*) is believed to wash off the sins and to please Rama.

(f) *Distribution of alms to beggars*.—The general belief among the pilgrims is that their visit to the sacred place would be incomplete if they fail to give something in charity to beggars, lepers and crippled persons, who are present in hundreds and exhibit deformities to attract special attention. One among them was lying on a bed of thorns and had also pierced his tongue with a three pronged needle. He had put up a small plate on his stomach for the pilgrims to put coins in. A small child attired as Krishna was sitting in a posture of meditation along the link road. Pilgrims give alms to such persons in the form of cash, clothes and edibles.

The entertainments include merry-go-rounds, *maut-ka-kuan* (well of death), feats by acrobats, magic shows, exhibition of wild animals, singing minstrels.

Conferences were also organised by the Brahman Sabha and the Balmiki Sabha where their leaders spoke on the current socio-political problems of the sects they represented and passed formal resolutions.

Attendance.—About one lakh pilgrims attended the 1962 fair. 'Jatadhari' (long haired) *sadhus* flock in mighty numbers and sit in meditation around the fire. A considerable number of Sikhs, mostly from rural areas, also participate and pay homage at the various shrines. Balmikis, from all over the State, come to participate in the fair with great enthusiasm and take special interest in the celebrations arranged at the Balmiki temple. They also take out a procession on the concluding day of the fair.

The attendance included approximately 40 per cent males and 60 per cent females including children. Women outnumber men because of the popular belief that issueless women beget children if they visit the Tirath and take a dip in *Mata Sita Di Baoli* on the full moon night.

Means of transport.—Up to Amritsar both rail and road transport facilities are available, but from Amritsar onward to the fair site only road transport facilities are available. The Punjab Roadways ply special buses between Amritsar and Ram Tirath during the days of the fair. This is supplemented by taxis, and bullock carts are employed by the pilgrims hailing from the surrounding areas. Quite a large number come on cycles and on foot.

Commercial aspects.—Pilgrims coming from outside usually camp at the fair site, since the fair lasts for five days. Confectioners, dealers in general merchandise, petty shopkeepers and hawkers establish their stalls along the *parikrama* and on either side of the link road.

Commercial establishments at the fair site during the 1962 and 1963 fairs are detailed below to signify the nature of goods sold.

Sl. No.	Name of establishment	Number	
		1962	1963
1.	Confectioners' shops.	250	200
2.	Tea Stalls.	100	100
3.	Restaurants.	10	12
4.	Fruit shops.	10	16
5.	Sugarcane juice dealers.	8	10
6.	Aerated water.	5	3
7.	Cigarettes and betels.	3	5
8.	Toys, mostly earthen.	12	13
9.	Earthen pots.	4	4
10.	General merchandise.	250	150
11.	Provision stalls.	5	3
12.	Agricultural implements stalls.	5	5
13.	Sewing machines & Radio stalls.	4	2
14.	Ivory inlaid decoration pieces.	4	6
15.	Medicines and apothecary	10	8
16.	Photographers.	8	8

The total sale proceeds in 1962 were estimated at Rs. 2 lakhs, but in 1963 there was a general complaint about short sales.

Administration.—Adequate Police arrange-

(Tahsil and District Amritsar)

People start pouring in a day earlier than the Basant Panchami and participate in the

Apart from a small Government *serai*, which too was occupied by the Police, and a *sant ghat* which gave protection to a few pilgrims, there were no proper accommodation arrangements for the pilgrims to stay for the night. The Akhil Bhartiya Ram Tirath Committee had started constructing a *serai* with 50 rooms.

History/legend.—Guru Arjan Dev was the youngest of the three sons of Guru Ram Das, the fourth Sikh Guru. Impressed by his great devotion to saints and spiritual bent of mind his father selected him as his successor as the 5th Guru in preference to his eldest son Bhai Prithi Chand. The latter was given the charge of treasury and household management, but this did not satisfy him and he was always on the look-out for a chance to deprive Guru Arjan Dev of his *gaddi* even with the connivance of the Muslim rulers. However, Bhai Prithi Chand could not succeed in his designs. Guru

Soon Guru Arjan Dev had to leave Amritsar, thanks to the manoeuvrings of Bhai Prithi Chand. He shifted to the village Wadali which later came to be known as Guru-Ki-Wadali. He began to hold his congregations at the site of the now Chheharta town which was then a piece of waste land. On the night of 21st Asarh, 1952 Bikrami, Mata Ganga gave birth to a son who later became known as Guru Hargobind. The happy news was conveyed to Guru Arjan Dev by one of his devotees when he happened to be working in the fields with his spade. Acknowledging the greetings Guru Arjan Dev gave six strokes of the spade to the ground, denoting the birth of the 6th Guru, and performing the initiation ceremony of a well, which later came to be known as *Chhe-*

43 C.P.—10.

A three feet wide white marble causeway leads to the front door of the Gurdwara from the point where small cisterns are provided for washing hands and feet. The Gurdwara is a new building replacing an old one, and its foundation stone was laid in 1938. The site where the Granth Sahib is now kept is the place where, it is said, Guru Arjan Dev used to meditate beneath a *beri* tree. The sanctuary has a brass-plated door on each of its four sides. The front wall and the floor of the sanctuary are of white marble. The central dome is partly supported by four pillars from the ground and in between them lies the holy Granth in a *palki* (palanquin) encircled by brass railings. The space outside the railings is for the pilgrims to sit and listen to the recitation of *path* and for circumambulation. On the top of the central dome

stands the golden *Kalash*. Smaller domes decorate the cornices.

The Chheharta well is situated in front of the Gurdwara building. A hundred feet tall *Nishan Sahib* hoists high opposite Chheharta well. The *sarowar* (tank) is towards the north-west of the Gurdwara where separate arrangements have been made for men and women, to take bath. There is a roofed platform towards the south of the *sarowar* for holding mass congregations. This is besides the 50-foot wide brick-paved platform around the sanctuary which is also used for holding congregations.

At Wadali Sahib where Guru Arjan Dev lived towards the later part of his life, a multi-storeyed Gurdwara is under construction, and it might cost six lakh rupees by the time it is completed.

Mode of observance.—As already mentioned, the pilgrims start pouring in a day earlier than the Basant Panchami. The doors of the gurdwara are opened early in the morning with the beating of a *nagara* (drum). The pilgrims pitch tents in the open space within the premises. In the evening *Raihras* is recited in the sanctuary. After that the *Ragis* sing *Kirtan Sohila* (evening prayer). The congregation then stands up for the *Ardas* (prayer), before the Granth Sahib. The holy book is placed in an *almirah* at about 9 p.m. Another volume of Granth Sahib is used for the *diwan* held at night outside on the roofed platform. The *diwan* continues up to about 3 a.m. The programme for the next day starts in the sanctuary. The *granthi* opens the holy book, adorned in silken robes and starts reciting *Sukhmani Sahib* at about 4.30 a.m. Then the Head-priest opens the holy Granth and *Hukam Nama* (divine order) is read out. This is the first couplet on the page which opens out at random. He explains the *Hukam Nama* in detail and gives religious discourse to the devotees carrying *Nishan Sahib*, *Mishal* (torch) and *Narsingha* (trumpet) reaches from the Golden Temple, Amritsar. The processionists are entertained with tea and sweets on the way. As soon as they come into the Gurdwara, the *Bhog* ceremony is performed and *karah parshad* distributed among the congregation. Meanwhile the pilgrims after taking bath in the *sarowar* make offerings of cash, *karah parshad* and flowers to the Granth Sahib. Women wishing for children offer cover of new cloth of saffron colour (*chola*) to clothe the *Nishan Sahib* (the mast). The used cover of the mast is torn into small pieces and distributed among the mothers

of the newly born babies who are wrapped in those pieces as blessings of the *Guru*. *Romals* (silken robes) are also offered to the holy Granth by those whose wishes have been fulfilled. Such robes are spread on the holy book. After the *Bhog* is over, the naming ceremony of newly-born children commences. The parents of the child offer *karah parshad* and some cash and the *granthi* is requested to take *vak* from the holy book at random. The first letter of the first word of the couplet thus unfolded should be the opening letter of the name to be given to the child. The name thus given, the child is given a holy dip in the *sarowar* in spite of the benumbing cold of January. When these ceremonies are over, the holy book is brought out of the sanctuary and installed on the roofed platform where *diwan* is resumed. The *diwan* lasts up to 1 p.m. after which free meals are served with the beating of *Nagara*. The pilgrims then start dispersing, some of them going to Wadali Sahib to pay homage at the birth place of Guru Hargobind.

Entertainments.—The lighter side of the fair are the usual merry-go-rounds and the magic shows.

Flying of kites is a peculiar feature of the Basant. Kites are made of thin paper of different colours and designs fixed taut in the frame of light bamboo splints. They are directed in air by clever manipulation by twine which is given an edge by dipping it in a solution of gum and finely ground glass. Some fly a kite for the pleasure of the feel of the twine under the pull from the kite, while others go in for a match when two players entangle their kites in the air with a view to cutting the twines to which they are attached. With a clever loosening and jerky pull on the twine one of the kites gets cut off and there is an uproar of delight and taunts from the winning party while the player whose kites gets cut off tries to rapidly recover as much of the twine as he can. Among the sight-seers there are some carrying poles to catch the falling kites and the twine. To watch the kites struggling high up in the air is a feast for the eye and the uproars of challenge and victory are at once exciting and amusing.

Commercial aspects.—In the fair held in 1963, some three hundred big and small shops were set up at the site, some catering sweetmeats and edibles and others selling toys, bangles and general merchandise. The shop-keepers mostly belonged to Chheharta, Amritsar and nearby villages.

Participants.—The estimated attendance at the fair was 60,000. The Sikhs and Hindus

were in about equal number, and sixty per cent of them were males. Most of the visitors came on foot, while others made use of bicycles, rickshaws and tongas. Special buses plied from Amritsar and other important stations to Chheharta for the convenience of the visiting public. Chheharta is a railway station and many travelled by trains.

Organisation and management.—The fair is organised and managed by the local Gurdwara management under the aegis of S.G.P.C. A number of social service organisations co-operated in maintaining order inside the Gurdwara premises. A batch of 20 constables

led by an Assistant Sub-Inspector was also on duty to check any untoward incident at the fair site.

The management arranged a *langar* (free community kitchen) where 70 maunds of wheat flour, 3 maunds of sugar, 15 maunds of pulses and one maund of ghee were consumed on the occasion. Medical and first-aid services were provided by a Division of the St. John Ambulance from Amritsar.

The Gurdwara had 48 rooms for the stay of the visitors, and this accommodation was supplemented by a number of tents.

BAISAKHI FAIR AT PINDORI MAHANTAN

(Tahsil and District Gurdaspur)

Introduction.—Few fairs in Punjab are more spontaneous than Baisakhi. In the plains as far as the human eye can see there is carpet of wheat crop and the heart of the farmer vibrates in joy in response to the rustling of plants when their tops bearing ripe ears wave under the influence of gentle breeze. The peasant sees the happy reward of his incessant labour of the past six months. The imminent prospects of gathering the crop for domestic consumption and sale sends a flush in his cheeks and a gleam in his eyes.

Baisakhi is essentially a seasonal fair; to the Sikhs it also bears a religious significance because it was on this day that Guru Gobind Singh ordained the Khalsa *Panth* (Order).

Baisakhi is observed at many places in the State. Pindori Mahantan is one among such places. It is an old *dera* (monastery) of the *Mahants*, the management of which has passed from a *guru* (preceptor) to his *chela* (disciple) for generations. The monastery is located within the village Tallpur in the Tahsil and District Gurdaspur. The river Beas is reported to have flowed once close to the *dera* but it has gradually shifted its course three miles away. The village is 5 miles distant from Gurdaspur town and 7 miles from Dinanagar.

Date and duration.—It is not known since when the Baisakhi fair Pindori Mahantan is being celebrated. Some suggest that the fair was first held when Baba Narainji succeeded his *guru* Baba Bhagwanji, some four centuries ago and has been held every year since then. The fair lasts for three days, from 1st to 3rd Baisakh, corresponding to 13th to 15th of April.

History/legend.—The monastery was founded sometime in the reign of Emperor Jahangir (1607—1627) by a famous Hindu saint, Bairagi Bhagwanji. The saint belonged to the *Vaishanava* sect. The Gurdaspur District Gazetteer, 1914, gives the following interesting story connected with the founding of the shrine:—

“The prospects of sport in the extensive marsh to which Kahnuwan gives its name attracted the Emperor Jahangir who made frequent visits to this town: during one of these he first heard of the existence of the celebrated *Bairagi* Fakir, Bhagwanji, and sought to make his acquaintance. The *Bairagi* avoided the King by miraculously burrowing through the ground to Pindori, some 10 miles off to the north, and on the King following him up, he effected in a similar way his escape to Dhamtal across the Chakki in Kangra. In proof of the story, caves, or rather holes in the ground, are shown at Kahnuwan and Pindori. On a subsequent visit Jahangir found Narain, the disciple of Bhagwanji, at Pindori, but could get no answer from him since the fakir was then undergoing a penance in consequence of which he was not allowed to speak. He, therefore, took him to Lahore, where seven cups of poison were, it is said, administered to Narain, a mere taste of which was sufficient to kill an elephant on the spot, but which caused him no hurt whatever. On Bhagwanji's

arrival he explained matters to the Emperor, who was so amazed at the occurrence that he had a temple constructed at Pindori, in the shape of a Mohammadan domed tomb which still exists, and endowed the shrine with a grant of a *jagir* of Rs. 20,000. The deed is, it is said, still preserved at the daughter shrine of Dhamtal, and there is no doubt that the tomb and grant were due to the munificence of the Emperor".

The Shrine.—The main premises of the *dera* is fortified by a wall. All important buildings are inside the wall except the *smadh* of Baba Mahesh Dass, who was an illustrious disciple of Bhagwanji, which is located on one side of the walled premises. Side by side with the *smadh* of Baba Mahesh Dass lies the *smadh* of his dog who is said to have survived a dose of 14 maunds of opium administered to it by the Baba as a demonstration of his spiritual powers. A well laid out garden surrounds these two *smadhs*.

Entry to the main premises is through *darshni deorhi*, which leads to a big compound. On the right hand side there is a stable. In the past it was used for keeping horses, but now-a-days it is used as a cow-shed. Towards the left side of the compound there is another gate which is known as *Naraini deorhi*. This leads to another compound inside where some important buildings are located. There is a Raghu Nath temple also known as *Ad Mandir* (old temple). This is the building got constructed by Emperor Jahangir. It is a dome-like construction in the typical Moghul style. Facing it is the new Raghu Nath temple which was got constructed some 150 years ago from the donations by the rulers of Kashmir and Kangra Hills who used to come here very often. Even Maharaja Ranjit Singh is said to have contributed towards its construction. Near this temple there is a small *gufa* (cave) which also, it is said, was got constructed by Jahangir. Earlier *mahants* used to do meditation here. A Sanskrit school, students' hostel and guest rooms have been built on the other sides of this compound. Hardly a furlong towards the river side, is a big *pacca* bathing tank, which is fed by a *kuhl* (water channel) during the fair days.

Mode of observance.—The celebrations start with a procession on the morning of Baisakh 1, carrying the *mahant* in a palanquin. The procession starts from the *Naraini deorhi* and is headed by *Brahamcharis* of the Sanskrit school and a tastefully decorated mare. People in large numbers accompany the procession which ends at *baradari* of the tank. After taking his

bath, the *Mahant* holds *nav-graha puja* (nine planets' worship) and makes charities in money, grains and a cow to the Brahamins and the poor. In the meantime the people also take bath in the tank in large numbers. There are separate arrangements for bath for women. These ceremonies continue for about two hours after the completion of which the *Mahant* is brought back in procession to *Naraini deorhi*. At about 3 p.m. *sankiran* (community singing of devotional songs) is held in which the *Mahant* also participates. Then he delivers a religious discourse. Thereafter he retires to his chamber and gives *darshan* (audience) to his devotees there.

On the second and third day of the fair, the pilgrims have holy dips in the tank. They also join the *kirtan* in the temple where the *Mahant* is present. After the *kirtan*, the *Mahant* retires to his chamber, as on the first day, and gives audience to his devotees. Before their departure the pilgrims pay their respect to the *Mahant* and make offerings of money and other articles to him and he in return blesses them and gives them *patashas* (candy drops) as *parshad*.

Entertainments.—The fair is attended by a large number of villagers and has an interesting programme of folk songs, dances and competitions. A *Nihang* and his party may be seen showing various feats of soldiery with their spears, swords and *chakkars*. A large number of people witness such shows with great interest. Lifting of jute bags filled with loose earth, and of stones are other competitions which pose challenge for many a youngman. Those who are proud of their physical prowess invite others for competition.

Bhangra parties provide maximum entertainment and draw big crowds. They give their performance in the compound near the temple after paying obeisance to the *Mahant* and getting his blessings. The participants with *ghungrus* (tinklings) on their ankles and carrying multi-coloured scarfs dance to the beat of drum. The *Bola* recites loudly a small couplet at the end of which the players start dancing. In every party there is a clown who dances in competition with a lady (in fact it is a man in female attire). The participants jerk and twist their arms and bodies with remarkable agility.

Children enjoy rides on the merry-go-rounds. Young ladies enjoy *handolas*. Young girls get black spots or crimson circles tattooed on their foreheads or cheeks. Men would have human heads, fish and fairies drawn on their foreheads.



A general view of the market (Kulu Fair)



Camels for sale at a Cattle Fair



Ornaments for Cattle (Chhapar Fair)



Grocer's shop at
Holi Mohalla Fair—
Anandpur Sahib



Earthen-ware being
painted at
Basant Fair—Chheharta



Toys for Children—
Basant Fair (Chheharta)



Caps for Sale (Kulu Fair)



Merry-go-rounds—
Anandpur Sahib



Agricultural Implements
for Sale—Baisakhi Fair
(Pindori Mahantan)



Tanglis for Sale
Baisakhi Fair—
Pindori Mahantan



Damsels lured by multi-coloured bangles—Basant Fair



Kirpans for Sale—Hola Mohalla (Anandpur Sahib)

and legs. Sale of articles by lottery is another exciting enjoyment.

Participants.—During the three days of its duration normally 50,000 people visit the fair, though at the time of survey (April, 1962) about 25,000 people attended it, the reason being that Kumbh fair at Haridwar had attracted away quite a large number of pilgrims. Lack of communications stand in the way of the people coming to the fair in larger numbers. Even then some of the visitors come from Pathankot, Batala, Gurdaspur and Dinanagar, though mostly they belong to the neighbouring countryside.

The participants are from all walks of life. On the first two days women visitors are very

few, but on the third day they are as numerous as men.

Articles sold.—Agricultural implements find a ready market in the fair. These implements are *chhaj* (winnowing basket), *hal* (plough beam), *datri* (sickle) and *tangli* (wooden fork). Earthen pitchers, general merchandise, soft drinks, sweets, fruits and other eatables are sold in large quantities, as also books.

Management.—The management of the fair vests in the *Dera*, headed by the chief disciple and likely successor of the *Mahant*. The interested parties get places for establishing their stalls and shops from him on rent. The income thus derived is expended mostly on the free meals served to the visitors.

BAISAKHI FAIR AT DAMDAMA SAHIB (TALWANDI SABO)

(Tahsil and District Bhatinda)

Introduction.—The village of Talwandi Sabo, popularly known as Damdama Sahib, is located 18 miles south of Bhatinda town along a metalled road. It is the venue of one of the most colourful and biggest Baisakhi fairs. The Baisakhi of Damdama Sahib bears a deep imprint of important historical and religious associations, particularly for the Sikhs.

Date and duration.—The fair dates back to about 250 years. It is held for three days from the 30th of Chet to 2nd of Baisakh of the Bikrami Calendar (in mid-April).

History/legend.—After the fierce battles of Anandpur, Chamkaur and Muktsar against the Moghuls, Guru Gobind Singh retired to the jungles of Malwa. Talwandi Sabo where he relaxed and took *dam* (rest) is known as Damdama Sahib. The Guru stayed there for nine months. During this period he re-dictated the *Ad Granth*, and made Damdama Sahib, a centre for spreading his mission. He declared the place *Khalsa Da Takhat* (throne of the Khalsa). A stamp was prepared bearing the letters '*Akal Sahai, Guru Gobind Singh Ji Ki Jagha; Takhat Damdama Ji*' (God may help! The place of Guru Gobind Singh, the throne of Damdama). The stamp exists to this day. All important documents issued by the Guru from this place were embossed with this stamp.

The original manuscript of *Ad Granth* compiled by Guru Arjan Dev was in the possession of Sodhis of Kartarpur. They refused to lend Guru Gobind Singh this copy and taunted that

if he was a real Guru, he should reproduce the scripture himself. On this, Guru Gobind Singh dictated fresh to Bhai Mani Singh, the text of *Ad Granth*. The Guru founded a University for study in religion and named the village *Guru Ki Kashi*. Baba Dip Singh was appointed the first chancellor of this University.

Damdama Sahib is the headquarters of the Nihangs, a warrior sect among the Sikhs, founded by Akali Phoola Singh. They wear distinctive blue robes, a long shirt up to the calves, a pair of drawers, and a high conical turban and always carry with them lethal weapons. They use iron utensils which, they say, the tenth Guru prescribed for the Khalsa. They have an austere code of discipline and are mostly on the move in groups.

Shrines etc.—The ten Gurdwaras and three tanks at Damdama Sahib are briefly described below:

1. *Manji Sahib of the 9th Guru.*—The 9th Sikh Guru, Tegh Bahadur, visited Talwandi Sabo while on his way to Delhi where he was beheaded. The place where he is stated to have stayed bears a gurdwara known as 'Manji Sahib of the 9th Guru'.

2. *Manji Sahib of the 10th Guru.*—Guru Tegh Bahadur had predicted that the 10th Guru would also visit the village. The place where Guru Gobind Singh stayed, bears a gurdwara known as 'Manji Sahib of the 10th Guru'.

3. *Takhat Shri Guru Kashi*.—It is a tall Gurdwara where Guru Gobind Singh set up his throne. This shrine is the main centre of attraction for the visitors.

4. *Gurdwara Likhan Sar*.—It is said that the pens used while writing the *Ad Granth*, were thrown in a tank by the tenth Guru. The Gurdwara Likhan Sar was constructed here later. Scholars and writers pay obeisance to the shrine so that they may be blessed with superior writing power.

5. *Gurdwara Jand Sar*.—It is stated that the tenth Guru's army of Brars demanded arrears of salary from the Guru; otherwise they threatened to leave him. The story goes that the Guru asked them to dig a place near a *jand* tree. They did so and found a treasure-trove lying in the earth. This provided the means for the Guru to pay them their dues with. At this place now stands the Gurdwara Jand Sar.

6. *Gurdwara Mata Sahib Kaur and Mata Sundri*.—The two wives of the tenth Guru, Mata Sahib Kaur and Mata Sundri, separated from him during the Moghul attack on him near the Sirsa stream. When the Guru settled at Damdama Sahib he called them back. A Gurdwara associated with their names now stands at Damdama Sahib.

7. *Gurdwara Ber Sahib Chhaoni Nihangan*.—This Gurdwara is owned by Nihang Sikhs of the Buddha Dal. The tenth Guru is said to have planted a *ber* tree at this place.

8. *Gurdwara Sant Attar Singh*.—The Gurdwara was got constructed by Sant Attar Singh of Mastuana (District Sangrur) and is named after him.

9. *Gurdwara Tegh Bahadur*.—The 9th Guru initiated the digging of a tank at Damdama Sahib and he himself participated in this work. A Gurdwara now stands at this spot, and is named after him.

10. *Gurdwara Mahal Sar*.—The tenth Guru used to play *hola mohalla* after the *diwans* on various *gurparbs* and displayed feats of his martial skill. The place now contains a Gurdwara known as Mahal Sar. The Nihangs play *hola mohalla* there on the last day of the Baisakhi festival.

11. *Nanak Sar Sarovar*.—This holy tank is associated with Guru Nanak Dev who is stated to have visited this village in 1510 A.D. during his second *pad yatra* (foot journey) to Rajputana.

12. *Akal Sar Sarovar*.—Once the tenth Guru asked every Sikh with him to take *amrit*. Some

of his followers disregarded his command. It is said that cholera broke out in their ranks and only those were saved who had taken *amrit*. There ensued rush for taking the *amrit* and to meet the demand, the Guru prepared a cauldron of *amrit* and threw it into a tank saying that any person who had a sip of water from this tank would be saved from the scourge.

13. *Guru Sar Sarovar*.—When Guru Tegh Bahadur visited Talwandi Sabo, there existed a small pond there. The Guru told the people that Rishi Markandeya had meditated there for a long period and that it was the place where the *devtas* (gods) succeeded in hiding under the ground the pitcher of nectar from the *asurs* (demons). Under the orders of the Guru, the place was dug out and it is said that the pitcher containing nectar and some equipments of the saints were recovered. The Guru ordered to beautify the tank, which was done and the tank is now called 'Guru Sar Sarovar'. The pitcher of nectar is said to have been thrown back into this tank by the Guru. The pilgrims regard it very auspicious to take a holy dip in this tank on the Baisakhi day.

Mode of observance and entertainments.—The pilgrims pay obeisance at all the Gurdwaras. *Karah* is offered at Takhat Shri Guru Kashi where an attendant pierces it with a small iron spear and retains half of it. The touch of iron spear is regarded to add to the sanctity of the *karah*. The clothes and other belongings associated with Guru Gobind Singh and his family are exhibited to the visitors there. A dip in 'Guru Sar Sarovar' in the morning of Baisakhi day is a 'must' for every devotee. Recitation of *Granth Sahib* is made in all the Gurdwaras. About ten *diwans* (religious conferences) are arranged at the fair site where religious discourses are made by noted ecclesiasts.

On the last day of the fair, the Nihang Sikhs prepare a big cauldron of syrup in which *bhang* (hemp) is an ingredient. They call this drink *Sukh Nidhan*. At about 2.00 p.m. they assemble around this cauldron with their iron cups. One of them fills a jug with this intoxicant and chants *shabads* over it in front of the *Granth Sahib* in the Gurdwara Ber Sahib. Its contents are then poured back into the cauldron. The drink is then distributed among the Nihangs. A colourful and gay procession of the Nihangs, called 'Hola Mohalla', then proceeds from the Gurdwara Ber Sahib to Gurdwara Mahal Sar. Attired in their tribal dress and armed with traditional weapons the Nihangs walk with martial gait displaying mock fights with *gatkas* and swords in the way. During the procession, they circumambulate all the Gurdwaras. In an arena

near the Gurdwara Mahal Sar, the Nihang horse-men armed with lances give display in tent-pegging.

During the fair of 1962 when it was surveyed the Public Relations Department of the Punjab Government organised documentary-film shows, a *kavi darbar* (poetical symposium) and a drama, and these items attracted large crowds. The other sources of amusements at the fair site included a touring talkie, a circus, a wild animal show and merry-go-rounds. An informative exhibition regarding Development activities of the State Government and Small Savings Scheme, was also arranged by the Development Block. The Congress, the Akali Dal and the Communist Party held public meetings addressed by political leaders.

Participants.—The 1962 fair was attended by about 60,000 persons. The ratio of men to women was, 70:30. This time the attendance was stated to be low owing to the Kumbh fair, synchronising with the Baisakhi. It was reported that normally the fair attracts more than one lakh of visitors.

SHAHIDI JOR MELA AT FATEHGARH SAHIB

(Tahsil Sirhind, District Patiala)

Introduction.—The Shahidi Jor Mela is held at Fatehgarh Sahib, a village located on the Chandigarh-Sirhind metalled road, at a distance of three miles from Sirhind town, and 30 miles from Chandigarh. Fatehgarh Sahib is also a railway station on the Sirhind-Rupar line. The fair is held to commemorate the martyrdom of the two younger sons of Guru Gobind Singh, the tenth Sikh Guru.

Fatehgarh is said to have derived its name from Fateh Singh, the younger of the two martyrs, and also on account of the subsequent *fateh* (victory) of Banda Bairagi over Sirhind.

Date & duration.—The fair is held from 11th to 14th of Poh of the Bikrami calendar. These dates generally fall in the second half of December. The fair was first held in 1944 Bikrami (1888 A.D.) and has continued to be held since then.

History of martyrdom.—In 1701 A.D., the united forces of the Governors of Lahore and Sirhind and the hill chieftains of the Shiwaliks, under the orders of the Moghul Emperor Aurangzeb, mounted a concerted attack against Guru Gobind Singh and besieged the fort of Anandpur Sahib, where the Guru, his family, and Sikh

Commercial aspects.—Some 300 stalls were set up at the fair site, offering for sale, besides eatables, combs, rings, swords, rosaries, books, pitchforks, *pawas* (bed legs) and general merchandise. Some photographers made handsome amounts. One stall displayed sewing machines. Total sale of all types should have exceeded a lakh of rupees.

Management and administration.—The fair is organised by the Manager, Takhat Damdama Sahib, under the aegis of the Shiromani Gurdwara Prabandhak Committee. Arrangements are adequate for accommodation, *langar* (free kitchen), custody of shoes and luggage, and control of traffic within the Gurdwara premises.

A Mela Officer is appointed by the Government. In 1962 he was the Revenue Assistant, Bhatinda and he was assisted by 386 police officials headed by a Deputy Superintendent of Police. The District Medical Officer of Health, looked after the sanitation. The Primary Health Centre at Talwandi Sabo was provided with extra medicines and medical staff to cope with the requirements of the fair.

warriors were encamping. The siege continued for three years. The Sikhs ran short of provisions and were on the point of starvation. The enemy made an offer to the Guru that if he left the fort the siege would be lifted and he would not be attacked on the way. The Guru accepted the offer and left the fort, but the enemy did not keep up his word and suddenly attacked the Guru and his followers on the bank of the river Sirsa which was then in floods. During the attack, Mata Gujri, the mother of Guru Gobind Singh and his two younger sons, Zoravar Singh and Fateh Singh aged, 9 and 7 years, respectively, got separated from the party. They reached village Kheri and took shelter with one of their old servants, Gangu. The latter out of fear of the Moghul wrath and perhaps allurements of reward, got them arrested by the administrator of Morinda who handed them over to the Governor of Sirhind. This happened on 9th Poh of 1761 Bikrami. At Sirhind the sons and the mother of the Guru were imprisoned in one of the minarets of the fort, where now a Gurdwara known as Burj Mata Gujri stands. On 10th Poh, the boys were presented in the court of the Governor. He persuaded them in vain to embrace Islam. He then threatened them with torture and death but that too was of no avail. Thereupon he ordered that they be

bricked up alive in a wall. The legend goes that they were bricked up to the height of their necks, they became unconscious, the wall burst and they were removed to the minaret where they regained consciousness. On the 12th and 13th Poh they were again called to the court and asked to choose between life and death, but they resolutely refused to embrace Islam and were slain. When Mata Gujri, their grand mother, learnt of the tragedy, she also fell dead. The three dead bodies were allowed to be cremated according to Sikh rites. The rites were performed by one Diwan Todar Mal of Sirhind who purchased a piece of land for the purpose from the ruling fanatics after paying a heavy price in gold *mohars*.

Gurdwaras at Fatehgarh Sahib.—There are five gurdwaras at Fatehgarh to which the visitors go during the fair. They are described below.

(1) **Gurdwara Shri Fatehgarh Sahib.**—This gurdwara contains the martyrdom of the two *Sahibzadas*, the sons of the tenth Guru, which is approached by descending from the main hall by a flight of stairs. At present it is an underground cell some eight feet square, enclosed by apparently ancient walls. In the cell is installed a copy of the Granth Sahib, and a recent painting depicting the scene of the martyrdom.

The main hall of the Gurdwara is very spacious and has the Granth Sahib near which a lamp fed on ghee is kept lit all the twenty-four hours. The Sikh banner props on a tall mast near the building. The main entrance to the Gurdwara is through an imposing edifice with a clock-tower, and is known as *Darshini Deorhi*. Some fifty paces ahead of the *Darshini Deorhi* towards the road, there is yet another gate named after Banda Bairagi.

(2) **Burj of Mata Gujri.**—At the site of this Gurdwara once stood a minaret where Mata Gujri and the two *Sahibzadas*, her grandsons, were detained after their arrest at Morinda. Mata Gujri breathed her last in this very minaret after she had heard of the cold-blooded murder of the *Sahibzadas*.

(3) **Gurdwara Bibangarh Sahib.**—This Gurdwara is stated to be the place where the biers (*biban*) of the two *Sahibzadas* and their grand mother were prepared, before their cremation. The Gurdwara is under the management of the Buddha Dal of Nihang Sikhs.

(4) **Gurdwara Joti Saroop.**—This Gurdwara is situated half a mile south-east of Gurdwara Fatehgarh Sahib. At this place the bodies of Mata Gujri and the two *Sahibzadas* were cremated. The Gurdwara was first built by Banda

Bairagi and then rebuilt by Maharaja Karam Singh of Patiala. There is a pukka tank adjoining it where the pilgrims take a holy dip.

(5) **Gurdwara Shahid Ganj.**—There are two Gurdwaras of this name here. One is located in the premises of the main Gurdwara. It is said that Banda Bairagi, after annexing Sirhind, cremated the dead bodies of six thousand Sikh warriors on 1st Jeth, 1761 Bikrami, who had laid down their lives avenging the martyrdom of two *Sahibzadas*, under his command. A memorial in the shape of a platform has also been raised here which is called *Chhe Hazar Shahidan da Katalgarh angitha* (the sacrificial furnace of six thousand martyrs). The other Gurdwara of the same name is on the Sirhind-Chandigarh road towards Sirhind. At this place forty bullock carts loaded with the corpses of slain Sikh soldiers for being taken to Delhi by the Mughal forces are stated to have been captured by the Sikh warriors.

Mode of observance.—Besides the daily routine religious observances, the following celebrations are held during the course of the fair:

1. **Akhand path** (non-stop recitation of Granth Sahib) at the gurdwara Joti Saroop from the 11th to 13th of Poh.

2. **Diwan** (religious gathering) in the gurdwara Fatehgarh Sahib on 11th, 12th and 13th Poh.

3. **Amrit Prachar** (Sikh baptism) on the 12th Poh late in the evening. Those who are initiated take a vow to wear five signs of the faith including *kesh* (long hair), *kangha* (comb), *kachha* (drawers), *kara* (iron bracelet), and *kirpan* (sword), besides observing the Sikh ceremonies.

4. A big **diwan** (religious gathering) is held on the 14th Poh at the Gurdwara Burj Mata Gujri.

5. **Mohalla.**—This is a very colourful function. On the 13th Poh a big procession goes from Gurdwara Fatehgarh Sahib to Gurdwara Joti Saroop. The spectators start occupying vantage points all along the roadsides hours earlier. At about 9 a.m. a golden palanquin garlanded and decorated with flowers is brought inside the sanctuary of Gurdwara Fatehgarh Sahib. The *Granthi* recites the *path* of *Japji Sahib*, and a member of the ruling family of erstwhile Patiala State places the *gaddi* of Granth Sahib on it. He is honoured by the head priest by offering a *saropa* (turban). The Nihang Sikhs of the Buddha Dal come wearing signs of the faith and weapons, and their guru pays obeisance to the *gaddi*. With the shouting of 'Jo Bole So Nihal, Sat Sri Akal' and 'Wah Guru Ji Ka Khalsa, Wah Guru Ji Ki Fateh', the procession starts.

First it makes a round of Gurdwara Fatehgarh Sahib, then of Burj Mata Gujri, and afterwards it sets off to the Gurdwara Joti Saroop. The procession is spear-headed by music parties, a brass band and some Nihang Sikhs carrying swords and spears. Two Nihang Sikhs mounted on horse backs, beat the drums. Then come six standard-bearers; three holding yellow flags and three blue ones. Five baptised Sikhs (*panj piaras*) holding in their hands naked swords walk just in front of the golden palanquin with the Granth Sahib. A group of Nihang Sikhs, and the general public make up the rear of the procession. The spectators stand in their seats as the *gaddi* of Granth Sahib approaches them, and shower flowers and coins on it. The police makes adequate arrangements for controlling the rush. The procession reaches gurdwara Joti Saroop by 11 a.m. A *diwan* is held here with the palanquin of Granth Sahib placed on a platform. The *granthi* recites the *Kirtan Sohila*, and after that the procession returns to the gurdwara Fatehgarh Sahib. Most of the visitors return home after witnessing the procession.

Almost every visitor goes to gurdwara Fatehgarh and makes offerings of flowers, *karah* and coins. Half the *karah* with a little addition on behalf of the shrine is returned to the devotee. This *parshad* is eaten and distributed by the devotee as sacrament.

Karah for the offering is supplied by the management and during the 1963 fair the management made about sixty thousand rupees from the sale of *karah*; and another twenty-five thousand rupees as cash offerings from the visitors.

Besides the religious *diwans* in the gurdwaras, a number of politico-religious meetings are organised by various parties, and they are educative of their respective points of view. These meetings go on till late in the night and are very well attended. The recreational corners in the fair site are filled by touring talkies, magic shows, wild animals show, dancing parties, merry-go-rounds, etc. The Public Relations Department

of the State Government arranges an interesting programme.

Participants.—The fair is attended by more than a lac of people. They are mostly Sikhs, coming from all parts of the country, but the Hindus of the neighbouring areas also participate with equal eclat and enthusiasm. The ratio of males to females is 3 to 1.

Commercial activities.—At the time of survey (December, 1963), there were over 500 stalls in the fair. A majority of the stalls sold sweets, *pakor*s, tea, milk, fruits and cooked meals. Some 200 stalls sold general merchandise, grocery, cosmetics, bangles, toys, decorations for animals and other articles of daily use. *Kanghas* (combs), *kirpans* (swords), beads and books were another series of articles. Quacks, dentists, photographers and dyers also make a good business.

A pavilion set up by the N.E.S. Block, Bassi Pathana displayed and sold articles connected with agriculture and animal husbandry. The Engineering Works Sirhind gave demonstrations of their diesel engines. The Kasturba Sewa Mandir, Rajpura sold Khadi goods. The Mohinder and Company Allied Industries, Kurali, sold improved agricultural implements. The Public Health Department had organised an exhibition in which charts on population problem, family planning, vaccination and other health subjects were displayed. The Industries Department gave demonstrations in sericulture.

Management.—The fair is organised by the local Gurdwara Prabandhak Committee. The Committee invites preachers, *ragis* and *dhadis* on payment, runs a *langar* (free kitchen) for the public, and arranges for the custody of shoes of the pilgrims going to the shrines, and also cloak room for their other articles.

Administration.—Some of the Government Departments participating in the fair have been mentioned. The District Medical Officer looks after the sanitation and water supply of the fair. The Police arrangements are satisfactory. Special buses are run by the State Transport Department to cope with the demand.

URS (DEATH ANNIVERSARY) SHEIKH AHMAD MUJADDID ALF-I-SANI AT FATEHGARH SAHIB

(Tahsil Sirhind, District Patiala)

Introduction.—Fatehgarh Sahib, a village in District Patiala and two miles from Sirhind, is an important place of pilgrimage for the Sikhs on account of its association with the martyrdom of two sons of Guru Gobind Singh. It is also

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sacred to the Muslims of India, Pakistan and Afghanistan because of the mausoleum of Sheikh Ahmad Mujaddid Aif-i-Sani. The *urs* (death anniversary) of the Sheikh is celebrated every year at the mausoleum, called Roza Sharif.

Date.—The *urs* falls on the night between 27th and 28th Saffar of the Muslim calendar. The celebrations last for four days, from the 25th to 28th Saffar. In 1964 when these celebrations were surveyed, they were held from the 6th of July to 9th of July. The *urs* is being held annually for the last 300 years.

Life Sketch of Sheikh Ahmad.—Sheikh Ahmad was a descendant of Hazrat Umar Faruq, the second Caliph. He was born on 26th of June, 1563 at Sirhind during the reign of Akbar. The Muslims believe that after every one hundred years a *mujaddid* (reformer) is born and that after every one thousand years a *Mujaddid-Alf-i-Sani* is born who re-establishes and reforms the Faith by removing the evils which crop up in the course of time. The term 'Mujaddid Alf-i-Sani' used with the name of Sheikh Ahmad, literally means "renewer of the second thousand years".

The Sheikh spent a portion of his childhood at Sialkot and Agra, and later became a disciple of Baqi-Billa of Delhi who was a renowned Sufi *faqir* and had come from Turkey. The Sheikh wrote several books of which the *Maktubat* is the most popular. The Naqshbandi Order which Sheikh Ahmad advocated was founded by Khawaja Baha-ud-Din Naqshband whose tomb is at Bokhara. Khawaja Baha-ud-Din was a manufacturer of brocade, hence the name of *naqshband* or pattern maker. The Order was introduced in India by Sheikh Ahmad. It advocates the practice of *Zikr khafi* (silent worship) and forbids music and singing.

Sheikh Ahmad attracted a large number of disciples. This caused jealousy among Muslim divines of the time and they complained against him to the Emperor Jahangir. They alleged that the Sheikh claimed himself to be higher than Abu-Bakkr, the first Caliph. Sheikh Ahmad repudiated the charge. However, on the basis of his writings, he was arrested under the orders of Jahangir and detained in the fort of Gwalior for several years. Later, the Emperor is reported to have become a disciple of the Sheikh. The Sheikh, it is commonly held, died on the 10th of December, 1625 at the age of 63.

The Sheikh advocated balanced approach to both materialism and spiritualism, and emphasised on the main principles of Sufism. He advised light food and giving of alms.

The shrine.—The mausoleum of the Sheikh is made of brick partly overlaid with stone and marble. The real grave is in a room at the ground level having wide corridors on all the

four sides. On its right are the graves of his two sons. In the corridors are several graves of the prominent members of the family and chief believers including that of Mohd. Yaqoob, a ruler of Afghanistan. The upper storey of the building, reached by twenty-two stairs has the replica graves. The shrine is fitted with electric light and fans.

In the compound there are a number of other graves. In front of the mausoleum is the tomb of Shah Zaman, a ruler of Afghanistan and close to it is a mosque. There is also an underground cell called *teh khana*, led into by a flight of fifteen stairs down where the devout perform prayer in seclusion. There is a garden around the mausoleum containing the tombs of Khawaja Mohd. Masoom, the third son of Sheikh Ahmad, and of Khawaja Mohd. Sadiq, the grand-son of Mujaddid Alf-i-Sani. There is a small tank near the mosque for performing ablutions before the prayers.

Mode of observance.—The celebrations are confined to the daily five prayers in the mosque and recitation of the Quran. The most important item is *Quran-Khani* (recitation of Quran) from 7.45 p.m. to 9.15 p.m. on the 27th Saffar and from 6.00 a.m. to 7.30 a.m. on the 28th Saffar. Sweets are distributed to the participants on behalf of the management of the Roza Sharif, after the function is over. Women are not permitted to participate in the mass *namaz* prayer in the mosque or enter the shrine when men are there. Naqshbandis don't make *Sijda* (bowing) before the shrine, for they hold that *Sijda* should be made only to *Allah* (God). They stand erect with their hands raised at right angle from the elbow and silently pray, and seek blessings from God. Some devotees, however, kiss the walls of the mausoleum out of reverence to the Mujaddid. The *urs* celebrations are conspicuously devoid of recreational activities.

Participants.—In the 1964 fair the attendance was about 4,000 Muslims including some 200 women. A majority of the pilgrims were from U.P. while the other hailed from different parts of India. There were about 175 persons from Pakistan. There was no visitor from any other country.

Economic aspect.—Some fifty shopkeepers of the U.P. and Punjab had set up stalls exhibiting for sale ready-made garments, caps, religious books, sticks and general merchandise. There were five stalls selling food, hot and cold drinks, betels and cigarettes.

Management.—The ownership and management of the Roza Sharif are vested in the Khalifa and this right generally passes from father to son. Paid servants look to the upkeep of the estate and arrangements for the *urs*. They offer free

meals and accommodation to the visitors. The Police assists the management in maintaining law and order. In 1964 some 50 Police officials under the supervision of a Deputy Superintendent of Police were on duty during the *urs* days.

CHAPTER III

NOTES ON FESTIVALS

The better attended fairs have been described in the previous chapter after personal visits by the members of the staff of the Census Organisation. In this chapter notes are given about the less attended fairs or such festivals as are observed mostly in the households. To afford the reader a peep into the popular Hindu beliefs and myths, the stories commonly narrated on such occasions have been included in the notes. Some of these stories may not stand to reason but the traditions and sentiments play an important role in the life and behaviour of a people.

Besides consulting knowledgeable persons, help has also been taken in the preparation of notes from the following books:—

1. Ancient Indian Fasts and Feasts by A. C. Mukerji.

2. Hindu Holidays and Ceremonials by B.A. Gupta.
3. Hindu Holidays by Balaji Sitaram Kothare.
4. The faith of Islam by Rev. Edward Sell.
5. Parasharprasna by Kapur Singh.
6. A new History of Sanskrit Literature by Krishna Chaitanya.
7. The Sikh Religion by Max Arthur Macauliffe.
8. A Glossary of the Tribes and Castes of the Punjab and N.W.F.P. by H. A. Rose.
9. Encyclopaedia of Religion and Ethics edited by James Hastings.
10. Encyclopaedia Britannica, Vol. 20.

The notes have been arranged alphabetically according to the names of Fairs and Festivals.

AMAVAS

Amavas is the last day of the dark fortnight of a lunar month when the moon does not appear, and is considered to be a day auspicious for religious ceremonies for the uplift of the souls of the departed ones. On every Amavas special prayers are said by the Hindus, baths are taken and alms given.

Though every Amavas is sacred, yet some have gathered special importance, namely, Mahalaya Amavas, Somavati Amavas and Kartik Amavas.

Mahalaya Amavas is the chief day for the worship for the dead and it occurs on first day of waning moon in the month of Asoj. The whole of the fortnight preceding Mahalaya is called the *Pitri Paksha*, or the fortnight sacred to the memory of the departed ancestors. During the fortnight *sharadh* of the departed ancestors is performed and Brahmins are fed.

Somavati Amavas means Amavas falling on

Monday. A legend connected with this goes as follows:—

Bhishma, the old grand-uncle of the Pandavas, was lying on his death-bed. Yudhishthra, the eldest of the Pandavas, bewailed as to what use his victory was when all his kith and kin had been killed. Even the foetus which the Princess Uttara bore, had been killed by the enchanted weapons of Ashvastama. Yudhishthra was greatly distressed at the prospect of the extinction of his dynasty and sought advice from Bhishma as to what should be done.

Bhishma then described to him the *vrata* (fast) which grants long-living progeny. He said that on the moonless night falling on a Monday, one should go to a *pipal* tree (*Ficus religiosa*), and there worship Vishnu. One should make offerings of jewels, or coins, or fruits, and go round the tree 108 times. Bhishma further suggested that Uttara should do

this *vrata* and her foetus would regain life and the child would grow into a man of fame and virtue.

Yudhishthra then wanted to know as to who introduced the *vrata* first. Thereupon Bhishma told him the following story.

There once lived a Brahmin named Devaswami in the city of Kanti. He had a virtuous wife named Dhanavati. She gave birth to seven sons and one beautiful daughter, named Gunavati. The sons were married. The girl was waiting to be married. One day a Brahmin guest visited their house. All the seven daughters-in-law and the daughter bowed before him. He blessed the daughters-in-law for long married life, but for the daughter he prophesied that she would become a widow while performing the *saptapadi* during the marriage ceremony. Dhanavati became alarmed and begged of the Brahmin to tell her how to forestall the impending calamity. The Brahmin told her that if she could induce Soma to come to her house, the calamity could be averted. Soma was a *dhobi* woman by caste, living in Lanka (Ceylon).

Saying so the Brahmin departed. To save herself from the catastrophe of widowhood the girl and her brother undertook a voyage to Lanka. They crossed the sea and, on reaching Lanka, they went to Soma's house where they swept and mudwashed it every morning for full one year. Soma was pleased with their service and agreed to accompany them to Kanti. Before leaving, Soma asked her daughters-in-law to preserve body of any one that might die in the family during her absence.

Baisakhi, the 1st Baisakh, invariably falls on the 13th April. On this day, the sun reaches the highest point of its orbit, called *ucca*, in the Hindu system, and *aux* in the medieval European system of astronomy.

In Punjab Baisakhi marks the ripening of the *rabi* harvest, the happy time for the peasant to gather the fruits of his labour, and in some parts of the State it is considered a good omen to apply sickle to the crop for the first time on this day. The virile peasant then comes out, attired in his best clothes, to express his joy by performing *bhangra*, the typical Punjabi group dance. The dancers and the drummer challenge each other to continue the dance, and

On seeing her daughter and son returning home with Soma, Dhanavati was overwhelmed with joy. She worshipped Soma and then selected a match for her daughter. But, as predicted, the bridegroom fell dead as soon as he commenced the *saptapadi*. All those gathered began to bewail but not Soma. She stood erect and holding the sacrificial cup in her hand, bestowed on the girl her own credit for having observed the *vrata* of Somavati Amavas. At that the dead man came back to life.

Soma then returned home. On her way she learnt that the giving away of the merit of her observance of the *vrata* had resulted in the death of all her sons, her husband, and even her son-in-law. Fortunately for her it was a dark Monday, 'Somavati' on that day. Soma went to a *pipal* (*Ficus religiosa*) and worshipped the tree. As soon as she performed the 108 peregrinations her lost husband, sons, and son-in-law came to life again. On reaching home, she informed her daughters-in-law that *pipal* was the abode of Vishnu, the Protector, and that if he be worshipped on that day, there would be no widowhood.

Kartik Amavas occupies a unique place. It is the Diwali night, and is celebrated with unique glamour and gaiety.

The orthodox Hindus of Punjab fast on Amavas. The Hindus and Sikhs take bath in some river, pond or canal. Temples are visited. Special recitations from Granth Sahib are held in Gurdwaras.

A very big fair is held on Somavati Amavas at Pharal a village in Karnal District, and a description of the fair appears in Chapter II.

BAISAKHI

the scenes of sowing, harvesting, winnowing and gathering of crop, are expressed by zestful movements of the body, and to the accompaniment of ballads.

Persons of all denominations participate in the Baisakhi celebrations. To the Sikhs, the day has also a religious significance.

It was on the Baisakhi day in 1699 A.D. that the tenth Sikh Guru, Guru Gobind Singh founded the Order of the Khalsa. The Sikhs were converted into a martial community by instituting the custom of *Pahul* (baptism), which has been described in Chapter II in the section dealing with Hola Mohalla at Anandpur Sahib.

Earlier, it was on the Baisakhi day that some two thousand years ago Lord Budha received Enlightenment and heralded the dawn of a new Society.

Arya Samajis observe Baisakhi day with éclat because it was on this day in 1875 that Swami Daya Nand set up the first Arya Samaj in Bombay.

On this day it is regarded auspicious to hear of the new *Bikrami Samvat* which, in fact, commences from the first of Chaitra. Chaitra is

considered as *Kala Mahina* (black month), the most plausible reason being that the granaries are empty and there are lurking risks about the safe maturing of the standing crops. Be that as it may, the celebrations of the New Year of the Bikrami era are postponed to Baisakhi. On this day, after taking bath in a river, canal or tank, the Hindus and the Sikhs visit temples or gurdwaras to pay their obeisance and hear the new *samvat* from the priest. Fairs are organised at various places, especially in the western and central Punjab.

BASANT

'Basanta' is the Sanskrit name of spring season. Basanta Panchami falls on the fifth day of the bright half of Magh, occurring in the latter half of January and marks the commencement of the spring season. The arrival of the spring season, heralded by the melodious notes of the cuckoo and fragrance of mango blooms, has been a constant theme of delight to Indian poets: they have elevated Basanta Panchami to the dignity of a festival, for there appears to be nothing particularly religious about the day, and in many parts of India, it is observed as a mere secular holiday, with no celebration connected with it.

According to the Hindu scriptures Basanta Panchami is sacred to Saraswati the goddess of literature and fine arts. Saraswati combines in herself the functions of all the nine Muses of the Greek mythology, presiding over the whole domain of letters, arts, and sciences. She is represented as a maiden of snow white complexion, arrayed in spotless white clothes and sitting on a white full-blown lotus floating on an expanse of crystal clear water. Her *vahan* (conveyance) is the swan. In one hand she holds a book, in the other a *vina* (a fretted instrument of the guitar kind), for she is also the goddess of music. Offerings made to Saraswati are unripe ears of barley and grains of gram, sprays of mango bloom, sweets prepared from white sesamum, and other edibles.

BAWAN DWADASHI

Bawan Dwadashi (12th day of the bright half in the month of Bhadon) is observed to the memory of Vaman who according to the Hindu mythology was the fifth incarnation of Vishnu.

It is held that Lord Vishnu had to appear in mortal frame to protect the denizens of heaven from the *daitya* (demon) king Bali, who through

Saraswati puja is also the day on which Hindu boys begin their alphabet and quite a little ceremony is made of the matter.

Basanta Panchami is also associated with the worship of Vishnu, god of preservation.

By and far, Basanta Panchami is a seasonal festival and is the harbinger of spring, when weather begins to warm up and nature starts pulsating with new life. Plants begin to sprout and blossom. The birds chirp and dance about leaving the stress of winter behind. *Sarson* fields with yellow flowers dozing in the warmth of sun invite man to come out to partake of their joy. To match with the yellow *sarson* flowers, men, women and children don *basanti* (yellow) clothes. Women turn out in *basanti* suits or saris. At least they will have *basanti* scarfs. Men put on *basanti* turbans and caps; if nothing else, they will have *basanti* handkerchiefs. The children are also dressed in similar clothes. The day begins with a taste of *basanti plao* or *halwa*. In certain parts of Punjab, fairs are held and kite-flying is done. Transparent blue sky is filled with multi-coloured kites and the air is rung with the shouts of *voh kata*.

In Punjab the festival is associated with the martyrdom of Hakikat Rai who on this day laid down his life, for not accepting the Muslim faith under coercion.

devotion and penance became favourite of Lord Vishnu and started terrorising the godlings.

According to the legend Vaman was born a dwarf to Kashyap Rishi (sage) and his virtuous wife Aditi. He appeared before king Bali in the garb of a Brahmin mendicant and begged for a piece of land measuring his three steps, which

he needed to conduct studies of the holy Vedas. King Bali readily agreed to this request. His pontiff Shukracharya, however, smacked some foul play and warned the king that his guest was none else but Vishnu himself who had come to destroy his kingdom and reduce him to a position of subjugation to the gods. But Bali, unmindful of the impending catastrophe, stuck to his promise.

The legend goes on to say that when the king asked Vaman to demarcate the plot which he wanted to have, the latter then assumed a gigantic form and compassed the whole earth with one step and in the next compassed the heavenly regions. He then asked Bali where he could put the third step. Bali offered his head to receive the third step. Thereupon Vaman hurled Bali with the weight of his foot into the lower regions. At the same time, pleased with this exemplary magnanimity of Bali, he promised to guard him against all adversities.

In the Hindu scriptures this day has been described as of great significance, and those who

observe fast on this day after bath at the confluence of rivers and give charities to Brahmins ensure seat in heaven. On the Dwadashi day every confluence of rivers is supposed to be as sacred as the Ganges. Before breaking the fast on the 13th, the devotees again bathe at the confluence and worship the image of Vaman, which is wrapped in a cloth. A new earthen pot is placed on the spot selected for the worship, and it is bedecked with yellow silken cloths. After the prayers all these articles are donated to Brahmins. Donations sometimes also include cows, umbrellas, shoes, gold, clothes and bulls.

Bawan Dwadashi is celebrated with special fervour and enthusiasm in Ambala and Patiala cities. Hindus, especially ladies, observe fast. At night tableaux depicting various scenes from *Ramayana* and *Mahabharata* are taken through the bazars in a procession, generally headed by a band and *gatka* and singing parties. During the day time a fair is held in which there are all kinds of stalls. Earthen idols of Lord Vishnu are purchased by most of the visitors.

CHHESHU

Chheshu is a festival of the Lahaul valley, and is celebrated in the monasteries. In the monastery of Sha Shur it is held in June and in the monastery at Gandola in July. On the 10th of the waxing moon, people collect there from the neighbouring villages and the gathering is about 400 persons.

The celebrations consist mainly of drinking during the day and dancing during the night. It has a religious aspect too, and worship is performed in the morning. The Lamas play a sort of miracle play or devil dance. The per-

formers wear rich dresses of silk and the orchestra of drums and cymbals is led by the abbot of the monastery clad in his robes and mitre. The acting consists entirely of pantomime and dancing, except that a chorus is occasionally chanted. The solemnity of the proceedings is relieved by the action of a clown. The victim of the numerous pranks played by devils and others in this ceremony is the king Langdarma of Central Tibet who was the arch enemy of Buddhism. The dance is said to owe its origin in Tibet and signifies a fight between good and evil.

DECHHANG

This is restricted to Lahaul & Spiti District. In the Spiti Tahsil, it is an occasion for getting together about the middle of January, the peak of winter season. In some villages people get together in a community hall for two or three days while in others they assemble in smaller groups in individual houses. The observance is taking drinks together, dancing and merry-making which lasts from two or three days to a week.

In the Lahaul Tahsil, Dechhang is a religious function, observed towards the end of Chet to worship and propitiate Lord Budha. Lamas are invited to households where they read from their religious books, known as *yum*, to the accompaniment of *damar*, a musical instrument, *bugjal*, a pair of bronze dishes, and *nga*, a sort of drum. All villagers including women participate in the function. *Tsagti* (an intoxicant brewed from barley) is served to them. There is a lighter side of the function also in folk songs and dances performed at night by the men.

the oxen taken out, whereupon a snake bit them and they died. Gugga now made himself heard, and his power over snakes felt, though he had yet to be born. Bachhal weeping at the loss of the oxen fell asleep, and in dream Gugga directed her to cut a branch from a *nim* tree and call on Gorakh Nath to heal the oxen. Bachhal on awaking did so and oxen came back to life. Thus Bachhal went to her parents safe, and there Gugga again spoke and protested that he would be for ever disgraced if he were born in his maternal grandfather's house. According to one version her husband realizing his mistake called her back. Anyway, in due course, Bachhal gave birth to Gugga, Brahmani to Nar Singh, the sweeperess to Bhaju (Patiya Chamar) and the mare to a blue colt. When Gugga grew up, he was married to Sirial (or Siliar), daughter of Raja Sanja of Dhup Nagar, or Surial, daughter of Sanjai of Bundi, or Surjila, daughter of Raja of Bangala, as has been given out in three different versions. His cousins Arjan and Sarjan demanded a moiety of the property but Gugga objected to any partition. However, according to one version Arjan and Sarjan were jealous of Gugga's marriage with Sirial. They wanted to get her by killing Gugga. They persuaded Gugga to go out for hunting with them and treacherously attacked him. Gugga slayed them both and returned home with their heads tied to horse's back. When Gugga appeared before his mother with the heads of his cousins she bade him not to show his face to her any more. In his distress Gugga prayed the earth to swallow him up but it refused to do so, as has been given in one of the versions, as he was a Hindu. Instantly the saints Khawaja Muhi-ud-din, Ratan Haji and Miran Sahib appeared and converted him to Islam. Gugga then recited the *kalma* and disappeared into earth. According to another version Gugga learned Yoga of Gorakh Nath, and the earth answered his prayer and engulfed him with his horse and arms.

GURPARBS

Attempts to liberalise and reform Hinduism date back to Budha and continued from time to time by many religious and social reformers. Jaidev (A.D. 1,100), composer of the Gita Govind, taught that Yoga was worthless in comparison with God's worship in thought, word and deed. Ramanand, at the close of the 14th century, freed his followers from caste restrictions. A little later Kabir (b. 1398) denounced idolatry and ritualism.

Nearly a century later in 1469, was born Nanak, the founder of Sikhism. His faith was

In this context mention may also be made of the Jain version. It is said that in the time of Nandi Braham who reigned some 2,500 years ago, Chand Kosia, a huge venomous snake lived in a forest near Kankhal. Whatsoever he looked at was burnt to ashes so that not even a straw was to be seen within 12 miles of his hole. When the twenty-fourth Avtar Mahabir Swami turned mendicant, he passed by Chand Kosia's hole, disregarding all warnings, and though the serpent bit his foot thrice he was not injured. Mahabir Swami asked him "What excuse will you give to God for your ruthless deeds?" Chand Kosia on this repented and drawing his head into his hole only exposed the rest of his body so that the way should be safe for travellers. Thenceforth he was regarded as snake god and wayfarers and milk-women passing that way sprinkled ghee, milk, oilseeds, rice and *lassi* on him. He now became known as Gugga.

Gugga finds a mention also in ancient Hindu scriptures. According to Shrimad Bhagwat, the Rishi Kapp had two wives: Kadro and Benta. Kadro gave birth to a snake and Benta to a Garur which is the conveyance of Bhagwan. The snake could transform himself to a man at will and was called Gugga. The Hindus regard both the Garur and the snake as sacred.

Ninth of Bhadon was the date on which Gugga descended into earth. To commemorate this event, fairs are held on his shrine every year on this date. Those who do not attend the fair go out in search of holes that might contain some snake and pour on it diluted milk (*kachi-lassi*), and cooked vermicelli (*sewian*). In Punjab, the Chhapar fair held in Ludhiana District is the biggest Gugga fair which is described in the previous chapter.

sternly monotheistic. He preached futility of religious vestments, of ostentatious prayer and penance, and pilgrimages. He declared that all men had a right to search for the knowledge of God, irrespective of caste. He led a married life and had two sons, Sri Chand and Lakhmi Das. But, as his spiritual successor, he designated his disciple Lehna who came to be known as Angad.

To Guru Angad is due the inception of the Granth Sahib, the holy book of the Sikhs, in which he embodied what he had learnt from

Guru Nanak, and added devotional reflections of his own. To mark the sacred character of the work, he invented the Gurumukhi script, the "Guru's tongue," by modifications of the Sharada alphabet.

Angad in turn excluded his sons and designated Amar Das as his successor. The reforms made by this Guru were chiefly the separation of the Udasi order, founded by Nanak's son Sri Chand, from the laity; denunciation of Sati; and stressing Nanak's attitude to caste by making all his Sikhs (disciples) to eat together. In 1574, Amar Das bestowed the guru-ship on his disciple and son-in-law Jetha, who came to be known as Ram Das.

To Guru Ram Das is due the foundation of the golden temple at Amritsar in 1579, on a site granted him by the Emperor Akbar, whose policy was to weld all the creeds of India. Guru Ram Das taught no new doctrines but is still much revered.

So far the Gurus had aimed at continuing the guru-ship by designation, and not setting up a hereditary spiritual dynasty. But after Guru Ram Das the tendency to regard saintship as vested in a saint's physical descendants asserted itself. Guru Ram Das selected his third son, Arjan Dev, to succeed him as Guru. Guru Arjan Dev enlarged the Granth Sahib, half of which is due to him. He was tortured to death by Jahangir in 1606.

Guru Arjan Dev's son Har Govind was left to maintain his throne by arms. The guru-ship was now launched on a new adventure—the foundation of a militant sacred dynasty. Guru Har Govind founded the first Sikh stronghold and was able to resist Shah Jahan and claimed three victories over the Imperial troops. He died in 1645.

Guru Har Govind's grandson, Har Rai, succeeded him and on the latter's death his younger son Har Kishan assumed the guru-ship.

Guru Har Kishan's death in 1664 left the direct line extinct and the inheritance reverted to Teg Bahadur, Har Govind's second son, but he was executed by Aurangzeb in 1675 for having refused to accept Islam.

The tenth and the last Guru was Guru Teg Bahadur's son, Govind Rai, who took the affix "Singh" (lion) in lieu of Rai, and remodelled the Sikh organisation which he renamed Khalsa, "the Pure". He made the Sikh initiation (*pahul*) a rite of admittance into a militant order. Thenceforth Sikh must wear the five *kakas*, the *kes* (unshorn hair), the *kachh* (drawers reaching only to the knee), the *kara* (iron bangle), the *kirpan* (sword), and the *kangha* (half comb).

Guru Govind Singh waged an active defensive against the Mughal power but his levies were dispersed and his two sons put to death by the governor of Sirhind. Guru Govind Singh declared the line of Gurus as extinct and vested the guru-ship in the Granth Sahib as God's representative on earth. Sikhism was thenceforth to be a militant theocracy. After Guru Govind Singh, Banda formed an almost regular army, gained notable successes against the Mughals, sacked Sirhind and compelled the allegiance of the Hindu hill-Rajas. However, the Mughals finally succeeded in capturing him and he was executed in 1716.

To commemorate the Gurus, Gurparbs (*fairs* in the memory of Gurus) are held. Famous among the Gurparbs are those connected with the birthdays of Guru Nanak and Guru Govind Singh and martyrdom of Guru Arjan Dev and Guru Teg Bahadur. On these Gurparbs *Akhand Paths* (non-stop recital) of Granth Sahib, *Kirtan* and religious discourses are held in Gurdwaras and processions are taken out. Free meals (*langar*) are served and partaken of by all without any distinction of caste and status in life.

HOLI

Holi is the gayest among the Hindu festivals. It falls on the full moon day of the month of Phagan (February-March). It is a festival of rejoicing, and is reminiscent of innocent frolics of the youthful Krishna with milkmaids of Brindaban.

A popular legend goes that there was once a tyrant king named Hirnakash who proclaimed that he was God and that people should worship

him. His little son Prahlad, however, refused to worship him, and he was a great devotee of Rama. The King was greatly upset by this antagonistic attitude of the boy, and he resolved to kill him. He ordered Prahlad to be trampled to death by an elephant. The story goes that the infuriated tusker knelt down before the boy as he advanced fearlessly towards the beast, chanting "Ram, Ram". The boy was then hurled down from a cliff, but he escaped unscathed.

He was next flung into a swollen river with his hands and feet tied, but the waves bore him and landed him gently upon the bank. At last Prahlad's aunt Holka, claiming herself to be fire-proof, seized the boy in her lap and flung herself into the flames with him. For a while both aunt and nephew vanished from sight and King Hirnakash rejoiced that he had at last got rid of the boy. The flames soon died down, and in the midst of encircling smoke the peering eyes of spectators discerned a little boy squatting on the glowing embers, as happily as though they were a heap of flowers. But the aunt had perished in the fire.

This story is narrated to children to instil in them faith in God. The Holi bonfire is supposed to commemorate the fate of Prahlad's

wicked aunt. Some hold that the festival itself takes its name from Holka.

Holi appears to be essentially a seasonal festival. It marks the end of winter. A Punjabi saying goes 'Phagga phal lagga' (Phagan is the month for fructifying). Trees and plants start blossoming from the Basant day and start bearing fruit by Holi.

Merry-makers in groups, some intoxicated, dance and sing songs. Squirting of colour or smearing the face with dry red powder is indulged in by all ranks including women. Children parade the streets with syringes and bottles containing coloured water. Mischievous and frivolity reign the day, at times transgressing the limits of decency.

ID-UL-FITR

Id-ul-Fitr falls on the first day of the month of Shawal of the Muslim calendar. It marks the celebrations and festivities at the close of the long drawn Muslim fast, which extends over the whole of the preceding month of Ramzan.

The month of Ramzan has a peculiar sanctity for the Muslims because they believe that it was during this month that the Quran was revealed to the Prophet Mohammad. He used to say that in this month "all the gates of paradise are open, and the gates of hell are shut, and the devils are chained by the leg." "Only those who observe it will be allowed to enter by the gate of heaven". Those who keep the fast "will be pardoned all their past venial sins." The observance of this fast is incumbent upon every Muslim, but the travellers and sick persons are exempted from this injunction.

ID-UL-ZUHA

Id-ul-Zuha, the feast of sacrifice, falls on the 10th day of Zu-i-Hijja, the 12th month of the Muslim calendar. In Punjab it is commonly known as Baqar-Id, because of the ceremonial sacrifice of goats. It is one of the two big feasts of the Muslims, the other being the Id-ul-Fitr.

The legend goes that God commanded Ibrahim to make a sacrifice of his son Ismail to him. Ibrahim made several attempts but failed to apply the knife on his son. Ismail then said to his father: "It is through pity and compassion for me that you allow the knife to miss; blind-

fold yourself and then sacrifice me." Ibrahim did accordingly: blind-folded himself, drew his knife, repeated the *Bismillah*, and as he thought, cut the throat of his son; but, behold, in the meantime Gabriel had substituted a sheep for the lad.

On the day before the feast, the Muslims prepare food of various kinds over which *fatiha* (prayer) is offered, in the name of the Prophet, in the names of deceased relations and others for whom a blessing is desired. The food is then sent as a present to friends.

On the morning of the feast day, the Muslims proceed to the *Idgah*, or the principal mosque repeating on the way "Allah Ho Akbar" (God is great) and "La Illah Illallah" (There is no other God save the one true God). After the usual *nimaz* each says "O God, make the sacrifice I shall offer today, an atonement for my sins, and purify my religion and take evil away from me."

It is incumbent on every Muslim to sacrifice an animal, be it a camel, a cow, a sheep, or a goat. The head of the household should himself slay the victim. The animal is placed with its head towards Mecca. Its front legs being tied

together, the sacrificer stands on its right side and plunges the knife into its throat. Before slaying he utters a verse from the Quran, the translation of which is as follows: "My prayers and my worship, and my life and my death are unto God, the Lord of the worlds. He hath no associate. This am I commanded and I am first of the Muslims."

It is binding upon the Muslims to give a portion of the meat to the poor. The well-to-do Muslims distribute platters full of raw meat among their neighbours, friends and relations. The poor people purchase meat from a needy man who has slaughtered an animal.

JANAM ASHTAMI

'Janam Ashtami' is the birthday of Krishna. He is worshipped as God himself who appeared on earth in human form. His 'birth' in mortal form took place on the eighth day of the waning moon in the dark fortnight of Bhadon.

About the time he was born, there ruled in Mathura a king named Ugrasen. But Ugrasen had a son named Kansa, who was a tyrant and usurped the throne in his father's lifetime. Kansa had a sister named Devaki, who was married to Vasudeva. The marriage ceremony was attended with great eclat, and Kansa himself drove the chariot in which the newly married couple was borne in procession through the streets of the capital. As the gay procession was passing through the city, a voice from the air snote Kansa's ears, saying, "Beware, for the eighth child born to the princess in the car that thou art driving, shall be thy slayer." Kansa was startled at hearing this ill-omened prophecy, and his first impulse was to put his sister Devaki to instant death, and thereby preclude all possibility of danger from that quarter. But Vasudeva pacified his impulsive rage by a solemn promise to deliver into his hands all the children that might be born to Devaki. Years elapsed, and when Devaki was expected to be confined of her eighth child, Kansa removed Devaki and Vasudeva to his own palace, and put them in prison under the strictest guard, lest an attempt should be made to save the child. Now Vasudeva had been forewarned by a divine message that the eighth child would be an incarnation of God, and that the father would be divinely favoured in his attempt to save the child. The pains of Devaki commenced just before midnight. By a miracle the sentinels placed to guard Devaki's door were plunged in sleep. Rain was pouring in torrents, and lurid flashes of lightning were cleaving the sky, when at the hour of midnight

Krishna came into the world. Vasudeva had come to learn that a girl had just about that hour been born to his neighbour, Nanda, the cowherd-king of Gokul, whose palace was situated at a short distance from Mathura on the other side of the Jamuna. With the infant Krishna in his arms Vasudeva boldly stepped forth into the night, and waded across flooded Jamuna. Vasudeva reached the palace of Nanda and secretly placed the infant Krishna beside the breast of Yasoda and carried Yasoda's daughter. It was not until the "changeling" baby began to cry in Devaki's room that the royal guards came to know that a babe had been born, and they lost no time in sending a report about it to their master. Kansa immediately repaired to Devaki's room and seized the infant, without suspecting anything amiss. Coming out of the room into the courtyard, he dashed the babe against the stone pavement and thought himself now safe. But just then a bodiless voice cried from above, "What boots it, cruel Kansa, thus to slay a helpless babe in the belief that thou hast destroyed the enemy? Thy enemy still lives,—a mighty one among the gods."

Thus Krishna escaped the malice of his maternal uncle, and lived in peace and safety at the house of his foster-father, Nanda, where he grew up as a cowherd among cowherds. While still a boy, Krishna gave proof of many of his divine powers. He killed Putna, a *rakshasi* and Kaliya Nag just in a play and lifted Govardhan on his little finger to save people from the wrath of Indra, the God of rain. But his most important miracle was the one he performed, shortly before leaving Mathura,—namely the slaying of Kansa in a personal combat.

Krishna's mission was now accomplished, and shortly after that he left Mathura and migrated

to Gujarat, of which place he became the king. There he fixed his capital at Dwarika, on the seacoast, and converted it into a flourishing port. Dwarika is now a famous place of pilgrimage on the West Coast.

The history of Krishna subsequent to his migration from Mathura is interwoven with the story of the Mahabharata. Krishna, comes before us as the king of Gujarat, the friend and kinsman of the Pandavas, the counsellor and charioteer of Arjuna in the battle of Mahabharata, the preacher of the Bhagvad Gita.

JETHA DUSSEHRA

Jetha Dussehra is one of the most important bathing days for the Hindus and is so called because it falls in the month of Jeth (May-June). It has nothing to do with the popular Dussehra festival which is celebrated in Asoj to commemorate the victory of Rama over Ravana.

The word 'Dussehra' is an abbreviation of the Sanskrit phrase *Dasa-bidha pap hara* (the destroyer of the ten kinds of sin). It is a name given to the birthday of the goddess Ganga (the Ganges), because the sacred stream is believed to be a destroyer of human sins. The "birthday" of the goddess Ganga means the day on which the river, which was originally a celestial stream, descended from her heavenly channel to flow on the face of the earth. This day is believed to be the tenth day of the moonlit half of Jeth. People celebrate it by having a dip in the Ganges and if that be not possible in some other river, canal or tank.

There are several legends describing how the river Ganga first descended to earth. There was once a king of Ayodhya named Sagara, who had two wives, but no issue. Childlessness being a great curse that can befall a Hindu, Sagara performed many a penance and offered many a sacrifice with the desire of getting an issue. As a result, one of the queens became the mother of a single son, named Ashwamanjan, and the other bore as many as sixty thousand sons. In his joy the king proceeded to celebrate the Ashwamedha yajna or the Horse-sacrifice, in order to declare his suzerainty over the neighbouring kingdoms and principalities. But out of jealousy Indra, king of Heaven, stole the sacred steed and caused the most inauspicious interruption in the ceremony. The sixty thousand princes proceeded in all directions to search for the stolen steed, but found no trace of it on the surface of the earth. They then proceeded to dig down below the surface in pursuit of this

Orthodox Hindus keep fast on Janam Ashtami and pass time singing devotional songs. Idols of Radha and Krishna are specially decorated in temples and recitations from Bhagvad Gita are held. *Sadhus* and *Sanyasis* are invited to deliver lectures. People throng the temples to make offerings of fruit, milk and preparations from milk. In addition to this an image of Krishna as a baby, placed in a swinging cradle is worshipped at midnight, the moment of his birth. Thereafter the fast is broken by taking *prasad*.

search, until they found the sage Kapila, sitting in a deep underground cell, with his eyes closed in meditation, and with the stolen steed standing behind him. Without making any inquiries as to how the steed had come to be there, the princes accused Kapila of theft. The sage, who did not know anything of the theft, burst into a fit of rage at this unjust accusation and burnt the entire company of princes to ashes with the fire of his wrath. King Sagara was overwhelmed with grief and in anguish he went from one sage to another, seeking consolation. He was told that his sixty thousand sons could come to life again provided the river Ganga could be brought down to flow on earth. Bhagiratha, his grandson, a great *yogi*, thereupon undertook, a course of prayer and penance with the object of bringing down the goddess Ganga; and his prayers were at last granted by Brahma, who directed the celestial stream to descend from the Himalayas. The descent of the river was so tremendous in force that the earth would have been swept away, had not Shiva broken the fall of the water by allowing them to flow through his matted locks, which caused the river to split into seven streams. For this service, Shiva has received the title of 'Ganga-dhar', or 'Upholder of the Ganges'. When the waters of the Ganges reached the ashes of the sixty thousand slain princes, their spirits rose to heaven and were admitted to eternal bliss.

The legends that cluster round the goddess Ganga are mostly illustrative of her wonderful power of cleansing the sins. A bath in Ganges is efficacious for the atonement for past sins. Every spot washed by the waters of the Ganges is believed to be holy ground, and some of the holiest places of Hindus are situated on the banks of this river. Ganges water is used by the Hindus in all domestic ceremonies; it is essential at the moment of death, when it is dropped on the lips of a dying person as a sort of viaticum.

LOHRI

Lohri, like Basant and Baisakhi, is a seasonal festival observed chiefly in Punjab. It falls on the last day of Poh (mid-January), when the sun touches the southern most point on the ecliptic and the duration of the night is the longest. Astronomically the winter is then at its peak. The word 'Lohri' seems to be the corruption of the words 'loh' and 'ari', literally meaning iron foe, or figuratively formidable or black foe, suggestive of the long, dreadfully cold night.

A week or so before the Lohri night, young boys and girls go from house to house asking for money, wood, and cow-dung cakes from which they produce a bonfire on the Lohri night. While going from door to door the girls sing doggerels some of which are reproduced below.

*Soti soti wai lokario soti si;
Rab dave Mohan Lal tainun wauti si;
Is wauti di vel wadhai si;
Ghar bethian nun sakki bhabi ai si.*

(Hark! Hark! There was a stick.
Oh! Mohan Lal God may give you a wife.
The wife may bear you children,
In her we may get a sister-in-law.)

*Pa mai pa; kale kutte nun wi pa;
Kala kutta de duain; terian jiwan majhi gain.*

(Oh mother! give us something and also give something to the black dog. The black dog will pray for long life of your cows and buffaloes).

*Mohmai de ke ja, darhi phul pawa ke ja;
Darhi teri hari bhari, motion nal jari bhari.*

(Brother dear! give us something.
Have a flower pinned in your beard.
Your beard is in full bloom.
And is studded with pearls).

The boys would sing—

*Sut goha, kha khoya;
Sut lakar, kha shakkar!
Isa O Isa, Khol bhai khisa;
Hilna O Hilna, paisa lai ke hilna.*

(Give a cow-dung cake, (in return) you will have khoya (desiccated milk) to eat.

Give us wood; you will get jaggery to eat.
Brother Isa! open your purse! We won't move till we get a coin).

The following sentimental song relates to one Dulla Bhatti who, out of compassion, helped a poor Hindu farmer in giving away his daughter in marriage. Some miscreants hindered in the solemnization of the marriage, and he punished them.

*Sunder mundarie,
Tera Kaun vichara,
Dulla Bhatti-wala,
Dulle dhi wiyahi,
Nau Man shakkar pai,
Kuri da lal pataka,
Kuri da salu pata,
Salu kaun siwasi,
Chacha gali desi,
Chache Churi Kuti,
Zimidaran Luti,
Zimidar sadae,
Gin gin paule lae.*

(Beautiful damsel, who is thy well-wisher?
Dulla the Bhatti. Dulla celebrated thy marriage as if of her own daughter.
(He) gave nine maunds of jaggery.
She wore a red veil; the veil was torn (by miscreants).

Who will patch up the veil?
Thy father will give thee abuses.
(Your) father had prepared *churi*
(for thy marriage). This was looted
by the Zimidars.
(Dulla) sent for the Zimidars,
And gave them good shoe-beating.

On the Lohri night bonfires are made in households and in public streets. It is a great fun, the more so for the youngsters. Small quantities of peanuts, popcorn, parched rice, sesamum seed, *gur* and sweets are thrown into the fire as offerings, and eaten by the persons who sit, sing and gossip around the fire. The superstitious people close their eyes and wish for their heart's desire as the Lohri fire burns.

MAGHI

Makara Sankranti, popularly known as Maghi in Punjab, is the day when the sun starts taking a northerly course on entering the sign of Makara or Capricorn. Maghi is a day of rejoicing as it marks the end of the inauspicious month of Poh, when all ceremonies, even the under-taking of journeys and the shifting of abode from one house to another, are eschewed by the orthodox Hindus.

According to a legend, Durvasa Rishi once visited the *ashram* of Dronacharya, the famous *guru* of Kaurvas and Pandvas, in search of *samiddhas* or fuel sticks to light up the sacred fire. Dronacharya was not there. His wife, Kirpi, however, received the sage with due reverence. During the conversation she told him how destitute and desolate she and her husband were. They had no issue and an old cow constituted their only worldly possession. The sage was greatly moved by her pathetic tale and advised her to have a bath in the Ganges and present curds to a Brahmin on the Maghi day. Kirpi did as the Rishi advised. The result was that Dronacharya and Kirpi got a son and became prosperous. The child grew into the famous warrior Ashvasthama of the Mahabharata.

Maghi also happens to be the day on which Bhishma, the octogenarian leader of the forces

of Kaurvas as mentioned in the Mahabharata, emancipated his soul from the bondage of the body by a conscious act of his will, after discarding for many days on the mysteries of life and death as he lay wounded on the battle-field pierced by innumerable arrows.

Makara Sankranti is one of the great bathing days among the Hindus. There is an old saying "On the day of an eclipse, bathe at Kashi (Benares); on the day of Makara, at Prayaga (Allahabad); and on the day of Ram Naumi, at Ayodhya". Every twelfth year the Magh Mela is held at Allahabad on a colossal scale when it is called *Kumbh*.

The Maghi fair of Muktsar has acquired a special significance for the Sikhs. It has been described in detail in the previous chapter.

On the Maghi, the Hindus take bath in the Ganges or if that is not possible, in some other river, rivulet, canal or pond. It is a day of fast and worship of the sun. They donate a mixture of rice and some pulse, ghee and salt to the Brahmin. *Khichri* (cooked rice and pulse) is a standard dish for the meals of the family. Sweets having sesamum as an ingredient are eaten as this oilseed imparts resistance against cold.

MAHAVIR JAYANTI

Jainism is a monastic religion, and like Buddhism, denies the authority of the Veda, and is, therefore, regarded by the Brahmins as heretical. According to the belief of the Jains, Jain religion is eternal, and it has been revealed again and again in succeeding periods of the world, by innumerable Tirthankaras. In the present *avasarpini* period, the first Tirthankara was Rishabha Dev, and the last, the 24th, was Var-dhamana (later known as Mahavira).

The details of Mahavira's life as related in canonical books are regarded as historical facts. He was a Kshatriya born near Patna. He was brave and bold by nature. For his numerous feats of bravery, he came to be known as Mahavira. He married Yasoda and by her had a daughter. His parents died when he was 30 years old, and his elder brother Nandivardhana succeeded his father. With the permission of his brother and other authorities, he carried out a long-cherished resolve and became a monk with the usual Jain rites. Then followed twelve years of self-mortification. Mahavira wandered about as a mendicant friar, bearing all kinds of

hardships, and he discarded even clothes. At the end of this period dedicated to meditation, he reached the state of omniscience (*kevala*). He lived for 42 years more, preaching the law and instructions to his eleven disciples (*Ganadhara*) and gained the reputation of being the founder of modern Jainism. In the 72nd year of his life he left the earthly body.

Mahavir Jayanti is the birth anniversary of Mahavira. It is observed on the 13th day of the bright half of the month of Chet and is one of the most important Jain festivals. The celebrations commence early in the morning with *Parbhat pheris* (processions taken out in the small hours of morning). The participants sing devotional songs. During the day they visit temples and *sthanaks*. Digambar Jains make offerings before the idol of Mahavira, while Shvetambars participate in the religious discourses at *sthanaks*. An *Akhand Path* of Namokar Mantra is also arranged on this day. *Samayak Sutra* is recited individually. A total fast is kept on this day, which is broken on the next day after sun rise.

MUHARRAM

Muharram, the first month of the Muslim year, is also the name given to the days of mourning for the Shiahs in connection with the martyrdom of Ali (The fourth Khalifa and son-in-law of the Prophet Mohammad) and of his two sons, Hasan and Hussain. The word Shi'ah means a "follower", and is now used to denote the followers of Ali.

About the year 440 A.D., Koshai, a man of the Quraish tribe, acquired the guardianship of the Ka'ba, a place of pilgrimage even before Prophet Mohammad. He thus became the Chief spiritual and temporal ruler of Mecca. After his death disputes arose among his descendants, and at last the various offices which he held, were divided amongst his grandchildren. The work of providing water and food to the pilgrims, passed on to Hashim, and the leadership in war to Abdu'sh-Shams. The son of Hashim, 'Abdu'l Muttalib, succeeded his father, but met with much opposition from Umaiyyah, the son of 'Abdu'sh-Shams. However, Abdu'l Muttalib, who was the grandfather of Mohammad, maintained his position as the head of the Quraish clan. Thus two permanent rival factions were formed, the Hashimites and the Umaiyyah, both descendants of the great Koshai.

The feud passed on from generation to generation. Mohammad was lineal descendant of Hashim. His ablest and most active enemy in Mecca was Abu Sufyan, a grandson of Umaiyyah. Abu Sufyan commanded the Quraish in more than one attack on the Prophet's forces, but the day before the entry of Mohammad with his friends into Mecca, Abu Sufyan acknowledged his error and submitted to the Prophet, who granted him a pardon. It was, however, an outward conversion, and it led to much heart-burning between the faithful Ansar of Madina and these new allies.

Two parties now gradually formed themselves among the Muslims: on the one side the companions of the Prophet and the men of Madina, and on the other, the descendants of Umaiyyah and of the Quraish generally. After Mohammad's death the two first Khalifas, Abu Bakr and Umar, held the respective parties in check, but the third Khalifa, Usman failed to do so. He was a member of the family of Umaiyyah, and gradually removed the leaders of the army and others from their places of command and trust, replacing them with those of the Umaiyyah family.

The political position was becoming intolerable, and at length Muhammad, a son of the late Khalifa Abu Bakr, with 10,000 men, came to Madina to state the grievances of his party. 43 C.P.—13.

Usman put them off with a promise of redress; but on their return home they intercepted an official letter to the Governor of Egypt, ordering him to put them all to death. They returned at once to Madina, stormed the palace, and assassinated the Khalifa Usman.

Ali, the cousin and son-in-law of the Prophet, was now proclaimed Khalifa by the people of Madina, and this led to bitter feelings and a terrible civil war ensued. Ali was too straightforward to adopt any temporising policy, and at once issued a decree deposing all the Governors of the Umaiyyah party. Mu'awiyah, then the Governor of Syria denounced Ali as the murderer of Usman, and swore to avenge Usman's death. The cause of Ali received its chief blow at the battle of Siffin. Many among Ali's adherents turned against him, and he was assassinated.

Ali's eldest son, Hasan, made a formal renunciation of his claim, and took an oath of allegiance to Mu'awiyah, who thus became the Khalifa of Islam. Still, so long as the lad was alive, he felt insecure, and being anxious to leave the government to his son Yazid, he caused Hasan, some years after, to be put to death by poisoning.

Yazid, succeeded his father Mu'awiyah in the year 60 A.H. He was not an orthodox Muslim, he drank wine, loved dogs, and hated austere life, and held the men of Kufa in great contempt.

At this time, Hussain, the remaining son of Ali, was residing at Mecca. He had not taken the oath of allegiance to Mu'awiyah, and the men of Kufa begged him to come, and promised to espouse his cause if only he would pronounce the deposition of Yazid and take away the Khalifate from the house of Umaiyyah. Hussain accepted the call, and started for Kufa with his family and a small escort of forty horsemen and one hundred foot-soldiers.

Meanwhile Yazid sent the Governor of Basra to block the way, and Hussain on the plains of Karbala found his progress arrested by a force of 3,000 men. Submission or death was the alternative placed before him. One by one the little band fell, and last of all Hussain and his little son, a mere infant.

The plain of Karbala is now a place of pilgrimage to the Shi'ahs, and the sad event which took place there is kept alive in their memories by the annual celebration of the Muharram.

When the new moon of the month appears, people assemble in the '*ashur khana*', and offer prayers for Hussain. Fires are kindled there every night during the period of mourning. The mourners fence across the fire with swords or sticks, and shout 'Ali! Noble Hussain!'

The '*ashur khana*' is a temporary structure or a hall fitted up for the occasion. Its walls are draped with black cloth, bordered with texts of the Quran. The place is brilliantly illuminated. On one side stand the *taziyas* or *tabuts*—structures made of wood representing the mausoleum at Karbala over the remains of Hussain, or the Prophet's tomb at Madina. At the back of the *taziyas* several articles are placed, similar to those supposed to have been used by Hussain at Karbala: a turban of gold, a sword, a shield, a bow and arrows. The *alam*s (standards) made of copper and brass are placed against the walls.

NAURATAS

Nauratas (lit nine nights) are two periods of nine days and nine nights commencing with the bright fortnight of the months of Chet and Asoj, falling in March-April and October-November, respectively. The orthodox Hindus dedicate them to the worship of goddess Durga. She is represented as a tall woman with a fair yellowish complexion and having ten arms, each holding either a weapon, such as a scimitar, a club, a bow and arrow, a battle-axe, or else some other symbol, such as conch shell (the war-horn of ancient India), a revolving discus, a lotus flower. In one of her lower hands she holds a tuft of hair belonging to the head of an *asur* (demon) upon whom she tramples with one foot, the other foot resting on the back of a lion. The demon below her foot is Mahishasur, who terrorised the earth in the form of a buffalo giant, and to crush whom was one of the missions that Durga undertook to execute in the world of mortals. The image is clothed in a silk sari and her limbs are adorned with tinsel ornaments of gold and silver

NIRJALA EKADASHI

Nirjala Ekadashi is an important Hindu festival and is observed on the 11th day of the bright half in the month of Jeth. It is also called Bhimsaini Ekadashi because of the following legend.

The legend goes that the Pandva brothers except Bhimsain observed the Ekadashi fast regularly. Fasting was, however, distasteful to Bhimsain who was known for gluttony. But, then, life without fasts was 'life wasted' debarring entry to heaven. Caught in this dilemma he sought the advice of the sage Vyasa. The latter enlightened him on the comparative merit of all Ekadashis, and holding Nirjala Ekadashi as propitious as all other Ekadashis put toge-

ther, the sage advised him to observe fast at least on the Nirjala Ekadashi. Bhimsain followed the advice.

On the seventh day of the mourning, the *alam* of Qasim is taken out in public procession. This is to represent the marriages of Qasim, the son of Hasan, to the favourite daughter of Hussain, just before the death of the latter. The crowd shouts out "Bridegroom! Bridegroom!". The tenth day is the culmination of the mourning. The *taziyas* and *alam*s are taken out in procession, as also the sacred horse in front of which the mourners beat their breasts in grief, at times inflicting injuries on their bodies.

The Sunnis do not take any part in the Muharram ceremonies except as spectators.

tinge. On her head is placed a *mukut* (crown).

In temples where she is worshipped he-goats are sacrificed. Hindus go to her temples also to perform the *mundan sanskar*, the first hair cutting ceremony of their children. In the Hindu houses she is worshipped on the Ashtami (eighth day). On the commencement of the two months—Chet and Asoj—it is considered propitious to sow barley in a pot filled with earth. On the *puja* day *krah*, *puris* and other dainty dishes are prepared. A lamp made out of dough fed with ghee and tied with *mauli* is lit and is placed in a plate. Around the lamp are placed the eatables prepared for the occasion, a few coins and tufts of sprouted barley. These are offered to the goddess during the worship. Girls below the age of twelve or thirteen are invited to the *puja*. They are considered to represent Durga. Devotional songs dedicated to Durga are sung, after which the *prasad* (offerings) is distributed among the gathering.

ther, the sage advised him to observe fast at least on the Nirjala Ekadashi. Bhimsain followed the advice.

Krishna is said to have given the following story about the origin of Ekadashi to the Pandvas whom he had advised to keep Ekadashi fast in case they wished to purify themselves of the sin of killing their kith and kin during the battle of Mahabharata.

There once lived a mighty *daitya* (demon) named Mridumanya. He was a staunch devotee of Shiva. His exemplary devotion secured for him the boon of immortality from Shiva. The boon turned the head of the demon and he

became a terror both for gods and men. This upset Shiva and, fearing that the demon might vanquish even the Trinity of Brahma, Vishnu and Shiva himself, Shiva modified his boon saying that the demon would meet his doom at the hands of a female born without parents. This modification sent the *daitya* into a fit of rage and exasperation and he set out to take revenge from the gods. To begin with he challenged Indra who ran away for life and sought the protection of Brahma in his heaven, the Satya Loka. But soon the *daitya* reached there, and Brahma along with his wife Savitri took to heels and reached Vaikuntha, the abode of Vishnu. Before Vishnu could ascertain the facts, the *daitya* was already there. He challenged Vishnu to a combat. A desperate fight ensued between the two, and soon Vishnu found himself entrapped in the death-lock of Mridumanya. It was with great difficulty that Vishnu could free himself and he fled away to the Kailasha, the residence of Shiva, along with his wife, Lakshami, and Brahma and Savitri. All the fleeing gods apprised Shiva of the evil consequences of his boon and sought his protection. But Shiva too was helpless. The *daitya* reached there and asked the Trinity to surrender. The Trinity with their wives betook themselves to the summit of the Trikut Mountain and took refuge in the hollow of a *dhatri* tree (*phyllanthus emblica*).

It was then rainy season. The gods resolved to stay on in the hollow of the tree to save their lives and the lives of their wives. They got drenched and passed the day without food. They breathed a deep breath of relief when instantly a virgin appeared before them. With folded hands they implored her to save them from the *daitya*. The *daitya* was already standing at the mouth of the hollow of the tree and accosted the maiden as to who she was. She replied that she was his deliverer, implying the Shiva's boon. Saying so, she pounced upon

daitya and with her sword cut off his head and went up to the firmament. Brahma, Vishnu and Shiva along with their wives paid obeisance to her. She said that her name was Ekadashi, that she had no father nor mother but was born out of their own breath, and exhorted them to observe the fast every fortnight, as they had incidentally done on that day.

The merits ascribed to the Ekadashi fast are of the highest order. It is held as tantamount to performing penance for 60,000 years; it is also equivalent to making a gift of a thousand kins to the Brahmins or feeding millions of starving beggars, and so on. It is also equal in efficacy to undertaking a number of holy pilgrimages, or wearing out the body by rigid austerities.

The month of Jeth is the hottest. One feels thirsty after every moment. To observe a fast without water is a real ordeal in those days and that is what a real fast on Nirjala Ekadashi entails. Hence the name Nirjala (without water).

Early in the morning the persons who undertake this fast take bath and visit the nearby temples for prayers. A large number of women sit there and listen to the story of the Ekadashi being re-told. The devotees sing devotional songs and make offerings of hand-fans made of palm twigs, earthen pitchers and musk melons. The fast is broken at night when the moon appears, after saying prayers.

The fast is observed extensively both by men and women, but the latter observe it in larger number and with more devotion. *Chhabils* are set up in the bazars and crossings where drink of sweetened water or sweetened *kachi lassi* (milk and water) is offered to the passers-by. In some commercial and business centres, commercial concerns remain closed and no business is transacted on this day.

PURANMASHI

According to the calendar a lunar month is the interval between new moons, about 29½ days. The word "Puranmashi" literally means 'end of month' and it stands for the full-moon night.

Ordinarily every Puranmashi is a day of fasting on which orthodox Hindus take meals only once in the afternoon. The *katha* (legend) that is recited on this day says that once upon a time, Narad Muni, son of Brahma, came down from heaven to earth. He was much distressed to see the miseries of the world, particularly

those resulting from the cycle of births and rebirths. He approached Vishnu and implored him to show some way out of these miseries. Vishnu told him that in this *Kali Yuga* (Iron Age) there was a rare *vrata* (fast) of Sat Narayana, it was simple enough and yet efficacious to ensure prosperity in this life and salvation thereafter. The *vrata* was to be performed on a Puranmashi. Vishnu then detailed to Narda as to how the *vrata* was to be observed and as to how Sat Narayana was to be worshipped on that occasion.

Though every Purnamashi is important, yet some have acquired special importance and are considered of high spiritual merit; they are Vyas Purnima, Shravan Purnima, Kartika Purnima, and Asoj or Sharat Purnima.

Vyas Purnima falls on Asarh Purnamashi and it is a day dedicated to Guru Puja. On Shravan Purnima, the well-known Raksha Bandhan festival is held.

Kartik Purnima is also known as Tripuri Purnima, because the demon Tripur was done to death on this day. Asoj Purnima or Sharat Purnima is said to be connected with Krishna's *Ras Lila*, though some authorities hold that *Ras Lila* is associated with Kartik Purnamashi. Legends connected with both these Purnamashis are given below.

There was once a war between the gods and the demons. The latter being defeated appealed for help to Mai, a great magician. She gave them three impregnable towers of gold, silver, and iron. The demons concealed themselves within those towers and continued their relentless fight against the gods from there. In helplessness the gods approached Shiva and, with a devastating shower of his arrows, Shiva destroyed the strongholds of the demons and killed them all. But the cunning magician was yet to be defeated. She threw the dead bodies of the demons into the well of nectar and, lo! the demons came to life and resumed their fight against the gods. To outwit the magician, Vishnu assumed the form of cow, and drank the nectar from the well. Shiva then attacked the demons with formidable preparations and brought about the end of the 'Triple-towered demon' (Tripurasura). This victory, according to traditional belief, was won by Shiva on the day of the full-moon of Kartik.

Vaishnavas commemorate the Kartik Purnamashi as the day of Krishna's *Ras Lila*, a festival celebrating the mystical amorous 'dance' of Krishna in the company of the 'pastrol maids' of Brindaban.

The description of the *Ras Lila*, from the physical plane, has been well summarised by Coleman in his *Mythology of the Hindus* (pp. 42, 43), from which the following is an extract:—

"On the night of the Kartik Purnima, when the moon was shining in her meridian lustre, and a cool and sweet air breathed around, Krishna began to play a ravishing note on his flute. On hearing it, the *Gopikas* immediately left their several occupations unfinished, and ran out to listen. Krishna

asked them if all was well at home, and then proceeded to give them some good advice upon their duties to the family. One of the *Gopikas* replied, 'When frenzy seizes the heart, all duties, all earthly motives are overturned and forgotten. If you order us to go back, we are lame; if you call us unto you, we fly.' Krishna finding that their passion for him was sincere, took each of them in his arms and treated them with equal tenderness, so that all the happiness and transport which are to be found in the world were collected in one place—in the hearts of the *Gopikas*. Wherever they turned, each found Krishna close to her, and the happiness of their love for Krishna was enhanced by the feeling that Krishna loved them equally in return. All of a sudden—just as their love was tinged with this touch of vanity—Krishna played them a trick: he vanished from their company, leaving them staring around in astonishment and despair, and interrogating every tree, flower, and blade of grass, to obtain information of their run-away swain. After a tiresome search, they found that another damsel, named Radha, was engaging his attentions, and they became frantic with grief till Krishna, taking pity upon them, again made his appearance, when they worshipped him with flowers, and expressed their love to him in different actions and attitudes. All this excessive joy terminated in a gay dance, in which Krishna multiplied his form in proportion to the number of the *Gopikas*, and giving each of them a hand, caused each to believe that he was close to her side. The exertion of the dance caused the moisture of perspiration to appear on the cheeks of the *Gopikas*, whose jet-black tresses trembled over their shoulders as their hair lay in dishevelled curls behind their heads."

Krishna was a mere boy of 12 at the time of *Ras Lila*. So the spiritual significance of *Ras Lila*—the burning passion of a devotee (*bhakta*) to meet his Master (*bhagwan*)—can be grasped even from this summarised vision of *Ras Lila*.

In Punjab some Purnamashis are celebrated as birthdays of Gurus and Saints. Asoj Purnamashi is associated with the birthday of Rishi



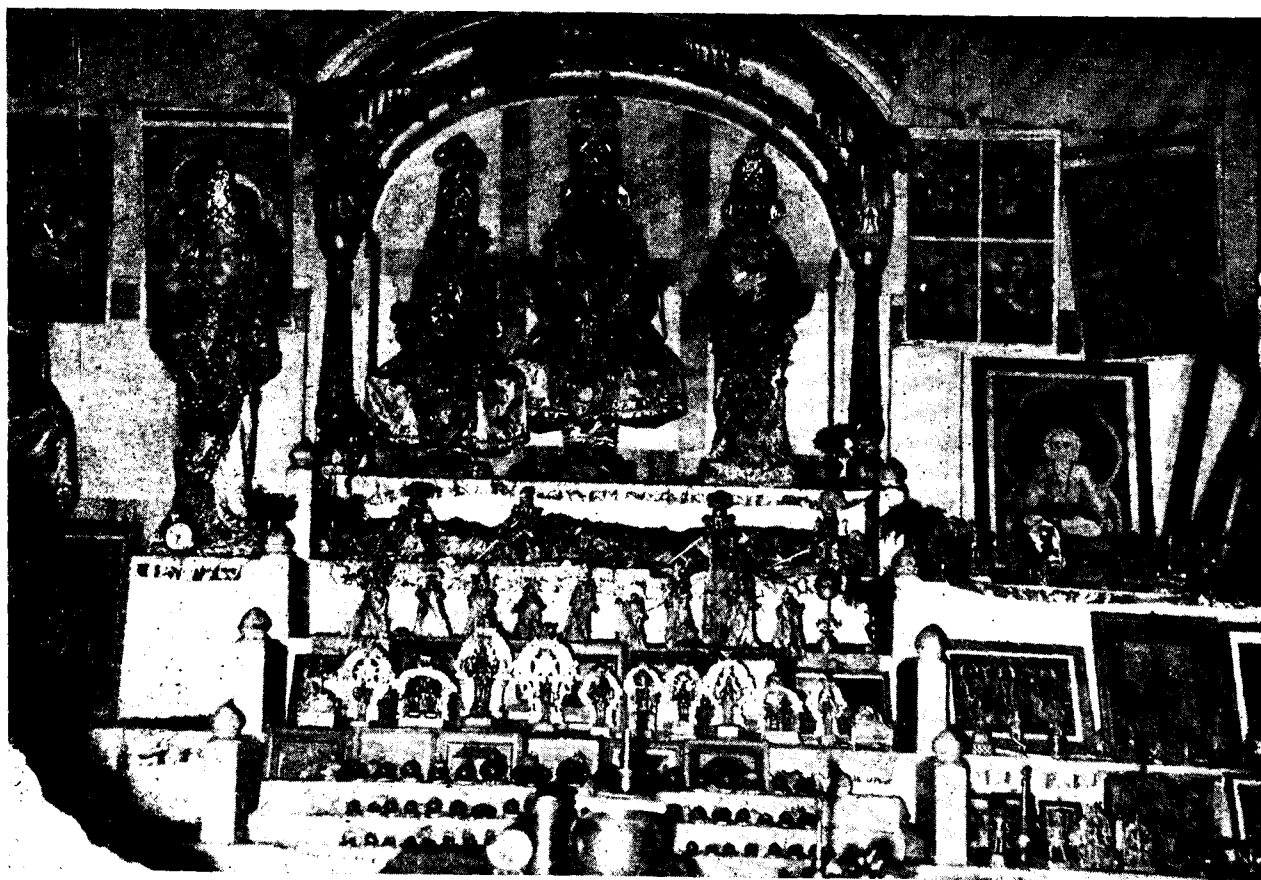
Devatas of Kulu



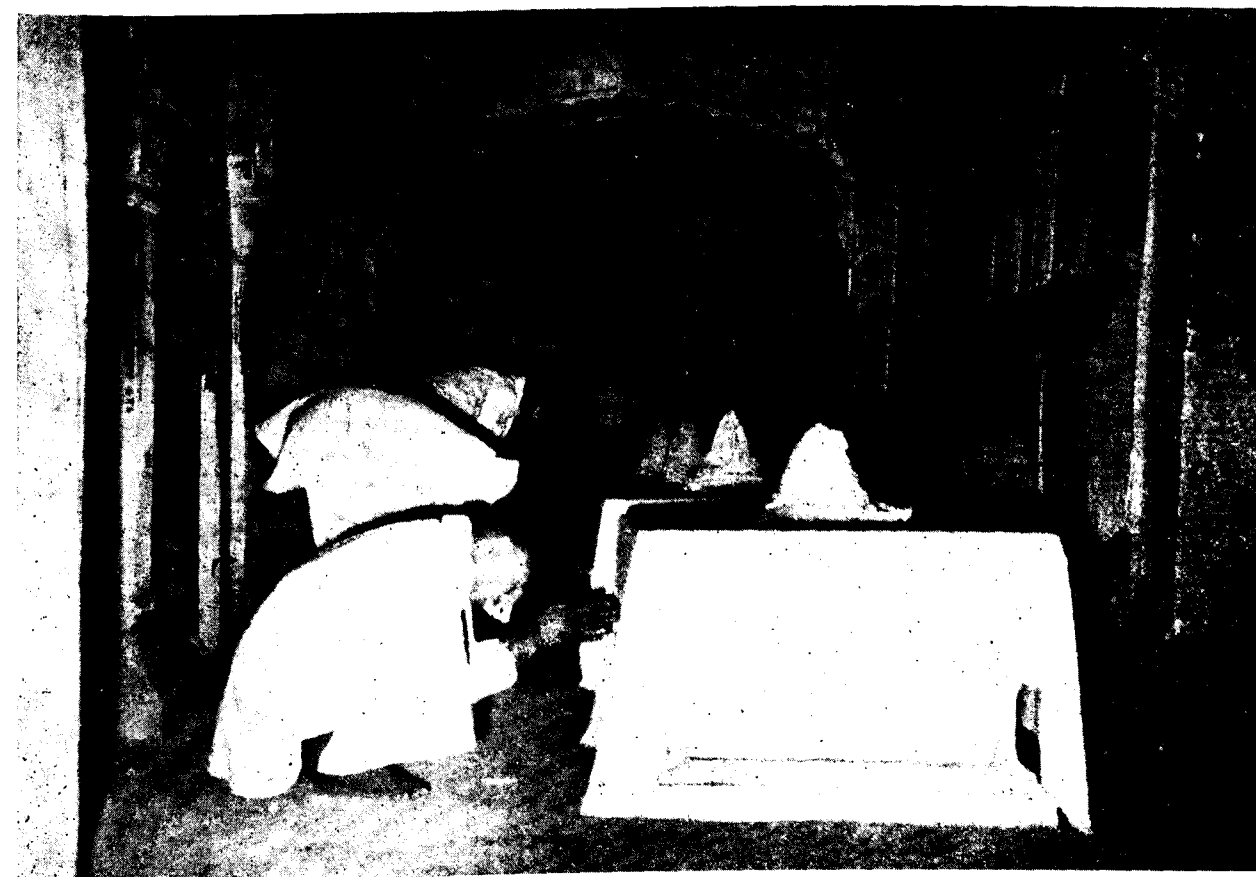
Granth Sahib—Fatehgarh Sahib



Temple Idols—Pehowa



Idols in the temple at Pindori Mahantan



Paying respect at the smadhis of past Gurus at Pindori Mahantan



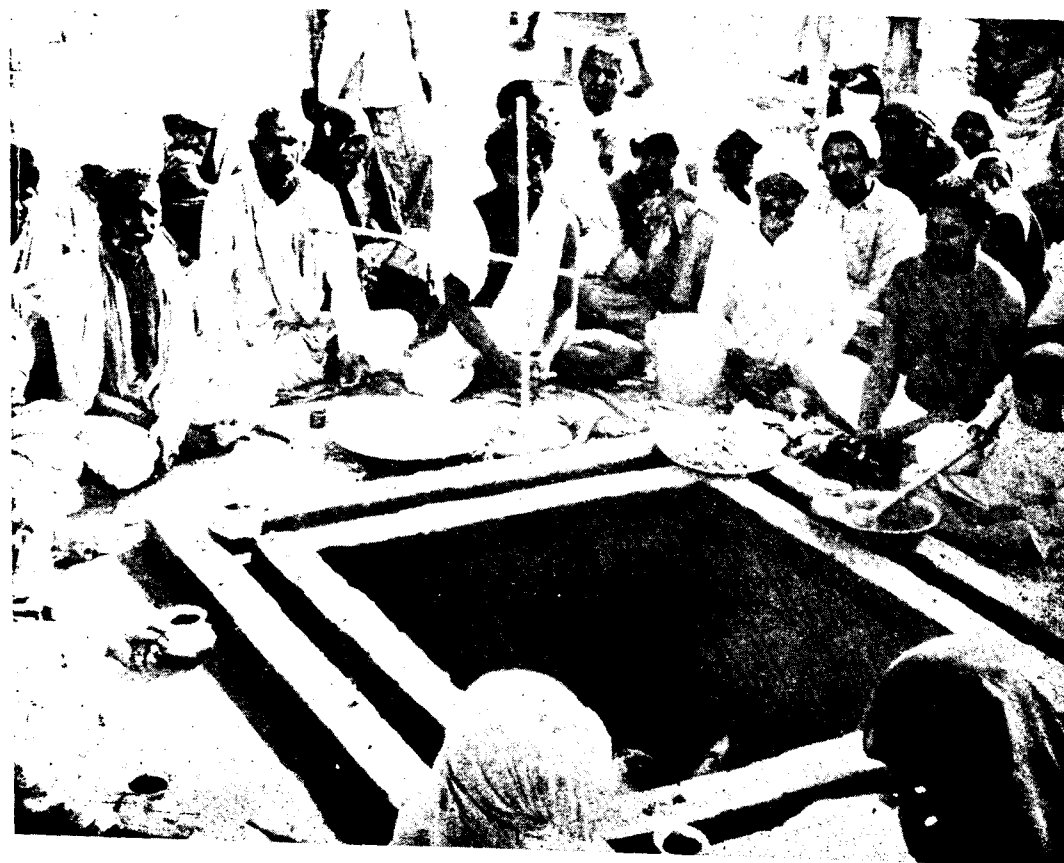
The Chariot of
Raghunath Ji
being pulled in
procession at
Kulu



Granth Sahib
Procession at
Shaheedi Jor
Mela — Fateh-
garh Sahib



Effigies of Ravana, Meghnad and Kumbhkarna—
Dussehra at Chandigarh



Performance of Havan—Amavas Fair (Pehowa)

Balmik. Birthday of Guru Nanak falls on Kartik Purnamashi. On Magh Purnamashi falls the birthday of Guru Ravi Das. Birthday of Guru Nanak is celebrated by the Sikhs as also by a large number of Hindus; the highlights of the celebrations are processions, a

holy dip in some tank or river or canal, recitations from Granth Sahib and a free community kitchen (*langar*). Birthdays of Guru Ravi Das and Rishi Balmik are celebrated by the Harijans; processions and *kirtan* form important part of the celebration.

RAKHI (RAKSHA BANDHAN)

Raksha Bandhan is an important Hindu festival and is observed on the full moon day of the month of Sawan (July-August). It is known by various names: *Rakhi*, *Rakhari* and *Solono*. The word *Solono* is a corruption of the Persian term *Sal-i-Nai*, 'the new year' and it is a name given to the full moon of Sawan, because it marks the point of transition between the old and the new *fasli* or agriculture year. The classic name, *Raksha Bandhan*, is derived from the principal ceremony of the day—the tying of an ornamental cord round the wrist.

The silk or cotton cord is called 'Raksha' because it is intended to serve as an amulet guarding the wearer from all kinds of evil. These are usually dyed in yellow, the most auspicious colour among the Hindus; but very often they are blazoned with a variety of gaudy colours and ornamented with tassels, to suit individual tastes.

According to a popular notion, *Raksha Bandhan* is distinctively a Brahmin festival, the privilege of observing it being confined to Brahmins alone. This notion is based on an ancient saying which enumerates four chief denominational festivals, corresponding to the four chief divisions of Hindus. Thus *Raksha Bandhan* is the festival for Brahmins, *Dussehra* for Kshatriyas, *Diwali* for Vaishyas and *Holi* for Shudras.

Brahmins of the priestly order and of the mendicant class wander about the town all day, carrying a bundle of *Rakshas* visiting the houses of the well-to-do, tying a *Raksha* round their wrist wherever they can and receive a cash present in return.

The legend connected with the origin of the festival is as follows:—

Once Yudhishtira inquired from Krishna as to how impending evils could be warded off throughout the year. Krishna advised him to observe *Raksha Bandhan* in consonance with the scriptures. He also narrated to him a story

of a long-drawn series of battles between Indra and Daityaraj, the demon-king. The latter succeeded in annexing the kingdom of the former and drove him away. Indra felt very much frustrated. He waited upon god Brihaspati and sought his advice. The latter counselled Indra to wait for the most opportune time when alone he should make another bid to vanquish the demon-king.

On the full moon day of Sawan, Indrani and Brihaspati tied a *Rakhi* round the right hand wrist of Indra. It was a signal for Indra to wage war against Daityaraj. After a sanguinary battle, Indra vanquished his adversary and re-established his superiority over *Triloki*, all the three worlds—*Swargloka*, *Manushialoka* and *Narakloka*.

At the time of tying a *Rakhi* the following couplet is uttered:

येन बद्धो बली राजा दानवेन्द्रो महाबलः ।
तेन त्वां प्रतिबन्धामि रक्षमाचल माचलः ॥

"Thus I tie the *Raksha* round your wrist—the same which was twined round the arms of the mighty Bali, King of the Danavas. May the protection afforded by it be eternal."

In Punjab, as in many other parts of country, the ceremony has assumed almost a different shape. Instead of the Brahmin, now the sister decorates the right wrist of her brother. After tying a *Rakhi* she applies a *tilak* and puts some piece of sweetmeat in his mouth. In return the brother gives her some gift. This is symbolic of the sister asking for brother's protection and the latter promising it.

Where sisters can't go and tie *rakhi* personally, they send it by post. Brahmins too visit their patrons and present *rakhis* in return for a cash present. The festival is observed all over the State both by Hindus and Sikhs.

RAMA NAUMI

Rama Naumi (Rama's ninth) is the birthday of Rama, the seventh incarnation of Vishnu and it falls on the ninth day of Chet (March-April). According to Hindu belief, an incarnation arises whenever a society degenerates and evil appears to gain the upper hand.

The story of Rama is told in the *Ramayana*, a most respected book among the Hindus. Briefly told, King Dashratha of Ayodhya, a powerful ancient kingdom in northern India, got after a long time four sons, Rama, Lakshmana, Bharata and Shatrughana, from three queens. Rama the eldest prince was virtuous, brave and kind, and beloved of the king and his subjects. Dashratha growing old, decided to crown Rama as the ruler of the kingdom and to live a retired life. On the eve of the coronation day, the youngest wife of the king and stepmother of Rama, approached the king for a favour, and before knowing its nature the king promised to grant her what she wanted. Thereupon the queen disclosed her wish: to install her son Bharata as king in place of Rama and to send the latter in exile to forests for fourteen years. No entreaties made her withdraw this demand, and the miserable old king had to accede to it, the more so, at the request of Rama to his father to keep up his word. Rama went in exile willingly accompanied by his brother Lakshmana and his wife Sita. Bharata accepted to administer the kingdom during the banishment of Rama; he had no desire to usurp the throne.

RAM DEV PIR

Anang Pal, king of Delhi, once went on a pilgrimage to Dwarika after handing over the reigns of his kingdom to his grandson, Prithviraj. On his return Prithviraj refused to hand him back the power and Anang Pal chose not to fight for it. He left Delhi and settled in village Oddan Kashmir, Pargana Shiv, Rajasthan along with his brother Ran Shodji. Ran Shodji was a great devotee of Krishna, and would visit Dwarika every year. His son Ajmalji kept the family tradition alive and went to pay obeisance to the Lord of Dwarika every year. Ajmalji was blessed with a son on Baisakh Sudi 2, Samvat 1462. The boy was named Ram Dev.

Ram Dev grew up to be a warrior of repute. He killed Bhairon Demon who had been doing great damage to human life in the Marwar area. In the spiritual field his attainments were equally great. His followers claim him to be the 25th incarnation of Lord Krishna. Many miracles are associated with him. He is known to have given life to the dead, sight to the blind, sound body

The old king, like a true Aryan, abided by his word, but could not survive for long.

Many an incident is described of the period spent by the two brothers and Sita in the forests of the South India, bringing out the ideals of selflessness, devotion and chastity which the Aryan civilisation inculcates. In the meantime, Ravana, the demon-king of Lanka (Ceylon) came to hear of the extraordinary beauty of Sita and abducted her to his capital. There was no choice to waging war for the recovery of Sita. Lanka was attacked and after a bitter battle Rama slayed Ravana and recovered Sita. The three, accompanied by Hanuman, the most loyal and brave devotee of Rama, both in war and peaceful life returned to Ayodhya after fourteen years of exile when Rama was coronated.

The story of Rama is narrated in every Hindu home, and the incidents connected with his life are celebrated with great zeal and devotion: *Rama Naumi*, the day of his birth; *Dussehra*, the day of his victory over Ravana; *Diwali* the day of his return to Ayodhya; and *Bhaiya Duj*, the day of his coronation.

The very name of Rama is believed by the Hindus to scare away all types of evil. The common form of salutation among many sections of society consists in repeating the name of Rama twice in succession (Ram, Ram).

The orthodox Hindus keep fast on the Rama Naumi and engage themselves in prayers and hymns. At night they go to the temples for the worship of Rama.

to the lepers, and children to barren women. His feats are enumerated in Sri Ram Dev Lilamrit Katha. Once five saints from Mecca came to stay with him. They were deeply impressed by his super-natural powers and honoured him with the title of Pir. From that time on he came to be known as Ram Dev Pir. He founded a village named Ram Devra. On his death on Bhadon Sudi 10, 1515 in the said village, his followers raised a *samadh* (shrine), which has become a centre of attraction and pilgrimage for his devotees. Most of his followers are in Rajasthan. Some of them are also found in villages of Hissar District.

Two fairs are held every year in his honour on Bhadon Sudi 10 and Magh Sudi 10. On the day of the fair, devotees go to their village *devra* (temple dedicated to Ram Dev Pir) to make offerings of sweets to Ram Dev Pir. They light earthen lamps fed with *desi-ghee*. Sri Ram Devra Ann Kashetra Sanstha has its centre at Ronicha, Tahsil Pokaran, District Jaisalmir.

RAVI DAS'S BIRTH DAY

Ravidas is the author of many hymns some of which have been inscribed in the Granth Sahib. He was a disciple of Ramanand and a contemporary of Kabir.

When he reached his years of discretion he began to wait on saints. He presented them with everything he could lay his hands on at home. His father got annoyed at this and gave him a separate place to live in. His father's wealth and means were considerable, but he gave nothing to his son. The latter who by this time had been married, supported himself and his wife by making shoes, and lived very happily. Whenever he saw a holy man he supplied him gratuitously with covering for his feet. He built a hut, set up in it an idol made from a hide, and applied himself to its worship. When he was reproached for making an idol out of hide, he defended himself by descanting upon the various advantages of hides, e.g. drums used in worship were made from hides; the cow held sacred by Hindus has a hide; God is contained in animals which have hides, etc., etc.

Ravi Das was ever immersed in his devotions which ultimately led to the abandonment of his trade and the deterioration of his circumstances. He was reduced to extreme poverty. One day a wealthy visitor visited him. Ravi Das gave him bread to eat and lavished every attention on him. The visitor in return presented him with a philosopher's stone, explained its qualities and asked him to keep it carefully. Ravi Das replied that he did not require it, as his property and wealth consisted in the name of God. On the visitor's insistence Ravi Das asked him to deposit the precious stone in the thatch of his house which the visitor did. On this occasion Ravi Das composed a hymn of which English rendering is:

God's name is the great wealth of God's saints;

Day by day it increaseth and in no way decreaseth.

Nothing can steal it either by day or night; its possessor sleepeth secure in his home.

O God, what need of a stone hath he who possesseth this wealth?

After a lapse of thirteen months the visitor again turned up and found Ravi Das as poor as before. He asked him what had become of the philosopher's stone. Ravi Das replied, "It must be where thou didst put it; I have been afraid to touch it". Upon this the visitor took it from the thatch and departed, fully satisfied that Ravi Das desired no earthly wealth.

One day the saint found five gold coins in a basket employed to hold accessories of worship. The result was that he began to fear even

worship of God, lest it might bring him wealth and turn him away from God. Then God said to him in a vision, 'Although thou absolutely desireth nothing, yet accept the wealth I give thee now.' Ravi Das promised to do so. A pious admirer gave him money with which he built a *sarai* or rest-house, wherein he entertained holy men. He then built a temple and so decorated it with a canopy, fringes, cords of gold lace, wall lamps and chandeliers that visitors were attracted to it from far and near. After this Ravi Das also built a two-storeyed house for himself wherein he worshipped an image of God with devotion as before.

The Brahmins complained to the king of Banaras that there was no authority in the *Shastras* for a shoemaker to make an image of God, yet Ravi Das had without any fear or compunction set up such an image and was worshipping it. This was a sacrilege and he should be punished for it, they prayed. The king summoned Ravi Das, but was so much impressed with the dignity and reasonableness of his defence that he declared him innocent of any offence against religion.

Jhali, the Queen of Chitaur, hearing of Ravi Das's fame, visited him and became his disciple. At this her Brahmin attendants were greatly agitated and they complained of her to the Rana, her husband, who had accompanied her to Banaras. He sent for Ravi Das, and heard the charges of the assembled Brahmins against him. They represented the supreme importance of caste, and the impropriety of allowing a shoemaker to usurp a higher spiritual or social position than that in which he had been born. Ravi Das replied, 'What is dear to God is devotion; He payeth no heed to caste. Upon this the Brahmins proposed to refer the matter to the arbitrament of prayer. They read the Vedas for three full hours and repeated many spells, but did not succeed in inducing God to persuade the Rana of Ravi Das's guilt. When it came to Ravi Das's turn, he said, 'O Great King, be true to thy name of Pardoner of sinners'. He then sang a couple of stanzas. The first line of the first stanza is:—

O come without delay or call me unto Thee.

The first lines of the second stanza are:—

O God of gods, I Thy protection crave;

Have mercy on me, knowing me Thy slave.

The Rana was convinced of Ravi Das's correctness of stand and innocence and expressed himself accordingly. Upon this, it is said, all present became believers in Ravi Das's sanctity.

After this Queen Jhali left Banaras, and returned to her kingdom, where she decided on holding a thanksgiving festival. With great modesty and humility she invited Ravi Das to be pleased to attend it. He accepted her invitation and went to Chitaur. His visit afforded her intense pleasure. She distributed a large sum of money in alms on the occasion, and invited the principal Brahmins of her state to meet the holy man. The Brahmins knew that the queen's *guru* had been a shoemaker; so they preferred to have their meals cooked themselves rather than to partake of food proffered by the queen. They accordingly had food cooked for themselves, but, when

SHIVRATRI

Shivratri literally means 'the night consecrated to Shiva'. It is the fast kept by the Hindus on the fourteenth day of the dark fortnight of the lunar month of *Phagan*. Shiva is one of the three gods composing the Hindu Trinity, in which Shiva figures as the "destroyer". But this conception of Shiva has now faded in the light of brighter conceptions that arose later, representing him as a beneficent deity, 'the eternally blessed one', and 'the causer of blessings'. Sometimes Shiva is pictured in a different character—

TEEJ

Teej, Teejon or Haryali Teej is a seasonal festival of Punjab falling on Sawan Sudi 3 (beginning of August). Since the festival falls on a Teej (third of a lunar month), it has come to be known as such. The rainy season starts gathering momentum near about the said date and the trees withered away by the scorching spell of summer, put forth tender and green leaves. The entire face of the countryside is changed. The heat bestirs the people out of their houses to take shelter under trees or to take bath in the welcome showers of the rainy season.

To celebrate this change in season, every young girl from the countryside of Punjab eagerly waits for Teej. It is an occasion for the newly married girls to go back to their parents for celebrating first Teej with their girl friends. The brother of the newly wed goes to take her back some days before Teej and someone from her in-laws follows her with gifts of ornaments, clothes and sweets. On Teej,

BIRTHDAY OF VALMIKI

As the history goes Valmiki was a Bhil, a race of mountaineers, who used to rob and kill travellers passing through the forest. One day seven Rishis journeyed by and when Valmiki attacked them, they asked him why he did so, as they had nothing worth stealing. He replied that he had vowed to kill all whom he found

they sat down to eat it, it is said, they saw Ravi Das seated between every two of them. They then believed in his divine mission and fell at his feet. It is stated that many became his disciples there and then.

After the name of Guru Ravi Das, a sect named Ravidasi came into being. Its membership is limited to *Chamars* who in Punjab are found throughout the State particularly in Ambala, Sangrur and Ludhiana Districts. They celebrate Guru Ravi Das's birthday on Magh Sudi 15. The common mode of observance is: procession, *kirtan*, recitation from Granth Sahib.

as the divine agent of the reproductive powers of nature.

Shivratri is a special occasion for the worship of Shiva—a fast during the day and worshipping Shiva at night, either in the house or in a temple. The poor people content themselves with pouring water on the head of an image of Shiva; the rich accompany their elaborate rites with costly offerings to the god and substantial gifts to the poor. The offerings that are deemed essential are *bilva* leaves, *dhatura*, rice and water.

bebies of young girls attired in the best of their clothes and wearing new multi-coloured glass bangles start pouring in, in some mango grove overlooking a river, stream, canal or pond, where stout swings are hung from the trees for the girls to swing. They swing with agility and sing songs of their love gone to war or to far off lands to make a fortune. They pour out their hearts in folk lores and give vent to their pent-up feelings. It is a time for merry frolics and girls get a chance to have a dig at their exacting mothers-in-law, unmanageable fathers-in-law, inexperienced *dewar* (younger brother of husband) or jealous *nanad* (sister of husband). Sometime they sing of the good old days of innocent childhood. The humour, pathos and passions contained in these songs are really touching.

Kheer and *Malpura* are a special dish of the day. Married girls when going back to their in-laws are given gifts of clothes and sweets.

in the forest. The Rishis then enquired if the relations for whom he had been committing all those hideous sins would help save him from going to hell. Whereupon he asked his parents and wife if they would help him in case of need, but they declared they would not. Valmiki then told the Rishis that he was friendless, and

they urged him to give up his evil ways, and to repeat 'mara', 'mara' continuously. But rapidly recited 'mara, mara' sounds like 'Ram', 'Ram'. He thus repeated God's name, sitting at one place for twelve long years. His body covered with dust was converted into a *valmik* or ant-hill. On their return the Rishis found him in this posture and named him as Rishi Valmiki.

Rishi Valmiki once went out into the forest in search of firewood and grass for his daily sacrificial ritual. He saw a happy pair of *Kra-uncha* birds mating on the branch of a tree. Suddenly, the male bird struck by a hunter's arrow fell to the ground and the female bird uttered a deep cry of anguish and terror. Moved by this tragic happening, a spontaneous utterance welled up from Valmiki's heart and emerged from his lips, condemning this terrible crime. Immediately after he spoke he noticed that the flow of spontaneous expression had a perfect rhythm and melody. His *shok* (grief) had taken the form of a new *shlok* (verse/meter) unknown to Sanskrit literature. After having discovered the *shlok*, Valmiki set out in search of an appropriate subject for describing which he could make use of the meter. The story of Rama fired his imagination and he thus produced Ramayana. For having written the first epic Valmiki is known as *Adi Kavi* or First Poet.

SEASONS AND FESTIVALS OF THE CHRISTIANS *

Christmas

The Nativity, or the Birthday of Christ, is commonly called Christmas Day. It is celebrated on December 25. At each anniversary of this great day the welcome announcement of the angel to the wandering shepherds of old, loses neither force nor freshness as, alike in village church and stately cathedral, the worshipping multitudes are greeted with the message, "Unto you is born this day in the City of David, a Saviour, who is Christ the Lord".

St. Luke's Gospel gives the following Christmas Story that is dear to the heart of every Christian :—

"And Mary gave birth to her first born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn".

"And in that region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them,

The Church throughout the world, as also in the Punjab, uses a series of seasons and festivals to teach its members or to refresh their minds of the events in the life of Jesus Christ, and in the lives of the saints.

It is interesting to notice that three-fourths of the Church Year hinges upon the date of Easter, which is observed on the Sunday after the fourteenth day of the first vernal moon, and the festivals of the remaining quarter are determined by Christmas, the 25th of December, which is a fixed date connected with the winter solstice.

Advent

The first of the seasons of the Christian Year, at the very beginning of the year, is the Season of Advent. The period begins with the Sunday nearest to November 30th, which is St. Andrew's Day. Advent means the coming of Jesus Christ, and points to Christmas Day, the birthday of Christ. The Advent Season contains four Sundays, and ends on Christmas Eve. Advent Sunday is the New Year Day of the Church Year, and not January 1st as is commonly thought.

*Contributed by the Rt. Rev. K. D. W. Anand, Bishop of Amritsar.
43 C.P.—14.

and they were filled with fear. And the angel said to them, 'Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the City of David a Saviour, who is Christ the Lord. And this will be a sign for you; you will find a babe wrapped in swaddling cloths and lying in a manger'. And suddenly there was with the angel a multitude of heavenly host praising God and saying, 'Glory to God in the highest and on earth peace among men.'"

One of the special prayers used by Christians on this day is "O God, who makest us glad with the yearly remembrances of the birth of thine only Son, Jesus Christ; grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when He shall come to be our Judge, who liveth and reigneth with thee and the Holy Spirit, one God world without end. Amen."

The Season of Christmas lasts for twelve days.

Epiphany

The Feast of the Epiphany marks the end of the Christmas Season. It falls on January 6, twelve days after Christmas. The word means "showing forth", and commemorates three events in particular: Christ's manifestation to the nations of the world as the promised Saviour as a result of the visit of the wise men of the East to Bethlehem where Christ was born; His baptism when a voice came from heaven saying, "This is my beloved Son in whom I am well pleased."; and His presence at the Marriage Feast of Cana of Galilee. At these three occasions, Christ's divine power and glory were revealed publicly to the peoples of the world.

The Season of the Epiphany is from one to six weeks, depending on the date of Easter.

Lent

Another important Season of the Christian Year is the Season of Lent. The term Lent means "Long days" or "Spring". To Christians it stands for a Spring period of fasting and penitence for forty days in preparation for Easter. It begins with a Wednesday which has a special name, *Ash Wednesday*. It is noteworthy that the six Sundays that fall within the Season of Lent are not a part of Lent. Every Sunday commemorates Easter, the Day of Christ's Resurrection, and so Sunday is a feast day.

Ash Wednesday reminds of the ancient custom of carrying to Church the palms that had been blessed at the previous year's Palm Sunday services. The year old palm fronds were burned and with the ashes the sign of the cross was made on the foreheads of the faithful, reminding them that man is made of dust and will return to dust.

The first days of Lent also remind the Christians of Christ's fasting and forty days preparation soon after His baptism and before the commencement of His ministry on earth.

The following days within the Season of Lent are remembered as special days by all Christians :—

Palm Sunday, the Sunday before Easter, observes Christ's triumphal entry into Jerusalem to proclaim his Messiahship, that is His mission as the Saviour of the world. The crowds shouted hosannas and waved palm branches, scattering them on the road before Him.

Maundy Thursday falls in the Holy Week, and is the fourth day after Palm Sunday. It takes the name from a word meaning "mandate" or "command", as on this day Jesus gave His disciples the commandment that they should love one another. The Sacrament of the Holy Eucharist was instituted on this day. On Maundy Thursday the altar in the Church is stripped of everything except the cross, to symbolize Christ being divested of His garments. The processional cross, as well as the altar cross, is commonly veiled in black at the close of Maundy Thursday service in preparation of the following day, which is *Good Friday*. On Maundy Thursday the Church also remembers Christ's washing of the feet of His disciples, as well as His suffering in Gethsemane and His betrayal by Judas, one of His disciples, and His arrest.

Good Friday

The Friday before Easter received the name "Good Friday" from the blessed effects of Christ's suffering and death upon the Cross whereby He made expiation for the sins of the whole world, and obtained salvation for all who believe on His name, and acknowledge Him

as their Saviour. It is a special day of prayer and fasting for the sufferings the Lord endured on the Cross for the world, and of thanksgiving for the redemption the Crucifixion has obtained for the mankind. Devotional addresses are delivered in churches on the sufferings of Jesus and on the last words He uttered on the Cross.

Easter

The great pillar upon which Christianity rests is the belief that Christ is risen from the dead. It is the keystone of the arch of the Christian system. Easter is the day when Christians all over the world remember their Saviour's Resurrection. It is the Queen of all Christian festivals. The early Christians called it "The Sunday of Joy", for on this day death was destroyed and new life was restored to the world, and the doors of heaven were thrown open to all believers.

The date for Easter may be from March 22 to April 25, and is the first Sunday following the first full moon after the Spring equinox. The Easter Season lasts for forty days and includes five Sundays. During the period between Christ's Resurrection and Ascension to Heaven, He gave His apostles their world-wide commission of preaching the Gospel of Salvation to the whole world. This commission is the motivating force of all Christian missions in the world.

Ascension Day

On this day Christ completed His earthly mission of mediation and atonement, and returned to His former glory of which He had emptied Himself at the Incarnation, and has taken His place at the right hand of the Eternal Father.

The Season of Ascensiontide is one of ten days, and Ascension Day falls on a Thursday as it is the fortieth day after Easter. During this period the Apostles on the injunction of their Lord remained in Jerusalem awaiting the gift of the Holy Spirit which strengthened them to carry out their commission.

Ascension Day is reckoned among other great festivals: Christmas, the Epiphany, Easter and Whitsunday.

Whitsunday

This day is also known as Pentecost, and comes ten days after Ascension. It is one of the great festivals of the Church commemorating the descent of the Holy Spirit upon the Apostles in fulfilment of Christ's promise before He ascended to Heaven, "If I go away, I shall send the Comforter unto you." The meaning of 'Comforter' as Christ used it, has a stronger

meaning than its modern connotation. The Comforter should be regarded the Strengthenor or Re-inforcer of our faith. In the Book of Acts in the New Testament, the Coming of the Holy Spirit is described in terms of a rushing wind along with tongues of fire. Therefore, when the Apostles received the gift of Holy Spirit, they went out strengthened and confirmed in their faith to preach the Gospel message to all the peoples of the world. Thus on Whitsunday Christians celebrate the gift of the Holy Spirit and the birthday of the Church.

Trinity

The Sunday after Whitsunday is Trinity Sunday which completes the cycle of the Church's Season beginning with Advent. On this day we gather into focus all the progressive manifestations of the Nature of God as revealed to the Prophets of the Old Testament in Jesus Christ and in the experience of the early Church by the indwelling Holy Spirit. This is summed up in the first of the Thirty-nine Articles of the Church, "There is but one living and true God, everlasting, without body, parts or passions: of infinite power, wisdom and goodness, the Maker and Preserver of all things, both visible and invisible. And in the unity of this Godhead, there be three persons of one substance, power and eternity; the Father, the Son and the Holy Ghost."

Some of the other important days of the Christian Year besides the ones already mentioned present specific opportunities of worship, devotion and thanksgiving.

Circumcision of Christ, January 1

Of this day St. Luke's Gospel in the New Testament records, "When eight days were accomplished for the circumcising of the Child his name was called Jesus." So on this festival the Christians rejoice that their Lord was named Jesus, "the Saviour". They also commemorate the active obedience of Christ in subjecting Himself to the Law of Moses, thus fulfilling all righteousness vicariously for all mankind. He thus abrogated the severe injunctions of the Mosaic establishment, and placed all people under the free grace of the Gospel.

Presentation of Christ in the Temple, February 2

On the fortieth day after Christ's birth, when the days of Mary His Mother's purification were over, His parents brought Him to the Temple in Jerusalem to offer a sacrifice which was a pair of turtle-doves or two young pigeons. This day is regarded holy by the Church in memory of this event in the life of Jesus.

Annunciation of the Blessed Virgin Mary, March 26

This festival is appointed by the Church in commemoration of the day on which it was announced to Mary by an Angel that she should be the Mother of Jesus, the Saviour of the World.

The Transfiguration, August 6

This day reminds the Church of the occasion when Jesus took with Him three of His disciples, Peter, James and John, to a mountain and was transfigured before them, and His garments became intensely white. They saw Elijah and Moses talking to Jesus. Then a cloud overshadowed them, and a voice came out of the cloud, "This is my beloved Son". This incident reveals the eternal nature of Jesus and His divine glory as the Son of God.

Dedication Festival

Every Church is dedicated to the service of God and the anniversary of the dedication is observed by the congregation using it, as a day of thanksgiving. It is customary to remember all those who have served and worshipped in the past in the Church of which the dedication festival is being observed, and for God's blessing on those who continue to serve in it and use it for divine worship.

Harvest Thanksgiving

This is observed by all Churches when Christians offer thanks to God for the fruits of the earth in their season. They bring to Church fruits, vegetables, cereals and other produce of the earth and of man's labours, and offer them to God. It is a most joyous festival.

In addition to the Harvest Festival three other days of the year, that is Monday, Tuesday and Wednesday, before Ascension Day are observed

by Christians as special days for asking God in prayer for His blessings that the earth may be fruitful and to provide enough for the needs of all people. These three days are called Rogation Days. "Rogation" means asking or requesting.

Every Friday is a fast day unless a feast happens to fall on Friday. It is a weekly day of abstinence for Christians in memory of Christ's suffering and Crucifixion on Good Friday.

In the same way every Sunday is a feast day in memory of Christ's Resurrection on Easter Sunday.

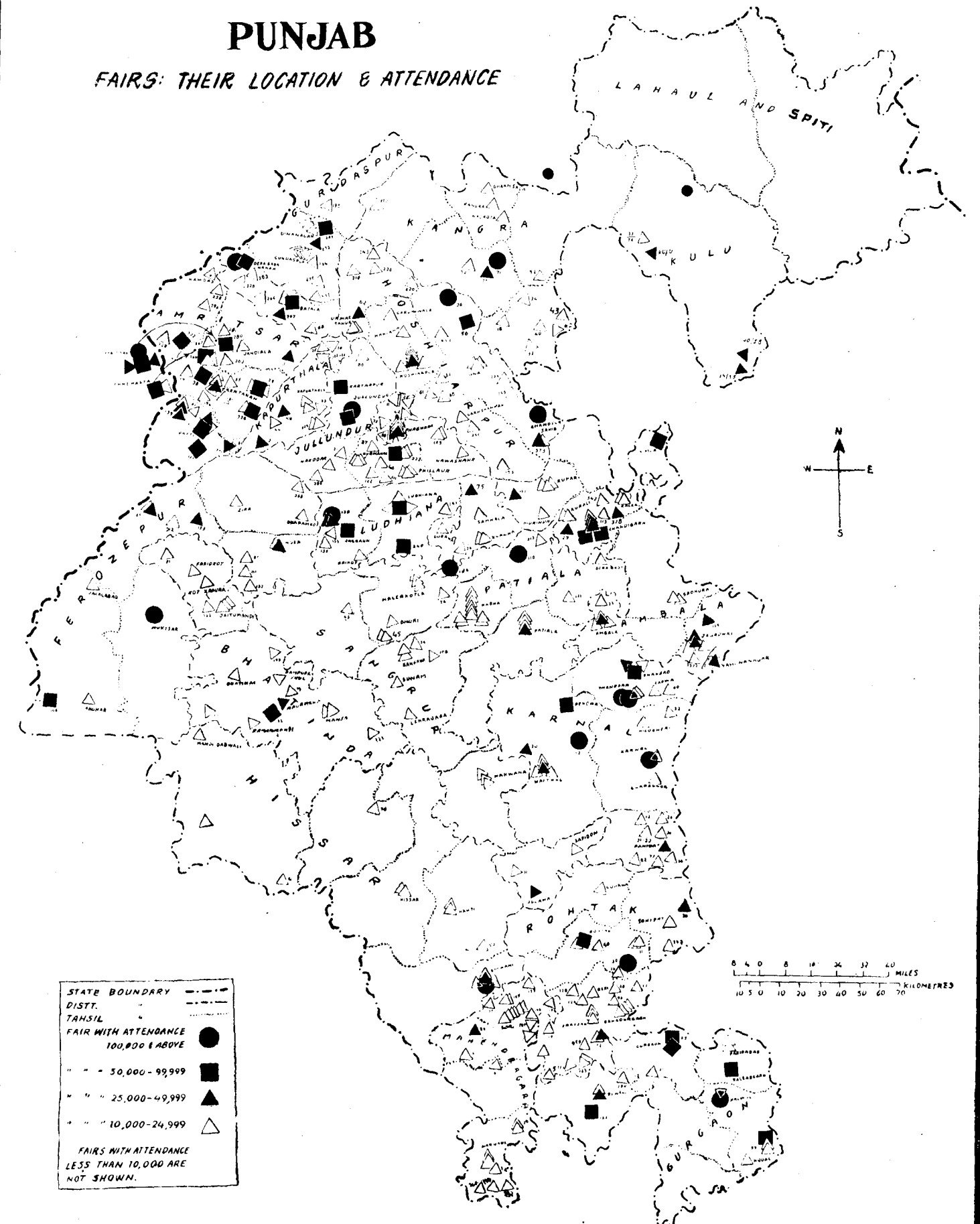
The following Saints Days are particularly remembered in the Church's calendar. They are:

St. Andrew	November 30
St. Thomas	December 21
St. Stephen	December 26
St. John the Divine	December 27
Holy Innocents	December 28
St. Paul	January 25
St. Matthias	February 24
St. Mark	April 25
St. Philip and St. James	May 1
St. Barnabas	June 11
St. John the Baptist	June 24
St. Mary Magdalene	July 22
St. James the Great	July 25
St. Bartholomew	August 24
St. Matthew	September 21
St. Michael and All Angels	September 29
St. Luke	October 18
St. Simon and St. Jude	October 28
All Saints	November 1

For all the Festivals and special days mentioned above, proper forms of service are appointed for use in Churches.

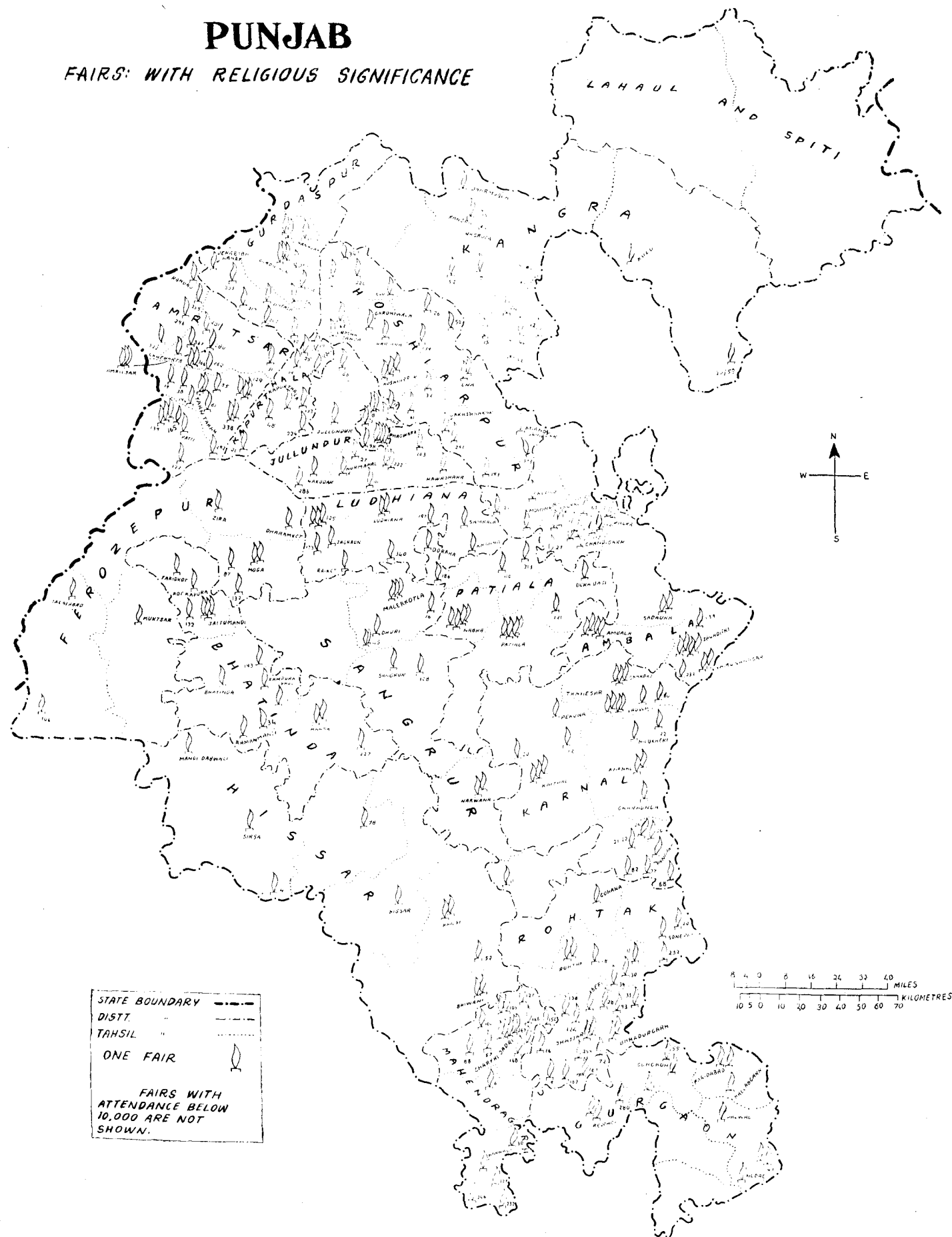
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FAIRS: THEIR LOCATION & ATTENDANCE



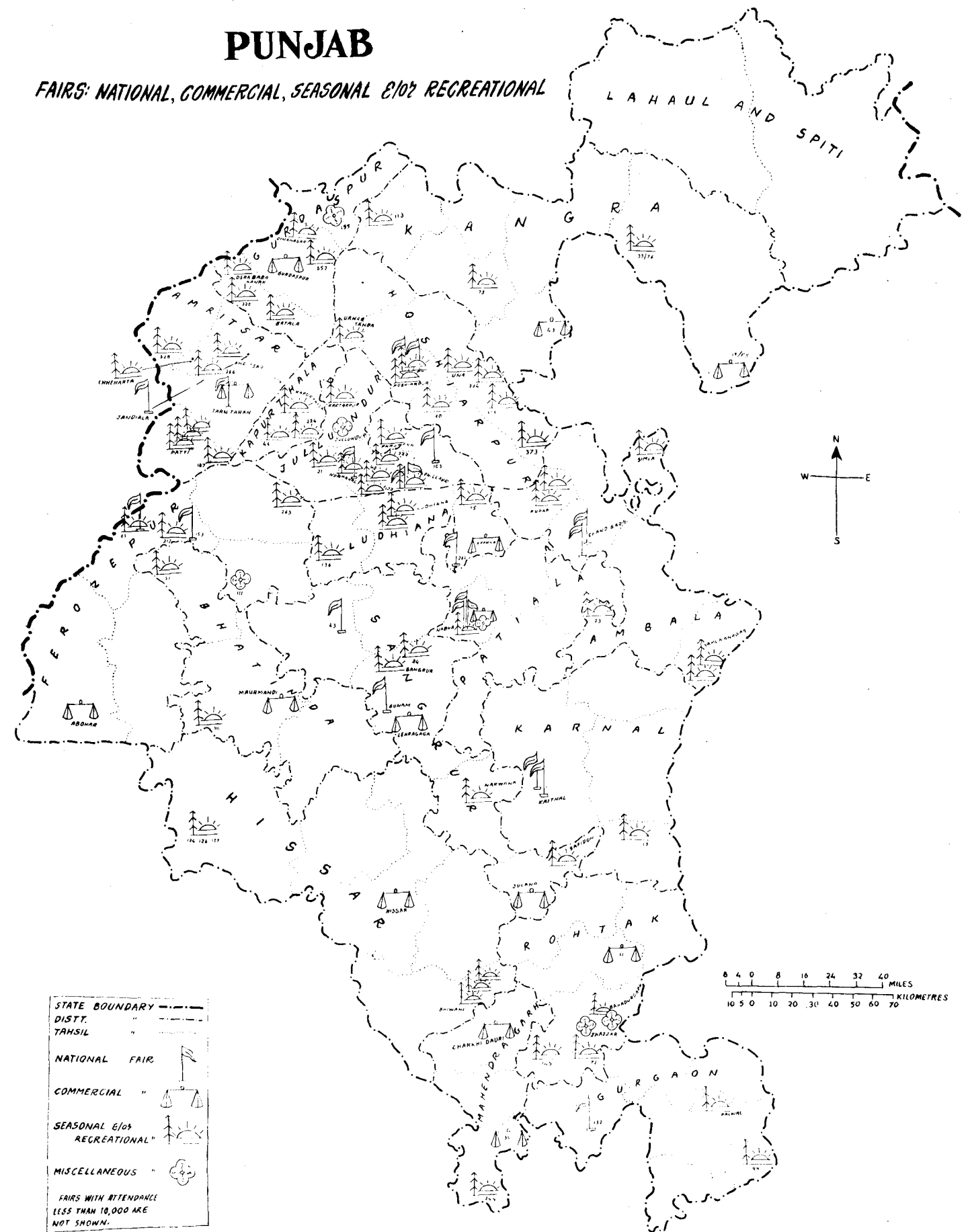
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FAIRS: WITH RELIGIOUS SIGNIFICANCE



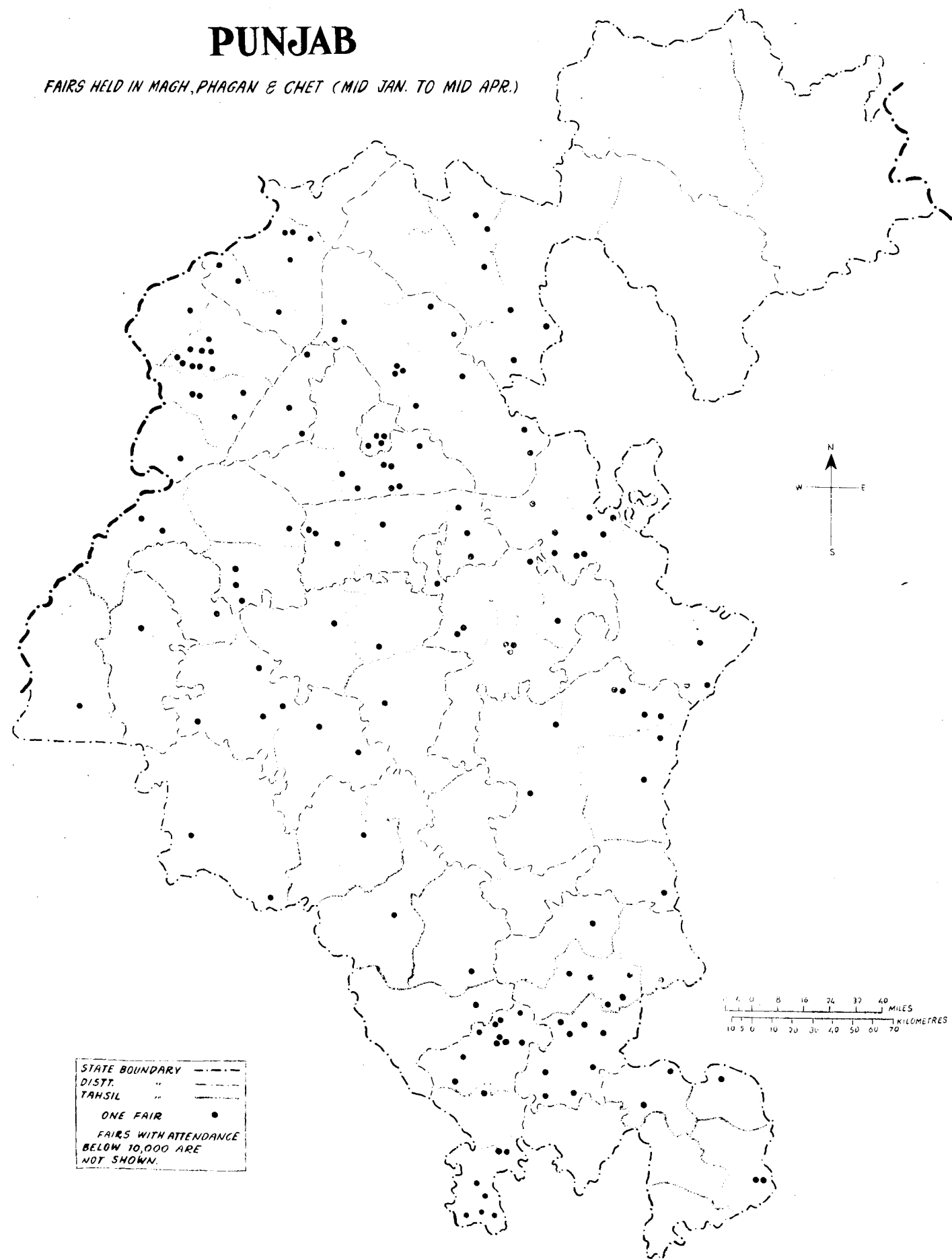
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FAIRS: NATIONAL, COMMERCIAL, SEASONAL &/or RECREATIONAL



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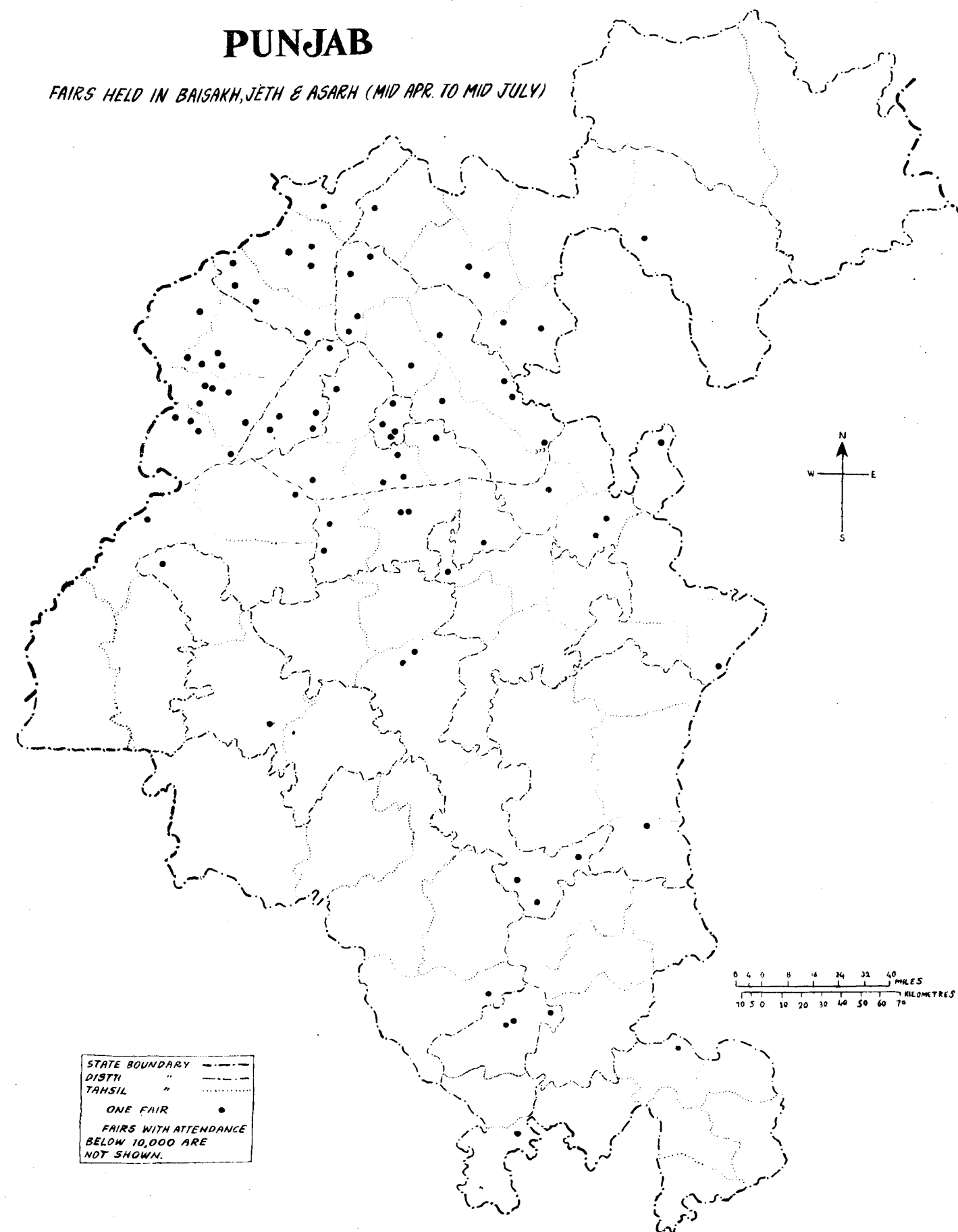
FAIRS HELD IN MAGH, PHAGAN & CHET (MID JAN. TO MID APR.)



J.R. Kalia

PUNJAB

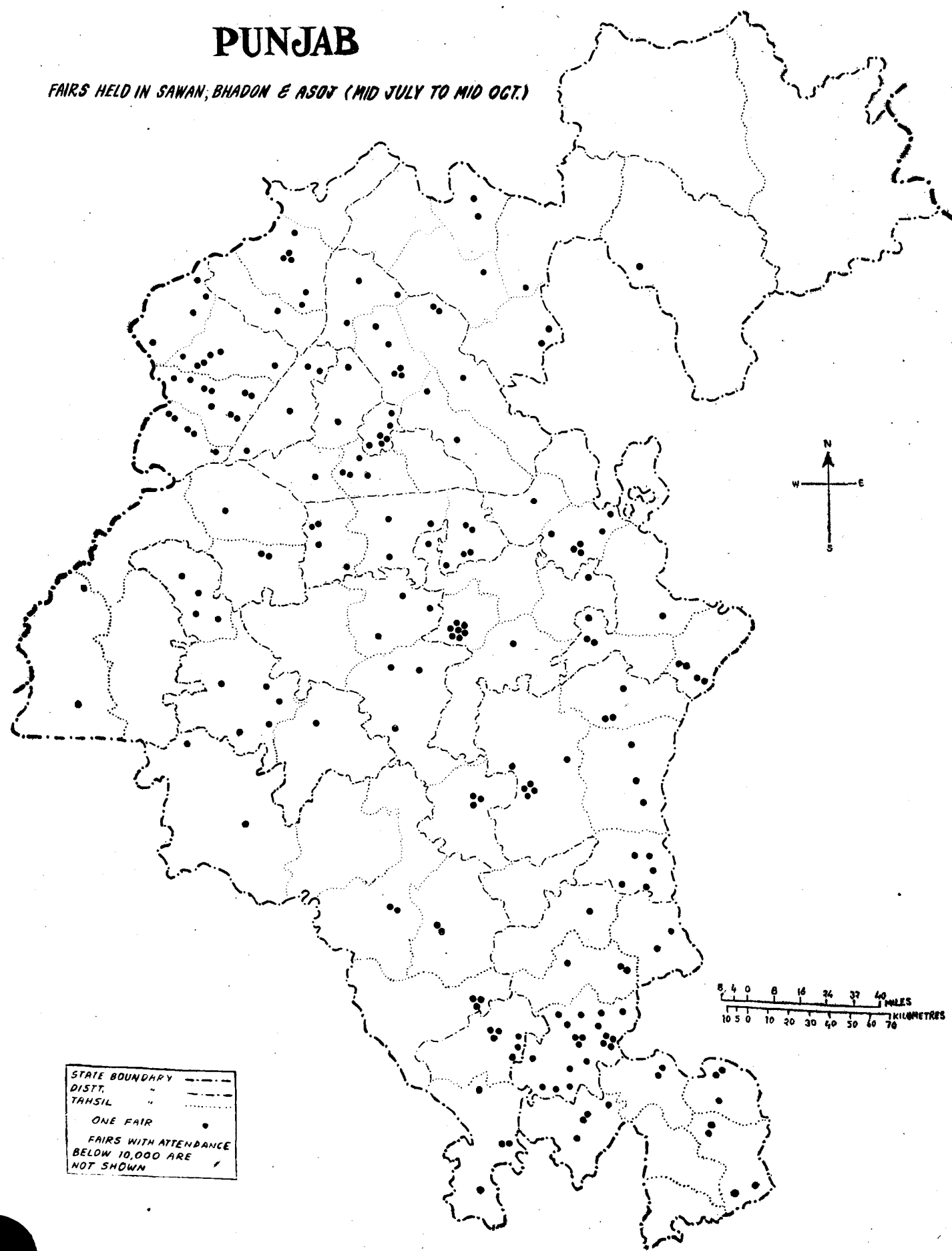
FAIRS HELD IN BAISAKH, JETH & ASARH (MID APR. TO MID JULY)



J.R. Kalia

PUNJAB

FAIRS HELD IN SAWAN, BHADON & ASOY (MID JULY TO MID OCT.)

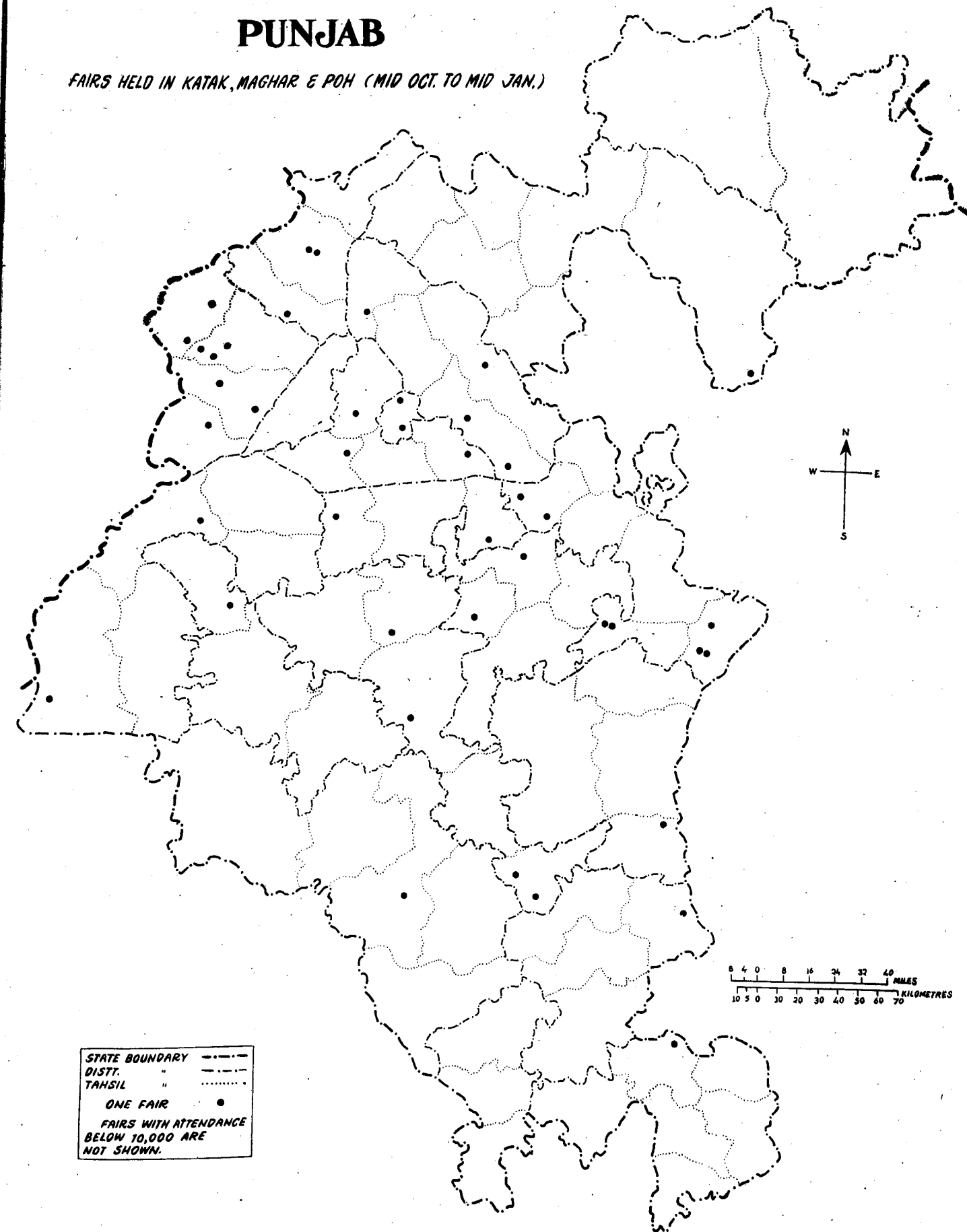


STATE BOUNDARY
DISTT.
TAHSIL
ONE FAIR
FAIRS WITH ATTENDANCE
BELOW 10,000 ARE
NOT SHOWN

J.R. Kalia

PUNJAB

FAIRS HELD IN KATAK, MAGHAR & POH (MID OCT. TO MID JAN.)



STATE BOUNDARY
DISTT.
TAHSIL
ONE FAIR
FAIRS WITH ATTENDANCE
BELOW 10,000 ARE
NOT SHOWN

J.R. Kalia

CHAPTER IV
STATISTICAL ANALYSIS

It is not claimed that this book contains each and every fair and festival of the State. Since, however, the magnitude of under-reporting is believed to be small and evenly distributed among the Districts, the overall picture presented in this chapter is very reliable.

The questionnaire did not prescribe any period during which the fairs and festivals to be reported should fall. All such fairs and festivals have been reported as were observed to be held during the past few years.

Rural and Urban fairs

The total number of fairs and festivals recorded in the main statement appearing at the end of this book is 3,961. As many as 2,967 or 75 per cent of them are held in rural areas and the remaining 994 fairs (25 per cent) in urban areas. Considering that 80 per cent of the State population resides in villages and 20 per cent in towns, the towns have a comparatively large share in fairs and festivals. The town fairs are, however, not the exclusive concern of townsmen; a substantial number of participants in them come from surrounding villages.

Distribution over Districts

The fairs and festivals held in rural and urban areas in each District are shown in Table I. It will be noticed that Kangra District holds the largest number of fairs: as many as 476 or 12·0 per cent of the State total. Kangra District is followed at a considerable lag by Hoshiarpur (311), Patiala (310), Ambala (279), Gurgaon (263), Amritsar (259) and Hissar (256). These seven out of nineteen Districts have as many as 54·4 per cent of the total number of fairs and festivals held in the State.

Among urban fairs Patiala District leads (107) followed by Sangrur (101), Ambala (97), and Karnal (86). The hill Districts of Lahaul and Spiti, Kangra and Simla are the most fair-minded. Gaiety is generally more pronounced among hill-people who live in beautiful and romantic surroundings and are comparatively free from industrial and political stresses.

In the following Table the fairs are expressed in terms of one lac population and 100 square miles for each District in the State.

District	Number of Fairs and Festivals			Percentage to total		Per 100,000 persons		Per 100 sq. miles	
	Total	Rural	Urban	Rural	Urban	Rural	Urban	Rural	Urban
Total	3,961	2,967	994	100·0	100·0	18	24	6	230
Hissar	256	194	62	6·5	6·3	15	26	4	207
Rohtak	205	162	43	5·5	4·3	13	22	7	402
Gurgaon	263	214	49	7·2	4·9	21	24	9	198
Karnal	191	105	86	3·5	8·7	9	34	3	410
Ambala	279	182	97	6·1	9·8	19	22	8	206
Simla	64	48	16	1·6	1·6	82	30	23	148
Kangra	476	430	46	14·5	4·6	42	106	7	319
Lahaul & Spiti	32	32	..	1·1	..	156	..	1	..
Hoshiarpur	311	262	49	8·8	4·9	24	33	12	251
Jullundur	170	121	49	4·1	4·9	14	14	9	150
Ludhiana	135	110	25	3·7	2·5	16	8	8	145
Ferozepur	147	94	53	3·2	5·3	7	16	2	212
Amritsar	259	211	48	7·1	4·8	20	10	11	170
Gurdaspur	232	190	42	6·4	4·2	24	21	14	187
Kapurthala	99	79	20	2·7	2·0	30	25	13	104
Bhatinda	136	70	66	2·4	6·7	8	30	3	289
Sangrur	228	127	101	4·3	10·2	11	42	4	259
Patiala	310	203	107	6·8	10·8	26	41	11	349
Mahendragarh	168	133	35	4·5	3·5	27	66	10	220

It will be noticed that the incidence of fairs in terms of population and area is fairly uneven among Districts. This disparity cannot be ascribed to negligence on the part of individual reporters since they were a large team and were guided by the same set of instructions. It is difficult to attribute the wide gap in the incidence of fairs to concrete factors. Only some broad observations can be made in this connection. Since a majority of fairs and festivals, as will be seen later, are based on religious traditions and lives of respected personages, in areas where the density of population is low and people live in small habitations the number of fairs per lac of population is large though the attendance is small. In sparsely populated areas the number of fairs per hundred square miles is low. In Districts having big cities the number of fairs is small in terms of population, but large in comparison with area. Another observation in this connection is that in Districts inhabited by persons belonging to different faiths and denominations the number of fairs and festivals *vis-a-vis* the size of population is large.

Nature of fairs

Most of the fairs have both religious and recreational aspects, and they also provide opportunities for recreation and sale of goods. It is, therefore, in a very broad way that the fairs can be categorised, as has been attempted in Table I. The summary figures of the Table are given below :

	Number	Per cent
(i) Religious	2,902	73·2
(ii) Seasonal and/or Recreational	752	19·0
(iii) National	60	1·5
(iv) Commercial	173	4·4
(v) Miscellaneous	74	1·9
Total	3,961	100·0

I. *Religious Fairs.*—It will be noticed that nearly three-fourths of the fairs are based on religious legends or lives of venerated personages. The corresponding percentage in the case of town fairs is less (66·2), because forces other than religion are working more strongly there.

The religious fairs can very loosely be grouped as below according to their association with propitious occasions, pantheon gods and goddesses, great men and famous temples.

(1) There are fairs associated with the position of the moon, *e.g.* *amavas* (moonless night), *puranmashi* (full moon night) and *ika-dashi* (eleventh night of the waxing and waning moon). Slightly different in this respect but of recurring nature is *sankrant* (first day of the Bikrami month).

(2) Some of the fairs are associated with the Hindu gods, *e.g.*, Shivratri, Dussehra, Ram Naumi, Diwali, Janam Ashtami, Bawan Dwadashi and Hanuman Jayanti.

(3) Quite a number of fairs veer around temples dedicated to goddesses, *e.g.* Chintpurni in Hoshiarpur District; Jawalamukhi in Kangra; Bhadar Kali in Amritsar; Mansa Devi and Chandī Devi in Ambala; Seetla, Masani and Budho Mata in Gurgaon; and Chamunda, Thawri, Pathwari, Bichhun and Basaura in Mahendragarh Districts.

(4) The worship of Gugga (serpent god) is the attraction in the fairs at numerous places and called Gugga Naumi, Gugga ki Chhari.

(5) Anniversaries of great men provide occasion for some fairs, such as birthdays of Mahavir, Valmik, Ravidas, Nanak and Gobind Singh; and martyrdom days of Guru Arjan Dev, Guru Teg Bahadur and Christ.

(6) Some fairs associated with local saints, shrines and temples attract large crowds.

Religious fairs are observed in diverse fashions, the most common form being obeisance at the temple, gurdwara or shrine; bath in a tank or river; recital of holy books and hymns; free feeding, and charities in cash or kind.

The Muslims do not count even two per cent in the present population of Punjab, yet the number of the Muslim fairs is substantially numerous. The two Ids and Muharram are observed exclusively by the Muslims, but there are hundred of Muslim shrines to which the non-Muslims go for seeking blessings and grant of wishes.

II. *Seasonal and/or Recreational Fairs.*—About one-fifth of the fairs belong to this category. Though some of them are based on religious legends, their dominant feature is gaiety, marking the beginning or end of a season. Thus, Baisakhi (1st of Baisakh) expresses the exuberance over the ripening of wheat and gram crops. Basant is the time when *sarson* crop is in bloom and in areas where it is sown extensively, miles and miles of land takes a rich yellow colour. Lohri is the culmination of winter. Teej in rainy season is an occasion for

merry-making, and women then sing and swing on the ropes hung from trees. Wrestling bouts (*chhinj*) are arranged when the *kharij* crop ripens.

III. *National Fairs.*—Such fairs are of recent origin, reported from 28 rural and 32 urban areas. They are the Independence Day, the Republic Day, the Martyrdom day of Mahatma Gandhi, and *Baldivas* falling on the birthday of Jawaharlal Nehru.

IV. *Commercial Fairs.*—Such fairs are reported from 173 places (73 rural and 100 urban areas) and they form 4·4 per cent of the total number of fairs. The most important in

this category are the Cattle Fairs where animals of different types are sold.

V. *Fairs of Miscellaneous Type.*—In this category are placed 74 functions, such as the Central Research Institute Foundation Day at Kasauli, the Red Cross Fair at Simla, and Harballabh Fair at Jullundur.

Distribution over Months

In Table II the fairs and festivals are distributed over 12 months according to the Indian calendar. A summary of these figures is given below.

Month	Number of fairs and festivals	Percentage to total	Percentage excluding items 13 & 14
1. Chet	404	10·2	11·5
2. Baisakh	300	7·6	8·5
3. Jeth	222	5·6	6·3
4. Asarh	182	4·6	5·2
5. Sawan	220	5·5	6·3
6. Bhadon	748	18·9	21·3
7. Asoj	400	10·1	11·4
8. Katak	218	5·5	6·2
9. Maghar	47	1·2	1·3
10. Poh	93	2·3	2·6
11. Magh	243	6·1	6·9
12. Phagan	438	11·1	12·5
13. Occurring more than once a year .	404	10·2	..
14. Unspecified	42	1·1	..
Total	3,961	100·0	100·0

It will be noticed that fairs are distributed very unevenly over the months. Taking into account such fairs whose occurrence can be pinned down, Bhadon and Asoj have 32·7 per cent of the fairs, and Phagan and Chet another 24·0 per cent. The remaining eight months of the year contain 43·3 per cent of the total fairs. Among the group 'Unspecified' are mostly Muslim festivals which do not conform to seasons; the same occasion comes sometimes in winter and sometimes in summer.

By and far, the fairs seem to have been established with an eye on congeniality of weather, leisure and spending power. Thus Phagan and Chet (mid-February to mid-April) between themselves share 24·0 per cent of the fairs and yet another 4·9 per cent if Baisakhi occurring on the 1st of Baisakh is counted in this period. By Phagan winter comes to an end and Chet brings spring and the rich *rabi* crop of wheat and gram. The farmer in these two months is for the most part not busy with agricultural operations. The more important festivals in this period are Holi, Shivratri, Ram Naumi and Baisakhi.

Jeth and Asarh (mid-May to mid-July) are lean in fairs. In Jeth and Asarh the farmers are comparatively light worked, but the extreme heat goes for lethargy and dejection. The only important festivals during this period are Nirjala Ikadashi and Guru Arjan Dev's martyrdom day.

With Sawan come the long-awaited rains and the month has some pleasing festivals, such as Teej, Raksha Bandhan and Shivratri.

In Bhadon (mid-August to mid-September) the farmers are comparatively light worked. The long summer turns the corner and rains bring verdure and gaiety. The number of festivals and fairs in this month is the largest: 748 or 18·9 per cent of the total. Besides wrestling bouts (*chhinj*) arranged mostly in this month, there are Bawan Dwadashi, Gugga Naumi, Janam Ashtami and Baldev Chhatt. Incidentally the Independence Day is on the 15th of August.

The first half of Asoj has light agricultural operations during which falls the celebrated

Dussehra and the Birthday of Valmik. The fairs in dedication to the Devis also continue. Thereafter comes the season for the harvesting of the *kharij* and sowing of the *rabi*. In Katak falls Guru Nanak's Birthday and Diwali. Maghar and Poh (mid-November to mid-January) are peak winter months. The number of fairs in these two months is the lowest (140 or 3·5 per cent of the total). Poh is somewhat brisk, with the birthday of Guru Gobind Singh and Lohri.

In Magh (mid-January to mid-February) fall the Maghi and Basant Panchmi, birthday of Ravidas, and the Republic Day.

Number of Visitors

Yet another way of classifying fairs can be according to the number of visitors and this has been done in Table III of which an extract is given below.

Attendance	Fairs	
	Number	Percentage
Less than 1,000	777	19·6
1,000 to less than 5,000	1,687	42·6
5,000 to less than 10,000	518	13·1
10,000 to less than 25,000	307	7·8
25,000 to less than 50,000	50	1·3
50,000 to less than 100,000	33	0·8
100,000 and above	17	0·4
Information not supplied	572	14·4
Total	3,961	100·0

It will be seen that a majority of fairs are small congregations. One-fifth of them are attended by less than a thousand persons and a little more than two-fifths between one and five thousand persons. The medium sized fairs attracting five to fifty thousand persons are about one-fifth of the number. The fairs attended by more than 50,000 persons are only 50 in number, and they are listed below.

Sl. No.	Fair/Festival	Location	Approximate number of visitors
1	Suraj Graham	Thanesar town (Karnal District)	500,000
2	Phalgu	Pharal (H.B. 12), Tahsil Kaithal, Karnal District	300,000

Sl. No.	Fair/Festival	Location	Approximate Number of visitors
3	Holla Mohalla	Anandpur Sahib (Hoshiarpur District)	200,000
4	Mela Guru Kul	Bhainsaru Kalan (H.B. 30), Rohtak District	200,000
5	Janam Ashtami	Bhiwani town (Hissar District)	100,000
6	Baldev Chhatt	Palwal town (Gurgaon District)	100,000
7	Dussehra	Karnal	100,000
8	Chand Graham	Thanesar town (Karnal District)	100,000
9	Mela Jawala Mukhi	Darang (H.B.71), Tahsil Dera Gopipur, Kangra District	100,000
10	Mela Chint Purni	Chhaproh alias Chintpurni (H.B. 26), Tahsil Una, Hoshiarpur District	100,000
11	Mela Baba Sodal	Jullundur City	100,000
12	Mela Barsi Nanaksar	Nanaksar (H.B. 125), Tahsil Jagraon, Ludhiana District	100,000
13	Maghi	Muktsar town (Ferozepur District)	100,000
14	Dussehra	Amritsar City	100,000
15	Mela Chola Sahib	Dera Baba Nanak (Gurdaspur District)	100,000
16	Jor Mela	Fatehgarh Sahib (Patiala District)	100,000
17	Mela Mata Da	Jarag (H.B. 186), Tahsil Sirhind, Patiala District	100,000
18	Chet Chaudash	Pehowa town (Karnal District)	90,000
19	Barsi Guru Amar Dass	Goindwal (H.B. 338), Tahsil Tarn Taran, Amritsar District	80,000
20	Mela Ram Tirath	Kaler (H.B. 322), Tahsil Ajnala, Amritsar District	80,000
21	Basant Panchami	Wadali (H.B. 366), Amritsar District	80,000
22	Dussehra	Gurgaon town	75,000
23	Basant	Chheharta town (Amritsar District)	75,000
24	Baisakhi	Dera Baba Nanak (Gurdaspur District)	75,000
25	Baldev Chhatt	Ballabgarh (Gurgaon District)	70,000
26	Mela Guriai Angad Dev	Khadoor Sahib (H.B. 129), Tahsil Tarn Taran, Amritsar District	70,000
27	Dussehra	Rohtak town	60,000
28	Baisakhi	Kartarpur town (Jullundur District)	60,000
29	Harballabh	Jullundur City	60,000
30	Mela Kotha Sahib	Wallah (H.B. 280), Tahsil and District Amritsar	60,000
31	Mela Masani Mata	Gurgaon town	50,000
32	Mela Sheikh Sai	Bhiduki (H.B. 99), Tahsil Palwal, Gurgaon District	50,000
33	Shaheedi Mela	Rampura (H.B. 132), Tahsil Rewari, Gurgaon District	50,000
34	Shivratri	Shahabad, Tahsil Thanesar, Karnal District	50,000
35	Summer Festival	Simla town	50,000
36	Holla Mohalla	Mairi (H.B. 56), Tahsil Una, Hoshiarpur District	50,000
37	Holi	Goraya, Tahsil Phillaur, Jullundur District	50,000

Sl. No.	Fair/Festival	Location	Approximate Number of visitors
38	Mela Gugga Mari	Chhapar (H.B. 340), Tahsil and District Ludhiana	50,000
39	Chet Chaudash	Ludhiana City	50,000
40	Mela Roshani	Jagraon (Ludhiana District)	50,000
41	Mela Dharmak	Haripura (H.B. 106), Tahsil Fazilka, Ferozepur District	50,000
42	Mela Wali Sher Shah	Ghariaia (H.B. 127), Tahsil Patti, Amritsar District	50,000
43	Dussehra	Patti town (Amritsar District)	50,000
44	Mela Baba Buddha	Thatha (H.B. 38), Tahsil Tarn Taran, Amritsar District	50,000
45	Mela Mata Bhadar Kali	Amritsar City	50,000
46	Shivratri	Talwandi (H.B. 288), Gurdaspur District	50,000
47	Basant	Batala town (Gurdaspur District)	50,000
48	Baisakhi	Talwandi Sabo (H.B. 34), Tahsil and District Bhatinda	50,000
49	Republic Day	Chandigarh	50,000
50	Independence Day	Chandigarh	50,000

Of the fifty fairs in which the congregation is 50,000 and more, as many as eleven belong to Amritsar District; six each to Gurgaon and Karnal Districts; four each to Jullundur, Ludhiana and Gurdaspur Districts; three to Hoshiarpur; two each to Patiala, Ferozepur, Rohtak and Ambala Districts; and only one each to Hissar, Simla, Kangra and Bhatinda Districts.

In the District of Lahaul & Spiti, Kapurthala, Sangrur and Mahendragarh, there is no such fair attracting 50,000 persons.

Extensiveness of Fairs

The total number of fairs in Punjab, as

Fairs held at

Number of such fairs

Total number of places where the fairs/festivals are held

	Total	Rural	Urban
1 place	987	987	856
2 places	87	174	150
3 places	30	90	82
4 places	15	60	57
5 places	6	30	20
8 places	3	24	17
9 places	1	9	6
12 places	2	24	13
14 places	1	14	13
15 places	1	15	6
17 places	1	17	15
18 places	3	54	26
19 places	1	19	6
20 places	2	40	28
More than 20 places	19	2,404	1,672
Total	1,159	3,961	2,967

stated early, is 3,961. But if the fairs bearing the same name are counted as one, then the number is reduced to 1,159. Most of the fairs are local while some have extensive appeal and are observed at very many places. Thus as many as 987 fairs are held only at one place as against 19 fairs each held at more than twenty places, the most popular among them being Gugga Naumi and Dussehra which are held at 404 and 280 places, respectively.

The following statement shows the frequency of fairs according to the number of villages and towns where they are observed:—

A list is given below of one dozen most extensive fairs and festivals. Collectively they are responsible for 1,670 celebrations. Besides these, there are 243 fairs associated with various *devis* (goddesses), 165 cattle fairs, 118

Gurparbs (functions connected with the Sikh *Gurus*), 117 *chhinj* (wrestling matches held annually on fixed dates), and *Amavas* observed in a big way at 49 places.

Fair

Number of places where observed

	Total	Rural	Urban
1 Gugga Naumi	404	354	50
2 Dussehra	280	157	123
3 Baisakhi	194	148	46
4 Holi/Holla Mohalla	172	133	39
5 Shivratri	166	144	22
6 Janam Ashtami	100	55	45
7 Diwali	97	53	44
8 Teej	92	56	36
9 Basant	60	26	34
10 Ram Naumi	39	18	21
11 Maghi	36	30	6
12 Lohri	30	16	14

Regional Popularity of Fairs

In Table IV the fairs which are held at most numerous places are shown according to the Districts of occurrence. Some fairs are more intensively celebrated at certain places. *Amavas*, for example, has great popularity in Amritsar, Gurdaspur and Ferozepur Districts; Baisakhi in the western half of the State; and Chet Chaudash in Ludhiana District. The fairs to the reverence of *Devis* (goddesses) are more common in the Kangra, Mahendragarh, Ambala, Karnal and Patiala Districts. Gugga Naumi is very popular in Patiala, Ambala and Ludhiana, and Shivratri in Rohtak District. Teej is reported mostly in Hissar and Gurgaon. Muharram is celebrated mostly in Gurgaon District and the two Ids chiefly in Sangrur District.

Certain fairs appear to be the monopoly of particular Districts. Thus, all the fourteen places where Ram Dev ji ka Mela is held are in Hissar District. All the nine places from where Baldev Chhatt and all the five places from where Jetha Dussehra are reported, lie in Gurgaon District. Rallian fair is reported from five places, all in Kangra District. Dechhang is observed only in Lahaul & Spiti District. The fair relating to Bhai Vir Singh is reported from eight places in Amritsar District.

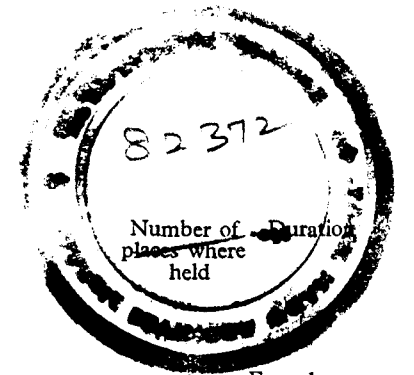
Duration of Fairs (Table V)

About two-thirds of fairs last for a few hours or at the most for a day. But the fairs of longer duration are not too scarce, as the following figures show:—

Duration	Fairs	
	Number	Percentage
One day	2,729	68·9
Two days	544	13·7
Three days	371	9·4
Four days	81	2·0
More than four days	192	4·9
Unspecified	44	1·1
Total	3,961	100·0

A list is given below of the fairs which last for four days or longer duration.

Fair/Festival	Town/Village with H.B. No. where held	Number of places where held	Duration
1. Barsi Baba Nand Singh	Amargarh alias Kaler alias Nanaksar, H.B. 125, Tah. Jagraon, Distt. Ludhiana	1	Four days
2. Baldev Chhatt	Hodel town, Tah. Palwal, Distt. Gurgaon	1	"
3. Baisakhi	T. Bagti, V. Sansal, H.B.5, Tah. Palampur, Distt. Kangra	1	"
4. Mela Baloti	Dhira, H. B. 77, Tah. Palampur, Distt. Kangra	1	"
5. Bal Mela	Raghupur, H.B. 23 (72-74), Tah. Kulu, Distt. Kangra	1	"
6. Mela Bangar	Bihar, H.B. 11/33, Tah. Kulu, Distt. Kangra	1	"
7. Bhadoji fair	Nirmand, H.B. 20/58, Tah. Kulu, Distt. Kangra	1	"
8. Mela Bhagwati Bala Sundri	Shahbad town, Tah. Thanesar, Distt. Karnal	1	"
9. Basant	Hoshiarpur town	1	"
10. Cattle Fair	Various places	17	"
11. Mela Chauki	Goraya, H.B. 222, Tah. Phillaur, Distt. Jullundur	1	"
12. Mela Chachuchali	Karjan, H.B. 23/40, Tah. Kulu, Distt. Kangra	1	"
13. Chhinj	1. Basal, H.B. 194, Tah. Una, Distt. Hoshiarpur 2. Achalpur, H.B. 489, Tah. Garhshankar, Distt. Hoshiarpur	2 1	" "
14. Mela Devi	Beri town, Tah. Jhajjar, Distt. Rohtak	1	"
15. Mela Deori	Raghupur, H.B. 23 (72-74), Tah. Kulu, Distt. Kangra	1	"
16. Dog races	Phillaur town, Jullundur Distt.	1	"
17. Mela Baba Dharu Pir	Bhoda, H.B. 95, Tah. Fatehabad, Distt. Hissar	1	"
18. Death anniversary of Baba Brahmanand	Naushera Panuwan, H.B. 269, Tah. Tarn Taran, Distt. Amritsar	1	"
19. Dussehra	Bacho-Har, H.B. 128, Tah. Dera Gopipur, Distt. Kangra	1	"
20. Gugga Mari	1. Chhapar, H.B. 340, Tah. & Distt. Ludhiana 2. Gharachon, H.B. 108, Tah. & Distt. Sangrur	2	"
21. Mela Guru Arjan Dev	Mau, H.B. 111, Tah. Phillaur, Distt. Jullundur	1	"
22. Gurukul ka Mela	Thanesar town of Karnal District	1	"
23. Mela Gurdwara Bohri Sahib	Kot Khalsa, H.B. 367, Tah. & Distt. Amritsar	1	"
24. Gopal Ashtami	Santokhgarh, H.B. 246, Tah. Una, Distt. Hoshiarpur	1	"
25. Holi/Hola	1. Jaisinghpur Khas, H.B. 93, Tah. Palampur, Distt. Kangra 2. Palampur town of Kangra Distt. 3. Una town of Distt. Hoshiarpur 4. Ludhiana City	4	"



Fair/Festival	Town/Village with H.B. No. where held	Number of places where held	Duration
26. Harballabh fair	Jullundur City	1	Four days
27. Hola Mohalla	Khadoor Sahib, H.B. 129, Tah. Tarn Taran, Distt. Amritsar	1	"
28. Janam Ashtami	Sabathu town of Kandaghat Tah. of Simla Distt.	1	"
29. Jor Mela Baba Dip Singh	Gurm, H.B. 321, Tah. & Distt. Ludhiana	1	"
30. Jor Mela	Fatehgarh Sahib, H.B. 110, Tah. Sirhind, Distt. Patiala	1	"
31. Lidber Fair	Nagrota town, Tah. & Distt. Kangra	1	"
32. Mela Mahavir Swami	Ladwa town, Tah. Thanesar, Distt. Karnal	1	"
33. Mela Mata	Bham, H.B. 12, Tah. Garhshankar, Distt. Hoshiarpur	1	"
34. Mela Naag	Tripal, H.B. 103, Tah. Dera Gopipur, Distt. Kangra	1	"
35. Birthday of Guru Nanak Dev	1. Jhanda Kalan, H.B. 199, Tah. Mansa, Distt. Bhatinda 2. Ferozepur Jhirka town of Gurgaon Distt.	2	"
36. Mela Sant Prem Singh	Miani, H.B. 532, Tah. Dasuya, Distt. Hoshiarpur	1	"
37. Mela Pohle Shah	Udhowali Khurd, H.B. 374, Tah. Batala, Distt. Gurdaspur	1	"
38. Mela Panj Tirathi	1. Akbarpur, H.B. 96, Tah. Jagadhri, Distt. Ambala 2. Harnaul, H.B. 232, Tah. Jagadhri, Distt. Ambala	2	"
39. Mela Pir Mandal	Bilaspur, H.B. 108, Tah. Dera Gopipur, Distt. Kangra	1	"
40. Phagli	Bahu, H.B. 9/27, Tah. Kulu, Distt. Kangra	1	"
41. Mela Puranmashi Katak	Pehowa town, Tah. Kaithal, Distt. Karnal	1	"
42. Ram Tirath fair	Talwandi, H.B. 383, Tah. & Distt. Gurdaspur	1	"
43. Roshni Mela	Nanaksar, H.B. 125, Tah. Jagraon, Distt. Ludhiana	1	"
44. Mela Baba Roda	Nandpur, H.B. 181, Tah. Sirhind, Distt. Patiala	1	"
45. Singh Sabha	Machhiwara, H.B. 75, Tah. Samrala, Distt. Ludhiana	1	"
46. Shivratri	1. Nurmahal town, Tah. Phillaur, Distt. Jullundur 2. Lamba Gaon, H.B. 92, Tah. Palampur, Distt. Kangra 3. Baijnath, H.B. 96, Tah. Palampur, Distt. Kangra	3	"
47. Shoru Naumi	Jagat Sukh, H.B. 20/21, Tah. Kulu, Distt. Kangra	1	"
48. Sawan Jatar	Soih, H.B. 23/41, Tah. Kulu, Distt. Kangra	1	"
49. Mela Shah Nur Jamal	Salern, H.B. 495, Tah. & Distt. Hoshiarpur	1	"
50. Sitaji fair	Sita Madh, H.B. 27, Tah. & Distt. Karnal	1	"

Fair/Festival	Town/Village with H.B. No. where held	Number of places where held	Duration
51. Shahidi Mela	Matta, H.B. 132, Tah. Faridkot, Distt. Bhatinda	1	Four days
52. Tian	Jhita Khurd, H.B. 261, Tah. & Distt. Amritsar	1	"
53. Uddham Singh Tournament	Sunam town, Tah. & Distt. Sangrur	1	"
54. Mela Wali Sher Shah	Ghari-ala, H.B. 127, Tah. Patti, Distt. Amritsar	1	"
55. Bishu ka Mela	V. Dunoo, H.B. 467, Tah. Kandaghat, Distt. Simla	1	"
56. Mandir Devta Ajai Pal	Tika Kohd Khas, V. Kohd, H.B. 2, Tah. Palampur, Distt. Kangra	1	"
57. Baisakhi	Amritsar town of Amritsar Distt.	1	Five to fifteen days
58. Bharthari ki Chhinj	Jadla, H.B. 168, Tah. Una, Distt. Hoshiarpur	1	"
59. Mela Bhagat Ram Parkash	Nurmahal town, Tah. Phillaur, Distt. Jullundur	1	"
60. Mela Bhikha Shah	T. Bari, V. Daroh, H.B. 112, Tah. Palampur, Distt. Kangra	1	"
61. Mela Bir	Bir, H.B. 3, Tah. Palampur, Distt. Kangra	1	"
62. Cattle Fair	At various places	98	"
63. Chaukian Fair	Mukandpur, H.B. 192, Tah. Nawashahr, Distt. Jullundur	1	"
64. Chhinj	1. Santokhgarh, H.B. 246, Tah. Una, Distt. Hoshiarpur 2. Shankar, H.B. 21, Tah. Nakodar, Distt. Jullundur	2	"
65. Chintpurni Devi fair	Chhaproh alias Chintpurni, H.B. 26, Tah. Una, Distt. Hoshiarpur	1	"
66. Dechhang	Various places in Lahaul & Spiti Distt.	18	"
67. Dussehra	Manikaran, H.B. 40/101, Tah. Kulu, Distt. Kangra	1	"
68. Kulu Dussehra	Kulu town, Kangra Distt.	1	"
69. Mela Devi Bala Sundri	Dehrah, H.B. 60, Tah. Thanesar, Distt. Karnal	1	"
70. Mela Sundri Devi	Ladwa Town, Tah. Thanesar, Distt. Karnal	1	"
71. Diwali (Horse and Cattle fair)	Amritsar City	1	"
72. Gandhi Jayanti	Bawal Town, Tah. Rewari, Distt. Gurgaon	1	"
73. Mela Gugga	Radaur Town, Tah. Thanesar, Distt. Karnal	1	"
74. Holi/Hola	Various places	9	"
75. Holi Dulhandi	Kharkhauda, H.B. 11, Tah. & Distt. Rohtak	1	"
76. Hazratshah Qamin Azam fair	Sadhaura town, Tah. Naraingarh, Distt. Ambala	1	"
77. Hazrat Mela Nau Bahar	Guhla, H.B. 116, Tah. Kaithal, Distt. Karnal	1	"
78. Holi Mohalla	1. Anandpur Sahib town of Una Tahsil, District Hoshiarpur 2. Bainaka, H.B. 142, Tah. Patti, Distt. Amritsar 3. Dhotian, H.B. 315, Tah. Tarn Taran, Distt. Amritsar	3	"

Fair/Festival	Town/Village with H.B. No. where held	Number of places where held	Duration
79. Janam Ashtami	Pandori, H.B. 532, Tah. & Distt. Gurdaspur	1	Five to fifteen days
80. Mela Johar	1. Johar Patiala, H.B. 847, Tah. Kandaghat, Distt. Simla 2. Gatoli, H.B. 889, Tah. Kandaghat, Distt. Simla	2	"
81. Jalsa Gaushala	Nalagarh town of Ambala Distt.	1	"
82. Jawala ji fair	Darang, H.B. 71, Dera Gopipur, Distt. Kangra	1	"
83. Krishan Lila	1. Barian Kalan, H.B. 38, Tah. Garhshankar, Distt. Hoshiarpur. 2. Garhshankar town, District Hoshiarpur 3. Ghuman, H.B. 17, Tah. Nawashahr, Distt. Jullundur	3	"
84. Kapal Mochan	Bilaspur, H.B. 139, Tah. Jagadhri, Distt. Ambala	1	"
85. Kholi wali Devi	Kaithal town of Karnal Distt.	1	"
86. Mela Lawi	Kandi, H.B. 19/55-57, Tah. Kulu, Distt. Kangra	1	"
87. Maghi fair	Muktsar town of Distt. Ferozepur	1	"
88. Nag Panchami	Dalhousie town of Tah. Pathankot, Distt. Gurdaspur	1	"
89. Naurata fair	1. Kangra town of Kangra Distt. 2. Jadrangal, H. B. 84, Tah. & Distt. Kangra	2	"
90. Mela Pinjore	Pinjore, H.B. 113, Tah. Kharar, Distt. Ambala	1	"
91. Panji fair	Narhana, H.B. 129, Tah. Dera Gopipur, Distt. Kangra	1	"
92. Pir Mahu	Barla, H.B. 135, Tah. Dehra Gopipur, Distt. Kangra	1	"
93. Mela Phagli	Manali, H.B. 21/26, Tah. Kulu, Distt. Kangra	1	"
94. Mela Phalgu Rishi	Pharal, H.B. 12, Tah. Kaithal, Distt. Karnal	1	"
95. Mela Radhaswami	T. Morsa Garlian, V. Pahl, H.B. 40, Tah. Hamirpur, Distt. Kangra	1	"
96. Swami Namdev fair	Ghuman, H.B. 61, Tah. Batala, Distt. Gurdaspur	1	"
97. Summer Festival	Simla town	1	"
98. Mela Shah Qamesh Shah	Sadhaura town, Tah. Naraingarh, Distt. Ambala	1	"
99. Sikh Diwan	Bhasaur, H.B. 72, Tah. Malerkotla, Distt. Sangrur	1	"
100. Mela Sitla Devi	T. Sitla Devi, V. Baijnath, H.B. 96, Tah. Palampur, Distt. Kangra	1	"
101. Sarhi Jatar	Naggar, H.B. 24/43, Tah. Kulu, Distt. Kangra	1	"
102. Teej	Various places	10	"
103. Mela Thaman	Kashawri, H.B. 25/49, Tah. Kulu, Distt. Kangra	1	"
104. Chachohli fair	Jagat Sukh, H.B. 20/21, Tah. Kulu, Distt. Kangra	1	"
105. Ram Lila	Kot Badal Khan, H.B. 79, Tah. Phillaur, Distt. Jullundur	1	"

Fair/Festival	Town/Village with H.B. No. where held	Number of places where held	Duration
106. Tanguid Gonpa fair	Tanguid Gonpa, Tah. Spiti, Distt. Lahaul and Spiti	1	Five to fifteen days
107. Ladarcha fair	Kiber Ladarcha grounds, Tah. Spiti, District Lahaul & Spiti	1	25 days
108. Guru Granth Sahib ke Pathon ka mela	Qadian, Tah. Pathankot, Distt. Gurdaspur	1	30 days
109. Bhajangarh fair	Jalalabad, Tah. Fazilka, Distt. Ferozepur	1	„
110. Tipteti Mandi fair	Keylong, Tah. Lahaul, Distt. Lahaul & Spiti	1	45 days

TABLES

TABLE
NATURE OF FAIRS

Class		Total	Hissar	Rohtak	Gurgaon	Karnal	Ambala	Simla	Kangra	Lahaul & Spiti
Total	T R U	3,961 2,967 994	256 194 62	205 162 43	263 214 49	191 105 86	279 182 97	64 48 16	476 430 46	32 32 ..
Religious	T R U	2,902 2,244 658	159 121 38	143 117 26	181 147 34	157 93 64	235 166 69	53 44 9	284 255 29	29 29 ..
Seasonal and/ or Recreational	T R U	752 566 186	80 67 13	36 29 7	46 34 12	22 11 11	25 11 14	9 4 5	172 157 15	.. .. ..
National	T R U	60 28 32	2 .. 2	.. .. ..	12 11 1	4 .. 4	3 .. 3	.. .. ..	.. .. ..	1 1 ..
Commercial	T R U	173 73 100	14 5 9	17 10 7	9 7 2	6 1 5	10 1 9	.. .. ..	7 6 1	2 2 ..
Others	T R U	74 56 18	1 1 ..	9 6 3	15 15 ..	2 .. 2	6 4 2	2 .. 2	13 12 1	.. .. ..

I
AND FESTIVALS

Hoshiar- pur	Jullundur	Ludhiana	Ferozepur	Amritsar	Gurdaspur	Kapurthala	Bhatinda	Sangrur	Patiala	Mahend- ragarh
311 262 49	170 121 49	135 110 25	147 94 53	259 211 48	232 190 42	99 79 20	136 70 66	228 127 101	310 203 107	168 133 35
218 187 31	125 96 29	94 79 15	94 59 35	230 199 31	164 140 24	80 66 14	97 57 40	158 90 68	264 190 74	137 109 28
81 70 11	30 22 8	22 17 5	32 24 8	21 10 11	55 43 12	15 10 5	28 13 15	41 25 16	18 3 15	19 16 3
6 2 4	7 1 6	2 2 ..	5 5 ..	4 .. 4	1 .. 1	1 1 ..	.. .. ..	5 2 3	4 .. 4	3 3 ..
5 2 3	5 1 4	11 6 5	12 3 9	2 1 1	6 2 4	3 2 1	11 .. 11	23 9 14	22 10 12	8 5 3
1 1 ..	3 1 2	6 6 ..	4 3 1	2 1 1	6 5 1	.. .. ..	.. .. ..	1 1 ..	2 .. 2	1 .. 1

TABLE
DISTRIBUTION OF FAIRS AND

Month		Total	Hissar	Rohtak	Gurgaon	Karnal	Ambala	Simla	Kangra	Lahaul & Spiti
Total	T R U	3,961 2,967 994	256 194 62	205 162 43	263 214 49	191 105 86	279 182 97	64 48 16	476 430 46	32 32 ..
Chet	T R U	404 311 93	18 11 7	19 16 3	26 23 3	26 16 10	30 20 10	6 5 1	50 43 7	.. .. ..
Baisakh	T R U	300 239 61	5 1 4	3 3 ..	4 2 2	9 8 1	7 4 3	7 5 2	86 75 11	.. .. ..
Jeth	T R U	222 190 32	1 .. 1	2 1 1	26 25 1	5 4 1	12 8 4	8 5 3	71 68 3	1 1 ..
Asarh	T R U	182 170 12	.. .. ..	.. .. ..	1 1 ..	2 1 1	3 3 ..	5 5 ..	30 29 1	3 3 ..
Sawan	T R U	220 157 63	29 25 4	17 11 6	39 29 10	4 1 3	5 2 3	.. .. ..	22 22 ..	3 3 ..
Bhadon	T R U	748 601 147	39 27 12	29 20 9	60 48 12	38 24 14	79 62 17	4 2 2	59 55 4	2 2 ..
Asoj	T R U	400 242 158	26 19 7	14 9 5	24 15 9	23 9 14	32 16 16	7 3 4	36 31 5	.. .. ..
Katak	T R U	218 121 97	28 22 6	17 13 4	16 15 1	13 3 10	14 3 11	10 8 2	10 6 4	4 4 ..
Maghar	T R U	47 36 11	1 1 ..	.. .. ..	4 4 ..	2 .. 2	8 7 1	5 5 ..	4 4 ..	1 1 ..
Poh	T R U	93 52 41	3 1 2	1 1 ..	1 .. 1	7 1 6	15 8 7	1 1 ..	9 6 3	.. .. ..
Magh	T R U	243 172 71	23 17 6	10 9 1	8 7 1	12 2 10	21 14 7	6 6 ..	29 27 2	.. .. ..
Phagan	T R U	438 365 73	54 51 3	45 41 4	24 22 2	27 20 7	27 21 6	3 1 2	52 47 5	18 18 ..
More than once a year	T R U	404 276 128	29 19 10	47 37 10	28 21 7	19 14 5	21 10 11	2 2 ..	12 11 1	.. .. ..
Unspecified	T R U	42 35 7	.. .. ..	1 1 ..	2 2 ..	4 2 2	5 4 1	.. .. ..	6 6 ..	.. .. ..

II
FESTIVALS ACCORDING TO MONTHS

Hoshia- pur	Jullundur	Ludhiana	Feroze- pur	Amritsar	Gurdaspur	Kapur- thala	Bhatinda	Sangrur	Patiala	Mahen- dragarh
311 262 49	170 121 49	135 110 25	147 94 53	259 211 48	232 190 42	99 79 20	136 70 66	228 127 101	310 203 107	168 133 35
24 19 5	16 11 5	17 16 1	20 15 5	15 12 3	13 13 ..	12 10 2	18 14 4	19 15 4	23 16 7	52 36 16
44 39 5	14 9 5	5 4 1	23 20 3	18 15 3	28 23 5	6 4 2	20 16 4	15 9 6	4 1 3	2 1 1
12 10 2	9 9 ..	5 5 ..	4 3 1	13 10 3	20 19 1	6 6 ..	5 3 2	9 6 3	12 6 6	1 1 ..
16 14 2	19 19 ..	2 1 1	9 6 3	32 31 1	35 33 2	15 14 1	2 2 ..	3 3 ..	5 5 ..	.. .. ..
10 9 1	6 4 2	1 1 ..	14 7 7	28 25 3	7 4 3	2 1 1	6 1 5	9 4 5	9 3 6	9 5 4
63 57 6	17 13 4	44 40 4	7 2 5	34 31 3	18 13 5	10 10 ..	15 5 10	43 30 13	139 119 20	48 41 7
44 33 11	29 16 13	19 15 4	11 3 8	24 18 6	24 18 6	14 10 4	14 4 10	27 9 18	27 10 17	5 4 1
15 10 5	9 6 3	3 1 2	6 1 5	11 3 8	16 13 3	4 2 2	10 2 8	12 2 10	17 4 13	3 3 ..
5 5 ..	.. .. ..	.. .. ..	.. .. ..	3 2 1	4 3 1	.. .. ..	1 .. 1	5 3 2	3 .. 3	1 1 ..
3 2 1	5 4 1	6 4 2	6 5 1	8 4 4	5 4 1	.. .. ..	4 2 2	9 4 5	10 5 5	.. .. ..
21 14 7	11 6 5	3 1 2	17 12 5	18 14 4	12 9 3	9 7 2	7 4 3	15 8 7	9 3 6	12 12 ..
25 24 1	17 14 3	10 8 2	7 5 2	26 23 3	20 15 5	8 7 1	11 4 7	24 15 9	25 15 10	15 14 1
26 23 3	13 7 6	19 13 6	23 15 8	26 20 6	25 19 6	12 7 5	23 13 10	36 17 19	23 13 10	20 15 5
3 3 ..	5 3 ..	1 1 ..	.. .. ..	3 3 ..	5 4 1	1 1 ..	.. .. ..	2 2 ..	4 3 1	.. .. ..

TABLE
FAIRS AND FESTIVALS DISTRIBUTED

No. of visitors		Total	Hissar	Rohtak	Gurgaon	Karnal	Ambala	Simla	Kangra	Lahaul & Spiti
Total	T R U	3,961 2,967 994	256 194 62	205 162 43	263 214 49	191 105 86	279 182 97	64 48 16	476 430 46	32 32 ..
Below 1,000	T R U	777 688 89	15 13 2	5 4 1	23 17 6	32 22 10	91 79 12	36 33 3	149 139 10	20 20 ..
1,000 to below 5,000	T R U	1,687 1,327 360	87 60 27	72 62 10	143 119 24	71 49 22	82 65 17	23 15 8	221 206 15	11 11 ..
5,000 to below 10,000	T R U	518 363 155	23 14 9	28 20 8	39 30 9	18 8 10	41 22 19	3 .. 3	32 29 3	.. .. ..
10,000 to below 25,000	T R U	307 150 157	13 4 9	29 18 11	9 4 5	20 9 11	24 5 19	.. .. ..	10 8 2	.. .. ..
25,000 to below 50,000	T R U	50 26 24	1 .. 1	2 2 ..	1 .. 1	4 1 3	11 4 7	.. .. ..	4 3 1	.. .. ..
50,000 to below 100,000	T R U	33 16 17	.. .. ..	1 .. 1	5 3 2	2 .. 2	2 .. 2	1 .. 1	.. .. ..	.. .. ..
100,000 and above	T R U	17 7 10	1 .. 1	1 1 ..	1 .. 1	4 1 3	.. .. ..	.. .. ..	1 1 ..	.. .. ..
Unspecified	T R U	572 390 182	116 103 13	67 55 12	42 41 1	40 15 25	28 7 21	1 .. 1	59 44 15	1 1 ..

III

ACCORDING TO THE NUMBER OF VISITORS

Hoshiar- pur	Jullundur	Ludhiana	Feroze- pur	Amritsar	Gurdaspur	Kapurthala	Bhatinda	Sangrur	Patiala	Mahendra- garh
311 262 49	170 121 49	135 110 25	147 94 53	259 211 48	232 190 42	99 79 20	136 70 66	228 127 101	310 203 107	168 133 35
57 53 4	18 18 ..	47 46 1	20 20 ..	44 33 11	36 35 1	16 13 3	14 10 4	35 25 10	99 88 11	20 20 ..
160 144 16	85 63 22	38 32 6	84 48 36	95 86 9	127 106 21	27 26 1	72 44 28	101 54 47	114 79 35	74 58 16
45 34 11	25 19 6	14 12 2	22 15 7	45 41 4	37 32 5	19 14 5	19 8 11	39 25 14	39 17 22	30 23 7
27 13 14	19 11 8	11 4 7	11 6 5	26 18 8	14 7 7	18 13 5	16 6 10	18 6 12	17 2 15	25 16 9
3 2 1	.. .. ..	3 3 ..	3 2 1	8 4 4	2 2 ..	4 2 2	1 .. 1	1 .. 1	1 .. 1	1 1 ..
1 1 ..	3 1 2	3 1 2	1 1 ..	10 7 3	3 1 2	.. .. ..	1 1 ..	.. .. ..	.. .. ..	.. .. ..
2 1 1	1 .. 1	1 1 ..	1 .. 1	1 .. 1	1 .. 1	.. .. ..	.. .. ..	.. .. ..	2 2 ..	.. .. ..
16 14 2	19 9 10	18 11 7	5 2 3	30 22 8	12 7 5	15 11 4	13 1 12	34 17 17	38 15 23	18 15 3

TABLE
FREQUENCY OF OCCURRENCE OF

NAME OF FAIR	Total			Hissar			Rohtak			Gurgaon			Karnal			Ambala		
	T	R	U	T	R	U	T	R	U	T	R	U	T	R	U	T	R	U
TOTAL	2,573	1,751	822	216	161	55	146	110	36	182	145	37	140	70	70	210	127	83
1. Amavas	49	37	12	..	..	..	2	2	..	3	2	1	1	..	1	1	1	..
2. Baisakhi	194	148	46	3	..	3	2	2	..	2	1	1	6	5	1	4	1	3
3. Valmik Birthday	18	1	17	1	..	1	..	..	..	..	..	..	2	..	2	2	..	2
4. Basant Panchami	60	26	34	3	1	2	4	3	1	2	2	..	7	2	5	5	2	3
5. Bawan Dwadashi	12	2	10	..	..	..	..	..	..	..	..	..	4	1	3	4	1	3
6. Cattle Fair	165	67	98	14	5	9	17	10	7	9	7	2	6	1	5	9	1	8
7. Chet Chaudash	20	13	7	..	..	..	..	..	..	..	..	..	1	..	1	..	..	..
8. Devi Fair	243	192	51	16	14	2	14	10	4	14	12	2	25	19	6	30	25	5
9. Diwali	97	53	44	26	22	4	12	10	2	5	5	..	2	..	2	6	1	5
10. Dussehra	280	157	123	25	19	6	13	8	5	19	11	8	15	6	9	19	8	11
11. Gurparab	118	49	69	5	..	5	..	..	..	2	..	2	8	1	7	11	3	8
12. Gugga Naumi	404	354	50	23	19	4	14	11	3	18	14	4	19	14	5	57	51	6
13. Hola Mohalla	12	11	1	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..
14. Holi/Hola	160	122	38	45	42	3	15	13	2	15	13	2	5	2	3	7	2	5
15. Id-ul-Fitr	5	1	4	..	..	..	..	..	..	..	..	..	2	1	1	..	..	..
16. Id-ul-Zuha	5	..	5	..	..	..	..	..	..	1	..	1	1	..	1	..	..	..
17. Independence Day	18	7	11	1	..	1	..	..	..	5	5	..	2	..	2	1	..	1
18. Janam Ashtami	100	55	45	8	3	5	7	5	2	8	7	1	3	..	3	7	2	5
19. Lohri	30	16	14	1	1	..	1	1	..	..	..	..	3	..	3	4	2	2
20. Maghi	36	30	6	3	1	2	1	1	..	1	1	..	1	..	1	2	1	1
21. Mahavir Jayanti	8	1	7	..	..	..	..	..	..	..	..	..	1	..	1	2	..	2
22. Muharram	22	20	2	..	..	..	..	..	..	19	19	..	..	..	..	1	1	..
23. Nirjala/Nimani Ikadashi	20	15	5	..	..	..	1	..	1	..	..	..	..	..	..	1	..	1
24. Puranmashi	17	15	2	..	..	..	..	..	..	..	..	..	4	3	1	..	..	..
25. Raksha Bandhan	32	18	14	1	1	..	4	1	3	14	12	2	1	..	1	3	1	2
26. Ram Naumi	39	18	21	2	..	2	2	2	..	6	5	1	1	..	1	8	3	5
27. Ravidas Birthday	15	6	9	1	..	1	..	..	..	..	..	..	1	..	1	5	2	3
28. Republic Day	19	6	13	1	..	1	..	..	..	2	2	..	2	..	2	1	..	1
29. Shivratri	166	144	22	11	11	..	25	25	2	11	9	2	15	13	2	15	14	1
30. Teej	92	56	36	26	22	4	11	7	4	25	17	8	2	2	..	2	2	..
31. Chhinj (wrestling)	117	111	6	..	..	..	..	..	..	1	1	..	..	..	..	3	3	..

IV
IMPORTANT FAIRS AND FESTIVALS

Simla			Kangra			Lahaul & Spiti			Hoshiarpur			Jullundur			Ludhiana]			Ferozepur			Amritsar		
T	R	U	T	R	U	T	R	U	T	R	U	T	R	U	T	R	U	T	R	U	T	R	U
36	24	12	243	213	30	1	1	..	229	186	43	97	59	38	94	74	20	87	42	45	88	51	37
..	..	..	..	..	..	..	..	..	4	4	..	2	1	1	..	..	..	7	5	2	7	5	2
2	..	2	28	24	4	..	..	..	36	31	5	11	7	4	5	4	1	22	20	2	6	3	3
..	..	..	..	..	..	..	..	..	2	1	1	1	..	1	..	..	..	1	..	1	1	..	1
..	..	..	5	3	2	..	..	..	8	5	3	..	..	..	2	1	1	3	1	2	2	1	1
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	3	2	1	..	..	..	5	2	3	5	1	4	11	6	5	12	3	9	2	1	1
..	..	..	..	..	..	..	..	..	1	1	..	4	1	3	11	10	1	..	..	..	..	..	..
18	16	2	35	33	2	..	..	..	12	11	1	2	..	2	3	2	1	..	..	..	5	3	2
1	..	1	12	9	3	..	..	..	5	4	1	2	..	2	2	..	2	2	..	2	4	..	4
4	1	3	15	12	3	..	..	..	42	32	10	22	13	9	15	11	4	7	..	7	6	1	5
1	..	1	..	..	..	..	..	..	8	3	5	5	5	..	2	1	1	9	4	5	21	17	4
1	..	1	26	26	..	..	..	..	18	17	1	9	8	1	35	33	2	..	..	..	2	2	..
..	..	..	..	..	..	..	..	..	1	1	..	1	1	..	..	..	..	1	..	1	4	4	..
1	..	1	18	16	2	..	..	..	12	10	2	4	4	..	1	..	1	..	..	..	4	1	3
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	1	1	..	2	..	2	2	..	2	..	..	..	..	..	..	1	..	1
3	2	1	13	10	3	..	..	..	13	11	2	..	..	..	..	..	..	4	..	4	2	1	1
..	..	..	6	3	3	..	..	..	3	2	1	..	..	..	1	..	1	..	..	..	1	..	1
4	4	..	1	1	..	..	..	..	2	2	..	2	2	..	..	..	..	8	6	2	3	3	..
..	..	..	..	..	..	..	..	..	1	..	1	..	..	..	..	..	..	..	..	..	1	..	1
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	2	2	..	..	..	..	..	..	2	2	..	2	2	..	1	1	..	..	..	..	..
..	..	..	..	..	..	..	..	..	2	2	..	1	..	1	1	1	..	2	2	..	2	2	..
..	..	..	..	..	..	..	..	..	2	2	..	1	..	1	..	..	..	1	..	1	2	..	2
..	..	..	4	2	2	..	..	..	4	2	2	..	..	..	..	..	..	2	..	2	1	..	1
..	..	..	..	..	..	..	..	..	2	2	..	..	..	..	..	..	..	1	..	1	1	..	1
..	..	..	..	..	..	..	..	..	4	2	2	3	..	3	..	..	..	..	..	..	2	..	2
1	1	..	23	21	2	..	..	..	10	10	..	7	4	3	3	3	..	1	..	1	3	3	..
..	..	..	..	..	..	..	..	..	1	..	1	..	..	..	..	..	..	3	..	3	2	1	1
..	..	..	52	49	3	..	..	..	29	29	..	11	10	1	..	..	..	..	..	..	3	3	..

TABLE IV—contd.

FREQUENCY OF OCCURRENCE OF IMPORTANT FAIRS AND FESTIVALS

NAME OF FAIR	Gurdaspur			Kapurthala			Bhatinda			Sangrur			Patiala			Mahendra- garh		
	T	R	U	T	R	U	T	R	U	T	R	U	T	R	U	T	R	U
TOTAL	123	95	28	51	34	17	84	28	56	173	84	89	257	159	98	116	88	28
1. Amavas .	9	8	1	4	2	2	3	2	1	3	2	1	1	1	..	2	2	..
2. Baisakhi	28	23	5	5	3	2	18	14	4	12	9	3	4	1	3	..	..	..
3. Valmik Birthday	..	..	..	..	..	..	1	..	1	3	..	3	4	..	4	..	..	..
4. Basant Panchami	4	1	3	2	..	2	2	..	2	6	2	4	3	..	3	2	2	..
5. Bawan Dwadashi	..	..	..	..	..	..	..	..	..	..	..	..	4	..	4	..	..	..
6. Cattle Fair	6	2	4	3	2	1	11	..	11	23	9	14	21	10	11	8	5	3
7. Chet Chaudash	..	..	..	2	1	1	..	..	..	1	..	1	..	..	..	..	..	..
8. Devi Fair	5	4	1	3	2	1	3	3	..	9	7	2	18	13	5	31	18	13
9. Diwali	2	1	1	1	..	1	5	..	5	4	..	4	6	1	5	..	..	..
10. Dussehra	19	13	6	10	6	4	8	..	8	18	5	13	19	8	11	4	3	1
11. Gurparab	6	5	1	7	6	1	6	1	5	8	..	8	19	3	16	..	..	..
12. Gugga Naumi	1	1	..	..	..	..	6	3	3	32	24	8	114	106	8	29	25	4
13. Holla Mohalla	1	1	..	2	2	..	..	..	..	1	1	..	..	..	..	..	..	..
14. Holi/Hola	5	5	..	1	1	..	5	..	5	7	3	4	4	..	4	11	10	1
15. Id-ul-Fitr	..	..	..	..	..	..	..	..	..	..	..	3	..	..	..	..	..	..

TABLE IV—concl'd.

FREQUENCY OF OCCURRENCE OF IMPORTANT FAIRS AND FESTIVALS

	Gurdaspur	Kapurthala	Bhatinda	Sangrur	Patiala	Mahendra- garh
NAME OF FAIR	T R U	T R U	T R U	T R U	T R U	T R U
16. Id-ul-Zuha	.. .. .	.. .. .	.. .. .	3 .. 3	.. .. .	.. .. .
17. Independence Day	.. .. .	.. .. .	.. .. .	I .. I	I .. I	I I ..
18. Janamashtami	5 4 I	2 2 ..	6 .. 6	5 I 4	7 I 6	7 6 I
19. Lohri	.. .. .	.. .. .	I I ..	5 4 I	4 2 2	.. .. .
20. Maghi	3 3 ..	2 2 ..	2 2 ..	I I ..	.. .. .	.. .. .
21. Mahavir Jayanti	.. .. .	.. .. .	.. .. .	I I ..	2 .. 2	.. .. .
22. Muharram	.. .. .	.. .. .	.. .. .	2 .. 2	.. .. .	.. .. .
23. Nirjala /Nimani Ikadashi	2 2 ..	.. .. .	I I ..	4 2	I 4 2	2
24. Purnamashi	I I ..	.. .. .	I I ..	2 2 ..	I I ..	.. .. .
25. Raksha Bandhan	.. .. .	.. .. .	.. .. .	.. .. .	2 .. 2	I I ..
26. Ram Naumi	2 2 ..	I .. I	.. .. .	3 I 2	2 .. 2	I I ..
27. Ravidas Birthday	.. .. .	I I ..	.. .. .	I I ..	2 .. 2	.. .. .
28. Republic Day	.. .. .	.. .. .	.. .. .	I .. I	I .. I	2 2 ..
29. Shivratri	9 8 I	2 I I	I .. I	9 7 2	12 10 2	8 6 2
30. Teej	2 .. 2	.. .. .	4 .. 4	5 I 4	2 .. 2	7 4 3
31. Chhinj(wrestling)	13 12	2 3 3	.. .. .	.. .. .	.. .. .	2 2 ..

TABLE
DISTRIBUTION OF FAIRS AND

Duration		Total	Hissar	Rohtak	Gurgaon	Karnal	Ambala	Simla	Kangra	Lahaul & Spiti
Total	T	3,961	256	205	263	191	279	64	476	32
	R	2,967	194	162	214	105	182	48	430	32
	U	994	62	43	49	86	97	16	46	..
One day	T	2,729	223	175	216	147	207	43	271	2
	R	2,014	174	140	180	87	127	32	241	2
	U	715	49	35	36	60	80	11	30	..
Two days	T	544	11	6	17	19	43	9	105	5
	R	464	10	6	15	11	40	7	97	5
	U	80	1	..	2	8	3	2	8	..
Three days	T	371	5	3	12	8	15	3	51	4
	R	294	2	3	6	2	9	2	49	4
	U	77	3	..	6	6	6	1	2	..
Four days	T	81	1	1	2	5	7	2	20	..
	R	53	1	..	..	1	3	1	17	..
	U	28	..	1	2	4	4	1	3	..
More than four days	T	192	14	17	10	12	6	3	20	21
	R	103	5	10	7	4	2	2	18	21
	U	89	9	7	3	8	4	1	2	..
Unspecified	T	44	2	3	6	..	1	4	9	..
	R	39	2	3	6	..	1	4	8	..
	U	5	..	..	..	..	..	..	1	..

V
FESTIVALS ACCORDING TO DURATION

Hoshi- arpur	Jullundur	Ludhiana	Ferozepur	Amritsar	Gurdaspur	Kapurthala	Bhatinda	Sangrur	Patiala	Mahendra garh
311	170	135	147	259	232	99	136	228	310	168
262	121	110	94	211	190	79	70	127	203	133
49	49	25	53	48	42	20	66	101	107	35
209	111	90	96	131	135	65	77	156	221	154
173	79	75	62	94	107	49	34	83	153	122
36	32	15	34	37	28	16	43	73	68	32
48	27	11	17	78	54	17	13	19	41	4
47	20	11	15	72	51	14	6	11	22	4
1	7	..	2	6	3	3	7	8	19	..
29	13	25	19	38	29	15	35	31	35	1
25	13	16	14	37	24	14	28	23	22	1
4	..	9	5	1	5	1	7	8	13	..
8	5	6	2	5	3	..	3	8	2	1
6	2	5	1	5	2	..	2	4	2	1
2	3	1	1	..	1	..	1	4	..	..
15	11	..	12	7	9	2	8	12	7	6
9	6	..	2	3	4	2	..	4	1	3
6	2	..	10	4	5	..	8	8	6	3
2	3	3	1	..	2	..	..	2	4	2
2	1	..	..	..	2	..	..	2	3	2
..	2	..	1	..	..	..	..	..	1	..

CHAPTER V
MAIN TABLE

In the pages that follow has been processed the information received from the various quarters, namely, the Headmasters/Headmistresses of Government High and Higher Secondary Schools, the Block Development Officers, the Station House Officers, the Tahsildars, the District Medical Officers of Health, the Secretaries of District Boards, and the Secretaries of Municipal Committees, in response to the questionnaire sent out to them and the elucidations subsequently had from them by this Organisation. Officials and officers of the Organisation covered some important fairs of the State personally and brief notes on them are included in Chapter II. For the remaining fairs and festivals, the Organisation had to depend upon the reports received from the aforementioned agencies, limiting its responsibility to faithful extraction, condensation, and collation of their reports.

The Table has been arranged District-wise and Tahsil-wise. The fairs and festivals of each Tahsil have been dealt with for villages and towns separately.

Column I of the Table gives the name of the town or village where the fair is held. The number of the revenue estate in which a village lies, called the *Had Bast* number, has been given with each village.

Column 2 gives the name of the fair or festival.

Column 3 gives the month as well as the number of days in which a particular fair or festival is celebrated. The months invariably are both Bikrami months, which are in popular use in the State, and the corresponding English

months. The correlation between the Bikrami and English months is as follows:—

Bikrami month	English month
Chet	March-April
Baisakh	April-May
Jeth	May-June
Asarh	June-July
Sawan	July-August
Bhadon	August-September
Asoj	September-October
Katak	October-November
Maghar	November-December
Poh	December-January
Magh	January-February
Phagan	February-March

In the case of Muslim festivals and fairs, the months of Hijri era in which they are held have been given.

Column 4 gives the significance and legend. The significance indicates the predominant nature of a particular fair or festival. Wherever a legend or legends were reported, they have been faithfully rendered and included.

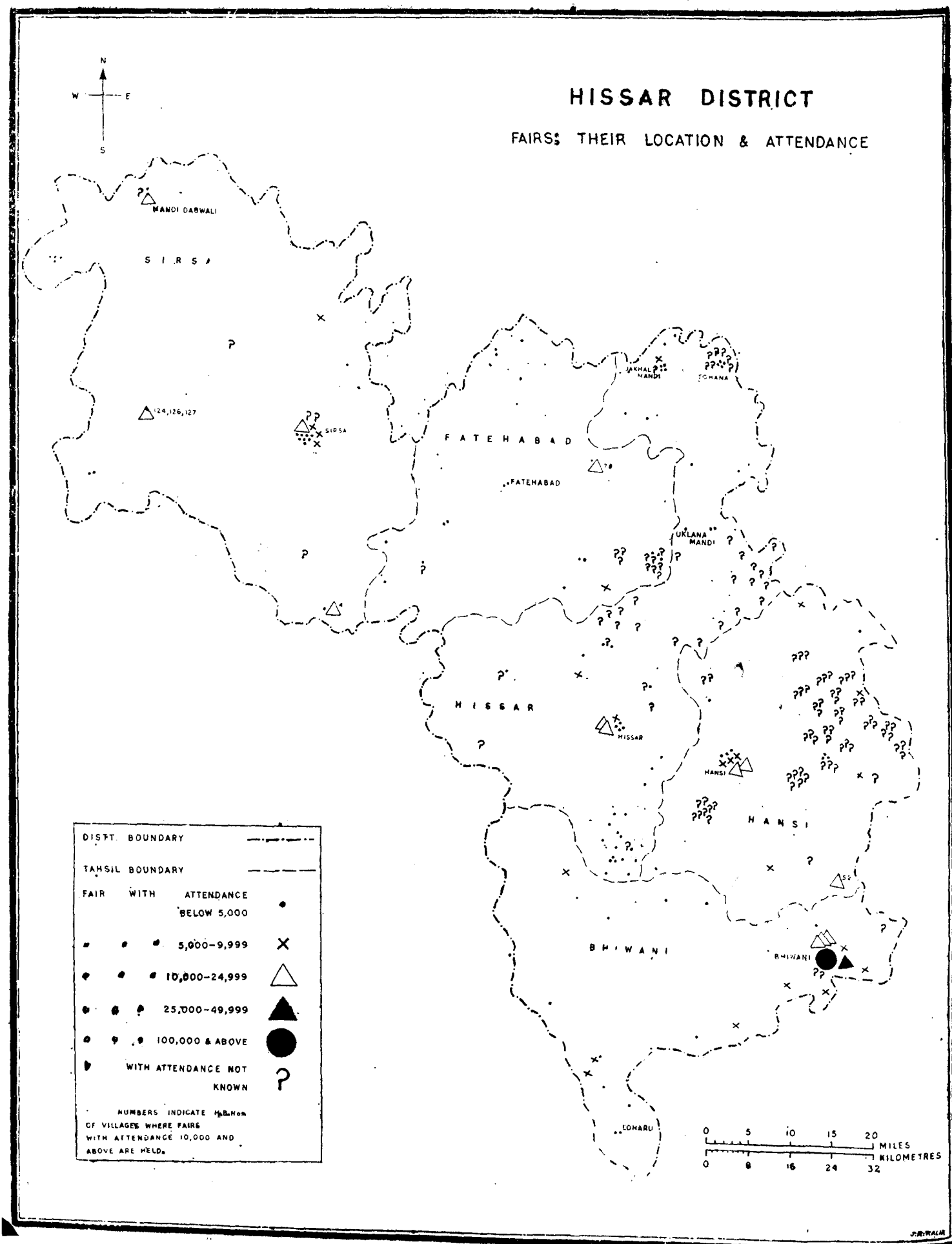
Column 5 indicates the principal ways in which a particular fair or festival is observed and includes the main entertainments available in them. The descriptive notes referred to in this column are those included in Chapter III of this volume.

Column 6 gives approximate number of visitors and indicates the radius from within which these visitors are attracted. Where the reporting agencies gave different figures, averages of those figures have been given in the Table.

Column 7 indicates the communities and castes which take part in the various fairs and festivals. The mention of a particular community or caste or a combination of them is in relation to the chief observance which forms the pivot of the whole show. Other communities and castes may and do very often join the general gathering and merry-making though the

fair/festival may not belong to them. However, there are many fairs and festivals where there is no such distinction of communities and castes, and which are common to all. The word 'All' has been noted against such fairs and festivals.

Column 8 indicates the articles commonly sold at a particular fair or festival.



**TABLE ON
FAIRS AND FESTIVALS
I. HISSAR DISTRICT**

HISSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Kagdana H. B. 4	Mela Ram Dev	Magh Sudi 10 (Jan-Feb) One day	Religious. In memory of Ram Dev, a great saint.
	Devi Ka Mela	Maghar Sudi 10 (Nov-Dec) One day	Religious. Dedicated to the goddess.
Ludsher H. B. 27	Mela Ram Dev	Magh (Jan-Feb) Two days	Religious
Suchanmandi H. B. 63	Mela Baba Boota Singh	Baisakh 1 (April 13) One day	Religious
Khaja Khera H. B. 83	Cattle fair	January & July Five days	Commercial
Shahpur Begu H. B. 86	Mela Sacha Sauda	First Sunday of every month One day	Religious. In memory of a <i>faqir</i> who preached thankfulness and fair dealing.
Ellenabad H. B. 118	Mela Ram Dev	Magh (Jan-Feb) One day	Religious. Dedicated to Ram Dev. Wishes are believed to be fulfilled here.
	Gangor Ka Mela	Chet Sudi 3 (Mar-Apr) One day	Religious*
Shri Jiwanagar H. B. 124, 126 and 127	Hola	Chet Badi 1 (Mar-Apr) Two days	Seasonal and religious
Kelnian H. B. 146	Cattle fair	Bhaddon (Aug-Sept) Phagan (Feb-Mar) One week	Commercial
Pinhari H. B. 162	Mela Shabo Shah	Bhaddon 1 (Aug-Sept) One day	Religious. In memory of Shabo Shah saint.
Kuranganwali H.B. 185	Mela Ram De Pir or Mela Ram Dev	Magh Sudi 9 (Jan-Feb) Three days	Religious†

*In memory of Ishar and Gangor, two lovers. They tried to run away but were detected before they could cross the
are being looked upon as divine.

†Ram De Ji Maharaj (1469-1575) is said to be a saint of Tanwar Rajput clan hailing from Unicha in the then Bikaner
saint, constructed a platform in the village in his name. In 1932, a Brahmin, Thakur Dass by name, fell a victim to leprosy,
Ji Maharaj riding a horse. Thakur Dass joined Panchan in his worship of Ram De and got constructed a *pacca* temple
in the saint and they began to hold the fair in his honour.

HISSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Worship of Ram Dev; offerings of sweets. Wrestling; merry-go-rounds; volley-ball; horse and camel races.	10,000 15 miles	All	Sweets, fruits, shoes, general merchandise.
Worship of the deity in the temple; first hair-cutting ceremony of children performed. Wrestling; <i>kabaddi</i> and other games.	1,000	Hindus	Sweets, toys, general merchandise.
Worship of Ram Dev; first hair-cutting ceremony of children performed. Wrestling; acrobatics.	20 miles	Hindus	
Worship at the <i>smadh</i> of the Baba	2,000	Hindus & Sikhs	Sweetmeats, toys, general merchandise.
Sale of livestock	1,000	All, men only.	Cattle and other animals.
Sermons; procession taken out on last Sunday of every month whereafter a meeting is held and preach- ings of the <i>faqir</i> are propagated.	1,000	All	
Worship of Ram Dev; vowed offerings made.	4,000	Hindus, mostly Harijans.	Sweets, toys.
Worship of Ishar and Gangor; procession taken out.	4,000	Hindus	..
Recital of Granth Sahib; <i>bhajan</i> ; <i>kirtan</i> .	12,000 200 miles	Namdhari Sikhs	Sweets.
Sale of livestock	1,000	All, men only.	Cattle and other animals.
Offerings made at the <i>smadh</i> ; <i>parshad</i> distributed to the people. Wrestling.	2,500 10 miles	All	Eatables.
Worship of Ram De in the temple. Wrestling; <i>kabaddi</i> ; horse and camel races.	5,000 50 miles	Hindus	Eatables, bangles, articles of daily use.

village boundary. To escape the wrath of the villagers, they drowned themselves into a tank and died. Then onward, they

State. In 1914, one Panchan, who belonged to the priestly class of Kamaria among the Chamars and who had faith in the
as a result of which he began to live away from the village in a hut. One day the Brahmin saw (had *darshan* of) Ram De
by raising subscriptions from the Chamars. The Brahmin got cured of leprosy. This strengthened the belief of the villagers

HISSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Bhagsar H.B. 220	Mela Gangor	Chet Sudi 2 (Mar-Apr) One day	Religious. To commemorate the love of Ishar, a Hoda Rajput, for his beloved, Gangor.
Chutala H.B. 267	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Holi	Phagan Puranmashi (Feb-Mar) Two days	Seasonal and recreational
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Basent	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational

SIRSA

B—TOWNS

Mandi Dabwali	Cattle fair	Phagan 1 (Feb-Mar) Jeth 20 (May-June) Sawan 20 (July-Aug) Katak 20 (Oct-Nov) Six days	Commercial
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Ram Dev	Bhadon Badi 10 (Aug-Sept) Magh Badi 10 (Jan-Feb) One day	Religious. In honour of Shri Ram Dev whose temple exists in Ward No. 10. His life story is shrouded in mystery though his birth-place is said to be in Rajasthan.
Sirsa	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Birthday of Guru Ravidas	Magh Puranmashi (Jan-Feb) One day	Religious
	Birthday of Maharishi Balmik	Asoj Puranmashi (Sept-Oct) One day	Religious
	Mela Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational

HISSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Each devoted woman serves free meals to 16 married women whose husbands are alive. The images of Ishar and Gangor are taken in procession and worshipped. Wrestling; horse and camel races.	Local population	Hindus, mostly women.	..
See descriptive notes.	500	Hindus & Sikhs	Cloth, crackers.
See descriptive notes.	500	do	Dry colours.
See descriptive notes. Bazigar feats.	1,000	All	Sweets.
See descriptive notes. Kite-flying; singing.	200	Hindus & Sikhs	Kites, cloth, sweets.
Sale of livestock		All, mostly men.	Cattle and other animals.
See descriptive notes.	10,000 10 miles	All, especially Hindus.	
Worship and offerings of sweets and money at the temple of Ram Dev	1,000	Hindus, Harijans in particular.	
See descriptive notes.	10,000	All, especially Hindus.	Sweets, fruits.]
See descriptive notes.		Hindus & Sikhs	
See descriptive notes.		do	Sweets, fruits.
Swari of Guru Ravidas taken out in a procession which, after passing through the town, ends at Ravidas Temple; <i>bhajan</i> ; <i>kirtan</i> . Wrestling; <i>ganka</i> . A procession which ends at Balmik temple is taken out; <i>bhajan</i> ; <i>kirtan</i> ; staging of dramas at night at the temple. <i>Ganka</i> .	4,000 1,500	Harijans Balmikis and other Harijans	
Swinging and singing by women	3,000	Hindus, women only.	Sweets, fruits.

HISSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
SIRSA			
Sirsa	Gangor	Chet Sudi 3 (Mar-Apr) Three days	Religious*
	Birthday of Guru Gobind Singh	Poh Sudi 7 (Dec-Jan) One day	Religious
	Janam Ashtami†	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Birthday of Guru Nanak Dev	Katak Puranmashi (Oct-Nov) One day	Religious
	Shahidi Guru Arjan Dev	Jeth Sudi 4 (May-June) Two days	Religious. To commemorate martyrdom of Guru Arjan Dev.
	Mela Maghi	Magh 1 (Jan-Feb) One day	Religious. In memory of Guru Gobind Singh's last battle at Muktsar.
	Mela Baisakhi	Baisakh 1 (April 13) One day	Religious and seasonal
	Cattle fair	Phagan (Feb-Mar) Sawan (July-Aug) One week	Commercial

A—VILLAGES

FATEHABAD

Jandwala H.B. 2	Ram Dev Pir Ka Mela	Magh Sudi 10 (Jan-Feb) One day	Religious
Ban Madauri H.B. 13	Ram Dev Pir Ka Mela	March One day	Religious. In honour of Ram Dev Pir. The legend goes that one Chaudhri Sukh Ram saw Ram Dev Pir in a dream. The Pir told him that if he could build a <i>marhi</i> (shrine) in his name, all his difficulties would be solved.
Bhattu Kalan H.B. 16	Cattle fair	August Three days	Commercial
	Gor	March One day	Religious. To commemorate Ishar and Gor, two famous lovers of Rajasthan, whom people believe now to be incarnations of Shiva and Parvati.
Dhingsara H.B. 30	Diwali	Katak Amavas (Oct-Nov) One day	Religious

*It is a Rajasthani fair. It is said that Gangor ran away with Hoda Rajput, but, as they were pursued by the relatives

†Women folk lift the decorated idols of Shiva and Parvati on their heads and a procession follows, starting from Sat
idols are immersed in water.

HISSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concd.			
See foot note†	5,000	Hindus	
Procession; recital of Granth Sahib; <i>kirtan</i> . Mock-fights with sticks, swords; band.	3,000	Sikhs & Hindus	
See descriptive notes.	6,000	Hindus	..
Procession; recital of Granth Sahib; <i>kirtan</i> . Mock-fights with sticks, swords; band.	5,000	Sikhs & Hindus	..
Recital of Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> .	4,000 15 miles	Sikhs & Hindus	..
-do-	4,000 15 miles	Sikhs & Hindus	..
-do-	4,000 15 miles	Sikhs & Hindus	..
Sale of livestock	3,500	All, men only.	Cattle and other animals, leather goods, ropes, sticks, sacks, iron- wares.
TAHSIL			
Offerings made at the shrine. Wrestling.	1,000 6 miles	All	Eatables, toys.
Worship of Ram Dev Pir; offerings made at the <i>marhi</i> .	2,500 10 miles	All	Eatables, toys.
Sale of livestock		All, mostly men.	Cattle and other animals, eatables.
Idols of Ishar and Gor taken out in a procession and finally immersed in water. Wrestling; camel race.	1,000	Hindus, especially Rajputs.	
See descriptive notes. Wrestling; <i>habaddi</i> .	1,000 5 miles	Hindus & Sikhs	Sweetmeats.

of the girl, they jumped into a well and died. They are regarded as incarnations of Shiva and Parvati and worshipped.
Narain temple. At the Gangoran well, the *phera* (marriage) ceremony of Shiva and Parvati is performed and then their

HISSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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Dhingsara H.B. 30	Man Sagar Baba Ka Mela	On Holi & Diwali days One day	Religious*
Bhodia Khera H.B. 42	Mela Ram Dev Pir	Magh Sudi 10 (Jan-Feb) One day	Religious†
Badopal H.B. 46	Ram Dev Pir Ka Mela	Magh Sudi 10 (Jan-Feb) One day	Religious‡
Kirmara H.B. 57	Mela Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Pabra H.B. 65	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
	Mela Chandi Devi	Magh 1 (Jan-Feb) One day	Religious. Dedicated to goddess Chandi.
	Haryali Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Mela Shiv Ji	Phagan Badi 14 (Feb-Mar) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

*The legend goes that Baba Man Sagar lived with an old Rajput of the village who had no issue. Due to the blessings

†In memory of Ram Dev Pir whose temple exists here. It is believed that the *Pir* appears in the dreams of the people

‡Dedicated to Ram Dev Pir. One Pooran, Harijan, got his eye-sight restored, on seeking blessings of the *Pir*. This

FATEHABAD

HISSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
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TAHSIL—contd.

Worship of the <i>smadh</i> of the saint where offerings are made.	500 20 miles	All, mostly women.	..
Worship of the <i>Pir</i> at his <i>marhi</i> , where offerings are also made. Wrestling; <i>kabaddi</i> .	2,000 20 miles	All, especially Chamars.	Sweets & other eatables, toys.
Offerings made at the <i>marhi</i> of the <i>Pir</i> . Wrestling.	500 5 miles	All	Eatables, toys.
See descriptive notes. Wrestling; kite-flying; <i>bazigar</i> feats; professional singing; <i>bolis</i> ; illuminations.	5,000 10 miles	Hindus	Eatables, general merchandise.
See descriptive notes. Wrestling; <i>kabaddi</i> .	..	Hindus & Sikhs	..
Swinging, singing and dancing by women. Wrestling; <i>kabaddi</i> .	..	Hindus, mostly women.	..
See descriptive notes. Wrestling; <i>kabaddi</i> .	..	Hindus & Sikhs	..
Worship of the goddess. Wrestling.	4,000 4 miles	Hindus, mostly women.	Eatables, general merchandise.
Singing and swinging by women. Wrestling.	4,000	Hindus & Sikhs	..
See descriptive notes.	1,000	Hindus	Eatables.
See descriptive notes.	Local population	Hindus	..
See descriptive notes. Wrestling.	-do-	All	..
Burning of the effigy of Ravana. Wrestling. See also descriptive notes.	-do-	All, especially Hindus.	-

of the saint the Rajput was blessed with a child even in that old age and the saint began to be worshipped.

and removes their difficulties. In return, they erect *marhis* (shrines) in his honour.

led to the worship of the *Pir*; a temple was constructed and the fair started.

HISSAR DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
FATEHABAD			
Pabra H.B. 65	Diwali	Katak Amavas (Oct - Nov) One day	Religious
	Magh Sankrant	Magh 1 (Jan-Feb) One day	Religious
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and religious
	Hola	Chet Badi 1 (Mar-Apr) One day	Seasonal and recreational
Dholu H.B. 78	Mela Ram De	Magh Sudi 10 (Jan-Feb) One day	Religious. There is a temple of Ram De here and it is believed that pledge of charity before the idol cures people of leprosy and other diseases.
Bhoda Hoshanak H.B. 95	Mela Baba Dharu Pir	First Thursday of the Sudi of every month Four days	Religious. In honour of Dharu Pir, who cures people of their diseases and influences of evil spirits. The fair stopped on the migration of Muslims but has been started again at the inspiration of a potter.
Madh H.B. 108	Nikke Pir Ka Mela	Asarh Puranmashi (June-July) Magh 15 (Jan-Feb) One day	Religious. In honour of a <i>Pir</i> .
	Mela Pir Akbar Ali Shah	Magh 2 (Jan-Feb) Asarh 2 (June-July) One day	Religious. In memory of <i>Pir</i> Akbar Ali Shah. It is believed that the <i>Pir</i> fulfilled the heart's desire of some persons. After this, people developed faith in the <i>Pir</i> and a fair began to be held in his honour.

B—TOWNS

Fatehabad	Cattle fair	Phagan (Feb-Mar) Bhadon (Aug-Sept) One week	Commercial
	Maghi	Magh 1 (Jan-Feb) One day	Religious

A—VILLAGES

Talwandi Badshahpur H.B. 1	Mela Teej	Sawan Sudi (July-Aug) One day	Seasonal and recreational
Talwandi Rukka H.B. 2	Mela Ram De Ji	Magh Sudi 10 (Jan-Feb) One day	Religious. In memory of Ram De Pir, whose stone image exists here.

HISSAR

HISSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
See descriptive notes.	..	Hindus & Sikhs	..
A holy dip in the tank; giving of alms. Wrestling.	10 miles	Hindus & Sikhs	..
See descriptive notes. Fire-works.	..	Hindus & Sikhs	..
Celebrated like Holi regarding which see descriptive notes.	Local population	Hindus & Sikhs	..
Worship of the deity	20,000 45 miles	All	Eatables.
Homage to the <i>Pir</i> . Any person who is believed to be under the influence of the <i>Pir</i> sits at his <i>sihan</i> , predicts questions of people and gives replies to them.	1,000	All	Sweets, <i>patashas</i> , <i>parshad</i> , tea.
Worship of the tomb of the <i>Pir</i> ; offerings made. <i>Kabaddi</i> ; wrestling; singing; dancing.	2,000	All	Sweets and other eatables.
Homage paid at the tomb of the <i>Pir</i> ; offerings of <i>parshad</i> , <i>patashas</i> and <i>shakkar</i> made.	2,000	All	Eatables, general merchandise.
Sale of livestock. Wrestling.	2,500	All, men only.	Cattle and other animals, leather goods, sticks, ropes, sacks, iron-ware, saddles, tinklets.
Recitation from Granth Sahib; <i>bhajan</i> ; <i>kirtan</i> .	4,000	Sikhs & Hindus	Sweets & general merchandise.
TAHSIL			
Singing and swinging by women	1,000	Hindus, women only.	..
Worship of the <i>Pir</i> . Wrestling.	1,500 20 miles	Hindus	Eatables, general merchandise.

HISSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Talwandi Rukka H.B. 2	Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Mela Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
Saharwa H.B. 3	-do-	-do-	-do-
Dobeta H.B. 4	-do-	-do-	-do-
Bure H.B. 5	-do-	-do-	-do-
Badun Brahmanan H.B. 6	-do-	-do-	-do-
Badn Ranghran H.B. 7	Dadi Gori Ka Mela	Bhadon Badi 9 (Aug-Sept) One day	Religious*
	Mela Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
Bharri H.B. 8	-do-	-do-	-do-
Harita H.B. 9	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
Daha H.B. 10	-do-	-do-	-do-
Chandnaud H.B. 11	-do-	-do-	-do-
Pahal H.B. 12	-do-	-do-	-do-
Rawat Khara H.B. 13	-do-	-do-	-do-
Chiraud H.B. 14	-do-	-do-	-do-

*Associated with a Brahmin girl named Goran who disappeared into earth alive after returning from Mathura would not die. It is said that no snake-bitten person who has come here has ever died.

HISSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes. Wrestling.	1,000	All	Sweets.
Singing and swinging by women	200	Hindus, women only.	
-do-	1,500	-do-	
-do-	100	-do-	
-do-	1,000	-do-	
-do-	1,000	-do-	
Worship at the temple	Local population	..	
Singing and swinging by women	1,000	Hindus, women only.	
-do-	200	-do-	
See descriptive notes. Wrestling; kabaddi.	4,000	Hindus	Sweets, earthen toys.
Singing and swinging by women	2,000	Hindus & Sikhs, women only.	
-do-	500	Hindus, women only.	
-do-	200	-do-	
-do-	300	-do-	
-do-	1,000	-do-	
-do-	500	-do-	

Brindavan. While so disappearing, she uttered that any snake-bitten person visiting this place and worshipping her

HISSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
HISSAR			
Balsmand H.B. 22	Mela Mahavirji	Chet (Mar-Apr) Asoj (Sept-Oct) One day	Religious. Dedicated to Mahavira or Hanumana, the monkey- god of the Ramayana.
Talwandi Rana H.B. 65	Holi	Phagan Puranmashi (Feb-Mar)	Seasonal and recreational
Juglan H.B. 66	-do-	-do-	-do-
	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Pinghal H.B. 72	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
Surera H.B. 73	-do-	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
Madlauda H.B. 74	Diwali	Karak Amavas (Oct-Nov) One day	Religious
Kumbha Khara H.B. 75	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Nangli H.B. 78	Babaji Ka Akhara, or, Baba Ka Dera	First Sunday of Bhadon Badi (Aug-Sept) One day	Religious. Associated with Baba Pipal Nath*
Pirthala H.B. 109	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Bheri Akbarpur H.B. 114	Ram Devji Ka Mela	February 6 One day	Religious. Dedicated to Ram Devji.
	Devi Ka Mela	Magh 10 (Jan-Feb) One day	Religious. Dedicated to the goddess.
Pirbhuwala H.B. 116	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
Latani H.B. 117	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
Hasan Garh H.B. 118	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
Kallar Bhaini H.B. 119	-do-	-do-	-do-

*A saint and a follower of Guru Gorakh Nath. He settled here when it was all jungle and wild animals infested it.

HISSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of Hanumana in the temple. Wrestling; singing.	16 miles	Hindus	Sweetmeats.
See descriptive notes.	Local population	Hindus	..
-do-	-do-	Hindus	..
See descriptive notes. Wrestling; kabaddi.	2,000	Hindus, mostly men.	Sweets, toys.
See descriptive notes.	Local population	Hindus	..
-do-	-do-	Hindus	..
See descriptive notes.	..	Hindus	..
-do-	..	All, especially Hindus.	..
Worship of the saint at the <i>smadh</i> ; offerings and distribution of <i>shakkar</i> and <i>ghes</i> .	1,000	All	Sweets, toys.
See descriptive notes. Wrestling; singing.	4,000	Hindus	..
Worship of Ram Devji. Wrestling.	4,000 10 miles	Hindus	..
Worship of the deity	2,000	Hindus	..
See descriptive notes.	Local population	Hindus	..
See descriptive notes.	..	Hindus	..
See descriptive notes. Wrestling; kabaddi; fire-works.	..	Hindus	..
See descriptive notes.	Local population	Hindus	..

He showed many miracles. Now his *smadh* exists here where an earthen lamp fed with *ghes* is kept burning always.

HISSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
HISSAR			
Bobwa H.B. 120	Holi	Phagan Purnamashi (Feb-Mar) One day	Seasonal and recreational
Kharkara H.B. 121	-do-	-do-	-do-
Ghaibi Pur H.B. 122	-do-	-do-	-do-
Daulat Pur H.B. 124	-do-	-do-	-do-
Barwala H.B. 128	-do-	-do-	-do-
Sarsaud H.B. 129	-do-	-do-	-do-
Balak H.B. 130	-do-	-do-	-do-
Bichpari H.B. 131	-do-	-do-	-do-
Kirara H.B. 134	-do-	-do-	-do-
Kirori H.B. 135	-do-	-do-	-do-
Sham Sukh H.B. 136	-do-	-do-	-do-
Sindol H.B. 137	-do-	-do-	-do-
Nangthla H.B. 138	Gugga fair, or, Dharmik Mela	September 2 One day	Religious
	Holi	Phagan Purnamashi (Feb-Mar) One day	Seasonal and recreational
	Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Landhri Sukhlambran H.B. 140	Ram De Pir	Magh Sudi 10 (Jan-Feb) Two days	Religious. It is said that Ram De Pir and his horse sank into the earth here.
Jagan H.B. 141	Mela Shivji	Phagan Badi 13 (Feb-Mar) One day	Religious
Kharar H.B. 149	Shivratri, or, Mela Shivji.	Sawan Badi 13 (July-Aug) One day	Religious. It is said that an image of Shiva emerged from the ground and the people set up a temple there and began to hold a fair.
Mayar H.B. 151	Mela Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational

HISSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	Local population	Hindus	..
-do-	-do-	-do-	..
-do-	-do-	-do-	..
-do-	-do-	-do-	..
-do-	-do-	-do-	..
-do-	-do-	-do-	..
-do-	-do-	-do-	..
-do-	-do-	-do-	..
-do-	-do-	-do-	..
-do-	-do-	-do-	..
See descriptive notes on Gugga Naumi.	4,000 10 miles	-do-	..
See descriptive notes.	Local population	-do-	..
See descriptive notes.	2,000	All	..
Worship of the Pir	2,000	Hindus	Fruits, sweets, general merchandise.
Worship of Shiva ; a holy dip in the tank. See also descriptive notes on Shivratri. Wrestling.	5,000 100 miles	Hindus	Fruits, toys, general merchandise.
Bhajans. Wrestling; kabaddi ; shot-put. See also descriptive notes.	1,500 10 miles	Hindus	Fruits, patashas,
Singing and swinging by women	1,000	Hindus, women only.	

HISSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
HISSAR			
Ladwa H. B. 156	Mela Mata	Chet (Mar-Apr) One day	Religious. Dedicated to goddess.
Siswal H. B. 174	Shivratri, or, Mela Shivji	Phagan Badi 14 (Feb-Mar) One day	Religious
	Mela Ram Dev Ji	Chet (Mar-Apr) One day	Religious. Dedicated to Ram Devji.
Dharsul Kalan H. B. 192	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Jakhal H. B. 210	Mela Teej	Sawan Sudi 3 (July-Aug) Eight days	Seasonal and recreational
B—TOWNS			
Jakhalmandi	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Independence Day	August 15 One day	National. To commemorate India winning Independence on 15th August, 1947.
	Holi	Phagan Purnamashi (Feb-Mar) One day	Seasonal and recreational
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Republic Day	January 26 One day	National. To commemorate India becoming Republic on 26th January, 1950
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Budhla Sant	First day of Bikrami year One day	Religious*
Tohana	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Holi	Phagan Purnamashi (Feb-Mar) One day	Seasonal and recreational

*Budhla saint was a fakir belonging to Multan, who disappeared in earth by virtue of his spiritual powers. Before where they have settled.

HISSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of the deity	1,000	Hindus	..
See descriptive notes. Wrestling.	2,000 10 miles	-do-	Sweetmeats.
Worship of Ram Dev. Wrestling ; horse races.	5 miles	-do-	..
See descriptive notes. Wrestling.	1,000 30 miles	-do-	Sweets, earthen toys.
Singing and swinging by women	2,000	Hindus & Sikhs, women only.	..
Burning of effigy of Ravana. See also descriptive notes.	5,000 5 miles	All, especially Hindus.	Eatables, toys, cosmetics.
Flag-hoisting ; cultural programmes ; wrestling ; other games.	2,500	All	Eatables.
See descriptive notes.	2,500	Hindus & Sikhs	Dry colours, sweets.
See descriptive notes.	Local population	-do-	Sweets, utensils.
Procession ; meetings ; wrestling and other games.	2,500	All	Eatables.
See descriptive notes.	2,500	Hindus	..
People gather and sing in honour of the saint.	1,000	Hindu refugees from Multan	..
See descriptive notes. Wrestling ; kabaddi.	4,000	All	..
See descriptive notes.	Local population	Hindus & Sikhs	Sweets, fruits, cos- metics.
-do-	-do-	-do-	Sweets, fruits, calendars, charts.
-do-	..	-do-	Sweets, fruits.

the Partition the Hindus of Multan used to hold the fair in Multan and now they hold it at some of the places like Tohana

HISSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Khot Kalan H.B. 2	Mela Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Banbhor H. B. 10	Mela Durga Bhiwani, or, Mela Dev	During Nauratas in Chet and Asoj One day	Religious. It is believed that some Devi (goddess) appeared here and the fair is held in her honour.
Ghirai H. B. 24	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Haryali Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
Khar Khari H. B. 27	Mela Bissah	Magh Sudi 14 (Jan-Feb) One day	Religious. In memory of Bissah, a saint and an uncompromising critic of anti-social elements like robbers at whose hands he was ultimately killed. A <i>smadh</i> was constructed in his honour.
Nalwa H. B. 33	Mela Mai Rani	Chet Sudi 14 (Mar-Apr) Asoj Sudi 14 (Sept-Oct) One day	Religious. Dedicated to Mai Rani (goddess). It is believed that the wrath of Mai Rani renders the children weak.
Bawani Khara H.B. 42	Mela Gugga Marhi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Pur H.B. 49	Gugga Naumi	-do-	Religious
Dhanana H.B. 52	Mela Mata Sitla, or, Mata Ka Mela	Every Wednesday of Chet barring the first one (Mar-Apr) One day	Religious. Dedicated to Mata Sitla*
Kani Kheri H.B. 65	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Holi	Phagan Purnamashi (Feb-Mar) One day	Seasonal and recreational
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Khanda Kheri H.B. 67	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

*The story goes that there lived a man named Avidya, the fifth descendant of Dhanna (the founder of the village) constructed in the name of Mata Phoolwade. He was consequently blessed with a son. Even now Harijans has now been made *pacca* by the Mahajans of Bhiwani.

HISSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Caste/Communities	Commodities sold
TAHSIL			
See descriptive notes. Worship of Kala Pir.	1,000	Hindus	..
Worship of the goddess in the temple. Wrestling ; singing ; playing on flute.	6,000 40 miles	Hindus, mostly women.	Fruits, sweets, toys, utensils.
See descriptive notes. Wrestling; <i>kabaddi</i> , volley-ball; shot-put; football.	Local population	All	..
Singing and swinging by women, as also by men of younger age. Wrestling; jumps.	-do-	Hindus, mostly women.	..
Scooping out wet earth from the pond; worship and recitals; distribution of <i>parshad</i> ; first hair-cutting ceremony of children. Wrestling; <i>kabaddi</i> ; kite flying.	2,000 5 miles	All, especially Hindu Jats.	General merchandise.
Worship of Mai Rani in the temple.	1,000	Hindus	<i>Laddus, patashas, rice, shakkar.</i>
See descriptive notes.	5,000	All	Eatables.
See descriptive notes. Wrestling ; <i>kabaddi</i> .	Several thousand	All	..
Worship of the deity. People come a day before and make their own arrangements of board and lodging. It is believed that whosoever partakes meals prepared by others cannot have his wishes fulfilled. Wrestling ; <i>kabaddi</i> .	10,000 50 miles	Hindus, mostly women.	Eatables, toys, general merchandise.
See descriptive notes.	..	Hindus	
-do-	..	-do-	
-do-	..	All, especially Hindus.	..
See descriptive notes.	Local population	All	Eatables, toys, bullocks, camels.
See descriptive notes.	..	All, especially Hindus.	

who had no issue. At the instance of some saint, he brought two bricks from Gurgaon and got a *kacha mandh* sing at the fair "Re Avidya Mera Mandh Chamwa De" (Oh Avidya ! get my shrine constructed). The *mandh*

HISSAR DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
Khanda Kheri H.B. 67	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Holi	Phagan Puranmashi (Mar-Apr) One day	Seasonal and recreational
Rajthal H.B. 70	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	-do-
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
Bhaini Amirpur H.B. 71	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	-do-
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
Kheri Rohj H.B. 72	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	-do-
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
Kheri Sheoran H.B. 73	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	-do-
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
Malakpur H.B. 74	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	-do-
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational

HANSI

HISSAR DISTRICT

Mode of observance and entertainments

Approximate No.
of visitors and
radius covered

Castes/Communities Commodities sold

TAHSIL—contd.

See descriptive notes.

-do-

-do-

-do-

-do-

-do-

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HISSAR DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
HANSI			
Rakhi Khas H.B. 76	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Holi	Phagan Purnamashi (Feb-Mar) One day	Seasonal and recreational
Haibatpur H.B. 79	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	-do-
	Holi	Phagan Purnamashi (Feb-Mar) One day	Seasonal and recreational
Rakhi Shahpur H.B. 81	Holi	-do-	-do-
	Dussehra	Asoj Sudi 10 ² (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	-do-
Narnaund H.B. 91	Holi	Phagan Purnamashi (Feb-Mar) One day	Seasonal and recreational
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	-do-
Petwar H.B. 92	Diwali	-do-	-do-
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	-do-
	Holi	Phagan Purnamashi (Feb-Mar) One day	Seasonal and recreational
Uglana H.B. 93	Holi	-do-	-do-
	Diwali	Katak Amavas (Oct-Nov) One day	Religious

HISSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.		All, especially Hindus.	
-do-		Hindus	
-do-		-do-	
-do-		All, especially Hindus.	
-do-		Hindus	
-do-		-do-	
-do-		-do-	
-do-		All, especially Hindus.	
-do-		Hindus	
-do-		-do-	..
-do-		All, especially Hindus.	..
-do-		Hindus	..
-do-		-do-	..
-do-		All, especially Hindus.	
-do-		Hindus	
-do-		-do-	
-do-		-do-	

HISSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Ugalan H.B. 93	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Bas Azam Shahpur H.B. 95	Mela Durga Ashtami	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) Two days	Religious. Dedicated to Durga.
Bas Badshahpur H.B. 97	Mela Devi]	-do-	Religious. Dedicated to the goddess.
Thurana H.B. 103	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
	Phag	Chet Badi 1 (Mar-Apr) One day	-do-
	Haryali Teej	Sawan Sudi 3 (July-Aug) One day	-do-
	Jugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	-do-
	Diwali	Katak Badi 14 & 15 (Oct-Nov) Two days	-do-
Majra H.B. 104	Diwali	Katak Amavas (Oct-Nov) One day	-do-
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
Bhataul Ranghran H.B. 126	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational

HANSI

*Women strike men (mostly brothers-in-law) with whips made of cloth. The latter defend with sticks and clothes declines to participate he has to offer a *bhehi* of *gur* to the challenging women and he is spared.

HISSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.		All, especially Hindus.	
Worship of the deity	5,000	Hindus	Sweetmeats, fruits, toys.
Worship of the deity in the temple; offerings of sweets, flowers and money.	Several thousand 15 miles	Hindus, mostly women.	Eatables.
See descriptive notes. Wrestling; <i>kabaddi</i> ; mimicking; fireworks.	2,000	Hindus	Crackers.
Celebrated like Holi regarding which see descriptive notes. Singing*	Local population	Hindus	Dry colours.
Singing and swinging by women. Wrestling; <i>kabaddi</i> ; dancing.	-do-	Hindus, mostly women.	Flax ropes; wooden staircases.
See descriptive notes. Wrestling; <i>kabaddi</i> ; horse riding.	2,000	All	Lances, bamboo sticks, <i>damroos</i> (small hand- drums).
Burning of effigy of Ravana. Dramas; religious songs; fireworks. See also descriptive notes.	2,000	All, especially Hindus.	Bows and arrows, photo- graphs.
See descriptive notes. Wrestling; <i>kabaddi</i> ; singing.	Local population	Hindus	Sweets, toys.
See descriptive notes.		Hindus	..
See descriptive notes.		Hindus	..
See descriptive notes.		All, especially Hindus.	
See descriptive notes.	Local population	Hindus	Sweetmeats, utensils.
See descriptive notes.	-do-	All, especially Hindus.	Sweets.
Singing and swinging by women; exchanging of sweets by them. Wrestling; <i>kabaddi</i> .	-do-	Hindus, mostly women.	Sweets, clothes.

and throw on the former cold water in the collection of which they are helped by their daughters and sisters. If any man

HISSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Bhataul Ranghran H.B. 126	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Raksha Bandhan	Sawan Purnamashi (July-Aug) One day	Social. A domestic festival.
Umra H.B. 137	Sankrant	Magh 1 (Jan-Feb) One day	Seasonal
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Holi	Phagan Purnamashi (Feb-Mar) Two days	Seasonal and recreational
	Mela Devi	Chet 8 (Mar-Apr) Asoj 8 (Sept-Oct) One day	Religious. Dedicated to the goddess.
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious

B—TOWNS

Hansi	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

HANSI

HISSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	Local population	Hindus	Sweets.
See descriptive notes. Wrestling; <i>kabaddi</i> .	-do-	All	-do-
Sisters tie <i>rahhis</i> to the wrist of their brothers.	-do-	Hindus	Sweetmeats, <i>rahhis</i> .
Giving of charities; cooking of delicious meals. Wrestling.		-do-	
Singing and swinging by women. Wrestling.		Hindus, mostly women.	
See descriptive notes. Wrestling.		All, especially Hindus.	
See descriptive notes. Wrestling.		Hindus	
Worship of the deity. Wrestling.	50 miles	Hindus	
See descriptive notes. Wrestling.		Hindus	
See descriptive notes. Wrestling.		All	
-do-		Hindus	
See descriptive notes. Kite-flying; wrestling; <i>qwalis</i> .	5,000	Hindus & Sikhs	Sweets, toys, utensils.
See descriptive notes.	10,000	Hindus	-do-
See descriptive notes. Wrestling; <i>bazigar</i> feats.	6,000	All	Sweets, fruits, toys.
Burning of effigies of Ravana, Megh Nad and Kumbh Karna. See also descriptive notes.	20,000	All, especially Hindus.	Cloth, sweets, fruits, toys.

HISSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
HANSI			
Hansi	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Mela Jagan Nath Puri temple	Bhadon Badi 5 (Aug-Sept) One day	Religious
	Cattle fair	Chet Badi 2 (Mar-Apr) Asoj Badi 7 (Sept-Oct) Ten days	Commercial
	Kali Devi ka Mela	Chet Sudi 9 (Mar-Apr) Asoj Sudi 14 (Sept-Oct) One day	Religious. [†] Dedicated to the goddess Kali Devi.
A—VILLAGES			
BHIWANI			
Sai H.B. 1	Mela Ajat Rishi	Bhadon Badi 6 (Aug-Sept) One day	Religious*
Sidhenwa H.B. 4	Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Tigrana H.B. 10	Mela Baba Chheorwala	Sawan Badi 5 (July-Aug) One day	Religious†
Bamla H.B. 15	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Dhana Ladenpur H.B. 19	Mela Sitla Mata	First Monday of Chet (Mar-Apr) One day	Religious. The legend goes that a leading Rajput of the village, suddenly lost his eye-sight. His mother danced in the name of Sitla Mata and prayed to her. The man regained his vision and got a temple of the goddess constructed.
Budhera H.B. 22	Mela Gugga Ji	Bhadon Badi 9 (Aug-Sept) One day	Religious

*Associated with a saint named Ajat, who was a saviour of cows and was killed while fighting with a demon Raja and which does not retain water. The cattle of the followers of the Rishi remain immune from diseases.

†A *Sadhu* came out alive from a stack of hay which was five years old. Whatever he said about past, present and future One version is that the fair is held on the day of his emergence from the stack and the other version is that it is

HISSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	4,000	Hindus & Sikhs	Sweets, utensils.
Worship of Hanumanji	3,500	Hindus	Sweets, fruits.
Sale of livestock. Animal races.	5,000 25 miles	All, men only.	Cattle and other animals, leather goods, sticks, ropes, sacks, iron-wares, sweets, eatables, fodder.
Worship of the deity; offerings of sweets; <i>parshad</i> distributed; <i>bhajans</i> ; <i>kirtan</i> . Wrestling; kite-flying.	3,000	Hindus, mostly women.	Sweets, fruits, toys, cloth.
TAHSIL			
Worship of the Rishi at his <i>math</i> . Wrestling; dancing; drum-beating.	Several thousand 12 miles	Hindus	Eatables, toys.
See descriptive notes.	1,000	All	..
Worship of the <i>smadh</i> of the <i>sadhu</i> ; offerings of <i>parshad</i> ; <i>bhajans</i> ; <i>havans</i> . Wrestling; <i>kabaddi</i> ; drum-beating.	2,000 12 miles	All	Toys, general mer- chandise.
See descriptive notes. Wrestling; horse-races.	5,000 5 miles	All	..
Worship of the deity; first haircutting ceremony of chil- dren performed; obeisance and perambulations of the temple by newly wedded couples; promised offerings made by those whose desires have been fulfilled.	6,000 10 miles	Hindus, mostly] women.	..
See descriptive notes. Wrestling; <i>kabaddi</i> .	2,000 2½ miles	All, mostly men.	Sweets, fruits, toys, bangles.

his army to protect a cow. It is said that his headless body kept on fighting and where it fell a tank exists there

came out true. Many became his followers and it is said that he who has a faith in him has his desires fulfilled.
held on his death anniversary.

HISSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
BHIWANI			
Deosar H.B. 25	Devi Ka Mela or Mela Devi Deosar	Chet Sudi 8 (Mar-Apr) Asoj 8 (Sept-Oct) One day	Religious*
Tosham H.B. 33	Mela Panj Tirathi	Baisakh Puranmashi (April-May) Katak Puranmashi (Oct-Nov) Two days	Religious†
Pahari H.B. 36	Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Mela Devi, or, Mela Durga Ashtami	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) Two days	Religious‡
Berhaloo H.B. 43	Cattle fair	Baisakh Badi 2 (April-May) Katak Badi 2 (Oct-Nov) 7 days	Commercial
Jhanjia Sheeran H.B. 46	Mela Bhaiyan	Phagan Sudi 13 (Feb-Mar) One day	Religious. Dedicated to Bhaiyan, a saint locally called <i>devta</i> (god)§
Jhumpa Kalan H.B. 52	Mela Gugga Ji	Bhadon Badi 9 (Aug-Sept) One day	Religious
Asalwas Merhtta H.B. 55	Mela Shivji	Phagan Badi 14 (Feb-Mar) One day	Religious
Jui Khurd H.B. 65	Mela Mata	Every Tuesday of Chet Sudi (Mar-Apr), and of Asoj Sudi (Sept-Oct) One day	Religious. Dedicated to the goddess.
Saral H.B. 82	Shyamji Ka Mela	Phagan Sudi 12 (Feb-Mar) One day	Religious. Dedicated to Shyamji whose <i>marhi</i> exists here.
Sidhan H.B. 91	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious

*It is said that some Mahajan of Bhiwani had a dream that if he built a temple for the goddess at Deosar, he would bad days begot a rich man. He asked for a boon from the goddess. The latter removed his hardships and he got a temple appeared here.

†It is said that there was some great saint in olden times who had four or five disciples. Baba Moongi Pal, one of began to worship him. There are five *kunds* (reservoirs) differently named with a *pacca* tank and *dharamsala* sacred as a dip in the Ganges.

‡During the battle of Tarai between Prithvi Raj and Mohammad Ghori, some Rajput soldiers under the command of lit a funeral pyre and burnt herself to death. The people called the princess a goddess, constructed a temple in her honour installed an idol of Durga here and it is worshipped.

§It is said that, long long ago, there lived a saint in the village who was a true devotee of God. After his death, it children. The villagers began to worship the saint, as a result of which the milch cattle started giving milk. On this, fulfilled here; prayers are also offered for a new prosperous crop.

HISSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of the goddess in the temple; offerings made; perambulating the temple; <i>bhajans</i> ; <i>kirtan</i> . Wrestling; singing.	9,000 From all over India	Hindu, especially Mahajans.	Sweets, general merchandise.
A holy dip in the <i>kunds</i> ; prayers; <i>bhajans</i> ; <i>kirtan</i> ; alms-giving. Wrestling and other competitive games.	1,000 30 miles	Hindus	Eatables, earthen utensils, toys, general merchandise.
See descriptive notes. Wrestling.	2,000 5 miles	All, mostly men.	..
Worship of the deity; offerings of ornaments and cash; sermons; <i>bhajans</i> . Wrestling; <i>kabbadi</i> ; swinging; acrobatics; camel races; <i>saperas</i> .	5,000 12 miles though visitors come from far-off places like Calcutta and Bombay	Hindus	Cloth, eatables, utensils, toys.
Sale of livestock; prizes awarded to the owners of good breeds.	8,000 500 miles	All, men only.	Cows, horses, buffaloes, calves, camels.
Worship of Bhaiyan; offerings of <i>kheer</i> and <i>puras</i> made; singing, dancing and beating of drums. Wrestling; <i>kabaddi</i> .	1,500 10 miles	Hindu, mostly women.	Sweets, fruits, toys, bangles.
See descriptive notes. Wrestling; <i>kabaddi</i> ; camel races.	3,000	All	-do-
See descriptive notes on Shivratri. Wrestling; <i>kabaddi</i> .	5,000	Hindus, mostly women.	Sweets, general merchandise.
Worship of the deity. Wrestling.	4,000 10 miles	-do-	Sweets, other eatables, toys.
Worship of Shyamji; offerings of <i>kheer</i> made.	100	Hindus, especially Jats and Khatrias, women only.	
See descriptive notes. Wrestling; singing.	2,000	All	General merchandise.

amass huge profits. Consequently, he got a temple erected and a regular fair began to be held. Another legend says that constructed in her honour. According to yet another version, a speaking image of Durga Bhiwani riding a tiger

the disciples, possessed supernatural powers. After his death, a small temple was raised in his honour and people existing here. A dip in the *kunds*, though two of them are filled with earth, etc., and are dry, is considered as

a princess were camping on the hillock. The princess received sad news of her husband's death in the battlefield. She and installing an idol therein began to worship it. Another version is that sometime in the unknown past somebody

so happened that the village cows and buffaloes ran dry which resulted in the deterioration of the health of the village a *smadh* of the saint was constructed and over it was also raised a temple. It is believed that the wishes of the people are

HISSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
BHIWANI			
Behal H. B. 106	Mela Gugga Ji	Bhadon Badi 9 (Aug-Sept) One day	Religious
Sewani H. B. 128	Cattle fair	February, April, September One week	Commercial
B--TOWNS			
Bhiwani	Cattle fair	Jeth Sudi 8 (May-June) Asoj Sudi 2 (Sept-Oct) Chet Badi 10 (Mar-Apr) Eight days	Commercial
	Basaura	First Monday of Chet (Mar-Apr) One day	Religious
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Budhi Teej	Sawan Badi 3 (July-Aug) One day	Seasonal and recreational. The fair is known as Budhi Teej because it is celebrated towards the end of the month by comparatively elderly women.
	Gugga Mela	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Mela Samvat	Chet 1 (Mar-Apr) One day	Recreational. Celebration of the New Year Day (Bikrami).
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
Loharu	Cattle fair	Magh Sudi 9 (Jan-Feb) Sawan Sudi 1 (July-Aug) One week	Commercial
	Teejon Ka Mela	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational

*Celebrations in the Gauri Shankar Temple start a number of days before the Janam Ashtami day on Bhadon Badi. On the Janam Ashtami day all other temples in the town are decorated and *handolas* and *jhankis* are displayed.

HISSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concd.			
See descriptive notes. Wrestling; <i>kabaddi</i> .	3,000 4 miles	All, mostly men.	Sweets, fruits, toys, bangles.
Sale of livestock	5,000 300 miles	All, men only.	Cattle and other animals, eatables.
Sale of livestock; cattle shows; distribution of prizes to the owners of best quality breeds.	6,000	All, men only.	Cattle and other animals, leather goods, ropes, sacks.
Worship of Sitla Mata; partaking of meals cooked on the preceding night.	Half of the popula- tion of the town	Hindus, mostly women.	Sweets, fruits, toys.
Swinging, singing and dancing by young women. Kite-flying; wrestling..	10,000	-do-	Toys, sweetmeats.
Singing, swinging and dancing by comparatively elderly women. Kite-flying; wrestling.	Half of the popula- tion of the town	-do-	Toys, sweets, fruits.
See descriptive notes. Kite-flying; acrobatics; wrestling.	45,000	-do-	Eatables, toys.
See descriptive notes. People take bath in the canal.	10,000	Hindus & Sikhs	Sweetmeats, toys.
A dip in the canal. Miscellaneous modes of enjoyment.	10,000	Hindus, mostly men.	-do-
See descriptive notes* Wrestling; acrobatics; circus shows; variety shows.	100,000	Hindus	Sweets and other eat- ables, toys, general merchandise.
Sale of livestock	3,000	All, men only.	Cattle and other animals, leather goods, sticks, ropes, sacks, iron- wares.
Women sing and swing. Wrestling.	1,000 3 miles	Hindus, mostly women.	Sweets, toys, fruits.

8, with illuminations and other decorations of the temple, exhibition of *jhankis*, worship, *bhajans* and *kirtan*.

ROHTAK DISTRICT

FAIRS: THEIR LOCATION & ATTENDANCE

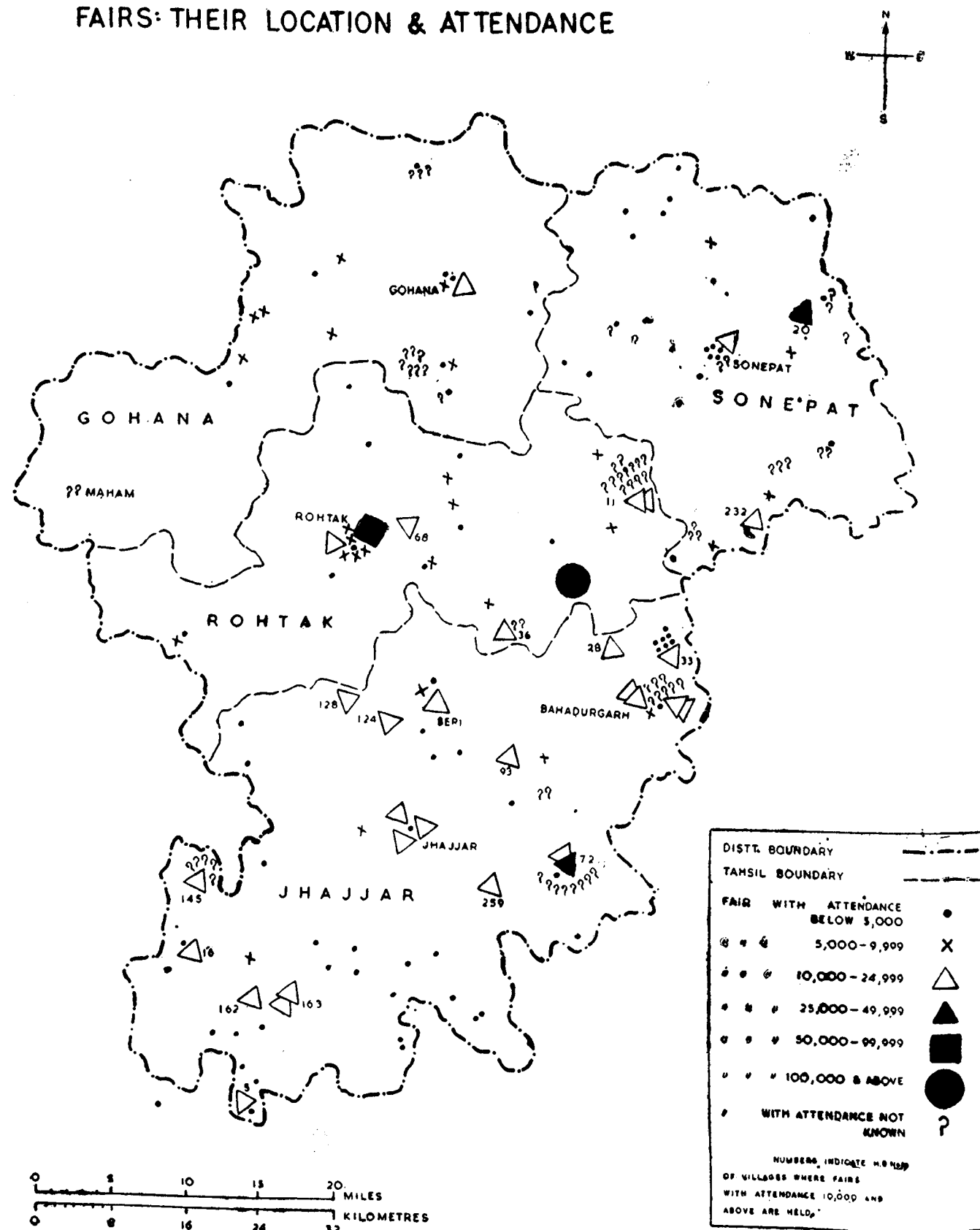


TABLE ON
FAIRS AND FESTIVALS
2. ROHTAK DISTRICT

ROHTAK DISTRICT

Town/Village with <i>Had Bast</i> No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Rindhana H.B. 4	Mata Ka Mela	Chet Sudi 8 (Mar-Apr) One day	Religious
	Shivratri, or, Mela Shivji	Phagan Badi 14 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious
Dhanana Aladadpur H.B. 5	Shivratri	Phagan Badi 14 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious
Baroda Mor H.B. 12	Dohab Wala	Bhadon Sudi 5 (Aug-Sept) One day	Religious. In memory of a <i>sidh faqir</i> .
Butana Khetlan H.B. 20	Mela Baba Balak Nath	Phagan Sudi 9 (Feb-Mar) One day	Religious. In memory of Baba Balak Nath.
Jagsi H.B. 23	Holi	Phagan Puranmashi (Feb-Mar) and Chet Badi 1 (Mar-Apr) Two days	Seasonal and recreational
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Badi Amavas (Oct-Nov) One day	Religious
	Haryali Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
Khanpur Kalan H.B. 56	Mela Bhagat Phul Singh	Sawan Sudi 2 (July-Aug) One day	Religious. In memory of the saint.
Kakana Bahaduri H.B. 57	Shivratri, or, Shivji Ka Mela	Sawan Badi 13 (July-Aug) Phagan Badi 14 (Feb-Mar) One day	Religious
Moi H.B. 79	Mata Ka Mela	Chet 7 (Mar-Apr) One day	Religious
	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
Rabrah H.B. 81	Dera Nagan, Baba Balak Nath	Phagan Sudi 9 (Feb-Mar) One day	Religious. Dedicated to Baba Balak Nath.

GOHANA

ROHTAK DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Offerings made in the temple	7,000 12 miles	Hindus	General merchandise.
See descriptive notes. Wrestling.	6,000 12 miles	Hindus	Sweets and general merchandise.
See descriptive notes. Wrestling; singing parties.	6,000 6 miles	Hindus	Sweets, toys, fruits.
..	2,000	All	..
Worship of Baba Balak Nath	5,000	Hindus, especially <i>Kanpara Sadhus</i> .	Sweets and general merchandise.
See descriptive notes. Fire-works.	1,100	Hindus	..
See descriptive notes.		All, especially Hindus.	Eatables and generyl merchandise.
-do-		Hindus	-do-
Women sing and swing. Wrestling.		Hindus, mostly women.	..
Religious songs and sermons		Hindus	Eatables.
See descriptive notes. Wrestling; <i>bazigar</i> feats; swings.	2,000 20 miles	Hindus, mostly women.	Sweets, fruits, vegeta- bles, toys, earthen pots.
Offerings made in the temple	2,500 5 miles	Hindus, mostly women.	..
See descriptive notes.			Eatables and general merchandise.
Worship of the <i>gaddi</i> of Baba Balak Nath. Wrestling.	8,000 15 miles	Hindus, especially <i>Kanpara Sadhus</i> .	Sweets and other eatables.

ROHTAK DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
GOHANA			
Rabrah H.B. 81	Mela Naumi	Phagan Badi 9 (Feb-Mar) One day	Religious. In memory of saint Mast Nath, whose <i>smadh</i> exists here.
Rukhi H.B. 84	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Holi	Phagan Puranmashi (Mar-Apr) One day	Seasonal and recreational
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Haryali Teej	Sawan Sudi 3 (July-Aug)	Seasonal and recreational
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Govardhan Puja	Katak Sudi 1 (Oct-Nov) One day	Religious. To commemorate Krishna's lifting Govardhan mountain on his little finger to protect cows and cow-herd boys and girls from the torrential rains let loose by the vengeful Indra, god of rains.
Kathura H.B. 89	Rang-Bhari Ikadashi	Phagan Sudi 11 (Feb-Mar)	Religious. To commemorate the victory of <i>devtas</i> (gods) over <i>rakshasas</i> (demons). (Reference is to the popular legend relating to <i>samudra-manthan</i> in the <i>Puranas</i>).
Lakhan Mazra H.B. 95	Hola Mohalla in Gurdwara Manji Sahib	Chet Badi 1 (Mar-Apr) One day	Religious
B—TOWNS			
Meham	Cattle fair	Chet Sudi 12 (Mar-Apr) Sawan Sudi 4 (July-Aug) Asoj Sudi 11 (Sept-Oct) One week	Commercial
	Teej or Tehola	Bhadon Badi 3 (Aug-Sept) One day	Seasonal
Gohana	Mela Jal Jholni	Bhadon Sudi 11 (Aug-Sept) One day	Religious
	Mela Devi	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) One day	Religious

ROHTAK DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of the <i>smadh</i> of the saint; offerings of water made. Wrestling.	2,000	Hindus	Sweetmeats, vegetables necklaces, toys.
See descriptive notes.		Hindus	..
See descriptive notes.		Hindus	..
See descriptive notes.		Hindus	Eatables and general merchandise.
See descriptive notes.		All, especially Hindus.	..
Women sing and swing		Hindus	..
See descriptive notes.	..	..	Sweets, fruits, general merchandise.
Worship of Krishna and Govardhan		Hindus	..
Religious discourses. Wrestling.	8,000 10 miles	Hindus	Eatables.
Recitation from Granth Sahib in the Gurdwara Manji Sahib	4,000	Sikhs	..
Sale of livestock; show of cattle of good breed and distribution of prizes.	Several thousand 200 miles	All, men only.	Cattle & other animals.
Wrestling; acrobatic feats.	Several thousand 30 miles	All, men only.	..
Image of Krishna is taken out in a procession and immersed in water in the evening.	3,000 10 miles	Hindus	Eatables, merchandise. general
Worship of goddess. Wrestling; <i>kabaddi</i> ; tug-of-war; <i>qwalis</i> .	11,000	Hindus	-do-

ROHTAK DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
GOHANA			
Gohana	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Cattle fair	Jeth Sudi 10 (May-June) Katak Badi 8 (Oct-Nov) One week	Commercial
A—VILLAGES			
SONEPAT			
Begauli H. B. 1.	Yamuna Ka Ashnan	Every Sunday of sudi (waxing moon) One day	Religious. It is believed that a dip in the Yamuna on Sundays of waxing moon purges one of all sins.
Bakhtawarpur H.B. 18.	Yamuna Ashnan	Katak Puranmashi (Oct-Nov) Jeth Dussehra Jeth Sudi 10 (May-June) One day	Religious. A dip in the Yamuna on these days is regarded sacred.
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
Mehandipur H. B. 20	Yamuna Ashnan	Last Sunday of Sawan (July-Aug) Katak Puranmashi (Oct-Nov) One day	Religious
Barauli H. B. 24	Mela Katak Puran- mashi	Katak Puranmashi (Oct-Nov) One day	Religious
Sewli H.B. 39	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Shivratri	Phagan Badi 14 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
Akbarpur Barota H.B. 62	Mela Guru Nanak Dev	On the day of Holi One day	Religious. In memory of Guru Nanak Dev.
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational

ROHTAK DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Burning of effigy of Ravana. See also descriptive notes.	8,000 20 miles	All, especially Hindus.	Sweets, fruits, general merchandise.
Sale of livestock; show of cattle of good breed.	2,000 200 miles	All, men only.	Cattle, camels, horses.
TAHSIL			
People take a dip in the Yamuna river.	1,000	Hindus, women predominating.	Toys and eatables.
People take a dip in the Yamuna river.	2,000	Hindus, mostly women.	Sweets, fruits and other eatables.
See descriptive notes.		Hindus	..
See descriptive notes.		Hindus	..
People take a dip in the Yamuna river. Wrestling.	25,000	Hindus	Sweets and general merchandise.
..	Several thousand	Hindus	Laddus, patashas, fruits.
See descriptive notes.		Hindus	Sweets, fruits.
See descriptive notes. Wrestling; singing.	2,000 25 miles	Hindus	Sweets, fruits, earthen pots.
See descriptive notes.		Hindus	..
Recital of Granth Sahib		Hindus	Eatables.
See descriptive notes.		Hindus	-do-

ROHTAK DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
SONEPAT			
Akbarpur Barota H.B. 62	Diwali	Katak Amavas (Oct-Nov) One day	Religious
Qamashpur H.B. 88	Mela Nakta Dev	Bhadon Sudi 6 (Aug-Sept) One day	Religious*
Rajlu H.B. 103	Mela Amavas	Phagan (Feb-Mar) One day	
Ganaur H.B. 104	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Chulkana H.B. 118	Mela Shamji	Phagan (Feb-Mar) One day	Religious
Khubru H.B. 130	Mela Baba Shammak Shah	Phagan Puranmashi (Feb-Mar) One day	Religious†
Kheri Gujar H.B. 133	Sat Kumbh fair	Last Sunday of Sawan (July-Aug) Katak Puranmashi (Oct-Nov) One day	Religious
Mayana H.B. 134	Sat Kumbh fair	Phagan Sudi 11 (Feb-Mar) Sawan Sudi 11 (July-Aug) One day	Religious‡
Moi H.B. 144	Mela Baba Zinda	Chet Sudi 14 (Mar-Apr) Asoj Sudi 14 (Sept-Oct) One day	Religious. It is said that under the curse of a saint a sinner dis- appeared into the ground.
Juan H.B. 177	Cattle fair	Twice a year One day	Commercial
	Mela Shivratri	Phagan Badi 14 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious
Mohana H.B. 181	Cattle fair	Once a year One week	Commercial

*Dedicated to Nakta Dev who was a saintly man and belonged to *Jesa* sub-caste. He died when his nose was chopped caste raised a *smadhi* in his memory and started a fair in his name.

†In memory of saint Shammak Shah who belonged to Sayyad community. He was a great devotee of God and used to and a *darmshala* was constructed in his memory. A fair is held at the shrine on the occasion of Holi festival.

‡According to tradition, this place was once the capital of Raja Chakwa Bahan. Jankat Rishi was doing penance in those Rishi reduced the place to ashes and the Raja was killed. After sometime, the disciples of Rishi Jankat were on their way going to Kumbh fair, they should construct a *baoli* here and a bath in it would be equivalent to a Kumbh fair bath. A sanctity of the place.

ROHTAK DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.		Hindus	Eatables.
Homage at the <i>smadh</i> ; scooping out earth from the pond. Wrestling.	5,000	Hindus	Eatables, general merchandise.
Offerings made in the temple	3,000	Hindus	Sweets, toys.
See descriptive notes.	5,000	All, especially Hindus.	Sweets and fruits.
Offerings in the temple of Shamji	4,000	Hindus	..
Offerings made at the shrine of the asint	4,000	All	Sweetmeats, eatables.
Bath in the <i>baoli</i>	2,000	All	Eatables and toys.
Dip in the tank. Singing; wrestling.	1,000 6 miles	Hindus	Sweets and fruits.
Worship at the temple. Wrestling.	3,000	Hindus	Sweets, toys.
Sale of livestock	15 miles	All, men only.	Cattle and other animals, sweets, fruits, toys.
See descriptive notes.	3,000	Hindus	Toys.
Sale of livestock	1,000 20 miles	All	Cattle and other animals.

by his enemies. He was thus, named 'Nakta Dev' (from Nak-kata, or, one whose nose is cut) and the members of his sub-

cure people with the help of medicinal herbs. After his death, his grave was made pukka by his Hindu and Muslim devotees

days some three miles away. A dispute arose between the two and a battle was fought. By his spiritual power, the to attend Kumbh fair for taking a sacred bath and they stayed at this place. One of the disciples suggested that instead of *baoli* was constructed accordingly and water in it has not dried up to this day. The fair came to be held due to the

ROHTAK DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
SONEPAT			
Tihar H.B. 183	Mela Sadh Poojan	Baisakh 3 (Apr-May) One day	Religious. Dedicated to Gangan Sadh.
Kakroi H.B. 192	Magh Chaudash	Magh (Jan-Feb) One day	..
Karewari H.B. 198	Anwla Pooja	Phagan 1 (Feb-Mar) One day	Religious. It is considered that worship of the <i>anwla</i> tree bestows children.
Chatana H.B. 200	Mela Devi	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) Two days	Religious. It is said that in times immemorial an idol of goddess sprang up from the ground, and a temple was constructed in which the idol began to be worshipped.
Garhi Brahmanan H.B. 203	Mela Shambhu Dayal	August One day	Religious
Lahrara H.B. 206	Mela Baba Mohan Dass	Chet Amavas (Mar-Apr) One day	Religious. In memory of Baba Mohan Dass.
Dheki H.B. 231	Shambhu fair	Chet Sudi 9 (Mar-Apr) One day	Religious. The fair was started by his disciples in memory of Baba Mast Nath who died in 1864.
Nahri H.B. 232	Mela Himmat Nath	Phagan Badi 9 (Feb-Mar) One day	Religious. In memory of saint Himmat Nath.
Ferozepur Bangar H.B. 237	Shivratri	Sawan Badi 13 (July-Aug) Phagan Badi 14 (Feb-Mar) One day	Religious
Rampur H.B. 240	Shivratri	Phagan Badi 14 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious
	Holi	Phagan Purnamashi (Feb-Mar) One day	Seasonal and recreational
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
Kundal H.B. 241	Shivratri	Phagan Badi 14 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious. An idol was discovered and when all attempts to dig it out failed, a temple was constructed over it and the idol began to be worshipped as Shiva.
B—TOWNS			
Sonepat	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational

ROHTAK DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Offerings at the <i>smadh</i> of the saint	250	All, women only.	..
..	2,000	Hindus	Eatables.
Worship of the tree. Wrestling.	10 miles	Hindus	Sweets.
People worship the idol and make offerings. Wrestling.	1,000 10 miles	Hindus	Sweets, fruits, and toys.
Worship of Shiva at the temple	2,000	Hindus	Eatables.
Worship of the deity; offerings including those of goats made. Wrestling; singing.	2,000 20 miles	Hindus	Sweets, toys, earthen pots.
Worship of Shiva (Shambhu); chanting of <i>shabads</i> and <i>kirtan</i> ; scooping out earth from the pond. Wrestling; <i>kabaddi</i> .	8,000 8 miles	Hindus	Sweets, fruits, earthen pots.
Offerings are made at the <i>smadh</i> of saint. Wrestling; singing.	10,000 25 miles	Hindus	Sweets, toys, earthen pots.
See descriptive notes.	5,000	Hindus	Toys.
See descriptive notes. Worship of Shiva in the temple. Wrestling.		Hindus	Eatables.
See descriptive notes.		Hindus	.
See descriptive notes.		Hindus	Sweets, fruits.
See descriptive notes. Wrestling; <i>speras</i> ; <i>bazigars</i> .	1,500 25 miles	Hindus	Sweets, toys, earthen pots.
Burning of effigy of Ravana. See also descriptive notes.	10,000	All, especially Hindus.	Sweets, toys.
Dip in the tank; swinging by women. Wrestling.	2,000	Hindus, chiefly women.	-do-

ROHTAK DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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SONEPAT

Sonepat	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Solono Ka Mela	Sawan (July-Aug) One day	Social and religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Cattle fair	Phagan (Feb-Mar) Katak (Oct-Nov) Eight days	Commercial
	Shivratri or Mela Shivji	Sawan Badi 13 (July-Aug) Phagan Badi 14 (Feb-Mar) One day	Religious
	Mela Mata	Chet (Mar-Apr) One day	Religious

ROHTAK

A--VILLAGES

Bidhlan H.B. 6	Mela Mata	Chet Badi 7 (Mar-Apr) One day	Religious. Dedicated to Sitla Mata, the goddess of small-pox. It is said that small-pox had broken out in the city when the idol of the goddess was first found. The disease was checked as soon as the goddess was worshipped, at the instance of a <i>Sadhu</i> .
Kharkhauda H.B. 11	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Holi Dulhandi	Phagan Puranmashi (Feb-Mar) Five days	Seasonal and recreational
	Diwali	Katak Amavas (Oct-Nov) Two days	Religious
	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Ganga Dussehra	Jeth (May-June) One day	Religious. Birthday of Gangaji.
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational

ROHTAK DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL-- conold.			
See descriptive notes.	Local population	Hindus	Sweets, toys.
Sisters tie 'Rakhi' on the wrist of their brothers. People swing and bathe in the tank; wrestling matches.	2,000	Hindus	-do-
Illumination of temples. See also descriptive notes.	Several thousand	Hindus	..
Sale and show of livestock	1,000	All, men only.	Animals.
See descriptive notes.	2,000	Hindus, chiefly women.	..
Worship of the goddess by women	200	-do-	..
TAHSIL			
Worship of goddess. Wrestling.	8,000	Hindus, mostly women.	Eatables, earthen pots.
Burning of effigy of Ravana. See also descriptive notes.	10,000	All, especially Hindus.	Eatables, toys.
See descriptive notes.	Local population	Hindus	Sweets, fruits.
See descriptive notes.	-do-	-do-	-do-
See descriptive notes.	-do-	-do-	-do-
See descriptive notes.	-do-	-do-	-do-
See descriptive notes on Jetha Dussehra	-do-	-do-	-do-
Singing and swinging by young women	-do-	Hindus, women only.	..

ROHTAK DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
ROHTAK			
Kharkhauda H.B. 11	Cattle fair	Sawan (July-Aug) Magh (Jan-Feb) One week	Commercial
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Durga Ashtami	Asvi Sudi 8 (Sept-Oct) One day	Religious
	Ganga Ashnan	Katak (Oct-Nov) One day	Religious
	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
	Sankranti	Magh (Jan-Feb) One day	Religious
	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Shivratri	Sawan Badi 13 (July-Aug) Phagan Badi 14 (Feb-Mar) One day	Religious
Rohna H.B. 23	Amavas	Phagan (Feb-Mar) One day	Recreational
Samchana H.B. 28	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Bhainsru Kalan H.B. 30	Mela Gurukul	Phagan (Feb-Mar) Three days	Religious. To celebrate the annuai function of Gurukul Har- yana Vidaya Pith, Bhainswal Kalan.
Sampla H.B. 36	Mela Shivji Bhole- nath	Phagan 2 (Feb-Mar) One day	Religious. To commemorate Shiva's marriage.
	Cattle fair	Baisakh (Apr-May) Bhadon (Aug-Sept) One week	Commercial
	Mela Baba Ram Chand	Chet (Mar-Apr) Two days	Religious. In memory of Baba Ram Chand.
Ismalia Biswa H.B. 38	Mela Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational

ROHTAK DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Sale of livestock ; distribution of prizes to owners of animals of good breed.	10,000	All, men only.	Cattle & other animals.
See descriptive notes.	Local population	Hindus	Sweets and fruits.
Worship of Durga and observance of fast	-do-	-do-	-do-
Observance of fast. People also go on pilgrimage to have a holy dip in the Ganges.	Half of local population	-do-	-do-
See descriptive notes.	Local population	-do-	-do-
	-do-	-do-	-do-
See descriptive notes.	-do-	-do-	-do-
See descriptive notes.	-do-	-do-	-do-
Wrestling	8,000	Hindus, only men.	..
See descriptive notes.	600	Hindus	..
Speeches by prominent Arya Samaj leaders; religious discourses and songs; collection of donation. Archery feats demonstrated.	Several lakh	Hindus	Religious books.
Worship of Shiva and observance of fasts by people. Wrestling.	10 miles	Hindus	..
Sale of livestock	50 miles	All	Cattle & other animals.
Offerings made at the <i>smadh</i> of Baba Ram Chand	10,000	All	..
Singing and swinging by women. Wrestling; <i>bazigar</i> feats; professional singing.	7,000 10 miles	Hindus, women predominating.	Articles of everyday use.

ROHTAK DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
ROHTAK			
Kheri Sadh H.B. 42	Shivratri (Mela Shivji)	Phagan Badi 14 (Feb-Mar) Two days	Religious
	Mela Baba Mast Nath	Phagan Sudi 8 (Feb-Mar) Two days	Religious. In memory of saint Mast Nath.
Baliana H.B. 58	Mela Baba Puran Nath	Magh 29 (Jan-Feb) One day	Religious. Dedicated to Baba Puran Nath who was a saint and who once burnt his <i>dhoona</i> in the village. De- votees constructed his <i>smadh</i> in the village.
Bhalaut H.B. 59	Mela Baba Jamna Das	Chet Sudi 8 (Mar-Apr) One day	Religious. In the memory of saint Jamna Das.
Kiloi Khas H.B. 60	Shivratri	Phagan Badi 14 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious
Kiloi Dopana H.B. 61	Mela Shivratri	Sawan Badi 13 (July-Aug) Phagan Badi 14 (Feb-Mar) One day	Religious. An idol of Shiva was found in a forest. It was brought to the village and a temple was constructed, in which the idol was installed.
Bohar H.B. 68	Mela Baba Mast Nath	Phagan Sudi 7 (Feb-Mar) Three days	Religious. In memory of Baba Mast Nath.
Bahman-was H.B. 80	Shivji fair	Phagan Badi 14 (Feb-Mar)	Religious
Sanghi H.B. 83	Mela Baba Sabadha	Magh Sudi 13 (Jan-Feb) One day	Religious. In memory of Baba Sabadha.
Sunari Kalan H.B. 101	Mela Mahatma Bal Chander	February One day	Religious
Kalanaur Khurd H.B. 127	Devi Ka Mela	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) Three days	Religious Dedicated to goddess Durga.
	Cattle fair	Jeth (May-June) Maghar (Nov-Dec) One week	Commercial
B-TOWNS			
Rohtak	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Mata	Every Wednesday in Chet (Mar-Apr) One day	Religious. It is believed that worship of Mata (Goddess Sita) safeguards against small-pox.

ROHTAK DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	5,000	Hindus	..
Worship in temple and at the <i>smadh</i> . Wrestling; <i>kabaddi</i> .	4,000 20 miles	All	Eatables.
	4,000	Hindus	..
Wrestling	7,000	do-	..
See descriptive notes.	5,000 10 miles	-do-	Toys, eatables, general merchandise.
See descriptive notes.	1,000	-do-	..
Worship at the <i>smadh</i> of the saint. Wrestling.	15,000	-do-	Toys, sweets, fruits, general merchandise.
See descriptive notes.] Wrestling.	2,000	Hindus, women predominating.	Cloth, general mer- chandise.
Worship of deity. Wrestling.	4,000	All	Eatables, general merchandise.
..	2,000	Hindus	..
Worship of goddess. Wrestling; <i>basigar</i> feasts; singing.	5,000	Hindus	Eatables and general merchandise.
Sale of livestock. Wrestling.	500 10 miles	All, men only.	Cattle & other animals.
Burning of effigy of Ravana. <i>Basigar</i> feasts; singing. See also descriptive notes.	60,000	Hindus	Sweets, fruits, toys and general mer- chandise.
Worship of the goddess	10,000	Hindus, mostly women.	-do-

ROHTAK DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Rohtak	Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Jal Jholni	Bhadon Sudi 11 (Aug-Sept) One day	Religious. In honour of Krishna's birth.
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Anant Chaudash	Bhadon Sudi 14 (Aug-Sept) One day	Religious. In memory of Tirthankar Shri Banspuj.
	Mela Gaddi Desa Nath	Phagan Sudi 9 (Feb-Mar) One day	Religious. In memory of Jogi Mast Nath of Bohar.
	Cattle fair	Magh Puranmashi (Jan-Feb) Bhadon Sudi 10 (Aug-Sept) One week	Commercial

A—VILLAGES

Dujana H.B. 1	Cattle fair	Magh Badi 2-9 (Jan-Feb) Sawan Badi 2-9 (July-Aug) One week	Commercial
Jharoda H.B. 5	Hari Das fair	Chet Badi 4 (Mar-Apr) Asoj Badi 4 (Sept-Oct) One day	Religious. In memory of saint Hari Das.
	Baba Shividala Ka Mela	Phagan Amavas (Feb-Mar) One day	Religious. Dead body of a famous saint, Baba Shividala, was buried at the local temple of Shiva. A temple priest got the fair started some twenty years ago when his wishes were fulfilled.
Gaonri H.B. 6	Mela Baba Kale- munh-wala	The day of 'phag' (Holi)	Religious. The fair was started by a saint named Baba Kale-munh-wala (black-faced saint). He would ask people give charities and promise not to tell lies.
Dhandlan H.B. 7	Mela Shamji	Early March One day	Religious
Sadat Nagar H.B. 8	Ram Naumi	Chet Sudi (Mar-Apr) One day	Religious

ROHTAK

JHAJJAR

ROHTAK DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—conold.			
See descriptive notes. Wrestling.	5,000	Hindus	Sweets, fruits, toys, and general merchandise.
Dolas and decorated palanquins carrying Krishna's image taken out in procession	5,000	Hindus	..
Swinging and singing by women. Wrestling.	5,000	Hindus, mostly women.	Sweets and fruits.
Religious processions from Jain temples	5,000	Jains. People from other communities also participate.	-do-
Offerings of sweets and fowls	1,000	Hindus, especially <i>Kanpara Sadhus</i> and farmers.	-do-
Sale of livestock	5,000	All, men only.	Animals.

TAHSIL

Sale of livestock; distribution of prizes to the owners of best quality animals.	2,000 100 miles	All, men only.	Cattle & other animals.
Worship at the <i>smadh</i> of the saint. Wrestling.	10,000	Hindus	Estables, toys, utensils, leather goods.
Worship at the holy place; offerings are made. Wrestling; <i>kabaddi</i> .	3,000 15 miles	All	Estables, general mer- chandise.
Worship of the saint. Wrestling; singing.	3,000 15 miles	All	-do-
Worship of Shamji	2,000 8 miles	All	Sweets, fruits, toys, earthen vessels.
See descriptive notes. Wrestling; <i>kabaddi</i> .	2,000	Hindus	Estables.

ROHTAK DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
JHAJJAR			
Jhal H.B. 9	Mela Maldev	Phagan Badi 13 (Feb-Mar) One day	Local. In memory of Maldev, a brave Rajput who was killed about 300/350 years ago in a fight between two villagers.
Nahar H.B. 10	Cattle fair	July 3 and August 3 One week	Commercial
Khanpur Kalan H.B. 16	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Chhara H.B. 17	Mela Gias	Phagan (Feb-Mar) One day	
Asauda Todrin H.B. 28	Mela Buddha Baba	Bhadon Sudi 3 (Aug-Sept) One day	Religious*
Kanodah H.B. 33	Janam Ashtami	Bhadon Badi 8 (Aug--Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
	Shivratri	Phagan Badi 14 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Mela Ikadashi	Phagan Sudi 11 (Feb-Mar) One day	Religious
	Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Dulehra H.B. 36	Cattle fair	Phagan Sudi 6-13 (Feb-Mar) One week	Commercial

*About 250 years ago a saint, Baba Buddha, showed some *chamatkar* (miracle) here. In his honour and memory, people Buddha Baba who rendered great help to the village and even laid down his life for it.

ROHTAK DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
	2,500 15 miles	All	Eatables, general merchandise.
Sale of livestock; prizes to the owners of good animals.	2,500	All	Cattle, leather goods, eatables.
See descriptive notes.	2,000	Hindus, chiefly women.	Eatables.
See descriptive notes.	10,000 5 miles	All	Eatables, toys, general merchandise.
	3,000	All	..
A holy dip in the tank and worship at the <i>smadh</i> . Wrestling; <i>kabaddi</i> ; swinging by women.	10,000 40 miles	Hindus, especially Jats.	Sweets, fruits, earthen pots, general merchandise.
See descriptive notes.	1,000	Hindus	..
-do-	1,000	All, especially Hindus.	..
-do-	1,000	Hindus	..
-do-	1,000	-do-	..
-do-	1,000	-do-	..
Singing and swinging by women. Wrestling.	1,000	Hindus, mostly women.	..
Wrestling	1,000	Hindus	..
See descriptive notes.	20,000	All	Sweets, fruits, toys.
Sale of livestock	5,000	All, men only.	Cattle & other animals.

constructed a tank and *smadh* and a fair began to be held. Another version is that the fair is held in memory of a person

ROHTAK DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
JHAJJAR			
Kherka Gujjar H.B. 57	Sat Khumba fair	Last Sunday of Sawan (July-Aug) Katak Puranmashi (Oct-Nov) One day	Religious*
	Mela Dulahandi	Chet Badi 1 (Mar-Apr) One day	Seasonal and recreational
Badli H.B. 72	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Rakhri	Sawan Puran- mashi (July-Aug) One day	Social. A domestic festival.
	Hola	Chet Badi 1 (Mar-Apr) One day	Seasonal
	Makar Sankranti	Magh 1 (Dec-Jan) One day	Religious. An auspicious day. Bhisham Pitamaha of Maha- bharata died on this day.
	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
Kablana H.B. 92	Mela Shiv Naumi	Phagan (Feb-Mar) One day	Religious

*In olden times, this place is reported to be the capital of a Chakravarti Raja named Chakwabin famed both for his body in trouble and return after finishing the trouble-maker. Once the Raja held a big *yagya* and invited all Rishis. The Raja asked the Rishi either to leave his kingdom, or to fight as an alternative to the non-acceptance of the invitation. opened by the Raja, and using three arrows of *kusha* (a grass), he destroyed Raja's army with the first arrow, his capital there is only a small pond existing there which never dries. Some secret saint is reported to take his bath here in the very

ROHTAK DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
A bath in the <i>kacha</i> tank. Wrestling ; acrobatic feats.	Several thousand 25 miles	All, men only	Eatables.
Celebration like Holi regarding which see descriptive notes.	..	..	..
Singing and swinging by women. Wrestling.	5 miles	Hindus, mostly women.	..
See descriptive notes.	..	Hindus	..
See descriptive notes. Wrestling.	25,000	Hindus	Sweets, fruits, toys.
See descriptive notes.	..	All, especially Hindus.	Sweets.
See descriptive notes.	..	Hindus	..
Sisters tie <i>rakhri</i> to the wrists of their brothers.	..	Hindus	..
Celebrations like Holi for which see descriptive notes.	12,000 5 miles	-do-	..
People take bath early in the morning. Women make offerings of cloth and money to propitiate the souls of ancestors.	..	-do-	..
See descriptive notes.	..	-do-	..
See descriptive notes.	..	-do-	..
See descriptive notes.	1,000 4 miles	-do-	Crackers, toys, fruits.
	1,000		..

pro prowess and sense of justice. He had a *chakkar* (a circular sharp edged weapon) which would go out to the rescue of any Munis and Sadhus to it. One Chunkat Rishi who lived about four miles away at village Chulkana declined the invitation. The Rishi first tried to leave the kingdom but later accepted Raja's challenge to fight. He successfully withstood the attack with the second, and finally the Raja himself with the third. Formerly the river Yamuna is said to flow by this place, but now early hour of the morning before anybody could have his turn.

ROHTAK DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
JHAJJAR			
Chhudani H.B. 93	Mela Baba Garib Das	Phagan Sudi 12 (Feb-Mar) Bhadon Badi 2 (Aug-Sept) One day	Religious. In memory of saint Garib Das who has composed verses like those in Granth Sahib.
Gurawar H.B. 106	Gugga Pir	Bhadon Badi 9 (Aug-Sept) One day	Religious
Birdhana H.B. 108	Shivratri	Phagan Badi 14 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious
Husain Gaunj alias Jahazgarh. H.B. 121	Cattle fair	Asoj Badi 6 (Sept-Oct) Chet Badi 6 (Mar-Apr) Ten days	Commercial
Beri Dopana H.B. 124	Mela Devi	Chet (Mar-Apr) Asoj (Sept-Oct) One day	Religious
Beri Khas H.B. 128	Mela Devi	Chet 8 (Mar-Apr) Asoj 8 (Sept-Oct) One day	Religious
Sewana H.B. 134	Mela Gugga Pir	Bhadon Badi 9 (Aug-Sept) One day	Religious
Majra H.B. 135	Shyam Puja	Chet Puranmashi (Mar-Apr) One day	Religious. Some ancestor got a temple of Shyamji constructed here and since then a fair is held.
Matanhail H.B. 141	Mela Matanhail	Phagan Sudi 11 (Feb-Mar) One day	Religious and recreational
Birohar H.B. 145	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Mela Dulhandi	Chet Badi 1 (Mar-Apr) One day	Seasonal
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
	Haryali Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational

ROHTAK DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Obeisance and offerings at Chhatra Sahib; recitation from Granth Sahib; free meals.	10,000	All	Sweets, fruits, toys.
See descriptive notes. Wrestling.	2,000 5 miles	Hindus	Sweets, fruits, vegetables, toys.
See descriptive notes. Wrestling; kabaddi; volley-ball.	3,000	-do-	Eatables, toys.
Sale of livestock ; prizes awarded to the owners of good breed.	8,000	All	Cattle & other animals.
..	15,000	Hindus	..
..	20,000	-do-	..
See descriptive notes.	1,000	All	..
Worship in the temple; offerings but no sacrifices made. Wrestling.	3,500	Hindus	Sweets, earthen fruits, vessels, toys.
Only wrestling bouts are held.	1,000 5 miles	All, men only.	Sweets, fruits, general merchandise.
See descriptive notes.	..	All, especially Hindus.	..
-do-	..	-do-	..
Celebrations like Holi, about which see descriptive notes.	10,000 20 miles	Hindus	..
See descriptive notes.	..	Hindus	..
Singing and swinging by women	..	Hindus, mostly women.	..

ROHTAK DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
JHAJJAR			
Birohar H.B. 145	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
Ladain H.B. 158	Mela Budho Mata	Chet Sudi 3 (Mar-Apr) One day	Religious. In honour of Budho Mata — the goddess of small-pox.
Dhana H.B. 162	Shiv Puja	Sawan Badi 13 (July-Aug) One day	Religious
Salhawas H.B. 163	Mela Vishnu Shyamji	Phagan (Feb-Mar) One day	Religious
	Mela Gugga Pir	Bhadon Badi 9 (Aug-Sept) One day	Religious
Rattan Thal H.B. 180	Mela Gugga	-do-	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Munda Hera H.B. 198	Mela Baba Nathu Dass	Phagan (Feb-Mar) One day	Religious
Dhakla H.B. 223	Mela Shiv	Phagan Badi 14 (Feb-Mar) One day	Religious. A <i>Sadhu</i> had <i>darshan</i> (glimpse) of Shiva at the pond of the village. Since then the fair is held.
Surakhpur Viran H.B. 229	Mela Chillar Dass	Phagan (Feb-Mar) One day	..
Machhrauli H.B. 240	Cattle fair	Baisakh Sudi 1 (Apr-May) Katak Sudi 1 (Oct-Nov) One week	Commercial
Khudan H.B. 242	Shivratri, or, Mela Shivji	Phagan Badi 14 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious
Chhapar H.B. 245	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Kulana H.B. 248	Shivratri, or, Mela Shivji	Phagan Badi 14 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious
Patauda H.B. 249	Mela Devi	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) One day	Religious. It is said that while digging the pond, an idol of Devi (goddess) was found. A temple was constructed there and now a fair is held near the temple.

ROHTAK DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	..	Hindus	..
Worship of the deity; fowls offered to save children from small-pox; earth scooped out of the pond. Wrestling.	6,000	Hindus	Estables, general merchandise.
See descriptive notes on Shivratri.	10,000	Hindus	Sweets and fruits.
	10,000	Hindus	..
See descriptive notes.	10,000	All	..
-do-	2,000	All	.
-do-	2,000	All, especially Hindus.	.
..	1,000	All	..
Worship of Shiva; a holy dip in the tank. Wrestling; <i>kabaddi</i> ; acrobatics. See also descriptive notes.	2,000 20 miles	Hindus	Sweets, fruits, and toys.
..	2,000	All	..
Sale of livestock; prizes awarded to owners of good animals.	1,500	All	Cattle & other animals.
See descriptive notes. Wrestling; <i>kabaddi</i> ; <i>bazigar</i> feats.	2,000 3 miles	Hindus	Sweets, fruits, toys.
-do-	2,000	All	..
Offerings at the temple of Shiva; recitations from holy books at night. Wrestling. See also descriptive notes.	1,000 10 miles	Hindus	Sweets, fruits, toys, earthen vessels.
Worship of the goddess; offerings made to her. Wrestling.	1,000 8 miles	Hindus	Sweets, fruits, vegetables, toys.

ROHTAK DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
JHAJJAR			
Patauda H.B. 249	Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Silana H.B.259	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Kutani H.B. 276	Mela Buddha Baba	Magh (Jan-Feb) One day	..
B—TOWNS			
Bahadurgarh	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Cattle fair	Chet Sudi 1 (Mar-Apr) Sawan (July-Aug) Asoj Sudi 1 (Sept-Oct) Maghar (Nov-Dec) One week	Commercial
	Haryali Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Solono (Rakhri)	Sawan Puranmashi (July-Aug) One day	Social. A domestic festival.
	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Ganga/Ashnan	Katak Puranmashi (Oct-Nov) One day	Religious. Associated with Guru Nanak's birthday.

ROHTAK DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes. Wrestling.	900	Hindus	Sweets, fruits, vegetables, toys.
See descriptive notes. Wrestling ; folk songs; religious songs.	17,000 20 miles	All	Eatables, sweets, fruits toys, earthen vessels.
..	4,000	All	..
Burning of effigy of Ravana. Swinging ; wrestling ; kite-flying. See also descriptive notes.	15,000 10 miles	Hindus	Toys, leather goods, eatables, agricultural implements, general merchandise.
Sale of livestock	3,000 From other districts and States	All, men only.	Cattle and other ani- mals, fodder.
Singing and swinging by women. <i>Kabaddi</i> ; wrestling; volley-ball ; kite-flying.	10,000 5 miles	Hindus, chiefly women.	Toys and eatables.
See descriptive notes. Kite-flying.	15,000 10 miles	Hindus	Toys, agricultural implements.
Recital of religious books and <i>kirtan</i> . See also descriptive notes.	Local population	Hindus	Toys, agricultural im- plements.
Sisters tie <i>rakhi</i> round their brothers' wrist. Swinging by women ; wrestling.	18,000 5 miles	Hindus	Eatables, toys, leather goods, utensils, agri- cultural implements.
See descriptive notes. Wrestling ; <i>kabaddi</i> .	Local population	Hindus	..
See descriptive notes.	-do-	Hindus	Eatables and toys.
See descriptive notes. Fire-works.	-do-	Hindus	Sweets and utensils.
Recital of Granth Sahib ; <i>kirtan</i> ; a holy dip in the river.	5,000	Sikhs & Hindus	..

ROHTAK DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
JHAJJAR			
Bahadurgarh	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Nirjala Ikadashi	Jeth Sudi 11 (May-June) One day	Religious
	Dulhandi Phag	Chet Badi 1 (Mar-Apr) One day	Seasonal
	Govardhan ka Mela	Katak Sudi 1 (Oct-Nov) One day	Religious. To commemorate Krishna's lifting the mountain Govardhan on his little finger, to protect the cows and cowherd boys and girls from the torrential rain released by Indra, the god of rains.
Beri	Mela Devi	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) Four days	Religious. Long ago the image of goddess Bhimeshwari Devi was brought from the hills and set up here.
	Cattle fair	Phagan (Feb-Mar) Bhadon (Aug-Sept) Ten days	Commercial
	Mela Shamji	Phagan (Feb-Mar) One day	Religious
Jhajjar	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Cattle fair	Phagan Sudi 2 (Feb-Mar) Jeth Badi 2 (May-June) Bhadon Sudi 2 (Aug-Sept) Katak Sudi 10 (Oct-Nov) One week	Commercial
	Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Rakhri, or, Solono ka mela	Sawan Puranmashi (July-Aug) One day	Social. A domestic festival.

ROHTAK DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concd.			
See descriptive notes.	..	Hindus	..
People keep fast ; sweet and cold water is offered to public.	..	Hindus	..
Celebrated like holi regarding which see descriptive notes.	Local population	Hindus	..
Worship of Krishna and Govardhan made out of cow dung.	..	Hindus	..
Worship of the Devi. Newly married couples blessed with son come to pay homage ; <i>mundan</i> (first hair-cutting) ceremony held ; scooping out earth from the tank. Cattle fair, called donkey fair, simultaneously held. Wrestling matches special attraction.	20,000 People from other parts of Punjab & U. P. also visit.	All, chiefly Hindus.	Eatables, toys, leather goods, earthen pots, donkeys, horses, mules and ponies.
Sale of livestock; distribution of prizes to the owners of the best cattle.	8,000	All, men only.	Cattle and other animals.
Worship of Shamji; performance of <i>mundan</i> (first hair cutting) ceremony of children.	2,000 14 miles	Hindus	Sweets, fruits, toys.
Burning of effigy of Ravana. See descriptive notes.	20,000	Hindus	Eatables, toys.
Sale of livestock; prizes awarded to the owners of cattle of good quality.	3,000	All, men only.	Cattle & other animals.
See descriptive notes.	10,000 5 miles	All	Eatables, toys.
Sisters tie <i>rakhi</i> to the wrists of their brothers. Women pay homage at the shrines of their ancestors and offer sweet 'rot'. Swinging by women ; wrestling.	15,000 5 miles	All	Eatables, toys, general merchandise.

GURGAON DISTRICT FAIRS: THEIR LOCATION & ATTENDANCE

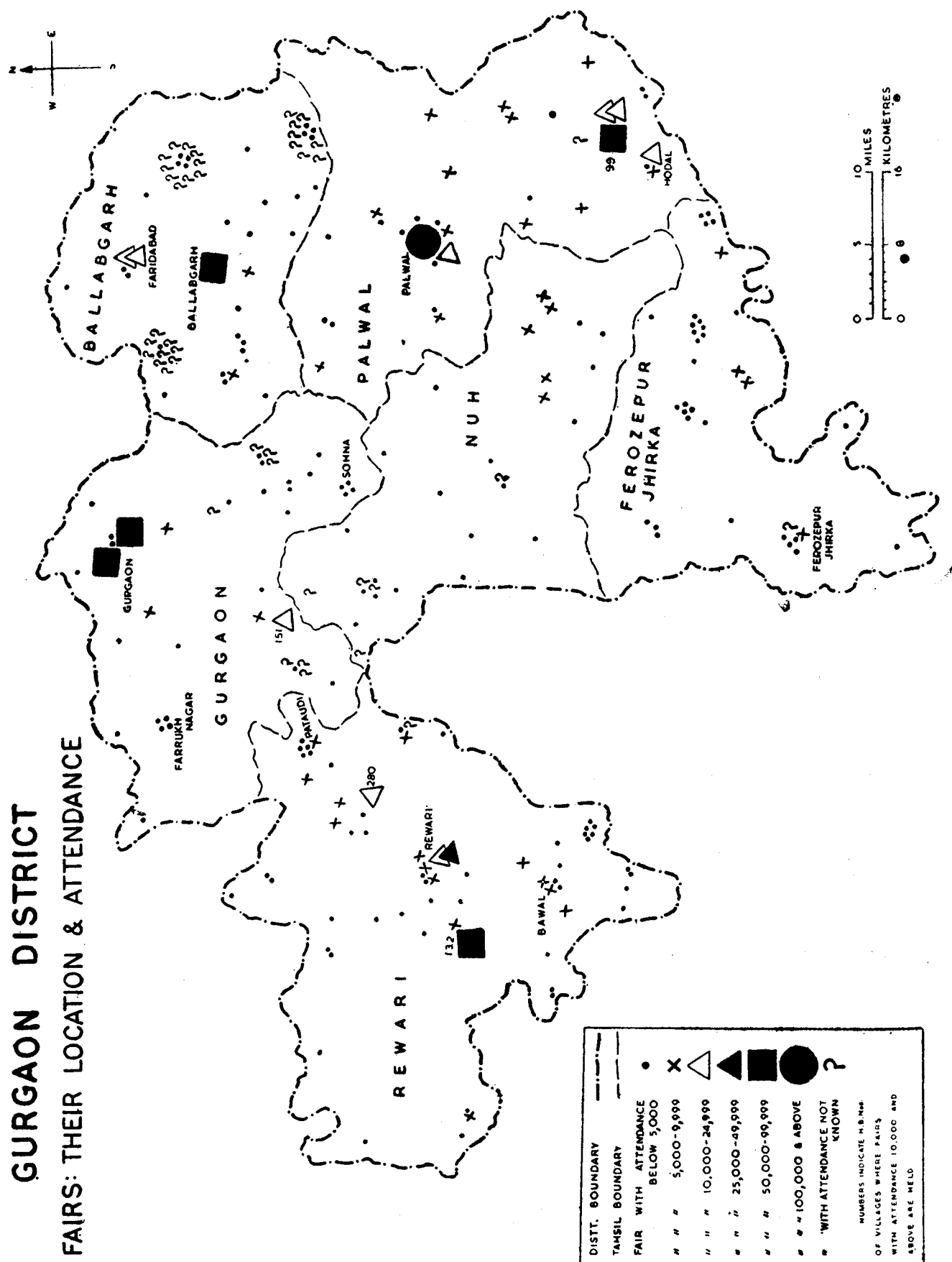


TABLE ON
FAIRS AND FESTIVALS
3. GURGAON DISTRICT

GURGAON DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Darauli H. B. 3	Gugga Naumi, or, Gugga ka Mela	Bhadon Badi 9 (Aug-Sept) One day	Religious
Mubarikpur H. B. 6	Budho Mata ka Mela	Chet (Mar-Apr) Two days	Religious
Dhina H. B. 12	Cattle fair	Baisakh (Apr-May) Sawan (July-Aug) Katak (Oct-Nov) One week	Commercial
Saban H.B. 17	Shivratri Shankar Mahadev	Sawan Badi 13 (July-Aug) Phagan Badi 14 (Feb-Mar) One day	Religious. A saint got a temple built here and in his honour the people started the fair.
Basdoda H. B. 26	Mela Bhairon	Chet 11 (Mar-Apr) One day	Religious. Dedicated to Bhairon*
Nanu Kalan H.B. 27	Gugga Naumi, or, Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Manethi (Kund Mandi) H.B. 28	Cattle fair	Magh (Jan-Feb) Jeth (May-June) Bhadon (Aug-Sept) One week	Commercial
	Bhairon ka Mela	October Two days	Religious
Tehara H.B. 34	Mela Masani Mata	Eight days after Holi One day	Religious
Banipur H. B. 40	Mela Baba Amar Nath	Bhadon Amavas (Aug-Sept) One day	Religious†
Tankri H.B. 48	Tankriwali Devi ka Mela	Chet Sudi 8‡ (Mar-Apr) One day	Religious‡

REWARI

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
See descriptive notes. Wrestling; <i>kabaddi</i> .	2,000	All	Sweets and fruits.
Worship of Budho Mata; offerings made; <i>kirtan</i> .	4,000	Hindus	Sweets.
Sale of livestock	1,000	All, men only.	Cattle and other animals
Worship of Shiva. See also descriptive notes. Wrestling; <i>kabaddi</i> ; kite-flying.	1,000	Hindus	Sweets, fruits.
Worship of Bhairon; <i>mundan</i> (first hair-cutting) cere- mony of children.	3,000	Hindus	Bullocks, asses.
See descriptive notes. Wrestling.	4,000	All	Sweets and tea.
Sale of livestock	2,000	All, men only	Cows, bullocks, camels, buffaloes.
Worship of Bhairon. Wrestling; <i>kabaddi</i> .	5,000	Hindus	Eatables.
Worship of Masani Mata, the goddess. Wrestling; feats by <i>basigars</i> .	5,000 15 miles	Hindus	Eatables, earthen ware, general merchandise.
Offerings made in the temple and at the <i>smadh</i> of the saint. Wrestling.	5,000 15 miles	Hindus	Eatables.
Worship of the deity; sacrifice of goat offered; <i>mundan</i> (first hair-cutting) ceremony of children performed. 8 miles Women reach the place singing.	1,500	Hindus, mostly women.	Sweets and eatables.

*It is said, that long long ago, people from the Delhi area, especially the boatmen used to come here and dedicated their time. Social stigma stopped that practice but even now the tradition is kept alive by marrying flour idols of virgins.

†In memory of Sant Amar Nath, a Kumhar by birth hailing from Delhi who got a temple and tank constructed. Later

‡Over 300 years ago, a local Thakur, who was in prison, remembered the goddess and promised that if he was released temple and a fair began to be celebrated.

virgin girls to Bhairon. They would marry them to a flour idol of Bhairon and the virgins languished and died after some with flour idols of Bhairon.

he gave a *satta* number to a richman which came out correct and the latter spent a lot over the temple and tank. he would get a temple for her constructed on the top of the hill. He was set at liberty and in thankfulness, he erected the

GURGAON DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
REWARI			
Tankri H.B. 48	Mela Chhatt Bhadon or Baldev Chhatt	Bhadon Sudi 6 (Aug-Sept) One day	Religious. To celebrate birth anniversary of Balrama or Baldeva, elder brother of Krishna.
Raipur H.B. 54	Mela Baba Bandev	Baisakh 29 (Apr-May) Magh 29 (Jan-Feb) One day	Religious. Dedicated to the deity Bandev*
Nagal Shahbazpur H.B. 55	Mela Baba Nangali	March and October One day	Religious. In memory of Saint Gobind Dass.
Tekla H.B. 60	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious. The fair was got started by Baba Bhagwan Dass.
	Mela Baba Bhagwan Dass	Bhadon Sudi 5 (Aug-Sept) One day	Religious†
Pranpura H.B. 61	Mela Baba Sain Dass	Chet Puranmashi (Mar-Apr) One day	Religious. In memory of Baba Sain Dass.
Ranauli H.B. 62	Mela baba Ji	Chet Puranmashi (Mar-Apr) One day	Religious. In memory of Baba Sain Dass.
Khohri H.B. 70	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Mela Bhairon	April	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Dulhandi	Chet Badi 1 (Mar-Apr) One day	Seasonal and recreational
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Gugga Naumi, or, Gugga ka Mela	Bhadon Badi 9 (Aug-Sept) One day	Religious
Jatusana H.B. 106	Cattle fair	Katak (Oct-Nov) One week	Commercial

*It is said that, long long ago, the Banjaras, a nomadic tribe tending cattle settled at this place and began to worship told the Banjaras that they would recognise Bandev a great deity and also construct a temple in his honour only if he fulfilled †It is reported that over a hundred year ago, Gosain Keshav Dass came this side from Mathura and influenced by law broke the news to him, Bhagwan Dass laughed. His sister-in-law suspected him to be the cause of her husband's death, only if he released the Sadhu. The Nawab called up Bhagwan Dass but the latter declined to be released, unless all prisoners Tekla. The fair is held in his memory.

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
	1,000 16 miles	Hindus, men only.	Sweets, fruits.
Worship of Bandev. Wrestling ; singing.	1,000	Hindus	Sweets and general mer- chandise.
Offerings are made at the <i>smadh</i> of saint Gobind Dass. Wrestling ; <i>kabaddi</i> .	3,000	All	..
See descriptive notes.	2,000 25 miles	Hindus	Sweets, other eatables and toys.
Offerings are made at the <i>smadhs</i> of Gosain Keshav Dass and Sant Bhagwan Dass ; <i>kirtan</i> . Wrestling ; <i>kabaddi</i> .	1,500 20 miles	All	Sweets, fruits, vegetables.
Offerings made at the <i>smadh</i> of the saint. Wrestling.	2,000	All	Eatables.
Wrestling; group songs.	1,000	Hindus	Sweets, fruits.
See descriptive notes. Wrestling ; long jumps.	1,500	Hindus	Eatables.
Worship of Bhairon. Wrestling ; long jumps.	1,500	Hindus	-do-
See descriptive notes. Wrestling; long jumps.	1,500	Hindus	-do-
Singing and swinging by women. Wrestling ; long jumps.	1,500	Hindus, mostly women.	-do-
Celebrated like Holi on which see descriptive notes. Wrestling ; long jumps.	1,500	Hindus	-do-
Folk-dances and songs; wrestling; long jumps.	1,500	Hindus	Sweets and fruits.
See descriptive notes. Wrestling; <i>kabaddi</i> .	1,000	All	Sweets and other eat- ables.
Sale of livestock	400	All	Cattle and other animals.

Bandev in whom they had great faith. The Brahmins of Bawal and surrounding villages did not like this; they some of their wishes. Bandev fulfilled wishes of the Brahmins and they, as promised, built a temple, and the fair started. his teachings, Bhagwan Dass became his disciple. Meanwhile Bhagwan Dass's brother passed away, but when his sister-in-law and she petitioned to Nawab of Jhajjar who put Bhagwan Dass in prison. The Nawab fell ill and dreamt that he could get well were released. The Nawab released all the prisoners. This brought fame to Bhagwan Dass and he began to live in village

GURGAON DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
REWARI			
Gokalgarh H.B. 119	Mela Baba Sita Ram	Phagan Badi 11 (Feb-Mar) One day	Religious. In memory of Baba Sita Ram.
Kharguwas H.B. 127	Mela Shivji	Sawan Badi 13 (July-Aug) Phagan Badi 14 (Feb-Mar) One day	Religious
Qutabpur Maula H.B. 131	Mela Budho Mata	On every Wednes- day except in Sawan One day	Religious. Generally Budho Mata is regarded as a small-pox goddess. A local report says that Budho Mata was a saintly girl of her time and she died a virgin. A temple was raised where she was buried.
Rampura H.B. 132	Basant	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational. Associated with the death anniversary of Swami Par- manand, the founder of the Bhagwat Bhakti Ashram which is a charitable, religious and educational insti- tution. Also associated with another saint, Baba Kirpa Ram Das.
	Shaheedi Mela	September 7, 8 Two days	National. To commemorate the death anniversary of Rao Tula Ram, hero and ruler of Rewari who fought bravely against the British forces in 1857 and was killed. The fair is held at the Martyr's Memorial raised in Rampura village by the Punjab Government.
Bharawas H.B. 145	Dulhandi	Chet Badi 1 (Feb-Mar) One day	Seasonal and recreational
Kamalpur H.B. 152	Mela Ram Baba	Once a year Date not fixed One day	Religious
Ramgarh H.B. 209	Independence Day	August 15 One day	National. To commemorate India achieving Independence on August 15, 1947.
Gokalpur H.B. 211	Holi	Phagan Purnamashi (Feb-Mar)	Seasonal and recreational
Bikaner H.B. 221	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Rauhrai H.B. 230	Gugga Naumi. or, Gugga ka Mela	-do-	Religious
Kanhauri H.B. 242	Mela Bhairon	Chet Badi 1 (Feb-Mar) One day	Religious
Guraora H.B. 245	Cattle fair	Asarh (July-Aug) Poh (Dec-Jan) One week	Commercial

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of Shiva in the temple. Wrestling; <i>kabaddi</i> .	2,000	All	Sweetmeats and tea.
Worship of Shiva in the temple. Wrestling; <i>kabaddi</i> . See also descriptive notes on Shivratri.	1,000	Hindus	..
Budho Mata worshipped. <i>Mundan</i> (first hair-cutting) ceremony of children; fresh- ly married couples particularly pay obeisance. Merry-go-rounds.	2,000 Visitors from as far as Rajasthan.	Hindus, mostly women.	Sweets, fruits, other eat- ables and earthen- wares.
<i>Havan</i> , <i>kirtans</i> and religious discourses held at the Ash- ram; people also pay homage to the statue of Baba Kirpa Ram Das.	5,000 People come from as far as Delhi, Gurgaon and Rajasthan.	Hindus & Sikhs	..
Homage paid by national leaders to Rao Tula Ram and his fellow-martyrs by placing wreaths at their Memo- rial, performances given by musicians, poets and bards.	50,000 Visitors from Haryana area, other parts of Punjab, Rajasthan, Delhi & U.P.	All	..
Offerings made in the temple of Baba Mohan Dass; a dip in the tank; <i>mundan</i> (first hair-cutting) ceremony of children. Wrestling; kite flying; jugglery.	1,000	Hindus	Sweets, fruits and other eatables.
People come here for <i>mundan</i> (first hair-cutting) cere- mony of their children at the temple of Ram Baba. Wrestling; kite flying; jugglery.	3,000	Hindus	-do-
<i>Parbhat-pheris</i> ; tournaments at which wrestling and other rural games predominate.	4,000	All	Sweets, fruits.
See descriptive notes. Wrestling.	4,000	Hindus	..
See descriptive notes. People scoop out earth from the pond near which the fair is held. Wrestling; <i>kabaddi</i> .	3,000 4 miles	All	Sweets, fruits and other eatables.
See descriptive notes. Wrestling; <i>kabaddi</i> .	2,000	All	..
Worship of Bhairon. Wrestling; <i>kabaddi</i> .	2,500 20 miles	Hindus	Sweets, fruits and other eatables.
Sale of livestock	300	All, men only.	Cows, bullocks, buffa- loes, camels and horses.

GURGAON DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
REWARI			
Guraora H.B. 245	Gugga Naumi	Bhadon Badi 9 (Aug-Sept)	Religious
Inchhapuri H.B. 264	Mahadev Ka Mela	Phagan Badi 14 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious. Over a hundred years ago, people came across idols of Shiva and Parvati while digging the earth and when they failed to take them out built a temple over them considering them as spontaneous appearance of Shiva and Parvati.
Mirpur H.B. 274	Independence Day	August 15 One day	National. To commemorate India winning Independence on August 15, 1947.
Turkiawas H.B. 275	Gugga Naumi, or, Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Sunaria H.B. 279	Mela Sham Ji	Phagan Sudi 11 (Feb-Mar) One day	Religious
Asadpur H.B. 280	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Dharuhera H.B. 299	Cattle fair	Magh (Jan-Feb) Asarh (June-July) Eight days	Commercial
	Haryali Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Nand Rampurbas H.B. 304	Mela Baba Bishan Dass	Baisakh Puranmashi (Apr-May) Katak Puranmashi (Oct-Nov) One day	Religious
B—TOWNS			
Bawal	Durga Ashtami, or, Mela Durga Mata	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) One day	Religious
	Gandhi Jayanti	October 2 Five days	National. To celebrate birth anniversary of Mahatma Gandhi.
	Gugga Naumi, or, Baba Gugga ka Mela	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes. Wrestling; <i>kabaddi</i> .	2,000	All	..
Worship of Shiva and Parvati; offerings of milk, flowers and Ganges water. Wrestling; <i>kabaddi</i> . See also descriptive notes on Shivratri.	5,000	Hindus	Eatables, leather goods.
<i>Parbhat pheris</i> ; tournaments of wrestling and other rural games; cultural programmes.	6,000	All	..
See descriptive notes. Wrestling.	4,000	All	Sweets and tea.
Worship of Shamji in the temple. Wrestling.	5,000 20 miles	Hindus	Sweetmeats and tea.
See descriptive notes. Wrestling and other rural games.	20,000	All	Sweets, fruits and general merchandise.
Sale of livestock	6,000	All, men only.	Cows, bullocks, buffaloes, horses, camels.
Singing and swinging by women. Wrestling.	500	Hindus, mostly women.	Eatables and articles liked by women.
See descriptive notes. Wrestling.		All	Sweets and other eatables.
Offerings made at the <i>smadh</i> of Sant Bishan Dass. Wrestling.	1,000 3 miles	All	Eatables.
Worship of the deity. Wrestling; singing.	8,000	Hindus	Sweets, general merchandise.
Tournaments held in which football, hockey, cricket and volley-ball played.	-do-	All, men only.	-do-
See descriptive notes. Wrestling.	1,500	All	-do-
Singing and swinging by women. Wrestling.	-do-	Hindus, mostly women.	-do-

GURGAON DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
REWARI			
Rewari	Cattle fair	Phagan (Feb-Mar) Sawan (July-Aug) Eight days	Commercial
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Mela Dulhandi	Chet Badi 1 (Mar-Apr) One day	Seasonal and recreational
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Holi	Phagan Sudi 15 (Feb-Mar) One day	Seasonal and recreational
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Baba Ram Ram fair	September One day	Religious. In honour of a living saint, who recites 'Ram Ram' through his nose. The saint is an old man of sixty, and lives in a cottage away from the town.
Pataudi	Cattle fair	Feb-Mar/ Aug-Sept/ Oct-Nov Ten days	Commercial
	Panj Pir fair	June One day	Religious. The fair was started at the instance of the Nawab of Pataudi in 1804 A.D. when the State is reported to have come in existence.
	Hari Mandir Bhakti fair	April Three days	Religious
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Sale of livestock	3,000	All, men only.	Cows, bullocks, buffaloes, camels.
Singing and swinging by women. Wrestling; <i>kabaddi</i> ; kite-flying.	7,000	Hindus, mostly women.	Sweets, fruits, toys.
General celebrations like Holi regarding which see descriptive notes.	7,000	Hindus	Sweets, fruits, toys.
See descriptive notes.	25,000	All, especially Hindus.	Sweets, fruits, toys.
See descriptive notes.	8,000	Hindus	Sweetmeats, fruits, toys.
See descriptive notes.	4,000	-do-	-do-
Wrestling	10,000 10 miles	All	-do-
Sale of livestock	2,000 100 miles	All, men only.	Cows, bullocks, buffaloes, camels, leather and brass goods.
Bread made of millet flour offered and distributed among children to ward off evil spirits	100 1 mile	Hindus, women only.	..
Recitations from Ramayana at the Ashram of Swami Amar Dev	3,000 50 miles	Hindus	Religious books.
Singing and swinging by women; wet grains of gram are pierced by thorns of berry bushes growing at the site of the fair.	500 1 mile	Hindus, mostly women.	..
Sweet-cakes are offered to propitiate snakes. See also descriptive notes.	1,000 7 miles	Hindus	Sweets, toys.
See descriptive notes.	5,000	All, especially Hindus.	Sweets, toys, clay wares

GURGAON DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Siwari H.B. 1	Shiv Chaudash	Phagan Badi 14 (Feb- Mar) One day	Religious
Mubarikpur H.B. 37	Mela Budho Mata	On every Wednesday throughout the year, in Chet (Mar-Apr) and Asarh (June- July) particularly One day	Religious*
Budhera H.B. 43	Durga Ashtami, or, Mela Devi	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) One day	Religious
Gadhi Harsaru H.B. 46	Independence Day	August 15 Three days	National. To commemorate India winning Independence on August 15, 1947.
Gurgaon H.B. 55	Mela Masani Mata	Every Monday except in the month of Sawan	Religious
Panwala Khusropur H.B. 57	Mohan Dev-ka-Mela	Sawan (July-Aug) Phagan (Feb-Mar) One day	Religious
Dundahera H.B. 66	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Badshahpur H.B. 87	Cattle fair	Magh Badi 1 (Jan-Feb) Asoj Sudi 12 (Sept-Oct) Six days	Commercial
Islampur H.B. 97	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Dhanawas H.B. 119	Baba Sukh Chain Gir	On the day of Holi One day	Religious. In memory of a saint named Baba Sukh Chain Gir.
Kasan H.B. 129	Mela Puran Bhagat	Bhadon Badi 13 (Aug-Sept) Two days	Religious. A temple dedicated to Puran Bhagat exists here.
Bahora Kalan H.B. 134	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Holi	Phagan Purnamashi (Feb -Mar)	Seasonal and recreational
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept -Oct) One day	Religious

*Dedicated to *Budho* or *Masani Mata*, goddess of Small-pox. A temple with a golden idol of the goddess exists here, from his noble soul.

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
See descriptive notes on Shivratri.	250	Hindus	..
Worship of the goddess; offerings to her of sweetmeats, goats, cocks and money.	2,500 People visit from as far off places as U.P., M.P., Rajasthan and remote parts of Punjab.	Hindus, mostly women.	Sweetmeats, fruits and earthen pots.
Worship of the goddess; performance of first hair-cutting ceremony of children.	4,000	Hindus	Sweetmeats and general merchandise.
Tournaments; exhibitions of cattle, seeds and fruits; conferences.	5,000 25 miles	All	Sweets, fruits, toys, lea- ther goods and cattle.
Worship of the deity; offerings of gold, silver & animals like goats; performance of <i>mundan</i> (first hair-cutting) ceremony of children; sacred bath in the tank. Songs; merry-go-rounds; circus; jugglery; puppet shows.	50,000	Hindus, mostly women & children.	General merchandise, earthen wares.
Worship of Mohan Dev	200	Hindus	..
See descriptive notes.	1,000	All, especially Hindus.	..
Sale of livestock	..	All, men only.	Cattle and other ani- mals.
See descriptive notes. Wrestling.	5,000	All	Sweetmeats.
Obeisance to the saint; performance of first hair-cutting ceremony of children.	2,000	Hindus	..
Worship of Puran Bhagat. Wrestling.	5,000 25 miles	Hindus	Sweetmeats.
Singing and swinging by women	3,000 4 miles	Hindus, mostly women.	Sweets and toys.
See descriptive notes.	..	Hindus	..
-do-	..	-do-	Sweets, fruits and toys.
-do-	..	-do-	-do-

Once a greatly famed saint and devotee of the *Mata* lived here and to this day people visit the place soliciting blessings

GURGAON DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
GURGAON			
Sidh Raoil H.B. 139	Majle Ram ka Mela	Phagan 1 (Feb-Mar) One day	Religious
Kukraula H.B. 151	Devi ka Mela	March One day	Religious
Manesar H.B. 154	Mela Bhisham	Sawan (July-Aug) One day	Religious. An ancient <i>Kund</i> known as Bhisham Kund and shrine of Bhisham exist here.
Bhundsai H.B. 168	Durga Ashtami, or, Mela Devi	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) One day	Religious
Kherla H.B. 177	Holi	Phagan Purnamashi (Feb-Mar) One day	Seasonal and recreational
	Diwali	Katak Amavas (Oct-Nov) Three days	Religious
	Raksha Bandhan ²	Sawan Purnamashi (July-Aug) One day	Social. A domestic festival.
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Sankrant	Maghar 1 (Nov-Dec) One day	Religious
Ghamrauj H.B. 179	Ghat ka Mela	Chet 6 (Mar-Apr) Katak 7 (Oct-Nov) One day	Religious
Alipur H.B. 180	Mela Devi	Asoj Sudi 7 (Sept-Oct) One day	Religious
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
Berka H.B. 181	Bhadon Amavas	Bhadon Amavas (Aug-Sept) One day	Religious

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
..	4,000	Hindus	..
Worship of the deity	10,000	-do-	..
Worship of the shrine. Wrestling.	100	Ahirs	..
See descriptive notes. Worship of the goddess in her temple.	1,500 15 miles	Hindus, mostly women.	Sweets.
See descriptive notes.	..	Hindus	..
See descriptive notes. Fire works and merry-making.	..	-do-	..
Sisters tie <i>rakhis</i> to the wrist of their brothers. Wrestling.	..	-do-	..
General gathering and merry-making. Swinging; wrestling; <i>kabaddi</i> ; volley-ball and foot-ball.	1,000	Hindus, mostly women.	
A fair is held at the temple of Baba Bal Dass. Wrestling—a special feature. People must take <i>ghee</i> on this day even if they have to beg for it.	2,000	Hindus	
..	100	-do-	..
Worship of the goddess in the temple	1,000 3 miles	-do-	Sweets, fruits and toys.
Singing and swinging by women. Wrestling; <i>kabaddi</i> .	500	Hindus, mostly women.	Sweets.
	600	Hindus	Sweets and fruits.

GURGAON DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Raisina H.B. 184	Shivratri	Phagan Badi 14 (Feb-Mar)	Religious
Lohatki H.B. 194	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
B—TOWNS			
Farrukh Nagar	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Mela Ikadashi	Bhadon Sudi 11 (Aug-Sept) One day	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Gurgaon	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Haryali Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
Sohna	-do-	-do-	-do-
	Somavati Amavas	On every Amavas that falls on a Mon- day One day	Religious. The fair is said to have been got started by one Mahatma Sakhan Jati.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Id-ul-Zuha	10th of Zui-Hijja month of Hijri Era One day	Religious

GURGAON

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
See descriptive notes. Wrestling.	3,000 10 miles	Hindus	Sweets.
See descriptive notes.	1,000	Hindus	..
Singing and swinging by women. Wrestling; <i>kabaddi</i> ; kite-flying.	2,000 5 miles	Hindus, mostly women.	Sweetmeats, fruits, toys.
Procession of Thakurji is taken out. Wrestling; <i>kabaddi</i> .	4,000 5 miles	Hindus	-do-
See descriptive notes. Wrestling; <i>kabaddi</i> .	2,500 5 miles	All	-do-
See descriptive notes.	3,000 5 miles	All, especially Hindus.	-do-
See descriptive notes.	75,000	All, especially Hindus.	Sweets, fruits, toys.
See descriptive notes. Wrestling; merry-go-rounds and kite-flying.	2,000	Hindus	Sweets, fruits, etc.
Singing and swinging by women. Wrestling.	1,000	Hindus, mostly women.	Sweet, toys.
Singing and swinging by women. Wrestling; <i>kabaddi</i> ; kite-flying.	3,000	-do-	Sweets, fruits, toys.
Bath at the hot water spring; visit to the temples; <i>kirtan</i> .	2,500 10 miles	Hindus	Sweets.
See descriptive notes.	1,000	All, especially Hindus.	Sweets, fruits, toys.
Muslim men-folk say Id prayers at the Idgah said to have been constructed by Aurangzeb,	500 5 miles	Muslims, only males,	Toys, general articles for decoration.

GURGAON DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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BALLABGARH

A—VILLAGES

Lakarpur H.B. 1	Mela Suraj Kund	On every Sunday of Sawan (July-Aug)	Religious*
Pali H.B. 13	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Baldev Chhatt	Bhadon Sudi 6 (Aug-Sept) One day	Religious. Birth anniversary of Baldeva—elder brother of Krishna.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Karwa Chauth	Katak Badi 4 (Oct-Nov) One day	Religious
	Barsti Amavas	July One day	Religious. Dedicated to Rishi Prashar.
	Holi	Phagan Puranmashi (Feb-Mar) Two days	Seasonal and recreational
	Teej, or, Haryali Tee	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Goyardhan Puja	A day after Dewali One day	Religious. To commemorate lifting by Krishna of the mountain Govardhan on his little finger to protect the cows and cowherd boys and girls against the torrential rains released by the vengeful Indra, god of rains.
	Ahoi	Katak Badi 8 (Oct-Nov) One day	Religious
Mangar H.B. 15	Dulhandi	One day after Holi One day	Seasonal and recreational
Dhauj H.B. 17	Baldev Chhatt	Bhadon Sudi 6 (Aug-Sept) Three days	Religious. Birth anniversary of Baldeva—Krishna's elder brother
	Muharram	10th of Muharram month of Hijri era One day	Religious. To commemorate martyrdom of Ali and his two sons.

*Suraj, commander of Raja Anang Pal ruling over a small state this side became a victim of leprosy. Following and the fair began to be held. Another legend is that Raja Anang Pal had no male issue. He arranged a big *yajna* nobody could stand his heat. The tank, Suraj Kund, was used as *Havan Kund* for that *yajna*.

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
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TAHSIL

A holy dip in the tank	2,000	Hindus	..
See descriptive notes.	No gathering	Hindus	..
Worship of Baldeva and Krishna	-do-	Hindus	..
No gathering held in the village; people enjoy sweet dishes in their homes. See also descriptive notes.	..	Hindus	..
Women observe fast and exchange <i>karwas</i> (earthen pots).	..	Hindus, women only.	..
Bath at the spring known as Parson after the name of Rishi Prashar ; <i>bhajans</i> ; <i>kirtan</i> .	1,000 6 miles	Hindus	..
See descriptive notes. On the first day women go singing to worship Holka—a heap of cow-dung cakes gathered by them since Basant. On the second day people play Holi by sprinkling coloured water, etc. and in the evening set Holka on fire.	..	Hindus	..
Women gather together in groups of 50/60 at various common places, and sing, swing and dance.	..	Hindus, women only.	..
See descriptive notes.	..	Hindus	..
Worship of Govardhan, made of cow-dung.	..	Hindus	..
Goddess Ahoi is painted on walls of houses and worshipped by women.	..	Hindus, women only.	..
Celebrated like Holi regarding which see descriptive notes.	2,000	Hindus	Sweetmeats.
Worship of Baldeva. Wrestling.	5,000 20 miles	Hindus	Sweetmeats, utensils.
Procession of <i>Tazia</i> taken out. See also descriptive notes.	1,000	Muslims	Sweetmeats.

the instructions of a *Sadhu* he took bath in the rain water standing here and was cured. He constructed a tank at the spot to which all *devtas* (gods) were invited. Suraj, the Sun-god, also came but he had to be requested to return because

GURGAON DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
BALLABGARH			
Dhauj H.B. 17	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
Fatehpur Tigga H.B. 29	Godri fair	Bhadon Sudi 9 (Aug-Sept) One day	Religious. Associated with a <i>fakir</i> wearing <i>godri</i> , a sort of quilt made of rags.
	Baldev Chhatt	Bhadon Sudi 6 (Aug-Sept) One day	Religious. To celebrate birth anniversary of Baldeva—elder brother of Krishna.
	Muharram	10th of Muharram month of Hijri era One day	Religious. To commemorate the martyrdom of Ali and his two sons.
Baijpur H.B. 35	-do-	-do-	-do-
Jharsethli H.B. 44	Kothiwalla Mela	March One day	
Dig H.B. 56	Jetha Dussehra	Jeth Sudi 10 (May-June) One day	Religious
Fetahpur Biloch H.B. 58	Pankha Mela	Bhadon Amavas (Aug-Sept) One day	Religious. In honour of Krishna.
Juan H.B. 59	Raksha Bandhan	Sawan Purnamashi (July-Aug) One day	Social. A domestic festival.
Bahbalpur H.B. 69	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
Suthai H.B. 73	Dholia	Chet Badi 2 (Mar-Apr) Two days	
Malerna H.B. 75	Mela Bawa Narain Nath	Phagan Badi 3 (Feb-Mar) One day	Religious. In memory of Bawa Narain Nath whose <i>smadh</i> exists here. It is believed that any work started in the name of the saint is attended with success.
Chandaoli H.B. 82	Jetha Dussehra	Jeth Sudi 10 (May-June) One day	Religious
Atali H.B. 89	Raksha Bandhan	Sawan Purnamashi (July-Aug) One day	Social. A domestic festival.
Tigaon H.B. 95	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
	Sitla Devi fair	One day	Religious. Dedicated to Sitla, goddess of small-pox.

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Singing and swinging by women. Acrobatics.	2,000 10 miles	Hindus, mostly women.	Sweetmeats.
Wrestling	2,000	All	-d -
Worship of Baldeva and Krishna	2,000	Hindus	-do-
Procession of <i>Tazia</i> taken out. See also descriptive notes.	500	Muslims	-do-
-do-	1,000	-do-	-do-
	3,000	All	Sweetmeats and other eatables.
A dip in the Yamuna canal. Wrestling.	1,000	Hindus	Sweetmeats.
<i>Jhankis</i> taken out ; offering of <i>Pankha</i> made at various temples after worship. Dramatic performances ; mimicry.	3,000 5 miles	-do-	Sweets, general merchandise.
Sisters tie <i>rakhis</i> to the wrist of their brothers. Wrestling ; <i>kabaddi</i> .	2,000 5 miles	-do-	..
See descriptive notes. Wrestling.	4,000	Hindus	Sweets, general merchandise.
	800	All	..
Worship in the temple; offerings made at the <i>smadh</i> . Wrestling.	6,000 25 miles	Hindus	Sweetmeats.
A dip in the Yamuna canal. Wrestling.	600	-do-	Sweetmeats.
Sisters tie <i>rakhis</i> to the wrist of their brothers. Wrestling.	2,000 10 miles	-do-	..
Worship and <i>kirtan</i> in temples. See also descriptive notes.	Local population	-do-	..
Worship of the goddess	-do-	Hindus, women and children only.	..

GURGAON DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
BALLABGARH			
Tigaon H.B. 95	Ganga Dussehra	Jeth Sudi 10 (May-June) One day	Religious
	Raksha Bandhan	Sawan Puranmashi (July-Aug) One day	Social. A domestic festival.
	Haryali Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Govardhan Puja	A day after Diwali One day	Religious. To commemorate Krishna's lifting the mountain Govardhan on his little finger to guard the cows and cow-herd boys and girls from torrential rains released by vengeful Indra, the god of rains.
	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Holi	Phagan Puranmashi (Feb-Mar) One day	-do-
	Hola	A day after Holi One day	-do-
	Independence Day	August 15 One day	National. To commemorate India winning Independence on August 15, 1947.
	Republic Day	January 26 One day	National. To commemorate India becoming Republic on January 26, 1950.
	Bal Divas	November 14 One day	National. To celebrate birthday of Pandit Jawahar Lal Nehru and to focus attention on welfare of children.
Kheri Kalan H.B. 113	Rakhi	Sawan Puranmashi (July-Aug) One day	Social. A domestic festival.
Mohena H.B. 204	Durga Ashtami, or, Kalka Devi ka Mela	Chet Surli 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) One day	Religious. It is stated that an idol of goddess was found during the course of cultivation. A temple was built on the spot and the fair began to be held.
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
A bath in the Agra Canal which is regarded as sacred as that in the Ganges	1,000	Hindus	Eatables and toys.
Sisters tie <i>rakhis</i> to the wrist of their brothers.	..	-do-	..
Singing and swinging by women. Wrestling.	3,000	Hindus, mostly women.	Sweets and toys.
See descriptive notes.	..	Hindus	..
-do-	..	Hindus	..
Govardhan, made of cowdung, worshipped.	..	Hindus	..
See descriptive notes.	..	Hindus	..
-do-	1,000	Hindus	..
Celebrated like Holi regarding which see descriptive notes.	..	Hindus	..
<i>Parbhat pheris</i> ; flag hoisting ; general gathering. Wrestling ; poetical symposium ; games.	Local and from neighbouring villages	All	..
-do-	Several thousand	All	..
Distribution of sweets among children ; games ; exhibition.	1,000	All	..
Worship in the temple. Sisters tie <i>rakhis</i> to the wrist of their brothers. Wrestling.	1,000	Hindus	Sweetmeats.
Worship of the deity ; bath in the river. Wrestling ; kite-flying ; volley-ball ; <i>kabaddi</i> .	4,000 8 miles	Hindus	Sweets, toys, bangles, general merchandise.
See descriptive notes. Wrestling ; <i>kabaddi</i> .	Local population]	Hindus	

GURGAON DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
BALLABGARH			
Mohena H. B. 204	Hola	Chet Badi 1 (Mar-Apr) One day	Seasonal and recreational
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Children's Day	November 14 One day	National. To celebrate birthday of Pandit Jawahar Lal Nehru and to focus attention on welfare of children.
	Govardhan Puja	A day after Diwali One day	Religious. The legend is that Krishna lifted the mountain Govardhan on his little finger to protect cows and cow-herd boys and girls against the torrential rains released by vengeful Indra, god of rains.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Independence Day	August 15 One day	National. To commemorate India winning Independence on August 15, 1947.
	Republic Day	January 26 One day	National. To commemorate India becoming Republic on January 26, 1950.
	Gandhi Jayanti	October 2 One day	National. Birth anniversary of Mahatma Gandhi.
	Rakhi	Sawan Puranmashi (July-Aug) One day	Social. A domestic festival.
	Maghi	Magh 1 (Jan-Feb) One day	Religious
B--TOWNS			
Faridabad	Mela Bharai	Chet Puranmashi (Mar-Apr) Asoj Puranmashi (Sept-Oct) Two days	Religious. Some <i>Rishi</i> of old got the tank constructed and did <i>tapasaya</i> (penance) on its bank. A hand appeared from within the tank and on enquiry a voice came that it was Bharai.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Rakhi	Sawan Puranmashi (July-Aug) Two days	Religious
Ballabgarh	Baldev Chhatt	Bhadon Sudi (Aug-Sept) Three days	Religious. To celebrate birthday of Baldeva, elder brother of Krishna.

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL--concl'd.			
Celebrated like Holi. A procession is also taken out.	Local population	Hindus	..
See descriptive notes.	-do-	-do-	..
<i>Parbhat pheris</i> ; conferences; distribution of sweets among children.	School children and villagers	All	..
Decoration and worship of cows; decoration of other animals.	Local population	Hindus	..
See descriptive notes.	..	All, especially Hindus.	..
<i>Parbhat pheris</i> ; flag-hoisting ; general gathering. Wrestling ; <i>kabaddi</i> ; volley-ball.	1,000	All	..
-do-	1,000	All	..
-do-	1,000	All	..
Bath in the river; sisters tie <i>rakhis</i> to the wrist of their brothers.	..	Hindus	..
Bath in the river	..	-do-	..
Sacred bath in the tank. The bath and application of wet earth from the tank are believed to cure skin diseases. Water in the tank is rain water coming from hills and on its way comes across medicinal herbs. Wrestling ; <i>bazigars</i> ; professional singers.	11,000	Hindus, mostly women.	Eatables.
See descriptive notes.	2,000	All, especially Hindus.	Sweets, general mer- chandise.
Singing and swinging by women. Wrestling ; kite- flying; dramatic performances.	2,000 3 miles	Hindus, mostly women.	Eatables, bangles and similar other articles of female use, general mer- chandise.
Procession ; <i>jhankis</i> of Devi, Rama, Lakshmana, Krishna arranged ; offering of a <i>pankha</i> made to the Devi. Kite-flying; wrestling; dramatic performances.	10,000	Hindus	-do-
Worship of Baldeva; Krishna's life staged; procession taken out; effigy of Kansa burnt. Wrestling; <i>kabaddi</i> ; <i>gatha</i> ; sword fighting; acrobatics; mimicry.	70,000 8 miles	All, especially Hindus.	Sweets, fruits, general merchandise including earthen and china- clay pots.

GURGAON DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Chhapraula H.B. 4	Baldev Chhatt	Bhadon Sudi 6 (Aug-Sept) Two days	Religious. To celebrate the birthday of Lord Krishna's elder brother, Baldeva.
Allika H.B. 36	Mela Prahlad Bhagat	Phagan Sudi 2 (Feb-Mar) Two days	Religious. Celebrated in memory of Prahlad Bhagat.
	Buddhi Teej	Bhadon Badi 3 (Aug-Sept) One day	Seasonal and recreational
Dhatir H.B. 37	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
Pirthla H.B. 42	Buddhi Teej	Bhadon Badi 3 (Aug-Sept) Two days	Seasonal and recreational
	Haryali Teej	Sawan Sudi 3 (July-Aug) One day	-do-
Mandkaul H.B. 53	Mela Dooj	Bhadon Sudi 2 (Aug-Sept) One day	Religious. A woman of the village committed <i>sati</i> with her husband who had died in a famine.
Alawalpur H.B. 62	Mela Udas Nath	Phagan Amavas (Feb-Mar) Two days	Religious. Celebrated in memory of a saint Udas Nath.
	Mela Bawa Ji	Asoj Sudi 10 (Sept-Oct) One day	Religious. Celebrated in memory of a <i>Sadhu</i> .
Aurangabad H.B. 83	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Mitnaul H.B. 84	Raksha Bandhan	Sawan Purnamashi (July-Aug) One day	Social. A domestic festival.
Banswa H.B. 98	Mela Shekhsai	Phagan Sudi 11 (Feb-Mar) One day	Religious. In honour of Laxmi Narain.
	Mela Govardhan	Katak Sudi 1 (Oct-Nov) One day	Religious. To commemorate Krishna's lifting the mountain Govardhan on his little finger to protect the cows and cow-herd boys and girls against the torrential rains released by the vengeful Indra, god of rains.
Bhiduki H.B. 99	Mela Phooldol	Chet (Mar-Apr) One day	Religious. To commemorate Krishna's playing Holi with <i>Gopis</i> .
	Mela Shekhsai	Magh Sudi 11 (Jan-Feb) One day	Religious. Celebrated in honour of Laxmi Narain. His idol is believed to be resting on and protected by a legendary snake called Shesh. Hence the name Shekhsai.

PALWAL

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Worship of Baldeva	5,000	Hindus	..
Worship at the temple	2,000	Hindus	..
Wrestling	6,000 10 miles	Hindus	Sweets, fruits and toys.
See descriptive notes.	3,000	Hindus	Sweets.
Singing and swinging by women. Wrestling ; rural games.	4,000	Hindus, mostly women.	..
-do-	4,000	-do-	..
Worship of the <i>smadh</i> of the <i>sati</i>	2,000 50 miles	-do-	Sweets and toys.
Offering at the <i>smadh</i> of the saint	3,000 3 miles	All	Sweets, fruits and general merchandise.
..	7,000	All	..
See descriptive notes.	5,000 3 miles	All, especially Hindus.	Sweets and earthen pots.
Sisters tie <i>rakhis</i> round the wrists of their brothers.	2,500 5 miles	Hindus	..
Worship of Laxmi Narain	2,000	Hindus	..
Worship of cows. Wrestling.	4,000	Hindus	Sweets.
Sprinkling of coloured water on one another by the people. Dancing and singing to the beating of drums.	10,000 8 miles	Hindus	..
Worship of the deity; offerings made; bath in the tank called 'Khiri Sagar'.	50,000	Hindus	..

GURGAON DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PALWAL			
Phiduki H. B. 99	Haryali Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
Hasanpur H.B. 104	Dussehra	Asoj Sudi 10 (Sep-Oct) One day	Religious
Kushek H.B. 111	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Pir	Baisakh Purnamashi (Apr-May) Two days	Religious*
Khanbi H.B. 118	Solono	Sawan Purnamashi (July-Aug) One day	Social. A domestic festival.
Banchari H.B. 124	Baldev Chhatt	Bhadon Sudi 6 (Aug-Sept) Two days	Religious. To celebrate the birthday of Baldeva, elder brother of Krishna.
Chhaju Nagar H.B. 153	Jetha Dussehra	Jeth Sudi 10 (May-June) One day	Religious
Chandhat H.B. 172	-do-	-do-	Religious
B—TOWNS			
Palwal	Baldev Chhatt	Bhadon Sudi 6 (Aug-Sept) Three days	Religious†
	Mela Burha Babu, or, Mela Vankhandeshwar	Magh Sudi 2 (Jan-Feb) One day	Religious‡
	Teej, or, Haryali Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

*Once Raja Rod ruled the *ilaga*. He wanted to relieve the Gujjars, one of his subject tribes, of their cows and asked them to shoot the arrow at the Raja's army. They did likewise; and the result was that the soldiers of the Raja's *Kutak, vahan basega Kushak* (Kushak would be inhabited at the place where the rod would fall). Kushak village came while in *smadhi* (meditation). Both Hindus and Muslims became his followers and the Muslims called him *Pir*. The fair is

†To celebrate the birthday of Baldeva, the elder brother of Krishna and to commemorate the killing by him (Baldeva) was bringing a statue of Baldeva from Delhi. The wheels of the chariot got jammed at this place and could not move despite remain there, then let it be so and the chariot should move with the usual complement of two horses alone. The other was installed therein.

‡Formerly Palwal was surrounded by deep woods, and people, before passing through the woods, used to worship a converted the priests to Islam and they are still Muslims. The general belief is that the ashes of the place cure skin diseases.

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Singing and swinging by women. Wrestling.	10,000	Hindus, mostly women.	..
See descriptive notes. Wrestling; kite-flying.	5,000	All, especially Hindus.	Sweets, fruits and general merchandise.
See descriptive notes.	5,000	All, especially Hindus.	Eatables and general merchandise.
A holy dip in the Yamuna. Wrestling.	5,000	All	..
Sisters tie <i>rakhis</i> to the wrist of their brothers. Wrestling.	..	Hindus	..
Worship in the temple. Wrestling; other rural games.	5,000	Hindus	Sweets.
	6,000	Hindus	Sweets, fruits and toys.
A holy dip in the river Yamuna. Wrestling.	5,000	Hindus	Sweets and earthen pots.
Worship of Baldeva in the temple; <i>jhankis</i> are taken out in a procession; effigy of Kansa burnt. Wrestling; merry-go-rounds; theatrical and cinema shows; circus.	100,000 12 miles	Hindus	Sweets and general merchandise.
Worship at the temple which is without a statue. Merry-go-rounds; group singing.	2,000	Hindus, mostly women and children.	Eatables.
Singing and swinging by women. Merry-go-rounds.	10,000	Hindus, mostly women.	-do-
See descriptive notes.	4,000	All, especially Hindus.	Eatables and toys.

buffaloes. They went to a *Sidh Mahatma* living near the bank of the Yamuna. He gave them a bow and an arrow, and army began to fight among themselves and perished. After this, the *Sidh Mahatma* threw a rod and said "*yahan parega* up at the place where the rod fell. The Gujjars brought the *Sidh* to Kushak, but after a few days, he left his mortal frame held in his honour.

of the demon Pralambasur whereupon he founded Palwal town. The legend goes that near about 1857, Maharaja Bharatpur a hundred horses tied to the chariot. The Maharaja then declared that if it be the will of the Lord that the statue should horses were unfastened and two horses alone drove away the chariot. So a temple was erected at the place and the statue

statue of Shiva, the Vankhandeshwar, lord of jungles, and seek his protection. Later the Muslims destroyed the statue and Another story is that a trader of this place got huge profits and constructed the temple and the tank.

GURGAON DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PALWAL			
Palwal	Raksha Bandhan	Sawan Purnamashi (July-Aug) One day	Religious
	Janam Ashtami	Bhadon Sudi 8 (Aug-Sept) One day	Religious
	Shiv Chaudas, or, Mela Jhirka	Phagan Badi 14 (Feb-Mar) One day	Religious
Hodal	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Sati	Magh Sudi 2 (Jan-Feb) Baisakh Sudi 2] (Apr-May) One day	Religious. To commemorate <i>sati</i> having been committed by, according to one version, Rani Kishori of Bharatpur whose parents belonged to Hodal, or according to another version, by a woman who was married in Hodal and had been goaded into committing <i>sati</i> by the taunts of others.
	Baldev Chhatt	Bhadon Sudi 6 (Aug-Sept) Four days	Religious. To commemorate birth anniversary of Baldev, elder brother of Krishna.
A—VILLAGES			
NUH			
Bissar Akbarpur H.B. 2	Gugga Naumi, or, Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Chahlka H.B. 17	Muharram	10th of Muharram month of Hijri Era One day	Religious. To commemorate martyrdom of Ali and his two sons.
Jaurasi H. B. 32	Mela Shivji	Phagan Badi 14 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious. An idol of Shiva was found in the ground here and the fair began to be held.
Untaun H. B. 33	Mela Guffa	January 13 One day	Religious*
Taoru H. B. 64	Mela Jhirna	Bhadon (July-Aug) One day	Religious
	Cattle fair	Phagan (Feb-Mar) Bhadon (Aug-Sept) Six days	Commercial

*It is said that a cave (*guffa*) exists here where, in times gone by, a saint used to live. The saint had a cow which know as to where this cow came from and where it went daily after grazing. One day, one of them followed it to the cave. and he gave the boy a handful of grains and said, "Put them into a box and keep the box closed. You will get as much grains told to them, the parents of the boy kept the grains in a locked box and the stock did not deplete for centuries. One day times onwards the cave has been the object of worship and veneration.

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl.			
A <i>pankha</i> taken in procession from temple in Akhara-wali Bagichi to temple of Khera Devta and offered there; worship at the latter temple. Kite-flying; merry-go-round.	4,000	Hindus	Eatables and toys.
See descriptive notes. Wrestling; dramatic performances.	7,000	Hindus	Sweets, toys.
See descriptive notes on Shivratri.	4,000	Hindus	-do-
See descriptive notes. Wrestling; jugglery; symposium; fire-works.	6,000	All, especially Hindus.	Sweets, fruits, earthen pots, wooden household articles, bangles and toilet articles.
Offerings at the temple of the <i>sati</i> . Wrestling; dramatic performances.	3,000	Hindus, mostly women.	Earthen wares and wood- en household articles.
Worship of Baldeva. Dramatic performances; wrestling; fire-works.	15,000	All, especially Hindus.	Sweets, fruits and general merchandise.
TAHSIL			
See descriptive notes.	4 miles	All	Eatables.
Procession of <i>Tazias</i> taken out. Wrestling. Also see descriptive notes.	2,000	Muslims	Eatables.
People observe fast and worship Shiva; <i>kirtan</i> . See also descriptive notes on Shivratri.	2,500	Hindus	Eatables, toys.
Worship at the cave. Wrestling; <i>kabaddi</i> ; races.	10 miles	All	Sweets.
Bath at the <i>jharna</i> (spring)	2,000	Hindus	Sweets and fruits.
Sale of livestock	20 miles	All	Cattle and other animals.

grazed along with other cows of the village and returned to the cave in the evening. The cow-herd boys were curious to The saint asked him to ask for wages for grazing the cow but the boy declined to make any demand. This pleased the saint as you need but the moment an attempt is made to see the grains, only a handful of them will remain." On this story being a foolish woman opened the box out of sheer curiosity and nothing but a handful of grains was found lying there. From those

GURGAON DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NUH			
Taoru H. B. 64	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Two days	Religious
	Haryali Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Mela Shivji Maharaj	Sawan (July-Aug) One day	Religious. Dedicated to Shiva.
Guarka H.B. 65	Muharram	10th of Muharram month of Hijri Era One day	Religious. To commemorate martyrdom of Ali and his two sons.
Nuh H. B. 103	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Gahbar H. B. 114	Mela Mansa Devi	Chet Sudi 8 (Mar-Apr) One day	Religious. Dedicated to Mansa goddess.
Malab H.B. 122	Mela Phool Dol	Chet Badi 8 (Mar-Apr) One day	Religious. To commemorate Rama's meeting with his brother Bharata.
Bajhera H.B. 130	Mela Sahib Swami	Katak Puranmashi (Oct-Nov) Three days	Religious*
Jai Singhpur H.B. 138	Muharram	10th of Muharram month of Hijri Era One day	Religious. To commemorate martyrdom of Ali and his two sons.
Tain H.B. 152	Muharram	-do-	-do-
	Chalisa fair	40 days after Muharram One day	-do-
Rethaura H.B. 165	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Ata H.B. 179	Solono	Sawan Puranmashi (July-Aug) One day	Social. A domestic festival.
Aldaunka H.B. 203	Buddhi Teej	Bhadon Badi 3 (Aug-Sept) Two days	Recreational. Dedicated to Sant Balak Dass. The fair was started by a famous wrestler.
Mandkaula H.B. 217	Mela Baba Nand Das	Bhadon Sudi 2 (Aug-Sept) Three days	Religious. In memory of Baba Nand Das.
Guraksar H.B. 243	Muharram	10th of Muharram month of Hijri Era One day	Religious. To commemorate martyrdom of Ali and his two sons.

*To commemorate martyrdom of four brothers. It is said that once there lived five brothers who used to graze goats. them that he bestowed a boon on them that whatever they spoke would come out to be true. After enlightening the people brothers named Swami died this way in village Saumika and four others in village Bhujhera.

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd. See descriptive notes. Wrestling <i>qwalis</i> .	700	Hindus	Eatables.
Women sing and swing. Wrestling; kite-flying.	6 miles	Hindus, mostly women.	Sweets, fruits and toys.
Worship of Shiva in the temple. Wrestling.	2,000	Hindus	-do-
Procession of <i>Tazias</i> is taken out. See also descriptive notes.	2,000	Muslims	-do-
See descriptive notes.	1,500	All, especially Hindus.	Eatables.
Worship of the goddess	1,000	Hindus	Sweets and toys.
Procession; worship of Rama. Wrestling; singing.	500	Hindus	-do-
Homage to the martyrs. Wrestling; <i>bazigar</i> feats; circus shows; dramas.	4,000	All	Sweetmeats.
Procession of <i>Tazias</i> . Wrestling; <i>bazigar</i> feats; circus shows; dramatic performances. See also descriptive notes.	5,000	Muslims	Eatables.
Procession of <i>Tazias</i> taken out. Fowls sacrificed. Wrestling. See also descriptive notes.	1,200 10 miles	-do-	Sweets, fruits and toys.
Wrestling	10 miles	-do-	Sweets and toys.
See descriptive notes. Wrestling ; singing.	500 5 miles	All	Sweets, fruits and toys.
Sisters tie <i>rakhis</i> to the wrist of their brothers. Wrestling; <i>kabaddi</i> .	500 3 miles	Hindus	Eatables.
Offerings at the <i>smadh</i> of Sant Balak Dass. Wrestling; <i>bazigar</i> feats; circus shows; dramatic performances.	4,000	All	Sweets and toys.
Offerings at the <i>smadh</i> of the saint. Wrestling; <i>bazigar</i> feats; circus shows ; dramatic performances.	4,000	-do-	Eatables.
Procession of <i>Tazias</i> is taken out. See also descriptive notes.	2,000	Muslims	..

Nearby there lived a *fakir* named Balanda and the five brothers began to serve him. The saint felt so satisfied and happy with for a long time, they left their mortal frames by getting their graves dug and lying themselves in them. One of these

GURGAON DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
Hathin H.B. 252	Godri	Maghar 3 (Nov-Dec) One day	Religious. In honour of a saint.
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Saumika H.B. 258	Mela Saumika	Katak Sudi 13 (Oct-Nov) Three days	Religious*
Ransika H.B. 269	Muharram, or, Mela Ransika	10th of Muharram month of Hijri Era One day	Religious. To commemorate martyrdom of Ali and his two sons.
Utawar H.B. 278	Mela Kote Kotab	Phagan 17 (Feb-Mar) One day	Religious. Dedicated to a <i>fakir</i> who is believed to have shown miracles to the ancestors of the villagers. They constructed his tomb on the top of the hill.
Jarari H.B. 279	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious

NUH

A—VILLAGES

Nagina H.B. 51	Jal Jholni	Bhadon Sudi 11 (Aug-Sept) One day	Religious
	Jain Mela, or, Kshamavani Parb	Bhadon Purnamashi (Aug-Sept) One day	Religious. The ten rules of conduct (of the Jains) are complied with in ten days ; on the eleventh day the fair is held and there is a community resolve to forgive all those for whom any feeling of animosity might have arisen.
	Muharram	10th of Muharram month of Hijri Era One day	Religious. To commemorate martyrdom of Ali and his two sons.
Sakras H.B. 64	Muharram	-do-	-do-
Doha H.B. 94	Muharram	-do-	-do-
Pinagwan H. B. 127	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
	Solono	Sawan Purnamashi (Aug-Sept) One day	Social. A domestic festival.

*To commemorate martyrdom of four brothers. It is said that once there lived five brothers who used to graze goats. them that he bestowed a boon on them that whatever they spoke would come out to be true. After enlightening the people brothers named Swami died this way in village Saumika and four others in village Bhujhera.

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Wrestling.	6,000 8 miles	All	..
See descriptive notes.	5,000 5 miles	All	..
Worship at the temple. Wrestling ; <i>bazigar</i> feats ; circus shows ; dramatic performances.	5,000	All	Sweetmeats.
Procession of <i>Tazias</i> . Wrestling ; <i>bazigar</i> feats ; circus shows ; dramatic performances.	5,000	Muslims	Eatables.
Homage to the <i>fakir</i> ; Offerings made ; feasts enjoyed.	3,000	Muslims	..
See descriptive notes.	3,000	Hindus	Sweets and fruits.
TAHSIL			
Worship of Krishna ; <i>kirtan</i> . Wrestling.	1,000	Hindus	Sweets.
<i>Kirtan</i> ; <i>bhajans</i> ; religious discourses.	2,000 12 miles	Jains	Sweets.
See descriptive notes. Wrestling ; <i>pattabazi</i> ; <i>qwallis</i> .	3,000 12 miles	Muslims	Sweets, toys and utensils
-do-	1,000 12 miles	-do-	Sweets and toys.
-do-	1,000 15 miles	-do-	-do-
See descriptive notes. Wrestling ; <i>kabaddi</i> ; fire-works.	2,000	Hindus	Eatables, toys.
Sisters tie <i>rakhis</i> to the wrist of their brothers. Wrestling ; <i>kabaddi</i> .	2,000	Hindus	-do-

Nearby there lived a *fakir* named Balanda and the five brothers began to serve him. The saint felt so satisfied and happy with for a long time, they left their mortal frames by getting their graves dug and lying themselves in them. One of these

GURGAON DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
FEROZEPUR JHIRKA			
Pinagwan H.B. 127	Teej	Sawan Sudi (July-Aug) One day	Seasonal and recreational
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
Dhana H.B. 138	Mela Chaman Shah	Katak (Oct-Nov) One day	Religious. In memory of saint Chaman Shah.
Biwan H.B. 148	Muharram	10th of Muharram month of Hijri Era	Religious. To commemorate martyrdom of Ali and his two sons.
Lohinga Kalan H.B. 165	Muharram, or, Tazia	-do-	-do-
	Dangal	On the next day of Muharram	Recreational
Kheria Punahana H.B. 169	Muharram	10th of Muharram month of Hijri Era One day	Religious. To commemorate martyrdom of Ali and his two sons.
Khori Shah Chokha H.B. 177	Muharram, or, Tazia	-do-	-do-
Bisru H.B. 199	-do-	-do-	-do-
Punahana H.B. 219	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Ram Naumi	Chet Sudi 9 (Mar-Apr)	Religious
	Raksha Bandhan, or, Solono	Sawan Puranmashi (July-Aug)	Social. A domestic festival.
	Muharram, or, Tazia	10th of Muharram, month of Hijri Era One day	Religious. To commemorate martyrdom of Ali and his two sons.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Singing and swinging by women. Wrestling ; <i>kabaddi</i> .	1,000	Hindus, mostly women.	Eatables and toys.
See descriptive notes. Wrestling ; <i>kabaddi</i> ; acrobatics.	2,500 5 miles	All, especially Hindus.	Sweets, toys.
See descriptive notes.	2,000 2 miles	Hindus	..
Offerings made at the <i>madh</i> of the Saint. Wrestling ; <i>kabaddi</i> ; <i>qwalis</i> .	4,000 12 miles	All	Sweets, toys and uten- sils.
See descriptive notes. Wrestling.	3,000 15 miles	Muslims	Sweets and toys.
See descriptive notes. Wrestling.	5000	Muslims	Sweets, toys and earthen wares.
Wrestling bouts held	7,000 15 miles	All, men only.	..
See descriptive notes.	400	Muslims	Sweetmeats, toys.
See descriptive notes. Wrestling ; <i>qwalis</i> .	2,500 6 miles	Muslims	Sweets, earthen pots.
See descriptive notes.	1,000 4 miles	Muslims	Earthen pots.
See descriptive notes. Wrestling ; <i>basigar</i> feats.	1,500	Hindus	Sweets, toys.
See descriptive notes.	4,000	Hindus	..
Women do community singing and enjoy swings, Wrestling ; <i>kabaddi</i> .	1,000	Hindus, mostly women.	Sweets, toys.
See descriptive notes. Wrestling ; <i>kabaddi</i> ; fire-works.	4,000	Hindus	Sweets, toys.
Sisters tie <i>rakhi</i> to the wrist of their brothers.	1,000	Hindus	Sweets, toys.
See descriptive notes. Wrestling ; <i>qwalis</i> .	3,000	Muslims	Sweets, earthen pots, toys.
See descriptive notes. Wrestling ; <i>basigar</i> feats; fire-works.	3,000 5 miles	All, especially Hindus.	Eatables, toys.

GURGAON DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
FEROZEPUR JHIRKA			
Nai H.B. 229	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Bichhor H.B. 243	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Rakhi, or, Solono	Sawan Puranmashi (July-Aug) One day	Social. A domestic festival.
	Muharram, or, Tazia	10th of Muharram, month of Hijri Era	Religious. To commemorate the martyrdom of Ali and his two sons.

B—TOWNS

Ferozepur Jhirka	Ikadshi Jal Jholni	Bhadon Sudi 11 (Aug-Sept) One day	Religious. Dedicated to Krishna.
	Jal Yatra	Bhadon Sudi 14 (Aug-Sept) One day	Religious. Dedicated to Mahavira, founder of Jainism.
	Mela Ram Naumi or Mela Ravan	Chet Sudi 9 (Mar-Apr) Three days	Religious and recreational
	Birth day of Guru Nanak Dev	Katak Puranmashi (Oct-Nov) Four days	Religious
	Birth day of Guru Gobind Singh	Poh Sudi 7 (Dec-Jan) Three days	Religious
	Mela Jhirka	1. Sawan Badi 13 to Amavas (July-Aug) 2. Phagan Badi 13 to Amavas (Feb-Mar) Three days	Religious. Dedicated to Shiva.

GURGAON DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
See descriptive notes. Fire-works ; wrestling ; <i>kabaddi</i> .	5,000	All	Eatables, toys.
See descriptive notes. Wrestling ; <i>kabaddi</i> .	1,000	Hindus	Sweets, toys.
Women sing and swing. Wrestling ; <i>kabaddi</i> .	1,000	Hindus, mostly women.	Sweets, toys.
Sisters tie <i>rakhi</i> to the wrist of their brothers.	2,000	Hindus	Sweets and toys.
Procession of <i>Tazia</i> taken out. Wrestling ; <i>qawalis</i> . See also descriptive notes.	4,000 5 miles	Muslims	Sweets, earthen pots, toys and utensils.
Idol of Krishna is taken out in procession and wor- shipped.	1,000	Hindus	Sweets, fruits, general merchandise.
<i>Savari</i> of Mahavira is taken out in a procession.	500	Jains	..
See descriptive notes. Wrestling ; feats by <i>bazigars</i> ; dramatic performances; puppet shows.	8,000 20 miles	All, especially Hindus.	Sweets and earthen utensils.
Procession ; non-stop recital of Granth Sahib.	400	Sikhs and Hindus	..
-do-	400	-do-	..
People take bath at the <i>ihar</i> (spring) and offer prayers and offerings in Shiva's temple there ; <i>bhajan</i> ; <i>Airtan</i> .	Several thousand 10 miles	Hindus	Milk, tea, sweets, toys.

KARNAL DISTRICT

FAIRS: THEIR LOCATION & ATTENDANCE

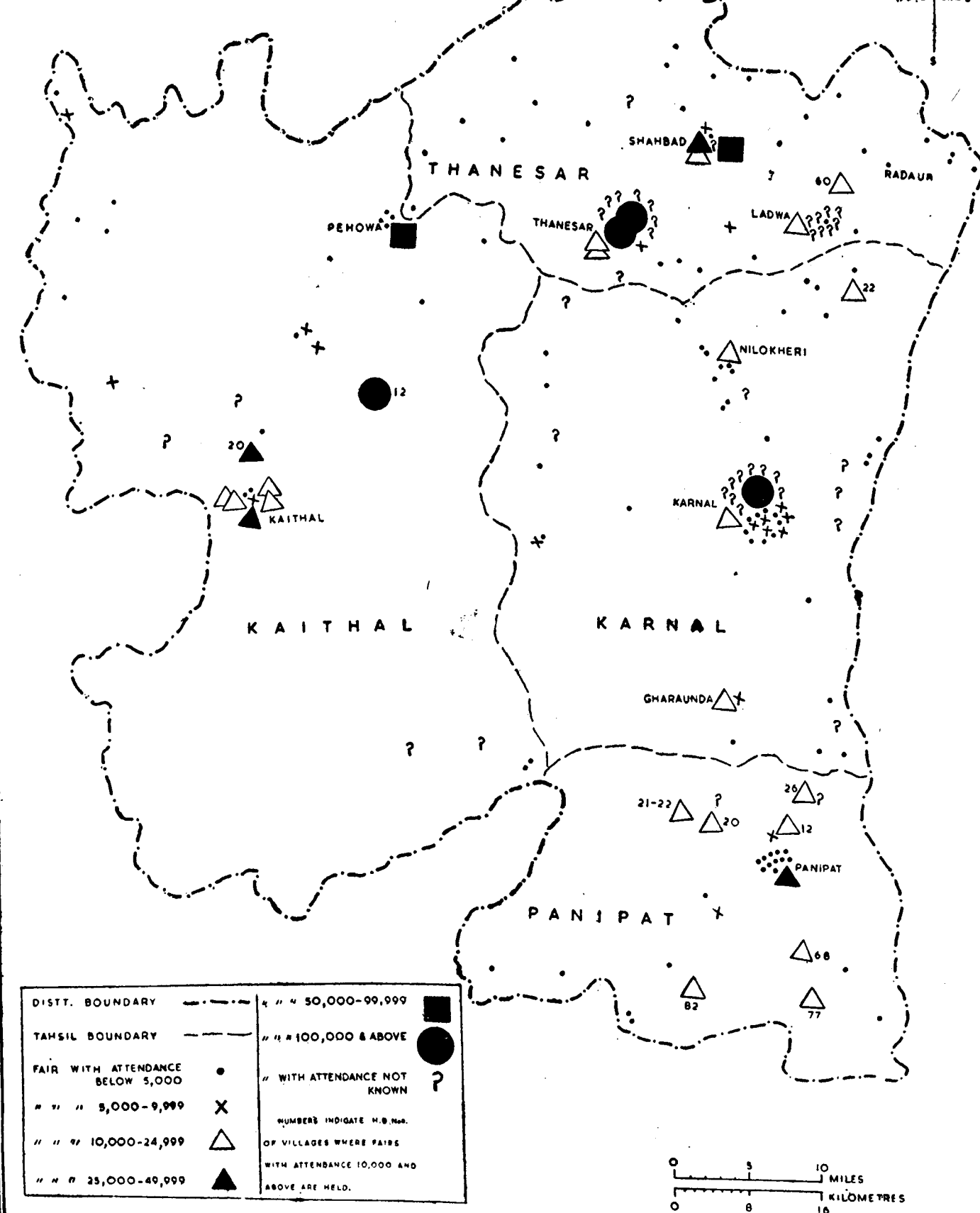


TABLE ON
FAIRS AND FESTIVALS
4. KARNAL DISTRICT

KARNAL DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date and duration	Significance and legend]
A.—VILLAGES			
Garhi Nazir H.B. 2	Baisakhi, or, Mela Guru Teg Bahadur	Baisakh 1 (April 13) One day	Seasonal and religious. Dedicated to Guru Teg Bahadur in whose honour a gurdwara has been constructed here.
Barot H.B. 3	Mela Shivji	Phagan Badi 14 (Feb-Mar) One day	Religious*
Shadipur H.B. 6	Mansa Devi Ka Mela	Chet Sudi 9 (Mar-Apr) One day	Religious. The legend goes that a rich <i>banyara</i> was robbed of his riches. He prayed to the goddess to restore his stolen property to him. The thieves became blind and the <i>banyara</i> got his property back. He raised a temple dedicated to the goddess, and fair began to be celebrated.
Ladana Baba H.B. 8	Mela Smadh Baba Rajpuri	Asoj Sudi 11 (Sept-Oct) One day	Religious. Dedicated to saint Rajpuri who lived in the days of Bhai Udham Singh and was worshipped by the people like a god.
Pharal H.B. 12	Fair of Phalgu Rishi	Asoj (Sept-Oct) Fifteen days	Religious†
Salempur Madud H.B. 16	Mela Chaman Rishi]	Bhadon (Aug-Sept) One day	Religious
Patti Chaudhari H.B. 20	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Patti Khot H.B. 22	Ganga Gadli	Bhadon 14 (Aug-Sept) One day]	Religious. Dedicated to saint Kasturi Gir who was held in high esteem.
Patti Kayath Seth H.B. 24	Mela Baba Rajpuri	October One day	Religious
Kultaran H.B. 27	Mela Kultaran Tirth	Every Amavas that falls on a Monday One day	Religious. A <i>sadhu</i> died and his relatives were taking his body to Pehowa. On the way the <i>sadhu</i> opened his eyes and directed the persons to bury him at that very spot. Later a <i>smadh</i> was raised at that place and the fair began to be held.

*The legend goes that a Muslim was once digging a grave to bury a corpse. His spade struck against a stone and blood to be an idol of Shiva. A compromise was arrived at between the Hindus and the Muslims and the place was entrusted to held. Cuts caused by the spade can still be seen on the idol.

†In memory of a sage, Phalgu Rishi, who is believed to have lived even before the times of Kaurvas and Pandvas. A considered very sacred to perform the *shradhs* of ancestors on such a *somavati amavas* here. The Pandvas also performed

KARNAL DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Non-stop recital of Granth Sahib ; <i>kirtan</i> ; <i>diwan</i> .	3,000	Sikhs & Hindus	..
Worship of Shiva. See also descriptive notes on Shivratri.	5,000 10 miles	Hindus	Eatables.
Worship of the goddess. Wrestling.	8,000	Hindus	Eatables, general mer- chandise, toys, utensils.
Obeisance is paid at the <i>smadh</i> of the saint.	8,000	All	Sweets, fruits, bangles.
Bath in the tank ; offering of <i>pinds</i> & <i>shradhs</i> in the name of forefathers. Cinema and circus shows; performances by dancers and singers.	300,000 From all over India	Hindus & Sikhs	Sweetmeats, fruits, gen- eral merchandise.
	800	Hindus	..
See descriptive notes.	25,000	All, especially Hindus.	..
A holy dip in the tank; obeisance at the <i>smadh</i> of the saint; recital of holy books. Wrestling; folk songs.	Several thousand 6 miles	Hindus	Sweets, toys.
	1,000	All	..
A holy bath; recitations from Ramayana and Gita; performance of <i>havan</i> , <i>yajna</i> . Wrestling.	Several thousand 6 miles	Hindus	Sweets, toys.

and milk gushed out of it. When the news of this strange happening went round the village, the Hindus claimed the stone the Hindus. The idol of Shiva was taken out and installed in a temple constructed there. It is worshipped and a fair is

fair is held here whenever a *somavati amavas* falls in Asoj and it lasts throughout the fifteen days of the dark half. It is the *shradhs* of their ancestors at this place.

KARNAL DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KAITHAL			
Keorak H.B. 33	Mela Baba Rajpuri	Phagan (Feb-Mar) | One day	Religious. Dedicated to saint Rajpuri.
	Kanwari Ka Mela	April and October One day	Religious. A virgin girl burnt herself to death because two marriage parties came on the marriage ceremony and she wanted to marry only one particular person. Later a temple was raised there and the fair began to be held.
Mangna H.B. 57	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Bhuna H.B. 74	Kuti Varsa	Phagan (Feb-Mar) One day	Religious
Assandh H.B. 84	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Phaprana H.B. 94	Mela Phalgu	On every Amavas falling on a Monday One day	Religious. An ancient tank got built by a saint exists here.
Salwan H. B. 95	Mela Devi	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) One day	Religious. Dedicated to goddess.
	Chhatttri fair, or, Mela Konda Panthis	Baisakh Sudi 3 (Apr-May) One day	Religious. Dedicated to the Guru of Konda Panthis.
Ramthali H.B. 99	Fair of Samadhan	Phagan Puranmashi (Feb-Mar) Two days	Religious. Associated with a saint Bawa Darbar Chori Sahib who was Shahjahan's minister but who gave up ministership and became a <i>fakir</i> . His <i>smadh</i> exists here.
Agond H.B. 107	Holi, or, Mela Man- dir Baba Lalpuri	-do-	Seasonal and recreational. Also dedicated to the saint Baba Lalpuri.
Guhla H.B. 116	Hazrat Mela Nauba- har	Jeth Sudi 11 (May-June) Five days	Religious. Dedicated to Pir Naubahar whose tomb exists here. It is believed that mad persons are cured of their illness by paying obeisance to the <i>Pir</i> .
Bhor H.B. 157	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious

*The Guru of Konda Panthis came here on this day from village Puran in U.P. His followers gather here in thousands inside a room. None else is allowed to go in. All the disciples have a sacred look (*darshan*) of the Guru and taste

KARNAL DISTRICT

Mode of observance and entertainments	Aproximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
A holy dip in the tank; offerings and prayers at the <i>smadh</i> of the saint. Wrestling; <i>kabaddi</i> .	5,000 15 miles	Hindus	Sweets, fruits, articles for decoration of cattle.
Offerings are made at the <i>smadh</i> of the girl. Wrestling; <i>kabaddi</i> ; races.	2,000 10 miles	Hindus & Sikhs	Eatables, toys.
See descriptive notes.	200	Hindus & Sikhs	
	2,000	Hindus & Sikhs	
Worship of Shiva in the temple. Wrestling; kite-flying. See also descriptive notes.	..	Hindus	Eatables.
Sacred bath in the tank. Wrestling.	..	Hindus	Sweets, fruits.
A holy bath in the tank; worship of the goddess; women sing songs in praise of the goddess; first hair-cutting ceremony of children performed. Wrestling.	3,000	Hindus	Eatables.
See foot note*	3,000	Konda Panthis	
Offering of <i>la loos</i> , <i>patasas</i> and sweetmeats at the <i>smadh</i> . Wrestling.	4,000	All	Sweetmeats, general merchandise.
See descriptive notes.	1,000	Hindus & Sikhs	
Worship of the tomb; cooked rice are offered; he-goats and cocks are sacrificed. Wrestling; <i>kabaddi</i> .	3,000	All	Eatables, general mer- chandise.
See descriptive notes.	200		

before the fixed date. A *bhandara* (free kitchen) of *halwa* and *puris* is arranged. At about 8 p.m. the Guru takes his disciples *Charnamrit* (sacred water). They make offerings to the Guru and then disperse.

KARNAL DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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B—TOWNS

Pehowa	Mela Chet Chaudash	Chet Badi 13 to 15 (Mar-Apr) Three days	Religious*
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Two days	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Puranmashi Katak	Katak Sudi 11 to 15 (Oct-Nov) Four days	Religious
	Cattle fair	June and November Five days	Commercial
Kaithal	Basant	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational. Also dedicated to Haqikat Rai whose <i>smadh</i> exists here.
	Mela Gugga, or, Chharion Ka Mela	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Bawan Dwadashi	Bhadon Sudi 12 (Aug-Sept) One day	Religious. Dedicated to Bawana, incarnation of Vishnu. Fair is held at the temple of Sarv Dev.
	Mela Kholi Wali Devi	Asoj Nauratas (Sept-Oct) Eight days	Religious. Dedicated to Kholi Wali goddess.
	Mela Baba Ladana	Asoj (Sept-Oct) One day	Religious. Dedicated to a saint, Baba Ladana.
	Republic Day ¹	January 26 One day	National. To commemorate India becoming Republic on this day.
	Independence Day	August 15 One day	National. To commemorate India winning Independence on this day.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

*It is a fair of great religious significance for the Hindus. It is held on the confluence of Saraswati and Markanda rivers Prithu, son of Raja Bain. It was originally known as *Prithudak*, after the name of its founder. The present name, Pehowa *shradh* ceremony for ensuring peace to the souls of his ancestors. Many *rishis* and *munis* were attracted to this place for *Manu* wrote his great book *Manusmriti* here. Yudhishtra, as advised by Krishna, performed the last rites concerning all Saraswati, Swami Kartikeya and Prithweshwar Mahadev are the chief deities propitiated at this place. An ancient perform the last rituals of those of his ancestors who die under inauspicious circumstances like accidental deaths,

KAITHAL

KARNAL DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Sacred bath in the pond constructed at the confluence of Saraswati and Markanda ; offering of <i>pinds</i> in the name of ancestors; giving charities; <i>bhajan</i> and <i>kirtan</i> . Wrestling ; <i>kabaddi</i> ; circus and cinema shows; exhibitions.	90,000	Hindus & Sikhs	Sweets, toys, general merchandise.
Offerings are made at the <i>smadh</i> of Gugga Pir. Wrestling; kite-flying; acrobatics ; <i>qwalis</i> ; fire-works. See also descriptive notes.	3,000 10 miles	All	Sweets, toys, general merchandise.
See descriptive notes.	2,000 4 miles	All, especially Hindus.	-do-
A holy dip in the Saraswati river; offerings of oil to the idol of Swami Kartikeya. Clothes and ashes of the dead are immersed in the river on this day.	1,500 15 miles	Hindus & Sikhs	Sweets, toys, general merchandise, bangles.
Sale of livestock	1,000	All, men only.	Cattle and other animals.
Homage at the <i>smadh</i> of Haqikat Rai. Wrestling ; acrobatics ; music competition. See also descriptive notes.	2,000 10 miles	Hindus	Sweets, toys, general merchandise.
See descriptive notes. Wrestling.	1,800 10 miles	Hindus	-do-
Sacred bath in the tank; worship in the temple. Wrestling ; acrobatics ; singing.	5,000 15 miles	Hindus	-do-
Sacred bath in the tank; worship of the goddess; <i>kirtan</i> .	20,000	Hindus	-do-
Offerings at the <i>smadh</i> of the saint. Wrestling ; <i>bazigar</i> feats.	10,000 15 miles	All	Sweets, toys, leather goods, agricultural implements.
Flag-hoisting; march-past; cultural programmes ; meetings.	20,000	All	..
Flag-hoisting ceremony ; march-past. Wrestling ; acrobatics ; Physical Training shows.	20,000	All	..
See descriptive notes.	40,000	All, especially Hindus.	Sweets, toys.

which enjoy a position of great sanctity in Hindu mythology. Pehowa town is said to have been founded by Maharaja is said to be the corrupted form of the original name. Maharaja Prithu constructed a *ghat* here and performed the undergoing penance. Vishwa Mittar selected the place for practising austerities which won for him the status of *Brahmrishi*. those who had fallen in the battle of Mahabharata at this place and left for Indraprastha after performing *raju yajna*. Mata temple of Krishna and Yudhishtra is another place of worship. A Hindu considers it his sacred duty to visit Pehowa to

KARNAL DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Halahar H.B. 1	Mela Devi	Bhadon (Aug-Sept) One day	Religious
Jatlana H.B. 4	Bawan Dwadashi	Bhadon Sudi 12 (Aug-Sept) One day	Religious. Dedicated to Bawana—incarnation of Vishnu.
	Gugga fair	Bhadon Sudi 11 (Aug-Sept) Three days	Religious
Unheri H.B. 38	Devi Ka Mela	Jeth Sudi 10 (May-June) One day	Religious. Dedicated to goddess.
Bapa H.B. 55	Mela Shiv Chaudash	Phagan Badi 14 (Feb-Mar) One day	Religious
Dehrah H.B. 60	Fair of Devi Bala Sundri, or, Devi Bhawani	Chet Nauratas (Mar-Apr) One week	Religious
Badarpur H.B. 69	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Dhudhi H.B. 84	Mela Gurparb	December One day	Religious. To celebrate the martyrdom day of Guru Teg Bahadur.
Kharindwah H.B. 116	Mela Basanti	Chet Sudi 7 (Mar-Apr) One day	Religious. Dedicated to Basanti goddess.
Yara H.B. 123	Fair of Yag Sian	Chet Sudi 5 (Mar-Apr) One day	Religious. The legend goes that a person, who had no issue con- structed a temple dedicated to goddess, at the in- stance of a <i>Pandit</i> . He was blessed with a son and the place became famous.
Buhawi H.B. 127	Mela Gugga Pir	Bhadon Badi 9 (Aug-Sept) One day	Religious
Ram Saran Majra H.B. 147	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Bhartauli H.B. 165	Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Jinwar Heri H.B. 172	Mela Guru Teg Bahadur	March 18 & 19 Two days	Religious. In honour of the ninth Sikh Guru, Guru Teg Baha- dur who is said to have visited this village and stayed here for a week.

THANESAR

KARNAL DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
	2,500	Hindus	
Worship of the god. Wrestling.	2,500 4 miles	Hindus	Sweetmeats, general merchandise.
Offerings are made at the <i>mari</i> of Gugga Pir. Palanquins containing image of Rama and Krishna are taken out in procession. Wrestling—a special feature. See also descriptive notes.	2,000	All	Sweets.
Offerings in the temple of the goddess. Wrestling.	700	Hindus	Sweets, fruits, toys.
See descriptive notes on Shivratri.	3,000	Hindus	
Worship of the goddess ; offerings of flowers and <i>patashas</i> . Wrestling ; <i>kabaddi</i> .	20,000 200 miles	Hindus & Sikhs	Earthen pots, toys, wooden articles.
See descriptive notes.	200	All	
	1,000	Sikhs & Hindus	..
Worship of the goddess. Wrestling ; acrobatics ; singing.	400 10 miles	Hindus	..
Worship of the deity. Wrestling.	1,000	Hindus	Eatables.
See descriptive notes.	500	All	..
See descriptive notes. Wrestling ; <i>kabaddi</i> .	3,000	Hindus	Earthen pots.
See descriptive notes.	2,500	All	..
Recital of Granth Sahib ; <i>kirtan</i> .	200 2 miles	Sikhs & Hindus	Eatables.

KARNAL DISTRICT

Town/Village with Had Bast. No.	Fair/festival	Date & duration	Significance and legend
THANESAR			
Kaliana H.B.228	Mela Sayyad Bram	On every Friday of bright half of the month One day	Religious*
Patti Kankra Shahabad H.B.232	Mela Shiv Mandir, or, Shivratri	Phagan Badi 13 (Feb-Mar) Two days	Religious
Patti Jhamra Shahabad H.B.253	Mela Devi	Chet Sudi 8 (Mar-Apr) One day	Religious. Dedicated to Devi Bhagwati whose temple exists here.
Ahmadpur H.B.271	Anwala Kharka Mela	Phagan Sudi 11 One day	Religious. The fair is named after an old <i>anwala</i> tree which women worship.
Ajrana Kalan H.B.274	Mela Satvar Teej	Baisakh Sudi 3 (Apr-May) Three days	Religious
Kurri H.B.286	Mela Sidh Pir	Asarh (June-July) One day	Religious
Jhansa H.B.299	Mela Bawa Ji Ki Smadh	Bhadon 1 (Aug-Sept) One day	Religious. Dedicated to Baba Narain Dass whose <i>smadh</i> exists here.
Megha Majra H.B.303	Devi Ka Mela	Chet Sudi 14 (Mar-Apr) Two days	Religious. Dedicated to the goddess.
Ismailbad H.B.317	Mela Bauri	Chet Amavas (Mar-Apr) One day	Religious. Some saint did <i>tap</i> (penance) here and constructed a <i>baoli</i> which is held sacred.
Urnal H.B.329	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Khairi H.B.343	Mela Shiv Chaudash, or, Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Pipli H.B.360	Mela Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Umri H.B.370	Shivji Ka Mela, or, Shivratri	-do-	Religious
Ratgal H.B.376	Mela Biradh Kamyam	August One day	Religious
Dyalpur H.B.383	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. The legend goes that Arjuna shot an arrow into the earth on this day and the Ganges gushed forth. Thus Bhishama took water and quenched his thirst.

*Dedicated to Sayyad Bram whose tomb exists here. Bram belonged to a Sayyad family of village Kaliana. He became the whole of his life in this village. The people were impressed by his wisdom and spirituality and started worshipping to supply food and clothes to all those who needed his help. The land in which a tomb exists was the property of the saint. The name of the saint also seems to have been derived from this sentence.

KARNAL DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Non-vegetarian offerings are made at the shrine of the saint; people pray for the fulfilment of their wishes.	400	All	Eatables.
Worship of <i>shivlingam</i> in the temple. See also descriptive notes on Shivratri.	600	Hindus	
People visit the temple to worship the goddess.	4,000	Hindus	
Women keep fast and worship the tree.	5 miles	Hindus	
General gathering and merry-making. As it is the hot season people take <i>sattu</i> of barley in the fair.	200	Hindus & Sikhs	
	1,000	All	
Worship at the <i>smadh</i> . Wrestling.	2,500	Hindus	Utensils, implements.
Worship of the deity. Wrestling.	2,500	Hindus	Utensils, implements.
People take bath in the <i>baoli</i> .	4,000	Hindus & Sikhs	
See descriptive notes. Wrestling.	2,500	Hindus	Utensils, implements.
See descriptive notes.	5,000	Hindus	
-do-	1,000	Hindus	
-do-	500	Hindus	
	4,000	All	
Bath in the tank. See also descriptive notes.	20 miles	Hindus & Sikhs	Sweetmeats, utensils.

a devotee of God at the age of seven and attained perfection in the worship of God when he was 20 years old. He spent him. It is said that the *fakir* was nine yards tall. He had a muscular body. He was kind-hearted and hospitable and used The following words are inscribed on the tomb "*Rab sada aram dega*", meaning that God will always bestow peace of mind.

KARNAL DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
B—TOWNS			
Shahbad	Mela Bhagwati Bala Sundri	Chet Sudi 7 (Mar-Apr) Four days	Religious. Dedicated to the goddess Bhagwati Bala Sundri.
	Shivratri	Phagan Badi 14 (Feb-Mar) Three days	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Cattle fair	Last week of every month One week	Commercial
	Krishan Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Mela Gugga	Bhadon Badi 12 (Aug-Sept) Two days	Religious
Thanesar	Bawan Dwadashi	Bhadon Sudi 12 (Aug-Sept) Three days	Religious. Dedicated to Bawana, an incarnation of Vishnu.
	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
	Makar Sankrant	Magh 1 (Jan-Feb) One day	Religious
	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Somavati Amavas	Every Amavas that falls on a Monday One day	Religious
	Vijay Dashmi, or, Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Thanesar (at Kurukshetra)	Gurukul Ka Mela	March 31 Four days	Religious. To commemorate the founding of the Gurukul by the Arya Samaj.
	Suraj Grahan (Solar Eclipse)	Whenever the solar eclipse occurs One day	Religious*

*Kurukshetra is an important place of pilgrimage for the Hindus all over India. The famous battle of Mahabharata 'Sanchat' tank and by performing *shradhs* and taking dip in the tank at the time of solar eclipse, one acquires the

According to another legend, one of the fingers of some ancestor of Kaurvas and Pandavas was deformed. As chance of the soil, the Kaurvas and Pandavas constructed a tank here, which is considered very scared. A dip in the tank is

†A holy dip in the tank; visit to the various shrines and temples and obeisance to the deities; recitation from religious shows; wrestling; *kabaddi*; dramatic performances.

KARNAL DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Procession; worship of the deity; offerings in the shape of cash, clothes, and ornaments made. Wrestling; professional singing.	30,000 25 miles	Hindus	Sweets, toys, general merchandise.
Procession; worship of Shiva. Wrestling; performances by singers. See also descriptive notes.	50,000	Hindus	Eatables.
Processions. Fire-works. See also descriptive notes.	20,000	Hindus & Sikhs	Sweets, fruits.
Sale of livestock	2,500 25 miles	All, men only.	Cattles & other animals.
Procession; <i>kirtan</i> ; <i>bhajans</i> ; <i>jhankis</i> of Krishna. See also descriptive notes.	5,000	Hindus	
Bharbhunja, Jogipada & Balmiki castes set up <i>chharis</i> in honour of Gugga which are worshipped and before whom offerings are made. See also descriptive notes.		All	Sweets, fruits, toys.
Palanquins carrying the images of deities are taken out in the form of procession; religious songs and verses are recited; people take bath in the sacred tank. Wrestling and other games.	13,000	Hindus	
See descriptive notes. Bath in the sacred tanks; distribution of sweets.		Hindus	Sweetmeats.
Bath in the sacred tanks		Hindus	Woollen cloth.
Bath in the sacred tanks. Kite-flying. See also descriptive notes.		Hindus	Woollen cloth.
Bath in the sacred tank at Kurukshetra and Suraj Kund; <i>bhajans</i> ; <i>kirtan</i> . Wrestling and other games.	10,000	Hindus	Sweets, fruits.
See descriptive notes. Wrestling; <i>kabaddi</i> ; volley-ball; fire-works.	10,000	All, especially Hindus.	Sweets, fruits.
<i>Havan-yajna</i> ; recitation from the Vedas; religious discourses; sermons.		Arya Samajists	
†See foot notes.	500,000	Hindus	Sweets, fruits, cloth, utensils, general merchandise.

was fought at this place. It is believed that on the day of *amavas* and during the period of eclipse, all *tirths* assemble at fruits of *ashvamedh yajna* and is absolved of all previous sins.

would have it, it got smeared with the soil of this place and became alright. Keeping in view this purifying and healing effect believed to relieve one of all diseases.

books; *bhajan*; *kirtan*; performance of *shradhs* in the name of ancestors; giving of alms and charities. Cinemas and circus

KARNAL DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
THANESAR			
Thanesar	Chand Grahani (Lunar Eclipse)	Whenever the lunar eclipse occurs One day	Religious. A dip in the tank at the time of the eclipse is con- sidered sacred.
	Balmik's Birthday	Asoj Purnamashi (Sept-Oct) Two days	Religious. To celebrate the birth anniversary of Maharishi Balmik.
	Guru Nanak Dev's Birthday	Katak Purnamashi (Oct-Nov) One day	Religious
	Katak Ashnan	Katak (Oct-Nov) One day	Religious
Ladwa	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) Two days	Religious
	Holi	Phagan Purnamashi (Feb-Mar) Two days	Seasonal and recreational
	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational. Also dedicated to Haqiqat Rai.
	Cattle fair	July Five days	Commercial
	Mela Mahavir Swami	1st Monday falling in the bright half of Phagan (Feb-Mar) Four days	Religious. Dedicated to Mahavir Swami, the founder of Jainism.
	Mela Devi, or, Bhawani Dawara fair	Chet Sudi 14 (Mar-Apr) One week	Religious. Dedicated to Durga goddess whose temple exists here.
	Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Bawan Dwadashi	Bhadon Sudi 12 (Aug-Sept) Two days	Religious. Birth anniversary of Bawana, an incarnation of Vishnu.
Radaur	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Mela Gugga	Bhadon Sudi 14 (Aug-Sept) Five days	Religious

KARNAL DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
A holy dip in the sacred tank; giving of alms and charities; <i>bhajans</i> and <i>kirtan</i> ; religious conferences.	100,000	Hindus	Sweets, fruits, cloth, utensils, general mer- chandise.
On the first day, a procession starts from the Balmik temple and goes round the city. <i>Kirtan</i> parties ac- company the procession. On the next day, the actual birthday celebrations are arranged at the temple which include worship, <i>bhajans</i> and <i>kirtan</i> .		Balmikis	Sweetmeats.
Procession; recitation from Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> and <i>diwan</i> .		Sikhs & Hindus	-do-
Sacred bath		Hindus & Sikhs	-do-
See descriptive notes.	Several thousand	All, especially Hindus.	Sweets, fruits.
See descriptive notes.	Several thousand	Hindus & Sikhs	Sweets, fruits, toys, utensils.
See descriptive notes. Kite-flying; fire-works; wrestling.	Several hundred	-do-	Sweets, fruits, <i>gulal</i> .
Homage to Haqiqat Rai. Wrestling and other games. See also descriptive notes.	-do-	-do-	Sweets, fruits.
Sale of livestock	300	All, men only.	Cattle and other animals.
Obeisance paid to Mahavir Swami; a palanquin carrying the image of Mahavir Swami taken out in the form of a procession; a sacred bath in the Rameshwar tank. Wrestling; fire-works; mimicry.	Several thousand 15 miles	Jains	Sweets, fruits, general merchandise.
Obeisance paid to the goddess in the temple; offerings made. Wrestling; <i>kabaddi</i> ; cinema & circus shows.	10,000 50 miles	Hindus	Sweets, fruits, toys, general merchandise, leather goods, imple- ments.
Obeisance paid to the <i>marhi</i> of Gugga; offerings made. Wrestling matches. See also descriptive notes.		All	Sweets, fruits.
A palanquin carrying the image of Bawana is taken through the city in the form of a procession, and finally across Ram Kandi tank in a boat.	Several thousand 12 miles	Hindus	Sweets, fruits.
See descriptive notes.	Several thousand	Hindus	Sweets, milk, fruits.
See descriptive notes on Gugga.	4,000	All	Sweets, fruits.

KARNAL DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
KARNAL			
A—VILLAGES			
Santhri H.B. 3	Mela Gugga	Bhadon Badi 10 (Aug-Sept) One day	Religious
Zainpur Sadhan H.B. 5	-do-	-do-	Religious
Kirmach Khalsa H. B. 6	Mela Puranmashi	Bhadon Puranmashi (Aug-Sept) One day	Religious
Uncha Siwana H.B. 6	Fair Sahib Sayyad	Every Friday	Religious. Dedicated to Sayyad, whose tomb exists here. People have great faith in him and worship the tomb for the fulfilment of their desires.
Garhi Jatan H.B. 9	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Hathira Khalsa H.B. 9	Devi Ka Mela	Chet Sudi 14 (Mar-Apr) Asoj Sudi 14 (Sept-Oct) One day	Religious. Dedicated to the goddess. About 100 years ago, a Brahmin of village Hathra had a dream that <i>Devi</i> (the goddess) was going to appear at a place Pajawa Jaint situated to the south of the village and that a temple be erected there. Temple was constructed accordingly and a fair came to be held.
Badaiwa H.B. 15	Mela Onkar Khera	Bhadon 2 (Aug-Sept) One day	Religious. While digging earth, an idol of Shiva was found at this place. A temple was constructed. The fair is held on Bhadon 2, the date on which the idol was found.
Khojgipur H.B. 16	Mela Yamuna Ashnan	Katak Puranmashi (Oct-Nov) Jeth 10 (May-June) One day	Religious
Bahloipur H.B. 19	Tirath Parashar	Chet (Mar-Apr) Baisakh (Apr-May) Two days	Religious. Dedicated to Rishi Parashar who had meditated here. There is a tank which is believed to belong to Rishi's time. The place is held very sacred and is regarded as the abode of gods.
Pathera Khalsa H.B. 22	Mela Devi	Chet Badi 8 (Mar-Apr) One day	Religious. Dedicated to goddess whose temple exists here.
Sitamadh H.B. 27	Mela Sitaji	Katak Puranmashi (Oct-Nov) Four days	Religious
Amunpur H.B. 31	Mela Gugga	Bhadon Badi 9 (Aug-Sept) Two days	Religious

*A long bamboo pole is fixed in the ground, to the upper end of which are tied pea-cock feathers, a piece of blue cloth and sing, dance and pay their obeisance to the *chhari*. Gradually they pass into a fit of frenzy and claim to have attained union

KARNAL DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
See foot note*	2,000 5 miles	All	Sweets, toys.
See foot note*	2,000 5 miles	All	Sweets, toys.
Worship in the temple & a holy dip in the tank. Wrestling ; merry-go-rounds ; mimicry.	.. 10 miles	Hindus	Sweets, toys.
Worship of the tomb; offerings are made.	250	All	Sweets.
See foot note*	2,000 5 miles	All	Sweets, toys.
Worship of the deity. Wrestling ; <i>kabaddi</i> .	4000 10 miles	Hindus	General merchandise, sweets.
Worship of Shiva. <i>Sadhus</i> assemble in large numbers and perform <i>path, puja</i> . Wrestling ; <i>kabaddi</i> ; volley-ball.	2,000 30 miles	Hindus	Country-made leather shoes, earthen pots.
Bath in the Yamuna Canal	60	Hindus	..
People take bath in the tank. Wrestling ; <i>kabaddi</i> .	700	Hindus, mostly women.	Eatables.
Worship and offerings in the temple. Wrestling.	10,000	Hindus & Sikhs	Sweets, fruits.
People make pledged offerings on the fulfilment of their desires and take bath in the sacred tank.	..	Hindus	Fruits, sweets, toys.
See descriptive notes. Wrestling ; <i>kabaddi</i> matches.	3,000 5 miles	All	Sweets, fruits.

and a few more pieces of coloured cloth. It is known as *chhari* of Gugga Pir. The *bhagats* of Gugga beat *damru* (hand drum), with Gugga. After this, sweets are distributed and wrestling matches are held.

KARNAL DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
KARNAL			
Barhauli H.B. 33	Mela Pir	On every Thursday of Jeth (May-June) One day	Religious. Dedicated to a <i>Pir</i> .
Amin Khalsa H.B. 33	Mela Suraj Kund	Bhadon 6 (Aug-Sept) Two days	Religious
Nisang Jagir H.B. 34	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Devi	Chet (Mar-Apr) Asoj (Sept-Oct) One day	Religious. Dedicated to goddess Durga, the goddess of <i>shakti</i> (power).
Barsalu H.B. 37	Mela Nag Devta	Phagan Sudi 6 (Feb-Mar) One day	Religious*
Faridpu H.B. 38	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Pundri H.B. 40	Mela Gugga	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Barsat H.B. 42	Jeth Ka Dussehra	Jeth 10 (May-June) One day	Religious
Pujam H.B. 43	Baisakhi	Baisakh 1 (Apr-May) One day	Seasonal and religious
	Mela Baba Ramgir	Baisakh Badi 2 (Apr-May) Two days	Religious. Dedicated to saint Ramgir.
Nilokheri H.B. 45	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
Indri H.B. 46	Mela Devi	Chet Sudi 8 (Mar-Apr) Two days	Religious. Dedicated to the goddess Durga whose temple exists here.
Taraori Jagir H.B. 47	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Barauta H.B. 51	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious

*It is believed that some 200 years ago, a snake and a boy were born together to a woman of Ror family in village Bojhpur and the boy were lying in a cradle. The boy was sleeping, while the snake was awake. A beggar happened to enter the dedicated to both of them was constructed in the village (Bojhpur). About 150 years ago, a few persons of *koras* family where the road leading to village Barsalu takes a turn to village Mansingh Kheri. A *smadh* was constructed here and fair at the *smadh* or even if he takes a pledge to do so, he is cured of snake-bite.

KARNAL DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of the <i>Pir</i> ; sacrifice of animals; bath in Yamuna canal. Wrestling; acrobatics.	1,000 30 miles	All	Sweets, vegetables,
Bath in the Suraj Kund. Mimicry; wrestling; <i>kabaddi</i> matches.	3,000 10 miles	Hindus & Sikhs	Sweets, toys.
See descriptive notes.	900	All, especially Hindus.	..
Feasting the children, especially the virgins; distribution of sweets; bath in the Nimmi Sar Tirath; rectials from Durga Saptshati. Wrestling; kite-flying; acrobatics; professional singing.	5,000	Hindus & Sikhs	Leather goods, general merchandise.
Worship of <i>Nag Devta</i> ; burning of <i>chirag</i> (lamp) fed with ghee at the <i>smadh</i> . Wrestling; <i>kabaddi</i> matches.	2,000	All	Sweets.
See descriptive notes.	600	All, especially Hindus.	Sweets, fruits, general merchandise.
See descriptive notes. Wrestling; <i>kabaddi</i> ; acrobatics.	1,000	All	Sweets, fruits, general merchandise, utensils.
People take bath in Yamuna canal and say their prayers. Wrestling; <i>bazigar</i> feats.	Several thousand 10 miles	Hindus	Sweets, fruits.
See descriptive notes. Bath in the canal. Wrestling; <i>kabaddi</i> ; cattle races.	2,000	All	Cattle.
Offerings at the <i>smadh</i> of the saint. Wrestling.	800	All	Eatables.
See descriptive notes. Kite-flying; flower show; wrestling; hockey; football.	2,000 3 miles	All	..
Worship of the deity; offerings of <i>parshad</i> . Wrestling.	4,000	Hindus & Sikhs	..
See descriptive notes. Wrestling.	2,000	All	Sweets.
See descriptive notes.	4,000 12 miles	All, especially Hindus.	Sweets, fruits, leather goods.
See descriptive notes. Wrestling.	500	Hindus	Eatables.

of District Saharanpur (U.P.). Both of them were being brought up by their parents with equal care. One day, the snake room at that time and seeing the snake in the cradle, killed it there and then. The boy also died with the snake. A *smadh* migrated to and settled at village Barsalu. They also brought a brick from the *smadh* with them and fixed it near the place came to be held. It is believed that if a person bitten by a snake is brought here and is made to burn a lamp fed with ghee

KARNAL DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KARNAL			
Shergarh Tapoo H.B. 56	Mela Basanti Mata	Chet Sudi 8 (Mar-Apr) One day	Religious. Dedicated to Basanti goddess.
	Mela Mata Rani	Chet Sudi 8 (Mar-Apr) One day	Religious. Dedicated to Sitla Mata, the goddess of small-pox.
Mughal Mazra H.B. 58	Mela Devi	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) One day	Religious. Dedicated to a goddess.
Ghair H.B. 59	Mela Mata Rani	Chet Sudi 9 (Mar-Apr) One day	Religious. Dedicated to Sitla Mata, the goddess of small-pox.
Padhana H.B. 71	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Kunjipura H.B. 75	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Nalwi Kalan H.B. 82	Mela Id Ka	After the Muslim month of Ramzan on Id festival One day	Religious
Dadupur Khalsa H.B. 83	Mela Shivji	Phagan Badi 14 (Feb-Mar) One day	Religious
B—TOWNS			
Nilokheri	Dussehra	Asoj Sudi 10 (Sept-Oct)½ One day	Religious
	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
	Basant	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreationa
	Holi	Phagan Puranmashi (Feb-Mar) Three days	Seasonal and recreational
Karnal	Guru Arjan Dev Shahidi Din	Jeth Sudi 4 (May-June) One day	Religious. To commemorate the martyrdom day of Guru Arjan Dev.
	Guru Teg Bahadur Shahidi Din	Maghar Sudi 5 (Nov-Dec) One day	Religious. To commemorate the martyrdom day of Guru Teg Bahadur.
	Guru Gobind Singh's Janam Din	Poh Sudi 7 (Dec-Jan) One day	Religious. Birth anniversary of Guru Gobind Singh.

KARNAL DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of & offerings made to deity; women bring their children here and make them pay obeisance to the goddess. Wrestling.	4,000	Hindus & Sikhs	Sweets, fruits, general merchandise.
Worship of the goddess ; offerings made at the temple. Wrestling.	300	Hindus	Sweets.
Worship of the goddess	4 miles	-do-	Sweets.
Worship of the goddess ; offerings made at the temple. Wrestling.	600	-do-	-do-
See descriptive notes.	..	All	Sweets, toys.
See descriptive notes. Effigy of Ravana is burnt.	6 miles	All, especially Hindus.	Sweets.
Nimaz said in the mosques	3 miles	Muslims	..
Worship of Shiva. Wrestling ; <i>kabaddi</i> . See also descriptive notes on Shivratri.	1,000 12 miles	Hindus	Sweets, toys.
Burning of effigy of Ravana. Wrestling ; <i>kabaddi</i> ; games & sports ; <i>qwalis</i> . See also descriptive notes.	10,000 5 miles	All, especially Hindus.	Sweets, fruits, toys.
Bonfire lit at night; games played during day. See also descriptive notes.	4,000	Hindus & Sikhs	..
See descriptive notes.	4,000	-do-	..
See descriptive notes. Cricket match ; <i>kavi darbar</i> .	4,000	-do-	..
Piaos (free water-stalls); free kitchen; non-stop recital of Granth Sahib ; <i>diwan</i> .	6,000	Sikhs & Hindus	..
Non-stop recital of Granth Sahib ; <i>kirtan</i> ; <i>diwan</i> .	6,000	-do-	..
Procession ; non-stop recital of Granth Sahib ; <i>kirtan</i> ; <i>diwan</i> . Illuminations at night.	6,000	-do-	..

KARNAL DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KARNAL			
Karnal	Shahidi Din Baba Zorawar Singh & Baba Fateh Singh	Poh Badi 1 (Dec-Jan) One day	Religious. To commemorate the martyrdom day of Baba Zorawar Singh and Baba Fateh Singh, younger <i>sahibzadas</i> (sons) of Guru Gobind Singh.
	Independence day	August 15 One day	National. To commemorate India winning Independence on this day.
	Janam Ashtami	Bhadon Puranmashi (Aug-Sept) One day	Religious
	Balmik's Janam Din	Asoj Puranmashi (Sept-Oct) One day	Religious. Birth anniversary of Maharishi Balmik.
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Guru Nanak Dev's Janam Din	Katak Puranmashi (Oct-Nov) One day	Religious. Birth anniversary of Guru Nanak Dev.
	Solono, or, Rakhri	Sawan Puranmashi (July-Aug) One day	Social and domestic festival
	Id-ul-Fitr	1st of Shawal month of Hijri era One day	Religious. Celebrated in the Jama Masjid, Karnal.
	Durga Ashtami	Chet Sudi 8 (Mar-Apr) One day	Religious. Dedicated to goddess Durga.
	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Rath Yatra Dooj	Asarh Sudi 2 (June-July) One day	Religious. Dedicated to Lord Mahavira—founder of Jainism.
	Bhai Duj	Katak Sudi 2 (Oct-Nov) One day	Social. A domestic festival.
	Id-ul-Zuha	10th of Zu-l-Hijja month of Hijri era One day	Religious
	Sankrant	Magh 1 (Jan-Feb) One day	Religious
	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational

KARNAL DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> .	6,000	Sikhs & Hindus	..
Flag-hoisting; march past; parades; cultural programmes; meetings.	7,000	All	..
See descriptive notes. Procession; <i>jhankis</i> of Krishna.	4,000	Hindus	..
Procession; <i>jhankis</i> of the saint.	500	Balmikis	..
See descriptive notes.	Local population	Hindus & Sikhs	Sweets, fruits, general merchandise.
Procession; recitations from Granth Sahib; <i>kirtan</i> . Illuminations; fire-works.	6,000	Sikhs & Hindus	..
See descriptive notes. Wrestling.	2,000	Hindus	Sweets, fruits, toys.
<i>Nimaz</i> (prayers) offered.	250	Muslims, men only.	..
Religious fast is observed by men and women; fast ends with the worship of the goddess in the temple. See also descriptive notes on Nauratas.		Hindus	Sweets, fruits, toys, balloons.
Non-stop recital of Ramayana; religious discourses on the life of Rama. See also descriptive notes.		Hindus	..
See descriptive notes. Bath in the canal.		Hindus & Sikhs	..
Procession of Lord Mahavira in a golden chariot.	900	Jains	..
Sisters apply <i>tilak</i> (sacred mark) to the forehead of their brothers and wish and pray for their welfare.	In every household	Hindus & Sikhs	Eatables.
Sacrifice offered; <i>nimaz</i> (prayers) said in the mosques.	200	Muslims	..
<i>Khichri</i> (hotch-potch) and <i>ladoos</i> (sweets) of <i>nil</i> (sesamum seeds) given in charity.		Hindus & Sikhs	..
See descriptive notes.		Hindus & Sikhs	..

KARNAL DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KARNAL			
Karnal	Republic Day	January 26 One day	National. To commemorate India becoming Republic on this day.
	Shivratri	Phagan Badi 13 (Feb-Mar) One day	Religious
	Holi	Phagan Puranmashi (Feb-Mar) Two days	Seasonal and recreational
	Mahavir Jayanti	Chet Sudi 13 (Mar-Apr) One day	Religious. Birth anniversary of Hanuman of Ramayana.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Cattle fair	Every month Five days	Commercial
	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
Gharaunda	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Devi	Chet (Mar-Apr) Two days	Religious. Dedicated to Durga goddess.
A—VILLAGES			
PANIPAT			
Panipat Tarf Ansar H.B. 12	Puranmashi fair	Katak Puranmashi (Oct-Nov) One day	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Kabri H.B. 18	Mela Phalam- De-Mata	1st Sunday of Chet (Mar-Apr) Asarh (June-July) One day	Religious. Dedicated to Phalam-De-Mata, a local goddess who is believed to fulfil the desires of her devotees, and hence the name Phalam-De-Mata, meaning mother giver of fruits.
Narah H.B. 20	Mela Sati	Bhadon Amavas (Aug-Sept) One day	Religious. During the Muslim period, there was a Muslim Nawab in the adjoining village Kawi, who outraged the modesty of Hindu women. A Jat woman refused to yield to his evil designs and committed <i>Sati</i> . The fair is held in honour of that woman.

KARNAL DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Flag-hoisting; games; cultural performances.	600	All	..
See descriptive notes.	4,500	Hindus	
See descriptive notes.		Hindus & Sikhs	
Procession; worship in the temple. <i>Gaska</i> .	10,000	Hindus	
Effigies of Ravana, Kumbh Karana and Megh Nada burnt; display of fireworks. See also descriptive notes.	100,000 15 miles	All, especially Hindus.	Sweets, fruits, toys.
Sale of livestock	250	All, men only.	Cattle & other animals.
See descriptive notes.	Local	Hindus & Sikhs	<i>Reoris</i> & other sweets, toys.
Effigy of Ravana is burnt. See also descriptive notes.	20,000	All, especially Hindus.	Sweets, fruits, toys.
Procession of the goddess; her worship in the temple; offering of <i>chhattar</i> made. Wrestling.	7,000 15 miles	Hindus	Sweets, fruits, toys.
TAHSIL			
Bath in the Yamuna canal; <i>kirtan</i> .	8,000	Hindus	Sweetmeats, fruits, general merchandise.
See descriptive notes. Bath in the Yamuna canal; <i>kirtan</i> .	10,000	Hindus & Sikhs	-do-
Worship of the deity; offerings of sweets made.	10 miles	Hindus & Sikhs	..
Obeisance & offerings at the <i>smadh</i> of the <i>Sati</i> . Wrestling.	10,000 15 miles	Hindus, mostly women.	..

KARNAL DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
PANIPAT			
Asan (Khurd & Kalan) H.B. 21-22	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
Babail H.B. 26	Basant Panchmi	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Puranmashi fair	Katak Puranmashi (Oct-Nov) One day	Religious
Naultha H.B. 38	Hola fair	Chet Badi 1 (Mar-Apr) One day	Seasonal and religious
Bhadaur H.B. 39	Mela Shivji	Phagan Badi 14 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious. Dedicated to Shiva.
Pathri H.B. 53	Mela Pathri Devi	On Wednesdays of Chet (Mar-Apr) & Asarh (June-July) One day	Religious. It is believed that Guru Dronacharya of the Mahabharata had a Brahmin wife who practised penance in village Pathri and gave up her mortal frame here. The fair is held in her honour.
Kurana H.B. 54	Mela Gugga Pir	Bhadon Sudi 5 (Aug-Sept) One day	Religious. Dedicated to Gugga Pir.
Baholi H.B. 66	Mela Nalewali Mata	Chet Badi 7 (Mar-Apr) One day	Religious. Dedicated to goddess.
Sirsali Israna H.B. 66-67	Cattle fair	September & March One week	Commercial
Machhrauli H.B. 68	Mela Sitla Saptami	Chet Badi 7 (Mar-Apr) One day	Religious. Dedicated to goddess Sitla.
Samalkka H.B. 77	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Mandi H.B. 82	Gugga Naumi fair	Bhadon Badi 9 (Aug-Sept) One day	Religious. It is believed that during his travels Gugga stopped his horse here and took rest.
Hatwala H.B. 83	Mela Yamuna	Jeth Sudi 10 (May-June) Sawan Puranmashi (July-Aug) Katak Puranmashi (Oct-Nov) One day	Religious

*Half naked groups of men drenched with coloured water start from different lanes and meet one another. Each group contest is called *dat*. All the groups then come to the *chopal* dancing, jumping and skipping. Coloured water is thrown marching groups below. He is caught in arms by the revellers and is not allowed to fall down on the ground.

KARNAL DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes. Worship of the holy place. Wrestling; kite-flying; acrobatics.	15,000 20 miles	All	Sweets, fruits.
See descriptive notes. Bath in the Yamuna.	20 miles	Hindus & Sikhs	..
Bath in the Yamuna	14,000	Hindus	Sweetmeats, fruits, general merchandise.
See descriptive notes on Holi*	5,000 10 miles	Hindus & Sikhs	..
Offerings are made in the temple of Shivji. Wrestling; <i>kabaddi</i> ; races, folk-dances; acrobatics. See also descriptive notes on Shivratri.	4,000	Hindus	Sweets, fruits, utensils
Worship of & offerings to the goddess; newly married couples pay obeisance. Wrestling; merry-go-rounds.	2,000 100 miles	Hindus	Sweetmeats, toys, general merchandise.
Offerings at the <i>marhi</i> of the <i>Pir</i> ; bath in the tank. Wrestling; <i>kabaddi</i> . See also descriptive notes on Gugga Naumi.	2,000 4 miles	All	Sweets, toys, earthen pots.
Obeisance to the deity; women come singing songs. Wrestling; folk dances.	3,000 15 miles	Hindus	Sweets, fruits, general merchandise, agricultural implements.
Sale of live-stock. Wrestling.	500	All, men only.	Cattle and other animals.
Worship of the deity	20,000	Hindus	Toys, leather goods, earthen-wares.
See descriptive notes. Exhibitions; wrestling; folk dances.	10,000 8 miles	All, especially Hindus.	Sweets, fruits, general merchandise, agricultural implements.
<i>Chharis</i> offered. Wrestling; acrobatics; folk songs. See also descriptive notes.	15,000 6 miles	All	Batables.
Bath in the Yamuna river; <i>kirtan</i> .	4,000	Hindus, mostly women.	Sweets, fruits.

tries to push the other group with naked chests, keeping their hands up, till one of the groups is overpowered. This over them from the roofs of the houses. Another feature is that one of the youngmen jumps from the house top on the

KARNAL DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PANIPAT			
Bona Lakhu H.B. 86	Ikadashi fair	Phagan Sudi 11 (Feb-Mar) One day	Recreational
	Haryali Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
B—TOWNS			
Panipat	Digambar Jain Rath Yatra	Chet 5 & 9 (Mar-Apr) One day	Religious
	Dhup Dashami]	Bhadon 10 (Aug-Sept) One day	Religious. Dedicated to saint Badhu
	Mela Jagan Nath	July 14 One day	Religious. Dedicated to Lord Jagan Nath.
	Gope Ashtami	Katak 8 (Oct-Nov) One day	Religious. Dedicated to mother cow.
	Janam Din Guru Ravi Dass	Magh Purnamashi (Jan-Feb) One day	Religious. Birth anniversary of Guru Ravi Dass.
	Annual fair Arya Samaj	October Three days	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Durga Ashtami, or, Chandi Mahayagya	Asoj 6 (Sept-Oct) One day	Religious. Dedicated to goddess Durga.
	Guru Nanak Dev's Janam Din	Katak Purnamashi (Oct-Nov) One day	Religious. Birth anniversary of Guru Nanak Dev.
	Janam Din Guru Gobind Singh	Poh Sudi 7 (Dec-Jan) One day	Religious. Birth anniversary of Guru Gobind Singh.
	Pir Qalandar Shah	Maghar (Nov-Dec) Three days	Religious. Dedicated to Pir Qalandar Shah.
	Cattle fair	Every month Six days	Commercial

KARNAL DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concd.			
Wrestling	4,000	All, men only.	..
Women enjoy swings. Wrestling matches are held by men.	2,000	Hindus & Sikhs	..
Procession; worship of small idols.	1,000	Jains	Eatables.
Worship of small idols	600	Jains	..
Worship of Lord Jagan Nath	1,000	Aggarwal Mahajans	
Procession; annual meeting of the <i>Gowshala</i> Committee worship of cows.	700	Hindus & Sikhs	
Procession & worship of Guru Ravi Dass	2,000	Harijans	Eatables.
<i>Havan-yajna</i> ; recitations from the Vedas; religious discourses.	1,000	Arya Smajis	Religious literature.
See descriptive notes. Fire-works—a special feature.	25,000	All, especially Hindus.	Eatables, general mer- chandise.
Procession; <i>jagra</i> (night vigil); <i>akhand jot</i> ; <i>havan-yajna</i> ; <i>bhajan-kirtan</i> .	1,000	Hindus	-do-
Recitation from Granth Sahib; procession.	2,500	Sikhs & Hindus	-do-
-do-	2,500	-do-	-do-
<i>Niman</i> (prayers) offered at the shrine of the <i>Pir</i>	600	Muslims	-do-
Sale of livestock	1,000	All, men only.	Cattle & other animals.

AMBALA & SIMLA DISTRICTS

FAIRS: THEIR LOCATION & ATTENDANCE

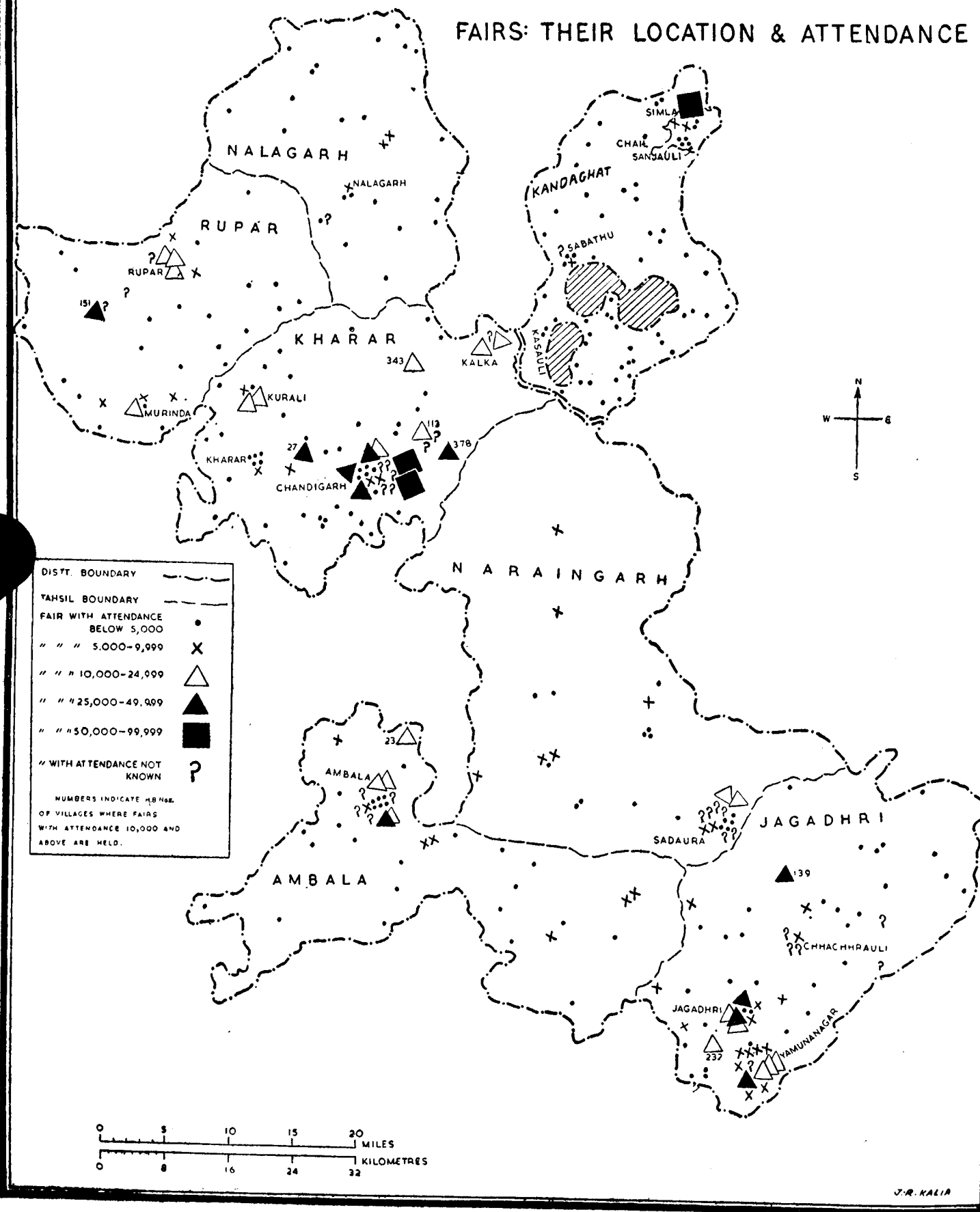


TABLE ON
FAIRS AND FESTIVALS
5. AMBALA DISTRICT

AMBALA DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
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A—VILLAGES

Ghanauli H.B. 13	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Sada Bart H.B. 41	Cattle fair	First four days of every month Four days	Commercial
Bella H.B. 141	Mela Gugga	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Jatana H.B. 142	-do-	-do-	Religious
Chamkor Sahib H.B. 151	Shahidi Mela	Poh 7, 8 & 9 (Dec-Jan) Three days	Religious. To commemorate the martyrdom of the two elder sons of Guru Gobind Singh, Baba Ajit Singh and Baba Jujhar Singh who were killed at this place while fighting against the Mughal forces on December 23, 1704.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Gaggon H.B. 155	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Talahpur H.B. 159	Mela Guru Gobind Singh	Bhadon (Aug-Sept) Two days	Religious. In honour of Guru Gobind Singh.
Balsandah H.B. 167	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Kotla Nihang H.B. 180	Baba Zorawar Singh fair	December Two days	Religious
Mianpur H.B. 194	Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Panjola H.B. 201	Gugga Naumi	-do-	Religious
Brahman Majra H.B. 213	Mela Guru Gobind Singh	December Two days	Religious. In honour of Guru Gobind Singh.
Khahra H.B. 216	Baba Wana	Magh (Jan-Feb) One day	Religious
Behrampur H.B. 219	Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious

RUPAR

AMBALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
See descriptive notes.	500	All	..
Sale of livestock	5,000	All, men only.	Cattle and other animals.
See descriptive notes.	4,000	All	..
-do-	2,000	All	..
Procession; a holy dip in the tank; non-stop recital of Granth Sahib; <i>diwan</i> ; poetic symposium. Tournaments; wrestling; circus shows.	25,000	Sikhs & Hindus	Edibles, animals, general merchandise.
See descriptive notes.	..	-do-	Sweets, toys, bangles.
See descriptive notes. Wrestling.	4 miles	All	Sweets, bangles, toys.
<i>Diwan</i> held	500	Sikhs & Hindus	..
See descriptive notes. Wrestling.	500 4 miles	All	Sweets like <i>gulgalas</i> , <i>jalebis</i> and <i>kachauris</i> , toys.
Non-stop recital of Granth Sahib; <i>diwan</i> .	5,000 30 miles	Sikhs	..
See descriptive notes.	500	All	..
See descriptive note. Wrestling.	500	-do-	Sweets, toys.
<i>Diwan</i> held	1,000	Sikhs & Hindus	..
..	2,000	Hindus & Sikhs	..
See descriptive notes.	200	All	..

AMBALA DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
RUPAR			
Sotal H.B. 224	Mela Baba Toba	Every Sunday One day	Religious. In memory of a saint who got a <i>toba</i> (pond) dug here.
Dhanori H.B. 230	Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Kain Nur H.B. 235	-do-	-do-	Religious
Saheri H.B. 240	Singh Sabha	Maghar 27 (Nov-Dec) Two days	Religious. To commemorate martyrdom of Guru Gobind Singh's two younger sons, Baba Zorawar Singh and Baba Fateh Singh.
Badi Mandoli H.B. 248	Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Dumchheri H.B. 262	Gugga fair	-do-	Religious
Boothgarh H.B. 265	Singh Sabha	Two days	Religious
Manpur H.B. 273	Gurparb	Poh 8 and 9 (Dec-Jan) Two days	Religious. To commemorate martyrdom of Guru Gobind Singh's two younger sons, Baba Zorawar Singh and Baba Fateh Singh.
Bada Saidhupur H.B. 286	Singh Sabha	December One day	Religious
Oind H.B. 294	Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Maneli H.B. 310	-do-	-do-	Religious
Barapind H.B. 326	Singh Sabha	Two days	Religious
	Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Dargah Shah Khaldeen Valid H.B. 351	Mela Dargah Shah	One day	Religious. In memory of a Muslim <i>Pir</i> whose tomb exists here.
Balamgarh urf Mandwara H.B. 386	Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious

AMBALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
A dip in the pond	100 Local	All	..
See descriptive notes.	500	All	..
-do-	500	All	..
Recitations from Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> ; discourses on the life of Guru Gobind Singh and the martyrdom of his two <i>Sahibzadas</i> . Tournaments; bullock races; poetic symposium.	8,000 5 miles	Sikhs & Hindus	General merchandise, sweets.
See descriptive notes.	1,000	All	..
See descriptive notes. Wrestling.	3,000	All	..
Non-stop recital of Granth Sahib	5,000 20 miles	Sikhs	Sweets, toys.
Recitation from Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> ; discourses on the life of Guru Gobind Singh and of the martyrdom of his two <i>Sahibzadas</i> .	3,000 5 miles	Sikhs & Hindus	Sweets, fruits, general merchandise.
<i>Diwan</i> held	200	Sikhs & Hindus	..
See descriptive notes. Wrestling.	500	All	General merchandise.
-do-	3,000	All	Sweets.
Recitation from Granth Sahib. Wrestling.	5,000 20 miles	Sikhs & Hindus	Sweets, toys.
See descriptive notes.	2,000	All	..
Worship of the <i>Pir</i>	1,000 100 miles	All	..
See descriptive notes.	200	All	..

AMBALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
B—TOWNS			
Rupar	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Holi	Phagan Puranmashi (Feb-Mar) One day	Religious and recreational
	Cattle fair	1st to 4th of every month Four days	Commercial
Murinda	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Jor Mela	Poh (Dec-Jan) Three days	Religious. To commemorate the martyrdom of the two younger sons of Guru Gobind Singh—Baba Zorawar Singh and Baba Fateh Singh—who were brought here after arrest.
	Cattle fair	26th, 27th and 28th of every month Three days	Commercial
A—VILLAGES			
Karsoli H.B. 4	Dangal	Magh (Jan-Feb) Three days	Recreational
Ukhoo H.B. 28	Mela Sidh Devta	Jeth (May-June) One day	Religious. Associated with the sacred memory of a saint of ages past who started this fair.
Joghon H.B. 32	Mela Guba Devi	Jeth (May-June) One day	Religious. Dedicated to the local goddess Guba Devi.
	Mela Panj Pir	Jeth 1 (May-June) Two days	Religious. Dedicated to Panj Pir. Previously, a raised platform only existed here but now a temple has been constructed. A saint named Guha Dass lived here and he started the fair.
Kohla H.B. 36	Mela Sitla Mata	First Tuesday of Jeth (May-June) One day	Religious*

*In ancient times seven sisters came to this side from the southern *ilaga*, wandered about in the jungle, and fair is dedicated to Sitla Devi who cured people of small-pox.

AMBALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
People take a bath in the river. Wrestling; kite-flying; acrobatics; singing; <i>bolis</i> . See also descriptive notes.	10,000	Sikhs & Hindus	General merchandise.
Burning of effigies of Ravana, Megh Nada and Kumbh Karna. Wrestling; kite-flying; acrobatics; singing; <i>bolis</i> . See also descriptive notes.	10,000	All, especially Hindus.	-do-
See descriptive notes. Wrestling; acrobatics; musical performances.	10,000	Hindus & Sikhs	-do-
Sale of livestock	Several thousand	All, men only.	Cattle and other animals, especially bullocks.
See descriptive notes. Wrestling; staging of dramas; <i>jhankis</i> ; sports.	8,000 12 miles	All, especially Hindus.	Sweets, toys, leather goods, agricultural implements.
Recitation from Granth Sahib; <i>hirtan</i> ; homage paid to the martyrs; political conferences.	10,000 25 miles	Sikhs & Hindus	-do-
Sale of livestock	1,500 10 miles	All, men only.	Cattle and other animals, sweets, leather goods.
TAHSIL			
Wrestling bouts are held.	1,000	All, men only.	..
Worship of the <i>sidh</i> in the temple; offerings of sweets, <i>hakwa</i> and he-goats. Folk songs.	500	Hindus	Sweetmeats, general merchandise.
Worship of the deity	500	Hindus	..
Worship of the idols of Panj Pir in the temple; offerings of corn made.	500	Hindus	Sweetmeats, general merchandise.
Worship of the deity in the temple; offerings of sweets and he-goats. Folk songs.	500	Hindus	-do-

remained absorbed in worship and meditation of God. Sitla Devi, Naina Devi and Kalka Devi were among them. This

AMBALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NALAGARH			
Sai H.B. 52	Sidh ka Mela	Asoj 1 (Sept-Oct) Two days	Religious. In memory of Baba Lakshman Jati who left this world in <i>smadhi</i> . A temple exists here.
Untpur H.B. 54	Mela Devi	First Tuesday of Jeth (May-June) One day	Religious. Dedicated to goddess. Previously a platform existed here and now a temple has been constructed.
Daulowal H.B. 69	Chhinj	September One day	Recreational
Cheela H.B. 81	Mela Guru	First Sunday of Jeth (May-June) One day	Religious. The local people have raised <i>Jhanda</i> (flag) in honour of their <i>guru</i> (preceptor) here and they worship it.
Sanehr H.B. 84	Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Palasj Kalan H.B. 92	Gugga fair	-do-	Religious
Kohu Nichla H.B. 103	Mela Devi	Jeth (May-June) One day	Religious. Dedicated to a goddess.
Bethan H.B. 146	Pir Lalan Wala	Magh 2 (Jan-Feb) One day	Religious. In memory of Pir Lalan Wala whose shrine exists here.
	Mela Mata	Maghar (Nov-Dec) One day	Religious. Dedicated to a goddess.
Dadhi Bhola H.B. 146	Mela Lohri	Last day of Poh (Dec-Jan) Two days	Seasonal
Manpura H.B. 164	Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Changar H.B. 172	Mela Pir	Magh (Jan-Feb) One day	Religious
Gularwala H.B. 194	Mela Sakhi Sarwar	Magh 1 (Jan-Feb) Three days	Religious
Mahmla H.B. 205	Mela Sidh	Asoj 1 (Sept-Oct) One day	Religious. Associated with the sacred place of a <i>sidh</i> .

AMBALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship in the temple on the first day. Wrestling bouts held the next day.	500	Hindus	Sweets, cosmetics, tinklets.
Worship of the deity; offerings of sweetmeats and foodgrains.	500	Hindus	Sweetmeats, general merchandise.
Worship in the temple. Wrestling matches held.	500	Hindus	Sweets.
Worship of the <i>jhanda</i> ; offerings made; free meals served. Wrestling; mimicking.	500	Hindus	Sweets, general merchandise.
See descriptive notes on Gugga Naumi.	2,000	All	..
-do-	500	All	..
Worship of the deity	100	Hindus	..
Obeisance paid to the <i>Pir</i> ; offerings made at the shrine.	25 miles	-do-	..
Worship in the temple; <i>kirtan</i> .	1,000	Hindus, mostly women.	Sweets, general merchandise.
See descriptive notes.	3,000	Hindus, mostly women.	..
See descriptive notes. Wrestling.	1,000 10 miles	All	Sweets, cosmetics, tinklets.
-do-	500	All	..
Worship and offerings of sweetmeats and corn at the temple. Wrestling; folk-songs.	1,000	Hindus	Sweetmeats, general merchandise.
Worship of the <i>sidh</i> ; offerings made by those whose wishes are fulfilled. Wrestling.	500	-do-	-do-

AMBALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NALAGARH			
Jangal Kot Kahi H.B. 216	Bara Dev Ka Mela	Asarh 1 (June-July) One day	Religious. Dedicated to Bara Dev whose temple exists here.
Kot H.B. 227	Mela Kot	Asarh 1 (June-July) One day	Religious. The Pandavas are stated to have stayed here during their exile. A temple was constructed and it is believed that a god resides in the temple which fulfils the wishes of the people.
Rampur H.B. 235	Mela Rawalsar	Fisrt Firday of Jeth (May-June) Two days	Religious. The tank of Rawalsar here is considered a place of pilgrimage. There is also a temple of goddess. In the nearby rivulet some species of trees remain floating about.
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Beri-Da-Ghat H.B. 250	Mela Sidh	First Sunday of Asoj (Sept-Oct) One day	Religious. Associated with a <i>sidh</i> . Worship of the <i>sidh</i> is believed to bring rains in case of need.
Matian H.B. 338	Chhinj	May Two days	Recreational
Kotha Kanaun H.B. 383	Mela Lohri	Last day of Poh (Dec-Jan)	Seasonal
Jangal Sidh Chaliauni H.B. 405	Sidh Jaliawni	Asoj 1 (Sept-Oct) One day	Religious. Dedicated to saint Balak Nath, whose <i>smadh</i> exists here.

B—TOWNS

Nalagarh	Sitla Mai	Every Tuesday in Jeth (May-June) One day	Religious. Dedicated to goddess Sitla. It is believed that worship of the goddess cures one of small-pox.
	Cattle fair	Phagan 26 (Feb-Mar) Bhadon 26 (Aug-Sept) Four days	Commercial
	Jalsa Gaushala	Chet Badi 9 to Sudi 1 (Mar-Apr) Bhadon Sudi 4 to 11 (Aug-Sept) One week	Religious

AMBALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Worship of the deity	500 10 miles	Hindus	Sweets.
Worship in the temple. Wrestling.	500 10 miles	Hindus	Sweetmeats, general merchandise.
Worship in the temple; a holy dip in the tank; visit to the rivulet. Wrestling; mimicry; merry-go-rounds.	8,000 50 miles	Hindus	Sweets, general merchandise.
Bath in the tank	5,000 15 miles	Hindus	Sweets, general merchandise.
Worship of the <i>sidh</i> ; offerings by those whose wishes are fulfilled. Wrestling.	500	Hindus	Sweets, general merchandise.
Wrestling bouts held	1,000	All	..
See descriptive notes.	500	Hindus & Sikhs	..
Worship and offerings at the <i>smadh</i> . Wrestling.	1,000	Hindus	..
Worship of the deity; sweet cooked articles are first offered to the goddess and then taken; offerings of he-goats and cocks made. Merry-go-rounds.	2,000 10 miles	Hindus	Eatables, general merchandise.
Sale of livestock. Wrestling; acrobatics; <i>qwalis</i> ; <i>bhangra</i> .	7,000	All, men only.	Cattle and other animals, sweetmeats, leather goods, articles of decoration for bullocks, general merchandise.
Worship of cow; recitation from Gita; religious discourses; <i>khrian</i> .	500	Hindus, men only,	..

AMBALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Dhanas H.B. 15	Gugga Naumi	Bhadon Badi 5 (Aug-Sept) One day	Religious
Jhampur H.B. 22	-do-	-do-	-do-
Behlolpur H.B. 23	Mata Rani fair, or, Mela Sitla	Chet Badi 5 (Mar-Apr) One day	Religious. Dedicated to the goddess Sitla.
Daon H.B. 27	Babian Da Mela	Magh 1 (Jan-Feb) One day	Religious. Gangu Shah had a link with the 3rd Sikh Guru. His descendants lived in this village in the past. People gather to commemorate their memory and pay homage to the <i>Nishan Sahib</i> of their time.
	Shankrant of Maghi	Magh 1 (Jan-Feb) One day	Religious. In memory of Baba Kharak Singh, a pious man.
Ballomajra H.B. 32	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
Ponian H.B. 51	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Shakrulpur H.B. 69	Devi fair	Asoj (Sept-Oct) Two days	Religious. Dedicated to the goddess
Rurki Pukhta H.B. 74	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Tiwar H.B. 81	Shivratri	Phagan Badi 13 (Feb-Mar) One day	Religious
Rampur Jangi H. B. 92	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Matranwala H.B. 95	-do-	-do-	Religious
Pinjore H.B. 113	Mela Pinjore, or, Mela Dharakshetra	Baisakh 1 (April 13) One week	Religious*
	Amavas fair	Baisakh Amavas (April-May) One day	Religious
	Satu Teej	Baisakh Sudi 3 (April-May) One day	Religious
Jhande Majra H.B. 144	Gugga Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious

*The place is famed as Tirath Dharakshetra. It was once the seat of the kingdom of Raja Virat with whom the Pandavas Dhara Mandal which is fed by a perennial spring. A small temple also reported to be of their time exists here. It is said that from all places of pilgrimage flowed into the tank and feeling satisfied she took her bath here. It is believed that the level of

AMBALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
See descriptive notes.	25,000	All	..
-do-	500	All	
Worship of the deity	200	Hindus & Sikhs	Sweets, fruits, general merchandise.
Homage to the <i>Nishan Sahib</i>	25,000	Sikhs & Hindus	Sweets.
Homage paid to the <i>jhanda</i> of the <i>Baba</i> .	500	All	Sweets, fruits, general merchandise.
See descriptive notes.	5,000	Hindus & Sikhs	..
See descriptive notes. Wrestling.	500 5 miles	Hindus	Sweets, clay and rubber toys.
Worship of the deity.	2,000	Hindus	
See descriptive notes.	2,000	All	
-do-	2,000	Hindus	
-do-	200	All	
-do-	100	All	
Bath in the sacred tank. Touring talkies; acrobatics; minstrels; wrestling; visit to local Mughal gardens.	10,000 100 miles	Hindus & Sikhs	Eatables, cloth, utensils, toys, stone wares, general merchandise.
..	..	Hindus	Eatables.
Bath in the tank. <i>Sattu</i> (pounded parched barley) taken after the bath.	..	Hindus	Eatables.
Offerings are made at the <i>mari</i> of Gugga Pir. See also descriptive notes.	500	All	Sweets.

along with Daropadi, spent in disguise the last year of their exile. They are said to have constructed a small tank here called once Daropadi insisted on having a bath in the Ganges on the occasion of an eclipse. But the Pandavas assured her that water water automatically rises by two to three inches during the days of the fair and goes down to its normal level afterwards.

AMBALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KHARAR			
Oryan H.B. 147	Mela Naina Devi	Chet (Mar-Apr) One day	Religious. Dedicated to the goddess Naina Devi.
Badalania Shahar H.B. 188	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
Lamba H. B. 196	Singh Sabha	January One day	Religious. In memory of Guru Har Rai, the seventh Sikh Guru.
Kambali H. B. 225	Mela Sitla	Chet (Mar-Apr) One day	Religious. Dedicated to Sitla goddess.
Landiali H.B. 229	Mata Rani fair	On every Tuesday in March One day	Religious. Dedicated to Sitla goddess.
Bhabhat H.B. 234	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Manauli H.B. 270	Shiv Chaudash	Phagan Badi 14 (Feb-Mar) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Giga Majra H.B. 281	Mela Gosain Wala	Bhadon (Aug-Sept) One day	Religious. In memory of a saint named Gosain whose <i>smadh</i> exists here.
Sukhgarh H.B. 289	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Chodiala H.B. 299	Gugga Naumi	-do-	Religious
Khizrabad H.B. 322	Mela Baba Zorawar Singh	Phagan (Feb-Mar) Two days	Religious
Manakpur Sharif H.B. 330	Mela Hazrat Musa	December Three days	Religious. In memory of Hazrat Musa, a great <i>Pir</i> whose tomb exists here.
Majrian H.B. 343	Mela Jayanti Devi	Magh Sudi 14 (Jan-Feb) Two days Sawan Sudi 14 (July-Aug) One day	Religious*

*Originally a small temple dedicated to Jayanti Devi was constructed by a pious and devoted Maharani of Hathnor, as well. But the Maharana had no additional money to pay the penalty with. One Brahman came to his rescue and he paid not only refused to repay but also insulted him. At this the Brahman went to the temple of Jayanti Devi and committed Hathnor which Gariboo did with the help of his associates and gave a crushing defeat to the Maharana killing him and all field. She named Gariboo as Garib Das and the latter constructed a beautiful temple in her honour.

AMBALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of the deity	1,000	Hindus	
See descriptive notes. Wrestling.	500 5 miles	All	Sweets, clay and rubber toys.
Homage paid to <i>ghanda Sahib</i> ; religious discourses and <i>kirtan</i> .	1,000	Sikhs	
Worship of the deity	500	Hindus	
Worship of the deity Wrestling.	500	Hindus & Sikhs	Eatables, sweets.
See descriptive notes.	100	All	
See descriptive notes on Shivratri.	2,500	Hindus	
See descriptive notes.	2,500	Hindus	
-do-	2,500	All	
Worship and offerings at the shrine of the saint	3,000	All	
See descriptive notes.	500	All	
See descriptive notes. Wrestling.	500 One mile	All	
<i>Akhand path</i> in the Gurdwara	1,000	Sikhs & Hindus	
Homage to the <i>Pir</i>	1,000 Visitors come from Pakistan also	All	
Worship of the goddess; <i>havan</i> ; Durga <i>path</i> ; offerings of <i>karah-parshad</i> , flowers and <i>patashas</i> . Wrestling.	10,000 in Magh and 1,000 in Sawan 50 miles	Hindus & Sikhs	Eatables, agricultural implements.

Once the Maharana of Hathnor reached Delhi to pay *jazia* to the Mughal emperor but he was late and was asked to pay penalty off the penalty taking Jayanti Devi as surety. When the Brahman reached Hathnor to get back the money, the Maharana suicide by striking his head against the Jayanti Devi's idol. The Devi instigated Gariboo, a dacoit of Manimajra, to attack his men. It is said that the Devi herself stepped into the battle-field with a sword in her hand and helped Gariboo win the

AMBALA DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
KHARAR			
Lahora H.B. 348	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Chhoti Badi Parachh H.B. 349	-do-	-do-	-do-
Nada H.B. 350	Mela Sitla	Chet (Mar-Apr) One day	Religious. Dedicated to Sitla goddess.
Khuda Jassu H. B. 351	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Mubarikpur H.B. 357	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Sunrand H.B. 363	Mela Sitla	Chet (Mar-Apr) One day	Religious. Dedicated to Sitla goddess.
Abhipur H.B. 370	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Balaspur H.B. 378	Mansha Devi fair	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) Three days	Religious*
B—TOWNS			
Kuruli	Mela Baba Gosain Wala	Bhadon Sudi 2 (Aug-Sept) One day	Religious. In memory of a saint, who took <i>smadhi</i> in water and gave up his mortal frame there. It is said that he gives <i>darshan</i> to a selected few even now on the day of the fair.
	Sitla Mata Ka Mela	Chet Badi 8 (Mar-Apr) One day	Religious. Dedicated to goddess Sitla.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Cattle fair	4th to 8th of every month. Five days	Commercial
Kalka	Mela Kali Mai	Chet Sudi 8 (Mar-Apr) One day	Religious. Dedicated to the goddess Kali Mai.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious

*Dedicated to Mansha Devi whose two temples exist here. One, the older one was constructed in 1868-70 B.K. to get a temple built in her honour. The other, the newer one was constructed by Maharaja Karam Singh of Patiala near Mahishasur in this area, according to mythology.

AMBALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	200	All	
-do-	200	All	
Worship of the deity	200	Hindus & Sikhs	
See descriptive notes.	100	All	
See descriptive notes.	2,500	All	
Worship of the deity	200	Hindus & Sikhs	
See descriptive notes.	500	Hindus	
Worship of the deity; flowers and sweets offered; holy dip in the tank; first hair-cutting ceremony of children; recital of <i>Sapt Shati Stotar</i> ; visit by newly married couples. Wrestling; singing.	40,000	Hindus & Sikhs	Sweets, implements, utensils and stone and wooden wares.
A holy dip in the tank; worship of the <i>gaddi</i> ; offerings of fruits and sweets. Acrobatics; circus and cinema shows; dancing.	12,000 5 miles	Hindus & Sikhs, mostly men.	Sweets, general merchandise.
Worship of the deity in the temple; offerings of he-goats. Wrestling; acrobatics; <i>qwalis</i> ; circus and cinema shows; dancing.	10,000 5 miles	Hindus & Sikhs	Sweets, fruits, general merchandise.
See descriptive notes.	2,000	All, especially Hindus.	Sweets, fruits, general merchandise.
Sale of livestock. <i>Kabaddi</i> .	6,000	All, men only.	Cattle and other animals, sweets.
Worship of the deity in the temple; offerings of sweets, <i>halwa</i> and he-goats.	15,000 25 miles	Hindus & Sikhs	Toys, stone wares, especially mortars.
Burning of effigies of Ravana, Kumbh Karna and Megh Nada. Fireworks; music by singing parties. See also descriptive notes.	12,000 20 miles	All, especially Hindus.	Estables.
See descriptive notes. Worship of Gugga Mari by making offerings of <i>parshad</i> .	2 miles	All	

by Raja Bhagwan Singh of Manimajra at the instance of his guru, Manja Nath, who had seen the Devi in his dream asking him about 1861 A.D. on his success in the battle field against the Gurkhas. The goddess is said to have killed the giant demon

AMBALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KHARAR			
Kharar	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Ambika Devi	Asoj (Sept-Oct) One day	Religious. Dedicated to the goddess Ambika Devi.
	Rakhri	Sawan Puranmashi (July-Aug) One day	Social. A domestic festival.
	Cattle fair	22nd to 24th of February, May, August and Nov- ember Three days	Commercial
Chandigarh	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
	Mahavir Jayanti	Chet Sudi 13 (Mar-Apr) One day	Religious. Dedicated to Mahavira, the 24th Tirathankar (in- carnation) of Jain sect and the founder of modern Jainism.
	Nirjala Ikadashi	Jeth Sudi 11 (May-June) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Durga Ashtami	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) One day	Religious. Dedicated to goddess Durga.

AMBALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes. Wrestling.	500	Hindus	..
See descriptive notes. Kite-flying.	1,000	All, especially Hindus.	..
See descriptive notes. Wrestling.	500	All	
Worship of the deity	500	Hindus & Sikhs	..
Sisters tie <i>rakhi</i> to the wrists of their brothers.	500	-do-	..
Sale of livestock. <i>Kabaddi</i> .	8,000	All, men only.	Cattle and other animals, sweets.
Procession of <i>jhankis</i> taken out; observance of fasts; recitations; <i>bhajans</i> ; sermons; illuminations. See also descriptive notes.	10,000	Hindus	Eatables, <i>parshad</i> .
Religious discourses; poetic symposium; <i>kirtan</i> ; observance of fasts; distribution of sweets.	250	Jains	Eatables.
Offerings of earthen-pots, hand-fans, melons and other fruits made; sweetened water served; fasts observed and even water is not taken during the fasting interval.	30,000	Hindus & Sikhs	Earthen pots, fans, fruits, <i>gur</i> .
Procession of <i>jhankis</i> taken out; sermons; <i>kirtan</i> ; <i>bhajans</i> ; religious discourses. Illuminations; professional singing; merry-go-rounds. See also descriptive notes.	25,000	Hindus	Toys, eatables, general merchandise.
Worship at Gugga <i>maris</i> . Wrestling. See also descriptive notes.	2,000	All	..
Worship of the deity; offerings of <i>chunnis</i> (ladies' headwear) and <i>chhattars</i> (head umbrellas) made; <i>havan</i> ; <i>kirtan</i> ; vigil kept.	4,000	Hindus & Sikhs	Eatables, general mer- chandise.

AMBALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KHARAR			
Chandigarh	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Balmik's birth day	Asoj Purnamashi (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Guru Nanak's birth- day	Katak Purnamashi (Oct-Nov) One day	Religious
	Guru Gobind Singh's birthday	Poh Sudi 7 (Dec-Jan) One day	Religious
	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Guru Ravidas's birthday	Magh Purnamashi (Jan-Feb) One day	Religious
	Shivratri, and Rishi Bodh Utsava	Phagan Badi 14 (Feb-Mar) One day	Religious. Dedicated to Shiva. Swami Dayanand, the founder of Arya Samaj got enlightenment on this day discover- ing futility of idol worship.
	Holi/Hola	Phagan Purnamashi (Feb-Mar) One day	Seasonal and recreational
	Independence Day	August 15	National. To commemorate India winning Independence on August 15, 1947.
	Children's Day	November 14	National. Birth anniversary of Shri Jawahar Lal Nehru who had intense love for children.
	Republic Day	January 26	National. To commemorate India becoming a Republic on 26th of January, 1950.

AMBALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—conold.			
Processions ; performance of Ram Leela at different places ; burning of the effigies of Ravana, Kumbh Karna and Megh Nada. Fireworks ; merry-go-rounds ; acrobatics. See also descriptive notes.	30,000	Hindus & Sikhs	Eatables, general merchandise.
Procession of <i>jhankis</i> taken out ; <i>kirtan</i> parties ; <i>dramas</i> ; <i>kavishars</i> ; religious discourses.	2,500	Balmikis	Eatables.
Worship of goddess Lakshami. Fireworks ; illuminations. See also descriptive notes.	Local population	Hindus	Sweets, fruits.
Procession taken out ; <i>akhand path</i> of Granth Sahib in gurdwaras ; <i>kirtan</i> .	5,000	Sikhs & Hindus	Eatables.
-do-	5,000	Sikhs & Hindus	Eatables.
See descriptive notes.	Local population	All	Sweets, fruits.
<i>Kirtan</i> in the temple ; yellow dress worn by people. Kite-flying.	-do-	All	-do-
Procession ; <i>kirtan</i> ; free kitchen ; poetic symposium ; religious discourses at night.	2,000	Ravidasis	Eatables.
For Shivratri see descriptive notes. Rishi Bodh Utsava is celebrated by reciting vedic hymns and performing <i>havan-yajna</i> .	Local population	Hindus	Sweets, fruits.
See descriptive notes.	-do-	Hindus	..
Flag-hoisting ceremony, inspection of the parade and speech by the Chief Minister ; march past ; child- ren's programme consisting of songs, lazium, tipperry ; air-modelling display by the N.C.C. cadets ; <i>bhanga</i> ; Physical Training exercises.	50,000	All	..
Cultural programmes, races and other games by child- ren ; distribution of prizes and sweets among children.	500	All	..
Unfurling of the National Flag, inspection of parade and speech by the Governor ; march past ; National Anthem by police band ; distribution of <i>laddus</i> .	50,000	All	..

AMBALA DISTRICT

Town/Village with
Had Bast No.

Fair/festival

Date & duration

Significance and legend

A—VILLAGES

Raipur H.B. 6	Devi Ka Mela, or, Mela Shara Devi	Chet Sudi 14 (Mar-Apr) Two days	Religious. Dedicated to goddess Bhagwati.
Bagwali H.B. 19	Gugga Naumi	Bhadon Badi 9 (Aug- Sept) One day	Religious
Kakrali H.B. 22	Gugga Naumi	-do-	-do-
Barog H.B. 46	Gugga Naumi	-do-	-do-
Shazadpur H.B. 58	Devi Ka Mela, or, Shazadpur Wali Devi Ka Mela	Chet Sudi 8 (Mar-Apr) One day	Religious. Dedicated to goddess Bhagwati.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Giasian	Chet (Mar-Apr) One day	Religious
Dodhali H.B. 76	Shivratri	Phagan Badi 14 (Feb-Mar) Two days	Religious
Naraingarh H.B. 88	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
Patarheri H.B. 103	Shivratri, or, Shiv Chaudash	Phagan Badi 14 (Feb-Mar) Two days	Religious
	Roza Sharif	February One day	Religious. In memory of a Muslim saint named Shah Qumash.
Lakhnoura H.B. 124	Giasian fair	Chet (Mar-Apr) One day	Religious
Gadoli H.B. 135	Roza Sharif	February One day	Religious. In memory of a Muslim saint named Shah Qumash.
Tarlokpur H.B. 216	Devi ka mela, or, Mela Devi Tarlokpur Wali	Chet Sudi 14 (Mar-Apr) Two days	Religious. Dedicated to goddess Bhagwati.
Hussani H.B. 306	Jamkeshar fair	Chet Amavas (Mar-Apr) Katak Puranmashi (Oct-Nov) Two days	Religious. Associated with the memory of Pandvas who stayed here for a night on their way to the mountains.

NARAINGARH

AMBALA DISTRICT

Mode of observance and entertainments

Approximate No.
of visitors and
radius covered

Castes/Communities Commodities sold

TAHSIL

Worship of the deity in the temple; offerings of <i>karah parshad</i> made. Wrestling; kite-flying ; merry-go-rounds; circus shows.	6,000 30 miles	Hindus & Sikhs	Sweets, general mer- chandise.
See descriptive notes.	200	All	..
-do-	1,000	-do-	..
See descriptive notes. Wrestling.	5,000	-do-	..
Worship of the deity; offerings of <i>karah parshad</i> made. Wrestling.	3,000 30 miles	-do-	Sweets, <i>karah parshad</i> .
See descriptive notes.	6,000	All, especially Hindus.	..
..	6,000	Hindus	..
See descriptive notes. Wrestling.	2,000	Hindus	Sweets, toys.
See descriptive notes.	1,000	All	..
-do-	1,000	All, especially Hindus.	..
-do-	1,000	Hindus	..
See descriptive notes. Wrestling.	2,000 6 miles	Hindus	Sweets, general mer- chandise.
<i>Nimas</i> (prayers) at the holy place. <i>Qwalis</i> .	1,000	Muslims, mostly men.	..
Worship of the sacred place. Wrestling.	500 5 miles	Hindus, mostly men.	Toys, general mer- chandise.
<i>Nimas</i> (prayers) at the holy place. <i>Qwalis</i> .	1,000	Muslims, mostly men.	..
Worship of the deity; offerings of <i>parshad</i> made. Wrestling.	5,000 30 miles	Hindus & Sikhs	Sweets, <i>parshad</i> .
A bath in the tank. Wrestling; races.	5,000	Hindus & Sikhs	Sweets, toys.

AMBALA DISTRICT

Town/Village with Had Bast No.	Fair/festival ;	Date & duration	Significance and legend
B—TOWNS			
NARAINGARH			
Sadaura	Shahcedi Guru Teg Bahadurji	Magh Sudi 5 (Nov-Dec) One day	Religious. To commemorate martyrdom of Guru Teg Bahadur.
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
	Cattle fair	27th to 30th of every month Four days	Commercial
	Shaheedi Jor Mela	Jeth Sudi 4 (May-June) One day	Religious. To commemorate martyrdom of Guru Arjan Dev.
	Anant Chaudash	Bhadon Sudi 14 (Aug-Sept) One day	Religious
	Hazrat Shah Qamin Azam	17th to 22nd September Six days	Religious. In memory of Shah Qamin Azam, the prophet of Qadiaz, whose tomb exists here. The fair was started by his followers. His tomb is also reported to be existing in Iraq.
	Mela Shah Quamesh Shah	In the month of Rabbi-ul-aw, Hijri Era One week	Religious. In honour of Shah Quamesh Azam. The fair was first started by Bairam Khan in 1556 A.D.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Gaurjan	Asoj Sudi 9 (Sept-Oct) One day	Religious. Dedicated to goddess Durga.
	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Gugga Naumi, or, Mela Chharian	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Mahavir Jayanti	Chet Sudi 13 (Mar-Apr) One day	Religious. To celebrate the birth anniversary of Lord Mahavira, founder of Jainism.

AMBALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Procession; non-stop recital of Granth Sahib; <i>kirtan</i> .	3,000	Sikhs & Hindus	..
See descriptive notes.	..	-do-	..
See descriptive notes.	..	-do-	..
See descriptive notes. Non-stop recital of Granth Sahib.	..	-do-	..
Sale of livestock	25 miles	All, men only.	Cattle and other animals.
Procession ; recitation from Granth Sahib ; <i>kirtan</i> .	..	Sikhs & Hindus	..
Worship in the Jain temple; <i>kirtan</i> ; <i>bhujans</i> ; sermons; lectures on ten Jain rules of conduct.	500	Jains	..
Offerings of rice, <i>sheerni</i> , sheets of cloth, and animals. Wrestling; games ; <i>qwalis</i> .	20,000	All, especially Muslims.	Eatables, general merchandise.
Worship of the holy place. Wrestling; professional singing.	10,000 Visitors come from far off places like Delhi	All, especially Muslims.	Leather goods, general merchandise.
See descriptive notes. Wrestling; fireworks; singing; drum beating.	8,000 6 miles	All, especially Hindus.	General merchandise.
Worship of the deity	2,000	Hindus, women only.	Sweetmeats, general merchandise.
See descriptive notes. Wrestling; acrobatics.	6,000 5 miles	Hindus	-do-
See descriptive notes.	..	Hindus	..
Obeisance to the <i>chhari</i> of the <i>Pir</i> near Shiv temple. See also descriptive notes.	800	All	Sweetmeats, toys.
Worship in the Jain temple; <i>bhujans</i> ; sermons.	500	Jains	..

AMBALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Dudiana H.B. 13	Shivratri	Phagan Badi 14 and 15 (Feb-Mar) Two days	Religious
Panjokhra H.B. 23	Teej, or, Tion Ka Mela	Sawan Sudi 3 (July-Aug) Two days	Seasonal and recreational
Kalawar H.B. 24 (a)	Devi Ka Mela	Chet (Mar-Apr) Asoj (Sept-Oct) Two days	Religious. Dedicated to the goddess.
Anandpur Jalsera H.B. 38	Mela Khate Ka	March One day	..
Dhurala H.B. 43	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Bhari H.B. 49	Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Sular H.B. 50	Holi	Pahagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
Mansurpur H.B. 71	Mela Shivji	Phagan Badi 14 (Feb-Mar) Three days	Religious
Kot Kachhna Kalan H.B. 77	Mela Devi	Chet (Mar-Apr) Asoj (Sept-Oct) Two days	Religious. Dedicated to the goddess.
Machhonda H.B. 82	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Babial H.B. 93	Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Janam Ashtami	Bhadon Badi 9 (Aug-Sept) One day	Religious
Rawlan H.B. 98	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Pilkhni H.B. 107	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
Saha H.B. 115	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

AMBALA

AMBALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Worship of Shiva in the temple. Wrestling; dramatic & musical performances. See also descriptive notes.	6,000	Hindus	Sweets, fruits, earthen pots.
Only wrestling bouts are held.	10,000 2½ miles	All, men only.	Sweets, fruits.
Worship of the deity.	2,000	Hindus	
	4,000	All	Sweetmeats, toys.
See descriptive notes.	500	Hindus	
See descriptive notes.	1,000	All	
See descriptive notes.	800	Hindus & Sikhs	
See descriptive notes on Shivratri.	3,000	Hindus	
Worship of the deity	100	Hindus & Sikhs	
See descriptive notes.	1,000	All, especially Hindus.	
Worship and offerings at the <i>mari</i> of Gugga Pir. Wrestling. See also descriptive notes.	8,000 40 miles	All	Eatables.
See descriptive notes.	7,000	Hindus	Eatables.
-do-	300	Hindus	..
See descriptive notes. Kite-flying—a special feature.	1,500	Hindus & Sikhs	Sweetmeats, toys.
See descriptive notes.	1,000	All, especially Hindus.	

AMBALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
AMBALA			
Tepla H.B. 108	Mela Ravidas	Magh (Jan-Feb) Three days	Religious. In honour of Guru Ravi Das.
Mullana H.B. 131	Mela Devi	Chet Sudi 14 (Mar-Apr) Two days	Religious. Dedicated to goddess Durga.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Bhudian H.B. 134	Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Harra H.B. 163	Mela Gugga, or, Mari Ka Mela	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Haryoli H.B. 164	Mela Markanda	Asoj Puranmashi (Sept-Oct) Two days	Religious*
Punjail H.B. 171	Mela Pir Galab Shah		Religious
Kesri H.B. 176	Mela Gugga	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Nasirpur H.B. 188	Mela Sahah Nasir- u-din	January Two days	Religious
Baknaur H.B. 199	Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Nanyola H.B. 207	Durga Ashtami, or, Mela Devi	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) One day	Religious. Dedicated to the goddess Durga.
Sambhalka H.B. 249	Mela Gugga, or, Mari Ka Mela	Bhadon Badi 9 (Aug-Sept) One day	Religious
Karnas H.B. 282	Mela Shiv	Phagan (Feb-Mar) One day	Religious
Lakhnaur Sahib H.B. 309	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
B—TOWNS			
Ambala	Dussehra	-do-	Religious

*In honour of Rishi Markanda whose temple exists here. It is said that the Rishi was only twelve years of age when the sight of the *doots* frightened him and he invoked Shiva's protection. Shiva appeared, protected him and gave him the

AMBALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Procession	1,500	Ad-dharmis	Sweetmeats, toys.
Worship of the deity	5,000	Hindus & Sikhs	Sweets & general merchandise.
See descriptive notes.	5,000	All, especially Hindus.	..
See descriptive notes.	500	All	
See descriptive notes. Wrestling; <i>kabaddi</i> ; merry-go-rounds.	800	All	Eatables, general merchandise.
Worship in the temple; bath in the river Markanda. Wrestling; <i>kabaddi</i> ; singing.	5,000 20 miles	Hindus & Sikhs	Sweets, general merchandise.
	2,000	All	
See descriptive notes.	2,000	All	
	200	All	
See descriptive notes. Wrestling.	1,000	All	Sweets, bangles, earthen pots.
Worship of the deity. Wrestling; musical performances.	3,000	Hindus	Eatables, general merchandise.
See descriptive notes. Wrestling; <i>kabaddi</i> ; merry-go-rounds.	600	All	Eatables, general merchandise.
See descriptive notes on Shivratri.	200	Hindus	
See descriptive notes.	2,000	All, especially Hindus.	Sweetmeats, toys.
Burning of effigies of Ravana, Megh Nada and Kumbh Karna. See also descriptive notes.	12,000	All, especially Hindus.	Sweets, fruits.

doots (lieutenants) of *Yama* (the death-god) came to take away his life. He was deep in meditation worshipping Shiva. blessings that he would never perish and would continue living till *pralaya* (deluge).

AMBALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
JAGADHRI			
A—VILLAGES			
Kathgarh H.B. 15	Mela Oakbadri	Baisakh (Apr-May) One day	
Jagadholi H.B. 47	Mata Rani	First Monday of Chet (Mar-Apr) One day	Religious. Dedicated to goddess Sitla.
Kalawar H.B. 57	Gugga fair	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Talakaar H.B. 63	Dukhbhanjan fair	Magh 6 (Jan-Feb) Two days	Religious. There is a tank here where men and women come to take a dip for the fulfilment of wishes.
Mustafabad H.B. 73	Saraswati Ashnan	Katak Purnamashi (Oct-Nov) Chet Amavas (Mar-Apr) One day	Religious
Saran H.B. 79	Devi Ka Mela	Chet Sudi 14 & 15 (Mar-Apr) Two days	Religious. Dedicated to goddess.
Topra Khurd H.B. 95	Mela Panj Tirthi	Maghar (Nov-Dec) Two days	Religious
Akbarpur H.B. 96	Mela Panj Tirthi	Maghar (Nov-Dec) Four days	Religious
Balchhappar H.B. 122	Ali Shah fair	Maghar 4 (Nov-Dec) One day	Religious. In memory of Saint Ali Shah.
Mukhaur H.B. 125	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious.
Bilaspur H.B. 139	Kapal Mochan	Chet (Mar-Apr) Katak Purnamashi (Oct-Nov) Five days	Religious. It is believed that by taking bath in the tank, the heinous sin of killing a Brahmin is washed and condoned. A legend about it is said to exist in the Hindu scripture Skand Puran.
Nagalon Jagir H.B. 165	Fair Baba Sobha Ram	Katak 30 (Oct-Nov) Two days	Religious. In memory of Baba Sobha Ram, in whose name a temple exists here.
Sugh H.B. 168	Suraj Kund fair	Bhadon Sudi 6 (Aug-Sept) Two days	Religious. Dedicated to the Sun-god whose temple exists here.
Jagadhri H.B. 193	Bawan Dwadashi	Bhadon (Aug-Sept) One day	Religious
Bhatauli H.B. 195	Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious

AMBALA DISTRICT

Mode of observance and entertainme	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
	500		
Worship of the deity; offerings made.	5,000	Hindus & Sikhs	Sweets.
Offerings made at the <i>marhi</i> of Gugga Pir. Wrestling. See also descriptive notes.	500 15 miles	All	Sweets, general mer- chandise.
A holy dip in the tank. Wrestling; <i>kabaddi</i> ; dramatic performances.	2,000	Hindus	Sweets and general merchandise.
Sacred bath in Saraswati river. Wrestling; <i>kabaddi</i> .	1,000 3 miles	-do-	Sweets.
Worship of the <i>devi</i> ; sacred bath. Wrestling; merry-go-rounds.	5,000	-do-	Sweets and toys.
	1,000	-do-	
	5,000	-do-	
Worship and offerings of sweetmeats at the tomb of the Saint. Wrestling; <i>qwalis</i> .	500 3 miles	All	Sweets.
See descriptive notes.	500	Hindus	
Bath in the holy tank; worship of cows; <i>bha jans</i> ; <i>kirtan</i> . Wrestling; acrobatics; jugglery; circus; cinema; <i>qwalis</i> .	Not many in Chet, but 25,000 in Katak	-do-	
Worship and offerings in the temple; free kitchen run. Wrestling.	1,000 2 miles	-do-	
Bath in the sacred tank; worship in the temple. Wrestling.	2,000 5 miles	-do-	
	8,000	-do-	
See descriptive notes.	400	-do-	

AMBALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
JAGADHRI			
Khera H. B. 196	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Galoli H.B. 231	Mela Pir	Bhadon (Aug-Sept) One day	Religious
Harnaul H.B. 232	Panch Tirathi Fair	Magh (Jan-Feb) Four days	Religious. In memory of five Pandavas who are believed to have taken bath in the tank here.
Damla H.B. 235	Gugga Mela	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Mela Shah Haidar	February One day	
Kunjal Kamboyan H.B. 238	Mela Shiv	Phagan (Feb-Mar) One day	Religious
Tajakpur H.B. 278	Mela Jaman Bora	October Two days	Religious
Dadupur Chawni H.B. 300	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
Khadri H.B. 308	Gugga Naumi, or, Gugga Pir Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious
Rampur Khaddar H.B. 309	Gugga Naumi	-do-	Religious
Begampur H.B. 327	Gugga Naumi, or, Gugga Pir Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious
Bahadarpur H.B. 333	Phag fair	Chet Badi 1 (Mar-Apr) One day	Religious. In memory of Prahlad Bhagat; and Narsingh, the incarnation of Vishnu.
Khizrabad H.B. 335	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
Tahimun H.B. 339	Diwali	Katak Amavas (Oct-Nov) One day	Religious
Yakooppur H.B. 343	Baba Shahid	November One day	Religious. In memory of Baba Shahid.
Harauli H.B. 348	Mela Sandook Dass	December One day	Religious
Lopon H.B. 351	Mela Giasian	Chet (Mar-Apr) One day	Religious
Balawli H.B. 405	Guru Ravidas's Birthday	Magh Puranmashi (Jan-Feb) One day	Religious

AMBALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	1,000	Hindus	Sweetmeats, general merchandise.
	500	All	
Sacred bath in the tank; worship. Wrestling ; <i>kabaddi</i> ; circus ; cinema.	20,000	Hindus	Sweets, toys.
See descriptive notes.	500	All	
	500		
	200	Hindus	
	500		
See descriptive notes. Wrestling.	500	Hindus & Sikhs	Sweets.
Offerings made at the <i>mari</i> of the <i>Pir</i> . Wrestling. See also descriptive notes.	2,000 10 miles	All	Sweetmeats, merchandise. general
-do-		All	-d -
Offerings made at the <i>mari</i> of the <i>Pir</i> . Wrestling. See also descriptive notes.	One mile	All	Sweetmeats, merchandise. general
Bath in the Yamuna ; worship in the temple.	800	Hindus	
See descriptive notes.	400	Hindus	
-do-	300	Hindus & Sikhs	Eatables.
	200 2 miles	-do-	
	100		
	150		
	150	Ad-dharmis	

AMBALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
JAGADHRI			
Laidi H.B. 416	Giasian fair	Chet Sudi 7 & 8 (Mar-Apr) Two days	Religious. Dedicated to goddess Giasian, incarnation of Durga.
Kot Basawa Singh H.B. 427	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Muharram	(June-July) One day	Religious
Banghera Bangheri H.B. 436	Raksha Bandhan	Sawan Puranmashi (July-Aug) One day	Social. A domestic festival.
Danpur H.B. 442	Mela Pir Qais Ahmed	Bhadon (Aug-Sept) Two days	Religious*
Ban Santoor H.B. 451	Mela Santoor	Bhadon (Aug-Sept) Three days	Religious†
Chhachhrauli H.B. 471	Ram Naumi	Chet Sudi 9 (Mar-Apr) Three days	Religious
B—TOWNS			
Chhachhrauli	Ram Naumi	Chet Sudi 9 (Mar-Apr) Three days	Religious
	Gugga Naumi, or, Mela Chharian	Bhadon Badi 9 (Aug-Sept) Two days	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Peeth	On all Fridays in the year One day	Commercial
Jagadhri	Bawan Dwadashi	Bhadon Sudi 12 (Aug-Sept) Two days	Religious. In honour of Bawana, an incarnation of Vishnu.
	Cattle fair	19th to 21st of each month Three days	Commercial
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious

*In honour of Pir Qais Ahmed whose tomb exists here. It is said that over fifty years ago Raja Sahib Kalsia's wish of a regular fair began to be held.

†Associated with Raja Shantanu of Mahabharata. The village is said to have remained the capital of his kingdom and self keep all the children born to her. Her sixth child was, however, lost by her servants and the Rani committed suicide well and its water is considered as sacred as that of the Ganges. Though seldom drawn, the water remains ever fresh and

AMBALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of the goddesses. Wrestling; acrobatics.	500 5 miles	Hindus	Sweetmeats, general merchandise.
See descriptive notes.	1,000	All, especially Hindus.	-do-
	1,000	Muslims	
Sisters tie <i>rakhi</i> to the wrist of their brothers.	2,000	Hindus	Sweetmeats, general merchandise.
Worship and offerings at the tomb. Wrestling; acrobatics; <i>qwalis</i> .	800 50 miles	All, especially Muslims.	Sweets, fruits.
Bath at the well. Wrestling; acrobatics.	1,000 8 miles	Hindus	-do-
See descriptive notes.	5,000	Hindus	
See descriptive notes. Wrestling; dramas.	Several thousand	Hindus & Sikhs	Sweets, fruits, toys, general merchandise.
See descriptive notes.	Local population	All	..
See descriptive notes. Wrestling; merry-go-rounds.	-do-	All, especially Hindus.	..
Exchange of goods	6,000 12 miles	All, mostly women.	Ban, bhabhar, shoes, hides, baskets, vegetables, eatables.
<i>Thankis</i> taken out; worship; recitations. Wrestling; kite-flying.	10,000 10 miles	Hindus	Utensils, general merchandise.
Sale of livestock	300	All, men only.	..
See descriptive notes. Wrestling.	25,000	All, especially Hindus.	Sweetmeats, general merchandise.
See descriptive notes.	30,000	Hindus & Sikhs	..
See descriptive notes.	5,000	Hindus	..

shooting a tiger was fulfilled by the *Pir*. The Raja got the precincts of the tomb tidied up, a railing was raised round it and

it was ruined due to the curse of a sage. Only a well now remains. His Rani promised to her husband that she would her- by jumping into the well. Her name was Ganga and the similarity of her name with the river Ganges led to the sanctity of the

AMBALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
JAGADHRI			
Jagadhri	Mela Gaushala	Katak Sudi 8 (Oct-Nov) One day	Religious. Associated with the protection of mother cow.
	Birthday of Guru Ravi Das	Magh Puranmashi (Jan-Feb) One day	Religious
	Birthday of Guru Nanak Dev	Katak Puranmashi (Oct-Nov) One day	Religious
Yamunanagar	Mela Bawan Dwadashi	Bhadon Sudi 12 (Aug-Sept) One day	Religious. In honour of Bawana, an incarnation of Vishnu.
	Birthday of Guru Gobind Singh	Poh Sudi 7 (Dec-Jan) One day	Religious
	Shahidi Guru Arjan Dev	Jeth Sudi 4 (May-June) One day	Religious. To commemorate the martyrdom of Guru Arjan Dev.
	Birthday of Guru Nanak Dev	Katak Puranmashi (Oct-Nov) One day	Religious
	Holi	Phagin Puranmashi (Feb-Mar) Two days	Seasonal and recreational
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Birthday of Guru Ravi Das	Magh Puranmashi (Jan-Feb) One day	Religious
	Birthday of Maharishi Balmik	Asoj Puranmashi (Sept-Oct) One day	Religious
	Hola	Chet Badi 1 (Mar-Apr) One day	Seasonal and religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious

AMBALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Cows garlanded and round balls of dough offered to them for eating; prizes awarded to the owners of healthy cows by the Gaushala Committee.	10,000	Hindus	..
Meetings held; lectures delivered on the life and teachings of Guru Ravi Das.	1,000	Hindus, especially Harijans.	Sweetmeats, toys.
Procession; recital of Granth Sahib. <i>Gatka.</i>	5,000	Sikhs & Hindus	Eatables.
Bath in the canal; <i>jhankis</i> of Bawana taken out. Merry-go-rounds.	8,000	Hindus	Eatables, toys.
Procession; recitations from Granth Sahib; <i>bhajans</i> ; poetic symposium.	6,000	Sikhs & Hindus	Eatables.
Recital of Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> . <i>Sharbat</i> (sweetened water) served; poetic symposium.	6,000	-do-	Eatables.
Recital of Granth Sahib; serving of free meals; <i>bhajans</i> ; sermons; poetic symposium.	8,000	-do-	Eatables, toys.
See descriptive notes. Singing; drum-beating.	..	Hindus & Sikhs	..
See descriptive notes. Fire-works.	25,000	All, especially Hindus.	Eatables, crackers.
See descriptive notes. Fire-works.	5,000	Hindus & Sikhs	-do-
See descriptive notes. Wrestling; <i>kabaddi</i> ; games for children.	6,000	Hindus & Sikhs	Eatables.
See descriptive notes. Merry-go-rounds.	20,000	Sikhs & Hindus	Eatables, clay toys.
Procession; <i>bhajans</i> ; sermons.	2,500	Hindus, especially Harijans.	Eatables.
Procession; discourses on Balmik's life.	6,000	Hindus, especially Balmikis.	Eatables.
Non-stop recital of Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> ; sermons.	10,000	Sikhs	Eatables, toys.
See descriptive notes. Poetic symposium.	10,000	Hindus	Eatables.

**TABLE ON
FAIRS AND FESTIVALS
6. SIMLA DISTRICT**



[For the map of Simla District see joint map of Ambala and Simla Districts at page 260]

SIMLA DISTRICT

Town/Village with Fair/festival Date & duration Significance and legend
Had Bast No.

B—TOWNS

Simla	Winter Sports	February Two days	Recreational
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Summer Festival	May-June Ten days	Recreation
	Red-Cross fair	June Two days	Social welfare
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
(Sanjauli)	Chet Nauratras	Chet Sudi 8 (Mar-Apr) One day	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Asoj Nauratras	Asoj Sudi 8 (Sept-Oct) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

A—VILLAGES

Chail H.B. Nil	Mela Sidh Baba	Jeth 30 (May-June)	Religious. Dedicated to Shiva.
Mundaru H.B.2	Mela Mundaru	Baisakh (Apr-May) (One day)	Religious. Dedicated to <i>Devi</i> (goddess).
Kakar Hatti H.B.7	Mela Kakar Ghat	Jeth 9 (May-June) One day	Religious. Dedicated to a <i>Pir</i> .
Tud H.B.21	Deothan	Katak Sudi Ikadashi (Oct-Nov) One day	Religious
	Mela Patti	Katak (Oct-Nov) One day	Religious and recreational
Khair H.B.46	Dabalgi	Third Tuesday of Baisakh (Apr-May) One day	Religious. Dedicated to Mangla Devi.

SIMLA

KANDAGHAT

SIMLA DISTRICT

Mode of observance and entertainments Approximate No. of visitors and radius covered Castes/Communities Commodities sold

TAHSIL

Skiing and other winter sports on the snow-clad slopes of Kufri, eight miles from Simla.	About 100 enthusiasts participate, and 1000 persons are spectators.	All	..
People gather at the top of Jakhu hill where games are played, and wrestling bouts held. See also descriptive notes.	3,000	Hindus & Sikhs	Eatables, toys.
Dramas; variety programmes; symposiums; games; industrial and commercial exhibitions; beauty contest.	50,000	All	All types of merchandise.
Stalls and recreations in the premises of Raj Bhawan; raffle.	5,000	All	Eatables, toys.
See descriptive notes.	5,000	All, Hindus particularly.	-do-
See descriptive notes. Wrestling bouts are held.	2,000	Hindus	..
See descriptive notes.	2,000	Hindus	..
See descriptive notes.	2,000	Hindus	..
See descriptive notes.	2,000	All, Hindus particularly.	..

TAHSIL

Worship of Shiva in an ancient temple	4,000	Hindus	Sweetmeats, general merchandise.
Worship of the goddess. Wrestling.	500 7 miles	Hindus	Sweetmeats.
Worship of the <i>Pir</i> . Wrestling.	500	All	..
Worship of Gann Devta. Archery feats.	500 5 miles	Hindus	Sweetmeats.
Durga <i>puja</i> followed by feats of archery.	1,000	Hindus	Sweetmeats.
Worship of the goddess. Wrestling.	400 10 miles	Hindus	..

SIMLA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KANDAGHAT			
Anji H.B.74	Deothan	Katak Sudi Ikadashi (Oct-Nov) One day	Religious. Dedicated to Gann Devta.
Jhijar H.B.133	Deothan	Katak Sudi Ikadashi (Oct-Nov) One day	Religious. Dedicated to Gann Devta.
Patta H.B.140	Mela Jhoton Ka Bher	Asoj (Sept-Oct) One day	Recreational
Khajari H.B.176	Kafi Ki Dhar	Maghar 1 (Nov-Dec) One day	Religious. Dedicated to Devi.
Diyawla H.B.197	Mela Seri Ghat	Katak (Oct-Nov) Jeth (May-June) One day	Religious. Dedicated to Devta.
Barauri H.B.267	Mela Devi	Katak Badi 8 (Oct-Nov) Three days	Religious. Dedicated to Devi.
Dhanokar H.B.345	Mela Jaya Devi	Jeth Sankrant (May-June) One day	Religious
Thol Kolian H.B.347	Mela Anokhi Dali	December Two days	Religious. Anokhi Dali is a tree found in this area. Its wood is used for making sticks.
Badhawani H.B.348	Mela Anokhi Dali	Magh Ikadashi (Jan-Feb) Two days	-do-
Shooron H.B.400	Maghi	Magh 1 (Jan-Feb) One day	Religious. Dedicated to Bijeshwar. There is a temple in this village.
Tundal H.B.408	Maghi	Magh 1 (Jan-Feb) Three days	-do-
Bisha H.B.423	Mela Teer Kaman	Maghar 1 (Nov-Dec) Two days	Religious. Dedicated to Bijeshwar. There is a temple in this village.
Dehari H.B.424	Maghi	Magh 1 (Jan-Feb) One day	-do-
Kot H.B.434	Maghi	-do-	-do-
Dunoo H.B.467	Bishu Ka Mela	Baisakh 1 (April 13) 3 to 5 days	Religious. Dedicated to the village deity—Malansher Devta.
Bhoinra H.B.488	Durga Ashtami	Asoj Sudi 8 (Sept-Oct) One day	Religious

SIMLA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of deity	200 5 miles	Hindus	Sweetmeats.
Worship of deity	150	-do-	Sweetmeats, general merchandise.
Buffalo-bull fights; feats of archery.	100 5 miles	All	-do-
Worship of goddess. Feats of archery.	1,000	Hindus	-do-
Worship of deity	1,000	-do-	Sweetmeats.
Worship of goddess. Archery feats.	1,000 20 miles	-do-	Sweetmeats, general merchandise.
Worship of goddess	1,000 20 miles	-do-	Wool, general mer- chandise.
Worship of the tree	1,000	-do-	Sweetmeats.
Worship of the trees. Feats of archery ; wrestling bouts.	1,500 15 miles	-do-	Earthen pots.
Offerings in the temple. Archery feats by Rajputs.	400 4 miles	-do-	Sweetmeats, fruits, general merchandise.
-do-	500	-do-	-do-
-do-	300	-do-	-do-
-do-	700 10 miles	-do-	-do-
-do-	100 5 miles	-do-	-do-
Worship of deity. Archery feats mostly by Rajputs.	300	All, particularly Kanet Rajputs.	-do-
See descriptive notes.	200	Hindus	..

SIMLA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KANDAGHAT			
Chhob H.B.491	Mela Teer Kaman	Asarh (June-July) One day	Recreational and religious
Rehed H.B.505	Mela Devta	Maghar (Nov-Dec) One day	Religious
Tikri H.B.543	Durga Ashtami	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) One day	Religious
Bandrech H.B.558	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Two days	Religious
Jona Marar H.B.560	Janam Ashtami	-do-	Religious
Kothi H.B.576	Mela Kothi	Chet (Mar-Apr) One day	Religious. Dedicated to Bhagwati Devi.
Dranjti H.B.628	Deothan	Asarh (June-July) Two days	Religious. Dedicated to Bijeshwar Devta.
Dhhun H.B.652	Mela Sidh	First Sunday of Asarh (June-July) One day	Religious. Dedicated to Sidh.
Ghatti H.B.680	Mela Pari Devi	Jeth Amavas (May-June)	Religious. Dedicated to goddess Pari Devi.
Chhachha Khurd H.B.700	Mela Devi	Asarh 27 (June-July) One day	Religious. Dedicated to Devi.
Khadoli. H.B.717	Dussehra	Asoj Sudi 10 (Sep-Oct) One day	Religious
Dharampur H.B.768	Mela Dharampur	Chet (Mar-Apr) One day	Religious. Dedicated to Durga.
Siharari Muslimana H.B.769	Mela Mansa Devi	Chet Badi 9 (Mar-Apr) One day	Religious. Dedicated to Mansa Devi.
Koron H.B.791	Devi Durga fair	Baisakh 1 (April 13) One day	Religious. Dedicated to Durga.
	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Johar Patiala H.B.847	Mela Johar Jee	Maghar (Nov-Dec) Seven days	Religious. It is claimed that the pond where Sarvana went to get water for his thirsty parents and was by mistake shot dead by king Dashratha exists in the village. The fair is held in memory of Sarvana.
Kabal Kalan H.B.850	Mela Nahe	Jeth 6 (May-June) One day	Religious

SIMLA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Durga Puja followed by feats of archery	200	Hindus	..
Worship of deity	200	-do-	..
See descriptive notes.	1,000 10 miles	-do-	..
-do-	200	-do-	Sweets, fruits, general merchandise.
-do-	500	-do-	-do-
Worship of goddess; he-goats sacrificed; <i>havan</i> .	500 5 miles	-do-	-do-
Offerings made in the temple	400 15 miles	-do-	-do-
Worship of <i>Sidh</i> . Wrestling bouts.	200 5 miles	All	Sweets, general merchandise.
Women dance and sway their heads while in trance.	500 15 miles	Predominantly Harijan women	-do-
Offerings to the goddess in the temple	1,500	Hindus	Sweetmeats, ornaments.
See descriptive notes.	2,000	All, particularly Hindus.	Sweetmeats.
Worship of goddess. Merry-go-rounds; magic shows; folk songs; wrestling bouts.	1,000 5 miles	Hindus	Sweetmeats, fruits, toys, general merchandise.
Worship of goddess in the temple. Wrestling.	2,000 20 miles	-do-	Sweetmeats, fruits, toys.
Worship of Durga. Wrestling bouts.	500 5 miles	-do-	Sweetmeats.
See descriptive notes.	200	-do-	-do-
Worship of a sacred book. Merry-go-rounds.	1,000 20 miles	-do-	-do-
Offerings at <i>Paristhan</i> ; women dance and sway their heads while in trance.	200 20 miles	Predominantly Harijan women	..

SIMLA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KANDAGHAT			
Bhoj Nagar H.B. 888	Mela Durga	Chet Sudi 8 (Mar-Apr) One day	Religious
Gatoli H.B. 889	Mela Johar Jee	Maghar (Nov-Dec) Fifteen days	Religious. It is claimed that the pond at which Sarvna went to get water for his thirsty parents and was by mistake shot dead by king Dashratha exists in the village. The fair is held in memory of Sarvna.
Jajher H.B. 892	Mela Anokhi Dali	Magh Ikadashi (Jan-Feb) Two days	Recreational. Anokhi Dali is a tree found in this area. Its wood is used for making sticks.
	Malangan Ka Khel	Katak Sudi 9 (Oct-Nov)	Religious. Dedicated to Durga.
Karol H.B. 923	Mela Karol	Asari (June-July) One day	Religious. It is claimed that Pandvas stayed in the village during their exile.
Pratha H.B. 927	Mela Panj Pir	Katak 26 (Oct-Nov)	Religious. Dedicated to Panj Pirs, namely, Guga Pir, Balaknath, Thakur, Sakhi Sarwar and Shiva.
Nabon H.B. 934	Mela Panj Pir	Katak 25 (Oct-Nov) One day	-do-
Shogi Bhagwanpur H.B. 935	Mela Biju Devta	Baisakh 1 (April 13) One day	Religious. Dedicated to Biju Devta.
Sandhog H.B. 943	Durga Ashtami	Chet Sudi 8 (Mar-Apr) One day	Religious
B—TOWNS			
Sabathu	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Four days	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Three days	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Guru Nanak's Birthday	Katak Puranmashi (Oct-Nov) One day	Religious. To celebrate birth anniversary of Guru Nanak.
Kasauli	Central Research Institute fair	June One day	To commemorate the founding of the Institute
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

SIMLA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
See descriptive notes.	100 4 miles	Hindus	..
Offerings at the <i>smadh</i> of Sarvan Kumara. Acrobatic feats; merry-go-rounds.	500 8 miles	-do-	Sweetmeats, general merchandise, cloth.
Worship of the tree. Archery feats; wrestling bouts.	1,000 15 miles	-do-	..
Worship of goddess. After the worship Chohan and Parmar Rajputs throw stones at one another to establish superiority or bravery and stop doing so when some one bleeds. Merry-go-rounds.	500 7 miles	-do-	Sweetmeats.
Prayers in the temple, accompanied by drum beating. Archery feats.	800	-do-	Sweetmeats, fruits, toys.
Worship of Panj Pirs; goats are sacrificed. Wrestling.	125	-do-	..
-do-	90	-do-	..
Worship of deity. Wrestling.	100	-do-	General merchandise.
See descriptive notes. Wrestling.	200 6 miles	-do-	Sweetmeats.
See descriptive notes.	250	-do-	..
See descriptive notes.	600	-do-	..
See descriptive notes. Folk dances; dramas; merry-go-rounds.	5,000	All	General merchandise, cloth, utensils, eatables, cattle.
See descriptive notes.	..	Hindus & Sikhs	Sweetmeats, fruits, general merchandise.
Procession; recitation from Granth Sahib.	500	Sikhs & Hindus	..
Stalls of various types for refreshment and recreation set up in the Parade Ground; 'Train' ride; horse ride; magic shows; raffle.	2,500	All	Sweetmeats, fruits, general merchandise, toys.
See descriptive notes.	2,000 2 miles	All, Hindus particularly.	-do-

KANGRA DISTRICT

FAIRS: THEIR LOCATION & ATTENDANCE

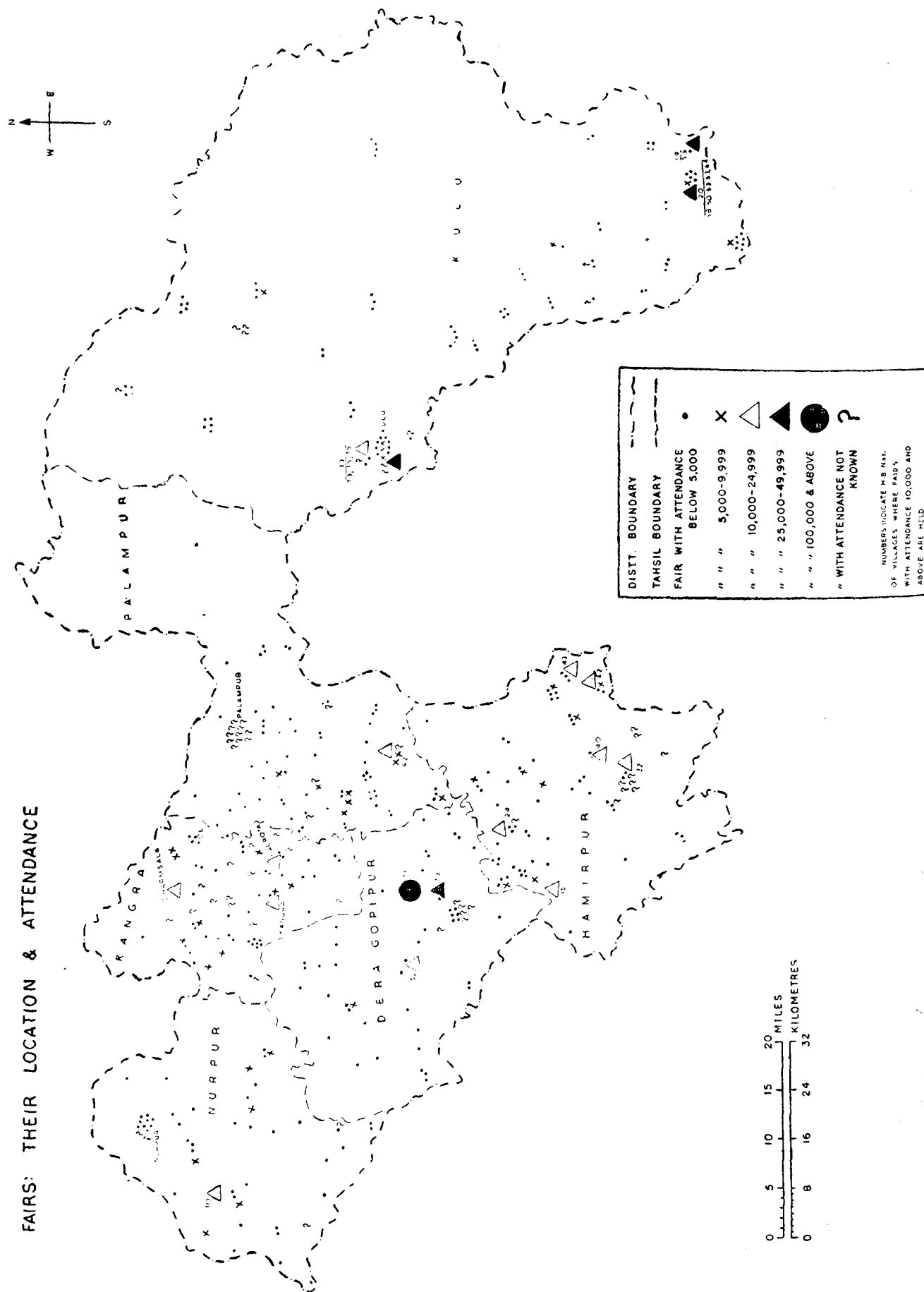


TABLE ON
FAIRS AND FESTIVALS
7. KANGRA DISTRICT

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NURPUR			
A—VILLAGES			
Bhadwar H.B. 17	Nagni fair	Every Saturday of Sawan (July-Aug) One day	Religious. It is believed that a person bitten by snake or rabid dog is cured if he pays homage in the temple of the Nagni goddess here.
Ladori H.B. 21	Shivratri, or, Trilok Nath fair	Phagan Badi 13 (Feb-Mar) One day	Religious†
Jachh H.B. 39	Durga Ashtami fair	Chet Sudi 8 (Mar-Apr) One day	Religious. Dedicated to the goddess Durga.
*T-Kot Lahar V-Talara H.B. 43	Dangal	Jeth 26 (May-June) One day	Recreational
Kamnala H.B. 47	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Gangath H.B. 51	Kialu fair, or, Gangath Chhinj	Jeth 22 (May-June) Two days	Religious. In memory of a saint, Baba Kialu.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Nagni fair	Every Saturday of Sawan (July-Aug) One day	Religious. It is believed that the goddess Nagni once appeared at this place.
Jawali H.B. 76	Baisakhi fair	Baisakh 1 (Apr-May) One day	Seasonal and religious
	Ashtami fair, or, Mata Jalpa fair	Chet Sudi 8 (Mar-Apr) One day	Religious‡

*T=Teeka, V=Village

†The place is held very sacred. It is believed that there was a time when a demon, Jalandhria by name, used to live did *tapsaya* at this place (also called Jalandhria pith). It is said that once some Kashmiri Muslims settled in the village. They of them died, the others left the place in awe.

‡Raja Gobardhan Singh of erst-while Guler state was married to the daughter of Raja of Chamba named Jawali. Owing The Brahmins of Haripur who were accompanying the marriage party came to know of this plot through their power of *Yoga*. the meals so that the effect of the poison might be neutralised. The marriage party was, thus, saved by the spiritual power hear the sound of the trumpets. Raja Gobardhan Singh grew furious and took a vow not to take his wife with him. He Devi, after the name of his wife. A fair is held here every year in *nauratas*. If somehow the fair is not held sometime.

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Worship of the deity; goats are sacrificed.	4,000 50 miles	Hindus	Sweetmeats, general merchandise, fruits.
Worship of Shiva in the temple. Bath at the confluence of Tutika and Barmal streams. See also descriptive notes.	1,000	Hindus	Earthen wares.
Offerings are made in the temple of the goddess. Wrestling.	700 5 miles	Hindus	Sweetmeats, general merchandise, earthen pots.
Wrestling matches are held.	3,000	All	..
See descriptive notes.	1,000	Hindus	..
Offerings are made at the <i>smadh</i> of the saint. Wrestling bouts; dramatic performances.	3,000 25 miles	Hindus	Sweets, earthen pots*
See descriptive notes.	2,000 8 miles	All, especially Hindus.	Sweetmeats, fruits, general merchandise.
Worship of the deity in the temple	800	Hindus	Cloth, fruits, sweet meats, general mer- chandise.
See descriptive notes.	6,000 30 miles	All, especially Hindus.	General merchandise, leather goods, earthen pots.
Offerings are made in the temple. Wrestling.	3,000 3 miles	Hindus	-do-

here. He killed people and tormented them in various ways. Shiva himself came and killed the demon. After this, Shiva invoked Shiva's wrath by indulging in cow-slaughter, and developed a disease which would swell their stomachs. Most to some long standing enmity, the Raja of Chamba mixed poison in the food which was to be served to the marriage party. They sanctified their trumpets by chanting sacred hymns and advised the marriage party to hear their sounds after taking of the Brahmins. However, two persons who went to see the relatives after taking their meals died because they could not selected this place for her and constructed palaces for her. He also constructed a temple of Krishna, and another of Jawala calamity befalls the village. Once three shops were gutted with fire due to such interruption,

43 C.P.—42.

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NURPUR			
T-Makrahan V-Jawali H.B. 76	Chhinj	Chet (Mar-Apr) One day	Recreational
Bharmar H.B. 77	Shibu Than Ka Mela	Every Sunday of Sawan (July-Aug) One day	Religious*
T-Kherian V-Bungtial H.B. 85	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Kandor H.B. 86	Shivratri	Phagan Badi 13 (Feb-Mar) One day	Religious
Rehn H.B. 88	Sandh Mela or Mela Baba Raja Ram	Phagan 5 (Feb-Mar) Two days	Religious. In memory of Baba Raja Ram whose <i>smadh</i> exists here. The fair is also named after the place (Sandh) where he used to live and died.
Golwan H.B. 92	Chhinj fair	Jeth 25 (May-June) One day	Recreational
Chhattar H.B. 95	Nagni fair	Every Saturday of Sawan (July-Aug) One day	Religious. In honour of Nagni Goddess.
Bag Roli H.B. 97	Hori Devi fair	Chet Sudi 10 (Mar-Apr) One day	Religious†
T-Sugh Pachar, V-Madoli H.B. 101	Mela Baba	Baisakh (Apr-May) One day	Religious
Hatara H.B. 104	Dangal	June Two days	Recreational
T-Nasinal V-Ghoran H.B. 113	Baisakhi	Baisakh 1 (Apr-May)	Seasonal and religious
Lodhwan H.B. 115	Shivratri fair	Phagan Badi 13 (Feb-Mar) One day	Religious. In memory of Brahmchari Kirpa Ram whose <i>smadh</i> exists here.

*Baba Shibu was deaf and dumb from birth. Unhappy with his brothers, he was one day, practising penance in the Baba conveyed to him through gestures that he wanted his powers of speaking and listening to be given to him. The request till Gugga made him so hungry that the Baba went home it was after 24 years' absence--and took all what his mother had prepared which she did. When uncovered all utensils were full with food. Then his brother asked the Baba that now he was them on the ground they turned into so many snakes to the surprise and horror of his brothers and they would not again ask dispensed three handfuls of water and *parshad* of earth and *dhup* would thereby cure and guarantee life to all those bitten by as signs and symbols of Baba Shibu and the earth from there is given as *parshad* capable of curing all those who are bitten

†In the reign of Akbar, some Rajputs with their daughter Hori Devi, had hidden themselves here. But the Mughals

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Wrestling bouts	1,500	All	..
Worship and offerings in the temple of the snake-god, Gugga or Nag. Acrobatics; merry-go-rounds; professional singing.	5,000 30 miles	Hindus	Cloth, utensils,
See descriptive notes.	4,000	All	..
See descriptive notes.	600	Hindus	..
Homage to the saint. Wrestling.	5,000	All	Toys, earthen pots, general merchandise.
Wrestling matches	3,000	All, men only.	Earthen pots, fruits, sweetmeats, general merchandise.
He-goats are sacrificed.	1,000 10 miles	Hindus	General merchandise, sweetmeats, fruits.
Offerings are made in the temple of the Devi. He-goats are also sacrificed. Wrestling.	1,500 10 miles	Hindus	Earthen pots, agricultural implements.
..	1,500	All	..
Wrestling matches	6,000	All	..
See descriptive notes.	20,000	Hindus	..
Worship of Shiva; <i>yajna</i> performed. See also descriptive notes.	1,500 10 miles	Hindus	Sweetmeats, general merchandise, fruits.

forest, when Gugga passed that way on his horse. Baba Shibu stopped the horse and Gugga enquired what he wanted. The granted, the Baba and Gugga enjoyed themselves in playing the game of *charpasa* and the game would not come to an end pared for the whole family. The mother was astonished but Baba Shibu asked her to cover all the utensils with a piece of cloth, alright, he should do work and bring *lassoora* twigs for tying corn sheaves. He brought the twigs but when he placed him for work. Gugga again gave *darshan* to the Baba and on his asking gave him the blessing that whoever from his family snakes, rabid dogs and other dangerous and poisonous creatures. A *bil* tree and a *beri* tree growing at the spot are regarded by snakes and other poisonous or mad creatures and visit the temple.

gave them a chase and a battle was fought. Hori Devi disappeared and turned into a stone. Since then a fair is held.

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NURPUR			
Kand Rori H.B. 130	Dangal	Bhadon 27 (Aug-Sept) Two days	Recreational
Balkhor Kulara] H.B. 133	Nagni fair	Every Saturday of Sawan (July-Aug) One day	Religious. An ailing priest dreamt that if he worshipped Nagni goddess, he would be cured of his disease. He did accordingly and recovered from illness. Since then the fair is held.
Bhapoo H.B. 137	Dangal	Asarh 4 (June-July) Two days	Recreational
Dhantol H.B. 139	Mela Sitla Devi	Every Tuesday of Chet (Mar-Apr) One day	Religious*
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
Indaura H.B. 142	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Kathgarh H.B. 149	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Tamota H.B. 153	Pir Pujna	Jeth 13 (May-June) One day	Religious. Dedicated to a local <i>Pir</i> , Mastan Shah whose <i>khanga</i> exists here.
Thakar Dawara H.B. 163	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Bhadpur H.B. 174	Baisakhi fair	Baisakh 1 (April 13) One day	Seasonal and religious
Re H.B. 180	Baisakhi fair	Baisakh 1 (April 13) One day	Seasonal and religious

*Dedicated to Sitla goddess. A Pathan Rajput ruler of this place took fancy to his young daughter and wanted to

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Wrestling matches held	2,500	All	..
Offerings are made in the temple dedicated to goddess Nagni.	7,000 20 miles	Hindus, chiefly women.	Sweets & other eatables, toys.
Wrestling matches held	2,000	All	..
Worship of the sacred place. <i>Bazigar</i> and juggler shows; merry-go-rounds.	7,000 15 miles	Hindus	Sweetmeats, fruits, earthen pots, toys, agricultural implements.
See descriptive notes.	2,500	Hindus	Sweets, fruits.
See descriptive notes.	1,500	Hindus	Sweets, fruits.
See descriptive notes. Sacred bath in the river.	1,500 5 miles	All, men only.	Eatables, general merchandise.
Effigy of Ravana is burnt. Offerings are made to Janaki (Sita). See also descriptive notes.	2,000 5 miles	All, especially Hindus.	Eatables.
Bath in the river and worship of Shiva. See also descriptive notes.	1,000 5 miles	Hindus	Eatables.
Dancing. Meals served to the poor.	500	All	..
See descriptive notes. Wrestling.	4 miles	All, especially Hindus.	Eatables, toys.
See descriptive notes. People take bath in the river Beas. Folk dances; <i>bazigar</i> feats; kite-flying.	1,000 4 miles	All, especially Hindus.	Sweetmeats, earthen pots, shoes, general merchandise.
Sacred bath in the river Beas. Folk dances; <i>bazigar</i> shows; kite-flying. See also descriptive notes.	3,000 6 miles	Hindus & Sikhs	Sweetmeats, earthen pots, small iron implements, shoes, general merchandise.

outrage her modesty. She ran away and killed herself, thus becoming *sati*. A temple has been constructed over her *smadh*.

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NURPUR			
Re H.B. 180	Dangal	Bhadon 25 (Aug-Sept) Two days	Recreational. To commemorate the birth of first son of Mian Bhawani Singh, a local dignitary.
Duhag H.B. 183	Baisakhi	Baisakh 1 (April-13) One day	Seasonal and religious
Deothi H.B. 185	Dangal	Asoj 5 (Sept-Oct) Two days	Recreational. Dedicated to the cattle-god.
Diana H.B. 194	Dholi Devi fair	Chet Sudi 8 (Mar-Apr) One day	Religious. In honour of Dholi goddess.
	Dangal	Chet 10 (Mar-Apr) One day	Recreational
Fatehpur H.B. 195	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
B—TOWNS			
Nurpur	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Diwali	Katak Amavās (Oct-Nov) Two days	Religious
	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
	Mela Golu	Chet Sudi 8, 9 (Mar-Apr) Two days	Local*
	Mela Shah Abdul Rehman	Chet 10 & 11 (Mar-Apr) Two days	Religious†
	Mela Partap Dangal	June Two days	Recreational. In memory of Maharana Partap.

*The legend has it that the ceiling of the palace of the Raja of then Nurpur State subsided. It had exquisite ornamental Only Golu mason responded. He piled bags full of gram under it and watered them. As the gram swelled, the when he asked the mason what reward he wanted, the mason requested that a fair be started in his name in front of his

†One Swami Shardha Nand used to live in the graveyard of Nurpur. He made no distinction between Hindus his mortal frame while in meditation and on seeing this his white mare also died. *Smadhs* both of the Swami and his mare them and termed the *smadh* of the Swami as *mazar* (tomb) of Shah Abdul Rehman.

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Wrestling matches; folk dances.	1,000 10 miles	All	Sweetmeats, earthen pots, small iron agricultural implements, shoes, general merchandise.
See descriptive notes.	500	Hindus	..
Wrestling matches held	1,500 6 miles	All, men only.	Sweetmeats.
Worship of the deity. Wrestling bouts.	1,000 5 miles	Hindus	Sweetmeats, earthen pots.
Wrestling matches are held.	2 miles	All, men only.	Sweetmeats.
See descriptive notes.	1,500 10 miles	Hindus	Toys, earthen pots, general merchandise.
Burning of effigy of Ravana. See also descriptive notes.	1,500	All, especially Hindus.	Eatables, sweets, earthen vessels.
See descriptive notes.	1,000	Hindus	..
See descriptive notes.		Hindus & Sikhs	Sweetmeats, articles of decoration.
See descriptive notes.		Hindus & Sikhs	<i>Reoris, gachak, chirwa</i> and other sweets.
General gathering and merry-making. Wrestling, the main attraction.	500	All, men and children only.	Sweets.
Wrestling	1,000 2 miles	All, men and children only.	Sweets.
Wrestling bouts are held. Prizes given to the winners. Poetical symposium during the night.	2,000 6 miles	All, men and children only.	Sweets, fruits, cigar- ettes, betel leaves.

work done on it and the Raja declared that whoever set it right without damage or dislocation would be rewarded. ceiling began to be lifted till it went back to its original position without the slightest harm. The Raja felt very happy and house which should continue even after his death. Hence the fair.

and Muslims and was venerated by both communities alike, one regarding him as Hindu and the other as Muslim. He left were raised and were at first managed by Brahmins. But when the Muslims gained power, they took control of

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NURPUR			
Nurpur	Mela Mandir Dharam Ishwar	Baisakh 1 (Apr-May) One day	Religious*
	Mela Brij Raj Swami	Baisakh 2 (Apr-May) One day	Religious†
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Shadhra Bhan Ki Chhinj	March One day	Recreational and religious. An ancient shrine dedicated to a Pir Lakhdatta exists here. The fair is named after the place where it is held.

KANGRA

A—VILLAGES

Darini H.B. 2	Mela Devi Mandir Tehl	Baisakh 7 (Apr-May) Three days	Religious. In honour of the goddess of Tehl.
Bhanala H.B. 3	Chhinj	Chet 7 (Mar-Apr) Two days	Recreational. To mark the change of the season.
Manjhgraon H.B. 4	Chhinj	Chet 7 (Mar-Apr) Asarh 8 (June-July) One day	Recreational
Shahpur H.B. 7	Chhinj Hara	Chet 17 (Mar-Apr) Two days	Recreational. In memory of Sundar Singh, <i>lambardar</i> whose <i>smadh</i> exists here.
Nerti H.B. 11	Dehra Fair	Asarh 7 (June-July) Two days	Religious. In memory of a martyr Raja Rai Singh, ruler of the then Chamba State, who fought against the Mughals to the last. It is said that for sometime he continued fighting even after his head had been cut off.
T-Makroti V. Rajol H.B. 12	Mela Chet	Chet (Mar-Apr) One day	Religious
T-Katlu V-Rajol H.B. 12	Chhinj	Chet (Mar-Apr) Two days	Recreational

*The temple of Dharam Ishwar is considered to be the oldest temple of Nurpur and the original name of Nurpur was that she named it Nurpur after her name. She wanted to construct a fort for herself here and actually the work started, employed masons and labourers for the construction who had goiters. On enquiry the queen was told that the goiters were

†To worship Brij Raj Swami (Krishna) whose idol is installed in the temple. The idol is considered as God incarnate successful from all her ordeals. Shining black in colour, it portrays Krishna resting himself on one foot, while there is a after a lot of struggle by Raja Jagat Singh of the then Nurpur State, alongwith a sapling of *maulsari* which is now a full became dry. A holy man and famous *vaidya* of this town, Shri Dittu Shighoi underwent penance for full one year, then before Brij Raj Swami for restoring greenness to the tree. The prayer was accepted and the tree is green since then.

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Worship of Dharam Ishwar Mahadev; <i>bhajans</i> ; <i>kirtan</i> .	500	Hindus	Sweets.
Worship of Brij Raj Swami; <i>bhajans</i> ; <i>kirtan</i> .	500 People come from far and near	Hindus	Sweets.
See descriptive notes. <i>Bhangra</i> parties; <i>qwalis</i> ; singing and dancing.	1,000	Hindus	Cattle and other animals, earthen vessels, eatables, general merchandise.
Worship of the <i>Pir</i> . Wrestling; singing.	200	Hindus	Cloth, general merchan- dise.
TAHSIL			
Worship and offerings in the temple of the deity	4,000	Hindus	Sweets, general mer- chandise, earthen pots.
Wrestling bouts are arranged.	4,000	All	Sugar-cane, sweet- meats, earthen pots, general merchandise.
Wrestling	4,000	All	-do-
Offerings are made at the <i>smadh</i> . Wrestling bouts are arranged.	5,000	All	-do-
People pay homage to the memory of the brave martyr— Raja—in the temple raised in his name. Merry-go-rounds; beating of drums—special features.	6,000 35 miles	Hindus	Sweets, fruits, vege- tables, earthen pots, general merchandise.
..	200	All	..
Wrestling matches are organised.	700	All	Eatables.

Dharameri, after the name of the temple. Once queen Nur Jehan came here on a pleasure trip and liked the place so much This was not liked by the local Raja and his courtiers. But instead of protesting directly, they devised a trick. They the result of the bad climate of the place. This made the queen abandon her proposal and she left the place. and it is said that it was this idol before whom Mira Bai used to sing and dance and through whose grace she came out sign of arrow wound inflicted by the Bhil on the other. It was brought from Chittor from the possession of the Maharana grown tree standing before the temple. Great sanctity is attached to the *maulsari* tree. It is said that, once, the tree brought water from *Hanuman ki Baoli* across the Jabbar Khad, which he poured over the *maulsari* tree. He then prayed

KANGRA DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
KANGRA			
Ladwara H.B. 13	Chhinj	Chet 25 (Mar-Apr) Two days	Recreational and religious. Dedicated to Khwaja Pir who once saved people from the clutches of an epidemic when this <i>chhinj</i> was promised in his name.
Dodhamb H.B. 15	Chhinj	March Two days	Recreational
Chari H.B. 16	Mela Chhinj Rakkar	Chet 9 (Mar-Apr) Two days	Recreational and religious. Dedicated to Khwaja Pir.
	Ralian fair	Baisakh 2 (Apr-May) One day	Religious. Dedicated to Gauri (Parvati) and Shanker (Shiva) whose temple exists here.
	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Rehlu H.B. 17	Chhinj Patti	Chet 19 (Mar-Apr) Two days	Recreational
	Chhinj Bhatta	Chet 5 (Mar-Apr) Two days	Recreational
Ghaniara H.B. 20	Mela Ghaniara	Chet 15 (Mar-Apr) Two days	Recreational. The fair might have been started to give publicity to the slate quarry near the village.
T-Dari V-Ghaniara H.B. 20	Dhummu Shah fair	Chet 27 (Mar-Apr) Two days	Recreational and religious†
Mant H.B. 21	Chhinj	April Three days	Recreational
Sadhed H.B. 23	Chhinj	Jeth 12 (May-June) Two days	Recreational
Gharo H.B. 24	Chhinj	Baisakh 5 (Apr-May) Two days	Recreational
T-Naganpat V-Bandi H.B. 25	Chhinj	Sawan (July-Aug) One day	Recreational
Sanirpur H.B. 28	Kahaka fair	Asarh 9 (June-July) One day	Religious

*With the commencement of the month of Chet, young unmarried girls make clay idols of Shiva and Parvati and worship Hindu rites. On the second of Baisakh the clay idols are immersed in water and a fair is held.

†About 250 years ago, a rich man named Dhummu Shah lived in *Tikka Dari*. He had no issue. He got built a temple ceremony of the temple was performed on Chet 27 (Bikrami) and since then a fair is held annually on this day.

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Homage is paid to Khwaja Pir. Wrestling bouts are arranged.	2,000	All	Sweetmeats, raw meat.
Wrestling matches are organised.	1,000	All	..
Obeisance in the shrine of Khwaja. Wrestling matches.	5,000	All	Sweetmeats, animals, general merchandise.
*See foot note	4,000	All	-do-
Offerings are made in the temple dedicated to Shiva. ; People observe fast. Worship of Shiva in the temple. See also descriptive notes.	2,500	Hindus	Sweets, general mer- chandise, fruits, meat and fish.
Wrestling matches and other games	5,000	All	Sweetmeats, raw meat, earthen pots, general merchandise.
General gathering and merry making. Wrestling bouts.	2,000	-do-	-do-
Wrestling matches are organised.	8,000	-do-	..
-do-	6,000	-do-	..
-do-	1,500	-do-	..
Wrestling matches are organised. Merry-go-rounds; beating of drums—special feature.	..	Hindus	Sweetmeats, fruits, ..
-do-	..	-do-	-do-
Wrestling matches are organised.	1,000	All	Eatables.
Worship of the sacred place	8 miles	Hindus	Sweets, toys, leather goods, general merch- andise, utensils.

ship them through out the month. On the first of Baisakh, marriage of Shiva and Parvati is celebrated according to

dedicated to Shiva. Just adjacent to the temple, he got built a raised platform and a water tank near a spring. Inauguration

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Daulatpur H.B. 34	Baba Dyal Gir fair	Jeth 22 (May-June) Two days	Religious*
Ujjain H.B. 36	Bir Bhadar fair	June Two days	Religious. Dedicated to Bir Bhadar.
Abdullahpur H.B. 38	Mela Abdullahpur	Chet 11 (Mar-Apr) One day	Recreational
Mataur H.B. 41	Ralian fair	Baisakh 2 (Apr-May) One day	Religious. In memory of Shiva's marriage.
	Mela Mataur	Asarh 1 (June-July) One day	Religious. In memory of Baba Jyanti Das.
Bagli H.B. 49	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Pasu H.B. 57	Shiv fair	Jeth (May-June) One day	Religious. Dedicated to Shiva.
Sidh Bari H.B. 59	Sidh Baba fair	Jeth 11 (May-June) Two days	Religious. In memory of Baba Sidh.
	Mela Devi	Jeth 19 (May-June) Two days	Religious
Bas Wala H.B. 64	Arjni Devi fair	Jeth 20 (May-June) Two days	Religious. In honour of the goddess Arjni.
Dhalun H.B. 69	Kufroo fair	Asarh 11 (June-July) Two days	Religious
Rajiana H.B. 76	Hari Karan fair	Chet 1 (Mar-Apr) Two days	Religious. Dedicated to Shiva.
T-Thampur V-Rajiana H.B. 76	Mela Ralian	Baisakh 2 (Apr-May) One day	Religious. Dedicated to Shiva & Parvati.
Kaled H.B. 79	Mela Karali Da Bagh	Baisakh 10 (Apr-May) Two days	Religious. A temple of Shiva exists here.

*In memory of saint Dyal Gir who got built a Shiva temple here and gave up the mortal frame sitting in a posture of

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship and offerings of grains in the temple. Wrestling.	5,000 10 miles	All	Earthen pots, sweets, fruits, general merch- andise.
..	600	All	Eatables.
Wrestling matches	1,000 8 miles	All	Vegetables, leather goods, general mer- chandise, utensils.
Women take bath and wedding of Shiva is celebrated. Acrobatic feats.	Several thousand	Hindus, mostly women.	Sweets, earthen pots.
Homage and offerings at the Gurdwara. Bazigar feats.	-do-	Hindus & Sikhs	Sweets, earthen pots, fruits, cloth.
See descriptive notes.	..	All	Sweets, earthen pots.
Worship of Shiva	Local population	Hindus	..
Worship of the Sidh	500	Hindus	Sweets, general mer- chandise, earthen pots.
Worship of the goddess	200	Hindus	-do-
Worship of the goddess	500	Hindus	-do-
Worship in the temple	6 miles	All	Sweetmeats, general merchandise.
Worship of Shiva in the temple	500 3 miles	All	Sweets.
Unmarried girls make clay idols of Shiva and Parvati and worship them during the month of Chet. On the 1st of Baisakh marriage of Shiva & Parvati is solemnised. On the next day, the clay idols are immersed in water and a fair is held.	2,000	Hindus	..
Worship of Shiva. Wrestling matches.	6 miles	All	Sweetmeats, general merchandise.

meditation. It is believed that the celebration of the fair provides guarantee against occurrence of epidemics.

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KANGRA			
Jadrangal H.B. 84	Naurata fair	Chet Nauratas (Mar-Apr) Asoj Nauratas (Sept-Oct) Ten days	Religious. Dedicated to goddess Durga.
	Shivratri fair	Phagan Badi 14 (Feb-Mar) One day	Religious
	Mela Devi	Every Monday of Bhadon (Aug-Sept) One day	Religious
Pathiar H.B. 85	Lakshami Narain fair	Jeth 25 (May-June) Two days	Religious. Dedicated to Lakshami Narayan.
Hatwas H.B. 93	Bhatalu fair	Phagan 25 (Feb-Mar) Two days	Commercial
Momta H.B. 96	Machchandar Nath fair	Jeth 2 (May-June) Two days	Religious. In memory of saint Machchandar Nath.
Mundla H.B. 99	Chhinj Mundala	June Two days	Recreational
Kothi Jhikli H.B. 101	Mahadeva fair	Jeth 18 (May-June) One day	Religious. Dedicated to Shiva.
Balol H.B. 102	Shambhoo fair	Baisakh 30 (Apr-May) Two days	Religious. Dedicated to Shiva.
Suhni H.B. 105	Chhinj	Jeth 25 (May-June) Two days	Recreational
Sarotri H.B. 106	Sarotri fair	Jeth 5 (May-June) Two days	Recreational
Danoa H.B. 113	Baba Kali Nath fair	Every Saturday of Asarh (June-July) Sawan (July-Aug) One day	Religious. A <i>pindi</i> of Shiva was established here some 400 years ago by a saint Shri Lal Puri. Later on a temple was constructed by Dhyani Singh Guleria, a Minister of Maharaja Ranjit Singh, as his wish had been fulfilled and he had succeeded in a case.

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes. Worship of the goddess.	500	Hindus	Sweets, fruits.
See descriptive notes	500	Hindus	Sweets, fruits.
Worship of the goddess	500	Hindus	Sweets, fruits.
People take bath early in the morning and then go to the temple to worship Lakshami Narayan.	Local population	Hindus	Sweetmeats.
Cattle marketing. Wrestling matches.	6,000 12 miles	All	General merchandise, sweets, animals.
Worship of the sacred place dedicated to the saint	10 miles	All	Vegetables, leather goods, general merchandise, utensils.
Wrestling matches and other games are organised.	3,000	All	Sweets, earthen pots, general merchandise.
Worship of Shiva	10 miles	Hindus	Sweets, fruits, leather goods, general merchandise.
Worship of Shiva in the temple. Wrestling.	1,500 3 miles	Hindus	Earthen pots, iron imple- ments, general merchandise, fruits, vegetables, sweetmeats.
Wrestling matches are organized.	800 6 miles	All	Earthen pots, leather goods, implements, general merchandise, fruits, sweets.
-do-	1,000 4 miles	Hindus	Sweets, fruits, vegetables, earthen pots, general merchandise.
Worship of Shiva in the temple; offerings of grains, flowers and sometimes of he-goats made.	500 16 miles	All	-do-

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KANGRA			
T-Baroh V-Danoa H.B. 113	Mela Baba Heroo	Every Saturday and Tuesday of Asarh (June-July)	Religious. In memory of Baba Heroo.
Bari H.B. 119	Dhammu Shah fair	Chet 27 (Mar-Apr) Two days	Religious*
T-Rani Tal V-Kuthar H.B. 123	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Lanj H.B. 125	Holi	Phagan Puranmashi (Feb-Mar) Two days	Seasonal and recreational
	Baisakhi fair	Baisakh 1 (April 13) Two days.	Seasonal and religious
	Chhinj and Cattle fair	Chet 21 (Mar-Apr) Two days	Recreational and commercial
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
T-Bareta V-Pargor H.B. 129	Mela Bhugat Nath	Jeth 1 (May-June) One day	Religious. In memory of Baba Bhugat Nath, a saint whose temple exists here. His <i>smadh</i> is also there in the temple.
T-Pargor Khas V-Pargor H.B. 129	Mela Guria Sidh	First Sunday of Jeth (May-June) One day	Religious. In memory of Guria <i>Sidh</i> , a saint. There is a cave temple here in which several images of <i>Shiv-ling</i> are kept and worshipped.

*In memory of Dhammu Shah who originally belonged to Daulatpur, Thana Kangra. He came from a Hindu *Khatris* grand-father had lent some money to a *Chamar* who could not pay it back during his life-time. So he instructed fused to accept the debt because he had received no instructions from his grand-father to receive the payment. However, a raised platform and a temple. Since then fair is held which has come to be known as the fair of Dhammu Shah.

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
..	1,500	Hindus	..
Worship in the temple. Cattle marketing. Wrestling matches.	..	All, especially Gorkhas.	Cattle, earthen pots, general merchandise, woollen blankets.
See descriptive notes. Offerings of grains are made in the temple.	2,000 15 miles	Hindus	Sweets, toys.
See descriptive notes.	1,000	-do-	..
See descriptive notes.	1,000	-do-	..
Worship in the temple ; sale of livestock. Wrestling; <i>kabaddi</i> ; <i>bazigar</i> feats.	3,000 12 miles	All	Earthen pots, general merchandise, animals.
See descriptive notes. Worship of Krishna in the temple; people observe fast and do <i>kirtan</i> .	1,000	All	..
See descriptive notes.	1,000	All, especially Hindus.	..
-do-	1,000	Hindus	..
-do-	1,000	-do-	..
Offerings made in the temple	..	do-	..
Offerings made in the cave temple Wrestling.	800	-do-	..

family which followed the profession of money-lending and hence the name 'Shah' which means a moneylender. Dhammu's his son to repay the debt, but he too could not pay it back and in turn directed his son to clear it. But now Dhammu re-the *Chamar* who was bent upon paying back the debt spent the money due to him in the construction of a *baoli*,

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KANGRA			
B—TOWNS			
Dharmasala	Mela Dal	Bhadon (Aug-Sept) One day	Religious* Dedicated to Shiva.
Yol	Bindoor Doo fair†	Baisakh 5 (Apr-May) Two days	Recreational
	Mela Naga Pandu	Jeth 14 (May-June) Two days	Religious. It is said that the Pandvas had stayed here during the course of their exile.
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Kangra	Naurata fair	Chet and Asoj Nauratas (Mar-Apr) and (Sept-Oct) Ten days	Religious
	Bir Bhaddar fair	Jeth 19-21 (May-June) Three days	Religious. In honour of Bir Bhaddar, who was deputed by Shiv to disturb the <i>Yajna</i> of Daksha, father of Sati.
	Rali fair	Baisakh 2 (April-May) One day	Religious† Dedicated to Shiva and Parvati—commemoration of their marriage.
Nagrota	Lidber fair	Chet 11 to 14 (Mar-Apr) Four days	Religious‡
	Baisakh Mela Paur Sahib	Baisakh 1 (April 13) One day	Seasonal and religious. Gurdwara Paur Sahib exists here.
	Cattle fair	March 24 Four days	Commercial

*It is said that Shiva undertook a long penance on the Manimahesh hill. A jet of water rocketed from his hair-mat and here. The disciple then started worshipping Shiva at this place by establishing his symbol on Bhadrapadi Ashtami. Since

†Generally unmarried girls do the celebrations with fast and worship of Rali (Parvati) and Shankar (Shiva) lasting for procession followed by girls and their relatives singing songs and finally immersed in water in Baner Khad.

‡The legend goes that once a Jogi practised penance here in order to have *darshan* (glimpse) of Bhagwati Narda Sharda. sacrifice was made at the spot but the practice gave way gradually to a fair. It is believed that one who worships the

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
A holy dip in Dal Lake and at Bhagsu Nath springs; fast.	10,000	Hindus, mostly women.	Sweetmeats and other eatables.
Worship in the temple; dancing; singing; beating of drums. Wrestling.	1,000 8 miles	All, mostly women.	Sweets, vegetables, earthen utensils, cattle.
Worship of the deity; offering of corns. Gaddi dances; beating of drums.	500	Hindus, mostly women.	Sweetmeats, earthen vessels.
See descriptive notes. Wrestling; swinging; Gaddi dances to the accompaniment of drum beating.	1,000	-do-	Toys, sweetmeats, earthen vessels.
Worship of the goddess Durga; prayers; devotional songs. See also descriptive notes.	10,000 From all over India	Hindus & Sikhs	Incense, rosaries.
Worship of Bir Bhaddar in the temple. Wrestling; swinging.	5,000	Hindus	Sweets, earthen pots, toys.
Wrestling	2,000	Hindus, mostly unmarried girls and women.	Eatables.
Fair starts with beating of <i>nakara</i> on Chet 10 evening. Next morning worship of the goddess starts and a banner of red silken cloth is hoisted in the middle of the wrestling arena. Worship and homage continues for four days. Wrestling and other games.	10,000	Hindus, mostly men.	Cattle and other animals, sweetmeats, general merchandise, toys
Worship in Gurdwara. See also descriptive notes.	1,000 12 miles	Sikhs & Hindus	Sweets, general merchandise.
Sale of livestock; obeisance paid in the temple of a goddess. Wrestling; swinging; beating of drums.	2,500 25 miles	All, mostly men.	Cattle and other animals, cloth, sweets, earthen pots, nsh.

fell at Dal Lake. One of his disciples disappeared. Shiva left Manimahesh in search of his lost disciple and found him then a fair is held at this place on that date every year.

about one month from 1st of Chet till 2nd of Baisakh. On the last day dolls of Rali and Shankar are taken out in

The Jogi succeeded in his efforts and a temple was constructed at the place where Bhagwati appeared. Formerly animal goddess gets one's wishes fulfilled.

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PALAMPUR			
A—VILLAGES			
T-Shawar Khas V-Shawar H.B. 1	Mela Narain Dev	Sawan (July-Aug) One day	Religious. Dedicated to <i>devta</i> Narain Dev.
T-Kohd Khas V-Kohd H.B. 2	Mandir Devta Ajai Pal	Sawan 1 (July-Aug) Four days	Religious. Dedicated to devtas Ajai Pal and Gari.
Bir H.B. 3	Holi	Phagan Puranmashi (Feb-Mar) Five days	Seasonal and recreational
	Mela Bir	March Five days	..
Sansal H.B. 5	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
T-Bagti V-Sansal H.B. 5	Baisakhi	Baisakh 1 (April 13) Four days	-do-
T-Sansal Khas V-Sansal H.B. 5	Baisakhi	Baisakh 1 (April 13) Three days	-do-
T-Bhaver V-Deyal H.B. 6	Mela Mata Kalholi Devi	Baisakh 1 (April 13) Three days	Religious. Dedicated to Kalholi Devi.
Rajheri H.B. 8	Inder Nag	Chet (Mar-Apr) One day	Religious. Dedicated to Inder Nag.
T-Dramman V-Padhiar Khas H.B. 11	Nardsar fair	Baisakh (Apr-May) Three days	..
T-Mat V-Padhiar H.B. 11	Pat fair	Chet (Mar-Apr) Two days	..
Paprola H.B. 12	Tharu	Baisakh (Apr-May) One day	Recreational
Jandpur H.B. 16	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
Agojar H.B. 18	Chharand	Every Sunday and Tuesday One day	Religious. The fair is held at the site of a <i>baoli</i> .

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TARSEL			
Worship of the deity. Starting from Teeka Polang, the <i>devta</i> first visits Teeka Trimahar and then Teeka Shawar Khas. On the next day, the fair is held at the latter place. The disciples of the <i>devta</i> , in whom the spirit of the <i>devta</i> is believed to have entered, sway their heads in frenzy and convey to the votaries the blessings of the deity for the fulfilment of their desires.	250	Hindus	..
Worship of the Devtas Ajai Pal and Gari. Devta Gari is brought in a palanquin from Shawar and at the time of the meeting of the Devtas Ajai Pal and Gari at Kohd, a band is in attendance. People meet each other and dine together.	700	Hindus, mostly men.	..
See descriptive notes. Wrestling.	1,500	Hindus	..
..	2,000	-do-	..
See descriptive notes.1	500	-do-	..
-do-	1,000	-do-	..
-do-	1,000	-do-	..
Worship of the deity	500	-do-	..
Worship of the deity	300	Hindus, mostly men.	..
..	1,000	Hindus	..
..	500	Hindus	..
Wrestling matches.	4,000	Hindus, mostly men.	..
See descriptive notes.	300	Hindus	..
Women take a holy bath in the <i>baoli</i> in the hope of getting children.	300	Hindus	..

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PALAMPUR			
T-Agojar Khas V-Agojar H.B. 18	Agojar Ka Mela, or, Mela Machhal	April 14 Two days	Religious. The girls see the paddy seeds, <i>ralis</i> and on the above mentioned dates, they immerse the <i>ralis</i> in the Machhal stream.
Andretta H.B. 19	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious.
Manyara H.B. 23	Rali festival	Baisakh 1 (April 13) One day	Religious. Dedicated to Rali (Parvati) and Shankar (Shiva). Commemoration of their marriage particularly.
Saliana H.B. 24	Chhinj and Cattle fair	Chet 16 (Mar-Apr) Three days	Recreational and commercial
Patti H.B. 26	Mandir Gauri Shankar	Asarh 1 (June-July) One day	Religious
Rajpura H.B. 27	Mela Bhadol Devi, or, Mela Naurata	Chet Sudi 9 (Mar-Apr) One day	Religious. Dedicated to goddess Bhadol.
T-Tanda Parla V-Banuri H.B. 29	Tanda fair	April Three days	Religious and recreational. The fair is held at the site of a temple.
Bandla H.B. 32	Sankrant	Baisakh 1 (April 13) One day	Religious. Dedicated to Durga.
Dehn H.B. 36	Chhinj	Chet 19 (Mar-Apr) Two days	Recreational
T-Bagh V-Dehn H.B. 36	Mela of Rehan	March Two days	Religious. The fair is held at a temple which exists here.
Bhawarna H.B. 39	Bhike Shah fair	Asarh (June-July) Three days	Religious. In memory of a Muslim fakir who could put life into the dead.
	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
T-Majhakna V-Sulah H.B. 44	Mela Bal Sundari Devi	Jeth 16 (May-June) Three days	Religious. Dedicated to goddess Bal Sundari.
Raipur H.B. 45	Mela Devi	Chet & Asoj Nauratas (Feb-Mar) & (Sept-Oct) Three days	Religious. Dedicated to Bhadal Devi.
T-Bhadal V-Raipur H.B. 45	Bhadal Devi fair	May Two days	Religious. Dedicated to Bhadal Devi.

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
..	1,000	Hindus	..
See descriptive notes.	800	Hindus	General merchandise.
Young girls observe fast and worship Rali (Parvati) and Shankar (Shiva). Finally marriage between their (Shiva and Parvati) dolls is solemnised. The dolls are taken out in procession and immersed in water.	4,000	Hindus, mostly women.	..
Wrestling matches are held; sale of livestock.	3,000	All	Cattle and other animals, cloth, sweets, earthen pots, fish.
Worship in the temple of Gauri Shankar; offerings of <i>rali</i> grains made.	500	Hindus	..
Worship of the deity	500	-do-	..
Wrestling	1,000	-do-	..
Worship in the temple; offerings of <i>rali</i> grains made.	1,000	-do-	Sweetmeats.
Wrestling matches are held.	2,000	All	Cattle, general merchan- dise, earthen vessels.
Worship at the temple; sale of cattle. Wrestling.	6,000	Hindus	Sweets, cattle.
Worship at the tomb of the saint; offerings of grains; sale of cattle and other animals at the cattle fair which is simultaneously held. Swinging; beating of drums; cinema shows; dancing.	6,000	All	Cattle and other animals, cloth, sweets, earthen pots.
See descriptive notes.	..	Hindus	..
Worship of the deity. Wrestling; <i>kabaddi</i> ; volley-ball; beating of drums; playing on flutes.	500 5 miles	-do-	Earthen vessels, toys.
Worship of the deity; offerings of <i>parshad</i> made.	500 4 miles	-do-	General merchandise, earthen vessels.
Worship of the deity.	300	-do-	..

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PALAMPUR			
Saloh H.B. 47	Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Arla H.B. 48	Mela Thakurdwara	Jeth 15 (May-June) One day	Religious
Ghugar H.B. 53	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
Bhagotla H.B. 55	Mela Bawa Prag Das	Asarh (June-July) One day	Religious. There is a <i>jakh</i> (Shrine) of Bawa Prag Das in Teeka Ramarchan, where the people make obeisance and then gather at Bhagotla Khas for a fair.
Chachian H.B. 59	Chhinj	June	Recreational. Dedicated to Pir Lakh Data.
Jiya H.B. 60	Nanga Pandu	Jeth 12 (May-June)	Religious
Dadh Uparla H.B. 61	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Dadh Jhikla H.B. 62	Shivratri	Phagan Badi 14 (Feb-Mar)	Religious
	Rasion ka Mela	April 1 Two days	Religious
T-Marhi V-Lahla H.B. 64	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
T-Assanpat V-Lahla H.B. 64	Mela Devi Bhaunjni	Every Tuesday of Asarh (June-July) One day	Religious
Paror H.B. 68	Parar Mela	Chet 5 (Mar-Apr) Three days	Recreational. About a century ago, a serious epidemic threatened the <i>ilaga</i> . An old man saw a dream in which he was told that people could be saved if they offered <i>parshad</i> in Bhabhanjangarh temple and arranged wrestling bouts. The people did likewise and were saved.
Ghanetta H.B. 71	Mela Baba Kirpa	Jeth 14 (May-June) One day	Religious*

*In memory of Baba Kirpa. The legend goes that Baba Kirpa, Labana by caste, developed deep devotion to God did not do so as they feared that the room would be set ablaze. He was cremated outside and next day the people found to at this place.

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	3,000 100 miles	All, mostly women.	General merchandise, earthen vessels.
Worship in the temple	500	Hindus	Livestock.
See descriptive notes.	500	-do-	..
Obeisance at the shrine. General gathering and merry-making.	1,000	-do-	..
Wrestling matches are held.	2,000	Hindus, men only.	Sweets meats, general merchandise.
Offerings of grains of the new <i>rabi</i> crop; prayers made for the eradication of cattle diseases.	500	Hindus	..
See descriptive notes. Sale of bullocks.	300	Hindus, mostly women.	..
See descriptive notes.	1,000	Hindus	..
Women and girls gather to float <i>rasian</i> in the <i>khad</i> in the name of Chamunda Devi.	1,000	-do-	..
See descriptive notes.	500	-do-	..
Worship of the goddess	200	-do-	..
The fair starts with offerings of <i>parshad</i> and <i>jhanda</i> at the temple; sale of livestock and other animals. Wrestling; folksongs and dances.	4,000 10 miles	All	Cattle and other animals, sweets, earthen vessels, general merchandise.
Worship of the idol of the Baba in the temple; offerings of sweets and wheat made.	1,500	Hindus	Sweets, general merchan- dise.

and whatever he said came out to be true. He asked the people that on his death he should be cremated in his room. but they their surprise, green plants grown on the cremation spot. A temple was constructed and an idol of the Baba was installed

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PALAMPUR			
Panapri H.B. 73	Mela Sujan Bharati	Jeth 12 (May-June) One day	Religious*
	Mela Baba Balak	Jeth 13 (May-June) One day	Religious. In memory of Baba Balak Ram, who took his <i>smadhi</i> here.
Rajhun H.B. 75	Holi	Phagan Purnamashi (Feb-Mar) Three days	Seasonal and recreational
	Mela Kanhaiya Devi	Jeth 27 (May-June) One day	Religious. Dedicated to Kanhaiya Devi.
Dhira H.B. 77	Mela Baloti	Baisakh 5 (April-May) Four days	..
	Mela Jhanga Devi	Chet Badi 7 (Feb.-Mar) Three days	Religious. In memory of a girl named Jhanga Devi, who disappeared while playing with cowherds.
Naura H.B. 79	Holi	Phagan Purnamashi (Feb-Mar) Three days	Seasonal and recreational
T-Dhan Balakroopi V-Alampur H.B. 86	Mela Baba Balakroopi	Every Saturday of Jeth (May-June) One day	Religious† Dedicated to Baba Balakroopi whose temple exists here. It is believed that worship in the temple, blesses the issueless with children.
T-Sakh V-Alampur H.B. 86	Mela Bissoa	Baisakh 1 (April 13) Three days	Seasonal and religious. The belief is that a bath in the sacred tank gives children to issueless women.
T-Har Bulknihi V-Alampur H.B. 86	Mela Bulknihi, or, Mela Shivji	May-June One day	Religious. Dedicated to Shiva whose temple exists here.
T-Maghwar V-Alampur H.B. 86	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
T-Kansa Bhan V-Thural H.B. 88	Holi	Phagan Purnamashi (Feb-Mar) One day	Seasonal and recreational
T-Bharanta V-Thural H.B. 88	Mela Chhini Turki	Chet (Mar-Apr) Three days	Recreational
Lamba Gaon H.B. 92	Shivratri	Phagan Badi 13 (Feb-Mar) Four days	Religious

*In memory of Baba Sujan Bharati whose *smadh* exists here. The legend goes that about three hundred years ago and threatening the ripe wheat crop, the villagers approached the saint for help. The latter shouted at the storm and warned
†Dedicated to Shiva or Baba Balakroopi, so called because Shiva appeared there from a pond in the form of a child temples exist. There are two separate temples here, one of Shiv (*pindi*) and the other of his bull. It is believed that

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Offerings of wheat made at the <i>smadh</i>	Local population	Hindus	Sweets, general merchandise.
Offerings of wheat, maize and sweets made at the <i>smadh</i>	500	-do-	-do-
See descriptive notes.	3,000	-do-	..
Worship of the deity	3,000	-do-	..
General gathering and merry making. Wrestling.	1,500 5 miles	All	Sweets, merchandise, general earthen vessels.
Worship of Jhanga Devi	500 5 miles	Hindus, mostly women.	Sweets.
See descriptive notes.	5,000 6 miles	Hindus	Earthen pots, general merchandise.
Worship in the temple; offerings of goats made. Beating of drums; acrobatics.	3,000 50 miles	Hindus, mostly men.	Goats, utensils, general merchandise.
Worship in the temple and bath in the tank; <i>kirtan</i> . Wrestling; joy-rides; beating of drums. See also descriptive notes.	3,000 20 miles	Hindus, mostly women.	Earthen vessels, leather shoes of <i>pahari</i> design.
Worship in the temple. Beating of drums.	5,000	Hindus	..
See descriptive notes.	2,000	-do-	..
See descriptive notes.	500	-do-	..
Wrestling bouts are held.	1,000	All	..
See descriptive notes. Wrestling; acrobatics; illuminations; recital of religious songs; fire works; kite-flying; swinging; beating of drums.	8,000 40 miles	Hindus	Sweets, fruits, earthen vessels, sugar-cane, leather goods, general merchandise.

Baba Sujan Bharati used to live in a small cottage in the village. One day as a hail-storm was advancing towards the village it not to advance at which the storm stopped and the crop was saved.
riding a bull. He provided relief to the people of the *ilaga* by killing demons and then disappeared at the place where now worship in temples blesses the issueless with children.

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PALAMPUR			
Lama Gaon H.B. 92	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
T-Chamar Palru V-Lamba Gaon H.B. 92	Mela Shivji	Phagan Badi 14 (Feb-Mar) One day	Religious
Jaisinghpur Khas H.B. 93	Holi	Phagan Puranmashi (Feb-Mar) Four days	Seasonal and recreational
T-Bhalane V-Chadhiar H.B. 95	Holi	Phagan Puranmashi (Feb-Mar) Three days	Seasonal and recreational
Chadhiar H.B. 95	Mela Dhunian	Magh 8 (Jan-Feb) One day	Religious*
	Mela Jheri Devi	Baisakh 3 (April-May) One day	Religious. Dedicated to the goddess Jheri.
T-Sitla Devi V-Bajjnath H.B. 96	Mela Sitla Devi	Asarh (June-July) Five days	Religious. Dedicated to the goddess Sitla.
Bajjnath H.B. 96	Mela Somwar	Every Monday of Sawan (July-Aug) One day	Religious. Dedicated to Shivji.
	Shivratri	Phagan Badi 13 (Feb-Mar) Four days	Religious
Asapuri H.B. 101	Mela Devi Asapuri	Every Sunday	Religious. Dedicated to the goddess Asapuri.
T-Dagoh Khas V-Dagoh H.B. 103	Chamba fair	June Three days	Recreational. There is a big old tree here after which the fair is named. It is growing at a centrally situated place of the hilly areas of Tahsil Palampur.
Daraman H.B. 105	Chhinj	Jeth (May-June) Two days	Recreational
Khera H.B. 107	Holi	Phagan Puranmashi (Feb-Mar) Three days	Seasonal and recreational

*Dedicated to Lakhdatta, a *devta* whose worship is believed to make cows and buffaloes yield more milk. The All inhabitants, including Hindus, had strong faith in the magic cure of the priest. Even after the migration of muslims

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL— <i>contd.</i>			
See descriptive notes. <i>Jhankis</i> are a special feature.	8,000 40 miles	Hindus	General merchandise.
Burning of the effigy of Ravana. See also descriptive notes.	10,000	All, especially Hindus.	General merchandise.
See descriptive notes.	..	..	..
-do-	1,000	Hindus	..
Swinging; beating of drums; folk dances. See also descriptive notes.	500 4 miles	-do-	Sweets, earthen wares cosmetics.
Worship of the <i>devta</i> ; offerings of milk and ghee. Beating of drums; merry-go-rounds; flute-playing folk songs.	500 4 miles	-do-	-do-
Worship of the deity. Grains of new <i>rabi</i> crops offered.	500	-do-	..
-do-	2,000	-do-	..
A dip in the Ganga; worship of Shiva; recitations from holy books; <i>darshan</i> of Bhagwan Mahadev. Swinging; acrobatics.	5 miles	Hindus, mostly women.	General merchandise.
See descriptive notes. Wrestling; acrobatics; swinging; beating of drums.	3,000 30 miles	Hindus	General merchandise, cloth, sweets, earthen pots.
Worship of the deity.	300	-do-	..
General gathering and merry-making	2,000	-do-	..
Wrestling matches are held.	1,500	All	..
See descriptive notes. Fire works.	500	Hindus	Shoes, vessels, sickles.

Mohammedan priest Lakhdatta, used to cure cattle diseases with the help of *dhunian* (the smoke arising out of sacred fire). to Pakistan, the same faith continued and so also the fair.

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PALAMPUR			
Khera H.B. 107	Mela Sati, or, Mela Sunari	Jeth 9 (May-June) Three days	Religious. In memory of a <i>Sunari</i> (Gold-smith's wife) who committed <i>sati</i> .
	Mela Jamsher	Jeth 15 (May-June) One day.	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
T-Bhati V-Garh Jamula H.B. 110	Baisakhi	Baisakh-1 (April 13) Three days	Seasonal and religious
Garh Jamula H.B. 110	Chhinj	Chet 27 (Mar-Apr) Three days	Recreational
	Smadhi Ki Puja	Jeth 15 (May-June) Three days	Religious. In memory of Saint Barfani Nath whose <i>smadh</i> exists here.
	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
T-Marhun V-Muhndi H.B. 111	Mela Bhadro Mahadev	April Two days	Religious. Dedicated to Shiva whose temple exists here.
T-Bari V-Daroh H.B. 112	Mela Bhikha Shah	Jeth 1 (May-June) Eight days	Religious*
Daroh H.B. 112	Holi	Phagan Puranmashi (Feb-Mar) Three days	Seasonal and recreational
T-Ban Bhatu V-Daroh H.B. 112	Mela Bhikha Shah	Jeth (May-June) Two days	Religious*
T-Auralh V-Daroh H.B. 112	Mela Bhikha Shah	May	Religious*
Nanaun H.B. 113	Shivratri	Phagan Badi 14 (Feb-Mar) Three days	Religious

*The legend goes that once there lived a Guru named Bari Shah, who had a disciple named Bhikham Shah. By
disciple and his Guru fell out and the latter ran after the former to kill him. They reached village Bari where disciple
cut by his Guru. The place was named Bhikha Shah and a fair began to be held.

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of the idol of the <i>Sati</i> . Wrestling; acrobatics.	500 10 miles	All, mostly women.	Earthen vessels, agr- cultural implements.
Worship in the temple. Wrestling.	100 1 mile	-do-	Sweets, sickles.
See descriptive notes.	500	Hindus	Sweets, fruits.
See descriptive notes.	1,500	Hindus	..
Wrestling bouts are held.	2,500 5 miles	All	Sweets, general mer- chandise, earthen wares.
Homage paid at the <i>Smadh</i> . Wrestling.	500 3 miles	All	-do-
See descriptive notes.	500 5 miles	Hindus	-do-
..	2,500	Hindus	..
Worship of Bhikha Shah ; offering of milk made. Cattle marketed.	7,000 300 miles	Hindus, mostly men.	Cattle and other animals utensils, sweets, general merchandise.
See descriptive notes.	500	Hindus	Sweets.
Obeisance paid in the temple	5,000	-do-	.
-do-	4,000	-do-	..
See descriptive notes. Professional singing.	3,000 5 miles	-do-	Earthen vessels, toys general merchandise.

his devotion and meditation, the disciple got the better of his Guru and he began to put life into the dead. At this the
prayed mother earth to swallow him up. It happened like wise but his scalp-lock remained outside the earth and was

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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B—TOWNS

Palampur	Basant Panchmi	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Holi	Phagan Purnamashi (Feb-Mar) Four days	Seasonal and recreational
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Durga Ashtami	Asoj Nauratras (Sept-Oct) One day	Religious. Dedicated to goddess Durga
	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) Two days	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Seri	Asoj 1 (Sept-Oct) One day	Religious and recreational. Seri festival marks the end of rainy season. All those families, whose members survive the various diseases and epidemics caused by rains, celebrate this festival with great enthusiasm.
	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal

PALAMPUR

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
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TAHSIL—concl'd.

See descriptive notes

Local
population

All

..

-do-

-do-

Hindus

..

-do-

-do-

Hindus, mostly
men.

..

-do-

-do-

-do-

..

-do-

-do-

Hindus

..

Worship of the deity

-do-

Hindus, mostly
women.

..

See descriptive notes.

-do-

-do-

..

-do-

-do-

Hindus

..

Burning of the effigy of Ravana.
See also descriptive notes.

-do-

All, especially
Hindus.

..

Delicious dishes are prepared and shared with friends
and relatives.

..

..

..

See descriptive notes.

Local
population

Hindus & Sikhs

..

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KULU			
A—VILLAGES			
Kotla H.B. 1/1	Deva Osni fairy	Chet 1 (Mar-Apr) One day	Seasonal and religious
Kanaun H.B. 1/3	Hoom festival	Asarh (June-July) One day	Religious. Dedicated to <i>Devta</i> Brahma.
Dhaugi H.B. 1/4	Dhaugi Hoom festival	One day	Religious. Dedicated to <i>devta</i> Lakshmi Narayan.
Sirikot H.B. 4/10	Sirikot fair	Phagan 8 (Feb-Mar) One day	Religious
Shaprul H.B. 4/11	Shawni fair	Sawan 1 to 3 (July-Aug) Three days	Religious. Dedicated to the local <i>devta</i> .
Kalwari H.B. 4/12	Bhadon festival	Bhadon 1 to 3 (Aug-Sept) Three days	Religious. Celebrated at the place dedicated to Jamdgan Rishi.
	Sheri fair	Asoj 19 (Sept-Oct) One day	Religious and recreational. Dedicated to Kandha Nag <i>devta</i> .
Plach H.B. 4/13	Bhadon festival	Bhadon 4 & 5 (Aug-Sept) Two days	Religious. In honour of Ishwar Maha Dev (the local god).
Deotha H.B. 5/14	Mela Deotha	Asoj 6 (Sept-Oct) One day	Religious
Chanon H.B. 5/19	Sharhnu Chanon	Asarh 20 (June-July) One day	Religious and recreational
	Bhadon Chanon	Bhadon 11 & 12 (Aug-Sept) Two days	-do-
	Phagon Chanon	Phagan 3 (Feb-Mar) One day	..
Chethar H.B. 7/22	Tandi fair	Asoj 1 (Sept-Oct) Two days	Religious and recreational
Balagarh H.B. 7/23	Bala Itwar	Phagan 5 (Feb-Mar) One day	-do-
	Khadwali fair	Bhadon 18 (Aug-Sept) One day	-do-
Khabal H.B. 8/24	Mela Khabal, or, Mela Devta Balu Nag	Sawan (July-Aug) One day	Religious. Dedicated to Devta Balu Nag.

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TASHIL			
God Chhamahun Nag is taken out and the New Year Day (Bikrami) celebrated. Folk dances and songs.	800	Hindus	Wool, <i>pasham</i> .
Idol of <i>Devta</i> Brahma is taken out and people dance around it.	800	-do-	..
Idol of Lakshmi Narayan is seated in the temple and the visitors come to the village with burning torches (<i>mashals</i>). Folk dances.	600	-do-	..
Worship of the local deity. Folk dances.	150	-do-	..
Worship of the deity. Folk dances.	250 6 miles	-do-	Sweetmeats.
Worship of the local god. Folk dances.	400 6 miles	-do-	Sweetmeats.
Worship of Kandha Nag <i>devta</i> (god). Folk dance.	700	-do-	..
Worship of the local god. Folk dances and songs; games.	1,000 12 miles	-do-	Sweetmeats.
Worship of the village deity. Folk dances.	600	-do-	..
Worship of local <i>devta</i> (god). <i>Nati</i> dances and singing.	500 Local	-do-	
	-do-	-do-	500 Local
	-do-	-do-	500 Local
Village deity is brought from Khabala to Tandi and worshipped. Folk dances.	1,000 7 miles	-do-	
<i>Devta</i> Markanda and <i>Devi</i> Tripur Bala Sundri are brought from village Lavind, worshipped and danced about. <i>Nati</i> dances are performed.	2,000 7 miles	-do-	
<i>Devta</i> is brought from village Mahloo to Khadwali and worshipped. Folk dances.	500 3 miles	-do-	
Worship of the deity. Folk dances and songs.	1,000	-do-	

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KULU			
Mohani H.B. 8/25	Sarhandi Hom	Sawan Puranmashi (July-Aug) One day	Religious. Sarhandi Hom is a Yajna held just after the rabi harvest. The fair is celebrated in the premises of a temple dedicated to Rishi Markanda.
	Bees Nagni fair	Baisakh 20 (Apr-May) One day	Religious and recreational
Bahu H.B. 9/27	Phagli	Phagan (Feb-Mar) Four days	Seasonal. To mark the end of the winter season.
Kothi Tilokpur H.B. 9/27-28	Shivratri fair	Phagan Badi 13 (Feb-Mar) One day	Religious
Tandi H.B. 9/28	Sharno fair	Asarh 11 (June-July) Two days	Religious and recreational
Sajwar H.B. 10/29	Mela Sajwar	Sawan 2 (July-Aug) One day	Religious and recreational. To celebrate the birthday of the local god.
Giagi H.B. 10/30	Giagi Shahrin	Asarh 20 (June-July) One day	Religious
Bini H.B. 11/32	Bini fair	Baisakh 12 (Mar-Apr) One day	Religious
Choni H.B. 11/32-33	Phagli fair	Phagan Sudi 11 (Feb-Mar) Two days	Religious. In honour of the Devta Jamdagni Rishi,
Bihar H.B. 11/33	Mela Bangar	Jeth 2 (May-June) Four days	Religious. Dedicated to Devta Sarangi Rishi,
Chail H.B. 15/40	Atta Jach fair	Baisakh 8 (Mar-Apr) Two days	Religious and recreational
Saraham H.B. 15/41	Mela Jheru	Baisakh 1 (April 13) Two days	Religious
	Sheri fair	Asoj 1 (Sept-Oct) One day	Religious and recreational
Koti H.B. 16/44	Diwali	Maghar 3 (Oct-Nov) Two days	Religious

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
People worship Markanda Rishi in the temple; keep vigil and dance throughout the night.		Hindus	
The fair is attended by some local gods. Bull-fighting and folk dancing are special features.	1,000	-do-	
People invite relatives and guests and do merry-making in their homes. Folk dances.		-do-	
Worship of Shiva. Wrestling. See also descriptive notes.	1000	-do-	Earthen pots, sweet-meats, general merchandise.
Worship of the village deity. Folk dances; dramatic performances.	3,000	-do-	Sweetmeats.
Worship of the deity. Folk dances.	400 3 miles	-do-	..
Worship of the local god; animal sacrifices; folk dances.	400 4 miles	-do-	Sweetmeats.
Devta is brought from village Sharangadshi Bagi to village Bini, worshipped and danced about. Folk dances.	1,000 6 miles	-do-	..
Worship of the deity. Folk dances and songs.	200	-do-	
Devta Sarangi Rishi is brought in the fair and worshipped. Folk dances and songs; cattle marketing and show.	6,000	-do-	Vegetables, medicinal herbs, utensils, woollen blankets, animals.
Worship of the local god. Folk dances; mimicking during night.	1,000	-do-	Sweetmeats.
Worship of the local deities. Folk dances and folk dramatic performances.	1,000	-do-	Sweetmeats.
do-	1,000	-do-	Sweetmeats.
See descriptive notes. Folk dances; playing with <i>mashals</i> .	1,000 20 miles	-do-	Sweetmeats.

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Kushwa H.B. 17/48	Kushwa Baisakhi	Baisakh 1 (April 13) Two days	Seasonal and religious
Tunan H.B. 17/49	Kharga fair	Jeth 11 (May-June) Two days	Religious and recreational
Kasholi H.B. 18/51	Birshi Kasholi	Asoj (Sept-Oct) One full night	Religious and recreational. Dedicated to the local <i>devta</i> , Chambu.
Arsu H.B. 18/53	Tikri Nirshu	Baisakh 19 (Apr-May) One day	Seasonal and religious
	Sheri fair	Asoj 2 (Sept-Oct) One day	Religious and recreational
	Rai Jalar	Jeth 26 (May-June) One day	Religious and recreational
Kothi-Kandi H.B. 19/53-57	Mela Lawi	Katak 24 (Oct-Nov) Five days	Commercial
	Hawai Sidyala fair	Magh (Jan-Feb) One day	Religious
Jagat Sukh H.B. 20/21	Chachohli fair	Chet Puranmashi (Mar-Apr) Six days (four days at Jagat Sukh and two days at Sayal)	Religious*
	Sajla Dev Khel	Baisakh Badi 8 & 9 (Apr-May) Two days	Religious
	Shoru Naumi	Baisakh Badi 9 (Apr-May) Four days	Religious
	Bishu	Baisakh 1 & 2 (April-May) Two days	Seasonal
Vashisht H.B. 20/24	Bashisht Birshoo	Baisakh 1 (April 14) Three days	Religious. In memory of Rishi Vashisht.

KULU

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of the local deities. Folk dances and folk dramatic performances.	1,000	Hindus	Sweets.
-do-	1,000	-do-	-do-
Worship of the <i>devta</i> . Folk dances; mimicking.	800	-do-	-do-
Worship of village deity. Folk dances; folk songs.	800	-do-	-do-
Worship of local god. Folk dances; mimicking during night.	600 6 miles	-do-	-do-
Worship of the local deity. Folk dances; folk dramatic performances.	600 25 miles	-do-	-do-
Sale and purchase of various commodities	30,000 From all over India	All	Wool, <i>pasham</i> , <i>pattu</i> (blankets) <i>galicha</i> , <i>namdas</i> (carpet), misc- ellaneous wool articles, horses, he-goats.
Worship of the local deity. Folk dances, songs.	500	Hindus	..
Local goddess Suadhia is taken out in palanquin and people dance and sing in front of her. People drink <i>lugree</i> (local wine), dance and sing to the beating of drums and playing of trumpets. Panchayat arranges games like <i>kabaddi</i> , races, tug-of-war, etc.	2,000 25 miles	Hindus	Sweetmeats, toys, general merchandise.
Worship of local gods	700	Hindus	Sweets, general mer- chandise.
Worship of local deity. Folk dances.	600	Hindus	-do-
Folk dances and songs	200	All	-do-
A holy bath in the hot water spring and worship of Vashisht Rishi's idol in the temple. People take <i>lugree</i> (local wine) and dance and sing in groups to the accompaniment of musical instruments.	800	Hindus	Sweets.

*There was a time when Jagat Sukh was under the rule of a Thakur ruler, Spiti by name. He was so cruel that he got prepared his men and set up Behang Mani Pal of Mayapuri dynasty as their Raja. The fair is held in memory of those

khir from the milk of women bearing children and killed the children. Fed up with his tyranny, people killed him and events.

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KULU			
Nirmand H.B. 20/58	Buddhi Diwali	Maghar Amavas (Nov-Dec) Three days	Religious. Associated with the battle of Mahabharata which started on Maghar Amavas. Also to commemorate the killing of two demons, Dano and Asur, residing in the form of snakes at this place.
	Nirmand Nirshu	Baisakh 9 (Apr-May) Three days	Religious
	Bhadoji fair	Once in three years Date decided by the Brahmans Four days	Religious In memory of Paras Ram who meditated here.
Gadehj H.B. 20/60	Koil Nirshu	Baisakh 7 (Apr-May) Two days	Recreational and religious
Lot H.B. 20/62	Darsh Pagai	Sawan 5 (July-Aug) Two days	Religious and recreational
Nither H.B. 20/63	Dehra Mela, or, Mela Bhadon	Bhadon 12 (Aug-Sept) Two days	Religious and recreational
Pelehi H.B. 20/64	Rawa Mela	Asoj 8 (Sept-Oct) One day	Religious and recreational
Manali H.B. 21/26	Holi, or, Jatra	Chet Badi 1 (Mar-Apr) Two days	Religious and recreational
	Mela Phagli	1st Sunday after Amavas of Poh (Dec-Jan) Eleven days	Religious. A demon used to kill people. He was offered a girl in marriage. He still continued to worry them. The great Manu brought him under control by asking people to burn some hair of head before him.
	Diwali	Poh Amavas (Dec-Jan) NOTE.—Information about Rama's return to Ayodhya reached this side late due to snow fall	Religious
	Dhungri Jatar	Jeth 2 (May-June) Three days	Religious. In memory of Harimba Devi who had meditated here and was married to Bhim — one of the five Pandvas. She had a son from him, Ghatot Kachh who was killed in the battle of Mahabharata.
Nasogi H.B. 21/27	Sadyala	Magh (Jan-Feb) One day	Religious. To commemorate the victory which the gods won over the demons in ancient times.

*Havan Yaina is started three months before the commencement of the fair. On the first day, reception of *devis* and *devtas* and third day the gods and goddesses are carried in a procession round the village. On the fourth day a community meal is served to †People take an early bath and worship the gods. During the day time they drink *lugree* (local wine) and dance while of splinters. Villagers then make a round of the whole village with those torches in their hands, shout abuses for demons all this pleases the gods and frightens away from the village evil spirits,

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Brief recital of Mahabharata and story of Raja Bali in folk songs; dancing; <i>nati</i> dances; mimicking. Two ropes of <i>munj</i> grass signifying the two snake demons are cut into pieces by the Kshatriyas.	7,000 40 miles	Hindus	Cloth, sweets, fruits, meat, rice.
Worship of Chambho and other local gods. Folk dances; mimicking.	3,000 5 miles	Hindus	Sweets, cloth.
See foot note*	30,000 100 miles	Hindus	Cloth, sweets, fruits, meat, rice.
Worship of the village deities. Folk dances.	500	All	..
Worship of the local <i>devta</i> . Folk dances; dramatic performances.	1,000	Hindus	Sweetmeats.
-do-	1,000	Hindus	-do-
Worship of village deities. Folk dances.	800	Hindus	-do-
A local god Mahadev is worshipped. People dance and sing in his praise. Folk dances; group singing; beating of drums and playing the trumpets—special features. See also descriptive notes on Holi.	400 2 miles	Hindus	-do-
Image of Manu is taken to every house. People drink, dance and sing songs in his praise. Cooked rice is distributed as <i>parshad</i> .	400 2 miles	Hindus, men only.	
Houses and temples are illuminated with splinters; walnuts are distribute Tug-of-war is held between different villages. Folk dances and songs in groups. Worship of local gods. See also descriptive notes.	400	-do-	-do-
Worship of the goddess. Folk group-dances and songs to the beating of drums and blowing of trumpets	1,500 18 miles	-do-	Sweets, toys.
See foot note†	6 miles	-do-	Sweets and general merchandise.

their attendants takes place. On the second day, the gods and goddesses are propitiated through singing and dancing. On the all and the fair ends.

the devotees sing songs in praise of gods. During night houses and their surroundings are illuminated with burning torches and praises for and slogans of victory of gods. All the torches are then thrown down at one place. It is believed that

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KULU			
Baccher H.B. 21/67	Mela Niv Shilu	Baisakh (Apr-May) Two days	Religious
Manjha Desh H.B. 21/68	Mela Ani	Baisakh (Apr-May) One day	Religious
Baran H.B. 22/29	Baran Kapoo	Jeth 1 (May-June) Two days	Religious and recreational. Dedicated to <i>devta</i> Neel Kanth.
Dawara H.B. 22/34	Mela Ghatasani	Chet 4 (Mar-Apr) Two days	Religious. Parvati asked Shiva to forget Ram saying that even Rama could change. She went to Rama in the guise of Sita with a view to deceiving him but Rama could see through the game and addressing Parvati as mother asked her why she had left his Guru (Shiva).
Katrain H.B. 22/35	Katasani Jatar	Chet 4 (Mar-Apr) Three days	Religious. Dedicated to the local goddess, Bhagwati Devi.
Bragran H.B. 22/37	Paldi Shairi	Asoj 1 (Sept-Oct) One day	Religious and recreational
	Sawan Jatar	Bhadon (Aug-Sept) Three days	Religious. To commemorate the birth anniversary of <i>devta</i> Rishi Jamdgan.
Khani H.B. 22/70	Balala Phag	Magh 4 (Jan-Feb) One day	Religious and recreational
Sajla H.B. 23/39	Sajla Dev Khel	Baisakh 8 (Apr-May) Three days	Religious and recreational. Dedicated to <i>devta</i> Vishnu.
Karjan H.B. 23/40	Chachuchali fair	Chet Puranmashi (Mar-Apr) Four days	Religious and recreational
Soih H.B. 23/41	Sawan Jatar	Bhadon 1 (Aug-Sept) Four days	Religious and recreational
Kothi Raghupur H.B. 23/72-74	Mela Deori	Bhadon (Aug-Sept) Four days	Religious and recreational
	Bal Mela	Sawan 9 (July-Aug) Four days	Religious and recreational. The place where the fair is held is known as 'Bal' hence the name Bal mela.
Hallan H.B. 24/42	Jabari Jatar	Chet 1 (Mar-Apr) Three days	Seasonal and religious. To celebrate the beginning of the new Bikrami year as also the birth anniversary of the goddess Khandasni.

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
..	1,000	Hindus	..
..	2,000	-do-	..
Worship of the deity. Folk dances.	1,000 4 miles	-do-	Sweetmeats.
Worship of Vishnu Bhagwan and the village <i>devi</i> . Folk dances.	2,000 4 miles	All	Sweetmeats.
Worship of the deity. Folk dances.	500	Hindus	Sweets, general mer- chandise.
Worship of the deity; animal sacrifice. Folk dances and songs.	1,000	-do-	..
Worship of the deity. Folk dances.	1,000	-do-	Sweets, general mer- chandise.
Worship of the village deity. Folk dances; songs.	800	-do-	Sweetmeats.
Worship of Devta Vishnu. Folk dances.	.. 6 miles	-do-	..
Worship of the deity, Ropa Mopa. Folk dances.	6 miles	-do-	..
Worship of <i>devta</i> Jamalu, folk dances.	.. 6 miles	-do-	..
Worship of the village deities. Folk dances; dramatic performances.	1,000	All	Sweetmeats.
-do-	1,000	-do-	-do-
Devta Basunag and Devi Khandasni are worshipped and danced about. Folk dances.	2,000 12 miles	Hindus	Sweets, general mer- chandise.

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KULU			
Naggar H.B. 24/43	Sarhi Jatar	Jeth 5 (May-June) Six days	Religious and recreational. To celebrate the birth anniversary of the goddess Tripura Sundri.
	Mela Ganter	Poh 3 (Dec-Jan) One day	Religious. Ranas and Thakurs, the then rulers of Kulu Valley, used to be constantly at war with one another. A ram used to be sacrificed to commemorate a battle. The practice (of ram sacrifice) is still in vogue.
Nathan H.B. 24/45	Badogi Jach	Baisakh 3 (Mar-Apr) One day	Recreational and religious
Shilhi H.B. 24/75	Mundal or Kandi fair	Baisakh 14 (Apr-May) Two days	Religious
Karana H.B. 24/77	Karana fair	Baisakh 11 (Apr-May) Two days	Religious and recreational. Dedicated to the local <i>devta</i> , Chamhu.
	Ranikote fair	Bhadon 21 (Aug-Sept) Two days	-do-
Kashawri H.B. 25/49	Mela Thaman	Asoj Purnamashi (Sept-Oct) Six days	Religious and recreational. Temple of Devta Bijli Mahadev is situated here.
Khral H.B. 25/50	Jawani Showan	Bhadon 3 (Aug-Sept) Two days	Religious and recreational. Temple of Devta Jawani Mahadev is situated here.
Jaban H.B. 25/78	Poonun fair	June 13, 14 Two days	Religious
	Deori Diwali	Maghar Amavas (Oct-Nov) One day	Religious. The fair is held at a place called Deori.
	Mela Jaban	Baisakh 7 (April-May) One day	Religious. Associated with the birth anniversary of local <i>devta</i> .
Beongal H.B. 25/79	Kotadhar Jagra	Jeth (May-June) One day & one night	Religious. In honour of Devta Bungli Nag.
Soideer H.B. 25/80	Dalash fair	Bhadon (Aug-Sept) Three days & three nights	Religious. In honour of Devta Jageshwar Mahadev of Dalash and Bungli Nag.
	Budhi Diwali	Maghar (Nov-Dec) One day	Religious

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of the goddess, some neighbouring <i>devtas</i> also attend. Folk dances.	5,000	Hindus	Sweetmeats, general merchandise.
People assemble and carry a Harijan, with an artificial head of ram, on a <i>moosah</i> . Folk dances; tug-of-war.	3,000 6 miles	-do-	..
Devts of neareabout places assemble and dance. Folk dances.	1,000 6 miles	-do-	Sweetmeats, general merchandise.
Worship of Devta Chamhu. Folk dances.	800	-do-	Sweetmeats.
Worship of the <i>devta</i> . Folk dances.	1,000	-do-	Sweetmeats.
-do-	800	-do-	Sweetmeats.
Worship of the <i>devta</i> . Folk dances; <i>kabaddi</i> and other games.	2,500	-do-	..
Worship of the <i>devta</i> . Folk dances.	2,000	-do-	..
Worship of deities. Folk dances.	1,000	-do-	..
Worship of <i>devtas</i> . Folk dances. See also descriptive notes.	500	-do-	Sweetmeats.
Worship of the deity. Folk dances.	700 6 miles	-do-	..
Worship of the deity. <i>Nati</i> dances.	2,000	-do-	Sweetmeats, fruits.
Worship of the <i>devtas</i> . <i>Nati</i> dances.	1,000	-do-	Sweetmeats, fruits, wool & woollen goods, agri- cultural implements, leather goods.
<i>Nati</i> dances and songs	1,000	-do-	Sweetmeats.

KANGRA DISTRICT

Town Village with Had Bast No.	Fair festival	Date & duration	Significance and legend
KULU			
Faranali H.B. 25/81	Mela Ani or Theharshu	Baisakh 27 (Apr-May) Two days	Religious
Dingi Dhar H.B. 25/82	Luhri Lavi	Katak 21 & 22 (Oct-Nov) Two days and one night	Commercial and religious. Worship of <i>devtas</i> Jageshwar and Khegro Maya.
Sari H.B. 26/51	Seri fair	Bhadon 1 (Aug-Sept) One day	Religious. To celebrate the birthday of the local god.
Banogi H.B. 26/53	Halini Dhar fair	Baisakh 22 (Apr-May) One day	Recreational and religious. Started by a Divisional Forest Officer, Shri Chhona Singh.
	Mela Banogi Deori	Baisakh 25 (Apr-May) One day	Recreational and religious
Shirad H.B. 27/59	Mela Shirad Kahika	Jeth 16 (May-June) Three days every third year	Religious. In memory of the Narmedh <i>Yajna</i> which, it is said, was performed in the times of Rajas.
Bahal H.B. 33/73	Sawan Jatar	Sawan 15 (July-Aug) Three days	Religious and recreational. In honour of <i>Devta</i> Pashan Kot.
Bhalyani H.B. 33/75	Kahika fair	Every third year Two days	Religious. In honour of Krishna.
Bhantir H.B. 33/76	Mela Tara Tahooli or Mela Bhanter	Asarh 1 (June-July) Three days	Seasonal and religious*
	Sankrant Maghi	Magh 1 (Jan-Feb) One day	Seasonal and religious. The severity of snow storms is over and it begins to warm up a little. The sun-god is believed to take a leap as long as a he-goat does. People feel this change in weather and are in a mood of festivity.
Mohal H.B. 35/84	Mohal Jatra	Baisakh 23 (April-May) Two days	Seasonal. To mark the ripening of <i>kharif</i> crop.

*The fair has been started by the *devta* of the *ilaqa*, Suraj Pal, Pala Ghamiar, a *devta* from Mardo, also attends. of all offerings of cooked food from the new grains are made to the gods and then the relatives and friends sit together

†After an early morning bath, the people go to the temples to worship the local gods and goddesses which are then Then the gods are seated in the open and men dance around them. Similarly the women also dance in separate

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of deities; folk dances and sometimes other cultural programmes and tournaments.	2,000	Hindus	Sweetmeats, fruits.
Worship of the <i>devtas</i> (gods); <i>nati</i> dances; mimicking; folk dramatic performances at night.	8,000	All, especially Hindus.	Sweetmeats, cloth, leather goods, agri-cultural implements.
Worship of the god. Folk dances.	400 6 miles	Hindus	..
Worship of Pander Rishi. Folk dances.	500 6 miles	-do-	General merchandise, sweetmeats.
Worship of Pinder god. Folk dances; especially <i>nati</i> ; <i>kabaddi</i> ; tug-of-war.	800 8 miles	-do-	Sweetmeats, utensils, general merchandise
Ten <i>devtas</i> attend the fair, they are worshipped; animal sacrifice offered. Folk dances and songs.	1,000	-do-	Animals, leather goods, utensils, implements, sweetmeats.
Worship of the deity. Folk dances and songs.	500	-do-	General merchandise.
Three <i>devtas</i> (gods) attend the fair. Folk dances; songs; games.	..	Hindus, men only.	
Worship of the gods. Folk dances and songs; merry-go-rounds; acrobatics; qwalis; cinema shows; dramatic performances; games; display by aeroplanes.	20,000 100 miles	All, especially Hindus.	Brass and earthen utensils, bamboo articles, general merchandise, sweetmeats.
See foot note†	1,000	Hindus	Sweetmeats, general merchandise.
The fair starts with the arrival of the local god. It is seated on a raised platform constructed in the middle of the ground, after having been carried round the fair site.	1,000	Hindus	Sweetmeats, utensils, cloth, cattle, earthen pots.

From this day, the consumption of the food grains from the newly harvested crops starts, after due rituals. First and share their meals. This practice is known as *tahooli khana*. taken by the people to their houses where they are again worshipped by elderly women whose husbands are alive. groups, to the accompaniment of the local musical instruments.

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KULU			
Khokhan H.B. 35/87	Shamshi Birshu	Baisakh 1 (April 13) One day	Religious and seasonal. Moved by the alluring beauties of the hill springs, Kamindi Devi, daughter of Surya, the Sun-god, used to dance here with her girl friends, daughters of <i>Rishis</i> and <i>Munis</i> (sages and saints); local inhabitants regard themselves as the progeny of the daughters of those <i>Rishis</i> and <i>Munis</i> .
Diar H.B. 37/92	Diar Kahika	Asarh 24 (June-July) One day after every third year	Religious. Dedicated to the god Trijugi Narain. He is the most propitiated god among the gods of Kulu valley and from among them he alone does not participate in the Dussehra festival at Kulu. Many other local gods participate in the Kahika.
Chong H.B. 38/96	Saranoni	Jeth 3 (May-June) One night	Religious. Dedicated to goddess Chong Asan.
Jalu H.B. 38/97	Mela Praisheri	Asoj 4 (Sept-Oct) One day	Religious. Dedicated to Bhotanti goddess.
	Sara Nohli fair	Jeth 4 (May-June) Two days	Recreational
Mani Karan H.B. 40/101	Dussehra	Asoj Sudi 10 (Sept-Oct) Six days	Religious
	Bavant Panchami	Magh Sudi 5 (Jan-Feb)	Seasonal and recreational
Shansar H.B. 40/104	Sarahan fair	Asarh 9 (June-July) One day	Religious
	Bahoga fair	Baisakh 12 (Apr-May) One day	Religious and recreational
Raila H.B. 42/105	Sainj fair	Baisakh 21 (Apr-May) One day	Religious and recreational
	Mela Noari Jianch	Sawan 9 (July-Aug) One day	Religious and recreational. The fair was first started by one Dhianoo to celebrate some happy event.
	Gohi Sheri fair	Asoj 12 (Aug-Sept) One day	Religious and recreational. Dedicated to goddess Kamla.
Bhalan H.B. 42/106	Mela Shari	Asoj 1 (Sept-Oct) One day	Seasonal and religious. To mark the end of the rainy season and the ripening of the <i>hari</i> crop.
	Baisakhi fair	Baisakh 1 (April 13) Two days	Religious and seasonal

*First of all the goddess is worshipped outside and then it is taken inside the temple. Then the people offer young women dance and sing round the *rath* carrying the *devi*. The *devi* is also danced about. Men-folk stay on as

†A big canopy (*shamiana*) is set up and the *devta* is seated under it. A woman from *Nar* caste sits close to the *devta*. The musical instruments and followed by other people holding bare swords and fire torches. After the round has him as a consequence of which he is supposed to have again come to life, whereupon the *devta* and all people rejoice, but now a semblance of that custom remains. If, by chance, a *Nar* person actually dies now as a result of *Kahika*,

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See foot note*.	..	Hindus, women in majority.	Sweetmeats, general merchandise.
See foot note.† Folk dances and songs.	800 20 miles	Hindus	
Worship of the goddess; distribution of <i>parshad</i> . Folk dances.	200 5 miles	-do-	..
Worship of the goddess; distribution of <i>parshad</i> . Folk songs and dances.	502 7 miles	-do-	..
Folk songs and dances	150 8 miles	-do-	..
Images of Rama, Sita and Lakshmi are taken out in procession. See also descriptive notes.	2,000	-do-	Sweetmeats.
See descriptive notes.	2,000	-do-	..
Worship of gods. Folk dances and songs.	1,000 15 miles	-do-	..
<i>Devta</i> Rishi is brought from village Tohang and wor- shipped. Folk dances and songs.	1,000 15 miles	-do-	..
Idol of <i>Devta</i> Laxmi Narayan is brought from Raila to Sainj and then the fair starts with folk dances and songs.	3,500 15 miles	-do-	Sweetmeats, leather goods, earthen pots.
Worship of Laxmi Narayan. Folk songs and dances.	1,000 15 miles	-do-	..
Local goddess Kamla is taken out and worshipped on this day. Folk dances and songs.	500 15 miles	-do-	..
The fair starts with the worship of Lakshmi Narayan <i>devta</i> ; he-goat sacrificed. Folk dances.	300	-do-	Sweets, fruits.
The fair starts with the worship of Lakshmi Narayan <i>devta</i> ; a ram is sacrificed. Folk dances; tug-of-war and other games.	1,200 12 miles	-do-	Sweets.

yellow shoots of barley specially sown for the occasion and garlands to the *devi*. A he-goat is sacrificed. Then the spectators.

She chants some *mantras* and thereby cures those haunted by the evil spirits. They, in turn, offer a *patha* (local Towards the evening, the *devta* is taken round the fair premises preceded by the *Nar* caste people playing on been completed someone from the *Nar* caste is made to lie and some Ganges water, pieces of gold and silver, and deafening noises and the *Nar* is supposed to have died. Then, water from the pot (*jhari*) of the *devta* is sprinkled on and do dancing and singing. This is called *Kahika*. Formerly a person from the *Nar* caste was actually sacrificed then he and the *devta* are simultaneously cremated and *Kahika* of that place ends.

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
B—TOWNS			
Kulu	Dussehra	Asoj Sudi 10 (Sept-Oct) Seven days	Religious*
	Basant fair	Magh Sudi 5 (Jan-Feb) One day	Seasonal and religious. In honour of Rama returning from exile and meeting his brother, Bharat.
	Pipal Yatra/ Jatra, or, Raja Ka Mela	Baisakh 16 (Apr-May) One day	Religious§
	Holi	Phagan Purnamashi (Feb-Mar) Two days	Seasonal and religious
	Holi Jatra	Phagan Sudi 1 (Feb-Mar) Three days	Religious
	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
	Van Vahar	Baisakh Sudi 12 (Apr-May) One day	Religious. It is said that the festival is being celebrated ever since the Raja of Kulu installed the idol of Rama, which Rama himself got prepared for <i>Ashwamedha</i> <i>Yajna</i> , in the temple.

*It is said that some officials of Raja Jagat Singh (1637-1672 A.D.) of Kulu went to Tippiari village. Night befell were infuriated and poisoned the ears of the Raja saying that the Brahmin possessed precious pearls. The Raja latter, being helpless, put himself and his house on fire; while dying he prayed to God to avenge his death on the deities. Damodar Dass, a reputed Vaishnav Bairagi, was deputed to bring the idol of Raghunathji from the temple at Ayudhaya and surrendered his State to that and was successful in his efforts with the help of 'Gutka Sidh' (a kind of ball which when put in mouth makes a too heavy to be taken away. The idol was then brought to Kulu and placed by the Raja on his throne, thereby investing the authority of the State in Raghunathji and the Raja just becoming his *kardar* (official or deputy). The completely cured, the neck of the idol started thinning. The Raja felt that it was due to its separation

†Worship of Raghunathji by two *poojas* (*Prat Pooja* and *Madhyam Pooja*) and seven *artis* (prayers); incantations and fanfares; bowing of gods and goddesses with their *raths* before Raghunathji three times; procession of *Sarvanin Upasana* at night at Dhalpur Maidan; *Panch Bali* (sacrifice of five animals a he-buffalo, a fish, Cultural activities like staging of dramas; folk-dances (*natis*); distribution of prizes; exhibitions by various Departments

‡Procession of Raghunathji followed by village gods and goddesses, Bharat-milap enacted with three persons saffron-coloured paint with the clothes of other persons, it being regarded as auspicious.

§The fair is locally called 'Rai Ki Jach' (the fair of the Raja). It is celebrated in honour of the Raja who sits on a baia night time in village Baraha, two miles away from Kulu. It seemed as if the voice was calling some person. On the to the temple of Shiva (locally called Bijli Mahadev) and begged him for protection. The Mahadev assured the people and with the Raja of Kulu went to Dhalpur Maidan and, sitting under a *pipal* tree, held a *mela* there. The voice was

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See foot note†	40,000 From all over India	All, especially Hindus.	Eatables, cloth, blankets, shawls, wool, <i>pasham</i> , leather goods, animals, general merchandise.
See foot note‡	5,000 20 miles	Hindus, mostly men.	Eatables, cloth, blankets, shawls, animals, ear- then vessels, ropes.
Procession of the Raja of Kulu with his courtiers, attendants and village gods and goddesses following him; good wishes exchanged between the Raja and the people. Folk-dances; feats of jugglery.	5,000 12 miles	Hindus	Eatables, cloth, blankets, shawls, animals, ear- then vessels, ropes, leather goods, cottage industry goods.
During day time Raja and public play Holi. During night procession of Rama and Narsingh taken out from Raghunathji's temple and <i>phag</i> is burnt in front of the palace and it is called <i>Holka dahan</i> . See also descriptive notes.	1,000	Hindus	..
Worship of Dhruva Rishi. Folk dances; dramas.	20 miles	..	Eatables, ropes, leather- goods, iron goods, general merchandise.
See descriptive notes. <i>Thanks</i> of Rama, Lakshman and Sita taken out.	6,000 1 mile	Hindus, mostly men.	..
The idol of Raghunathji is taken out in a procession to a garden, where people worship it and rock it to and fro in the cradle of flowers.	600	-do-	..

them and they asked Durga Dutt, a Brahmin, to provide them food and shelter. Being poor, he refused. They went to the village and demanded the pearls, adding that otherwise the Brahmin would be put to death. The Raja. His prayers were successful and the Raja began to develop leprosy. He was unable to take food and be cured if he brought the idol of Raghunathji from the temple at Ayudhaya and surrendered his State to that and was successful in his efforts with the help of 'Gutka Sidh' (a kind of ball which when put in mouth makes a too heavy to be taken away. The idol was then brought to Kulu and placed by the Raja on his throne, thereby investing the authority of the State in Raghunathji and the Raja just becoming his *kardar* (official or deputy). The completely cured, the neck of the idol started thinning. The Raja felt that it was due to its separation

tions changed; visit of the village gods and goddesses of the valley with their attendants, *purohit*, *kardar* and *gour* Thakur Raghunathji starting from the temple, at Sultanpur and followed by the various gods and goddesses; a cock, a pig and a ram) performed.

of the Government; cinema and circus shows; poetic symposium.

masquerading as Rama, Bharta and Hanumana. Hanumana runs about and rubs his body which is besmeared with

under a *pipal* tree. The legend goes that long long ago a horrifying voice used to be heard off and on during the morning following the voice, a person would die in the opposite village of Trambali. Terror stricken, the people went that he would visit their village during his Baisakh tour and rid them of the catastrophe. He then came to Trambali never heard afterwards nor any death occurred and the fair continued to be held there onwards.

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KULU			
Kulu	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
	Jal Vahar	Jeth Sudi 11 (May-June) One day	Religious. This festival is being celebrated ever since the idol of Rama and Sita were brought from Ayodhya to Kulu and is said to be an imitation of the festival celebrated in Ayodhya.
	Shivratri	Phagan Badi 13 (Feb-Mar)	Religious
	Narsingh Chaudash	Baisakh Sudi 14 (Apr-May) One day	Religious. To commemorate Narsingh's coming into existence and killing Hiranyakashyap.
	Ann Kut	Katak Sudi 1 (Oct-Nov) One day	Religious. To commemorate Krishna's lifting Goverdhan mountain on his little finger to protect cows, cow-herd boys and girls against torrential rains released in his fury by the god of rains, Indra.
A—VILLAGES			
Bari H. B. 6	Mela Pir Mahu	Asarh (Jun -July) Two days	Religious
Ghampur H. B. 9	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Ghei H. B. 12	Mela Pir	June 29 (One day)	Religious. Dedicated to a <i>Pir</i> .
Kotla H. B. 17	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Krishan Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Two days	Religious
	Mela Sair	Asoi 1 (Sept-Oct)	Religious. In memory of Baba Sukhia who undertook penance at this place and whose <i>smadh</i> exists here.
Paplother H. B. 18	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Ghiori H.B. 41	Chhinj	May 24 Three days	Recreational

DERA GOPIPUR

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
See descriptive notes. Poetic symposium; music conference.	1,000	Hindus	..
See descriptive notes. Fire works.	1,000	-do-	..
See descriptive notes. Music Conference.	500	-do-	..
Raghnunathji's idol is taken to an artificial island where it is worshipped after bathing it in water (<i>Jal Krira</i>).	500	Hindus, mostly women.	..
See descriptive notes. Folk dances; dramas.	5 miles	Hindus	Leather, iron wares ropes.
Drama of Hiranyakashyap staged; recitations from Shrimad Bhagvat Gita.	100	Hindus, mostly men.	..
The idol of Rama is worshipped after placing it on a heap of boiled rice of the new harvest—the heap to symbolise Goverdhan mountain. The rice is then distributed as <i>parshad</i> .	200	-do-	
TAHSIL			
Homage to the <i>Pir</i>	500	All	..
See descriptive notes. <i>Kirtan</i> ; wrestling matches.	500 3 miles	Hindus and Sikhs	Sweets, fruits, earthen pots, general merchandise.
Worship of the <i>Pir</i>	400 3 miles	All	-do-
See descriptive notes. People gather in the temple erected by Raja Jai Singh and worship Shiva. Wrestling; <i>kabaddi</i> .	2,000	Hindus	Sweets, earthen pots.
See descriptive notes. Fast; <i>kirtan</i> ; religious discourses. Wrestling bouts.	4,000 5 miles	-do-	Sweets, fruits.
Homage at the <i>smadh</i> ; free meals.	1,000 4 miles	-do-	-do-
See descriptive notes. <i>Kirtan</i> ; folk dances.	4,000 5 miles	All	Sweets, fruits, earthen pots, general merchandise.
Wrestling matches; beating of drums.	1,500	All	Sweets, fruits, earthen pots, general merchandise.

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
DERA GOPIPUR			
Chanaur H.B. 43	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Three days	Religious
Rori Kori H.B. 44	Mela Baba Mangu	May Two days	Religious. In memory of Baba Mangu.
Gangote H.B. 50	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
T-Karda Khurd V-Gangote H.B. 50	Mela Nag Panchami	Sawan (July-Aug) Three days	Religious. Dedicated to Nag <i>devta</i> (Snake-god).
Nangal H.B. 52	Mela Mich Kund	Second Saturday falling after Baisakhi (April) Two days	Religious. A temple dedicated to Shiva is situated here.
	Baisakhi	Baisakh 1 (April 13) One day	Religious and seasonal
Har H.B. 54	Mela Har	.. Two days	Recreational
Bara H.B. 57	Wrestling fair	May Three days	Recreational
Sanhet H.B. 58	Wrestling fair	May Three days	Recreational
Garli H.B. 60	Holi	Phagan Purnamashi (Feb-Mar) Three days	Seasonal and recreational
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious. Dedicated to Gugga. It is believed that a person bitten by a snake or a scorpion is cured, if he visits the temple of Gugga.
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Sair	Asoj 1 (Sept-Oct) Two days	Seasonal
	Mela Halaha	.. Two days	..

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	14,000 10 miles	Hindus	Fruits.
..	1,000	-do-	..
See descriptive notes.	1,000 4 miles	-do-	Sweets, fruits.
Worship of the deity	600	-do-	..
Worship of Shiva in the temple. Wrestling; <i>basigar</i> feats; dramatic performances.	10,000 9 miles	-do-	Animals, sweets, fruits, earthen pots, general merchandise.
See descriptive notes. Homage paid at the Gurdwara.	1,000	Sikhs & Hindus	..
Wrestling	..	All	Earthen pots, sweet- meats, general mer- chandise.
Wrestling; beating of drums.	2,000	All	Earthen pots, general merchandise, sweet- meats, fruits.
-do-	1,500	All	-do-
See descriptive notes.	..	Hindus	..
See also descriptive notes. Singing of Gugga ballads; offering of <i>roat</i> (a big sweet <i>chapati</i> of wheat) in the name of Gugga. Wrestling.	500 3 miles	-do-	General merchandise.
See descriptive notes.	900 miles	-do-	..
Worship of Lakshami at night; illumination; fire-works. See also descriptive notes.	..	-do-	..
See descriptive notes	..	-do-	..
-do-	..	All, especially Hindus.	Sweets, fruits, earthen pots, agricultural imple- ments, general merchandise, animals, baskets.
..	3,000	All	Sweets, fruits, earthen pots, agricultural imple- ments, general merchan- dise, animals, baskets, bamboos.
Wrestling bouts are arranged,	..	All	Earthen pots, sweets, general merchandise.

KANGRA DISTRICT

Town/Village with Hud Bast No.	Fair/festival	Date & duration	Significance and legend
DERA GOPIPUR			
Garli H.B. 60	Jiwan fair	Asoj Three days	Religious and recreational
	Mela Shivji	Sawan Badi 13 (July-Aug) Two days	Religious
	Mela Takni	September Two days	..
Kaloha H.B. 61	Mela Dhoece	Magh 7 (Jan-Feb) Two days Every Thursday of Jeth and Asarh (June-July and July-Aug) One day	Religious*
T-Dehri V-Sihl H.B. 64	Mahatma Devi Gir fair	May One day	Religious. In memory of Mahatma Devi Gir.
T-Ochhhar V-Amb H.B. 70	Gugga Naumi	Bhadon Badi (Aug/Sept) Two days	Religious
Darang H.B. 71	Jawala Ji fair	Chet Nauratas (Mar-Apr) Asoj Nauratas (Sept-Oct) Ten days	Religious†
Ghalaur H.B. 73	Baisakhi	Baisakh 1 (April 13) Three days	Seasonal and religious. There is a temple dedicated to Kali Nath. It is also said that Shiva had meditated here. Also the Pandavas are said to have spent the last year of their exile at this place.
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Bohan H.B. 76	Gugga Naumi (Mela Beroo)	Bhadon Badi 12 (Aug-Sept) One day	Religious
Tihri H.B. 78	Mela Deot Sidh	Bhadon 13 (Aug-Sept) One day	Religious. In honour of the god Deot Sidh whose <i>chelas</i> (disciples) in a fit of frenzy answer questions put to them and predict about future.

*A temple and a spring exist here. The water of the spring passes through lime-stone and is health giving. Paintings in the temple are an evidence of Hindu and Muslim unity. Lamp which is lighted in the temple is offered at this place before it is put to any other use.

†The legend has it that once the gods were at war with the demons. The gods were badly defeated and were displaced. In the form of Durga, the goddess of power. Goddess Jawala Mukhi which is supposed to appear in the form of object of utmost worship by the Hindus.

According to another legend it is believed that Daksh Prajapati was not on good terms with his son-in-law Rudr (Shiva), go there in spite of Shiva's forbidding her to do so. She was insulted by her father, as a result of which she committed self-immolation then and there. Shiva, then, carried Sati's dead body on his shoulders and bewailing her death started wandering arrows. The limbs fell at various places which are regarded sacred. It is believed that tongue of Sati fell at this place.

The Mughal emperor Akbar made a pilgrimage to the temple of the Devi and after having failed to put off the flames by

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
..	4,000	All	..
See descriptive notes. Wrestling—a special feature.	1,500 15 miles	Hindus	..
..	3,000	All	..
Offerings of yield of <i>ghee</i> , curd and milk from cattle in the temple; feeding the lamp lighted in the temple with <i>ghee</i> . Wrestling.	2,000 7 miles	All	Sweets, general merchandise, vegetables, merchandise.
..	1,000 5 miles	All	..
See descriptive notes. Produce of new harvest is offered at the temple of Gugga before it is used in the house. The services of <i>pujari</i> of Gugga are utilised for the treatment of certain diseases. Wrestling; merry-go-rounds.	1,000 5 miles	All	Sweets, general mer- chandise, earthen pots.
Worship of the flames coming out of earth. Offerings of <i>karahi</i> , lambs and pledged things; burning of <i>jor</i> (ear- then lamp fed with pure <i>ghee</i>) at the shrine; solemnising of first hair-cutting ceremony of children. Acrobatics; jugglery.	100,000 From all over India	All	Sweets, utensils, general merchandise.
Bath in the river Beas and worship of the deities. <i>Bazigar</i> shows; <i>qwalis</i> ; merry-go-rounds; boating- special features. See also descriptive notes.	30,000 50 miles	All	Animals, earthen pots, fruits, general mer- chandise.
See descriptive notes. Wrestling.	2,500 5 miles	All	Sweetmeats.
Produce of new harvest is offered at the temple of Gugga before it is used in the house. The services of <i>pujaris</i> of Gugga are utilised for the treatment of certain diseases. See also descriptive notes.	1,000 5 miles	All	Sweets, general mer- chandise, earthen pots.
Homage is paid to the god. Wrestling bouts are held.	150 2 miles	Hindus	Sweetmeats.

The temple was constructed by some Hindu Raja, though it was managed by a Muslim priest, before Partition. worshipped as Cattle-god and it is regarded sacred to feed it with *ghee*. First yield of milk and *ghee* from a cow and buffalo

from their abodes. They approached Brahma, Vishnu and Mahesh for help and protection. On seeing the pitiable condition in the form of a burning mountain. It again subsided and again appeared in a female form riding over a lion, the most volcano flames at this place is thus believed to be the manifestation of Durga in its original form and is regarded as an

The former performed a *yajna* and invited all the gods except Rudr and his consort Sati (Parvati). Sati, however, decided to immolation then and there. Shiva was very angry and was about to spoil the *yajna* but the gods succeeded in pleasing him & all over the universe. On seeing this, Vishnu was worried and he cut various limbs of the dead body by shooting his and hence it is held sacred.

putting water over it, offered a gold *Chhattar* weighing 1½ maunds, but the goddess turned it into that of iron to prick his pride.

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
DERA GOPIPUR			
Tihri H.B. 78	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Majheen H.B. 79	Gugga Naumi	-do-	Religious
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
Sehor Bala H.B. 80	Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Ghurthialta H.B. 81	Gugga	-do-	Religious
Tripal H.B. 103	Mela Nag	Sawan (July-Aug) Four days	Religious. Dedicated to Nag Devta (Snake-god).
Haripur H.B. 106	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Bilaspur H.B. 108	Mela Bir Mandal	Sawan (July-Aug) Four days	Religious
	Bilasa Devi fair	April One day	Religious
Nandpur Bhatoli H.B. 109	Mela Baba Jati Dass	February Two days	Religious
Ranial H.B. 110	Mela Nag	Every Saturday and Tuesday of Sawan (July-Aug) One day	Religious. It is said that a person bitten by snake is cured if he pays obeisance in the temple dedicated to Nag Devta (Snake-god).
Nagrota H.B. 114	Mela Pir	Chet 23 (Mar-Apr) One day	Religious
Bacho-har H.B. 128	Dussehra	Asoj Sudi 10 (Sept-Oct) Four days	Religious
Narhana H.B. 129	Mela Narhana, or, Shivratri	Phagan Badi 13 (Feb-Mar) One day	Religious. Dedicated to Shiva.
	Panji fair	Jeth Sudi 5 (May-June) Five days	Religious. To commemorate the birthday of Baba Narhari Dass.
	Cattle fair	June Five days	Commercial
Barla H.B. 135	Pir Mahu	June 14 Five days	Religious. In memory of Pir Mahu whose shrine exists here. The Pir is supposed to protect the cattle from diseases.

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
See descriptive notes. The <i>chelas</i> work themselves up into a fit of trance and predict about future-prices, cattle and human diseases, etc. Offerings made at the <i>marhi</i> of Gugga Pir. Wrestling bouts are held.	250 2 miles	All	Sweetmeats.
See descriptive notes. Wrestling matches are held.	150	-do-	-do-
See descriptive notes. Wrestling and kite-flying.	1,000	-do-	Sweetmeats, earthen pots, cattle.
See descriptive notes. Offerings to Gugga. Wrestling matches.	150	-do-	Sweetmeats.
See descriptive notes.	150	-do-	-do-
..	1,000	Hindus	-do-
See descriptive notes.	2,000	All	..
Homage to the Pir	500	-do-	..
Worship of the deity	400	Hindus	..
Homage to the saint	300	All	..
Worship of the deity. Wrestling.	1,000	Hindus	Sweets, vegetables, ear- then pots.
Worship of the Pir. Wrestling bouts.	1,000 10 miles	All	Animals, utensils.
See descriptive notes.	1,000 5 miles	All, especially Hindus.	Sweetmeats.
-do-	6,000	All	Sweets, general merchan- dise, earthen pots.
Worship of Shiva. Wrestling bouts; <i>bazigar</i> shows; perform- ance by professional singers.	4,000 40 miles	Hindus	Animals, utensils, leather goods.
Sale of livestock. Beating of drum and merry-go-rounds.	3,000 30 miles	Hindus	Cloth, sweetmeats, fish, pots.
Offerings are made at the shrine of the Pir to check cattle diseases. Wrestling bouts are held.	2,000	All	Sweetmeats.

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
T-Takoli V-Beh H.B. 2	Mela Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Tira H.B. 7	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
T-Parorain Kalan V-Tharah H.B. 10	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Dussehra	Asoj (Sept-Oct) One day	Religious
T-Raipur V-Tharah H.B. 10	Chhinj	Magh (Jan-Feb) Two days	Recreational
T-Manghiana V-Machhahli H.B. 15	Mela Pipalu	Jeth Sudi 11 Nirjala Ekadashi (June-July) One day	Religious*
T-Ghagrot V-Dhar Chamukha H.B. 16	Pipalu Da Mela	Asarh 3 (June-July) One day	Religious†
T-Bheya V-Hathol H.B. 17	Sidh Ka Mela	September One day	..
Nadaun H.B. 18/19	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Basant Panchami	Magh Sudi 5 (Jan-Feb) Two days	Seasonal and recreational
	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
T-Godiara V-Jalari H.B. 19	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Three days	Religious
T-Golol V-Jalari H.B. 19	Sadh Bar	Jeth Sudi 11 (On the occasion of Nirjala Ekadashi) (May-June) One day	..

*It is believed that the fair used to be held here thousands of years ago but was perhaps then abandoned. There was a
 †It is said that there was a *pipal* (*Ficus religiosa*) tree which used to be worshipped by the villagers. Once it withered
 people and they constructed a small temple.

HAMIRPUR

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
See descriptive notes.	1,000 10 miles	Hindus	Sweetmeats.
See descriptive notes. Wrestling ; kite-flying ; other rural games.	1,000	Hindus	General merchandise, sweets.
See descriptive notes.	2,000	All	..
See descriptive notes.	4,000	All, especially Hindus.	..
Wrestling matches are arranged.	4,000	All	..
Worship in the temple of Shiva. Jugglers' acrobats.	15,000 Visitors from Hoshiarpur, Kan- gra, Gurdas- pur, Jullundur Districts and Himachal Pradesh	Hindus	Sweets, general mer- chandise.
Worship in the temple; offerings of <i>ghee</i> and grains made. Folk songs and dances.	7,000 25 miles	Hindus	..
..	300	Hindus	..
Burning of the effigy of Ravana. Wrestling; kite flying. See also descriptive notes.	5,000 5 miles	All, especially Hindus.	Sweets, earthen pots, toys, sugarcane, cosme- tics.
See descriptive notes.	1,000 2 miles	Hindus	Sweets, toys.
-do-	1,000	Hindus	Dry and fresh fruits, flowers.
See descriptive notes. <i>Kirtan</i> ; religious discourses.	800	Hindus, mostly women.	Sweets, fruits.
See descriptive notes.	500	All	..
Worship of gods	600	Hindus	..

pipal tree here with 10/15 hamlets of Brahmins. The *pipal* tree dried up. One of the Brahmins had a dream one night
 The place was called Pipalu and a fair began to be held since then.
 away, but the people continued paying reverence to the tree. The tree again sprouted; it looked miraculous to the

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
HAMIRPUR			
T-Patta V-Jalari H.B. 19	Sindh	Phagan 12 (Feb-Mar) One day	..
T-Seri V-Jalari H.B. 19	Dussehra	Asoj 1-10 (Sept-Oct) One day	Religious
T-Tarkari V-Bhumpal H. B. 20	Mela Dihodian	Magh (Jan-Feb) One day	Religious. In memory of Pir Dihoda, who is worshipped for the protection of milch cattle.
Saproh H.B. 21	Bhondu Shah fair	Jeth 15 (May-June) One day	Religious. In memory of a saint, Bhondu Shah whose <i>smadh</i> exists here.
T-Indara V-Bara H.B. 22	Indara fair	Magh 25 (Jan-Feb) One day	Recreational
T-Kalrohi V-Bara H. B. 22	Mela Baba Babu Shah	September One day	Religious. In memory of Baba Babu Shah.
T-Dohar Khurd V-Bara H.B. 22	Mela Baba Balak Nath	Bhadon Amavas (Aug-Sept) One day	Religious
Choru H.B. 23	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
T-Jhaniari V-Balduhak H.B. 24	Mela Jhaniari Devi	Jeth 8 (May-June) One day	Religious. Dedicated to goddess Jhaniari Devi.
T-Rail V-Balduhak H. B. 24	Mela Rail	Magh 26 (Jan-Feb) One day	Religious. In memory of a <i>Pir</i> .
T-Rakar V-Balduhak H. B. 24	Gugga fair	Bhadon Badi 9 (Aug-Sept) Two days	Religious
V-Balduhak H. B. 24	Gugga Naumi	-do-	Religious
	Chhinj	Magh (Jan-Feb) One day	Recreational
V-Nauhngi H. B. 25	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Two days	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
T-Jalah Bahl V-Badhog H. B. 26	Mela Pir	One day	Religious
V-Bani H. B. 32	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Wrestling bouts are held.	200	..	..
Burning of the effigy of Ravana. See also descriptive notes.	4,000	All, especially Hindus.	..
Worship of the <i>Pir</i>	300	Hindus	..
Worship and offerings made at the <i>smadh</i> . Games; races; wrestling.	3,000 6 miles	Hindus	Bullocks, sweets, earthen pots, general merchandise.
Wrestling bouts are held.	500	All, mostly men.	Sweetmeats.
Homage is paid to the saint.	300	Hindus	..
..	200	Hindus	..
See descriptive notes.	500	All	..
Worship of the deity in the temple. Wrestling; games; races.	Several thousand 15 miles	Hindus	Cattle, especially bull- ocks, sweets, earthen wares, general merchan- dise.
Worship of the <i>Pir</i> . Wrestling; races.	10,000 8 miles	Hindus	Bullocks, sweets, earthen vessels, general merchandise.
See descriptive notes.	400	All, mostly women.	Sweetmeats.
-do-	500	All	
Wrestling bouts are held.	500	All	
See descriptive notes.	500	All	
Burning of the effigy of Ravana. See also descriptive notes.	1,000	All, especially Hindus.	Sweets, toys, general merchandise.
..	300	Hindus	..
See descriptive notes.	People of various villages celebrate together	Hindus	Sweets, toys, articles of daily use.

KANGRA DISTRICT

Town/Village with Habitat No.	Fair/festival	Date & duration	Significance and legend
HAMIRPUR			
V. Bani H.B. 32	Holi	Phagan Purnamashi (Feb-Mar) Three days	Seasonal and recreational
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Diwali	Kartika Amavas (Oct-Nov) Three days	Religious
	Lohri	Last day of Poh (Dec-Jan) Two days	Seasonal
T-Bugli V-Bani H.B. 32	Mela Baggi, or, Akhara Mela	Magh 7 (Jan-Feb) One day	Religious*
T-Tikar Rajputan V-Bani H.B. 32	Mela Kalka Devi	Jeth Badi 8 (May-June) One day	Religious† Dedicated to Kalka Devi.
T-Birswai V-Bani H.B. 32	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
T-Garli Khas V-Garli H.B. 33	Mela Mahadev	First Monday of Jeth (May-June) One day	Religious. Dedicated to Shivji Mahadev whose temple exists here.
T-Chhabmoh V-Dhatwal H.B. 34	Mela Baba Deot Sidh	Every Sunday of Jeth (May-June) One day	Religious‡
T-Jajari V-Dhatwal H.B. 34	Mela Gugga Chhari	Bhadon Badi 9 (Aug-Sept) One day	Religious
T-Galor Khas V-Galor H.B. 36	Mela Bhairon	January, July August. One day	Religious. Dedicated to Bhairon.
T-Dodoh V-Galor H.B. 36	Chhinj	January One day	Recreational
T-Sarchri V-Galor H.B. 36	Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
T-Larha V-Galor H.B. 36	Mela Gugga	-do-	Religious

*In memory of a *Pir* whose tomb exists here. Wrestling bouts are held between wrestlers coming from far and called by people Lakh Baksh or Sukh Data. He himself being a great philanthropist, people consider it a big boon.

†The legend goes that about five hundred years ago a man of the village was ready to go home after cutting grass. As he put it in his bundle of grass and began to lift it. The bundle, weighing in all about 1½ maunds could not be lifted a voice was heard from the sky saying "I am Kalka Devi, the sister of Jwalamukhi Devi of Kangra. Build a temple accordingly facing Jwalamukhi Devi temple. The fair began to be held with the foundation-laying ceremony."

‡In memory of Baba Balak Nath, "a disciple of Ridgir Sanjasi. He wandered to Changar Talai in Bilaspur where he force, but he refused to abandon his faith and called about, whereupon a rock close-by split open and he (A Glossary of the Tribes and Castes of Punjab and N.W.F.P., Vol I., page 279)

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	People of various villages celebrate together	Hindus	
See descriptive notes.	Several thousand	Hindus	Sweets, seasonal fruits, toys, articles of daily use.
See descriptive notes.	Local population	Hindus	
See descriptive notes.	-do-	Hindus	
Worship of the <i>Pir</i> at the tomb; offerings of fresh milk and <i>ghee</i> of cows and buffaloes. Wrestling.	10,000	All	Sweets, utensils, leather goods, general merchandise.
Worship of the deity in the temple; offerings made. Beating of drums; acrobatics; folk songs; feats of jugglery.	4,000 15 miles	Hindus	Leather goods, utensils, cattle, general merchandise, sweets.
See descriptive notes.	1,000	All	
Worship in the temple; offerings of corn made.	5 miles	Hindus	Sweets, seasonal fruits, general merchandise.
Worship of Baba Balak Nath; offerings of he-goats, bread and <i>halwa</i> .	Several thousand	Hindus	Sweets, fruits.
See descriptive notes.	From nearby villages	All	Sweets.
Worship of Bhairon. Wrestling; singing.	200 3 miles	Hindus	Sweets, toys.
Wrestling matches are held.	3,000 15 miles	All	Sweets, toys.
See descriptive notes.	1,000 4 miles	All	Sweets, toys.
-do-	10 miles	All	Sweets, toys.

near. Such *akharas* (Wrestling matches) were started by Qutab-ud-din Aibak (13th century) who used to be to give charity in his name.

tied the bundle, he found a beautiful stone, weighing about 20 seers. With a view to carrying the stone home, he though the man could easily lift some three maunds. After doing his level best, he sat down. In the meantime beautiful temple in my name outside your village and your heart's desire shall be fulfilled". A temple was consi-

mony of the temple.
became the cow-herd of a woman of the Lohar caste. Some Jogis attempted to convert him and pierce his ears by disappeared into the cleft, in which he is supposed to be still alive, though he was born 300 years ago".

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival*	Date & duration	Significance and legend
HAMIRPUR			
Jangal H.B. 37	Chhinj Nalti	Phagan 2 (Feb-Mar) One day	Recreational
Narah H.B. 38	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
T-Bari V-Dhaned H.B. 39	Chhinj	Magh 21 (Jan-Feb) One day	Recreational
T-Gharan V-Dhaned H.B. 39	Chhinj Gharan	Magh 20 (Jan-Feb) One day	-do-
T-Dhaned Khas V-Dhaned H.B. 39	Chhinj Dhaned	Magh 18 (Jan-Feb) One day	-do-
V-Pahlu H.B. 40	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Khorhpa fair	Magh 8 (Jan-Feb) One day	Religious. In memory of a <i>Pir</i> .
T-Morsa Garlian V-Pahlu H.B. 40	Mela Radhaswami	Jeth (May-June) Eight days	Religious. The fair is held by the Radhaswamis.
T-Karer V-Pahlu H.B. 40	Chhinj	Magh (Jan-Feb) One day	Recreational
Mehlta H.B. 42	Nirjala Ekadshi	Jeth Sudi 11 (May-June) One day	Religious*
	Seri fair	Asoj 1 (Sept-Oct) One day	Religious. It is said that long long ago, there existed a banyan tree which had withered away. A saint practised penance beneath the tree and it again came to life. A fair is being held at this place every year since then. The fair is held on the day of Seri festival.
T-Chauhi Kauhari V-Mehlta H.B. 42	Chhinj	Magh (Jan-Feb) One day	Recreational
T-Padwin V-Mehlta H.B. 42	Devi Ka Mela	May One day	Religious. Dedicated to the <i>devi</i> (goddess).
T-Bajiha V-Mewa H.B. 43	Mela Laddar Mahadev	First Wednesday of Asarh (June-July) One day	Religious. Dedicated to Shiva, locally known as Laddar Mahadev.
T-Jahu Khurd V-Mewa H.B. 43	Cattle fair	April and October Five days	Commercial

*The fair has been started by a saint, Rullia Ram, now in his seventies, who renounced the world at the age of 25 and began to practise penance under a *pipal* tree. He earns by the sweat and his brow, distributes *parshad* and offers *sharbat* to drink on Nirjala Ekadashi. A temple of Shivji has been constructed now and the saint worships in it.

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Wrestling bouts are held; prizes are awarded to the winners.	1,000	All	Earthen pots, bangles.
See descriptive notes. Singing by women; <i>toona</i> (faith cure).	500 3 miles	All, mostly women.	Sweets, toys.
Wrestling bouts held and prizes awarded to the winners.	4,000 5 miles	All	Earthen vessels, bangles.
Wrestling bouts held and prizes awarded to the winners. <i>Gur</i> is distributed.	1,000	All	Earthen pots, bangles.
Wrestling bouts held and prizes awarded to the winners.	1,000	All	-do-
See descriptive notes. <i>Kirtan</i> and <i>bhajan</i> .	500 6 miles	Hindus	Toys, sweets.
Worship of the <i>Pir</i> ; beating of drums; offerings of <i>ghee</i> and <i>churi</i> (bread mixed with <i>ghee</i> and sugar) made. Wrestling.	3,000 10 miles	Hindus, mostly men.	Sweets, toys, vegetables.
Gathering of Radhaswamis; sermons by their <i>guru</i> .	10,000	Radhaswamis	..
Wrestling matches are organised.	1,000	Hindus	..
Worship in the temple; offerings of <i>parshad</i> made; <i>sharbat</i> offered.	2,000 4 miles	Hindus	Sweets.
Worship of the banyan tree; offerings of <i>parshad</i> made.	16,000 20 miles	Hindus	Sweets, fruits, apples, earthen vessels.
Wrestling matches are arranged.	5,000	All	..
Worship of the deity	2,000	Hindus	..
Worship of Shiva	3,000 10 miles	Hindus, mostly men.	Fruits, earthen vessels, general merchandise.
Sale of livestock. Wrestling; <i>kabaddi</i> .	10,000	All, men only.	Cattle and other animals.

and began to practise penance under a *pipal* tree. He earns by the sweat and his brow, distributes *parshad* and offers

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
HAMIRPUR			
T-Hanoh V-Mewa H.B. 43	Mela Kanloha	January One day	Recreational. It marks the end of <i>sag</i> season.
T-Kahar V-Mewa H.B. 43	Chander Bahi	January One day	-do-
T-Sasal V-Bamsan H.B. 44	Markanda	Baisakh 1 (April 13) One day	Religious. In memory of Rishi Markanda. It is believed that barren women are blessed with children if they bathe in the spring.
	Mela Gasian	First Tuesday of Asarh (June-July) One day	Religious. Dedicated to Gasian, a local goddess. It is believed that fairies come here to take their bath.
T-Gharan V-Bamsan H.B. 44	Mela Gharan	Asarh (June-July) One day	Recreational
T-Bajwal V-Bamsan H.B. 44	Gugga Naumi (Mela Bajwal)	Bhadon 13 (Aug-Sept) One day	Religious
Bamsan H.B. 44	Unah Devi	August One day	Religious. Dedicated to Unah Devi whose temple exists at a high place.
	Awa Devi fair	Magh 1 (Feb-Mar) Bhadon Badi 4 (Aug-Sept) One day	Religious. Dedicated to Awa Devi.
T-Samrail V-Ugialta H.B. 45	Tauni Devi fair	Asarh 10 (June-July) One day	Religious. Dedicated to goddess Tauni Devi.
V-Ugialta H.B. 45	Daryota fair	Magh 11 (Jan-Feb) One day	..
T-Kahdroo V-Ugialta H.B. 45	Kandroo fair	Magh 12 (Jan-Feb) One day	..
T-Gusota V-Ugialta H.B. 45	Gasota Mahadev fair	First Monday of Jeth (May-June) Phagan Badi 14 (Feb-Mar) One day	Religious and commercial*
V-Mati Morian H.B. 46	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
V-Chaniara H.B. 48	Mela Chaniari Devi	Jeth Sudi 8 (May-June) One day	Religious. In honour of the goddess Durga.

*The legend goes that some 500 years ago, a farmer known as Rana was ploughing the fields in Tikka Langwan stone as sacred and decided to place it at some holy place. On their way they placed it at Gasota Mahadev; the *Shiv-ling*. Before 1927, the duration of the fair was one day, but since the cattle fair is also simultaneously held

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
The women pluck <i>sag</i> and dance.	500	Hindus, women only.	
-do-	600	-do-	..
Worship of the holy stone in the temple; offerings of grains made; taking a bath.	4,000 10 miles	Hindus, mostly women.	Sweets, general merchandise, earthen wares, cosmetics.
Worship of the deity; water of this place cures skin diseases and is taken home by the pilgrims for the purpose; women bathe their children here for their safety. Singing ; merry-go-rounds.	6,000 10 miles	Hindus	Sweets, general merchandise, earthen pots.
General gathering and merry making	200 5 miles	All	Sweets, cosmetics.
See descriptive notes. Merry-go-rounds; singing.	400 2 miles	All, mostly women.	-do-
Worship of the goddess	200	Hindus	..
Worship of the deity; offerings made.	3,000 From all over Punjab	Hindus	Sweets, fruits, cosmetics, cattle.
Worship of the deity; offerings of goats made. Merry-go-rounds.	3,000 8 miles	Hindus, especially Chauhan Rajputs.	Sweets, earthen wares, onions, cosmetics, fruits, bangles.
Wrestling; beating of drums.	3,000 15 miles	Hindus	Sweets, earthen wares, cosmetics.
-do-	2,500 20 miles	Hindus	-do-
Worship of the holy stone (<i>ling</i> of Shiva) in the temple. Wrestling; beating of drums; folk dances; merry-go-rounds; cinema shows.	6000 From all over Punjab	Hindus	Cattle and other animals, sweets, earthen wares, cosmetics, leaf mats.
See descriptive notes.	1,000	All	..
Worship of the deity; offerings of promised sacrifices.	6,000 20 miles	Hindus	General merchandise, bullocks, cows.

Jalayan. His ploughshare struck against a stone from which blood and milk gushed out. People regarded the stone became so heavy that it could not be lifted again and a temple was constructed over it, it being regarded as the duration of the fair has been extended to eight days in Jeth. On Shivratri day, the fair is held for only one day.

KANGRA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
HAMIRPUR			
Majhog Samluhi H.B. 49	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Mati Tihra H.B. 52	Dei Ka Naon	Jeth Sudi 11 (May-June) One day	Religious*
	Sardha Devi	Jeth (May-June) One day	Religious. Dedicated to Sardha Devi (Goddess).
Chabutra H.B. 53	Chhinj	Jeth (May-June) One day	Recreational.
Karote H.B. 54	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
T. Sujanpur V-Bhalet H.B. 55	Holi	Phagan Puranmashi (Feb-Mar) Ten days	Seasonal and recreational
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
V-Chamiana H.B. 57	Nirjaia Ekadashi	Jeth Sudi 11 (May-June) One day	Religious
T-Kesari V-Sapahal H.B. 61	Kesari Maha Dev	Jeth 2 (May-June) One day	Religious. It is said that in times gone by there existed about 300 springs of which only one remains to this day. It is also believed that a 'sadhu' of Sujanpur Tihra had no son and prayed to Shiva for blessing him with a son. His wishes were fulfilled and he started the fair.
T-Panoh V-Sapahal H.B. 61	Mela Bhagwati Devi	Jeth (May-June) One day	Religious. Dedicated to Bhagwati goddess.
T-Kheri V-Jangal Rajgir H.B. 64	Ashtami fair, or, Jamoli Devi fair	April One day	Religious. Dedicated to Jamoli Devi.

*It is said that Charaga Dei, sister of Raja Sansar Chand of Lambagraon, was married at Mandi. In those days here and rest under a banyan tree. A pond containing dirty water was also there and the Dei experienced great be had, as also a small temple of goddess and a good platform, all lending grace to the beauty of the place. A fair

KANGRA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concd.			
See descriptive notes.	1,000	All	..
Worship of the goddess in the temple. Folk songs.	2000	Hindus	Earthen vessels, general merchandise.
Worship of the deity.	6,000	Hindus	..
Wrestling bouts are held	500	All	..
See descriptive notes.	1,000	All	Sweets, general mer- chandise, earthen pots.
Thanks of gods and goddesses. Feats of <i>bazigars</i> and jugglers; dramatic performances. See also descriptive notes.	5,000 20 miles	Hindus	Sweets, earthen wares, cloth, implements, fish, general merchandise.
Burning of the effigy of Ravana. See also descriptive notes.	500	All, especially Hindus.	Earthen wares, general merchandise.
See descriptive notes.	1,000	Hindus	
Worship of Rama; offerings made. Beating of drums.	800 10 miles	Hindus, mostly women.	Sweets, local fruits.
Worship in the temple; a bath at the spring. Wrestling.	500 4 miles	-do-	Sweets, earthen wares.
Worship of the deity	1,200	Hindus	..
Worship of the deity in the temple; offering of grains made.	500 8 miles	Hindus, mostly women.	Sweets, earthen wares.

Mandi was accessible to Lambagraon only via Sujanpur Tihra, and on the way to her in-laws she used to stop difficulty in finding drinking water. She constructed a *naon* (a small tank) here from where drinking water could started here since 1911 through the efforts of the local respectables, Sarvshri Honsal Ram, Kali Das and Kesho Das.

LAHAUL & SPITI DISTRICT FAIRS: THEIR LOCATION & ATTENDANCE

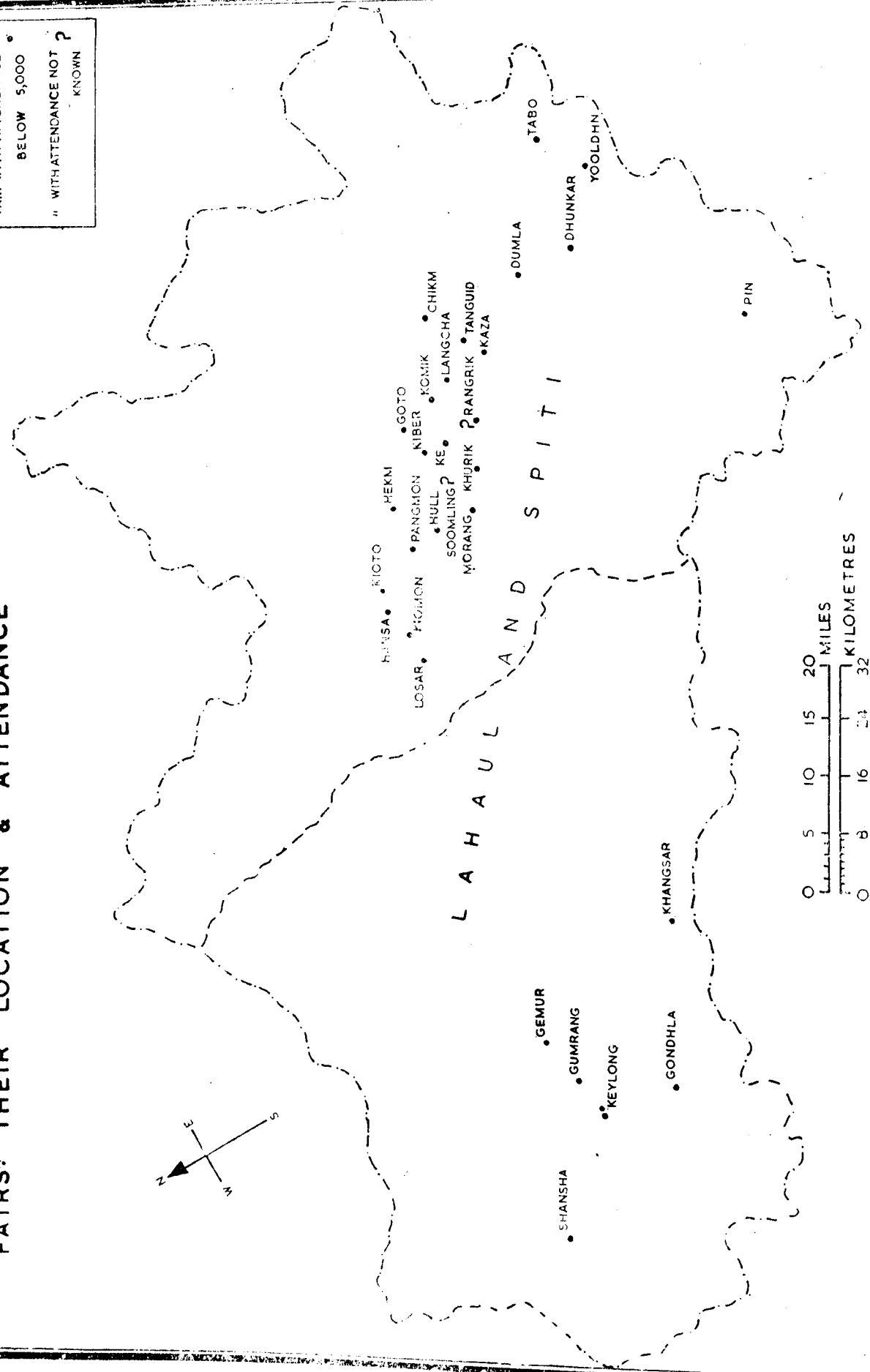


TABLE ON
FAIRS AND FESTIVALS
8. LAHAUL & SPITI DISTRICT

LAHAUL & SPITI DISTRICT

Town/Village with Had Bst No.	Fair/festival	Date & duration	Significance and legend
LAHAUL			
A—VILLAGES			
Shanshar	Shanshar Chheshu	June One day	Religious. Associated with the gonpa (monastery).
Gondhla	Gundhla Chheshu	Sawan 10 (July-Aug) Two days	Religious. Associated with the Mane gonpa.
Gumrang	Gumrang Chheshu	Asarh 12 (June-July) Two days	Religious. Associated with the Shanshar gonpa.
Keylong	Keylong Chheshu	Asarh 19 (June-July) Two days	Religious. Associated with the Gambhar gonpa.
	Tipeti Mandi fair	Sawan (July-Aug) One month and Fifteen days	Commercial
Gemur	Chhe Shiv	July Two days	Religious
Khangsar	Chhioo]	August Two days	Religious
A—VILLAGES			
SPITI			
Kiber Ladarcha grounds	Ladarcha fair	July Twenty five days	Commercial. With the melting of snow and the opening of snow- blocked passes, the fair provides an opportunity for barter trade to the hilly areas of Spiti, Ladakh and Tibet.
Rangrik	Independence day	15th August One day	National. To commemorate India becoming independent on August 15, 1947.
	Dechhang	February Five days	Religious. To worship and propitiate Budha.
Tanguid Gonpa	Tanguid Gonpa fair	A day before amavas of October Five days	Religious. In the Gonpas, only Lamas live. Lamas are sons of landlords called Khanchins. They have to lead a life of celibacy. People living in the nearby villages have belief in the Lamas and assemble here once a year for merry-making.
Ke	Ke Gonpa fair	A day before amavas of November Three days	-do-
Tabo	Tabo Gonpa fair	A day before amavas of November Three days	-do-
Pin	Pin Gonpa fair	-do-	-do-
Dhunkar	Dankhar Gonpa fair	-do-	-do-

LAHAUL & SPITI DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Worship at the gonpa. A sort of devil dance is performed by the Lamas with masks on their faces, to the accompaniment of folk-songs and local musical instruments. The dance is said to have originated in Tibet and signifies the fight between good and evil.	2,000	All, especially Bodhs.	Sweetmeats.
-do-	3,000 15 miles	-do-	Sweetmeats.
-do-	2,000 8 miles	-do-	..
-do-	1,000 8 miles	-do-	..
Sales and purchase of goods	1,000	All, mostly men. Traders come from far off places like Cham- ba, Jammu.	Salt, wool, tea and general merchandise.
..	500	Bodhs	..
Folk dance by Lamas	500	-do-	..
TAHSIL			
Sale of livestock; exchange of goods. Singing and dancing by Hessi caste.	1,000 100 miles	All, mostly men. Traders come from far off places like Chamba, Jammu.	Precious stones, horses, sheep, wool, timber, barley, salt, rice and gur.
Flag hoisting ceremony with formal speeches; dances by virgins, Lamas, Buhzens and Hessis; distribution of sweetmeats among the public; drinking; exhibition of local vegetables; animal races; children shows.	50 miles	All	Precious stones and other miscellaneous articles.
Reading of religious booklets called <i>yums</i> by the Lamas; chanting of <i>mantras</i> and beating of <i>damru</i> and <i>nga</i> (a sort of drum); perambulations round fire; folk-songs and dances.	30	Bodhs	..
Worship of deities; recital of holy books; folk dances by Lamas, virgins & Hessis.	1,000 10 miles	Yellow sect of Bodhs	..
-do-	1,000 25 miles	Bodhs	..
-do-	-do-	-do-	..
Worship of deities; recital of holy books; folk dances by Lamas, virgins and Hessis; <i>bhajans</i> .	-do-	-do-	..
-do-	-do-	-do-	..

LAHAUL & SPITI DISTRICT

Town/Village with Had Bst No.	Fair/festival	Date & duration	Significance and legend
Morang	Dechhang	February Five days	Religious, To worship and propitiate Budha.
Soomling	-do-	-do-	-do-
Khurik	-do-	-do-	-do-
Komik	-do-	-do-	-do-
Hekm	-do-	-do-	-do-
Yooldhn	-do-	-do-	-do-
Langcha	-do-	-do-	-do-
Losar	-do-	-do-	-do-
Klomon	-do-	-do-	-do-
Hansa	-do-	-do-	-do-
Kioto	-do-	-do-	-do-
Pangmon	-do-	-do-	-do-
Hull	-do-	-do-	-do-
Goro	-do-	-do-	-do-
Dumla	-do-	-do-	-do-
Kaza	-do-	-do-	-do-
Chikm	-do-	-do-	-do-

SPITI

LAHAUL & SPITI DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concd. Reading of religious booklets called <i>Yums</i> by the Lamas; chanting of <i>mantras</i> and beating of <i>damru</i> and <i>nga</i> (a sort of drum); perambulations round the fire; folk songs and dances.	20	Bodhs	..
-do-	..	-do-	..
-do-	20	-do-	..
-do-	8	-do-	..
-do-	50	-do-	..
-do-	60	-do-	..
-do-	150	-do-	..
-do-	100	-do-	..
-do-	80	-do-	..
-do-	100	-do-	..
-do-	100	-do-	..
-do-	100	-do-	..
-do-	30	-do-	..
-do-	30	-do-	..
-do-	50	-do-	..
-do-	30	-do-	..

HOSHIARPUR DISTRICT

FAIRS: THEIR LOCATION & ATTENDANCE

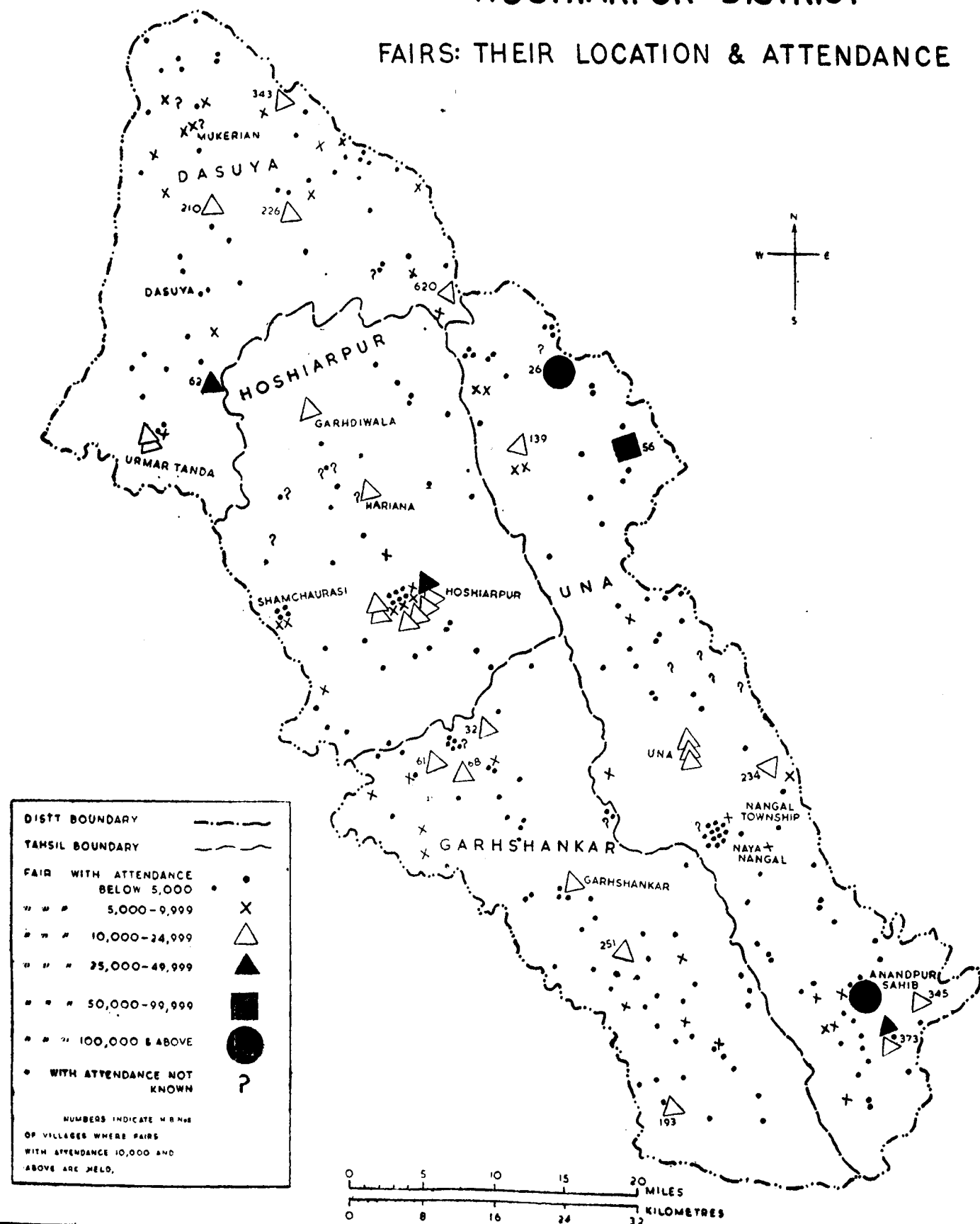


TABLE ON
FAIRS AND FESTIVALS
9. HOSHIARPUR DISTRICT

HOSHIARPUR DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
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A—VILLAGES

Sohian H.B. 62	Mela Amavas & Sankrant	On every Amavas & 1st day of Bikrami month One day	Religious*
Khuda H.B. 71	Maghi	Magh 1 (Jan-Feb) One day	Religious
Jhingar Khurd H.B. 87	Mela Amavas	Amavas of every month One day	Religious
Bodal H.B. 93	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Jand H.B. 124	Mela Shaheedi	Chet (Mar-Apr) Three days	Religious. In memory of Shri Dalip Singh who died a martyr's death at Nankana Sahib during 1947 riots.
Mangat H.B. 125	Mela Abdulla Shah	Asarh 15 (June-July) One day	Religious. To commemorate the death anniversary of a saint, Baba Abdulla Shah.
Hardo Thala H.B. 138	Mela Sain Diwan Shah	May Three days	Religious. Dedicated to a saint, Diwan Shah.
Biso Chak H.B. 171	Janam Ashtami	Bhadon (Aug-Sept) Three days	Religious
Unchi Bassi H.B. 195	Mela Baba Hatib	Asarh 5 (June-July) One day	Religious. In memory of Baba Hatib.
Ghaunspur H.B. 199	Basant Panchmi	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
Dhanoya H.B. 206	Chhinj	Bhadon 22 (Aug-Sept) Two days	Recreational

DASUYA

*Dedicated to Baba Jawahar Dass, who was a saint born in the village and died some forty years ago after attaining on *bhang* etc., for twelve years. He constructed a *kacha* tank on the day he started his fast where at first cattle the bursting of a cannon ball was heard from the sky.

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Bath at the tank	40,000 in Jeth and about 2,000 on every other occasion	Sikhs & Hindus	..
Recitation from Granth Sahib ; <i>kirtan</i> .	1,000	-do-	Sweets, toys.
Recitation from Granth Sahib ; <i>kirtan</i> ; a holy dip in the tank.	1,000 5 miles	-do-	-do-
Recitation from Granth Sahib. Wrestling ; <i>kabaddi</i> ; weight-lifting ; merry-go-rounds ; <i>bhangra</i> .	5,000 20 miles	-do-	Sweets, general mer- chandise, earthen-pots.
..	2,000	Sikhs	Sweets, fruits, toys and clothes.
..	2,000	All	Fruits and sweets.
Homage at the tomb of the saint. <i>Qwalis</i> .	2,000 Pilgrims come from Pakistan also	All, men only.	..
See descriptive notes. Dramas ; wrestling and other games.	2,000 10 miles.	Hindus	Sweets, fruits, general merchandise.
Offerings are made at the shrine of Baba Hatib. <i>Qwalis</i> .	300	Hindus & Sikhs	..
Worship of goddess in the temple. Kite-flying ; folk dances. See also descriptive notes.	2,000	All	Sweets.
Wrestling bouts are arranged.	5,000 5 miles	All	Sweets and general merchandise.

90-95 years of age. After having undertaken pilgrimage to all places of worship in India, the Baba gave up meals and lived used to take water, and later people began to take bath. He also constructed a well there. On his death a huge sound like

HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
DASUYA			
Alipur H.B. 210	Shahidi Din Guru Arjan Dev	Asarh 3 (June-July) Three days	Religious. To commemorate martyrdom day of Guru Arjan Dev.
Nangal H.B. 226	Vyas Puja	Sawan 10 (July-Aug) Three days	Religious. Dedicated to Rishi Vyas Dev.
Atian H.B. 229	Mela Miran Shah	Every Thursday One day	Religious. For the welfare of cattle. It is believed that by making offerings at the tomb of Miran Shah, cattle diseases are cured.
Muradpur H.B. 242	Mela Baba Shahi Shah Bhunki	Asarh (June-July) Two days	Religious
Atalgarh H.B. 249	Mela Kila Baba Hari Singh	Asarh (June-July) Two days	-do-
Budhupur H.B. 269	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	-do-
	Chhinj	Bhadon 26 (Aug-Sept) Two days	Recreational
Dhesian H.B. 305	Chhinj	Bhadon 20 (Aug-Sept) Two days	-do-
Jandwal H.B. 321	Holi	Phagan Purnamashi (Feb-Mar) One day	Seasonal and recreational
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Bariowal H.B. 343	Baisakhi	Baisakh 1 (Apr-May) Two days	Religious. The fair was started by Baba Kalu, a saint, who lived here a thousand years ago.
Sariana H.B. 349	Mela Kanju Pir	Every Thursday of Sawan (July-Aug) One day	Religious. To commemorate the death anniversary of Kanju Pir, a Muslim saint.
Sandhwal H.B. 356	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Three days	Religious
Nandpur alias Hajipur H.B. 357	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Jugial H.B. 369	Mela Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Ulahe H.B. 380	Mela Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. Also in honour of Baba Issa, whose tomb exists here.

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Recitation from Granth Sahib ; <i>diwan</i> . Professional singers.	10,000 15 miles	Sikhs & Hindus	..
Worship of Rishi Vyas Dev	10,000 10 miles	Hindus	..
Offerings at the tomb of the saint	100	All	..
Offerings at a place dedicated to Baba Shahi Sahib	100 2 miles	All	Sweets and fruits.
Offerings at a place dedicated to Baba Hari Singh	100 3 miles	All	-do-
See descriptive notes.	4,000 5 miles	All, especially Hindus.	Sweets, fruits, general merchandise.
Wrestling bouts are arranged.	6,000 8 miles	All	-do-
-do-	5,000 8 miles	All	-do-
See descriptive notes. Dramatic performance.	3,500	Hindus and Sikhs	Sweets, fruits, general merchandise.
Burning of effigy of Ravana. See also descriptive notes.	4,000	All, especially Hindus.	-do-
See descriptive notes.	10,000	All	-do-
Homage at the tomb of the saint	1,000 4 miles	All	Eatables, toys and general merchandise.
See descriptive notes.	400	Hindus	Sweets, toys.
-do-	15,000	All, especially Hindus	-do-
-do-	200	Hindus & Sikh	Sweets, fruits.
-do-	200	-do-	..

HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
DASUYA			
Gira H.B. 382	Mela Jor	Chet 15 (Mar-Apr) One day	Religious
Dhadekatwal H.B. 385	Mela Sitla Mata	Every Tuesday of Jeth (May-June) Every Tuesday of Asarh (June-July) Every Tuesday of Sawan (July-Aug) One day	Religious. It is believed that by sprinkling water on the image of Sitla Mata, sick children are cured.
Sanial H.B. 410	Mela Qadman	Asarh (June-July) Two days	Religious. Associated with a place dedicated to a Muslim saint.
Khera H.B. 415	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Ladpur H.B. 421	Mela Pir Phalan	Jeth (May-June) One day	Religious. In memory of Phalan Pir.
Chak Bhasian H.B. 422	Mela Peepli	Every Tuesday of Jeth (May-June) One day	Religious
Mehtabpur H.B. 423	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Sadullapur Kalota H.B. 424	Mela Baba Sahib	Phagan Badi 14 (Feb-Mar) One day	Religious. In memory of Baba Ghanya Gir, a local saint whose <i>smadh</i> exists here. Fair is held on Shiv- ratri day.
Hoshiarpur Kalota H.B. 425	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Noshera H.B. 427	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Chakowal H.B. 440	Chhinj	Bhadon 24 (Aug-Sept) Two days	Recreational
Munak Kalan H.B. 505	Mela Amavas Tahli Sahib	Every Amavas of the month One day	Religious* Dedicated to Guru Hargobind Sahib.
Ghizian H.B. 512	Baggo Shah fair	Asarh 1 (June-July) One day	Religious. To commemorate the death anniversary of Baggo Shah, a Muslim divine.
Miani H.B. 532	Mela Sant Prem Singh	Jeth 20 (May-June) Four days	Religious. To commemorate the death anniversary of Sant Prem Singh, a saint of Labana Community.
Pul Pukhta H.B. 534	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. It is said that Guru Gobind Singh visited this place.

*It is said that once the Guru passed a night here. Next morning he used *datan* of *tahli* to clean his teeth and after its

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
<i>Diwan</i> ; <i>langar</i> . Performance by singing parties.	2,000	All	..
Worship of Sitla goddess ; bath at the river.	5,000 6 miles	Hindus & Sikhs, women predo- minating.	Sweets, toys.
Homage at the place dedicated to the sain	4,000	All	..
Burning of effigy of Ravana. See also descriptive notes.	3,000	All, especially Hindus.	Sweets, toys, general merchandise.
Worship of the <i>pir</i> .	300	All	..
Worship of goddess Peepli	3,000	Hindus & Sikhs	Sweets.
Burning of effigy of Ravana. See also descriptive notes.	1,000	All, especially Hindus.	..
Homage at <i>smadh</i> ; worship of Shiva in the temple. Wrestling ; <i>kabaddi</i> .	5,000 5 miles	Hindus	Sweets and general merchandise.
See descriptive notes.	.. 10 miles	Hindus	Sweets, fruits.
-do-	600 4 miles	All, especially Hindus.	Sweets, fruits, general merchandise.
Wrestling bouts are organised.	5,000 8 miles	All	Sweets, and general merchandise.
Recitation from Granth Sahib	2,000	Sikhs	Sweets.
Homage at the tomb of the saint. Wrestling.	400	All	..
Recitation from Granth Sahib. Wrestling.	2,000	Labanas	..
See descriptive notes. Community bathing; <i>bhajan</i> ; <i>kirtan</i> ; recitation from Granth Sahib.	3,000 5 miles	Sikhs & Hindus	Sweets, toys.

use threw it away. It grew into a full fledged *tahli* tree. The place became sacred and assumed the name Tahli Sahib.

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Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
DASUYA			
Ban Bindraban H.B. 557	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Beh Dolu H.B. 560	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Two days	Religious
Beh Nangal H.B. 573	Mela Kamahi Devi	Chet Nauratras (Mar-Apr) Three days	Religious. Dedicated to goddess Kamahi.
Dharampur H.B. 586	Durga Ashtami	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) One day	Religious
Repur H.B. 589	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Kathgarh H.B. 591	Mahavir Ki Chhinj	Bhadon (Aug-Sept) Two days	Recreational
Raoli H.B. 597	Chhinj	Bhadon 5 (Aug-Sept) Two days	Recreational
Changarwan H.B. 601	Mela Than Devta	Every Sunday in Sawan (July-Aug) One day	Religious. To worship Nag, god of snakes, to seek protection against snakes.
Baringli H.B. 610	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Sikri H.B. 620	Janam Ashtami	Bhadon Badi 8 (Aug Sept) Three days	Religious
Sohara Dadial H.B. 623	Mela Mahatma Nand Lal	August Three days	Religious. In memory of <i>Sidh</i> , Baba Nand Lal, who came this place in 1908 Bikrami and died in 1965 Bikrami on <i>Rakhar Purnima</i> day. Since then the fair is held on <i>Rakhar Purnima</i> .
Sohara Kandi H.B. 624	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
Badla H.B. 626	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Rampur Haler H.B. 639	Mela Kamahi Devi	Chet Nauratas (Mar-Apr) Three days	Religious*

*Dedicated to Kamahi Devi. Her original name was Kamachha Devi. It is said that during the Mughal period when the
in the plains reached the hills and committed suicide there to protect her honour. The people raised a temple in her memory

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	500 7 miles	Hindus	General merchandise, earthen pots.
-do-	700	Hindus	..
Worship of the goddess in the temple	5,000	Hindus & Sikhs	Sweets, fruits, toys and general merchandise.
Worship of the goddess. Wrestling.	6,000	Hindus	Sweets, baskets, general merchandise.
See descriptive notes. Community bathing; <i>bhajan</i> ; <i>kirtan</i> . <i>Bhangra</i> ; dramatic performances.	500 10 miles	Sikhs & Hindus	General merchandise, earthen pots.
Wrestling bouts are organised.	1000	All	..
Wrestling matches are organised.	4,000	All, men only.	Sweets, earthen pots.
Bath in the rivulet; worship of the deity. Wrestling; folk dances.	5,000 18 miles	Hindus & Sikhs	-do-
See descriptive notes.*	3,000	All, especially Hindus.	Sweets, toys.
Worship of Krishna; fasting. Wrestling; <i>kabaddi</i> . See also descriptive notes.	10,000	Hindus. On the first day mainly women and on the other two days mainly men.	Sweets, fruits.
Worship in the temple dedicated to the Saint; worship and offerings at his <i>smadh</i> .	5,000 20 miles	All	Sweets, general mer- chandise, earthen pots.
People pay a visit to the place dedicated to Jogi Gagan, a local saint. See also descriptive notes.	2,000 10 miles	Hindus & Sikhs	General merchandise.
Burning of effigy of Ravana. See also descriptive notes.	3,000	All	Sweets, toys.
Worship of goddess in the temple; offerings of he- goats made.	..	Hindus, mostly women.	Sweets and other eatables.

Muslims tried to outrage her modesty, as in the case of many other Hindu girls, she ran away and after wandering about
and began to call it temple of Kamahi Devi. The fair is held to commemorate her.

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HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
DASUYA			
Rampur Haler H.B. 639	Mela Baba Lal Dyal	October Three days	Religious. Dedicated to saint Lal Dyal.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
B—TOWNS			
Mukerian	Cattle fair	7th to 12th of every month except July and August Five days	..
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Dasuya	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Urmar Tanda	Fair Baba Hargobind	January 21 Three days	Religious. To commemorate death anniversary of Baba Hargobind, a local saint of repute.
	Cattle fair	24th to 28th of every month Five days	Commercial
	Basant	Magh Sudi 5 (Jan-Feb) Three days	Seasonal and recreational
	Mela Baba Boota Bhagat	Asarh 3 (June-July) Three days	Religious. To commemorate death anniversary of Baba Boota Bhagat, a saint of the area.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

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HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Offerings at the <i>smadh</i> of the saint ; <i>kirtan</i> . Dramatic performances.	3,000	All	Sweets, fruits, general merchandise.
Burning of the effigy of Ravana. See also descriptive notes.	1,000	All, especially Hindus.	General merchandise, earthen-pots, fruits.
Sale of livestock	..	All, men only.	Cattle & other animals.
See descriptive notes. Community bathing ; <i>bhajans</i> ; <i>kirtan</i> . Folk dances ; songs.	5,000	Sikhs & Hindus	Eatables.
Burning of the effigy of Ravana. See also descriptive notes.	6,000	All, especially Hindus.	Eatables.
See descriptive notes. Community bathing ; <i>bhajans</i> ; <i>kirtan</i> . Wrestling.	3,500 6 miles	Sikhs & Hindus	Sweetmeats, fruits.
Burning of the effigy of Ravana. Wrestling. See also descriptive notes.	3,500 6 miles	All, especially Hindus.	Sweets, fruits, general merchandise, earthen pots.
Worship at the <i>smadh</i> of the saint. Performance by distinguished singers.	2,000 4 miles	All	..
Sale of livestock	5,000	All, men only.	Cattle & other animals.
Worship at the <i>smadh</i> of Baba Hargobind. Music competition ; poetic symposium ; kite-flying. See also descriptive notes.	10,000 50 miles	All	Sweets, fruits, general merchandise, earthen pots.
Offerings at the <i>smadh</i> of the saint	20,000	All	Fruits, toys, general merchandise.
Burning of the effigy of Ravana. See also descriptive notes.	2,000 4 miles	All, especially Hindus.	..

HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Sikri Talowal H.B. 66]	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Two days	Religious
	Raksha Bandhan	Sawan Purnamashi (July-Aug) One day	Social. A domestic festival.
Kang H.B. 71	Mela Sankrant	First day of every Bikrami month One day	Religious. In memory of Bhai Manjh a Sikh saint. Celebrated in Gurdwara. <i>Sankrants</i> of Asarh and Kaitak are cele- brated with great enthusiasm.
	Maghi	Magh 1 (Jan-Feb) One day	Religious. In memory of forty <i>Muktas</i> (martyrs) of Sikh religion. Celebrated at the Gurdwara of Bahi Manjh.
	Mela Purnamashi	Every month One day	Religious. In memory of Bahi Manjh, a Sikh saint.
Dudiana Kalan H.B. 78	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Nada Chaur H.B. 121	Mela Baba Omji	Jeth 23 (May-June) Three days	Religious. Dedicated to Baba Omji who was a religious, kind- hearted and a divine man.
Barial H.B. 160	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Sataur H.B. 178	Mela Rakhar Puranmashi	Sawan Puranmashi (July-Aug) One day	Religious. Fair was started by Bhai Narain Singh.
Nainowal Jattan H.B. 186	Mela Baba Phanu	Chet Chaudash (Mar-Apr) One day	Religious. In memory of a saint, Baba Phanu, who is reported to have disappeared into the earth at this place.
Naloian H.B. 225	Basant Panchmi	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
Sahri H.B. 241	Holi	Phagan Puranmashi (Feb-Mar) Two days	Seasonal and recreational
Harkhowal H.B. 264	Mela Baba Jwala Singh	Katak 28 (Oct-Nov) One day	Religious. To commemorate death anniversary of a saint, Baba Jwala Singh.
Ahrana H.B. 269]	Republic Day	January 26 One day	National. To commemorate India becoming Republic on January 26, 1950.
Khanaura H.B. 270	Mela Baba Shah Daro	Asarh 2 (June-July) Two days	Religious. In memory of Baba Shah Daro, a Muslim saint.

HOSHIARPUR

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Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
See descriptive notes.	800 6 miles	Hindus	Sweets, toys.
Sisters tie <i>rakhris</i> round the wrist of their brothers.	Local population	Hindus	..
<i>Akhand path</i> ; <i>kirtan</i> .	..	Sikhs	..
<i>Akhand path</i> ; <i>kirtan</i> .	..	..	..
..	1,000	..	..
See descriptive notes. Community bathing ; <i>bhajans</i> ; <i>kirtan</i> . There is a temple where this festival is celebrated.	2,500	Sikhs & Hindus	Sweets, general merchandise.
Homage at the sacred place	20 miles	All	Eatables.
See descriptive notes. Community bathing ; <i>bhajans</i> ; <i>kirtan</i> ; worship in the temple of Baba Kaluji.	800	Hindus & Sikhs	Eatables.
<i>Akhand path</i>	1,000	Sikhs & Hindus	..
..	1,000	All	Sweets, general merchandise.
See descriptive notes. Wrestling ; <i>qwalis</i> .	5,000	All	Eatables, general merchandise.
See descriptive notes. Wrestling ; <i>kabaddi</i> .	2,000	Hindus & Sikhs	-do-
<i>Akhand path</i> and recitation of <i>Shabads</i> in the Gurdwara.	600	Sikhs & Hindus, mostly men and <i>sadhus</i> .	..
Processions ; tournaments ; races ; cultural entertainments.	5,000	All	Sweets.
Homage at the tomb of the saint	200	All	..

HOSHIARPUR DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
HOSHIARPUR			
Mehtiana H.B. 271	Mela Baba Rai Fateh	Asarh (June-July) Two days	Religious. In memory of Baba Rai Fateh, a Muslim saint.
Phuglana H.B. 274	Mela Bhoore Shah	Asarh 21 (June-July) One day	Religious. In memory of Bhoore Shah, a Muslim saint.
Mukhlana H.B. 284	Chhinj	Baisakh 1 (April 13) Two days	Recreational
Tajawal H.B. 287	Mela Hussain Muhammad	Sawan 22 One day	Religious. In memory of Pir Hussain Muhammad Shah who was a disciple of Dhera Shah.
Harimua H.B. 290	Mela Hussain Muhammad	Jeth (May-June) One day	Religious. In memory of Pir Hussain Muhammad Shah who was a disciple of Dhera Shah.
Bohan H.B. 295	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Baba Farid	First Tuesday of Asarh (June-July) One day	Religious. In memory of Baba Farid who had meditated here a place built by him.
Patti H.B. 296	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Rajni Devi H.B. 313	Mela Rajni Devi	On every Tuesday of Chet (Mar-Apr) One day	Religious. In honour of goddess Rajni.
Bassi Kalan H.B. 316	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Nangal Kanunguan H.B. 410	Mela Baba Sadiq Ali	Jeth 28 (May-June) Two days	Religious. In memory of a saint, Baba Sadiq Ali Shah.
Lalpur H.B. 424	Birthday of Guru Ravidas	February One day	Religious
Ramtalwari H.B. 470	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Two days	Religious
Dholbaha H.B. 476	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Homage at the tomb of the saint	400	All	Sweets, general mer- chandise.
Homage at the tomb of the saint	300	All	-do-
Wrestling bouts are arranged.	1,000	All	..
General gathering and merry-making	1,500	All	Sweets & fruits.
General gathering and merry-making	1,400	All	..
Burning of the effigy of Ravana. See also descriptive notes.	1,000	All, especially Hindus.	Sweets, general mer- chandise.
Worship at the sacred place	1,000	All	Fruits.
Burning of the effigy of Ravana. See also descriptive notes.	1,000	All, especially Hindus.	..
Worship of the goddess in the temple	2,000 on each Tuesday 10 miles	Hindus, mostly women.	Eatables.
Burning of the effigy of Ravana. See also descriptive notes.	2,000	All, especially Hindus.	Sweets.
..	400	All	..
Bhajan; kirtan.	400	Harijans	..
See descriptive notes. Recitation from Gita; bhajan; kirtan.	2,000 5 miles	Hindus	Sweets, general mer- chandise.
Burning of the effigy of Ravana. See also descriptive notes.	2,000 4 miles	All, especially Hindus.	Utensils, sweets.

HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
HOSHIARPUR			
Janauri H.B. 478	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Holi	Phagan Sudi 8 to Puranmashi (Feb-Mar) Eight days	Seasonal and recreational
Patial H.B. 481	Ram Naumi	Chet Sudi 9 (Mar-Apr) Two days	Religious
Salern H.B. 495	Mela Shah Nur Jamal	Chet Chaudash (Mar-Apr) Four days	Religious. In memory of Shah Nur Jamal, a Muslim saint, who is reported to have disappeared into the earth at this place.
Bhunga H.B. 506	Cattle fair	May One week	Commercial
B—TOWNS			
Garhdiwala	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Hariana	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Shamchnaurasi	Basant	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational ; also religious.
	Republic Day	January 26 One day	National. To commemorate India becoming Republic on January 26, 1950.
	Mela Baba Inder Dass	Asarh 10 (June-July) One day	Religious. In memory of Baba Inder Dass, a local saint.
	Independence day	August 15 One day	National. To commemorate India becoming independent on August 15, 1947.
	Mela Baba Shami Shah	September Three days	Religious. In memory of Baba Shami Shah.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Hoshiarpur	Birthday of Guru Teg Bahadur	January One day	Religious

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes. Bath in the tank; <i>kirtan</i> ; <i>parbhat pheris</i> .	2,000	All	Sweets, general merchandise.
Staging life story of Bhagat Prahlaad. Wrestling; <i>kabaddi</i> ; folk dances. See also descriptive notes.	3,000 6 miles	Hindus & Sikhs	Sweets, earthen pots, toys, general merchandise.
See descriptive notes.	1,000	Hindus	Sweets, general merchandise.
	1,000	All	Sweets.
Sale of livestock	400	All, men only.	Cattle.
Burning of the effigy of Ravana. Wrestling ; merry-go-rounds; <i>jhankis</i> . See also descriptive notes.	10,000 3 miles	All, especially Hindus.	Eatables.
See descriptive notes. Wrestling.	..	All	..
Burning of the effigy of Ravana. Foot-ball; volley-ball; <i>kabaddi</i> ; tug of-war. See also descriptive notes.	10,000 5 miles	All, especially Hindus.	Earthen pots, general merchandise.
Homage paid to the memory of Haqiqat Rai. Foot-ball; <i>kabaddi</i> ; races. See also descriptive notes.	2,000	Hindus & Sikhs	Sweets.
<i>Parbhat pheris</i> ; flag hoisting; meetings.	8,000	All	..
Offerings at the <i>smadh</i> of the saint	5,000	All	Sweets.
Flag-hoisting; general meetings.	1,000	All	..
Offerings and prayers at the tomb of the saint	1,000	All, especially Muslims.	Sweets.
See descriptive notes.	2,000	All, especially Hindus.	Sweets, toys.
Recital from Granth Sahib	5,000	Sikhs & Hindus	..

HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
HOSHIARPUR			
Hoshiarpur	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
	Basant	Magh Sudi 5 (Jan-Feb) Four days	Seasonal and recreational*
	Republic Day	January 26 One day	National. To commemorate India becoming Republic on January 26, 1950.
	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
	Mela Sitla Mata	On every Tuesday of Chet (Mar-Apr) One day	Religious. Sitla Mata is regarded as goddess of Small-pox and her worship is considered to prevent and cure the disease.
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Mahavir Jayanti	Chet 27 (Mar-Apr) One day	Religious. Birth anniversary of Mahavira.
	Martyrdom day of Guru Arjan Dev	Jeth Sudi 4 (May-June) One day	Religious
	Vyas Puja	Jeth Purnima (May-June) One day	Religious. In memory of Vyas Rishi.
	Teej	Sawan Sudi 3 (July-Aug) Seven days	Seasonal
	Independence Day	August 15 One day	National. To commemorate India becoming independent on August 15, 1947.
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Balmik's Birthday	Asoj Purnamashi (Sept-Oct) One day	Religious
	Birthday of Guru Nanak Dev	Katak Purnamashi (Oct-Nov) One day	Religious
	Annkut	Katak Sudi 1 (Oct-Nov) One day	Religious. To commemorate Rama's return to Ayodhya.

*Also in memory of Baba Kanhaya Lal, a man of high spiritual attainments making no distinction between one living at one and the same time. One day a sweeper happened to see different limbs of Baba's body scattered about. But when, on of his blessings one innocent Muslim, Sheikh Mehar Ali, was saved from gallows. On his death, Hindus and Muslims quarrelled the Muslims to construct a mausoleum on a part of the ashes of his body.

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
See descriptive notes.	100 at each crossing	Hindus & Sikhs	..
Homage at the <i>smadh</i> of the saint. A holy dip in the tank; worship in the temple; <i>kirtan</i> . Kite-flying; wrestling; professional singing. See also descriptive notes.	10,000	Hindus & Sikhs	Sweets, fruits, toys, general merchandise.
Flag-hoisting; general meetings.	10,000	All	..
See descriptive notes.	10,000	Hindus	..
Offerings of meals cooked overnight are made at the temple of the goddess.	500	Hindus, mostly women.	Sweets, toys.
See descriptive notes. Community bathing; <i>bhajans</i> ; <i>kirtan</i> ; worship of Baba Sri Chand, son of Guru Nanak Dev.	25,000 10 miles	Sikhs & Hindus	Sweets, fruits, toys and other goods.
<i>Kirtan</i> and <i>bhajans</i>	2,000	Jains	..
Recitation from Granth Sahib	5,000	Sikhs & Hindus	..
Worship of Vyas Rishi; <i>guru puja</i> .	500	Hindus	..
Women sing; swing and dance.	500	Sikhs & Hindus, women only.	Sweets, fruits, toys, bangles.
Flag-hoisting; meetings.	10,000	All	..
See descriptive notes. Dramatic performances.	20,000	Hindus	..
Burning of the effigy of Ravana. See also descriptive notes.	10,000	All, especially Hindus.	Estables, toys.
<i>Kirtan</i> ; <i>bhajans</i> ; procession.	1,000	Harijans	..
<i>Bhajans</i> ; <i>kirtan</i> ; procession; recitation from Granth Sahib.	5,000	Sikhs & Hindus	..
Recitation from Ramayana; <i>kirtan</i> .	5,000	Hindus	..

creature and another. Even dogs ate with him. It is said that he could be seen at Hoshiarpur and at a disant place from there his alarm, people gathered, they saw the Baba sitting perfectly. The Muslims were also devoted to him because on account over his last rights as in the case of Kabir. The Deputy Commissioner gave his verdict in favour of the Hindus but allowed

HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Dharamsal H.B. 15	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Mela Mahantan	Baisakh 1 (April 13) Asoj 1 (Sept-Oct) One day	Religious. In memory of Baba Nakodar Dass ; there is a <i>gaddi</i> here in his name.
Badhmana H.B. 17	Fair Sidh Badhmana	Every Saturday in June One day	Religious. Associated with a <i>sidh</i> ; the fair is celebrated from ancient days.
Chhaproh alias Chintpurni H.B. 26	Chintpurni Devi fair	Chet (Mar-Apr) Sawan (July-Aug) Asoj (Sept-Oct) Ten days	Religious*
Lohara H.B. 31	Mahi da Sidh	Bhadon (Aug-Sept) Two days Also on every Sunday	Religious†
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) 1 Two days	Religious
Mairi H.B. 56	Hola fair	Phagan Puranmashi (Feb-Mar) 15 days	Religious. A saint, Guru Barbhag Singh is reported to have adopted this place for meditation and worship. There is an all-weather waterfall here known as Dholi Dhar. People believe that a bath under this water-fall cures all diseases.
Gungoti H.B. 59	Mela Gugga	Bhadon Badi 9 (Aug-Sep) Two days	Religious
Nehrina Ranga H.B. 90	Mela Gugga	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Chak Sarai H.B. 103	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious

*There is an old temple here of goddess Chintpurni, one of the nine goddess-sisters. The legend goes that an old tial voice asking him to go back to the place of rest. But he did not pay heed to it. He immediately turned blind and could had taken rest. He found a girl standing there. She asked him to stay on there and do *puja* (worship) promising that venerated for worship of the goddess.

†Dedicated to a *Sain Mahatma*. It is reported that some people were grazing buffaloes when a *Sain* appeared there suaded one of those men to take his *kamandal* and milk one of the buffaloes. With his blessings, the buffalo actually gave and since then the fair is held in honour of the *Sain* whom they call 'Mahi da Sidh' (saint of the milk-men).

UNA

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
See descriptive notes.	500	Hindus, & Sikhs	
See descriptive notes.	500	Sikhs & Hindus	
Worship of the <i>gaddi</i> .	2,000	All	Sweets, general merchandise.
Worship of the <i>sidh</i> .]		All	Sweets, general merchandise.
Worship of the goddess; a holy dip in the tank; recitation of hymns and songs. Cinema shows.	1,00,000	Hindus & Sikhs	Fruits, toys, sweets and general merchandise.
Offerings at the <i>smadh</i> . Wrestling.	600 in the main fair and 100 persons on every Sunday 9 miles	All	Sweets, general merchandise.
See descriptive notes. Wrestling ; dramatic performances.	4,000 9 miles	All	Sweets, general merchandise, earthen pots.
<i>Diwans</i> ; prayer meetings ; bath at Dholi Dhar; offerings at the <i>smadh</i> of the Baba; flag hoisting. Evil spirits are driven out of afflicted persons by <i>masands</i> .	50,000 From all over Punjab and other parts of the country	All, mostly Sikhs.	Eatables, agricultural implements and domestic articles.
See descriptive notes on Gugga Naumi	300	All	
See descriptive notes on Gugga Naumi.	1,000	All	
See descriptive notes. Wrestling matches.	2,000	All	Sweets, general merchandise, shoes, utensils, agricultural implements.

man was passing by that way. He sat under a big tree to take rest. When he started on his journey again, he heard a celestian voice in front of him. He then looked back and could see everything. He then returned to the place where he would thus have all his desires fulfilled. He promised to do so and the girl disappeared. Since then the place is highly

and asked them to give him some milk. As the buffaloes were dry, they expressed their inability. The *Sain* then per-milk to the surprise of all those present. The *Sain* disappeared and the people constructed a *Smadhi* at that place

HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
UNA			
Babehar H.B. 118	Bein fair	Baisakh 1 (April 13) One day	Religious. A saint had meditated in a temple at this place.
	Holi	March 7 One day	Seasonal and recreational
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Daulatpur H.B. 119	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
	Baisakhi	Baisakh 1 (April 13) Two days	Seasonal and religious ¹
Dangoh Khas H.B. 120	Birthday Guru Ravi Dass	January Two days	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
Baroh urf Bhadarkali H.B. 123	Mela Bhadar Kali	Naumi of Sawan (July-Aug) One day	Religious. Dedicated to goddess Bhadarkali.
Deoli H.B. 136	Mela Bimblu	Baisakh 1 (April 13) One day	Religious. A saint lived here near the bank of Swan stream, where there is a natural spring.
Ambota H.B. 139	Lat fair, or, Shiv Bari	Second Saturday of Baisakh (Apr-May) One day	Religious*
Gagret H.B. 140	Dussehra	Asoj Sudi 10 (Sep-Oct) One day	Religious
	Shiv Bari	Baisakh 1 (April 13)	Religious
Amb H.B. 143	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Panjota Khurd H.B. 154	Dussehra	-do-	Religious
Thathal H.B. 157	Dussehra	-do-	Religious

*The legend is that Shri Dronacharya's daughter, Yata Devi, used to worship Shiva in a temple here. Her worship

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL contd			
Worship at the temple which contains an image of the saint as well	1,000	All	Toys, sweets and other eatables.
See descriptive notes.	1,000	Hindus & Sikhs	
-do-	1,000	Sikhs & Hindus	
See descriptive notes. Wrestling bouts.	5,000	Hindus & Sikhs	Sweets, utensils, general merchandise.
See descriptive notes. Wrestling; acrobatics; kite-flying.	6,000	Sikhs & Hindus	Sweets, furniture uten- sils, general merchandise.
Procession is taken out.]	4,000	Harijans	
See descriptive notes.	2,000	Hindus	
Worship of the goddess in the temple	1,000	Hindus	Sweets and toys.
Bath at the spring	400	All	General merchandise.
Worship of Shiva and Yata Devi in the temple; bath in the Sonbhadra stream flowing near the temple.	15,000 10 miles	Hindus, chiefly women.	Sweets and general merchandise.
Burning of the effigy of Ravana. Dramatic performances. See also descriptive notes.	5,000 10 miles	All, especially Hindus.	Toys, sweets.
..	5,000	Hindus	
Burning of the effigy of Ravana. See also descriptive notes.	1,500 4 miles	All, especially Hindus.	..
	1,000 3 miles	-do-	..
	1,200 4 miles	-do-	..

had much influence in the surrounding area and the fair is held in her memory.

HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival]	Date & duation	Significance and legend
UNA			
Jadla H. B. 168	Bhartri Ki Chhinj]	Aug-Sept Five days	Recreational
Satothar] H. B. 173	Dussehra	Asoj Sudi 10 (Sept-Oct)] One day	Religious
Bhalola H. B. 182	Baisakhi]	Baisakh 1 (April 13) One day	Seasonal and religious
Saluri H. B. 183	Chhinj	September 5 Two days	Recreational
Basal H. B. 194	Baisakhi]	Baisakh 1 (April 13) One day	Seasonal and religious
	Chhinj	Any time in the year Four days	Recreational
Ispur H. B. 196	Mela Kushti]	Bhadon (Aug-Sept) Two days	Recreational
Bhadsali] H. B. 197	Mela Kushti	-do-	Recreational
Lal Singi H. B. 200	Baisakhi	Baisakh 1] (April 13) One day	Seasonal and religious
Kotla Kalan H. B. 204	Mela Sant Beli Ram	Chet Sankrant (Mar-Apr) One day	Religious. Named after a saint, Beli Ram, who is still alive. Fair is held near the <i>dera</i> of the saint.
Malahat H. B. 206	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational. Also associated with the sacred memory of a local saint, Baba Gian Das.
Rampur H. B. 209	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Kothar Kalan H. B. 214	Dangal Barsat	Any day in rainy season One day	Recreational
Basdehara H. B. 228	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Bhabhaur H. B. 234	Baisakhi]	Baisakh 1 (April 13) Three days	Seasonal and religious

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Wrestling bouts are arranged.	2,000	All	..
Burning of the effigy of Ravana. See also descriptive notes.	1,000	All, especially Hindus.	..
See descriptive notes.	6,000	Sikhs & Hindus	..
Wrestling bouts are arranged.	2,000	All	..
See descriptive notes.	2,000 3 miles	Sikhs & Hindus]	Sweets and utensils.
Wrestling bouts are arranged.	4,000	All	General merchandise.
-do-	1,000	All	..
-do-	1,000	All	..
See descriptive notes. Recitations from Granth Sahib; <i>bhajan</i> ; <i>kirtan</i> in <i>dera</i> of Mahants.	3 miles	Hindus & Sikhs	..
General gathering and rejoicing; free meals; <i>Bhajan</i> ; <i>kirtan</i> .	..	All	..
See descriptive notes.	..	Sikhs & Hindus	..
See descriptive notes.	500	-do-	..
Wrestling bouts are arranged.	1,000	-do-	..
Burning of effigy of Ravana. See also descriptive notes.	4,000	All, especially Hindus.	Earthen pots, general merchandise.
See descriptive notes. Community bathing; <i>bhajan-kirtan</i> at the banks of river Sutlej. Dramatic performances; acrobatics.	15,000	Sikhs & Hindus	Utensils, leather goods, general merchandise.

HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
UNA			
Kathera H. B. 239	Mela Baba Udho	Every Sunday One day	Religious*
Santokhgarh H. B. 246	Republic Day	January 26 One day	National. To commemorate India becoming Republic on January 26, 1950.
	Shivratri	Phagan Badi 14 (Feb-Mar) Two days	Religious
	Holi	Phagan Puranmashi (Feb-Mar) Two days	Seasonal and recreational
	Ram Naumi	Chet Sudi 9 (Mar-Apr) Two days	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Martyrdom day of Guru Arajn Dev	June One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Two days	Religious
	Maharishi Balmiki's Birthday	Asoj Puranmashi (Sept-Oct) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Gopal Ashtami	Katak Sudi 8 (Oct-Nov) Four days	Religious. Connected with one Pandit Bholu Nath, a resident of the village, who constructed a <i>gaushala</i> here with the help of people.
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Guru Nanak Dev's Birthday	Katak Puranmashi (Oct-Nov) One day	Religious

*In memory of Baba Udho, a noted saint of this village. Due to ill-will of local chief, he was murdered on the bank of

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Bath in the Sutlej; worship of the sacred place of Baba Udho; meals served to Brahmins.	1,000	All, [chiefly women.	..
Cultural programmes	..	All	
Worship of Shiva in the temple	1,000 9 miles	Hindus	..
See descriptive notes.	1,000	Hindus & Sikhs	..
-do-	1,000 9 miles	Hindus	..
See descriptive notes. Community bathing; <i>bhajan</i> ; <i>kirtan</i> .	5,000	Sikhs & Hindus	General merchandise.
Procession; hymns and sermons in the Gurdwara.	1,000 9 miles	Sikhs & Hindus	..
See descriptive notes.	1,000 9 miles	Hindus	..
Worship of Maharishi Balmik and Rama. Dramatic performances.	500 9 miles	Balmikis	General merchandise.
Burning of the effigy of Ravana. See also descriptive notes.	2,000 9 miles	All, especially Hindus.	General merchandise.
Worship of Krishna and cow.	2,000 9 miles	Hindus	General merchandise.
See descriptive notes.	1,000	Hindus & Sikhs	Utensils, sweets, toys, general merchandise.
<i>Bhajan</i> ; <i>kirtan</i> ; recitation of Granth Sahib in the Gurdwara.	1,000 9 miles	Sikhs & Hindus	..

the river Sutlej and thrown into it. The water of the river turned red for many days.

HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Santokhgarh H.B. 246	Vishwa Karma fair	Katak Amavas (Oct-Nov) Three days	Religious
	Chhinj	Every third year in winter Five days	Religious and recreational
Sanoli H.B. 249	Mela Shri Nam Dev	January Two days	Religious. Dedicated to Shri Nam Dev Ji.
Bhanam H.B. 271	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Dobheta H.B. 280	Baisakhi	-do-	Seasonal and religious
Dher H.B. 295	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Ganguwal H.B. 303	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Mazara H.B. 311	Mela Sitla Mata	Every Tuesday of Chet (Mar-Apr) One day	Religious. It is believed that by worship of goddess Sitla, persons suffering from small-pox are cured.
Jenwal H.B. 345	Baisakhi]	Baisakh 1 (April 13) One day	Seasonal and religious
Kalianpur H.B. 346	Baisakhi	-do-	Seasonal and religious
Nangli H.B. 354	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Mahain H.B. 358	Devat Sidh]	Bhadon (Aug-Sept) Two days	Religious
	Mela Mihaan Rana	Every Thursday of Jeth (May-June) One day	Religious. For the welfare of cattle. It is believed that by making offerings at the tomb of Mihaan Rana, cattle diseases are cured.
Kiratpur H.B. 373	Hola	March Six days	Celebrated from the times of Guru Gobind Singh
	Baisakhi	Baisakh 1 (April 13) Two days	Seasonal and religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

UNA

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of Rishi Vishwa Karma in the temple; free meals.	1,000 12 miles	Hindus & Sikhs, especially artisans like carpenters and blacksmiths	General merchandise.
Worship of Lakh Data and prayers for the welfare of animals. Wrestling bouts are arranged.	2,000 9 miles	Hindus & Sikhs	Utensils, sweets, toys, general merchandise.
<i>Bhajan</i> ; <i>kirtan</i> and sermons at the local temple.	1,000	Sikhs & Hindus	..
See descriptive notes. Community bathing; <i>bhajan</i> ; <i>kirtan</i> .	1,000	Sikhs & Hindus	..
-do-	6,000 14 miles	Sikhs & Hindus	Utensils, agricultural implements, general merchandise.
Worship of Shiva in the temple	3,000	Hindus	..
Burning of the effigy of Ravana. See descriptive notes.	2,000 9 miles	All, especially Hindus.	Utensils, general mer- chandise.
Worship of the goddess	500	Hindus and Sikhs	Sweets.
See descriptive notes.]	10,000	Sikhs & Hindus	Sweetmeats, toys, general merchandise.
-do-	1,000	-do-	Sweets and toys.
Burning of the effigy of Ravana. See descriptive notes.]	2,000 6 miles	All, especially Hindus.	Sweets, general mer- chandise.
Worship of Devta Sidh. Wrestling.	500 11 miles	All	General merchandise. sweets.
Offerings at the tomb of Mihaan Rana	100	All	..
Recitation of Granth Sahib in the Gurdwara; bath at Patalpuri; religious and political conferences.	30,000	Sikhs & Hindus, mostly the former.	Sweets and general merchandise.
See descriptive notes. Community bathing in a tank in Gurdwara Patalpuri.	10,000 100 miles	-do-	Utensils and general merchandise.
Burning of the effigy of Ravana. See descriptive notes.	2,000 7 miles	All, especially Hindus.	-do-

HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
UNA			
Barian H.B. 380	Mela Jhandaji	On the occasions of Shivratri and Baisakhi One day	Religious. There is a Shiva temple. A saint, Jawahar Singh lived there and hoisted a flag. The flag is changed every month and that is why the temple is called Jhandaji.
Thana H.B. 381	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Nurpur Kalan H.B. 394	Shivratri	February Two days	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Rawli H.B. 396	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Jhinjri H.B. 397	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Saskaur H.B. 400	Mela Maha Dev Ka	February 12 One day	Religious
Lakhnow H.B. 401	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Baroh H.B. 405	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Aulakh H.B. 413	Gugga Naumi	-do-	Religious
Takhatgarh H.B. 416	Gugga Naumi	-do-	Religious
Sarai H.B. 421	Baisakhi	Baisakh 1 (April 13) Two days	Seasonal and religious
Dhatwara H.B. 441	Mela Gugga	Every Sunday	Religious
Barerh H.B. 442	Devi Ka Mela	Chet (Mar-Apr)	Religious. Dedicated to Devi (goddess).
Chalola H.B. 448	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and religious
Basoli H.B. 457	Mela Nigaha Pir	On every Thursday in the month of May and June One day	Religious. Dedicated to Nigaha Pir.

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship in the temple	500 6 miles	Hindus	..
See descriptive notes.	200	All	..
-do-	5,000	Hindus	..
Burning of the effigy of Ravana. See descriptive notes.	5,000	All, especially Hindus.	Sweets.
See descriptive notes. Community bathing in the river. Wrestling.	1,000 3 miles	Sikhs & Hindus, mostly women.	Eatables.
See descriptive notes.	1,000	All	..
Worship of Shiva	1,000	Hindus	..
See descriptive notes.	800 5 miles	Hindus	Eatables.
See descriptive notes. Prayers are offered at the temple. Wrestling; kabaddi matches.	1,000 3 miles	All	Eatables.
-do-	1,000	All	..
-do-	2,000 5 miles	All	Eatables.
See descriptive notes. Community bathing in the river.	2,000 7 miles	Sikhs & Hindus	Sweets and general merchandise.
See descriptive notes.	100	All	..
Worship of the goddess	450	Hindus	..
See descriptive notes.	500	Hindus & Sikhs	..
Worship of the Pir. Wrestling; jugglery.	From all over the district	All	Sweets and utensils

HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
UNA			
Kangar H.B. 462	Amavas, or, Mela Baba Naina	Maghar Amavas (Nov-Dec) One day	Religious. Dedicated to a saint named Baba Naina whose <i>smadh</i> exists here. He always remained naked and observed silence.
Jatuli <i>unf</i> Haroli H.B. 467	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Two days	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Haripur H.B. 481	Mela Achhnan Man	Second Sunday of Maghar (Nov-Dec) One day	Religious. Worship of goddess Achhnan by the ladies having children. There is a temple in the forests of Haripur dedicated to the goddess.
Rampur Kalan H.B. 489	Mela Sidh Chanan	Every Sunday One day	Religious. In memory of Sidh Chanan, a Rajput saint.
Ghanora Hirpur H.B. 490	Mela Sidh Chanan	Every Sunday One day	Religious. In memory of Sidh Chanan, a Rajput saint.
	Sankranti	First day of every Bikrami month One day	Religious
Samirowal H.B. 499	Domeel Baisakhi	Baisakh 1 (April 13) Two days	Seasonal and religious
Jhandian H.B. 515	Mela Maha Dev	Phagan (Feb-Mar) One day	Religious. Dedicated to Shiva.
Jatwahar H.B. 516	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
Polian H.B. 525	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Obeisance paid at the <i>smadh</i>	1,000 3 miles	Hindus & Sikhs	Sweets and utensils.
See descriptive notes. Wrestling.	2,000	All	Sweets, general mer- chandise.
Burning of the effigy of Ravana. Wrestling. See also descriptive notes.	2,000 5 miles	All, especially Hindus.	Sweets, general mer- chandise and earthen pots.
Worship of the goddess; donations to the priest; wash- ing of faces of children with the water of the spring.	2,000 8 miles	Hindus & Sikhs, mostly women.	General merchandise, toys, sweets.
Prayers in the temple dedicated to the saint	500	Hindus & Sikhs	..
Prayers in the temple dedicated to the saint	150 3 miles	Hindus & Sikhs	Eatables.
Worship at the Gurdwara Shahidi Bagh	200 5 miles	Sikhs & Hindus	Eatables.
See descriptive notes. Community bathing in rivers Sutlej and Sawan. The distance between the two rivers is two miles, hence the name Domeel Baisakhi. Dog-bitten people take bath before sun-rise. Horse races; wrestling.	9,000 15 miles	All	Earthen-wares, wooden articles, general mer- chandise, sweets.
Worship of Shiva in the temple	5,000	Hindus	..
See descriptive notes. Performances by professional singers.	4,000 50 miles	Hindus	Sweets and general mer- chandise.
See descriptive notes. Wrestling.	2,500 People come from as far as Delhi	Hindus	Sweets.
See descriptive notes.	5,000	Sikhs & Hindus	Sweets.

HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
B—TOWNS			
Una	Holi	Phagan Puranmashi (Feb-Mar) Four days	Seasonal and recreational
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
Nangal Township	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Naya Nangal	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Anandpur Sahib	Cattle fair	From 18th to 23rd of each month Six days	Commercial
	Hola Mohalla	Chet Puranmashi (Mar-Apr) One week	Religious
	Baisakhi	Baisakh 1 (April 13) Two days	Religious and seasonal*
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

UNA

HOSHIARPUR DISTRICT

Mode of observance and entertainments.	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
See descriptive notes.	10,000	Hindus & Sikhs	Sweetmeats.
Burning of the effigy of Ravana. See also descriptive notes.	10,000 5 miles	All, especially Hindus.	Sweets, fruits, general merchandise.
See descriptive notes.	10,000	Hindus & Sikhs	Sweetmeats.
Burning of the effigy of Ravana. See also descriptive notes.	2,000 5 miles	All, especially Hindus.	Sweets, fruits, general merchandise.
Community bathing. <i>Kabaddi</i> ; wrestling; jugglery; merry-go-rounds. See also descriptive notes.	6,000 5 miles	Hindus & Sikhs	Earthenware, sweets.
Sale of livestock	1,000	All, men only.	Cattle and other ani- mals.
Recitation from Granth Sahib; <i>diwans</i> ; processions. On the last day, a procession is taken out by Nihangs. Cinema; circus; dramatic performances; jugglery; magic shows.	200,000	Sikhs and Hindus, the former pre- dominating.	General merchandise, sweets, fruits, agricul- tural implements.
See descriptive notes. Community bathing; <i>bhajans</i> ; <i>kirtan</i> .	8,000 13 miles	Sikhs & Hindus	Sweets, fruits, general merchandise.
Burning of the effigy of Ravana. See also descriptive notes.	4,000 8 miles	All, especially Hindus.	Sweets, fruits, general merchandise.

his *Panj-Pyaras* and created ORDER of KHALSA on this day. The sacred weapons used by Guru Gobind Singh in his

*It was at the famous Gurdwara of Keshgarh at Anandpur Sahib that Guru Gobind Singh served *Amrit* to fight against religious persecution are preserved and displayed at the Gurdwara.

HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
GARHSHANKAR			
A—VILLAGES			
Mauju Muzara H.B. 8	Hola Mohalla	March One day	Religious. In memory of Baba Doola Singh, a local saint and founder of a Gurdwara in this village.
Bham H.B. 12	Mela Mata	Sawan 15 (July-Aug) Four days	Religious. Goddess Kalka Mai of Calcutta is said to have become visible to one Shrimati Chhanno who was then venerated.
Kalewal Bhagtan H.B. 31	Mela Baba Puran Dass	Sawan 16 (July-Aug) One day	Religious. In memory of a saint, Baba Puran Dass.
Jaitpur H.B. 32	Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Barian Kalan H.B. 38	Mela Baba Ka Baag	On every Sunday One day	Religious. Dedicated to an old saint who started the fair.
	Mela Baba Prem Singh	March Three days	Religious. Dedicated to a saint, Baba Prem Singh, who started this fair.
	Mela Takia	June 12 One day	Religious. Dedicated to a Muslim saint who started the fair.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Krishan Lila	Ten days after Diwali One week	Religious. In honour of Krishna.
Ajnoha H. B. 52	Annual Diwan of Akali Bhola Singh	March Three days	Religious. In memory of Akali Bhola Singh who earned fame during Sikh rule and belonged to this village.
Panjaur H.B. 54	Shivratri	February One day	Religious
Sarhala Kalan H.B. 57	Mela Baba Atar Singh	Bhadon 1 (Aug-Sept) One day	Religious. In memory of Sant Atar Singh.
	Mela Baba Sher Singh	Sawan (July-Aug) or Bhadon (Aug-Sept) Two days	Religious. To commemorate the death anniversary of Baba Sher Singh.

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
<i>Shabad-kirtan</i> ; procession. Horse races.	1,000	Sikhs and Hindus, mostly the former.	Toys, sweets, general merchandise.
Obeisance to the goddess in the temple; <i>bhajan</i> ; <i>kirtan</i> .	500	Hindus, especially Sanatanists.	-do-
Recitation from Granth Sahib	1,000	Sikhs	..
See descriptive notes. Wrestling bouts specially arranged.	10,000	All	..
Recitation from Granth Sahib; devotional songs.	250	Sikhs and Hindus	..
Recitation from Granth Sahib; <i>kirtan</i> ; sermons.	1,500	-do-	Eatables.
History of Muslim saints and old lovers recited. Mimicry; rustic songs.	400	All, especially Muslims, men only.	-do-
See descriptive notes. Burning of the effigy of Ravana.	1,500	All, especially Hindus.	Sweets, general mer- chandise.
See descriptive notes.	..	Hindus & Sikhs	Sweets and fire-works.
Dramatic performance from the life story of Krishna	2,000 6 miles	All, especially Hindus.	Sweets and toys.
Recitation from Granth Sahib	7,000	Sikhs	..
See descriptive notes.	200	Hindus	..
Recital of Granth Sahib; offerings made. Wrestling.	2,000	Sikhs & Hindus	Toys, sweets, general merchandise.
Homage at the local Gurdwara	8,000	-do-	Sweets, toys.

HOSHIARPUR DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
GARHSHANKAR			
Gondpur H.B. 61	Mela Tabli Sahib	February 24 One day	Religious. In memory of Guru Hargobind.
Ganeshpur H.B. 68	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Bharta H.B. 70	Mela Bawa Lakho	On every Monday	Religious. In memory of Bawa Lakho, a saint.
Each Nangal H.B. 86	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. In memory of Baba Kalo in whose name there is a temple here.
Kot Fatuhi H.B. 89	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Dandewal H.B. 101	Chhinj	Bhadon Badi 9 (Aug-Sept) One day	Religious. In honour of Gugga Pir.
Tuto Mazara H.B. 103	Mela Mai Pali	Chet (Mar-Apr) Three days	Religious. In memory of Mai Bali, whom people consider sacred and powerful.
Binjon H.B. 107	Mela Sanatan Dharam	Phagan (Feb-Mar) Three days	Religious. To promote the cause of Sanatan Dharam.
Akalgarh H.B. 123	Amavas	Every month on Amavas day One day	Religious. In memory of Guru Gobind Singh.
	Mela Puranmashi	On every full-moon day Three days	Religious. Connected with the visit of the sixth Sikh Guru, Guru Hargobind to this place.
Chahoda H.B. 135	Hola	March One day	Religious
Palewal H.B. 144	Chhinj	Bhadon Badi 8 (Aug-Sept) One day	Religious and recreational. Dedicated to Bhai Piara, a famous local saint.
Panam H.B. 149	Mela Sain Waryam Shah	Maghar 7 (Nov-Dec) Three days	Religious. In memory of Sain Waryam Shah.

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
..	10,000	Sikhs & Hindus	Sweets, toys.
See descriptive notes.	10,000	-do-	..
People worship the holy place and take bath in the tank.	400	Hindus & Sikhs, mostly women.	..
People take bath in the tank located in the premises of the temple. Wrestling; horse races. See also descriptive notes.	8,000 10 miles	Sikhs & Hindus	Sweets, general merchandise.
Burning of the effigy of Ravana. Also see descriptive notes.	8,000 9 miles	All, especially Hindus.	-do-
Women offer boiled <i>sewian</i> on the <i>smadh</i> of Gugga Pir. Wrestling matches arranged.	4,000 45 miles	All	-do-
Worship of Mai Bali; songs and sermons are recited. Bathing in the tank.	3,000	All	-do-
Lectures and prayer meetings	2,000	Hindus, especially Sanatanists.	..
Recital of Granth Sahib; <i>kirtan</i> and sermons.	2,000 3 miles	Sikhs and Hindus	Sweets, general merchandise, books.
<i>Akhand Path</i> in the Gurdwara	2,000	Sikhs and Hindus, women in majority.	General merchandise.
Homage at the <i>smadh</i> of Baba Daru. Wrestling; <i>kabaddi</i> .	1,000	All	Sweets, earthen pots and toys.
Wrestling and other games; bullock-cart races.	2,000	All	General merchandise, eatables.
Homage at the tomb of the saint	2,000	All	Sweets, fruits and general merchandise.

HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
GARHSHANKAR			
Samundra Khas H.B. 160	Mela Chet Chaudash	Chet Badi 14 (Mar-Apr) One day	Religious. It is said that saint Mahesh constructed the Shiva temple and laid its foundation stone on this day. Also a woman committed <i>sati</i> on this day.
Hiatpur Rurki H.B. 166	Mela Baba Bau- khandi	Asarh 1 (June-July) Magh 1 (Jan-Feb) One day	Religious. Dedicated to Baba Baukhandi.
Chankoi H.B. 174	Mela Sain Mehar Shah	Jeth 17 (May-June) One day	Religious. In memory of Sain Mehar Shah.
Mehatpur H.B. 183	Chhinj	August One day	Recreational
Garhi Khas H.B. 188	Roshni fair, or, Mela Baba Roshan Wali Shah	Chet 2 (Mar-Apr) Three days	Religious. In memory of Baba Roshan Wali Shah.
Balachaur H.B. 193	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
Fatchgarh <i>urf</i> Sudo Majra H.B. 199	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Kathgarh H.B. 203	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Dhaul H.B. 212	Mela Jogi Pir	Magh 1 (Jan-Feb) One day	Religious. Dedicated to Jogi Pir.
	Mela Lohri Ka	Last day of Poh (Dec-Jan) One day	Seasonal
Siana H.B. 215	Chhinj	Bhadon (Aug-Sept) One day	Recreational and religious
Gandupura H.B. 219	Chhinj	-do-	-do-
Phirni Muzara H.B. 220	Chhinj	Bhadon Badi 12 (Aug-Sept) One day	Religious and recreational. In honour of Gugga Pir.
Bachhalwari H.B. 221	Village Tournament	January Three days	Recreational

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of Shiva; offerings made. Wrestling; jugglery; singing.	2,000 8 miles	Hindus	Sweets, toys, agricul- tural implements.
Worship of the shrine of the saint	8,000 5 miles	Hindus	..
Worship of the saint	500	All	Sweets.
Wrestling bouts are arranged.	4,000	All	..
Homage at the tomb of the saint. Songs; <i>qwalis</i> .	4,000 5 miles	All	Sweets.
Burning of the effigy of Ravana. See also descriptive notes.	2,000	All, especially Hindus.	Sweets, general mer- chandise.
A fair is held at the shrine of Baba Balraj, a local saint, a day after Diwali, and offerings are made. See also descriptive notes.	10,000 10 miles	Hindus & Sikhs	Sweets.
See descriptive notes. Worship of Tahli Sahib. Horse races, mimicry and professional singers.	1,000 10 miles	Hindus & Sikhs	Sweets, general mer- chandise.
See descriptive notes.	1,000	All, especially Hindus.	-do-
Worship of the Shrine. <i>Qwalis</i> .	5,000 5 miles	All	Eatables.
See descriptive notes.	1,000	Sikhs & Hindus	..
Worship of the goddess. Wrestling matches.	1,500 4 miles	All	Sweets.
-do-	1,500 4 miles	All	-do-
Women make offering of boiled <i>sewian</i> at the <i>smadh</i> of Gugga Pir and feed the poor with <i>sewian</i> . Wrestling matches. See also descriptive notes on Gugga Naumi.	1,000	All	Sweets, general mer- chandise.
Matches of various games, such as foot-ball, <i>kabaddi</i> , races, and horse and cart races are arranged.	6,000	All	Sweets.

HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
GARHSHANKAR			
Bhanun H.B. 227	Gugga Naumi	Bhadon Badi 9 (Aug-Sept)	Religious
Taprian Khurda H.B. 229	Chhinj	Bhadon (Aug-Sept) One day	Recreational and religious
Paili H.B. 234	Ram Jhari fair	First Sunday of every month of Bikrami Era	Religious. Dedicated to Saint Shri Ram Jhari, whose <i>smadh</i> exists here. It is believed that worship of the saint fulfills one's desire.
Sahiba H.B. 237	Mela Gugga Pir and Chhinj	Bhadon Amavas (Aug-Sept) One day	Religious
Bharapur H.B. 238	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Saroa H.B. 243	Chhinj	Bhadon (Aug-Sept) One day	Recreational and religious
Karimpur Dhiani H.B. 246	Chhinj	-do-	-do-
Ror Mazara H.B. 251	Mela Gugga and Chhinj	-do-	Religious
Ghagon Guru H.B. 255	Mela Baba Gang Dass	Asarh 1 (Jun-July) One day	Religious. In memory of Baba Gang Dass.
Ghagon Roranwali H.B. 259	Dangal	August One day	Recreational
Garhi Jattan H.B. 264	Dangal	-do-	Recreational
Saila Khur H.B. 285	Krishna Leela	Maghar (Nov-Dec) Three days	Religious. Dedicated to Krishna.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Painsra H.B. 288	Mela Gosain Ana	Phagan Badi 14 (Feb-Mar) One day	Religious. In memory of a saint who lived here and whose prophecies came out to be true.
Mahilpur H.B. 308	Mela Gurdwara Shahidan	On every Tuesday	Religious* In memory of Sikh martyrs.
	Cattle fair	August 5 Five days	Commercial
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

*It is said that Yawar Khan, the ruler of 20 Bassis in Hoshiarpur District, treated Hindus very cruelly help. Babaji attacked 20 Bassis with his *jawans* and defeated Yawar Khan. Those of Babaji's followers who died in the

HOSHIARPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes. Wrestling matches.	1,000	All	Sweets, general merchandise.
Worship of the goddess. Wrestling matches.	1,500 4 miles	All	Sweets.
Offerings made at the <i>smadh</i>	6,000	Hindus & Sikhs	..
See descriptive notes. Wrestling matches.	4,000 45 miles	All	Sweets, general merchandise.
See descriptive notes. People worship Ganga Mai in her temple and take bath in a tank there.	1,000	Sikhs & Hindus	-do-
Worship of goddess. Wrestling matches.	2,000 4 miles	All	Sweets.
-do-	1,500 4 miles	All	Sweets.
See descriptive notes. Wrestling matches.	20,000 18 miles	All	Toys, sweets.
Worship at the Gurdwara Baba Gang Dass	1,000	All	Sweets and general merchandise.
Wrestling matches	500	All	..
-do-	1,000	All	..
Staging main events from life-story of Krishna ; songs ; <i>kirtan</i> .	1,000	All, especially Hindus.	Sweets.
See descriptive notes.	1,000 5 miles	-do-	Sweets, general merchandise.
Worship of the saint. Wrestling bouts; <i>kabaddi</i> .	1,000	All	Sweets.
Homage to the martyrs	400	Sikhs & Hindus, mostly the former.	..
Sale of livestock	400	All, men only.	Cattle and other animals.
See descriptive notes.	5,000 5 miles	All, especially Hindus.	General merchandise.

Terror-stricken people went to Baba Ajit Singh, the eldest son of Guru Gobind Singh at Anandpur Sahib, for battle were called martyrs and were cremated in village Mahilpur which is called the place of Shahidan.

HOSHIARPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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GARHSHANKAR

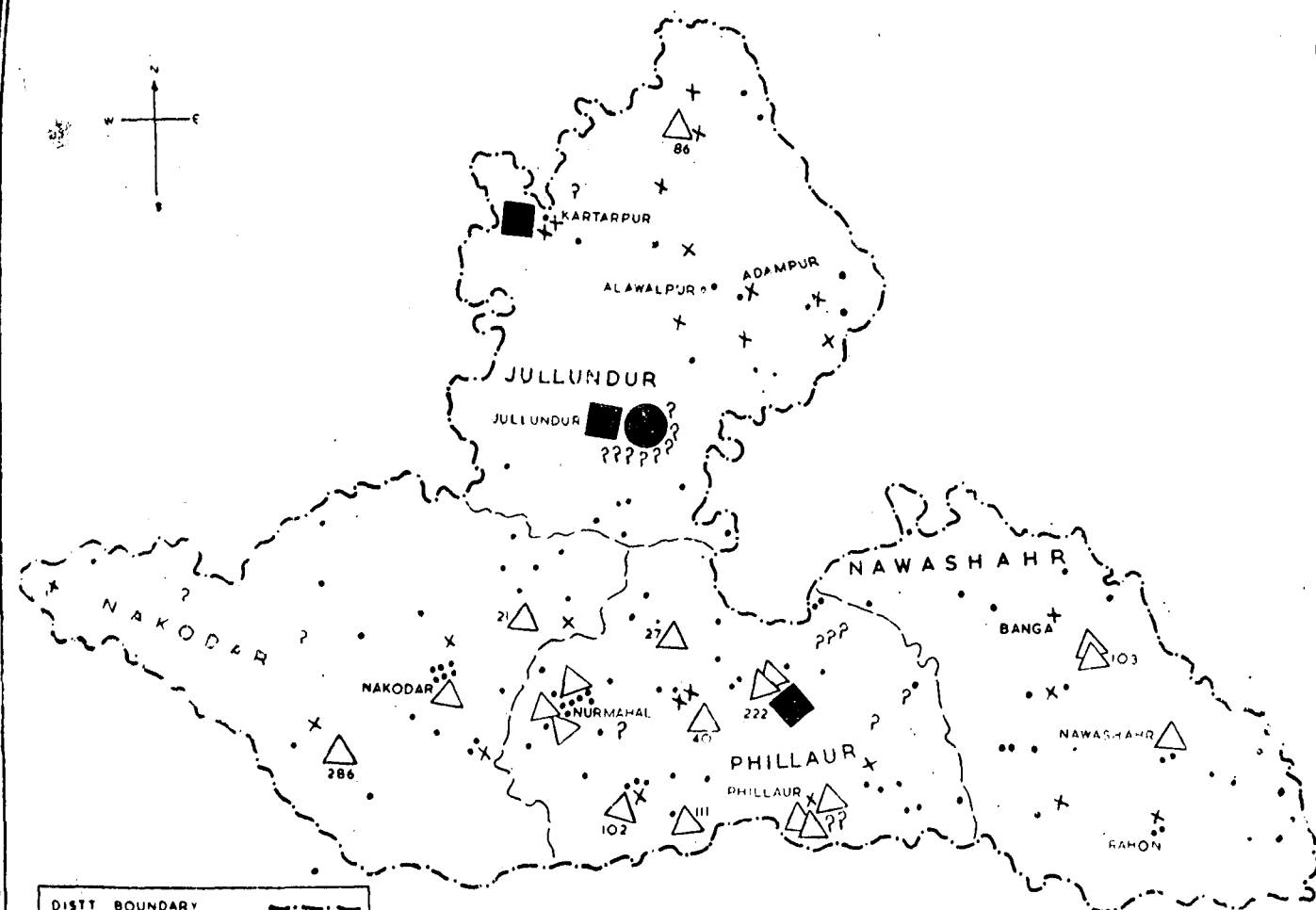
Bachhohi. H.B. 331	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Jaijon H.B. 342	Mela Pir Shah	Apr-May Two days	Religious. In memory of Pir Shah.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) Two days	-do-
Chandpur Rurki H.B. 366	Chhinj	Bhadon (Aug-Sept) One day	Religious and Recreational
Pojewal H.B. 371	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Two days	Religious
Kukar Suha H.B. 378	Mela Gugga Pir & Chhinj	Bhadon Badi 11 (Aug-Sept) One day	-do-
Nanowal H.B. 382	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Two days	-do-
Raju Majara H.B. 383	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Three days	-do-
Thopia H.B. 389	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	-do-
Udhanwal H.B. 392	Mela Vishwa Karma	March Two days	Religious. In memory of Vishwa Karma, favourite saint of Ramgarhias.
Ratewal H.B. 396	Baisakhi	12th to 14th April Three days	Seasonal and religious
Achalpur H.B. 489	Chhinj	Maghar (Nov-Dec) Four days	Religious. Dedicated to Baba Balak Nath.
B—TOWNS Garhshankar	Ram Naumi	Chet Sudi 9 (Mar-April) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	-do-
	Krishan Lila	Katak Sudi 2 (Oct-Nov) Fifteen days	Religious. In memory of Krishna.
	Birthday of Guru Nanak Dev	Katak Puranmashi (Oct-Nov) One day	Religious

HOSHIARPUR DISTRICT

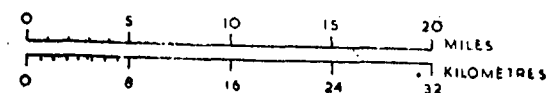
Mode of observance and entertainments	Approximate No of visitors and radius covered	Castes/Communities	Commodities sold
TASHIL—concl'd.			
See descriptive notes. Worship of goddess Ban Devi in the local temple.	500 4 miles	Sikhs & Hindus	Sweets, general merchandise.
Worship at the shrine of the saint. Songs by professional singers and <i>qwals</i> .	3,000	All	Eatables.
Burning of the effigy of Ravana. Songs by professional singers. See also descriptive notes.	4,000 3 miles	All, especially Hindus.	Sweets, general merchandise.
See descriptive notes.	..	Hindus & Sikhs	..
Worship of goddess. Wrestling matches.	2,000 4 miles	All	Sweets
See descriptive notes.	500	Hindus	..
See descriptive notes. Wrestling matches.	4,000 45 miles	All	Sweets, general merchandise.
See descriptive notes.	2,000	Hindus	..
-do-	2,500	All	..
-do-	1,000	All	..
Worship of the saint in a gathering	400	Ramgarhias	..
<i>Bhajan-kirtan</i> ; donations collected for the Gaushala. Horse races. See also descriptive notes.	2,000	Sikhs & Hindus	Sweets, general merchandise
Worship of Baba Balak Nath. Wrestling; <i>kabaddi</i> .	4,000 40 miles	All	General merchandise earthen pots, toys, wooden goods.
See descriptive notes. Procession is taken out.	1,500	Hindus	..
See descriptive notes.	1,500	Hindus	..
Worship of Krishna; processions taken out and dramas depicting the life of Krishna staged; on the last day the effigy of Kansa is burnt. Wrestling; sports; tournaments.	10,000 5 miles	All, especially Hindus.	General merchandise, sweets, fruits, agricultural implements.
Procession; <i>bhajans</i> , <i>kirtan</i> , recitation from Granth Sahib.	1,000	Sikhs & Hindus	

JULLUNDUR DISTRICT

FAIRS: THEIR LOCATION & ATTENDANCE



DISTT BOUNDARY	---
TAMSIL BOUNDARY	---
FAIR WITH ATTENDANCE BELOW 5,000	•
" " 5,000 9,999	x
" " 10,000 24,999	△
" " 25,000 49,999	■
" " 50,000 99,999	■
" " 100,000 & ABOVE	●
" " WITH ATTENDANCE NOT KNOWN	?
NUMBERS INDICATE NO. OF VILLAGES WHERE FAIRS WITH ATTENDANCE 10,000 AND ABOVE ARE HELD	



J.R. KALIA

TABLE ON
FAIRS AND FESTIVALS
10. JULLUNDUR DISTRICT

JULLUNDUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NAKODAR			
A—VILLAGES			
Chanian H.B. 6	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Chak Wendal H.B. 9	Mela Amavas	On every Amavas One day	Religious. Dedicated to Baba Budha whose <i>smadh</i> exists here.
Chak Kalan H.B. 11	Mela Gurparb	Poh 7 (Dec-Jan) Two days	Religious
Sarih H.B. 15	Chhinj	Katak (Oct-Nov) Two days	Recreational
Boparae H.B. 18	Mela Chaunki	Phagan (Feb-March) One day	Religious. The place serves as rest camp for those pilgrims who are on their way to Nagaha. The pilgrims stay here on 16th of Phagan and a fair is held.
Gohir H.B. 19	Mela Baba Shahid	On every Sunday One day	Religious
Shankar H.B. 21	Chhinj	Katak (Oct-Nov) Eight days	Recreational
Malri H.B. 28	Mela Baba Mal	Early June One day	Religious. In memory of a Muslim cobbler Baba Mal who was blessed by Guru Arjan Dev that those who visited the place would be relieved of all their pains except rheumatism and paralysis.
Birpind H.B. 36	Mela Baba Rooriwala	Baisakh 1 (April 13) One day	Religious*
Riyatpur H.B. 46	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Chhinj	Sawan (July-Aug) Two days	Recreational

*Once one Dalip Singh of the village fell ill and saw Baba Rooriwala who had passed away long ago, in his dream. The saint warned Dalip Singh that the place where he (saint) lived was being neglected and that unless Dalip Singh constructed a tank or the like there, he would not get well. Dalip Singh accordingly constructed a tank and started annual *akhand path*.

JULLUNDUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
See descriptive notes. Fire-works.	3,000 5 miles	All, especially Hindus.	Eatables, general merchandise.
A holy dip in the tank	500	Sikhs & Hindus	..
..	1,000	-do-	..
Wrestling	7,000 5 miles	All, men only	Eatables.
Chaunkis offered (vigils kept) in honour of Pir Nagaha	500	All	..
..	200	All	..
Wrestling tournaments	12,000 20 miles	All, men only.	Eatables.
Worship and offerings at the Gurdwara of Baba Mal. Wrestling; tug-of-war; <i>kabaddi</i> .	6,000	All	..
Recitation from Granth Sahib; service of free meals. <i>Dhadi</i> singing.	1,500 5 miles	Sikhs & Hindus	Sweets and other eatables.
See descriptive notes. Fire-works.	8,000 5 miles	All, especially Hindus.	Sweetmeats, general merchandise.
See descriptive notes. Bath in the tank or river. Folk dances and songs.	2,000 20 miles	Sikhs & Hindus	Eatables.
Wrestling matches	1,000 10 miles	All	Eatables.

saint warned Dalip Singh that the place where he (saint) lived was being neglected and that unless Dalip Singh constructed

JULLUNDUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NAKODAR			
Meheru H.B. 55	Mela Bada Buta Singh	Every Sunday One day	Religious
Pandori Khas H.B. 60	Mela Baba Jagu	Asarh 5 (June-July) One day	Religious. Dedicated to Baba Jagu who was a saint and whose tomb exists here.
Salah Nagar H.B. 71	Chhinj	Once a year Two days	Recreational
Shahkot H.B. 79	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Raiwal H.B. 129	Mela Sain Das	Asarh 15 (June-July) One day	
Tut H.B. 134	Mela Baba Haria	Chet Chaudash (Mar-Apr) One day	Religious*
Kang Sahibu H.B. 140	Chhinj	Asoj (Sept-Oct) One day	Recreational
Fatehpur H.B. 163	Mela Guru Arjan Dev	March One day	Religious
Khanpur Dhada H.B. 168	Mela Baba Rikhi	February 24 March 25 One day	Religious
Nahl H.B. 206	Mela Maghi	Magh 1 (Jan-Feb) One day	Religious
Gidarpindi H.B. 209	Mela Tahli Sahib	Phagan (Feb-Mar) One day	Religious. It is believed that Baba Bir Singh, a saint, halted at Gidarpindi for some time during one of his tours. After his departure, a <i>tahli</i> tree grew at the place where he had taken rest. The tree is regarded sacred and the fair is held there.

*Once some Muslim ruffians cut indecent jokes with some Hindu ladies. Baba Haria who was revered by the villagers miscreants surrendered themselves to him. The fair is held in his memory every year.

JULLUNDUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of the sacred place	100 10 miles	All	..
Obeisance paid at the tomb of the saint	1,000	All	..
Wrestling matches	..	All	..
See descriptive notes.	6,000	All, especially Hindus.	..
..	100	All	..
..	500	..	..
Wrestling matches	4,000	All	..
..	500	Sikhs & Hindus	..
Worship in the temple of Baba Rikhi	3,000 3 miles	Hindus	—
..	5 miles	Hindus & Sikhs	..
Homage paid to the saint	1,000	All	..

fought all alone for the honour of the ladies. His head was chopped off but he continued fighting without his head till the

JULLUNDUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NAKODAR			
Yusafpur Dariwal H.B. 213	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Bajwa Kalan H.B. 268	Mela Baba Mukbjan	Jeth (May-June) One day	Religious
Nangal Ambia H.B. 286	Mela Mai Panjab Kaur	Baisakh Sudi 5 (Apr-May) Three days	Religious. In memory of Mai Panjab Kaur, wife of Guru Ram Rai of Dehra Dun, who showed a miraculous feat in her youth by swinging by <i>kacha</i> yarn threads.
Parjian Kalan H.B. 320	Mela Fakir Male Shah	One day	Religious. In memory of a Muslim <i>fakir</i> who blessed that the village shall not be affected by excessive rains and locusts.

B—TOWNS

Nakodar	Republic Day	26th of January Two days	National. To commemorate India becoming Republic on January 26, 1950.
	Mela Shivratri	Phagan Badi 14 (Feb-Mar) Two days	Religious. An ascetic, Som Gir, started the fair.
	Durga Ashtami	Chet Sudi 8 (Mar-Apr) One day	Religious
	Independence Day	August 15 One day	National. To commemorate India winning Independence on August 15, 1947.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Cattle fair	Every month Six days	Commercial

JULLUNDUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concd.			
See descriptive notes.	5,000	Sikhs & Hindus	..
..	500	..	..
Non-stop recital of Granth Sahib; <i>diwan</i> ; <i>kabaddi</i> .	10,000 From all over Punjab	Sikhs & Hindus, on the third day only women attend.	..
Homage at the tomb of the saint	300	All	Sweets.
Flag-hoisting; <i>kabaddi</i> , football, volley-ball and other games; races; folk dances; acrobatics, music and other recreations.	3,000 4 miles	All	Sweets, fruits.
Worship of Shiva; <i>bhajans-kirtan</i> .	1,000	Hindus	Toys, fruits.
Worship of the goddess; <i>kirtan</i> .	2,000	Hindus	Toys, fruits.
Flag-hoisting; <i>kabaddi</i> ; races; tug-of-war; and other sports; cultural programmes.	2,500	All	Eatables.
Burning of the effigy of Ravana. See also descriptive notes.	10,000 4 miles	All, especially Hindus.	Sweets, general merchandise.
See descriptive notes.	1,000		Toys.
Sale of livestock	1,000 5 miles	All men only.	Cattle and other animals.

JULLUNDUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Laroi H.B. 17	Bias Puja	Asarh or Sawan, on Bias Purnamashi (July-Aug) One day	Religious*
Jandir H.B. 22	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Bheram H.B. 26	Mela Bhagat Jamna Das	Bhadon 9 & 10 (Aug-Sept) Two days	Religious†
Manko H.B. 61	Santon Ka Mela	November One day	Religious
Kandola H.B. 62	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Dumunda H.B. 64	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Santon Ka Mela	January Three days	Religious
Daroli H.B. 65	Mela Baba Mati	..	Religious. In memory of Baba Mati.
Pathiana H.B. 67	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Dalli H.B. 86	Gugga Naumi	-do-	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Beas Pind H.B. 117	Chhinj	Magh 2 (Jan-Feb) Two days	Religious. Dedicated to Pir Lakhdata.
Dhogri H.B. 164	Sain Majar Shah fair	Asarh (June-July) One day	Religious. In memory of Sain Majar Shah.

*In memory of Maharishi Bias Dev and Swami Shankaracharya. The first to be attracted to this place was Swami Hazoor Anand who started the practice of Guru worship on Bias Puja day. The tradition was maintained by his by Swami Narain Sarup who carries on the tradition and arranges *bhandara* (free meals).

†To commemorate death anniversary of Bhagat Jamna Das. Belonging to a well-to-do and influential Khatri Mahajan 10/15 thousand rupees executed by the people in favour of his father, gratis, and became disciple of the renowned ascetic opposed to caste-system and married a Harijan woman. He died on August 19, 1933, leaving behind a son and a daughter.

JULLUNDUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Worship of Bias Dev and Shankaracharya and local Gurus; a holy dip in the tank; recitation from Gita; free meals.	6,500 20 miles	Hindus	..
See descriptive notes. People take bath and offer charities.	1,000	Sikhs & Hindus	..
Homage to the saint at his <i>smadh</i> ; non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>langar</i> ; poetical symposium.	3,500 20 miles	All	..
<i>Akhand-path</i> of Guru Granth Sahib; <i>kirtan</i> .	2,000	Sikhs & Hindus	Sweetmeats, tea.
See descriptive notes. Wrestling.	5,000	All	Sweetmeats.
See descriptive notes. Wrestling.	8,000	All	Sweetmeats.
Non-stop recital of Granth Sahib	4,000	Sikhs & Hindus	Sweetmeats, tea.
Non-stop recital of Granth Sahib; merry-go-rounds.	2,000	-do-	Eatables.
See descriptive notes. Wrestling.	6,000	All	Sweetmeats.
-do-	10,000	All	Sweetmeats.
See descriptive notes. Non-stop recital of Granth Sahib; <i>kirtan</i> .	6,000	Sikhs & Hindus	Ber fruits.
Offerings in the name of the <i>Pir</i> ; horse-races; instrumental music. Wrestling matches.	8,000 20 miles	All	Eatables.
..	6,000	All	..

Param Hans who came from Kartarpur and practised austerity in a cave some 150 years ago. He was succeeded by Swami disciple Swami Brahmanand who also constructed a tank and a number of houses here. He has now been succeeded

family, he had a religious bent of mind from his very early years. After the death of his father, he returned documents worth Baba Sarup Das. To relieve un-employment he would set up brick-kilns and distribute the profits among the poor. He was

JULLUNDUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
JULLUNDUR			
Jandu Singha H.B. 165	Santon Ka Mela	August One day	Religious
Chuharwali H.B. 167	Mela Pir Sain Ditta Shah	Asarh (June-July) One day	Religious
Rehmanpur H.B. 230	Mela Mian Sikander Shah Pir	June One day	Religious
Daulatpur H.B. 237	Brahmchari fair	Sawan 16 (July-Aug) One day	Religious. To celebrate the death anniversary of a local <i>Brahmchari</i> , who was a saintly person and spent a major portion of his life in village Kishengarh. He performed many <i>Yajnas</i> .
Diwali H.B. 243	Baba Saidana fair	April Two days	Religious. In memory of Baba Saidana.
Jamsher H.B. 245	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
	Mela Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Chananpur H.B. 254	Shiv Chaudash	Phagan Badi 14 (Feb-Mar) One day	Religious
Jakla Singh H.B. 328	Mela Mahi Ghali	July Two days	Religious
Ambgarh H.B. 343	Mela Baba Sah	July One day	Religious
Lallian Kalan H.B. 424	Chhinj	October One day	Recreational
B—TOWNS			
Kartarpur	Puranmashi	On every full-moon day One day	Religious
	Amavas	Every Amavas Two days	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. Also to honour manuscript of Granth Sahib in the hand of Guru Arjan Dev, which is in possession of Sodhi family.

JULLUNDUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities Cold
TAHSIL—contd.			
Non-stop recital of Granth Sahib; worship of the <i>smadh</i> of a saint. Wrestling.	4,000	Sikhs & Hindus	..
..	6,000	All	..
..	600	All	..
Non-stop recital of Granth Sahib; free <i>langar</i> . Wrestling; <i>kabaddi</i> .	3,000 15 miles	Sikhs & Hindus	Toys, eatables.
..	4,000	All	..
See descriptive notes.	3,000	Hindus & Sikhs	..
-do-	2,000	Hindus	..
See descriptive notes on Shivratri.	2,000	Hindus	..
	400	Ad-dharmis	
	Local Christians		
Wrestling matches	4,000	All	..
Bath in the tank and with the water of the well in the Gurdwara. It is believed to cure illness. Recitation from Granth Sahib; <i>kirtan</i> .	5,000 100 miles		<i>Karah-parshad</i> , sweets, general merchandise.
-do-	5,000 100 miles	Sikhs & Hindus	<i>Karah-parshad</i> , general merchandise.
See descriptive notes. Fire-works.	3,000 2 miles	All, especially Hindus.	Eatables, toys.
Bath with the water, <i>gangajali</i> , drawn from the well located in the premises of Gurdwara Gangsar; bath is also taken in the tank of Gurdwara. Recital of Granth sahib, <i>kirtan</i> . Circus & cinema shows; acrobatics; professional singing.	60,000 20 miles	Sikhs & Hindus	Sweets, general mer- chandise, earthen post.

JULLUNDUR DISTRICT

Town/Village with Fair/festival Date & duration Significance and legend Had Bast No.

JULLUNDUR

Alawalpur	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Jhanda Sahib	Asoj 2 (Sept-Oct) One day	Religious. In memory of a saint.
Adampur	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Santon Ka Mela	January & August One day	Religious
Jullundur	Diwali	Katak Amavas (Oct-Nov) Two days	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Baba Sodal fair	Bhadon Sudi 14 (Aug-Sept) Two days	Religious*
	Harballabh fair	December 26 to 29 Four days	Cultural†
	Chet Chaudash	Chet 14 (Mar-Apr) One day	Seasonal. To mark the change of season and to make rejoicings at the wheat crop becoming ripe for harvest.
	Cattle fair	Asoj (Sept-Oct) Nine days	Commercial
Jullundur Cantt.	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Rakhri	Sawan Puranmashi (July-Aug) One day	Social. A domestic festival.
	Fair Gudian	..	Recreational

*A local boy was not on good terms with his parents. One day his mother snubbed him and remarked that he had better began to worship him. The place is now called Sodal after the name of the saint. According to another version, the boy deep waters and was drowned and when the mother raised hue and cry, he appeared in the form of a snake and again dis-

is-sueless women with children. †The fair is associated with the name of famous classical singer Harballabh Swami who belonged to village Bajwara initiated him into this art. Harballabh touched great heights in classical music and attracted a large number of disciples and Swami, Pt. Tolo Ram, his disciple continued the celebrations of the fair in the name of his Guru. The dates of the fair are ballabh Swami, regard it as a place of pilgrimage.

JULLUNDUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL —concl'd.			
See descriptive notes. Wrestling; fireworks.	4,000	All, especially Hindus.	..
Yajna is performed and free kitchen arranged.	2,500 20 miles	Hindus & Sikhs	Toys, sweets.
See descriptive notes. Wrestling; fire-works.	6,000	All, especially Hindus.	Edibles.
Non-stop recital of Granth Sahib; kirtan.	2,000	Sikhs & Hindus	Sweetmeats.
See descriptive notes. Fire-works; illuminations.	Local population	Hindus & Sikhs	..
See descriptive notes. Fire-works.	Several thousand	All, especially Hindus.	..
Offerings are made on the smadh. Women especially those wishing to have a child grow small barley plants in a pot and on the day of Anant Chaudash make those plants swim in the pond.	100,000	All	..
Sangeet mela is attended by renowned singers from all over India, who gather here to pay homage at the smadh of Swami Harballabh. Classical music is the chief feature of this fair, which starts after paying obeisance to the gods and the performance of havan yajna. Poetical symposium is also organised.	60,000	All, mostly men.	..
Worship of a holy place	Several thousand	Hindu & Sikhs	..
Sale of livestock	-do-	All, men only.	Cattle and other animals.
See descriptive notes.	-do-	All, especially Hindus.	Sweets, toys, general merchandise.
See descriptive notes. Illuminations.	Local population	Hindus & Sikhs	..
Sisters tie rakhi to the wrists of their brothers. Worship of Gugga Zahir Pir.	-do-	-do-	..
Kite-flying.	Several thousand	All	..

drowned himself. The boy actually drowned himself and his body turned into a snake. The people raised his tomb and accompanied his mother when she went to the pond to wash clothes. Inspite of her repeated warnings, the boy went into appeared. The people raised his tomb and started worship. It is believed that Baba Sodal has the power of blessing

of District Hoshiarpur. He stayed at his grand-father's house at Jullundur and was the disciple of Tuljagir Swami who admirers. He started a sangeet mela to commemorate the death anniversary of his Guru. After the death of Harballabh adjusted to synchronise with the Christmas holidays for the convenience of the patrons of the fair. Devotees of Har-

JULLUNDUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NAWASHAHR			
A—VILLAGES			
Mandhali H.B. 5	Roza Sain Abdulla Shah	Asarh (June-July) Three days	Religious. In memory of Abdulla Shah, a Muslim saint.
Ghuman H.B. 17	Krishan Leela	Bhadon (Aug-Sept) One week	Religious
Jhander Kalan H.B. 23	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Padi Matwali H.B. 39	Shivratri fair	Phagan Badi 14 (Feb-Mar) One day	Religious. There is an old 'math' where <i>Nath sadhus</i> live. The people have faith in the <i>sadhus</i> and the fair is held there on Shivratri.
Mahal Gahla H.B. 45	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Kaleran H.B. 51	Dussehra	-do-	Religious
Gehal Muzara H.B. 90	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Gunachaur H.B. 91	Gita Sammelan	March Two days	Devoted to Krishna and his famous sermon, the Gita. Fair is held at the Gita Ashram, located in the village.
Muzara Nauabad H.B. 94	Mela Nabh Kanwal Raja Sahib	Bhadon Amavas (Aug-Sept) Three days Also on every <i>Sankranti</i> for one day	Religious. Fair is held at the <i>smadh</i> of saint Nabh Kanwal Raja Sahib whose original name was Bhagwan Das. He was a great saint and was held in high esteem by the people. A gurdwara has also been constructed there.
Khatkhar Kalan H.B. 103	Mela Jhanda Sahib	Asarh 1 (June-July) One day	Religious. In memory of Baba Jawahar Singh.
	Shahidi Sardar Bhagat Singh	March Two days	National. To commemorate martyrdom of Sardar Bhagat Singh who belonged to this village.
Jethu Mazara H.B. 136	Bawa Bala Nath fair	Poh 24 (Dec-Jan) One day	Religious. In memory of Bawa Bala Nath.
Langroya H.B. 137	Sant Bawa Gur Das	Asarh 2 & 3 (June-July) Two days	Religious. In memory of Bawa Gur Das.
Bhano Mazara H.B. 140	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious

JULLUNDUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
<i>Qwalis</i> ; dramas.	4,000	All, chiefly Muslims.	Fruits, sweetmeats, toys.
Main events from the life of Krishna staged	500	All, especially Hindus.	.
See descriptive notes.	2,000	Sikhs & Hindus	Fruits, sweetmeats, toys.
Offerings are made in the temple dedicated to Shiva. See also descriptive notes.	2,500	Hindus	Sweets, general mer- chandise.
See descriptive notes.	2,000	All, especially Hindus.	Sweetmeats, fruits, toys.
-do-	3,000	-do-	Toys, eatables.
-do-	1,000	All	..
Religious conference and procession; saints and social leaders participate; homage paid to Krishna.	6,000	Hindus	..
Worship of the <i>smadh</i> ; offerings made. Wrestling.	4,000	Sikhs & Hindus	Sweetmeats, other eat- ables.
Offerings at the <i>smadh</i> of the saint	10,000 20 miles	Sikhs	..
Conferences and meetings where homage is paid to the great martyr. Sports are also held.	10,000	All	..
Free <i>langar</i> is arranged.	1,500	All	..
-do-	2,000	All, especially Ad-dharmis	..
See descriptive notes.	500	All	..

JULLUNDUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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NAWASHAHR

Jadla H.B. 146	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
Mirpur H.B. 149	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Jhingran H.B. 183	Barsi Nabh Kanwal Raja Sahib	Bhadon 25 (Aug-Sept) Three days	Religious. Death anniversary of saint Nabh Kanwal Raja Sahib.
Mukandpur H.B. 192	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Chaunkian fair	Phagan 1 (Feb-Mar) Nine days	Religious. Devoted to Sultan Nigaha. Previously the fair was celebrated mainly by the Muslims before undertaking pilgrimage to Nigaha. Now after Partition the Ad-dharmis are interested in the fair.
Urapur H.B. 207	Hola Mohalla	Chet Badi 1 (Mar-Apr) One day	Seasonal and religious
Aur H.B. 211	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Ranewal H.B. 233	Mela Baba Sejpal	Chet 2 (Mar-Apr) One day	Religious. In memory of saint Sejpal.
Muzafarpur H.B. 239	Mela Pir Ghulam Bikh	Jeth 20 (May-June) Two days	Religious. In memory of Pir Ghulam Bikh.
B—TOWNS			
Banga	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Nawashahr	Krishan Lila	Katak 7 (Oct-Nov)	Religious. In memory of Krishna.
	Shivratri fair, or, Bawian	Phagan Badi 14 (Feb-Mar) One day	Religious
	Cattle fair	Once in a year One week	Commercial
Rahon	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Chet Chaudash	Chet Badi 14 (Mar-Apr) One day	Religious

JULLUNDUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
See descriptive notes.	2,000	Hindus & Sikhs	..
See descriptive notes.	500	All	..
Homage paid and offerings made at the memorial dedi- cated to the saint	1,000 10 miles	All	..
See descriptive notes.	4,000	All, especially Hindus.	Sweetmeats, toys, fruits.
Devotees keep vigil at the seat of Sultan. <i>Kabaddi</i> matches are held.	4,000	All, especially Muslims and Ad-dharmis.	Sweetmeats, toys.
..	2,000	Sikhs & Hindus	..
See descriptive notes.	5,000	All, especially Hindus.	Eatables, toys.
Non-stop recital of Granth Sahib; sermons from Gita; homage at the <i>smadh</i> of the saint; <i>mundan</i> (first hair- cutting) ceremony of children. Games like <i>kabaddi</i> .	3,000 15 miles	Hindus & Sikhs	Eatables, toys.
Free <i>langar</i> . Cultural programme.	3,000 5 miles	-do-	Sweets.
Burning of the effigy of Ravana. See also descriptive notes.	5,000 10 miles	All, especially Hindus.	Eatables, toys.
Chief events from the life story of Krishna staged ; <i>jhankies</i> taken out. Merry-go-rounds; fire works.	10,000	-do-	Eatables, earthen toys, pots, sugarcane, general merchandise.
See descriptive notes.	3,000	Hindus	Earthen pots.
Sale of livestock	2,500	All, men only.	Cattle and other animals, sweetmeats, earthen pots.
See descriptive notes. <i>Kabaddi</i> ; horse races; folk dances; swings.	6,000	All, especially Hindus.	Sweets, general mer- chandise.
People take bath in the Suraj Kund (tank) which is said to be in existence since the days of Pandvas. See also descriptive notes.	3,000	Hindus & Sikhs	..
Bath in the Suraj Kund	4,000	Hindus, mostly women.	Eatables.

JULLUNDUR DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
PHILLAUR			
A—VILLAGES			
Samrai H.B. 2	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Jandiala H.B. 10	Wrestling fair	February Two days	Recreational
Jagu Sangha H.B. 16	Mela Shahidan	Asarh (June-July) One day	Religious
Bundala H.B. 27	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Suner Khurd H.B. 30	Mela Baba Gugga	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Rurka Kalan H.B. 36	Mela Baba Chinta	July Three days	Religious. Dedicated to a local saint, Bhagat Chinta, who belonged to the Sandhu got of Jats. From his very childhood till death, he remained mum & naked. The fair is held at his <i>smadh</i> .
Rupowal, H.B. 40	Chhinj	Asoj 3 & 4 (Sept-Oct) Two days	Recreational
Gamtali H.B. 47	Fair Rahmat Shah	Asarh 1 (June-July) One day	Religious. Dedicated to <i>fakir</i> Rahmat Shah.
Pasla H.B. 51	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Amam Nazar	Asarh (June-July) One day	Religious. In memory of saint Amam Nazar who performed miracles in his life.
	Mela Baba Moti Ram	Magh (Jan-Feb) One day	Religious. In memory of Baba Moti Ram who performed miracles.
Tagar H.B. 54	Shahidi din Guru Arjan Dev	Jeth Sudi 4 (May-June) Two days	Religious. To commemorate the martyrdom day of Guru Arj n Dev.
Kandola Kalan H.B. 60	Mela Gangsar	Asarh (June-July) Magh (Jan-Feb) One day	Religious
Uppal Khalsa H.B. 73	Fair of Baba Sidh	Phagan 15 (Feb-Mar) Two days	Religious. Fair has been recently started by a <i>sadhu</i> at the place of the Sidh.
Kot Badal Khan H.B. 79	Ram Lila	Asoj Sudi 1 (Sept-Oct) Ten days	Religious

JULLUNDUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Burning of the effigy of Ravana. Wrestling & fire-works. See also descriptive notes.	3,000	All, especially Hindus.	Sweetmeats, earthen toys.
Wrestling bouts	1,000	All, men only.	..
	1,000	All	..
Burning of the effigy of Ravana. See also descriptive notes.	10,000	All, especially Hindus.	Sweetmeats, earthen toys.
See descriptive notes.	1,000	All	..
Homage at the <i>smadh</i>	500	All	Sweetmeats.
Wrestling bouts are arranged.	10,000 20 miles	All, men only.	Sweetmeats, general merchandise.
Homage & offerings at the tomb of the saint; bath in the nearby pond. <i>Kirtan</i> ; <i>qwalis</i> .		All	..
Burning of the effigy of Ravana. Wrestling & fire-works. See also descriptive notes.	8,000	All, especially Hindus.	Sweetmeats, general merchandise.
	4,000	All	..
	5,000	All	..
Recitations from Granth Sahib	4,000	All	Eatables.
Homage at the <i>smadh</i> of a saint	1,000	All	Sweetmeats.
Non-stop recital of Granth Sahib; <i>kirtan</i> .	4,000	All	..
Important events from the life story of Rama are staged.	2,000	All, especially Hindus.	..

JULLUNDUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PHILLAUR			
Shearpur H.B. 95	Baba Mast Mela	Jeth (May-June) One day	Religious*
Bilga H.B. 102	Holi	Phagan Puranmashi (Feb-Mar) Seven days	Seasonal and recreational
	Mela Baba Sat Parkash	Chet 15 (Mar-Apr) Three days	Religious. In memory of a local saint, Baba Sat Parkash.
	Mela Baba Rahmat Shah	Asarh 1 (June-July) One day	Religious. In memory of Baba Rahmat Shah.
	Mela Masatgir	Chet (Mar-Apr) One day	Religious. Dedicated to a local saint Masatgir.
	Mela Guru Arjan Dev	July Three days	Religious. Guru Arjan Dev stayed here for one night, when he was on his way to his would be in-laws to celebrate his marriage. A gurdwara has been constructed in his name here.
Mau H.B. 111	Khawaja Wali Roshan Sahib	June Three days	Religious. Dedicated to Khawaja Wali Roshan Sahib, who looked after the horse of Guru Arjan Dev. He died simultaneously with the horse at the time of Guru Arjan Dev's marriage which took place in this village.
	Mela Guru Arjan Dev	Asarh (June-July) Four days	Religious. To commemorate Guru Arjan Dev's marriage in the village with Mata Ganga Devi. The people tested Guru's strength by asking him to pull out a big peg of <i>jand</i> tree from the earth.
Partappura H.B. 121	Mela Baba Sen Bhagat	Katak Sudi 1 (Oct-Nov) Two days	Religious. In memory of Baba Sen Bhagat.
Tehang H.B. 142	Mela Baba Farid	Asarh 13 (June-July) One day	Religious. In memory of Baba Farid who visited this place.
Kang Jagir H.B. 144	Bhai Tal Fair	On Lohri day in Poh (Dec-Jan) One day	Religious. In memory of Bhai Bala, a companion of Guru Nanak Dev, who visited this place. The fair is named after Bhai Bala and a <i>kacha talab</i> (tank) which exists here.

*The fair is held on the grave of a boy Bishan Dev, son of Jandu, who used to foretell events while experiencing fits forecast events on this occasion.

JULLUNDUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
	2,000	All	..
<i>Jhankis</i> taken out at night. See also descriptive notes.	12,000	Hindus & Sikhs	..
Worship of the place associated with the saint. <i>Qwalis</i> and songs.	3,000	All, mostly men.	Toys, eatables.
Homage at the shrine of the saint. <i>Qwalis</i> & songs.	2,000	All, mostly women.	Edibles.
Worship of the <i>smadh</i> of the saint. <i>Qwalis</i> .	2,000	All	..
Procession; <i>diwan</i> ; non-stop recital of Granth Sahib; free <i>langar</i> ; distribution of <i>karah-parshad</i> ; <i>kirtan</i> .	8,000	Sikhs & Hindus	Edibles, toys.
People worship the sacred place. <i>Qwalis</i> .	2,000	All	Eatables, general merchandise.
Homage and prayers at the Gurdwara. Illuminations and fire-works.	15,000	Sikhs & Hindus	-do-
Homage to the saint at his <i>smadh</i> ; recital of Granth Sahib; bath in the tank. Wrestling; <i>qwalis</i> .	2,000	All, chiefly barbers.	Eatables.
	5,000	All	Eatables, general merchandise.
Recital of Granth Sahib; a holy dip in the tank.	10 miles	Sikhs & Hindus	..

of frenzy and died by falling in a well. Most of the men & women attending the fair also experience fits of frenzy and

JULLUNDUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PHILLAUR			
Rasulpur H.B. 146	Nirjala Ikadashi	Jeth Sudi 11 (May-June) Three days	Religious
Nagar H.B. 147	Shiv Chaudash	Phagan Badi 14 (Feb-Mar) One day	Religious
Thala H.B. 161	Mela Jandjiwala	Asarh 12 (June-July) One day	Religious. There is a sacred well Jandjiwala where the fair is held.
Kariana H.B. 168	Chet Chaudash	Chet Badi 14 (Mar-Apr) One day	Seasonal and religious
Raipur Araian H.B. 170	Mela Sher Abdulla	Every Thursday	Religious
Lasara H.B. 173	Mela Krishan Lila	Katak Puranmashi (Oct-Nov) Three days	Religious. Dedicated to Krishna.
Aujla H.B. 191	Baba Purana Mela	Chet 14 (Mar-Apr) One day	Religious*
Dhandawar H.B. 194	Baba Nandgir fair	Magh 13 (Jan-Feb) One day	Religious
	Chhinj	Poh (Dec-Jan) One day	Recreational. Also to seek blessings for the cattle.
Padi Jagir H.B. 204	Death anniversary of Baba Nanak Parkash	Asoj 1 (Sept-Oct) One day	Religious
	Nirjala Ikadashi	Jeth Sudi 11 (May-June) Three days	Religious†
	Maghi	Magh 1 (Jan-Feb) Three days	Religious
Bara Pind H.B. 206	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Goraya H.B. 222	Cattle fair	September Six days	Commercial
	Mela Baba Rikhi	Asarh (June-July) One day	Religious. Dedicated to a local saint Baba Rikhi. The fair is held at the <i>dera</i> built in his memory.

*About 100 years ago, the present site of the fair was infested with a jungle and 'Nanga' sadhus used to live here. At would not bite her. Sometime later, a married woman, Karmi, went into a fit of frenzy and suggested to the villagers to a passer-by bullock-cart driver to drink water from the reeds. On his refusal, the cart got jammed, and moved only when he prophecy came out true and the belief of the people in the *dera* tremendously increased. Now a devotee Harbans Singh †In memory of Baba Dhyani Dass who was a saint and used to make a tour of the country-side for purposes of preaching reach Amritsar on Diwali where an *akhand path* was performed. Then he would return to Samraivan doing an *akhand path* established his *gaddi* (permanent seat) at Padi Jagir and the Maghi festival also came to be celebrated here instead of

JULLUNDUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
<i>Bhajans; kirtan.</i>	1,500 20 miles	Hindus & Sikhs	Toys.
See descriptive notes on Shivratri. <i>Kabaddi</i> ; wrestling; weight-lifting.	1,500 10 miles	Hindus	Sweets.
	500	All	..
Bath in the river Sutlej	2,000 5 miles	All	Sweets, toys.
	200	All	..
Chief events from the life story of Krishna staged	3,000	All, especially Hindus.	Sweets, toys.
Bath in the tank; worship of the <i>devta</i> (god).	3,000 15 miles	All	..
Procession; prayers; <i>havan</i> ; free meals.	2,000 15 miles	Hindus, mostly women.	Toys, sweetmeats.
Wrestling bouts are arranged.	.. 20 miles	All	..
Homage paid to the saint; non-stop recital of Granth Sahib; free <i>langar</i> .	10 miles	Sikhs & Hindus	..
Non-stop recital of religious books; <i>kirtan</i> ; religious preachings.	..	-do-	..
-do-		-do-	..
See descriptive notes. <i>Jhankis</i> taken out.	3,000 2 miles	All, especially Hindus.	Sweets.
Sale of livestock	500	All, men only.	Cattle & other animals.
Men & women tie pieces of cloth to a mast, and offer the <i>Jhanda</i> so prepared at the <i>smadh</i> of the saint with the chanting of <i>shabads</i> & <i>bhajans</i> ; non-stop recital of Granth Sahib; offerings made at the <i>smadh</i> .	10,000 20 miles	Sikhs & Hindus	Sweets.

one time a woman Jeewi used to run the *dera*. She used to spin in the forest; a serpent would crawl over her body and celebrate the fair to worship the *guru*. Drought conditions prevailed and there was famine in the village. Karmi asked drank the water and paid obeisance to Karmi. The latter prophesied that there would be heavy rains after a week. The looks after the *dera* and its management.

beginning with an *akhand path* at Jagir Padi on Nirjala Ikadashi. After visiting a number of villages on the way he would there on Maghi and finally reach back Jagir Padi. His successor Baba Nanak Parkash maintained the tradition. He Samraivan. The tradition is now being followed up by Baba Sohan Dass, disciple of Baba Nanak Parkash.

JULLUNDUR DISTRICT

Town/Village with Fair/festival
Had Bast No.

Date & duration

Significance and legend

PHILLAUR

Goraya
H.B. 222

Mela Chauki

Phagan 12 to 15
(Feb-Mar)
Four daysReligious.
Dedicated to Sultan Pir Nigaha.

Holi

Phagan Puranmashi
(Feb-Mar)
Two days

Seasonal and recreational

Sang Dhesian
H.B. 233Baisakhi, or,
Mela Baba SangBaisakh 1
(April 13)
Two daysSeasonal and religious.
In memory of a local saint Baba Sang.

Baisakhi]

Baisakh 1
(April 13)
One day

Seasonal and religious

Birk
H.B. 242Mela Sant Phula
SinghSawan
(July-Aug)
Three daysReligious.
In memory of a saint Phula Singh.

Dussehra

Asoj Sudi 10
(Sept-Oct)
One day

Religious

B—TOWNS

Nurmahal

Mela Bhagat Ram
ParkashBaisakh 5
(Apr-May)
Five daysReligious.
The fair was started by Bhagat Ram Parkash in
memory of his guru, Baba Chushpaji. Since the
death of Bhagat Ram Parkash, the fair has come to
be associated with his name.

Bias Puja

Sawan 12
(July-Aug)
One dayReligious.
The fair is held by Sant Sadhu Ramji.

Chhinj

Asoj 1 & 2
(Sept-Oct)
Two days

Recreational

Shivratri

Phagan Badi 13
(Feb-Mar)
Four days

Religious

Republic Day

January 26
One dayNational.
To commemorate India becoming Republic on
January 26, 1950.Birth day of
Maharishi BalmikAsoj Puranmashi
(Sept-Oct)
One day

Religious

Mela Baba Malik

March
One dayReligious.
In memory of saint Malik.

JULLUNDUR DISTRICT

Mode of observance and entertainments

Approximate No.
of visitors and
radius covered

Castes/Communities

Commodities sold

TAHSIL—contd.

Those belonging to Sultania sect take out a procession
headed by a *jhanda*. The procession starts from
village Ratewal and finally goes to Nigoaha, the
seat of the *Pir* in West Pakistan; *kirtan*; sermons.
Qwalis; *dhadi* singing.10,000
20 miles

All

Eatables & general
merchandise.See descriptive notes.
Dramas; *jhankis*; wrestling; *qwalis*.50,000
30 miles

Hindus & Sikhs

-do-

Recitation of Granth Sahib in the Baba Sang Gurdwara;
procession is also taken out.
Kabaddi; competition of bullocks in drawing water at
persian wheel.
See also descriptive notes.

2,000

Sikhs & Hindus

Sweets, bangles.

Procession; non-stop recital of Granth Sahib.
Kabaddi; wrestling; weight-lifting.
See also descriptive notes.

2,000

Sikhs & Hindus

Sweets, general mer-
chandise.Recital of Granth Sahib; *kirtan*; sermons.
Kabaddi; poetical symposium; *dhadi* singing.

4,000

Sikhs & Hindus

Sweets, general mer-
chandise.See descriptive notes.
Dramas; *jhankis*.

4,000

All, especially
Hindus.

Sweets.

Recital from Ramayana; *kirtan*.

1,000

Hindus

..

Homage paid; offerings made; *kirtan*.

2,000

Hindus

..

Wrestling bouts are arranged.

10,000

All, men only.

..

See descriptive notes.

2,500
5 miles

Hindus

Sweets, fruits.

Salute to the National flag; games; meetings; folk
songs; folk dances.15,000
25 miles

All

Sweets, fruits, fire-
works.

Processions; meetings; dramas; songs.

1,000

Harijans

Sweets, crackers.

Poetical symposium; *qwalis*.2,000
10 miles

All

Sweets, fruits.

JULLUNDUR DISTRICT

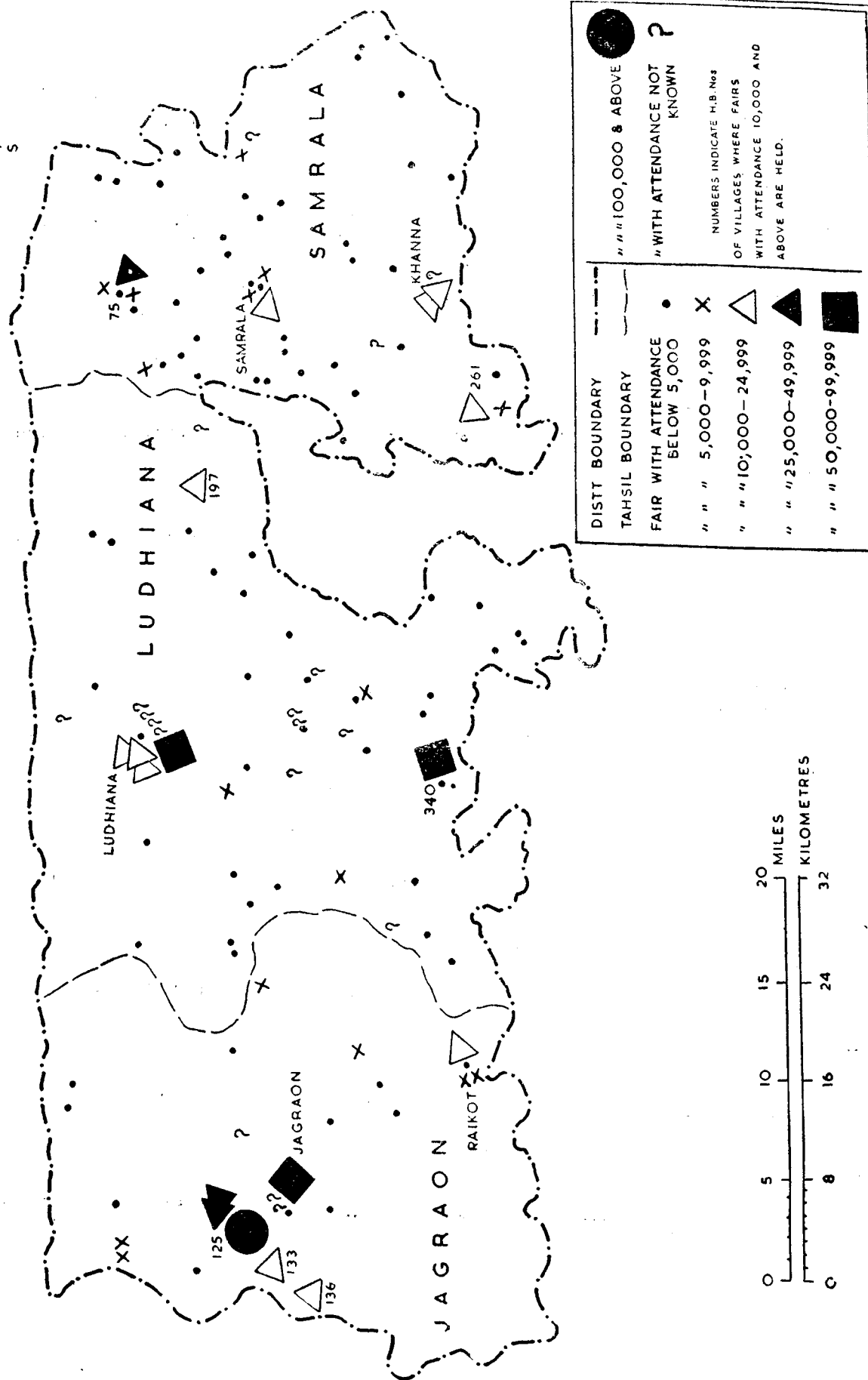
Town/Village with Fair/festival Had Bast No.	Date & duration	Significance and legend
PHILLAUR		
Nurmahal	Dussehra	Asoj Sudi 10 (Sept-Oct) One day
	Baisakhi	Baisakh 1 (April 13) One day
	Cattle fair	19th to 24th of every English month Six days
	Mela Durga Ashtami	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) Two days
Phillaur	Republic day	January 26 One day
	Dog races	February 8 Four days
	Sarvodaya Mela	February 12 One day
	Chet Chaudash	Chet Badi 14 (Mar-Apr) One day
	Baisakhi	Baisakh 1 (April 13) One day
	Independence day	August 15 One day
		National. To commemorate India becoming Republic on Jan- uary 26, 1950.
		Recreational
		National. To commemorate immersion ceremony of Mahatma Gandhi's ashes in the river Sutlej.
		Religious
		Seasonal and religious
		National. To commemorate India becoming Independent on August 15, 1947.

JULLUNDUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concd.			
See descriptive notes.	14,000 25 miles	All, especially Hindus.	Fruits, sweets, general merchandise, toys, leather goods.
See descriptive notes.	1,000	Sikhs & Hindus	..
Sale of livestock; prizes are awarded to the owners of best cattle.	1,000	All, men only.	Cattle & other animals.
Worship of the goddess Durga; <i>kirtan</i> .	1,500 5 miles	Hindus	Sweets, fruits.
<i>Prabhat-pharis</i> ; flag-hoisting; processions; meetings; games bath in the river; general rejoicing.	10,000	All	Eatables, toys, gene- ral merchandise.
Dog races and awarding of prizes.	5,000	All	..
Bath in the river; <i>Sarvodaya Sammelan</i> ; exhibition by Public Relations Department.	10,000	All	Literature on <i>Sarvodaya</i> and Gandhian philosophy.
Bath in the river Sutlej	..	Hindus & Sikhs	..
See descriptive notes. People take bath in the river Sutlej.	15,000	-do-	Eatables, general mer- chandise.
Flag-hoisting; processions; meetings; general rejoicing.	..	All	Eatables, toys, general merchandise.

LUDHIANA DISTRICT

FAIRS: THEIR LOCATION & ATTENDANCE



**TABLE ON
FAIRS AND FESTIVALS
I. LUDHIANA DISTRICT**

LUDHIANA DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Bhundri H.B. 16	Chet Chaudash	Chet Badi 14 (Mar-Apr) One day	Seasonal and religious
Kot Mana H.B. 18	Mela Khangah	Jeth 5 (May-June) Two days	Religious. In memory of Baba Ismail whose tomb exists here.
Sidhwan Bet H.B. 28	Chet Chaudash	Chet Badi 14 (Mar-Apr) One day	Seasonal and religious
Sodhiwala H.B. 42	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Birthday of Guru Hargobind	Asarh Sudi 1 (June-July) Two days	Religious
Pona H.B. 60	Mela Roshni	Phagan 13 (Feb-Mar) One day	Religious. In memory of Bhai Anup who was a follower of saint Makham-ud-din of Jagraon.
Talwandi Khurd H.B. 76	Mela Chet Chaudash	Chet Badi 14 (Mar-Apr) One day	Religious and seasonal. In memory of Bawa Siria Ram, a martyr and a guru (preceptor) of <i>Kumhars</i> .
Jangpur H.B. 80	Mela Jangpur	October Three days	Religious. In memory of Sain Bure Shah.
Sadhar H.B. 90	Mela Sadhar	October Three days	In the memory of Paramjit Singh
Heran H.B. 98	Mela Chaudash	Chet Badi 14 (Mar-Apr) One day	Religious and seasonal. A Gurdwara exists here. The fifth <i>Mahant</i> of the Gurdwara got a tank constructed. Bath was taken in the tank on Chet Badi 14 and a fair started since then. <i>Smadhs</i> of the <i>mahants</i> have been construct- ed by the side of the tank.
Aitiana H.B. 99	Mela Shahidi	March One day	Religious
Pabbian H.B. 106	Mela Mari	Chet Badi 14 (Mar-Apr) 2-1/2 days	Religious and seasonal. Dedicated to Yati Lachhman and Bhairon.
Ghalib Kalan H.B. 124	Mela Chet Chaudash	Chet Badi 14 (Mar-Apr) One day	Religious and seasonal*

*In memory of an ancestor named Maman Shah of Kurutani *gor*, who fell a martyr fighting with the Mughals. While village Ghalib Kalan. Two *gornis* (domes) were built in his honour at these two places. People from places like Matwani

LUDHIANA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
A dip in the Buddha Nala	500	Hindus & Sikhs	Estables.
S'nging; m'lmicking; wrestling.	500	All	Eatables.
A dip in Buddha Nala	4,000 4 miles	Sikhs & Hindus	Sweetmeats, toys, bangles.
<i>Akhand path</i> of Granth Sahib; a holy dip in the <i>baoli</i> . Wrestling; <i>kabaddi</i> ; camel races; fire works. See also descriptive notes.	8,000 10 miles	Sikhs & Hindus	Eatables, toys, bells and belts for bullock.
Recital of Granth Sahib; a holy dip in the <i>baoli</i> . Singing by <i>dhadi</i> parties; <i>kaveeshars</i> .	8,000 6 miles	Sikhs & Hindus, mostly the former.	Sweetmeats, bangles, toys and articles of daily use.
Homage at the tomb of Bhai Anup. Singing.	From all over Ludhiana District Jullundur, Hosh- iarpur and other places.	All, men in majority.	Sweets and other eat- ables, general merchan- dise.
Worship of the saint; <i>deg</i> offered which is distributed among the people.	1,000	Hindus & Sikhs, mostly <i>Kumhars</i> .	..
Worship at the holy place	5,000	All, men only.	General merchandise.
..	5,000	Sikhs & Hindus, men only.	General merchandise.
Earth scooped out by women	1,500	Hindus & Sikhs	Vegetables, sweets, rings, bangles.
Recital of Granth Sahib	3,000	Sikhs & Hindus	Sweetmeats, toys and bangles.
Worship of <i>Mari</i> . People sleep on the ground on this day.	2,000 4 miles	-do-	-do-
Homage to the saint; earth scooped out at two places; <i>deg</i> offered.	50	Hindus & Sikhs	..

fighting, his chopped-off head fell in village Ran Singh Fatehgarh Sibbal and his headless body dropped down dead in Data, Jalalabad, Fatehgarh and Kapura visit this place to pay homage to Baba Maman Shah.

LUDHIANA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
JAGRAON			
Amargarh <i>alias</i> Kaler <i>alias</i> Nanaksar H.B. 125	Barsi Nand Singh	Bhadon 9 (Aug-Sept) Four days	Religious. Death anniversary of the saint Baba Nand Singh, who died on 4th September, 1944.
	Puranmashi	On every Puran- mashi	Religious. Every <i>Puranmashi</i> is considered a holy day. Guru Nanak was born on Katak Puranmashi.
	Roshni Mela	Phagan 13 (Feb-Mar) Four days	Religious. In memory of Pir Mehkam-ud-din.
Agwar Ladhari H.B. 128	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Agwar Lapon Khurd H.B. 133	Mela Baba Nand Singh	Bhadon 12 (Aug-Sept) Three days	Religious
Kaonke H.B. 136	Faisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. Associated with Guru Hargobind Sahib.

B—TOWNS

Jagraon	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Mela Roshni	Phagan 13 (Feb-Mar) Three days	Religious. In memory of Baba Mehkam-ud-din who predicted that Jagraon town would be ruined, if ever, by water.
	Cattle fair	10th of every Birk- ami month Three days	Commercial
Raikot	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Gurparb Guru Gobind Singh	Poh Sudi 7 (Dec-Jan) Three days	Religious. To celebrate birth anniversary of Guru Gobind Singh who was at this place when his two younger sons were bricked alive and murdered at Sirhind.
	Cattle fair	Baisakh 5 (Apr-May) Sawan 25 (July-Aug) Three days	Commercial
	Gugga fair	Bhadon Badi 9 (Aug-Sept) Three days	Religious

LUDHIANA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl.			
A holy dip in the tank; non-stop recital of Granth Sahib.	100,000 From all over India	Sikhs & Hindus	<i>Parshad</i> and other eata- bles.
A holy dip in the tank; non-stop recital of Granth Sahib.	25,000	Sikhs & Hindus	<i>Parshad</i> and other eata- bles.
Worship of the tomb of the <i>Pir</i> . Circus shows; dances; <i>qwalis</i> .	35,000	All	General merchandise.
See descriptive notes.	3,000	All, especially Hindus.	..
..	16,000	Hindus & Sikhs	..
Recital of Granth Sahib; a holy dip in the tank. <i>Kabaddi</i> .	22,000 10 miles	Sikhs & Hindus	Sweets, toys.
See descriptive notes.		All, especially Hindus.	Eatables and general merchandise.
See descriptive notes.		Hindus & Sikhs	-do-
Homage and offerings at the tomb of the saint; <i>bhajan</i> ; <i>kirtan</i> . Wrestling; jugglery; circus; <i>qwalis</i> ; cinema shows.	50,000 50 miles	All, women attend only on the first day.	Cows, buffaloes, camels, horses, bronze utensils, leather goods.
Sale of livestock	2,000	All, men only.	Cattle & other animals, eatables.
See descriptive notes. Fire works.	5,000	All, especially Hindus.	Sweets & general merchandise.
Procession and non-stop recital of Granth Sahib; <i>diwan</i> at Gurdwara Tahlana Sahib; lectures and songs on the life of Guru Gobind Singh and his brave sons.	5,000	Sikhs & Hindus	Eatables.
Sale of livestock	3,000	All, men only.	Cattle & other animals.
See descriptive notes. Touring talkies; variety shows; <i>kabaddi</i> ; wrestling.	10,000 10 miles	All	General merchandise, sweetmeats, fruits.

LUDHIANA DISTRICT

Town/Village with Fair/festival
Had Bast No. Date & duration Significance and legend

A—VILLAGES

Bora H.B. 36	Mela Hujran	Jeth 24 (May-June) Two days	..
Jhugian Bega H.B. 37	Mela Gainda Shah	Two days	..
Khawajke H.B. 65	Mela Santan Wala	Chet (Mar-Apr) Three days	..
Sirah H.B. 72	Gugga Mari	Bhadon Sudi 9 and 14 (Aug-Sept)	Religious
Ghaunspur H.B. 131	Mela Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Dakha H.B. 142	Mela Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Cattle fair	Four times in a year	Commercial
Baranhara H.B. 150	Chet Chaudash	Chet 14 (Mar-Apr) One day	Religious
Bhagpur H.B. 192	Shahidi Jor mela	Bhadon 13 (Aug-Sept) Three days	..
Bhaini Ala H.B. 197	Barsi Satguru Baba Ram Singh	Bhadon 26 (Aug-Sept) Three days	Religious. Death anniversary of Satguru Ram Singh, first Guru of Namdhari sect.
Kot Gangu Rai H.B. 210	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Three days	Religious
Kanech H.B. 220	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) (One day)	Religious
Kohara H.B. 224	Cattle fair	Chet 5 (Mar-Apr) Bhadon 5 (Aug-Sept) Three days	Commercial
Sahnawal Kalan H.B. 227	Cattle fair	Asarh 23 (June-July) Katak 1 (Oct-Nov) Three days	-do-
Pawah H.B. 246	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Tibba H.B. 249	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious

LUDHIANA

LUDHIANA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
..	1,000	All	..
..	500	All	..
..	200	All	..
See descriptive notes on Gugga Naumi. Wrestling.	3 miles	All	Eatables.
See descriptive notes.	250	Sikhs & Hindus	Eatables and general merchandise.
See descriptive notes.	2,000	All, especially Hindus.	-do-
Sale of livestock	2,000	All, men only.	Cattle and other animals.
..	100	Hindus & Sikhs	..
..	500	All	..
Non-stop recital of Granth Sahib. Kirtan; <i>havan</i> .	10,000 From all over India	Namdharis	Utensils and general merchandise.
See descriptive notes. Wrestling; <i>kabaddi</i> ; volley-ball; bullock-cart races.	..	All	Sweets, tea, general merchandise.
See descriptive notes.	300	All	..
Sale of livestock	2,000	All	Cattle and other animals.
-do-	500	All	-do-
See descriptive notes.	3,000 6 miles	All	Toys and eatables.
See descriptive notes.	2,000	All	Sweets and general merchandise.

LUDHIANA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
LUDHIANA			
Khanpur H.B.256	Chet Chaudash	Chet Badi 14 (Mar-Apr) One day	Religious and seasonal
	Gugga Naumi, or, Mela Jogi Pir	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Alamgir H.B.273	Sabha Gurdwara Manji Sahib	December 28 Three days	Religious*
	Shivratri	Sawan Badi 13 (July-Aug) Phagan Badi 14 (Feb-Mar) One day	Religious
	Gurdwara Alamgir	Every Sunday throughout the year	Religious. Guru Gobind Singh stayed here for sometime.
Dhandra H.B.274	Mela Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Dad H.B.279	Mela Bhai Bala	Chet (Mar-Apr) One day	Religious. In memory of Bhai Bala.
Jassowal H.B.282	Mela Kangha Sahib	Every Sunday	Religious. Guru Gobind Singh combed his hair at this place.
Mansuran H.B.290	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Baddowal H.B.294	Mela Baba Sidh	Chet (Mar-Apr) Poh (Dec-Jan) One day	Religious
Pamal H.B.298	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Gujjarwal H.B.310	Mela Guru Sar	Chet 14 (Mar-Apr) Two days	Religious
Gurm H.B.321	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Two days	Religious
	Jor Mela Baba Dip Singh	January Four days	Religious. In memory of Baba Dip Singh.
Rurka H.B.330	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Dehlon H.B.331	Cattle fair	Phagan 26 (Feb-Mar) Asarh 1 (June-July) Asoj 25 (Sept-Oct) Three days	Commercial

*After the battle with the Mughals at Chamkaur Sahib, Guru Gobind Singh went to Machhiwara where from he 'Manji Sahib' stands at this place.

LUDHIANA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Bath in the Sirhind canal. Songs; wrestling.	3 miles	Hindus	Sweets and other eatables.
See descriptive notes. Wrestling.	2,000 5 miles	All	-do-
Recital of Granth Sahib; <i>kirtan</i> ; sermons.	From all over Punjab	Sikhs & Hindus	-do-
Worship at the <i>Shivala</i> of Baba Anant Ram. See also descriptive notes.	3 miles	Hindus	Eatables.
Recital of Granth Sahib. Wrestling; acrobatics.	3,000	Sikhs	Sweets and <i>parshad</i> .
See descriptive notes.	1,200	All, especially Hindus.	Eatables and general merchandise.
	6,000	Sikhs & Hindus	..
Recitation from Granth Sahib; } <i>kirtan</i> .	..	Sikhs & Hindus	..
See descriptive notes.	3,000	All, especially Hindus.	Sweets and general merchandise.
..	1,000	All	..
See descriptive notes.	1,000	All	..
Recitation from Granth Sahib	5,000 10 miles	Sikhs & Hindus	..
See descriptive notes.	5,000	All	..
Recital of Granth Sahib; <i>kirtan</i> ; religious discourses. Bath in the tank.	2,000 5 miles	Sikhs & Hindus	Sweets, <i>parshad</i> .
See descriptive notes. Wrestling.	3 miles	All	Eatables.
Sale of livestock	1,000	All	Cattle and other animals.

was brought to Alamgir village on a *manji* (cot). He also took rest on this cot, outside the village. Now a gurdwara named
43 C.P.—62.

LUDHIANA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
LUDHIANA			
Jhamar H.B.335	Mela Chet Chaudash	Chet Badi 14 (Mar-Apr) One day	Seasonal and religious
Kulahar H.B.336	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Chhapar H.B.340	Gugga Mari	Bhadon Sudi 14 (Aug-Sept) Four days	Religious
	Cattle fair	Chet 1 (Mar-Apr) Bhadon 1 (Aug-Sept) Three days	Commercial
Bhaini Rora H.B.349	Bhuana	Phagan (Feb-Mar) One day	Religious. To commemorate martyrdom of Baba Bhui, an ancestor of Dhaliwals who died for the cause of Guru Govind Singh. The fair takes its name after the martyr.
Saraba H.B.354	Barsi Shri Kartar Singh	Katak (Oct-Nov) One day	National* To commemorate the martyrdom of Shri Kartar Singh Sara who fought and died for the liberation of the country.
Dhalian H.B.358	Chet Chaudash	Chet Badi 14 (Mar-Apr) One day	Religious and seasonal. In memory of Guru Gobind Singh's visit to this place.
Littar H.B. 361	Mela Karir Sahib	Phagan (Feb-Mar) One day	Religious. In memory of Guru Gobind Singh who visited this place while touring Malwa tract of Punjab. He took rest near a grove of <i>karir</i> trees. Hence the name <i>Karir</i> Sahib.
Lahal H.B. 392	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Gosal H. B. 400	Mela Gugga Naumi	-do-	Religious
Ramgarh Sardaran H. B. 401	Mela Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Malaud Rorian H. B. 407	Mela Dussehra	-do-	Religious
	Cattle fair	Bhadon 11 (Aug-Sept) Three days	Commercial

*Son of Shri Mangal Singh and Shrimati Sahib Kaur, Shri Kartar Singh was born in village Saraba District. There he met Professor Hardayal and other revolutionaries, and fired by the passion to liberate the motherland included propaganda against the British Government in schools, colleges, towns, villages and the Army. Their went towards Kabul, but soon they returned and, on way back Kartar Singh was arrested at Sargodha. He was

LUDHIANA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
..	500	Hindus & Sikhs	..
See descriptive notes.	200	All	..
See descriptive notes on Gugga Naumi. Wrestling; circus shows; <i>qwalis</i> ; songs.	50,000	All	General merchandise, iron goods, leather goods.
Sale of livestock	3,000	All	Cattle and other animals.
Worship of Baba Bhui at the holy place; placing hand- fuls of earth by visitors so as to make a big heap suggestive of the ever rising glory of the martyr.	800 5 miles	Sikhs and Hindus, mostly Dhaliwal Jats.	Eatables.
General gathering where tributes are paid to the martyr.	..	All	-do-
Worship of the holy place. Wrestling.	500 5 miles	Sikhs & Hindus, mostly women.	-do-
Worship of the holy place.	800 5 miles	-do-	-do-
See descriptive notes.	2,000	All	..
-do-	200	All	..
-do-	400	All	Eatables and general merchandise.
-do-	3,000	All	-do-
Sale of livestock	500	All	Cattle and other animals.

Ludhiana in 1896. He matriculated from the Mission High School, Ludhiana and left for the U. S. A. in 1912. From the foreign yoke, he joined the Gadar Party. The Party shifted its office to India in 1914 and its activities scheme to bring about a political revolution in 1915 leaked out and failed. Kartar Singh with two of his associates proceeded against in the law-courts, convicted and hanged on November 19, 1916.

LUDHIANA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
B—TOWNS			
Ludhiana	Cattle fair	20th of each Bikarmi month Three days	Commercial
	Lohri	Last Sunday of Poh (Dec-Jan) One day	Seasonal
	Basant Panchmi	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Holi & Hola	Phagan Puranmashi (Feb-Mar) Four days	Seasonal and recreational
	Chet Chaudash	Chet Badi 14 (Mar-Apr) One day	Seasonal and religious]
	Baisakhi	Baisakh 1 (Apr-May) One day	Seasonal and religious
	Vyas Puja	Asarh (June-July) One day	Religious. In memory of Rishi Vyas.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One-day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious

A—VILLAGES

Fatchgarh H. B. 68	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Chuharpur H.B. 71	Sankrant	First day of every Bikarami month One day	Religious. In memory of Guru Gobind Singh who stayed here while he was on his way to Machhiwara.

LUDHIANA

SAMRALA

LUDHIANA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TASHIL—concl'd.			
Sale of livestock	1,000	All, men only.	Animals, eatables.
See descriptive notes.	..	Hindus & Sikhs	Sweetmeats, parched rice & maize.
See descriptive notes. Kite-flying.	Local	Hindus & Sikhs	Kites, sweets and fruits.
See descriptive notes.	Local	Hindus & Sikhs	Colours.
A bath in the river at Ganga <i>ghat</i> . Poems; songs; folk dances.	50,000 15 miles	Sikhs & Hindus, mostly male farmers.	Sweets.
See descriptive notes. A bath in the river at Ganga <i>ghat</i> . Singing; dances; <i>bolis</i> .	10,000	Sikhs & Hindus	Sweets, fruits, clay- toys.
Worship of Rishi Vyas and other deities; recitations from holy books.	10,000	Hindus	Eatables.
Burning of the effigy of Ravana, Meghnad, & Kumbh Karna. See also descriptive notes.	10,000	All, especially Hindus.	Eatables, earthen toys, general merchandise.
See descriptive notes.	Local	Hindus & Sikhs	Sweets, fruits, parched grains, metal utensils and toys.
TAHSIL			
See descriptive notes. Wrestling.	400	All	Eatables, toys.
Recitation from Granth Sahib; <i>kirtan</i> . Wrestling; professional singing.	4,000 20 miles	Sikhs & Hindus, women predomi- nating.	Fruits, sweets, cos- metics.

LUDHIANA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
SAMRALA			
Machhiwara H.B. 75	Chet Chaudash	Chet Badi 14 (Mar-Apr) One day	Religious and seasonal. In memory of a saint.
	Baisakhi	Baisakh 1 (Apr-May) One day	Seasonal and religious
	Singh Sabha	Poh (Dec-Jan) Four days	Religious. In memory of Guru Gobind Singh who stayed here after the battle of Chamkaur Sahib.
	Mela Bhadar Kali	Chet (Mar-Apr) Asoj (Sept-Oct) One day	Religious. Dedicated to goddess Durga.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Takhran H.B. 82	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Three days	Religious
Punian H.B. 83	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Nilon Kalan H.B. 85	Namani Ikadash	Jeth Sudi 11 (May-June) One day	Seasonal and religious
Pal Majra H.B. 88	Gugga Naumi, or, Mela Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious
Harion Khurd H.B. 92	Mela Gugga Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious
Sehala H.B. 105	Mela Gugga Mari	-do-	Religious
Ghungrali H.B. 111	Mela Singh Sabha	Poh (Dec-Jan) Three days	..
Hedon H.B. 112	Baba Manohar	Chet Nauratas (Mar-Apr) Asoj Nauratas (Sept-Oct) One day	Religious. There is a temple here and the common belief is that a visit to the place relieves the body of <i>maukas</i> (warts).

LUDHIANA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
A bath in Budha Nala. Wrestling; professional singing; <i>bhangra</i> ; bullock races.	27,000 10 miles	Sikhs & Hindus	Eatables, utensils, leather goods, hardwares.
See descriptive notes. A dip in the river. Wrestling; professional singing.	2,000 10 miles	-do-	Eatables, articles of daily use.
Recitation from Granth Sahib. Wrestling; singing; <i>bolis</i> .	7,000 50 miles	-do-	Sweets, cosmetics.
Worship of the goddess in the temple; recitations from holy books.	500 4 miles	Hindus, women predominating.	Eatables, toys.
See descriptive notes. Wrestling; <i>bolis</i> ; professional singing.	8,000	All, especially Hindus.	Eatables, cosmetics, general merchandise.
See descriptive notes. Wrestling; singing.	8,000 10 miles	All	Sweets, tea.
See descriptive notes. Wrestling.	400 15 miles	Hindus	Sweets, general merchandise.
Offerings of melons at the temple; free service of sweetened water to the public.	500	Hindus & Sikhs	..
See descriptive notes. Wrestling.	400	All	Eatables.
See descriptive notes on Gugga Naumi. Wrestling.	250	All	Eatables, toys.
See descriptive notes on Gugga Naumi. Wrestling.	1,400	All	Eatables, toys.
..	500	Sikhs	..
A dip in the tank; worship at the temple; offerings of sugarcane and salt. Wrestling; races.	4,000 10 miles	Hindus & Sikhs	Eatables, toys, general merchandise.

LUDHIANA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Barwali Kalan H.B. 114	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Dhilwan H.B. 120	Mela Gugga Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious
Diwala H.B. 133	Gugga Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious
Bomb H.B. 135	Babian di Manji, or, Babian da Mela	Asoj Sudi 4 (Sept-Oct) One day	Religious*
Chahlan H.B. 140	Mela Jogi Pir	Bhadon (Aug-Sept) One day	Religious†
Madpur H.B. 143	Basant	Magh Sudi 5 (Nov-Dec) One day	Seasonal and recreational
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Jaspalon H.B. 150	Gugga Naumi	-do-	Religious
Bhaurla H.B. 158	Gugga Naumi	-do-	Religious
Bagli Khurd H.B. 161	Namani Ikadashi	Jeth Sudi 11 (May-June) One day	Seasonal and religious
Goh H.B. 172	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Manupur H.B. 173	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Dholewal H.B. 178	Mela Gugga Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious

SAMRALA

*About two hundred years ago a local Brahmin, named Prathapat practised penance for twelve years in Budha Nala. The little boy was hardly 6/7 years old when he began to show miracles. Once one of the cows of a grazier died. The grazier adding that otherwise it would be washed away. They did not listen to him and in a matter of few moments, it began to rain father that he would like to ride a horse. The father replied that he (boy) might drive the wall. The small boy ordered really a soul with spiritual powers, then he should take *smadhi* and leave the world in that position. The boy did Prithipat and some other ancestors of that family. The descendants of the family now look after the shrines.

† The residents of village Chahlan originally belonged to village Jogi Rala in Patiala District. They moved from the axle of a heavily loaded cart gave way. Baba Jogi Pir who saw it gave the driver of the cart a small piece of wood and asked and the saint began to be revered. On his death a *smadh* in his memory was raised. When some of the inhabitants another *smadh* in village Chahlan in memory of the saint.

LUDHIANA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	500 3 miles	Hindus	..
See descriptive notes on Gugga Naumi. Swinging; wrestling.	400	All	Eatables, toys.
See descriptive notes on Gugga Naumi. Swinging; wrestling.	700	All	Eatables, toys.
Homage paid at the <i>smadh</i> ; free meals served. Wrestling.	800	Sikhs & Hindus, especially carpen- ters.	..
Worship of Jogi Pir at the <i>smadh</i> ; <i>churma</i> or <i>karah</i> <i>parshad</i> weighing five and a quarter maunds offered at the <i>smadh</i> ; earth scooped out.	400	All, especially Jats and Ramdasias.	Eatables.
See descriptive notes. A bath in the tank. Wrestling.	1,000	Hindus & Sikhs	Eatables, bangles, ear- then toys.
See descriptive notes.	2,000	All	Eatables, bangles, ear- then toys.
-do-	1,500	All	..
-do-	1,500	All	..
-do-	500	Hindus	..
Cold and sweet water is served.			
See descriptive notes.	2,000	All	..
-do-	300	All, especially Hindus.	..
See descriptive notes. Wrestling; swinging.	500	All	Eatables, toys.

near Machhiwara. He was married in village Chanarthal (Patiala District) and was blessed with a son named Gopi Chand. began to weep and the small calf of the cow would not go away from it. On seeing this, Gopi Chand puffed into the ears and the village women-folk had spread out their wheat for drying it up, Gopi Chand asked the women to collect their grains in torrents. Still on another occasion, Gopi Chand was sitting on a small wall with his father standing nearby. He asked his the wall accordingly and the wall began to move. On seeing these miracles, the father of the boy asked him that if he were likewise, took *smadhi* and left his mortal frame at that place. His *smadh* exists and alongwith it exist the *smadhs* of Baba

that place some four hundred years ago. The Jogi Pir belonged to the *Jat* community and lived in village Jogi Rala. Once him to put it in place of the broken axle. The driver did like-wise and could drive the cart home. This miracle surprised all of village Jogi Rala moved to village Chahlan, they took a brick from the *smadh* of the saint with them and constructed

LUDHIANA DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
SAMRALA			
Lohar Majra Khurd H.B. 182	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Ajner H.B. 205	Mela Gugga Naumi	-do-	Religious
Malakpur H.B. 208	Mela Singh Sabha	February Three days	Religious
Bhadla Uncha H.B. 212	Mela Nigah	Jeth (May-June) One day	Religious
Ghandwan H.B. 227	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Chima H.B. 254	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Isru H.B. 261	Shahidi Mela	Sawan (July-Aug) Two days	National. In memory of Karnail Singh, who was born in the village and died a martyr's death in the Goa liberation struggle.
Rahanon Kalan H.B. 264	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Rahanon Khurd H.B. 265	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Chhaurian H.B. 282	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Raipur Raian H.B. 290	Mela Baba Lakshman	Chet 2 (Mar-Apr) One day	Religious
Jatana Nicha H.B. 297	Mela Badi Singh	October One day	Religious. In memory of Baba Badi Singh.
Khamanon Kamli H.B. 300	Mela Bawa Puran Gir	Chet (Mar-Apr) Asoj (Sept-Oct) One day	Religious. In memory of a <i>sadhu</i> , Puran Gir who died here and whose <i>smadh</i> was constructed.
Khamanon Kalan H.B. 301	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Sangol H.B. 310	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Sitla Mata	Bhadon (Aug-Sept)	Religious

LUDHIANA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	200	All	..
See descriptive notes. Worship of Gugga Mari. Wrestling.	1,000 3 miles	All	Eatables, toys.
..	3,000	Sikhs	..
..	100	Hindus & Sikhs	..
See descriptive notes.	..	All, especially Hindus.	Eatables, bangles, earthen toys.
See descriptive notes.	400	All	Sweets.
Homage to the memory of the martyr. Folk dances & songs; wrestling & other rural games.	11,000	All	Sweets and general merchandise.
See descriptive notes.	200	All	-do-
See descriptive notes.	8,000 5 miles	All, especially Hindus.	Eatables, general merchandise.
See descriptive notes.	300	All	..
Worship of Baba Lakshman Dass, an ancestor saint.	700	Hindus	Sweets and general merchandise.
..	300	Sikhs & Hindus	..
Worship at the <i>smadh</i> & offering of <i>makhana</i> s. Singing; wrestling; kite-flying; and <i>baingar</i> feats.	7,000 10 miles	All	Sweets, fruits, uten- sils, cosmetics, cattle.
See descriptive notes.	Two furlongs	All	..
See descriptive notes.	4,000	All, especially Hindus.	..
..	2,000	Hindus & Sikhs	..

LUDHIANA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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SAMRALA

Chari H.B. 323	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Kauri H.B. 324	Gugga Naumi	-do-	Religious
Samrala	Cattle fair	28th of each Bikrami month Three days	Commercial
	Mela Bhora Sahib	On Basant Panchami day (Jan-Feb) Three days	Religious
	Durga fair	Chet Sudi 8 (Mar-Apr) Sawan Sudi 8 (July-Aug) Asoj Sudi 8 (Sept-Oct) One day	Religious. Dedicated to Durga
	Mela Jogi Pir	Bhadon 4 (Aug-Sept) One day	Religious. In memory of a Muslim <i>Pir</i> whose tomb exists here.
	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Gugga Naumi, or, Dhakam Dhaki	Bhadon Badi 9 (Aug-Sept) One day	Religious*
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Khanna	Cattle fair	25th of every Bikrami month Three days	Commercial

LUDHIANA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd. See descriptive notes. Singing; <i>bolis</i> .	600 5 miles	All, especially women.	Sweets, toys.
See descriptive notes. Wrestling.	300	All	Sweets.
Sale of livestock	2,000	All, men only.	Cattle and other animals.
<i>Akhand-path; havan.</i>	6,000	Hindus & Sikhs	Sweets and fruits.
Worship of the goddess; offerings of <i>halwa</i> . Wrestling.	12,000	-do-	Eatables and general merchandise.
Homage at the tomb; butter and <i>laddus</i> are offered. Wrestling.	4,000	All	Toys.
See descriptive notes.	5,000 1 mile	All	Sweetmeats and general merchandise.
<i>Kabaddi</i> and wrestling matches	..	All	Toys, sweets, other catables.
See descriptive notes.	10,000	All, especially Hindus.	Eatables, and general merchandise.
Sale of livestock	10,000 100 miles	All, men only.	Cattle & other animals.

*Long long ago, Khanna was a small town ruled by Rani Daya Kaur. The town had no importance & the Rani thought the Rani had to order her courtiers to collect them by force. People collected but they called it *Dhakam Dhaki* (high-

of giving it fame by persuading the people to assemble here in the form of a fair. The people were unwilling to attend and handedness).

FEROZEPUR DISTRICT

FAIRS: THEIR LOCATION & ATTENDANCE

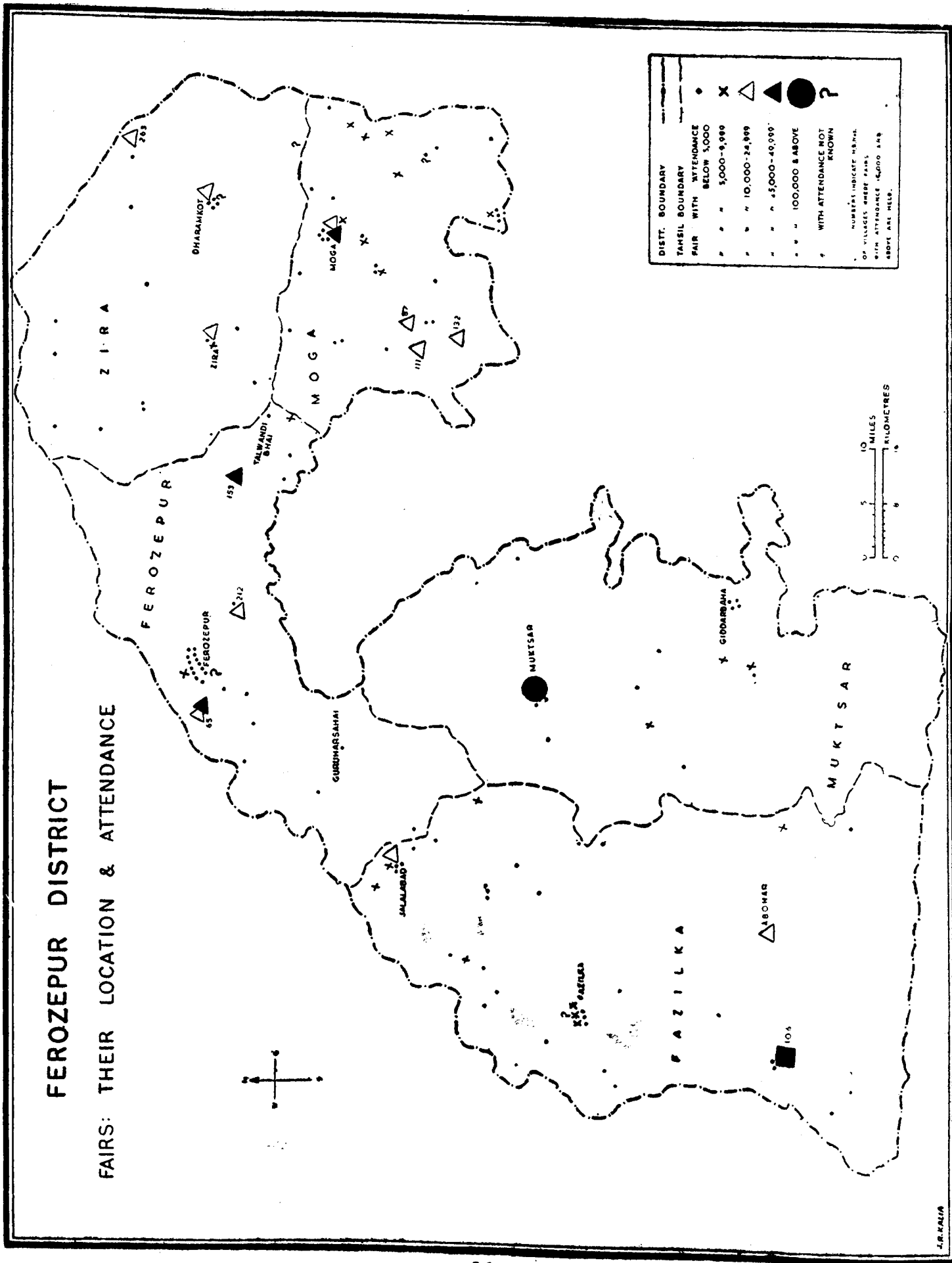


TABLE ON
FAIRS AND FESTIVALS
12. FEROZEPUR DISTRICT

FEROZEPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
FAZILKA			
A—VILLAGES			
Mehraipur H.B. 42	Mela Dhok Dhur	Asoj & Phagan (Sept-Oct & Feb-Mar) One day	Religious. In honour of a saint who lives here.
Tootwala H.B. 102	Pir Da Mela	Asarh 5 (June-July) One day	Religious. Death anniversary of Pir Mushah.
Haripura H.B. 106	Baisakhi	Baisakh 1 (April 23) One day	Seasonal and religious. In the local gurdwara there are 'foot prints' of Guru Nanak Dev, who visited this place with his disciple Mardana.
	Maghi	Magh 1 (Jan-Feb) One day	Religious
	Dharmak Mela	Katak Puranmashi (Oct-Nov) One day	Religious. Birth-day of Guru Nanak Dev.
	Baluana fair	Asoj 1 (Sept-Oct) Two days	Religious. In memory of Guru Nanak Dev. It is a substitute of the fair formerly held at Tibba Sahib (Pakistan).
Araianwala H.B. 193	Mela Bikrami Samvat	Chet 1 (Mar-Apr) One day	Religious
Chak Munniwala H.B. 195	Mela Baba Bhoman Shah	Poh (Dec-Jan) One day	Religious. In memory of Baba Bhoman Shah. Before Partition the fair was held in Montgomery. Now it is celebrated in this village by the Kamboh community.
Pakan H.B. 202	Bhugga	Magh (Jan-Feb) One day	Religious and recreational
Naukarian H.B. 209	Mela Bahu	Sawan (July-Aug) One day	Religious. Bahu started the fair after migrating from Pakistan to this place.
Jandwala H.B. 211	Birthday of Baba Ram Dev	Magh 10 (Jan-Feb) One day	Religious. To celebrate birthday of Baba Ram Dev who cured diseases with his spiritual powers.
Chak Gherwala H.B. 216	Mela Pir Mohammad Panah	Chet 20 (Mar-Apr) One day	Religious. In memory of Pir Mohammad Panah. The fair was held in Pakistan for some 200 years. Since Partition it is held here with the efforts of refugees.
Chak Chapriwala H.B. 224	Mela Mohan Shah	Jeth 21 (May-June) One day	Religious. In memory of Faqir Mohan Shah.

FEROZEPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
..	3,000	Bishnois	..
Distribution of sweets. Wrestling; <i>kabaddi</i> .	4,000	Bishnois	Eatables.
<i>Diwan</i> ; bath in the tank and <i>darshan</i> of 'foot prints' of Guru Nanak Dev. <i>Kabaddi</i> ; wrestling; folk songs and dance. See also descriptive notes.	2,000 50 miles	Sikhs & Hindus	Eatables, toys.
<i>Diwan</i> ; dip in the tank and <i>darshan</i> of 'foot prints' of Guru Nanak Dev. <i>Kabaddi</i> ; wrestling; folk songs.	3,500 50 miles	Sikhs & Hindus	Eatables, general merchandise.
<i>Akhand path</i> ; dip in the tank. Wrestling and <i>kabaddi</i> .	50,000 50 miles	Sikhs & Hindus	Eatables.
<i>Akhand path</i> ; wrestling; singing; <i>qwalis</i> and <i>dhadi</i> songs.	5,000 100 miles	Sikhs & Hindus	Sweets, toys, utensils.
Recitation from Granth Sahib; wrestling and <i>kabaddi</i> .	4,000	All	Eatables, articles of domestic use.
..	200	Kambohs	
Maghi day worship. <i>kabaddi</i> ; wrestling.	4,000	Sikhs & Hindus, men only.	
..	2,000	All	Sweets, fruits.
Homage to the saint. Wrestling; volley-ball; <i>kabaddi</i> .	5,000 10 miles	All	Eatables, general merchandise.
Worship of the <i>Pir</i> ; distribution of sweets. Wrestling; <i>kabaddi</i> ; singing and drum beating.	500 3 miles	All	Eatables, articles of domestic use.
Worship of the <i>smadh</i> of the <i>faqir</i> ; free meals served. Wrestling; singing; dancing and drum beating.	300 2 miles	All, men only.	Eatables.

FEROZEPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
FAZILKA			
Chak Chapriwala H.B. 224	Makki Ram da Mela	Magh 2 (Jan-Feb) One day	Religious. In memory of Makki Ram Chharia <i>faqir</i> , started by his son Jalu Ram. Before Partition the fair was held at Kot Lala Ganga Ram, District Montgomery, Pakistan.
	Mela Gehna Ram Kamboh	Bhadon 1 (Aug-Sept) One day	Religious. In memory of Gehna Ram Kamboh, started by his grandson Ganga Ram. Before Partition the fair was held in Chak Tek Chand Wala in District Montgomery (Pakistan).
Banwala Hauwanta H.B. 244	Mela Baba Ram Dev	Magh Sudi 10 & Bhadon Sudi 10 (Jan-Feb) & (Aug-Sept) Three days and one day, respectively	Religious. In memory of Baba Ram Dev.
Bagheke Uttar H.B. 253	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Asafwala H.B. 272	Mela Nadar Shah	February One day	Religious. In memory of Nadar Shah.
Muzzam H.B. 278	Mela Kamboh Chaudhri	July One day	Religious
Kabul Shah Hithar H.B. 283	Mela Shamas-ud-Din	July Two days	Religious. In memory of Shamas-ud-Din.
Miyani Basti H.B. 293	Mela Pir Bhana	Asarh 1 (June-July) One day	Religious. Dedicated to a local saint, Pir Bhana.
Hasta Kalan H.B. 298	Mela Baba Keso Ram	Asarh (June-July) Two days	Religious. In memory of Baba Keso Ram who possessed supernatural power of fulfilling the wishes of people. Formerly the fair was held in Pakistan.
Chand Mari H.B. 302	Mela Baba Kali Dass	Asarh 15 (June-July) One day	Religious. In honour of a saint, Baba Kali Dass. Before Partition the fair was held in Pakistan.
Behak Khas H.B. 306	Mela Jetha Singh	Jeth (May-June) Two days	Religious. Dedicated to Bhai Jetha Singh. The fair was held in Pakistan before Partition.
Ladhuka H.B. 308	Mela Pir Sahib	Sawan 2 (July-Aug) Poh 2 (Dec-Jan)	Religious. In memory of a <i>Pir</i> .
Lakheke Uttar H.B. 309	Karrahan Wala Mela	Sawan 1 & 2 (July-Aug) Two days	Religious. In memory of a saint whose tomb exists here.

FEROZEPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Wrestling; <i>kabaddi</i> ; singing and drum beating.	300 3 miles	All, men only.	Eatables.
<i>Akhand path</i> ; wrestling; <i>kabaddi</i> ; singing and drum beating.	300 3 miles	All, men only.	Eatables.
Homage at the temple dedicated to him. Wrestling; <i>kabaddi</i> ; singing.	4,000 60 miles	Hindus & Sikhs	Eatables, general merchandise.
Homage at the <i>smadh</i> of a Muslim saint, and of another saint, Baba Saroop Dass. <i>Kabaddi</i> ; wrestling matches; folk songs. See also descriptive notes.	7,000 9 miles	Sikhs & Hindus	Sweets, eatables, domestic articles.
	600	All	..
	200	All	Sweets.
	200	All	
Obeisance to the Pir.	500	All	Eatables.
	1,000	All	Eatables.
Obeisance to the saint	600	All, especially Kambohs.	Eatables.
	1,000	All	Eatables.
Worship at the tomb of the <i>Pir</i> . Wrestling; <i>kabaddi</i> .	7,000	All	Eatables, articles of domestic use.
Recitation from Granth Sahib. <i>Kabaddi</i> ; wrestling; folk dance.	1,500 50 miles	All	Eatables.

FEROZEPUR DISTRICT

Town/Village with Had Bast No.	Fair/ festival	Date & duration	Significance and legend
FAZILKA			
B—TOWNS			
Jalalabad	Cattle fair	Magh & Asoj (Jan-Feb & Sept-Oct) One week	Commercial
	Mela Bhajangarh	Asarh (June-July) One month	Religious. Previously this fair was held at Laloo Wali, District Montgomery (Pakistan), in memory of Saint Vachan Dass. Since Partition, his disciples resumed holding the fair here.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Ram Naumi	Chet Sudi 9 (Mar-Apr) Three days	Religious
	Mela Sayyad Kabir	Second Thursday of Chet (Mar-Apr) Two days	Religious. In memory of Muslim Saint, Sayyad Kabir, who possessed great spiritual powers. Legend goes that in the course of fighting his head was chopped off and fell in Jalalabad, while his headless body continued fighting till it fell in village Kapura.
Fazilka	Cattle fair	Phagan (Feb-Mar) Eight days	Commercial
	Pir Guraia	Asarh 1 (June-July) Three days	Religious. Grave of Pir Guraia exists here.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Samvat	Chet 1 (Mar-Apr) One day	Religious. New year (Bikrami) day.
	Tian	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Gop Ashtami	Katak (Oct-Nov) Three days	Religious. Dedicated to cow.
Abohar	Camel and Cattle fair	Phagan and Bhadon (Feb-Mar & Aug-Sept) One week	Commercial

FEROZEPUR DISTRICT

Mode of observance and entertainments	Approximate No of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Sale of livestock; prizes awarded for best animals.	4,000 9 miles	All, men only.	Animals, eatables, sweetmeats.
Recitation from Granth Sahib; <i>kirtan</i> .	1,000	Hindus	
See descriptive notes. Fire works.	15,000 10 miles	All, especially Hindus.	Eatables, general merchandise.
Procession of <i>jhankis</i> . See also descriptive notes.	5,000 7 miles	Hindus	Eatables.
Obeisance at the sacred place	3,000	All	
Sale of animals; <i>kabaddi</i> ; cycle and camel races; tug-of-war.	5,000 10 miles	All, men only.	Animals, eatables.
Worship at the shrine	2,000 5 miles	All	Eatables.
See descriptive notes.	5,000 10 miles	All	Eatables.
Celebrations in temples and gurdwaras.	3,000	Hindus & Sikhs	Eatables.
Women sing and swing	2,000 local	Hindus & Sikhs, women only.	Eatables toys.
Illuminations; merry-go-rounds and swings. See also descriptive notes.	..	Hindus & Sikhs	Sweets, toys, utensils.
Worship of cow; cattle show; prizes awarded for good breeds.	6,000	Hindus & Sikhs	Eatables, animals.
Fair opens with flag hoisting; sale of cattle and camels; games; tent-pegging; prize distribution; circus & theatrical shows.	15,000 From Punjab & Rajasthan	All	Cattle, camels.

FEROZEPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
FEROZEPUR			
A—VILLAGES			
Ghulam Hussainwala H.B. 65	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Shahidi Jor Mela	March 23 One day	National. In memory of Martyrs Bhagat Singh, Raj Guru and Sukh Dev who were cremated here on the bank of river Sutlej after they had been hanged at the Central Jail Lahore by the Britishers.
Sodhiwala H.B. 79	Dharmak Mela	On every Purnamashi One day	Religious. In memory of Guru Gobind Singh who stayed here.
Miranshah Noor H.B. 87	Mela Miran Shah Nur	Asoj 5 (Sept-Oct) Three days	Religious. In memory of a Muslim saint, Miran Shah Nur, whose tomb exists here.
Karian H.B. 100	Mela Pir Balawar	Asarh 15 & Magh 20 (June-July & Jan-Feb) One day	Religious. In memory of Pir Balawar.
Ferozeshah H.B. 153	Shahidi Jor Mela	Poh (Dec 22) Three days	National. In memory of martyrs who fell while fighting the Britishers in the 1st Sikh War at Mudki, Ferozeshah and Sabhraon in 1845-46.
Kot Karor Kalan H.B. 172	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Mudki H.B. 174	Mela Shahidan	Poh (Dec-Jan) One day	National. In memory of martyrs who fell while fighting the Britishers in the 1st Sikh War at Mudki, Ferozeshah and Sabhraon in 1845-46.
Kailash H.B. 190	Mela Charag Shah Wala	Sawan (July-Aug) Two days	Religious. Dedicated to a Muslim saint; the fair is held at his grave.
Bazidpur H.B. 212	Amavas or Mela Guru Gobind Singh	Amavas of every month One day	Religious. In memory of Guru Gobind Singh who stayed here.
	Basant	Magh Sudi 5 (Jan-Feb) Two days	Seasonal and recreational. In memory of Guru Hargobind in whose name a gurdwara has been constructed here. Guru Gobind Singh also came here and since then the fair is held every year.
Mamdot Uttar H.B. 305	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Megha Mahtam H.B. 326	Baisakhi	-do-	-do-
Mahmudke Mahal Hithar H.B. 352	Baisakhi	-do-	-do-

FEROZEPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Bath in the Sutlej; kite flying. See also descriptive notes.	20,000 30 miles	Hindus & Sikhs	Eatables, general merchandise.
Homage to the martyrs at the spot they were cremated; conferences by various political parties.	45,000	All	Eatables, general merchandise.
Recitation from Granth Sahib. Wrestling; kite flying.	400 5 miles	Sikhs & Hindus	General merchandise.
Homage and offerings at the tomb. <i>Kabaddi</i> ; wrestling.	2,500 10 miles	All	Eatables.
Homage at the grave of the <i>Pir</i> . Wrestling.	1,500 6 miles	All, chiefly women.	Eatables.
Recitation from Granth Sahib. <i>Kabaddi</i> ; wrestling; <i>dhadi</i> singing; <i>kavi darbar</i> .	25,000 From far off places	All	Eatables, general merchandise.
Folk songs and <i>kabaddi</i> matches See also descriptive notes.	5,000	Sikhs & Hindus	..
	2,500	All	..
Obeisance at the grave. Wrestling; <i>kabaddi</i> .	1,000 8 miles	All	..
Recitation from Granth Sahib in the gurdwara; dip in the tank. Wrestling; <i>kabaddi</i> ; <i>qwalis</i> .	2,500 10 miles	Sikhs & Hindus	Sweets.
Dip in the tank; recitation from Granth Sahib. Wrestling; <i>kabaddi</i> ; <i>qwalis</i> . See also descriptive notes.	20,000 20 miles	Sikhs & Hindus	Cloth, leather goods, agricultural implements, books.
See descriptive notes.	2,500	Sikhs & Hindus	..
See descriptive notes.	1,000	Sikhs & Hindus	..
<i>Kabaddi</i> ; wrestling. See also descriptive notes. Additional feature here is homage at the tomb of Baba Karam Din.	1,000	All	Sweets, toys.

FEROZEPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
B—TOWNS			
Ferozepur	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational. In memory of martyr Haqiqat Rai.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Guru Nanak's birth- day	Katak Puranmashi (Oct-Nov) One day	Religious
	Guru Gobind Singh's birthday	Poh Sudi 7 (Dec-Jan) One day	Religious
	Shahidi day of Guru Arjan Dev	Jeth Sudi 4 (May-June) One day	Religious. To commemorate martyrdom of Guru Arjan Dev.
	Hola Mohalla	Chet Badi 1 (Mar-Apr) One day	Religious
	Birthday of Guru Hargobind	Asarh (June-July) One day	Religious
	Maharishi Balmik's birthday	Asoj Puranmashi (Sept-Oct) One day	Religious
	Birthday of Guru Ravi Das	Magh Puranmashi (Jan-Feb) One day	Religious
	Janam Ashtmi	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
Ferozepur Cantt.	Sawien	Sawan 3 (July-Aug) One day	Recreational
	Gudeon	Second Sunday of Sawan (July-Aug) One day	Religious
	Rakhri	Sawan Puranmashi (July-Aug) One day	Social. A domestic festival.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Talwandi Bhai	Cattle fair	Bhadon 15 (Aug-Sept) Three days	Commercial
Guruaharsahai	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious

FEROZEPUR

FEROZEPUR DISTRICT

Mode of observance and entertainments	Approximate of visitors radius	No. and covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.				
Wrestling; <i>kabaddi</i> & other games; kite flying; poetic symposium.	3,000 5 miles		All	Eatables, general mer- chandise.
Burning of the effigy of Ravana. See also descriptive notes.	3,000		All, especially Hindus.	Eatables, general mer- chandise.
Procession of Granth Sahib; <i>gatha</i> ; singing parties.	2,000		Sikhs & Hindus	..
Procession of Granth Sahib; <i>gatha</i> ; singing parties.	2,000		Sikhs & Hindus	..
Procession of Granth Sahib; free service of sweetened water; <i>gatha</i> ; <i>kirtan</i> .	2,000		Sikhs & Hindus	..
Procession of Granth Sahib accompanied by <i>dhadi</i> singing <i>jathas</i> .	2,000		Sikhs & Hindus	..
<i>Kirtan</i> ; procession.	2,000		Sikhs & Hindus	..
Procession of <i>jhankis</i> ; <i>havan-yajna</i> ; <i>kirtan</i> ; <i>gatha</i> .	3,000		Balmikis	..
Procession of <i>jhankis</i> ; <i>havan-yajna</i> ; <i>kirtan</i> ; <i>gatha</i> .	1,000		Ravidasis	..
Procession of <i>jhankis</i> ; <i>kirtan</i> ; <i>katha</i> ; <i>havan</i> in temples. See also descriptive notes.	4,000		Hindus	..
Procession of <i>jhankis</i> ; <i>havan</i> ; recitation from Ramayan.	4,000		Hindus	..
Swinging; group songs.	2,500		All, women only.	Sweets, earthen toys.
Worship of the goddess; wrestling.	3,000		Hindus	Eatables, earthen toys.
Sisters tie <i>rahhis</i> on the wrist of brothers.			Hindus & Sikhs	
See descriptive notes.	5,000		All, especially Hindus.	Eatables, toys.
Sale of livestock; <i>kabaddi</i> ; wrestling.	2,000		All, men only.	Cattle and other ani- mals.
Recitation from Granth Sahib; worship and display of <i>pothi</i> (book) and <i>mala</i> (rosary) belonging to Guru Nanak Dev, which are in possession of the local Sodhi family. Wrestling; <i>kabaddi</i> ; folk dance. See also descriptive notes.	2,000 10 miles		Sikhs & Hindus	Sweets, toys.

FEROZEPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
ZIRA			
A—VILLAGES			
Malhu Walia Wala H.B. 15	Mela Kaviraj	Chet (Mar-Apr) Two days	Seasonal and recreational. Fair is organised by a young rich local physician who is interested in development of body through physical exercises including wrestling.
Thatha H.B. 27	Massya	Amavas of Chet, Asarh, and Magh (Mar-Apr, June- July & Jan-Feb) One day	Religious. In memory of Guru Hargobind who stayed here.
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Fatehgarh Sabrai H.B. 41	Shahidi Mela Sham Singh Attariwala	Asarh 28 (June-July) Three days	National. In memory of Sham Singh Attariwala, hero of the 1st Sikh War fought between the British and the Sikhs, who died in the war.
Talwandi Napalan H.B. 50	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Makhu H.B. 63	Mela Amavas	Amavas of every month One day	Religious
Shah Abubakar H.B. 169	Mela Shah Abubakar	Asoj 28 (Sept-Oct) Three days	Religious. In memory of a saint, Shah Abubakar whose tomb exists here.
Sherpur Taiban H.B. 230	Baba Bole Shah	June 26 Two days	Religious. Dedicated to Baba Bole Shah whose grave exists here.
Kamalke H.B. 259-260	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Kanwan H.B. 263	Baisakhi	Baisakh 1 (April 13) One day	Religious and recreational
Indergarh H.B. 286-87	Dharmak Mela	Sudi 11 of every month Three days	Religious. Connected with the tomb of a <i>Pir</i> .
Binder Kalan H.B. 292	Barsi Baba Khazan Singh	Bhadon 27 (Aug-Sept) Three days	Religious. In memory of Baba Khazan Singh, a renowned devotee who lived in this village.

FEROZEPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Wrestling matches & display of physical feats; distribution of cooked rice.	1,000 10 miles	Hindus & Sikhs	Sweets, other eatables.
Dip in the tank; recitation from Granth Sahib; <i>diwan</i> ; free meals. <i>Kabaddi</i> ; wrestling; <i>qwalis</i> ; <i>dhadi</i> singing.	4,000 8 miles	Sikhs & Hindus	Sweets.
See descriptive notes.	500	Hindus & Sikhs	..
<i>Akhand-path</i> . Wrestling; <i>kabaddi</i> .	1,200 6 miles	All	General merchandise.
See descriptive notes.	1,000	Sikhs & Hindus	Eatables.
Recitation from Granth Sahib. Wrestling; <i>kabaddi</i> ; <i>bhangra</i> .	1,100	Sikhs & Hindus	..
Homage and offering at the tomb; distribution of cooked rice; singing.	100 5 miles	All	Eatables.
Obeisance at the grave; cooked rice distributed.	250	All	..
A dip in the Sutlej which flows at a distance of one mile from the village. See also descriptive notes.	2,000	Sikhs & Hindus	..
Recital of Granth Sahib. Wrestling; <i>kabaddi</i> .	10,000 20 miles	Sikhs & Hindus	Sweetmeats.
Worship at the sacred place. Singing; games and dramas; <i>qwalis</i> .	800 5 miles	All	..
Homage to the memory of Baba Khazan Singh; recitation from Granth Sahib. Singing; <i>kabaddi</i> .	.. 5 miles	Sikhs & Hindus	Sweets, fruits, toys, general merchandise.

FEROZEPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance & legend
Sunehar H.B. 332	Maghi	Magh 1 (Jan-Feb) One day	Religious. In honour of Guru Hargobind.

Sekhwan H.B. 336	Maghi	Magh 1 (Jan-Feb) One day	Religious]
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B—TOWNS

Zira	Cattle fair	Chet, Jeth & Poh (Mar-Apr, May- June & Dec-Jan) Five days	Commercial
	Death Anniversary Swami Shankarpuri	Sawan Puranmashi (July-Aug) Three days	Religious. Dedicated to Shankarpuri, a learned saint who exhorted people to donate to <i>gaushala</i> .
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Dharamkot	Maghi fair	Magh 1 (Jan-Feb) Two days	Religious. Held at the <i>smadh</i> of Baba Bishan Singh.
	Cattle fair	Baisakh (Apr-May) Five days	Commercial
	Birthday of Nanak	Guru Katak Puranmashi (Oct-Nov) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct)	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious

ZIRA

FEROZEPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl:			
Dip in the tank; visit to the gurdwara.	500 5 miles	Sikhs & Hindus	Eatables.
Recitation from Granth Sahib; dip in the tank.	1,400	Sikhs & Hindus	..
Sale of livestock	5,000 6 miles	All, men only.	Cattle and other animals.
Recitation from Ramayana, Gita and Granth Sahib.	3,000 6 miles	Hindus & Sikhs	..
See descriptive notes.	12,000	All, especially Hindus.	Eatables, earthen utensils.
Recitation from Granth Sahib	10,000 12 miles	Sikhs & Hindus	Eatables.
Sale of livestock	2,000	All, men only.	Cattle and other animals
Procession of Granth Sahib; <i>kirtan</i> .	2,000	Sikhs & Hindus	..
Illuminations; fire-works. See descriptive notes.		Sikhs & Hindus	..
Burning of the effigy of Ravana. See also descriptive notes.	4,000 5 miles	All, especially Hindus.	Eatables.
See descriptive notes.	1,000	Hindus	Eatables.

FEROZEPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
MOGA			
A—VILLAGES			
Malianwala H.B. 5	Lachhman Mela	Chet 13 & 14 (Mar-Apr) Two days	Religious. In memory of Baba Lachhman whose <i>smadh</i> exists here.
	Cattle fair	Chet (Mar-Apr) One week	Commercial
Chirak H.B. 7	Cattle fair	Chet 1 (Mar-Apr) Bhadon 27 (Aug-Sept) Eight days	Commercial
	Massya	Amavas of every month One day	Religious. In memory of fore-fathers.
	Yagya	Jeth Sudi 11 (May-June) One day	Religious. In memory of Phoori Wala Guru.
	Baisakhi	Baisakh 1 (April 13) Two days	Seasonal and religious
Dhalleke H.B. 21	Chet Amavas	Chet Amavas (Mar-Apr) One day	Religious
Chogawan H.B. 31	Baba Sayyad Kabir	Chet (Mar-Apr) One day	Religious. In memory of a <i>faqir</i> , whose tomb exists here. It is believed that offering of salt at the tomb cures warts.
Kapura H.B. 34	Mela Sayyad Kabir	Second Thursday of Chet (Mar-Apr) Two days	Religious*
Killi Chahlan H.B. 37	Jogi Pir	Chet 14 (Mar-Apr) One day	Religious. In memory of Baba Muman Singh.
Dhudike H.B. 40	Birth Anniversary of Lala Lajpat Rai	27th and 28th of January Two days	National. In memory of Lala Lajpat Rai, a national leader, who was born in this village.
Madoke H.B. 41	Jor Mela	Sawan 16-18 (July-Aug) Three days	Religious. In memory of visit of Guru Hargobind to this place.
Daroli Bhai H.B. 61	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious

*In memory of a Muslim saint, Sayyad Kabir who possessed great spiritual powers. The legend goes that in the course of fighting, his head was chopped off and fell in Jalalabad while his headless body continued fighting till it fell in this village.

FEROZEPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Homage at the <i>smadh</i> ; rural games and other sports; <i>dhadi</i> singing.	2,000	All	
Sale of livestock	7,000	All, men only.	Cattle & other animals.
Sale and show of cattle and other animals; tournaments of various games including <i>kabaddi</i> ; distribution of prizes for animals of good breed.	9,000 From far off places	All, mostly men.	Cattle and other animals, decorations for animals, eatables.
Obeisance at the <i>smadh</i> of fore-fathers; scooping out earth from a nearby tank.	1,500 Local	Sikhs & Hindus, mostly women.	Eatables.
Cooked rice distributed among the poor; sermons by saints.	1,000 Local	Sikhs & Hindus	
Recitation from Granth Sahib; dip in the tank. Wrestling; <i>kabaddi</i> and other games. See also descriptive notes.	2,500 10 miles	Sikhs & Hindus.	Sweetmeats, rural handicraft products and agricultural implements like spades and sickles.
Dip in the tank; homage to the fore-fathers of Johal clan. Wrestling, <i>kabaddi</i> & other games.	600 5 miles	Johals	Eatables, general merchandise.
Offerings of salt at the tomb	3,000	All	Berries, balloons, eatables.
Offerings of salt; oil; flour and jaggery at the shrine. <i>Kabaddi</i> ; wrestling; folk songs; acrobatics; <i>qwalis</i> .	4,000 15 miles	All, mostly men.	General merchandise, eatables.
Worship at the sacred place. Singing by <i>dhadi</i> groups.	3,000	All	
Offerings of flowers at the birth-place; tributes paid at the gathering. Cultural programmes; sports tournaments; <i>kavidarbar</i> .	8,000 10 miles	All	Eatables
Recitation from Granth Sahib; <i>kirtan</i> ; religious discourses.	5,000	Sikhs & Hindus	Toys.
Recitation from Granth Sahib in the historic gurdwara which perpetuates the memory of Guru Hargobind; dip in the tank. Wrestling; singing by <i>kavishars</i> . See also descriptive notes.	1,000 10 miles	Sikhs & Hindus	Eatables.

of fighting, his head was chopped off and fell in Jalalabad while his headless body continued fighting till it fell in this village.

FEROZEPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
MOGA			
Daroli Bhai H.B. 61	Mela Maghi	Magh 1 (Jan-Feb) One day	Religious*
Langiana Nawan H.B. 77	Mela Nigahe Ka	First Thursday of Chet Sudi One day	Religious. In honour of Sakhi Sarwar, a Muslim <i>faqir</i> whose tomb exists here.
Bagha Parana H.B. 87	Marhi Mustafa	Chet 14 (Mar-Apr) Three days	Religious. In memory of a Muslim Pir.
Buttar H.B. 96	Baisakhi	Baisakh 1 (April 13) Three days	Seasonal and religious. Associated with Sodhi Man Singh and Bishan Singh whose <i>smadhs</i> exist here.
Daudhar H.B. 97	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Badhni Kalan H.B. 101	Cattle fair	Jan & Aug Four days	Commercial
	Rural Tournament	Phagan (Feb-Mar) Three days	Recreational
Bir Badhni H.B. 102	Mela Bhiana	Phagan 8 (Feb-Mar) One day	Religious. In memory of an ancestor of Dhaliwal Jats. His <i>smadh</i> , called Bhiana, exists near the village.
Phulewala H.B. 106	Mela High School Phulewala	February One day	Social. To celebrate the inauguration of the school.
Rajiana H.B. 110	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. Gill Jats have a shrine here of their ancestor called Raja Pir.
	Raja Pir	Chet Chaudash (Mar-Apr) One day	Religious. Gill Jats have a shrine here called Raja Pir.
Roda H.B. 111	Mela Guru Nanak High School	February Two days	Social. Foundation day of the school by Shri Bhagwan Singh. The school is now a college.
Marri H.B. 132	Mela Marri	Chet Chaudash (Mar-Apr) Three days	Religious. In memory of Lachhman Sidh, a Malhi Jat whose head was chopped off in a battle and fell at village Chirak but who kept on fighting till his headless body fell in village Marri. His <i>smadh</i> exists in the village alongside a <i>dera</i> for Sadhus.
Dina H.B. 145	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. In memory of visit of Guru Gobind Singh to this place.

*In memory of Guru Hargobind. His brother-in-law Bhai Sain Das lived in this village and Guru Hargobind spent her mortal frame here. Her *smadh* exists near the gurdwara. A manuscript of Granth Sahib, and some clothes of Guru
†At the tomb some persons work themselves up in frenzy untie their hair, swing their heads, beat their backs with influence of evil spirits come for treatment.

FEROZEPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
<i>Akhand path</i> ; dip in the tank. Wrestling; songs by <i>dhadi</i> singers and poems.	3,000	Sikhs & Hindus	Eatables
See footnote†	3,000 35 miles	All, mostly women.	Eatables, sugarcane.
Homage to the <i>Pir</i> . Wrestling; folk songs; <i>bhangra</i> .	15,000 35 miles	Mali clan	
<i>Akhand path</i> (non-stop recital of Granth Sahib). Games; symposium. See also descriptive notes.	5,000 10 miles	Sikhs & Hindus, mostly men.	Eatables, sugarcane, general merchandise, agricultural implements.
Dip in the tank; recitation from Granth Sahib. <i>Kabaddi</i> ; volleyball. See also descriptive notes.	6,000	Sikhs & Hindus	Bangles and toys.
Sale of livestock. Wrestling and other games.	2,000	All, men only.	Cattle and other animals.
Rural games	..	All, men only.	..
Non-stop recital of Granth Sahib. Dhaliwal Jats make offerings of milk and <i>parshad</i> at the <i>smadh</i> . <i>Kabaddi</i> ; and wrestling; Punjabi songs; singing of stories by <i>dhadi</i> singers.	1,500 10 miles	Sikhs, particularly Dhaliwal Jats.	Eatables, general mer- chandise.
Annual prize distribution; dramas and other items by students; <i>kabaddi</i> ; wrestling sports.	1,000	All, mostly men.	Sweetmeats, tea and sugarcane.
Worship of Raja Pir; scooping out earth from the tank; dip in the tank. <i>Kabaddi</i> and wrestling; singing and mimicking. See also descriptive notes.	1,500 12 miles	Sikh & Hindus, Gill Jats parti- cularly.	Eatables, decorative articles for cattle.
Worship of Raja Pir; scooping out earth from the tank; dip in the tank. Distribution of <i>churma</i> , <i>karah</i> <i>parshad</i> and <i>patashas</i> .	1,000 12 miles	-do-	Eatables.
Annual prize distribution; dramas and other items; cultural programme by students. <i>Kabaddi</i> ; wrestling; other games; Punjabi songs.	15,000	All, mostly men.	Sweetmeats, tea, sugarcane.
Offerings at the <i>smadh</i> and <i>kirtan</i> . <i>Kabaddi</i> ; wrestling; feats of jugglery; touring talkies and acrobatics.	12,000 10 miles	Sikhs & Hindus, Malhi Jats par- ticularly; wo- men attend mostly on the first day.	Eatables, green vege- tables, toys, sugar- cane, books, general merchandise.
<i>Akhand path</i> ; dip in the tank. <i>Kabaddi</i> ; wrestling; Punjabi songs; stories in songs by <i>dhadi</i> groups. See also descriptive notes.	5,000 6 miles	Sikhs & Hindus	Eatables, sugarcane, general merchandise.

many years of his life here. He was blessed with a son Baba Gurditta in this village and his wife, Mata Damodri, gave up
Hargobind have been preserved in the gurdwara. People supposed to be under
iron chains, and answer queries of clients. Offerings, including goats, made at the shrine.

FEROZEPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
MOGA			
Dina H.B. 145	Mela Puranmashi	Every Puranmashi One day	Religious. In memory of visit of Guru Gobind Singh to this place.
	Mela Amavas	Every Amavas One day	Religious. In memory of visit of Guru Gobind Singh to this place.
	Mela Maghi	Magh 1 (Jan-Feb) One day	..
Takhtupura H.B. 162	Mela Maghi	Magh 1 (Jan-Feb) Three days	Religious. In honour of the three Sikh Gurus, namely, Guru Nanak Dev, Guru Hargobind and Guru Gobind Singh who visited this place, variously.
B—TOWNS			
Moga	Basant Panchmi	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Teej	Sawan Sudi 3 (July-Aug)	Religious and recreational
	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Cattle fair	5th of every Bikrami month Six days	Commercial
A—VILLAGES			
MUKTSAR			
Faqarsar H.B. 18	Mela Faqarsar	Poh 1 (Dec-Jan) Two days	Religious. Associated with the visit of Guru Gobind Singh to this place; a gurdwara has also been erected here.
	Mela Baba Sahib Bara	April & December One day	Religious. In memory of Baba Sahib Bara, a saint.
Theri H.B. 19	Dharmak Mela, or, Mela Guru Gobind Singh	29th Poh to Magh 1 (Dec-Jan) Three days	Religious. Associated with Guru Gobind Singh who visited this place.
Gurusar H.B. 22	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. Guru Gobind Singh is said to have visited this place.

FEROZEPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concd.			
Recitations from Granth Sahib	500	Sikhs & Hindus	Eatables, sugarcane, general merchandise.
Recitations from Granth Sahib	500	Sikhs & Hindus	..
..	1,500	Sikhs & Hindus	..
Recitations from Granth Sahib; holy dip in the tank. Wrestling; <i>kabaddi</i> ; sports; folk-songs; <i>qwalis</i> .	4,000 18 miles	Sikhs & Hindus	Eatables, sugarcane and general merchandise.
Wrestling; kite-flying; folk songs. See also descriptive notes.	2,500 Local	Hindus & Sikhs	Eatables.
Wrestling; tug-of-war. See also descriptive notes.	2,500 Local	All	Eatables.
Women get together and enjoy swings; merry-go-rounds and singing.	2,000	All, women only.	Eatables, bangles.
See descriptive notes.	5,000	Hindus	Eatables.
<i>Phankis</i> taken out. See also descriptive notes.	15,000	Hindus	Eatables.
Burning of the effigy of Ravana. See also descriptive notes.	30,000	All, especially Hindus.	Eatables.
Sale of livestock. <i>Kabaddi</i> ; wrestling; folk-dances.	3,000	All, men only.	Eatables, cattle.
TAHSIL			
Recitation from Granth Sahib. Wrestling and singing.	6,000	Sikhs & Hindus	Cattle, utensils, leather goods.
Worship of the idol of the saint	1,000	All	..
Recitation from Granth Sahib; <i>kirtan</i> ; religious discourses; dip in the tank.	5,000	Sikhs & Hindus	Eatables, general mer- chandise.
Recitations from Granth Sahib; dip in the tank. Wrestling; <i>kabaddi</i> ; songs.	4,000	Sikhs & Hindus	Toys, cattle and camels.

FEROZEPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
MUKTSAR			
Bhundar H.B. 26	Mela Baba Bhundar <i>alias</i> Bhoodki	Chet 30 (April) One day	Religious. In memory of Baba Bhundar who founded this village.
Harike Kalan H.B. 89	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Sarai Nanga H.B. 90	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. Also associated with Guru Angad Dev who was born here. Guru Nanak Dev also stayed at this place.
Sarawan H.B. 153	Mela Sarawan	Sawan 20 (July-Aug) One day	Religious. In memory of saint Siraudi Lal.
Jhurar H.B. 190	Mela Baba Mian Nahra	Phagan (Feb-Mar) One day	Religious. Associated with Baba Mian Nahra, a Muslim <i>Pir</i> , whose tomb exists here.
B—TOWNS			
Muktsar	Cattle fair	Every month Three to Five days	Commercial
	Amavas	Every Amavas	Religious
	Mela Maghi (Also Cattle fair)	Magh 1 (Jan-Feb) Nine Days	Religious*
Giddarbaha	Cattle fair	First week of every month One week	Commercial
	Ashnan at Gurdwara	Every month on Amavas One day	Religious. It is said that Guru Gobind Singh stayed here and founded the gurdwara.
	Teejan	Sawan Sudi 3 (July-Aug) Seven days	Seasonal and recreational
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious

*Forty followers of Guru Gobind Singh disowned and deserted the Guru at Anandpur, but on their return home at Muktsar and the latter forgave them and tore their former letter of dis-association. Simultaneously a big horse and

FEROZEPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Wrestling	1,000	Sikhs & Hindus	Toys.
See descriptive notes.	3,000	Sikhs & Hindus	..
Recitation from Granth Sahib; dip in the tank. Wrestling; <i>kabaddi</i> . See also descriptive notes.	600 6 miles	Sikhs & Hindus	Toys, bangles, sweetmeats.
Distribution of wheat and rice among the poor. Wrestling; <i>kabaddi</i> .	2,500 3 miles	All	..
Homage at the tomb. Wrestling; <i>kabaddi</i> ; songs; drama.	6,000	All	Sweetmeats.
Sale of livestock	3,000 20 miles	All, men only.	Eatables, cattle and other animals.
<i>Akhand path</i> ; bath in the tank.	1,500	Sikhs & Hindus	Cattle.
Dip in the tank; <i>akhand path</i> ; <i>kirtan</i> and religious discourses. Conferences by political parties. Wrestling; acrobatics; variety shows; folk songs & folk dances.	100,000	All, especially Sikhs & Hindus.	All types of goods, cattle and other animals.
Sale of livestock	2,000 20 miles	All, men only.	Cattle and other animals.
Bath in the tank; recitation from Granth Sahib.	1,000 10 miles	Sikhs & Hindus	..
Women get together, sing songs, swing and indulge in playful frolics.	2,000 One mile	Sikhs & Hindus, only women.	Eatables.
See descriptive notes.	3,000 2 miles	Hindus	Eatables.

they were taunted by their womenfolk and they went back to join the ranks of the Guru. They died fighting for their Guru cattle fair is also held.

AMRITSAR DISTRICT

FAIRS: THEIR LOCATION & ATTENDANCE

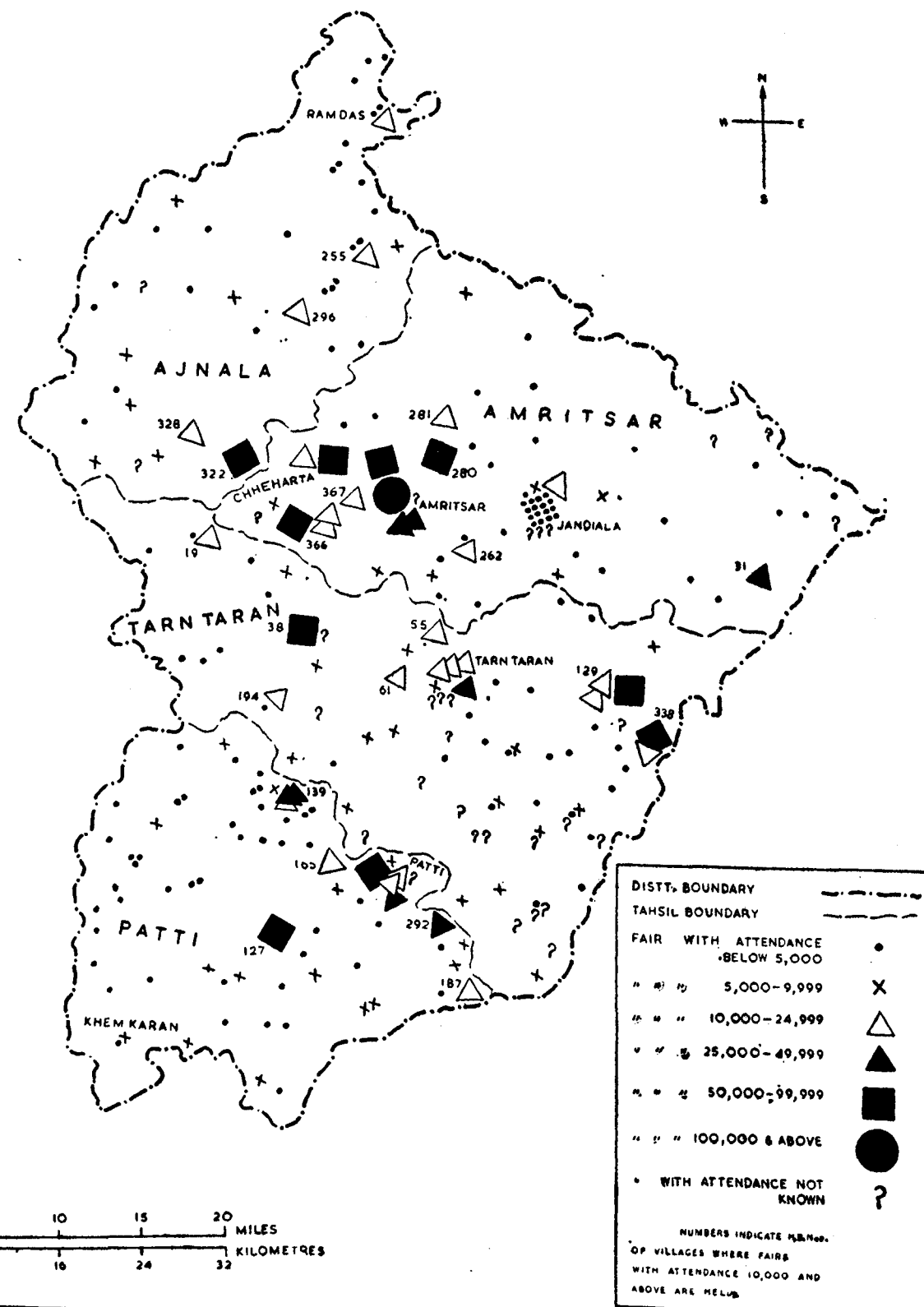


TABLE ON
FAIRS AND FESTIVALS
13. AMRITSAR DISTRICT

AMRITSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Tur H.B. 18	Mela Chop Shah	Asarh (June-July) Two days	Religious. Dedicated to Chop Shah, a saint.
Bhindi Aulakh Klan H.B. 22	Mela Phagu Shah	Sawan (July-Aug) One day	Religious. Dedicated to Phagu Shah, a saint.
Bhindi Saidan H.B. 23	Mela Bhindi Saidan	July 3 Three days	Recreational
Ballarwal H.B. 44	Mela Bhora	Asoj 10 (Sept-Oct) Two days	Religious*
Ghonestwala H.B. 78	Mela Baba Budha	Every month One day	Religious. Dedicated to Baba Buddha, a Sikh saint.
Machhiwala H.B. 80	Mela Chauth	On Chauth of every month One day	Religious. In memory of Baba Saran Singh whose <i>smadh</i> exists here.
Passia H.B. 85	Mela Sher Shah	Bhadon (Aug-Sept) Two days	Religious. Dedicated to a saint, Sher Shah.
Gujjarpura H.B. 121	Mela Sain Hira Shah	Bhadon 25 (Aug-Sept) Two days	Religious†
Jafar Kot H.B. 128	Baba Buhar Shah	Asarh 18 (June-July) Two days	Religious. Dedicated to saint Buhar Shah.
Kakar H.B. 160	Mela Ram Tabli	Asoj Purnamashi (Sept-Oct) Three days	..
Veroke H.B. 166	Mela Baba Ber Sahib, or, Babe di Ber	Maghar 7 (Nov-Dec) Three days	Religious‡

*In memory of Teja Singh, the Guru of the Rai Sikhs. After becoming Sadhu he was called Gurmchuk. He in Marake where he had inherited land from his grand-father. He was bestowed with the natural gift of performing busy sermonising Rai Sikhs and other communities. He died at the age of 80. A shrine dedicated to the saint exists practises austerity. She is also held in great reverence by the people.

†In memory of a *faqir*, Sain Hira Shah, whose meditations caused rain when the villagers approached him during a

‡The place is associated with Guru Nanak Dev and a *faqir*, Shah Bukhtiar, who were contemporaries. Once Guru gone to a neighbouring village Bhilowal. Guru Nanak proceeded to Bhilowal remarking "Sunje mehl drawne, barkat a log of wood. The *faqir* complained of the scorching heat of the day. Guru Nanak sprinkled a drop of water on a piece of *faqir* also performed a similar miracle. Both accepted each other's spiritual power.

AJNALA

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Homage paid at the tomb of the saint	500	All	..
Homage paid at the tomb of the saint	1,000	All	..
Wrestling bouts	..	All	Sweetmeats.
Homage to the Guru at his <i>smadh</i>	8,000 10 miles	Sikhs & Hindus, especially Rai Sikhs.	..
..	300	Sikhs & Hindus	..
Recital of Granth Sahib; free kitchen. <i>Kabaddi</i> .	200	Sikhs & Hindus	Eatables.
Homage paid at the tomb of the saint	200	All	..
Homage paid to the <i>faqir</i> by lighting lamps on his grave; offerings of <i>churma</i> and other sweet articles; <i>diwan</i> . Wrestling; <i>kabaddi</i> .	2,000	Muslims and followers from other communities	Sweetmeats, fruits, general merchandise.
Offerings of flour and <i>gur</i> made. Wrestling.	4,000 3 miles	All	..
<i>Diwan</i> held	5,000	All	Sweetmeats.
Recital of Granth Sahib. Wrestling; <i>kabaddi</i> ; poetic symposium; acrobatics.	2,000 20 miles	Sikhs & Hindus	Eatables and general merchandise, clay pots, small agricultural implements.

belonged to village Khudpur situated on Lahore-Multan railway line, in Thana Chunga. He constructed a gurdwara miracles and thus attracted a large number of devotees. After Partition he came to East Punjab and for sometime he was in the village. A seventy-five year old lady called 'Bhua ji' is his successor at present. She lives in a cave and

period of utter drought. His worship cures udder troubles of cattle. But the latter's wife told Guru Nanak that the *faqir* had Nanak called at Shah Bukhtiar who lived in village Veroke. He met the *faqir* on the way and they sat talking on *mardan nai*—empty palaces strike terror, prosperity is with men. That tree exists to this day and is object of veneration. The dry wood and it came to life and turned into a *ber* tree.

AMRITSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
AJNALA			
Lopoke H.B. 167	Martyrdom day of Guru Arjan Dev, or, Jor Mela	Jeth Sudi 4 (May-June) Three days	Religious
Sarangrah H.B. 174	Baba Sayyad Mood	Bhadon 15 (Aug-Sept) One day	Religious. In memory of Baba Sayyad Mood, a saint who dug out sugar from earth and distributed it among the people. Tomb of the saint exists here.
Dala H.B. 184	Chhinj	Bhadon (Aug-Sept) Two days	Recreational
Isapur H.B. 211	Mela Baba Wadhawa Singh	Sawan 3 (July-Aug) Three days	Religious. In memory of Baba Wadhawa Singh, a local saint and <i>granthi</i> (Sikh priest).
Panj Grain H.B. 228	Mela Mehar Bhikhari	Bhadon 15 (Aug-Sept) Three days	Religious. In memory of Mehar Bhikhari, an ancestor of Nijjar <i>gotra</i> , who died fighting against the Mughals. His pucca <i>smadh</i> exists here.
Chamiari H.B. 235	Mela Baba Tulsi Dass	Jeth 25 (May-June) One day	Religious. Dedicated to saint Tulsi Dass.
Urdhan H.B. 253	Mela Baba Makhan Dass	Asarh 15 (June-July) One day	Religious. In memory of a saint who gave up the mortal frame in meditation at this place.
	Mela Pir Naugaza Shah	Sawan (July-Aug) One day	Religious. Devoted to a Muslim <i>Pir</i> , Naugaza Shah.
Wachhoya H.B. 255	Mela Mai Malo	Sawan 16 (July-Aug) One day	Religious. Dedicated to a <i>Pir</i> .
	Mela Zar Pir	Jeth 22 (May-June) One day	Religious. Dedicated to a <i>Pir</i> .
	Mela Jawahar Shah	Sawan 7 (July-Aug) One day	Religious. In memory of Pir Jawahar Shah, who was a Julaha by caste and was known for the nobility and truth- fulness of his character.
Mohan Bhanjari H.B. 258	Ratte Pir Da Mela	Jeth 22 (May-June) One day	Religious. In memory of Ratte Pir.
Sadhar H.B. 261	Mela Sher Shah	Asarh (June-July) One day	Religious. Dedicated to a saint Sher Shah.
Madhu Chhanga H.B. 268	Mela Hola	Chet Badi 1 (Mar-Apr) One day	Seasonal and religious
Bal Bawa H.B. 274	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Pathar Nanga H.B. 284	Amavas	On Chaudash and Amavas of every month Two days	Religious. It is said that a <i>faqir</i> came to this place riding a lion. The sons of Baba Buddha went to meet him riding a <i>kacha</i> wall which still exists here.

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> . <i>Kabaddi</i> ; wrestling; poetic symposium; acrobatics.	6,000 20 miles	Sikhs & Hindus	Eatables, clay pots, small agricultural implements.
Worship at the tomb of the saint. <i>Kabaddi</i> ; wrestling; jugglery.	2,000 8 miles	All	Eatables, general mer- chandise.
Wrestling	5,000	All	..
Recital of Granth Sahib; <i>kirtan</i> .	2,000	All	Sweetmeats, fruits, general merchandise.
Offering of <i>churma</i> at the <i>smadh</i> ; non-stop recital of Granth Sahib; <i>diwan</i> ; <i>kirtan</i> ; poetic symposium. Wrestling; merry-go-rounds for children; <i>dhadi</i> singing.	5,000 10 miles	Jats of Nijjar <i>gotra</i> and spec- tators from other communities	General merchandise, earthen pots, sweets, etc.
..	500 .	All	..
People pay homage to the saint at his <i>smadh</i> ; <i>akhand</i> <i>path</i> ; <i>yajna</i> ; religious songs.	500	All	Sweetmeats.
Homage at the tomb of the saint. Wrestling.	50	Muslims and followers from other communities	Sweetmeats, fruits.
Religious <i>diwan</i> is held and the sacred place is wor- shipped. Wrestling; <i>kabaddi</i> ; folk-dances; <i>qwalis</i> .	2,000 3 miles	All	-do-
Religious <i>diwan</i> ; worship of the sacred place. Wrestling; <i>kabaddi</i> ; folk dances; <i>qwalis</i> .	4,000 4 miles	All	Sweetmeats, fruits, toys.
Worship of the sacred place; offerings of boiled rice.	20,000	All, mostly women.	Sweetmeats, toys, earthen pots.
Offering of <i>Churma</i> made at the tomb of the <i>Pir</i>	2,000	-do-	Eatables, general mer- chandise.
..	200	All	..
See descriptive notes on Holi.	500	Sikhs & Hindus	..
Bath in the sacred tank. Wrestling; <i>kabaddi</i> ; folk dances. See also descriptive notes.	6,000 16 miles	-do-	..
Recital of Granth Sahib in Gurdwara	200	-do-	..

AMRITSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
AJNALA			
Khatrae Kalan H.B. 291	Mela Sakhi Sarwar	Phagan 8 (Feb-Mar) Two days	Religious. In memory of Pir Sarwar.
	Mela Sakhi Sarkandi	Phagan (Feb-Mar) Three days	Religious
	Baba Bahar Singh	Sawan 25 (July-Aug) Two days	Religious
Ghokke Wali H. B. 296	Amavas	Amavas of every month Annual fair in Asarh (June-July) and Bhadon (Aug-Sept) Three days	Religious*
Jagdev Kalan H.B. 297	Mela Baba Haji	Jeth 21 (May-June) One day	Religious†
Mahlanwala H.B. 305	Mela Abdul Salam	Jeth 14 (May-June) One day	Religious‡
Kaler H.B. 322	Mela Ram Tirath	Katak Puranmashi (Oct-Nov) Three days	Religious§
Kohali H.B. 328	Mela Chhinj	Bhadon (Aug-Sept) One day	Recreational
Barar H.B. 331	Mela Guru Sar or Mela Guru Hargo- bind	On every Amavas for one day; and annual fair in June for three days.	Religious. In memory of the stay of Guru Hargobind at this place.
Chawinda Kalan H.B. 339	Mela Baba Sadhu Sikh	Sawan Puranmashi (July-Aug) Two days	Religious. In memory of a saint Sadhu Sikh, who possessed spiritual powers with which he cured diseases. A <i>smadh</i> dedicated to the saint exists here.
B—TOWNS			
Ramdas	Mela Chauth	Every month, on Chauth, especially during <i>sharadhs</i> in Asoj (Sept-Oct) One day	Religious. In memory of Baba Buddha Sahib.
	Mela Shah Habib Kotli	Poh (Dec-Jan) One day	Religious. In memory of a Muslim fakir.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

*In memory of visit of Guru Arjan Dev and Guru Teg Bahadur to this place. Guru Arjan Dev came here for hunting how, under his blessings, the Raja had escaped death, rebirth in a Harijan family and his life as a Harijan for sixty years

†In memory of a Muslim saint who had undertaken pilgrimage to Mecca and Madina and whose spirit is still believed Hindus and Sikhs have continued it.

‡In memory of a Muslim fakir, Abdul Salam, who had attained supernatural powers. Whatever words escaped his cared for him. Curse of the fakir fell upon the Rajputs who became poor, while the *maulanas* became rich with his blessings.

§As the legend goes, Sita spent her days of exile here in the *ashram* of Maharishi Balmik and gave birth to two sons the time of *Ashav-medhu Yajna*. When the father and the sons came to know each other by the intervention of Sita, the

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Worship of the sacred place. Wrestling; <i>kabaddi</i> .	2,000 5 miles	All	Eatables.
..	2,000	All	..
..	500	All	..
Bath in the sacred tank; <i>diwan</i> ; recital of Granth Sahib. <i>Kabaddi</i> ; wrestling; folk dances.	12,000 10 miles	Sikhs & Hindus	Sweetmeats, fruits, toys.
Offerings at the tomb of the saint; <i>langar</i> (free kitchen) arranged.	500	All	Eatables, general merchandise.
Offerings at the tomb of the <i>fakir</i> ; <i>langar</i> (free kitchen) served.	1,000	All	Sweetmeats.
Recital of Ramayana; bath in the sacred tank; <i>sangeet</i> . Feats by jugglers and magicians.	80,000	Hindus. Spectators from other communities.	Sweets, general merchandise.
Wrestling bouts are arranged.	10,000	All	..
Non-stop recital of Granth Sahib; <i>diwan</i> . Singing by <i>dhadi-jathas</i> ; wrestling.	5,000 15 miles	Sikhs & Hindus	..
Worship of the <i>smadh</i> of the saint; <i>diwan</i> ; non-stop recital of Granth Sahib. Wrestling.	..	..	..
A holy dip in the tank; <i>diwan</i> .	10,000 15 miles	Sikhs & Hindus	Sweetmeats, fruits, toys.
Offerings are made.	500	All	..
See descriptive notes.	400	Hindus & Sikhs	Eatables.

with the Raja of Mandi Suket and interpreted for him a dream which the Raja had had at Amritsar. The Guru told him as by just having a few minutes dream.

to possess the powers of fulfilling the wishes of his devotees. Formerly Muslims held the fair, but, after the Partition, lips came out to be true. The poor Muslim *maulanas* of the village used to attend upon him, while the rich Rajputs never Formerly, the Muslims conducted the fair, but, after the Partition, Hindus and Sikhs have continued it.

Lava and Kusha who later on challenged the sovereignty of Rama, their father, by stopping the horse let loose by him at fight came to an end.

AMRITSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Sheron Bagha H.B. 1	Mela Bhai Joga Singh	Three days	Religious. In memory of Bhai Joga Singh.
Rayya H.B. 24	Cattle fair	On 5th of every Bikrami month Six days	Commercial
Narinjanpur Fatuwal H.B. 26	Guru Teg Bahadur Ka Mela	Asarh 15 (June-July) One day	Religious
Baba Bakala H.B. 31	Solono, or, Guru Teg Bahadur fair	Sawan Puranmashi (July-Aug) Three days	Religious. The fair is held in the sacred memory of the ninth Sikh Guru, Guru Teg Bahadur, who passed 26 years of his life in meditation here.
Gaggar Bhana H.B. 43	Mela Nau Bahar	Asarh (June-July) One day	Religious.
Botala H.B. 52	Mela Baba Pale Singh	Phagan (Feb-Mar) Two days	Religious
Kartarpur H.B. 56	Mela Gurdwara Kartarpur	Chet (Mar-Apr) Two days	Religious. In memory of Guru Gobind Singh.
Buttar Sivia H.B. 63	Birthday of Guru Govind Singh	Poh (Dec-Jan) One day	Religious
Takapur H.B. 64	Mela Faqir Ilam Din	Two days	Religious. In memory of a saint, Ilam Din.
Mehra H.B. 68	Mela Singh Bela	One day	Religious
Kaleke H.B. 77	Mela Gurdwara Chola Sahib	Chet 15 (Mar-Apr) Three days	Religious. In honour of Guru Teg Bahadur's giving his <i>chola</i> (robe) to Nahar Singh, one of his <i>Sewadars</i> (attend- ants).
Tanel H.B. 112	Mela Khan Wali	Sawan 13 (July-Aug) Two days	Religious
Jabowal H.B. 123	Mela Gurdwara Santsar	Chet (Mar-Apr) Two days	Religious. In memory of Sant Gurbakhash Singh who constructed a Gurdwara here and started the fair.

AMRITSAR

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Recitations from Granth Sahib in the Gurdwara	15 miles	Sikhs & Hindus	Sweetmeats.
Sale of livestock	2,000 10 miles	All	Cattle & other animals.
..	500	Sikhs & Hindus	..
Bath in the sacred tank; non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> . Variety shows; procession of Nihang Sikhs; touring zoo; touring talkies.	40,000 20 miles	-do-	Religious books, ear- then pots, <i>kirpans</i> , agricultural imple- ments, utensils.
..	500	All	..
..	1,500	All	..
Prayers offered in the Gurdwara. Wrestling.	500	Sikhs & Hindus	Eatables.
Recital of Granth Sahib; <i>kirtan</i> .	1,800	-do-	..
Recital of Granth Sahib in the Gurdwara. Wrestling.	6 miles	-do-	Sweetmeats.
Worship of the sacred place; recital of Granth Sahib; <i>diwan</i> .	10 miles	-do-	Eatables.
Non-stop recital of Granth Sahib; <i>kirtan</i> . Wrestling; <i>kabaddi</i> ; weight-lifting.	2,000 4 miles	-do-	Sweetmeats, general merchandise.
..	1,000	All	..
Non-stop recital of Granth Sahib; <i>diwan</i> ; <i>kirtan</i> . Wrestling; <i>kabaddi</i> ; weight-lifting.	5,000 12 miles	Sikhs & Hindus	Sweetmeats, general merchandise.

AMRITSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
AMRITSAR			
Chhajalwadi H.B. 127	Mela Karir Sahib	Phagan 5 (Feb-Mar) Two days	Religious. A gurdwara has been built in memory of Baba Sawan Mal and it has been named Karir Sahib.
Chohan H.B. 128	Mela Baba Hassan Shah	Sawan 5 (July-Aug) Two days	Religious. In memory of Baba Hassan Shah who lived here.
Timmoowal H.B. 132	Mela Baba Gurditta	Phagan (Feb-Mar) Three days	Religious. In honour of Baba Gurditta, in whose memory a gurdwara has been constructed here.
Bondala H.B. 138	Mela Shahidan	February One day	Religious
Gehri H.B. 157	Mela Baba Nihal Dass	Phagan 1 (Feb-Mar) Two days	Religious. In memory of Baba Nihal Dass.
Meran Chak H.B. 173	Mela Miran Shah	Sawan 14 (July-Aug) One day	Religious. In memory of Miran Shah, a local saint. The fair is held at his <i>smadh</i> .
Marari Kalan H.B. 222	Amavas	On Amavas of every month Two days	Religious
Chawinda Devi H.B. 234	Nauratas	Asoj (Sept-Oct) Chet (Mar-Apr) One day	Religious. Dedicated to goddess Durga.
Gopalpura H.B. 245	Mela Jogi Nath	Chet 3 (Mar-Apr) One day	Religious
Nizampura H.B. 253	Mela Baba Sher Singh	Asarh 12 (June-July) One day	Religious. In memory of an ascetic, Baba Sher Singh, who was equally popular among Hindus, Sikhs & Muslims.
Fatehpur Rajputan H.B. 254	Mela Lal Shah	First Sunday of Sawan (July-Aug) Two days	Religious. In memory of saint Lal Shah who, in spite of being a Hindu by birth, had a large number of Muslim followers who raised here a tomb in his honour.
Jhita Khurd H.B. 261	Tian	Sawan Four days	Seasonal and recreational
Jhita Kalan H.B. 262	Baba Bhuriwal	Phagan 15 (Feb-Mar) & Asarh 15 (June-July) Three days	Religious. In memory of Baba Bhuriwal.

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Non-stop recital of Granth Sahib; <i>diwan</i> . Horse races; <i>kabaddi</i> ; wrestling.	2,500	All	Sweetmeats, toys, utensils, general merchandise.
Wrestling; singing and folk dancing.	3,000 3 miles	Balmikis	Articles of daily use.
Non-stop recital of Granth Sahib; <i>kirtan</i> . Wrestling; <i>kabaddi</i> ; tug of war; horse races; bull-fighting.	5,000	Sikhs & Hindus	Sweetmeats, general merchandise.
	600	All	..
Non-stop recital of Granth Sahib; <i>langar</i> ; homage paid at the <i>smadh</i> .	1,000 5 miles	Sikhs & Hindus	Eatables, general merchandise.
Worship of the <i>smadh</i> . Wrestling; <i>qwalis</i> .	2,500 6 miles	All	Eatables.
Recital of Granth Sahib in the Gurdwara. Wrestling and <i>kabaddi</i> matches in the months of Chet and Bhadon.	4,000	Sikhs & Hindus	Sweetmeats, toys, earthen wares.
Worship of the goddess in the temple. See also descriptive notes.	1,000	Hindus & Sikhs	Sweetmeats.
	4,000	All	..
<i>Akhand path</i> ; offerings at the <i>smadh</i> . Wrestling; <i>kabaddi</i> .	1,000 4 miles	All	Sweets, general merchandise.
<i>Sadhus</i> pay homage at the tomb; vegetarian free meals are provided. Offerings of money, flour and cloth, etc. are made at the tomb.	800 4 miles	All	-do-
Singing, dancing and swinging by women. Wrestling.	2,000 2 miles	Sikhs & Hindus, mostly women.	Eatables.
<i>Langar</i> (free community kitchen). <i>Kabaddi</i> ; wrestling.	15,000 20 miles	Sikhs	Articles of daily use.

AMRITSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
AMRITSAR			
Jhita Kalan H.B. 262	Attari Sahib Mela	Jeth 10 (May-June) One day	Religious. Death anniversary of Baba Dayal Singh.
Mehman H.B. 263	Baba Shaheed	4th Naurata of Asoj (Sept-Oct) Three days	Religious. To commemorate the martyrdom of Baba Didar Singh.
Wanchari H.B. 265	Baba Dyal Ka Mela	Asarh 25 (June-July) One day	Religious. Death anniversary of Baba Harnam Dass.
Chabba H.B. 267	Mela Sangrana Sahib	Baisakh Purnamashi (Apr-May) Two days	Religious. In memory of Guru Hargobind Sahib.
Wallah H.B. 280	Kotha Sahib fair	Magh 19 (Jan-Feb) Three days	Religious*
Verka H.B. 281	Mela Guru Nanaksar	Chet 12 (Mar-Apr) Two days	Religious. Associated with the visit of Guru Nanak Dev to this place, while he was on his way back after getting married.
Bhomar H.B. 315	Mela Rode Shah	March Three days	Religious†
Khera Abad H.B. 349	Mela Holda Sahib	Bhadon 28 (Aug-Sept) Two days	Religious
Basarke H.B. 358	Mela San Sahib	Asoj Purnamashi (Sept-Oct) Three days	Religious‡
Rampura H.B. 362	Mela Devi	Bhadon Amavas (Aug-Sept) Two days	Religious. Dedicated to goddess Durga.
Wadali Guru H.B. 366	Basant Panchami	Magh Sudi 5 (Jan-Feb) Two days	Seasonal and recreational
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Panchami	On every Sudi Panchami One day	Religious. Associated with Guru Hargobind Sahib.
Kot Khalsa H.B. 367	Mela Gurdwara Bohri Sahib	March, on the occasion of Holi Mohalla Four days	Religious. Associated with a saint who is worshipped on this day.

*Once Guru Teg Bahadur came to Amritsar at night but the *Bhai* of the Gurdwara did not allow him to go in. He was and wished that only those would remain happy throughout the year, who took bath and paid obeisance at Wallah. In view

†In memory of a saint, Rode Shah, Sikh Jat by caste. He meditated at this place and had the power of fulfilling the wishes

‡It is the birth place of the third Sikh Guru, Guru Amar Dass. Once the Guru was meditating in a closed room and he had like a burglar (*san lagana*), and along with other persons had a holy look of the Guru. The Guru was pleased and uttered a caused due to cycle of birth and death. People now regard it sacred to take bath in the adjoining tank and then to pass

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Procession by Nihangs; <i>langar</i> of <i>bhang</i> . Physical feats by Nihangs.	2,000 5 miles	Nihang Sikhs	..
<i>Langar</i> (free community kitchen). <i>Diwan</i> ; <i>kabaddi</i> .	5,000 10 miles	Sikhs & Hindus	Articles of daily use.
<i>Langar</i> . Wrestling.	4,000 5 miles	All	Articles of daily use.
Non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> . <i>Kabaddi</i> ; wrestling.	5,000	Sikhs & Hindus	Sweetmeats, toys, earthen wares.
<i>Akhand path</i> of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> at the Gurdwara which is dedicated to Guru Teg Bahadur. Kite-flying; <i>kabaddi</i> .	60,000 40 miles	-do-	Eatables, general merchandise.
A holy dip in the tank; <i>akhand path</i> ; <i>kirtan</i> ; <i>diwan</i> . Wrestling; <i>kabaddi</i> .	10,000	-do-	Sweetmeats, toys, earthen wares.
Recital of Granth Sahib in the Gurdwara; <i>kirtan</i> ; <i>diwan</i> . Offerings of wine at the <i>smadh</i> of the saint. <i>Kabaddi</i> ; wrestling.	9,000 2,000	All	Sweetmeats, general merchandise.
Non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> . Bath in the sacred tank and entry in the premises through the sacred hole. <i>Kabaddi</i> ; wrestling.	5,000	Sikhs & Hindus	Sweetmeats, toys, earthen wares.
Worship of the deity	..	Hindus & Sikhs	..
Bath in the holy tank. Non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> . Kite-flying; jugglery; fire-works; <i>qwalis</i> . See also descriptive notes.	80,000 From all over Punjab & other States	Sikhs & Hindus	Sweets, fruits, utensils, general merchandise.
See descriptive notes. Wrestling; <i>kabaddi</i> ; jugglery.	15,000	All, especially Hindus.	Fruits, general mer- chandise.
Recital of Granth Sahib; bath in the sacred tank.	15,000 10 miles	Sikhs & Hindus	Sweets, toys.
Recital of Granth Sahib. Wrestling; <i>kabaddi</i> .	10,000 4 miles	-do-	-do-

displeased and proceeded to the neighbouring village Wallah to stay for the night. He cursed the residents of Amritsar of the curse, the people of Amritsar are very particular to visit the place at the time of the fair and to take bath there. of his devotees who believe that he could be best pleased by offering wine. forbidden entry to anyone through the door. Baba Buddha, who was very anxious to see the Guru, made a hole in the wall blessing that henceforth who-so-ever entered the room through the hole, would attain salvation and relieved of all miseries through that hole which is now in the shape of a window.

AMRITSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
B—TOWNS			
Chheharta	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and religious*
	Panchami	On Sudi Panchami of every Bikrami month	Religious
Amritsar	Baisakhi and Horse & Cattle fair	Chet 25 (Mar-Apr) to Baisakh 6 (Apr-May) Twelve days	Religious, seasonal and commercial†
	Diwali and Horse & Cattle fair	Katak Badi 10 (Oct-Nov) to Katak Sudi 6 (Oct-Nov) Twelve days	Religious, seasonal and commercial†
	Anavas	On Amavas of every month Two days	Religious
	Bhadar Kali	May Three days	Religious. Dedicated to goddess Bhadar Kali.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Jandiala	Republic Day	January 26 One day	National. To commemorate India becoming Republic on this day in 1950.
	Independence Day	August 15 One day	National. To commemorate India winning freedom on 15th August, 1947.
	Mela Sanwe	Every Sunday of Sawan (July-Aug) One day	Seasonal. Marks change of season with the commencement of the rainy season.
	Bhadar Kali	Baisakh 28 (Apr-May) One day	Religious. Dedicated to the goddess Bhadar Kali.
	Diwali	Katak Amavas (Oct-Nov) One day	Religious

*The fair is held in the historic gurdwara associated with Guru Arjan Dev & Guru Hargobind. There is a well with six had been blessed to Mata Ganga, wife of Guru Arjan Dev, by Baba Buddha. It is regarded very sacred to take bath with the water so as to be blessed with a son.

†Maharaja Ranjit Singh was very fond of horses of good breed. Amritsar town, famous for its Golden Temple, was occasions developed into a regular market for horses and cattle and ultimately assumed the shape of fair. After the annexation the Municipal Committee, Amritsar in 1892.

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Recital of Granth Sahib; bath with the water of sacred well feeding a tank. Wrestling & other rural games; kite-flying. See also descriptive notes.	75,000	Sikhs & Hindus	Sweets, toys, general merchandise.
Recital of Granth Sahib; bath with the water of the sacred well feeding a tank.	20,000	-do-	-do-
Procession; non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> ; a dip in the sacred tank of the Golden Temple. Sale of cattle & other animals such as horses, mules, camels, etc. See also descriptive notes.	40,000	All	Eatables.
Horse races; tent-pegging competitions are held on the concluding day. See also descriptive notes.	40,000	All	Eatables, horses, cattle, mules.
Bath in the sacred tank of the Golden Temple	..	Sikhs & Hindus	Cloth, utensils, eatables.
Worship of the deity	50,000	Hindus	Sweetmeats, toys, eatables.
See descriptive notes.	100,000	Hindus & Sikhs	..
Meetings & entertainments; children's drill; <i>basigar</i> feats; group songs; cultural programmes; sports.	3,000	All	..
Meetings & entertainments; <i>qwalis</i> and cultural programme.	20,000	All	..
Entertainments; <i>kabaddi</i> ; wrestling; swinging.	1,000	All	Clay toys.
Worship of the deity	1,000	Hindus	Eatables.
See descriptive notes.	Local population	Hindus & Sikhs	Sweetmeats.

persian wheels plying at it which was constructed by Guru Arjan Dev to commemorate the birth of his son, Hargobind, who water of the well. An adjoining tank fed with the waters of this well is also regarded sacred. Issueless women take bath

his summer capital where people from far and near brought horses for sale on Baisakhi and Diwali festivals. Thus the two of the Punjab by the British, these fairs were managed and run by the Government till they were permanently transferred to

AMRITSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
AMRITSAR			
Jandiala	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Holi	Phagan Sudi 11 to 15 (Feb-Mar) Five days	Seasonal and recreational
	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Rakhri	Sawan Puranmashi (July-Aug) One day	Social. A domestic festival.
	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
	Birthday of Guru Nanak Dev	Katak Puranmashi (Oct-Nov) One day	Religious
	Birthday of Guru Gobind Singh	Poh Sudi 7 (Dec-Jan) One day	Religious
	Martyrdom of Guru Arjan Dev	Jeth Sudi 4 (May-June) One day	Religious
	Birthday of Guru Baba Hindal	Asarh Puranmashi (June-July) One day	Religious. Birth anniversary of Guru Baba Hindal who is said to be the founder of this town.
	Birthday of Maha- rishi Balmik	Asoj Puranmashi (Sept-Oct) One day	Religious
	Birth anniversary of Guru Ravi Dass	Magh Puranmashi (Jan-Feb) One day	Religious
	Mahavir Jayanti	Chet Sudi 13 (Mar-Apr) One day	Religious. Birth anniversary of Lord Mahavira, founder of Jainism.
	Birthday of Vallabh Vijay Suri Maharaj	Katak Sudi 2 (Oct-Nov) One day	Religious. Birth anniversary of Acharya Vallabh Vijay Suri, founder of Pujere sect of Jains.
	Children's day	November 14 One day	National. Birthday of Pt. Jawahar Lal Nehru.
	Gop Ashtami	Katak Sudi 8 (Oct-Nov) One day	Religious. For the welfare of cattle.
	Sammatt Shri	Bhadon Sudi 5 (Aug-Sept) One day	Religious. Day of penance for the Jains.

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl.			
See descriptive notes.	2,000	All, especially Hindus.	..
See descriptive notes.	500	Hindus & Sikhs	..
See descriptive notes.	500	Hindus	..
People observe fast and worship Krishna in the temples which are tastefully decorated. <i>Kirtan</i> ; processions. See also descriptive notes.	3,000	Hindus	..
Sisters tie <i>rakhris</i> to the wrist of their brothers.	..	Hindus	..
See descriptive notes.	..	Hindus & Sikhs	..
Processions; <i>diwan</i> ; recital of Granth Sahib; <i>kirtan</i> .	500	-do-	..
-do-	500	-do-	..
Religious congregations; recital of Granth Sahib.	500	-do-	..
Religious congregation; recital of Granth Sahib. <i>Kirtan</i> ; songs & poems. <i>Kabaddi</i> .	500	-do-	..
Recital of Ramayana. Procession of palanquins carrying images; <i>kirtan</i> & songs.	600	Balmikis	..
Procession; songs & poems; <i>kirtan</i> . Recital of Granth Sahib.	200	Harijans	..
Processions and meetings; songs; poems; cultural programme.	1,000	Jains	..
Religious procession & meetings; <i>kirtan</i> and songs.	200	Pujere Jains	..
Meetings; games and cultural programmes by children.	2,000	All	..
Cattle show	6,000	All	..
Practising of penance in the temples preceded by eight days of fasting; <i>kirtan</i> .	1,000	Jains	..

AMRITSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
TARN TARAN			
A—VILLAGES			
Hoshiar Nagar H.B. 19	Mela Gurusar Satlani	Bhadon Puranmashi (Aug-Sept) Two days	Religious. It is believed that Sita spent days of her exile at this place.
	Mela Haji Shah	Sawan 8 (July-Aug) One day	Religious. Dedicated to Haji Shah, a Muslim saint who had undertaken pilgrimage to Mecca and Madina.
Kasel H.B. 29	Shiv Chaudash	Phagan Badi 14 (Feb-Mar) Two days	Religious
Basarke H.B. 31	Birthday of Guru Amar Dass	Bhadon Puranmashi Two days	Religious
Dhand H.B. 34	Birthday of Guru Hargobind	Asarh (June-July) Three days	Religious
Thatha H.B. 38	Mela Baba Jond Singh, or, Mela Hola	Phagan Puranmashi (Feb-Mar) One day	Religious. In memory of Baba Jond Singh who was a saint and belonged to this village. A gurdwara in the name of the saint exists here.
	Mela Baba Buddha	Asoj 21 (Sept-Oct) Three days	Religious*
Jhabal Kalan H.B. 44	Mela Bibi Viroo Ji	Jeth 26 (May-June) Two days	Religious†
Rataul H.B. 55	Mela Baba Mohan Singh	Asarh 16 (June-July) Three days	Religious‡
Khara H.B. 58	Mela Khara	2nd Thursday of Asoj (Sept-Oct) One day	Religious. <i>Niwas Asthan</i> of Guru Arjan Dev.
Nurdin H.B. 61	Bhai Santokh Singh	Asoj 2 (Sept-Oct) Three days	Religious. Birth anniversary of Bhai Santokh Singh.
Dharar H.B. 87	Mela Shame Shah	Asarh 29 (June-July) One day	Religious. Shame Shah is a living saint. He works himself up into frenzy and is then supposed to be possessed by the spirit of Balmik and answers questions put to him.

*The place is associated with the saint, Baba Buddha, who had been blessed by Guru Nanak Dev to live long and have no issue and when his wife, Mata Ganga, expressed a desire to have one, he directed her to Baba Buddha for his blessing. Baba Buddha and he cursed her instead of blessing. On the advice of Guru Arjan Dev, Mata Ganga went to the Baba Buddha and was pleased with her and relished the meals she had brought. He would break an onion, take it and break the onions. As a result of these blessings Mata Ganga was blessed with a son, who later came to be known as

†To commemorate the marriage of Bibi Viroo, the daughter of Guru Hargobind. Marriage was going to be solemnised at some other place. Village Jhabal Kalan was selected for this purpose. The fair is held in memory

‡To commemorate the martyrdom of Mohan Singh who belonged to this village and was one of the forty *muktas*

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Recital of Granth Sahib; sacred bath; <i>kirtan</i> . Wrestling.	10,000	Sikhs & Hindus	Sweetmeats, merchandise. general
Homage paid at the tomb of the saint	400	All	..
See descriptive notes on Shivratri. Wrestling; <i>kabaddi</i> ; kite-flying; swinging.	1,000	All, especially Hindus.	..
Non-stop recital of Granth Sahib; bath in the holy tank; <i>diwan</i> .	5,000	Sikhs & Hindus	Sweetmeats, merchandise, earthen pots, leather goods. general
Non-stop recital of Granth Sahib; <i>diwan</i> ; <i>kirtan</i> . Tournaments.	1,000	Sikhs & Hindus	Sweetmeats, merchandise. general
Recital of Granth Sahib; <i>kirtan</i> ; <i>langar</i> (free kitchen). <i>Kabaddi</i> ; wrestling.		Sikhs & Hindus	
Non-stop recital of Granth Sahib; a holy dip in the tank. Merry-go-rounds; wrestling; <i>kabaddi</i> ; circus shows; <i>qwalis</i> .	50,000	Sikhs & Hindus	Sweetmeats, fruits, toys, general merchandise, leather goods.
Non-stop recital of Granth Sahib; religious <i>diwan</i> . Wrestling.	5,000 7 miles	Sikhs & Hindus	..
Non-stop recital of Granth Sahib; <i>kirtan</i> . Wrestling; kite-flying.	10,000 8 miles	Sikhs & Hindus	..
Non-stop recital of Granth Sahib	5,000 7 miles	Sikhs & Hindus	..
Non-stop recital of Granth Sahib. <i>Kabaddi</i> ; wrestling.	20,000 7 miles	Sikhs & Hindus	..
He-goats and sheep are sacrificed.	300	Sikhs & Hindus	..

the privilege of applying *tilak* (sacred mark on the forehead) to the first six Sikh Gurus. Guru Arjan Dev had blessings. At first Mata Ganga approached Baba Buddha with great pomp and show. This only enraged saint again and this time in great humility, on foot, taking *chapatis*, *lassi* and onion for his meals. Then and then bless that Mata Ganga might have a brave son who would break the heads of his enemies as easily as he Guru Hargobind.

on 26th of Jeth at Amritsar. But due to a surprise attack by the Mughal armies the Guru was compelled to arrange of this event.

(delivered) who laid down their lives at Muktsar in the name and cause of Guru Gobind Singh.

AMRITSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
TARN TARAN			
Nauranjabad H.B. 95	Mela Bhai Vir Singh	Baisakh 27 (Apr-May) Magh 1 (Jan-Feb) One day	Religious. In memory of Bhai Vir Singh.
Kallah H.B. 111	Mela Baba Karam Singh	Asarh 21 (June-July) One day	Religious
Khakh H.B. 117	Mela Theh Khakhan	Poh 18 (Dec-Jan) One day	Religious. In memory of saint Bhagat Singh of Nirmala sect.
Khadoor Sahib H.B. 129	Mela Guryai Guru Angad Dev	Asoj 12 (Sept-Oct) Three days	Religious. To commemorate Guru Angad Dev's accession to the Guru Gaddi.
	Mela Khadoor Sahib	Sawan (July-Aug) Two days	Religious*
	Hola Mohalla	Chet Badi 1 (Mar-Apr) Four days	Religious
Mianwind H.B. 138	Mela Baba Nath	Phagan 5 (Feb-Mar) One day	Religious. Associated with the memory of Baba Santokh Nath who lived a saintly life and served the people with his spiritual knowledge.
Mahawa H.B. 163	Mela Baba Kesar Dass	Asarh (June-July) & Chet (Mar-Apr) Two days	Religious. Dedicated to Baba Kesar Dass.
Lahian H.B. 174	Mela Kamli Shah	Sawan (July-Aug) One day	Religious. Dedicated to Baba Kamli.
Naushehra H.B. 177	Mela Baba Jalam	Baisakh (Apr-May) Two days	Religious. Dedicated to Baba Jalam.
Dhalla H.B. 181	Mela Baba Jalam	Baisakh (Apr-May) Two days	Religious. Dedicated to Baba Jalam.
Gaggobua H.B. 194	Mela Baba Vir Singh	Baisakh 27 (Apr-May) Two days	Religious. Dedicated to Baba Vir Singh.
	Mela Hargobind Sahib	Asarh 7 (June-July) Three days	Religious. To celebrate birth anniversary of Guru Hargobind.
Kambo H.B. 202	Jag Ka Mela	Sawan 21 (July-Aug) One day	Religious. It is so called as one <i>Pandit</i> of the village used to hold <i>jag</i> (free kitchen) every year. There is a gurdwara and a <i>smadh</i> here where the <i>sadhus</i> stay.

*It was at this place that the third Sikh Guru, Guru Amar Dass, aged about 72 years, served the second Sikh Guru, Guru Beas, flowing at a distance of five miles from the village, a pitcher of water with which Guru Angad Dev would wife came out and saw what had actually happened to Guru Amar Dass. When questioned by her husband as to said, "O mad woman, I am a man possessing home". The woman actually turned mad and ran away from Guru, and handed over the charge of the Guru Gaddi to him. The fair is held every year to commemorate the

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Non-stop recital of Granth Sahib; <i>diwan</i> .	1,000	Sikhs & Hindus	
Baba Karam Singh professes to be seized with the spirit of Devi (goddess) on this day and under that influence cures people of witchcraft practised on them. Wrestling; <i>kabaddi</i> .	1,500	All	
Gathering of Nirmala sect; religious conference and discourses.	2,000	Sikhs & Hindus, especially those belonging to Nirmala sect.	Sweetmeats, general merchandise.
Bath in the tank; <i>akhand path</i> of Granth Sahib; religious discourses. Wrestling; acrobatics.	70,000	Sikhs & Hindus	Sweetmeats, general merchandise.
A holy dip in the tank; <i>akhand path</i> of Granth Sahib; <i>diwan</i> . Wrestling; kite-flying.	15,000	Sikhs	Sweetmeats, toys, general merchandise.
Bath in the sacred tank; obeisance in the Gurdwara; <i>diwan</i> . Wrestling; <i>kabaddi</i> ; horse races; tent pegging.	20,000	Sikhs & Hindus	Sweetmeats, general merchandise.
Homage to the saint; recital of Granth Sahib; holy songs by professional singers. Wrestling; <i>kabaddi</i> .	5,000	Sikhs & Hindus	
	1,000	All, especially Namdhari Sikhs.	
	1,000	All	
	3,000	All	
	3,000	All	
Devotees pray for the fulfilment of their wishes and make offerings. Wrestling.	3,000	Sikhs & Hindus	Sweets, fruits, toys.
Non-stop recital of Granth Sahib; <i>diwan</i> ; <i>bhajan-kirtan</i> . Wrestling; <i>kabaddi</i> .	10,000 5 miles	Sikhs & Hindus	Sweetmeats, earthen pots.
Free community kitchen arranged	..	Sikhs & Hindus	

Angad Dev, for full twelve years, i.e., up to the age of 84. It was daily routine with him to fetch him, from the river take his bath. One day Guru Amar Dass fell into a weaver's pit when it was dark. On hearing the sound, the weaver's what was what, she tauntingly replied that it was the homeless Amroo. On hearing these words, Guru Amar Dass her home. Next day Guru Angad Dev came to know all about this, bestowed twelve blessings upon the third event.

AMRITSAR DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
TARN TARAN			
Padri H.B. 209	Mela Baba	Baisakh 27 (Apr-May) One day	Religious
Manochahal H.B. 222	Annual Fair Mano Chahal, or, Mela Jogi Pir	4th Nauratra of Asoj (Sept-Oct) One day	Religious. Associated with the memory of a saint, Baba Joga Singh.
Theh Brahmanan H.B. 225	Mela Guru Arjan Dev Jhar Sahib	Asarh 7 (June-July) Poh 24 (Dec-Jan) Two days	Religious. Associated with Guru Arjan Dev.
Dyal Rajputan H.B. 232	Mela Baba Surjan Sahib	Asarh 6 (June-July) One day	Religious. In memory of Baba Surjan.
Shahbajpur H.B. 234	Mela Baba Surjan Sahib	Asarh 5 (June-July) One day	Religious
Gorkha H.B. 244	Baba Achhra Singh fair	First sharadh of Asoj (Sept-Oct) Three days	Religious. Associated with the memory of Bhai Sahlo.
Piddi H.B. 248	Gurdwara Baba Kahan Singh	Bhadon Amavas (Aug-Sept) One day	Religious. In memory of Baba Kahan Singh, a local saint.
Shahabpura H.B. 250	Mela Baba Zaharauli	Asarh 5 (June-July) One day	Religious. In memory of Baba Zaharauli.
Khaba Rajputan H.B. 262	Mela Baba Miran Shah	Asarh 13 (June-July) One day	Religious. In memory of Baba Miran Shah. A Muslim fair, now after Partition, being continued by Hindus and Sikhs.
Chambal H.B. 265	Baba Sidh Sarsai	Asarh 10 (June-July) Two days	Religious*
Sheron H.B. 266	Mela Baba Sidhana	Sawan 1 (July-Aug) One day	Religious. In memory of a saint—Baba Sidhana who had the power of fulfilling the wishes of his devotees and in whose name a gurdwara exists.
Naushehra Panuwan H.B. 269	Phauri Ka Mela, or, Mela Mata	Magh 22 (Jan-Feb) One day	Religious. Dedicated to goddess.
	Death anniversary of Baba Brahmanand	Poh 2 (Dec-Jan) Four days	Religious. Baba Brahmanand, a local saint, passed away 15 years ago.

*It is believed that the earth at this place has been blessed by Guru Arjan Dev and has the power of curing *chambal*

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
	5,000	All	
Non-stop recital of Granth Sahib	6,000	All	
Devotees make offerings for the fulfilment of their de- sires. Wrestling; <i>kabaddi</i> .	2,000	Sikhs & Hindus	Sweetmeats, earthen pots.
		-do-	..
	5,000	-do-	
Non-stop recital of Granth Sahib. Wrestling.	5,000 7 miles	-do-	
Recital of Granth Sahib. Wrestling; singing.	3,000	-do-	Sweets, eatables.
		All	
		All	Sweets, toys, utensils.
Non-stop recital of Granth Sahib; <i>diwan</i> . <i>Kabaddi</i> ; wrestling.	1,000	Sikhs & Hindus	Utensils.
Non-stop recital of Granth Sahib; free community kitchen. Wrestling; <i>kabaddi</i> ; <i>dhadi</i> singing.	4,000	-do-	..
	1,000	-do-	Sweets, toys, utensils.
Recitation from scriptures. Wrestling; musical performances.	5,000 5 miles	All	

(ring-worm). The fair is known after the name of Baba Sidh Sarsai who used to meditate at this place.

AMRITSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
TARN TARAN			
Chandhriwala H.B. 270	Phauri Ka Mela	Magh 22 (Jan-Feb) One day	Religious
Thathian H.B. 281	Mela Jag	Bhadon 21 (Aug-Sept) One day	Religious
	Mela Baba Dhian Chand	August One day	Religious. In memory of Baba Dhian Chand who was a religious and pious man.
Dodeer H.B. 293	Mela Baba Dhian Chand	August Two days	Religious. In memory of Baba Dhian Chand who was a religious, pious man. The fair was started by Baba Wasakha Singh of Ghadar party.
Ruriwala H.B. 302	Mela Baba Zaharauli	3rd Tuesday of Sawan (July-Aug) One day	Religious. In memory of Baba Zaharauli.
Sarhali Kalan H.B. 303	Hola Mohalla	Phagan Puranmashi (Feb-Mar) One day	Religious
Chola Sahib H.B. 304	Mela Baba Bhai Adli Sahib	Asarh 10 (June-July) One day	Religious*
	Amavas	On Amavas of every month One day	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Religious and seasonal
Brahmpura H.B. 308	Sant Ka Jor	Bhadon 7 (Aug-Sept) One day	Religious. <i>Smadhs</i> of saints exist here.
	Mela Baba Dhian Chand	Bhadon 5 (Aug-Sept) Three days	Religious. In memory of Baba Dhian Chand who was religious, pious man.
Lohar H.B. 310	Puranmashi	Every Puranmashi One day	Religious
	Maghi	Magh 1 (Jan-Feb) One day	Religious
	Mela Dehra Sahib, or, Guru Nanak's Birth day	Katak Puranmashi (Oct-Nov) Two days	Religious
Chamba Khurd H.B. 313	Mela Sultan, or, Nayan Sangar Palan Da Mela	Magh 2 (Jan-Feb) Two days	Religious. In memory of fakir, Sakhi Sultan, who lived in this village.

*In memory of Bada Bhai Adli Sahib. The legend goes that Baba Bidhi Chand once stole buffaloes from a village Adli to hand them over the accused. Baba Adli asked them to first go and identify their buffaloes in the pond. They saint. A *Smadh* and Baba Adli High School exist at Chola Sahib.

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Recital of Granth Sahib; free community meals.		Sikhs & Hindus	
Recital of Granth Sahib; free community kitchen; <i>diwan</i> . Wrestling; <i>kabaddi</i> matches.		-do-	Sweets, fruits, toys.
Recitation of Granth Sahib; free community kitchen. Wrestling; <i>kabaddi</i> .	5,000	-do-	-do-
		All	
Recital of Granth Sahib; free community kitchen; <i>diwan</i> . Wrestling; <i>kabaddi</i> .	5,000	Sikhs & Hindus	Sweets, fruits, toys.
People pay homage in the Gurdwara and take bath in the sacred tank. Wrestling; <i>kabaddi</i> .		-do-	Sweets, toys, utensils.
Homage in the Gurdwaras and bath in the sacred tank		Sikhs & Hindus	Sweets, toys, utensils.
See descriptive notes.	3,000 5 miles	-do-	
<i>Akhand path</i> of Granth Sahib; free kitchen. <i>Kabaddi</i> ; wrestling.		Sikhs & Hindus	
Recital of Granth Sahib; free community meals; <i>diwan</i> . Wrestling and <i>kabaddi</i> matches.	5,000	-do-	Sweets, fruits, toys.
Homage in the Gurdwara and bath in the sacred tank.		-do-	Sweets, toys, utensils.
Recital of Granth Sahib; a dip in the holy tank; free community kitchen. Wrestling; <i>kabaddi</i> ; tug of war.	2,500 6 miles	-do-	Sweetmeats, toys, fruits.
Recital of Granth Sahib; religious conferences; free community kitchen. Wrestling; <i>kabaddi</i> .	6,000	-do-	-do-
Homage to the saint at his tomb	3,000 4 miles	All	Toys, sweetmeats, fruits, and other eatables.

and when chased took shelter with Baba Adli at Chola Sahib, leaving the buffaloes in a pond. The persons asked Baba failed to recognise them because they had changed in material description, perhaps due to the spiritual powers of the

AMRITSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
TARN TARAN			
Dhotian H.B. 315	Hola Mohalla	Chet Badi 1 (Mar-Apr) Eight days	Religious
	Baba Daler Singh Shahidi Gurparb	Sawan 27 (July-Aug) One day	Religious*
Tur H.B. 320	Gurparb Guru Angad Dev	Asoj 16 (Sept-Oct) Two days	Religious. To commemorate the day on which Guru Angad Dev ascended the <i>Gaddi</i> .
Khan Chhabri H.B. 321	Mela Chhabri Sahib	Asoj (Sept-Oct) One day	Religious. In memory of Guru Angad Dev.
Fatehabad H.B. 326	Mela Data Karam Shah	Asarh 24 (June-July) Two days	Religious. In memory of Data Karam Shah, a Muslim saint.
Bharowal H.B. 327	Mela Nihangan	Chet Sudi 1 (Mar-Apr) One day	Religious. Guru Hargobind stayed here for sometime when he was on a pilgrimage to Bauli Sahib (sacred tank constructed by Guru Amar Das).
Hansanwala H.B. 337	Mela Gurparb	Magh (Jan-Feb) One day	Religious
Goindwala H.B. 338	Puranmashi	Every Puranmashi Two days	Religious. On account of association of the place with Guru Ram Das.
	Death anniversary Guru Amar Das	Sharadh Puranmashi of Asoj (Sept-Oct) Two days	Religious. A <i>bauli</i> (tank) of 84 steps was constructed by Guru Amar Das. It is believed that a holy dip in it relieves one of the cycle of births and deaths.
Jhander H.B. 342	Mela Baba Salora	Puranmashi Asoj (Sept-Oct), or, Katak (Oct-Nov) One day	Religious. In memory of Baba Salora.
Bhail Dhaiwala H.B. 345	Shivratri	Phagan Badi 13 (Feb-Mar) One day	Religious
Munda H.B. 350	Mela Baba Suba Singh	Phagan 4 (Feb-Mar) One day	Religious. In memory of Baba Suba Singh who was from the family of Baba Bidhi Chand.

*In memory of Baba Daler Singh who was one of Maharaja Ranjit Singh's Generals and Governor of his Frontier

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Bath in the sacred tank; <i>kirtan</i> ; <i>diwan</i> . <i>Dhadi</i> songs; wrestling; <i>kabaddi</i> ; tug of war; horse races.	5,000 40 miles	Sikhs	Sweetmeats and other eatables, toys.
Recital of Granth Sahib; religious discourses.	4,000 4 miles	Sikhs	Sweetmeats and other eatables.
Non-stop recital of Granth Sahib; <i>kirtan</i> . Wrestling; <i>kabaddi</i> ; horse races; tent-pegging; poetic symposium; <i>dhadi</i> singing.	2,500 10 miles	Sikhs & Hindus	Sweetmeats and other eatables, toys.
Homage at the Gurdwara; <i>diwan</i> . Wrestling; <i>kabaddi</i> .	4,000	Sikhs & Hindus	Toys, sweets, general merchandise.
Offerings of oil and boiled rice at the tomb of the saint. Wrestling; <i>kabaddi</i> .	2,000	All	Sweetmeats and other eatables.
Recital of Granth Sahib; <i>diwan</i> . Horse races; <i>neza bazi</i> (tent pegging).	2,000	Sikhs, particularly Nihangs, and Hindus.	Sweetmeats, general merchandise.
		Sikhs & Hindus	
A holy dip in Bauli Sahib (tank). Tournaments.	10,000	Sikhs & Hindus	Sweetmeats.
Bath in the sacred Bauli Sahib and river Beas; non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> ; free community kitchen. Wrestling; <i>kabaddi</i> ; horse races.	80,000	Sikhs & Hindus	Sweetmeats, general merchandise.
Worship of the <i>smadh</i> of the saint	1,000	All	
See descriptive notes.	1,000	Hindus	
		Sikhs & Hindus	
<i>Akhand path</i> of Granth Sahib; <i>langar</i> (free kitchen).			

Province. He left his job and became a saint. He was killed by the Dogras, when he gave shelter to Maharaja's two sons,
43 C.P.—70

AMRITSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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TARN TARAN

Munda H.B. 350	Mela Baba Bidhi Chand	Phagan 4 (Feb-Mar) One day	Religious. In memory of Baba Bidhi Chand.
Gharka H.B. 352	Amavas	Every month on Amavas One day	Religious. In memory of Baba Bhai Kalu.
Chamba Kalan H.B. 354	Mela Dargahi Shah	Last Friday of Sawan (July-Aug) One day	Religious. In memory of Dargahi Shah, a Muslim saint. It was a Muslim fair but after Partition it is being continued by Hindus and Sikhs.
Kambo Dhairwah H.B. 355	Mela Baba Sham Dass	Sawan 22 (July-Aug) Two days	Religious. In memory of saint Baba Sham Dass.

B—TOWNS

Tarn Taran	Massya	On Amavas of every Religious* Bikrami month Two days	
	Jor Mela, or, Shahidi Din Guru Arjan Dev	Jeth Sudi 4 (May-June) One day	Religious. To commemorate martyrdom day of Guru Arjan Dev.
	Republic day	January 26 One day	National. To commemorate India becoming Republic on January 26, 1950.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Holi	Phagan Purnamashi (Feb-Mar) Two days	Seasonal and recreational
	Baisakhi	Baisakh 1 (April 13) One day	Religious and seasonal
	Cattle fair	Every month One week	Commercial

*It is said that one Ranghar gave land to Guru Arjan Dev for the construction of the Gurdwara, and Guru Arjan

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—conold. Recitations from Granth Sahib; free community kitchen.	2,000	Sikhs & Hindus	Sweet s, toys.
Recitations from Granth Sahib; free community kitchen. Wrestling; <i>habaddi</i> .	500	Sikhs & Hindus	
<i>Akhand path</i> ; <i>qwalis</i> . Wrestling.		All	
Recital of Granth Sahib; free community kitchen. Wrestling; <i>habaddi</i> ; tug of war; horse races.	6,000	Sikhs & Hindus	Sweets, toys, fruits.
Recital of Granth Sahib; dip in the sacred tank. Group songs; illuminations.	5,000	Sikhs & Hindus	Cattle, leather goods, general merchandise, sticks, pitch-forks, eatables.
Recital of Granth Sahib; <i>diwan</i> . Booths for free distribution of sweetened water are set up.	10,000 15 miles	Sikhs & Hindus	..
Flag-hoisting; police parade and school children's drill; <i>habaddi</i> ; wrestling and other games.	20,000 6 miles	All	Eatables.
See descriptive notes.	40,000 5 miles	All, especially Hindus.	Eatables.
See descriptive notes.	Several thousand	Hindus & Sikhs	Sweetmeats, fruits, cloth, general merchandise, leather goods, utensils.
See descriptive notes. Kite flying; horse races and sports.	Several thousand	Hindus & Sikhs	Sweetmeats.
See descriptive notes. Folk dances; songs; matches are the special features.	Several thousand	Hindus & Sikhs	Cloth, sweets, general merchandise, leather goods, utensils.
Sale of livestock	20,000 50 miles	All, men only.	Cattle and other animals.

Dev blessed him by saying that every *Massya* would be celebrated in his memory.

AMRITSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Sankatra H.B. 60	Mela Dhamali Shah Fakir	Poh 9 (Dec-Jan) Two days	Religious. In memory of a saint Dhamali Shah.
Dholan H.B. 62	Mela Sant Khalsa	Phagan (Feb-Mar) One day	Religious. Sant Khalsa was a great saint of his time. A Gurdwara dedicated to him exists at this place.
Thathu Jamal Singh H.B. 63	Mela Baba Ram Sahu	Katak 6 (Oct-Nov) Two days	Religious. In memory of Baba Ram Sahu.
Wan H.B. 65	Mela Maghi	Magh 1 (Jan-Feb) Two days	Religious. There is a Gurdwara dedicated to Baba Tara Guga, where the fair is held.
Dal H.B. 66	Mela Maghi, or, Mela Baba Aulakh Shah	Magh 1 (Jan-Feb) Two days	Religious. A gurdwara dedicated to the saint exists here.
Mari Kamoke H.B. 68	Mela Baba Walayat Shah	Bhadon 26 (Aug-Sept) Two days	Religious. Associated with the memory of Baba Walayat Shah, a <i>pir</i> . He had control over hail storms. Fair is held at his shrine.
Hardu Chak Bhamba H.B. 71	Shivratri, or, Mela Shiv Mandir	Phagan Badi 13 (Feb-Mar) Two days	Religious
	Mela Baba Narain Dass	Asarh (June-July) Two days	Religious. Fair is dedicated to a living saint, Narain Dass.
	Mela Sayyad Padshah	Sawan (July-Aug) Two days	Religious
Lakhna H.B. 76	Sayyad Mahabat Shah	Asoj 25 (Sept-Oct) Two days	Religious. In memory of Mahabat Shah.
Bhura Karimpura H.B. 80	Mela Baba Shah	Asarh (June-July) Two days	Religious. In memory of Baba Shah.
Bhura Kohna H.B. 81	Baba Gulab Dass fair	January 31 Two days	Religious. Associated with the memory of Baba Gulab Dass whose <i>smadh</i> exists here.
Asal Avtar H.B. 83	Baba Som Giri	Baisakh 27 (Apr-May) Two days	Religious. In memory of Baba Som Giri.

PATTI

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Homage at the tomb of the saint; cooked rice offered and distributed.	300	All	..
Religious <i>diwan</i> held	200	All	..
Homage paid in the gurdwara. Wrestling.	1,000	Sikhs & Hindus	Sweetmeats.
<i>Diwan</i> held.	4,000	-do-	..
..	4,000	-do-	Eatables, general merchandise.
Non-stop recital of Granth Sahib in the gurdwara. <i>Kabaddi</i> .	7,000	-do-	Sweetmeats, earthen toys.
See descriptive notes.	1,000	Hindus	..
Free kitchen is served. Wrestling.	1,500	All	..
..	1,000	All	..
Offerings and homage at the tomb of the saint	1,000	All	Sweetmeats, general merchandise.
Homage at the tomb of the saint	1,000	All	Sweetmeats.
Homage paid at the cottage of the saint. Wrestling.	1,000	All	Sweetmeats.
Homage paid at the cottage of the saint	3,000	All	Sweetmeats.

AMRITSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PATTI			
Valtoha H.B. 85	Mela Baba Bhai Jharo	Jeth 27 (May-June) Two days	Religious. Associated with the memory of Baba Bhai Jharo who was a saint. He used to serve water to the passers-by in the forest and would come to the help of any devotee who remembered him. |
Behrwal H.B. 89	Mela Baba Rodey Shah	February Two days	Religious. In memory of Rodey Shah, a fakir.
Algon H.B. 95	Mela Baba Sawan Shah	Sawan 5 (July-Aug) One day	Religious. In memory of a Muslim fakir, Baba Sawan Shah.
	Mela Baba Mohalley Shah	Asarh (June-July) One day	Religious. In memory of a Muslim saint.
Mari Magha H.B. 100	Mela Pir Dasaundhi Shah	Bhadon 12 (Aug-Sept) Two days	Religious. In memory of Pir Dasaundhi Shah, a local saint, whose <i>takia</i> exists here.
	Mela Baba Sukha Singh Shaheed	Jeth 27 (May-June) Three days	Religious. In memory of martyr Sukha Singh who used to make daggers for Guru Hargobind. He is also known for having killed 'Massa' Ranghar. He fell in the battlefield and attained martyrdom.
Amain Shah H.B. 102	Mela Baba Shahid Singh	Asarh 1 (June-July) One day	Religious. In memory of Sikh martyrs.
Narli H.B. 108	Mela Manji Sahib	Bhadon Badi 8 (Aug-Sept) Three days	Religious. Dedicated to Guru Amar Das and his sacred cot.
Dhun H.B. 110	Baba Borh Shah fair	Magh 27 (Jan-Feb) Sawan 11 (July-Aug) One day	Religious. In memory of Baba Borh Shah.
Sidhwan H.B. 111	Mela Baba Jetha	Maghar 16 (Nov-Dec) One day	Religious. In memory of Baba Jetha who was the disciple of Guru Hargobind and got martyrdom in the holy war waged against Jahangir.
Puhla H.B. 114	Baba Taru Singh fair	July Three days	Religious*
	Mela Gugga Pir	Bhadon Badi 9 (Aug-Sept) One day	Religious

*To honour the memory of Baba Taru Singh who attained martyrdom when his head was cut off by the Muslim ruler.

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Homage in the Gurdwara. Wrestling.	6,000	Sikhs & Hindus	Sweetmeats, toys.
Homage at the tomb. Wrestling.	1,500	All	-do-
Homage paid by lighting lamps and making offerings at tomb of the saint. <i>Kabaddi</i> .	2,000 5 miles	All	Fruits, sweetsmeats.
Homage paid to the saint by lighting lamps and making offering at his tomb.	1,000 5 miles	All	..
Homage to the Pir. Wrestling and other games.	2,500	All	Sweetmeats, ¹ fruits, general merchandise.
Recital of Guru Granth Sahib	2,500	Sikhs & Hindus	-do-
<i>Akhand path</i> of Granth Sahib; homage paid to the martyrs.	400	Sikhs & Hindus	Toys.
Non-stop recital of Granth Sahib; worship of the sacred-cot; bath in the holy tank. Wrestling.	6,000	Sikhs & Hindus	Toys.
Homage at the tomb of the saint. Wrestling.	200	All	Sweetmeats, general merchandise.
Recital of Granth Sahib. Wrestling.	800	Sikhs & Hindus	General merchandise.
Homage paid to the martyrs; religious speeches. Wrestling.	2,000	Sikhs & Hindus	Sweetmeats.
See descriptive notes.	200	All	Sweetmeats.

in Lahore. He belonged to this village and there is a Gurdwara dedicated to his name,

AMRITSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PATTI			
Chela H.B. 117	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Mari Gaur Singh H.B. 119	Mela Baba Sahib	Sawan 1 (July-Aug) Magh 1 (Jan-Feb) One day	Religious. In memory of Baba Gaur Singh, a martyr.
Ghariaia H.B. 127	Mela Wali Sher Shah	March Four days	Religious. In memory of a fakir, Wali Sher Shah.
Makhi Kalan H.B. 131	Mela Sayyad Sawan Shah	Asoj 13 (Sept-Oct) Two days	Religious. Dedicated to a Muslim saint, Sayyad Sawan Shah.
Singhpura H.B. 138	Mela Baba Vir Singh	Baisakh 23 (Apr-May) One day	Religious. Associated with the memory of Baba Vir Singh.
Sur Singh H.B. 139	Smadh Baba Lehri Chand	Bhadon (Aug-Sept) Three days	Religious. In memory of Baba Lehri Chand.
	Mela Baba Bidhi Chand	Bhadon 2 (Aug-Sept) Three days	Religious. The fair was started in 1929 by Baba Shohan Singh to commemorate the death anniversary of his Guru, Baba Bidhi Chand.
	Mela Guru Hargo- bind Sahib	Asarh 7 (June-July) Three days	Religious. To celebrate the birthday of Guru Hargobind Sahib.
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Two days	Religious
Balahar H.B. 141	Mela Baba Vir Singh	Baisakh One day	Religious. Dedicated to Baba Vir Singh, a Sikh saint and a social reformer. It is said that 360 gurdwaras exist to his name.
	Mela Baba Dudha Dhari	Bhadon (Aug-Sept) One day	Religious. Baba Dudha Dhari was a great saint who gave up food and lived only on milk. Hence the name.
Bainka H.B. 142	Hola Mohalla	Phagan (Feb-Mar) Nine days	Seasonal and religious

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd. See descriptive notes. Wrestling; <i>kabaddi</i> .	2,000 10 miles	All	Fruits, general men- chandise.
Religious discourses, <i>kirtan</i> . Wrestling.	500	Sikhs & Hindus	Sweetmeats.
Homage at his tomb. Wrestling; <i>kabaddi</i> ; volley-ball; foot-ball; <i>qawals</i> .	50,000	All, from all over Punjab	Sweets & other estables; shoes, utensils, geneles, merchandise.
Worship of the tomb. Wrestling.	1,500	All	Sweetmeats, toys.
Homage to Baba Vir Singh; religious discourses.	200	All	Seasonal fruits.
Worship at the <i>smadh</i> of the saint. Wrestling.	5,000	All	Sweetmeats, toys.
Non-stop recital of Granth Sahib; religious discourses. <i>Kabaddi</i> ; wrestling; horse races; acrobatics; <i>gaska</i> ; tent- pegging.	30,000	Sikhs & Hindus	Sweetmeats, toys.
Non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> . Wrestling; <i>kabaddi</i> ; <i>gaska</i> ; tent pegging.	25,000	Sikhs & Hindus	Sweetmeats, bamboo sticks, utensils, toys.
Religious conference; <i>kirtan</i> ; dramas. See also descriptive notes.	10,000	Hindus	Sweetmeats.
..	1,000	Sikhs & Hindus	..
Free kitchen is served on this day.	1,000	All	..
Recital of Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> . Wrestling.	1,000	Sikhs	Sweetmeats.

AMRITSAR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PATTI			
Surwind H.B. 146	Mela Surman Singh alias Bhugga	Magh Badi 2 (Jan-Feb) One day	Religious. In memory of Surman Singh, after whom the village is named.
Dialpura H.B. 149	Mela Baba Buddha	Asoj 21 (Sept-Oct) Two days	Religious. In memory of Baba Buddha. The legend goes that a sick man saw Baba Buddha in his dream who asked the ailing man to construct a temple in the name of the Baba.
Boparai H.B. 155	Mela Baba Bhola	Magh (Jan-Feb) Two days	Religious. In memory of a saint, Baba Bhola.
Shaheed H.B. 157	Jag Baba Deep Singh	January 26 One day	Religious. In memory of a martyr, Baba Deep Singh.
Dobli H.B. 158	Mela Sant Khalsa	Phagan 19 (Feb-Mar) One day	Religious. In memory of Sant Khalsa who was a famous religious preacher and belonged to this village.
Jaur Singhwala H.B. 159	Mela Raja Ram	Asarh (June-July) Two days	Religious. In memory of Raja Ram who was a great saint.
Chuslewar H.B. 164	Chhinj Chuslewar	Magh 14 (Jan-Feb) Two days	Religious. In Memory of a Muslim fakir.
Manhala Jai Singh H.B. 165	Mela Hargobind Sahib	Asarh 7 (June-July) Three days	Religious. Dedicated to Guru Hargobind Sahib after whom the local Gurdwara is named.
Bhagopura H.B. 172	Mela Baba Chuhar Shah Wali	Bhadon 12 (Aug-Sept) Two days	Religious. In memory of Baba Chuhar Shah Wali.
Asal H.B. 174	Mela Baba	Asarh 24 (June-July) One day	Religious. In memory of Baba Satwant Singh.
Ratta Goda H.B. 181	Amolak Smagam, or, Mela Sant Jadgeshwaranand	Phagan 22 (Feb-Mar) Three days	Religious. Dedicated to saint Jagdeshwaranand, the fair is held by his disciple, Sant Haridass at his gaddi.
Tharhian H.B. 182	Mela Shahidi Baba Vir Singh	Baisakh 27 (Apr-May) Three days	Religious. To commemorate martyrdom of Baba Vir Singh who was sikh reformer and a saint. Memorials were raised in his name wherever he went. 360 gurdwaras exist dedicated to him.
Alipur H.B. 183	Mela Baba Suba Singh	Phagan 28 & 29 (Feb-Mar) Two days	Religious*

*In memory of Baba Suba Singh who was a saint. He settled at an uninhabited place in Alipur and practised austerity a small ailment and the people of the neighbouring villages gathered to perform the last rites. A *smadh* was constructed

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of the <i>smadh</i> where offerings are made. Wrestling; tent pegging.	1,000	All	Barables, general mer- chandise.
Recital of Granth Sahib. Wrestling; <i>kabaddi</i> .	1,500 5 miles	All	Utensils, toys.
Homage at the shrine of the saint	1,000	All	Sweetmeats.
Homage paid in the Gurdwara. Wrestling.	2,000	Sikhs & Hindus	-do-
Non-stop recital of Granth Sahib; <i>diwan</i> . <i>Kabaddi</i> ; wrestling.	3,000	-do-	Toys, sweets, fruits
Homage at the <i>smadh</i> of the saint; <i>diwan</i> .	2,000	All	Sweetmeats.
Homage at the tomb of the saint. Wrestling.	5,000	All	Sweetmeats.
Non-stop recital of Granth Sahib; <i>diwan</i> ; religious discourses. Wrestling; <i>kabaddi</i> ; <i>dhadi</i> singing.	10,000	Sikhs & Hindus	Sweetmeats.
Homage at the tomb of the saint	500	All	Sweetmeats.
Homage at the <i>smadh</i> of the saint	600	All	Sweetmeats.
<i>Akhand path</i> is arranged.	2,000	All	--
Non-stop recital of Granth Sahib; <i>diwan</i> . Wrestling; <i>kabaddi</i> ; races.	6,000	Sikhs & Hindus	Sweetmeats, general mer- chandise.
Non-stop recital of Granth Sahib. Wrestling; <i>kabaddi</i> ; races.	5,000 20 miles	-do-	General merchandise.

for 12 years. His fame spread and the *samindars* of the village donated to him 2½ acres of land. He died after in his honour, where the fair is held.

AMRITSAR DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
PATTI			
Harike H.B. 187	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Buh H.B. 188	Mela Baba Harnam Singh	Bhadon 1 (Aug-Sept) One day	Religious. In memory of Baba Harnam Singh.
Sabhrail H.B. 190	Mela Baba Vir Singh	Baisakh 27 (Apr-May) One day	Religious. In memory of Baba Vir Singh who was a great saint and social reformer during the Sikh rule in Punjab. Memorials were erected in his name at all the places visited by him. It is said that 360 gurdwaras exist in his name.
	Mela Khurm Shah	Bhadon 13 (Aug-Sept) One day	Religious. Shrine of a God-fearing Muslim saint exists here. His devotees gather here to pay homage to him.
Talwandi Sobha Singh H.B. 195	Mela Baba Lachhi Ram	Bhadon 15 (Aug-Sept) One day	Religious. In memory of Baba Lachhi Ram.
Mohaneke Jand H.B. 197	Baba Gurdass	Asarh 13 (June-July) Two days	Religious. Baba Gurdass led a life of great austerity. His <i>smadh</i> exists here.
Bahadar Nagar H.B. 198	Mela Baba Krishan	Bhadon 15 (Aug-Sept) One day	Religious. In memory of a saint Baba Krishan.
Gajjal H.B. 199	Mela Jhar Sahib, or, Mela Baba Harnam Singh	Asarh 1 (June-July) Two days	Religious*
Rattoka H.B. 201	Mela Rattoke	Baisakh 27 (Apr-May) Three days Poh 1 (Dec-Jan) Two days	Religious. In memory of Baba Vir Singh, a Sikh saint.
Kot Datta H.B. 292	Barsi Guru Nanak Ji	Bhadon (Aug-Sept) Two days	Religious. Death anniversary of Guru Nanak Dev.
Muthianwala H.B. 321	Mela Baba Vir Singh	Baisakh 27 (Apr-May) Three days	Religious. Associated with the memory of Baba Vir Singh who was a great saint of his time. He commanded so great a respect that memorials were raised in his name at all the places visited by him. It is said that 360 Gurdwaras stand dedicated to him.
Bhangala H.B. 331	Mela Baba Vir Singh	Baisakh 27 (Apr-May) One day	-do-

*In memory of Baba Harnam Singh who was the disciple of Baba Vir Singh. He was a great ascetic. The Gurdwara have killed a lion here when he was on a hunting expedition.

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
<i>Diwan</i> . <i>Kabaddi</i> ; wrestling and other games. See descriptive notes.	12,000 40 miles	Sikhs & Hindus	Sweetmeats, animals, leather goods, utensils, general merchandise.
..	1,000	-do-	..
Non-stop recital of Granth Sahib; <i>diwan</i> . Wrestling; <i>kabaddi</i> ; tent pegging.	8,000 3 miles	-do-	Toys, sweets, fruits.
Lamps are lighted at the shrine, especially on Thursday. Free kitchen is arranged at the time of the fair.	8,000	All	..
Homage at the cottage associated with the saint. Wrestling.	2,000	All	..
People gather at the <i>smadh</i> to pay homage to the saint.	5,000	All	..
Wrestling	500	All, especially Sanskis.	..
..	1,500	All	Sweetmeats.
<i>Akhand Path</i> of Granth Sahib; <i>diwan</i> . <i>Kabaddi</i> ; wrestling.	7,000 8 miles	Sikhs & Hindus	Sweets, toys.
Non-stop recital of Granth Sahib. Wrestling; <i>kabaddi</i> .	25,000 50 miles	-do-	General merchandising.
Homage paid at the Gurdwara; holy bath; <i>diwan</i> ; free kitchen served.	500	-do-	Sweetmeats.
-do-	1,000	-do-	Sweetmeats.

is called 'Jhar Sahib', because the place was previously infested with a jungle and Guru Hargobind Sahib is said to

AMRITSAR DISTRICT

Town/Village with <i>Had Bast</i> No.	Fair/festival	Date & duration	Significance and legend
PATTI			
Jut H.B. 334	Mela Sant Khalsa	Phagan 19 (Feb-Mar) One day	Religious. In memory of Baba Sant Khalsa, who was a famous religious preacher and belonged to village Dobli. A gurdwara dedicated to the saint exists here.
Jhugian Pirbux H.B. 336	Mela Sant Shahid	March Two days	Religious. In memory of Baba Shahid.
B—TOWNS			
Khem Karan	Mela Baba Dhagana	Chet 1 (Mar-Apr) Two days	Religious. In memory of saint Dhagana of a Sodhi family.
	Mela Mai Goran, or, Mela Lal Dass Ji	Maghar 4 (Nov-Dec) Two days	Religious. In memory of Saint Lal Dass who laid the foundation of the temple where the fair is held. Mai Goran, the disciple of Lal Dass, succeeded him after his death. She is now the priest of the temple and organises the fair.
Patti	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Tian	On every Sunday in the month of Sawan (July-Aug) One day	Seasonal and recreational
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Holi	Phagan Purnamashi (Feb-Mar) Two days	Seasonal and recreational
	Lohri	Poh 30 (Dec-Jan) One day	Seasonal

AMRITSAR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Homage to the saint; holy bath; <i>diwan</i> . Wrestling.	500	Sikhs & Hindus	Sweetmeats.
Obeisance at the Gurdwara; holy bath. Wrestling; tug of war.	7,000	-do-	Sweetmeats.
<i>Akhand path</i> of Granth Sahib and <i>bhog</i> ; <i>diwan</i> . <i>Kabaddi</i> & wrestling.	6,000 6 miles	-do-	Sweetmeats, toys.
Recital of Granth Sahib and <i>Geeta</i> ; <i>hirtan</i> ; <i>diwan</i> .	2,000	-do-	-do-
Sacred bath; <i>kabaddi</i> ; wrestling. See also descriptive notes.	40,000 12 miles	-do-	Sweetmeats, fruits.
Singing; dancing and swinging by women. <i>Kabaddi</i> ; wrestling.	20,000 1 mile	Sikhs & Hindus, mostly women.	-do-
See descriptive notes.	50,000	All, especially Hindus.	-do-
See descriptive notes.	Local population	Hindus & Sikhs	-do-
See descriptive notes.	5,000	-do-	Dry colours.
See descriptive notes. Recital of Granth Sahib in the Gurdwara. <i>Kabaddi</i> ; wrestling.	10,000	-do-	Sweets, fruits.

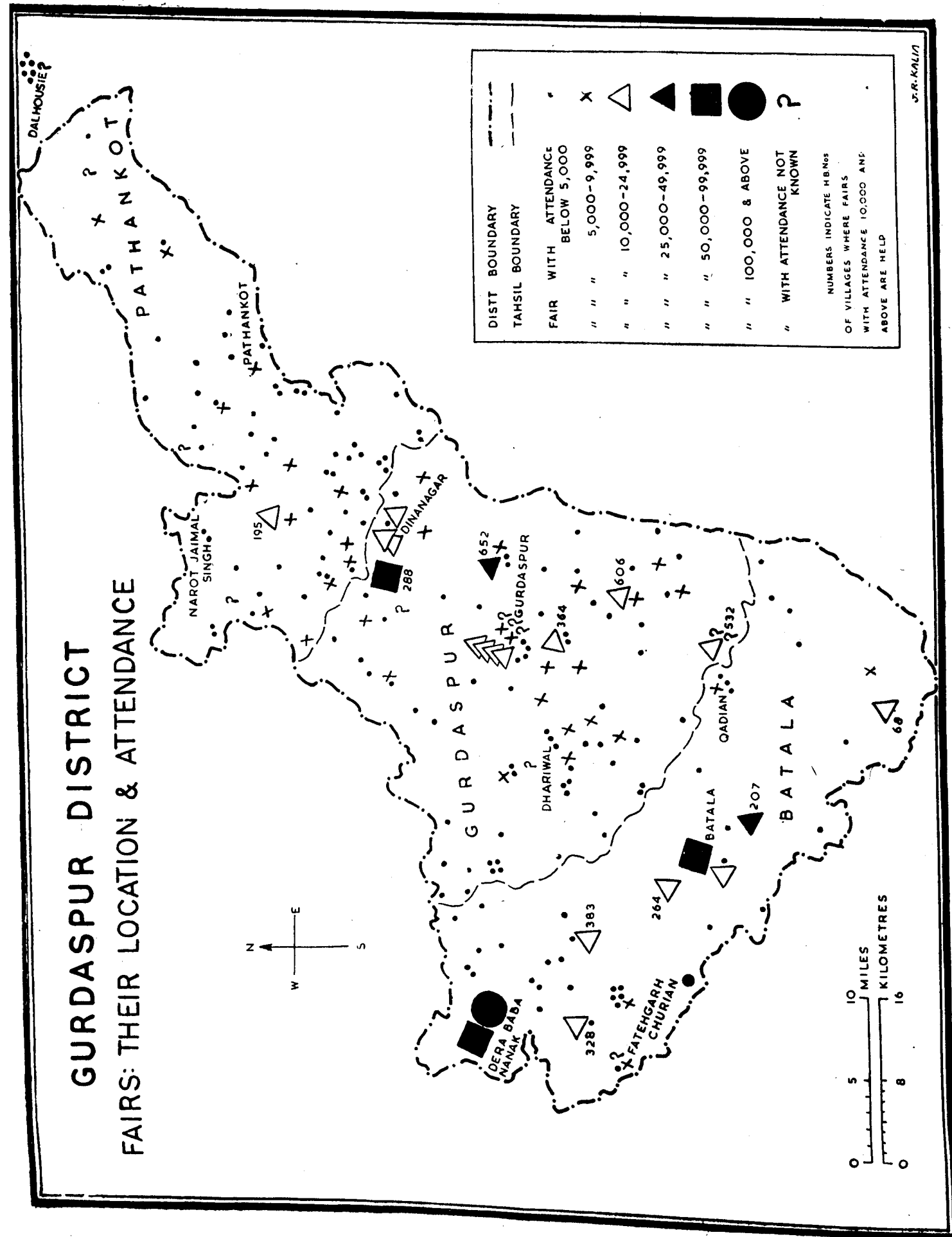


TABLE ON
FAIRS AND FESTIVALS
14. GURDASPUR DISTRICT

GURDASPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date and duration	Significance and legend;
PATHANKOT			
A—VILLAGES			
Bamyal H.B. 37	Mela Dharam Dhiara	Asarh 1 (June-July) One day	Religious. There is a temple of Hanuman and the fair is held there.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Ghazi Barwan H.B. 40	Mela Joiwala	First Monday of Asarh (June-July) One day	Religious
Basaon Barwan H.B. 43	Mela Kumhari	June One day	Religious*
Bhagwal H.B. 44	Bhandara of Alakh Data	Asarh 15 (June-July) One day	Religious
Pharwal H.B. 45	Mela Devi Bala Sundri	Chet Nauratas (Mar-Apr) Asoj Nauratas (Sept-Oct) Three days	Religious. Dedicated to Durga locally called Devi Bala Sundri.
Raipur H.B. 65	Mela Takiya	Asarh (June-July) Two days	Religious
Killpur H.B. 70	Mela Nag Panchami	Bhadon (Aug-Sept) One day	Religious
Ratangarh H.B. 105	Mela Jor	May Two days	Religious
Shahpur H.B. 124	Mela Saar	Asoj 1 (Sept-Oct) Two days	Religious†
Baknaur H.B. 145	Mela Chowki	Asarh (June-July) One day	Religious
Taragarh H.B. 146	Mela Bawa Sehaj Nath	Katak Puranmashi (Oct-Nov) One day	Religious‡

*Associated with a female saint belonging to Pansotra sub-caste of Kumhars. It is said that some person from the stone for the sin, the Kumhar community raised a *smadh* of the female saint and began to worship it.

†The legend goes that once Baba Siri Chand, son of Guru Nanak Dev milked a barren buffalo which was otherwise a hillock. A Muslim fakir is also reported to have shown some miracles to the people at the sacred place.

‡In memory of Puran Bhagat who was a disciple of Guru Gorakh Nath. It is stated that after Guru Gorakh Nath his disciple re-naming him as Sehaj Nath. Due to the blessings of Baba Sehaj Nath, his father, who had been to known as Raja Rasalu. Baba Sehaj Nath began to live in village Janda, Jammu State, and due to that the *samadhi* of Baba Sehaj Nath.

§Worship of and offerings at the *smadh*; first hair-cutting ceremony of children; conference of Jandials where distribution of *khichri* among the people in the evening.

GURDASPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
A holy dip in the river; <i>pinds</i> offered for propitiating the souls of dead ancestors; beating of drums by professionals of Jogi community; songs sung in praise of Baba Sakal Nath and deities; offerings and sacrifices made. Merry-go-rounds; circus shows.	2,000 4 miles	Hindus, mostly women.	Eatables, general merchandise.
See descriptive notes. Fireworks.	2,000 5 miles	All, especially Hindus.	-do-
<i>Yajna</i> performed; devotees pray for the fulfilment of their wishes.	23 miles	Kumhar caste	Melons, water-melons, aerated water.
Worship of the <i>smadh</i> . Merry-go-rounds; circus shows.	3,000 5 miles	Hindus, mostly women.	Eatables, general merchandise.
	500 4 miles	Hindus, mostly men.	Sweets.
Worship of the deity; <i>havan</i> . Merry-go-rounds; circus shows.	5,000 15 miles	Hindus, mostly women.	General merchandise, eatables.
	1,000	All	
	500	Hindus	
	500	Hindus	
Bath in the river; offerings of pure milk and butter made at the sacred place. Wrestling.	6,000	All	Sweetmeats, bamboo articles like baskets.
	1,000	Hindus	
See foot notes	2,000	Mostly Jandials	Sweetmeats, fruits.

Kumhar caste killed a Brahman. This was considered to be a grave sin sharable by every member of the community and to used for ploughing. This was revealing to the people and they began to hold a fair. A place is dedicated to him here on

had restored hands and feet to Puran Bhagat and rescued him from the well, Guru Gorakh Nath bored his ears and made responsible for cutting his hands and feet and throwing him into the well, was again blessed with a son who later came connection the progeny of Raja Rasalu came to be known as Jandial Mahajans. There was a *pucca samadhi* of Baba a fair in the memory of the saint there, before the Partition. Now, after the Partition, the fair is held at village Taragarh at

suggestions for the betterment of the community, its widows and orphans are mooted and adopted; *kirtan* and *bhajan*;

GURDASPUR DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
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PATHANKOT

Taragarh H.B. 146	Baisakhi	Baisakh 1 (Apr-May) One day	Seasonal and religious
	Mela Dharam Dihara, or, mela Baba Sankhal Nath	Asarh 1 (June-July) Two days	Religious*
Begowal H.B. 147	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Mela Purnamashi	Katak Purnamashi (Oct-Nov) One day	Religious
Salowal H.B. 157	Dangal	Bhadon (Aug-Sept) One day	Recreational
Parmanand H.B. 163	Nirjala/Nimani Ikadashi	Jeth Sudi 11 (May-June) Two days	Religious
Najowal H.B. 170	Mela Pir Badshah	Jeth (May-June) Two days	Religious
Sherpur (Giddarpur) H.B. 175	Mela Bua	June One day	
Ladpalwan H.B. 178	Shahidee Guru Arian Dev	June Three days	Religious. To commemorate martyrdom of Guru Arjan Dev.
Targarh H.B. 193	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Sultanpur H.B. 194	Lakh Data fair, or, Mela Chowki	Asarh 16 (June-July) Three days	Religious. In memory of Lakh Data whose <i>smadh</i> exists here.
Bhoa H.B. 195	Mela Chountri	Asarh (June-July) Three days	
Sundar Chak H.B. 197	Mela	Asarh 24 (June-July) Three days	Religious

*Before the Partition of the country in 1947, the fair used to be held in village Lodhi Lawari, Tahsil Shakargarh, Narsar in Rajasthan. At the time of the Partition, the migrants brought from that village some earth and on it raised a *smadh*.

The legend goes that about 400/500 years ago, a young Sadhu, Sankhal Nath by name, came to village Lodhi Lawari and interfering with their spinning work. On enquiry the young Sadhu could not give any satisfactory explanation and he be the disciple of Baba Bal Nath, who, in turn, was a disciple of the famous Guru Gorakh Nath. One day Baba Bal Nath and told a lie that they did not know anything about him. Baba Bal Nath reached the *kotha* wherein Baba Sankhal Nath as their ancestor, constructed a *pucca smadh* over his mortal remains, and began to hold a fair there.

GURDASPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes. Wrestling; races; <i>bhangra</i> ; tug of war; weight lifting; acrobatics; <i>gaths</i> .	4,000	Sikhs & Hindus	Sweetmeats, fruits.
Worship of Baba Sankhal Nath; offerings of <i>rots</i> (huge pieces of bread) and <i>marinda</i> (parched wheat) made at the <i>smadh</i> . Beating of drums; wrestling; dramatic performances; acrobatics; <i>gaths</i> ; <i>habaddi</i> .	5,000 10 miles	All, especially Saini caste; spectators from other castes and communities	General merchandise.
See descriptive notes. Horse races.	5,000 6 miles	Sikhs & Hindus	Sweetmeats.
	2,000	Hindus	
Wrestling matches are arranged.	5,000 5 miles	All, only men.	Sweetmeats.
Worship of Shiva and Parvati in the temple; charities given in cash; <i>bhajans</i> . Sports.	3,000 10 miles	Hindus, mostly women.	Sweets, melons.
	500	All	
	500	Sainis	
Devotees take a bath and make offerings; recital of Guru Granth Sahib; <i>kirtan</i> ; <i>bhajans</i> ; and religious dis- courses.	5,000 20 miles	Sikhs & Hindus	General merchandise.
Burning of effigy of Ravana. See also descriptive notes.	1,500	All, especially Hindus.	
Obeisance paid to Baba Lakh Data. Dramatic performances.	5,000	Hindus.	Sweetmeats, fruits.
	20,000	Hindus	
Wrestling; singing; folk dramatic performances.	5,000 10 miles	Hindus	Sweetmeats.

District Sialkot. The village had been founded by a Saini, Lodhi by name, who had come thither from *ilaka* Kot at village Taragarh and began to celebrate the fair there annually.

began to live there. One day, an elderly Saini of the village, saw the Sadhu sitting with young girls of the village and elderly man beat him to death. The villagers buried the dead body inside a *kotha*. Baba Sankhal Nath happened to visited the village and when he enquired from the villagers the whereabouts of his disciple, the villagers feigned ignorance lay buried and shouted for Baba Sankhal Nath. At this Baba Sankhal Nath got up from the grave and touched the feet of his Nath was then buried at that very spot on the instruction of Baba Bal Nath. The villagers treated Baba Sankhal Nath

GURDASPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PATHANKOT			
Barath H.B. 199	Mela Barath Sahib	Baisakh 1 (April 13) Two days Every Amavas One day	Religious*
Narot Mehra H.B. 201	Lakh Data fair	Asoj 4 & 5 (Sept-Oct) Two days	Religious. In memory of Lakh Data.
Jakhbar H.B. 202	Mela Shivratri	Phagan Badi 13 (Feb-Mar) Two days	Religious
Gatora H.B. 204	Mela Nagni	Sawan (July-Aug) One day	Religious. The legend goes that a <i>sadhu</i> uttered a sacred word that a person bitten by snake would not die and would be cured if he visited this place.
Bani Lodhi H.B. 209	Mela Jhat Pat Bani or Samadh Bani	Phagan Badi 13 (Feb-Mar) One day	Religious†
Lahri Samanchan H.B. 214	Mela Baba Keloo	Jeth 21 (May-June) One day	Religious. In memory of Baba Keloo.
Basrur H.B. 215	Mela Bawaki Bai	Jeth Puranmashi (May-June) Two days	Religious
Azizpur Kalan H.B. 226	Mela Devi	Asoj Nauratas (Sept-Oct) One day	Religious. Dedicated to the goddess.
Sujanpur & L.S.S. Camp H.B. 229	Bawa Mauni	One day	Religious. A <i>sadhu</i> observed silence (<i>maun vra.</i>) for 12 long years in a garden here. The fair was started when he broke his silence.
Sailli Bhauli H.B. 232	Cattle fair	8th of every English month Three days	Commercial
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Malikpur H.B. 240	Mela Baba Mast Shah	Asarh 20 (June-July) One day	Religious
Farida Nagar H.B. 258	Shahidee Guru Arjan Dev	Jeth 14 (May-June) Two days	Religious. To commemorate martyrdom of Guru Arjan Dev, the fifth Sikh Guru.

*In memory of Baba Siri Chand, son of Guru Nanak Dev, who meditated here. Guru Arjan Dev, the fifth Sikh is also important because Baba Siri Chand, by taking bath in the *baoli* cured his finger affected by leprosy. It is said that

†It is said that the farmers were levelling their fields after ploughing them. A *sadhu* was sitting in the fields and he refused that the fields had changed into a big forest overnight. Hence the name *Jhat Pat Bani* (immediately grown forest of limbs (*sokka*) are cured by a bath therein.

GURDASPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Recital of Granth Sahib; a holy dip in the sacred <i>baoli</i> . <i>Bhangra</i> ; <i>kabaddi</i> .	5,000 10 miles	Sikhs & Hindus	Sweets, general merchandise.
Wrestling	800 15 miles	Hindus, only men.	Sweets.
See descriptive notes.	4,000	Hindus	..
Milk and butter-milk offered at Nagni Ka Sthan; the disciples dance and play in frenzy.	1,000	Hindus	Sweetmeats.
Homage paid to the Sadhu; a bath in the <i>baoli</i> . <i>Kabaddi</i> .	2,000	Hindus, mostly women.	Sweets, melons, water-melons.
Worship of Baba Keloo. <i>Kabaddi</i> ; weight-lifting.	1,000 5 miles	All	Sweetmeats.
Worship of the deity; offerings of flowers.	30 miles	Hindus	General merchandise.
Worship of the deity; offerings of he-goats made by parents blessed with first male child.	2,000	Hindus, mostly women.	..
Religious songs sung; <i>kirtan</i> ; recitations arranged; <i>yajna</i> performed.	3,000	Hindus	Sweetmeats.
Sale of livestock	3,000	All, men only.	Cattle and other animals.
See descriptive notes.	5,000 5 miles	All, especially Hindus.	Sweetmeats.
	1,500 10 miles	All	Sweetmeats, fruits.
Recital of Granth Sahib; <i>kirtan</i> ; religious discourses.	2,000 5 miles	Sikhs & Hindus	Sweetmeats, general merchandise.

Guru wrote Sukhmani Sahib here from sixteenth *Ashatapadi* onward, under the guidance of Baba Siri Chand. The place those taking bath in the *baoli* with faith are cured of *Phulbehri* (skin disease) and other bodily ailments. Next day the farmers found to their surprise to clear the way for the farmers and was run over by the levelling plank. There is a *baoli* here and it is believed that children suffering from weakening and a fair began to be held there.

GURDASPUR DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
PATHANKOT			
Kataru Chak H.B. 259	Shivratri	Phagan Badi 14 (Feb-Mar) Two days	Religious*
	Chet Amavas	Chet Amavas (Mar-Apr) Two days	Religious
Bagial H.B. 265	Annual Religious Diwan	No fixed date Two days	Religious
Chuhan H.B. 277	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Holi	Phagan Purnamashi (Feb-Mar) Two days	Seasonal and religious
Gharota Kalan H.B. 278	Dharam Dhiarah or Mela Chup Shah	Asarh 1 (June-July) Three days	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) ¹ One day	Religious
	Mela Sthan Bawa Nanga	Asarh 1 (June-July) Two days	Religious. In memory of Bawa Nanga, a famous saint. The fair was started by his disciple three years ago.
Naia H.B. 280	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Chhawala H.B. 281	Mela Maghi	Magh (Jan-Feb) One day	Religious
Mirthal H.B. 288	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Gurah Kalan H.B. 291	Chhinj	Jeth (May-June) Two days	Recreational
Naushahra Nalbandan H.B. 319]	Chhinj	Sawan (July-Aug) Two days]	Recreational
Dhaki H.B. 330	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

*There is a jungle here, which according to legend, was created by Sidhal Charpat Nath overnight. The people cremating dead bodies, and by *sadhus*.

GURDASPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL— <i>contd.</i>			
Worship of Shiva; bath in the tank. It is believed that the bath rids people of diseases and blesses women with children.	2,000 10 miles	Hindus	Sweetmeats, general merchandise.
See also descriptive notes.	4,000	Hindus	
Recital of Granth Sahib; <i>kirtan</i> ; religious discourses.	1,000 5 miles	Sikhs & Hindus	Sweetmeats, general merchandise.
See descriptive notes.	1,000	All, especially Hindus	
See descriptive notes.	1,000	Hindus & Sikhs	
..	3,000 10 miles	Hindus, mostly <i>Gaddis</i> .	General merchandise.
See descriptive notes. <i>Jhankis</i> ; dramas; group songs.	4,000 4 miles	All, especially Hindus.	Sweetmeats, sugar-cane.
Celebrated singers come and give their performances; offerings made at the sacred place; <i>havan</i> ; <i>yajna</i> performed. <i>Qwakis</i> ; performances by radio artistes and other noted singers; mimicking.	4,000 4 miles	All	Sweetmeats, seasonal fruits.
See descriptive notes. Wrestling; <i>bhangra</i> .	2,000 10 miles	Hindus & Sikhs	Sweets, general mer- chandise.
..	500	Hindus & Sikhs	
See descriptive notes. Wrestling; <i>bhangra</i> ; <i>kabaddi</i> .	3,000 20 miles	All	General merchandise, sweets, aerated water.
See descriptive notes. Wrestling; <i>bhangra</i> .	2,000 10 miles	All, especially Hindus.	Sweets, general mer- chandise.
Wrestling	3,000	All	
Wrestling	3,000	All	
See descriptive notes. Wrestling; <i>bhangra</i> .	2,500	Hindus & Sikhs	Sweets, earthen toys, general merchandise.
See descriptive notes.	4,000	All, especially Hindus.	

do not use the jungle wood for fuel purposes: they say that it gives foul smell like the burning of flesh; it is used for

GURDASPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PATHANKOT			
Daulatpur H.B. 331	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Manwal H.B. 343	Mela Jan Tantar	January One day	
Ghoh H.B. 352	Holi	Phagan Puranmashi (Feb-Mar) Five days	Seasonal and recreational
Madhopur H.B. 358	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. Also to commemorate the opening of a big canal from this place.
Jugial H.B. 367	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Karoli H.B. 374	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Kother H.B. 375	Chhinj	One day	Recreational
Mamun H.B. 378	Shivratri	Phagan Badi 14 (Feb-Mar) Two days	Religious
Hara H.B. 394	Mela Holian	Phagan Sudi 14 & 15 (Feb-Mar) Two days	Seasonal and recreational
	Nirjala Ekadashi	Jeth Sudi 11 (May-June) One day	Religious
Kot H.B. 398	Mela Devi	Chet Sudi 8 (Mar-Apr) One day	Religious. Dedicated to the Devi.
	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
Thara Jhikla H.B. 399	Mela Daung	Chet 14 (Mar-Apr) One day	Recreational

GURDASPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	1,500	All, especially Hindus.	
See descriptive notes.	1,500	Hindus & Sikhs	
..	500	Sikhs & Hindus	
See descriptive notes.	500	Sikhs & Hindus	
See descriptive notes. Bath in the river. Wrestling; <i>kabaddi</i> ; <i>bhanga</i> .	4,000 20 miles	Sikhs & Hindus	Sweetmeats, bamboo baskets.
See descriptive notes. Fire-works; singing of hymns.	2,000 15 miles	All, especially Hindus.	Sweets, sugarcane.
See descriptive notes. Wrestling; <i>kabaddi</i> .	2,000 20 miles	Sikhs & Hindus	Sweetmeats, general merchandise.
Wrestling bouts are held; <i>bhanga</i> .	500 5 miles	All	Sweets, general mer- chandise.
See descriptive notes.	4,000 5 miles	Hindus	General merchandise.
See descriptive notes on Holi. Worship of Thakurji.	6,000	Hindus & Sikhs	Sweetmeats, general merchandise.
Worship of Thakurji in the temple; dip in the river. Dramas staged.	1,500 20 miles	Hindus	..
Worship of the deity	2,000	Hindus, mostly women.	Fruits, vegetables, sweets, general merchandise.
See descriptive notes.	3,000	Hindus	
General gathering & merry-making Dramatic performances at night.	5,000 15 miles	Hindus	Sweetmeats.

GURDASPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PATHANKOT			
Sarti H.B. 404	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
Bhamlada H.B. 410	Nu Saun	Bhadon (Aug-Sept) One day	Religious. It is believed that by taking the water of the <i>baoli</i> , one is cured of goiters.
Dunera H.B. 418	Mela Loonsu	Asarh 1 & 2 (June-July) Two days	Religious. There is a small temple of Shiva, and a <i>baoli</i> with saltish water which cures stomach and skin diseases.
B—TOWNS			
Dalhousie	Chhinj	Sawan (July-Aug) One day	Recreational
	Shaheedi S. Ajit Singh	August 15 One day	National. In memory of S. Ajit Singh, a renowned revolutionary who spent forty years in exile. He died on this day in 1947 in Dalhousie. The fair is held at his <i>smadh</i> . His <i>smadh</i> was constructed near the Punjpula water-falls where now a fair is held.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Daropadi Chhinj	Bhadon (Aug-Sept) June 25 One day	Recreational. The Chhinj is arranged by Shrimati Daropadi. Hence the name.
	Nag Panchami	Asarh 4-10 (June-July) Seven days	Religious
	Fair Kali Devi, or, 12 Pathar Ka Mela	May 19 One day	Religious. Dedicated to Kali Devi.
Pathankot	Nagni Ka Mela	November Three days	Religious
Narot Jaimal Singh	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

GURDASPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
See descriptive notes.	1,500 15 miles	Hindus & Sikhs	Sweets, general mer- chandise.
People come to drink water of the <i>baoli</i> . Dramatic performances at night.	15 miles	Hindus, mostly <i>Gaddis</i> .	Sweetmeats.
Worship in the temple; drinking and using for applica- tion the water of <i>baoli</i> .	3,000	Hindus, especially <i>Gaddis</i> .	Sweetmeats, general merchandise.
Wrestling	3 miles	All	Sweetmeats, general merchandise.
<i>Yajna</i> . Wrestling.	2,000 4 miles	All	-do-
See descriptive notes.	4,000 6 miles	All, especially Hindus.	Sweets, toys, general merchandise.
See descriptive notes. Wrestling; volley-ball; folk songs; dances.	3,000 10 miles	Sikhs & Hindus	Sweets, bangles, general merchandise.
Wrestling	2,000 3 miles	All	Sweets, toys, general merchandise.
Worship of the <i>Nag Devta</i> in the temple. Wrestling; volley-ball; <i>pahari</i> songs and dances.	3,000 10 miles	Hindus	Bangles, general mer- chandise.
Worship of the deity in the temple. Wrestling; volley-ball; <i>pahari</i> songs and dances.	2,000 5 miles	Hindus	Bangles, general mer- chandise.
..	8,000	Hindus	General merchandise.
See descriptive notes. Circus shows; swinging & <i>bhangra</i> .	2,000 3 miles	Sikhs & Hindus	Stables, general mer- chandise.
See descriptive notes.	2,000 3 miles	All, especially Hindus.	-do-

GURDASPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Makaura H.B. 5	Mela Shah Hussain Sahib	Asarh 16 (June-July) One day	Religious. In memory of a Muslim Pir, Shah Hussain Sahib whose tomb exists here. Before the Partition the Muslims used to celebrate the fair. Now, all communities participate in it.
Chitti H.B. 37	Mela Baba Kesar Singh	Asarh 3 & 4 (June-July) Two days	Religious. The fair was started by Baba Kesar Singh for propagating religion.
Naurangpur H.B. 38	Baisakhi	Baisakh 1 (April 13) Three days	Seasonal
Gahlari H.B. 42	Baisakhi, or, Mela Tahli Sahib	Baisakh 1 (April 13) Three days	Religious. In memory of Baba Siri Chand, son of Guru Nanak Dev, who had buried a used <i>datan</i> (tooth brush improvised from a piece of twig) of <i>tahli</i> here, which grew into a full tree.
	Amavas	On Amavas of every month One day	-do-
Shahur H.B. 78	Jor Mela	Jeth 17 & 18 (May-June) Two day	Religious
Dhidowal H.B. 86	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Naharpur H.B. 89	Mela Parewi	Katak (Oct-Nov) One day	Recreational. In honour of Parewi.
Alawalpur H.B. 101	Mela Parewi	-do-	-do-
Rura H.B. 102	Mela Parewi	-do-	-do-
Kalanaur H.B. 103	Baisakhi	Baisakh 1 (April 13) One day	Seasonal
	Shivratri, or, Shivan Da Mela	Phagan Badi 14 (Feb-Mar) One day	Religious
	Cattle fair	Third week of every month Three days	Commercial
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

GURDASPUR

GURDASPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Obeisance paid to the <i>Pir</i> at the tomb.	300	All	Sweetmeats, general merchandise.
Non-stop recital of Granth Sahib ; free kitchen. Wrestling; <i>kabaddi</i> ; singing by <i>dhadi jathas</i> .	2,000 30 miles	Sikhs	Sweetmeats, melons, water-melons, earthen pots, agricultural implements,
See descriptive notes.	1,000	Sikhs & Hindus	
Recital of Granth Sahib; <i>kirtan</i> and <i>diwan</i> ; a holy dip in the <i>baoli</i> which is supposed to cure many diseases; narration of life-story of Guru Nanak Dev by <i>ragis</i> & <i>dhadi groups</i> . Wrestling; <i>kabaddi</i> .	6,000 50 miles	Sikhs & Hindus	Sweets, water-melons, earthen vessels, bangles general merchandise.
-do-	2,000 50 miles	Sikhs & Hindus	-do-
Non-stop recital of Granth Sahib; holding of <i>diwan</i> . Wrestling; <i>kabaddi</i> .	1,000 6 miles	Sikhs & Hindus	Sweetmeats.
See descriptive notes. Non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> . Wrestling; <i>kabaddi</i> ; <i>bhangra</i> .	1,500 6 miles	Sikhs & Hindus	Sweetmeats, vegetables.
Wrestling	500	Hindus	
Wrestling	500	Hindus	..
Wrestling	1,000	Hindus	..
See descriptive notes. <i>Kirtan</i> . <i>Bhangra</i> ; wrestling.	1,500 5 miles	Sikhs & Hindus	Sweetmeats, fruits.
See descriptive notes. <i>Jhankis</i> . Wrestling; <i>kabaddi</i> ; merry-go-rounds.	2,000 12 miles	-do-	Sweetmeats, fruits, toys, earthen vessels, general merchandise.
Sale of livestock	200 5 miles	All, men only.	Cattle & other animals.
See descriptive notes.	1,000	All, especially Hindus.	

GURDASPUR DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
GURDASPUR			
Wadala Bangar H.B. 117	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Bishan Kot H.B. 127	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Lole Nangal H.B. 157	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Dorangala H.B. 175	Shivan Da Mela	Phagan Badi 14 (Feb-Mar) One day	Religious
Jaura Chhitran H.B. 221	Parewi fair	November Two days	Recreational
	Ror Pir fair	June One day	Religious. In memory of Ror Pir, a Muslim saint.
	Chhinj	Asarh (June-July) One day	Recreational
Piran Bagh H.B. 235	Mela Maghi	Magh 1 (Jan-Feb) One day	Religious
Hayat Nagar H.B. 236	Mela Saradh Pehla	Asoj (Sept-Oct) One day	Religious. The fair is celebrated by <i>Namdhari Sant</i> of village Nowshera Majja Singh in Tahsil and District Gurdaspur.
Barnala H.B. 247	Nagan Da Jag	March 31 One day	Religious
Dalla H.B. 252	Mela Shaheedi Sahibzadas	Poh (Dec-Jan) Three days	Religious
Bahmani H.B. 269	Baisakhi	Baisakh 1 (April 13) One day	Seasonal
Raipur H.B. 273	Mela Pir Sain Sabat Shah	Asarh 1 & 2 (June-July) Two days	Religious. Associated with Pir Sain Sabat Shah, a great saint whose tomb exists in the village. People of the area have full faith in him.
Dadwan H.B. 279	Asthan Parian (Place of fairies)	Jeth (May-June) One day	Religious. The legend goes that in ancient times fairies used to alight from heavens at the place where the fair is held.
Munanwali H.B. 283	Mela Shaheedi (Gurparb)	Jeth (May-June) One day	Religious. To commemorate martyrdom of Guru Arjan Dev.

GURDASPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	2,000 6 miles	Sikhs & Hindus	Sweets, fruits, general merchandise.
See descriptive notes.	1,500	Sikhs & Hindus	..
See descriptive notes.	250	Sikhs & Hindus	..
See descriptive notes on Shivratri.	4,000	Hindus	Cloth, general merchan- dise, sweetmeats.
Wrestling bouts are held.	1,000 4 miles	All	Sweets, toys, tea.
Earthen lamps lighted at the tomb of the <i>Pir</i> . Wrestling.	1,500 5 miles	All	Sweets, fruits, general merchandise.
Wrestling bouts are held.	5,000	All, men only.	Eatables.
	2,000	Sikhs & Hindus	..
	1,000	Sikhs & Hindus	
Worship of serpents	3,000	Hindus, mostly men.	Sweetmeats.
	500	Sikhs & Hindus	
See descriptive notes. Wrestling; <i>bhangra</i> .	6,000	Sikhs & Hindus	Eatables, cosmetics.
Obeisance paid at the tomb of the saint; offerings of he-goats and <i>jhanda</i> (flag) made at the tomb by those whose desires are fulfilled. Dramatic performances; wrestling.	500	All	Fruits, general mer- chandise.
Worship of the sacred place; offerings made.	..	Hindus & Sikhs, mostly women.	Sweetmeats, water melons.
Recitation from Granth Sahib; <i>kirtan</i> .	1,500	Sikhs & Hindus	

GURDASPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
GURDASPUR			
Talwandi H.B. 288	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Samu Chak H.B. 296	Shivratri	Phagan Badi 14 One day	Religious
Daburji H.B. 300	Chhinj	Asarh (June-July) Bhadon (Aug-Sept) Two days	Recreational. In the beginning, two village headmen used to arrange wrestling bouts, between the youngmen of their villages. Gradually wrestlers of repute from all over began to participate in the Chhinj.
Gurdas Nangal H.B. 348	Banda Bahadur da Theh	One day	Religious. To commemorate the martyrdom of Banda Bahadur.
Jhawar H.B. 352	Jor Mela	Poh 7 (Dec-Jan) Three days	Religious. Associated with Guru Gobind Singh's birthday.
Pahra H.B. 357	Jag (Yajna) Bhagat Singh Shaheed	Asarh 15 (June-July) One day	Religious. To commemorate the foundation-stone-laying ceremony of the village Gurdwara.
Babehali H.B. 364	Mela Nath	Asarh 4 (June-July) Bhadon (Aug-Sept)	Religious
	Mela Baba Tapa	Asarh 1 (June-July) One day	Religious. In memory of Baba Tapa who by his spiritual power used to vouchsafe what people begged of him. The village is said to have been named after the word <i>Baba</i> .
	Chhinj	Bhadon 15 (Aug-Sept) Two days	Recreational. Here is located a sacred place associated with Sarwar Pir (or Lakh Data) and the fair is being held for the last so many centuries.
Bahian H.B. 367	Mela	Asoj Sankrant (Sept-Oct) Two days	Religious
Sujaupur H.B. 375	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Bhumbli H.B. 379	Chhinj	Bhadon (Aug-Sept) Two days	Recreational
Khunda H.B. 381	Fair of Baba Pardesi	Asarh 15 (June-July) One day	Religious. It is said that Rama was passing this way during the period of his exile. Certain forest trees were seen following him by a woman but when she told this to others, the trees stopped moving at this place. Since then the fair is held.
Talwandi H.B. 383	Ram Tirath fair	December Four days	Religious
Shahpur H.B. 385	Chhinj	Bhadon 27, 28 (Aug-Sept) Two days	Recreational

GURDASPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	50,000	Hindus	
See descriptive notes.	500	Hindus	
Wrestling matches are arranged.	8,000 20 miles	All, men only.	Eatables, general merchandise.
Free meals; <i>kirtan</i> . Games like <i>kabaddi</i> and races.	7,000 10 miles	Sikhs & Hindus	General merchandise, eatables, utensils.
Processions; free kitchen; recital of Granth Sahib; <i>kirtan</i> . Fire-works; games like <i>kabaddi</i> and races; <i>bhangra</i> .	5,000 30 miles	-do-	Eatables, general merchandise, articles of decoration for cattle.
Non-stop recital of Granth Sahib; <i>kirtan</i> ; free kitchen. Wrestling.	2,000 10 miles	-do-	Eatables.
	10,000	All	Sweets, general merchandise.
Homage to the saint; vowed offerings made; religious songs by the <i>chelas</i> (disciples) of the saint; they also remove influence of evil spirits from those afflicted.	4,000 50 miles	All, especially Ramdasias, mostly women.	Eatables.
Wrestling bouts are arranged; also <i>kabaddi</i> matches.	3,000 15 miles	All, mostly men.	Sweets, general merchandise, toys.
Non-stop recital of Granth Sahib. <i>Kabaddi</i> ; kite-flying; singing.	5,000	Sikhs & Hindus	Eatables.
See descriptive notes. Wrestling; <i>kabaddi</i> ; <i>bhangra</i> .	5,000	-do-	Sweetmeats; cosmetics.
Wrestling bouts are arranged; <i>kabaddi</i> .	2,000 5 miles	All, men only.	Sweetmeats, general merchandise.
Offerings made at the platform constructed round a tree. Wrestling.	3,000 4 miles	All	Eatables.
Free meals; <i>kirtan</i> .	5,000	Hindus & Sikhs	Sweets, toys, general merchandise.
Wrestling bouts are arranged.	3,000 15 miles	All	Sweetmeats, general merchandise, toys.

GURDASPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
GURDASPUR			
Lehal H.B. 386	Baisakhi	Baisakh 1 (April 13) Three days	Seasonal and religious*
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
Fateh Nangal H.B. 387	Mela Amavas	On Amavas of every month One day	Religious†
Dadwan H.B. 394	Fair of Baba Mehar Shah	Asarh 15 (June-July) One day	Religious. Dedicated to a Muslim <i>Pir</i> whose tomb exists here.
Kaler Kalan H.B. 408	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Hola	Chet Badi 1 (Mar-Apr) Two days	Religious and seasonal
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
Waraich H.B. 437	Baba Mangal fair	First Sunday of Asarh (June-July) One day	Religious. In memory of Baba Mangal who disappeared into the earth here.
Ghuman Kalan H.B. 450	Jiwan Shah fair	Asarh 14 (June-July) One day	Religious. Associated with a saint, Jiwan Shah.
Zaffarwal H.B. 462	Dharampuri Ka Mela	Asarh 1 (June-July) One day	Religious‡
Noshera Maja Singh H.B. 470	Mela Amavas	On Amavas of every month One day	Religious. The fair has been started by a saint, Harnam Singh, who has migrated from Pakistan, and has got a Gurdwara constructed here wherein he does <i>kirtan</i> .
	Hola Mohalla	March Two days	-do-
Khan Mala H.B. 484	Ram Tirath fair	Chet Sudi 14 (Mar-Apr) One day	Religious. The legend goes that Rama and Sita stayed here for some time during the period of their exile.

*The legend goes that once the disciples and followers of Baba Kaul Das asked his permission to go to Haridwar for the Ganges washed away a foot ornament of one of the lady pilgrims and when her husband complained of it to Babaji, Baisakhi day a diver was made to dive into the well and asked to bring up whatever he found there. He brought up a bundle in it was found the lost ornament which was consequently given to the lady. The remaining ornaments were thrown back water and that whoever came here and had *darshan* of his *gaddi* would remain prosperous and happy. He further desired

†Associated with Guru Arjan Dev, the fifth Sikh Guru who visited this place while he was on his way to see Baba Siri of land but its owners objected to it and the Guru went away. Afterwards the devotees of the Guru raised the present

‡The fair site used to be a jungle where the dead were buried. A Muslim saint named Shah Habib came and got renamed the place as Dharampuri.

GURDASPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
<i>Darshan</i> of the <i>gaddi</i> of Baba Kaul Das; bath with the water of a nearby well; <i>kirtan</i> and religious discourses; a procession taken out from the temple to Dhariwal Canal Bridge and back; recitations from the Ramayana; serving of free meals. <i>Bhangra</i> . See also descriptive notes.	8,000	All	Earthen vessels.
See descriptive notes.	2,500	Hindus	..
Bath in the tank	5,000	Sikhs & Hindus	..
Obeisance paid at the tomb of the <i>Pir</i>	..	All, men only.	..
Burning of the effigy of Ravana. See also descriptive notes.	4,000	All, especially Hindus.	..
..	2,500	Hindus & Sikhs	..
See descriptive notes.	2,500	Hindus	..
Offerings of <i>churi</i> (a mixture of bread, clarified butter and sugar) made. Wrestling; singing.	1,000 3 miles	All	General merchandise.
People whose desires are fulfilled make offerings of he-goats; <i>roats</i> (big loaves of bread) are offered every eighth day. Singing parties.	1,500 6 miles	All	Sweets, toys, general merchandise.
<i>Kabaddi</i> ; wrestling.	250	All	Melons, general merchandise.
A holy dip in the tank; recital of Granth Sahib; <i>kirtan</i> ; people make offerings and have <i>darshan</i> of the saint.	3,000 6 miles	Sikhs & Hindus	Sweetmeats, fruits, general merchandise.
-do-	3,000	-do-	Eatables, general merchandise.
Worship in the temple; bath in the tank	3,000 5 miles	Hindus	Eatables, sweets, fruits, utensils, general merchandise.

a dip in the holy Ganges. The permission given, the pilgrims went to Haridwar and had the dip. The strong currents the latter advised that the lost ornament could be found in the well just near his hut on the Baisakhi. Accordingly on the of ornaments but the lost ornament of the lady was not to be found in it. Another bundle of ornaments was brought up and into the well at the behest of the saint. The saint further blessed that on every Baisakhi the well would contain Ganges that a fair should be held here on every Baisakhi. Eversince the fair is held.

Chand, the eldest son of Guru Nanak Dev. It is said that the Guru was going to hold a religious congregation on a piece Gurdwara Burj Sahib.

the place cleared, and constructed a house and planted fruit trees. After the Partition in 1947, a Hindu saint came and

GURDASPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Sathiali H.B. 499	Mela Baba Bhuriwala	Katak 21 (Oct-Nov) Three days	Religious*
Malian H.B. 502	Mela Mari	Chet 1 (Mar-Apr) One day	Religious. Associated with the visit of Lakhshmana of Ramayana to this place. He is said to have stayed here for sometime. His <i>mari</i> has been constructed here.
Rajada H.B. 514	Chhinj	Phagan 20 (Feb-Mar) One day	Recreational
Pandori H.B. 532	Thakuran da Varat	Bhadon (Aug-Sept) One day	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Five days	Religious
Bhatian H.B. 559	Mela Dhiru	Chet (Mar-Apr) Two days	Religious. In memory of a great saint, Baba Dhiru.
Nanowal Khurd H.B. 562	Sambli Shah	On Amavas of every month One day	Religious. Associated with a Muslim saint, Sambli Shah, whose tomb exists here.
Bhaini Mian Khan H.B. 566	Mela Khanqah	Asarh (June-July) Two days	Religious
Kotli Harchandan H.B. 568	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Rauwal H.B. 570	Mela Pir	Sawan 20 (July-Aug) Two days	Religious. In memory of a Muslim saint, Pir Fateh Ali Shah.
Salhopur H.B. 575	Mela Baba Gyan Dass	Jeth 5 (May-June) Two days	Religious. Associated with Baba Gyan Dass, a great saint, whose <i>smadh</i> exists here. The saint was above any sect or religion, and whatever he said came out correct.
Bhaini Karian H.B. 602	Pir Jalalba fair	Asarh 1 & 2 (June-July) Two days	Religious. Associated with a Muslim saint named Jalalba. It is believed that worship of the <i>Pir</i> cures people of <i>mauhkas</i> .
Kahnuwan H.B. 606	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

*In memory of a saint, Baba Bhuriwala. He belonged to village Santhra, Tahsil Narowal, District Sialkot (West Sathiali and its neighbouring villages. They gather at village Sathiali to pay homage to the saint.

GURDASPUR

GURDASPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Offerings of <i>churma</i> & <i>kheer</i> made at the sacred place. Wrestling; <i>kabaddi</i> & other games.	3,000	All, especially Deo Sikhs.	Eatables.
Worship in the temple; bath in the tank. Wrestling.	500 5 miles	Hindus & Sikhs, mostly men.	Sweets, other eatables.
Wrestling; <i>kabaddi</i> .	4,000	All, mostly men.	Sweets, general merchandise.
Worship of Thakur; observance of fast.	Local population	Hindus	Sweetmeats, eatables, photographs.
See descriptive notes. <i>Bhangra</i> ; merry-go-rounds; wrestling; <i>kabaddi</i> ; professional singing; acrobatics.	Several thousand 10 miles	Sikhs & Hindus	Eatables, toys, ploughs, earthen vessels.
See descriptive notes.	10,000	Hindus	Sweetmeats, general merchandise.
Free meals served. Wrestling; <i>kabaddi</i> ; <i>bhangra</i> ; folk songs; races.	5,000 5 miles	All	..
Dip in the canal; <i>kirtan</i> held. Singing by <i>dhadi</i> groups.	500 7 miles	All	Sweets and other eatables.
Homage at the <i>Khanqah</i>	300	All	..
See descriptive notes. <i>Bhangra</i> ; wrestling; <i>kabaddi</i> .	7,000 10 miles	Sikhs & Hindus	Eatables, general merchandise, agricultural implements, sticks, baskets.
Worship at the tomb of the <i>Pir</i> . Wrestling; <i>kabaddi</i> and other games; <i>bhangra</i> .	3,000 12 miles	All	Eatables, agricultural implements, general merchandise.
Recital of Granth Sahib and Ramayana; service of free meals. Wrestling; <i>kabaddi</i> ; <i>bhangra</i> ; races.	1,000 5 miles	All	..
Offerings of salt and brooms are made at the tomb of the <i>Pir</i> . Wrestling.	500 5 miles	All	..
Burning of the effigy of Ravana. Wrestling; <i>kabaddi</i> ; <i>bhangra</i> ; merry-go-rounds. See also descriptive notes.	10,000 10 miles	All, especially Hindus.	Sweetmeats, fruits, vegetables, general merchandise, agricultural implements, toys.

and was respected by people of 25/30 surrounding villages. After the Partition, his followers settled in village Pakistan)

GURDASPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
GURDASPUR			
Kahnuwan H.B. 606	Ghalu Ghara fair	December 10 Two days	Religious. The fair is associated with a piece of land where the Hindu and Sikh patriots used to take shelter during the period of Mughal persecution. Many sacrificed lives fighting. A Gurdwara was erected on this piece of land some 30/40 years ago and since then the fair is held.
Man H.B. 608	Mela Tibbi	Jeth 14 (May-June) Two days	Religious. In memory of a Muslim saint whose tomb exists here. The fair is named so because it is celebrated on a mound.
Chopra H.B. 609	Mela Tibbi Sahib	Jeth 10 (May-June) Two days	Religious. In memory of a Muslim <i>fakir</i> named Chugatta Shah whose tomb exists here.
Kotli Sainian H.B. 611	Mela Ghalu Ghara	Maghar 23 (Nov-Dec) Three days	Religious*
Balhara H.B. 612	Ghalu Ghara	Maghar 25 (Nov-Dec) Two days	Religious. In Memory of Sikh martyrs who laid down their lives for the cause of their religion.
Bahadar H.B. 642	Amavas	Amavas of every month One day	Religious. In memory of a Brahman woman who committed <i>sati</i> here.
Talabpur H.B. 652	Baisakhi	Baisakh 1 (April 13) Three days	Seasonal and religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Three days	Religious
	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
	Vyas Puja	Asarh Puranmashi (June-July) One day	Religious. Associated with Maharishi Vyas.
Jharoli H.B. 694	Lakh Data	Bhadon 25 & 26 (Aug-Sept) Two days	Religious. In memory of Lakh Data.
B—TOWNS			
Dina Nagar	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Cattle fair	22nd of each Bikrami month Four days	Commercial
	Basant	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Rishi Nirwan	Phagan Badi 13 (Feb-Mar) One day	Religious. In memory of Rishi Daya Nand.

*In memory of Sikh martyrs who laid down their lives for their faith in Kahnuwan in a big battle (*Ghalu Ghara*) with served as a hide-out for the Sikh guerillas attacking the Mughal forces.

GURDASPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Recitations from Granth Sahib; <i>kirtan</i> and <i>diwan</i> ; homage paid to the martyrs. <i>Kabaddi</i> .	18,000 20 miles	Sikhs & Hindus	Sweetmeats.
Worship and offerings at the tomb. Wrestling; <i>kabaddi</i> ; folk songs; <i>bhangra</i> ; races.	1,000 5 miles	All	..
<i>Diwan</i> and <i>kirtan</i> held. <i>Bhangra</i> ; <i>kabaddi</i> ; wrestling & other games.	1,000 5 miles	All	Eatables, sweets.
Recital of Granth Sahib; religious <i>diwan</i> held; incidents from Sikh history narrated. <i>Kabaddi</i> ; wrestling; other games.	5,000	Sikhs & Hindus	Eatables.
Recital of Granth Sahib; homage to the martyrs.	700 10 miles	-do-	..
<i>Parnam</i> (obeisance) in the Gurdwara	500	All, women in majority.	..
See descriptive notes. <i>Bhangra</i> .	140,000 8 miles	Hindus & Sikhs	General merchandise, sweets, toys, utensils, animals.
See descriptive notes.	6,000	Hindus	-do-
See descriptive notes.	1,500	Hindus	..
Worship of the Guru; a bath in the tank.	500	Hindus	..
Wrestling matches are held and prizes distributed.	5,000 10 miles	All, men only.	Sweetmeats, general merchandise, toys.
See descriptive notes.	15,000	All, especially Hindus.	Eatables, general merchandise.
Sale of livestock	1,000	All, men only.	Cattle and other animals.
See descriptive notes. Kite-flying; <i>raag darbar</i> .	10,000	-do-	Eatables, kites, toys.
Discourses on the life and teachings of Swami Daya Nand at Dayanand Math. Wrestling; <i>kabaddi</i> .	15,000	Hindus, especially Arya Samajists.	Eatables, toys.

the Mughals. A small temple known as *Ghalu Ghara* temple exists here. In olden times, thick forest existed here which

URDASPUR DISTRICT

own/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
GURDASPUR			
Gurdaspur	Baba Rore Boore Ka Yagya	One day	Religious. In memory of Rore Boore, a great saint whose <i>samadh</i> exists here.
	Panj Pir	On every Thursday One day	Religious. In memory of a Muslim saint.
	Darbar Saraj-ul-Haq	December Three days	Religious. In honour of a saint, Saraj-ul-Haq. He was Head Vernacular Clerk in D.C's office but in his devotion to God resigned and attained great spiritual heights.
	Wachharwa	September One day	
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Tian Da Mela	Every Sunday of Sawan (July-Aug) One day	Seasonal and recreational
	Basant	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Gurparb Guru Nanak Dev	Katak Purnamashi (Oct-Nov) Two days	Religious. To celebrate birth anniversary of Guru Nanak Dev.
	Shiv Chaudash	Phagan Badi 14 (Feb-Mar) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 14 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Cattle fair	13th of each Bikrami month Five days	Commercial
Dhariwal	Amavas Mela	On Amavas of each Bikrami month One day	Religious*
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

* Associated with the visit of Guru Arjan Dev. It is said that the Guru was on his way to meet Baba Siri Chand. He Afterwards the devotees of Guru raised a Gurdwara Burj Sahib.

GURDASPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Homage at the <i>samadh</i> ; service of free meals, <i>kirtan</i>	5,000	Hindus & Sikhs	General merchandise.
<i>Yagya</i> is performed every year <i>Bhangra</i> dance; games; <i>qwalis</i> .	3,000	All, especially Muslims.	General merchandise.
Homage to the saint; his devotees distribute <i>parshad</i> <i>qwalis</i> .		All, especially Muslims from West Pakistan, U.P., men only.	Eatables.
<i>Kirtan</i> by women	4,000	Hindus, only women.	Eatables.
See descriptive notes.	2,000	Sikhs & Hindus	Sweetmeats, fruits.
Singing and swinging by women at a separate place. Wrestling; acrobatic feats by men-folk at a separate place.	5 miles	-do-	Sweetmeats, fruits, bangles, balloons, ice- cream.
See descriptive notes. Wrestling; <i>kabaddi</i> ; kite-flying; acrobatics.	3 miles	-do-	Sweetmeats, bangles, fruits, toys.
Procession; non-stop recital of Granth Sahib; <i>shabadi</i> <i>kirtan</i> ; religious discourses.	5,000	Sikhs & Hindus	..
See descriptive notes on Shivratri. <i>Bhangra</i> dance.	4,000	Hindus	Sweetmeats, general merchandise.
See descriptive notes.	20,000	Hindus	Fruits, sweetmeats, other eatables.
See descriptive notes. Fire-works.	5,000	All, especially Hindus.	-do-
See descriptive notes. Illuminations; fire-works.	20,000	Hindus & Sikhs	-do-
Sale of livestock	15,000	All, men only.	Cattle & other animals, agricultural implements.
A dip in the tank; non-stop recital of Granth Sahib. Wrestling; <i>kabaddi</i> ; <i>sangeet darbar</i> .	2,000 10 miles	Sikhs & Hindus	Sweetmeats, utensils, toys.
Bath in the canal; homage to the <i>gaddi</i> (seat) of the Mahant at Lehal. <i>Bhangra</i> . See also descriptive notes.	4,000 20 miles	Sikhs & Hindus	Sweetmeats, toys, utensils.
See descriptive notes.	4,000 15 miles	All, especially Hindus.	-do-

stopped here and wanted to hold a religious congregation. But the owners of the land objected and the Guru went away

GURDASPUR DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
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A—VILLAGES

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
Aulakh H.B. 21	Mela Amavas	On Amavas of every month One day	Religious
Harchowal H.B. 33	Mela Devi	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) Two days	Religious
Bhamri H.B. 34	Mela Baba Nath	March 16, 17 Two days	Religious. In memory of a <i>sadhu</i> whose <i>dera</i> exists here.
Manesh H.B. 38	Mela Baba Ram	Every month One day	Religious
Ghuman H.B. 61	Swami Nam Dev fair	From Lohri to Magh 6 (Jan-Feb) One week	Religious*
Sultanpur H.B. 68	Sakhi Sarwar Sultan fair	Jeth (May-June) Two days	Religious. In memory of Pir Sakhi Sarwar Sultan whose tomb exists here.
Bhoman H.B. 84	Chhinj Baba Nanga	July 26 & 27 Two days	Religious. Associated with Baba Nanga, a mystic whose <i>smadh</i> exists in the village.
Vero Nangal H.B. 118	Amavas	On Amavas of every month One day	Religious. Associated with the visit of Guru Nanak Dev and Guru Hargobind to the place. There is a small pond here and a dip in it is believed to cure ailments of children.
Wadala Granthian H.B. 190	Sankrant	Sankrant of every month One day	Religious. Associated with the visit of Guru Nanak Dev to this place which he paid while on his way to Batala for his marriage. Here he brushed his teeth with a twig (<i>datan</i>) of <i>Phalahi</i> , and planted the same into the soil which afterwards sprouted into a full grown tree.
Sangatpur H.B. 205	Baba Ahal Wale Da Yag	March	Religious. Associated with the sacred memory of Baba Ahal.
Satho Chahal H.B. 207	Mela Achal Sahib, or, Naumi and Dashami fair	Katak Sudi 9-10 (Oct-Nov) Two days	Religious. Held at Achal in memory of Guru Nanak Dev who used to have <i>goshthi</i> (discussion) with saints there.
Kastiwal H.B. 264	Mela Baba Farid Gudar	Jeth 26 to 28 (May-June) Three days	Religious. In sacred memory of Baba Farid, a Muslim saint.

*To commemorate death anniversary of Swami Nam Dev who is said to belong to the days of Feroze Khan Tughlak preaching, settled down at this place and finally left his mortal frame on Magh 1, here. Some instances of his giving *darshan* of Bhagwan (God) to his followers while a lion roared under his (Swami's) armpit.

BATALA

GURDASPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
	700	Sikhs & Hindus	
	700	Hindus	
Recitations from holy books; worship of the sacred places; <i>bhafans</i> ; <i>kirtan</i> ; conferences. Rural games like wrestling & <i>kabaddi</i> .	3,000 10 miles	All	General merchandise.
	500	All	
Homage to the saint at the <i>smadh</i> ; dip in the tank; re- citations from holy books; prayers; <i>bhafans</i> ; <i>kirtan</i> ; religious conferences. <i>Kabaddi</i> ; volleyball; kite-flying; fire-works; swinging; singing; circus shows; touring talkies.	5,000 Devotees from all over India, parti- cularly from Maharashtra.	Hindus, especially followers of Swami Nam Dev.	Sweets, cloth, brass and bronze utensils, leather goods, croc- kery, pictures.
Homage paid at the tomb. <i>Bhangra</i> .	10,000	All, mostly men.	Sweetmeats, fruits, general merchandise.
Homage paid at the <i>smadh</i> ; recitations from holy books; religious conferences. Wrestling; <i>kabaddi</i> .	3,000 10 miles	All	General merchandise.
A holy dip in the tank	2,000	Sikhs & Hindus	Sweetmeats.
	1,000	Sikhs & Hindus	Sweetmeats.
<i>Yajna</i> performed; <i>fat</i> lighted every Thursday.	4,000	All	
A holy dip in the tank; prayers and <i>kirtan</i> in the temple and the Gurdwara; <i>diwan</i> .	25,000	Sikhs & Hindus	Sweets, fruits, general merchandise.
Homage at the tomb of the saint; bath in the tank. Kite-flying; <i>qwalis</i> .	10,000	All	Sweetmeats, fruits, general merchandise.

His birth-place was Paranderpur in Maharashtra. In the latter part of his life, visiting holy places he reached Punjab spiritual power are said to be: turning the face of a temple in Maharashtra, bringing a dead cow of Feroze Khan Tughlak to life

GURDASPUR DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
BATALA			
Chhit H.B. 293	Mela Baba Malang Shah & Baba Karim Shah	Asarh 20 (June-July) Three days	Religious. In memory of Baba Malang Shah and Baba Karim Shah.
Ralioli Kalan H.B. 301	Martyrdom day of Baba Harnam Dass	Magh 20 (Jan-Feb) One day	Religious. In memory of Baba Harnam Dass who was a religious preacher.
Kala Afghana H.B. 321	Gurparb Guru Nanak Dev	Katak Puranmashi (Oct-Nov) Three days	Religious. Birth anniversary of Guru Nanak Dev.
	Gurparb Guru Gobind Singh	Poh Sudi 7 (Dec-Jan) Three days	Religious. Birth anniversary of Guru Gobind Singh.
	Gurparb Guru Arjan Dev	Jeth 10 (May-June) Three days	Religious. To commemorate the birthday of Guru Arjan Dev.
	Maghi	Magh 1 (Jan-Feb) One day	Religious. In memory of the forty <i>Muktas</i> (martyrs) who lost their lives in the battle between the Mughals and Guru Gobind Singh at Muktsar.
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
Teja Kalan H.B. 328	Amavas	On Amavas of every month One day	Religious. Associated with Baba Buddha who used to reside here and graze cows. A Gurdwara named after him also exists here.
	Baisakhi	Baisakh 1 (April 13) Two days	Seasonal and religious
Shahpur Jajan H.B. 370	Mela	November Three days	Religious. In memory of some local saint.
Udhowali Khurd H.B. 374	Mela Pohle Shah	Phagan (Feb-Mar) Four days	Religious. In memory of Pohle Shah whose tomb exists here.
	Mela Sidh Shah	Every month One day	Religious. In memory of Sidh Shah whose tomb exists here.
Chak Mahman H.B. 377	Mela Baba Mehman Sahib	Every month One day	Religious
Raimal H.B. 379	Mela Khaki Shah	Asarh (June-July) One day	Religious. In memory of Khaki Shah whose tomb exists here.

GURDASPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Offerings and homage at the tombs of the saints; free meals served. Wrestling; <i>qwalis</i> ; acrobatics.	2,500	All	Eatables.
Wrestling; professional singing.	4,000 20 miles	Hindus & Sikhs	..
Non-stop recital of Granth Sahib; <i>diwan</i> ; distribution of <i>parshad</i> .	3,000	Sikhs & Hindus	..
Non-stop recital of Granth Sahib; <i>diwan</i> ; distribution of <i>parshad</i> .	2,500	Sikhs & Hindus	..
-do-	3,000	Sikhs & Hindus	..
Non-stop recital of Granth Sahib; holding of religious <i>diwan</i> .	4,000	Sikhs & Hindus	..
Recital of Granth Sahib; <i>diwan</i> . <i>Bhangra</i> dance. See also descriptive notes.	4,000	Sikhs & Hindus	..
See descriptive notes.	5,000	Sikhs & Hindus	..
Recital of Granth Sahib; holding of <i>diwan</i> ; offerings made; a holy dip in the tank. Wrestling; <i>kabaddi</i> ; weight-lifting.	3,000	Sikhs & Hindus	Sweetmeats, fruits, general merchandise.
Recital of Granth Sahib; <i>kirtan</i> ; <i>bhajan</i> ; religious discourses; a holy dip in the tank. Wrestling; <i>kabaddi</i> ; weight-lifting. See also descriptive notes.	10,000	Sikhs & Hindus	-do-
	500	Hindus	..
Homage at the tomb	2,000	All, especially Balmikis.	..
Homage at the tomb	500	All	..
	200	Hindus	..
Homage at the tomb	100	All	..

GURDASPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Sangtawal H.B. 381	Mela Shah Shamas Daryai	Asarh (June-July) One day	Religious. In memory of Shah Shamas Daryai whose tomb exists here.
Dhianpur H.B. 383	Mela Baba Lalji	February 6 One day	Religious. In memory of Baba Lalji who discussed here many religious points with Aurangzeb, Dara Shikoh, Guru Nanak Dev, and many others. Issueless couples visit the place with the idea of being blessed with a child.
	Mela Dutiya	Magh (Jan-Feb) Two days	..
Kotli Suratmal H.B. 415	Holi	Phagan Puranmashi (Feb-Mar) Eight days	Seasonal and recreational
Shahpur Goraya H.B. 433	Mela Baba Marh	Katak (Oct-Nov) Two days	Religious
Bhagtana Boharwala H.B. 437	Mela Gugga Pir	Bhadon Badi 9 (Aug-Sept) One day	Religious
Chandu Nangal H.B. 445	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Machhoala H.B. 449	Mela Baba Garib Dass	Asarh (June-July) Three days	Religious
Talwandi Goraya H.B. 453	Mela Parhew	Katak (Oct-Nov) Two days	

B-TOWNS

Dera Baba Nanak	Chola Sahib	Phagan 20 (Feb-Mar) Three days	Religious. In memory of Guru Nanak Dev whose <i>chola</i> (cloth) was brought from Persia to this place.
	Baisakhi	Baisakh 1 (April 13) Two days	Seasonal and religious
Fatehgarh Churian	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Cattle fair	26th of each month Five days	Commercial
	Mela Tian	On every Sunday of Sawan One day	Seasonal and recreational

BATALA

GURDASPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.	1,000	All	..
Processions; <i>bhajans</i> ; <i>kirtan</i> ; religious discourses.	10,000	Sikhs & Hindus	Cloth, sweetmeats, fruits, toys.
	1,000	Sikhs & Hindus	..
See descriptive notes.	1,000	Sikhs & Hindus	..
	1,000	All	..
See descriptive notes.	500	All	..
See descriptive notes.	1,000	Hindus	..
See descriptive notes.	1,000	All, especially Hindus.	..
	500	All	..
	1,000	Hindus	..
<i>Darshan</i> of the <i>chola</i> preserved in a glass show-case; non-stop recital of Granth Sahib; <i>kirtan</i> . <i>Dhadi</i> singing; jugglery; circus; dramatic perform- ances.	100,000	Sikhs & Hindus	Cloth, leather goods, cosmetics, sweets, ban- gles, general merchan- dise.
See descriptive notes. Singing; <i>bhangra</i> dance; circus shows; dramatic and comic performances.	75,000	Sikhs & Hindus	-do-
See descriptive notes. Wrestling; <i>kabaddi</i> .	5,000 8 miles	All, especially Hindus.	Eatables, sweetmeats, sugarcane.
Sale of livestock	2,000 15 miles	All, men only.	Cattle & [other] animals, agricultural implements.
Bath in the tank; singing and swinging by women. Wrestling; <i>kabaddi</i> .	Local population	Hindus & Sikhs, mostly women.	Eatables.

GURDASPUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
BATALA			
Batala	Marriage day of Guru Nanak Dev	Bhadon Sudi 7 (Aug-Sept) One day	Religious*
	Cattle fair	1st of every month One week	Commercial
	Basant	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
Qadian	Annual Ahmadian Celebrations	December 27, 28, 29 Three days	Religious. In memory of the founder of Ahmadia sect.
	Shaheedi Mela Pt. Lekh Ram	March 5, 6, 7 Three days	Religious. In memory of Lekh Ram, a martyr of Arya Samaj.
	Guru Granth Sahib ke Pathon Ka Mela	Phagan 1 to Chet 1 Thirty days	Religious. In memory of the martyrs who sacrificed their lives in Pakistan.
	Annual Balmikis' Yajna	Asarh 1 & 2 (June-July) Two days	Religious. In memory of Maharishi Balmik.

*As Guru Nanak Dev's marriage party reached in-laws' house at Batala to take meals, they (in-laws) noticed that it would fall on Guru Nanak and kill him. An old woman of Bhandari sub-caste apprised the Guru of this plot sub-caste of his in-laws and blessed the Bhandaris. "Chaune chune jaenge Bhandari bhare rehange" i.e. the Bhandaris have many prosperous families there. The Guru left the place angrily but his bride begged him covered with glass all over and is an object of veneration for people from far and wide.

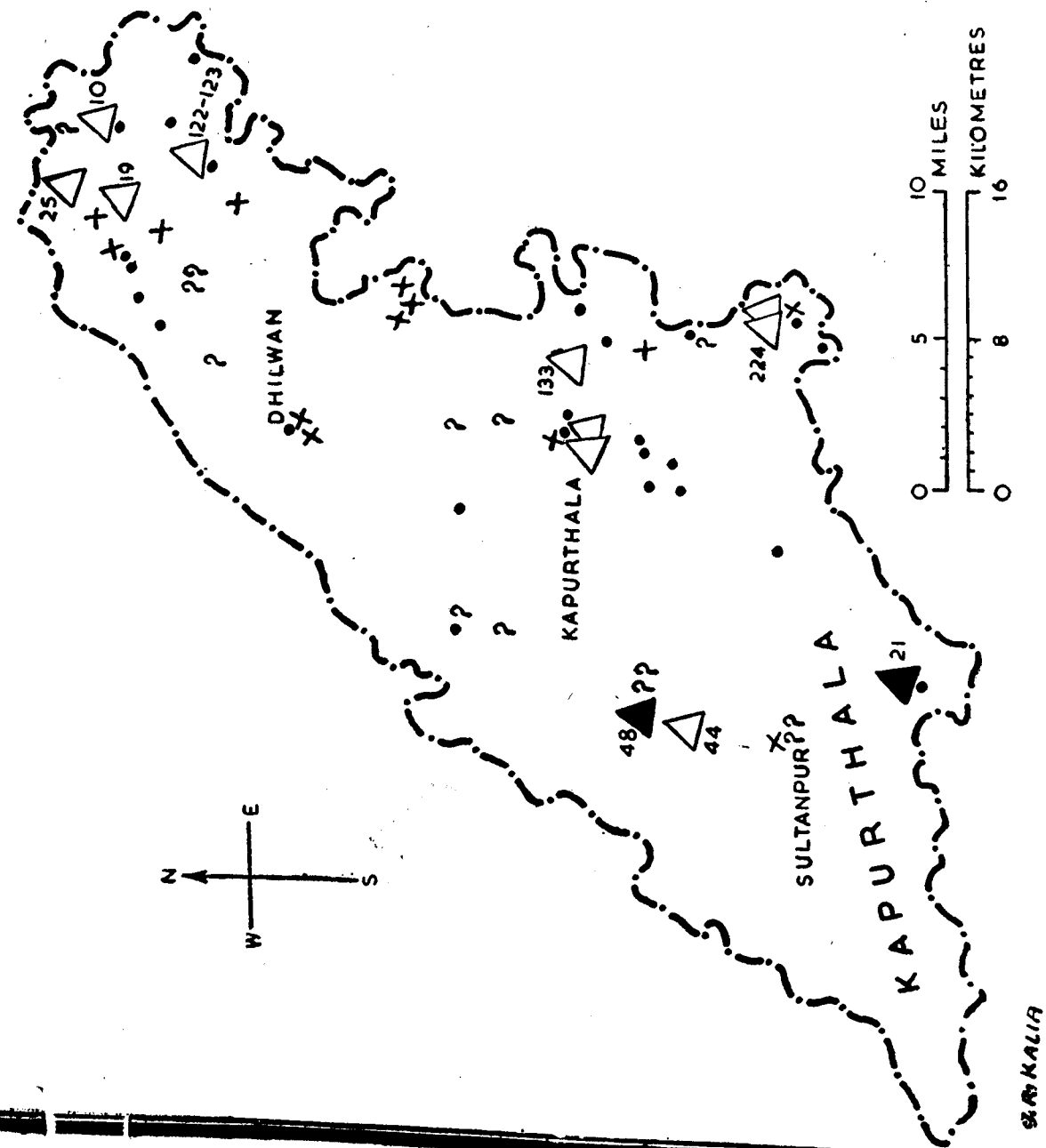
GURDASPUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL--concl'd.			
Recitations from Granth Sahib in the Gurdwara; <i>kirtan</i> ; <i>diwan</i> ; <i>darshan</i> of <i>kacha</i> wall.	10,000	Sikhs & Hindus	Eatables, toys.
Sale of livestock	2,000	All, men only.	Cattle and other animals, fodder, articles of decoration for animals, agricultural implements.
See descriptive notes. Kite-flying.	50,000	Hindus	Sweets, kites, general merchandise.
Recitations from Quran Majid; religious discourses.	1,000 From all over the country and abroad	Ahmadia Muslims	Fruits.
Homage to the martyr; <i>bhajans</i> ; religious discourses.	5,000 From all over Punjab	Hindus, especially Arya Samajists.	Literature relating to Arya Samaj.
Recitations from Granth Sahib	1,000 From Gurdaspur & Amritsar Districts	Sikhs & Hindus	Sweetmeats, toys, fruits.
Religious discourses	500	Balmikis	Fruits, sweetmeats.

consisted mostly of saints. They did not like it and made Guru Nanak Dev sit under a *kacha* wall which, they hoped but he prophesied that the wall shall stand in all the four aeons (*char yug*). The Guru further cursed the Chaunas, the Chaunas would perish and the Bhandaris would flourish. So there is not a single Chauna family in Batala now whereas with folded hands that it was none of her fault. So the Guru took her along. The *kacha* wall still stands and has been

KAPURTHALA DISTRICT

FAIRS: THEIR LOCATION & ATTENDANCE



DISTT. BOUNDARY	---
FAIR WITH ATTENDANCE BELOW 5,000	•
" " 5,000-9,999	X
" " 10,000-24,999	△
" " 25,000-49,999	▲
" WITH ATTENDANCE NOT KNOWN	?

NUMBERS INDICATE H.B. Nos. OF VILLAGES WHERE FAIRS WITH ATTENDANCE 10,000 AND ABOVE ARE HELD.

THE DISTRICT HAVE TWO TANSILS: KAPURTHALA & PHAGWARA



TABLE ON
FAIRS AND FESTIVALS
15. KAPURTHALA DISTRICT

KAPURTHALA DISTRICT

T wn/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Subhanpur H.B. 1	Cattle fair	In every Bikrami month from 20th to 25th Five days	Commercial
Boot H.B. 3	Death anniversary of Hira Dass	Chet 1 (Mar-Apr) Two days	Religious. Associated with a Pir, Hira Dass, who granted boons to the people and fulfilled their desires.
Naurangpur H.B. 6	Mela Sant Prem Singh	Jeth (May-June) Two days	Religious. In memory of Sant Prem Singh.
Begowal H.B. 10	Barsi Sant Prem Singh	Jeth 20 (May-June) Two days	Religious. To commemorate death anniversary of Sant Prem Singh whose <i>smadh</i> exists here.
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. Celebrated at the <i>smadh</i> of Sant Prem Singh.
Maksudpur H.B. 19	Death Anniversary of Baba Karam Singh	Asoj 25 (Sept-Oct) Three days	Religious
Dulla H.B. 21	Mela Amavas, or, Mela Bhai Lalo	On Amavas of Asoj (Sept-Oct) One day	Religious. Associated with Bhai Lalo. Guru Ajan Dev accom- panied his son Guru Hargobind to this place, at the time of latter's marriage which was solemnised at this place.
	Fair of Bibi Ji	Saturday of Phagan (Feb-Mar) Three days	Religious. Associated with one Bibi Ji, who was a godly woman.
Miani Bhago Purian H.B. 25	Death anniversary Baba Motianwala	Phagan 6 (Feb-Mar) Three days	Religious. Associated with Baba Motianwala who was a saint and whose <i>smadh</i> exists here.
Nangal Labana H.B. 32	Death anniversary of Baba Dalip Singh	April Two days	Religious. Associated with a saint, Baba Dalip Singh, who is said to have founded this village.
Khanka H.B. 42	Mela Shah Shuniat	Asarh (June-July) Three days	Religious
Tibba H.B. 44	Baisakhi, or, Mela Smadh Baba Darbara Singh	Baisakh 1 (April 13) One day	Seasonal and religious. Also associated with the memory of a saint Baba Darbara Singh, whose <i>smadh</i> is located here, with a gurdwara constructed over it.
Thatta H.B. 48	Mela Sataiyan Damdama Sahib	Baisakh 27 (Apr-May) One day	Religious. Associated with Guru Amar Dass. Death anniver- saries of Bhai Vir Singh and Bhai Kharak Singh also fall on this day.
	Maghi fair	Magh 1 (Jan-Feb) One day	Religious
	Hola fair	Phagan Purnamashi (Feb-Mar) One day	Seasonal and religious

KAPURTHALA

KAPURTHALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Sale of livestock	..	All, men only.	Cattle and other animals.
Non-stop recital of scriptures. Rural games; folk songs.	..	All	Toys.
..	..	Sikhs & Hindus	..
Homage at the <i>smadh</i> ; non-stop recital of Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> ; religious discourses.	15,000	All, especially Labanas.	Sweetmeats, general merchandise.
Recital of Granth Sahib. <i>Kabaddi</i> ; wrestling; folk dances. See also descriptive notes.	1,000	Hindus & Sikhs	-do-
Non-stop recital of Granth Sahib; <i>diwan</i> . Wrestling; <i>kabaddi</i> ; races.	10,000	Sikhs & Hindus	Sweetmeats, fruits, cycles, sewing machi- nes, agricultural im- plements.
Recital of Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> ; a holy dip in the sacred <i>baoli</i> which exists here.	30,000 50 miles	Sikhs & Hindus	Sweetmeats, utensils.
Every year the flag hoisted at the sacred place is chang- ed. Holy scriptures are recited.	3,000	Sikhs & Hindus	Sweetmeats, toys.
Worship of the <i>smadh</i> ; <i>diwan</i> ; <i>qwalis</i> .	10,000 10 miles	Sikhs & Hindus	Sweetmeats, fruits, cy- cles, sewing machines, agricultural imple- ments.
Non-stop recital of Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> ; religious discourses.	5,000 10 miles	Labanas	-do-
..	2,000	All	..
Non-stop recital of Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> ; <i>diwan</i> ; sacred bath in the <i>baoli</i> . Wrestling; <i>kabaddi</i> ; horse races. See also descriptive notes.	10,000 5 miles	Sikhs & Hindus	Fruits, estates.
Non-stop recital of Granth Sahib; holy dip in the <i>baoli</i> ; <i>diwan</i> . Wrestling; <i>kabaddi</i> ; horse races; political conferences.	30,000 30 miles	Sikhs & Hindus	Sweetmeats, fruits, toys, cold drinks.
-do-	Several thousand	Sikhs & Hindus	Sweetmeats, fruits, general merchandise.
-do-	-do-	Sikhs & Hindus	-do-

KAPURTHALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KAPURTHALA			
Ibrahimwala alias Arshad Khan H.B. 54	Fair of Dasaundhi Shah	First Thursday of Asoj (Sept-Oct) One day	Religious. In honour of Pir Dasaundhi Shah. One Mukhtiar Singh Labana started worship of the tomb of the Pir in 1954 and since then the fair is held every year.
	Mela Baba Dharam Dass	Bhadon 1 (Aug-Sept) Two days	Religious. Associated with Baba Dharam Dass of Montgomery (Pakistan) who showed various miracles.
	Takiawala Mela	October Three days	Religious. In memory of Pir Takiawala.
Raipur Arain H.B. 62	Mela Tibbi Pir	September One day	Religious. Associated with a Muslim saint whose tomb exists here.
Nadala H.B. 64	Birthday of Guru Hargobind Sahib	Asarh Sudi 1 (June-July) One day	Religious
	Mela Baoli Sahib	June 15 Three days	Religious. Associated with the visit of Guru Arjan Dev to this place. <i>Sheesham</i> trees of his time stand to this day to perpetuate his memory.
Surakhpur H.B. 65	Mela Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
Akbarpur H.B. 66	Janam Ashtami	-do-	Religious
	Guru Nanak Dev's birthday	Katak Purnamashi (Oct-Nov) One day	Religious
Dala H.B. 69	Chhij (wrestling fair)	Phagan 1 (Feb-Mar) Two days	Recreational
Mirzapur H.B. 86	Mela Zahra Bakki	June One day	Religious. Associated with a Muslim saint, whose tomb exists here.
Mansurwal H.B. 91	Mela Pir Chaudh	On every Thursday One day	Religious. Dedicated to a <i>Pir</i> .
Khasan H.B. 113	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Bholath H.B. 122-23	Cattle fair	Asoj 15 (Sept-Oct) Jeth 15 (May-June) Five days	Commercial
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Manga Roda H.B. 128	Mela Sultania	Asarh (June-July) One day	Religious

KAPURTHALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Prayers at the tomb of the saint; non-stop recital of Granth Sahib. <i>Kabaddi</i> ; wrestling.	5,000	All, especially Labanas.	Sweetmeats, fruits, general merchandise.
<i>Havan-Yajna</i> ; religious songs; sermons. Wrestling; <i>kabaddi</i> .	3,000	Hindus & Sikhs, especially Aroras.	..
Non-stop recitation from holy scriptures. Wrestling; <i>qawali</i> .	3,000 10 miles	All	Sweetmeats.
Homage at the tomb; <i>qawals</i> . Wrestling and other games.	600 2 miles	All	Sweetmeats.
Non-stop recital of Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> ; religious discourses.	3 miles	Sikhs & Hindus	Sweetmeats.
Non-stop recital of Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> ; religious discourses.	10 miles	Sikhs & Hindus	..
See descriptive notes.	..	Hindus	..
See descriptive notes.	1,000	Hindus	..
..	..	Sikhs & Hindus	..
Wrestling bouts	6,000	All	Butables.
Prayers at the tomb; <i>qawals</i> . Wrestling and other games.	500 2 miles	All, especially Christians.	Sweetmeats.
People, especially women who do not get children, pay obeisance at the place dedicated to the <i>Pir</i> .	..	All	..
See descriptive notes.	5,000	Hindus	..
Sale of livestock. <i>Qawali</i> singing—special feature.	400 16 miles	All, men only.	Cattle and other animals.
See descriptive notes.	10,000 10 miles	All, especially Hindus.	Fruits & sweetmeats sewing machines, bi- cycles, agricultural implements.
	100	All	..

KAPURTHALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KAPURTHALA			
Sidhwan H.B. 129	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Bajaj H.B. 133	Mela Bakre Shah	Asarh 15 (June-July) Phagan 15 (Feb-Mar) One day	Religious. Fair is held at the shrine of Bakre Shah.
Seikhupur H.B. 133	Fair of Bhadar Kali	Jeth 6 (May-June) Two days	Religious. Dedicated to goddess Kali whose temple is there.
Dhaliwal Dona H.B. 148	Mela Shaheed Nathu	Magh (Jan-Feb) One day	Religious
Saidowal H.B. 155	Mela Baba Thakar Dass	Bhadon (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Gosal H.B. 158	Mela Akath	Magh (Jan-Feb) Two days	Religious
Burewal H.B. 159	Barsi of Sant Bur Dass	.. One day	Religious. To celebrate the death anniversary of Sant Bur Dass.
Bhano Langa H.B. 167	Chhinj (wrestling fair)	Chet 5 (Mar-Apr) One day	Recreational
Aujla Jogi H.B. 189	Mela Sidh Wazir	Magh (Jan-Feb) One day	Religious
Wadala Kalan H.B. 193	Fair of Tragian	Sawan (July-Aug) One day	Religious. In memory of the ancestors of the village.
Sidhpur H.B. 210	Mela Sidh Pir	Chet (Mar-Apr) One day	Religious
	Amavas (Massya)	Chet Amavas (Mar-Apr) One day	Religious
Kala Sanghian H.B. 224	Bawa Gont Shah	Asarh 28 (June-July) Three days	Religious. Ailing Bawa Sawan heard a voice asking him to worship Baba Gont Shah. He obeyed and was cured.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Chhinj (wrestling fair)	Phagan 1 (Feb-Mar) Three days	Recreational

KAPURTHALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Burning of the effigy of Ravana. Wrestling; <i>habaddi</i> matches; volleyball; foot-ball.	2,000	All, especially Hindus.	Fruits, eatables.
People take bath and pay obeisance at the shrine. Free community meals are served.	600	All	..
Worship of the deity; recital of holy verses; offerings made. Wrestling bouts; <i>qwalis</i> ; poetical symposium.	10,000 50 miles	Hindus	Toys, sweetmeats, general merchandise.
..	1,000	All	..
..	2,000	All	..
Burning of the effigy of Ravana. See also descriptive notes.	500	All, especially Hindus.	Sweetmeats, toys.
..	200	All	..
..	300 6 miles	All	..
Wrestling bouts	4,000	All	Eatables.
..	5,000	All	..
Ceremony of putting on <i>tragis</i> (threads round the waists) to children is performed at the <i>smadh</i> . Wrestling; <i>qwalis</i> .	500	Sikhs & Hindus	Eatables.
..	2,000	All	..
Non-Stop recital of scriptures. Rural games; folk-songs.	..	Sikhs & Hindus	Eatables.
Hoisting of a new flag at the shrine. <i>Qwalis</i> and other songs.	10,000	All	Sweets.
See descriptive notes.	1,000	All, especially Hindus.	Sweetmeats, toys.
Wrestling; weight lifting; horse races; singing by <i>kavishars</i> .	20,000	All	Utensils, sweetmeats, books, general merchandise.

KAPURTHALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
KAPURTHALA			
Kala Sanghian H.B. 224	Fair of Baba Kahn Dass	On Amavas of every month One day	Religious. In memory of Baba Kahn Dass to whom a house and a tank stand dedicated.
Madhopur H.B. 225	Mela Baba Joga	Chet 7 (Mar-Apr) One day	Religious
Dialpur H.B. 231	Mela Baba Sidh	September One day	Religious. The legend goes that <i>chapatis</i> cooked here last for years and don't get stale.
	Fair of Baba Saide Shah	August Three days	Religious. Associated with the sacred place of a <i>Pir</i> , who used to live here.
	Fair of Panj Pir	August One day	Religious. Associated with a sacred place of five Muslim saints.
B—TOWNS			
Dhillwan	Baisakhi	Baisakh 1 (April 13) Two days	Seasonal and religious. In memory of Baba Brahm Dass who was a God- fearing person.
	Mela Takia Baba Lahori Shah	Asarh 14 (June-July) Two days	Religious. In memory of Baba Lahori Shah, a local saint whose <i>smadh</i> exists here.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Kapurthala	Fair of Pir Zia-ul- Din.	Sawan (July-Aug) One day	Religious. In memory of a Muslim saint, Zia-ul-Din, whose tomb exists here.
	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Fair Roza Pir Chaudi	On every Thursday One day	Religious. In memory of Pir Chaudi.
Sultanpur	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Amavas (Massya)	On Amavas of every month Two days	Religious*
	Guru Nanak's birthday	Katak Purnamashi (Oct-Nov) Three days	Religious

* In memory of Guru Nanak Dev, who meditated here for many years. It is said that he left a *datan* (a piece of twig
that if barren women eat its fruit they beget children. A gurdwara has been constructed, which is known as Gurdwara

KAPURTHALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Holy dip in the tank. <i>Dhadi</i> singing.	8,000	All	Sweetmeats, general merchandise.
..	1,000	All	..
<i>Chapatis</i> cooked and distributed among people	8,000 5 miles	Hindus & Sikhs	..
Devotees distribute cooked rice and pray for fulfilment of their wishes. Wrestling; <i>qwalis</i> ; feats of jugglery.	5,000 50 miles	Sikhs & Hindus, mostly Balmikis.]	General merchandise.
<i>Langar</i> (free community kitchen) set up. <i>Kabaddi</i> ; wrestling.	5,000	All, especially Balmikis.	..
Prayers at the <i>smadh</i> of Baba Brahm Dass; religious discourses and songs. Wrestling; <i>kabaddi</i> ; weight-lifting; merry-go-rounds. See also descriptive notes.	5,000	All	Sweetmeats, toys.
Worship of the <i>smadh</i> . Wrestling; <i>kabaddi</i> ; horse-races; <i>qwalis</i> .	4,000	All	Sweetmeats, toys.
See descriptive notes.	8,000	All, especially Hindus.	Sweetmeats, general merchandise.
Homage at the tomb. Wrestling; kite-flying; acrobatics; <i>qwalis</i> .	18,000 6 miles	All	
Prayers are offered. Wrestling; acrobatics; <i>qwalis</i> ; kite-flying.	15,000 10 miles	All, especially Sikhs & Hindus.	Eatables, general merchandise.
Recitation from Ramayana. Wrestling and other games; dramatic performances; mimicking. See also descriptive notes.	5,000 8 miles	-do-	-do-
Homage to the <i>Pir</i> . <i>Qwalis</i> .	400	All	Eatables.
Worship of Shiva; recitations from holy books; fasting. See also descriptive notes.	300	Hindus	Eatables.
See descriptive notes.	7,000	All, especially Hindus.	
Religious <i>diwan</i> ; a holy dip in river Bein; distribution of <i>karah-parshad</i> ; barren women take the fruit of the sacred berry tree to beget children. Wrestling; <i>kabaddi</i> ; <i>qwalis</i> and other songs.	Several thousand Hundreds of miles	Sikhs & Hindus	Sweetmeats, fruits, general merchandise.
Procession; religious <i>diwan</i> ; a holy dip in river Bein. Fire-works.	..	-do-	-do-

used for cleaning teeth) which grew into a berry tree — now called *Beri Sahib*, which is an object of worship. It is believed
Ber Sahib.

KAPURTHALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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PHAGWARA

A—VILLAGES

Ranipur Kamboan H.B. 3	Fair of Pir Zinde Shah	July Two days	Religious. Associated with Pir Zinde Shah, who fulfils the desires of his devotees.
Babeli H.B. 6	Shahidi Conference	Bhadon 16 (Aug-Sept) One day	National. The fair is held on Bhadon 16 every year to celebrate the martyrdom day of five patriots who were shot dead by the Police Commander, an English Officer, on this day in 1922, A.D. in connection with the <i>Babbar Lehr</i> — a part of the freedom struggle of the country.
	Hola Mohalla	Chet Badi 1 (Mar-Apr) One day	Seasonal and religious
	Mela Maghi	Magh 1 (Jan-Feb) One day	Religious
	Guru Har Rai's birthday	Magh (Jan-Feb) One day	Religious
Domeli H.B. 8	Shahidi Mela, or, Mela Jawala Singh	Katak (Oct-Nov) Two days	Religious. In memory of Jawala Singh.
	Mela Smadh Nanga Sant	Phagan (Feb-Mar) One day	Religious. In memory of Nanga saint.
	Birthday of Guru Hargobind Sahib	Asarh 7 (June-July) Three days	Religious. Associated with the visit of Guru Hargobind Sahib to this place for erecting a <i>thamb</i> (pillar) here, hence the name Thamb Sahib.
	Barsi of Baba Dalip Singh	Bhadon 6 (Aug-Sept) Three days	Religious. To celebrate the death anniversary of Baba Dalip Singh, a great saint.
Bhagana H.B. 21	Mela Baba Wah Moole Shah	Jeth 25 (May-June) One day	Religious. Associated with Baba Wah Moole Shah whose tomb exists here.
	Fair of Chintia Shah	Asarh 11 (June-July) Two days	Religious*
Panchat H.B. 25	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Dhak Malikpur H.B. 27	Mela Panj Pir	Asarh (June-July) Asoj (Sept-Oct) Three days	Religious

*Chintia Shah was a famous saint. Once he blessed that the *Banias* might prosper and they prospered. So the at the boundary line of the village and warned that the boundary line would contract if they buried him nearer home. approaching the actual boundary line the weight of the dead body increased too much to be carried farther.

KAPURTHALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
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TAHSIL

Prayers at the tomb ; <i>qwalis</i> .	1,500	All	Eatables.
Recitations from Granth Sahib; speeches paying tributes to martyrs. Folk songs.	8,000 5 miles	All	Sweetmeats, fruits.
Procession; recital of Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> .	4,000	All	-do-
Sacred bath; recital of Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> ; religious discourses.	4,000	Sikhs & Hindus	..
Procession; non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> .	4,000	Sikhs & Hindus	..
Recitation from Granth Sahib	10,000 25 miles	Sikhs & Hindus	Sweetmeats, fruits.
Offerings at the <i>smadh</i> of the saint	5,000	Sikhs & Hindus	..
Non-stop recital of Granth Sahib in the Gurdwara; <i>bhajans</i> ; <i>kirtan</i> ; <i>dhadi</i> singing.	10,000	Sikhs & Hindus	..
-do-	7,000	Sikhs & Hindus	..
Homage to the saint at the tomb	300 2 miles	All	Sweetmeats.
Homage to the saint at the tomb	1,600 30 miles	All	Sweetmeats.
See descriptive notes. Folk songs.	10,000 7 miles	All, especially Hindus.	..
See descriptive notes. People take bath in the tank dedicated to Baba Kalu.	2,500 8 miles	Hindus & Sikhs	Sweetmeats, fruits.
..	1,000	All	..

Banias and other inhabitants of the village became his devotees. Before his death the saint asked that he should be buried. It is said that the people tried to bury his dead body farther than the actual boundary line, but they failed because on

KAPURTHALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PHAGWARA			
Manak H.B. 34	Mela Khawaja	Chet 30 (Mar-Apr) Three days	Religious. The fair is held in memory of a Muslim saint.
	Mela Hola	Chet Badi 1 (Mar-Apr) One day	Seasonal and religious
Lakhpur H.B. 4	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Sahni H.B. 43	Mela Sain Mango Shah	Jeth 21 (May-June) Two days	Religious. Associated with a saint, Mango Shah, who spent the period of his worship here.
Palahi H.B. 60	Mela Palahi Sahib]	Asarh Puranmasi (June-July) Three days	Religious. Associated with Guru Hargobind who fought with the Mughals at this place and later on also stayed here.
Khurampur H.B. 63	Mela Sain Khudaya Shah alias Sant Singh	Jeth 9 to 11 (May-June) Two days	Religious. Associated with a saint who never made any discrimination on grounds of religion. He died on 14th May, 1952 and the people constructed a beautiful tomb for him where his death anniversary is celebrated.
Chak Hakim H.B. 75	Mela Guru Ravi Dass	Asarh 1 (June-July) Two days	Religious. Guru Ravi Dass stayed at this place during the course of his pilgrimage.
Maheroo H.B. 84	Mela Shahidi	Asarh (June-July) One day	Religious.
Hardaspur H.B. 85	Mela Shahidi	Magh 1 (Jan-Feb) One day	Religious
Hadiabad H.B. 98	Durga Ashtami	8th Naurata of Chet (Mar-Apr) and Asoj (Sept-Oct) One day	Religious. Associated with Mata Mansa Devi. There is a temple] dedicated to her here, built by Emperor Akbar.
	Birthday of Guru Hargobind Sahib	Asarh 7 (June-July) One day	Religious
Chachoki H.B. 103	Mela Chet Chaudash	Chet Badi 14 (Mar-Apr) One day	Seasonal and religious
Jagatpur Jattan H.B. 113	Mela Babe-Di-Beri	Asarh (June-July) One day	Religious

KAPURTHALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
People pray for the fulfilment of their desires.	5,000 4 miles	All	Sweetmeats.
Recital of Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> ; religious discourses.	1,000	Sikhs & Hindus	..
See descriptive notes. Burning of the effigy of Ravana.	15,000 5 miles	All, especially Hindus.	..
Prayers at the tomb of the saint. Wrestling; <i>qwalis</i> ; mimicking.	3,000 4 miles	All	..
<i>Akhand-path</i> in the Gurdwara dedicated to Guru Hargobind Sahib; <i>bhajans</i> ; <i>kirtan</i> ; religious discourses; <i>kavi darbar</i> .	5,000 40 miles	All	Eatables.
Offerings are made at the shrine; recitations from Granth Sahib; free kitchen; <i>kirtan</i> ; religious discourses. <i>Qwalis</i> ; mimicking.	4,000	All	..
Recitation from Granth Sahib; <i>diwans</i> ; worship of the Guru. <i>Qwalis</i> ; poetical symposium; merry-go-rounds.	10,000 8 miles	Hindus & Sikhs, especially Ad- dharmis.	Sweetmeats, fruits.
	400	Sikhs & Hindus	..
	300	Sikhs & Hindus	..
Worship of the deity in the temple. See also descriptive notes.	10,000 50 miles	Hindus	Eatables, toys.
Procession; non-stop recital of Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> ; religious discourses.	3,000	Sikhs & Hindus	..
	800	Sikhs & Hindus	..
	4,000	Sikhs & Hindus	..

KAPURTHALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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B—TOWNS

PHAGWARA

Phagwara	Chet Chaudash	Chet Badi 14 (Mar-Apr) One day	Seasonal and religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Mansa Devi Ashtami, or, Mela Durga Ashtami	8th Naurata of Asoj (Sept-Oct) and Chet (Mar-Apr) One day	Religious. Dedicated to the goddess, Mansa Devi, whose temple built by the Mughal Emperor, Akbar, exists here.
	Cattle fair	March 23 & September 12 One day	Commercial
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
	Basant	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Amavas (Shri Sukh Chen Ana Sahib)	On Amavas of every month One day	Religious *

*Dedicated to Guru Hargobind Sahib, the 6th Sikh Guru. It is said that the Guru killed Painta, the Pathan at where he wanted to take refuge. The citizens of Phagwara, however, refused to give him shelter and he was forced to take (place of relief and rest).

KAPURTHALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl.d.			
	800	Hindus & Sikhs	..
Recitations from Granth Sahib; sacred bath in the tank. Wrestling. See also descriptive notes.	30,000 10 miles	Hindus & Sikhs	..
Worship of the goddess	20,000 40 miles	Hindus	atables, toys.
Sale of livestock		All, men only.	Cattle & other animals.
See descriptive notes.	25,000 2 miles	All, especially Hindus.	..
Procession; recitations from Ramayana. See also descriptive notes.	10,000 2 miles	Hindus	..
Dramatic performances; athletics; kite flying. See also descriptive notes.	5,000 2 miles	Sikhs & Hindus	..
See descriptive notes.	..	Hindus & Sikhs	Sweetmeats.
Holy dip in the sacred tank; recitation from Granth Sahib; religious <i>diwans</i> . Wrestling matches; bullock races; merry-go-rounds.	15,000 15 miles	Sikhs & Hindus	..

Kartarpur (District Jullundur). The other Pathans wanted to take revenge from him. They pursued him up to Phagwara refuge at a place two miles away from Phagwara. As he felt great relief here, the place was named *Sukh Chen Ana Sahib*.

BHATINDA DISTRICT

FAIRS: THEIR LOCATION & ATTENDANCE

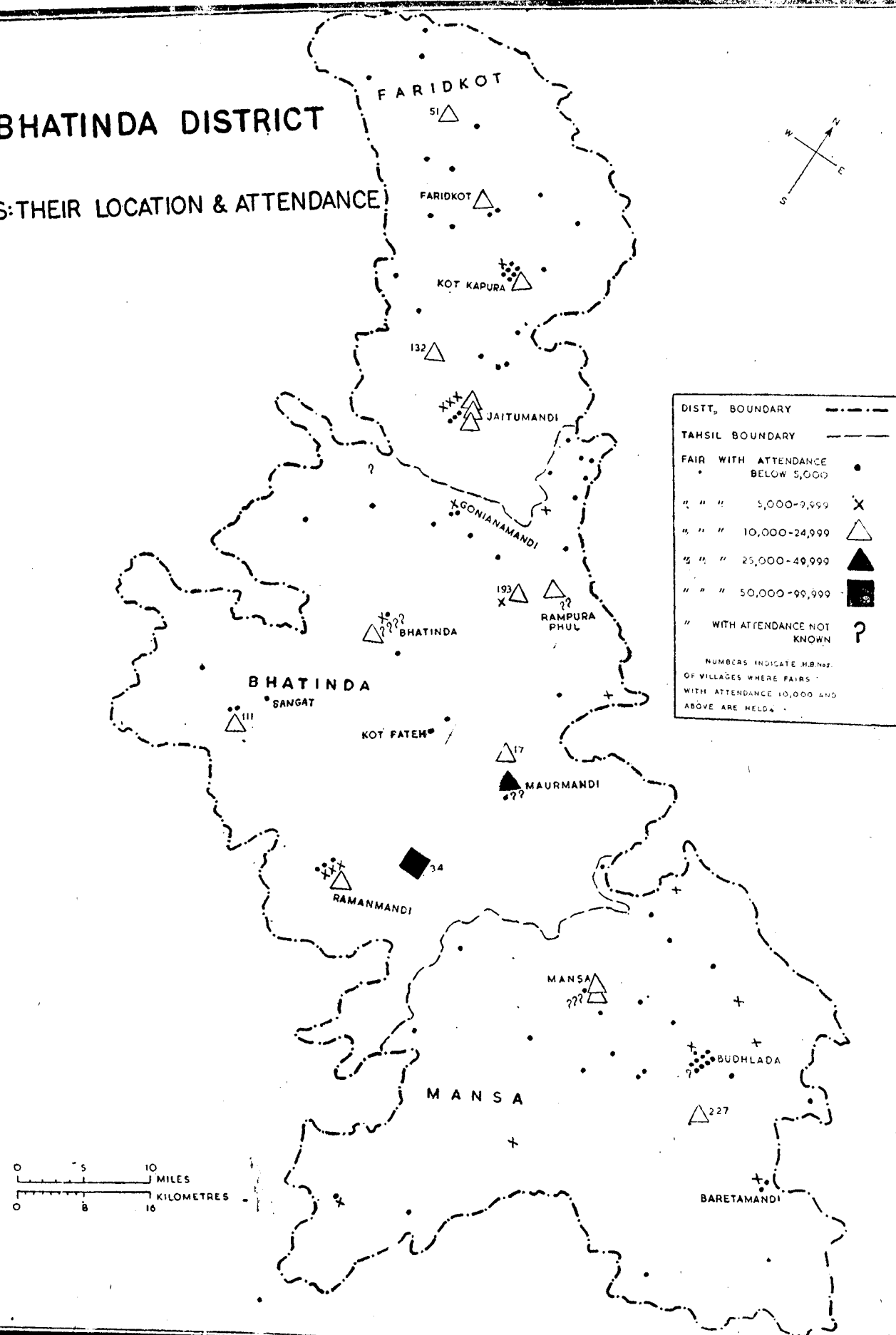


TABLE ON
FAIRS AND FESTIVALS
16. BHATINDA DISTRICT

BHATINDA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Ghughiana H.B. 20	Mela Budh Singh	Chet (Mar-Apr) Bhadon (Aug-Sept) Two days	Religious. In memory of Baba Budh Singh.
Kauni H.B. 31	Mela Baba Hira Das	Bhadon 12 (Aug-Sept) Two days	Religious. In memory of Mahant Hira Das.
Saideke H.B. 32	Fair of Boote Shah	Bhadon 15 (Aug-Sept) One day	Religious. In memory of Muslim Pir Boote Shah, whose tomb exists here.
Virewala Kalan H.B. 39	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. In memory of Guru Gobind Singh's visit to this place after the battle of Muktsar.
Jandwala H.B. 51 1/2	Baisakhi	-do-	Seasonal and religious. Associated with the visit of Guru Gobind Singh to this place.
Machaki Kalan H.B. 60	Gugga fair	Bhadon Badi 9 (Aug-Sept) Three days	Religious
Sher Singhwala H.B. 62	Mela Bauri Sahib]	On Amavas of every month One day	Religious. Guru Gobind Singh visited the place and rested here for sometime.
Ratti Rori H.B. 72	Mela Baba Mohkam Din	Baisakh (Apr-May) Two days	Religious. In memory of Baba Mohkam Din.
Kamiana H.B. 74	Fair Saidu Shah	Phagan (Feb-Mar) Two days	Religious. In memory of Saidu Shah, a local saint.
Pipli H.B. 76	Puranmashi	On full moon day of every month One day	Religious
Pacca H.B. 79	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. Celebrated in the <i>dera</i> of Baba Ram Salo.
Khara H.B. 102	Baisakhi	-do-	Seasonal and religious
Hari Nau H.B. 105	Baisakhi	-do-	Seasonal and religious
Bir Sikhanwala H.B. 114	Mela Marrahna	Chet (Mar-Apr) One day	Religious. Associated with Kala Mahar.
Dhilwan Kalan H.B. 127	Baisakhi	Baisakh 1 (April 13) One day	Religious. Associated with Guru Gobind Singh whose blood-stained cloak is preserved here. A few clothes, once worn by Guru Nanak Dev, are also lying here. These are exhibited by the Sodhi family on this day.

FARIDKOT

BHATINDA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
	900	Sikhs & Hindus	Eatables.
Recital of Granth Sahib. <i>Kabaddi</i> ; volleyball; wrestling.	1,000	Hindus & Sikhs	Toys, sweets.
Obeisance paid at the tomb; cooked rice are distributed. <i>Kabaddi</i> .	300	All	Sweets.
Bath in the tank. <i>Kabaddi</i> . See also descriptive notes.	500 6 miles	Sikhs & Hindus	Sweets, fruits.
Holding of <i>diwan</i> ; recital of Granth Sahib; sacred bath in the <i>baoli</i> . <i>Kabaddi</i> ; volley-ball; wrestling. See also descriptive notes.	15,000 20 miles	Sikhs & Hindus	Toys, sweetmeats, leather goods, general merchandise.
See descriptive notes. Wrestling; <i>kabaddi</i> .	250 9 miles	All	..
Bath in the sacred tank (Bauri Sahib)]	1,000	Sikhs & Hindus	..
..	1,000	All	Eatables.
Prayers at the tomb of the saint Saidu Shah. Professional singing.	1,500	All	..
Recital of Granth Sahib; bath in the tank.	500	Sikhs & Hindus	Sweets, fruits.
See descriptive notes.	3,000	Hindus & Sikhs	Eatables.
See descriptive notes.	1,500	Sikhs & Hindus	..
See descriptive notes.	2,000	Sikhs & Hindus	..
Obeisance paid at the <i>marhi</i> of Kala Mahar; earth scooped out.	3,000 50 miles	Sikhs & Hindus, especially those belonging to <i>Sandhu</i> got.	Sweets, eathen toys.
See descriptive notes.	4,000	Hindus & Sikhs	..

BHATINDA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
FARIDKOT			
Matta H.B. 132	Shahidi Mela	Asoj 1 (Sept-Oct) Four days	Religious*
Sarawan H.B. 140	Mela Baba Jaisi Ram, or, Mela Roshni	Sawan 21 (July-Aug) Three days	Religious. In memory of Baba Jaisi Ram.
Guru Sar H.B. 141	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. Associated with the memory of Guru Gobind Singh.
	Maghi	Magh 1 (Jan-Feb) One day	Religious. Associated with the memory of Guru Gobind Singh, who visited this place.
B—TOWNS			
Faridkot	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Cattle fair	Poh (Dec-Jan) One week	Commercial
	Fair Baba Farid	Asoj 8 On every Thursday One day	Religious† In memory of Baba Farid who has been a great saint and whose <i>smadh</i> exists here.
Kot Kapura	Mehrana	Chet Sudi 1 (Mar-Apr) One day	Religious‡
	Baisakhi	Baisakh 1 (April 13) One day	Religious and seasonal. Associated with Guru Gobind Singh, who changed his <i>chola</i> (clothes) here while fighting with the Mughal forces.

*Associated with the visit of Guru Gobind Singh to this place and the prayer to him of Mian Hussain Khan Sayyad to be held at his tomb. Popular belief is that if barren women take bath in the tank in the local Gurdwara they start begetting children.

†It is said that Raja Hamir Singh of Faridkot ordered the construction of a fort at Faridkot for which *begar* (forced labour) above his head. The Raja saw the miracle with his own eyes and begged pardon from the saint for his folly. He saint asked the Raja to name Mokai Hara as Faridkot and to this day a memorial to his memory stands there where the people pay homage every Thursday.

‡The legend goes that Kala Singh alias Kala Mahar, a resident of village Chula Sarhali, was very brave and used to beat the milk turned into *kheer* (a preparation of milk, rice and sugar). All except Kala Mahar, took the *kheer*, but at last Guru

Once Kala Mahar lent his high milk-yielding buffalo to his Bhatti Muslim friend. But the latter grew avaricious and out how he could kill Kala Mahar and at last he succeeded and cut off his head. The headless body got up and killing all the fighting and she raised hue and cry. At this the headless body fell down dead. People constructed *mari* (shrine) in

BHATINDA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
A sacred bath in the tank; non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> ; homage at the tomb. Wrestling.	10,000	Sikhs & Hindus	..
Obeisance and offerings made at the <i>smadh</i> of the saint; <i>kirtan</i> . <i>Qwalis</i> ; <i>havishars</i> ; <i>dhadi</i> singers.	4,000	All	..
A holy dip in the tank; homage at the Gurdwara dedicated to Guru Gobind Singh. See also descriptive notes.	2,000	Sikhs & Hindus	..
A holy dip in the tank; homage at the Gurdwara dedicated to Guru Gobind Singh.	2,000	Sikhs & Hindus	..
Burning of effigies of Ravana, Megh Nad & Kumbh Karna. Wrestling; <i>kabaddi</i> . See also descriptive notes.	15,000	All, especially Hindus.	Eatables, general merchandise.
Sale of livestock. Dramatic performances.	1,000	All, men only.	Cattle and, other animals, general merchandise.
Obeisance at the <i>smadh</i> of the saint.	1,500	All, mostly women.	..
Earth scooped out, especially by newly married couples; milk, sweets and wine offered at the <i>mari</i> (shrine); offerings of salt also made by those who suffer from boils and <i>maukas</i> . Wrestling; <i>kabaddi</i> ; acrobatics; <i>qwalis</i> ; <i>gatha</i> ; <i>bhangra</i> ; beating of drums; professional singing.	4,000 20 miles	Sikhs & Hindus, especially Sidhus and Baurias.	Sweetmeats, toys, bangles, combs, general merchandise.
A <i>darshan</i> (view) of Guru Gobind Singh's <i>chola</i> (clothes); obeisance paid in the Gurdwara; a holy dip in the tank.	4,000 5 miles	Sikhs & Hindus	-do-
Wrestling; <i>kabaddi</i> ; acrobatics; <i>qwalis</i> ; <i>gatha</i> ; <i>bhangra</i> ; drum beating.			

who lived in this village to bless him with salvation. The prayer was granted and when Mian Hussain died, a fair began

labour) for three to four days was to be exacted even from passers by, guests staying with anybody in his territory and saints. showed a miracle and it was that the container in which he carried mortar for the construction would rest some two feet the hands of the saint were smeared with mortar which he rubbed off against a *jand* tree. The tree still bears the marks. The pay homage every Thursday.

graze cows and buffaloes. One day when he was grazing his cattle, Guru Gorakh Nath suddenly came there and asked for his side. At the instance of Guru Gorakh Nath, Kala Mahar started milking it and it gave milk. Another miracle was that Gorakh Nath succeeded in persuading him to take it. It is believed that by taking the *kheer* Kala Mahar acquired spiritual

instead of returning it in due time, told Kala Mahar that it had died. Kala Mahar did not believe it, and called out for the he was asleep, but he could not because Kala Mahar slept with his eyes wide open. The Muslim friend tried hard to find Muslims in the way reached the place where now a fair is held. Here an unknown woman saw the headless body his honour and began to worship him.

BHATINDA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
FARIDKOT			
Kot Kapura	Shivratri	Sawan Badi 13 (July-Aug) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Doodha Dhari fair	On Phagan Shivratri day (Feb-Mar) One day	Religious. In memory of a local saint named Doodha Dhari who practised severe penance and lived on milk only.
	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Jodh Shahid fair	Chet (Mar-Apr) One day	Religious*
Jaitu Mandi	Tijan	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Cattle fair	Asarh 22 (June-July) Phagan 18 (Feb-Mar) Asoj 7 (Sept-Oct) One week	Commercial
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Shaheedi Divas	Phagan 8 (Feb-Mar) Three days	Religious. To commemorate martyrdom of those Sikhs who refused to vacate a place Tibbi Sahib held sacred by them and fell victims to British bullets in 1978 Bikrami
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
	Baisakhi	Baisakh 1 (April 13) One day	Religious and seasonal
	Amavas Ka Ashnan	On Amavas of every month One day	Religious

*To commemorate martyrdom of Jodh Singh. It is said that Jodh Singh, a Brar Chief of Kot Kapura died fighting
fight was also killed. His followers raised a *smadh* to his honour and also buried the remains of the dog with full honour.

BHATINDA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
See descriptive notes. <i>Kabaddi</i> ; wrestling.	2,000	Hindus	Sweetmeats, toys, bangles, combs, general merchandise.
See descriptive notes. Illuminations; exhibitions.	4,000	Hindus	Sweetmeats, toys.
Free public kitchen; recitations from holy scriptures. <i>Kabaddi</i> ; wrestling; acrobatics.	6,000 2 miles	All	Sweetmeats, fruits.
See descriptive notes. <i>Kabaddi</i> ; dancing; singing; drum beating.	2,000	All	Sweetmeats, toys.
See descriptive notes. Wrestling; <i>kabaddi</i> ; <i>bhangra</i> ; <i>qwalis</i> ; <i>gatha</i> ; fireworks.	15,000	All, especially Hindus.	Sweetmeats, toys.
Offerings made at the <i>smadh</i> of the martyr	1,000 20 miles	Brar Sikhs	..
Women sing, swing, and dance.	500	Hindus & Sikhs, women only.	.
Sale and purchase of cattle and other animals	8,000 200 miles	All, men only.	Cattle and other ani- mals, leather goods, brass wares, general merchandise.
See descriptive notes.	3,000	Hindus	..
Burning of effigies of Ravana, Megh Nad and Kumbh Karna. See also descriptive notes.	12,000 10 miles	All, especially Hindus.	..
See descriptive notes.	15,000 5 miles	Hindus & Sikhs	..
Non-stop recital of Granth Sahib	10,000 100 miles	Sikhs, mostly men	..
See descriptive notes.	8,000	Hindus & Sikhs	..
See descriptive notes. Bath in the tank known as Gangasagar; recital of Granth Sahib.	4,000 8 miles	Sikhs & Hindus	..
A holy dip in the tank; recital of Granth Sahib in the Gurdwara.	5,000 8 miles	Sikhs & Hindus	..

gallantly against his enemies who attacked his capital in 1767 A.D. His faithful dog which supplied him arrows during the
Jodh Singh is regarded martyr by Brars.

BHATINDA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
BHATINDA			
A—VILLAGES			
Kotha Guru H.B. 1	Fair Baba Gambhir Das	Chet (Mar-Apr) Three days	Religious. In memory of a Sadhu named Ghambir Das who died here while fighting the <i>bhuts</i> who were a great nuisance to the village. He, however, succeeded in relieving the villagers of that time.
Khokhar H.B. 1	Mela Kaloo Nath	Chet (Mar-Apr) One day	Religious. Dedicated to a saint Kaloo Nath.
Mai Sar Khana H.B. 17	Mela Mai Sar Khana, or, Devi Da Mela	Chet Sudi 6 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) One day	Religious*
Bhodipura H.B. 20	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Dhan Singh Khana H.B. 23	Mela Bhandersar	Chet 1 (Mar-Apr) One day	Religious
Dial Pura Bhaika H.B. 25	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Kangar H.B. 27	Baisakhi	Baisakh 1 (April 13) Two days	Seasonal and religious
Dulewala H.B. 31	Anniversary Baba Mani Singh	Jeth (May-June) Three days	Religious
Bhai Rupa H.B. 32	Baisakhi	Baisakh 1 (April 13) Three days	Religious and seasonal. Dedicated to Rup Chand.
Selbrah H.B. 34	Mela Sidh, or, Mela Selbrah	Asoj 9 (Sept-Oct) Three days	Religious. Associated with a warrior Sidh, who went on fighting with his head cut off with the enemy till he fell here. The village has been named after that Sidh.
Talwandi Sabo H.B. 34	Baisakhi	Baisakh 1 (April 13) Three days	Religious. Associated with the visit of Guru Gobind Singh to this place for taking rest when he was engaged in war with the Mughals, hence the name Dam Dama Sahib (resting camp). He dictated the sacred Granth Sahib at this place.
Hajji Ratan H.B. 69	Amavas, or, Massaya	On Amavas of every month One day	Religious. Associated with Guru Gobind Singh.
Dhunike H.B. 102	Mela Ikadashi	On Ikadashi (11th) of every Bikrami month One day	Religious

*About 500 years ago, a Sadhu who was Brahmin by caste used to live in village Mai Sar Khana. He was a staunch the goddess at Kangra. Some of the villagers accompanied him to the place and were so much impressed at the sight of the yearsimilar flames appeared at the spot in the village, where a temple was constructed by the villagers and the fair started.

BHATINDA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Homage at the <i>smadh</i> . <i>Kabaddi</i> & wrestling matches; <i>qwalis</i> ; songs.	7,000 15 miles	All	..
Homage paid to the saint; earth scooped out; sacred bath.	500	All	..
Obeisance to the deity; offerings of <i>halwa</i> and cash made; sermons by religious preachers; religious songs; digging of earth and throwing it on a mound about 35 feet high; <i>mundan</i> (first hair-cutting) ceremony of children also performed here.	20,000 100 miles	Hindus & Sikhs	Sweets, fruits.
See descriptive notes.	1,000	Sikhs & Hindus	..
..	500	All	..
See descriptive notes.	3,000	Sikhs & Hindus	..
See descriptive notes.	2,500	-do-	..
..	1,000	-do-	..
See descriptive notes.	2,000	-do-	Eatables.
Worship of the Sidh as deity in the temple. Wrestling; <i>kabaddi</i> .	2,000 45 miles	-do-	Leather goods, utensils.
A holy dip in the tank; non-stop recital of Granth Sahib; <i>diwan</i> ; <i>kirtan</i> . Horse races; feats of archery; wrestling matches; <i>qwalis</i> . See also descriptive notes.	50,000 200 miles	-do-	<i>Kirpans</i> (swords), leather goods, utensils, implements, sweetmeats, fruits.
Recital of Granth Sahib; a holy dip in the tank.	2,000 6 miles	-do-	..
..	500	-do-	..

follower of Lattan Wali goddess at Kangra. Once he asked the people of this village to accompany him to pay homage to flames erupting in the temple that they prayed to the goddess for the appearance of similar flames in their own village. Next

BHATINDA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
BHATINDA			
Jassi Bagwali H.B. 111	Maghi	Magh 1 (Jan-Feb) Three days	Seasonal. Associated with the visit of Guru Gobind Singh to this place while he was on his way to Talwandi Sabo.
	Amavas fair	Amavas of every month One day	Religious. In memory of Guru Gobind Singh's visit to the place.
	Nimani fair	Jeth Sudi 11 (May-June) Three days	Religious. In memory of Guru Gobind Singh's visit to this place.
Har Raipur H.B. 158	Annual Dharmik Diwan, or, Mela Jand Sahib	Phagan (Feb-Mar) Three days	Religious. Associated with the visit of the seventh Sikh Guru, Guru Har Rai to this place.
Mehma Sarja H.B. 168	Fair of 'Lakhi Jangal'	On every Purnamashi and Amavas One day	Religious. Guru Nanak Dev recited Japji Sahib, one lac times at this place. Later on Guru Hargobind, Guru Har Rai and Guru Gobind Singh also visited the place.
Balhar Mehma H.B. 170	Mela Sidh Tilak Rao	On Sudi 10 of every month One day	Religious. In memory of a saint Tilak Rao who stayed and meditated at this place. He belonged to Jat community. The fair is also associated with the memory of Guru Gobind Singh's visit to this place.
Burj Mehma H.B. 178	Devi fair, or, Basaria fair	Chet (Mar-Apr) One day	Religious. The legend goes that a lady, who used to go to Jawala Ji in Kangra, brought a stone from there and with that as the foundation stone, constructed a temple here and a fair began to be held.
Nathana H.B. 179	Mela Baba Kaloo Nath, or, Mela Chet Chaudash	Chet Bedi 14 (Mar-Apr) Three days	Religious. In memory of Baba Kaloo Nath to whom a temple stands dedicated here.
Ganga H.B. 180	-do-	-do-	Religious. In memory of Baba Kaloo Nath.
Bhagta H.B. 186	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Patti Karam Chand H.B. 193	Maghi	Magh 1 (Jan-Feb) One day	Religious. Associated with Guru Hargobind Sahib and his fight with the Muslim Commander, Lalla Beg.
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Chaoke H.B. 450	Fair of Baba Duna	Magh 1 (Jan-Feb) Three days	Religious. In memory of Baba Duna who was a great devotee of God.

BHATINDA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Recital of Granth Sahib; bath in the tank; obeisance at the Gurdwara. Wrestling; <i>kabaddi</i> .	20,000	Sikhs & Hindus	Sweets, fruits.
Obeisance paid in the Gurdwara; sacred bath in the Bagsar tank; religious preaching.	2,000	-do-	Sweetmeats, toys.
Obseisance paid in the Gurdwara; sacred bath in the Bagsar tank; religious preaching. Wrestling; <i>kabaddi</i> .	3,000	-do-	-do-
Recital of Granth Sahib	2,000	-do-	..
Bath in the tank; recital of Guru Granth Sahib; <i>diwan</i> .	2,000	-do-	Sweets, fruits, toys.
Offerings of milk and butter on the <i>smadh</i> of the saint; 15 miles scooping out earth from a pond.		Jats	Sweetmeats, toys, fruits.
Worship of the deity; offerings of <i>thuni</i> (sweet <i>chapaties</i>) made. Wrestling.	4,000	Hindus & Sikhs	..
Prayers and recital of religious books; earth scooped out and carried to a high place; bath in the tank at village Ganga, situated about one mile from here, on Amavas day.	3,500	Sikhs & Hindus, especially Jats.	..
Sacred bath in the tank	3,000	-do-	..
See descriptive notes. Recital of Granth Sahib.	2,000	Sikhs & Hindus	Eatables.
Recital of Granth Sahib; bath in the tank; <i>diwan</i> . <i>Kabaddi</i> ; wrestling & tug of war.	15,000	-do-	Agricultural implements.
Recital of Granth Sahib; bath in the tank; <i>diwan</i> . <i>Kabaddi</i> ; wrestling; tug of war. See also descriptive notes.	8,000 12 miles	-do-	-do-
People take bath in the tank; pay homage to the saint and make offerings at his <i>smadh</i> . Wrestling; volleyball and <i>kabaddi</i> matches.	5,000	All	Sweets, toys, cosmetics, ornaments.

BHATINDA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
BHATINDA			
B—TOWNS			
Goniana Mandi	Baisakhi fair	Baisakh 1 (April 13) One day	Seasonal and religious. In memory of Bhai Amrao Singh who founded the Nahianwala village in Bikrami year 1814. A <i>smadh</i> of the founder exists here.
	Cattle fair	Maghar 22 (Nov-Dec) Three days	Commercial
	Mela Bhai Jagta Ji	Magh 1 (Jan-Feb) Three days	Religious. In memory of Bhai Jagta. Previously the fair used to be held in Nurpur in Pakistan. After the Partition the priest concerned got the fair started and a Gurdwara constructed here.
Bhatinda	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Holi	Phagan Purnamashi (Feb-Mar) Two days	Seasonal and recreational
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) Two days	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Rampura Phul	Cattle fair	Four times a year Three days	Commercial
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
Kot Fateh	Cattle fair	Baisakh 22 (Apr-May) Maghar 28 (Nov-Dec) Four days	Commercial

BHATINDA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Offerings of <i>patashas</i> made at the <i>smadh</i>	4,000	Sikhs & Hindus, women in majority.	Sweets, fruits, <i>patashas</i> .
Sale of livestock. Wrestling; acrobatics; <i>kavishars</i> .	3,000 Traders from far and wide	All, men only.	Cattle and other animals, leather goods, utensils.
Non-stop recital of Granth Sahib	5,000	Sikhs & Hindus, especially refugees from Pakistan.	Sweets, fruits.
See descriptive notes. Kite-flying.	Local population	Hindus & Sikhs	Eatables.
See descriptive notes.	-do-	-do-	Eatables.
-do-	-do-	Hindus	Eatables.
See descriptive notes. Wrestling.	-do-	All	Eatables.
See descriptive notes. Fire works; wrestling; <i>qwalis</i> .	20,000 10 miles	All, especially Hindus.	Eatables.
See descriptive notes. Fire works.	2,000 Local population	Hindus & Sikhs	Eatables.
See descriptive notes. Bath in the canal.	8,000	Sikhs & Hindus	Eatables.
Sale of livestock	..	All, men only.	Cattle and other animals.
See descriptive notes.	10,000 5 miles	All, especially Hindus.	Sweetmeats, fruits.
See descriptive notes. Fire works.	Local population	Hindus & Sikhs	Sweetmeats, fruits.
Sale of livestock. Wrestling; <i>qwalis</i> .	1,000	All, men only.	Cattle and other animals.

BHATINDA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Ramanmandi	Cattle fair	Baisakh 8 (Apr-May) Sawan 9 (July-Aug) Phagan 7 (Feb-Mar) One week	Commercial
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Holi	Phagan Puranmashi (Feb-Mar) Two days	Seasonal and recreational
	Basant	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Teej	Sawan Sudi 3 (July-Aug) Seven days	Seasonal and recreational
Sangat	Cattle fair	Chet 1 (Mar-Apr) Asarh 28 (June-July) Three days	Commercial
Maurmandi	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Holi	Phagan Puranmashi (Feb-Mar) Two days	Seasonal and recreational
	Cattle fair	Magh 13 (Jan-Feb) Bhadon 19 (Aug-Sept) Three days	Commercial
	Tian	Sawan Sudi 3 (July-Aug) Seven days	Seasonal and recreational

BHATINDA**BHATINDA DISTRICT**

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Sale of livestock. Wrestling; <i>kabaddi</i> ; dancing.	6,000 400 miles	All, men only.	Cattle and other animals leather goods, utensils general merchandise.
See descriptive notes.	10,000 5 miles	All, especially Hindus.	Eatables.
See descriptive notes. Fireworks.	7,000	Hindus & Sikhs	Crackers, utensils.
See descriptive notes. Singing; dancing.	9,000	-do-	Coloured powder and dyes.
See descriptive notes. Kite-flying.	1,000	Hindus & Sikhs, men only.	Kites, thread for flying kites.
<i>Bhajans</i> ; <i>kirtan</i> . See also descriptive notes.	4,000	Hindus, women in majority.	Sweetmeats, fruits.
Singing; dancing and swinging by women	1,000	Hindus & Sikhs, women only.	Eatables, toys.
Sale of livestock. Wrestling; dancing.	500	All, men only.	Cattle and other animals.
See descriptive notes. Illuminations.	..	Hindus & Sikhs	
See descriptive notes.	..	-do-	
Sale of livestock. Singing.	25,000	All, men only.	Cattle and other animals, leather goods, sweet- meats, milk.
Singing, dancing and swinging by women.	500	Hindus & Sikhs, women only.	..

BHATINDA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
AKLIA H.B. 6	Mela Palara	Chet (Mar-Apr) Three days	Religious
RALLA H.B. 7	Mela Jogi Pir	March, August Three days	Religious
JOGA H.B. 8	Palara fair	Chet Sudi 14 (Mar-Apr) Three days	Religious. Associated with Pandvas, who once stayed here. Another legend says that Rama played <i>ping-palongra</i> (swinging) here.
BHUPAL H.B. 16	Mela Jogi Pir	Bhadon 28 (Aug-Sept) Chet 16 (Mar-Apr) Three days	Religious*
BHIKHI H.B. 20	Mela Guddan Shah	Phagan 6 (Feb-Mar) Three days	Religious. In memory of a <i>fakir</i> , Guddan Shah.
BIROKE KALAN H.B. 38	Mela Bawa Alakh Ram	Poh 30 (Dec-Jan) One day	Religious. In memory of Bawa Alakh Ram whose <i>smadh</i> exists here.
PHAPHARE BHAIKE H.B. 46	Fair of Bhai Behlo	Asoj 10 (Sept-Oct) Three days	Religious. In memory of saint Bhai Behlo whose <i>smadh</i> exists here.
KOT LALU H.B. 54	Mela Shri Sidh Sahib, or, Mela Sidh Bohi	Asarh (June-July) One day	Religious. In memory of a saint Sidh Bohi whose <i>smadh</i> exists here.
DALAYAWALI H.B. 90	Mela Mithai Sar	On Amavas of every month One day	Religious†
KOT DHARMU H.B. 111	Mela Suli Dhar	Asoj (Sept-Oct) One day	Religious
MANDHALI H.B. 125	Mela Lal Singh	Baisakh (April 13) Two days	Religious
PIPLIAN H.B. 126	Mela Baba Ishar Das	Every Tuesday One day	Religious
BARSH H.B. 127	Mela Barah	Asarh Purnamashi (June-July) One day	Religious. In memory of Guru Teg Bahadur who stayed and took rest at this place.
	Mela Shanti Sar	Magh (Jan-Feb) Jeth (May-June) Three days	-do-

*Associated with the memory of the Guru (preceptor) of Chahal Jats. It is said that during the times of Muslim rule kept on fighting until it fell down dead in this village. The people were deeply touched by the sacrifice of were going to some place for business purposes, and night befell them. They stayed under a grove of trees in the premises and quenched their thirst. A heavenly voice which was believed to be of Jogi Pir was heard saying "why do you die of thirst? Pick out

†The legend goes that Guru Gobind Singh, while going from Talwandi Sabo to Kot Dharmu, stayed in Dalayawali. The devotees did likewise and they found to their surprise sweetmeats falling from the trees. The devotees relished them.

BHATINDA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
	4,000	Hindus & Sikhs	Sweetmeats.
	2,000	Sikh Jats	Sweetmeats.
A sacred bath in the tank; offerings made in the temple. Wrestling; <i>kabaddi</i> ; <i>saunchi pakki</i> ; singing.	7,000 15 miles	Hindus & Sikhs	Sweets, bangles, toys, general merchandise.
Offerings made in the Gurdwara; obeisance paid at the <i>smadh</i> especially after the birth of a son or the solemnisation of marriage; earth scooped out of the tank. Wrestling; <i>kabaddi</i> ; <i>dhadi</i> singing; <i>kavishars</i> ; <i>saunchi pakki</i> .	4,000 60 miles	Sikhs & Hindus; Chahal Jats in particular.	Sweets, fruits, tea, bangles, toys.
Obeisance paid to the saint; offerings of jaggery made at his <i>smadh</i> . Wrestling; <i>kabaddi</i> ; <i>qwalis</i> .	2,500 100 miles	All, mostly men.	Eatables.
Offerings of <i>bhelis</i> (rounded balls of <i>gur</i>) made at the <i>smadh</i> . Wrestling.	7,000	All	Sweets.
Obeisance paid at the <i>smadh</i> ; offerings of jaggery made; religious <i>diwan</i> . Wrestling; <i>kabaddi</i> ; other games.	3,000	Sikhs, mostly men.	Sweetmeats, general merchandise.
Obeisance paid at the <i>smadh</i> .	2,000	All	Sweetmeats, general merchandise.
A holy dip in the tank; obeisance paid in the Gurdwara.	1,000	Sikhs & Hindus	
	1,000	All	
	500	All	
	100	All	
A holy dip in the tank; recital of Granth Sahib; religious <i>diwan</i> ; poetical symposium.	2,000	Sikhs	
	2,000	Sikhs & Hindus	

Jogi Pir fought with the forces of Muslim rulers. During the battle his head was chopped off but his headless body Jogi Pir and got a *smadh* constructed here and a fair began to be held. It is also said that once a few businessmen of the *smadh*. They felt pangs of thirst at night but there was no source of water wherefrom they could quench their a brick from the pond and take water." They did likewise, found water from underneath the brick they picked up

village at the place where now a Gurdwara stands. The *sangian* (devotees) who accompanied the Guru told the (*Zizyphus jujuba*) and the other of *kikar* (*Acacia arabica*). The Guru replied that they should shake the trees with added devotion to their Guru. Hence the name *Mithai Sar* (Tank of sweetmeats).

BHATINDA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
MANSA			
Lehri H.B. 139	Santan Di Barsi	February Three days	Religious
Reond Kalan H.B. 152	Mela Baba Qutab Shah Hussian Pir	June Three days	Religious
Jhunir H.B. 164	Mela Baba Dhiana	Chet 14 (Mar-Apr) Three days	Religious. In memory of Baba Dhiana whose <i>smadh</i> exists here.
Dialpura H.B. 167	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Kishangarh H.B. 170	Mela Shaheedi	Chet (Mar-Apr) Three days	
Kularian H.B. 179	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Ahlupur H.B. 193	Sant Lehna Rai fair, or, Mela Chet	Chet 8 (Mar-Apr) Three days	Religious. In memory of Sant Lehna Rai.
Jhanda Kalan H.B. 199	Dharmik Diwan	Katak 19 (Oct-Nov) Three days	Religious. Associated with the visit of Guru Gobind Singh to this place.
	Birthday of Guru Nanak Dev	Katak Puranmashi (Oct-Nov) Four days	Religious
Bachhuana H.B. 220	Baba Thumman Singh fair	During Lohri days (Jan-Feb) Three days	Religious. In memory of a saint, Baba Thumman Singh.
Kulana H.B. 227	Mela Mata Rani	Chet Badi 7 (Mar-Apr) Three days	Religious. Dedicated to the goddess Mata Rani. Worship of the goddess is believed to cure people of small-pox.
B—TOWNS			
Mansa	Cattle fair	Phagan 14 (Feb-Mar) Sawan 1 (July-Aug) Six days	Commercial
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Baba Bhai Gurdas	Chet Badi 14 (Mar-Apr) One day	Religious*
	Gurparb or Shaheedi Guru Arjan Dev	Jeth Sudi 4 (May-June) One day	Religious. To commemorate martyrdom of Guru Arjan Dev.
	Guru Nanak Dev's Birthday	Katak Puranmashi (Oct-Nov) One day	Religious

*It is said that, about 200 years ago, Bhai Gurdas, Sindhu by sub-caste, and hailing from village Dhingar in Bhatinda the old woman protested that if he was so sympathetic towards the *fakirs*, he could himself become one. At this, Bhai Gurdas blessed them, saying that the place where they were was fit for settling. Consequently not only that family's *smadh* and over it was raised a small temple. About 25 years ago, a tank was also constructed here.

BHATINDA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
	2,000	All	
	4,000	All	
Obeisance paid and offerings made at the <i>smadh</i> ; a bath in the holy tank; conferences. Wrestling; <i>kabaddi</i> ; folk songs; circus shows.	6,000 20 miles	All, women in majority.	Eatables, toys, cloth.
See descriptive notes.	3,000	All	
	1,000	All	
See descriptive notes.	1,000	All	
Non-stop recital of Granth Sahib; religious <i>diwan</i> . Wrestling.	3,000 Visitors from U.P. & Rajasthan	All, especially Rai Sikhs.	Eatables.
Non-stop recital of Granth Sahib; religious <i>diwan</i> . Wrestling; <i>kabaddi</i> .	3,000 35 miles	Sikhs & Hindus	
Non-stop recital of Granth Sahib	7,000	Sikhs & Hindus	
Offerings of money and <i>gur</i> made at the 'Manji Sahib' of Baba Thumman Singh. Wrestling.	6,000	Hindus & Sikhs, mostly men.	Eatables, general merchandise.
Worship of the deity; offerings of he-goats, cocks and sweets made. Wrestling; folk songs; <i>gatha</i> .	15,000 30 miles	Hindus & Sikhs	Eatables, general merchandise.
Sale of livestock. Wrestling; singing; dancing.	4,000	All, men only.	Cattle and other animals leather goods, general merchandise.
See descriptive notes. Fireworks; <i>gatha</i> .	10,000 14 miles	All, especially Hindus.	Sweetmeats, fruits.
Obeisance at the <i>smadh</i> ; earth scooped out of Ramsar tank and placed on a heap; offerings of sweets and round balls of <i>gur</i> made.	15,000 5 miles	All	Sweetmeats, <i>gur</i> .
Non-stop recital of Granth Sahib	2 miles	Sikhs & Hindus	
-do-	2 miles	Sikhs & Hindus	

saw an old woman quarrelling with a *fakir* over a quantity of milk. When Bhai Gurdas asked her not to disappoint the *fakir*, left his family and turned a *fakir*. Once in the jungle, the Baba saw a family going on some carts to settle at a new place, but many other families settled at that place. That is how Mansa came into being. After his death, the people constructed

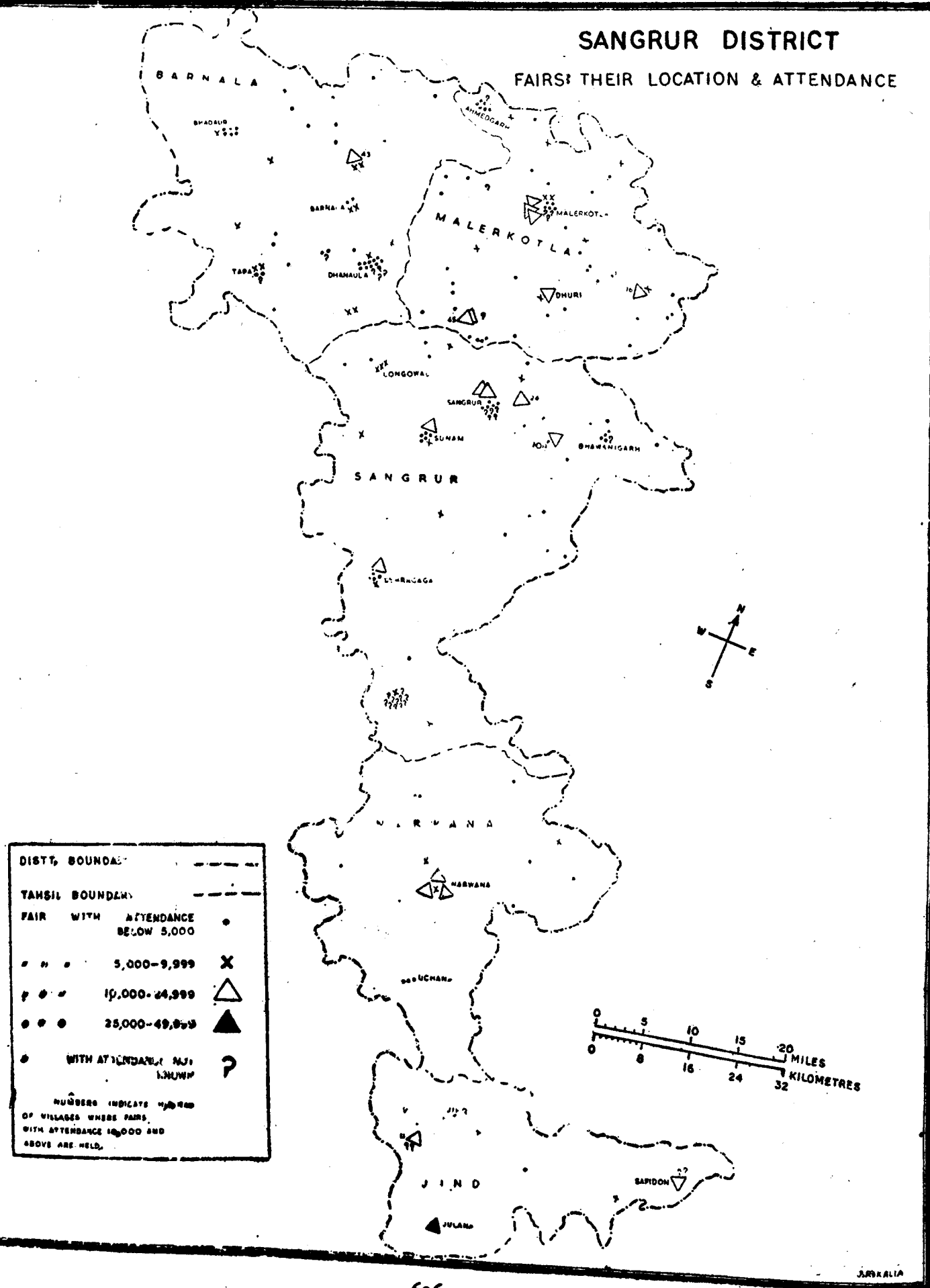
BHATINDA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
MANSA			
Mansa	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
Budhlada }	Cattl efair	Baisakh 16 (Apr-May) Maghar 22 (Nov-Dec) Three days	Commercial
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Teej	Sawan Sudi 3 (July-Aug) One week	Seasonal and recreational
	Guru Nanak Dev's Birthday	Katak Puranmashi (Oct-Nov) Two days	Religious
	Guru Gobind Singh's Birthday	Poh Sudi 7 (Dec-Jan) Two days	Religious
	Holi	Phagan Puranmashi (Feb-Mar) Two days	Seasonal and recreational
	Balmik Jayanti	Asoj Puranmashi (Sept-Oct) One day	Religious. Birth anniversary of Maharshi Balmik.
	Hanuman Jayanti	Chet Sudi 12 (Mar-Apr) One day	Religious. Birth anniversary of Hanumana.
	Gop Ashtami	Katak Sudi 8 (Oct-Nov) One day	Religious. Associated with the worship of cow.
	Shaheedi Guru Arjan Dev	Jeth Sudi 4 (May-June) One day	Religious. To commemorate martyrdom of Guru Arjan Dev.
Baretamandi	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Mela Beebrian	First Sunday of bright half of Bhadon (Aug-Sept) One day	Religious
	Cattle fair	Jeth 18 (May-June) Asoj 12 (Sept-Oct) One week	Commercial

BHATINDA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
See descriptive notes.	2 miles	Hindus	
Sale of livestock. <i>Bhangra</i> & other dances.		All, men only.	Cattle and other animals, articles of decoration for animals.
See descriptive notes.	2,000	Hindus, mostly men.	
See descriptive notes. Sports and games.	7,000	All, especially Hindus.	Eatables, general merchandise, toys.
Singing, dancing & swinging by women.	500	Hindus & Sikhs, women only.	Eatables.
Procession; non-stop recital of Granth Sahib; religious <i>diwan</i> ; <i>kirtan</i> . <i>Gatha</i> ; poetic symposium.	2,000	Sikhs & Hindus	
-do-	2,000	Sikhs & Hindus	
See descriptive notes.	1,000	Hindus & Sikhs, mostly men.	
Procession; religious <i>diwan</i> ; <i>kirtan</i> ; <i>gatha</i> .	2,000	Harijans, mostly men.	
Procession; religious <i>diwan</i> .	2,000	Hindus, mostly men.	
-do-	2,000	-do-	
Procession; sacred bath; recital of Granth Sahib; <i>diwan</i> ; discourses by religious scholars.	2,000	Sikhs & Hindus	
See descriptive notes.	2,000	All	General merchandise, leather goods, cattle.
Earth scooped out of a tank; charities given for the security of children against diseases.	4,000	All, mostly women.	General merchandise, leather goods, cattle, eatables, sweets, toys.
Sale of livestock. <i>Kabaddi</i> .	5,000	All, men only.	Cattle and other animals, leather goods, general mer- chandise.

FAIRS: THEIR LOCATION & ATTENDANCE



**TABLE ON
FAIRS AND FESTIVALS**

17. SANGRUR DISTRICT

SANGRUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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A—VILLAGES

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Raia H.B. 2	Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Behla H.B. 18	Mela Baba Buddha	November 27 Three days	Religious*
Gehl H.B. 19	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Chak Bhaika H.B. 26	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious†
Jalal Diwal H.B. 30	Barsi Baba Sardara Singh	Chet 10 (Mar-Apr) Three days	Religious. To celebrate the death anniversary of Baba Sardara Singh who worked for the welfare of the public. He got a Girl's Primary School and many wells built in the village.
Chhiniwal Kalan H.B. 35	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. In memory of Sidh Mohi of the Dhaliwals.
Kalala H.B. 39	Mela Baisakhi or Mela Bhai Buta	Baisakh 1 (April 13) One day	Seasonal and religious. In memory of Baba Buta, a <i>sidh</i> .
Thikariwala H.B. 43	Shaheedi Dihara Sardar Sewa Singh	Magh 5 (Jan-Feb) Three days	National‡
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. In memory of Baba Buta, a <i>sidh</i> .
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Dhilwan (Nabha) H.B. 50	Damdama Sahib Baisakhi	Baisakh 1 (April 13) Two days	Seasonal and religious. Associated with Guru Teg Bahadur, the ninth Sikh Guru who stayed here for nine days and in whose honour a Gurdwara exists here.
Pharwahi H.B. 52	Baba Thaman Singh fair	Lohri, or, last day of Poh (Dec-Jan) Three days	Religious and seasonal. In memory of Baba Thaman Singh, Sikh Jat by caste, who renounced the world. After his death, he was worshipped by people as a saint.
Handaya H.B. 58	Durga Ka Mela	Chet Sudi 7 (Mar-Apr) Asoj Sudi 7 (Sept-Oct) One day	Religious. Dedicated to the goddess Durga.

BARNALA

* Associated with Baba Buddha, a Sikh saint who gave the 'Guru Gaddi' to the first six Sikh Gurus. The inhabitants
 † Associated with Guru Hargobind, the sixth Sikh Guru, who visited the place. A pair of shoes belonging to the Guru
 ‡ To commemorate the martyrdom of Sardar Sewa Singh. He formed *Praja Mandal* in the then Patiala State and pre-

SANGRUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
Offerings of <i>bhelis</i> , big round pieces of <i>gur</i> , made at the tomb of the <i>Pir</i> . Wrestling; <i>kavishars</i> . See also descriptive notes.	5,000 20 miles	All, mostly men.	Sweets, toys, leather goods, general merchandise.
Non-stop recital of Granth Sahib; lectures on the life of Baba Buddha. Wrestling; <i>kabaddi</i> ; other rural games.	1,000	Sikhs & Hindus	
<i>Deg of karah-parshad</i> distributed among the people. Singing; <i>kavishars</i> . See also descriptive notes.	2,500 3 miles	Sikhs & Hindus	Toys, bangles, eatables.
Recital of Granth Sahib; religious discourses; a holy dip in the tank. See also descriptive notes.	500 3 miles	Sikhs & Hindus	
Recital of Granth Sahib; <i>diwan</i> ; distribution of prizes. Wrestling; <i>kabaddi</i> & other games.	4,000 Local	Sikhs & Hindus	Eatables.
Worship of Sidh Mohi; earth scooped out; jaggery and <i>patashas</i> distributed. See also descriptive notes.	200 2 miles	Sikhs & Hindus	
Obeisance paid at the <i>smadh</i> of Baba; scooping out of earth by women. Wrestling. See also descriptive notes.	500 4 miles	Hindus & Sikhs	Sweets, toys.
Recital of Granth Sahib; poetic symposium; lectures on the life history of Sardar Sewa Singh. <i>Kabaddi</i> ; wrestling; horse-riding; singing.	12,000 20 miles	All	Sweets, tea, milk, uten- sils, toys, implements.
Obeisance paid at the <i>smadh</i> of the saint. Horse races; chariot races; weight-lifting; wrestling. See also descriptive notes.	8,000 8 miles	Sikhs & Hindus	Eatables, toys.
See descriptive notes.	7,000 8 miles	All, especially Hindus.	Eatables, toys.
A holy dip in the tank; non-stop recital of Granth Sahib; <i>kirtan</i> ; religious discourses. <i>Kavishars</i> ; wrestling; <i>kabaddi</i> . See also descriptive notes.	2,500 5 miles	Sikhs & Hindus	Sweets, tea, milk.
Offerings of <i>parshad</i> made	8,000 20 miles	Sikhs & Hindus	<i>Parshad</i> .
Worship of the deity; <i>mundan</i> ceremony of children performed; scooping out of earth; performance of <i>chowki</i> (keeping vigils).	3,000 20 miles	Hindus, mostly women.	Sweets, fruits.

of this village claim themselves to be the descendants of the Baba.
 has also been preserved in the Gurdwara, and people assemble here to have a *darshan* of it.
 used the political and other demands of the public before the then Ruler, Maharaja Bhupinder Singh. He was put behind the

SANGRUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
BARNALA			
Handaya H.B. 58	Guru Teg Bahadur fair	Amavas of every month One day	Religious*
	Nanaksar	Amavas and Puran- mashi of every month One day	Religious. Associated with a saint, Kaleran Wale Sant, in whose honour a gurdwara has been constructed here.
Dhanaula Khurd H.B. 59	Nau Gaza	Asarh 1 (June-July) One day	Religious. In memory of Pir Nau Gaza.
Ghunna H.B. 61	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Tajoke H.B. 63	Mela Baba Panjab Singh	Every month One day	Religious. In memory of a saint, Baba Panjab Singh.
Dhilwan (Patiala) H.B. 65	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Kaleke H.B. 77	Mata Rani Ka Mela	Chet Sudi 7 (Mar-Apr) Three days	Religious. Dedicated to Sitla Mata, the goddess of small-pox. It is said that one Kirpa, Balmiki Chuhra by caste got a temple built and the idol of Sitla installed therein, here.
	Gugga Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious
Johlan H.B. 89	Cattle fair	Asarh 13 (June-July) Three days	Commercial
Chananwal H.B. 427	Barsi Sant Sham Singh	Asoj (Sept-Oct) Three days	Religious. To commemorate the death anniversary of the saint.
Sehna H.B. 438	Beebrian fair	First Sunday after the new moon in Asoj (Sept-Oct) and Chet (Mar-Apr) One day	Religious. In memory of young women who burnt themselves alive in fire at this place and in whose honour a temple exists here.
B—TOWNS			
Tapa	Cattle fair	Magh 25 (Jan-Feb) Asoj 10 (Sept-Oct) Three days	Commercial
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious

*Associated with Guru Teg Bahadur, the ninth Sikh Guru who stayed at this place for nine days, nine *pahars*, nine *gharis* of all diseases.

SANGRUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
A bath in the holy tank; non-stop recital of Granth Sahib; <i>kirtan</i> .	500 5 miles	Sikhs & Hindus	
A sacred bath in the tank; recital of Granth Sahib.	5 miles	Sikhs & Hindus	
Vowed offerings made at the tomb of the <i>Pir</i> .	800	All, especially Muslims.	..
See descriptive notes.	1,500 4 miles	All, especially Hindus.	Sweets.
Spirit of the saint is supposed to enter some of his disciples who, under that influence, exorcise evil spirits from those possessed by them.	500	Sikhs & Hindus	..
See descriptive notes.	1,500	Sikhs & Hindus	
Worship of the deity; offerings of animals like sheep, pigs, cocks, and goats made. Wrestling; earth scooped out; acrobatics; circus shows; professional singing; <i>qwalis</i> ; cinema shows.	7,000 50 miles	Hindus & Sikhs	Sweets, toys, leather goods, bangles, brass ornaments, general merchandise.
See descriptive notes on Gugga Naumi. Wrestling; acrobatics; <i>qwalis</i> .	5,000	All	Eatables, general mer- chandise.
Sale of livestock	1,000 8 miles	All, men only.	Cattle and other animals.
<i>Akhand-path</i> of Granth Sahib	3,000	Sikhs & Hindus	
Scooping out earth from the tank; sleeping on ground at night; obeisance paid to the <i>Beebris</i> . <i>Kabaddi</i> ; <i>bhangra</i> ; <i>bolis</i> ; singing; wrestling; <i>kavishars</i> .	5,000 25 miles	All, mostly women.	Leather goods, toys, bangles, sweets, look- ing glasses, general merchandise.
Sale of livestock	1,500 50 miles	All, men only.	Cattle and other animals.
See descriptive notes. <i>Kavishars</i> .	5 miles	All, especially Hindus.	General merchandise.
See descriptive notes. <i>Kavishars</i> ; wrestling.	5,000 5 miles	All	-do-

and nine *pals* (moments). It was here that he uttered the holy words that whosoever takes a bath in the tank here shall be cured

SANGRUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
BARNALA			
Tapa	Cattle fair	Katak (Oct-Nov) Maghar (Nov-Dec) & Asarh (June-July) Three days	Commercial
	Chet Chaudash	Chet Badi 14 (Mar-Apr) One day	Religious. In memory of Baba Sukha Nand who left his mortal frame alive and whose <i>math</i> exists here. People have great faith in him and do not take false oaths.
Bhadaur	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. In memory of Baba Charan Dass whose <i>smadh</i> exists here. There is a pukka tank. The fair is also associated with the visit of Guru Gobind Singh to this place.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Guru Gobind Singh's Birthday	Poh Sudi 7 (Dec-Jan) One day	Religious
	Guru Nanak Dev's Birthday	Katak Puranmashi (Oct-Nov) One day	Religious
	T'ian	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
Barnala	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Cattle fair	Sawan 17 (July-Aug) Maghar 15 (Nov-Dec) Three days	Commercial
	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Massaya	On every Amavas One day	Religious. Associated with Kaleran-wale Sant.
Dhanaula	Cattle fair	Asarh 1 (June-July) Maghar 1 (Nov-Dec) Chet 1 (Mar-Apr) Baisakh 8 (Apr-May) Four days	Commercial

SANGRUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Sale of livestock	1,000	All	Cattle and other animals, milk, tea, sweets, general merchandise.
Earth scooped out; obeisance paid to the saint; offerings of <i>parshad</i> made. Wrestling and other games.	5,000	All	-do-
A holy dip in the tank; recital of Granth Sahib; obeisance paid at the <i>smadh</i> of Baba Charan Dass. Wrestling; <i>kabaddi</i> ; <i>bhangra</i> ; <i>bolis</i> ; horse and camel races; Punjabi songs; <i>kavishars</i> . See also descriptive notes.	5,000 20 miles	Sikhs & Hindus	Leather goods, toys, bangles, looking glasses, agricultural implements, general merchandise.
Burning of the effigy of Ravana. Fire-works. See also descriptive notes.	1,500	All, especially Hindus.	Sweetmeats.
See descriptive notes.	1,000	Hindus mostly women.	..
See descriptive notes.	1,000	-do-	..
Non-stop recital of Granth Sahib; <i>kirtan</i> .	1,000	Sikhs & Hindus	..
-do-	1,000	Sikhs & Hindus	..
Women swing, sing and dance.	1,000	Hindus & Sikhs, women only.	Eatables.
See descriptive notes. Wrestling; other games; kite-flying.	9,000	All, especially Hindus.	Eatables, general merchandise.
Sale of livestock. Wrestling; circus shows.	4,000 100 miles	All	Cattle and other animals, sweets, milk, curd, fodder.
See descriptive notes. Wrestling; kite-flying.	6,000	Hindus & Sikhs	Eatables, general merchandise.
Recital of Granth Sahib	1,000	Sikhs & Hindus	Sweets.
Sale of livestock. Wrestling; circus shows; singing; <i>qwalis</i> .	8,000	All, men only.	Cattle and other animals, sweetmeats.

SANGRUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
BARTALA			
Dhanaula	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Guru Nanak's Birthday	Katak Puranmashi (Oct-Nov) One day	Religious
	Guru Gobind Singh's Birthday	Poh Sudi 7 (Dec-Jan) Two days	Religious
	[Mela Hanuman	On every Tuesday falling in the bright half of every month One day	Religious. It is said that a man was digging a ditch and found an idol of Hanuman. A temple was constructed in which the idol was placed and the people began to worship it.
	Mela Durga	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) One day	Religious. Dedicated to Durga goddess.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Nur Shah	On every Sunday and Thursday One day	Religious. Associated with a living saint who gives blessings and predicts whether the wishes of people would be fulfilled or not (<i>Puchhan Lena</i>).
	Shab-i-Barat	14th of Shaban month of Hijri era One day	Religious. The day is important as the Day of Records. The general belief is that on this night, the lives and fortunes of mortals for the coming year are registered in heaven.
	Id-ul-Fitr	First of Shawal month of Hijri era One day	Religious
	Id-ul-Zuha	10th of Zu-i-Hijja month of Hijri era One day	Religious
	Muharram]	Tenth of Muharram month of Hijri era One day	Religious
	Pir Khana	On first Thursday in Bhadon (Aug-Sept) Maghar (Nov-Dec) Poh (Dec-Jan) Magh (Jan-Feb), and Phagan (Feb-Mar) One day	Religious. In memory of a <i>Pir</i> whose tomb exists here. The fair is held in Pir Khana Dera.

SANGRUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd. See descriptive notes.	2,000	Hindus & Sikhs	..
See descriptive notes.	1,000	Hindus	Sweetmeats.
See descriptive notes.	2,000	Hindus	..
Processions ; non-stop recital of Granth Sahib.	1,000	Sikhs & Hindus	..
-do-	1,000	Sikhs & Hindus	..
Worship of Hanuman; offering of sweets and <i>churma</i> made.	500	Hindus	..
Worship of the deity; first hair-cutting ceremony of children performed.	3,000	Hindus, mostly men.	Sweetmeats, fruits, earthen toys.
See descriptive notes.	3,000	All, especially Hindus.	Fruits, toys.
..	200	All	..
<i>Namaz</i> (prayers) said; preparation of <i>Palao</i> . Fire works.	Local	Muslims	..
Id prayers said; preparation of rice and <i>halwa</i> in every Muslim household.	..	Muslims	..
Id prayers said; he-goats sacrificed.	..	Muslims	..
See descriptive notes. Charities given in the mosque.	..	Muslims	..
Homage to the <i>Pirs</i> at the shrine. <i>Qwalis</i> .	2,000	All, especially Muslims.	Sweetmeats, vegeta- bles, fruits.

SANGRUR DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
MALERKOTLA			
A—VILLAGES			
Kalsian H.B. 1	Mela Baba Bhuana	Phagan Sudi 14 (Feb-Mar) One day	Religious. In memory of Baba Bhuana, an ancestor of the Dhaliwals.
Loht Baddi H.B. 2	Mela Baba Sunder Singh	Phagan 11 (Feb-Mar) Three days	Religious. In memory of Baba Sunder Singh.
Ferozpur H.B. 2	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Jalwana H.B. 3	Mela Bhuana	Chet 14 (Mar-Apr) One day	Religious. In memory of Bhuana, an ancestor of the Dhaliwals who fell a martyr in some battle.
Pharwahli H.B. 6	Mela Daswin	Phagan Sudi 10 (Feb-Mar) One day	Religious
Kanganpur H.B. 10	Mela Jogi Pir	One day	Religious. In memory of Jogi Pir.
Gurbakshpura H.B. 17	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal. In memory of a saint whose <i>dera</i> exists here.
Jandali Kalan H.B. 17	Hola	Chet Badi 1 (Mar-Apr) One day	Seasonal and religious. In memory of saint Sarb Sukh whose <i>smadh</i> exists here.
Momanabad H.B. 20	Pehla Shradh	Asoj Badi 1 (Sept-Oct) One day	Religious
Rohera H.B. 24	Gugga Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious
Barhi H.B. 29	Mela Sidh Chaudas	Chet (Mar-Apr) One day	..
Phalamad Kalan H.B. 30	Lohri Ka Mela or Mela Baba Gajjan Shah	Last day of Poh (Dec-Jan) Three days	Seasonal and religious. In memory of a saint Baba Gajjan Shah whose <i>smadh</i> exists here.
Sherpur H.B. 31	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Jhloor H.B. 33	Mela Baba Garib Das	Maghar (Nov-Dec) Three days	Religious
Alal H.B. 36	Cattle fair	Jeth 24 (May-June) October 27 Four days	Commercial

SANGRUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Preachings by <i>dhadi</i> and <i>ragi</i> groups. Games like wrestling, <i>kabaddi</i> , foot-ball and volley-ball ; poetic symposium.	2,500 10 miles	Sikhs & Hindus, especially Dhaliwals.	..
Procession and recital of Granth Sahib ; <i>kirtan</i> ; <i>diwan</i> ; <i>dhadi</i> jathas & <i>ragi</i> parties.	3,000	-do-	..
See descriptive notes.]	5,000	All, Hindus.	..
Homage to the martyr; offerings of <i>phelis</i> specially after marriage, or, birth of a son.	500	Sikhs and Hindus, especially Dhaliwals.	..
..	Several thousand	All, mostly women.	Sweets.
Obeisance paid to the Jogi Pir]	3,000]	All	..
See descriptive notes.] Wrestling ; other games.	2,000	All, mostly men.	Earthen wares.
Worship of <i>smadh</i> . Wrestling ; <i>kabaddi</i> ; tug of war.	5,000	Hindus & Sikhs, mostly men.	Eatables.
Recital of Granth Sahib ; free kitchen for all and <i>shradh</i> for <i>sadhus</i> .	2,500	Sikhs & Hindus, <i>sadhus</i> in particular.	.
See descriptive notes.	5,000	All	..
..	500	Hindus	..
Homage to the saint ; <i>bhajans</i> sung by <i>sewaks</i> . <i>Kabaddi</i> .]	5,000	All	Eatables.
See descriptive notes.	1,000	All, Hindus.	Sweets.
..	500	Hindus	..
Sale of livestock	1,000	All, men only.	Cattle and other animals.

SANGRUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
MALERKOTLA			
Jitwal Khurd H.B. 37	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Moolowal H.B. 45	Massya da Mela	Amavas of every month One day	Religious*
	Shivratri	Phagan Badi 14 (Feb-Mar) Two days	Religious. Long long ago, a farmer was ploughing his fields. His ploughshare struck against a stone and milk oozed out of it. People took the stone as <i>Shivling</i> , constructed a temple and began to worship the <i>shivling</i> .
Kanjhli H.B. 51	Mela Rodu Ram	Phagan (Feb-Mar) Three days	Religious
Kanjhla H.B. 52	Ashtami	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) One day	Religious. Dedicated to the goddess whose temple exists here.
	Jor Mela	February Two days	Religious. In memory of a saint, Sant Attar Singh of Mastuana.
	Jor Mela	August Two days	Religious. In memory of Sant Bishan Singh of Kanjhla.
Ranike H.B. 55	Shivratri, or, Mela Shivji Maharaj	Phagan Badi 14 (Feb-Mar) One day	Religious. It is said that an idol of Shiva automatically appeared on the earth here.
Ladda H.B. 58	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious†
Ghanauri Khurd H.B. 66	Gugga Naumi	-do-	Religious
Bhasaur H.B. 72	Sikh Diwan	Phagan 30 (Feb-Mar) Five days	Religious. The fair was started by late Bhai Teja Singh of Bhasaur. It is an annual <i>diwan</i> , intended to preach Sikh religion and to organise Sikh community.
	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Dhadogal H.B. 76	Shahidi Bhagat Singh	Sawan 24 (July-Aug) Three days	National‡

* Associated with the ninth and tenth Sikh Gurus, Guru Teg Bahadur and Guru Gobind Singh. About nine years ago, new Gurdwara, a few letters, written by the ninth and tenth Gurus, were found in two *kujjas* (small earthen pots) at two visiting the place on Poh 15 every year. These sacred letters have been preserved in a glass case and people visit the place in

† It is said that somebody brought two bricks from the 'Gugga Mari' of Bagar. He placed these bricks in his fields, began to be held. The *mari* was re-built by the Nawab of Malerkotla.

‡ To commemorate martyrdom of Shri Bhagat Singh of this village. Shri Bhagat Singh son of Shri Waryam Singh Britishers and the then ruler of the erstwhile Patiala State. He was jailed by the then Maharaja Patiala and sent to

SANGRUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	1,000	All	..
Recital of Granth Sahib; a holy dip in the tank; <i>kirtan</i> ; vowed offerings of <i>parshad</i> made.	4,000 (10,000 in Poh) 50 miles	Sikhs, mostly women.	Eatables.
See also descriptive notes. Wrestling; singing.	10,000 100 miles	Hindus, mostly men.	..
..	500	All	..
Worship of the deity; <i>mundan</i> ceremony of children performed.	500	Hindus, mostly women.	Eatables, seasonal fruits, milk, tea.
Non-stop recital of Granth Sahib in the gurdwara; <i>kirtan</i> ; <i>gatha</i> ; other games.	3,000 Visitors from Amritsar, Jullundur, Ludhiana, Patiala, Bhatinda, and Delhi.	Sikhs & Hindus	Seasonal fruits, sugar-cane, utensils.
Non-stop recital of Granth Sahib; <i>diwan</i> ; <i>kirtan</i> by <i>ragi-jathas</i> .	500	Sikhs & Hindus	Sweets, toys, combs, <i>karas</i> (iron bangles).
See descriptive notes.	200 miles	Hindus	..
See descriptive notes. Folk songs.	2,000 15 miles	All	Sweets, fruits, toys.
-do-	2,000	All	Sweets, toys.
Non-stop recital of Granth Sahib; <i>shabad-kirtan</i> ; religious discourses and songs; preaching of sikh religion.	3,000	Sikhs	Sweets, toys
See descriptive notes. Wrestling; animal races; professional singing; <i>bolis</i> .	2,000	All	Toys, eatables, booklets.
<i>Diwan</i> is held. <i>Kavishars</i> .	7,000 3 miles	All	Toys, sweets, fruits.

the old Gurdwara was being demolished and a new one was being erected in its place. While digging the foundation of the different places. In the letters, it was predicted that a new Gurdwara would be built and that Guru Gobind Singh would be order to have a *darshan* of them.

Next morning he came to lift these bricks but despite attempts could not do so. People regarded it as miraculous and a fair

was a co-worker of Shri Sewa Singh of village Thikri-wala. He agitated for the freedom of the people and worked against Narnaul where he died. His dead body was brought to this village for funeral rites.

SANGRUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
MALERKOTLA			
Dhadogal H.B. 76	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Isrha H.B. 78	Gugga Naumi	-do-	Religious
	Nag Panchami	Bhadon (Aug-Sept) One day	Religious
Himtana H.B. 85	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Shadatpur H.B. 86	Bhagat Ram Dass fair	Magh Puranmashi (Jan-Feb) Three days	Religious. Birth anniversary of Ram Dass, a devotee of God.
Meemsa H.B. 86	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Rajinderpuri H.B. 90	Durga Ashtami	Chet Sudi 8 (Mar-Apr) Two days	Religious. Dedicated to Durga goddess. A Durga temple built by the villagers exists here.
Ratol H.B. 92	Mela Ratolan, or, Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
Dohla H.B. 93	Shiv Chaudash	Phagan Badi 14 (Feb-Mar) One day	Religious
Dhuri H.B. 94	Mela Sitla	Chet (Mar-Apr) One day	Religious. Dedicated to the goddess Sitla.
Badshahpur H.B. 102	Mela Badshahpur	February	Religious. In memory of Motigir Mahant whose <i>smadh</i> exists here.
Naro Majra H.B. 105	Mela Jogi Pir	Chet 14 (Mar-Apr) Bhadon 14 (Aug-Sept) One day	Religious. In memory of Jogi Pir, an ancestor of <i>Chahal Got.</i>
	Mela Baba Sidh	Jeth (May-June) One day	Religious
Bhular Heri H.B. 106	Namani Ikadashi	Jeth Sudi 11 (May-June) One day	Religious
Jabo Majra H.B. 131	Mela Gurmukh	Chet 3 (Mar-Apr) One day	Recreational. The fair is arranged by one Gurmukh Singh.
Manri H.B. 135	Mela Kali Devi	Asoj (Sept-Oct) Two days	Religious. Dedicated to the goddess Kali.

SANGRUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	20,000	All	..
See descriptive notes. Folk songs; earth scooped out.	500	All	Sweets, toys.
..	1,000	Hindus	Sweets, toys.
See descriptive notes.	500	All	..
Wrestling	8,000	Harijans	Sweets.
See descriptive notes on Gugga Naumi. Earth scooped out.	500	All	Sweets, toys.
Worship of the deity; offerings of money and food made.	2,000	Hindus, mostly men.	Establishes, toys.
Worship of the <i>smadh</i> ; earth scooped out. See also descriptive notes.	2,000	All	Sweets.
See descriptive notes on Shivratri.	500	Hindus	..
Worship of the deity	2,000	Hindus	..
Worship of the <i>smadh</i>	1,500	All, especially Hindus.	Sweets.
Earth scooped out	3,000	All, especially Chahal Jats.	..
..	3,000	All	..
Folk songs	500	Hindus & Sikhs, men only.	Sweets, toys.
Kabaddi; wrestling.	1,500	All, men only.	..
Worship of the deity. Wrestling; kabaddi.	5,000	Hindus, mostly men.	Sweets.

SANGRUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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Amargarh
H.B. 173

Cattle fair

Katak 1
(Oct-Nov)
Three days

Commercial

Bagarian
H.B. 176

Cattle fair

Asarh 7
(June-July)
Three days

Commercial

Gugga Naumi]

Bhadon Badi 9
(Aug-Sept)
One day

Religious

B—TOWNS

Ahmedgarh

Basant Panchami

Magh Sudi 5
(Jan-Feb)
One day

Seasonal and recreational

Holi

Phagan Puranmashi
(Feb-Mar)
One day

Seasonal and recreational

Id-ul-Fitr

First of Shawal
month of Hijri era
One day

Religious

Id-ul-Zuha

Tenth of Zu-i- Hijja
month of Hijri era
One day

Religious

Cattle fair

Chet Puranmashi
(Mar-Apr)
Bhadon Sudi 11
(Aug-Sept)
Five days

Commercial

Dussehra

Asoj Sudi 10
(Sept-Oct)
One day

Religious

Guru Nanak's Birth-
dayKatak Puranmashi
(Oct-Nov)
One day

Religious

Guru Gobind Singh's
BirthdayPoh Sudi 7
(Dec-Jan)
One day

Religious

Malerkotla

Kukas' Martyrdom Day,
or, Kuka fairJanuary 17 & 18
Two days

Religious*

Basant Panchami

Magh Sudi 5
(Jan-Feb)
One daySeasonal and recreational.
Also associated with the memory of Baba Roda whose
smadh exists here.

* To commemorate martyrdom of sixty-six Namdharis in connection with anti-cow slaughter movement. Under orders and 16 others were blown away with guns after summary trial on the 18th January, 1872.

SANGRUR DISTRICT

Mode of observance and entertainments

Approximate No.
of visitors and
radius covered

Castes/Communities

Commodities sold

TAHSIL—contd.

Sale of livestock.
Professional singing.2,500
20 miles

All, men only.

Cattle and other ani-
mals, sweets.

-do-

2,500
20 miles

All, men only.

-do-

See descriptive notes.

1,000

All

..

See descriptive notes.
Kite-flying; wrestling; *qwalis*.1,000
5 miles

Hindus & Sikhs

Kites, eatables.

See descriptive notes.

2,000
Local

Hindus & Sikhs

Gulal (powdered
colour).

Id prayers are said.

1,000
5 miles

Muslims

Eatables

Offerings of he-goats made; Id prayers said.

1,000
5 miles

Muslims

Eatables.

Sale of livestock.
Singing.1,000
300 miles

All, men only.

Cattle and other ani-
mals, eatables.

See descriptive notes.

..]

All, especially
Hindus.Sweetmeats, utensils
oil, calendars, crackersNon-stop recital of Granth Sahib; procession taken
out; *shabads* sung.

500

Sikhs & Hindus

..

-do-

500

Sikhs & Hindus

..

Non-stop recital of Granth Sahib; *kirtan*; religious
conferences.

5,000

Sikhs, Hindus and
Muslims, especially
Namdhari Sikhs.

Eatables.

Obisance paid at the *smadh*.
See also descriptive notes.

4,000

Hindus & Sikhs

Eatables.

of the British authorities 49 were blown away with guns on the 17th January, 1872 without trial and one cut down by sword

SANGRUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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MALERKOTLA

Malerkotla	Id-ul-Fitr	First of Shawal month of Hijri era One day	Religious
	Id-ul-Zuha	10th of Zu-i-Hijja month of Hijri era Three days	Religious
	Mela Hazarat Sheikh Sadar-ud-Din	Jeth Sudi 11 (May-June) Asoj Sudi 11 (Sept-Oct) One day	Religious. [In memory of Sheikh Sadar-ud-Din who founded Malerkotla State during the time of Bahlol Lodhi.
	Muharram]	10th of Muharram month of Hijri era One day	Religious
	Nirjala Ikadashi	Jeth Sudi 11 (May-June) One day	Religious. Associated with Bawa Atma Ram, whose <i>smadh</i> exists here.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Guru Nanak's Birth- day	Katak Purnamashi (Oct-Nov) One day	Religious
	Holi	Phagan Purnamashi (Feb-Mar) One day	Seasonal and recreational
	Ram Naumi]	Chet Sudi 9 (Mar-Apr) One day	Religious
Dhuri	Maharishi Balmik's Birthday	Asoj Purnamashi (Sept-Oct) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Cattle fair	Phagan 24 (Feb-Mar) Bhadon 1 (Aug-Sept) One week	Commercial

SANGRUR DISTRICT

Mode of observance and entertainments

Approximate No.
of visitors and
radius covered

Castes/Communities

Commodities sold

TAHSIL—concl'd.

Id prayers said at the mosques.
Wrestling.

15,000

Muslims

Eatables, toys.

Id prayers said ; sacrifice of he-goats made.
Wrestling ; *kabaddi*.

15,000

Muslims

Eatables.

Offerings of he-goats, rice, money and cloth made at
the shrine.
Merry-go-rounds; circus shows.3,000
Visitors from
all over the Districts

All

He-goats, sweets, fruits
rice, iron wares, general
merchandise.

See descriptive notes.

2,500

Shia Muslims,
mostly men.

Sweets.

A sacred bath in the tank ; offerings of flowers and
patashas made at the *smadh*.

9,000

Hindus & Sikhs,
mostly men.Eatables, general
merchandise.See descriptive notes.
Fireworks.10,000
6 milesAll, especially
Hindus.

Sweets, fruits.]

See descriptive notes.
Fireworks.Local
population

Hindus & Sikhs

Sweets, fruits, utensils,
crackers.Procession; non-stop recital of Granth Sahib; *Airtan* ;
diwan.

-do-

Sikhs & Hindus

..

See descriptive notes.

-do-

Hindus & Sikhs

..

See descriptive notes.

1,500

Hindus, mostly
men.

..

A procession is taken out.

500

Balmikis

..

See descriptive notes.
Fireworks.10,000
5 milesAll, especially
Hindus.Eatables, general
Merchandise.Sale of livestock.
Wrestling; dancing.8,000
500 miles

All men, only.

Cattle and other animals.

SANGRUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
SANGRUR			
A—VILLAGES			
Longowal H.B. 4	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Ubhawal H.B. 6	Mela Gurdwara Sahib	Magh (Jan-Feb) Two days	Religious. The <i>smadh</i> of a <i>Sidh</i> Baba exists here.
Cheema H.B. 15	Cheema Da Mela	Chet 1 (Mar-Apr) Three days	Seasonal and religious. To celebrate New Year Day (Bikrami). The fair was started by a saint, named Sant Attar Singh. His birthday also falls during these days.
Badru Khan H.B. 16	Mela Mastuana	Magh 17 (Jan-Feb) Three days	Religious. Death anniversary of Sant Attar Singh (1865 to 1923 A.D.). A great spiritual being and a devout worshipper of 'Akal Purakh' (God), he lived a simple, celibate and pious life.
Nankaiana Sahib H.B. 24	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
Chhajli H.B. 30	Chhajli Da Mela (Gugga Naumi)	Bhadon Badi 9 (Aug-Sept) Three days	Religious
Nakta H.B. 33	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Bhawanigarh H.B. 40	Gugga Naumi	-do-	Religious
Khurani H.B. 41	Mela Chowki Pir Lalanwali	Jeth (May-June) One day	Religious
Itwal H.B. 44	Mela Baba Sidh	Maghar (Nov-Dec) One day	Religious
Phagoowal <i>alias</i> Premgarh H.B. 50	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
Dugan H.B. 67	Cattle fair	April and September Four days	Commercial
Saboka H.B. 83	Mela Ravidas	February One day	Religious
Moonak H.B. 88	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational

SANGRUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
See descriptive notes.	500	All	..
..	4,000	All	..
Non-stop recital of Granth Sahib in the Gurdwaras; procession; a holy dip in the tank. Wrestling.	5,000	Sikhs & Hindus	Sweets, fruits, toys.
A holy dip in the tank; non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> ; political conferences. Tournaments.	5,000	Sikhs & Hindus, mostly men.	Sweets, fruits.
Recital of Granth Sahib; a holy dip in the tank. See also descriptive notes.	15,000	Sikhs & Hindus	..
See descriptive notes on Gugga Naumi. Wrestling; <i>kabaddi</i> ; professional singing.	5,000	All	Sweets, fruits, toys.
See descriptive notes.	200	All	..
-do-	1,000	All	..
..	1,000	All	..
..	500	Sikhs & Hindus	..
See descriptive notes.	1,000	Sikhs & Hindus	..
Sale of livestock	3,000	All, men only.	..
..	500	Harijans, espe- cially Chamars.	..
See descriptive notes.	Local population	Hindus & Sikhs	..
See descriptive notes.	-do-	Hindus & Sikhs	..

SANGRUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
SANGRUR			
Moonak H.B. 88	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
	Mahavir Jayanti	Chet Sudi 13 (Mar-Apr) One day	Religious. Birth anniversary of Lord Mahavira, the founder of the Jainism.
	Nirjala Ikadshi	Jeth Sudi 11 (May-June) One day	Seasonal and religious
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Krishan Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Maghi	Magh 1 (Jan-Feb) One day	Seasonal and religious
Dhla H.B. 91	Hola, or, Phag	Chet Badi 1 (Mar-Apr) One day	Seasonal and religious
	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Puranmashi	On every Puranmashi One day	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Ghanaur Jattan H.B. 100			
Sargheri H.B. 105	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Gharachon H.B. 108	Gugga Mari	Bhadon Badi 9 (Aug-Sept) Four days	Religious

SANGRUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	Local Population	Hindus	..
See descriptive notes.	-do-	Hindus & Sikhs	..
Recitations from Jain scriptures; religious discourses; lectures delivered on the life and teachings of Lord Mahavira; sweets offered at the end.	6,000	Jains & other religious people having faith in non-violence.	..
Sweetened-water served free at various places like bazars, bus stands, and Gurdwaras, from morning till evening; fasts observed and <i>kirtan</i> held.	Local Population	Hindus & Sikhs, mostly men.	..
Women enjoy swings, dance and sing.	-do-	Hindus & Sikhs, women only.	..
See descriptive notes.	-do-	Hindus	..
See descriptive notes. Bath in the Ghaggar river.	-do-	Hindus & Sikhs	..
See descriptive notes.	-do-	Hindus	..
A dip in the Ghaggar river	-do-	Hindus & Sikhs	..
Celebrated like Holi regarding which see descriptive notes.	-do-	Hindus & Sikhs	..
See descriptive notes.	1,000	Hindus	Sweetmeats.
See descriptive notes.	150	All	..
..	1,000	Sikhs & Hindus	..
See descriptive notes.	250	All	..
See descriptive notes.	15,000	All, men visit on the first day while women on the remaining days.	..

SANGRUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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Gharachon H.B. 108	Mela Kuti	Phagan Sudi 3 (Feb-Mar) Three days	Religious*
Gujran H.B. 110	Mela Lalan Wala	Jeth (May-June) One day	Religious
Mandri H.B. 118	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Janal H.B. 118	Mela Gugga Pir	Bhadon Badi 9 (Aug-Sept) One day	Religious
Shasfipur Kalan H.B. 132	Mela Namani Ikadashi	Jeth Sudi 11 (May-June) One day	Seasonal and religious
Samooran H.B. 134	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Three days	Religious
Fategarh Chana H.B. 238	Cattle fair	Bhadon (Aug-Sept) Five days	Commercial
Deb Kalan H.B. 239	Cattle fair	April & Septem- ber Four days	Commercial

B—TOWNS

Longowal	Mela Sidh Smadh Dasmi	Maghar Sudi 10 (Nov-Dec) Two days	Religious. In memory of a <i>Brahamchari</i> .
	Mela Gurdwara Bhai Mani Singh	Maghar 27 (Nov-Dec) Three days	Religious. To commemorate martyrdom of Bhai Man Singh.
	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Sangrur	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Rishi Balmik's Birthday	Asoj Purnamashi (Sept-Oct) One day	Religious

*About 400/500 years ago, there lived one Baba Faqiria. He was sitting on a wall when Emperor Shah Jahan, riding a horse. Astonished at this miracle, the Emperor touched the feet of the Baba, and gave him some 12 bighas of land in village

SANGRUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
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TAHSIL—contd.

Obeisance at the <i>smadh</i> of the saint; offerings of <i>gur</i> made by women. Wrestling; singing; <i>gidha</i> parties.	2,500	Hindus & Sikhs, especially Ghuman Jats.	Eatables, booklets, cos- metics, general mer- chandise.
..	500	Sikhs & Hindus	..
See descriptive notes.	7,000	All	..
See descriptive notes.	1,000	All	..
..	1,000	Sikhs & Hindus	..
See descriptive notes. Wrestling; singing.	3,000 5 miles	All	Sweets, fruits, toys, leather goods.
Sale of livestock	4,000	All, men only.	Cattle and other ani- mals.
Sale of livestock	5,000	All, men only.	..
Recital of Granth Sahib. Wrestling; <i>kabaddi</i> ; other games.	5,000 100 miles	All, mostly women.	..
Recital of Granth Sahib; <i>diwan</i> . <i>Kabaddi</i> ; wrestling; singing; poetic symposium.	7,000 10 miles	Sikhs, mostly women.	..
See descriptive notes. Wrestling; <i>kabaddi</i> ; <i>qwalis</i> ; singing.	6,000 30 miles	All, mostly women.	Eatables, toys.
See descriptive notes. Wrestling; <i>bhangra</i> .	10,000	All, especially Hindus.	Sweetmeats, cloth, agricultural implements.
A procession is taken out and homage paid to the saint.	500	Balmikis, women in majority.	..

horse, happened to pass that way. Baba Faqiria, by his spiritual powers made the wall to walk along with the Emperor's Gharachon. The Baba constructed his *kuti* (hut) therein.

SANGRUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
SANGRUR			
Sangrur	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
	Republic Day	January 26 One day	National. To commemorate India becoming Republic on this day in 1950.
	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Holi	Phagan Puranmashi (Feb-Mar) Two days	Seasonal and recreational
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Mela Kali Devi	May & October One day	Religious. Dedicated to goddess Kali.
	Independence Day	August 15 One day	National. To commemorate India becoming Independent on this day in 1947.
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Cattle fair	March & October Three days	Commercial
Bhawaniagarh	Cattle fair	Sawan 12 (July-Aug) Four days	Commercial
	Mela Gugga Mari or Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Two days	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Ram Naumi	Chet Sudi 9 (Mar-April) One day	Religious
	Tian	Sawan Sudi Teej (July-Aug) Fifteen days	Seasonal and recreational
Sunam	Cattle fair	Baisakh 1 (Apr-May) Magh 13 (Jan-Feb) Sawan 24 (July-Aug) Four days	Commercial

*Women go outside the town or find some secluded place in the town, and tie *peenghs* (improvised swings of sandhara) to their daughters. A few days before the Tian festival, parents send for their newly married daughters. In some cases married girls' parents send for their sons-in-law also.

SANGRUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	Local population	Hindus & Sikhs	Sweetmeats.
See descriptive notes.	..	Hindus & Sikhs	<i>Reoris</i> (a preparation from <i>til</i> and sugar).
<i>Prabhat-pheris</i> ; flag-hoisting; ceremonial parade; games; cultural performance and shows.	4,000	All	..
See descriptive notes. Kite-flying.	..	Hindus & Sikhs	..
See descriptive notes.	..	Hindus & Sikhs	..
See descriptive notes. Wrestling; singing; <i>bhangra</i> .	10,000	Sikhs & Hindus	Eatables, toys.
Worship of the deity	3,000	Sikhs & Hindus	Eatables, toys.
Flag-hoisting; ceremonial parade; sports; variety shows.	4,000	All	..
See descriptive notes.	4,000	Hindus	..
Sale of livestock	..	All, men only.	Cattle & other animals.
Sale of livestock	10 miles	-do-	-do-
See descriptive notes. Wrestling.	2,000 10 miles	All	Sweetmeats, fruits.
See descriptive notes.	1,000	Hindus, mostly women.	Fruits, sweetmeats.
See descriptive notes.	1,000	Hindus	-do-
See foot-note.*	1,000	Hindus & Sikhs, women only.	Sweetmeats, fruits.
Sale of livestock. Wrestling; dancing.	8,000	All, men only.	Cattle and other animals, eatables, general merchandise.

strong rope) with a strong branch of *peepal* tree. Both married and unmarried girls sing, swing, laugh and clap their hands. In case they (daughters) are not in a position to go to their parents' house, their mothers send clothes and sweetmeats (called

SANGRUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
SANGRUR			
Sunam	Mela Smadh	Asoj Badi 3 (Sept-Oct) One day	Religious. In memory of a saint named Bawa Mansa Ram of saintly disposition from his very childhood; he became a <i>sadhu</i> at the age of 28. He used to give blessings to people which generally came out true.
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Mela Bawa Manga Ram	Asoj Badi 3 (Sept-Oct) One day	Religious. In memory of a saint, Bawa Manga Ram whose <i>smadh</i> exists here.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Udham Singh Tournament	January 23 to 26 Four days	National* To commemorate martyrdom of Udham Singh.
	Mela Pir Banoi	First Friday of Chet Sudi (Mar-Apr) Three days	Religious. In memory of a Pir Khawaja Mahmood Banoi whose tomb exists here.
Lehragaga	Cattle fair	Bhadon 9 (Aug-Sept) Maghar 12 (Nov-Dec) Three days	Commercial
	Rishi Balmiki's Birthday	Asoj Purnamashi (Sept-Oct) One day	Religious
	Holi	Phagan Purnamashi (Feb-Mar) Two days	Seasonal and recreational
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Guru Nanak Dev's Birthday	Katak Purnamashi (Oct-Nov) One day	Religious
	Tian	Sawan Sudi 3 (July-Aug) Six days	Seasonal and recreational

*He was born in 1902, in the Sunam District of the then Patiala State. His father Tehal Singh was a brought up and educated at the Chief Khalsa Diwan Orphanage, Amritsar. Some of his companions from the Orphanage Sir Michael O'Dwyer. This moved him intensely and he took a vow to take revenge. He was in search of an opportunity at the India House where Sir Michael O'Dwyer was also to speak. The latter had hardly uttered a few words when sentenced to death. He was hanged on the 13th June, 1940.

SANGRUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concd.			
Worship of the <i>smadh</i> ; free meals served to hundred of persons by a Managing Committee consisting of the members of a family known as Lehra-Walas. Wrestling; acrobatics; <i>qwalis</i> .	4,000 2 miles	All	Eatables, earthen toys.
See descriptive notes. Kite-flying; wrestling; <i>kabaddi</i> ; <i>qwalis</i> .	2,000 2 miles	All	Sweets, toys, general merchandise.
Obeisance paid at the <i>smadh</i> ; <i>malpuras</i> distributed among the poor.	3,000	All	-do-
See descriptive notes. Kite-flying; fire-works; <i>qwalis</i> .	2,000 2 miles	All, especially Hindus.	-do-
Games like foot-ball, volley ball, hockey and <i>kabaddi</i> played; prizes awarded to winners (all the arrangements made by Municipal Committee, Sunam).	10,000	All, men only.	..
Obeisance paid at the shrine	60	Muslims	Sweetmeats.
Sale of livestock; distribution of prizes to the owners of best quality breeds. Wrestling; <i>bhangra</i> ; professional singing.	20,000 20 miles	All, men only.	Cattle and other animals, sweetmeats.
Worship of Rishi Balmik in the temple; procession taken out; religious songs and discourses.	500	Harijans	..
See descriptive notes. Singing; group dancing.	2,000	Hindus & Sikhs	..
See descriptive notes.	8,000	Hindus & Sikhs	..
Recital of Granth Sahib; <i>kirtan</i> .	2,000	Sikhs & Hindus	..
Swinging; group dancing and singing by women and girls.	1,500	Sikhs & Hindus	Sweetmeats, fruits.

petty railway employee posted at the Railway crossing Amritsar. His mother Narain Kaur died in his childhood. He was fell to the bullets of the Britishers in the Jallian-Wala-Bagh tragedy of 1919 enacted under orders of the Punjab Governor, and accompanied a contractor to the U.S.A. where he contacted the Indian revolutionaries. On a call from Bhagat a passport and went to London where he remained for about seven years. On March 13, 1940, he attended a public meeting. Udham Singh shot him dead with a pistol. He surrendered himself to police then and there, made a confession and was

SANGRUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
NARWANA			
Hans Dehar H.B. 4	Bandsar fair	On every Amavas falling on Monday One day	Religious. Associated with Sarswati who first appeared here and then disappeared. The fair is named after a tank named <i>Bandsar</i> .
Sajoomas H.B. 13	Mela Sajooma or Mela Shri Sukhdev Swami	Bhadon Sudi 4 (Aug-Sept) Three days	Religious. In memory of a sage, Sukhdev Muni who practised penance at this place for about twenty-five years. The fair was started after the attainment of <i>sidhi</i> (God realisation) by the sage. A <i>gufa</i> (cave) exists here where the saint used to live.
Batta H.B. 15	Mela Dhuna Baba Rajpuri	Asoj Sudi 10 (Sept-Oct) Two days	Religious. In memory of Baba Rajpuri whose <i>smadh</i> exists here. He was famous for the treatment of cattle diseases.
Birh Khadialwa H.B. 25	Shivratri	Phagan Badi 14 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious
Kalayat H.B. 30	Gugga Pir or Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Dhamtan Sahib H.B. 60	Hola Mohalla	Chet Badi 1 (Mar-Apr) One day	Religious. Associated with the visit to this place of Guru Teg Bahadur, the ninth Sikh Guru.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Kalwan H.B. 61	Mata Ka Mela or Mela Sitla	Chet Badi 7 (Mar-Apr) One day	Religious. Dedicated to the goddess Sitla.
Narwana H.B. 73	Cattle fair	Bhadon 16 (Aug-Sept) One week	Commercial
Dansuda Khurd H.B. 90	Mela Ramsar	Sudi 2 of every month One day	Religious*

*In times gone by, there was great scarcity of drinking water in the area. All over it was a big jungle. Some persons had been to a pond. Next day, they followed him and reached a pond where the animal drank water. Thus a store of it an idol of Krishna was found and alongwith it were traced some steps made of glass-like material. The tank is believed believed that once two learned brothers named Kapil Muni and Ramsar used to live here. The tank has been named after

SANGRUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Worship of Shankar Bhagwan in the temple; a holy bath at this <i>tirth</i> . Wrestling.	2,000 5 miles	Hindus & Sikhs	Eatables.
Worship of the sacred place; offerings made at the <i>smadh</i> of the saint; a sacred bath in the tank; con- ferences held by various political parties. Wrestling; long jumps; volley-ball; <i>kabaddi</i> ; merry-go- rounds; circus show.	8,000	All	Earthen pots, toys, eat- ables, tea, sticks, bamboos, earthen wares.
Worship of the <i>dhuna</i> (sacred fire) of Baba Rajpuri; offerings of <i>ghee</i> and milk made; sweets distributed.	1,500 3 miles	All	<i>Kanthis</i> (necklaces).
See descriptive notes. Wrestling; <i>kabaddi</i> .	4,000	Hindus	Sweets, fruits.
See descriptive notes. Wrestling; <i>kabaddi</i> ; long jumps.	4,000 Local	All	Eatables, earthen toys.
Obeisance paid to the Granth Sahib in the Gurdwara dedicated to the Guru.	1,500	Sikhs	Eatables.
See descriptive notes.	500	All, especially Hindus.	..
Worship of the deity; vowed offerings made; dancing and clapping of hands. Wrestling; games.	2,000 50 miles	Hindus, mostly men.	Sweets, other eatables.
Sale of livestock	5,000 15 miles	All, men only.	Cattle and other animals.
Earthen lamps lighted at the tank; <i>shakkar</i> (jaggery) distributed.	1,000	All	..

one day saw a he-buffalo with some tiny green plants stuck on to its back and horns. At once they thought that the animal water was traced. It was dug wide and the people called it Ramsar, tank of God, and began to worship it. While digging to be mysterious and the fact was proved when an elephant which entered it to drink water never returned. It is also Ramsar, who used to live nearer the tank.

SANGRUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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B—TOWNS

Narwana	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 Sept-Oct) (One day	Religious
	Cattle fair	August 31 and December 19 Five days	Commercial
Uchana	Cattle fair	First week of November Five days	Commercial
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

A—VILLAGES

Ram Rai H.B. 11	Cattle fair	Katak Sudi 1 (Oct-Nov) Twelve days	Commercial
	Mela Puranmashi, or, Ram Rai Ka Mela	Every Puranmashi, Puranmashi of Baisakh (Apr-May) and Katak (Oct-Nov) in particular Three days	Religious*
	Suraj Grahani	On the occasion of solar eclipse One day	Religious
Iks H.B. 12	Ashnan Aikas, or, Ek Hans	Every Sunday of Sawan (July-Aug)	Religious†
Burain H.B. 16	Shivratri	Phagan Badi 14 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious

*Ram Rai is supposed to be located within the area of Kurukshetra of yore and a temple dedicated to Parsu Ram, filled five *kunds* (reservoirs) with their blood for propitiating the souls of his ancestors. It is believed that a bath at 'Sanet' †This place is also supposed to be located in the area of Kurukshetra of yore. Originally called Ek Hans, Aikas is himself here during the battle of Mahabharata.

NARWANA

JIND

SANGRUR DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl.			
Women gather at the tank; enjoy swings and merry-go-rounds, sing & dance. Wrestling.	12,000 4 miles	Hindus & Sikhs, mostly women.	Toys, fruits, sweets, vegetables.
See descriptive notes. Wrestling.	12,000 4 miles	All	-do-
See descriptive notes. Fire-works; kite-flying.	12,000 4 miles	All, especially Hindus.	-do-
Sale of livestock. Wrestling.	6,000 100 miles	All, men only.	Toys, fruits, sweets, vegetables, cattle and other animals.
-do-	4,000	-do-	-do-
See descriptive notes. Wrestling.	500	Hindus	Toys, sweets.
See descriptive notes.	500	All, especially Hindus.	Toys, sweets.
TAHSIL			
Sale of livestock; prizes awarded to owners of best quality animals. Wrestling matches held on the last day of the fair.	Several thousand	All, men only.	Cattle and other animals.
Worship of Parsu Ram; a bath in the tank; <i>bhajans</i> ; sermons; feeding of Brahmins; giving of charities. Wrestling; acrobatics; merry-go-rounds; circus shows; folk dances and songs.	10,000 50 miles	Hindus, except Kshatriyas.	Sweets, fruits, vegetab- les, toys, agricultural implements, earthen vessels, general mer- chandise.
Bath in the tank; worship of Parsu Ram in the temple; <i>bhajans</i> ; charities given.	Several thousand	Hindus, except Kshatriyas.	Sweets, vegetables, gene- ral merchandise.
A holy bath in the tank called Ek Hans Tirath	Several hundred	Hindus	Eatables.
See descriptive notes.	1,000	Hindus	..

incarnation of Vishnu, exists here. Parsu Ram is believed to have killed the Kshatriyas twenty-one times here and to have 'Tirath' situated nearby is holier than that at Thanesar even.

the corrupted form of the old name. The place is also called Dhundo (search out) because Daryodhana hid

SANGRUR DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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Hat, H.B. 37	Mela Hat, or, Mela Athsath Tirath	Last Sunday of Sawan (July-Aug) One day	Religious*
Kharak Ramji H.B. 68	Mela Ramji	Phagan (Feb-Mar) Two days	Religious
Pindara H.B. 72	Mela Pandu Pindara, or, Pindare Ka Ashnan	On every Amavas, but the Amavas that falls on Monday in particular. Three days	Religious†

B—TOWNS

Jind	Cattle fair	Phagan (Feb-Mar) May 14 October 28 One week	Commercial
	Mela Chharian,* or, Mela Gugga	Bhadon Sudi 13 or 14 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Julana	Cattle fair	Baisakh 1 (April 13) Katak 1 (Oct-Nov) One week	Commercial
Safidon	Mela Pir Chharian	Bhadon Sudi 14 (Aug-Sept) One day	Religious. In honour of Gugga Pir.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Baisakhi	Baisakh 1 (April 13) Two days	Seasonal and religious

*Situating within the area of Kurukshetra of yore, the place is held sacred. The Pandvas are stated to have visited in which he had collected sacred waters from *athsath tirthas* (sixty-eight places of pilgrimage). The pitcher was placed in fore-fathers.

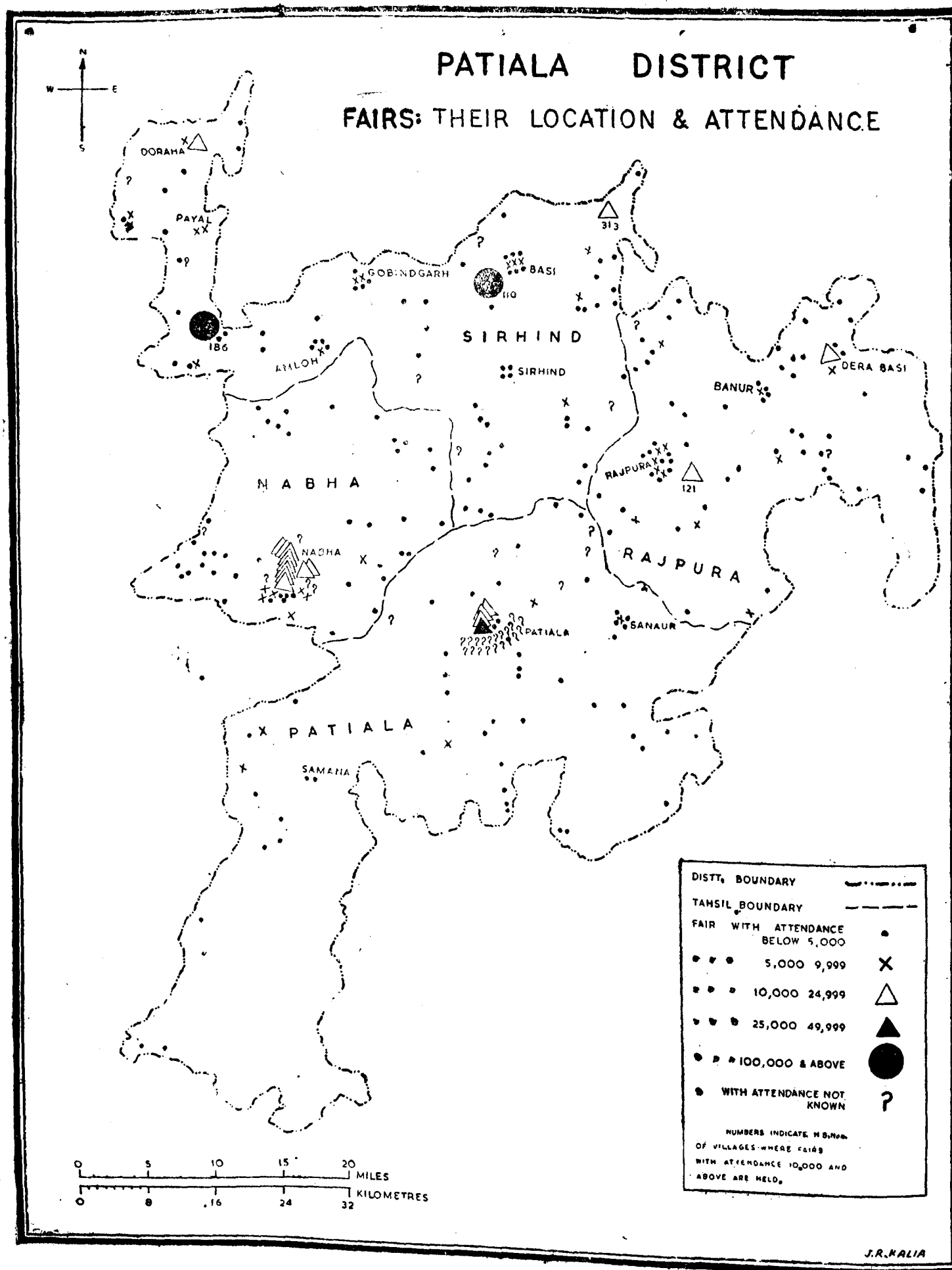
†The village is supposed to be located within the area of Kurukshetra of yore. It is said that the Pandvas offered

SANGRUR DIST CT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
A holy bath in the tank; worship of a statue called Dada Tirath. Wrestling; volley-ball and other games.	5,000 15 miles	Hindus	Sweets, vegetables, tea, toys, articles of decoration for cattle.
	2,500	Hindus	
A bath in the holy tank; recital of Bhagwad Puran; <i>pinds</i> offered on the day of Amavas; cows given in charity; Brahmins fed. Wrestling; acrobatics; merry-go-rounds; singing; athletics.	9,000 35 miles Pilgrims from far off places like Calcutta and Madras visit	Hindus & Sikhs	Sweets, fruits, vegetables, toys, agricultural implements, earthen vessels, general merchandise.
Sale of livestock	1,000	All, men only.	Cattle and other animals, leather goods.
See descriptive notes on Gugga Naumi.	2,000	All	Eatables.
See descriptive notes. Wrestling.	2,000	All, especially Hindus.	Eatables.
Sale of livestock; prizes awarded to the owners of best quality animals. Wrestling; mimicry; acrobatics; merry-go-rounds; dancing; circus shows; exhibitions by various Government departments.	25,000 Visitors from U.P. & all over Punjab	All, men only.	Cattle and other animals, leather goods, sweetmeats, fruits, vegetables, flour, pulses.
See descriptive notes on Gugga Naumi like which this fair is held though on a different date.	..	All	Sweetmeats, fruits, toys.
See descriptive notes. Wrestling; kite flying; singing.	Several thousand. 15 miles	All, especially Hindus.	-do-
See descriptive notes. Fire-works; wrestling; horse races; <i>qwalis</i> .	10,000 20 miles	Hindus & Sikhs	Sweetmeats, fruits, toys.

it during the battle of Mahabhart. Another legend says that in ancient times a *sadhu* came here and on him he had a pitcher the temple and to commemorate that event, the fair is held.

pinds (round balls of kneaded flour) to their departed ancestors here. People take a bath in the tank and offer *pinds* to their



**TABLE ON
FAIRS AND FESTIVALS
18. PATIALA DISTRICT**

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Kakrala H.B. 2	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal. Also dedicated to Pir Dati. It is said that some times, some 36 <i>fakirs</i> used to live here.
Mandaur H.B. 2	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Achal H.B. 3	Gugga Naumi	-do-	Religious
Hassanpur H.B. 4	Gugga Naumi	-do-	Religious
Kot Khurd H.B. 6	Gugga Naumi	-do-	Religious
Bina Heri H.B. 7	Gugga Naumi	-do-	Religious
Kot Kalan H.B. 8	Mela Mata Rani	On every Tuesday falling in the dark half of Jeth (May-June) and Asarh (June-July)	Religious. Dedicated to goddess Sitla.
Mansurpur H.B. 9	Gugga Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Mela Bawa Maghi Sahib	Bhadon Sudi 5 (Aug-Sept) One day	Religious. Associated with the sacred memory of a saint, Bawa Maghi Sahib.
Alipur H. B. 10	Mela Allu Shah	Asarh Sudi 11 (June-July) One day	Religious. Associated with a saint, Allu Shah.
Banera Kalan H.B. 48	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Pahlia Kalan H.B. 95	Gugga Naumi	-do-	Religious
Ichhewal H.B. 96	Gugga Naumi	-do-	Religious
Bhura H.B. 110	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Two days	Religious

NABHA

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Obeisance paid and vowed offerings made at the tomb of Pir Dati. Wrestling. See also descriptive notes.	500 5 miles	Hindus & Sikhs	Eatables.
See descriptive notes. Wrestling.	1,000 2 miles	All	Sweetmeats.
Singing of Gugga ballads. Wrestling. See also descriptive notes.	200 8 miles	All	Eatables.
-do-	400 8 miles	All	Eatables.
See descriptive notes. Singing of Gugga ballads.	400 8 miles	All	Eatables.
-do-	400 8 miles	All	Eatables.
Worship of the goddess; offerings of sweets, <i>pikoras</i> , cocks, and other animals.	800 15 miles	Hindus & Sikhs	Eatables.
See descriptive notes. Offerings of vermicellis made at the shrine of Gugga.	500	All	Sweetmeats, eatables.
Offerings of fruits & sweetmeats in the name of the saint at <i>dera</i> Apo Ap. People themselves supply the things received at the <i>dera</i> , no appeals made, hence the name of the <i>dera</i> ; Govt. help cannot be accepted.	400	Hindus	
Obeisance at the tomb of the saint; sacrifice of he-goats. <i>Qwalis</i> .	100	All, especially Muslims.	
See descriptive notes.	150 2 miles	All	
-do-	400	All	Sweetmeats.
See descriptive notes. Wrestling.	300	All	Sweetmeats.
-do-	500 4 miles	All	

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NABHA			
Hallo Tali H.B. 118	Mela Rani Dhi	Bhadon (Aug-Sept) One day	Religious. In memory of Rani Dhi who came from Rehal Jot community and is remembered for her chastity and bravery. She died fighting the enemies.
Khanora H.B. 121	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Raimal Majri H. B. 136	Gugga Naumi	-do-	Religious
Bhadson H.B. 141	Cattle fair	Sawan 21 (July-Aug) Three days	Commercial
Bir Bhadson H. B. 142	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Ram Singh Nanabad H. B. 143	Cattle fair	Asarh (June-July) Three days	Commercial
Sukhewal H.B. 148	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Three days	Religious
Dandrala Khurd H.B. 148	Sat-darbar Gaddi Baba Shahagar	Phagan Badi 13 (Feb-Mar) One day	Religious. There is a temple of Shiva and one <i>smadh</i> of a <i>sati</i> where the fair is held.
Bhilowal H.B. 149	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Malehwal H.B. 158	Gugga Naumi	-do-	Religious
Shamla H.B. 158	Gugga Naumi	-do-	Religious
	Mela Baba Sidh	Bhadon (Aug-Sept) One day	Religious. Dedicated to Baba Surmukh Dass whose <i>smadh</i> exists here.
Kahalsana H.B. 159	Gugga Chaudash	Bhadon Chaudash (Aug-Sept) One day	Religious
Gobindpura H.B. 160	Gugga Naumi	-do-	Religious
Jasso Majra H.B. 161	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Hiana Kalan H.B. 164	Mela Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Offerings of curd, salt, rice, milk and other sweets made in the name of Rani Dhi.	2,000	Rehal Jats	
See descriptive notes.	2,000	All	Sweetmeats.
-do-	1,500	All	
Sale of livestock	1,500	All, men only.	Cattle and other animals.
See descriptive notes.	200 2 miles	All	Eatables.
Sale of livestock	2,000	All, men only.	Cattle and other animals.
See descriptive notes. Wrestling; <i>qwalis</i> .	10 miles	All	Sweetmeats, fruits.
Obeisance at the <i>smadh</i> ; worship in the temple.	500	..	
See descriptive notes. Wrestling.	2,000 30 miles	All, men only.	Sweets, eatables.
-do-	200 3 miles	All	Eatables.
See descriptive notes.	100 3 miles	All	Eatables.
Obeisance at the <i>smadh</i> .	1,000	All	..
See descriptive notes on Gugga Naumi.	400 3 miles	All	Sweetmeats.
-do-	500 3 miles	All	Sweetmeats.
See descriptive notes.	500 3 miles	All	Sweetmeats.
-do-	1,000	All	

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NABHA			
Labana Karmon H.B. 165	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Agaul H.B. 166	Sabha Agaul	March Three days	Religious
Khokh H.B. 168	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Rohta H.B. 187	Gugga Naumi	-do-	Religious
Thuhi H.B. 189	Gugga Naumi	Bhadon Badi 9 (Aug-Sep) Two days	Religious
Ghanurki H.B. 196	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Alhoran H.B. 205	Gugga Naumi	-do-	Religious
Kularan H.B. 214	Gugga Naumi	-do-	Religious
Galwati H.B. 218	Cattle fair	Asoj 9 (Sept-Oct) Seven days	Commercial
Sahiwal H.B. 317	Mela Sahiwal	March One day	Religious. Associated with the sacred memory of a local saint, Baba Khakhi Ram who possessed supernatural powers. Smadh of the saint exists here.
Paidan H.B. 356	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
B—TOWNS			
Nabha	Republic Day	January 26 One day	National. To commemorate India having been declared Republic on this day in 1950
	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Independence Day	August 15 One day	National. To commemorate India having won Independence on this day in 1947
	Holi	Phagan Purnamashi (Feb-Mar) Two days	Seasonal and recreational
	Children's Day	November 14 One day	National. To celebrate birthday of Pt. Jawahar Lal Nehru and to focus attention on the welfare of children.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes. Wrestling.	6,000	All	Sweetmeats, toys.
Conference of Sanatanist Brahmins in the Shiva temple. Musicians entertain the gathering.	2,000	Hindus, mostly Sanatanist Brahmins.	
See descriptive notes. Wrestling.	300 3 miles	All	
-do-	500 Local	All	
-do-	5,000	All	Sweetmeats, toys.
See descriptive notes.	200 2 miles	All	Eatables.
-do-	4 miles	All	
-do-	300	All	Sweetmeats.
Sale of livestock. Wrestling.	2,000 30 miles	All	Cattle, eatables.
Recital of holy books; <i>bhellis</i> of <i>gur</i> offered.	600	All	..
See descriptive notes.	1,000	All	Cattle & other animals.
Flag-hoisting; parades; cultural programme; tourna- ments; fancy-dress shows.	10,000	All	Eatables, toys.
See descriptive notes. Wrestling; <i>kabaddi</i> ; kite-flying.	..	Hindus & Sikhs	-do-
See descriptive notes.	..	Sikhs & Hindus	-do-
Flag hoisting; parade; cultural programme; tourna- ments; fancy-dress shows.	10,000	All	-do-
See descriptive notes.	15,000	Hindus & Sikhs	Powdered colours.
Cultural programmes; tournaments; fancy-dress shows.	5,000	All	Eatables, toys.
Burning of effigies of Ravana, Megh Nad and Kumbh Karna. See also descriptive notes.	18,000	All, especially Hindus.	Sweetmeats, general merchandise.

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NABHA			
Nabha	Raksha Bandhan	Sawan Puranmashi (July-Aug) One day	Social. A domestic festival.
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Two days	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Gandhi Jayanti	October 2 One day	National. Birth anniversary of Mahatma Gandhi.
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
	Teejan	Sawan Sudi 3 (July-Aug) One week	Seasonal and recreational
	Cattle fair	July One week	Commercial
	Mela of Mata Rani	Tuesdays falling in the dark half of Chet (Mar-Apr) Phagan (Feb-Mar) One day	Religious. Dedicated to the goddess Durga.
	Guru Nanak's Birthday	Katak Puranmashi (Oct-Nov) Three days	Religious
	Guru Govind Singh's Birthday	Poh Sudi 7 (Dec-Jan) Three days	Religious
	Guru Arjan Dev's Martyrdom day	Jeth Sudi 4 (May-June) Three days	Religious
	Maharishi Balmik's Birthday	Asoj Puranmashi (Sept-Oct) One day	Religious
	Bawan Dwadashi	Bhadon Sudi 12 (Aug-Sept) One day	Religious. Dedicated to Bawana, incarnation of Vishnu.
	Mahavir Jayanti	Chet Sudi 13 (Mar-Apr) One day	Religious. Birthday of Lord Mahavira, founder of Jainism.
	Durga Ashtami	Chet Sudi 8 (Mar-Apr) Asoj Sudi 8 (Sept-Oct) One day	Religious. Dedicated to goddess Durga.

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TASHIL—concl.			
Sisters tie <i>rakhi</i> to the wrist of their brothers.	10,000	Hindus	..
See descriptive notes.	10,000	Hindus	..
See descriptive notes.	10,000	All	..
<i>Parbhat-pheris</i> ; meetings.	10,000	All	..
See descriptive notes.	15,000	Hindus & Sikhs	..
-do-	..	-do-	Sweetmeats.
Women get together and swing, sing and dance in the afternoon.	2,000	Hindus & Sikhs, women only.	Toys, eatables.
Sale of livestock	10,000	All, men only.	Cattle and other animals.
Worship of the deity	2,000	Hindus, women only.	Eatables, toys.
Procession; a holy dip in the tank; non-stop recital of Granth Sahib; religious <i>diwan</i> .	5,000	Sikhs & Hindus	..
-do-	5,000	-do-	..
-do-	5,000	do-	..
Procession; meetings.	1,000	Harijans	..
Procession; obeisance paid to Bawana.	5,000	Hindus	Eatables.
Worship of Lord Mahavira.	1,000	Jains	..
Worship of the deity; <i>parbhat pheris</i> ; <i>bhajans</i> ; hymns; religious discourses; fastings	2,000	Hindus	Eatables.

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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A—VILLAGES

Chahlan H.B. 22	Chahlan fair of Sati and Gugga fair	Bhadon Sudi Ashtami and Naumi (Aug-Sept) Two days	Religious*
Fatehpur H.B. 39	Shiv Chaudash	Phagan Badi 4 (Feb-Mar) One day	Religious
Mandhour H.B. 45	Cattle fair	Sawan (July-Aug) Three days	Commercial
Soundha H.B. 49	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Jallah H.B. 50	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Bhamarsizer H.B. 57	Gugga Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious
Khalispur H.B. 79	Gugga Mari	-do-	Religious
Bazidpur H.B. 88	Gugga Mari	-do-	Religious
Harnam Nagar H.B. 105	Bandagi Sahib	26th of Shawal month of Hijri era Two days	Religious. Associated with the memory of a Muslim saint, Baba Bandagi Sahib.
Fatehgarh Sahib H.B. 110	Jor Mela	Poh (Dec-Jan) Four days	Religious. To commemorate the martyrdom of the two younger sons of Guru Gobind Singh, named Baba Zora- war Singh, and Baba Fateh Singh, aged 9 and 7 years, respectively.
Balahra H.B. 117	Nirjala Ikadashi	Jeth Sudi 11 (May-June) One day	Religious. Dedicated to a local saint, Sadhu Dass whom his disciples call <i>Rabb</i> .
Hamayonpur H.B. 136	Cattle fair	March, June, September and December	Commercial
Dangherian H.B. 162	Mela Sitla	Chet (March-Apr) One day	Religious. Dedicated to goddess Sitla.

*The legend goes that about 300 years ago a local Zamindar's son had been betrothed to a girl of village Ghurani by a snake in a grove and he died then and there. The dog ran to the girl betrothed to the boy. She was a devotee of God and his death. Accompanied by the members of her family she went to the place in a bullock-cart driven by two young and ultimately it got going, and the party reached Chahlan where the boy lay dead. The girl expressed her desire to be allowed to get burnt alive on the same pyre as was prepared for the boy. The boys parents did not agree but girl's parents agreed. The girl cursed the former saying that none of their dynasty would survive in village Chahlan, and, blessing her parents, she entered the pyre and committed *sati*. The fair is held since then.

†The residents of village Ghurani visit village Chahlan on *ashtami* to pay homage to the *sati* there. On the way spent at village Chahlan, singing songs in praise of the *Bhua* (father's sister) as they call the *sati*. After making offerings,

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
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TAHSIL /

See foot note†	800	All	Eatables.
See descriptive notes on Shivratri.	300	Hindus	..
Sale of livestock	1,000	All, men only.	..
See descriptive notes.	500	All	..
-do-	500	Hindus	..
See descriptive notes.	..	All	..
See descriptive notes. Wrestling.	..	All	..
-do-	500	All	..
Urs held; prayers offered; <i>qwalis</i> sung.	500	Muslims, from all over India.	..
Procession; holy dip in the tank; non-stop recital of Granth Sahib; <i>kirtan</i> & <i>diwan</i> ; homage paid to the martyrs and Guru Gobind Singh.	100,000	Sikhs & Hindus	Eatables, general mer- chandise.
Worship in the temple; offerings of money made. Professional singing.	5,000 15 miles	Hindus & Sikhs	General merchandise.
Sale of livestock	1,000	All, men only.	..
Worship of the deity	3,000	Hindus	..

Kalan. One day at dawn the boy went out of the village to graze cattle. He was accompanied by his dog. He was bitten and through her spiritual power, she came to know that the purpose of dog's visit was to inform her of her would-be-husband's death. On reaching Rajewalik, one of the bullocks sat and refused to move further for some time. But untrained bullocks. On reaching Rajewalik, one of the bullocks sat and refused to move further for some time. But she entered the pyre and committed *sati*. The fair is held since then.

they rest at village Rajewali where one of the two bullocks driving the bullock-cart of the *sati* had stopped. The night is they return to their village the next morning whereafter Gugga fair starts regarding which descriptive notes may be seen

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
SIRHIND			
Dangherian H. B. 162	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious.
Mehmadpur H. B. 170	Gugga Naumi	-do-	Religious
Hol H. B. 179	Mela Gugga Naumi	-do-	Religious
Nandpur H. B. 181	Mela Baba Roda	September Four days	Religious. Associated with a saint Baba Roda whose tomb exists here.
Rouni H. B. 182	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Jarg H. B. 186	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Mata Da Mela	Chet Badi, first and second Tuesday (Mar-Apr) Jeth Badi, first Tuesday (May-June) One day	Religious*
Bhurthala Mander H. B. 194	Birthday of Guru Hargobind Sahib	Asarh (June-July) Three days	Religious. There is a legend that the sixth Guru of the Sikhs camped here for four hours when he was returning after fighting the battle with the Mughals at Sidh Sar (District Patiala). Since then the fair is held every year.
	Krishna Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
Lasoi H. B. 196	Mela Devi	Chet (Mar-Apr) Asoj (Sept-Oct) Two days	Religious. Dedicated to the goddess Durga.
Nazampur H. B. 201	Sidhsar fair	Bhadon Amavas (Aug-Sept) Baisakh Amavas (Apr-May) One day	Religious. To commemorate the martyrdom of Baba Shia Singh of Jhal got.

*About two hundred years ago, *mattis* (shrines dedicated to the goddess) were located towards the south of the village to the goddess, in case she blessed him with a son. The wishes of the devotee were fulfilled and he constructed a number of temples. The second temple is associated with Bari Mata and Udasi Sadhus from the *dera* of Baba Ishargir officiate there.

†Devotees construct small shrines of a few bricks and scoop out earth in the name of the goddess. Services of professional masons are also utilised for this purpose and cash payments are made to them. Sheep, he-goats, cocks and pigs are offered to the deity.

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	600 2 miles	All	..
-do-	2,000 4 miles	All	Sweetmeats, fruits, earthen toys, general merchandise.
-do-	1,200	All	..
Worship at the tomb. Wrestling; kite-flying; horse, camel & bullock-cart races.	6,000 15 miles	All	Sweetmeats, fruits, le- ather goods, utensils, earthen toys.
See descriptive notes.	1,000	All	..
-do-	3,000	All, especially Hindus.	Sweetmeats.
See descriptive notes. Offerings of vermicelli made at the tomb of Gugga.	3,000	Hindus & Sikhs	-do.-
Folk dances; poetic symposium; juggler shows; cart races; camel and horse races†	One lakh on first Tuesday of Chet, and ten thousand (mostly women) on second Tues- day of Chet and first Tuesday of Jeth	Hindus & Sikhs	Sweetmeats, sweet <i>rotis</i> , tools, story books, general merchandise.
Non-stop recital of Granth Sahib. <i>Kavishars</i> and <i>dhadi jathas</i> ; professional singers sing praises of Sikh Gurus and heroes.	5,000 5 miles	Sikhs & Hindus	..
See descriptive notes. <i>Kirtan</i> in the temple.	1,000	Hindus	..
Worship of the deity	2,500	Hindus & Sikhs	..
Homage paid to the martyr. Wrestling; <i>kabaddi</i> .	1,000 20 miles	Sikhs & Hindus	..

and were worshipped by the people. Once Dharam Singh, a resident of the village took a pledge to construct a temple dedicated to the goddess, in case she blessed him with a son. The wishes of the devotee were fulfilled and he constructed a number of temples at their present site. There are four temples. One is dedicated to the goddess Masani and is managed by a Harijan priest. The remaining two temples belong to Mata Basanti and Baba Farid, and Mirasi priests officiate there.

†Devotees construct small shrines of a few bricks and scoop out earth in the name of the goddess. Services of professional masons are also utilised for this purpose and cash payments are made to them. Sheep, he-goats, cocks and pigs are offered to the deity.

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
SIRHIND			
Padiala H. B. 204	Mela Gugga Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious
Dhamot H. B. 207	Ram Sar	Bhadon 9 (Aug-Sept) Asoj 9 (Sept-Oct) Chet 14 (Mar-Apr) One day	Religious. Associated with a sacred place where saints reside.
	Sidh Sar fair	Bhadon 9 (Aug-Sept) One day	Religious. To commemorate the martyrdom of Shia Singh of Jhal got.
Ghaloti H. B. 210	Gugga Mari Da Mela	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
Rara H. B. 211	Puranmashi	On every Puranmashi, especially in Phagan (Feb-Mar) on Holi Mohalla One day	Religious. Associated with the visit of Guru Hargobind Sahib to the village.
Blasspur H. B. 216	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Bibipur H. B. 224	Mela Gugga Naumi	-do-	Religious
Maksudra H. B. 225	Mela Baba Sidh	Bhadon (Aug-Sept) One day	Religious. Dedicated to a saint.
Manhera Jattan H.B. 226	Lohri	Last day of Poh (Dec-Jan) One day	Seasonal
Rampur H. B. 228	Mela Baba Bhoos	January One day	Religious
Kadon H. B. 246	Mela Baba Sidh	Katak Amavas (Oct-Nov) One day	Religious*

*The fair is associated with Baba Sidh who is said to belong to village Koom of District Ludhiana. He had a long suggest some method of killing the saint, but he refused to tell any. Again a Brahmin was consulted and he disclosed the secret fighting with the enemies and dropped down dead in village Kadon, where funeral rites of the saint were performed. His was also raised in Koom where head of the saint had fallen.

†Offerings of he-goats, laddoos and cloth made on the *smadh* on the occasions of marriage and the birth of a male child. dead bodies.

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	200	All	..
Bath in the tank. Wrestling; <i>kabaddi</i> .	1,000 10 miles	Hindus & Sikhs	Wooden goods.
Bath in the tank. Wrestling; <i>kabaddi</i> .	10 miles	All	Sweetmeats, toys.
See descriptive notes.¶ Offerings are made to Gugga. Wrestling; professional singing.	2,000	All	Sweetmeats, toys.
See descriptive notes. Sports; mimicking.	5,000	All, especially Hindus.	Sweetmeats, toys.
See descriptive notes. Illuminations; fireworks.	5,000	Hindus	Sweetmeats, toys.
<i>Diwan</i> is held at night and on the next morning <i>bhog</i> ceremony takes place. Devotees take meals from the <i>langar</i> (free community kitchen).	2,000 10 miles	Sikhs & Hindus	..
At the tomb of Gugga Pir, devotees offer <i>karahi</i> and pray for protection against the snakes. Wrestling. See also descriptive notes.	3 miles 400	All	Eatables. ..
See descriptive notes.	2,000	All	..
See descriptive notes.	500	Hindus & Sikhs	..
	1,200	All	
See foot note †	2,000	Members of <i>Mundi</i> <i>got</i>	

standing enmity with the members of *Mamget got* who were in search of some way to kill him. A Mirasi was consulted to which led to the beheading of the saint by his enemies in village Koom. The headless body of the saint continued wife also reached the village and committed *sati*. *Smadhs* dedicated to the saint and his wife were constructed here; a *smadhi*

A piece of 15 acres of land associated with the saint is held sacred and the wood from this land is used only for burning the

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
SIRHIND			
Loha Kheri H.B. 250	Mela Gugga Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious
Lapon H.B. 255	Mela Lapon Dera	Chet Sudi 14 (Mar-Apr) One day	Religious*
Lal Kalan H.B. 259	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Reuna Ucha H.B. 268	Gugga fair	-do-	Religious
Akar H.B. 277	Gugga Naumi	-do-	Religious
Akarri H.B. 278	Gugga Naumi	-do-	Religious
Kharori H. B. 301	Gugga Mari	-do-	Religious
Badhauchi Kalan H.B. 303	Gugga fair	-do-	Religious
	Biram Dass fair	First Tuesday falling in bright half of Chet (March-April) and Bhadon (Aug-Sept) One day	Religious. Associated with the memory of Biram Dass who was a saint of high order.
Hassainpura H.B. 305	Mela Nath	Bhadon Sudi 14 (Aug-Sept) One day	Religious. In the memory of a saint whose <i>smadh</i> exists here.
Dadiana ¹ H.B. 306	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
Rupalheri H.B. 307	Nirjala Ikadashi	Jeth Sudi 11 (May-June) Two days	Religious. In memory of a saint whose <i>smadh</i> is situated here.
Sil H.B. 313	Mela Sil Chappar	Chet Chaudash (Mar-Apr) One day	Religious. Dedicated to a goddess.
Chanarthai Kalan H.B. 313	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Chanarthai Khurd H.B. 321	Dussehra	-do-	Religious

*The legend goes that a saint hailing from village Sailana used to transform himself into a deer and roam about in the area. Once, over a hundred years ago an Englishman, out for hunting, fired at the deer. The latter was wounded and ran to this place in village Lapon where he washed his wounds and again changed into the saint that he was. The Englishman also reached here and was pardoned by the saint on his promise of building a *dera* for him. The *dera* was accordingly constructed and since then the fair is held.

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	3000	All	..
Sacred bath in the tank ; obeisance at the <i>dera</i> of the saint.	500	Sikhs & Hindus	..
See descriptive notes.	150	All	..
-do-	10 miles	All	Drinks and eatables.
-do-	300	All	..
-do-	300	All	..
-do-	500	All	..
-do-	300 1 mile	All	Eatables.
Worship of the <i>smadh</i> of the saint. Wrestling matches.	300 1 mile	All	Drinks and eatables.
Worship of the <i>smadh</i>	5,000	All	..
See descriptive notes.	600 2 miles	All	..
Recital of Guru Granth Sahib; <i>bhajans</i> ; <i>kirtan</i> . Wrestling.	1,500 4 miles	Hindus & Sikhs	..
Worship of the deity	10,000	Hindus & Sikhs	Eatables, general merchandise.
See descriptive notes. Fire-works.	25 miles	All, especially Hindus.	Sweetmeats.
See descriptive notes. Wrestling.	2,000	-do-	Utensils of china clay.

area. Once, over a hundred years ago an Englishman, out for hunting, fired at the deer. The latter was wounded and ran to this place in village Lapon where he washed his wounds and again changed into the saint that he was. The Englishman also reached here and was pardoned by the saint on his promise of building a *dera* for him. The *dera* was accordingly constructed and since then the fair is held.

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
SIRHIND			
Attapur H.B. 324	Dera Mahant Biram Dass	Phagan (Feb-Mar) One day	Religious. Dedicated to Mahant Biram Dass who was known for his character.
Rurki H.B. 325	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
Nalini H.B. 327	Mela Gugga Naumi	-do-	Religious
Nolakha H.B. 328	Gugga Mari	-do-	Religious
Phagan Majra H.B. 334	Mela Ikadashi	Phagan Sudi 11 (Feb-Mar) One day	Religious
Kasiana H.B. 335	Gugga Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious
Lang H.B. 336	Gugga fair	-do-	Religious
Dhatonds H.B. 339	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
Surana H.B. 340	Gugga fair	-do-	Religious
B—TOWNS			
Doraha	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Cattle fair	Chet 15 (Mar-Apr) Bhadon 20 (Aug-Sept) Three days	Commercial
Payal	Cattle fair	Asarh 18 (June-July) Maghar 6 (Nov-Dec) Three days	Commercial
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
	1,000	All	..
See descriptive notes. Wrestling.	200 1 mile	All	Eatables.
See descriptive notes.	300	All	..
-do-	200	All	..
Non-stop recital of Granth Sahib. Wrestling.	5,000 4 miles	Hindus & Sikhs	Sweetmeats, fruits.
See descriptive notes.	900	All	..
See descriptive notes. Wrestling.	2,000 10 miles	All	Drinks and eatables.
See descriptive notes. Wrestling.	100 1 mile	All	Eatables.
-do-	200	All	Wooden goods.
See descriptive notes.	10,000	All, especially Hindus.	..
Sale of livestock	5,000	All, men only.	Cattle and other animals.
Sale of livestock. Wrestling; singing; acrobatics.	5,000 25 miles	-do-	Cattle, agricultural implements.
See descriptive notes.	5,000 12 miles	All, especially Hindus.	Eatables.

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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Gobindgarh	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Holi	Phagan Purnamashi (Feb-Mar) Three days	Seasonal and recreational
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Guru Nanak Dev's Birthday	Katak Purnamashi (Oct-Nov) One day	Religious
	Cattle fair	Nauratas of Chet (Mar-Apr) and Asoj (Sept-Oct) Three days	Commercial
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Amloh	Cattle fair	Bhadon 11 (Aug-Sept) Jeth 10 (May-June) Three days	Commercial
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	
	Bawan Dwadashi	Bhadon Sudi 12 (Aug-Sept) One day	Religious. Dedicated to Bawana, an incarnation of Vishnu.
	Maharishi Balmiki's Birthday	Asoj Purnamashi (Sept-Oct) One day	Religious
Basi	Guru Nanak's Birthday	Katak Purnamashi (Oct-Nov) One day	Religious
	Bawan Dwadashi	Bhadon Sudi 12 (Aug-Sept) One day	Religious. Dedicated to Bawana, an incarnation of Vishnu.
	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational

SIRHIND

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes. Fire-works; musical performances.	5,000	Hindus & Sikhs	Sweetmeats, toys, fire- works, fruits, pictures, articles connected with illuminations.
See descriptive notes. Singing & dancing.	2,000	Hindus & Sikhs	Powdered colours, sweetmeats.
Worship of Krishna; singing of religious songs; taking out of <i>jhankis</i> . See also descriptive notes.	2,000	Hindus	Fruits, sweetmeats.
Procession; a holy dip in the tank; non-stop recital of Granth Sahib; <i>diwan</i> ; <i>kirtan</i> .	1,500	Sikhs & Hindus	Sweetmeats, articles of illuminations.
Sale of livestock	2,000	All, men only.	Cattle and other animals, eatables.
See descriptive notes. Wrestling; fire-works; <i>jhankis</i> ; dramas.	5,000	All, especially Hindus.	Sweetmeats, toys.
Sale of livestock. Wrestling; professional singing.	3,000	All, men only.	Cattle and other animals.
See descriptive notes. Wrestling; professional singing; fire-works.	3,000	All, especially Hindus.	Sweets, toys.
Procession; <i>jhankis</i> ; <i>tullas</i> made to float in the tank. Wrestling; professional singing.	2,000	Hindus	..
<i>jhankis</i> of Balmik, Rama, Lakshman, Sita, Lava and Kusha taken out in procession. Professional singers entertain the people.	2,000	Harijans	..
Procession; non-stop recital of Granth Sahib; profes- sional singers entertain the people.	4,000	Sikhs & Hindus	..
Worship of Lord Bawana. Fire-works; wrestling; kite-flying.	8,000 6 miles	Hindus	Eatables, earthen toys.
See descriptive notes. Wrestling.	8,000	Hindus & Sikhs	-do-

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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SIRHIND			
Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Basi	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) Two days	Religious
	Guru Nanak's Birthday	Katak Puranmashi (Oct-Nov) One day	Religious
	Guru Arjan Dev's Martyrdom Day	Jeth Sudi 4 (May-June) One day	Religious
Sirhind	Cattle fair	March 18, May 19, July 7, September 16	Commercial
	Urs Roza Sharif	27th of Saffar month of Hijri era Three days	Religious. To commemorate the death anniversary of a Muslim saint, Sheikh Ahmad Mujaddid Alf-i-Sani.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Mela Mata Rani	Phagan (Feb-Mar) One day	Religious. Dedicated to goddess Durga.

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
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TAHSIL—concl.d.			
Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
See descriptive notes. Wrestling.	8,000 2 miles	All, especially Hindus.	Eatables, toys.
See descriptive notes. Wrestling.	3,000	All	Eatables, toys.
See descriptive notes.	2,000	Hindus	Toys.
-do-	2,000	Hindus	Toys.
Worship of goddess Lakshmi. Illuminations. See also descriptive notes.	4,000 2 miles	Hindus & Sikhs	Sweetmeats.
Non-stop recital of Granth Sahib	1,000	Sikhs & Hindus	..
-do-	1,000	-do-	..
Sale of livestock. Wrestling.	1,000	All, men only.	Cattle and other animals.
Urs held; <i>namas</i> ; <i>qwalis</i> ; silent recitation of Quran.	2,000 From all parts of India, Pakistan & Afghanistan	Muslims	..
See descriptive notes. Wrestling.	1,000	All, especially Hindus.	Sweetmeats, fruits.
Obeisance at the <i>math</i> of the deity	1,000 5 miles	Hindus	General merchandise.

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
RAJPURA			
A—VILLAGES			
Nulas Kalan H.B. 11	Shivratri fair	Phagan Badi 14 (Feb-Mar) Two days	Religious. Associated with the temple constructed by Maharaja Karam Singh of the then Patiala State.
Rangian H.B. 12	Mela Chint Purni	Asoi (Sept-Oct) Three days	Religious. Dedicated to the goddess Chint Purni.
Basantpura H.B. 22	Cattle fair	Katak 13 (Oct-Nov) Three days	Commercial
Makandpura H.B. 22	Kamla Pati Tirath	Chet Amavas (Mar-Apr) Katak Purnamashi (Oct-Nov) One day	Religious. The place is believed to be the maternal home of the maternal grand parents of the gods. Temple of Vishwa Karma exists here and the tank here is regarded very sacred. It is believed that anyone having a dip in it is absolved of all sins.
Atuan H.B. 23	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Three days	Religious
Chadiala H.B. 24	Mela Gosain	Bhadon 2 (Aug-Sept) One day	Religious. In memory of a saint.
Baroli H.B. 27	Mela Gugga Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious
Karkaur H.B. 30	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Lohgarh H.B. 46	Annual Diwan Singh Sabha	February 3 days	Religious. Dedicated to Guru Gobind Singh.
Nagla H.B. 51	Durga Ashtami	Chet Sudi 8 (Mar-Apr) One day	Religious. Dedicated to goddess Durga.
Dhamoli H.B. 69	Gugga Pir Di Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious
Banwari H.B. 70	Gugga Pir Di Mari	-do-	Religious
Khanpur Bring H.B. 73	Gugga Pir Di Mari	-do-	Religious
Bhagrana H.B. 86	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Dadu Majra H.B. 87	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
See descriptive notes. Wrestling.	5,000	Hindus	Toys, sweetmeats.
People pay obeisance to the goddess.	2,000	Hindus & Sikhs	..
Sale of livestock	500	All, men only.	Cattle & other animals.
Bath in the tank and worship in the temple. Wrestling.	4,000	Hindus & Sikhs	..
See descriptive notes. Wrestling.	500	All	Sweetmeats.
Worship at the tomb of the saint. Wrestling.	500	All	Eatables.
See descriptive notes.	500	All	..
See descriptive notes.	300	All	..
Non-stop recital of Granth Sahib; diwan.	400	Sikhs	..
Worship of the goddess. Wrestling.	400 6 miles	Hindus & Sikhs	Eatables.
See descriptive notes.	400 1 mile	All	Sweetmeats.
-do-	200 1 mile	All	Sweetmeats.
See descriptive notes. Wrestling.	1,000 1 mile	All	Sweetmeats.
See descriptive notes.	..	All, especially Hindus.	Sweetmeats.
See descriptive notes.	1,000	All	..

PATIALA DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
RAJPURA			
Rao Majra H.B. 101	Mela Gugga Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious
Mandauli H.B. 112	Shri Chand Janam Naumi	Bhadon 24 (Aug-Sept) One day	Religious
Shahpur Rajan H.B. 114	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Sahal H.B. 121	Mela Mata Rani	First Tuesday falling in the dark half of Chet (Mar-Apr) Two days	Religious. Dedicated to goddess Sitla.
Kamalpur H.B. 131	Mela Kamalpur	Chet Purnamashi (Mar-Apr) Katak Purnamashi (Oct-Nov) One day	Religious. The place is believed to be the maternal home of the maternal grand parents of the gods.
Dahrian H.B. 140	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Sitarpura H.B. 154	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Kurli H.B. 158	Gugga Mari	-do-	Religious
Jasaut H.B. 161	Lalanwala	On all Thursdays of May and June One day	Religious. Dedicated to Lalanwala Pir.
Rani Majra H.B. 177	Halori	One day	Religious
Barana H.B. 178	Shiv Chaudash	Phagan Badi 14 (Feb-Mar) One day	Religious
Jaula Kalan H.B. 180	Gugga Mari	Bhadon Badi 9 (Aug-Sept) One day	Religious
Jawaharpur H.B. 202	Gugga fair	-do-	Religious
Lalru H.B. 218	Cattle fair	July 17 Three days	Commercial
Daher H.B. 224	Mata Ka Pujan	On first Tuesday falling in the dark half of Chet (Mar-Apr) One day	Religious. It is believed that small-pox is cured by worshipping the Mata.

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	1,500	All	..
..	2,000	..	..
See descriptive notes. Wrestling.	5,000	All	Sweetmeats.
Worship of and offerings to the deity in the temple. Wrestling.	13,000	Hindus & Sikhs	Sweetmeats.
A holy dip in the tank. Wrestling; bullock races.	2,000 7 miles	Hindus & Sikhs	Sweetmeats, merchandise, general
See descriptive notes.	500	All	Sweetmeats.
-do-	400 6 miles	All	..
-do-	1,000	All	..
Worship of the tomb of the Pir. Wrestling.	400 6 miles	All	Eatables.
..	500	All	..
See descriptive notes on Shivratri.	400	Hindus	Eatables.
See descriptive notes.	200	All	..
-do-	200	All	..
Sale of livestock	2,000	All, men only.	Cattle and other animals.
Worship of a mat dedicated to the goddess. Gulgulas and kachauris prepared on the previous night are offered to the goddess and taken as narshad.	..	Hindus, women and children only.	Bar and other eatables.

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Daher H.B. 224	Gugga Naumi, or, Chharion Ka Teohar	Bhadon Badi 9 (Aug-Sept). One day	Religious
Jhajon H.B. 229	Mela Sati	Chet (Mar-Apr) One day	Religious
Chharwar H.B. 230	Sabha Gurdwara Choti Sahib	Chet (Mar-Apr) Three days	Religious
Khaspur H.B. 231	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Machli Kalan H.B. 238	Shivratri	Phagan Badi 14 (Feb-Mar) Two days	Religious
Pawala H.B. 243	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Kheri Gurnam H.B. 247	Chanan Naumi	Bhadon Sudi 9 (Aug-Sept) One day	Religious
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Three days	Religious
Thuha H.B. 255	Sabha Gurdwara Sahib	Chet (Mar-Apr) Three days	Religious
Khizargarh H.B. 282	Guru Nanak's Birth day	Katak Puranmashi (Oct-Nov) One day	Religious
Chatt H.B. 285	Mela Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Majauli H.B. 330	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Seal H.B. 337	Mela Sitla	Chet (Mar-Apr) One day	Religious
Kami Kalan H.B. 370	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Jand Manghauri H.B. 374	Sabha Nathana	Poh 29 (Dec-Jan) Three days	Religious

RAJPURA

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
A bamboo pole, to the upper end of which are tied multi-coloured clothes and peacock feathers, is worshipped on this day and is called <i>Gugga-ki-chhari</i> . See also descriptive notes.	300	All	..
..	1,000	Hindus, especially Lohars & Tarkhans.	..
Recital of Granth Sahib	1,000 miles	Sikhs & Hindus	..
See descriptive notes.	1,000 [	Hindus	..
-do-	2,000	Hindus	Sweetmeats, fruits.
-do-	1,000	All, especially Hindus.	..
Worship of the sacred place	2,000 7 miles	Hindus	..
See descriptive notes. Wrestling.	5,000 10 miles	All	..
Recital of Granth Sahib	2,500 3 miles	Sikhs & Hindus	..
Recital of Granth Sahib; <i>kirtan</i> .	800	-do-	..
See descriptive notes.	500	Hindus	..
-do-	1,000	All	..
Obeisance to the goddess in the temple	1,000	Hindus & Sikhs	..
See descriptive notes.	14,000	All	..
Recital of Granth Sahib	5,000	Sikhs	Sweetmeats.

PATIALA DISTRICT

Town/Village with Had. Bast No.	Fair/festival	Date & duration	Significance and legend
RAJPURA			
Sandharsi H.B. 378	Mela Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Loh Simbly H.B. 193	Gurparb of Guru Har Rai	January One day	Religious. Birth anniversary of Guru Har Rai, the seventh Sikh Guru.
Kapoori H.B. 396	Mela Sitla	First Thursday falling in the dark half of Chet (Mar-Apr) One day	Religious. Dedicated to goddess Sitla.
B—TOWNS			
Dera Bassi	Cattle fair	12th to 14th of every month Three days	Commercial
	Peeth	On every Monday One day	Commercial. Held to encourage the growth of house-hold industry.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Chharian Gugga	Sawan Puranmashi (July-Aug) One day	Religious
Banur	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Three days	Religious
	Nirjala Ikadashi	Jeth Sudi 11 (May-June) One day	Religious
	Kath Ikadashi	Phagan Sudi 11 (Feb-Mar) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Cattle fair	Every month Two days	Commercial

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	1,000	All	..
Recital of Granth Sahib	1,500	Sikhs & Hindus	Sweetmeats.
Worship of and offerings to the deity at the temple. Wrestling.	5,000	Hindus & Sikhs	Sweetmeats.
Sale of livestock	5,000 200 miles	All, men only.	Cattle and other animals.
Sale and purchase of household industry goods	1,200	All, men only.	Household industry goods, especially hides and skins.
See descriptive notes. Wrestling ; fire-works.	10,000 15 miles	All, especially Hindus.	Sweetmeats, crackers.
See descriptive notes on Gugga Naumi. Fire-works.	2,000 1 mile	All	Sweetmeats, fruits, toys.
Obeisance paid at the <i>marhi</i> (shrine) of Gugga; sweet edibles are prepared some of which are offered to miles at the shrine and the remaining distributed among the low-caste persons. Wrestling; kite-flying; acrobatics ; singing of Gugga ballads. See also descriptive notes.	500 10 miles	All	Sweetmeats and other catables.
Sweets and cold drinks offered to the people. Wrestling; jugglery; professional singing.	5,000	Hindus	Sweetmeats, toys, general merchandise.
Worship of the sacred place	500	Hindus	..
See descriptive notes. Fire-works.	2,500	All, especially Hindus.	..
Sale of livestock. Folk-dances.	300	All, men only.	Cattle.

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Rajpura	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Martyrdom day of Guru Arjan Dev	7eth Sudi 4 (May-June) Two days	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Two days	Religious
	Gugga fair, or, Gugga Di Chhari Da Mela	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Maharishi Balmik's Birthday	Asoj Purnamashi (Sept-Oct) Three days	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Guru Nanak Dev's Birthday	Katak Purnamashi (Oct-Nov) Two days	Religious
	Martyrdom Day of Guru Teg Bahadur	Maghar Sudi 5 (Nov-Dec) Two days	Religious
	Cattle fair	January Six days	Commercial
	Guru Gobind Singh's Birthday	Poh Sudi 7 (Dec-Jan) Two days	Religious
	Guru Ravi Dass's Birthday	Magh Purnamashi (Jan-Feb) Two days	Religious
	Holi	Phagan Purnamashi (Feb-Mar) One day	Seasonal and recreational.

RAJPURA

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concd.			
See descriptive notes.	500	Hindus	..
Non-stop recital of Granth Sahib. Wrestling; folk dances; professional singing. See also descriptive notes.	500	Sikhs & Hindus	Eatables, toys.
Procession taken out on the first day; <i>bhog</i> of <i>akhand path</i> on the second day. Professional singing; distribution of sugared water.	2,000	Sikhs	..
Poetic symposium; dramatic performances. See descriptive notes.	5,000	Hindus	Eatables, toys.
See descriptive notes.	5,000	All	-
See descriptive notes.	7,000	All, especially Hindus.	-do-
Procession; meeting; religious songs; dramatic performances.	300	Balmikis	-do-
See descriptive notes. Illuminations; fire-works.	7,000	Hindus & Sikhs	Eatables, toys, crackers.
Procession; a holy dip in the tank; non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> .	3,000	Sikhs & Hindus	..
-do-	3,000	-do-	..
Sale of livestock	200 10 miles	All, men only.	Cattle and other animals.
Procession; a holy dip in the tank; non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> . Illuminations in the Gurdwara; professional singing; poetic symposium.	1,000	Sikhs	..
Procession; recital of Granth Sahib; songs, poetic sym- posium.	600	Ramdassias	..
See descriptive notes.	5,000	Hindus & Sikhs	Coloured powders, sweetmeats.

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Kalyan H.B.11	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
Ablowal H.B.15	Gugga Naumi	-do-	Religious
Mavi H.B.18	Mela Dooj Gosian Sahib	Bhadon Badi 2 (Aug-Sept) One day	Religious. Dedicated to Saint Gosian Sahib whose <i>smadh</i> exists here.
Jhil H.B.21	Mata Da Mela	Chet Badi 4 (Mar-Apr) Two days	Religious. Dedicated to goddess Durga.
Sahib Nagar H.B.29	Tung Nath fair	Jeth (May-June) One day	Religious. Dedicated to Tung Nath whose <i>smadh</i> exists here.
Baran H.B.35	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Lagroli H.B.59	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Bhanra H.B.60	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Kalburcha H.B.61	Gugga fair	-do-	Religious
Kularan H.B.62	Gugga Mari fair	Bhadon Badi 11 (Aug-Sept) One day	Religious
Kakrala H.B.62	Gugga Mari fair	Bhadon Badi 14 (Aug-Sept) One day	Religious
Saddarpur H.B.68	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Rain Majra H.B.70	Guga Naumi	-do-	Religious
Kakrala H.B.71	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Shahpur H.B.73	Gugga Naumi	-do-	Religious
Mavi H.B.74	Gugga Naumi	-do-	Religious
Majri Akalian H.B.84	Gugga fair	-do-	Religious

PATIALA

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
See descriptive notes.	600	All	Eatables.
-do-	1,000	All	..
-do-	6,000	All	..
Worship of the deity. Wrestling; <i>kabaddi</i> ; horse races.	4,000 12 miles	Hindus & Sikhs	Sweets, toys.
Worship of the idol of Tung Nath; <i>kirtan</i> .	..	Hindus	-do-
See descriptive notes. Wrestling.	..	All	Eatables.
See descriptive notes.	500	Hindus & Sikhs	..
See descriptive notes. Wrestling.	300	All	..
See descriptive notes.	5,000	All	Sweetmeats, fruits, bangles.
See descriptive notes on Gugga Naumi. Wrestling; <i>kabaddi</i> .	2,000	All	Sweetmeats, fruits, toys.
See descriptive notes on Gugga Naumi. Wrestling.	300	All	..
See descriptive notes.	200	All	..
-do-	6,000 7 miles	All	Sweetmeats, toys, bangles.
-do-	3,000 10 miles	All	Sweetmeats, toys.
-do-	2,000	All	Sweets, fruits, general merchandise.
-do-	1,000	All	..
-do-	3,000	All	Sweets, toys.

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PATIALA			
Panondian H.B. 90	Mela Naugaza Pir	Asarh (June-July)	Religious. In honour of Naugaza Pir whose tomb exists here.
Nomada H.B. 92	Gugga fair	Bhadon Badi 9 (Aug-Sept) Three days	Religious
Khatriwala H.B. 95	Gugga Pir	Bhadon Badi 9 (Aug-Sept) One day	Religious
Mahabatpur H.B. 98	Mela Baba Buta Shah	Asarh (June-July) One day	Religious. Dedicated to a saint, Baba Buta Shah whose <i>khanaqah</i> exists here.
Kauli H.B. 101	Baba Gaib Shah fair	One day	Religious. Dedicated to Baba Gaib Shah whose <i>smadh</i> exists here.
Rurki H.B. 112	Badri Narain fair	Jeth (May-June) One day	Religious. Dedicated to Badri Narain whose temple exists here.
Bir Bahadurgarh H.B. 113	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious. Associated with the memory of Guru Teg Bahadur. A Gurdwara dedicated to him stands here.
Balamgarh H.B. 130	Gugga fair	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Dhur H.B. 138	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Dogal Kalan H.B. 141	Cattle fair	Asoj 25 (Sept-Oct) Chet (Mar-Apr) Three days	Commercial
Bhuner Heri H.B. 153	Giasian Wali Devi	Chet (Mar-Apr) One day	Religious. Dedicated to goddess Giasian Wali.
Bhutgarh H.B. 153	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Bhaini H.B. 154	Gugga Naumi	-do-	Religious
Nain Kalan H.B. 159	Gugga fair	-do-	Religious
Jalal Khara H.B. 166	Gugga Naumi	-do-	Religious
Kalar Bhaini H.B. 167	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Obeisance paid to the saint at the shrine	1,000	All	
See descriptive notes. Wrestling; professional singing.	1,000 20 miles	All, men only.	Sweetmeats, toys.
See descriptive notes.	5,000	All	
Obeisance paid to the saint	200	All	
Worship of sacred place; <i>kirtan</i> . Wrestling.	..	All	Sweetmeats, toys.
Worship of Badri Narain in the temple	..	Hindus	Sweetmeats.
A holy dip in the tank; non-stop recital of Granth Sahib; <i>kirtan</i> . Wrestling. See also descriptive notes.	2,500	Sikhs & Hindus	Sweetmeat, toys.
See descriptive notes. Wrestling.	1,000	All	Sweetmeats, fruits, toys, bangles.
See descriptive notes. Wrestling.	4,00	All	
Sale of livestock. Wrestling; professional singing.	3,000	All, men only.	Cattle and other animals.
Worship of the deity	500	Hindus & Sikhs	
See descriptive notes.	500	All	
-do-	250	All	
-do-	1,000	All	
-do-	1,000	All	
-do-	1,000	All, especially Hindus.	
-do-	1,000	Hindus	

PATIALA DISTRICT

Town/Village with H.B. No.	Fair/festival	Date & duration	Significance and legend
PATIALA			
Bathoi Kalan H.B. 171	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
Chuharpur Jattan H.B. 175	Gugga Naumi	-do-	Religious
Dhablan H.B. 178	Cattle fair	Bhadon 21 (Aug-Sept) Three days	Commercial
Rajla H.B. 179	Mela Gazi Salar	Phagan (Feb-Mar) Two days	Religious. Dedicated to Pir Gazi Salar whose <i>khanqah</i> exists here.
Dharam Heri H.B. 188	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Mela Sat Narain	Magh (Jan-Feb)	Religious
Sasa Gujran H.B. 190	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
Karhali H.B. 196	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Panjola H.B. 198	Gugga Naumi	-do-	Religious
Shutrana H.B. 200	Cattle fair	May 19 Three days	Commercial
Matauli H.B. 208	Gugga fair	Bhadon Badi 9 (Aug-Sept) Two days	Religious
Nizampur H.B. 236	Gugga Mari	-do-	Religious
Bure Majra H.B. 238	Massaya fair	On every Amavas	Religious. Guru Teg Bahadur stayed here on his way to Delhi. A Gurdwara dedicated to him exists here.
Kapuri H.B. 240	Mata Rani fair	Chet 13 (Mar-Apr) Two days	Religious. Dedicated to goddess Durga.
Ghuram H.B. 244	Shivratri fair	Phagan Badi 13 (Feb-Mar) Three days	Religious. Dedicated to Shiva whose temple exists here.
	Mela Mizar Sharif Miranje	December Three days	Religious*

*Guru Gobind Singh, the tenth Sikh Guru, was born at Patna during the reign of Aurangzeb. A saint of the time, ing towards Mecca and Madina, he bowed towards Patna on this day. The Muslims charged him with the breach of religious containing milk and water separately before the child who stretched his hands towards both of them indicating that he would After his death his tomb was constructed in the village. About 2,200 *bighas* of land are attached to the tomb. In spite of

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes. Wrestling.	300	All	
See descriptive notes.	100	All	
Sale of livestock	..	All, men only.	Cattle and other animals.
Obeisance at the <i>khanqah</i> .	300	All	
See descriptive notes.	200	All	
..	200	Hindus	
See descriptive notes.	200	Hindus	
See descriptive notes. Wrestling.	1,000	All	
See descriptive notes.	1,000	All	
Sale of livestock. Wrestling; <i>kabaddi</i> .	2,000 10 miles	All, men only.	Cattle and other animals.
See descriptive notes. Wrestling.	2,500 6 miles	All	Sweets, toys.
See descriptive notes.	500		
Recital of Granth Sahib. Wrestling.	15,000	Sikhs & Hindus	Sweetmeats, toys, bangles.
Worship of the deity. Wrestling; <i>kabaddi</i> ; horse races.	4,000 12 miles	Hindus & Sikhs	Sweets, toys.
Bath in the sacred tank; people observe fast and worship the deity. Wrestling.	500 3 miles	Hindus	
Obeisance paid at the shrine; <i>qawali</i> singing.	300	All	

Bhikham Shah by name, came to know of his birth through spiritual powers. Instead of following the usual practice of bow-practice and asked for explanation. Bhikham Shah disclosed that a pious soul had been born in Patna, who would treat to Patna to convince them of the piety of the newly born baby. On reaching there Bhikham Shah placed two earthen pots treat Hindus and Muslims alike. Bhikham Shah then came to Ghuram and spent the remaining period of his life here. being a Muslim, the saint is worshipped by Hindus and Sikhs alike.

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Ganeshpur H.B. 268	Gugga Naumi	Bhadon' Badi 9 (Aug-Sept) One day	Religious
Mashingan H.B. 311	Mela Baba Jogi Shah	Jeth (May-June) Three days	Religious. Dedicated to a saint, Baba Jogi Shah whose <i>smadh</i> exists here.

PATIALA

B—TOWNS

Patiala	Lohri & Maghi	Poh 30 and Magh 1 (Jan-Feb) Two days	Seasonal and religious
	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Shivratri	Phagan Badi 14 (Feb-Mar) One day	Religious
	Holi & Hola	Phagan Puranmashi (Feb-Mar) Two days	Seasonal and religious
	Baisakhi	Baisakh 1 (April 13) One day	-do-
	Mela Mata Rani	First and Second Tuesday in the dark half of Chet (Mar-Apr) One day	Religious. Dedicated to goddess Chaparsheel or Sitla Mata.
	Ram Naumi	Chet Sudi 9 (Mar-Apr) Three days	Religious
	Durga Ashtami	Chet Sudi 8 (Mar-Apr) One day	Religious. Dedicated to goddess Durga.
	Nirjala Ikadashi	Jeth Sudi 11 (May-June) One day	Religious. The day is considered sacred for revising the lease contracts of land.
	Raksha Bandhan (Salono)	Sawan Puranmashi (July-Aug) One day	Social. A domestic festival.
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes.	100	All	..
..	2,500	All	..
Bonfires are lit; sacred bath on 1st Magh.	Local population	Hindus & Sikhs	Sweetmeats, other eatables, fruits, vegetables, toys.
A holy dip in the tank; <i>akhand path</i> of Granth Sahib; religious <i>diwan</i> . Wrestling; kite flying. See also descriptive notes.	..	Sikhs & Hindus	Fruits, toys, sweetmeats, utensils.
See descriptive notes.	15,000	Hindus	..
See descriptive notes. Mimicry—special feature.	..	Hindus & Sikhs	Powdered colours.
A holy dip in the tank; recital of Granth Sahib; <i>diwan</i> . Wrestling matches. See also descriptive notes.	..	-do-	Eatables, general merchandise.
Obeisance paid to the deity; offerings of <i>basar</i> (meals cooked on the previous night). Games.	10,000	Hindus, mostly women.	Toys.
See descriptive notes.	Several thousand 20 miles	Hindus	General merchandise, toys.
Worship of the deity	-do-	Hindus	-do-
Distribution of fruits and sweetened water	..	Hindus	Fruits.
Sisters tie <i>rakhi</i> to the wrist of their brothers.	..	Hindus	Fruits.
See descriptive notes. <i>Phankis</i> displayed in the temples.	Local population	Hindus	..
Burning of the effigies of Ravana, Megh Nad, Kumbh Karna. Fire-works. See also descriptive notes.	-do-	All, especially Hindus.	Sweetmeats.

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PATIALA			
Patiala	Diwali	Katak Amavas (Oct-Nov) Two days	Religious
	Guru Nanak Dev's Birthday	Katak Puranmashi (Oct-Nov) Two days	Religious
	Govardhan Puja, or, Ann Koot	Katak Sudi 1 (Oct-Nov) One day	Religious. To commemorate Krishna's lifting the mountain Govardhan on his little finger to protect cows and cowherd boys and girls against the torrential rains released by the revengeful Indra, the God of rains.
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Guru Gobind Singh's Birthday	Poh Sudi 7 (Dec-Jan) Two days	Religious
	Guru Arjan Dev's Martyrdom day	Jeth Sudi 4 (May-June) Two days	Religious
	Guru Teg Bahadur's Martyrdom day	Maghar Sudi 5 (Nov-Dec) Two days	Religious
	Guru Ravi Das's Birthday	Magh Puranmashi (Jan-Feb) Two days	Religious
	Maharishi Balmik's Birthday	Asoj Puranmashi (Sept-Oct) Two days	Religious
	Mahavir Jyanti	Chet Sudi 13 (Mar-Apr) One day	Religious. Birthday of Lord Mahavira, founder of Jainism.
	Mela Sitla Mata	1st and 2nd Tuesday falling in the dark half of Chet (Mar-Apr) One day	Religious. Dedicated to goddess Sitla.
	Bawan Dwadashi	Bhadon Sudi 12 (Aug-Sept) One day	Religious. In honour of Lord Bawana, an incarnation of Vishnu.
	Cattle fair	Asoj 18 (Sept-Oct) One week	Commercial
	Mela Jogi Pir	Bhadon Sudi 14 (Aug-Sept) One day	Religious. The legend goes that a <i>Pir</i> came and settled here. After his death people built up a tomb and the fair started.

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes. Illuminations; fire-works.	Local population	Hindus & Sikhs	Sweetmeats, toys, crackers, utensils, pictures.
Procession; <i>nagar kirtan</i> ; a holy dip in the tank; recital of Granth Sahib; <i>diwan</i> . Display of fire-works.	Several thousand	Sikhs & Hindus	Toys, flowers, garlands.
Worship of Krishna and Goverdhana. People eat rice and <i>kari</i> (curry) and distribute it among others.	..	Hindus	Sweetmeats, toys, utensils, pictures.
See descriptive notes.	..	All	..
Procession; a holy dip in the tank of Gurdwara Dukh Niwaran Sahib; non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> . Fire-works.	..	Sikhs & Hindus	Toys, garlands of flowers.
Procession; a holy dip in the tank of Gurdwara Dukh Niwaran Sahib; non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> ; distribution of sweetened water. Fire-works.	..	-do-	-do-
Procession; a holy dip in the tank of Gurdwara Dukh Niwaran Sahib; non-stop recital of Granth Sahib; <i>kirtan</i> ; <i>diwan</i> .	..	-do-	-do-
Procession; religious <i>diwan</i> .	..	Ramdassias	..
-do-	..	Balmikis	..
A procession is taken out. People keep fast and listen to sermons.	..	Jains	..
Worship of the deity	10,000	Hindus, mostly women.	..
<i>Jhankis</i> start from the temples and are taken out in procession through the city; <i>kirtan</i> at night.	35,000 50 miles	Hindus	..
Sale of livestock	1,000	All, men only.	Cattle and other ani- mals.
Worship of the Jogi Pir. Wrestling.	4,000 10 miles	All	..

PATIALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
PATIALA			
Sanaur	Patjhar fair	Towards the end of February One day	Seasonal. It marks the end of winter and the beginning of spring.
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Guru Nanak's Birthday	Katak Puranmashi (Oct-Nov) One day	Religious
	Tian	Sawan Sudi 3 (July-Aug) Fifteen days	Seasonal and recreational
Samana	Cattle fair	Bhadon 25 (Aug-Sept) One week	Commercial
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious

PATIALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
Worship of Sitla Devi. Folk-songs; merry-go-rounds.	100	Hindus & Sikhs	Eatables.
See descriptive notes. Wrestling.	5,000	All	Sweets, toys, general merchandise.
See descriptive notes. Jhankis taken out.	1,000	Hindus	Eatables.
Recital of Guru Granth Sahib; <i>kirtan</i> . Poetic symposium.	2,000	Sikhs & Hindus	..
Singing, dancing and swinging by women	500	Hindus & Sikhs, women only.	Eatables.
Sale of livestock. Wrestling.	2,000	All, men only.	Sweets, fruits.
See descriptive notes.	500	All	-do-

MAHENDRAGARH DISTRICT

FAIRS: THEIR LOCATION & ATTENDANCE

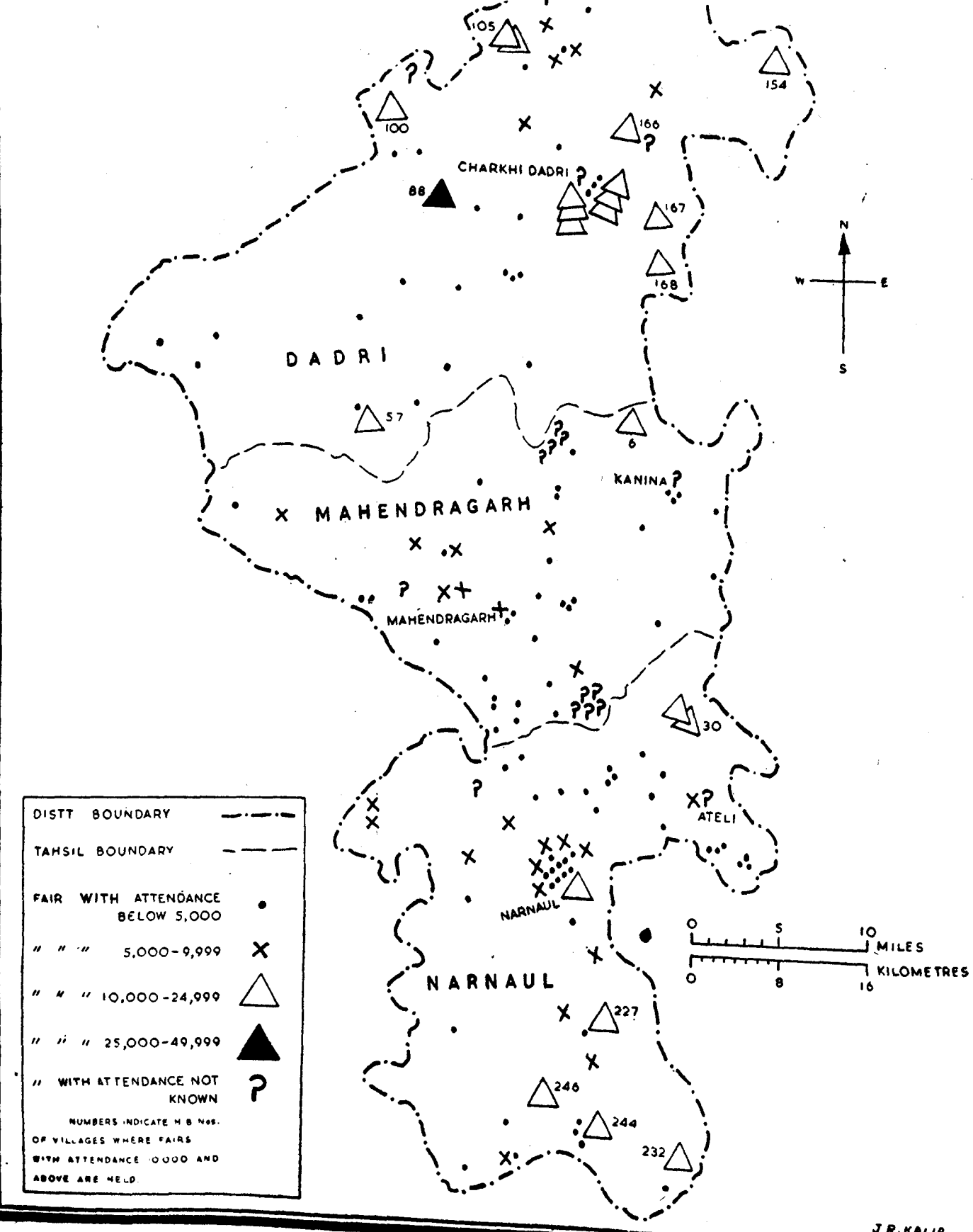


TABLE ON FAIRS AND FESTIVALS

19. MAHENDRAGARH DISTRICT

MAHENDRAGARH DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Narsingwas H.B. 1	Mela Devi	Chet (Mar-Apr) One day	Religious. Dedicated to the goddess.
Nand Goan H.B. 2	Basant Panchami	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
Pichopa Khurd H.B. 16	Govardhan fair	Katak Sudi 1 (Oct-Nov) One day	Religious
Berla H.B. 19	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
Badhra H.B. 40	Gugga fair	-do-	Religious
Bhandwa H.B. 41	Mela Baba Johar Nath	Bhadon Sudi 11 (Aug-Sept) One day	Religious. In memory of a saint who started the fair.
Kari Dharni H.B. 42	Janam Ashtami	Bhadon Badi 9 (Aug-Sept) One day	Religious
Kadma H.B. 57	Serh ka mela, or, Mela Devi Mata, or, Mela Sitla	Second Monday after Holi (Mar-Apr) One day	Religious. Dedicated to goddess Serh or Sitla.
	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
Un Mutsil Badhawan H.B. 58	Gugga fair	-do-	Religious
Gudana H.B. 69	Gugga fair	-do-	Religious
Jhojhu Kalan H.B. 71	Gugga fair	-do-	Religious
	Mela Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
tela K A.B. 8 H 8		Chet Badi 14 (Mar-Apr) One day	Religious

DADRI

MAHENDRAGARH DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Worship of the deity	100	Hindus	..
See descriptive notes. <i>Kabaddi</i> ; wrestling; folk songs.	1,000 20 miles	Hindus	Sweets, fruits.
Worship in the temple dedicated to a <i>sadhu</i> . Wrestling; camel races.	800 5 miles	Hindus	..
See descriptive notes. Wrestling; kite-flying; camel races.	1,000 5 miles	All	..
-do-	1,000 5 miles	All	..
Homage to the saint at his <i>smadh</i> ; scooping out earth from a pond. Wrestling.	1,500	Hindus	Eatables.
See descriptive notes. Wrestling.	1,500 10 miles	Hindus	Sweets, toys.
Worship of the deity; offerings made for protection against small-pox. Wrestling; <i>kabaddi</i> ; volley-ball; acrobatics; fire-works; camel races.	15,000 15 miles	Hindus, mostly men.	Sweets, fruits, general merchandise.
See descriptive notes. Wrestling; kite-flying; camel races.	1,000 5 miles	All	..
See descriptive notes. Wrestling.	4,000	All	Toys, sweets.
See descriptive notes. Wrestling; kite-flying; camel races.	1,000 5 miles	All	..
-do-	2,000 6 miles	Hindus, mostly men.	Sweets, toys.
Singing and swinging by women. Wrestling; <i>kabaddi</i> .	3,000 8 miles	Hindus, mostly women.	-do-
See descriptive notes.	3,000 8 miles	All, especially Hindus.	-do-
Worship of goddess Serh, offerings of sweets and money. Wrestling and other games; acrobatics; <i>qwalis</i> ; fire- works.	40,000 5 miles	Hindus	General merchandise.

MAHENDRAGARH DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
DADRI			
Tewala H.B. 90	Masani fair, or, Mela Mata	First Wednesday after Holi festival First Monday of Chet. One day	Religious. Dedicated to goddess Masani
Mehra H.B. 91	Mela Masani	Baisakh Amavas (Apr-May)	-do-
Mankawas H.B. 97	Gugga fair, or, Chhariyon ka Mela	Bhadon Badi 9 (Aug-Sept) One day	Religious. <i>Smadh</i> of a <i>fakir</i> also exists here.
Rajgarh H.B. 100	Baba Naga fair	Phagan 8 (Feb-Mar) One day	Religious. In memory of a saint who disappeared here into the earth alive.
Haluwas H.B. 102	Cattle fair	Maghar 7 (Nov-Dec) Four days	Commercial
Galkuta H.B. 105	Basora ka Mela	April One day	Religious. Dedicated to the goddess, Mata Rani.
	Nakhi Wala Baba	March One day	Religious. In memory of a saint who disappeared into the earth alive.
Goripur H.B. 111	Shivratri, or, Mela Shiv Mandir	Phagan Badi 13 (Feb-Mar) One day	Religious
Manehru H.B. 113	Gugga fair, or, Chhariyon ka Mela	Bhadon Badi 9 (Aug-Sept) One day	Religious
Dharehru H.B. 119	Mela Shamji	Chet Sudi 1 (Mar-Apr) One day	Religious. In memory of Shamji, who, according to some was Bhim's son, and according to others, Krishna.
Hindol H.B. 120	Fair Baba Hari Har	Phagan Sudi 9 (Feb-Mar) One day	Religious*
	Pidokara Shivji	Asoj 13 (Sept-Oct) Chet 13 (Mar-Apr) One day	Religious. Dedicated to Shiva and Parvati.
	Mela Baba Ram Dass	Phagan Sudi 9 (Feb-Mar) Two days	Religious. In memory of a local saint, Baba Ram Dass.

*In memory of Baba Hari Har, a revered Mahatma. He used to live near a village pond. Once some thieves broke blind. This happened without the saint overtly doing anything about it and next morning when the saint faced nefarious occupation and became the disciples of the saint.

MAHENDRAGARH DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of the deity ; offerings of sweets and money made. Wrestling ; acrobatics ; <i>qwalis</i> ; fire-works ; singing ; camel races.	3,000 5 miles	Hindus, chiefly women.	General merchandise, fruits, sweets, toys.
-do-	3,000 5 miles	-do-	-do-
See descriptive notes. Wrestling ; <i>kabaddi</i> ; races.	5,000 40 miles	All	Eatables, general mer- chandise.
Worship of the <i>smadh</i> of the saint. Wrestling ; acrobatics ; professional singing ; drum beating.	20,000	All	Fruits, toys.
Sale of livestock	..	All, mostly men.	Cattle and other animals
Worship of the goddess by women ; offerings of bread made. Wrestling ; acrobatics ; professional singing ; folk songs ; drum beating.	10,000	Hindus, mostly women.	Fruits, toys.
Worship of the <i>smadh</i> of the saint. Wrestling ; acrobatics ; professional singing ; folk songs ; drum beating.	20,000	-do-	-do-
See descriptive notes. Wrestling ; <i>kabaddi</i> ; folk-songs ; dances.	4,000 25 miles	Hindus	Sweets, fruits.
See descriptive notes. Wrestling ; acrobatics ; professional singing ; folk songs.	5,000 40 miles	All	Sweets, fruits, toys.
Worship of Shamji at the sacred place ; offering of beestings of cow and buffalo ; first hair-cutting ceremony of children performed ; newly-married couples specially visit and pay homage. Wrestling ; shot-put ; <i>bhangra</i> ; dancing ; singing.	Several thousand 20 miles	Hindus. Women attend the fair in the morn- ing and men in the evening.	Sweets, toys, general merchandise.
Homage to the saint at the temple. Wrestling ; <i>kabaddi</i> ; horse races ; <i>basigar</i> feats ; profes- sional singing.	2,000 20 miles	Hindus, mostly men.	Fruits, toys, sweets, utensils, general mer- chandise.
Worship of Shiva and Parvati ; observance of fasts. Wrestling ; acrobatics ; professional singing ; folk songs.	6,000	Hindus	Fruits, toys.
Worship of the <i>smadh</i> of the Baba ; <i>bhajan</i> ; <i>kirtan</i> . Wrestling.	5,000 6 miles	Hindus	Sweets, toys.

into his cottage and tried to commit theft. They picked up some articles but they were unable to run, as they went totally them they begged his pardon. The saint forgave them and their eyesight was restored. At this the thieves gave up their

MAHENDRAGARH DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
Sanwar H.B. 121	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
Bond Kalan H.B. 127	Krishan Janam Ashtami	Bhadon Badi 8 (Aug-Sept) Two days	Religious
	Mela Gugga Pir, or, Chhariyon ka Mela	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Rohrak Wali Devi ka Mela	Chet Sudi 9 (Mar-Apr) One day	Religious
Un Mutsil Bond Kalan H.B. 129	Krishan Janam Ashtam	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Mela Gugga Pir, or, Chhariyon ka Mela	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Pidokara Shivji	Sawan Badi 13 (July-Aug) Phagan Badi 13 (Feb-Mar) One day	Religious* In honour of Shiva and Parvati.
Charkhi H.B. 143	Mela Baba Gulab Gir	Phagan Sudi 9 (Feb-Mar) One day	Religious. In memory of Baba Gulab Gir whose <i>smadh</i> exists here.
Khatiwas H.B. 149	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
Bas (Mutsil Ranila) H.B. 154	Baba Kame Wala ka Mela	JethiPuranmashi (May-June) One day	Religious. A living saint has started the fair.
Dhani H.B. 166	Mela Baba Jot Nath	Phagan Sudi 9 (Feb-Mar) One day	Religious. In memory of Baba Jot Nath whose <i>smadh</i> and temple exist here.
	Mela Devi	Chet Sudi 7 & 8 (Mar-Apr) Asoj Sudi 7 & 8 (Sept-Oct) Two days	Religious
Parwas H.B. 167	Gugga Baba ka Mela, or, Chhariyon ka Mela	Bhadon Badi 9 (Aug-Sept) One day	Religious
Mehrana H.B. 168	-do-	-do-	Religious
Badhwana H.B. 182	Mela Gugga	-do-	Religious

*Pidokara is the name of a pond which was got dug by some resident of the village. A shrine dedicated to Shiva

MAHENDRAGARH DISTRICT

ode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes. Wrestling; <i>kabaddi</i> ; horse races; acrobatics; swinging.	3,000	Hindus	Toys, sweets, general merchandise.
See descriptive notes. Wrestling; <i>kabaddi</i> ; dancing.	2,000 150 miles	Hindus	General merchandise.
See descriptive notes. Wrestling; acrobatics; professional singing; folk songs.	5,000 35 miles	All	Fruits, toys.
Worship of the goddess; offerings of sweets and <i>patashas</i> . Wrestling; <i>basigar</i> feats & folk songs.	20,000 40 miles	Hindus, mostly women.	-do-
See descriptive notes. Wrestling; <i>kabaddi</i> ; dancing.	150 miles	Hindus	General merchandise.
See descriptive notes. Wrestling; acrobatics; professional singing; folk songs.	6,000 20 miles	All	Fruits, toys.
People observe fasts and worship Shiva and Parvati. Wrestling; <i>basigar</i> feats; professional singing; folk songs.	6,000	Hindus	-do-
Offerings of flowers made at the <i>smadh</i> of the saint; <i>bhajan</i> ; and <i>kirtan</i> .	1,500	Hindus, especially <i>saperas</i> and <i>sadhus</i> .	Toys, sweets.
See descriptive notes. Swinging.	5,000 5 miles	All	-do-
Worship by offering <i>patashas</i> & other sweets. Wrestling; acrobatics; folk songs.	20,000 40 miles	Hindus, mostly women.	Fruits, toys.
Worship at the <i>smadh</i> and the temple. Wrestling.	5 miles	Hindus	Sweets & fruits.
People worship the goddess and perform the <i>mundan</i> (first hair-cutting) ceremony of their children; reli- gious recitations. Wrestling; kite-flying.	10,000 5 miles	Hindus	Sweets, fruits, toys.
See descriptive notes. Wrestling; acrobatics; professional singing; folk songs.	10,000 40 miles	All	Fruits, toys.
-do-	10,000 40 miles	All	Fruits, toys.
See descriptive notes. Wrestling; <i>kabaddi</i> .	2,000 3 miles	Hindus, mostly men.	..

exists beside the pond and the fair is named as Pidokara Shivji.

MAHENDRAGARH DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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B—TOWNS

Charkhi Dadri

Mela Dungarwali
MataChet
(Mar-Apr)
One day

Religious

Hanuman fair

Chet Sudi 9
(Mar-Apr)
One day

Religious

Gugga fair

Bhadon Badi 9
(Aug-Sept)
One day

Religious

Mela Masani Mata

First Monday of
Chet
(Mar-Apr)
One day

Religious

Mela Sitla Mata

First Wednesday of
Chet Sudi
(Mar-Apr)
One day

Religious

Shivratri, or,
Mela ShivjiPhagan Badi 13
(Feb-Mar)
Sawan Badi 13
(July-Aug)
One day

Religious

Mela Shami Dyal

Bhadon Badi 8
(Aug-Sept)
One day

Religious.
A legend goes that a Chauhan Rajput from Ajmer came here. A revelation came to him that the *Than* of Shami Dayal lay buried here and that he should live here and get the *Than* worshipped. Since then 19 villages of Phogat Jats worship the *Than*.

Cattle fair

Baisakh 1
(Apr-May)
Jeth 1
(May-June)
Magh 1
(Jan-Feb)
One week

Commercial

Dussehra

Asoj Sudi 10
(Sept-Oct)
One day

Religious

Janam Ashtami

Bhadon Badi 8
(Aug-Sept)
One day

Religious

DADRI

MAHENDRAGARH DISTRICT

Mode of observance and entertainments

Approximate No.
of visitors and
radius covered

Castes/Communities Commodities sold

TAHSIL—concl'd.

Worship of the goddess

1,000
5 milesHindus, mostly
women. Sweets, toys,
merchandise. generalWorship of Hanuman ; offerings of *parshad* and flowers.
Wrestling; merry-go-rounds.10,000
5 miles

-do- -do-

See descriptive notes.
Wrestling; kite-flying; camel races.12,000
Local population

All -do-

Worship of goddess; offerings of flowers, curd and rice.

2,500
4 milesHindus, chiefly
women. Fruits, toys .

Worship of the goddess

10,000

Hindus, mostly
women. ..Worship of Shiva.
Wrestling.
See also descriptive notes.3,000
Local

Hindus Fruits, sweets, toys.

Worship of Shami Dyal at the *smadh*. Scooping out
earth from Shamishwar tank; *mundan* (first hair
cutting) ceremony of children performed; offerings
of milk and curd made.10,000
8 milesHindus, particularly
Phogat Jats. Eatables, toys.

Sale of livestock

10,000

All, men only. Cattle, especially bul-
locks, camels, calves
and buffaloes.See descriptive notes.
Wrestling; merry-go-rounds; *gatha*; kite-flying;
camel races ; fire-works.13,000
4 milesAll, especially
Hindus. Eatables, toys.See descriptive notes.
Wrestling.

6 miles

Hindus Sweets, fruits, toys.

MAHENDRAGARH DISTRICT

Town/Villages with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
Patherwa H.B. 2	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
Bhagot H.B. 6	Shivratri, or, Mela Shivji Maharaj	Phagan Badi 13 (Feb-Mar) Sawan Badi 13 (July-August) One day	Religious
Satnali H.B. 7	Bhairon fair	Chet 2 (Mar-Apr) One day	Religious. Dedicated to the deity, Bhairon.
Selang H.B. 9	Mela Khimaj Devta	Magh Badi 7 (Jan-Feb) One day	Religious. In memory of Khimaj Devta (god). Popular belief is that anyone suffering from leprosy gets cured by igniting a <i>pot</i> at the shrine of the god.
Mandola H.B. 15	Baba Kesaria fair	September 1 One day	Religious. In memory of a saint, Baba Kesaria. It is said that a visit to this place cures a person of snake-bite.
Bharaph H.B. 17	Bharaph fair	Chet Badi 1 (Mar-Apr) One day	Religious. The <i>dera</i> of Baba Bali Nath exists here and he started the fair in the memory of his preceptor.
Chelawas H.B. 22	Shivratri	Sawan Badi 13 (July-Aug) Phagan Badi 13 (Feb-Mar) One day	Religious
De linwas H.B. 23	Sati fair	Chet (Mar-Apr) One day	Religious*
	Chharandi	Chet Badi 1 (Mar-Apr) One day	Seasonal and recreational
Madhogarh H.B. 25	Republic Day	January 26 One day	National. To commemorate India becoming Republic on January 26, 1950.
Bawania H.B. 28	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Dulhandi fair	Chet Badi 1 (Mar-Apr) One day	Religious. In memory of Mahatma Khem Das, whose <i>ashram</i> exists here.
Dongra Ahir H.B. 32	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Independence Day	August 15 One day	National. To commemorate India winning Independence on August 15, 1947.
	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious

*It is said that once a woman, Mahajan by caste, was going to her in-law's house along with her husband. On the

MAHENDRAGARH DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
See descriptive notes. Wrestling; <i>kabaddi</i> .	4,000 5 miles	Hindus	Fruits, Sweets, toys.
See descriptive notes. Wrestling; long and high jumps; swinging.	15,000 32 miles	Hindus, mostly men.	Eatables, berries, pears, sweets, toys, general merchandise.
Worship of the deity. Wrestling; <i>kabaddi</i> .	7,000 5 miles	-do-	Sweets, fruits, toys, earthen vessels.
..	2,000	Hindus	..
Worship of the <i>smadh</i> of the saint. Wrestling & other games; singing.	6,000	Hindus	Sweetmeats, toys.
Wrestling; <i>kabaddi</i> ; volley ball; jumps; songs suited to the Holi occasion.	2,00	Hindus	..
See descriptive notes. Wrestling.	2,000	Hindus	General merchandise.
Worship of the <i>sati</i> ; first hair-cutting ceremony of children performed. Wrestling; <i>kabaddi</i> .	500	Hindus	Fruits, sweets.
Celebrated like Holi regarding which see descriptive notes. Wrestling.	4,000	Hindus	Sweetmeats, toys.
Flag-hoisting and general merry-making. Wrestling; <i>kabaddi</i> ; games by school children.	..	All	..
See descriptive notes. <i>Kabaddi</i> ; volley-ball; wrestling.	1,500	Hindus, mostly men.	Fruits, sweets, toys.
Women sing and swing. Wrestling; <i>kabaddi</i> ; volley-ball.	500	Hindus	Fruits, sweetmeats, toys.
Offerings made at the <i>smadh</i> of the saint; <i>bhajans</i> . Wrestling; <i>kabaddi</i> ; merry-go-rounds.	1,500	Hindus	-do-
Group singing and swinging by women	Local population	Hindus, mostly women.	..
Illuminations at night	-do-	All	..
See descriptive notes.	-do-	Hindus	..

way, rubbers relieved the husband of his possessions and killed him. Seeing her husband died, the woman committed *sati*.

MAHENDRAGARH DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
MAHENDRAGARH			
Dongra Ahir H.B. 32	Republic Day	January 26 One day	National. To commemorate India becoming Republic on January 26, 1950.
	Ganga Sanan	Katak Purnamashi (Oct-Nov) One day	Religious
Balyacha H.B. 32	Mela Sati	Chet (Mar-Apr) One day	Religious. In memory of a woman who once committed <i>sati</i> here; also in memory of a Brahmachari who once lived here.
Khurhawata H.B. 37	Mela Baba Bhikham	Bhadon Badi 7 (Aug-Sept) One day	Religious. In memory of a saint, Baba Bhikham.
	Cattle fair	Baisakh (Apr-May) Asarh (June-July) Seven days	Commercial
Pali H.B. 39	Baba Jai Ram Das fair	Magh Sudi 11 (Jan-Feb) One day	Religious. In memory of a saint Baba Jai Ram Das who is said to have disappeared into the ground here.
	Sati fair	One day after Holi (Feb-Mar) One day	Religious. In memory of a woman, Jat by caste, who committed <i>sati</i> here on the death of her husband.
Manpura H.B. 40	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
Khudana H.B. 41	Devi fair	Chet Sudi 7 (Mar-Apr) Asoj Sudi 7 (Sept-Oct) One day	Religious
Bhojawas H.B. 42	Bhojawas fair	Bhadon Sudi 2 (Aug-Sept) One day	Religious. In memory of Baba Jinda, a saint. The popular belief is that any work started in his name is assured of ac- complishment.
Nautana H.B. 48	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational* In honour of Raja Sultan and his Rani Nihalde who were united here.

*The legend goes that Raja Sultan, the son of the ruler of Keechakgarh, was exiled by his parents. During the period son named Phool Singh who was married to the daughter of Maan, the brother of Raja Magh, the ruler of Kelagarh and the

One day, Raja Sultan accompanied by Phool Singh, went out hunting. It began to rain; Phool Singh came back home Rani was enjoying swinging with her companions. Since it was raining, the Raja offered and covered Rani's head ears of her mother who felt infuriated and decided to arrange her *swayambar* (Marriage by fulfilling a condition). The con- Raja Sultan fulfilled the condition and won the Rani in marriage.

When only six months of his exile were left, the Raja leaving his Rani at Indergarh, left for Nawalgarh, for spending the After the lapse of six months, the Raja came back to Indergarh. It was night time and Rani Nihalde did not recognise his into the burning pyre she had prepared to end her life. But fortunately Rani's companions recognised the voice of Raja Singh, killed him and restored the kingdom of his father. After his father's death, Raja Sultan ascended the throne and lived

MAHENDRAGARH DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
General gathering and rejoicing. Games and cultural shows by school children.	Local population	All	..
A holy dip in the Ganges; grains given in charity.	-do-	Hindus	..
Sermons	500	Hindus	..
Worship of the <i>smadh</i> of the saint, where offerings of <i>patashas</i> and flowers are made. Wrestling; other games; singing.	5,000	Hindus	Sweetmeats, toys, general merchandise.
Sale of livestock	9,000	All, men only.	Cattle and other animals, sweetmeats, tea, cloth.
Worship of the <i>smadh</i> of the saint. Wrestling; <i>kabaddi</i> .	5,000 10 miles	Hindus	Eatables, fruits, sweets, toys.
Worship of the <i>sati</i> . Wrestling; <i>kabaddi</i> .	1,000	Hindus	Sweetmeats, fruits.
See descriptive notes. Wrestling; <i>kabaddi</i> ; volley-ball, jumps.	500	Hindus	..
Worship of the goddess; <i>mundan</i> (first hair-cutting) ceremony of children performed.	1,500 10 miles	Hindus, mostly women.	Sweetmeats, other eatables.
Scooping out earth from the pond by women. Wrestling; <i>kabaddi</i> ; other games.	2,000	-do-	Fruits.
Sacred bath; worship; giving of alms; singing of the legend of the Raja and Rani by Jogis and swinging by women. Wrestling; acrobatics.	Local population	Hindus	Sweetmeats, general merchandise.

of his exile, he met Raja Kesho Kamdhaj of Indergarh and was adopted as a son by the Raja. The Raja already had a father of Rani Nihalde.

but Raja Sultan took shelter in a garden. The garden belonged to Rani Nihalde. It was a Teej day and at that time the with his shield. They both fell in love with each other and decided to marry. Rani Nihalde's companions poisoned the dition was to strike an arrow at the fish, fixed at the top of a long pole by seeing its reflection in a pan of oil placed on ground.

remaining period of his exile there. While at Nawalgarh, the Raja killed a demon and was appointed an officer in the army. voice and would not open the door for him. Rather she was despaired at the non-returning of her husband and was ready to jump Sultan and thus the Raja and the Rani were united

Balwant Singh had confiscated the kingdom from his father and was ruling over it. Raja Sultan fought against Balwant happily with Rani Nihalde.

MAHENDRAGARH DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
MAHENDRAGARH			
Nautana H.B. 48	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Sankranti	Magh 1 (Jan-Feb) One day	Religious
Bawana H.B. 52	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Mela Dulhandi	Chet Badi 1 (Mar-Apr) One day	Seasonal and recreational
Malra H.B. 57	Mela Sada Ram	Phagan Puranmashi (Feb-Mar) One day	Religious. In memory of a saint, Baba Sada Ram.
Jhagroli H.B. 67	Bhomian ka Mela	Baisakh Sudi 13 (Apr-May) Katak Sudi 13 (Oct-Nov) One day	Religious. Dedicated to Bhomian, a village deity. The fair is celebrated by women who come here to perform the first hair-cutting ceremony of their children.
Bucholi H.B. 76	Baba Bujan Das fair	Asoj Sudi 10 (Sept-Oct) One day	Religious. In memory of a saint, Baba Bujan Das.
Jasawas H.B. 81	Ashram Jasawas	Phagan Sudi 9 (Feb-Mar) One day	Religious. In memory of a <i>Brahmchari</i> (celibate) named Parmanand.
Khatiwas H.B. 96	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	-do-
Kothal Kalan H.B. 98	Raksha Bandhan fair	Sawan Puranmashi (July-Aug) One day	Religious. To commemorate death anniversary of a saint, Baba Ramji Dass.
Deroli Jat H.B. 100	Dussehra	Asoj Sudi 10 (Sept-Oct) One day	Religious
Kharoli H.B. 105	Dulhandi Thakur Ji	Chet Badi 1 (Mar-Apr) One day	Seasonal and recreational
Behrawas H.B. 110	Dulhandi fair	-do-	-do-
	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
Nehalawas H.B. 112	Mela Dulhandi, or, Chharandi	Chet Badi 1 (Mar-Apr) One day	Seasonal and recreational

MAHENDRAGARH DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
See descriptive notes. Wrestling; acrobatics; singing.	Local population	Hindus	Sweetmeats, general merchandise.
See descriptive notes. Wrestling; acrobatics; singing.	-do-	Hindus	Sweetmeats.
Sacred bath; worship; giving of alms. Wrestling; acrobatics; singing.	-do-	Hindus	Sweetmeats.
See descriptive notes. Wrestling; <i>kabaddi</i> ; volley-ball; jumps.	500 2 miles	Hindus	..
Celebrated like Holi regarding which see descriptive notes.	500 3 miles	Hindus	..
<i>Bhajans</i>	5,000	Hindus	..
Worship of the deity; offerings of jaggery made.	200 1 mile	Hindus, mostly women.	Eatables, general mer- chandise.
Worship of the <i>smadh</i> of the saint; sermons.	2,000	-do-	Sweetmeats, toys.
Worship of the sacred place. Wrestling.	1,500 3 miles	Hindus	Sweetmeats, toys.
See descriptive notes. Wrestling.	1,500	All	Eatables, general mer- chandise.
Worship of the <i>smadh</i> of the saint. <i>Basigar</i> feats; wrestling; professional singing.	5,000 15 miles	Hindus	Sweetmeats, toys.
See descriptive notes.	1,000	Hindus	..
Celebrated like Holi on which see descriptive notes. Wrestling; singing.	1,000 Local	Hindus	..
Celebrated like Holi regarding which see descriptive notes.	1,000	Hindus, mostly men.	..
See descriptive notes.	500	-do-	..
Celebrated like Holi regarding which see descriptive notes.	500	Hindus	..

MAHENDRAGARH DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
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MAHENDRAGARH

Kuksi H.B. 113	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
Kherki H.B. 114	Mela Salag Ram Devta	On the day of Chharandi One day	Religious. In honour of <i>Devta</i> (god) Salag Ram.

B—TOWNS

Kanina	Cattle fair	Phagan Sudi 4 (Feb-Mar) Asarh Badi 1 (June-July) Six days	Commercial
	Gugga Naumi	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Mela Teejan	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Mela Baba Molarh Nath]	Phagan Badi 11 (Feb-Mar) One day	Religious. The fair was started by Baba Molarh Nath in the memory of his preceptor.
Mahendragarh	Shivratri	Phagan Badi 14 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious
	Teej	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Masani fair	First Wednesday after Holi One day	Religious. Dedicated to Durga goddess.

MAHENDRAGARH DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
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TAHSIL—conold.

See descriptive notes. Wrestling; professional singing.	2,000 15 miles	Hindus	Sweetmeats, toys.
Worship of the deity	150	Hindus	..
Sale of livestock	..	All	Cattle and other animals.
See descriptive notes. Scooping out earth from the pond. Wrestling.	2,000 3 miles	Hindus	Seasonal fruits of the area.
Women sing and swing. Wrestling; camel races; kite-flying.	2,000 3 miles	Hindus, chiefly women.	..
Singing of hymns and songs suited to Holi festival. Wrestling.	1,000 3 miles	Hindus	..
See descriptive notes. Wrestling; singing; races.	7,000 15 miles	Hindus, chiefly men.	Sweetmeats, fruits, hosiery goods, toys.
Women sing and swing. Kite-flying; wrestling; races.	3,000 4 miles	Hindus, mainly women.	-do-
Worship of the deity; offerings to her of rice and millet. Singing of songs.	2,000 5 miles	Hindus, chiefly women.	-do-

MAHENDRAGARH DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
A—VILLAGES			
NARNAUL			
Tigra H.B. 1	Baba Raghunath fair	Phagan Sudi 12 (Feb-Mar) One day	Religious. In memory of a saint Baba Raghunath.
	Mata fair	Bhadon Badi 13 (Aug-Sept) One day	Religious
	Baba Manigar fair	January 17	Religious. In memory of Baba Manigar, an ascetic, who is said to have been assassinated in the jungle.
Khor H.B. 2	Baba Hari Das Nath fair	Phagan Sudi 9 (Feb-Mar) One day	Religious. In memory of Baba Hari Das (or Hari Nath), a Sidh Mahatma, who disappeared into the ground alive.
Fatehpur H.B. 9	Shivratri, or, Mahadev fair	Phagan Badi 13 (Feb-Mar) Sawan Badi 13 (July-Aug) One day	Religious
Rajpura H.B. 14	Chharandi	Chet Badi 1 (Mar-Apr) One day	Seasonal and recreational. Associated with a saint Baba Piddar.
Kanti H.B. 17	Basant Panchami, or, Mela Baba Narsing Das	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational. Also associated with saint Narsingh Das who meditated here.
	Sankranti fair, or, Mela Baba Ganesh Das	Magh 1 (Jan-Feb) One day	Religious. The fair was started by one local <i>sidh</i> , Baba Ganesh Das, and is now held at his <i>smadh</i> .
	Mela Baba Narsing Dass	Magh Sudi 5 (Jan-Feb) One day	Religious. In memory of Baba Narsingh Dass.
Kheri H.B. 18	Baba Ram Sanehi fair	Chet Sudi 9 (Mar-Apr) One day	Religious*
	Mela Mata	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious

*A saint named Baba Ram Sanehi used to do meditation near the village tank. He died and Bodan Seth got his *smadh*. The fair was started from March 25, 1961.

MAHENDRAGARH DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL			
Homage to the memory of the saint. Wrestling; singing.	300	Hindus	..
Worship of the goddess; offerings of water, grains, sweets, cooked rice, <i>puris</i> and money. Wrestling; swinging; kite-flying.	1,000	Hindus, mostly women.	Toys, sweetmeats, fruits, earthen pots.
Worship of the <i>smadh</i> of the saint; <i>bhajans</i> and <i>kirtan</i> . Wrestling; <i>kabaddi</i> ; races.	3,000	Hindus	..
Worship of the <i>smadh</i> of the saint; <i>bhajans</i> and <i>kirtan</i> . Wrestling; singing.	300	Hindus, mostly men.	Sweetmeats, fruits, general merchandise.
See descriptive notes. Wrestling; <i>kabaddi</i> ; singing.	3,000	-do-	Sweetmeats, fruits, toys, earthen vessels.
Celebrated like Holi regarding which see descriptive notes.	500	Hindus	..
Homage and offerings at the <i>smadh</i> of the saint. Wrestling; <i>kabaddi</i> ; singing; camel races.	1,000	Hindus	Sweetmeats, fruits, toys, earthen vessels.
Offerings of grains, water, sweetmeats, fruits and coins made at the <i>smadh</i> ; distribution of <i>parshad</i> ; <i>bhajans</i> ; <i>kirtan</i> . Wrestling; <i>kabaddi</i> ; volley-ball; singing, camel races.	1,000 10 miles	Hindus	-do-
Worship at the <i>smadh</i> of the saint. Wrestling; swinging; kite-flying.	1,000	Hindus	Sweets, fruits, toys, earthen pots.
Worship of the <i>smadh</i> . <i>Kabaddi</i> ; wrestling; singing.	300	Hindus	..
Worship of the goddess; offerings of water, grains, sweets and money made. Wrestling; swinging; kite-flying.	1,500	Hindus	Sweetmeats, fruits, toys, earthen pots.
See descriptive notes. Wrestling; <i>kabaddi</i> ; races.	1,500	Hindus	..

constructed. It is said that the water of this tank removes the influence of evil eye on human beings and cattle alike.

MAHENDRAGARH DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NARNAUL			
Mahesar H.B. 30	Cattle fair	Phagan (Feb-Mar) Jeth (May-June) Asoj (Sept-Oct) Six days	Commercial
	Jawali Devi fair, or, Mela Mata, or, Devi ka Mela	Chet Sudi 7 (Mar-Apr) Asoj Sudi 7 (Sept-Oct) Two days	Religious*
Gujarwas H.B. 34	Cattle fair	Chet Sudi 10 (Mar-Apr) Bhadon Badi 8 (Aug-Sept) Three days	Commercial
Deroli Ahir H.B. 103	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
Hudina H.B. 117	Gugga Naumi	-do-	Religious
Dharson H.B. 135	Cattle fair	Magh Sudi 5 (Jan-Feb) Jeth Badi 1 (May-June) Katak Sudi 1 (Oct-Nov) One week	Commercial
Balaha Kulon H.B. 148	Mela Panch Pir, or, Mela Ram Panch Pir	Bhadon Amavas (Aug-Sept) One day	Religious. In memory of a Muslim Pir. A tank called Ramsar exists near the fair site, and hence the name Ram Panch Pir.
	Amavas fair	Amavas of Bhadon (Aug-Sept) One day	Religious
Kultaipur H.B. 155	Somavati Amavas fair, or, Dhosi fair	On Amavas that falls on a Monday and on every Monday in Sawan (July-Aug) One day	Religious†
Kanwaryawas H.B. 156	Mela Baba Raghu Nath	Chet Sudi 13 (Mar-Apr) One day	Religious. In memory of a saint Baba Raghu Nath whose <i>smadh</i> exists here.
Nooniawal H.B. 161	Basaura ka Mala	Chet Badi 7 (Mar-Apr) One day	Religious. Dedicated to goddess Sitla.

*The legend goes that one Natha Singh Rajput of the village was a believer in the goddess and used to visit Nagarkot his devotion, the goddess told him that he could as well worship her near his village pond. And a statue of from far off places like Calcutta and Bombay to worship the goddess here.

†In memory of Chaman Rishi, who practised penance on the nearby hill for a long time. Temples, tanks and a well also known as Dhosi fair after the name of a village situated to the west of the hill.

MAHENDRAGARH DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Sale of livestock	10,000	All, men only.	Cattle and other animals, fodder, eatables.
Worship of the goddess, Jawali; offerings of wine, etc., made; <i>mundan</i> ceremony of children performed; newly married couples also come to worship. Singing; wrestling; swinging; kite-flying; races.	11,000	Hindus, mostly women.	Sweetmeats, fruits, toys, earthen pots, necklaces, wine, general merchandise.
Sale of livestock	4,000	All	Cattle and other animals, fodder, eatables.
See descriptive notes. Wrestling.	4,500	All	Eatables, general merchandise.
See descriptive notes.	500	All	Sweetmeats, vegetables, utensils.
Sale of livestock	..	All, men only.	Cattle and other animals, fodder, eatables.
Worship at the tomb. Wrestling; swinging; acrobatics.	5,000 10 miles	All	Sweetmeats, vegetables, toys, earthen vessels.
Worship of Shiva; <i>bhajan</i> and <i>kirtan</i> . Wrestling; <i>kabaddi</i> .	5,000	Hindus	Sweetmeats, toys, fruits, earthen pots.
Worship of the Rishi; bath in the tanks and well; <i>bhajan</i> and <i>kirtan</i> .	6,000 Visitor from far and wide	..	Eatables, sweets, toys, earthen pots.
Worship of the <i>smadh</i> ; offerings of water, grains, sweetmeats and coins made; <i>kirtan</i> .	500	Hindus	..
Worship of the deity	5,000	Hindus	Eatables, toys.

to pay homage to her. Once the goddess rendered him lame, but still he crept on and reached Nagarkot. Pleased with the goddess actually appeared near the pond. A temple was got constructed over that statue and now the people assemble

exist on the hill. The water of the tanks and well is regarded as sacred as that of the Ganges and Yamuna. The fair is

MAHENDRA GARH DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NARNAUL			
Nooni Kalan H.B. 173	Noon Mata fair	Chet Badi 1 (Mar-Apr) One day	Religious
Guwani H.B. 177	Mela Gaibi Ram	Chet Badi 1 (Mar-Apr) One day	Religious. In memory of a saint Baba Gaibi Ram whose <i>smadh</i> exists here.
Bachhod H.B. 178	Chharandi	Chet Badi 1 (Mar-Apr) One day	Seasonal and recreational
Mirzapur H.B. 179	Mela Dulhandi	-do-	Seasonal and recreational
Kanwi H.B. 196	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
Shahpur I H.B. 211	Mela Hanumanji	Every Tuesday of February One day	Religious. In honour of Hanumanji whose temple exists here.
Kamania H.B. 221	Shivratri fair	Phagan Badi 14 (Feb-Mar) One day	Religious
Nangal Kalie H.B. 225	Pakshi Ashram	Katak Sudi 11 (Oct-Nov) One day	Religious. In memory of a saint named Baba Ramji Ram.
Serohi Bahali H.B. 227	Mela Bhairon	Chet Sudi 11 (Mar-Apr) One day	Religious
	Mata ka Mela	Chet Sudi 7 (Mar-Apr) Asoj Sudi 7 (Sept-Oct) One day	Religious In honour of goddess Durga, consort of Shiva.
Assawas H.B. 232	Mela Sitla	Chet Naumi (Mar-Apr) One day	Religious
Mourund H.B. 234	Mela Baba Narsant Das	Phagan (Feb-Mar) One day	Religious. In memory of Baba Narsant Das, disciple of Baba Ram Das.
Nangal Chaudhri H.B. 244	Doo Doo fair	Chet 8 (Mar-Apr) One day	Religious and recreational. In honour of goddess Sitla. Every fair where wrestling is held is called 'Doo Doo' that side. Such wrestling matches are financed by contributions from the villagers.
	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Gangor fair	Chet Sudi 3 (Mar-Apr) One day	Religious. Dedicated to goddess Gangor whom young women worship for the safety of their husbands. The fair has also come to be associated with the sacred memory of a saint, Agar Bamb who died on this day.

MAHENDRAGARH DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of the goddess; offerings of water, cooked rice, grains, sweets, and money made. Wrestling; swinging; dancing; kite flying.	2,000 3 miles	Hindus, mostly women.	Toys, sweetsmeats, fruits, earthen pots.
Worship of the <i>smadh</i> ; offerings of water, grains, <i>gur</i> and <i>shakkar</i> made; <i>kirtan</i> sung. Wrestling; <i>kabaddi</i> .	1,500	Hindus, men only	Sweetmeats, carrots, berries.
Worship in the temple; other celebrations like Holi regarding which see descriptive notes.	500	Hindus	Toys.
-do-	500	Hindus	Toys.
See descriptive notes. Wrestling; <i>kabaddi</i> .	7,000 8 miles	All	Eatables, toys, earthen pots.
Worship of Hanumanji	1,000	Hindus	Sweets, fruits, toys.
See descriptive notes. Wrestling; <i>kabaddi</i> .	5,000 4 miles	Hindus	Eatables, earthen vessels, toys.
Worship of the <i>smadh</i> of the saint; offerings of water, grains, sweetsmeats and coins made. Wrestling; singing of songs.	5,000	Hindus	-do-
Worship of the deity; offerings of fruits, sweets and money made; <i>bhajans</i> . Wrestling.	3,000 4 miles	Hindus	Eatables, toys, necklaces.
Worship of the goddess. Wrestling; singing.	12,000	Hindus	Eatables, toys, necklaces.
Worship of the goddess	10,000	Hindus, especially Jats, men only.	Vegetables, ground nuts.
Worship of the <i>smadh</i> ; offerings of flowers and rice made; lamps and incense burnt.	1,000	Hindus	Eatables, toys.
Worship of the goddess. Wrestling.	10,000	Hindus, chiefly men.	
See descriptive notes.	4,000 5 miles	All	Sweetmeats, fruits, toys, earthen pots, cosmetics, general merchandise.
Worship of the goddess; offerings made at the <i>smadhs</i> of saints; <i>bhajans</i> ; <i>kirtan</i> .	2,000 3 miles	Hindus	Sweetmeats, toys.

MAHENDRAGARH DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NARNAUL			
Mangal Chaudhri H.B. 244	Mela Devi Mata	Chet Badi 8 (Mar-Apr) One day	Religious
Shabazpur H.B. 246	Budho Mata fair	Chet Sudi 14 (Mar-Apr) One day	Religious
Doukhora H.B. 253	Doo Doo fair	Chet 5 (Mar-Apr) One day	Religious. In memory of the Guru (preceptor) of Mahant Kanhar Das of Narnaul. The Guru was Brahman by caste and his <i>smadh</i> exists here.
	Mela Pir Dad Khan	Magh Sudi 2 (Jan-Feb) One day	Religious. In memory of Pir Dad Khan. The fair was started by a Rajput and now all the inhabitants of the village have faith in the <i>Pir</i> .
Bayal H.B. 258	Mela Baba Bharthari	Bhadon Badi 2 (Aug-Sept) One day	Religious. In memory of Baba Bharthari whom people regarded as an immortal saint, a god.
Mosnuta H.B. 259	Mela Chharandi	Phagan (Feb-Mar) One day	Seasonal and recreational
Ganwari Jat H.B. 270	Mela Sayyad	Chet (Mar-Apr) One day	Religious. In memory of a Muslim saint.
B-TOWNS			
Ateli	Cattle fair	Phagan Sudi 3 (Feb-Mar) Jeth Badi 8 (May-June) Sawan Sudi 3 (July-Aug) One week	Commercial
	Gugga fair	Bhadon Badi 9 (Aug-Sept) One day	Religious
Narnaul	Chharandi fair	Chet Badi 1 (Mar-Apr) One day	Religious
	Basaura fair	First Monday fol- lowing Chharandi (Mar-Apr) One day	Religious. Dedicated to the goddess.
	Tati Mata fair	First Tuesday fol- lowing Basaura fair (Mar-Apr) One day	Religious
	Masani fair	First Wednesday fol- lowing Tati Mata fair (Mar-Apr) One day	Religious

MAHENDRAGARH DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—contd.			
Worship of the goddess in the temple; offerings of fruits, sweets and money made; <i>bhajans</i> . Wrestling; other games; singing; dancing.	4,000 20 miles	Hindus	Eatables, toys.
Worship of the goddess Budho Mata; offerings of sweets; fruits and coins made. Wrestling.	22,000 15 miles	Hindus, chiefly men.	Eatables, toys, earthen pots, cosmetics.
Homage paid at the <i>smadh</i> . Wrestling.	9,000	-do-	..
Worship of the <i>Pir</i> ; offerings of water, grains and sweetmeats made at the tomb; <i>mundan</i> (first hair cutting) ceremony of children performed; <i>kirtan</i> .	1,000	Hindus, especially Jats, men only.	Sweets.
Worship of the saint; offerings of water, sweetmeats and grains made; <i>kirtan</i> held.	1,000	Hindus	Sweets.
Celebrated like Holi regarding which see descriptive notes. Wrestling.	1,500	Hindus	..
Worship at the tomb of the saint	2,000	All	Sweets.
Sale of livestock	5,000 500 miles	All, men only.	Cattle and other animals, agricultural implements, articles of decoration for cattle.
See descriptive notes. Wrestling; <i>kabaddi</i> ; animal races.	Several thousand Local population	Hindus	Sweets, fruits, earthen vessels.
Worship of Hanumana	3,000	Hindus	General merchandise.
Worship of the deity; offerings of food and money. Camel races.	20,000 5 miles	Hindus, chiefly women.	Eatables, general merchandise.
-do-	3,000	-do-	-do-
-do-	3,000	-do-	-do-

MAHENDRAGARH DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
NARNAUL			
Narnaul	Bichhun Mata fair	First Thursday follow- ing Masani fair (Mar-Apr) One day	Religious
	Budho Mata fair	First Friday follow- ing Bichhun Mata fair (Mar-Apr) One day	Religious
	Thawri Mata fair	First Saturday follow- ing Budho Mata fair (Mar-Apr) One day	Religious
	Pathwari Mata fair	Chet Amavas (Mar-Apr) One day	Religious. Dedicated to the goddess; also held in the memory of a saint.
	Hanuman fair	Chet Puranmashi (Mar-Apr) One day	Religious
	Mela Bhairon Ji	Baisakh Sudi 11 (Apr-May) One day	Religious
	Teej fair	Sawan Sudi 3 (July-Aug) One day	Seasonal and recreational
	Gugga Naumi, or, Mela Gugga Chhari	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Baba Ram Karan Das fair	Bhadon Amavas (Aug-Sept) One day	Religious. In memory of a saint, Baba Ram Karan Das.
	Sitla Mata fair	March One day	Religious
	Chamunda Devi fair	Chet Sudi 9 (Mar-Apr) One day	Religious
	Raksha Bandhan	Sawan Puranmashi (July-Aug) One day	Social. A domestic festival.

MAHENDRAGARH DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl.			
Worship of the deity; offerings of food & money. Camel races.	3,000	Hindus, chiefly women.	Eatables, general merchandise.
-do-	3,000	-do-	-do-
Worship of the deity; offerings of food and money. Camel races.	3,000	-do-	Eatables, general merchandise.
Worship of the deity; <i>bhajan</i> ; <i>kirtan</i> . Wrestling.	6,000 5 miles	-do-	General merchandise.
Worship of Hanumana	3,000	Hindus	-do-
Worship of Bhairon. Wrestling; singing.	3,000 5 miles	-do-	Eatables, general merchandise.
Singing and swinging by women. Kite-flying; wrestling.	5,000 5 miles	Hindus, mainly women.	-do-
See descriptive notes.	5,000 5 miles	Hindus, mainly women.	Eatables, toys.
Worship at the <i>smadh</i> of the saint. Wrestling.	5,000	All	Eatables, general mer- chandise.
Worship of the goddess; offerings to her of grain, water, Sweets and fruits. Wrestling; kite-flying.	4,000	Hindus, chiefly women.	Toys, sweetmeats.
Worship of the goddess; offerings to her of money and flowers; <i>bhajans</i> ; <i>kirtan</i> .	9,000 5 miles	Hindus	Sweetmeats and other eatables.
Sisters tie <i>rakhi</i> to the wrist of their brothers. Wrestling; singing.	4,000 5 miles	Hindus	Sweets, vegetables.

GLOSSARY

A

Abadi	Habitation site
Ad Granth	Sacred book of the Sikhs
Adi Kavi	First poet
Agni	Fire
Akash Bani	Celestial voice
Akhand Path	Non-stop recitation of the Granth Sahib
Alam	Banner; Standard
Alias	Known as
Allah Ho Akbar	"God is great," a quotation from the Quran
Amavas; Amavasya	Moonless night
Amrit	Nectar
Amrit Prachar	Propagation of Sikh baptism
Anant Chaudash	Fourteenth day of the bright half of Bhadon
Apasara	Fairy; nymph
Ardas	Supplication
Ari	A small saw
Arti	Prayers usually to the accompaniment of waving of burning small lamps before the deity
Asa Di War	Morning prayers contained in the Granth Sahib
Ashram	Hermitage
Ashtam	Eighth
Asur	Demon
Avtar	Incarnation of God
Arut Langar	Free community kitchen, from where meals are served at all hours

B

Bagarwala	Belonging to Bagar tract
Bairagi	Recluse
Baisakh	Second month of Hindu calendar
Baisakhi	1st day of the month of Baisakh (13th April)
Baldivas	Children's day
Banee	Sacred verse
Bania	Hindu trading and shop-keeping caste
Baoli	Water spring
Baradari	Building or structure having twelve openings
Basanti	Of yellow colour
Bedawa	Disassociation
Ber	Fruit of an Indian tree (<i>Zizyphus jujuba</i>)
Bhagwan	God
Bhajanghar	A place for meditation
Bhajan	Devotional song
Bhakta	Devotee
Bhangi	Scavenger caste
Bhangra	Folk dance of Punjab
Bheta	Devotional song
Bhog	Concluding item in a religious ceremony among Sikhs
Bhora	Underground room or cell
Biban	Bier
Bikrami	Calendar associated with king Vikramaditya
Bilwa	Wood-apple tree (<i>Aegle marmelos</i>)
Bismullah	'With the name of God'
Brahmlok	The eternal residence of god Brahma
Budha Dal	A sect of Nihang Sikhs
Bugjal	Musical instrument consisting of a pair of bronze dishes
Burj	Tower
Chaddar	Sheet of cloth
Chadda	Sub-caste of Khatri
Chakkar	Sharp-edged iron or steel discus carried around the head-gear by the Nihangs and used as a weapon
Chamar	Leather worker caste
Chapati	Unleavened flat bread
Charnamrit	Ambrosia containing milk, curd, sugar, water and <i>tulsi</i> leaves
Chaunki Bharana	To keep vigil at a shrine
Chela	Disciple
Chhabil	Place for free supply of drinking water to public
Chhe Harta	Well with six persian wheels
Chhinj	Wrestling bout
Chhari	Stick used as standard
Chholdari	Tent
Chhattar	Small umbrella generally made of gold or silver, as decoration or offering for a deity
Chimta	Pair of tongs; musical instrument of iron, shaped like a pair of tongs
Chogan	Open ground
Chola	Long robe worn by ascetics, reaching upto calves
Chuhra	Scavenger caste
Churel	Female ghost

C

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D

Daitya	Demon
Dal	Pulse
Dandwat	Lying prostrate as a token of humility and respect
Damar; Damroo	Tabor or small drum, shaped like an hour-glass
Darshani Deorhi	Entrance gate
Dasham Granth	The holy book written by Guru Gobind Singh, the tenth guru of the Sikhs
Dashmi	Tenth day of each half of a lunar month
Deepawali; Diwali	Festival of lights which falls on the fifteenth day of the dark half of the month of Katak
Deodar	<i>Cedrus deodara</i>
Devi	Goddess
Devta	A god
Devta Darbar	Assembly of gods
Dewar	Husband's younger brother
Dhad	Tambourine
Dhadi	Musician who sings to the accompaniment of tambourine
Dharamshala	Inn
Dharama	Religion; duty
Dhatura	Thorn apple plant
Dhobi	Washerman
Dharupad	A kind of classical song
Diwan	Religious congregation
Diwa	Earthen lamp fed on vegetable oil
Doli	Person afflicted by evil spirits
Dupatta	Scarf
Durrie	Carpet
Dwadashi	Twelfth day of each half of a lunar month
Ekadashi; Ikadashi	Eleventh day of each half of a lunar month
Faqir	Muslim mendicant
Fateh	Victory
Fatiha	Prayer for the dead
Gaddi	Holy seat; a tribe of hill shepherds
Gatka	Wooden stick used in fencing
Ghat	Bathing place on the bank of river or tank
Ghee; Ghi	Clarified butter
Gopika	Milkmaid
Granthi	Sikh priest
Granth Sahib	Holy book of the Sikhs
Guggal	A kind of gum used for incense (<i>Bellium olibanum</i>)
Gupha	Cave
Gupt Dan	Charity given without disclosing the name of donor
Gur	Unrefined sugar in lumps
Gurdwara	Sikh temple
Gurparb	Birth/death anniversary of Sikh Gurus
Guru	Preceptor; religious teacher
Gurumukhi	Script of Punjabi language
Guru Puja	Worship of the Guru
Guru Ka Langar	Free kitchen run in the name of Guru
Gutka	Booklet
Gutka Sidh	Magic ball which when placed in mouth is believed to make a man invisible
Halwa	Sweet-dish prepared from flour, sugar and ghee
Halwai	Confectioner
Handola	Merry-go-round
Haryali	Green
Idgah	Place where Mohammedans assemble for prayer on the Id festival
Ilaichi	Cardamom
Jagir	An assignment of land revenue; a gift of land
Jai	Victory
Japji	A religious booklet of Sikhs
Jat	An agricultural caste among Hindus and Sikhs
Jat Dena or Kabuli	To keep vigil before a deity
Jatha	Batch or group of persons
Jhanki	Tableau
Jo Bole So Nihal, Sat Sri Akal	Sikh war-cry: "Whosoever says God is Truth will be blessed"
Jot	Lamp generally fed with ghee, lit in temple
Kabaddi	An Indian outdoor game
Kachha	Drawers
Kachchi lassi	Sweetened water mixed with milk
Kadamb	A tree (<i>Neulea orientalis</i>)
Kakkas	Five symbols of the Khalsa, including uncut hair, a comb, an iron bangle, a sword and drawers
Kala Mahina	Inauspicious month

G

K

Kalas; Kalash	Lotus-bud shaped emblem generally of brass or gold, fixed on the top of a dome	Mandir	Temple
Kali Yuga	Fourth (iron) age of Hindu mythology	Mantra	Hymn; incantation
Kamdhenu	Cow belonging to god Indra, believed to give whatever may be desired of her	Marwari	Resident of Marwar
Kangha	Comb	Mata	Mother; goddess
Kara	Iron bangle	Maththi	Fried cake of wheat flour
Karah	Sweet dish of wheat flour, <i>ghee</i> and sugar	Mauli	Red and white thread, used on ceremonial occasions
Karahi	Small cauldron	Mazar	Tomb
Kashtriya	Warrior caste of Hindus	Mazhabi	A Scheduled Caste among the Sikhs
Katariya	A kind of musical instrument	Mela	Fair
Katha	Religious story	Milap	Meeting; union
Kavi Darbar	Poetic symposium	Mirasi	Muslim bard
Kavishar	Poet	Mohar	Gold coin
Kesh	Uncut hair	Mohalla	Chapter of Granth Sahib
Khalifa	Caliph; Muslim leader	Moksha Tirtha	A sacred place which grants salvation
Khalsa	The Sikhs; Order created by Guru Gobind Singh	Moniji	One who always observes silence
Khichri	Hotch-potch prepared from rice and pulse	Mujaddid	Reformer
Kharif	Autumn harvest; monsoon or summer crops	Mukut; Mukta	Delivered or relieved
Khanda	Double edged sword	Mundan Sanskar	Tonsure ceremony
Kharawan	Pair of wooden sandals	Manushlok	The mortal world
Kheer; Khir	Sweet preparation of milk, rice and sugar		
Kirtan	Recitation accompanied by music		N
Kirtan Sohila	Verses of Granth Sahib recited at the time of going to bed	Nagara	Tomtom
Kumbh	A festival occurring every twelve years at Hardwar and Allahabad	Namaz; Nimaz	Muslim form of prayer to God
	L	Namda	Drummet
Laddu	A variety of sweet	Namokar Mantra	Hymn of Jains
La Ila Illila	There is no god but God, quotation from Quran	Nanad	Husband's sister
Lama	Budhist priest; monk	Nandia	Bull of Shiva
Langar	Free community kitchen	Narakloka	Hell
Lanka	Ceylon	Naqash-bandi	An Order of Muslims
Lassi	Milk or curd mixed with water	Natak	Drama
Loh	Iron girdle	Nati	Folk dance of Kulu
	M	Naumi Padshahi	Ninth Guru of the Sikhs, Teg Bahadur
Madh	Middle; half	Nauratas	First nine days of the bright half of the month of Chet or Asoj
Mahal	Guru; teacher	Navgrahas	Nine planets according to astronomy
Mahant	Head of a religious institution of Hindus or Sikhs	Nawab	Title for Mohammedan ruler
Maharishi	Great saint	Nga	A musical instrument
Mahasabha	A big organisation	Nihang	A warrior sect among the Sikhs
Maidan	Open ground	Nishan	Sikh standard fixed at the top of a flag
Malpura	Sweet pancake	Niwas	Residence
			O
		Om	Mono-syllable, indicative of the various attributes of the Supreme Being

F

Pahul	Sikh baptism	Ras Lila	Amorous pastime of Krishna
Panchami	Fifth day of each half of a lunar month	Rath	with cow-herdresses
Panch Amrit	Ambrosia consisting of milk, curd, honey, water and Ganges water	Ratri	Chariot
Panchayat Samiti	Elected body of statutory Panchayats in a Block	Rishi	Night
Panch Mukhi Murti	Five faced idol	Roti	Saint
Pandal	Canopy; big tent	Roza Sharif	Unleavened bread
Pandit Smaj	An organisation of learned persons		Mausoleum
Panj Piyaras	Five Beloved Ones (of Guru Gobind Singh)	Sach Khand	S
Panth	Sect; religion	Sadhna Mala	Abode of God
Palao	Cooked rice	Sadharan	An old book of the Budhists
Pakora	Preparation of gram flour mixed with some green vegetable or onions and fried in oil or ghee	Sadhu	Ordinary
Parbandhak	Management	Sahib	Holy man
Parbhat Pheri	Morning procession	Sahibzada	Lord; an epithet after name to show respect
Paret Pipal	<i>Ficus religiosa</i> haunted by evil spirits	Smadh; Smadhi	Son of a gentleman
Parsada	Meals; bread; <i>chapati</i>	Samayak Sutra	Shrine
Parsad; Parshad	Sweet edibles offered to or received from a deity	Sambat	A Jain book
Pashmina Chaddar	Sheet of soft fine wool	Samidhas	Bikrami year
Patala	Under-world	Smpardaya	Fuel which is used in a sacrifice
Patasa; Patasha	Candy drop	Sandal	Sect
Path	Chapter of a holy book	Sangeet	Sandalwood
Pattoo	Coarse blanket	Sanyasi	Music
Pawa	Cot leg	Sansi	Recluse
Prat Pooja	Morning prayer	Sapp	A Scheduled Caste
Prikarma	Circumambulation	Sapera	A musical instrument
Pindi	Idol	Saptapadi	Snake charmer
Pipal	Tree (<i>Ficus religiosa</i>)	Sarai	Ceremony of going round the fire seven times at the time of marriage
Pind dan	Offerings of libation	Saraswati	Inn
Pir	Muslim saint	Sarang	Goddess of Learning; also an old river of Punjab
Pitha	Institution; organisation; sect	Saree	A stringed musical instrument
Pooja; Puja, Pujan	Worship	Sarkanda	Long sheet of cloth worn by Indian women round the waist and passing over the head
Puranas	Mythological books of the Hindus	Saropa	A kind of reed (<i>Saccharum munja</i>)
Puranmashi	Full moon night	Sarowar	Robe of honour
Puri	Fried cake of wheat flour	Sarson	Tank
		Sati	Indian colza (<i>Brassica campestris</i>)
	Q	Sat Sri Akal	A woman who immolates herself on her husband's funeral pyre
Quran Khani	Recitation of Quran	Saugi	Sikh salutation: 'Glory be to God'
	R	Sarvjanin Upasna	Dry grapes; currants
		Sehj Dhari	Prayer meant for everybody
			A Sikh who does not grow long hair
Rabi	Spring harvest or winter crop	Sekhon	A sub-caste among Sikh Jats
Ragi	Musician	Sewadar	Attendant; servant
Ragmala	Devotional song	Sewa Samiti	A Social Service Organisation
Raihras	Evening prayer	Sewan	Vermicelli
Raja	King	Shabad	Holy verses
Rakshasi	An ogress; a giantess	Shagun	Offerings to a person, usually of coconut

LIST OF AGENTS FOR THE SALE OF GOVERNMENT OF INDIA PUBLICATIONS

(as on 17th February, 1964)

Shaiya	Devotee of Lord Shiva	Toomba	One stringed musical instrument
Shaheed	Martyr	Tirloki	The three worlds
Shakta	Devotee of Shakti	Tsagti	Country liquor of Lahaul valley
Shakti	Epithet of Durga, Lakshmi or Gauri	Tulla	Reed boat containing flour-lamps
Shamiana	Canopy; a big tent		
Sharadha	Food offered in the name of manes	U	
Sharat	Autumn]	Urs]	Death anniversary
Shiromani	The highest (body)		
Shalok	Verse	V	
Shok	Grief	Vahan	Vehicle
Shrimat Bhagwat	A scripture on Hindu philosophy	Vairagi]	One who has subdued his passions; an ascetic
Shiv Ling	Phallus of Lord Shiva	Vaishnava	Devotee of Vishnu
Sijda	Salutation	Vaishya	The third Hindu Caste
Singh	Lion, generally denoting Sikhs	Vak	Word; speech
Sodhi	A sub-caste among Khatri	Vanar	Monkey-race in south India mentioned in Ramayana
Soma	Moon plant, intoxicating juice of which was drunk at sacrifices; the moon	Vars	Heroic songs
Sthanak	Jain temple, generally residence of Jain monks	Vedas]	Oldest scriptures of the Hindus
Sudra	Men of the Fourth caste among Hindus	Verna; Varuna	Deity of the waters; Neptune of Hindu mythology
Sufi	A Muslim Sect	Vina	Indian lute; lyre
Sukhmani	Psalm of peace—religious book of the Sikhs	Vira	The benevolent Yaksha; brave person
Sukh Nidhan	A term used euphemistically by Nihangs for the intoxicating drink made from the leaves of <i>Cannabis sativa</i> (bhanga)	Voh Kata	"There it snapped"
Swami	Title used for ascetic or sanyasi	Vrata	Fast; vow
Swarglok	Heaven	W	
	T	Wah Guru Ji Ka Khalsa Wah Guru Ji Ki Fateh	Sikh salutation; "The Khalsa is of the wonderful God; victory to God"
Tandava	Shiva's furious dance	Y	
Tapasya	Penance; austerity	Yagya; Yajna	Fire sacrifice
Tarna	To float	Yam; Yum	God of Death
Tazia or Tabuts	A model of the tomb of Imam Hussain which is taken out by Shiya Muslims during the Moharram festival	Yampuri	Abode of the god of Death
Teh Bazari	Ground-rent	Yoga	One of the six schools of Hindu Philosophy
Teh Khanna	Underground room	Yogi	Ascetic
Teej	Third day of each half of lunar month	Z	
Tilak	Sacred mark on the forehead	Zahir Pir]	The saint apparent; a term used for Gugga, the snake-god
Tirtha; Tirth	Place of pilgrimage	Zila Parishad	District Board

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3. Banwari Lal Jain, Publishers, Moti Katra .. (Rest.)
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- Calcutta—**
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22. Reliance Trading Co., 17/1, Banku Bihari Ghose Lane, District Howrah .. (Rest.)

23. Indian Book Dist. Co., 6512, Mahatma Gandhi Road .. (Rest.)
- Calicut—Touring Book Stall** .. (Rest.)
- Chandigarh—**
1. Controller, Govt. Printing and Stationery, Punjab .. (Reg.)
2. Jain Law Agency, Flat No. 8, Sector No. 22 .. (Reg.)
3. Rama News Agency, Bookseller, Sector No. 22 .. (Reg.)
4. Universal Book Store, Booth 25, Sector 22-D .. (Reg.)
5. English Book Shop, 34, Sector 22-D .. (Rest.)
6. Mehta Bros., 15-Z, Sector 22-B .. (Rest.)
7. Tandan Book Depot, Shopping Centre, Sector 16 .. (Rest.)
8. Kailash Law Publishers, Sector 22-B .. (Rest.)
- Chhindwara—The Verma Book Depot** .. (Rest.)
- Cochin—Saraswat Corporation Ltd., Palliara-kav Road** .. (Reg.)
- Cuttack—**
1. Press Officer, Orissa Sectt. .. (Reg.)
2. Cuttack Law Times .. (Reg.)
3. Prabhat K. Mahapatra, Mangalabag, P.B. 35 .. (Reg.)
4. D.P. Sur & Sons, Mangalabag .. (Rest.)
5. Utkal Stores, Balu Bazar .. (Rest.)
- Dehra Dun—**
1. Jugal Kishore & Co., Rajpur Road .. (Reg.)
2. National News Agency, Paltan Bazar .. (Reg.)
3. Bishan Singh and Mahendra Pal Singh, 318, Chukhuwala .. (Reg.)
4. Uttam Pustak Bhandar, Paltan Bazar .. (Rest.)
- Delhi—**
1. J.M. Jaina & Brothers, Mori Gate .. (Reg.)
2. Atma Ram & Sons, Kashmere Gate .. (Reg.)
3. Federal Law Book Depot, Kashmere Gate .. (Reg.)
4. Bahri Bros., 188, Lajpat Rai Market .. (Reg.)
5. Bawa Harkishan Dass Bedi (Vijaya General Agencies), P. B. 2027, Ahata Kedara, Chamalian Road .. (Reg.)
6. Book-Well, 4, Sant Narankari Colony, P.B. 1565 .. (Reg.)
7. Imperial Publishing Co., 3, Faiz Bazar, Daryaganj .. (Reg.)
8. Metropolitan Book Co., I, Faiz Bazar .. (Reg.)
9. Publication Centre, Subzimandi .. (Reg.)
10. Youngman & Co., Nai Sarak .. (Reg.)
11. Indian Army Book Depot, 3, Daryaganj .. (Reg.)
12. All-India Educational Supply Co., Shri Ram Buildings, Jawahar Nagar .. (Rest.)
13. Dhanwant Medical & Law Book House, 1522, Lajpat Rai Market .. (Rest.)
14. University Book House, 15, U. B. Bangalore Road, Jawahar Nagar .. (Rest.)
15. Law Literature House, 2646, Bali-maran .. (Rest.)
16. Summer Brothers, P.O. Birla Lines .. (Rest.)
17. Universal Book & Stationery Co., 16-Netaji Subhash Marg .. (Reg.)
18. B. Nath & Bros., 3808, Charkhawalan (Chowri Bazar) .. (Rest.)
19. Rajkamal Prakashan P. Ltd., 8, Faiz Bazar .. (Reg.)
20. Premier Book Co., Printers, Publishers & Booksellers, Nai Sarak .. (Rest.)
21. Universal Book Traders, 89, Gokhle Market .. (Reg.)
22. Tech. & Commercial Book Coy., 75, Gokhle Market .. (Rest.)

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23. Saini Law Publishing Co., 1416, Chabi-ganj, Kashmere Gate .. (Rest.)
24. G.M. Ahuja, Booksellers & Stationers, 309, Nehru Bazar .. (Rest.)
25. Sat Narain & Sons, 3141, Mohd. Ali Bazar, Mori Gate .. (Reg.)
26. Kitab Mahal (Wholesale Div.) P. Ltd., 28, Faiz Bazar .. (Reg.)
27. Hindu Sahitya Sansar, Nai Sarak .. (Rest.)
28. Munshi Ram Manohar Lal, Oriental Booksellers & Publishers, P.B. 1165, Nai Sarak .. (Rest.)
29. K. L. Seth, Suppliers of Law, Commercial Tech. Books, Shanti Nagar, Ganeshpura .. (Rest.)
30. Adarsh Publishing Service, 5A/10, Ansari Road .. (Rest.)
- Dhanbad—**
1. Ismag Co-operative Stores Ltd., P.O. Indian School of Mines .. (Reg.)
2. New Sketch Press, Post Box 26 .. (Rest.)
- Dharwar—**
1. The Agricultural College Consumers Co-op. Society .. (Rest.)
2. Rameshraya Book Depot, Subhas Road .. (Rest.)
3. Karnatakaya Sahitya Mandira of Publishers and Booksellers .. (Rest.)
- Ernakulam—**
1. Pai & Co., Cloth Bazar Road .. (Rest.)
2. South India Traders, C/o Constitutional Journal .. (Reg.)
- Ferozepur—English Book Depot, 78, Jhoke Road** .. (Reg.)
- Gauhati—Mokshada Pustakalaya** .. (Reg.)
- Gaya—Sahitya Sadan, Gautam Budha Marg** .. (Reg.)
- Ghaziabad—Jayana Book Agency** .. (Rest.)
- Gorakhpur—Vishwa Vidyalaya Prakashan, Nakhes Road** .. (Reg.)
- Gudur—The General Manager, The N. D. C. Publishing and Printing Society Ltd.** .. (Rest.)
- Guntur—Book Lovers Private Ltd., Kadriguda, Chowrasta** .. (Reg.)
- Gwalior—**
1. Supdt., Printing & Stationery, M.B. .. (Reg.)
2. Loyal Book Depot, Patankar Bazar, Lashkar .. (Reg.)
3. M.C. Daftari, Prop. M.B. Jain & Bros., Booksellers, Sarafa, Lashkar .. (Rest.)
- Hubli—Pervaje's Book House, Koppikar Road** .. (Reg.)
- Hyderabad—**
1. Director, Govt. Press .. (Reg.)
2. The Swaraj Book Depot, Lakdikapul .. (Rest.)
3. Book Lovers Private Ltd. .. (Rest.)
4. Labour Law Publications, 873, Sultan Bazar .. (Rest.)
- Imphal—Tikendra and Sons Booksellers** .. (Rest.)
- Indore—**
1. Wadhwa & Co., 56 M.G. Road .. (Reg.)
2. Swarup Brothers, Khajuri Bazar .. (Rest.)
3. Madhya Pradesh Book Centre, 41, Ahilya Pura .. (Rest.)
4. Modern Book House, Shiv Vilas Palace .. (Rest.)
5. Navyug Sahitya Sadan, Publishers & Booksellers, 10, Khajuri Bazar .. (Rest.)
- Jabalpur—**
1. Modern Book House, 286, Jawahar-ganj .. (Reg.)
2. National Book House, 135, Jai Prakash Narain Marg .. (R.)

Jaipur—

1. Government Printing and Stationery Department, Rajasthan .. (Reg.)
2. Bharat Law House, Booksellers & Publishers, Opp. Prem Prakash Cinema .. (Reg.)
3. Garg Book Co., Tripolia Bazar .. (Reg.)
4. Vani Mandir, Sawarni Mansingh Highway .. (Reg.)
5. Kalyan Mal & Sons, Tripolia Bazar .. (Rest.)
6. Popular Book Depot, Chaura Rasta .. (Reg.)
7. Krishna Book Depot, Chaura Rasta .. (Rest.)
8. Dominion Law Depot, Shah Building, P.B. No. 23 .. (Rest.)

Jamnagar—Swedeshi Vastu Bhandar .. (Reg.)**Jamshedpur—**

1. Amar Kitab Ghar, Diagonal Road, P. B. 78 .. (Reg.)
2. Gupta Stores, Dhatkidih .. (Reg.)
3. Sanyal Bros., Booksellers & News Agents, Bistapur Market .. (Rest.)

Jawalapur—Sahyog Book Depot .. (Rest.)**Jhunjhunu—**

1. Shashi Kumar Sarat Chand .. (Rest.)
2. Kapram Parkashan Prasaran, 1/90, Namdha Niwas, Azad Marg .. (R.)

Jodhpur—

1. Dwarka Das Rathi, Wholesale Books and News Agents .. (Reg.)
2. Kitab-Ghar, Sojati Gate .. (Reg.)
3. Choppra Brothers, Tripolia Bazar .. (Reg.)

Jullundur—

1. Hazooria Bros., Mai Hiran Gate .. (Rest.)
2. Jain General House, Bazar Bansanwala .. (Reg.)
3. University Publishers, Railway Road .. (Rest.)

Kanpur—

1. Advani & Co., P. Box 100, The Mall .. (Reg.)
2. Sahitya Niketan, Shradhanand Park .. (Reg.)
3. The Universal Book Stall, The Mall .. (Reg.)
4. Raj Corporation, Raj House, P.B. 200, Chowk .. (Rest.)

Karur—Shri V. Nagaraja Rao, 26 Srinivasa-puram .. (Rest.)**Kodarma—The Bhagwati Press, P. O. Jhumri Tilaiya, Dt. Hazaribagh** .. (Reg.)**Kolhapur—Maharashtra Granth Bhandar, Mahadwar Road** .. (Rest.)**Kota—Kota Book Depot** .. (Rest.)**Kumta—S. V. Kamat, Booksellers and Stationers (N. Kanara)** .. (Reg.)**Lucknow—**

1. Soochna Sahitya Depot (State Book Depot) .. (Reg.)
2. Balkrishna Book Co., Ltd., Hazratganj .. (Reg.)
3. British Book Depot, 84, Hazratganj .. (Reg.)
4. Ram Advani, Hazratganj, P. B. 154 .. (Reg.)
5. Universal Publishers (P.) Ltd., Hazrat-ganj .. (Reg.)
6. Eastern Book Co., Lalbagh Road .. (Reg.)
7. Civil & Military Educational Stores, 106/B, Sadar Bazar .. (Rest.)
8. Aquarium Supply Co., 213, Faizabad Road .. (Rest.)
9. Law Book Mart, Amin-Ud-Daula Park .. (Rest.)

Ludhiana—

1. Lyall Book Depot, Chaura Bazar .. (Reg.)
2. Mohindra Brothers, Katcheri Road .. (Rest.)
3. Nanda Stationery Bhandar, Pustak Bazar .. (Rest.)
4. The Pharmacy News, Pindi Street .. (Rest.)

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Madras—

1. Supdt., Govt. Press, Mount Road
2. Account Test Institute, P. O. 760, Emgore .. (Reg.)
3. C. Subbiah Chetty & Co., Triplicane .. (Reg.)
4. K. Krishnamurthy, Post Box 384 .. (Reg.)
5. Presidency Book Supplies, 8, Pycrofts Road, Triplicane .. (Reg.)
6. P. Vardhachary & Co., 8, Linghi Chetty Street .. (Reg.)
7. Palani Parchuram, 3, Pycrofts Road, Triplicane .. (Reg.)
8. NCBH Private Ltd., 199, Mount Road .. (Rest.)
9. V. Sadanand, The Personal Bookshop, 10, Congress Building, 111, Mount Road .. (Rest.)

Madurai—

1. Oriental Book House, 258, West Masi Street .. (Reg.)
2. Vivekananda Press, 48, West Masi Street .. (Reg.)

Mandya Sugar Town—K. N. Narimhe Gowda & Sons .. (Rest.)**Mangalore—U. R. Shenoy Sons, Car Street, P. Box 128 .. (Reg.)****Manjeshwar—Mukenda Krishna Nayak .. (Rest.)****Mathura—Rath & Co., Tilohi Building, Bengali Ghat .. (Rest.)****Meerut—**

1. Parkash Educational Stores, Subhas Bazar .. (Reg.)
2. Hind Chitra Press, West Kutchery Road .. (Reg.)
3. Loyal Book Depot, Chhippi Tank .. (Reg.)
4. Bharat Educational Stores, Chhippi Tank .. (Rest.)
5. Universal Book Depot, Booksellers & News Agents .. (Rest.)

Monghyr—Anusandhan, Minerva Press Building .. (Rest.)**Mussoorie—**

1. Cambridge Book Depot, The Mall .. (Rest.)
2. Hind Traders .. (Rest.)

Muzaffarnagar—

1. Mittal & Co., 85-C, New Mandi .. (Rest.)
2. B. S. Jain & Co., 71, Abupura .. (Rest.)

Muzaffarpur—

1. Scientific & Educational Supply Syndicate .. (Reg.)
2. Legal Corner, Tikmanio House, Amgola Road .. (Rest.)
3. Tirhut Book Depot .. (Rest.)

Mysore—

1. H. Venkataramiah & Sons, New Statue Circle .. (Reg.)
2. Peoples Book House, Opp. Jagan Mohan Palace .. (Reg.)
3. Geeta Book House, Booksellers & Publishers Krishnamurthipuram .. (Rest.)
4. News Paper House, Lansdowne Building .. (Rest.)
5. Indian Mercantile Corporation, Toy Palace Ramvilas .. (Rest.)

Nadiad—R. S. Desai, Station Road .. (Rest.)**Nagpur—**

1. Supdt., Govt. Press & Book Depot
2. Western Book Depot, Residency Road .. (Reg.)
3. The Assistant Secretary, Mineral Industry Association, Mineral House .. (Rest.)

Nainital—Coulal Book Depot, Bara Bazar .. (Rest.)**Nanded—**

1. Book Centre, College Law General Books, Station Road .. (Rest.)
2. Hindustan General Stores, Paper & Stationery Merchants, P.B. No. 51 .. (Rest.)
3. Sanjoy Book Agency, Vazirabad .. (Rest.)

New Delhi

1. Amrit Book Co., Connaught Circus .. (Reg.)
2. Bhawani & Sons, 8-F, Connaught Place .. (Reg.)
3. Central News Agency, 23/90, Connaught Circus .. (Reg.)
4. Empire Book Depot, 278, Aliganj .. (Reg.)
5. English Book Stores, 7-L, Connaught Circus, P.O. B. 328 .. (Reg.)
6. Faqir Chand & Sons, 15-A, Khan Market .. (Reg.)
7. Jain Book Agency, C-9, Prem House, Connaught Place .. (Reg.)
8. Oxford Book & Stationery Co., Scindia House .. (Reg.)
9. Ram Krishna & Sons (of Lahore), 16/B, Connaught Place .. (Reg.)
10. Sikh Publishing House, 7-C, Connaught Place .. (Reg.)
11. Suneja Book Centre, 24/90, Connaught Circus .. (Reg.)
12. United Book Agency, 31, Municipal Market, Connaught Circus .. (Reg.)
13. Jayana Book Depot, Chhaparwala Kuan, Karol Bagh .. (Reg.)
14. Navyug Traders, Desh Bandhu Gupta Road, Dev Nagar .. (Reg.)
15. Saraswati Book Depot, 15, Lady Harding Road .. (Reg.)
16. The Secretary, Indian Met. Society, Lodi Road .. (Reg.)
17. New Book Depot, Latest Books, Periodicals, Stationery & Novels, P.B. 96, Connaught Place .. (Reg.)
18. Mehra Brothers, 50-G, Kalkaji .. (Reg.)
19. Laxmi Book Stores, 42, Janpath .. (Rest.)
20. Hindi Book House, 82, Janpath .. (Rest.)
21. People Publishing House (P.) Ltd., Rani Jhansi Road .. (Rest.)
22. R. K. Publishers, 23, Beadon Pura, Karol Bagh .. (Reg.)
23. Sharma Bros., 17, New Market, Moti Nagar .. (Rest.)
24. Aapki Dukan, 5/5777, Dev Nagar .. (Reg.)
25. Sarvodaya Service, 66A-I, Rohtak Road, P.B. 2521 .. (Rest.)
26. H. Chandson, P. B. No. 3034 .. (Rest.)
27. The Secretary, Federation of Association of Small Industry of India, 23-B/2, Rohtak Road .. (Rest.)
28. Standard Booksellers & Stationers, Palam Enclave .. (Rest.)
29. Lakshmi Book Depot, 57, Regarpura .. (Rest.)
30. Sant Ram Booksellers, 16, New Municipal Market, Lodi Colony .. (Rest.)

Panaji—

1. Singhal's Book House P.O.B. 70, Near the Church .. (Rest.)
2. Sagoon Gaydev Dhoud, Booksellers, 5-7, Rua, 3 Idc Jameria .. (Rest.)

Pathankot—The Krishna Book Depot, Main Bazar .. (Rest.)**Patiala—**

1. Supdt., Bhupendra State Press
2. Jain & Co., 17, Shah Nashin Bazar .. (Reg.)

Patna—

1. Supdt., Govt. Printing (Bihar)
2. J.N.P. Agarwal & Co., Padri-ki-Haveli Raghunath Bhawan .. (Reg.)

3. Luxmi Trading Co., Padri-ki-Haveli .. (Reg.)
4. Moti Lal Banarsi Dass, Bankipore .. (Reg.)
5. Bengal Law House, Chowhatta .. (Rest.)

Pithoragarh—Maniram Punetha & Sons .. (Rest.)**Pondicherry—M/s Honesty Book House, 9, Rue Duplex .. (Rest.)****Poona—**

1. Deccan Book Stall, Deccan Gymkhana .. (Reg.)
2. Imperial Book Depot, 266, M.G. Road .. (Reg.)
3. International Book Service, Deccan Gymkhana .. (Reg.)
4. Raka Book Agency, Opp. Natu's Chawl, Near Appa Balwant Chowk .. (Reg.)
5. Utility Book Depot, 1339, Shivaji Nagar .. (Rest.)

Pudukottai—Shri P. N. Swaminathan Sivam & Co., East Main Road .. (Rest.)**Rajkot—Mohan Lal Dossabhai Shah, Book-sellers and Sub-Agents .. (Reg.)****Ranchi—**

1. Crown Book Depot, Upper Bazar .. (Reg.)
2. Pustak Mahal, Upper Bazar .. (Rest.)

Rewa—Superintendent, Government State Emporium V. P. .. (Rest.)**Rourkela—The Rourkela Review .. (Rest.)****Saharanpur—Chandra Bharata Pustak Bhandar, Court Road .. (Rest.)****Secunderabad—Hindustan Diary Publishers, Market Street .. (Reg.)****Silchar—Shri Nishitto Sen Nazirpatti .. (Rest.)****Simla—**

1. Supdt., Himachal Pradesh Govt. Press.
2. Minerva Book Shop, The Mall .. (Reg.)
3. The New Book Depot, 79, The Mall .. (Reg.)

Sinnar—Shri N. N. Jakhadi, Agent, Times of India, Sinnar (Nasik) .. (Rest.)**Shillong—**

1. The Officer-in-Charge, Assam Govt., B.D.
2. Chapla Bookstall, P. B. No. 1 .. (Rest.)

Sonepat—United Book Agency .. (Reg.)**Srinagar—The Kashmir Bookshop, Residency Road .. (Reg.)****Surat—Shri Gajanan Pustakalaya, Tower Road .. (Reg.)****Tiruchirappalli—**

1. Kalpana Publishers, Wosiur .. (Reg.)
2. S. Krishnaswami & Co., 35, Subhash Chander Bose Road .. (Reg.)
3. Palamiappa Bros. .. (Rest.)

Trivandrum—

1. International Book Depot, Main Road .. (Reg.)
2. Reddiar Press & Book Depot, P.B. No. 4 .. (Rest.)

Tuticorin—Shri K. Thiagarajan, 10-C, French Chapel Road .. (Rest.)

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Udaipur—

1. Jagdish & Co., Inside Surajapole .. (Rest.)
2. Book Centre, Maharana, Bhopal Consumers, Co-op. Society Ltd. .. (Rest.)

Ujjain—Manak Chand Book Depot, Sati Gate .. (Rest.)**Varanasi—**

1. Students, Friends & Co., Lanka .. (Rest.)
2. Chowkhamba Sanskrit Series Office, Gopal Mandir Road, P.B. 8 .. (Reg.)
3. Glob Book Centre .. (Rest.)
4. Kohinoor Stores, University Road, Lanka .. (Reg.)
5. B. H. U. Book Depot .. (Rest.)

Vellore—A. Venkatasubhan, Law Booksellers .. (Reg.)**Vijayawada—The Book & Review Centre, Eluru Road, Governpet .. (Rest.)****Visakhapatnam—**

1. Gupta Brothers, Vizia Building .. (Reg.)
2. Book Centre, 11/97, Main Road .. (Reg.)
3. The Secretary, Andhra University, General Co-op. Stores. Ltd. .. (Rest.)

Vizianagaram—Sarda & Co. .. (Rest.)**Wardha—Swarajeya Bhandar, Bhorji Market .. (Reg.)****FOR LOCAL SALE**

1. Govt. of India Kitab Mahal, Janpath, Opp. India, Coffee House, New Delhi.
2. Govt. of India Book Depot, 8, Hastings Street, Calcutta.
3. High Commissioner for India in London, India House, London, W.C. 2.

RAILWAY BOOKSTALL HOLDERS

1. S/S. A. H. Wheeler & Co., 15, Elgin Road, Allahabad.
2. Gahlot Bros., K.E.M. Road, Bikaner
3. Higginbothams & Co., Ltd., Mount Road Madras.
4. M. Gulab Singh & Sons Private Ltd., Mathura Road, New Delhi.

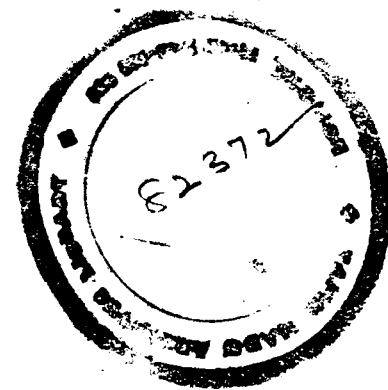
FOREIGN

1. S/S. Education Enterprise Private Ltd., Kathmandu (Nepal).
2. S/S Aktie Bologat, C.E. Fritzes Kungl. Hovobokhandel, Fredsgation-2, Box 1656, Stockholm-16 (Sweden).
3. Reise-und Verkehrsverlag Stuttgart, Post 730, Gutenbergstra 21, Stuttgart No. 11245, Stuttgart den (Germany West).
4. Shri Iswar Subramanyam, 452, Reversite Drive Apt. 6, New York, 27 NWY.
5. The Proprietor Book Centre, Lakshmi Mansons, 49, The Mall, Lahore (Pakistan).

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ON S. AND R. BASIS

1. The Head Clerk, Government Book Depot, Ahmedabad.
2. The Assistant Director, Extension Centre, Kapileswar Road, Belgaum.
3. The Employment Officer, Employment Exchange, Dhar.
4. The Assistant Director, Footwear Extension Centre, Polo Ground No. 1, Jodhpur.
5. The O.I/C., Extension Centre, Club Road, Muzaffarpur.
6. The Director, Indian Bureau of Mines, Government of India, Ministry of Mines and Fuel, Nagpur.
7. The Assistant Director, Industrial Extension Centre, Nadiad (Gujarat).
8. The Head Clerk, Photozincographic Press, 5, Finance Road, Poona.
9. Government Printing and Stationery, Rajkot.
10. The O.I/C., Extension Centre, Industrial Estate, Kokar, Ranchi.
11. The Director, S. I. S. I. Industrial Extension Centre, Udhna, Surat.
12. The Registrar of Companies, Narayani Building, 27, Erabourne Road, Calcutta-1.
13. The Registrar of Companies, Kerala, 50, Feet Road, Ernakulam.
14. The Registrar of Companies, H. No. 3-5-83, Hyderguda, Hyderabad.
15. Registrar of Companies, Assam, Manipur and Tripura, Shillong.
16. Registrar of Companies, Sunlight Insurance Building, Ajmeri Gate, Extension, New Delhi.
17. Registrar of Companies, Punjab, and Himachal Pradesh, Link Road, Jullundur City.
18. Registrar of Companies, Bihar, Jamal Road, Patna-1.
19. Registrar of Companies, Raj. & Ajmer; Shri Kamta Prasad House, 1st Floor, 'C' Scheme, Ashok Marg, Jaipur.
20. The Registrar of Companies, Andhra Bank Building, 6 Linghi Chetty Street, P. B. 1530, Madras.
21. The Registrar of Companies, Mahatma Gandhi Road, West Cott. Building, P.B. 334, Kanpur.
22. The Registrar of Companies, Everest 100, Marine Drive, Bombay.
23. The Registrar of Companies, 162, Brigade Road, Bangalore.
24. The Registrar of Companies, Gwalior.
25. Assistant Director, Extension Centre, Bhuli Road, Dhanbad.
26. Registrar of Companies, Orissa, Cuttack, Chandi, Cuttack.
27. The Registrar of Companies, Gujarat State, Gujarat Samachar Building, Ahmedabad.
28. Publication Division, Sale Depot, North Block, New Delhi.
29. The Development Commissioner, Small Scale Industries, New Delhi.
30. The O.I/C., University Employment Bureau, Lucknow.
31. O.I/C., S.I.S.I. Extension Centre, Malda.
32. O.I/C., S.I.S.I. Extension Centre, Habra, Tabaluria, 24-Parganas.
33. O.I/C., S.I.S.I. Model Carpentry Workshop, Piyali Nagar, P.O. Burnipur.
34. O.I/C., S.I.S.I. Chrontanning Extension Centre, Tangra 33, North Topsia Road, Calcutta-46.
35. O.I/C., S.I.S.I., Extension Centre (Footwear), Calcutta.
36. Assistant Director, Extension Centre, Hyderabad.
37. Assistant Director, Extension Centre, Krishna District (A.P.)
38. Employment Officer, Employment Exchange, Jhabua.
39. Deputy Director Incharge, S.I.S.I., C/o Chief Civil Admn., Goa, Panjim.
40. The Registrar, of Trade Unions, Kanpur.
41. The Employment Officer, Employment Exchange, Gopal Bhavan, Mornia.
42. The O.I/C., State Information Centre, Hyderabad.
43. The Registrar of Companies, Pondicherry.
44. The Assistant Director of Publicity and Information, Vidhana Saubha (P.B. 271), Bangalore.



AMBALA DISTRICT

Town/Village with Had Bast No.	Fair/festival	Date & duration	Significance and legend
AMBALA			
Ambala	Janam Ashtami	Bhadon Badi 8 (Aug-Sept) One day	Religious
	Birthday of Guru Nanak Dev	Katak Puranmashi (Oct-Nov) One day	Religious
	Basant	Magh Sudi 5 (Jan-Feb) One day	Seasonal and recreational
	Holi	Phagan Puranmashi (Feb-Mar) One day	Seasonal and recreational
	Ram Naumi	Chet Sudi 9 (Mar-Apr) One day	Religious
	Baisakhi	Baisakh 1 (April 13) One day	Seasonal and religious
	Urs Hazrat Lakhi Shah, or, Mela Pankha	27th of Rajab month of Hijri era Three days	Religious*
	Cattle fair	9th to 12th of every month Four days	Commercial
	Bawan Dodashi	Bhadon Sudi 12 (Aug- Sept) One day	Religious. In honour of Bawana, an incarnation of Vishnu.
	Birthday of Guru Gobind Singh	Poh Sudi 7 (Dec-Jan) One day	Religious
	Diwali	Katak Amavas (Oct-Nov) One day	Religious
	Raksha Bandhan	Sawan Puranmashi (July-Aug) One day	Social. A domestic festival.
	Gugga	Bhadon Badi 9 (Aug-Sept) One day	Religious
	Maghi	Magh 1 (Jan-Feb) One day	Religious

*In memory of Taj-Ud-Din Chishti, who later on came to be known as Hazrat Lakhi Shah. He was king of Qandhar brought him into conflict with his family and the subjects alike. He was forced to abdicate. Having been drawn to the fold of bloodshed he lost his head. His horse carrying his headless body is said to have flown from the battle-field of Multan to horrified but one of them gathered courage and replied that as there was no mouth, service of water was not possible. At Another tomb was raised over the head of the saint at Multan where too Urs is simultaneously held.

AMBALA DISTRICT

Mode of observance and entertainments	Approximate No. of visitors and radius covered	Castes/Communities	Commodities sold
TAHSIL—concl'd.			
See descriptive notes.	7,000	Hindus	Sweets, fruits, toys.
Procession ; recitation from Granth Sahib; <i>kirtan</i> .	15,000	Sikhs & Hindus	..
See descriptive notes. Kite-flying ; wrestling; races.	4,000	Hindus & Sikhs	Kites, sweets, toys.
See descriptive notes.	Local population	Hindus & Sikhs	Dry colours.
See descriptive notes.	..	Hindus	Earthen toys.
See descriptive notes.	..	Sikhs & Hindus	Sweetmeats.
Procession ; recitation from Quran Sharif; offerings of sweets, fruits, sheets of cloth and fans made ; <i>qwalis</i> sung in praise of the saint.	2,000 Visitors come from U. P. as well	Muslims, mostly men.	..
Sale of livestock	3,000	All, men only.	Cattle and other animals.
<i>Swaris</i> of Thakurs taken out in the procession from all the famous temples ; <i>kirtan</i> . Wrestling; volley ball.	25,000	Hindus	Sewing machines, cigarettes, sweets, fruits.
Procession ; recitations from Granth Sahib; <i>kirtan</i> ; <i>diwan</i> .	15,000	Sikhs & Hindus	..
See descriptive notes.	..	Hindus & Sikhs	Utensils, sweetmeats.
Sisters tie <i>rakhri</i> to the wrist of their brothers.	2,500	Hindus & Sikhs	Sweets, toys, <i>rakhris</i> (cotton or silk cords).
See descriptive notes. Singing; wrestling.	500	All	Sweets, fruits.
See descriptive notes. Singing.	1,000	Hindus	-do-

about a thousand or eleven hundred years ago. A staunch follower of Prophet Mohammed, his universal love for human beings saints, he migrated to Multan. He found the town in the grip of a Muslim invasion and in his attempt to prevent useless near a well in Anaj Mandi, Ambala City. The headless body asked for water from the people present at the well. They were this the headless body fell down and his followers raised a tomb over it. A regular fair and Urs came to be held there.