

STORY OF BELLS OF SARNA AS TOLD BY S. S. SARNA
PITTSBURGH ABA CONVENTION JULY 2, 1970

Members of the American Bell Association, guests, ladies and gentlemen: It goes back over twenty years when the question was asked "Where is SARNA in India." It has been asked over and over again. An editorial appeared in Philadelphia several years ago and then another editorial in Toronto, Canada explaining in detail that SARNA is not a town in India. I was born in Rawalpindi, at present capital of Pakistan, finished Presbyterian High School and two years of college. Ran away from home because my parents wanted me to accept an arranged marriage. Went to college in Japan for a year, then I moved on to America. Finished my B. A. at Corvallis, Oregon in Dairy manufacturing and went to Ames, Iowa for my Masters. I am very grateful to my parents who payed for my education in America. At Ames I used to give a weekly talk on India to a sorority or a fraternity. My compensation was a free meal. One evening I was talking to a group of girls about a wedding in India and I had just received a few handicraft items from my parents to present as gifts to my professors. Among them was a phulkari, embroidered by a mother for her daughter to wear on the wedding night. It takes about six months to embroider such a piece. After my talk, the girls were anxious to see such treasures as papier mache trays, lacquered boxes, turquoise jewelry and chain stitch embroidered bed covers. I opened all these various handicrafts in the living room and explained to them how they are made, who made them and how long it took to make them. They asked me the prices. I was not prepared for that. I quoted prices at random. They insisted on buying them. That made me quiver and shake my hands. When they asked me the prices a second time, I did not remember what I had said the first time. It got very late that night. I counted my cash of over \$300.00. I went to my room where I was staying and retraced my memorable footsteps of the night. I could not sleep. I had an idea what the cost may be of the goods sold that night, and the margin of profit was big and on top of that Americans were hungry to buy unusual India items. Everything was available in the market in India and I would not have to have silo, cow barns, dairy equipment for pasteurization of milk, butter, cheese, etc. Why not import handicrafts from India and sell to the Americans and forget about the dairy manufacturing. That was the spring of 1920.

My generous father had sent me money to buy dairy equipment to start manufacturing dairy in India. Instead, in San Francisco I purchased two second hand cars and left for India via Japan. In Rawalpindi no private person had a car at that time. If there were cars, they were owned by the military. My cars were a novelty. One of the larger cars was like a limousine with four doors and was partitioned in the middle and had curtains on the windows. A very rich man heard about my cars. I sold both cars to him at a handsome profit. Curtains on the car windows closed the deal because the women in his family could ride in the back of the car and see out without anyone being able to see them. My father was amazed at the profit that I had made from the sale of the two cars which were sold within two weeks after my arrival in India. This was the second start of my business adventures.

My father asked me what my plans were for the future. I told him in detail my success story at the sorority sale. He was very pleased and impressed. He asked my brother and my brother's son, Kartar, to go with me to Kashmir to buy whatever I liked. We bought embroidered panels, curtains, bedspreads, scarves, papier



S. S. SARMA AND UNA LOOK AT SARMA CAMEL BELLS



mache, etc. We never turned down a purchase, although I did not know the sizes of American beds or windows. My father asked me if I would need cash to pay duty or other incidentals. I told him that he had done more than I expected and I would manage myself, as he had paid for the merchandise.

We left Bombay in December for New York, the shipment of merchandise already on the way to San Francisco. I had only \$25.00 by the time we arrived in San Francisco. This was Christmas Eve 1920. I sent my nephew for breakfast at a restaurant and I kept a fast for myself, trying to hold on to my \$25.00 as long as I could. I had no rich friends to borrow money from. I went to a Berkeley banker where I had had money before I left for India and before I bought the cars. I explained to him that I was just starting a new business and the goods were on the docks. I needed money to pay the duty. I needed \$1500.00. He looked at my previous bank account. He then checked my invoices and asked me to sign a paper, gave me a check in the amount of \$1500.00 and a passbook. This all happened in less than half an hour. I walked out of the bank hugging my check. I turned around to look at the bank and its corner clock. I was amazed. I said to myself, "This is America!"

Within a week we had rented a store. My nephew and I slept in the back of the store which we heated with kerosene oil stove and took a weekly bath in public bath houses.

On the opening day we sold one numdah rug for \$10.00 and we had a hearty dinner. As we sold goods, we started to pay my father back for the merchandise. Before very long, we moved to downtown San Francisco, gave up the retail business and started doing business on a wholesale basis. Just by luck I discovered that I had a matching pair of Kashmir embroidered curtains and they were the right size for the American home. I went to Los Angeles and showed the curtains to a drapery buyer of Barker Brothers. He liked it very much and asked the price. I quoted \$35.00 a pair. I told him I could not deliver for six months. He gave me an order for 12 pairs. That was an easy sale. I went to another furniture store and sold the same day 12 pairs for \$40 a pair. The day was still young. I took a ride to Pasadena and sold 12 pairs at \$45.00 a pair to another store. Here the buyer was an Irishman and he was sympathetic to Indians and their cause for Freedom. After placing the order, he showed me English made machine chain stitch curtains, similar to mine and he told me he paid \$80.00 a pair. That opened my eyes to the fact that my curtains were hand embroidered and his were machine made. I was selling short. That excited me to no end. I did not stop in Los Angeles. I kept on going via Dallas, Austin, Houston, New Orleans, Miami New York, Chicago and returned to San Francisco with orders and orders. I prepared my nephew to return to India to standardize size and quality of curtains, bedspreads and other merchandise. That was the start for India to standardize and have quality control. That was May 1923.

Business continued to grow and I was bound to be a millionaire by 1929. The string snapped by the depression. I could not even give the merchandise away. In 1933 I moved to New York, two weeks before the banks closed. I started new with Japanese merchandise, manufactured dresses, imported jewelry, no success. It was exciting though. No money but happy, healthy fun and adventures.

While in San Francisco, next door to my office was a dutchman, Mr Vermas who

was importing antiques from what was then known as Dutch East Indies, now Indonesia. He sold me an antique cow bell for \$12.00. This bell was on my dresser in my New York apartment. In 1938, one night while I was asleep, I heard my bell ringing, floating in the air and flying out of the window. My exciting dream awoke me. I went to my dressing room and looked for my bell. It was still there. I stared to think about the dream. Next morning I went to a friend, borrowed about \$2000.00 and was on my way to Indonesia. I stopped off in Bombay and saw elephant bells. I had few hundred bells shipped to New York. This was my second purchase of bells.

On my arrival at Djakarta, then known as Batavia, I searched for antique dealers. A Dutch lady across from the hotel had a house full of Javanese antiques. I selected some.

The same day I went to Pasar (Main Street) in a taxi and went to an Indian cloth merchant's shop, with branches all over the world. One of the partners liked me and asked me to have dinner with him that night. He had invited another guest who was traveling as a deck passenger on the same ship where I was a second class passenger traveling from Singapor to Djakarta. He was a very rich man in spite of the fact that he traveled third class. At the dinner table I told them that I was there to buy Indonesian goods and was looking for an agent. The rich man was more than willing to finance the venture and I was to pay a certain purchasing commission, payment to be made 90 days after the arrival of the merchandise. I bought antique bells wherever I could and placed large orders on new brass cow bells graduated in size.

We flew by plane to Bali where I bought Bali wood cow bells and Bali carvings.

On my return to New York, I displayed my new imports in my showroom to various department store buyers. Every buyer was interested. Franklin Simon bought the elephant bells. They advertised in the Sunday edition of the New York Times and sold all they bought before Monday noon. That was the exciting ringing beginning of Bells of SARNA.

Every buyer wanted to know the story of bells and would buy more if we gave stories. That was the beginning of the story tags. At the trade show in Chicago a buyer said that she would buy several sets of graduated size bells if we would tie them. I told her that was impossible as we had no help to tie the bells. When I returned from lunch, my saleslady had tied the graduated bells and booked several orders within an hour. That was the start of bell strings.

In India, bells were never known by names, but certain bells were used for certain purposes. That was the beginning of naming the bells with their stories.

In 1949 I was having breakfast with a buyer and I suggested that I would appear in her store with Indian clothes personally if she would buy \$2000.00 worth of bells and brassware. She shook hands on that and thus it opened doors for my bell promotions in every leading department store in the United States and I visited and sold bells from coast to coast talking about India and bells.

Promotions were very successful. I brought my nephew, Narindar, to the United States. Some of you met him in 1949. As the demand for promotions grew, it

meant more business. I brought my nephew Narindar's wife, Mohini and a cousin of mine, who traveled extensively. At that time I thought it was great to sell a million bells a year.

It was at the 1948 Chataqua Bell Convention that I became a member of your Association.

In 1950 I became an American citizen.

As our ABA grew, so did my business. I am very fortunate to be in the bell business.

I have been selling incense as a side line since 1929. Three or four years ago hippies came along wanting bell necklaces and the incense. Seems to me I was waiting for them on the sidewalk. That boosted my bell business and forced me to take over an incense factory in Chicago.

In 1952 Bunny was looking for a job. She advertised in the New York Times and I was looking for her. We were married on February 11, 1954 in Chicago. We re-married on March 31, 1954 in India and went around the Holy Sikh Book Garanth Sahib seven times. We went around the world to tie the wedding knot securely.

Our first daughter, Sita, was born on January 14, 1956. In June 1957, we were blessed with Sareen, our second daughter. We were hoping to have a son, but we were very happy to have our third daughter, Shivan, in November 1964.

My ^{dream} deram was to have a bell museum, a national headquarters for our association, a library, teach bell ringing, bell making and study bell history of the world over. Unfortunately, I had a heart attach in February, 1965. After recovering, my physician advised me against the museum, as it was too much for me. I sold 75% of my collection. I was glad that some of you shared in that sale.

I hope that at the next Bell Convention in New York you are able to see the balance of the collection. Maybe I still have a chance to renew our bell museum. Sorry our children are not with us.

My wife joins with me to thank all of you who have worked hard to make our ABA a great success.

This is America. There is an opportunity for everyone. We love you all. May God bless America and you.

July-August, 1970

S. S. SARNA: A MINI-BIOGRAPHY

INDIVIDUAL
Bells of Sarna

AND
INDIVIDUAL
Bells of Sarna[®]

Ardyce & Dean Schick

**BELL TAG STORIES AND
IDENTIFICATION PICTURES.**



This picture of Sajjan Singh Sarna was taken in 1971 when he was invited to attend a special program on bells given by children in Chestnut Hill Elementary School class taught by Ms. Amelia Carpenter in Liverpool, New York.

He brought his wife, Bunny, and two children, Sareen and Shivan, who also participated in the program on Sarna Bells. Mr. Sarna wore his turban for part of the entertainment. *(Pictures courtesy of Amelia Carpenter.)*





S. S. SARNA: A MINI-BIOGRAPHY

A special report for Heart of America
Chapter of ABA,
Meeting at Auburn, Kansas, Sept. 20,
1981: by R. D. Schick.

Sajjan Singh Sarna was born in Rawalpindi (capitol of Pakistan) to a family of moderate means, the youngest of four children. His father was a dairy tradesman; sold milk, butter, and fruit. Later the father became a commission agent, a position of some respect.

The boy was never exactly sure of his age. His mother reckoned it from the day a particular calf was born (probably in the mid-1890's). He attended a Presbyterian missionary high school, where he learned to read and write English. He also finished two years of college work there. His religion was Sikh, quite natural in India, but he became dissatisfied around the age of 19 when he discovered that his parents had prearranged a marriage for him with a girl he did not know, and ran away from home.

He went to Calcutta and Japan, where he took another year of college and learned to play the piano. A somewhat radical friend urged him to come to America to agitate for freedom of India from Great Britain. He studied chemistry briefly at Berkeley, California and completed his undergraduate BA in Dairy Industry at Oregon State University, Corvallis, Oregon. He then went to Iowa State College at Ames, Iowa to complete his Master's Degree in Dairy Science according to his father's wishes. The father wanted him to return to India and revise the dairy business there. Although he was grateful to his parents for financing his education, he also earned money along the way by digging potatoes, picking peaches, writing articles and giving talks on India, often in native dress. Such talks were especially welcomed by student fraternities and sororities at Ames, where he was given free meals as a bonus. One of these occasions changed his whole future.

His parents had sent him some handcrafted items to give to his friends and professors on the campus. Among them was a *phulkari*, like those embroidered by a mother for her daughter to wear on her wedding night. There were also come papier mache trays, lacquered boxes, turquoise jewelry, and chainstitched embroidered bed covers. He took them to show the girls at one of his sorority talks, telling who made them, how they were made, and how long it took. The girls were fascinated and asked for prices, to buy them. This caught Sarna unprepared, he said. Few such things had been imported or priced in this country. But he quoted some wild prices and went to this room elated with over \$300. With such a market he thought he might well abandon the dairy business, although his father had actually sent him money to buy equipment. What to do! That night in 1920 there was little sleep for S. S. Sarna!

He decided to become a college drop-out, went to San Francisco, borrowed money, purchased two second-hand cars, and left for India. It was a gamble, but not

without some reason. According to Sarna there were no privately owned automobiles in Rawalpindi in 1920. Only the military operated a few. So Sarna's cars were a novelty: limousines, no less! Within two weeks they were purchased by a wealthy Moslem, whose wives could be concealed behind the draped windows and partition, in complete seclusion.

Sarna's father was amazed at the handsome profit on the cars which sold so soon, and was pleased and impressed with his son's new plans to import Indian goods to America. So he financed a buying trip to Kashmir and asked Sarna's brother and a nephew, Kartar, to go along. They bought many small items, embroidered panels, curtains, bedspreads, etc., without regard for American window and bed sizes. The brother went home. Sarna, the nephew, and the shipment went to San Francisco.

They arrived on Christmas eve in 1920, with \$25.00 between them; no rich friends and duty to pay. Sarna sent Kartar out for a brief breakfast, while he fasted. When he bought the cars a Berkeley banker had loaned him money. The new business deal sounded good for another loan: to pay the duty on his goods and rent a store. Within a week they were all set up; slept in the back room with an oil stove, and took a weekly bath in the public facility. On the opening day they sold a rug for \$10.00, had a hearty dinner, and began to repay the father for the merchandise. Still no bells!

Two years later they had moved to downtown San Francisco, gave up the retail business and started doing business wholesale . . . with a pair of embroidered Kashmir curtains, by luck just the right size for the American home. The initial price of \$35.00 a pair soon moved up to \$80.00 as Sarna went from dealer to dealer and saw comparable merchandise. From San Francisco he went to Los Angeles, Pasadena, Dallas, Austin, Houston, New Orleans, Miami, New York, Chicago, and back, with dozens of orders to be delivered in six months. Kartar went off to India with instructions to try to standardize the size and quality of merchandise—the beginning of quality control for India. Business continued to grow and he thought he was bound to be a millionaire by 1929! Then came the depression and he couldn't give merchandise away!

Sarna moved to New York just two weeks before the banks closed in 1933. He switched to Japanese merchandise: dresses, jewelry. No success. Then, one night, a dream rang the Sarna bell! An antique cowbell, bought from an Indonesian importer next door to his office in San Francisco, sat on his dresser in New York. In his dream it seemed to be ringing, floated through the air and out the window. On this hunch he borrowed money again and took off for Indonesia to buy bells and other brassware.

In Bombay he bought several hundred elephant bells. In Djakarta, through a friend, he met a rich man who was willing to finance his investment in antiques and brass cowbells. In Bali he bought carvings and wooden cowbells. With all of this he returned to New York to show his new line to the department store buyers. They were all interested. So this was the beginning of "The Bells of Sarna"!

Buyers wanted names and stories for the bells and agreed to buy more if they were identified and tagged with stories. So this was done. Then came the strings of bells and their stories, necklaces of bells and beads for the hippies (along with incense) demanding more preparation time.

Sarna explained that certain bells were used for special purposes in India, but were never known by specific names. So these had to be improvised to some extent, and standardized to satisfy demand and catalog. Promotion included personal appearances in native clothes in department stores featuring "Bells of Sarna" by Sarna himself as well as another nephew, Narinda, his wife Mohini, and a cousin of Sarna's. They traveled extensively and were soon selling a million bells a year. In 1939 the nephew was set up in business for himself in Indonesia.

Sarna became a member of ABA at the 1948 Convention in Chautauqua, New York. He became an American citizen in 1950. Some early love affairs fell through, but in 1952 when Annetta Brown ("Bunny"), a graduate of Tobe School of Fashion, advertised for a job Sarna was waiting. He hired her to guide the design operation and style new merchandise, etc. Then in 1954 he and . . . the tall slim blonde "with a bell-like voice" were married—TWICE: once in Chicago, in February, and again in March, in India. They took a world tour honeymoon. Three daughters were born: Sita, in 1956, Sareen, in 1957, and Shivan, in 1964.

Sarna had another dream. He wanted a bell museum which would display all types of bells, antique and modern, an illustrated history of bells, a library, people to teach bell-making and bell-ringing, a kind of National Headquarters for ABA. In such a place collections could be displayed periodically or bequeathed. He pledged money for this venture at least twice, according to ABA records. It never quite caught on and he was finally dealing for property near Sarasota, Florida for a museum to be called "Sarnasota". An untimely heart attack in 1965 ended this dream. "Doctor's orders," they said. With the sale of 75% of his personal collection the plans faded. But even when he told the story of "The Bells of Sarna" at the 1970 ABA Convention in Cleveland he said hopefully, "Maybe I still have a chance to renew our bell museum."

Some credits are appropriate now. At various times S. S. Sarna was president of the Indian Chamber of Commerce of America; Director of the India League of America; President of Eastern Manufacturers and Importers Exhibits Incorporated. He served on trade commissions to India, Kenya and Morocco, helping them to develop handicraft industries. He was instrumental in establishing the 225 Fifth Avenue Merchants' Association in New York City; the San Francisco and Los Angeles Gift Shows; Junior Chamber of Commerce of America; and many organizations in India. He was director of a fund-raising program to build the Sikh Temple in New York City, to which he contributed \$100,000.00 himself.

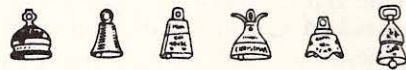
His contributions to the American Bell Association were also extensive and spontaneous. When the question of an organizational Bell Museum came up in 1949, Sarna pledged \$1,000.00 to get it started. Members con-

tributed \$60.00, reflecting some disinterest. In 1950 the subject came up again and Sarna offered to contribute 5 acres of land and have it landscaped whenever the site was agreed upon. Again there was no consensus. Anxious to see the museum under way Sarna again pledged \$10,000.00 at the 1953 Chicago Convention. A committee of three was appointed. No action was taken. The young organization was not ready to commit itself to such responsibility. If there was to be a museum it would have to be Sarna's.

In 1950 Sarna entertained the whole ABA convention in New York at his home and again in 1954 with elaborate food and gifts. His annual bell-favors continued into the 60's and 70's in spite of the growing attendance at conventions and the growth of ABA itself. He publicized the organization on descriptive tags attached to displays of Sarna Bells throughout the country. In the early 60's all-over sales totaled 55 million at something like 2½ million per year, each one with a tag inviting people to request information about our bell association.

Although he was considered for office in ABA several times, Sarna declined even honorary status "for business and ethical reasons." His wishes were respected. He claimed to be more of a do-er, less of an intellectual. At the annual convention of ABA in 1973 he was officially presented with a Distinguished Service Award, "GANTI BANANAWALA," Great Bellmaker of India, with the enthusiastic approval of members.

On October 15, 1978, Sajjan Singh Sarna died, after a bad fall. Memorials were held at the Sikh Temple in New York and at at least one chapter meeting (Florida) and *The Bell Tower* of ABA. With cremation his elements join his bells. They are everywhere. They ring in the homes of every member of ABA, past and present, and bring joy to all ages. They ring in department stores, collections, and yes in museums everywhere. He loved all kinds of bells. They hang around the necks and limbs of people and their pets and add cheer to holidays and celebrations . . . His memory, his name and his bells live on! Yes, Virginia, there is a Sarna!"



- BELL COLLECTORS OF ABA, BOOK I, 1954, pp. 122-123 (-125)
 Articles by Sarna (pic) and his nephew, Narindar: *Bells in Oriental Religious Beliefs*, p. 198 pics of wife, Bunny, and their home.
 Book II, 1963, p. 105, pic and editorial article; p. 138 family pic; p. 161 *Wedding Bells of India*, S. S. Sarna.
 Book III, 1970, p. 158, family pic and editorial notes from a published article on Sarna.
 Bell Tower, The 1970, Aug/ABA Pittsburgh Convention Supplement; *Story of Bells of Sarna as Told by S. S. Sarna*, July 2, 1970. 4 pp. Biographical.
 1972-77, *Bell Tower Index* refers to several pictures, Sarna's restaurant, and Hindu bells; ABA award.
 1978, Nov-Dec p. 3C (yel insert) editorial obituary by Louise Collins.
 1979, Feb p. 13-14, *Memorial Service for Sarna at Sikh Temple in New York City*, by Helen and Sidney Gelman, p. 32 Florida ABA chapter report of memorial service.
 1980, June-July Convention issue p. 32. *Nostalgic Talk About Sarna by his wife, Annetta B. Sarna (Bunny)*.

SARNA, SOME PERSONAL ANECDOTES

Ardyce Schick

9/20/81 H/A Chapter Meeting

We met the Sarnas on several occasions: at ABA Conventions, at the New York office and Warehouse, and one special time in Sarasota, Florida. They had just returned from a funeral in India. His nephew Narindar, had been killed in an auto accident. Sarna seemed unusually tired and downhearted. Commenting on the poverty and starvation he had seen, the teeming population in streets and alleys, he said he never wanted to go back to India again. But he took us out to lunch and seemed to enjoy our company. He talked about their restaurant for Indian food in Sarasota and plans for his museum. The shop on Armond Key had ceiling rafters loaded with hanging bells, "not for sale", but he parted with one plus some little figurines to place on thimbles.

We have special memories and colored slides of their visit to a New England Chapter meeting at Sawyer's Silver Ranch, at Jaffrey, New Hampshire: of Sita riding a horse under Bunny's watchful eye, and a hayride.

Then there was a very special visit to a teacher friend's elementary class in Liverpool, New York. Amelia Carpenter, ABA member and York-Penn bell-collector, naturally involved her class with bells—and Bells of Sarna were plentiful in those parts. On an impulse she invited Sarna to visit her class from New York City. To her surprise, he came and brought the whole family! What a day for those kids and Amelia, she said. Her pictures and memories of that occasion are a precious part of her collection long after retirement.

Following his heart attack and doctor's orders, Sarna decided to dispose of most of the choice bells he had been accumulating for a museum. We were near enough to go to his New York office and warehouse. There we saw aisle after aisle of bins upon bins of bells, clappers, wires, strings, beads, tags, etc. to be put together for distribution. I was especially interested in figurine bells. Sarna had some nice ones he had bought from other collections. He made me a special price on a group of these that I couldn't refuse—or afford, but we decided that sisters, Verna and Phyllis, would each take one or two. Sarna was helpful with additional suggestions and we went home with all that our bank account could stand. Verna and Phyllis never got to select theirs!

We recently talked with Bunny in Sarasota by phone. She still keeps their home for herself and their youngest daughter, Shivan, who graduated from high school in 1982. Sareen, the middle girl, is married: now Sareen Williams. Sita, the eldest, is taking a college program at Skidmore in Saratoga Springs, N.Y.; she recently joined ABA, according to *The Bell Tower*. Bunny is interested in some international social and cultural programs, oriental perhaps. The Sarna estate was settled last spring, she said. The nephew who had a store in Indonesia bought the Sarna business for a son named after S. S. Sarna, to carry on the tradition. So new Sarna Bells will continue to ring.

Among the Sarna Bells shown at the meeting there were a number of those types originally purchased in Indonesia by Sarna, including elephant bells, cowbells, and carved wooden bells. There were bells with tags, strings of bells, souvenir convention bells and several of the larger bells and more recent annual bells and Christmas bells. In addition to their Sarna bells, the Schicks showed a photo album with pictures of the Sarnas, pictures in *The Bell Tower* and *ABA Collectors Book of Bells*, a catalog of Sarna Bells and ABA Convention pictures.



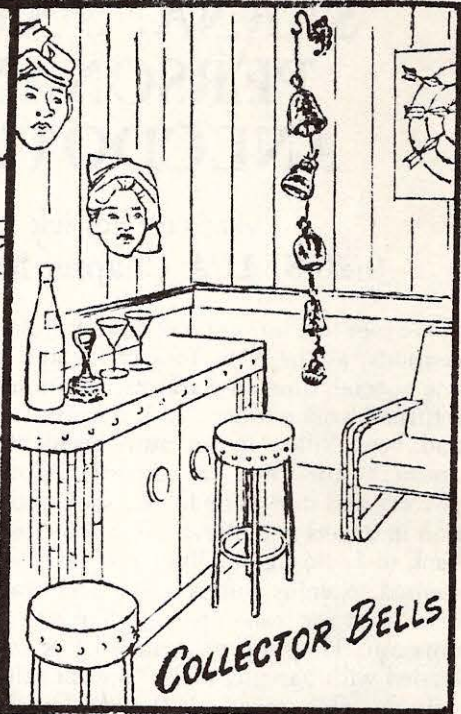
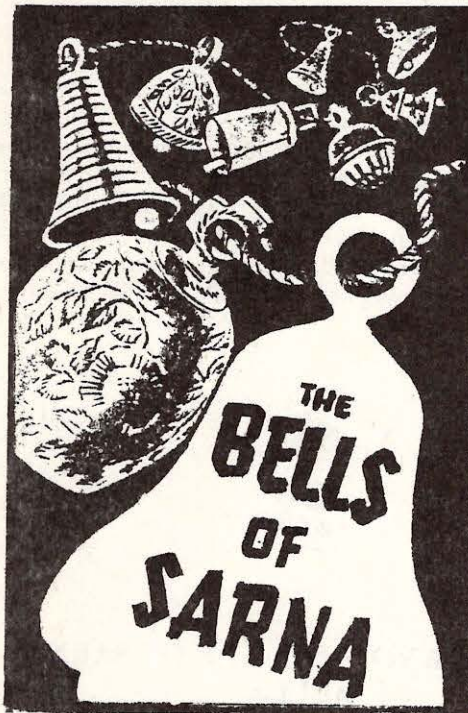
SURVEY AND SUMMARY OF SARNA BELLS

A complete survey or inventory of Sarna Bells would certainly include many examples of those which he first collected on his oriental tour, antique and historical bells which he bought for resale as well as numerous collectibles for his private use in his home and many others he had hoped to display in a museum collection.

A catalog of Sarna bells manufactured in India for resale under the "Bells of Sarna" trademark illustrates a considerable number of 'collector bells', singles or strings of sets, alike or assorted, as well as special bells with conventional handles, figural handles, wind bells and bells on chains, straps, braided cords, brackets, cymbals and gongs, fabric panels, and limited editions such as the Christmas Bells and Bicentennial Bells. There are also packaged miniatures, baby bells, wedding bells, prayer bells, sweetheart bells, zodiac bells, animal bells, and incense burners plus other imported brass jewelry, etc.

Probably the most interesting bells are those in that "collector" category, representing a great variety of shapes and individual uses which Sarna gave special names and provided tags with details of their use and significance. In his biography he admits that many of these are improvised, stylized and promoted for marketing and public relations purposes. They can be found in department stores displayed on "trees" of "Bells of Sarna" as strings and individuals. Several examples of these tag stories and silhouettes of the bells are appended, plus an annotated list or glossary as complete as we could make it. A few special items are also included as they were produced and copyrighted by Sarna, for their appropriate interest here.

The item on the India Wedding is especially interesting because Sarna and some of his native friends put on a dress demonstration of the ceremony at a New York Convention of the national ABA. His account of the history and manufacture of bells in India and the various suggested uses of bells in the home were also taken from Sarna promotion booklets, which are no longer being used. Some of the copyright years show on the tags used and help document the origin of the material presented as do the mention of ABA membership and dues of \$4 on the older tags. No doubt many are still hanging from bells in stores that overstocked them as far back as the sixties and fifties. Hopefully new tags have been corrected but it would be impractical to collect and exchange all of the older ones. In private collections they form a part of the interesting history of these rather unique Bells of Sarna.



From age-old India come the fascinating and ever-popular "Bells of Sarna." These golden hued brass captivate all who see and hear them. But most intriguing of all, are the legends woven about them and the infinite amount of craftsmanship and time involved in the art of bell making.

Each and every one of the "Bells of Sarna" is accompanied by a story tag describing its own particular use in India.

In the Orient, bells have been used extensively for centuries. Some of the ancient temples still have frescos depicting bells hanging from chains and bells can also be seen carved on the pillars, walls and eaves. Even the Mogul emperors highly decorated their elephants with bells. Dancers have worn them as far back as we can trace, as the tinkling bells, accompanying the strange music, added to the mysticism of the dance. From early morning, bells ring to announce the opening of the temples so that the people may say their daily prayers before going to work. Along the streets, bullocks and cows trod about with bells hanging from their necks. Camels also become so accustomed to wearing a bell that very often they will not work without one. In the dusty bazaars, shopkeepers rely on a bell to sell their wares; usually a large bell is suspended from the ceiling on a heavy chain. Venders and peddlers as well, go about ringing their bells. All day long one hears the melodious sound of bells.

All of the "Bells of Sarna" are hand-made by the same method which has been reverently handed down for generations. Each piece is made by in-

dividual families who laboriously follow the same painstaking method used by their forefathers. Very often, the men work in their own mud-thatched huts, surrounded by their families, chickens and cows. From this simple setting come the intricately beautiful "Bells of Sarna".

First, the bell is handcast in a sand mold. Then it is given to the engraver who delicately engraves the pattern from memory with a sharp chisel-like tool and hammer. Next, the enameller receives the piece and places it over a small charcoal furnace and covers the design with long color sticks, applying one color at a time. (This type of work is known as Baked Enamel). Now the bell is ready to be polished. First, it is rubbed with sand and water to remove all excess color and smooth it down. Lastly, it is briskly polished with a firm brush until the bell is gleaming and jewel-like to behold.

In the United States, bells have become a very important decorative note in the home of today. They are being used most effectively to adorn the fireplace, doorway, patio, stairway, dining room, den or bar — in both modern and traditional settings. A string of bells is a supreme compliment to any nook or corner and makes an ideal gift for any occasion.

Throughout the following pages we have sketched merely a few of the decorator-designed arrangements which, utilizing the "Bells of Sarna", have created striking effects.

Using any of these bells, you can create your own arrangements and add a unique touch to your home.

Start a bell collection with one of the COLLECTOR BELL strings, comprised of four or more types of bells; each different in size, shape and origin.



Long to be remembered — for that "special someone", the SWEET-HEART BELLS are delicately designed with hearts and sentimental phrases.



The CHRISTMAS GREETING BELLS are unique with their gaily colored star design. Combined with greens or foliage, they add a multitude of cheer to any holiday decoration.



The PRAYER BELLS are a treasured collectors' item for anyone because they are inscribed with three different Indian prayers in Arabic, Gurmukhi and Hindi.



Welcome the New Arrival with BABY BELLS. These charming scalloped edge bells are engraved with cunning stork motifs.



INDIVIDUAL Bells of Sarna



ANARKALI : : POMEGRANITE BELL

Sarna's Pomegranite Bell resembles the ancient Luristan bells of Iran. No tag story was available for this summary and possibly there was none.* Suspended on a chain it could have been used as a light pull, a door bell, a wall decoration or even as a horse or carriage bell. It was commonly used on horses and chariots, according to Spear in his book on *Archaeological Bells*.



ATTAR BELLS (Perfume)



The visitor to the City of Kanauj, north India inhales air scented with Attars. There are attars of Roses, Jasmine, Henna,

Keora, Moisiri, Khaskhas, Champak and Motlya.

Making of the perfume begins with the harvesting of flowers in open fields by women, dressed in gaily colored costumes, with the swinging rhythm of music.

Women pluck the flowers and fill their straw baskets. The work is made sweeter and faster by music played by drummers, flute players and bell ringers. Humming as they go to a collecting post, flower filled baskets are carried on their heads. Eventually the flowers are distilled, and their volatile essential oils are concentrated.

The concentrated perfume called attar, is filled in unbreakable leather flasks and sealed and shipped to various parts of India. Adulteration is impossible.

BAKRA : : GOAT BELL



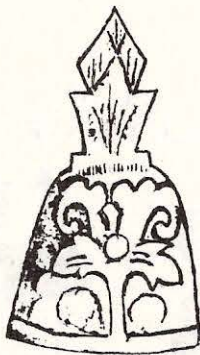
In the square of a large city one hears hand drums and a flute played by two men. Passers-by are attracted and gather around the players who have a bakra (goat), with bells around its neck and feet, and loaded with baskets. They also have a monkey with a tin cup in his hand he hops around waiting for his part in the performance.

As the crowd gathers in large numbers the snake charmer asks them to make a large circle and warns them to beware of the cobra, which he has in the basket.

After the the specators have gathered, the charmer, while playing the flute, shows the snake, as his companion beats the drum.

The monkey then jumps on the back of the bakra, and one can hear the bells ringing as this strange pair makes a round of the circle collecting coins to the musical tinkle of the bakra bells.

After he has collected enough coins the charmer plays the flute over the cobra's head and the cobra sways from side to side rhythmically to the tune of the flute.



BALINESE WOODEN BELLS

Since the supply of metal is limited in Bali, the majority of animal bells are made of wood. To announce the beginning of a festival, huge bells sometimes measuring three feet long and two feet high, are hung on the necks of bulls. The bulls are then turned loose and chased by the youngsters through the streets. Wooden bells are always used on cows in the rice fields. These bells are excellent for bell collectors since they are the only wooden bells known.

*A note in recent catalogs assures buyers that "all bells are 'story tagged'". Collectors sometimes remove the tags and forget bell identity.

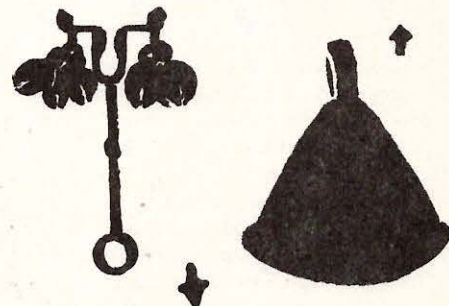
THE BEGGAR BELLS



Temples, Mosques, streets and bazaars are crowded with beggars with their hands outstretched asking for alms. Millions of them live on charity by collecting coins here and there.

They go to extremes to attract attention of the passers-by. Sometimes they sit on spiked beds, holding their hands up in the air for years, or show their wounds to gain pity. They carry rattles and many of them have bells. Some have them tied on the ankle and do a little nautch or dance. As they go from store to store they ring their bells to draw attention of the storekeeper. They may even sing a song or recite a poem from Mahabarata until the passer-by or storekeeper throws a coin to them. They pick up the coin and give blessings, ring their bell and continue their routine from place to place.

Many of the beggars carry their entire worldly belongings on a bamboo pole. They carry the pole on their shoulder. Fastened on both ends of the pole are two cloth covered baskets tied with strings. A bell is tied on the bamboo pole in front of the beggar. They wander from place to place ringing their bells and collecting alms.



BEGGAR'S RATTLE BELLS OF SARNA

Beggars roam the bazaars and streets carrying rattlers which they use vigorously in the hope that the store owners will throw alms to them. Usually they chant poems or sing songs. As they sing, they shake their rattlers and walk forward and backward, forward and backward continuously rattling and singing until the storekeeper throws a coin to them. If the beggar is refused alms, he often persists until the storekeeper becomes so annoyed he cannot help but throw a coin just to get rid of him. These beggars generally dress in white clothes which are dyed a delicate blue.

BHEESTEE (WATER CARRIER) BELL OF SARNA



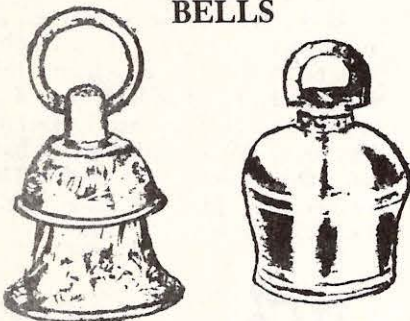
Water carriers (Bheestees) are a common sight in the Orient. They fetch water from wells, springs or streams for drinking or bathing purposes.

Some water carriers use buckets carried on a pole over the shoulders. Some water carriers use Mashaks (goat skins) to hold water.

No male is allowed to enter in a harem, but the Bheestees are allowed. He rings his bell and a eunuch (male servant) lets him in.

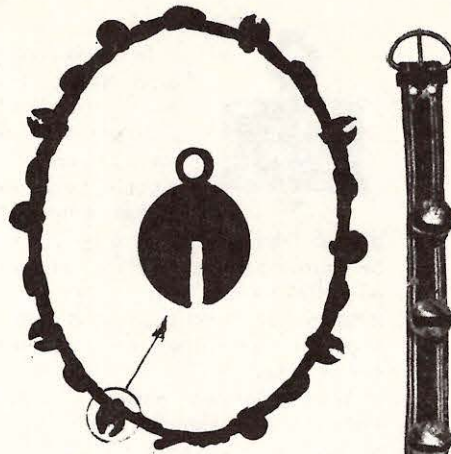
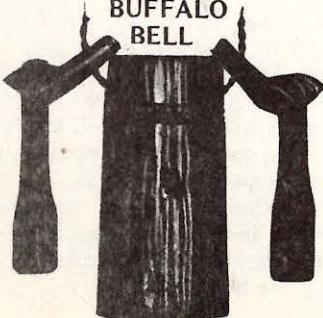
Bheestees also roam around in streets with their Mashaks full of water. He rings his bell to attract attention of the passers-by to sell his water. They also sprinkle water in the streets to keep the dust down or to clean the streets.

WATER BUFFALO BELLS

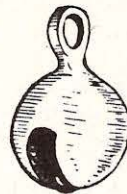


The water buffaloes are considered sacred in Southern India and the Hindus worship them as they worship cows. The buffalo dung is chiefly used as a fuel rather than manure. The natives make dung cakes by hand and patch them against the side of their homes where the sun dries them for use in their fires. Dung is also used with soil and water as a cleanser for the kitchen floor, or walls. Buffaloes are used as beasts of burden in rice fields and for pulling carts. Their milk is consumed by the public and is richer in fats than cow milk. Buffaloes stay in ponds or streams all day long and one can hear their melodious bells at far off distances.

THAILAND BUFFALO BELL



BRASS BULLOCK BELLS



Bulls are just as holy as cows in India. They are used as beasts of burden and haul goods on a rera, a two-wheeled rickety contraption. Traffic is always heavy and these bells are necessary to warn pedestrians to avoid injury by making way for the heavy traffic through the muddy and dusty bazaars.

CAMEL BELL OF SARNA



While caravan after caravan winds its weary way across the desert sands bringing precious cargo from far inland marts to the bazaars that are the meeting-places of the East and West, most of the camels in these trains announce their coming through the melodious tinkling of brass bells. Indeed the music of these bells seems to inspire the beasts and unless they bear several of them they appear to lose their animation, even their appetite failing when without them. Between trips, gaily colorful strings of these bells are to be seen hung about the harems in India, Persia, Egypt, Morocco and all other Mohammedan countries. Occasionally, the bells perform an even greater function, as the sound of a passing caravan has at times helped to guide lost caravans to the safe welcome of an oasis and thus saved numerous lives.

CHAI GARAM :: HOT TEA BELL



Be it day or night, summer or winter in India, a tired railroad passenger welcomes the bell and the shouts — “Chai Garam,

Chai Garam” (hot tea) — by the Chai Walla (tea vendor).

Just before the arrival of a train there is always a mad bustle of the hawkers and peddlers preparing their wares on the station platform.

There are a dozen portable stands carrying a wide variety of foods, fruits, sweets and local handicrafts. One of the busiest stands is that of Chai Walla who carries his steaming metal Samovar which is kept hot by a built-in blazing charcoal stove, and from its spigot he pours Chai Garam.

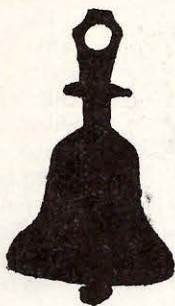
The whistle blows, the train departs. The Chai Walla waits for the next train to ring his Chai Garam bell and to shout, “Chai Garam! Chai Garam!”

CHOLA (Yellow Peas) BELL

In winter when the family is huddled near the fireplace with blankets around their bodies, one hears a bell in the street and someone shouting “Nimak Wala Garam Chola” — warm salted split peas.

The barker has a bamboo stick on his shoulder and from each end of the stick a flat basket hangs, which has four ropes that come up to a point and are tied to each end of the stick. These two baskets are well balanced, and in one basket he carries cholas which have been popped before and in the other basket are more cholas with a cow-dung stove. The heat in the cow-dung lasts for a long, long time and it is slow, but sure. In the cow-dung stove he has an earthen pot, which is partially filled with salted popped cholas or yellow split peas. The barker rings his bells to call his customers and they come around and buy the warm yellow split peas from him, which he puts in a palm leaf cup for a penny or so. When he runs short of customers, he rings his bells again and shouts “Nimak Wala Garam Chola”.

COTTON BEATER BELL



The pr-r-rung, pr-r-rung, pr-r-rung of the Cotton Beater's Bow is a familiar sound in the streets of India. There is no need for him to shout who he is or what he does, as a bell is tied to his bow. He uses his hand to pr-r-rung, pr-r-rung the string of his bow and the vibration rings his bell. He is hailed by the women who want their cotton quilts renovated or have new ones filled. With a beater he thrashes the cotton to a fluffy down, fills and stitches up the quilts. Every time he uses his bow you can hear its pr-r-rung, pr-r-rung, pr-r-rung accompanied by the bell. When the neighbors hear this melodious sound they also bring their pillows and quilt covers to be filled. If the cotton is not good he beats it two or three times as this improves the quality. The customers supply the thread for sewing and the beater usually carries an assortment of needles. When the job is finished he pulls the bow and you can hear the pr-r-rung, pr-r-rung, pr-r-rung and the ringing of his bell to attract new customers.

SACRED COW BELL

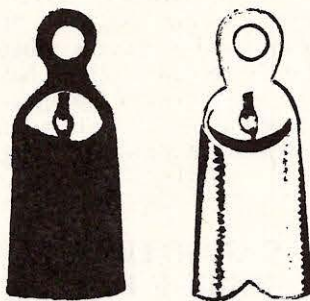


Lord Krishna's flute was so enchanting that animals, especially cows whom he reared, listened for his spiritual mat- ing. Due to Krishna's fondness for cows, Hindus do not eat beef so cows are considered sacred and are worshiped by them. They are not allowed to be slaughtered in many Indian states. They roam around freely in streets and are fed by the people.

The queen cow is identified by her bell. Her sacred milk is not touched by common people. She is usually black and white, and when born is presented to the high priest, Brahman.

The honored cow wears a special bell for three days and nights. When the bell is removed it is taken to the priest's house.

AFRICAN COW BELL



Searching in remote areas of Africa for bells peculiar to that country we were captivated by the tinkling of bells which we heard as we rode through the farm lands of Kenya near Nairobi. Cow bells!

Where were those bells made? Far up in the hills beyond Nairobi we found the bell maker. In a primitive hut - straw roof, thatched walls - he was working with primitive equipment (the crudest of fireplace, bellows, sand mould). Spellbound, we saw him in his smoke-filled, one-man foundry cast a perfect bell with a technique that goes back to ancient days.

Only, he would take no orders. He was not going in for mass production of bells. We were fortunate to be able to buy just one bell. This bell we brought to India, to be duplicated.

In Nairobi we saw these bells around the necks of cows in the country side. But the cow herder refused to part with any of the bells for any price. So the African Cow Bell - produced by India's craftsmen - duplicates a rare kind of ancient art work.

JAVA COWBELL



Native cowbells in Java were mostly if not all wooden when they were first used, and the Sarna catalogs have offered wooden bells from Indonesia as well as Java. They are also produced in brass in India as a special collectors design. Cowbells are frequently used for excitement in holiday celebrations, athletic contests, or street parades. See Diwali Bells.

CROW BELL



In India, bells on a bamboo pole are used as scarecrows as no crow can be shot. That is because in old times Kaga, the lord of all crows, rendered an unforgettable service to King Rama.

Rama and Sita, his queen, were wandering in forests when their enemy, ten-headed Ravana, dictator of Lanka (Ceylon) kidnapped the Queen Sita. Rama started search for his beloved and faithful wife. He met the bird lord, Kaga, the leader of crows.

The bird told King Rama where Sita was being kept by Ravana. Rama found his way, fought and defeated his enemy Ravana, and brought Sita back with him.

Crows - those big, wily, funny black birds, with a keen eye for anything worth eating - have ever since been safe from harm. Crow bells are strung up on a bamboo pole, and their jingling keeps many a crow away from ripened fruits and other valuable crops. A little urchin, keeps the bell-bamboo swaying, ringing. It is a general belief that if a crow crows on the top of a house, a friend will be visiting that house.

So crow bells are part of crow stories, old and new.

CURRY KOTHI :: CURRY RITUAL BELL



Long before Columbus discovered America, European nations were launching expeditions in search of India. Today, Indian curry dishes are known the world over and acclaimed as a great delicacy by all. The pungent aroma of curry is a delight and its taste is a treat to the palate.

In India, eating is a ritual with the Hindus. They sit cross-legged on the floor with small individual tables placed before them. After a prayer, the rice is served in the center of the tray and the chicken curry is poured over it.

EAST INDIAN RICE—Serves 4

- 1½ cups rice
- 3 cups water
- 1 pinch saffron
- ¼ cup blanched almonds
- ½ cup raisins
- 1 tsp. salt

Wash the rice thoroughly until water runs clear. Place rice in pan with water, adding all other ingredients. Use tight fitting lid to cover and bring to a vigorous boil. Turn the heat as low as possible and let cook for 14 minutes; turn off heat. This cooking time results in firm grains of rice; for extra tender grains, allow the rice to steam (with heat off) for another 5 minutes before taking off lid. While rice is boiling, never remove the lid. After the rice is cooked, use a fork to separate.

CHICKEN CURRY—Serves 4 to 6

1 medium sized fryer—cut for stewing
1 green pepper
2 large onions
2 cloves garlic
2 tbsp. mixed ground all-spice
1 tbsp. ground ginger powder—fresh ginger root if available
3 tbsp. curry powder
3 tbsp. turmeric powder
Salt and pepper to taste
2 large tomatoes
2 cups stock—2 beef boullion cubes to 1 cup water
½ cup chopped tart apple
1 cup green peas

Rub the spices well into the chicken with hands. Saute the onions, green pepper and chopped garlic. Place in deep pan. Add the chicken, tomato and ½ cup of the stock; cook over low heat. Add remaining stock after 20 minutes. When chicken is half cooked, add the chopped apple to thicken the gravy. Peas may be added at the very last so that they retain their color. Serve with rice.

DAK - RUNNER (MAIL CARRIER) BELL



A few years ago in the rural areas of India, before the introduction of railroads, automobiles or other public conveyances, Dak - Runners (Mail Runners) carried mail bags from post office to post office. The public school was the post office. The schoolmaster was the Postmaster. He distributed the mail to his students, who in turn delivered the letters to their friends, neighbors or relatives. The next day the students brought the outgoing mail to the school and the schoolmaster collected the mail and gave it to the Dak-Runner. The runner could not read or write. His knowledge of the world was gleaned from the stamps that he cancelled on the hard clay floor of the village school post office. Mail was put in his leather pouch and the pouch was sealed with sealing wax. He was ready for his run.

The runner always carried a hatchet with his mail pouch as a weapon of protection. A bell was attached to his belt. The tinkling of the bell was a warning

to wild animals as well as a welcome sound to the villagers. The Dak-Runner never stopped between posts. Pleasantries were exchanged on the run. Whether the pouch was heavy or light, the runner always had a joy in his heart and a song on his lips. He went at a pace between a jog trot and a patter with the tinkling of his bells.

DANGOTRA :: ECLIPSE BELL



The Dangotras are a class of mendicants in India. The bells they ring are closely associated with two of nature's phenomena - the eclipse of the sun, and the eclipse of the moon.

As in all countries, these eclipses also mystified and terrified the people of India in ancient times. They believed that a demon had seized the luminous orb - the sun or the moon - and that the world might come to an end. The Hindus shut themselves up in their houses to pray for the light to return, for the evil to pass. In the streets the Dangotras would ring their bells and shout, "Victory to Sun God" or "Victory to Moon God" to hasten the retreat of the demon.

When the eclipse was over, the people would bathe and put on clean clothes, then invite the angotras into their homes to receive thank offerings of food, clothes, money, even a sacred cow. Each member of the family would give something to the Dangotras. A donkey or a bullock was used to help carry the gifts received by them.

On accepting the gifts, the Dangotras would show their gratitude by telling their donors' fortunes, asking them to gaze at their own reflection in a pan of oil. Studying the reflection, the Dangotras would predict the future and wish their benefactors good luck.

This ceremony over, the Dangotras would depart with their gifts - and with their bells ringing and shouting, "Victory to the Sun God" or "Victory to the Moon God."

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NOTE: Where silhouettes or pictures were not available space has been left for individual use for those who have them or can identify them.

Bell names are in alphabetical order in the story list. At the end of the booklet there is a cross-index list by English names where the meaning is known.

DIVA (Oil Lamp) BELL



The Diva, its name related to Divine and symbolic of the light which leads from ignorance and gloom into enlightenment and joy, is a lamp of India rich in emotional association. Shaped like a saucer with a lip-like protrusion for a wick, the Diva burns vegetable seed oil with a tiny flame.

Its role in the home of orthodox Hindus is important. Right after sunset the housewife makes her way to SADHI, the grave of a Holy Man to worship, to pray for the eternal journey of his spirit, and just possibly to ask for a few wishes of her own. If there are bells at the SADHI (they are given by those whose wishes have been granted) she rings them to summon the Holy Man's spirit to hear her prayers. Sometimes she leaves a burning Diva; sometimes she pours part of her Oil into Divas left by other worshipers.

The Diva salutes the beginning of winter. In villages and towns, and in countless temples the Divas are lighted for the lovely Diwali festival.

Most stirring of all, is an evening Diva ceremony on the banks of the sacred river Ganges. At Hardwar, with bells ringing, conch blowing, pilgrims set their Divas afloat encircled with rose petals and resting on palm leaf cups. Their little flames cast thousands of stars upon the undulating waves. More Divas line the banks for miles. Amid this beauteous men, women, and children join in the chant, "Long Live Mother Ganges!" Ganga Mai Ki Jai.



DIWALI — NEW YEAR BELLS

In India, New Year Festivities (Diwali) are celebrated the last four days of the year. Shops, houses and buildings are gaily decorated and the result is a rich blaze of color. Sweetmeat shops and vendors do a tremendous business during these festive celebrations and they build candy pyramids which are several feet high. On Diwali Eve people dress up for the

occasion and visit their friends, leaving a package of candy at each house. The light of oil lamps flickers over the entire city, making the scene one of indescribable beauty. At midnight they have the Diwali ceremonies where they worship Lakshmi, Goddess of Wealth and Beauty. Pundit (learned man) washes the floor with fresh soil, and when the floor is dry he writes in Sanskrit with flour on the floor. In the center of the floor he places a plate filled with silver coins. Friends and guests sit around the floor. They burn incense, read phrases from Manabarta, sprinkle holy water from the Ganges, ring the bell to awaken the Goddess, put Saffron and flowers on coins, start new account books and make merry. Diwali ceremonies last from Diwali Eve to New Year's morning and ringing of bells to call on Goddess Lakshmi can be heard all night long. LAKSHMI DEVI KI JAI!

DOLI (PALANQUIN) BELL OF SARNA



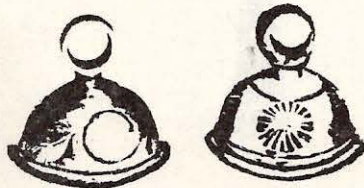
Years ago women travelled in dollies or palanquins when visiting friends or relatives in the same city.

Palanquins were gayly decorated according to the status of respective family. Some were covered with velvets, silks or brocades, hand embroidered and some even were embossed with semi-precious stones.

Simple ones were covered with colored handwoven cloth or were in hand blocked bright colored cotton. They all had perforated squares at eye level on both sides of the curtains, for fresh air or to enable the fair lady to peep out through them without being seen.

Palanquins were built on a wooden frame painted in bright colors. The bottom part of the frame was decorated with bells so that when the four Kahars, palanquin carriers, carried it through the congested streets, the tinkle of the bells gave a musical warning to the passers-by to make way for the coming beauty of the Harem.

The palanquin with bright flying colored tassels were held in the air on the shoulders of the men who walked to the tune of the dancing music of the bells which reminded them of the fabulous stories of the Arabian Nights.



INDIA ELEPHANT BELLS



To celebrate a Maharaja's birthday, the reception of a notable or a festival time in the streets of Benares, The Holy City, elephants parade through the Bazaars. Their Howdahs, (special chair for sitting atop the elephant) are gaily decorated with velvets and silks brocaded with gold and silver threads. Howdahs for the Maharajas are usually made of solid silver with lavish pure gold trimmings. The elephants' ankles, neck, sides and back are ornamentally adorned with shining brass bells.

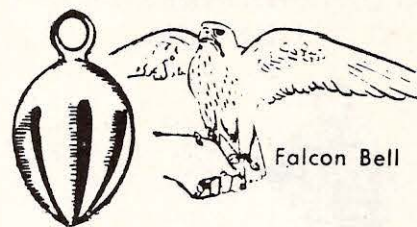
For centuries, elephants have worn bells, dating back to the time with Rajput Maharajas or Mogul Emperors put them to fight with each other for sport. Many Maharajas still maintain the old tradition of owning several elephants. The Mahout or Driver, can always locate the elephant by his bell. In this country, elephant bells are most popular as Dinner Bells.



OUR HANDY BRACKET FOR YOUR BELL STRING

Bell strings hung from hand-made brass brackets add a great deal to the decorative aura of your home. The beauty of the bell is enhanced when the bell string is hung on a bracket holding them away from your wall, or door, permitting the full tone of the bells to be heard. Use the brackets on the porch, patio, barbecue or even in your closets.

FALCON BELL



Hawks or Falcons, trained for hunting, can be handled by their owners like hunting dogs. They are blindfolded with a hood to cover the whole head while the bird is at rest on the owner's arm. The hood is removed when the bird is sent aloft to catch prey birds and can be recalled by a sharp whistle to which it has been trained to respond. A bell may be fastened to one leg to help the owner find a bird out of sight or in a contest where falconers compete for speed in retrieval of prey or artificial targets. We were unable to locate an original Sarna tag story. Bell shape is a modified nautch, which see.

FERRIS WHEEL BELL

In India once a year a carnival comes to town. The town crier walks up and down each street with his Dholak (drum), and he beats it crying "Tamasha ah gia, tamasha ah gia"—the carnival has come. The people generally go at night to the carnival, and they pay a certain admission fee to get onto the grounds. There is a huge tent for the circus, merry-go-round, ferris wheel and other attractions.

The ferris wheel is run by men who revolve it by a handle. There are many open swinging cars and each one has several bells hanging at the bottom. As the ferris wheel goes around, the cars swing in the air and the bells ring a melodious tune. This attracts the attention of people standing by, as well as those in the distance.

GADHA (DONKEY) BELLS OF SARNA



Donkeys, or gadhas, are used as beasts of burden in India, Africa and the Near East. Gadhas have patiently borne with

us for millenniums, silently taking the burdens we impose, demanding little and complaining never.

From time immemorial gadhas have helped build palaces, mausoleums, temples and forts by hauling the sand, gravel, soil, cement, bricks and water, without which we could not accomplish these achievements.

Bells also play an important part in these achievements. The packs of gadhas, who are always milling around the scene, wear them around their necks and as they move about the bells tinkle, tending to break the monotony of the workers toil, and thereby creating a lighter atmosphere.

Although the donkey is considered the lowest type of beast of burden, his patience and unflinching hard work has won admiration and love from his master, who decorates him with various types of bells strung on a leather strap.

GANGA JAL PANI :: GANGES HOLY WATER BELL

Pilgrims travel thousands of miles to go to Hardwar, Benares and other holy cities to bathe and purify their bodies. On special occasions, millions make the pilgrimage. They rise soon after three in the morning to the sound of the temple bells and go to the banks of the Ganga — Ganges — river to bathe, always chanting "Ganga mata ki jai"—long live the Ganges. After they have bathed, they pray, chant, ring bells and fill their pots, pans and bottles with holy water. Some have special palanquins to carry the Ganga jal pani—Ganges holy water—on their shoulders. On a bamboo pole resting on one shoulder, they hang two baskets, one on the front end of the pole and one on the back of the pole. The bottom of the baskets are decorated with bells. Inside the baskets, there is a holy water container, resting in straw and leaves. Pilgrims walk barefooted from the Ganga ji to their homes, sometimes several miles away. As they walk, the baskets swing and the bells ring. This holy water is kept in the original container for several months and is used only on special occasions.



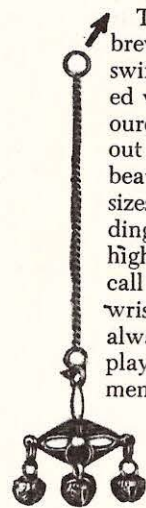
GHANGROO :: DANCERS BELL



In India, professional dances are performed either solo or by a group of men and women, and the public is welcome.

Often dancers display their art in temples on certain occasions, or the rich pay for their services and invite them on their son's wedding.

The women dancers wear Cholis (abbreviated blouse), bare midriffs, and swirling skirts. Their ankles are adorned with Ghangroo strung on gaily coloured cord or sewed on a cloth, ringing out each step to give rhythm with the beat of the Tabla (drums). Different sizes of Ghangroo Bells are used, depending upon the dance, whether low or high tinkle is required. Some dancers call for Ghangroo about the waist, wrist and neck as well. A dancer is always accompanied by at least a Tabla player (drummer), Sitar (string instrument), and a Flute.



GUNNA :: SUGAR CANE BELL



For miles one may ride in a buggy, cart, or car and see the sugar cane swaying in the fields. When the sugar cane is ripe it

is loaded on bullock carts and brought to the sugar mills, to be squeezed and converted into granulated sugar. In a city, young and old buy sugar cane and take off the outer sheath with their teeth, chewing the pith for the juice. Juice is also served to the customers in handmade earthen glasses. A boy takes sugar cane and puts it in the squeezer. As he revolves the handle to squeeze the sugar cane for juice, he has a bell-tied to it, which rings to attract customers for the freshly squeezed nectar. Many farmers squeeze juice in large quantities and heat it in large vats, using the dried cane pulp for fuel.

A man constantly stirs the juice with a big wooden ladel, until it gets very thick. The molten-like substance is known as Gurr. It is poured over woven straw mats and left to dry. The unrefined Gurr is then cut into small cubes and sold in the village stores.

GURDWARA CYMBALS (Ring With A Downward Stroke)

The first of the Hindu month in India proceeds with the appearance of a New Moon. The Sikhs celebrate this day in Gurdwara, a Sikh temple, by listening to Garanth, the Sikh holy book, written by Guru Nank.

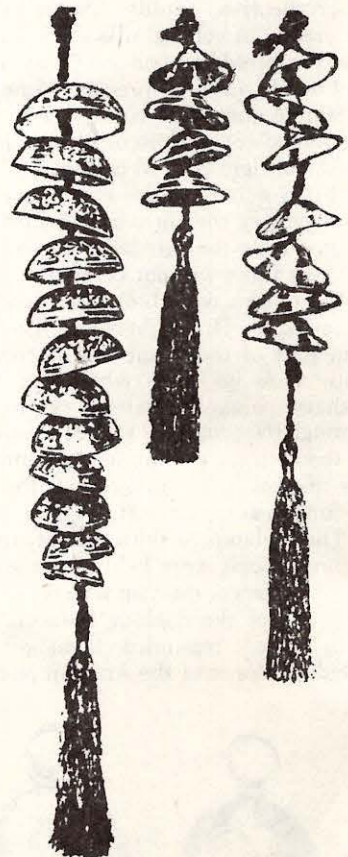
It is considered pious to read Garanth from the beginning to the end at one continuous time. As the book is very lengthy the Bhai (priests) share the recitation of the philosophical verses until finished reading, often taking 24 hours or more to complete.

In the morning, after the Garanth has been completely read, the Sikhs, followers of Guru Nank, stand up and start singing spiritual songs, play drums and loudly clap cymbals, the tone rising to a tremendous pitch, which can be heard for blocks.

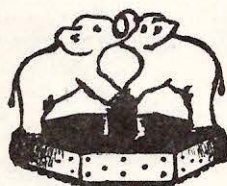
After that, Halwa, the typical Indian sweet pudding eaten at weddings, religious rites, and in all important festivities, is distributed to all the Sikhs who join in this ceremony.

SIKH HALWA RECIPE:

1½ cups sugar, 4 cups water, 1 cup cream of wheat, 1 cup butter, ½ cup raisins, ¼ cup almonds. Melt butter in a pan. Add cream of wheat stirring until brown. Add warm water and sugar which has been mixed together. Stir constantly at low heat until thickened. Add raisins, almonds as desired. Serve warm. Serves eight.



HAMAM :: MASSAGE BELL



Among the wealthy in Northern India, a bath is never complete without a massage. In the warm summer months near the community well, Hindus of all walks of life are seen massaging each other with coconut or jasmine oil before bathing.

In the winter they go to public Hamam houses, where the water is hot and the rooms are filled with steam. They arrive early in the morning for their bath. After a thorough oiling, the masseur uses a massage bell on their body. These bells are flat and have ribs at the bottom. These ribs give a tingling sensation as the blood rushes towards the upper part of the body, thus stimulating it. These bells have pellets inside and as the masseur massages with it, they make a melodious sound which is pleasing not only to the person receiving the massage but also to the other bathers hearing it.



INDIA HORSE BELL

Man has used bells for horses for hundreds of years.

Horses are used, besides beasts of burden, for races, riding or weddings. In India a groom rides on a horse on his wedding day. He wears a special costume very befitting for the sacred occasion. His horse is gayly decorated with gold embroidered drappings. The neck of the horse has a special collar with bells. The horse is guarded by at least two men carrying swords. The groom leads the parade, followed by the marriage procession through the main streets of the town. His relatives, also on horses, follow the groom, until they reach close to the bride's home.

It is a very glorious sight to see the hundreds of horses in a wedding parade and hear the music of the bells.

HOLI (Water Festival) BELL



Holian (water festival) usually takes place in India in the Spring. Lord Krishna inaugurated Holi when he sprayed rose water on his Gopian (girl friends) and they in turn threw flowers at him. It is a gay festival. People sprinkle colored water at each other. A great bonfire is burned at night with the beating of drums, the ringing of bells and singing of gay songs.

HOOKAH or NARGHILE (Water Pipe) BELL



On the streets, in caravansaries, in bazaars, on railroad platforms, the Narghile vendor ringing his bell is a familiar sight and sound. These bells invite all within ear-shot to have a puff on the Hookah which the vendors carry. The Narghile (known also as the Hukkah or Hubble Bubble) is the famous water pipe of the East. While all smokers claim that their favorite smoke — whether it be pipe, cigarette, or cigar — is relaxing, the Narghile smoker can give his own unique reason. Each puff he draws creates a bubbling sound, a soft dull drum lullaby. A Narghile is a rather complicated apparatus that looks like a fountain while a long ornamental hose tipped with a gold or silver mouthpiece. Some Narghiles have two mouthpieces so two people can smoke at the same time. Tobacco rests in a bowl which is covered with smouldering charcoal. At the base of the Narghile is a container of water. Smoke drawn through the pipe passes through water which reduces the nicotine from the tobacco.

In olden times women entertainers, dancers and singers, sat in balconies overlooking the bazaars of North India cities, the Narghile vendors tinkled their bells, and raised their smoking pipes towards the female patrons. Leaning over the railings or the low wall the women smoked the held out pipes. They threw silver coins, which the vendors caught — and passed along tinkling their bells in search of new customers.

JAPJI :: SIKH HYMN BELL

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The inscription engraved on this bell is Japji, sacred collection of Hymns in Gurmukhi (Sikh Language). In fact, it is the foundation of the Sikh Scripture Garanth.

All hymns were composed by Guru Nak, the founder of Sikhism, at different times when he was traveling to various religious pilgrimages of hindus and Muslims.

JAPAJEE

There is only but one God,
His name is Truth,
He is the creator and permeates the whole universe,
He possesses no fear and enemy,
He is immortal, unborn and self-existent,
He can be achieved by the grace of Guru... Teacher.

KOHLU (OIL PRESS) BELL OF SARNA



India is rich in oil seeds. All over the country there are separate sections in the towns, villages and cities where the entire population is engaged in the oil pressing profession. These sections are known as "Teli Mohallas" literally meaning, oil sections. The smell of mustard, linseed, cocoanut, walnut and ground-nut oils creates a mixed tell-tale aroma in the air. Behind the black, greasy doors in the centre of every house courtyard, a blindfolded buffalo or bull is seen turning around a massive stone bowl with a contrivance attached to a big round revolving wooden pole resembling a pestle and a mortar. The oil which is pressed and squeezed out through a tap at the bottom, falls into earthen jars and is refilled in KUPEES (camel skin transparent, non-breakable jars) which are tied with colored cord and hang from nails against oil shop walls. The pulp oil cakes, locally known as KAHAL, being rich in oils, are used to feed cows and buffaloes for better quality milk. The tinkle of bells, fixed on the top of the perpendicular pole and around the animal's neck, keeps on

playing an incessant mild musical tune that enchants the unattended animal to move round and round untiringly and at the same time warns the house people when it stops. The ringing of Kohlu bells, the whole day, in every home behind the doors in that section, conveys a very pleasing idea of some continuous Fairy Dance to the passers in those streets.

MUNSHI :: NOTARY OR PUBLIC SECRETARY BELL



Along the main bazaars in India sits a bespectacled scholarly man called a munshi, with a bamboo pen tucked over his right ear.

He sits cross-legged under a protective umbrella or canopy behind a small wooden desk containing writing paper, envelopes, stamps, India ink and a sand sprinkler.

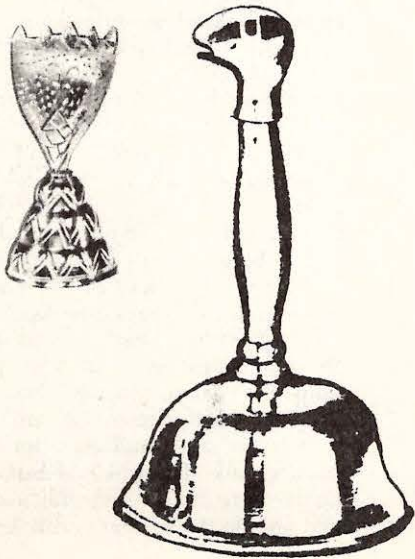
People from nearby villages and towns, who have not had the good fortune to learn to read or write, bring letters often bearing long awaited news. The munshi translates them.

After having read their letters he listens carefully and writes their return answers using the bamboo pen with India ink which is dried by the sprinkling of fine sand.

The munshi also writes and interprets legal documents and acts as a change maker as well. For all this, he charges but a nominal fee. From time to time, when he is not busy, he puffs at his hookah, Oriental hubble bubble pipe, and he rings his bell to let the people know he is at their service.

The munshi is a highly respected man in the community and dearly loved by all the children, who wonder at his great knowledge.

NAGA :: COBRA SNAKE BELL



NAGA

About 2000 B.C. Dravidians lived in India, and they were the masters. They lived lavishly. They worshiped the good earth as their deity—source of food and life and sex for fertility. Snake to them was a representative of good earth, crawling from under ground. As time went by, snakes became half-human, as Kings and Queens known as Naga. Carvings of Naga Kings, half human, half snake can still be seen at Ajanta caves.

NAJOOMI (Fortune Teller) BELL



All important functions in India like betrothals, marriages, christening ceremonies, and even traveling are always under-

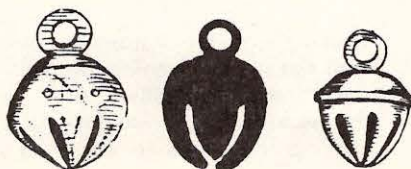
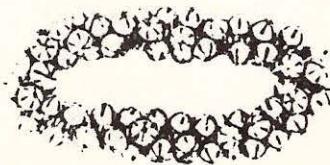
taken with the consultation of a Najoomi, or fortune teller.

Certain days, and times of the year are predicted as good, and auspicious ceremonies are held on those days, in order that there is no danger of misfortune.

The Najoomi is a learned man who can foretell the Kismet (fortune) with the help of certain mysterious drawings when informed of the date of birth. He looks at the plan and after calculating by multiplying and subtracting certain numbers, he can determine the date and the time for a certain function, or can foretell the birth of a girl or a boy.

His forehead is adorned with saffron, and he carries a trident, a zodiac calendar and a bell which he rings as he squats on a mat in a street corner and shouts, "Kismet Dakho" (have your fortune told). Passersby, lovers and mothers-to-be stop and sit on their heels in front of him and stretch out their palms so that he may answer the top-most questions in their minds.

NAUTCH :: CROTAL BELL



These small crotal bells are commonly used on strings or straps by dancers or beggars. Dancers fasten them around the neck, wrists, waist, and ankles where they respond to movement in cadence and rhythm. Beggars shake loops of bells or rattlers, which see. No original story tag was available.



PATANG-BAZI (KITE FLYING) BELL

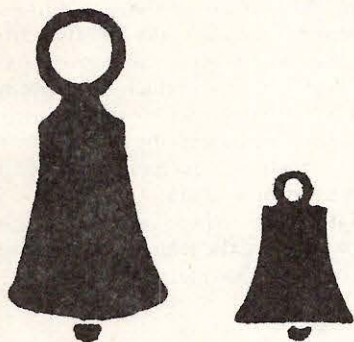
Long before telegraph poles and wires hampered the fun of Patang-Bazi, or kite flying, children and grown-ups alike would hold fabulous kite matches. Kite flying requires skill and was considered a great sport. Hundreds of rupees used to be bet and won or lost by just a jerk of the wrist. Crowds always watched the matches between two great exponents of Patang-Bazi. The fight between the two Patang-Bazi contestants is for one to try to cut the thread of his opponent's kite. The experts used one of two methods of Patang-Baz. If the kites tangled, one would pull his kite with quick jerks of the wrist and elbow to enable him to cut his opponent's line or he might favor the loosening of his line which would also bring about the same result. A condition of the match was that the rivals had to stand glued to a spot marked by two stripes in the center. Infringement meant disqualification. The moment the kite was cut loose the children would run after it. There followed quite a scramble and sometimes fights among them to possess the kite. The winner of the Patang-Bazi match would ring his bell to announce his victory.

PHOOL (FLOWER-BELL)



Each evening florists stand in the choaks — city squares — stringing flowers, making garlands for the wrists, necks and chignons. The fragrance of the flowers penetrates for blocks. One hears the barkers ringing the bells and shouting Chembali! Chembali! — Jasmine! Jasmine! Jasmine! It is dark, oil lamps are lit, shop-keepers are closing their doors and sidewalk cafes are busy with open charcoal stoves, broiling chickens, sishkabebas, quail and kimas. Among

all the hustle and bustle of the evening, one cannot resist pausing a moment to catch the aroma of the flowers. Young husbands sheepishly buy the flowers and present them to their wives, who decorate their chignons with jasmine and also don flower bracelets. Young couples sprinkle petals on their bed, keeping flowers close to their pillows and awaken to their romantic fragrance. In the morning, when the newlyweds go to the river to bathe, they toss the flowers into the water.



SACRED PIPAL TREE BELL OF SARNA

The Pipal tree itself is evergreen with a large spreading crown, which makes it ideal for picnics - leaves provide food for cattle - its fruit is food for both animals and man - it has helped to tide over families and its products are used to cure skin diseases, asthma, sterility, etc.

In India, the Pipal tree is considered sacred to the Hindus and is never cut. The tree is always distinguished by a janju (multi-colored cord) and saffron marks. It is no novelty to find women surrounding a marble god under the Pipal tree in the middle of the street. In the evening, women from nearby homes gather together bringing their oil-filled lamps. They pour a few drops of oil into the community lamp which is always there in a niche, and light their own lamp from the sacred light. They sing spiritual songs and ring a bell to awaken the gods to hear their wish. If their wish is fulfilled, they donate a bell with their name inscribed, to be hung by the tree.

When the bell rings
Under the sacred Pipal tree,
You, my son, from
World care be free.

PON SUPARI :: BETEL LEAF BELL



In many parts of India, pon-supari (betel leaf) chewing is a popular habit. When the guests arrive to pay a visit, a pon-don (betel leaf

box) made of silver or brass is the center of attraction. The pon-don has several compartments filled with different ingredients, such as choona (cured rock lime paste), katha (a red paste made from herbs), supari (betel nuts), laung (cloves), illachi (cardamom seeds), saunf (anise), accompanied by a sarota (betel nut cutter).

Wrapped separately in a red moistened cloth are fresh tender heart shaped green pons (betel leaves) of various sizes two to four inches in diameter.

Either on the back of half or the whole leaf the choona paste is sparingly applied, followed by a liberal application of katha paste, after which the other ingredients are sprinkled thereon. The leaf is then artistically folded to make a triangle, and a clove is tucked in the center of the leaf to keep it in its position before handing it over to the guests for chewing. In rich families the leaf is wrapped in a very thin silver foil to make it more festive.

Pon stands are very common in India and chewing of pon is considered a delicacy particularly after meals. The pon shops are very busy in the evenings when the clear ringing tones of their bells invite the after dinner strollers to a pon treat.

"Mitha pon Khao" Eat sweet pon.

PRAYER BELLS

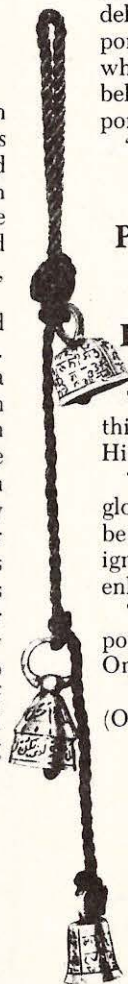
HINDU: GAYATRI BELL

The inscription engraved in Hindi on this bell is the Gayatri Prayer of the Hindus:

"Let us meditate on God and his glory. He created the universe and is to be worshiped. He removes all sin and ignorance. May he give us strength to enlighten our intellect."

This is perhaps one of the most powerful prayers in the Hindu religion. Only men are permitted to recite it.

(One of three prayer bells on a string)



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PUJA (WORSHIP BELL)

True and authentic Hindu Puja (worship) brass bell with Naga (Cobra) head and two gods, or one god, or a god standing. These bells are rung either in temples or individual homes during puja time. Some Hindus worship Naga as Krishna used to play flute — standing on his head! Bells have sweet mellow tone.

MUSLIM PRAYER BELL :: SURAH FATIHAH

The Holy Quran, the scripture of the Muslims, begins with Surah Fatihah verses, is essentially prayer which Muslims recite daily.

When getting ready for their prayer, they perform ablution — washing up to the elbow, their face, and their feet up to the ankles.

They pray five times daily. The first prayer is in the morning, after the first light in the east but before the sun is visible. The second time is after the sun has passed the meridian. The third time is in the afternoon between midday and sunset. The fourth time is immediately after sunset. The fifth time is after nightfall.

All these prayer times are indicated by the Muazzan (prayer caller). He gets up on the highest minaret in the Mosque, faces the Mecca, puts his index fingers in his ears and shouts the call to prayer (azan). This warns the faithful followers to get ready and come to the their prayer.

MUSLIM PRAYER

In the name of Allah the Beneficent,
The Merciful.

All praise is due to Allah, the Lord of
the Worlds;

Merciful and omnipotent

Master of the day of requital

Thee do we serve, and Thee do we
beseech for help.

Guide us in the right path,

The path of those upon whom Thou has
bestowed favors, not of those upon
whom wrath is brought down, nor of
those who go astray.



PURAN MASHI (FULL MOON) BELL OF SARNA

In India on Puran Mashi Day when the moon is full, the evening is spent in religious ceremonies and rejoicings for the moon has once more grown full and round and is most beautiful.

Puran Mashi Day begins with a bath in a river or stream and a pilgrimage to the nearest temple. The women fast from morning on and only eat when they have seen the moon. Each woman

will carry a tray and decorate it with flowers, fruits, sweetmeats, a small oil lamp, a bell and a jar of water. When they see the moon, they will sprinkle water and throw sweetmeat crumbs at it seven times. Then they will ring the bell and pray silently for the three main things which the Moon God is supposed to influence - luxury, a milk-giving animal in the house, and sons.

After this ceremony, the women will break their fast with the water and sweets from the tray, give each other sweets and wish each other good luck.

SANDHU :: WANDERING MONK BELL



There are thousands of different sects of Sadhus in India. They have renounced all their worldly belongings.

They devote their time to meditation, and lecture to the Hindu public on various mythological subjects. They live in the outskirts of towns in special quarters provided for them. These dwellings are located nearby a river, spring or well.

In the morning, the Sahu preaches from holy books such as Mahabharata or Ramayana. He wears very simple cotton clothes, generally dyed orange. Around his neck he wears a holy Rodrex seed necklace of 101 seeds. For his food, he wanders through narrow streets passing the dwellings carrying a Karmandal — gourd pitcher — in his hand, shouting "Ram, Ram". As the womenfolk hear his voice and the ringing of his bell, they come out with roti — Indian bread — vegetables, and buttermilk. They pour the buttermilk into his Karmandal. He then takes the food in his hands and eats it thankfully, giving them his blessings. Many Sadhus rub ashes on their hair and bodies believing that they were born from ashes and that they will return to ashes. As they believe in the reincarnation of the soul, they devote their entire life to teaching others acts of kindness, honesty and righteousness.



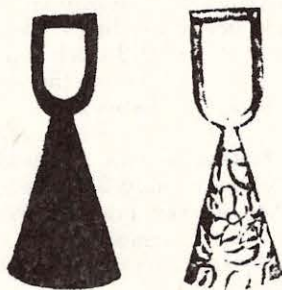
SHANTI :: PEACE BELL

A simple "OK" hand-signal is the handle of this brass bell, plain or decorated. It might well have been made for the peace objectors to the Viet Nam conflict, or any other. Peace is a worthy cause for anyone. One can only imagine what Sarna might have said if he had written a story tag for this one.

SHAKARA :: HOUSEBOAT BELL



Pictured in a catalog, this bell resembles any other small to medium sized bell that might be used on a houseboat to signal intentions when moving or alert those on board to visitors, even to denote hours of the day like a ship bell. Unable to obtain an original Sarna story tag, one might presume houseboat living occurs in suitable harbors and rivers in some parts of India. Some use may even occur in trade and commerce. At least three shapes identified.



STIRRUP BELL OF SARNA

During the summer months, to the suburbs of Srinagar, Kashmir, the Ladakhi merchants bring their horses loaded with woolen Numdah rugs, butter, dried nuts or raw wool. Their horses are short and sturdy, have full manes and are wonderful mountain climbers. Riding horses have sturdy saddles and good, thick, heavy stirrups — some of them having bells attached to the bottom of the stirrups.

Ladakhis, as they ride through lonely mountains and green valleys, hear the echo of their bells resounding back to them. The melodious bell-sound serves as a forerunner to the village of their approaching arrival, and the welcoming dogs bark at the incoming travelers, giving signal to the caretaker of the caravansary to build a fire, brew tea, and light the door oil diva (lamp) as a welcoming sign to the guests.

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NOTE: Where silhouettes or pictures were not available space has been left for individual use for those who have them or can identify them.

Bell names are in alphabetical order in the story list. At the end of the booklet there is a cross-index list by English names where the meaning is known.

SWEETMEAT BELL



In India there are many rich sweetmeats made from milk, sugar, and ghee (an oil made from clarified butter.)

Sweetmeat shops are scattered in various parts of the town.

Halwais (sweetmeat makers) sit in the center of their shops surrounded by many sweets on plates. When a customer desires a sweet he lifts it from the plate and wraps it in a green palm leaf. When sweets, which the customer asks for, are far from his reach he leans over, keeping balance by holding onto a bell, which hangs from the ceiling suspended by a chain.

Naturally, when the sweetmeat shops are busy the ringing of these bells can be heard for many blocks away.



THE SWING BELL

In India, honeymoons last for a year, and the bride wears only silk or colored clothes. During a period of about two weeks of the honeymoon, the bride goes back to her parents with a promise that the bridegroom will meet her again on the auspicious Lohri Day, which generally falls during the month of January. The bridegroom, attended by his parents, takes a wreath made of raisins, coconuts, almonds and other dried fruits with bells entwined. They also carry a gaily hued multi-colored swing rope and wooden seat. The bottom of his seat rod is decorated with bells. The swing rope also has bells tied to it.

Then a bonfire is started in the bride's yard; and all of her girl friends and relatives are invited to enjoy the company of the honeymooners. All sorts of pranks are played until late in the night.

Next morning in an open courtyard the swing is hung on a shisham tree and the bride and bridegroom swing on it. The bride's girl friends sing love songs for their eternal happiness. It is a joyous sound to hear the bells ring melodiously as the swing goes up and down in the air.

The sentimental wreath is kept for a long time. Once in a while they eat part of the wreath until it is entirely consumed.

TANGA :: ONE HORSE TAXI BELL



A tanga is a one horse carriage with two wheels. It usually carries three passengers and a driver. When carrying ladies from one place to another or to a temple gathering, they pull the curtains down from all sides, so that the passers-by cannot see the ladies.

Tanga taxi is a general way of passenger conveyance throughout India. They are licensed by the local municipality.

Fancy coachmen decorate their horse's necks with various types of bells which give sweet and melodious tones to far off distances. These bells also serve as a warning to pedestrians to make way for the coming tanga. Rich men take great pride to own their own highly decorative and fancy Tangas.



HINDU TEMPLE BELL

At daybreak, the Pundit (High Priest), rises and cleanses his body. He opens the gate of the temple, lights the oil lamp, burns the dhoop (incense), blows the conch, and places garlands about the necks of the marble gods. There may be from one to a hundred various gods and goddesses in a temple, such as Shiva (God of Destruction), Lakshmi (Goddess of Wealth), Ganesh (the Elephant God), Saraswati (Goddess of Education), and Brahma (God of Production), and many more. There is always a bell in front of the gods or hanging from the ceiling above them. As the people begin to enter, they bow down in front of the god of their own particular choice, offering their fruit, flowers, or cash, and ring the bell in order that the god may hear their prayers. Pundit proceeds to read a few pages from the lengthy Ramayana (a Hindu epic), ringing the bell continuously to awaken the Gods. The people go around the temple seven times, chanting and singing hymns. Soon after, they squat down before their god in deep reverence with their legs crossed, and hands folded and meditate. Pundit places a safron mark

on their forehead and gives the blessing, and the crowd slowly leaves the temple. In the afternoon the Priest visits the countryside, calling on all who need his services. Toward evening, a bell from the entrance of the temple pronounces the temple open again for worship. Temples serve as community centers as well as being a place of worship. A stranger is always welcome for his meal and lodging.



DURGA TEMPLE BELL

Banars is a very old city founded about 1200 B.C. It is situated on the left Bank of the Ganges river. There are hundreds of temples on the bank of the river and also in the interior of the city. Some of these temples go back in time when the city was first founded. Amongst these is the Durga Temple. The roof of this temple is supported by several marble pillars, which have bas-relief carvings of bells. Also, there are bells strung on chains between the pillars. Just before the pilgrims enter the Durga Temple they buy flowers and unshelled peanuts in stores located just outside the gates of the temple. The flowers are given in offering to the Goddesses and Gods, and the peanuts they feed to the numerous friendly monkeys wandering around the temple's courtyards.

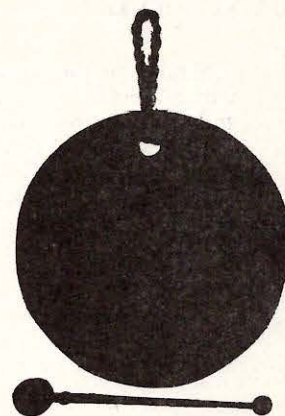


ORISSA TEMPLE BELL

In Orissa, India, marble and bronze idols in Hindu temples are worshipped as if they were alive.

The head priest daily bathes the images and rubs them with sandalwood paste, smears of red paint or ghee—clarified butter, and offerings of Marigold and Jasmine flowers are made to them. This all testifies to the idol's reality and the idea that all images must be nourished.

The pilgrims burn champhor, sandalwood or incense, ring bells, repeat mantras — holy words — and offer food to the idols. The idols are awakened by the bells, and then the pilgrims begin their prayers. This goes on throughout the day until the idol's bed sheets are brought in at night. As the worshippers come and go, bells are rung.



GHARIAL :: TEMPLE GONG

Hear the temple bells! People are entering the gates of temples with flowers in their hands. In front of the marble gods and goddesses men are ringing bells, blowing conch, and hitting the swinging gharials with a mallet. It is noisy, but it is a call to the worshippers twice a day — after the temple gates open and before the temple close. Gharials are of heavy bell metal. They come with a mallet.

TOTA (PARROT) BELL



Totas are proverbially good imitators. In India they are trained to perform certain feats. They are versatile in animal gymnastics, in solving simple mathematical problems, as well as being able to spell the names of people and places and carrying out other fascinating tricks.

It requires years of intense and systematic training for the tota to become an accomplished performer. Before the preliminary training begins, the totas are first put into small cages surrounded by mirrors. Thus they feel at home, mistaking the images in the mirror for other members of their nests.

In solving a mathematical problem, either one of subtraction or addition, the tota climbs a miniature ladder and rings a bell, which is situated on the top of the ladder, as many times as the answer requires. Each time the bell rings, the crowd applauds and throws coins to the tamashawala (tota trainer).

TUTNI BELL :: ____?

Similar to the Attar Bell with a much elongated body and a sculptured skirt and capped by a ring, this one is still a mystery which no one has volunteered to clear. The bell must have some special intent: who knows?

?

UMBRELLA BELL

It could be the shape or the use that gives this unique bell its name. Although illustrated in at least two different shapes, both have a wide skirt and one actually shows rib-like ridges around it like an umbrella. But one *could* carry a bell under an umbrella to ward other pedestrians out of sight. If Sarna had a story I couldn't find it. Did you?

?

**VILLAGE PEDDLER BELL**

In India village communities are very small. Due to the scarcity of rain, vegetables are irrigated with well water. In the evening wives of farmers load their baskets with spinach, cucumbers, tomatoes or whatever may be in season and carry it on their heads, walking in unison to the village square. While they are going through small narrow streets they ring the bell to announce their arrival but they do not stop to sell their vegetables until they reach the square. They squat and display their wares, and barter their vegetables for grain, clothes or cash.

EGGPLANT MASH

Wash eggplant and rub with olive oil or butter. Bake in hot oven 450° Fahrenheit. Turn over when top begins to brown. Test with fork. Pulp should be very soft and well-cooked. Remove from oven; cool, remove pulp. Add salt, pepper, and grated onion to suit taste. Add sour cream liberally, blending well. Ideal as a meat accompaniment.

**VERANDA OR PATIO BELL**

In India, there is a great deal of outdoor living due to the warm climate. Most of the living quarters have verandas or patios which serve as a social meeting place for neighbors and friends. Many of the meals are eaten there, unless it is during the rainy season of the monsoon. Khaskbas (herbs) screens surround the veranda, and occasionally water is poured on them by the Bheestee (water carrier) to give air conditioning. Often, the guests are delightfully cooled by the presence of a servant with a punkah (fan). Preceding dinner, the servant rings the veranda bell to announce soft drinks, Chotta Peg (hard liquor), and appetizers. Again, about eight o'clock, the bell rings out "Khanna Tiar Hai" (dinner is ready).

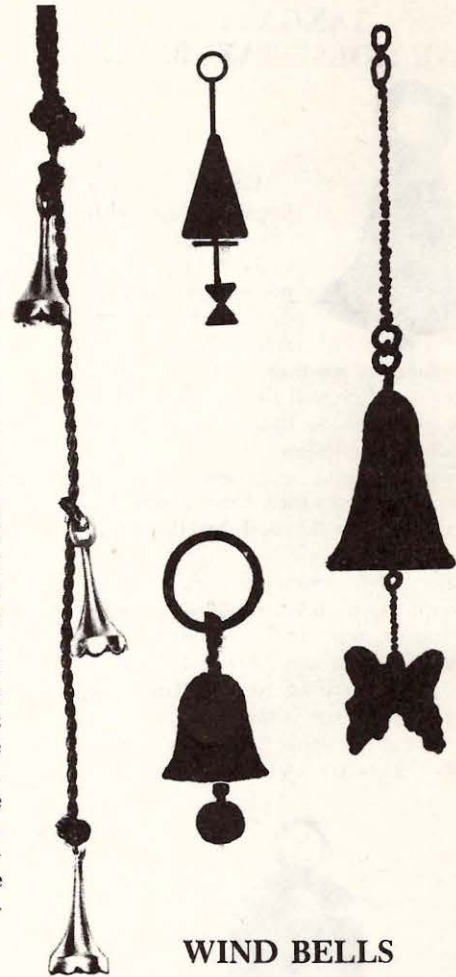
VIRGIN MOON BELLS OF SARNA

?

On the day that the new moon rises, all the Hindus in the villages and towns are excited. They go on the rooftops with their folded hands and pray and whisper holy words, looking for the moon. The moment they see the new moon they shriek and ring bells and yell to their relatives and friends to come and see the new moon.

After the excitement is over, there is calm, tranquility and peace. Women put their scarves around their heads and wind it around their necks so that the edge of the scarf is in front. The men bow their heads and pray with folded hands, and each woman outstretches the corner of her scarf each time she chants her 2 blessings towards the moon. A young bride prays that her first child will be a son, and those who do not have any children pray to be blessed with a child. After the solemn moments have passed, a servant passes sweets to everyone present.

Each month when the new moon rises, particularly in the summer, hundreds of people can be seen on their rooftops ringing bells of joy, bells of happiness, bells of the virgin moon.

**WIND BELLS**

In India, Burma and Siam, many temples and pagodas have bells hanging from the eaves. As most of these buildings are above street level, the slightest breeze shakes the bell clappers causing them to ring out tunefully in the wind.

It is a joyous sight to see the endless procession of devout worshippers entering the temples. Many carry offerings of fruit and flowers and wear the saffron mark on their forehead as a sign of respect. During the morning, the crowd is at its peak, as many come to say prayers before their day's work begins. The pandit (priest) blows the conch shell and loudly claps a pair of cymbals. Often small boys produce music upon a gharial (gong) and a dholak (two-sided drum). To the strange, rhythmic beat of these instruments, the clear, distinct tone of the wind bells plays a heavenly symphony.

In Banaras, the holy city on the banks of the Ganges, there is the famous Temple of Love, Built by the Maharajah of Nepal 500 years ago. The eaves of this temple are decorated with several hundred bells and their music can be heard for miles away by the pilgrims bathing piously in the holy Ganges River. While these worshippers chant and pray, the faint and melodious sound of the wind bells lend inspiration to them and soothe their troubled spirits.



INDIA WEDDING BELLS



In India, as the world over, the greatest joy in a man's or woman's life is their wedding. India, a land of mystery and

beauty, has perhaps one of the most unique and interesting wedding ceremonies of all.

Usually, the parents announce the engagement of their children. After the preliminary ceremony of engagement is over, the wedding date and time is set by the Pandit or high priest.

About sunset time, the marriage procession leaves the bridegroom's home for the bride's home. It is led by music, horses fully dressed with all the trimmings, elephants with howdahs (canopied seats), and the bridegroom riding a horse adorned with bells all over. The marriage procession, composed of his parents, relatives and friends, follows the bridegroom through the streets. While the procession is proceeding to the bride's home fireworks are flaring in the sky. The bridegroom's father throws away coins to the onlookers in the streets. When the bridegroom's party reaches the bride's house, the parents and relatives of the bride and bridegroom are formally introduced. This introduction is made by the high priest.

Roof tops are humming and buzzing with drums, girls singing, bells ringing, bands playing and fireworks popping while the guests enjoy the feast of feasts.

There is a hustle and bustle in the darkness. The floor has been thoroughly washed in the veranda and the Pandits are busy getting their details ready for the wedding ceremony. People are starting to come in, girls are sitting on the balcony, relatives have occupied their respective seats and the center of the floor is decorated with flour Sanskrit phrases taken from Ramayana, a Hindu epic.



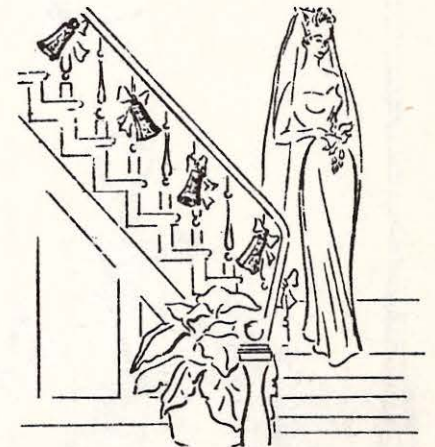
Sandalwood fire has been started and dhoop (incense) is lit. There is a quietness in the air. The bride is brought in by her close friends and relatives, and seated near the holy fire. The bridegroom walks in with his friends, and sits next to his bride to be. Their hands are washed with holy water from the Ganges. A corner of sari, the bride's dress, is tied to the bridegroom's coat: The Pandit makes a mixture of saffron and rosewater and puts it on the foreheads of the bride and bridegroom. He then chants hymns while ringing bells and reads in Sanskrit. Once in a while they call upon the bride and bridegroom to throw fragrant herbs or ghee, clarified butter, in the fire, or to ring a bell. The room is filled with smoke from dhoop and the aroma of sandalwood. All is quiet except for the chants of the Brahmans (priests) and the ringing of the bells. This may last for two to three hours.



At the end, the Pandit gives garlands of flowers to the bridegroom and he puts them around his bride and she in turn puts garlands around her bridegroom. They then both go around the symbolic fire seven times and take the vow which proclaims them husband and wife. Congratulations are given to each other and the girls in the balcony start singing as the ceremony is finished.

On the last day, a town crier goes out to each and every street of the city with a drum and announces the time and the place where the dowry will be displayed to the public. The dowry generally consists of clothes, money, silver and gold jewelry, utensils, furniture and a cow.

The same day when the dowry is shown, the bridegroom's party prepares to leave. The bride is put in a Palanquin, which is carried by four men on their shoulders, and taken away to her new home.



BELLS FOR THE BRIDE

In India, the bride is carried away on a palanquin to the tune of bells. Here, in this American scene, she descends a flight of stairs, the railing of which is enhanced by bells tied with white ribbon.

SELECTED HANDLE BELLS OF SARNA



Thunder & Lightening



bottle opener



Cross



Elephant handle



Munshi



Camel



Crane



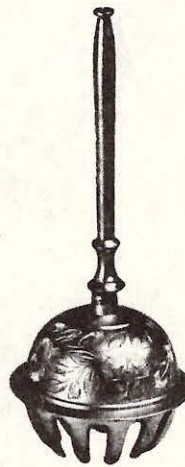
Triple Ganga



Tribal design



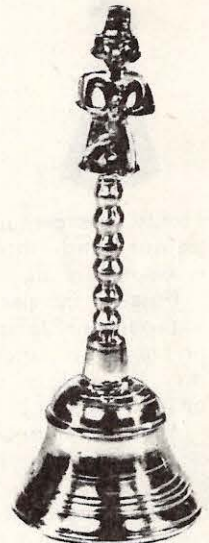
Flute player



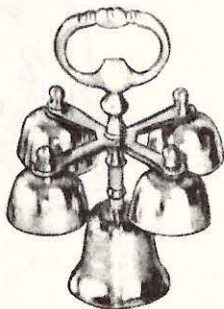
Elephant



Handled Bell.



Garudha Tanga Bell



Five bells



Double Ganga



Bell bottle opener



Attar



TRIPLE BELL WITH HANDLE, ENGRAVED



Zodiac



Engraved school bell with wooden handle.

School Bell



School bell

SELECTED, HANGING BELLS OF SARNA



Twin Ganga

Patio Benarsi
Heavy Benarsi swinging bell
Excellent for patio,
farms, come and get it.



Twin bells

Twin Peacock design.

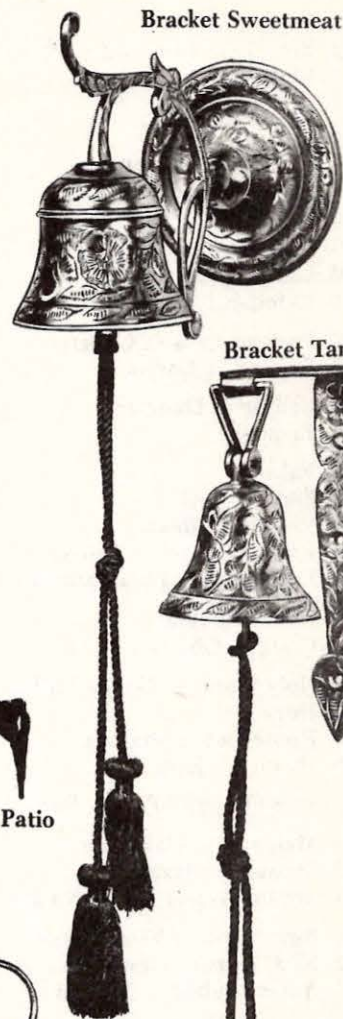


Perforated



Temple Patio

Shakara Patio



Bracket Sweetmeat



Bracket Tanga



Pipal Tree

Door bell. Bracket
polished brass. Bell
engraved bras.



Gong



Crow

Two Bells on
a hand carved
wooden frame

Tanga



Buffalo



Pipal Tree



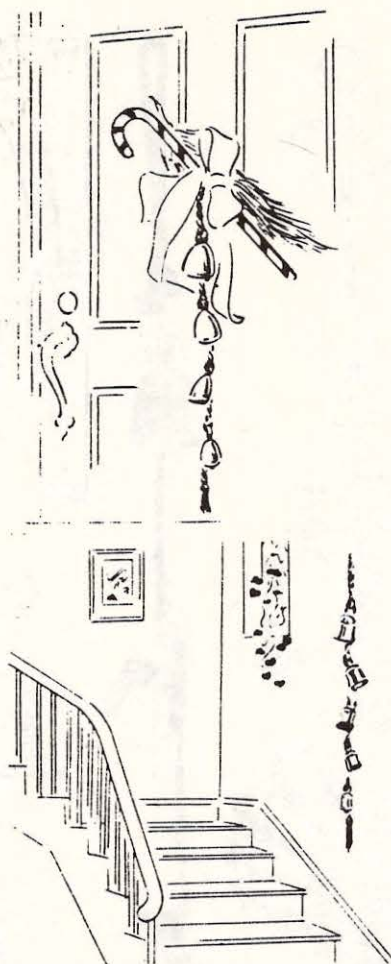
Sadhu

ALPHABETICAL ENGLISH LIST

For Reference

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14. Eclipse :: Dangotra
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18. Flower :: Phool
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29. Massage :: Hamam
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32. New Years :: Diwali
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35. Oil Press :: Kohlu
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37. Parrot :: Tota
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40. Peace :: Shanti
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61. Water Pipe :: Hookah, Narghille
62. Wedding
63. Wind

BELL STRINGS



SARNA BELL DISPLAY FOR RECOGNITION

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Around central rack, L-R: 58, 5, 27, 33, 58, 62, 49, 32, 52, 62.

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Auburn, Ks. 66402

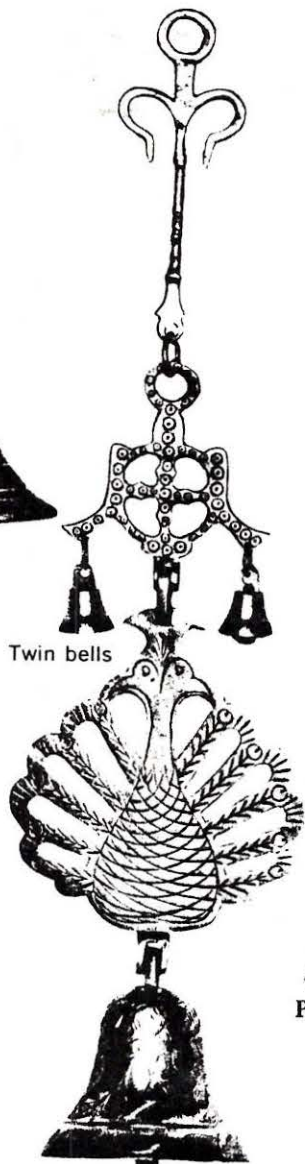
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Patio Benarsi
Heavy Benarsi swinging bell
Excellent for patio,
farms, come and get it.



Twin bells

Twin Peacock design.



Perforated



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Shakara Patio



Bracket Sweetmeat

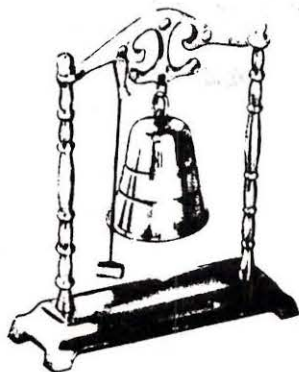


Bracket Tanga



Pipal Tree

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Two Bells on
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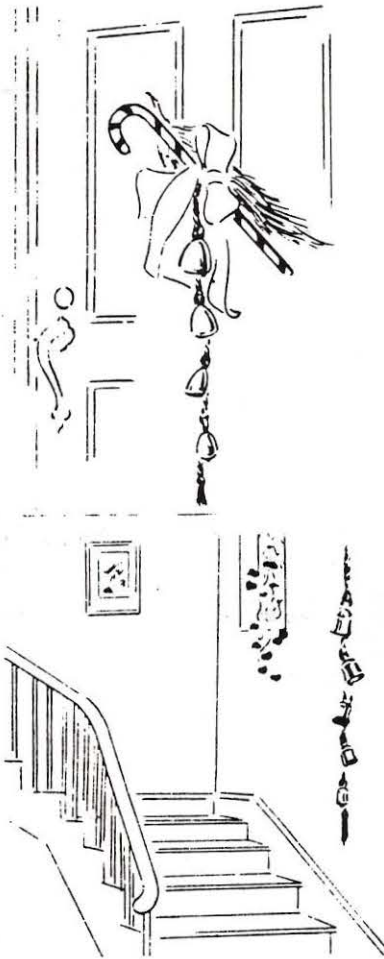
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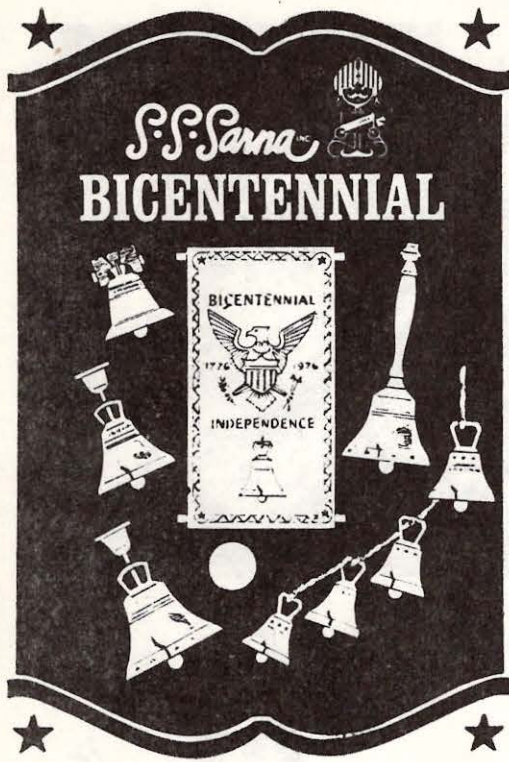
BELLS TO IDENTIFY:

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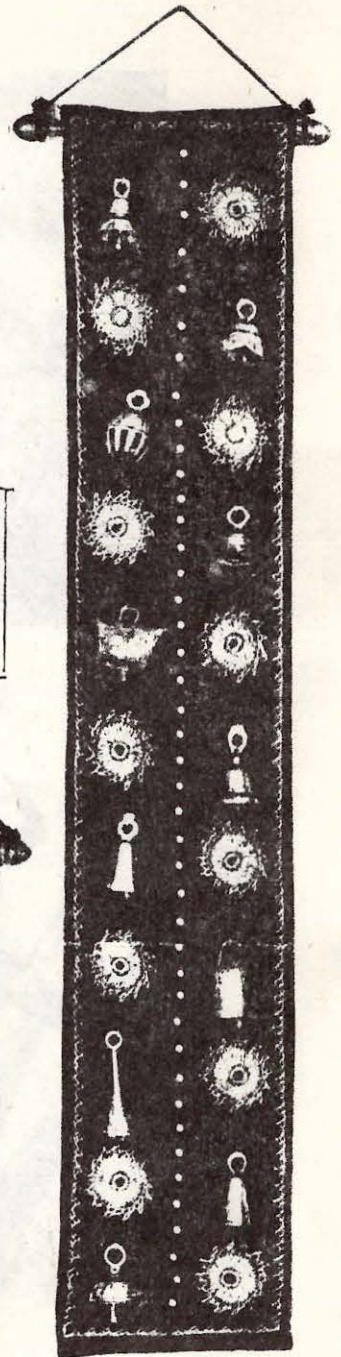
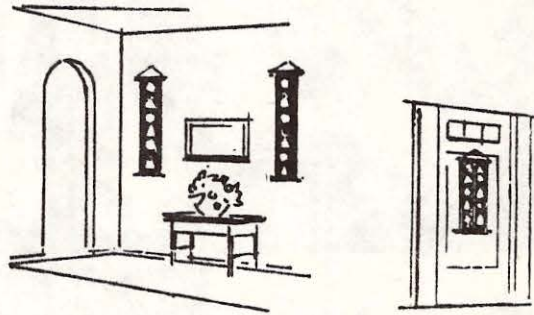


FABRIC PANELS

Here is a new, beautifully different decorating idea created in India. Superbly hand embroidered fabric panels are mounted with specially chosen Bells of Sarna. Hang these on doors, hallways, fireplaces or in any room in the house. Wonderfully decorative in the country house or office.



Several of Sarna's Bicentennial Bells are shown above.

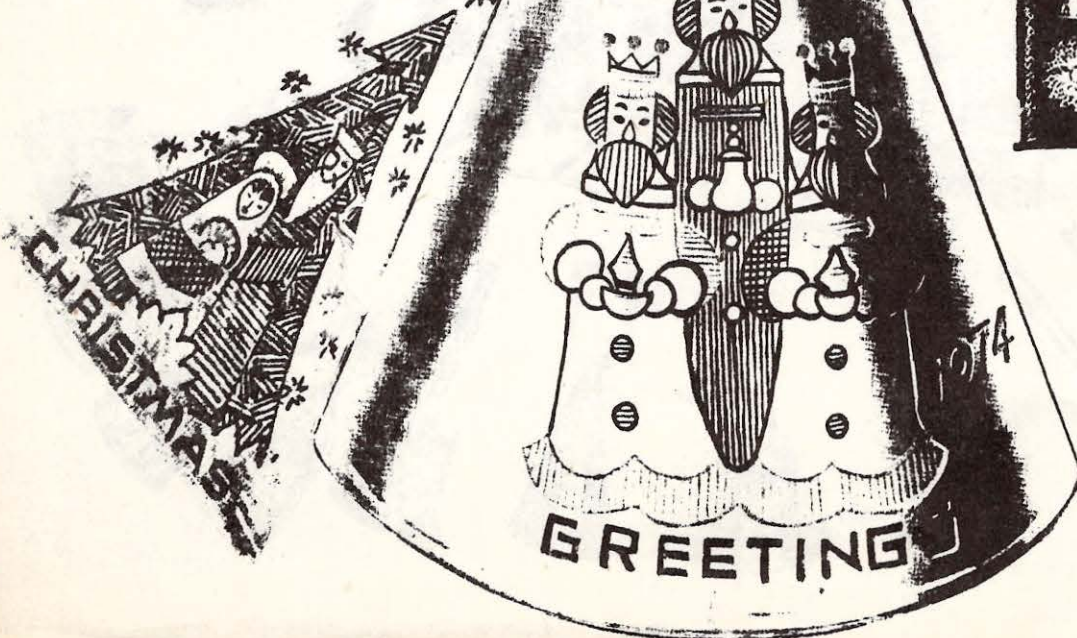


THE SARNA CHRISTMAS BELL

In 1974 Sarna's first annual, limited edition Christmas Bell was placed on the market. Like other quality bells, it was sand cast in India, hand engraved and colored in four colors, then hand-rubbed and polished.

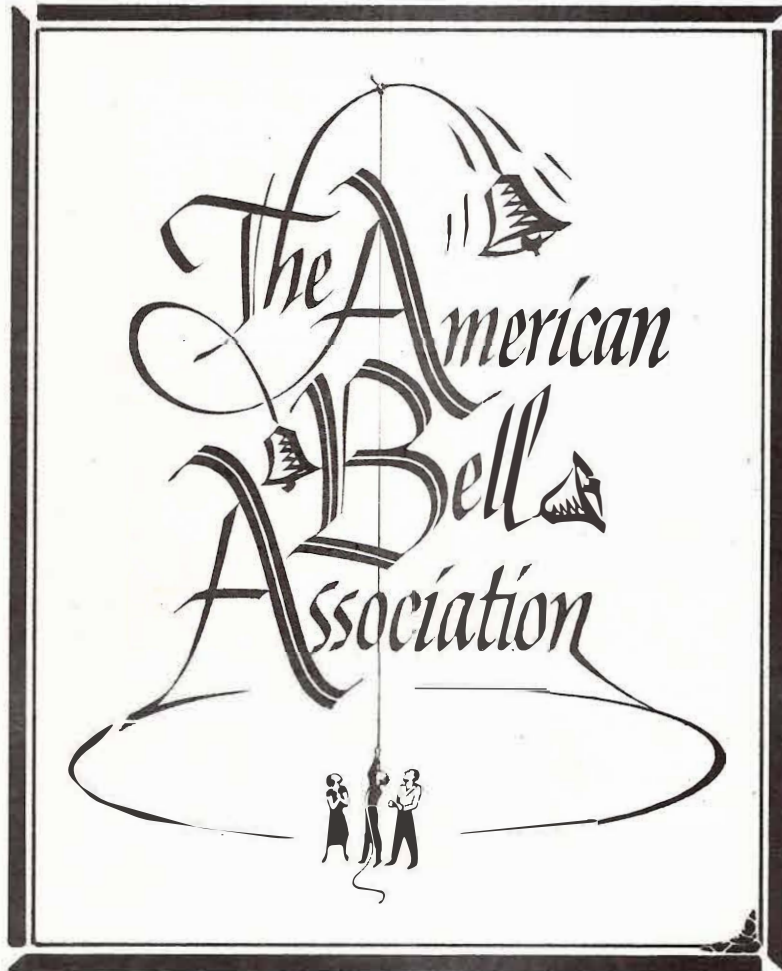
It has the Three Wise Men on one side and Mary, Joseph and baby Jesus on the other.

Individually gift boxed and numbered, these were first offered at \$50.



Originally there were six of these colorful panels of Sarna's collector bells, ranging in price from \$8 and \$10 for three bells to \$20 for 11.

July-August, 1970



THE BELL TOWER

Official Publication of the American Bell Association

Louise Collins, Editor

Box 286 RD 1, Natrona Heights, Penna. 15065