

Sarna Bells

by

R.D.

Editor's Note: This is a re-creation of a special supplement to The Bell Tower, May 1983, by De. entitled "S.S. Sarna: A Mini-Biography and Individual Bells of Sarna." Although this is not the entire supplement, new photographs have been inserted instead of the photographic negative images used in the article. The Sarna photographs are from the collection of contributors. Permission has been granted to extract information from the original article by

BIOGRAPHY

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; he 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.

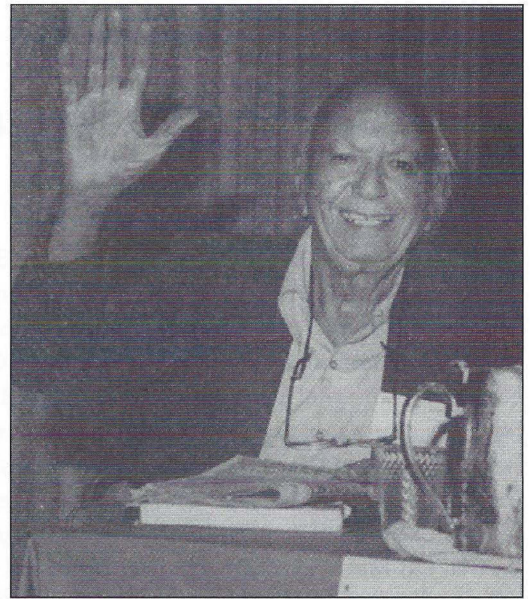
His parents had sent him some hand-crafted items to give to his friends and professors on the campus. Among them was a *phulkari*, like those embroidered by a mother for her daughter to wear on her wedding night. There were

also some paper mâché trays, lacquered boxes, turquoise jewelry, and chain-stitched 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 dropout, went to San Francisco, borrowed money, purchased two secondhand 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 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 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 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, 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 a pair soon moved up to \$80 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. 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 blond "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 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 to get it started. Members contributed \$60, reflecting some disinterest. In 1950, the subject came up again and Sarna offered to contribute five 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 pledged \$10,000 at the 1953 Chicago Convention. A committee of three was appointed. No action was taken. The young organization was not ready to commit it-

self 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 1960s and 1970s in spite of the growing attendance at conventions and the growth of the ABA itself. He publicized the organization on descriptive tags attached to displays of Sarna Bells throughout the country. In the early 1960s, all-over sales totaled 55 million at something like 2.5 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 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 BANANEWALA," 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 least one chapter meeting (Florida), and *The Bell Tower* of ABA. With cremation, his elements join his bells. They were 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!

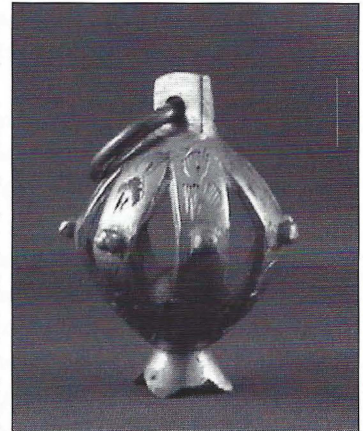
References

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- Bell Collectors of ABA, Book II*, 1963, p. 105, pic and editorial article; p. 138 family pic; p. 161 Wedding Bells of India, S.S. Sarna.
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- The Bell Tower*, August 1970, ABA Pittsburgh Convention Supplement; *Story of Bells of Sarna* as told by S.S. Sarna, July 2, 1970. 4 pp. Biographical.
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INDIVIDUAL BELLS OF SARNA

ANARKALI : : POMEGRANITE BELL

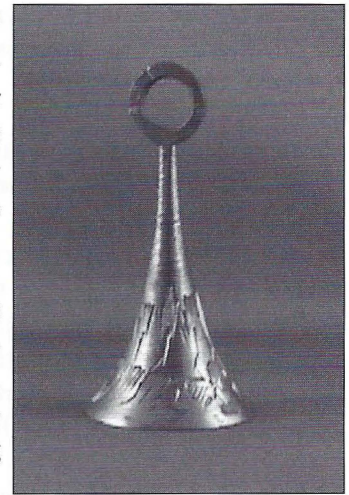
Sarna's Pomegranite bell resembles the ancient Luristan bells of Iran. No tag story was available for this summary and possibly there was none. Suspended on a chain, it could have been used as a light pull, a door bell, a wall decoration or even as a horse or carriage bell. It was commonly used on horses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



ATTAR BELL (PERFUME)

The visitor to the City of Kanauj, north India inhales air scented with attars. There are attars of Roses, Jasmine, Henna, Keora, Moisir, 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. Passersby 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 spectators have gathered, the charmer, while playing the flute, shows the snake, as his companion beats the drum.

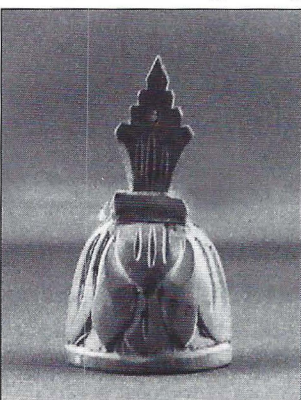
The monkey then jumps on the back of the bakra, and one can hear the bells ringing as this strange pair makes a round of the circle collecting coins to the musical tinkle of the bakra bells.

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

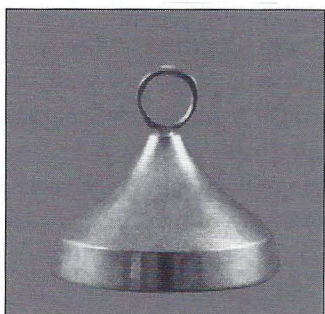
Since the supply of metal is limited in Bali, the majority of animal bells are made of wood. To announce the beginning of a festival, huge bells sometimes measuring three-feet long and two-feet high, are hung on the necks of bulls. The bulls are then turned loose and chased by the youngsters through 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.



THE BEGGAR BELL

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 passersby. 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

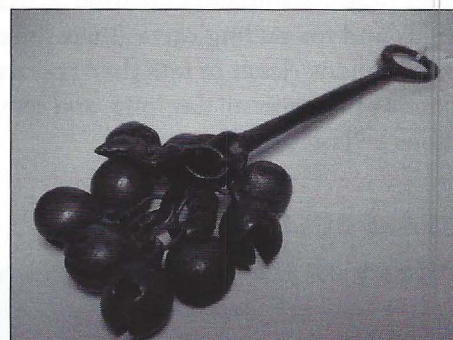


song or recite a poem from Mahabarata until the passersby or storekeeper throws a coin to them. They pick up the coin and give blessings, ring their bell, and continue their routine from place to place.

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 RATTLER BELLS

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.



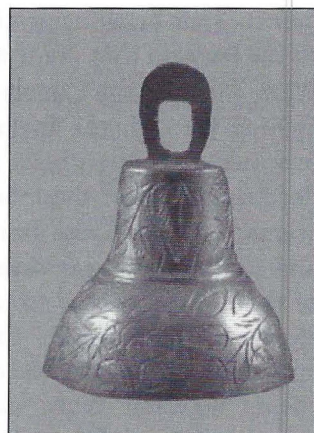
BHEESTEE (WATER CARRIER) BELL

Water carrier (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.

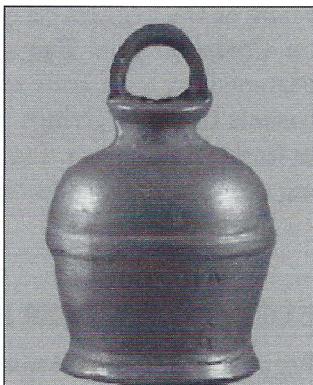
Bheestees also roam around in streets with their mashaks full of water. He rings his bell to attract attention of the



passersby to sell his water. They also sprinkle water in the streets to keep the dust down or to clean the streets.

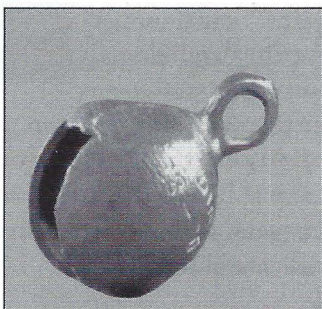
WATER BUFFALO BELLS

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.



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

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.

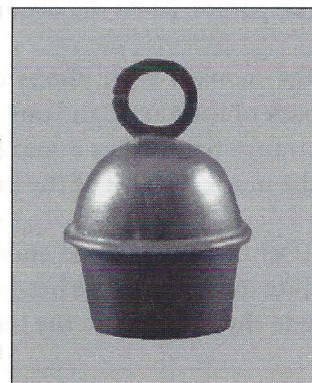
CHAI GARAM : : HOT TEA BELL

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

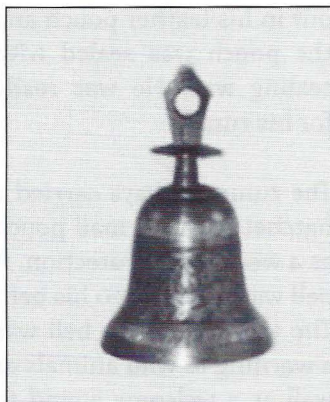
In winter when the family is huddled near the fireplace with blankets around their bodies, one hears a bell in the street and someone shouting "Nimak Wala Garam Chola" (warm salted split peas).

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-rung, pr-r-rung, pr-r-rung and the ringing of his bell to attract new customers.



roof, thatched walls—he was working with primitive equipment (the crudest of fireplace, bellows, sand mould). Spell-bound, 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.



SACRED COW BELL

Lord Krishna's flute was so enchanting that animals, especially cows whom he reared, listened for his spiritual mating. 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.

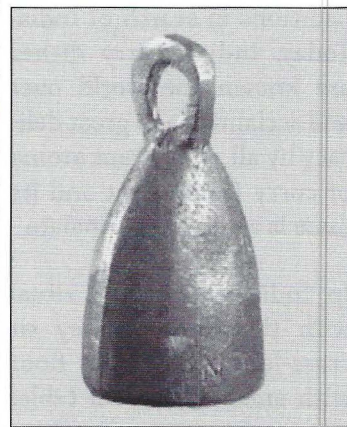
The queen cow is identified by her bell. Her sacred milk is not touched by common people. She is usually black and white, and when born is presented to the high priest, Brahman.

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.



JAVA COW BELL

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.



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

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.

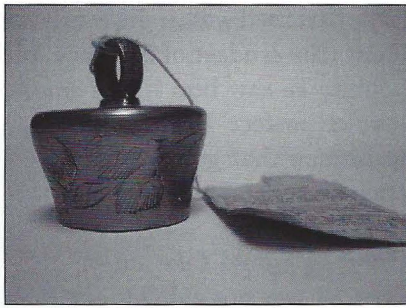
Rama and Sita, his queen, were wandering in forests when their enemy, ten-headed Ravana, dictator of Lanka, (Ceylon) kidnapped the Queen Sita. Rama started to search for his beloved and faithful wife. He met the bird lord, Kaga, the leader of crows.

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.

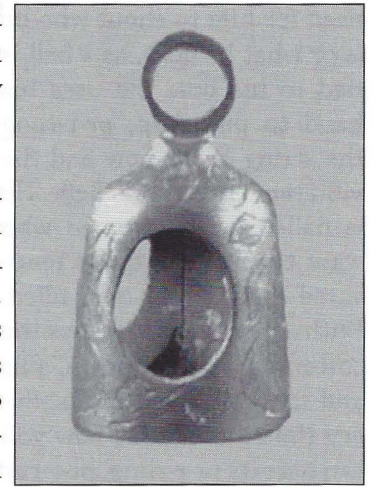
Crows (those big, wily, funny black birds, with a keen eye for anything worth eating) have ever since been safe from harm. Crow bells are strung up on a bamboo pole. Their jingling keeps many a crow away from ripened fruits and other valuable crops. A little urchin, keeps the bell-bamboo swaying, ringing.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

So crow bells are part of crow stories, old and new. The photograph contains one of the cards attached by Sarna to every bell that he sold.



put in his leather pouch and the pouch was sealed with sealing wax. He was ready for his run.

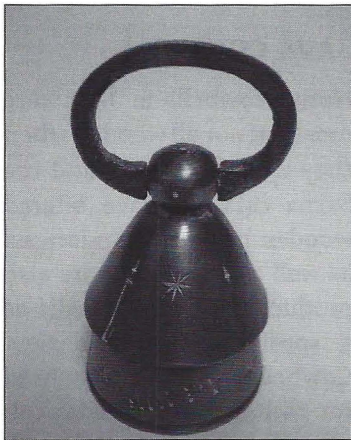
The runner always carried a hatchet with his mail pouch as a weapon of protection. A bell was attached to his belt. The tinkling of the bell was a warning to wild animals as well as a welcome sound to the villagers. The Dak-Runner never stopped between posts. Pleasantries were exchanged on the run. Whether 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.



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. A 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 curry is poured over it.



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 and that the world might come to an end. The Hindus shut themselves up in their houses to pray for the light to return and 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.



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

When the eclipse was over, the people would bathe and put on clean clothes, then invite the dangotras 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.”

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 worshippers.

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, men, women, and children join in the chang, “Long Live Mother Ganges!” Ganga Mai Ki Jai.

DIWALI—NEW YEAR BELL

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 flicker 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. 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 the 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

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 were even embossed with semiprecious 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 passersby 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

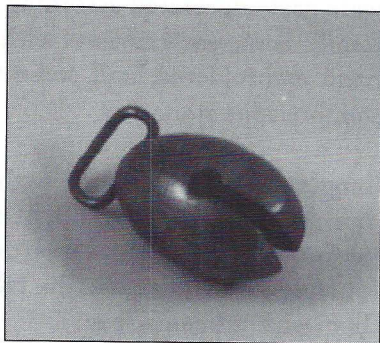
To celebrate a maharaja’s birthday, the reception of a notable or a festive time in the streets of Benares, The Holy City, elephants parade through the bazaars. Their Howdahs (special chair for sitting atop the elephant) are gaily decorated with velvets and silks brocaded with gold and silver threads. 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.



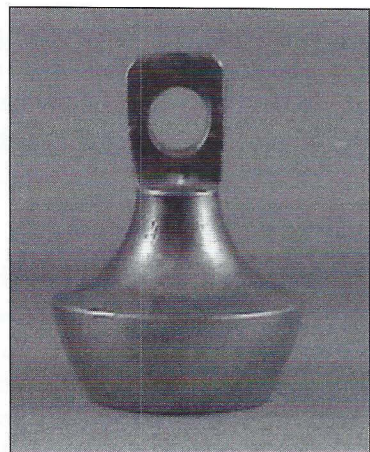
FALCON BELL

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. Bell shape is a modified nauch.



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-around, 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 sev-

eral 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.

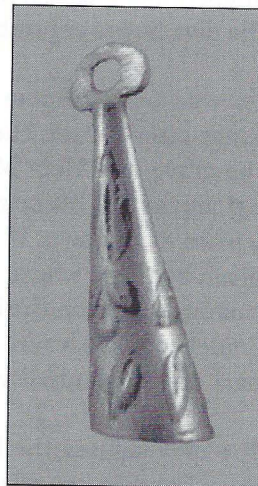
GADHA (DONKEY) BELLS

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 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 unfailing 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

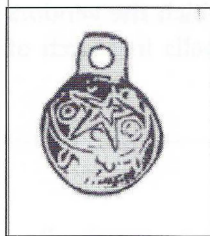
ki jai" (long live the Ganges). After they have bathed, they pray, chant, ring bells, and fill their pots, pans, and bottles with holy water. Some have special palanquins to carry the Ganga jal pani (Ganges holy water) on their shoulders. On a bamboo pole resting on one shoulder, they hang two baskets, 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 : : DANCER'S BELL

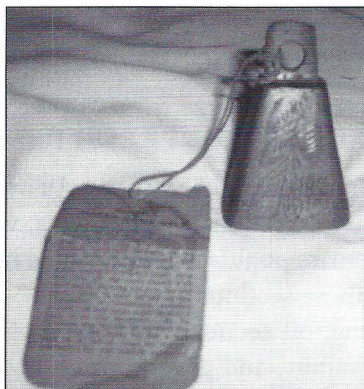
In India, professional dances are performed either solo or by a group of men and women, and the public is welcome. Often dancers display their art in temples on certain occasions, or the rich pay for their services and invite them on their son's wedding.



The women dancers wear Cholis (abbreviated blouse), bare midriffs, and the swirling skirts. Their ankles are adorned with Ghangroo strung on gaily colored 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.

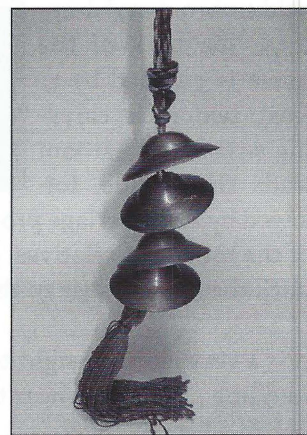
GURDWARA CYMBALS

(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 Bhaïs (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.

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.

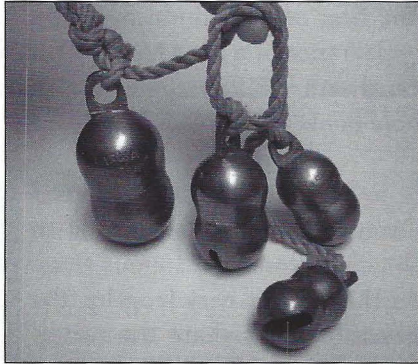
In the winter, they go to the public ham-mam houses, where the water is hot and the rooms are filled with steam. They arrive early in the morning for their bath. After a thorough oiling, the masseur uses a massage bell on their body. These bells are flat and have ribs at the bottom. These ribs give a 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 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.

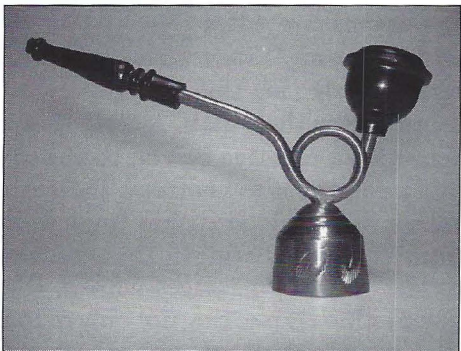
HOLI (WATER FESTIVAL) BELL

Holi (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 earshot to have a puff of hookah which the vendors carry. The narghile (known as 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 drawing 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 Indian 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

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 enmity,
He is immortal, unborn, and self-existent,
He can be achieved by the grace of Guru...Teacher.

KOHLU (OIL PRESS) BELL

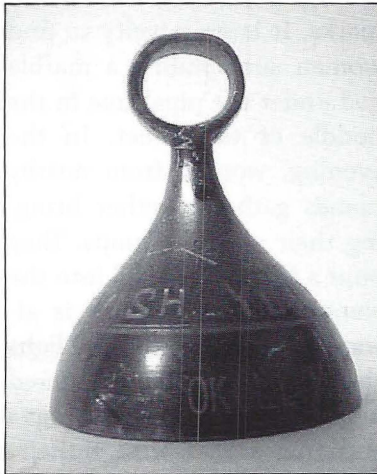
India is rich in oil seeds. All over the country there are separate sections in the towns, villages, and cities where the entire population is engaged in the oil pressing profession. These sections are known as "Teli Mohallas" literally meaning, oil sections. The smell of mustard, linseed, coconut, walnut, 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 filled in kupees (camel skin transparent, nonbreakable 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 passersby 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 : : SNAKE BELL

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 be-

came half-human, as kings and queens known as Naga. Carvings of Naga Kings, half human, half snake can still be seen at Ajanta caves.

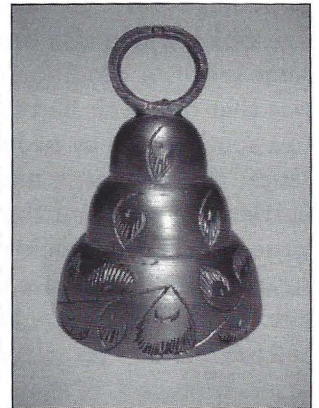


NAJOOMI (FORTUNE TELLER) BELL

All important functions in India like betrothals, marriages, christening ceremonies, and even traveling are always undertaken with the consultation of a Najoomi, or fortune teller.

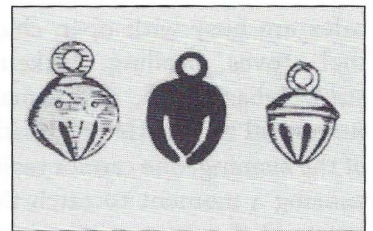
Certain days and times of the year are predicted as good, and auspicious ceremonies are held on those days in order that there is no danger of misfortune.

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 boy.



His forehead is adorned with saffron. 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 topmost questions.

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 these bells or rattlers.

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, shopkeepers 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

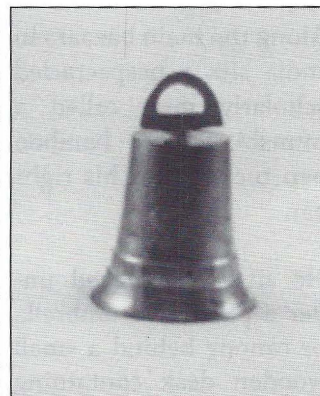


to their pillows and awaken to their romantic fragrance. In the morning, when the newly weds go to the river to bathe, they toss the flowers into the water.

SACRED PIPAL TREE BELL

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 (multicolored 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.*

PAN SUPARI : : BETEL LEAF BELL

In many parts of India, pan supari (betel leaf) chewing is a popular habit. When the guests arrive to pay a visit, a pandon (betel leaf box) made of silver or brass is the center of attraction. The pan-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 (cardamon seeds), saunf (anise), accompanied by a sarota (betel nut cutter).



Wrapped separately in a red moistened cloth are fresh tender heart-shaped green pans (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.

Pan stands are very common in India and chewing of pan is considered a delicacy particularly after meals. The pan shops are very busy in the evenings when the clear ringing tones of their bells invite the after dinner strollers to a pan treat...*"Mitha pon Khao"....eat sweet pan.*

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.

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 tones.

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

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.

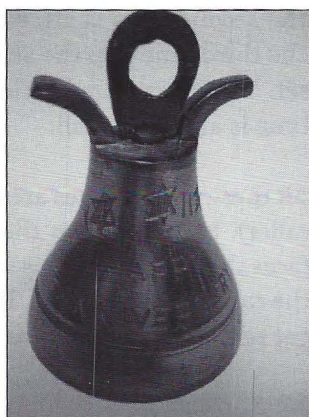
Puran Mashi Day begins with a bath in a river or stream and a pilgrimage to the nearest temple. The women fast from morning on and only eat when they have seen the moon. Each woman will carry a tray and decorate it with flowers, fruits, sweetmeats, a small oil lamp, a bell, and a jar of water. When they 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.

SADHU : : 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 Sadhu preaches from holy books such as Mahabharata or Ramayana. He wears very simple cot-

ton 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.



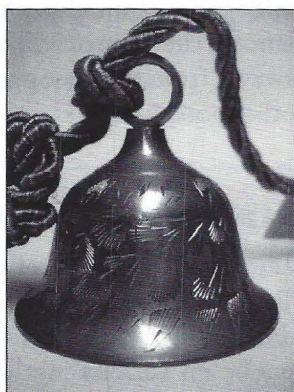
SHANTI : : PEACE BELL

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 in the Vietnam 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

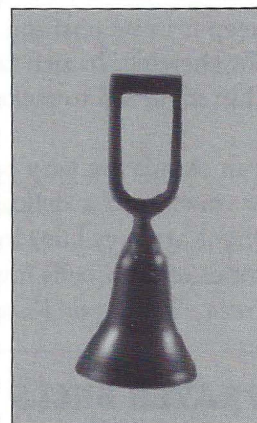
Pictured in a catalog, this bell resembles any other small-to medium-sized bell that might be used on a houseboat to signal intentions when moving or alert those on board to visitors, even to denote hours of the day like a ship bell. Unable to obtain an original Sarna story tag, one might presume houseboat 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

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 divia (lamp) as a welcoming sign to the guests.

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.

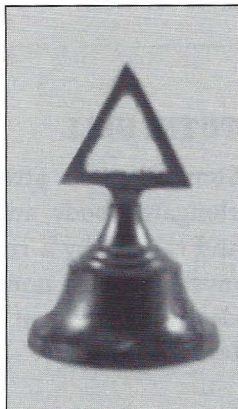
THE SWING BELL

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 multicolored 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.

The 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 passersby cannot see the ladies.



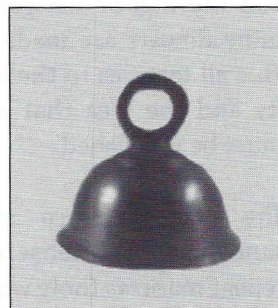
Tanga taxi is a general way of passenger conveyance throughout India. They are licensed by the local municipality.

Fancy coachmen decorate their horses' 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

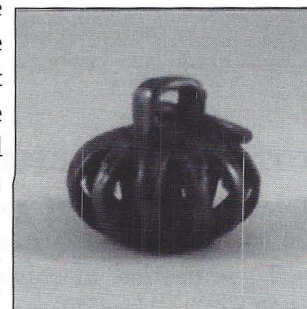
At daybreak, the pundit (High Priest), rises and cleanses his body. He opens the gate of the temple, lights the oil lamp, burns the dhoop (incense), blows the conch, and places garlands about the necks of the marble gods. There may be from one to a hundred various gods and goddesses in a temple, such 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 three 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 saffron 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

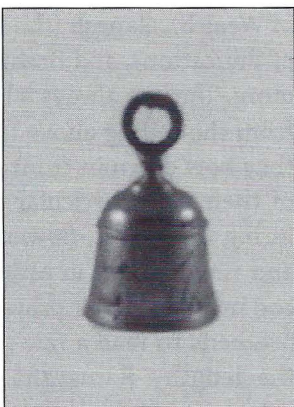
Banares is a very old city founded about 1200 B.C. It is situated on the left bank of the Ganges River. There are hundreds of temples on the bank of the river and also in the interior of the city. Some of these temples go back in time when the city was first founded. Amongst these is the Durga Temple. The roof of this temple is supported by several marble pillars, which have bas-relief carvings of bells. Also, there are bells strung on the 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 they were alive.

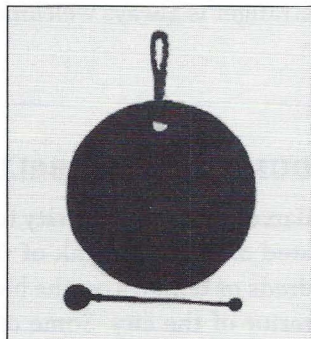
The head priest daily bathes the images and rubs them with sandalwood paste, smears of red paint or ghee—clarified butter, and offerings of marigold and jasmine flowers are made to them. This all testifies to the idol's reality and the idea that all images must be nourished.



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

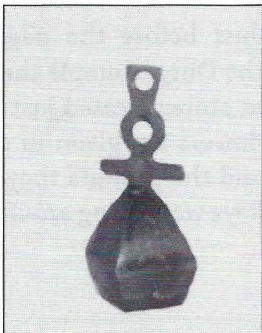
Hear the temple bells! People are entering the gates of temples with flowers in their hands. In front of the marble gods and goddesses men are ringing bells, blowing conch, and hitting the swinging gharials with a mallet. It is noisy, but it is a call to the worshippers twice a day—after the temple gates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

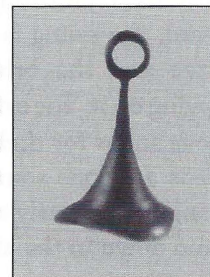
It requires years of intense and systematic training for the tota to become an accomplished performer. Before the preliminary training begins, the totas are first put into small cages surrounded by mirrors. Thus they feel at home, mistaking the images in the mirror for other members of their nests.



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 none has volunteered to clear. The bell must have some special intent: who knows?



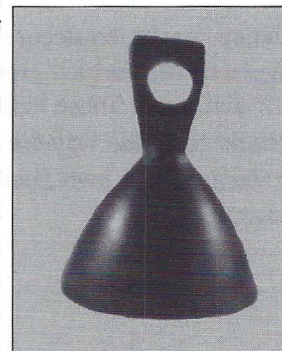
UMBRELLA BELL

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.



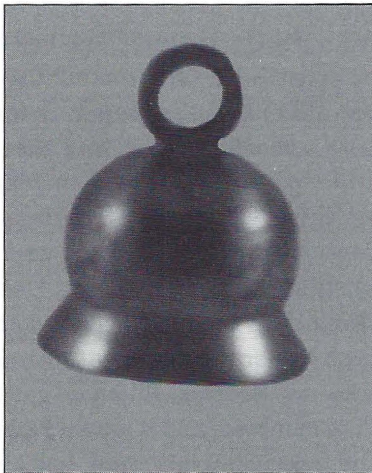
VERANDA OR PATIO BELL

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

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 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 two 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.



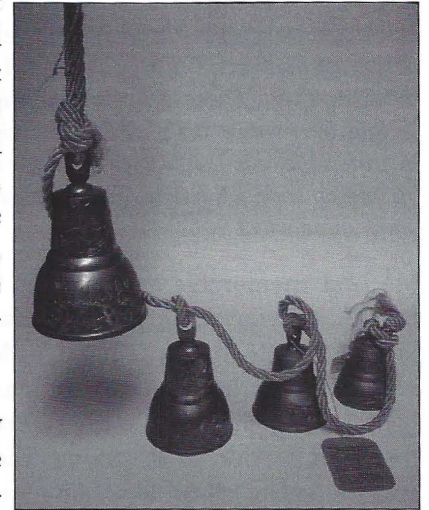
Each month when the new moon rises, particularly in the summer, hundreds of people can be seen on their rooftops ringing bells of joy, bells of happiness, bells of the virgin moon.

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.

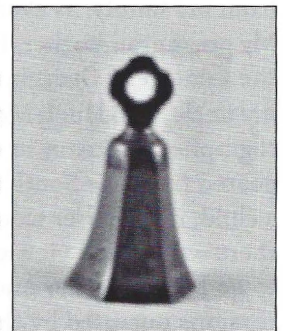


In Banaras, the holy city on the banks of the Ganges, there is the famous Temple of Love, built by the maharajah of Nepal 500 years ago. The eaves of this temple are decorated with several hundred bells and their music can be heard for miles away by the pilgrims bathing piously in the holy Ganges River.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

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

[Continued—Page 35.]

SATURDAY, JUNE 27

<u>TIME</u>	<u>ACTIVITY</u>	<u>LOCATION</u>
7:30 am - 8:30 am	Auction Viewing	Salon E
9:00 am - 3:00 pm	Auction	Salon E
11:30 pm - 1:30 pm	Cash Sandwich/Drinks Bar	Salon E Foyer
3:30 pm - 5:30 pm	Bell Exhibits/BEHOLD Open - <i>DINNER ON YOUR OWN</i>	Salons A-D/Irving I-II-II
8:00 pm - 9:15 pm	Evening Entertainment "Dal Sanders" Magician	Salon E
9:30 pm	Executive Board Meeting	Presidential Suite

SUNDAY, JUNE 28

8:00 am - 8:45 am	Educational Endowment Committee Meeting	Boardroom 1934
8:00 am - 8:45 am	Job Description Committee Meeting	Boardroom 1915
8:30 am - 9:30 am	District Representatives Meeting with Members	Salon E
9:45 am - 11:15 am	Programs - (3)	Salon E
12:00 pm - 1:30 pm	<i>LUNCHEON</i> <i>Raffle Drawing, Silent Auction Winners, and Door Prizes</i>	Salons F-J
2:00 pm - 3:30 pm	Second Plenary Meeting	Salon E
3:30 pm - 4:30 pm	BEHOLD & Exhibits closed - pickup	Part of Irving
3:30 pm - 4:30 pm	Photo Sessions	TBA
3:45 pm - 5:15 pm	New Executive Board Meeting	Boardroom 1926
6:00 pm	<i>RECEPTION, CASH BAR, AND BANQUET</i>	Salons E-J Foyer

[Sarna Bells—Continued from page 27.]

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.