CHAPTER- 2
HAND-BEATEN
METAL CRAFT: SITE,
HISTORY AND
CURRENT STATUS
2.1 India

India is a unique kaleidoscope of a vast variety of diverse cultures and crafts. It is the basal ground for one of the oldest and greatest civilizations of the world. It stretches from the snow-capped Himalayas in the North to the sun-drenched coastal villages of the South; it includes the humid tropical forests on the Southwest coast, besides there is the fertile Brahmaputra valley on its East and the Thar Desert in the West.

India is the seventh largest country in the world and ranks second in terms of size of population. The country stands apart from the rest of Asia as it is marked off by mountains in the North and East and the regulated coastline of the peninsula region. Then there is also the group of islands placed proximal to the mainland in the Indian Ocean. These are namely the Lakshadweep Island, the Andaman and Nicobar Islands as also the Daman, Diu and Minicoy. These islands contribute to the total area of the country (7,516.6 km) (Government of India 2012).

Historically, the Indian sub-continent has been known as Bharat-Varsha, or the land of Bharata, a famous king in the Puranic tradition. The name 'India' was a derivative of the Greek name for the country, which was 'Ind'. It corresponds to the "Hind" of Old Persian terminology. Ancient texts have designated it as the “Sapta Sindhavah” or the land of seven rivers and in some instances as derived from the name of the great Indus or Sindhu River on the banks of which the great Indian civilization took birth. It has also been called ‘Aryavarta’ or the ‘Land of the Aryans’ the people who inhabited the banks of the Indus. This mighty river has a majestic spread along with other major rivers that cross the northern Great Plains. It rises in southwestern Tibet, at an altitude of 16,000 feet, and enters the Indian boundary near Leh in Ladakh.

India is home to a large and diverse population that adds an entire spectrum to its vibrant character. There are about 3,000 communities in India. This wide and complex mix of the Indian population is apparent from the fact
that two-thirds of these communities are found within the geographical boundaries of the states. The tribal population of the country constitutes 8% of the total population of India. All these diverse people have their own range of languages, cuisine, cultural norms and mores as well as crafts.

Since Independence in 1947 there have been concentrated efforts to bring about a definite revival in general of the intrinsic, inherent culture and in particular the craft and handicrafts based ancient rural industry. Crafts are an intrinsic part of the religious and ritual traditions in India. This was largely because many of the craftsmen enjoyed royal patronage and centered their workmanship often on the temples and palaces. Much of their work was also pristinely beautiful and could be said to be close to devotion, which they dedicated to the Gods whose temples they built. During the reign of the British some of the crafts were hit most adversely because of the policy of rapid industrialization of the United Kingdom. The weavers of coarse cloth or ‘khadi’ suffered a massive blow when the yarns produced by synthetic mill rapidly replaced the hand woven cloth. Before Indian Independence, many village crafts languished under the cutting edge modern industrialization policy implemented by the British (http://www.mapsofindia.com/india/ accessed on 30-10-2013).

India is made up of 29 States and 7 Union Territories which are spread over a total area of 3,287,263 sq km. Delhi, the capital of India, is located in what is called the NCR which is given special governance status like the Union Territories. The other union territories of the country include Chandigarh, Dadra and Nagar Haveli, Daman and Diu, Lakshadweep, Puducherry as well as the Andaman and Nicobar Islands. Rajasthan is the largest of all the Indian states in terms of area as covers a total area of 3,42,239 sq km. It shares its boundaries with Pakistan on the West, Gujarat on the southwest, and Madhya Pradesh in its southeastern side and Punjab in the North. The field area of the current research is situated in Punjab state. www.mapsofindia.com
Map 2.1: Map of India
2.2. The Punjab State

The name ‘Punjab’ has been derived from two Persian root words, i.e. ‘Punj’ which means five and ‘ab’ denoting waters or meaning rivers.

Earlier there were five rivers flowing through the undivided Punjab of the Indian sub-continent. These five rivers were the Jhelum, the Chenab, the Ravi, the Beas and the Satluj. However, after the Partition in 1947, these rivers too were divided along with the land. With the result neither of the Punjab territories could boast of all the five rivers. While the East region of this land remained a part of India, the West side became a part of Pakistan. To differentiate between the two the researcher has designated them as Punjab [I] or the Indian Punjab and the Punjab [P] or the Pakistani Punjab. Punjab (I) is strategically placed and is an important frontier state located in the northwest region of the Indian union. Currently there are three rivers, namely the Jhelum, the Chenab, and the Ravi flow in Punjab [P], whereas Punjab [I] retained only two rivers namely the Beas and the Satluj (Narang 1969).

Punjab has been called by different names during different periods of history. In the Vedic period or the days when the Aryans lived according to the code of conduct prescribed in the Rig Veda days, this region was at the height of its glory and was called ‘Sap Sandhu’ or the land of the seven rivers. These seven rivers were the Sindu, Vitasta (Jhelum), Asuki (Chenab), Parushni (Ravi), Vipas (Beas), Sutdru (Satluj) and Sarsuti (Saraswati), the last having dried up. After some time, when the Greeks occupied Punjab, they called it ‘Pentopotamia’ and their historians recorded it as having 37 thriving commercial centers and habitats in the form of towns and cities. Centuries later, during the medieval period under the reign of Maharaja Ranjit Singh, Punjab was called ‘the Lahore Province’ or ‘the Lahore Kingdom’, taking its name from the kingdom’s capital. Later with the advent of the British rule, it came to be called ‘the Province of the Punjab’ and after Independence, the Indian portion of ‘Punjab’ was called ‘East Punjab’. In the Constitution of India, it is mentioned as ‘The Punjab State’ (Narang 1969).
At present Punjab remain just about 14 per cent of its original pre-Partition dimensions before 1947. The territory of Punjab came under incision in 1966 during the reorganization of States. From within the boundaries of the Indian Punjab were carved out the three states of Punjab, Haryana and Himachal Pradesh (Aryan 1983).

At present Punjab is situated in northwest India. It is bordered by the state of Jammu and Kashmir in the North, Haryana in the South and southeast, Rajasthan in the southwest, Chandigarh in the East, Himachal Pradesh in the northeast and Punjab [P] in the west. The state capital is Chandigarh (Union Territory), which is also the capital of the neighboring state of Haryana. Some of the major cities of Punjab include Amritsar, Ludhiana, Patiala, Jalandhar, Phagwara and Mohali.

There are a total of 22 districts in the Punjab namely Amritsar, Barnala, Bathinda, Ferozepur, Fatehgarh Sahib, Faridkot, Gurdaspur, Hoshiarpur, Jalandhar, Kapurthala, Ludhiana, Mansa, Moga, Mohali, Mukatsar, Patiala, Pathankot, Rupnagar, Sangrur, Shaheed Bhagat Singh Nagar, Roopnagar and Tarn Taran (Map: 2.2).

Historic evidence abounds regarding the settlement of the Punjab region more than 4,000 years ago. There is also evidence of Alexander the Great having reached its borders in 326 B.C. even though he may never have crossed into modern-day India. Islam reached here in the 12th century, and several towns in Punjab were important outposts of the Delhi Sultanate. In the 16th century, Sikhism, founded by Guru Nanak, began to be a major influential force in the region. The Mughal emperor, Aurangzeb, made several attempts to repress the emergent new region in the 17th century. This resulted in the Sikhs rising in revolt and taking to arms to defend themselves and their protectorates. In the early 19th century, the Sikh emperor, Maharaja Ranjit Singh, ruled over a vast empire that included most of present day Punjab and Kashmir (Miller 2012).
Map 2.2: Punjab State Map
Despite having a militant and violent history, Punjab had a short span, say between the reigns of Akbar and Shahjahan, and then the reign of Maharaja Ranjit Singh and the British Rāj, that this area had a stable rule and peaceful times. It was mainly in the 19th and the early 20th century, when a semblance of economic and social stability had been established, that the Punjabis could devote themselves to literature and fine arts. It was a period when poets, writers, artists, and other nation-builders could take up the challenge of the time. During this period, the Punjabis might not have built a singular hub of culture, yet there was visible everywhere a devotion to the finer things in life and thus, more patronage to the finer craftsmen. Along with architecture, minor art forms such as metal craft, leatherwork, pottery, embroidery etc. with a distinctive provincial character flourished during this period. It was during the reign of Majharaja Ranjit Singh that skill specific guilds or ‘karkhaneh’, literally workshops were set up within the vicinity of Amritsar (Aryan 1983).

2.2.1 Historical, Ecological, War Memorials and Independence struggle Landmarks

Punjab has a large number of landmarks, which over the decades have become places of tourist interest. Some of the prominent ones are the Golden Temple, the Durgiana Mandir, Jallianwala Bagh, and the Wagah border in Amritsar, the Takht Sri Kesgarh Sahib and the Khalsa Heritage Complex at Anandpur Sahib, the Bakhra Dam, Moti Bagh palace and the Chatibir zoo at Patiala, the wetland at Harike pattan, Sanghol (district Fatehgarh Sahib) and Roopnagar Archaeological Museum at Roopnagar, Shaheed Bhagat Singh Memorial at village Khatkar Kalan, SBS Nagar for archaeological importance, Mughal complex at Aam Khas Bhag, Rauza Sharif of Sheikh Ahmed and the Graves of Afghan Rulers at Sirhind besides the Sodhal temple at Jalandhar, as well as the commemorative monument of the Maharishi Balmiki Heritage (Government of India 2012). Along with these are the current sites of tourist interest like the Virasat- e- Khalsa at Chamkaur Sahib in District Ropar and Minar-e-Fateh at Chapad Chiri in Mohali.
2.2.2 Regions of Punjab

Traditionally, Punjab has been divided into three distinctive geographical regions, namely Majha, Malwa and Doaba. Their details are as follows:

The Malwa region of Punjab is the area that lies south of the Sutlej River. The people of Malwa are known to be great fighters, and brave warriors. The major part of Punjab consists of Malwa region. The cities located in the Malwa region are Ludhiana, Patiala, Sangrur, Bhatinda and Mohali.

Majha is a historical region of the Indian Punjab and is also referred to as the heartland of Punjab. This region lies between two of the great rivers, namely the Ravi and the Sutlej. The Majha territories encompass the districts of Amritsar, Gurdaspur and Tarn Taran. It is also referred to as the historical region of Punjab.

Doaba is the most fertile region of Indian Punjab that lies between the rivers Beas and Sutlej. The name "Doaba" literally translates into "land of two rivers" ("Do" is two, and "Ab" is water or river in Persian). In fact it is one of the most fertile regions of the world, and was the epicenter of the Green Revolution in India. Even today it is one of the largest per capita producers of wheat in the world. Currently this region has another distinction. It is one of the areas with the greatest out-migration to Canada and the USA besides other countries all over the world. The thriving Non Resident Indian or NRI representation from this region is unequalled elsewhere in the country. The thriving commercial centers and cities of the doaba region include Jalandhar, Hoshiarpur, Adampur, Nawansher and Phagwara (NIDM n.d.).

2.3 Amritsar: Significance and History

Amritsar is one of the three districts bordering Pakistan. The other two districts are Ferozepur and Gurdaspur. The district is steeped in history as it is the seat of several historical events that had occurred even before the advent of Alexander the Great in 326 B.C. The name of the city Amritsar is derived from the two root words ‘Amrit’ meaning water of immortality or nectar and
‘Sar’, meaning a pool. Both put together literally means ‘pool of nectar’, it lies about twenty five kilometers East of the Indo-Pakistan border, Guru Ramdas, the fourth Guru of the Sikhs, in his desire to create a central congregational place for his followers decided to build a temple on the land he had obtained as a grant from Emperor Akbar. Here a tank was excavated and a temple was built by the fifth Guru Arjan Dev in its midst and a new city began to grow round the sacred pool. Once the Guru Granth Sahib, the Sikh Holy Scripture had been placed within the shrine it came to be known as ‘Darbar Sahib’ and the ‘Harmandir Sahib’. It is the most sacred shrine for the Sikhs all over the world (Hans 2000).

Map 2.3: Map of District Amritsar

Amritsar was founded in the 16th century by the fourth Sikh guru, Guru Ram Das Ji. The name meaning ‘lake of nectar’ referred originally only to the large water body around which grew the settlement that was originally called Ramdaspur. During the 17th and early 18th century, the city was reportedly
ransacked and plundered, as the valiant Sikhs battled against Mughal and Afghan forces. It became part of Maharaja Ranjit Singh’s Sikh Empire in the early 19th century, and came under British control from the 1840s. It became part of the Indian state and Punjab in 1947, but lost a large part of its economic, religious and historical hinterland to Pakistan as a result of partition, and many Sikhs migrants moved into the area (Miller 2012).

Amritsar is not a very old city. It is a little over four hundred years ago, when this state was first occupied by Guru Ram Das. The site had a small natural pool, which in course of time, was converted into a tank and acquired the name of Amritsar or ‘Tank of Nectare’, the temple Harimandir as it was at first called, was built in the centre of the tank by Guru Arjan Dev (Hans 2000).

A wall about 14 feet high surrounded the old Amritsar city. It had 12 gates for entry and exit from the city. Maharaja Ranjit Singh had constructed the wall. Only a few remnants of the wall exist till date. However, after the British took over, Amritsar expanded and spilled over beyond the walls in all the four directions.

With the introduction of railways in India, Amritsar, in the nineteenth century, became the biggest industrial and trade centre in Punjab, which is even now famous for its hand knitted woolen carpets and woolen textiles (Hans 2000).

People of various castes and communities are living in Amritsar and they actively participate in various cultural as well as religious activities. Religion plays a vital role in their life. Though many people go to the Golden temple as well as the Durgiana temple everyday, it would not be right to say that they are profoundly religious or unworldly.

Although the list of the festivals celebrated in Amritsar is quite long but the main festivals celebrated there are Ramlila, Dussehra, Diwali, Holi, Basant Panchmi, Ram Navmi, and various ‘Gurupurabs’ or the special days of the Gurus. Diwali and Baisakhi besides Maghi sankranti are mostly celebrated.

Holi is the spring festival and nearly everyone joins in the fun of throwing coloured water and people from other areas of the country also
come to Holy place- Golden Temple to celebrate this festival and take the blessings of Guru.

Tourism plays a very important role in the economy of the city. Tourists from within the country and from all over the world come to this city every year. As Amritsar has been an important city in the history of Punjab, so many people come to see Jalianwala Bagh, Golden temple. Perhaps this is the main reason for the development of Amritsar as an important commercial city (Datta 1967).

2.3.1 Industries in Amritsar

There are numerous well-known industries in Amritsar, which have contributed significantly to the economic development of the city. Some of the main industries are:

1. Pashmina Shawl industry
2. Carpets industry
3. Silk industry
4. The woolen industry
5. General and heavy engineering-manufacture of agriculture implements, carding machines, machine tools, cycle parts, wood and machine screws, printing presses, iron rounds, surgical dressing, water pumps, sewing machines and electric goods
6. Chemicals and pharmaceuticals

Besides these some other important and well-known industries of Amritsar are as follows:

1. Flour milling and rice shelling
2. Leather work
3. Wood and marble Inlay (earlier Ivory used to be inlaid, currently acrylic plastic, bone, shell and metals are being used)
4. Wood carving
5. Jewellery making
6. Gold lace (gota wearing)
7. Clay work including utensils, toys and garden ornaments
8. Hand beaten metal ware

Since present study is focused on hand beaten metal ware it would be imperative to discuss in brief the introduction and historic background of the metal ware Amritsar in the following:

### 2.3.2 Utensils industry

In the manufacture of metal utensils (both hand and machine made on a large scale) the period between 1959-60 and 1962-63 witnessed a fall in the value of production by 25% and employment by 26%. In 1962-63, the production of utensils was of the order of Rs. 872,000 and labour strength 72. In the manufacture of utensils (small scale) between 1954-55 and 1959-60, the value of production increased by 140% and employment approximately by 110%. In 1962-63, 90 composite units were working at production worth of Rs. 2,639,000 and a labour strength of 392. Another feature of the industry was the introduction of the manufacture of stainless steel utensils. Brass casting is carried out both as a utilitarian industry and for ornamentation purposes. *Thalis* (plates) are made in copper and enriched with concentric bands of ornament cast through the tin into the copper ground. Metal work as a craft is seen in the inlay work. Enameling is done on the copper and brass in floral and other designs (Datta 1967).

### 2.3.3 Metal ware and Metalwork

Metalwork has been the second largest handicraft in Amritsar. The common use of metal utensils in the various aspects of daily life led to the production of a diversity of products and techniques. The metalworkers of Amritsar are as adept as the best metalworkers in any other region of the Punjab (Anand 1977).

Metalwork is the most important of Punjab’s arts and crafts. The common use of metal utensils in daily life has necessitated the evolving of various products and techniques. The metalworkers of Amritsar are as adept as the best metal smiths in any other part of province. As mentioned by Sir Denzil Ibbeston in his book “Punjab castes”, the metalworkers of Punjab are mostly Hindus. They were called Thavi in the Pahari areas of Punjab Himalayas and in the
Punjab plains they were known as the Kasera and the Thathera. In northern India, more especially in the Punjab, even members of higher caste-Brahmins, Khatris, Rajputs, Khanets, etc.- ply this profession. The metal workers in Amritsar are known for their skills in various forms of casting, soldering, methods of decoration such as repouse, pierced work, chasing, engraving, etc. The housewife in her kitchen uses metal pots and other utensils. Metal objects are necessary for religious rituals in the homes as well as in the temples. Among these objects are included temple lamps and musical instruments trumpets (Narasinga). Decorative objects are for those who can afford them. The most remarkable are engraved metal doors and the *Kalashas* of the temples, the *chhatta* and the three-dimensional life-size metal sculptures of lion, *Durga’s* charger, and Nandi, *Shiva’s* mount outside their respective temples. In the 19th century, figurative panels engraved in low relief were very common in the Hindu temples and Sikh gurudwaras. At times, the doors were plated with gold and silver and very fine repouse work was done on them (Aryan 1983).

### 2.4 Area Under Study

Jandiala guru, town in the district and *tehsil* Amritsar, Punjab, situated in 31° 34’ N. and 75° 2’ E., on the North-Western Railway, and on the grand trunk road, 11 miles (17 Kms) east of Amritsar city. Population according to 1901 census was 7,750. According to 2011 census, its total population is 29,232. The proprietary bodies are Jats, but there is a large mercantile community of Bhabras, who by religion are Jains. There is a considerable manufacture of blankets and brass vessels. The municipality was created in 1867 (The *Imperial Gazeteer of India*).

Jandiala Guru was founded by Bhai Handal a Jatt who converted to Islam and then to Sikhism. The word Guru comes from Jatts Guru and it was named after Jand, the son of the founder. The municipality was created in 1867 during the Colonial period of British rule and formed part of Amritsar Tehsil. The town was situated on the route of the Northwestern railways. Though the population of Jandiala Guru is diverse, it is the original home of Ghangas Jat Sikhs. Other large communities are Jains (mainly jewellers,
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grain merchants and businessmen), Thathiars (Utensil makers). Large concentration of these skillful artisans makes Jandiala Guru the hub for jewellery and utensils for the surrounding areas.

Previously, it was surrounded by a mud wall and had seven gates. In 1767, Jandiala Guru was invaded by Charat Singh, the grandfather of Maharaja Ranjit Singh, to punish the Niranjania Guru, who had submitted to Ahmad Shah Abdali, and hence had incurred the displeasure of the people (Chopra 1976).

There is a gurudwara in the memory of Baba Handal. Another gurudwara has been raised at the place where Baba Handal was born. Baba Handal belonged to a Jat family. While grazing cattle at green spaces of Jandiala Guru, he used to get spiritual lessons from a Nath Jogi living in a temple situated near the present Gurudwara of Baba Handal (Walia 2005).

The sudden disappearance of the Nath Jogis from that place one day made Handal extremely distressed. He went to Amritsar and started meditation on the edge of the tank of the Harmandar Sahib. His parents beseeched Guru Arjun Dev to persuade Handal to return home. However, at the Guru’s insistence, Handal promised to return home after 12 years. All through this period, Handal remained engaged in meditation and finally met the Nath Jogi (Walia 2005).

Thereafter, Handal founded the Niranjania sect. It stands for the oneness of God. This sect has composed its own prayer in the memory of Baba Handal. A gurudwara and a tank have been built at Nathan da Dera, where Handal had received spiritual lessons from the Nath Jogi (Walia 2005).

On sarai road there is one veterinary hospital, post office, telephone exchange and temple named Daliala, where Maharaja ranjit singh visited at one time in history.

There is Kali temple in this town and is being run by Saint Brahmagiri. The Jandiala Guru town has historical mosque (masjid), which runs middle primary school in this town. The Jain community has separate temple and this community runs a Jain school and a homeopathic dispensary.
There are total of 5 primary schools, separate senior secondary schools for boys and girls each on circular road, 5 banks and a bus stand built by Municipal Corporation. The health facilities of town include two government hospitals on Jubilee road. There is one cinema hall on GT road and Mini Park built by Municipal Corporation.

Earlier there were 13 wards in Jandiala Guru, but in January 2008 this number was increased to 15 due to increase in the population in that area. So now there are total of 15 wards in Jandiala Guru.

The main occupation of people living here is manufacturing of brass and copper utensils, and handloom material. These products are supplied all over the Punjab.

Since long Jandiala Guru has been known as the City of Seven Gates. It lies about 17 km. from Amritsar on the Tarn-Taran bypass when one comes from the holy city. The seven gates were:

1. Mehsulian Gate
2. Darshani Darwaja
3. Sheikh Fateh Gate
4. Mori Gate
5. Purana Darwaja
6. Thatheran Gate
7. Nathuana Gate - still surviving but needs repair

Out of these seven gates, only three gates are present now. These three gates are Mehsulian gate, Nathuana gate and Sheikh Fateh gate (as shown in the Pictures 2.1, 2.2 and 2.3).
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Picture 2.1: Mehsulian Gate

Picture 2.2: Nathuana Gate

Picture 2.3: Sheikh Fateh Gate
Map 2.4: Punjab District Map Showing District Amritsar

Map 2.5: Map of District Amritsar Showing Jandiala Guru

Source: www.mapsofindia.com
Map 2.6: Map of Jandiala Guru
The markets of Jandiala Guru at one time were specialized lanes selling specific goods like, ‘ghas mandi’ for grass for the horses, etc. However, till very recently most of the purchasing for festivals and marriages was done from Amritsar. Today, however, there are full- fledged and well-stocked markets. Some of the markets existent and flourishing here are: Bartan Bazar (utensils market); Kashmiri Bazar; Sabji Mandi / Ghas Mandi (vegetables and grass markets); Chaura Bazar (the wide market); Darshani Bazar; Valmiki Chowk and the Shaheed Udham Singh Chowk.

Jandiala was a flourishing centre of trade since medieval times, as is evidenced by the presence of a considerable Jain community controlling key business elements. It has a sizeable power loom industry manufacturing ‘khes’ and ‘dari’ (thick sheets and mats). It was also a multi-cultural space and a meeting point for different communities, as can be seen by the dominant presence of the Gurudwara of Baba Hundal, after whom the town is named, the dargah of Pir Ghore Shah, Jain temple, etc.¹

2.4.1 Metalworker community

The community of metal workers at Jandiala Guru can be divided into the Thathera or the hand beaten metal workers and the Kasera or those concerned with the sales of the utensils.

The word ‘Thathera’ refers to the metal worker who beats utensils of Brass, Bronze and Copper into shape with hand held mallets and hammers. From making the alloys of various metals to burning the ingots into red hot readiness and then flattening them into large flat discs and from there to

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¹ Baba Hundal Gurudwara. Meeting with Swami Paramanand, Head of the Complex.
1. Baba Hundal: born in 1630 in a Jat family. Belonged to the lineage of Baba Srichand. Guru Nanak had predicted his birth. He was born in Jandiala Guru; his home in the town and his family is still there.
2. Jandiala was named after Baba Hundal.
3. Baba Hundal met Pir Sheikh Fateh and gave him milk to drink at the spot which is marked by the Sheikh Fateh Darwaza. The Pir went back to his side of the town, Baba returned to his side. (Story of demarcation of territory?)
4. Nathuana- place of Naths (wise men)
5. Pir Ghore Shah: Maharaja Ranjit Singh promised to offer a horse to the pir if he was successful in Multan campaign. Hence, the practice of offering clay, stone silver horses.
alternatively gently and strongly beating the discs into curved, rounded and tapering shapes by hand is the skill set of the Thathera.

The Kasera are basically traders and they deal with the outside market. They are also instrumental in obtaining the orders from various parts of the country. They have varied business interests like purchase of scrap, running a foundry for the melting of scrap and making ingots and sheets or it may also be the business end where the finished goods are sold in wholesale or retail.

The Kasera are definitely more educated than the Thathera probably because they could afford the time and the resources for pursuing higher studies. The Kasera are more exposed to the outside world as compared to the Thathera because they deal with the customers and dealers in traditional markets as well as in other states.

2.4.2 Non-Ferrous Metal Industry (Utensils) at Jandiala Guru

This is an old and important industry of the district. Its important centres are Amritsar and Jandiala Guru. At Amritsar, there is one big unit engaged in utensil manufacturing. Besides, there are small units at Jandiala Guru and Amritsar. The basic requirements of the industry are brass, aluminium and scrap.

Brass casting is done both as a utilitarian industry and for ornamentation. The utensils manufactured by the industry are in great demand in the district and also in other parts of the country. The industry has also produced stainless steel utensils, which are quite popular in these days.

There were 95 units engaged in the industry in the district in 1967-68. These units gave employment to 260 persons and produced goods worth 13.10 lakhs of rupees. During the last few years, the production of the industry has been adversely affected by the inadequate supply of non-ferrous metals (Chopra 1976).
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Historically Jandiala Guru is celebrated as a renowned centre for the manufacture of copper, *Kansa* (alloy of Copper and Tin) as well as brass (alloy of Copper and Zinc) utensils, which had been used traditionally in the region and had been handed down the generation by word of mouth. The manufacturing process is carried out by a specific group of craftsmen, known as *Thatheras*, who have a definite ethnic and historical identity which underpins their typical manufacturing techniques as well.

The ‘Thathera Bazar’ of Jandiala Guru has been virtually facing the threat of extinction since the past three to four generations. The main reasons for this dwindling of business among the ‘thatheras’ and ‘kaseras’ can be enumerated as:

- The growing usage of aluminium and plastic vessels
- The increasing difficulty in obtaining raw materials particularly scrap metal,
- A changing commercial and taxation regime, and
- The growing alienation of the youth from the traditional manufacturing processes.

The continuation of this craft is threatened, and it is liable to get extinct after the present generation. Most of the younger members of the Thathera and Kasera families have abandoned their traditional occupations to take up odd jobs elsewhere in the market. The main qualifier for picking up lucrative job was level of education. As they were not very educated the youth could not avail themselves of any gainful opportunities and had to work as salesmen at cloth shops or bicycle repairs shops etc.

The historic manufacturing settlement in Jandiala Guru is laid out along a series of narrow lanes (Picture 2.4), lined on both sides by small workshops and sheds, each having an adjacent residential space for the families of the craftsmen.
Picture 2.4: View of the Thathera Bazaar Lane
The present settlement consists of around 400 families of the Thathera who migrated here from Gujranwala, now in Pakistan, in 1947. Prior to this, there was a colony of Muslim craftsmen, possibly from Kashmir, who had settled here since the time of Maharaja Ranjit Singh, the great Sikh monarch, in the 19th century. Hence, the name of the settlement is “Bazaar Thatherian, Gali (street) Kashmirian”. The Muslim craftsmen migrated to Pakistan at the same time as their Hindu counterparts came here. Even before Partition, there was contact and exchange between Gujranwala and Jandiala. Despite the exchange of population, Jandiala Guru remains a crafts village, with its production ethic intact.

- The settlement is easily accessible from the major state highway and falls in the hinterland of Amritsar, a primary religious pilgrimage and tourism destination for the state and also the most popular site for visitors from within and outside the country.

- The presence of a clearly identifiable craftsmen community with a historical identity and linkages with the settlement over time.

- The presence of an Urban Local Body (Municipal Council) that can take up a leading role in the implementation of regulatory reforms pertaining to sustainable heritage and local area development.

- The prevalence of rich crafts resources in the rural surroundings of Jandiala Guru, which could enable their absorption into the development dynamism once it is established (Goyal and Sinha 2015) Appendix-V.
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Figure 2.1: Jandiala Guru Population

<table>
<thead>
<tr>
<th>Population</th>
<th>Males</th>
<th>Females</th>
<th>Non-identified sex</th>
<th>Total</th>
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</thead>
<tbody>
<tr>
<td>Census 2011</td>
<td>15,655</td>
<td>13,577</td>
<td>-</td>
<td>29,232</td>
</tr>
<tr>
<td>MC Data 2011</td>
<td>15,642</td>
<td>13,806</td>
<td>8</td>
<td>29,456</td>
</tr>
<tr>
<td>Scheduled Castes (SC)</td>
<td>Census 2011</td>
<td>5,145</td>
<td>4,637</td>
<td>-</td>
</tr>
<tr>
<td>Illiterate</td>
<td>Census 2011</td>
<td>4,311</td>
<td>4,465</td>
<td>-</td>
</tr>
<tr>
<td>Literates</td>
<td>Census 2011</td>
<td>11,344</td>
<td>9,112</td>
<td>-</td>
</tr>
<tr>
<td>Number of households</td>
<td>Census 2011</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>MC Data 2011</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Figure 2.2: Reservation of wards in Jandiala Guru in 2011

<table>
<thead>
<tr>
<th>General ward</th>
<th>Scheduled caste (Male)</th>
<th>Scheduled caste (Females)</th>
<th>General ward (female)</th>
<th>Backward classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ward number- 2, 5, 6, 8, 12 and 15.</td>
<td>Ward number- 9, 11 and 14</td>
<td>Ward number- 1 and 4</td>
<td>Ward number 7, 10 and 13</td>
<td>Ward number- 3</td>
</tr>
</tbody>
</table>

Source: MC office.