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PROPERTY INDIA**

भौगोलिक उपदर्शन पंजीकृति,
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चेन्नै - ६०० ०३२.

**Geographical Indications Registry,
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**GOVERNMENT OF INDIA
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OFFICIAL NOTICES

Sub: Notice is given under Rule 41(1) of Geographical Indications of Goods (Registration & Protection) Rules, 2002.

1. As per the requirement of Rule 41(1) it is informed that the issue of Journal 109 of the Geographical Indications Journal dated 9th August, 2018 / Shravana 18th, Saka 1940 has been made available to the public from 9th August, 2018.

NEW G.I APPLICATION DETAILS

App.No.	Geographical Indications	Class	Goods
600	Leteku	31	Agricultural
601	Manipur Black Cherry	31	Agricultural
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603	Assam Elephant Apple	31	Agricultural
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605	Wayand Robusta	30	Agricultural
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612	Odisha Rasagola	29 & 30	Food Stuff
613	Marayoor Jaggery	30	Agricultural
614	Chamba Chappal	25	Handicraft
615	Goan Coconut Feni	33	Manufactured
616	Kodaikanal Malai Poondu	31	Agricultural
617	Seeraga Samba Rice	30	Agricultural
618	Khola Chilli	30	Agricultural

PUBLIC NOTICE

No.GIR/CG/JNL/2010

Dated 26th February, 2010

WHEREAS Rule 38(2) of Geographical Indications of Goods (Registration and Protection) Rules, 2002 provides as follows:

“The Registrar may after notification in the Journal put the published Geographical Indications Journal on the internet, website or any other electronic media.”

Now therefore, with effect from 1st April, 2010, The Geographical Indications Journal will be Published and hosted in the IPO official website www.ipindia.nic.in free of charge. Accordingly, sale of Hard Copy and CD-ROM of GI Journal will be discontinued with effect from 1st April, 2010.

Registrar of Geographical Indications

G.I. APPLICATION NUMBER – 169

Application Date: 04-05-2009

Application is made by 1. Sant Roahidas Leather Industries & Charmakar Development Corporation Limited (LIDCOM) (A Government of Maharashtra Undertaking), Bombay Life Bldg, 5th Floor, 45, Veer Nariman Road, Mumbai – 400001, Maharashtra, India, and 2. Dr. Babu Jagjivan Ram Leather Industries Development Corporation Limited (LIDKAR) No. 17/5, oblong Block, 2nd Floor, Unity Building, J.C. Road, Bengaluru – 560002, Karnataka, India for Registration in Part A of the Register of **Kolhapuri Chappal** under Application No. 169 in respect of Footwear falling in Class –25 is hereby advertised as accepted under Sub-section (1) of Section 13 of Geographical Indications of Goods (Registration and Protection) Act, 1999.

A) Name of the Applicant :

1. Sant Roahidas Leather Industries & Charmakar Development Corporation Limited (LIDCOM); &
2. Dr. Babu Jagjivan Ram Leather Industries Development Corporation Limited (LIDKAR)

B) Address:

1. Sant Roahidas Leather Industries & Charmakar Development Corporation Limited (LIDCOM), (A Government of Maharashtra Undertaking), Bombay Life Bldg, 5th Floor, 45, Veer Nariman Road, Mumbai – 400001, Maharashtra, India
2. Dr. Babu Jagjivan Ram Leather Industries Development Corporation Limited (LIDKAR) No. 17/5, oblong Block, 2nd Floor, Unity Building, J.C. Road, Bengaluru – 560002, Karnataka, India.

Facilitated by:

Central Leather Research Institute, (Council of Scientific & Industrial Research, New Delhi), Sardar Patel Road, Adyar, Chennai – 600 020, Tamil Nadu, India.

C) Name of the Geographical Indication :

KOLHAPURI CHAPPAL



D) Types of Goods : **Class 25 – Footwear**

E) Specification:

- Kolhapuri Chappals are renowned for aesthetically pleasing look and known for decorative woven pattern fixed over upper bands of these Chappals.
- Kolhapuri Chappal are handmade open Indian footwear made of tanned vegetable leather produced using traditional technique and tools.
- In Kolhapuri Chappal all parts of chappal – sole, uppers and heel are from bag tanned vegetable tanned leather. Stitching of outer sole, insole and upper and heel with leather thread taken from bag tanned leather.
- The Kolhapuri chappals are produced by chamers of Maharashtra and Karnataka from Geographical area of production.

F) Description:

- The Kolhapuri chappals is a traditional craft practiced by chamers of Maharashtra and Karnataka, which are renowned for their aesthetically pleasing look of open Indian footwear and recognized for its decorative woven pattern.
- Kolhapuri Chappal are handmade footwear made of vegetable tanned leather produced using traditional technique and tools.
- In Kolhapuri Chappal all parts of chappal – sole, uppers and heel are from bag tanned vegetable tanned leather. Stitching of outer sole, insole and upper and heel with leather thread taken from bag tanned leather.
- Bag tanned leather, using babulbark and myrobalan fruits.
- Degree of tannage of bag tanned leather around 40%.
- It exhibit shape memory on wetting/soaking in water.
- Stitching of outer sole, insole and upper and heel with leather thread taken from bag tanned leather is followed in most of the Kolhapuri Chappals, however, in recent times, in some places pasting is also followed.
- Decorative woven pattern fixed over upper bands are from Head skin or goat skin tanned by bag tanners in the same bag tanning pit.

G) Geographical area of Production and Map as shown in page no: 12

The geographical area of Production of Kolhapuri Chappal covers parts Maharashtra and Karnataka.

- The Area of production of Kolhapuri Chappal in Maharashtra comprises of Sholapur, Sangli, Kolhapur and Satara districts.
- The Area of production of Kolhapuri Chappal in Karnataka comprises of Dharwad, Belgaum, Bagalkot and Bijapur districts

H) Proof of Origin (Historical records):

The origin of Kolhapuri Chappal can be traced back to 12th Century rule of King Bijjal of Bidar district and his Prime Minister Viswaguru Basavanna (Basaveswara) who wanted to create a casteless society and remove stigma associated with Chamar community. As such Basaveswara sought an appointment for lunch with a chamar by name Haralayya. Traditionally Haralayya and his family involved in footwear manufacturing. Basaveswara was greatly impressed by his visit to Haralayya's House. As a token of appreciation and love for Basaveswara, Haralayya made a pair of footwear using vegetable tanned skin and a part of his own skin from his thigh and as well as his wife Kalyanamm's thighs and presented to Basaveswara. The Viswaguru Shri Basaveswara didn't wear the chappal, but kept it on his head, saying it is a Divine Footwear, as

it was partly made from their own skin of Haralayyas. He returned the footwear to Haralayya. While taking back the footwear, a Brahmin Assistant in the Aasthan, by name Madhuvarsh grabbed it from Haralayya and wore the footwear. As soon as he worn it, he developed paralysis and became bed ridden. Hearing the incidence, the Jagadguru Shri Basaveswara advised Madhuvarsh to seek the pardon of Haralayya and also bathe in the liquid he used to make the footwear. He refused to do so. Then Lavanyavathi, daughter of Madhuvarsh went to Haralayya's house and sought his pardon and came back home with a pot of liquid used in footwear manufacture and gave it to her father. After bathing with that processing liquid, he fully recovered from his ailment. Then he realized the greatness and divinity of Haralayya and as a gesture of gratitude, he offered his daughter in marriage to Sheelavanth, Haralayya's son. Thus Basaveswara achieved his objective of creating casteless society and in turn the chamers turned to lingayat faith and began worshipping lingu.

Further, the chamars considered that 12th century period as a glorious chapter in their lives to dedicate their lives to lingyat faith and consider work as worship. It is with that spirit, the chamers community made excellent varieties of footwear and used their creative work in footwear production. Hence, the 12th century was the beginning of footwear made by the Chamars using bag tanned leather and it looked like Kolhapuri. However, the name Kolhapuri that was prefixed to it was only from the beginning of 20th Century.

There is also some recorded information on the status of tanning, probably bag tanning in Kolhapur, Chatrapati Shahu (1874-1922) was responsible to shift tanning units from Bindu Chowk to Yallomareal, in the outskirts of the town. About 29 tanning centres were in vogue during this period (1895).

In the undivided Bombay State (before 1947), most of the Kolhapuri chappals were produced from bag tanned leathers by chamars of Maharashtra and Karnataka in the select districts referred under Geographical area of production. The name of Kolhapuri has come into existence as chappals made and traded in Kolhapur, enable others in other districts of undivided Bombay State to make similar type of chappals from bag tanned leather. Hence, the name Kolhapuri was used and is being used by all the chamars irrespective of the place from where they are produced in Bombay State. After the reorganization of States, after Independence, some of the districts have formed part of Karnataka and the tanners and chamars continue to follow the same methods of production in their respective places.

I) Method of Production:

The Kolhapuri chappal is completely and exclusively made from bag tanned vegetable leather. Hence, for Kolhapuri chappal, bag tanned leather is the pre-requisite.

The methods of production therefore shall include two stages – (1) manufacture of bag tanned leather and (2) manufacture of Kolhapuri chappal.

❖ Production of bag tanned leather:

The traditional/orthodox process as adopted by Artisans in the Geographical areas where bag tanned (vegetable) leather and chappals, are produced is described below:

1. Raw materials:

- (a) **Buffalo hides** – Green/wet salted/ weighing about 25-30 kg. each. Cow hides, calf skins of buff and cow are also used.
- (b) Lime (slaked)
- (c) **Vegetable tanning material:** Babulbark (Acacia Arabica) and myrobalan nuts (Terminalia Chebula).

- (d) **Miscellaneous:** Sisal fibre for stitching into bags and hand tools for unhairing fleshing, beaming and scrubbing.
- 2. Soaking:** The raw hides, if they are of green hides, wash the hides thoroughly in 2-3 changes of water to clean the surfaces from dirt and blood. If the raw material is of wet salted type, soak the hides for 1 day in water, handling once or twice. After the soaking is completed, indicated by softness and rehydration, take out, drain the water.
 - 3. Liming:** Put the hides in old lime liquor, in a rectangular 4'x6'x5' pit and handle it by hauling up once a day and keep the hide in the same pit for 6 days. On the 7th day, the old lime liquor is strengthened by adding about 10 lbs. of slaked lime per hide. The hides are put in this lime liquor for about 10 days, each day handling and hauling up once.

Now the hides become plump and swollen. The stock is taken out, unhaird with unhairing knife and then fleshed with a fleshing knife, washed with water, scudded to remove short hair and to clean the surface. Wash thoroughly in 2 – 3 changes of water. Now cut the hides into sides by cutting along the spinal line.

- 4. Deliming:** The sides are put in water, trampled well to remove lime from the sides. After leaving overnight in water, the sides get delimed upto 2/3 of its thickness. The stock is now ready for vegetable tanning.
- 5. Vegetable tanning:** It involves two stages – colouring and suspension. The colouring bath consists of weak babul liquor, made from bark of branches crushed myrobalan and soaking in water. The sides are put in this liquor for two days. Take out, wrung and put in second colouring bath for another two days. The skins now get coloured on both grain and flesh side, leaving central portion still untanned.

After this, the sides are taken out, wrung, water is drained by keeping on bamboo poles, then stitched into a bag, using strong sisal fibre, leaving opening on the neck portion. The bag is filled up with a mixture of babul bark and crushed myrobalan nuts (10 : 7) upto 1/3rd of its height and then suspended over wooden logs, into a pit (rectangular) measuring about 7'x5'x2'. Water and tan liquor are poured into the bag through the opening in the neck portion. Tanning takes place by penetration of tan liquor by osmotic pressure into the interior spaces in the skin. The liquor collected into the pit is put back into the bag each time when sufficient quantity is collected. The bags are kept in this condition for two days, after which a knot is tied at 2/3rd of its height. The bag is taken out. The mouth is opened on the butt portion and the mouth on the neck portion is closed. Thus, reversing the bag direction, the bag is suspended over the pit. Tan Liquor is poured into the bag at frequent intervals for two days.

By this time, the middle portion of the bag also gets tanned. At this stage, the knot is removed, the bark and myrob are allowed to slip into the butt portion, the balance 1/3 portion of the bag and the bag is kept in this position for two days, by which time, the entire side gets tanned. Thus, the entire side is tanned in 3 steps. After this process, the bag is taken out, cut open to make the side flat and placed on a bamboo pole, beamed, scrubbed and washed with water thoroughly. The sides are dried in the sun on the flesh side for one day. When the sides are still damp, they are put back into the tanning pit for 1 or 2 days. Then taken out and dried in order to make them ready for selling.

The whole production from raw to tanning takes about 30-32 days. The yield varies from 40-45% on raw weight.

4. Other variations in methods and production

The above method is the most widely used process followed by the tanners, producing leather for Kolhapuri chappals. However, some bag tanners are straightaway putting the soaked hides in fresh lime liquor, instead of old time liquor, keeping a total liming period of 15 days.

Bag tanning was also practiced extensively in Punjab (Jalandhar), West Bengal (Kolkatta) and U.P. (Kanpur) in the past. However, the process differed in use of certain natural materials such as SajjiMatti in kiming, limed fleshings, and Akanda leaves fermentation for deliming and bating and use of babul bark alone.

❖ Manufacture of Kolhapuri Chappal

1. Raw Material:

Bag tanned vegetable buff leather. Bag tanned cow/bag tanned buff calf or cow calf are also used.

2. Pattern making:

These are handed over from generation to generation. At times, the producer makes his own pattern by taking actual foot measurements and then grading by increasing 1/3 inch in length for each size. These patterns are cut in rubber sheets.

3. Grading:

The patterns are available for grades 6 to 11 for gents and grades 5-9 for ladies.

4. Making Upper and bottom stock:

Mostly bag tanned vegetable buff leather is used for soles as well as for uppers. At times, bag tanned cow leather soles are also made use of. Buff calf/cow calf leathers (bag tanned) are also used for making uppers.

The bag tanned leather is wetted to ease cutting. Cut into outer sole and insole, using pattern sheets. The cut soles are exposed to sun drying While in damp condition, the leather is hammered heavily and repeatedly to make the leather even, flat and pressed. The soles are then polished by rubbing with a porcelain cup/rod.

In the case of punched designs, the desired designs are punched with punchers on the grain side of the insole as well as on upper straps.

In case no punches are made, earthen soil is applied in between bottom sole and insole to keep them together temporarily.

Meanwhile, toe ring and instep band are prepared with leather taken from belly portion and fixed over it a plaited/woven/decorative leather piece.

Also a toe loop/strap (woven in leather) is attached passing forward from Instep band to a point adjacent to toe ring on the sole between toe to anchor forepart of the foot. At times, there can be two such toes loops Now, the Instep band is enclosed between outer sole and insole and the toe loop into a slot near the toe. The heel piece is also fixed. The whole chappal is now stitched with a leather rope, taken from tail portion of the same bag tanned leather. The sole stitching is all around the sole and also in the middle of the sole.

In the case of Kapshe (Kapsi), the insole is rubbed with a mixture of coconut and ground nut oil to get shining and glossiness. In some special types of Kapshe, 3 sole pieces are attached together and stitched. Such chappals are soft and shiny and last longer.

5. Variation:

- (i) In some areas of production, now-a-days, stuck process is followed, instead of stitching method practiced for several decades. In the stuck on process, all operations and their sequence is the same as in all other places, but only latex is used to paste the soles and upper bands to the sole. Upper bands are also riveted in the side of a lever, ear piece (Leather) inserted between outer and insoles.
- (ii) In some types, there can be toe and instep band.
- (iii) In all other places, only stitching with leather thread is followed.
- (iv) At times, the upper band and the woven straps and their lining can be vegetable tanned goat/sheep skins or head leather (vegetable tanned).

J) Uniqueness:

- The Kolhapuri chappals is a traditional craft practiced by chamers of Maharashtra and Karnataka, which is renowned across India and abroad for their aesthetically pleasing look of open Indian footwear.
- The Producers of Kolhapuri Chappal follow centuries old traditional practices and fully hand made.
- Kolhapuri Chappal are handmade footwear made of vegetable tanned leather produced using traditional technique and tools, following Eco-friendly processing and production.
- Kolhapuri Chappals are known for resistance to abrasion and water absorption. They have shape memory even when wet back/soaked in water.
- Kolhapuri Chappals are suitable for rugged use for farmers – a fashion footwear with soft and spring action in wear for urbanites and elite.
- Kolhapuri Chappals are known for sturdy and long durability.

K) Inspection Body:

Inspection Committee of Kolhapuri Chappal shall consist of a Committee of Eight (8) Members, the committee shall consist of equivalent members of LIDKAR, and LIDCOM.

1. Two (2) Members nominated from Sant Roahidas Leather Industries & Charmakar Development Corporation Limited (LIDCOM);
2. Two (2) Members nominated from Dr. Babu Jagjivan Ram Leather Industries Development Corporation Limited (LIDKAR);
3. One (1) Member from Central Leather Research Institute, Chennai (CLRI) and
4. One (1) Artisan from State of Maharashtra
5. One (1) Artisan from State of Karnataka
6. One (1) external member from a neutral agency relating to Footwear.

L) Others:

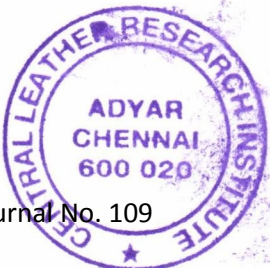
Kolhapuri Chappals are distinctly different from other types of chappals and are made in several designs, particularly in the toe band and instep bands of the uppers. These are known by several names as Kapsi, Kanwalis, Benta etc. and all of them are termed as Kolhapuri chappals. The main markets are in Kolhapur, Nippani, Athni and other major cities in India and Kolhapuri chappals are also exported.

Geographical Area of Production of Kolhapuri Chappal



The marked border with pink colour shows Districts having bag tanning processing and Kolhapuri footwear producing artisans, locations

Certified



d. amudewari
Dr. A. AMUDESWARI
 Deputy Director
 Central Leather Research Institute
 Adyar, Chennai - 600 020.

Advertised under Rule 41 (1) of Geographical Indications of Goods (Registration & Protection) Rules, 2002 in the Geographical Indications Journal 109 dated 09th August, 2018

G.I. APPLICATION NUMBER – 584

Application Date: 16-08-2017

Application is made by Silao Khaja Audyogik Swavalambi Sahakari Samiti Limited, Post Office Silao, National High Way 82, Silao Bypass Road, Silao, District: Nalanda – 803 117, Bihar, India for Registration in Part A of the Register of **Silao Khaja** under Application No. 584 in respect of Food item falling in Class –30 is hereby advertised as accepted under Sub-section (1) of Section 13 of Geographical Indications of Goods (Registration and Protection) Act, 1999.

- A) Name of the Applicant :** Silao Khaja Audyogik Swavalambi Sahakari Samiti Limited
- B) Address :** Silao Khaja Audyogik Swavalambi Sahakari Samiti Limited, Post Office Silao, National High Way 82, Silao Bypass Road, Silao, District: Nalanda – 803 117, Bihar, India.
- C) Name of the Geographical Indication :**

SILAO KHAJA



- D) Types of Goods :** Class 30 – Food item
- E) Specification:**

The Silao Khaja is a famous traditional delicacy of Silao in the Nalanada district of the province of Bihar known for its taste, crispness and multi-layered appearance. Its distinctive features regarding taste, weightlessness and density can be attributed to the local water and climate of Silao coupled with its rare and traditional methods of preparation, storage and packaging that have been in existence in this area from time immemorial.

1. Silao Khaja consists of 12-16 very thin dough sheets placed over one another.
2. The colour is yellowish brown.
3. The shape is square having the following measurements – 8x8x5-7 cm
4. The average weight varies from 20-25 grams.

Nutritional value of Silao Khaja:

Nutritional value per 28g	
Calories	158
Fats	11g
Carbohydrates	13g
Protein	2g

Iron	0.7mg
Sodium	70 mg
Potassium	17mg

F) Description of the Goods:

Silao Khaja is widely known for its sweet taste, crispness and puffiness. The subtle sweetness of the Silao Khaja melts in the mouth with the fine crumb of crispiness. The specifics that contribute to the uniqueness of the Silao Khaja is its distinct slight sweet taste, puffiness, crispness, weightlessness and multi-layered structure.

The producers and manufacturers of Silao Khaja follow very strict quality parameters by adhering to the following methods of preparations:

The area for the preparation of the Silao Khaja is thoroughly sanitized and utmost care is taken in order to create an environment which is free from moisture in order to create optimum storage conditions for the raw products. The people (confectioners) of Silao grind and sieve Muraria wheat for obtaining flour. It is imperative to note that the Muraria used in this process is a very high quality species of wheat which is harvested in the region only during the months of May-June. It is then mixed with a specific quantity of water to prepare the desirable dough. Traditionally, water drawn from a few especially earmarked wells for the purpose is used for the dough.

Small flour-balls are made from the dough and then flattened by wooden roller pins into fine sheets on small wooden tablets coated with a fixed and accurate amount of pure ghee for smoothness. Further, special care is taken by the producers and manufacturers to ensure and maintain the quality of the ghee as the crispiness and the layered texture of the Khaja largely depends on the same. 12 to 16 such dough-sheets are then placed over one another, rolled together in a very unique and meticulous manner, and then cut into small and measured square pieces. Each piece is deep-fried in pre-heated ghee for a specific period of time till they are crisp and yellowish brown. Then syrup of sugar or jaggery is sprinkled on Khaja.

The bench marks specified in this process of preparing, manufacturing, packaging and distribution of the Silao Khaja are as follows:

The proportions in which the different ingredients are used are as follows:

- a. Wheat (50%) - specially made only of Murariya wheat
- b. Water (2.5%) – only from the Silao region
- c. Ghee (20%)
- d. Cardamom and aniseeds (2.5%) – only specific quantity is seasoned on the Khaja which contributes to its unique taste.
- e. Sugar/Jaggery (25%) - for the preparation of Syrup

G) Geographical area of Production and Map as shown in page no: 20

The geographical area of production of Silao Khaja is Silao in the Nalanda district of Bihar.

H) Proof of Origin (Historical records):

The antiquity of Khaja is quite old. J.D. Beglar, the famous British archaeologist, visited Silao in 1872-73, and his report carries the description of the sweetmeat. According to a legend, mentioned by him, the antiquity of the sweetmeat goes back to the famous king Vikramaditya. Another legend, popular in the village now traces the history of the Silao Khaja

to the day of Lord Buddha (Sixth century BCE). Villagers believe that Buddha passed through Silao in the course of his journey from Rajgir to Nalanda. It was a matter of great joy among the residents that Lord Buddha had come to their village. They offered the sweet made at Silao to him. He tasted the sweet and also asked his disciples eat it. He had, fact, directed to eat the sweet, but his words (Kha-ja) gave the sweet its name.

The archaeological evidence does place the antiquity of Silao around the sixth century BCE. The village is located in the close proximity of two famous ancient Buddhist sites, namely Rajgir (8km to its south) and Nalanda (8km to its north). Archaeological remains found at Silao include potsherds of sixth century BCE, an inscribed image of Buddha and a few wells belonging to the early medieval period.

I) Method of Production:

The producers and manufacturers of Silao Khaja follow very strict practices during the production of the sweet meat.

Obtaining Flour and preparation of dough:

The producers and manufacturers of Silao grind and sieve Murariya wheat for obtaining flour. It is imperative to note that the Murariya used in this process is a very high quality species of wheat which is harvested in the region only during the months of May-June.

The flour is thoroughly cleaned and is then mixed with a specific quantity of pure drinking water to prepare the desirable dough. Traditionally, water drawn from a few especially earmarked wells for the purpose is used for the dough as the same is considered clean and hygienic for drinking purposes.

Preparation of Dough sheets:

Small flour-balls are made from the dough and then flattened by wooden roller pins into fine sheets on small wooden tablets coated with a fixed and accurate amount of pure ghee for smoothness. It is imperative to note that the rolling pins and wooden tablets are regularly cleaned and kept in a surrounding wherein the exposure to dust, moisture and insects is minimal. Further, special care is taken by the producers and manufacturers to ensure and maintain the quality of the ghee as the crispiness and the layered texture of the Khaja largely depends on the same.

Rolling & Cutting:

12 to 16 such dough-sheets are then placed over one another, rolled together in a very unique and meticulous manner, and then cut into small and measured square pieces.

Frying:

Each piece is deep-fried in pre-heated ghee for a specific period of time till they are crisp and light yellow.

Preparation of jaggery syrup:

In a separate pan (kadai) the Jaggery lumps are crushed and water is added to this mixture and it is well heated so that the Jaggery melts and forms a syrup . The Jaggery normally contains impurities like sand particles, mud sediments, etc., which the producers carefully remove before using it for making the syrup. While boiling the syrup, a layer of froth is formed which contains certain impurities which are removed by using a sanitized strainer and thus pure and clear Jaggery syrup is obtained. Then the syrup of sugar or Jaggery is sprinkled on Khaja.

The above mentioned quality standards are adhered with during the time of production, storage and distribution of the Silao Khaja to maintain the quality and shelf life of the product. Further,

due to the delicate nature of the Khaja, special care and caution is applied during the packaging of the product. The packaging involves freshly prepared Khajas to be carefully kept on one another in small baskets or boxes in air tight polythene bags of proper size and shape. Large boxes are not used because Khaja is soft and crisp and can crumble under its own weight, if packed too tightly.

General Sanitation Practices:

In preparing quality Silao Khaja, human monitoring, checking and ascertaining of parameters is done through the human skill acquired through years of experience and training.

It is specifically kept under consideration that the ingredients including the flour, ghee and sugar / Jaggery used in the production of the Silao Khaja are of the highest quality. The sanitation in the shops selling the Khaja and at the place of production of the Khaja is kept under checks by the inspecting committee. Quality control is exercised in the following stages of the production and sale of Silao Khaja:

- Sanitizing environment - Sanitizing the preparation area and all the utensils which will be used in the process. The preparation area is thoroughly cleaned every few hours in order to maintain the hygiene levels of the area. The utensils are continuously cleaned with bio safe detergents and hot water to avoid any contamination in the food.
- Personal Hygiene- The producers themselves adopt clean habits with regards to dressing and wearing caps and gloves. The producers are also required to wash their hands at regular intervals to avoid any hygiene breach.
- Cleaning of Raw material – checking the quality of wheat, wheat flour, ghee, water etc. Special emphasis is given to the scrutiny of the quality of the raw materials involved in making the Silao Khaja. The wheat is thoroughly cleaned before the dough is prepared. The impurities like husk, mud, small stones etc. are removed from the wheat prior to utilizing the same in making the Khaja. The water used in the process is strictly of drinking quality and undergoes routine checks by the quality control committee.
- Preparation – monitoring the process of preparation of the Khaja by way of keeping a check on the mixing, rolling, frying standards being followed. Utmost care is taken in monitoring the quality of the oil used in frying the Khaja. Mixing of the dough is only permitted with clean and sanitized hands with the use of gloves. The rolling pin and slab are cleaned thoroughly and no traces of old dough is left behind.
- Storage – The committee lays special emphasis on the storage methods being adopted by the producers and sellers as the shelf life of the Khaja is highly dependent upon the climatic factors of the region. The Khaja is prepared fresh on a daily basis and in quantities which are easily consumed everyday. This ensures that the quality of the Silao Khaja is intact and the consumers enjoy fresh Khajas. That said, the Khajas are stored in clean air tight containers to avoid any contact with moisture and insects/rodents.
- Packaging – The packaging of the Silao Khaja is very specific and the committee plays an important role to maintain such standards as the sweet meat is bound to get damaged in the lack of any checks or non-compliance of the maintained standards. As mentioned earlier, the packaging involves freshly prepared Khajas to be carefully kept on one another in small baskets or boxes in air tight polythene bags of proper size and shape. Large boxes are not used because Khaja is soft and crisp and can crumble under its own weight, if packed too tightly.

J) Uniqueness:

Silao Khaja is widely known for its taste, crispness and multi-layered appearance. Its unique features, taste and crispness, can be attributed to the local water and climate of Silao. Silao Khaja consists of twelve to sixteen very thin dough-sheets placed over one another. Generally, its colour is light yellow, and is almost square in shape.

The specifics that contribute to the uniqueness of the Silao Khaja is its distinct slight sweet taste, puffiness, crispness, weightlessness and multi-layered structure.

Environmental Factors involved:

Its unique features of taste, weight, density and puffiness can be attributed to the local water and climate of Silao coupled with its rare and traditional methods of preparation, storage and packaging that have been in existence in this area from the time immemorial.

Water:

The sweet taste of the water of the Silao region contributes immensely to the distinct taste of the Khaja. It is imperative to note that the high ph levels along with the high chlorine content of the water of the Silao Region contribute to the puffiness and crispness of the Khaja. Indicated below is a water quality report issued by the Bihar Government Public Health Engineering Department, indicating the chemical analysis of the water of the Silao Region:

Climate:

The climate of the region mainly contributes to the cultivation of the wheat species known as Murariya wheat which is the predominant ingredient of the Silao Khaja. The environment of the Silao Region is ideal for the cultivation of the Murariya wheat as the climate is warm and temperate.

The climate also contributes to the shelf life of the final product. In winter season, Silao Khaja has more shelf life as compared with other seasons. The procedure for deep-frying differs in winter season as compared with the other seasons. In summers, the heat does not affect the Khaja materially and thus the shelf life is also good. However, the rainy season hampers and effects the crispness of the Khaja and the Khaja becomes soft. A Silao Khaja lasts for 12-15 days after its production however, during the rainy season, its durability is reduced to 2-3 days only.

Human Creativity:

The making of Silao Khaja is a highly intricate process, requiring immense skill and efforts. The **human factor** involved during production of Silao Khaja is very important. The intellect, know-how and labour involved during the entire process of preparing the flour, mixing water to make the dough, mixing of ghee, frying etc. the person's knowledge and experience is of utmost value and is largely responsible for the unique taste and texture of the Silao Khaja. The sweetmeat is made of several layers which are very thin. Despite it being multi-layered, the producer takes special care and extreme caution to maintain the Khaja's crispness and taste. The producers undergo rigorous training of 2-3 years to acquire the traditional skill sets and practices of making a standard 'Silao Khaja' which adheres with the bench marks as set by the quality control committee. During the training, the producers are taught the art of mixing the ingredients in the right proportion, cutting and frying the Khajas in such a way as to make the Khajas multi-layered, weightless and crispy. Further, adherence to sanitation and cleanliness is also emphasised such that the standards of good quality are maintained.

Strict quality standards are followed during the preparation of the Silao Khaja which are listed below:

The proportions in which the different ingredients are used are as follows:

- a. Wheat (50%) - specially made only of Murariya wheat grown domestically
- b. Water (2.5%) – only from the Silao region
- c. Ghee (30%)
- d. Cardamom and aniseeds (2.5%) – only specific quantity is seasoned on the Khaja which contributes to its unique taste.
- e. Sugar/Jaggery (25%) - for the preparation of Syrup

Traditional Practice lies in preparing and checking dough softness, consistency of dough, adding ghee in appropriate proportions, maintaining textural quality, packaging etc.

In preparing quality Silao Khaja, human monitoring, checking and ascertaining of parameters is done through the human skill acquired through years of experience and training. Knowhow of the production process lies in procuring the ingredients, mixing pattern and quantities, rolling technique, frying technique, etc.

K) Inspection Body:

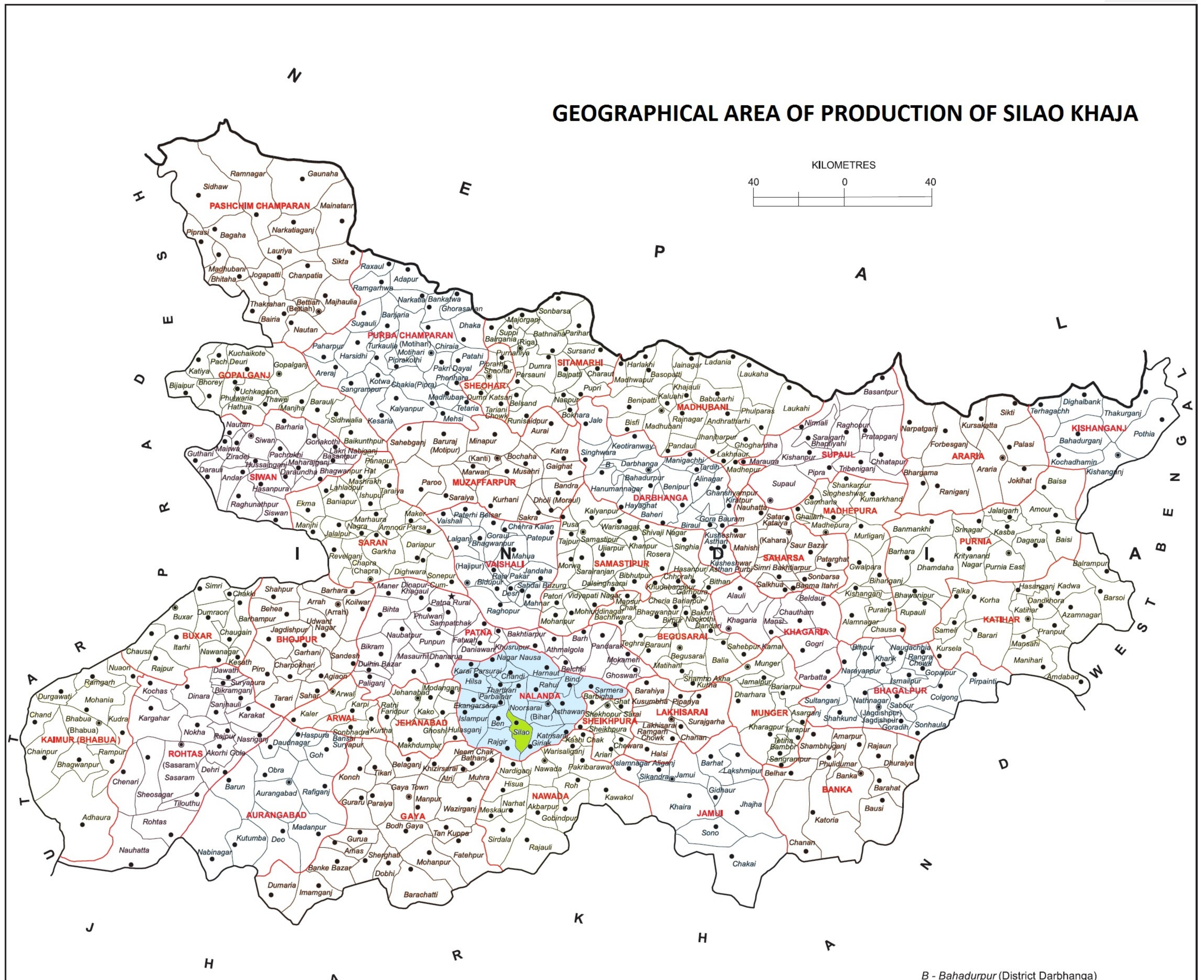
To maintain the quality of the Silao Khaja through a mechanism of regular Inspection by the District level committee formed by the Sangh. The Inspection / Monitoring committee shall comprise of –

- a. Two members of Silao Khaja Audyogik Swavalambi Sahakari Samiti Ltd.
- b. One member from the Rajendra Agriculture University, PUSA.
- c. One member from the Industries Department, Government of Bihar.
- d. One representative of the District Administration

L) Others:

Families associated with the making of SilaoKhaja: The Sahs, a haluwai community, has traditionally been associated with the making of Khaja. There are around 60 shops at Silao, which exclusively sell this sweetmeat. Most of the confectioners trace their origins either from Kali Sah or Kokil Sah who were the fourth generation ancestors of the present generation.

GEOGRAPHICAL AREA OF PRODUCTION OF SILOA KHAJA

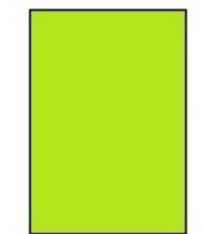


B - Bahadurpur (District Darbhanga)

HEADQUARTERS:

- STATE.....★
- DISTRICT.....◎
- C.D.BLOCK.....●

Where the district name differs from its headquarters name, the latter is given within brackets.



Geographical Area of Production of Siloa Khaja is Siloa in Nalanda district of State of Bihar

BOUNDARIES:

- INTERNATIONAL.....
- STATE.....
- DISTRICT.....
- C.D.BLOCK.....

General Information

What is a Geographical Indication?

- It is an indication,
- It is used to identify agricultural, natural, or manufactured goods originating in the said area,
- It originates from a definite territory in India,
- It should have a special quality or characteristics unique to the geographical indication.

Examples of possible Geographical Indications in India:

Some of the examples of Geographical Indications in India include Basmati Rice, Darjeeling Tea, Kancheepuram silk saree, Alphonso Mango, Nagpur Orange, Kolhapuri Chappal, Bikaneri Bhujia etc.

What are the benefits of registration of Geographical Indications?

- It confers legal protection to Geographical Indications in India,
- It prevents unauthorized use of a registered Geographical Indication by others.
- It boosts exports of Indian Geographical indications by providing legal Protection.
- It promotes economic Prosperity of Producers.
- It enables seeking legal protection in other WTO member countries.

Who can apply for the registration of a Geographical Indication?

Any association of persons, producers, organization or authority established by or under the law can apply.

The applicant must represent the interest of the producers.

The application should be in writing in the prescribed form.

The application should be addressed to the Registrar of Geographical Indications along with prescribed fee.

Who is the Registered Proprietor of a Geographical Indication?

Any association of persons, producers, organisation or authority established by or under the law can be a registered proprietor. Their name should be entered in the Register of Geographical Indications as registered proprietor for the Geographical Indication applied for.

Who is an authorized user?

A producer of goods can apply for registration as an authorized user, with respect to a registered Geographical Indication. He should apply in writing in the prescribed form along with prescribed fee.

Who is a producer in relation to a Geographical Indication?

A producer is a person dealing with three categories of goods

- Agricultural Goods including the production, processing, trading or dealing.
- Natural Goods including exploiting, trading or dealing.
- Handicrafts or industrial goods including making, manufacturing, trading or dealing.

Is registration of a Geographical Indication compulsory?

While registration of Geographical indication is not compulsory, it offers better legal protection for action for infringement.

What are the advantages of registering?

- Registration affords better legal protection to facilitate an action for infringement.
- The registered proprietor and authorized users can initiate infringement actions.
- The authorized users can exercise right to use the Geographical indication.

Who can use the registered Geographical Indication?

Only an authorized user has the exclusive rights to use the Geographical indication in relation to goods in respect of which it is registered.

How long is the registration of Geographical Indication valid? Can it be renewed?

The registration of a Geographical Indication is for a period of ten years.

Yes, renewal is possible for further periods of 10 years each.

If a registered Geographical Indication is not renewed, it is liable to be removed from the register.

When a Registered Geographical Indication is said to be infringed?

- When unauthorized use indicates or suggests that such goods originate in a geographical area other than the true place of origin of such goods in a manner which misleads the public as to their geographical origins.
- When use of Geographical Indication results in unfair competition including passing off in respect of registered Geographical indication.
- When the use of another Geographical Indication results in a false representation to the public that goods originate in a territory in respect of which a Geographical Indication relates.

Who can initiate an infringement action?

The registered proprietor or authorized users of a registered Geographical indication can initiate an infringement action.

Can a registered Geographical Indication be assigned, transmitted etc?

No, A Geographical Indication is a public property belonging to the producers of the concerned goods. It shall not be the subject matter of assignment, transmission, licensing, pledge, mortgage or such other agreement. However, when an authorized user dies, his right devolves on his successor in title.

Can a registered Geographical Indication or authorized user be removed from the register?

Yes, The Appellate Board or the Registrar of Geographical Indication has the power to remove the Geographical Indication or authorized user from the register. The aggrieved person can file an appeal within three months from the date of communication of the order.

How a Geographical Indication differs from a trade mark?

A trade mark is a sign which is used in the course of trade and it distinguishes goods or services of one enterprise from those of other enterprises. Whereas a Geographical Indication is used to identify goods having special characteristics originating from a definite geographical territory.

THE REGISTRATION PROCESS

In December 1999, Parliament passed the Geographical Indications of Goods (Registration and Protection) Act 1999. This Act seeks to provide for the registration and protection of Geographical Indications relating to goods in India. This Act is administered by the Controller General of Patents, Designs and Trade Marks, who is the Registrar of Geographical Indications. The Geographical Indications Registry is located at Chennai.

The Registrar of Geographical Indication is divided into two parts. Part 'A' consists of particulars relating to registered Geographical indications and Part 'B' consists of particulars of the registered authorized users.

The registration process is similar to both for registration of geographical indication and an authorized user which is illustrated below:

