

CENSUS OF INDIA 1961

Devi Kotli

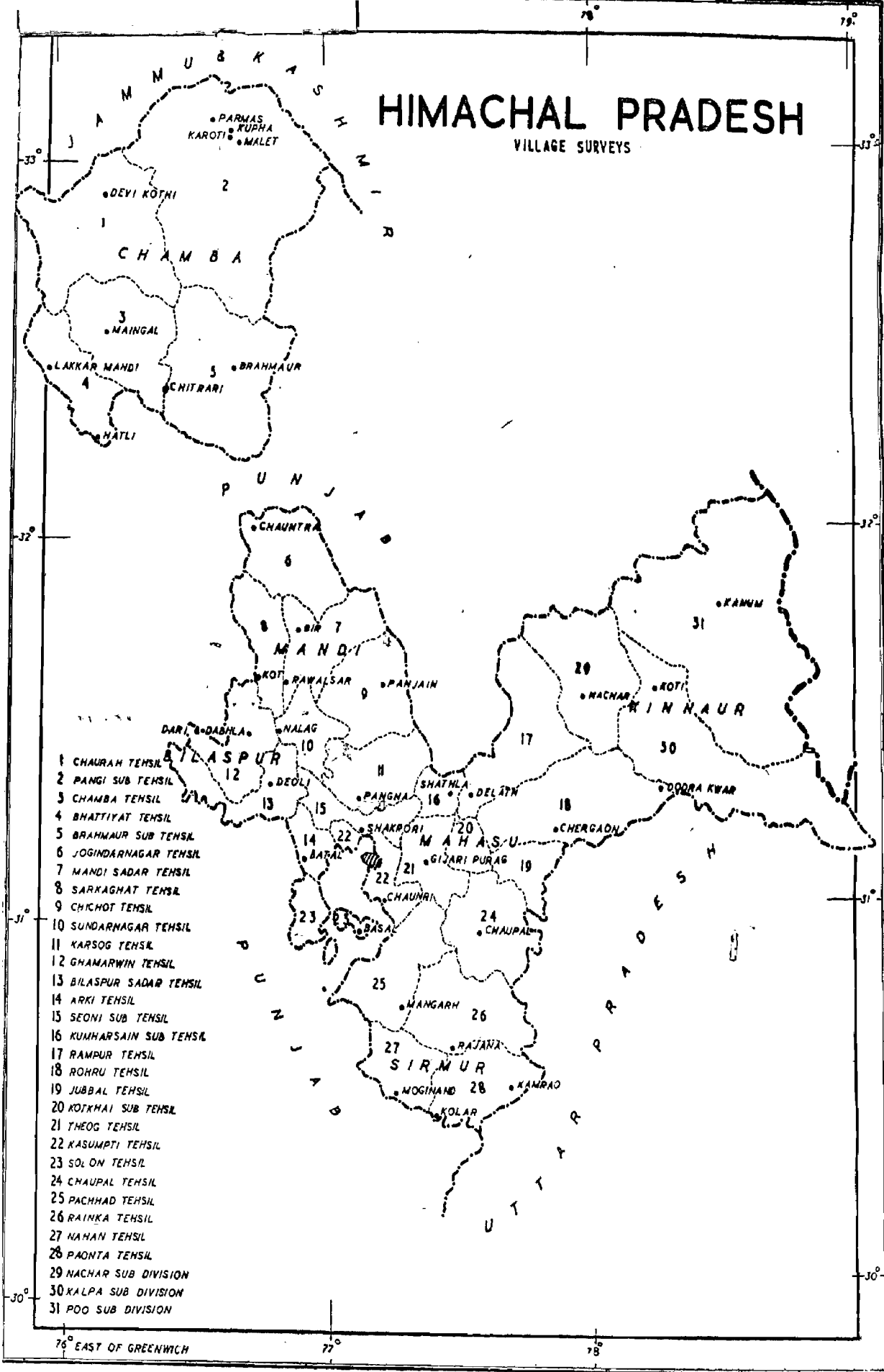
A VILLAGE
SURVEY



HIMACHAL PRADESH

HIMACHAL PRADESH

VILLAGE SURVEYS



- 1 CHAURAH TEHSIL
- 2 PANGI SUB TEHSIL
- 3 CHAMBA TEHSIL
- 4 BHATTIYAT TEHSIL
- 5 BRAHMAUR SUB TEHSIL
- 6 JOGINDARNAGAR TEHSIL
- 7 MANDI SADAR TEHSIL
- 8 SARKAGHAT TEHSIL
- 9 CHICHOT TEHSIL
- 10 SUNDARNAGAR TEHSIL
- 11 KARSOG TEHSIL
- 12 GHAMARWIN TEHSIL
- 13 BILASPUR SADAR TEHSIL
- 14 ARKI TEHSIL
- 15 SEONI SUB TEHSIL
- 16 KUMHARSAIN SUB TEHSIL
- 17 RAMPUR TEHSIL
- 18 ROHRU TEHSIL
- 19 JUBBAL TEHSIL
- 20 KOTKHAJ SUB TEHSIL
- 21 THEOG TEHSIL
- 22 KASUMPTI TEHSIL
- 23 SOLON TEHSIL
- 24 CHAUPAL TEHSIL
- 25 PACHHAD TEHSIL
- 26 RAINKA TEHSIL
- 27 NAHAN TEHSIL
- 28 PAONTA TEHSIL
- 29 NACHAR SUB DIVISION
- 30 KALPA SUB DIVISION
- 31 POO SUB DIVISION

76° EAST OF GREENWICH



CENSUS OF INDIA 1961
VOLUME XX — PART VI — No. 4

HIMACHAL PRADESH

A Village Survey of
DEVI-KOTHI
[Chaurah Tehsil, Chamba District]

Field Investigation and Draft

by

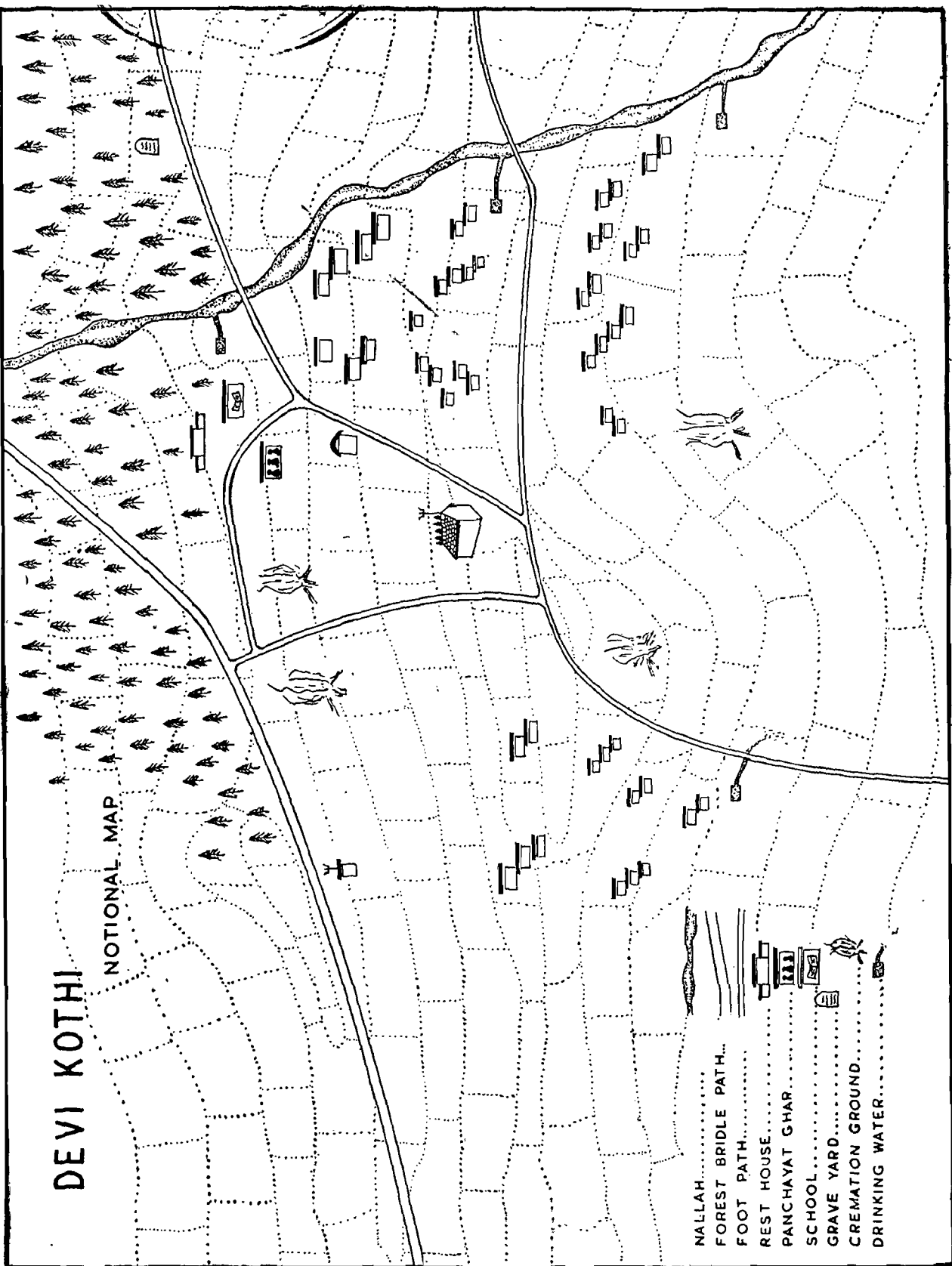
TARLOK CHAND SUD
SURENDER MOHAN BHATNAGER

Editor

RAM CHANDRA PAL SINGH
of the Indian Administrative Service
SUPERINTENDENT OF CENSUS OPERATIONS
HIMACHAL PRADESH

DEVI KOTHI

NATIONAL MAP



- NALLAH.....
- FOREST BRIDLE PATH.....
- FOOT PATH.....
- REST HOUSE.....
- PANCHAYAT GHAR.....
- SCHOOL.....
- GRAVE YARD.....
- CREMATION GROUND.....
- DRINKING WATER.....

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Photographs, Art work,
Sketches and Maps—

J. Gibson Esq., OBE.
Bal Krishan, Times of India.
T. C. Sud.
S. M. Bhatnagar.
O. C. Handa.
B. S. Thakur.
Tuka Ram.

COVER

From Shive-ra-dehra Devi-ri-Kothi,
Courtesy, Curator, Bhuri Singh Museum, Chamba

1964

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F o r e w o r d

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive: the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows.

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400 the optimum being between 500 and 700.

(c) The third group of villages should each be of fair size, of an old and settled

character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500—700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further a field, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extramural rigours of the task. For, the Survey, alongwith its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested

in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural changes. In the latter half of 1961 again was organised within the Census Commission a section on Social Studies which assumed the task of giving shape to the general frame of study and providing technical help to Superintendents of Census Operations in the matter of conducting surveys, their analysis and presentation. This section headed by Dr. B. K. Roy Burman has been responsible for going through each monograph and offering useful suggestions which were much welcomed by my colleagues. Finally, a study camp was organised in the last week of December 1961, when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's social struc-

ture. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to the most fruitful single source of information about the country. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an appendix.

NEW DELHI
May 24, 1963

A. MITRA
Registrar General, India

P r e f a c e

The altogether comprehensive foreword by the Registrar General, India, Shri Asok Mitra which adorns this monograph of ours explains the objectives that have been broadly kept in mind while selecting our village studies. It is really due to the R. G.'s keen and abiding interest that these monographs of ours would see the light of the day and would be placed before the readers. Had he not thought of these studies and not encouraged us with his advice and kind guidance, I doubt if I would have ever been able to write anything on village surveys. I would like to add just a few words about the broad reasons for selecting Devi Kothi for our studies. This is one part of Chamba District beyond Tisa and Chaurah Tehsil which has been very well known because of the temple there but ironically little visited by Govt. servants or tourists in spite of this very well known temple. The journey is, to say the least, uncomfortable, coolies are difficult to get and very often weather is the deciding factor.

In Chamba Devi-Kothi is a revenue village comprising of sixty households. It lies about twelve miles from Tisa where agriculture is difficult. Life revolves round the Devi's temple. In the past the area was inaccessible. It is only recently that a bus takes us up to Tisa. The National Extension Block started in 1956 is giving priority for agriculture. In the by-gone ages this was where some Ranas had lived and ruled. Now all that is left, people point to a place, where a palace must have stood once. Many *wazarats* have come and gone and Bairagarh has started showing changes of time. In spite of the rugged rocks, the people have taken to agriculture, some labour on the roadside working with the contractors and subsidiary occupation of weaving. Lying in the nest of snow, with late winter, lingering spring into summer, with-

in a short walk from behind the Rest House, one can get to the snow range in May.

The people living here are generally known as Chaurahis. In the last few years change is discernibly noticeable in Tisa which has been electrified. More Govt. houses have been built, the crude and roughest street in the village has been repaired and apple trees are growing roundabout the Rest house and there is the Progeny Orchard nearby. This is where now the descendants of the ancient Ranas are nowhere distinguishable from the ordinary men. The chief privilege of the Ranas was the freedom from forced labour or any kind of estate service except personal attendance of the Raja. With merger of States a question is very freely asked as to what is the tempo of change in different parts of Himachal. Here it has been rather slow, not that it would have been anything faster in the days of the Rulers. Apart from the difficulty in getting into the village, there has been no improvement in the houses, cropping pattern or horticulture worth the name. All these facilities in appreciable measure would reach these villages one day. The Panchayat here is now on the way to be fairly well established. Villagers demand ruthless amounts for carrying loads to Tisa. They are still very shy for calling a *dai* for delivery cases where the old taboos of life change slowly.

Chamba District has a variety of climate and people. An attempt has been made to study the problems or changes in a rapidly advancing Pradesh. There is onrush of modernness of life and off set the bewildering backwardness of an area. From these have to emerge a change in the village gradually. It is now that some have learnt to read and write. There has been an improvement in communications. Salt previously used to be sold for Re. 1/- per seer and only

a limited quantity could be obtained. Now, of course, more salt is available and it would cost about 25 nP. per Kilogram at Tisa. After getting a good road with the well-established bus service, change would be nearer. There would be more people coming to Tisa and more people working on the roadside. More traders and more men and women would work outside the village. This gulf between Devi-Kothi and Tisa would also be smaller. We have also seen Gujjars returning from their migration in winter and going to hills near Devi-Kothi and beyond carrying their load on a huge big bullock and their heavy buffaloes lazily following them.

It is mainly Tarlok Chand Sud and Bhatnager's work. Apart from carrying out the tedious work in Pangri Valley, they have been to Devi-Kothi almost year after year a number of times and collected data which they have pieced together with patience.

I am very grateful to my colleague Dr. Roy Burman in R.G's Office for the patience and kindness with which he reviewed whatever we sent him from here. Rikhi Ram Sharma, Assistant Supdt. of Census Operations, and Durga Singh, our Office Superintendent, have been patiently helping these Investigators with an elderly consideration, have patiently gone through the material making valuable suggestions. Durga Singh was good enough to prepare these Schedules earlier with his immaculate and thorough ways of doing things and has always helped me.

I am particularly grateful to Bal Krishan of the *Times of India* who has very kindly sent me some excellent photographs about the journey to Pangri. Also I am so grateful

to J. Gibson, OBE, Principal of the Mayo College, Ajmer who so very kindly sent me a number of photographs he has taken in Tisa and beyond when he set out on a track to ski in places nearabout Devi-Kothi. It was May 1959. They skid to their hearts content. We are also grateful to Devi Dass, President of the Panchayat, who helped us in completing this work.

I have borrowed profusely from Hutchison—Vogel Bhuri Singh Museum, Chamba and whatever source I could think of. Pada an old man of the village re-collected the day when Vogel went to Devi-Kothi and carried the stone slab to Chamba.

I am also grateful to Dhan Singh, Weaving Master at Tisa. Amongst those who have often suffered the ordeal of going round with me to these difficult areas or to my incessant questioning, I am grateful to Himya who lives nearabout Sundla at Bhandar village and is a person who is altogether helpful.

It was so gracious a kindness of Dr. Karan Singh, Sadr-e-Riyasat, Jammu and Kashmir, to permit me to reproduce songs from his well-known book 'Shadow & Sun Light'. Some of these songs are about Chamba and are sung in different parts. I am printing them in my different monographs that I am bringing out on some village studies of Chamba. I give that very famous song 'Kunjua & Chanchlo'. And also the superb translation by the Sadr-e-Riyasat. I am very grateful to him.

This is our 4th Village Survey. The organisation hopes to one day complete 35 village surveys in the Pradesh.

We shall be greatly rewarded if our Readers have found this monograph interesting

BOSWELL, SIMLA
Diwali 1963

RAM CHANDRA PAL SINGH

(viii)

Acknowledgements

I am grateful to Vishwa Chander Ohri, Curator, Bhuri Singh Museum, Chamba who on my request went over to Devi Kothi and other parts of Chaurah and has sent me some interesting folk lores, folk songs and riddles. We had of course a great problem to translate them. Ohri helped me out in this also.

Om Chand Handa has taken all these photographs. The first photograph is by the distinguished and well-known Photographer Bal Krishan of the Times of India. It is these alongwith Handa's photographs, very good sketches and drawings and B. S. Thakur's drawings and art work that the monograph has become attractive. Thakur has also helped to arrange the photographs. It might surprise all our readers—whether investigators or Handa or B. S. Thakur or those who helped me in sorting. They are all well below 30 years in age. It has been a young team and I am not going to lay any burdens of any short-comings on their shoulders. If there are any they may be a blemish in my editing. My readers would generously forgive.

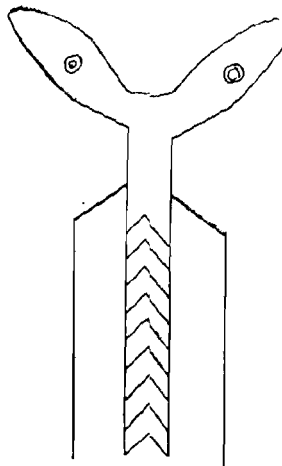
S. R. Sethi, Manager, Government of India

Press has spent late hours in browsing over the manuscript and the proofs on holidays and has shown keen interest alongwith his staff and colleagues of the Press. They have shown utmost consideration and S. R. Sethi has seen to it that this monograph like all others would be far better than I could have ever imagined them to be.

No acknowledgements would be complete unless I mention my peon Gianoo who has been to many parts in Chaurah and other parts of Chamba District with me while I was Deputy Commissioner, Chamba. He has been of great help. There is Dina Nath a peon in the Deputy Commissioner's Office and the photographs of the Nawala were taken at his house in Chamba this year. When I was there in April last, he kindly invited us. Gian Chand of Friends Photographers spent a better part of the night taking photographs. The sketches have been made out of these.

I also acknowledge the assistance I have received from Prem Nath Sharma in reading the Proofs.

RAM CHANDRA PAL SINGH



1. The Village

Devi Kothi in Chamba District with a population of 276 persons is famous for its Chamunda Devi Temple. Situated in Chau-rah Tehsil twelve miles from Tisa on the way to Pangi Sub-Tehsil via Chaini Pass, this lies in *pargana* Baira (Devi Kothi pat-war circle) at an elevation of 7,100 feet on the slope of 'Khabla Nala', a tributary of Baira Nala. The village is served by Trella Post Office, which functions at Satyas and lies six miles from Devi Kothi on Tisa-Killar Road via Sach Pass.

In the region the village is also known as Chaunde-ri-Devi and Devi-ri-Kothi. It commands a beautiful scenery, with snow clad mountains, vast forest, pastures, flat roofed houses, rugged stones and a stream 'Khabla Nala' nearby.

Foundation of the Village

Devi-ri-Kothi means 'House of Goddess'. It is not known as to how old the village is but according to Devi Dyal Brahmin, President of Gram Panchayat, centuries ago no one lived in the area. According to a legend it was founded by a goddess of Pangi valley. Once there lived seven goddess sisters in Pangi valley in ancient days. The local people feel that Pangi valley was ruled by these goddess sisters. There was prosperity all over Pangi in those days.

These sisters could not pull on at Pangi and were keen to leave the valley. They gathered at Mindhal, and decided to have a partition and wanted to settle in other areas. Accordingly the miraculous powers, land and their wealth had to be divided among them. On an auspicious day the sisters sat together and divided their belongings. They did not wait for the seventh sister thinking that she might have gone to some new land without caring to get her share. On the contrary she was a bit late and had gone to a

nearby jungle for a walk. When she returned she found that certain assets had been divided by the six sisters. She was very annoyed and told the other goddesses that such things were not according to *dharma*. Either the property should have been redistributed or they should face the consequences. The six sisters knew that the wrath of the seventh sister, Bhagwati, could completely wipe out mankind from earth and nothing would be left to be ruled. They were also reluctant about redistribution which would have meant a lesser share for them. But a *patara* which contained 36 *bahans* was still to be distributed. *Bahan* is a collection of thousands of miraculous powers. These powers could be employed for any service and were possessed by gods or goddesses. The sisters requested Bhagwati to have these 36 *bahans* and not to insist upon a redistribution. Goddess Bhagwati agreed and the issue was settled.

The sisters then bade farewell and departed. According to one version the sisters settled at Chhatrari, Brahmaur, Luj and Mindhal in Pangi, Tisa, Tatoo Devi in Chamba and Jwalamukhi in Kangra.

According to another version, two sisters settled at Mindhal, one at Luj, one at Purthi (near Sach village of Pangi valley), one at Chhatrari and one at Chamba.

The seventh sister Bhagwati also started towards Chaini Pass, one of the seven passes of Pangi. She had not gone far when she met two *rakshashas* at villages Chandyot and Munday Poder. A *rakshash* or a demon is said to be a powerful supernatural king of ghosts. *Rakshashas* and gods are deadly enemies. Village Chandyot was ruled by Chand *Rakshash* and Munday Poder by Mundh. Goddess Bhagwati knew that she would not be able to cross these villages unless the

demon kings were killed. The demon kings also knew that they would also lose their reputation in the world if the goddess succeeded in crossing the villages in spite of their presence. So there was no way out but a battle. When she entered the territory of *rakshashas* she was attacked. The goddess was far more powerful than demon kings as she possessed thirty six *bahans*. So after a severe battle she succeeded in beheading Chandiyot and Mundh with her sword.

After this battle the goddess disappeared from the battle ground and appeared in Kulsaroo Satsar in the shape of seven natural springs in a nearby village. This is 8 miles from Devi Kothi. The seven springs, according to village folk, can still be seen. For a brief period the goddess remained here.

After some time, a villager of Hail dreamt and saw Bhagwati. The goddess appeared in the dream and told him that she was a goddess and that the villager must come to her. Early in the morning the villager started towards Kulsaroo. There he saw goddess Bhagwati and bowed before her. The goddess blessed him and narrated the story. The villager was very happy to have blessing from the goddess and asked for her commands. Bhagwati desired that she would like to settle in a calm atmosphere of hills but had not finally decided. So she told the farmer that he should carry her to any place or direction of his choice. He was also informed by her that she would not speak during the journey. At a place where he would feel the load heaviest he should consider that place suitable for her residence and not carry the load further. That place should be considered her permanent residence.

The farmer placed the goddess in a basket and covered her with a piece of red cloth. The farmer had wished that the goddess should settle in his village. So he undertook a journey towards his village. After stopping at various places to rest he reached a point from where he could not lift the load again. The farmer concluded that the goddess had selected that place for her permanent residence. So he placed the goddess on the grassy land. He constructed some rooms around the goddess and this was the first temple ever built for Bhagwati Chamunda. The place became Devi Kothi 'House of the Goddess'.

The Goddess could not remain in such a temple for ever. In those days the Raja of Chamba had been taken captive by the Raja of Lahore. He was imprisoned there in a cell. One had to cross eight gates to reach the cell. So the Raja had lost all hopes of ever being free.

One night the Raja saw Bhagwati Chamunda appear in person before him. The goddess asked, "Why don't you go to Chamba, the land of gods instead of rotting in this prison cell. You should take care of your state and work for the welfare of your people. Brave Rajputs never idle away their time like captives and prefer death to life in a prison". The Raja felt ashamed and explained, "I am under chains and locked in the cell. How can I go when I am locked behind eight doors. The dogs and guards are sleeping outside. On seeing me they shall tear me to pieces". The Devi told him that all the doors had been unlocked. His hands had been unchained and guards were sound asleep. He should leave immediately and go to Chamba. The Raja was still reluctant. Then the goddess said, "Here is my lion, shed your fears and come sit upon it along with me." The Raja obeyed. Next day the Raja was missing from the prison cell. He was at Chamba and was happy and promised to take up a pilgrimage to Devi Kothi. He went over on an auspicious occasion and built a beautiful temple for Bhagwati Chamunda. Then other Rajas of Chamba came. They installed brass and gold image of Bhagwati which was originally of stone.

According to *Antiquities of Chamba* the present building of the temple decorated with quaint frescoes and curious carvings in *deodar* and *shisham* wood was erected in A.D. 1754 by Raja Umed Singh of Chamba as appears from the following Tankri inscription cut on two wooden boards on both sides of the entrance.

Text

सं० ३० भादों प्र २१ नगअत अथ जें स्त्री माहरजै उमैद
सीघें स्त्री देवी चमुंदा दा देहार पाय देहारे दा सीलदार स्त्री
भीअह वीसन सीघ

हाजरी नीलहेंडी घया सुगलाल घगडू त्रखण गुदेव घडा
वटें हेड हेलु देवी गठीर घल पोह प्र २६ संवत् लीख्य सुभ।

Corrected Reading

संवत् ३० भादो प्र २१ लगायत अथ जें श्री महाराजें
उमैद सिघें श्री देवीचा मुंडा दा देहरा पया । देहरें दा सरदार श्री
मिया विसन सिघ । हाजरी निलहेंडी घया सुगलाल घगडू ।
त्रखण गुरदेव झंडा । वटेंहडा हेलु देव, गठीर घाल । पोह प्र
२१ संवत् लिख्या । शुभ ।

Translation

In the year 30 (the month) of Bhadon 21, on that date the illustrious Maharaj Umed Singh has built the temple of goddess Chamunda. The Superintendent (Sardar) of the temple, the illustrious Mian Bisan Singh,

the Stewards, the Ghamyam the Nilheri and Jhagru of Sungal; the carpenter Gurdev and Jhanda, the stone masons Debu of Hail and the Celu (?) Dyal written on 29th of Poh. Bhis (page 206-207).

The wood carving and ornamental work in the temple is appealing. According to the catalogue of the Bhuri Singh Museum, Chamba, Mughal influence is evident in the wood carvings on Devi Kothi Temple walls.

The socio-economic survey of this village throws light on the conditions prevailing in the interior of Chaurah Tehsil. The study shows how the temple gods influence the life of the villagers where the temples have *muafi* lands. We give a peep into the life of Chaurahis. Their dress and way of life is different in some ways from others in Himachal.

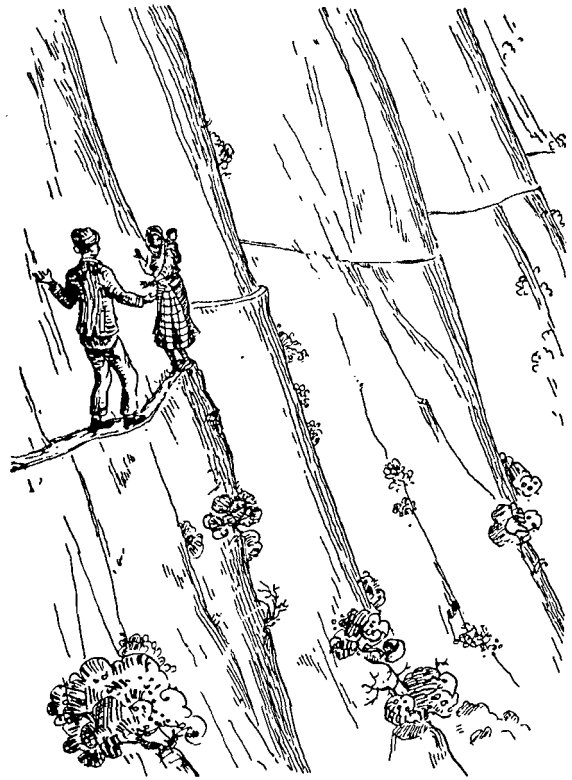
Approach

Since 1962 up to Tisa one goes in a bus, then on a bridle path for 12 miles on Tisa-Pangi road and crosses through dense forests and vast pastures. This route becomes tedious in heavy rains. In August and September the other route via Gowari is preferred. At times one passes through the toughest paths. This route is about 15 miles. But both the paths are not fit for mules unless repairs are carried out to them every now and then. After crossing the Khabla Nala, there is the steep ascent of nearly 4 miles to reach Devi Kothi. And they are really difficult at places.

These paths lead to Dhariaala locality of the village. This hamlet is inhabited by Rajputs, Lohars and Aryas. Then we come to the famous temple of Chamunda Devi, the first building of Devi Kothi. Below is Loharka hamlet and the three habitation areas are like the corners of a triangle. Loharka is entirely inhabited by Lohars while in Devi Kothi live Rajputs, Brahmins, Aryas and Mohammedans. All the localities are surrounded by agricultural fields. Opposite the village lies Lower Tan Jungle. across the Khabla Nala while to one side are the snow covered peaks.

Flora and Fauna

The principal timber tree is *deodar* (*cedrus deodara*). It is a large tree with needle like leaves, bark greyish or reddish brown, thick, furrowed vertically and cracked transversely, branches and branchlets horizontal, tips nodding, leaves in dense clusters, short, slender, bluish green, and sheaths very



Approach Road

short. Timber excellent. Other trees grown near about the village are as under:—

Main Timber Trees*—

1. *Fraxinus excelsior*, or Common ash (Sunu) large leaved; odd pinnate, leaflets 3-11, 4 by $1\frac{1}{2}$ in., toothed; flowers in short receme, one seeded.
2. *Melia Azedarak* (Drek) a medium size tree, bark smooth, leaves bipinnate or tripinnate, leaflets 3-7 on each pinnate, fruit $\frac{1}{2}$ inch diam. The seeds are used as beads.
3. *Abies Webbiana* (Tosh) large, bark dark brown or grey, fissured into long narrow scales, branches horizontal, leaves 2-3 in. long, seeds oblong with a wing abruptly ended, $\frac{1}{2}$ -1 in. long. The wood is soft and used for shingles.
4. *Brassica nigra* (Rai) large, annual, more or less hairy, stiff, branched; leaves 4-8 in. all stalked, lower lobed with a large terminal lobe, upper entire; flowers $\frac{1}{3}$ - $\frac{1}{2}$ in. diam., capsules $\frac{1}{4}$ - $\frac{1}{2}$ in., seeds oblong.

*The description has been partly borrowed from the 'Plants of the Punjab', by C. I. Bumber.

5. *Cedrela serrata* (Dauri) medium size, bark with regular longitudinal cracks; leaves with usually an unequal number of leaflets, 2-3 ft. long, flowers in loose dropping branching racemes, capsules 1 in. long, ovoid, pointed, dark grey, seeds winged only at the upper end.
6. *Celtis australis* (Kharak) large: leaves deciduous, obliquely ovate, toothed, long pointed; flowers pale yellow, fruit long stalked, ovoid, 1/3 in. long, stone wrinkled. This sweet fruit is supposed to be the Lotus of the ancients.
7. *Populus ciliata* (Chalaunj) large tree, bark grey, smooth of young plants, branches angled, leaves 3-7 inch long, seeds numerous with long silky hair.
8. *Pinus longifolia* (Chil) large, bark outer corky and in this crisp pieces, reddish-brown, inner bark brick red; leaves 9-12 in. long, in clusters of 3, light green. The wood is much used, but rots in the wet.
9. *Pinus excelsa* (Kail) large, bark smooth, slaty leathery when young, grey corky, furrowed when older, wood excellent; leaves in clusters of 5, 6-8 in. long, 3 cornered, bluish-green. Timber is very fairly good.
5. *Prinsepia utilis* (Karangora) medium size, straggling smooth, spinous, spines often leafy, green, pith divided by partition; leaves 1½-5 by ½-1½ in. Oil expressed from the seeds is used locally for food, illuminating, and as an external remedy in rheumatism.
6. *Idigofera Gerardiana* (Kalhi) a medium size tree, branches many, leaves 2½-3 inch long, shortly stalked; flowers ¼-½ in. long; pale red or purple, pod 1½-2 inch long, nearly cylindrical, smooth, 6-10 seeded.

Fruit Trees—

1. *Prunus Armeniaca* (Chir) small, bark light brown, 2-3½ in. dia., flowers appearing with or after the leaves.
2. *Prunus persica* (Aru) small, bark brownish, rough, branches thick; leaves 3-5 by ¾ — 1¼ in., flowers 1 in. dia., appear before or with the leaves, drupe 1½-2½ in. long round or flattened, very velvety, not opening in two pieces, fleshy, edible, sweet, green with a tinge of red when ripe, stone deeply and irregularly furrowed, thick.
3. *Corylus Colurna* (Thangi) small, bark dark grey, thin, sometimes peeling upwards; leaves doubly toothed, nut ½-¾ in. long. This tree is akin to *Corylus Avellana*, Common Hazel or Nut of Britain.
4. *Juglans regia* (Akhrot) large, aromatic, shoots velvety, bark grey, fissured vertically; leaves 6-15 in. long, flowers very small, seed corrugated, 2-lobed. The wood is very good for making into furniture. From the seeds excellent oil for culinary and illuminating purposes is expressed. The bark is a vermifuge and used for staining.
5. *Pyrus Pashia* (Kainth) small tree, young parts woolly barren, branchlets end in a spine, flowers 1 inch diam., white and pink, fruit globose eatable in decay, covered with raised white spots.

Trees used for Agricultural Implements, Firewood, Timber and roofing—

1. *Rhododendron arboreum* (Chew) small, bark reddish brown, thick, furrowed, peeling in narrow flakes; leaves 5 by 1¼ in., often clustered at the ends of branches, oblong, narrowed at both ends, pointed, whitish.
2. *Pieris ovalifolia* (Ailan) small, bark thick deeply furrowed, peeling in narrow flakes; leaves 3-7 by 1-4 in., ovate, smooth; flowers 1/5-1/3 in. long, white, bell-shaped, seeds minute, many, linear, oblong.
3. *Pieris ovalifolia* (Ailan) small, bark rough, greyish-white, peeling in round flakes about an inch in diam., branches horizontal, leaves 1-1½ in. long. The wood is soft and used in making packing cases.
4. *Rhus Cotinus* (Tung) large, bark reddish-brown, branchlets red, young parts grey woolly; leaves 2-4 by 1½-3 in. The wood under the name of Young Fustic is much used in Europe for dyeing wool scarlet or orange. The bark and leaves are used for tanning.

Other Trees—

1. *Bhojpatra*—bark brownish white, inner layer pink, thin with horizontal lentil-shaped excrescences, stripping off in thin broad sheets; leaves 2-3 in. long, thin, light green, when young, pointed: fruit a one seeded, winged, lentil-like nut. The English representatives of this genus are *Betula alba* and *Betula nana*, the Common Birch

and the Dwarf Birch. The bark is used to cover umbrellas.

2. *Aesculus indica* (Gun) large, bark stripping in long pieces, buds scaly; leaves digitately compound, capsule prickly, brown ovoid, 1-2 in. diam. with 1-3 seeds, rounded, dark brown with a greyish scar on one side.
3. *Juniperus Communis* (Petar) a small tree, leaves $\frac{1}{4}$ - $\frac{1}{3}$ in.; fruits compound like a berry, purple black with a bloom, the bracts just visible, seeds 3. The berries are used in the distillation of gin, also as a diuretic. The wood and leaves are burnt in the Punjab for incense.
4. *Salix viminalis* (Badah) a large tree, leaves 4-5 inch. flowers appearing before the leaves in bright yellow nearly sessile spikes, 1-4 in. long, capsules $\frac{1}{4}$ in. beaked.

Timber from *deodar*, *rai*, *chil* and *kail* are mostly floated to plains through *nalas* and the rivers. Other pieces are heavier and are not floated. As such the timber extracted out of these trees is mostly used by the local people. The mountain slopes especially those with a northern aspect are usually densely wooded while those with a southern aspect are often bare owing to their greater exposure to the sun.

Prominent Shrubs—

1. *Viburnum cotinifolium* (Telaunj).
2. *Desmodium* spp. (Prih).
3. *Berberis* spp. (Kasmal).

Medicinal Plants and Herbs—

1. Karu (*Gentiana Kurroo*).
2. Patis *Mith* and *Kaur*.
3. Bankakru (*Melothria umbellata*).
4. Muskbala.
5. Chora.
6. Kakarsingi (*Piscia-Intogrims*).
7. Banafsa (Sweet violet or *viola odorata*).
8. Dhup (*Daphndoleoides*).
9. Ban Kakari.

Other plants include *mohra*, *bhang* (Indian hemp), *bangulabri* (*Arosa-mescuta*), *amlora* (*rumapex*), *akkrain* (*rubes*), *ain* (*Zaradiyana Hetrofilla Pimya*).

Dhup—

Dhup is extracted and sold at Amritsar through Chamba traders. Other herbs are extracted by the people who go to higher hills. *Bhang* is used by local people as intoxicant. Dry *Bhang* leaves mixed with tobacco are used in *hooka* tobacco. At least

50% of the people we gathered were addicted to *charas* smoking.

Fauna

Wild Animals—

1. Rosa (Muskdeer).
2. Bagh (Leopard).
3. Pij (Ghural).
4. Thar or Karath.
5. Barking Deer or Kakkar.
6. Lal Bhaloo (Brown bear).
7. Kala Bhaloo (Black bear).
8. Banibilla (Leopard Cat).

Domestic Animals—

Horses, sheep, goats, cows and buffaloes.

Birds—

Neel, *monal*, *chakore*, *nalwal*, *gatund*, owl, wild fowl, vultures, crows, kites and falcons are commonly seen.

Reptiles—

Supper kirla (Chameleon) and snakes.

Size

The area of the village consists of 622 acres. Out of the entire area 118 acres are under the plough. It pays Rs. 318.87 nP. as *mamla* and Rs. 78.77 nP. as surcharge towards land revenue. The forests grow on 32 acres while non-agricultural land is about 20 acres. Forty-seven acres constitute cultivable waste. Four hundred and five acres are covered by pastures, grass lands, ravines and village paths.

Climate and Rainfall

The village is situated in the interior and is very cold in winter. Heavy rains fall from July to September. The nights are most chilly in winter. During summer maximum temperature remains around 80° and the minimum around 40°. But during winter from December to March the weather is cold. All natural springs dry up and the villagers face water scarcity. Sometimes, after heavy snowfalls the village is completely isolated from Tehsil headquarters. The snow falls 6 to 8 feet at the upper hills. At high hills during winter snow melts slowly and fresh snow falls. These continuous snow falls form the glaciers which move when sun shines. In March and April hail storms are common. The villagers also experience cold waves during January and February. They protect themselves from winter by remaining indoor exclusively in their houses along with their livestock.

We append in Table No. II data of rainfall and snow-fall at Tisa. This would give some idea of the weather conditions though Devi-Kothi is at a higher level.

TABLE I
Table showing Area and Population

Area		No. of houses	No. of households	Population		
In acres	In hectares			Persons	Males	Females
622	251.72	60	60	276	142	134

Locality-wise Population

	No. of households	Population
Loharka . . .	9	49
Dhariaala . . .	13	69
Devi Kothi . . .	38	158

TABLE II
Statement Showing Rainfall/Snowfall Data
For Tisa

Month	Rainfall, 1952	Rainfall, 1953	Rainfall, 1954	Rainfall, 1955	Rainfall, 1956	Rainfall, 1957	1958		1959		Rainfall, 1960	Rainfall, 1961	Rainfall, 1962
							Rainfall	Snowfall	Rainfall	Snowfall			
							Inch		Inch				
January . . .	3.26	5.47	5.30	9.90	6.02	369.7	95.0	4	95.7	12	60.0	246.4	15.3
February . . .	..	1.81	9.71	0.64	4.91	77.0	43.2	..	323.0	43	..	74.2	135.4
March . . .	10.86	4.01	7.46	9.11	7.75	229.4	104.0	..	175.0	..	175.7	108.0	82.3
April . . .	2.06	4.60	0.48	3.11	2.94	176.8	80.0	..	44.8	..	74.2	100.7	146.4
May . . .	4.06	1.05	3.06	7.09	0.81	137.2	39.7	..	32.3	..	12.4	43.3	35.8
June . . .	3.05	3.35	1.15	2.17	3.42	37.3	32.5	..	819.2	..	29.4	50.8	27.9
July . . .	2.76	7.05	5.88	9.20	9.70	231.6	319.2	..	326.5	..	126.7	192.8	79.3
August . . .	10.25	7.00	7.43	10.21	5.71	331.0	186.8	..	247.1	..	63.5	149.9	94.4
September . . .	8.73	3.75	9.56	1.78	2.74	90.7	255.9	..	78.0	..	42.2	72.19	94.1
October . . .	0.09	1.85	0.88	18.02	4.36	168.5	61.3	..	64.6	..	..	43.5	..
November . . .	0.26	0.95	0.58	..	0.40	76.0	8.4	..	110.2	..	5.3	92.5	..
December . . .	1.97	2.26	0.45	0.95	6.18	133.4	155.6	6	0.5	..	107.6	44.6	..
Total	39.34	43.15	51.94	72.18	56.94	2058.6	1382.5	10	2316.9	55	697.0	..	..
						M.M.	M.M.		M.M.				

Source—Figures of Rainfall have been obtained from the Director of Land Records, Himachal Pradesh, up to 1960 and from Range Officer, Tisa for 1960 onwards.

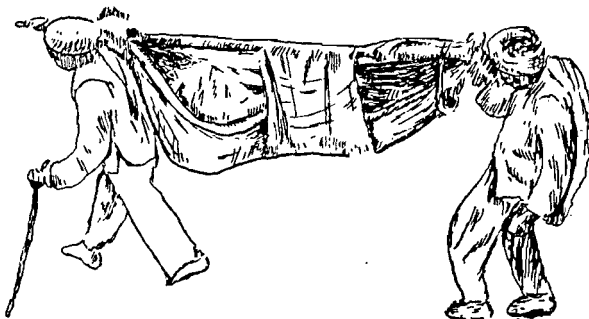
Residential Pattern

In mountainous region much of the land is unsuitable for cultivation. Large tracts are covered with dense forests, while the slopes are often steep where cultivation becomes difficult. In many places the soil is too poor. The hamlets and villages are seen wherever there is a small piece of land sufficient to support a few families. Somewhere a lonely house may be standing on a slope with no space for more. They are larger at the bottom of the valleys than on the slopes where the soil is poor and less productive. In the higher mountains care ought to be exercised in selecting sites to avoid risks of falling rocks and avalanches. Though precautions are taken accidents occur. Land slides too constitute a danger which must be considered while selecting site for houses or village. A hundred years ago an entire village near Tisa was destroyed by a big land slide. After this lands were utilised by the State regime for growing forests near Bhajraroo. These jungles show that there were once cultivated fields. Such land slides have to be crossed on the way to Devi Kothi.

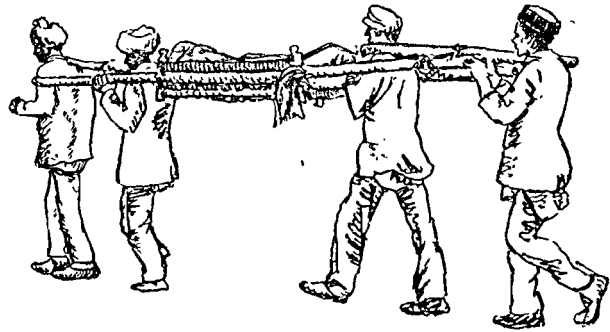
Perhaps it was not considered advisable by villagers to house the whole population in one locality for fear of natural calamities. Three places were selected, Dhariala, Loharka and Devi Kothi. They all form one revenue estate.

Communications

Due to the difficult terrain the transport and communications are very few and the only means of transport are goats and sheep or porters. Some mules do go past Bairagarh. One villager has also two pack horses but he does not utilise them for transportation mainly due to the difficult roads. He says that he possesses them just to carry loads from Kaihel to Trella during April, May and June when he is short of money for his day to day expenditure.



Carrying Patient



Carrying another Patient

The only shopkeeper of the village gets his commodities transported through porters. Since the village is not a centre of trade the need for goat transport seldom arises. Government transport is carried by Pangwals and Chaurahi graziers when they have to carry commodities to Pangi via Chaini Pass.

Cremation Grounds

Cremation grounds have been set apart castewise. There are four cremation grounds and one grave yard. The Brahmins and Rajputs have a common cremation ground while Batwals and Lohars have a separate one for their use. The third is for Aryas while the fourth one is also for upper caste Hindus. By the side of the cremation ground meant for Batwals, Lohars and Aryas the other scheduled castes may also use after taking precaution that they light up a separate pyre at a place. Some elders accompanying the procession decide as to where the pyre should be lit. As convention the residents of other villages do not use their cremation grounds. The grave yard too is meant only for Muslims of these villages.

Rest House

The rest house is managed by Forest Department where officials and visitors stay. The old records of entries show that few Govt. Officials and certainly very few senior officials have ever stayed there or for that reason have been to Devi Kothi. This was built during the State regime. It is a sort of a long hut. There are some fruit trees. Even in April we saw Apple blossom.

Historical Background

No ruins of the Rana's castle who ruled Devi Kothi at one time are left. None could tell about the history except that the Rana might have powers over Devi Kothi independently or on behalf of some ruler. The only remnant of this castle shows that there may have been a castle. The wall is about 15 feet high and 25 feet long, over which there are cultivated fields of a local Brahmin family.

It could not be ascertained as to how this land came under the possession of Brahmins.

Here one slab inscription has been found throwing some light on the history of Chaurah. "According to J. Hutchison & J. Vogel: On a slab inscription lately found in Chamba a specific instance is afforded, in which the title of Rajanaka was conferred by Raja Lalita Verman (A.D. 1143-70) on a landholder, named Naga Pala, who lived at Devi Kothi in Chaurah. This use of the title probably came into vogue after the Rajput conquest of the hills. A tradition exists in the families of the three principal Ranas in the Upper Ravi Valley—Ulansa, Garola and Suai that their common ancestor came from Kulu with Raja Mushan-Verman, about 820-40 A.D. and received his title, along with a Jagir, for services rendered on that occasion. It may be noted, that during Mughal rule the title of Raja was conferred as a personal distinction, and the same usage prevails under our own rule. (Pages 24-25 of the History of Punjab Hill States Vol. I).

Lalita-Verman, A.D. 1143—Two slab inscriptions of this Raja's reign have recently been found. One of these is dated in his 17th year and records the erection of a *panihar* or cistern at Debri-Kothi, by a Rana named Naga Pala, who states that he had received the title of Rajanaka from the Raja. The other inscribed stone is a Salhi in the Saichu Nala, Pangri, and is dated in the 27th year of Lalita-Verman, s. 46=A.D. 1170. This Raja must therefore have begun to reign in A.D. 1143-44, and lived till about A.D. 1175. (The names of two Rajas of Balor—Rana Pala and Ajaya Pala occur on two slabs, one of Lalita-Verman's time and one later, pointing to Chaurah having been under Balor from about 1175 to the end of the century of later. (Page 294.)

It is thus evident that Chamba supremacy over Chaurah had been established, probably by conquest from Balor, about A.D. 1090, and was in force in the reign of Lalita-Verman (A.D. 1143—75). This is proved by a fountain stone containing his name, found at Devi Kothi on Behra *pargana*, dated in the seventeenth year of Lalita-Verman (A.D. 1159-61). On another stone in the same fountain enclosure, an inscription occurs containing the name of a Raja Rana Pala. This name is not found on the Chamba roll, but is present on that of Balor. It would, therefore, seem that at some date later than A.D. 1161 the Balorea Raja had recovered possession of Chaurah and his name was inscribed either by his orders or by the Rana of the time. His son was Ajaya Pal, as in the Balor *Vansavali*, and his name is also

found on another fountain slab of Lalita-Verman at Sai, dated in A.D. 1169-70. There is no indication in any later inscription as to how long Balor retained possession, but we know that Chaurah was for centuries a bone of contention between the two States, down almost to the extinction of Balor. (History of Punjab Hill States Volume-I, Page 293)".

Sources of Water

Natural springs are the only source of drinking water. The springs can be seen in each locality within a distance of a furlong or so but the water is not clean. Except one spring at Devi Kothi, the water of all other springs is not good for drinking as it gets dirty in the channels. Villagers use this for all purposes.

In winter these channels dry up and villagers go to distant *baolies* to fetch water. During heavy snowfalls when the approaches to all the water sources become inaccessible the residents have to melt snow and use the water. Such occasions are few when the snowfalls more than four feet. In Devi Kothi the legendry water of *baoli* can be obtained throughout the year.

Pada narrated a legend about the water of the *baoli*. In ancient times a girl of Chandru married a resident of Galoo where there is acute scarcity of water. Her hair had become thin and her father inquired about. She said, "Water is at a long distance in the in-laws village and the hair have got thin because I have been fetching water on the head". The father felt sad. Anyhow he gave her a covered basket with the advice that she shall open it after arriving at her village.

She started towards Galoo and sat near Devi Kothi to rest. She felt hungry. She felt that there must be some eatables in the basket and thought of opening it. As soon as she opened the lid two snakes came out, bit her and went into a rock. There and then water came out of the rock where the present *baoli* was built later on by a Rana. Since then Devi-Kothi people do not worry too much while in Galoo people have water scarcity.

The water is fetched on shoulders or on the back in earthen pitchers or metallic *gagars*. When old ladies carry pitchers they use a local basket *keerer* and carry the *gagar* or *ghara* in *keerer* on the back.

Places of Worship

Beside Chamunda Devi temple there are other places of worship. There is the Shive-ra-Dehra (Shivala). The priest of the Shivala, Lachha informed that it was built by a

Rana who lived at Devi Kothi long long ago. He also told that there was a spring in one of walls. But now only the spout of water was visible. There' was an earthquake about five decades ago. The tremor was so mild that it did not harm any other building except the Shivala. One of the walls curved in and water disappeared.

Patakas are also a sort of places of worship. Near Devi Kothi forest one *pataka* may be seen. Over a 1½ feet raised platform a *trishul* has been placed. It is considered to be the seat of the goddess. Passers-by would offer some wild flowers, *dhup* or cloth or sweets. In case no offering is available then some grass blades may be picked and offered.

Mindhal and Ghatasaroo are other important places where a devotee may go on pilgrimage during summer. Mindhal is two days journey and Ghatasaroo more than a day's journey from Devi Kothi.

Market

Satyas (8 miles), Gowari (6 miles) and Tisa (12 miles) are the shopping centres. These are usually visited for buying cotton-cloth, oil, *gur* and salt. There are two shops at Satyas, two at Gowari and some two dozens at Tisa and Bhanjraroo. The shops at three centres deal in grocery, foodgrains, cloth, forest products and other items of daily use.

Postal Communication

The village is served by Trella Post Office functioning since 1953-54. It was firstly run by a shopkeeper. Now it has been taken over by a shopkeeper of Satyas (Jeni).

Being the last post office on the Chamba-Pangi road, this Post Office has to cover a large area and according to the Postmaster 14 villages across Baira and Khabla Nala fall under his jurisdiction. To go to these villages is extremely difficult. There is no postman and arrangement for delivery of *dak* is made

by the addressees. Those who expect letters from outside enquire at the Post Office. Letters are mostly for the shopkeepers or a Forest Contractor at Trella.

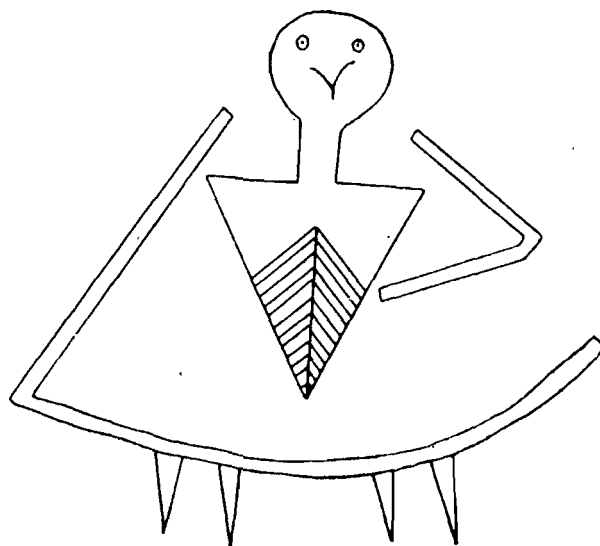
In Devi Kothi the *dak* is received by the school teachers, forest guard, Panchayat Secretary and co-operative society. According to a rough estimate of the Branch Postmaster in 1962 about 100 letters were received annually within the village. Four money orders on account of the daily wages of labourers of forest department were received during the last five years.

The Branch Postmaster receives Rs. 25/- per month. Before independence the village had no Post Office nearabout.

Configuration

According to the working plan of Forest Department, Himachal Pradesh, the configuration of Upper Ravi Valley has been described as—

“The two main ridges which divide the region of Upper Ravi from Kangra on the South and from Pangi Lahaul on the North are lofty and precipitous with peaks over 19,000 feet and from these ranges a series of spurs spread out to the main valleys. At the lower elevations the spurs are broader and the slopes less pronounced. The side valleys between these spurs are 10 to 30 miles long and are often watered by five streams. The demarcated forests occur in all situations, but rarely extend below 5,000 feet or above 9,500 feet. The greater part of their area being between 6,000 and 8,000 feet. In the higher portions of main valleys they reach down to the banks of rivers and in other places they lie 2 to 3 miles from the stream. The slopes vary greatly and are rarely less than 25°. The slopes are described as moderate when they are less than 30° and 35°, average between 35° and 40°, steep between 40° and 45° and very steep when over 45°.”



2. The People and Their Material Equipment

Population

The people in the region include Brahmins, Rajputs, Thakurs, Rathis the inferior Rajputs and the scheduled castes—Halis, Kolis, Sippis, Barwalas, Lohars, Chamars, Dumnas, Rehars and Meghs. The scheduled castes are all endogamous.

In the village there are Batwals, Lohars, Rajputs, Aryas, Brahmins, Dhakis, Khatri and a Chamar. Besides them there are two Muslim families.

The Table III shows that Batwals, also known to be Barwals and Lohars are the dominant community of the village. They are found in all parts of Chaurah. In the local dialect Batwal means 'a messenger'. This name had been given because they were messengers or chaukidars in old days. Many

Batwals of Devi Kothi still act as servants of the Devi temple and receive remunerations from the goddess. They are divided into *gotras*. But this division is in name. There appear to be two *gotras* 'Sulialch' and 'Ghulian' to which all the Batwals belong.

Lohars—There are eleven Lohar families but all are not blacksmiths. Many depend on agriculture traditionally. Like Batwals, these Lohars also do not know their *gotras*.

Here Lohars and Batwals are considered to be more or less the same caste. They intermarry and their children take the father's caste. They are so much inter-mingled that a Lohar may tell his caste as Batwal and a Batwal for a Lohar. The only distinction between these two castes is that a person in a Batwal locality is a Batwal and in Lohar locality he may call himself Lohar.

TABLE III
Households by Castes

Religion	Community	No. of families	Population		
			Persons	Males	Females
Hindu	Batwal	18	67	36	31
	Lohar	11	59	23	26
	Rajput	7	49	22	27
	Arya	10	42	20	22
	Barahmin	8	39	17	22
	Dhaki	2	8	6	2
	Khatri	1	6	4	2
Muslim	Chamar	1	3	2	1
	Sunni	2	3	2	1
Total		60	276	142	134

Rajputs and Brahmins are *swarns* and inter-marry. Frequently informants could not mention whether their wives belonging to other villages were Brahmins or Rajputs. The Brahmins are associated with the local goddess in one way or other and these relations have been discussed. Three families of Brahmin claim their *gotras* as 'Akhroli' and 'Pada' while some Rajputs come from 'Rathi' and 'Paryar' *gotra*. The greater number of persons are not aware of their sub-caste or *gotra*. The main occupation of Rajputs and Brahmins is Agriculture.

Aryas—The 10 Arya households or Ariyas are treated as untouchables. About their origin, Jassu Arya informed that they used to be called 'Chanals'. Under the influence of Arya Samaj they took over the new name and prefer to be known as Aryas or Ariyas. The exact date of this is uncertain but seems about 40 to 50 years back. The younger generation are not aware that their community was known as Chanals once. Other castes have also changed over to Arya. According to Jessu all Meghs have changed over to Aryas.

The change of caste did not bring any change in their social status except that they began to wear the sacred thread.

The Aryas of the region also hold congregations. Jassu is an active member who attends these *sabhas* and informed that a congregation took at Baira during June, 1961. The Arya Samajist leader urged upon the audience and particularly upon the Scheduled castes that they must form one caste of Aryas giving up petty caste divisions. In the gathering *janaus* were given to untouchables. So we come across the fusion of castes Meghs, Chanals and Kabirbansis into one sect. Aryas have emerged into a new caste and their all groups inter-marry. In this case, the caste formation was not due to the age old pattern following up of a profession or trade and therefore provides a striking contrast.

Chanals were skimmers of dead animals some fifty years ago but have broadly discarded this profession now. The section of Chanals which still remove skins are known to be Chamars and not Aryas.

Dhaki—Dhaki is a section of scheduled castes and there are two households. They are also untouchables but are considered superior to Aryas. No scheduled castes come near the kitchen. They used to play musical instruments on auspicious occasions apart from taking to agriculture.

Khatri—The head of this household has mixed with local people due to his marriage

in a local Brahmin family. The children could accept the Brahmin caste in all probabilities.

The only Chamar family stayed in the village for a year or so had left. He used to dispose and tan the dead animals and make shoes. There was no other Chamar family in the village in May, 1963.

Muslims—There are two families of Muslims. They say that their beliefs are more towards Hinduism than Islam. Their names are like Hindus. The head of one family is Achla and the other Birbal. Both these names are Hindu names. There is one other Batwal Birbal and two Rajput and Batwal Achla. Eating beef is a heinous sin for them. Since they are brothers and have no children one of them as decided to adopt a Batwal boy.

House Type

There is one specific pattern of houses. With the exceptions of a few, houses are single storeyed. These are constructed in a terrace formation. One house is constructed to serve as a courtyard for the other. Most houses are *katcha* built.

Roofing and Sloping—The roofs are flat except in four cases where they are gable ended and sloped. These four buildings are the Forest Rest House, Forest Guards Quarter, the temple building of Chamunda Devi and a shop cum residence. The buildings look like square or rectangular boxes.

The entire dwelling structure consists of one closed room and one room or a verandah open from one side. The closed or inner room is mostly used by the family. The family including guests and livestock live in this inner room. This is sleeping room, sitting room, kitchen and cattle shed all combined into one. On the one side of the outer room, opposite to the entrance door, a hand-loom is fixed.

There is scarcity of land and they have flat roofs which can be used for threshing and making hay. The scarcity of slates compelled them to make extensive use of clay on the roofs. Due to abundance of timber, wooden material is used. The roof is made of rafters, ferns, *bhojpatras*, pine needles and clay.

There is no difference between the houses of Scheduled Castes and others. Economic factor and personal taste decide the difference. Even today a house of a Batwal in the income range of Rs. 50 and Rs. 75 may be better than the house of Brahmin in the same income group. The same house will be inherited by his sons and they may have to remain contented with it or make changes now and then. A house is not a thing which can be changed, squeezed or expanded with

every slight change in economic or social status.

Houses of the poor usually consist of four walls with only one room and one entrance. Ventilation is not provided. The hearth is made in the centre of the room. Cattle are generally kept on the one side of the room. Storage vessels are kept on the other side of the room.

The main entrance of the house faces east or west but never downwards or upwards towards the hill. It never faces north or south as that is inauspicious.

Construction—The simple village folks have devised easy methods to construct their houses consisting mainly of one room and one storey with the help of locally available material. No religious customs or beliefs are associated. It is not necessary to consult a *pandit* about the suitability of the site, but an auspicious day is fixed for digging the foundations. If convenient a Brahmin is consulted about the day otherwise any day is fixed. Foundations to the depth of 2 to 3 feet are dug and filled up with dry stones. At the time of laying the first stone *halwa* is distributed to all present. Well-to-do people also sometimes sacrifice a goat and the meat is shared by all who work on the construction. Later only a Carpenter or a Lohar is engaged and the work is done on a reciprocity. One from each household invariably helps and they bring stones and timber for the construction. The owner serves a good meal. In case the owner is a Scheduled Caste he asks a *swarn* to prepare food. The Carpenter or Lohar is engaged on daily wages varying from Rs. 2 to Rs. 3 per day. The walls are built in dry stones with intervening rough logs of wood fixed every 3 feet or so. When the walls are 10' high the roof is fixed. Over the wooden frame work dry grass leaves or *bhojpatra* sheets are spread. About 6" moist-clay is then spread over the *bhojpatra* or ferns or grass and beaten down with beaters. Then a coating of clay and cow-dung is given and thus completes the roof. Retaining pillars are erected on the 4 corners of the roof. The house is given a coating of clay and cow-dung from inside.

If the room is big then a wooden partition divides it. The roof is also supported by four wooden and stone retainers from inside at the corners of the room. These retainers are locally known as *tholas*. Wooden poles may be placed inside in case of bigger ceilings to support the roof.

Since the room serves as cattle shed also, the place of the cattle is marked by a rough

sort of wooden railing. A smoke outlet *ougoon* is provided in the roof. In the case of a wooden wall a long beam is placed on the ground. The wooden planks are fixed to the bottom and the top beam to form a wall. About 50% houses have one wooden wall. There is no bath. For keeping water pots and utensils a shelf like place is provided quite close to the entrance and this is the *gharyani*.

Structure of the House

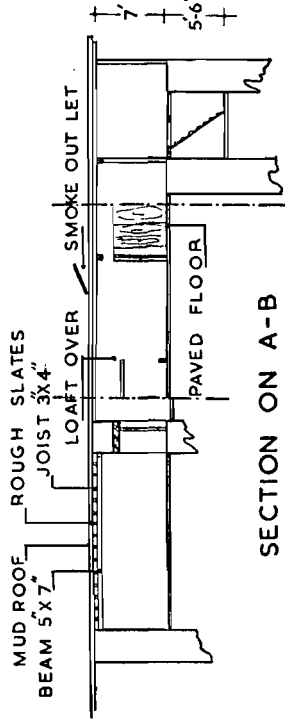
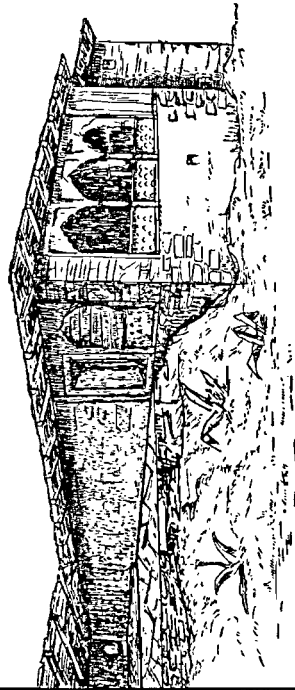
Khai or maniyad	Trenches for laying foundations
Bhit	Kacha floor
Chanai Kand	Stone cum wooden wall
Shan	Ceiling
Khoren	Inner room used as store
Tham	Wooden poles to support the beams
Thola	Wooden cum stone pillars, erected in the corners.
Nas	Beam
Beeh	Outer verandah type room
Ghar	Inner multipurpose room
Gooala	Cattle portion provided in the main room.
Ougoon	Outlet for smoke and light provided in the room.
Chhai	A triangle shaped outlet for smoke and light provided in a wooden wall.

The temple of Chamunda Devi has been constructed on a six feet high platform *chauki*. Between the temple and outer wall over the platform a corridor about 4 feet wide has been provided to move round the temple and this is known as *mandap*.

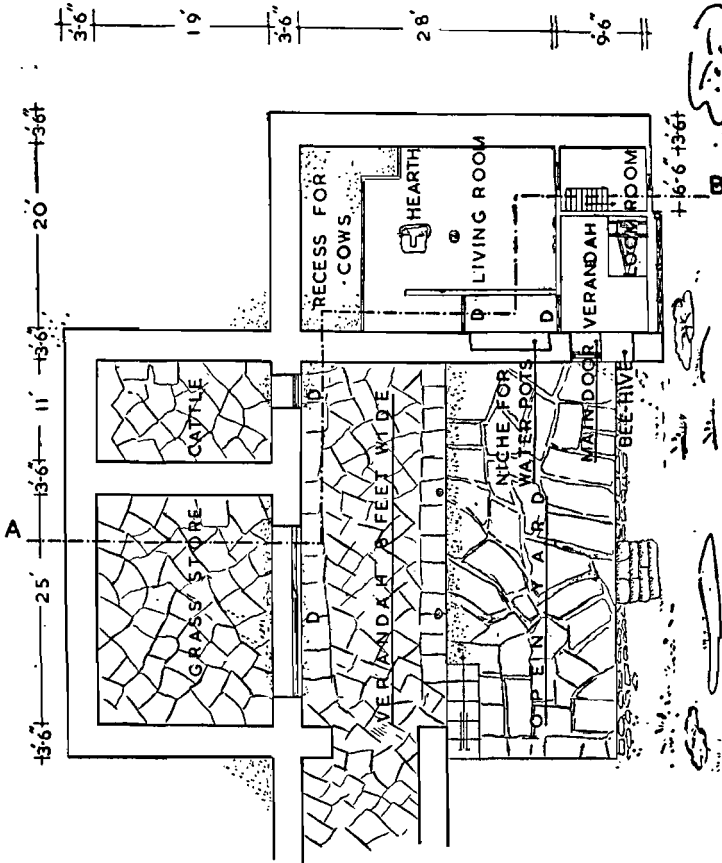
General sizes of various parts—

Floor	.. .. .	20 × 18 feet
Door	.. .. .	6 × 3½ feet
Roof	.. .. .	25 × 22 feet
Height of walls	.. .. .	9 feet
Size of cattle's portion	.. .. .	20 × 6 feet

HOUSE OF PARS RAM VILLAGE DEVI KOTHI, TEHSIL CHAURAH

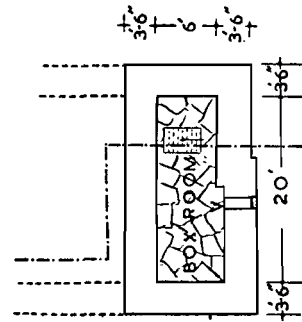


SECTION ON A-B



GROUND FLOOR PLAN

PERSPECTIVE VIEW



BASEMENT PLAN

Decoration—On auspicious occasions like a *jatara*, *nawala* or marriage, the inner and outer walls of a house may be decorated by roughly drawn figure of a bird, a plant or square figures. The most common form of decoration is *ghora* painting which is a series of roughish lines something like question mark in various forms. The top head of these figures is a black spot while the rest of the part is white. Inside the ceiling white patches of *makol* clay are applied. A clear impression of hand may also be found put with *makol* clay over walls.

In another embellishment a plant figure is drawn on the wall over which a bird may be sitting. In another form in square figures *swastikas* marks were found. In a number of houses a pair of horns of sacrificed goat or sheep was fixed over the upper shaft of the entrance door.

The motifs are also drawn over wooden doors. The common forms of decorations are *khurtar*, *nag bel*, *dori*, *katheri phul* and *chhai katheri phul*. In *khurtar* small spots of $\frac{1}{4}$ " diameter are carved over the shafts. In *nag*



Chaurahi Belle

bel a line is drawn in a zig zag manner. Under each curve of this line some three or four petals of flower are carved. *Dori* is a line of flowers. *Katheri phul* is a multi-sided figure. A bigger *katheri phul* in a wooden wall may serve the purpose of a sort of a ventilator.

Other Particulars regarding Houses—Though every family uses the other houses as a courtyard and threshing ground yet one may also use his own roof for such purposes if convenient. There is no custom of renting houses because there is no one except some government officials who really need a rented house. Visitors and government servants stay with some local families and normally no forms of rent are charged. The villagers feel a shelter must not be denied to any outsider and their doors are always open.

Swarn and those of lower classes all stay as neighbours. A scheduled caste house may be found surrounded by caste Hindus.

According to tradition villagers pass over each others roofs. A bigger house built some one or two generations back may be used as two houses by subsequent families. The door may be common or separate.

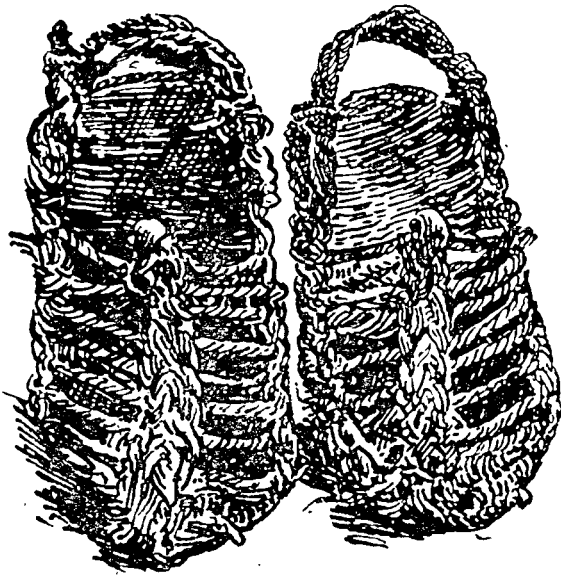
Dress and Clothing

The dress of the people of an area is usually influenced by the climate. These people mostly put on woollen clothes. Such woollen garments can be procured and prepared within the village. The spinning and weaving is done by members of the family. The wool is obtained from their flocks and if a family does not possess sufficient sheep, he would purchase it either from the fellow villagers or shepherds of Brahmaur and Chaurah Tehsils who may return from Pangri and other high hills during October and November. The rate of wool is Rs. 7 per batti. But it is mostly purchased on a barter system. Such ratios of barter during November, 1962 were—

Chillies	2 times of	} Wool
Tobacco	2 times of	
Mishri	1½ times of	
Gur	4 times of	

Cotton and silk cloth is purchased from outside mostly from Tisa where small shopkeepers carry retail business in cloth, food-grains and general merchandise. These clothes can also be prepared through local tailors.

Dress for Women—The typical dress of a woman consists of a *joji*, *dopatta*, *kurti*, *suthan* and *pattoo*.



Pulla

Joji is a head dress used by women mostly like adornment. A silver *shangli* or chain is attached to the *joji* which passes over the left ear. It is studded with metallic threads and embroidery work is done on the surface. The *shangli* is usually 6" long while the cap is usually 4" in diameter. A widow does not put on a *joji* within one year of her husband's death.

Dopatta or *chadroo* is a piece of coloured cloth to cover the head and then left over one of the shoulders. *Chadroo* may also be wrapped on the head like a roughly tied turban when a woman is busy carrying things or when she is working in the fields. Silken *chadroo* is preferred to a cotton *chadroo*. Now nylon *chadroos* are also worn.

Kurti or lady's shirt is of cotton. For auspicious occasions it may be silken. A ready-made shirt never comes below the hips. It is invariably full sleeved and with two pockets. A *kurti* resembles more to a blouse than to a shirt.

Pattoo is a coarse woollen blanket made of white and black hand spun yarn. It is an un-sewn garment rectangular in shape usually $3\frac{3}{4}$ meters by $1\frac{1}{4}$ meters covering the lower part of the body. It is worn by holding one side below the waist over the *kurti* and taking the other end around the loins more than once fixing the last corner of *pattoo* between the loins and *pattoo* rounds. Over a worn *pattoo* a rectangular piece of cotton cloth may also be wrapped tightly which serves as belt, a sort of a *gachi*. At night the

pattoo is also used as blanket. It is an item of dress as well of bedding.

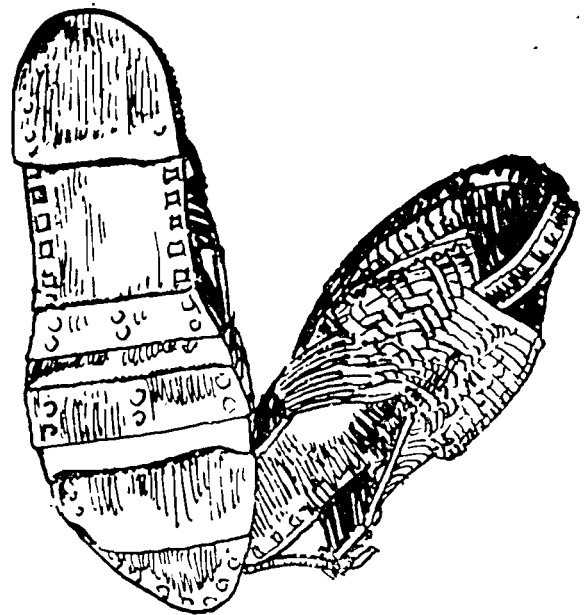
Suthan—The richer women may use *suthan*, a tight pyjama. It is sewn loose with a string reaching down to the ankles where it is tight. The people of Devi Kothi too use *pattoo* over the *suthan*. Mostly cheaper silken *suthans* are used. A *suthan* requires 3 meters of cloth with a width of $\frac{3}{4}$ meter. A *suthan* many last for a year or so.

Dress for Men—This consists of a *pyjama*, *kurta*, coat and *topi* or *safa*. *Kurta*, *pyjama* are the same as we understand in general terms. These are prepared out of cotton or wool. A coat is always made of woollen cloth.

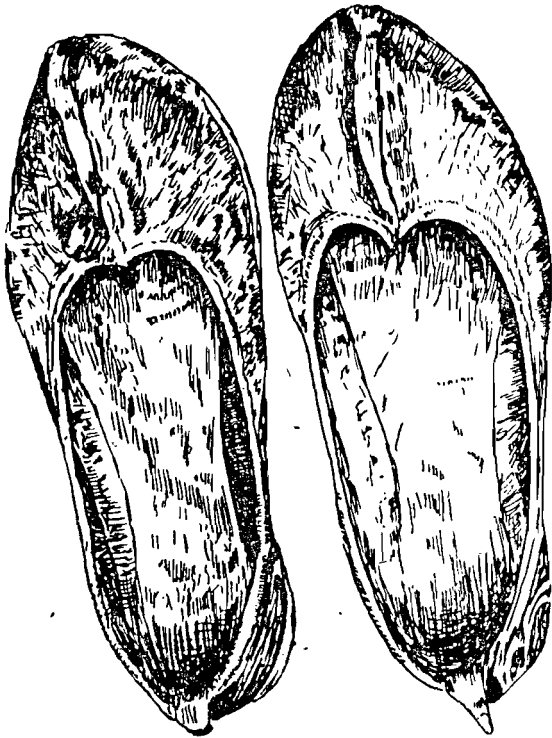
A turban or a cap is worn. Caps are either mill made or made from hand spun woollen fabric while a turban is always of cotton. To move bare headed out of the house is considered improper. Persons who are better off use turbans instead of caps.

The commonly used footwear is *Chamba chappal* which lasts a year or so. Leather ribs are attached to the soles of *chappals* which protects one from slipping over the snow or slippery roads.

Pulla footwear made of grass and mostly tree bark is used by all during winter and invariably in snow. The poor people who cannot afford leather footwear possess *pullas* for all members of the household. Cotton and woollen socks are sometimes used in winter.



Chamba Chappal



Tiledar Paini

Ladies particularly young ones use *tiledar paini* shoes.

Change in Dress—This has not effected the village dynamically uptill now. Only one woman was found dressed in the garments other than the traditional ones. She uses *Punjabi salwar* and *kameez*. Her elder sister was married in Bhattiyat. She found the *kameez, salwar* dress an attractive one and gave up her traditional dress. Her younger sister also found the *salwar, kameez* dress an attractive one and gave up her traditional dress. All other ladies of the village dress in traditional clothes except on very rare occasions such as fairs.

New and clean garments are used during marriage and other auspicious occasions. Some three decades ago the people of the area were highly critical of *bathra likers* (cotton clothes). So much so that even a shirt of woollen cloth was preferred to a cotton one. The cotton clothes were viewed as dress of unsophisticated outsiders. On the contrary the woollen dress was worn by prestige people. The persons who wore cotton clothes were mocked at by others. People even today feel that they are finding it uncomfortable to wear cotton clothes. Persons with woollen pyjamas on can still be seen

even in the months of June and July. But with the passage of time, the rising prices of wool and easiness of cotton clothes changed the circumstances. The shirts invariably and pyjamas are worn of cotton.

There is no difference among the dresses of various castes including Muslims. However, in the economic sphere difference is visible. A well-to-do family may have clothes with no patches, somewhat gaudy and clean too. But a poorer family may remain contented with patched clothes and dispense with certain clothes altogether.

In all castes a widow may not use new and gaudy clothes unless the mourning has been broken. She may put off her nose ornament and discard the use of a *joji* for three months or more so long as she desires. A Brahmin widow has not worn a *laung* since the death of her husband fifteen years back.

Ornaments

The people generally use silver ornaments of heavy type.

Ornaments for the Head—The ladies head ornament is *shangli*. It is a silver ornament weighing about two *tolas* and costing Rs. 6.00, 6 inches in length and one inch in width. The ornament is like a chain. Small silver pieces are attached to the side which faces downwards. One end of the *shangli* is attached to *joji*—a head dress and the other one to the pig tail. Now hair clips are also common. These are purchased in local fairs.

Ornaments for the Nose—*Laung* and *Murki* are ornaments for the nose and are used by all married women. There were some restrictions on the wearing of these ornaments by unmarried girls. But this has vanished much and unmarried girls may wear them at fairs. They are made of gold. *Laung* is worn on the left of the nose while the *murki* hangs between. A *laung* weighing $\frac{1}{3}$ tola may cost Rs. 80 while a *murki* weighing $\frac{1}{6}$ tola costs Rs. 33.

Ornaments for the Ears—*Balian, karanphool, phiralloo* and *tillies* are the ornaments for the ears and are of silver. *Bali* is a circular ring and four to six *balties* are worn in each ear. Six *balties* weighed $1\frac{1}{2}$ *tolas* cost Rs. 5. *Karanphool* and *phiralloo* are little flower shaped ornaments worn in a earlobe. A *phiralloo* pair weighs $\frac{1}{2}$ tola while *karanphool* pair came to $\frac{2}{3}$ *tolas*, costing about Rs. 1.50 to Rs. 2.

Ornaments for the Neck—*Kandari* and *dodmala* are worn around the neck. *Kandari*

rests below the throat while *dodmala* is a necklace type of ornament. Silver beads are the main attraction of a *dodmala*. The *kandari* weighing 5 *tolas* costs Rs. 15 while *dodmala* of 8 *tolas* costs Rs. 24.

Ornaments for the Arms—*Toke*, *bangen*, glass bangles, *kanganoo* and *ghungrooals* are worn on the wrists. *Toke* and *bangen* are like round bangles, *ghungrooal* is *toke* studded with *ghungroos*. These are all silver ornaments. A *toke* pair weighs $3\frac{1}{2}$ *tolas* costs Rs. 10.50, *bangen* pair $3\frac{1}{4}$ *tolas* costs Rs. 9.75, *kanganoo* pair $2\frac{1}{4}$ *tolas* costs Rs. 24.75 and *ghungrooal* pair $2\frac{1}{4}$ *tolas* costs Rs. 8.25. Glass bangles are purchased and liked much. In fact the ready made silver ornaments cost Rs. 3 per *tola* or above according to the type of ornament while gold costs Rs. 200 per *tola* in finished condition of ornaments.

Men folk as a general do not wear ornaments. Well-to-do persons, however,

wear *nantian*—ear rings which are usually made of gold.

There is no distinction of ornaments between different castes. A well-to-do family may have some gold ornaments while a poorer one may like to remain contented with a *shangali* or pair of *ghungrooals*.

Tattooing

For personal decorations the villagers rely upon tattooing. The most common form of motif amongst men is one's name, a flower, Om or a wrist watch. Such motifs are tattooed over the wrist mostly of left hand. There may be a dot on the chin, in the forehead or on the cheek.

The common form of motif among women is a small dot on the chin. They believe that it enhances their beauty. A beauty spot! They may also get a watch or a flower tattooed on the wrist.

Tattooing is done through professionals who are found in fairs. They come from Gurdaspur or Pathankot.

Furniture and Household Goods

The word furniture, as we understand, is foreign in this area. No articles of furniture except one or two charpoys and that too in few households, can be found. The people do not use charpoys partly due to shortage of beddings and partly due to superstitions. A superstition prevails in the village that a person who renders services to Chamunda Devi will annoy her by using a charpoy. They may, however, possess a charpoy for the use of a guest or just to sit upon. A majority of families are connected with Devi in one way or another. Some of them have land for cultivation while other render services of drum beaters, guards, priests and servants. No one of these categories would like to sleep on the charpoy. Only Brahmin and Rajput households, who are permitted by Devi, since times immemorial can use charpoys. One or two steel boxes may also be found with some households. Wooden boxes are found in every household. These are used to preserve clothes and woollen clothes.

The chairs, watches, hurricane lanterns are owned only by outsiders like teachers and a shopkeeper. One Radio is kept with the Panchayat. Torches have to be kept by many as these are very useful during rains. A *chauki* and a *kunali* may be seen in every house. A *kunali* is used as a basin. *Phaula* of timber is used as a spade to remove snow from roofs.



Dodmala

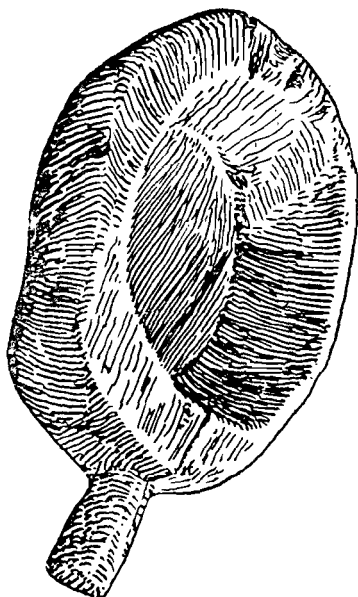
TABLE IV
Material Culture

Caste/Community	No. of families	No. of households possessing					
		Hurricane lantern	Torch	Chair	Watch	Charpoys	Kerosene lamp
Batwal	18	..	6	..	..	6	2
Brahmin	8	3	5	*1	*2	6	3
Lohar	11	..	3	..	..	7	..
Arya	10	..	2	..	..	3	..
Rajput	7	1	3	..	*1	6	2
Dehki	2	..	1	..	..	1	..
Muslim	2	..	..	..	..	2	..
Chamar	1	..	..	..	..	..	..
Khatri	1	..	..	..	..	1	..

*These things are found with some Government officials.

Fuel and Lighting

Deodar trees grow in abundance in the surrounding jungles and some bunker are



Kunali

used both for fuel and lighting. Collection of firewood is done by a housewife.

In the middle of the trunks and roots of *deodar* trees the wood contains resin. This portion of the trunk is cut into small sticks used for lightening. These are put on an iron circular plate and set on fire. When pieces burn they look like burning sticks dipped into kerosene oil. The people also use these burning sticks for lightening when they walk at night. These sticks are known to be *jagnies*.

Seven households keep kerosene oil lamps and these are used in emergencies. The price of kerosene oil is prohibitive (Re. 1/- per bottle of 24 oz.).

The Table IV may give an idea that people do not possess too many items of furniture and requirements. But that is not due to poverty. It is a way of life.

Food and Drinks

Food habits of hill people are in accordance with the climatic conditions. Superior foods like rice and wheat are not taken frequently. Maize grows in abundance and is the staple food. Occasionally four meals are taken during May, June, July and August, when there is work in the fields. Table V gives food habits of the communities.

TABLE V
Staple diet of food habits households taking

Community	No. of households	Rice	Wheat	Grains other than Col. 3 & 4 (Maize)	Vegetarian families	Non-vegetarian families
Batwal	18	..	..	18	6	17
Lohar	11	..	..	11	..	11
Rajput	7	..	..	7	1	6
Arya	10	..	..	10	..	10
Brahmin	8	..	..	8	1	7
Dhaki	2	..	..	2	..	2
Khatri	1	..	..	1	..	1
Chamar	1	..	..	1	..	1
Muslim	2	..	..	2	..	2

TABLE VI
Diet

Community	No. of households	Household taking	
		2 meals a day	3 meals a day
Batwal	18	..	18
Lohar	11	..	11
Rajput	7	1	6
Arya	10	..	10
Brahmin	8	2	6
Dhaki	2	..	2
Khatri	1	..	1
Chamar	1	..	1
Muslim	2	..	2

Morning meal is *nuhari*, 11 O'clock meal known to be *kalwar*, 3 p.m. meal is *erahani* and the last meal is *bayali*. It is the *imloo* which constitutes the staple salted dish throughout the year in the evening and morning while at lunch *chapaties* may be taken with *chha*.

Other grains used by them are *phulan*, barley, wheat, *chenai* and *seol*. *Phulan* chapati

are cooked without fat or oil. Barley flour is also used in 25% proportion with maize. *Chenai* is taken after being boiled as we take rice. Rice and wheat are also taken by them but very rarely.

The seasonal variation effects their diet. During summer period the wheat *chapati* is taken once or twice a week in the form of *mandhas*. The change is however, more significant in respect of seasonal vegetables. Since wild vegetables grow during summer months it is only this period that wild vegetables are used. In winter the common seasonal vegetable is potato. During rainy season 'pumpkin' takes the place of a staple season dish.

The local people relish meat. On all festive occasions goats and sheep are slaughtered in the temple. The consumption of this type of meat is considered a thing of rarity by the villagers. It is believed that eating of this type of meat appeases the Devi and brings good luck. At marriages it is considered a must. Villagers get meat by slaughtering a goat within the village. Meat of animals dying due to diseases is not taken. Villagers may shoot partridges, jungle fowls, neels and other birds and relish those so much. Out of the population three families are vegetarians.

Preparation of Food items—Wheat flour is mostly taken cooked into *mandhas*. The flour is changed to a thick paste by adding water. The paste is spread over the hot *tawa*. It is then cooked from both sides and may be taken with any seasonal dish.

During feasts where there are big gatherings to serve meals *laddoos* of maize flour are prepared. Maize flour is mixed with water so that it can be converted into small balls of approximately 150 grams in weight. In a big *claudron* or *batloi* a little water is put and above it some grass is placed. Over the grass, *laddoos* may be placed upto the top and a lid is placed over it. The *batloi* is then put over the fire so that the *laddoos* are cooked over with steam within half an hour. These may be then taken with *imloo* or *dals*.

The people take milk rarely. Instead they would like to take *chha*. Whey is usually taken as beverage during summer. *Imloo* is prepared from whey by mixing salt and spices. This is taken with *chapaties* and is mostly used dish of this region. *Ghee* is used in sufficient quantity by the villagers. Edible oils are also taken but in negligible quantity. These are brought from Tisa. At Tisa too these are imported from Chamba or Pathankot.

The whey is put into a pitcher and water is removed. The substance retained is sufficiently solid and used with *chapaties*. This whey is known to be *banoreechha*—prepared *chha*. Ordinarily the whey cannot be consumed after three days in summer and six days in winter. But when it is preserved it may last for months together. This way of preservation is practised by those families who have surplus whey.

Gandoola, a local variety of pumpkins, *phali* and *ain* are the common vegetables of the area. *Ain* is a wildly grown plant like stinging nettle found in the hills. Villagers take it partly due to its taste but mainly because it grows in abundance. Leaves are eaten after being boiled. Other wildly grown plants used as vegetables by farmers are *phaphroo*, *halangla* and *kasror*. *Phali* or beans are cut into small pieces, dried up in the sun and used in winter. Potatoes are grown according to one's own requirements and supplement their vegetable requirements during winter months, when all fields are snow covered. To add flavour to all seasonal vegetables and pulses the dry pieces of *nik* grown plant are added.

Other Particulars—Every household was returned as taking tea and sugar. But so far as the question of monthly consumption is concerned Devi Dayal, President of the

Gram Rānchayat was of the opinion that annual consumption in a family with a monthly income between Rs. 76 and Rs. 100 is not more than 10 Kilograms. It is offered mostly to guests. According to a rough estimate of the local shopkeeper he can hardly sell a maund of sugar in a year. The deficiency of sugar is met by the consumption of *gur* and salt where possible. Salted tea is taken when they don't find *gur*.

Similar is about tea. The leaves are purchased occasionally. Sometimes the bark of *kallai* plant is dried up and taken duly boiled and mixed with salt or *gur*. This juice can also be taken with *chapaties*.

A common dish from September to December is *sitroo*. A ripe pumpkin is cut into pieces of normally half a kilogram each. It is then boiled with a little water and eaten when softens.

Meat is always taken duly boiled. The pieces of flesh are put into water sufficient to make it soft. When it softens some *ghee*, *nik*, spices, *heeng*, chillies and salt are added and fried slowly. After fifteen minutes or so water is added to the meat and again it is boiled. The food is now ready.

Taboos—Certain taboos are practised in respect of food. For example during menstruation period a lady cannot cook food or enter the temple premises. Among Brahmins and Rajputs the father and mother of a girl would not accept food or eatables for their consumption from the family of their son-in-law, provided the marriage has been performed under *janai* system. Eating meat is forbidden on the next day of Lohari, the day of Janamashatmi, within three days of death cases and for one month by a lady after her widowhood. In the case of a child birth the members of a family wearing sacred thread or *janau* won't take food in their house among the Brahmins and Rajputs. They may either take food with their neighbours or get cooked out in the courtyard. Among all beef is prohibited.

Food on Fasts—Food like pulses, wheat or maize *chapaties* and rice may not be taken on fasts. Honey, pumpkins, *phulan chapaties*, parched *siul*, *kachalu* roots and fruits are eaten on fasts invariably.

Smoking—*Hooka* tobacco and cigarettes are in very general use among men and women. In many cases children also smoke. In certain households alcohol was common. Although no one would openly acknowledge though many drink secretly. *Bhang* leaves are also used with *hooka*, tobacco by many but it is discouraged.

Fruits—Since walnuts grow in abundance in the region they take this during cold days of winter. Wildly grown apricot kernels are also served though are not too tasty.

Wildly grown apricot is the only fruit found in the area in June and July. *Beehdana* fruit trees can be seen at some places. Few trees of apples, peaches and plums may also be seen which have been planted recently by the villagers and should bear fruits, in a few years. In the premises of rest house some apple plants were in blossom but the village folk has not taken to growing apple in a big way.

Variation of Food Habits—The economic factor decides the quality of food in all families. A well-to-do family may grow *phali* and purchase *mah* and pulses from other villages. But a poor family has to remain contented with wildly grown vegetables and *imloo*. Sometimes he has to request his neighbours for *chha* to prepare *imloo* when his own milk animal go dry. A poorer family may seldom buy rice to prepare milk pudding. But a well-to-do family takes rice once a while.

Utensils

Villagers would prefer to buy cheap utensils of aluminium, brass and clay. Most common utensils are:—

- (i) *Thali*—It is either of *kansa* or brass. It is a sort of metallic plate.
- (ii) *Bhaddoo* and *Patila*—These may be of aluminium or brass. These are used to cook vegetables or pulses.
- (iii) *Tawa*—It is made of iron. It is to bake breads.
- (iv) *Gagars* and *Batlois*—These are pitcher shaped brass utensils and are used to fetch water.
- (v) *Parat*—It is big plate shaped utensils required to knead the flour.
- (vi) *Pitchers*—Pitchers of clay are used for storing purposes. Water may be seldom stored in earthen vessels. Milk products like *ghee*, *chha* and curd are always stored in earthen vessels.
- (vii) *Handi* is small earthen pitcher to boil milk.
- (viii) *Chimta* and *sansi* are to grip hot utensils.

Water may also be brought in empty tins of kerosene oil. Crockery articles and

buckets may be found in few households. Crockery is not popular. A few wooden utensils *parat* and *madani* may also be seen there. Wooden *parat* is required to knead the flour when it is required in larger quantity. *Madani* is required to churn curd and prepare *chha*.

The storage vessels for grains are mostly wooden *dunders* boxes and *toons*. *Toon* is a traditional vessel and is not prepared now. In olden days when in thick forests big trees of *deodar* were available these could be prepared by making a wooden log hollow from inside. The minimum diameter of such log must be at least three or four feet. Such logs are not available now and no *toons* are prepared. The capacity of these vessels can be between two to ten maunds.

Language

The language of the people is Chaurahi which is a form of Chameali. According to linguistic survey of India by A. Grierson—Chameali, while clearly belonging to the western Pahari group of languages, is the most western of its members, and has immediately to its south and south-west dialects connected with Kashmiri. It is, therefore, to be expected that it should show signs of the influence of these languages (page 769).

The Chaurahi dialect is much more closely connected with standard Chameali than is Gadi (page 817).

Written Character—"The Chamba" variety of Takri has been employed writing the specimens. In the case of the standard dialect the specimens have been printed in rough imitation of Chameali movable type. In the present instance they are given in facsimile of the written hand (page 817).

Pronunciation—Mr. Bailey points out an interesting occurrence of epenthesis, such as we find in Kashmiri. By epenthesis is meant the change in the sound of vowel caused by another vowel which follows it, just as in English the 'a' of the word 'man' becomes in the plural 'men', owing to the presence of an 'i' in the old Anglo-Saxon 'mani'. Similarly the word for eating is *khata*, the feminine of which is not *khati*, as we might expect, but *khaiti*. So the feminine of *khana*, to eat, is not *khani*, but *khaini*. This particular epenthetic change of 'a' followed by 'i' is common in Kashmiri and the allied languages, but has not been noted further east than Chaurahi. On the other hand, instances of epenthesis in connection with other vowels have frequently been pointed out in these *Pahari* dialects, and are no doubt

more common than has been shown, as except in one language it is not customary to indicate them in writing (page 821).

To the outsiders these people would talk in rough Hindi which has more influence of Chaurahi dialect than Hindi. They can understand Pangwali dialect of Pangwalas. The Pangwalas too well understand them without taking the minimum help of Hindustani. They say that Pangwali and Chaurahi are almost one and the same dialect with minor difference arising due to climatic and regional conditions.

Births

A Brahmin priest has an insignificant role to play in social and cultural life here. The birth, marriage and death customs can be performed without a priest.

The Concept of Pregnancy—It is believed woman becomes pregnant when God is pleased and deities want to shower blessings over the family. In case of an issueless woman the trouble is always attributed to woman while a man is considered free from defects. Belief goes that in case a woman sees fruits in a dream a son is sure to be born.

During prenatal period a woman may be forbidden to take curd, whey and sour things. Meat may be eaten as it makes, according to locals, delivery easier. The mother may have plenty of milk daily. She does not visit a house where death ceremonies are being performed nor does she visit the cremation grounds. She does not go out at noons or late hours of night, or carry heavy loads or perform household duties where exertion takes place. A well-to-do family may eat *thangi*—wild almonds during the last days of the pregnancy.

Delivery and Disposal of Placenta

No ceremony is performed before the child is born. Few customs are performed after delivery and these are abandoned by the poor and in case of the birth of a girl.

When Labour pains start the men leave the room while women and children may stay inside. After the birth the child is given a little *khand*—raw sugar and then bathed. The woman who performs these services would receive a rupee or so from the head of the household as *lag* if she is not one of the family members. The time may be noted to be told later on to a Brahmin priest but this is not done among the scheduled castes. The umbilical cord is cut with a sharp sickle or knife. The placenta is put under earth and covered with soil lest a crow or beast may consume it.

A number of precautions are taken to ward off ill luck from the child and the mother. During first five days a child may not be shown to outsiders. A cat should not enter the house. The child is not left alone for three days, a sickle or axe may be kept under the charpoy all the time.

On the third day the clothes are washed. A mixture of cow's urine, *Ganga Jal* and cow milk is sprinkled on all sides of the house where birth has taken place. The father of the child or a close relative may go to the priest. The priest arrives and prepares a horoscope. Some names are mentioned and parents may accept one. In case the priest does not find an auspicious time to prepare the horoscope he may postpone this by three months.

The child is brought out of the house after eight days. In some cases he may not be brought out even for 6 months. Walnuts are distributed to all at this occasion and the ceremony is *ralyog*. The mother and child may be given cow urine on third, fifth or eighth day. On the third, fifth or eighth day a *dham* may be organised by economically strong people.

Other Customs—Whenever a birthday—*jamani* is celebrated *halwa* is distributed.

The hair of a child may be cut for the first time in the premises of the temple or in the house. This is done preferably by child's mother's brother. *Halwa* may be offered to Bhagwati and little hair are put on the either side of the temple gate. This ceremony is also performed in the house of Rajoo Batwal by outsiders.

The holes may be made in the earlobes by an experienced lady when a child is about six years. At this time *gur* is distributed among children as *parshad*.

Janau

The *janau*—sacred thread ceremony is performed between the age of 14 to 18 years. The ceremony may be held at the house or in the village Temple, in a Nawala or sometimes go over Shiv Ka Dal (12 miles from, Devi Kothi towards snowy range) where a fair takes place and they use a *janau*. A Brahmin can give the thread. In 1961 two *janaus* were held in the temple. Scheduled castes do not have *janau* performed in a temple. They prepare a *janau* for their use and wear this without any performance. On some auspicious day a person would observe fast, take a bath and go to the temple for wearing a *janau*.

A *dham* may be held on the occasion if family happens to be well-to-do. The *dham*

is compulsory when *janau* ceremony is performed in one's house otherwise it is obligatory.

Child Rearing Practices

A child seldom sleeps by the side of the mother. Instead a *gulli* or a nest of hay is prepared by laying a cloth over the hay. The child rests in this *gulli* for six to eight months and massaged daily for six months. After a massage he has a bath once a while. The children of three years also breast feed.

Muslim Birth Customs

Among Muslims the birth customs differ and may be given up altogether.

In case of birth of a son a *maulvi* from Sias village may be sent for. He narrates *ayats* in the child's ear. This is known as *bang dena*. For this the *maulvi* receives Rs. 1.25 nP. The head of the family distributes *gur* among neighbours.

After five years the barber or a neighbour performs the *sunnet* in *maulvi's* presence. The *maulvi* and neighbours are served with food while the person performing circumcision receives Rs. 1.12 nP. for his services. The name suggested by the maternal uncle is usually accepted.

Post-natal Period

A week or so after delivery the quantity of *ghee* is decreased and the mother takes more milk. During the first week a massage of *chir* oil is given twice a day in the noon or at night. The mother may be massaged for a month or so.

Maternity & Child Welfare

The maternity and child welfare activities have hardly reached here. There is a lady Health Visitor in the Tisa Hospital. The villagers feel that they are pulling on quite well without a trained *dai*. The Lady Health Visitor has been to Devi Kothi and feels:

"The traditional arrangements for safer delivery are unsatisfactory. So much so that the cord is cut by an ordinary sickle, and the concept of sterilisation is not known. Insanitary conditions during the days of delivery lead to ill health of the baby and the mother and they have to seek the assistance of Vaid. Only one case was attended by me in August, 1957. I was sent for when the village house-wives had failed to handle the tedious case. Though I succeeded in bringing about the safe delivery, saving the life of child and mother yet the people do not seek my assistance. Because they are highly superstitious. The pregnant women do not like to consult me. During tours in

numerous cases I was refused about the cases of pregnancy, while they were there.

Since 1957 the conditions have changed slowly. Whenever I go to a house I am respected and some times they seek my advice too. My advice has saved many a complicated cases. Now I am given a patient hearing instead of the criticism in the past'.

Abortion

An abortion, it is believed is due to wrath of deities, influence of evil eyes and magicians. If a family happen to be well to do an elderly person would take a pilgrimage to Mutton in Jammu & Kashmir which is five day's journey from the village through high passes. People bathe in the holy tank at Mutton. There *pinds* are given by the priest who get clothes and charity in lieu of such services. Scheduled castes may also go to Mutton. The pilgrimage to Mutton may be taken at any time between three and ten years.

Barrenness, still births and infant mortality—These are attributed to the weak women, wrath of deities and actions during the past life. To avoid these they may seek the help of a *chela* or pledge a *nawala*. The *chela* may suggest that a cock or a lamb be sacrificed to appease a deity. He may give an amulet or suggest that a pilgrimage be taken to holy places.

In case of a still birth or infant death too a pilgrimage to Mutton is obligatory.

Marriages

Forms of marriages in this region are similar to those amongst Pangwals. Men's and women's consent prevails in all forms of marriages. Intercaste marriages between Brahmin-Rajput and Lohar-Batwal are common and permissible under customary law. Rathi type of Rajputs may marry a Brahmin girl but they don't give their girls to a Brahmin. Marriage relations between Rathi and other types of Rajputs never took place some five decades back. But now there are no such restrictions.

Age at Marriages—Broadly speaking there are no definite periods when marriages take place. Usually a boy of 15 and girls of less than 12 years are preferred for a marriage *janai*. This system had encouraged child marriage in the past.

In *nashvai* marriage a girl may be of 16 years old while man more than 20 years.

The people say that marriages are not done with persons belonging to the *gotra* of the father and the mother of boy's and girl's side. But it is not certain as to how they find the members of their own *gotra*

when more than 75% households are not aware of their *gotras*.

This was elucidated by the President of the Gram Sabha. He told that this is not followed strictly among the Scheduled Castes. With Brahmins and Rajputs too such things are considered in the superior type of marriages in which all customs are performed through the Brahmin *pandit*. In other marriage *gotra* has little significance. Marriages do not take place with close relatives. It is not obligatory for the brother to accept his brother's widow as wife and depends upon the consent of both.

Marriage Ceremonies

Three kinds of marriages are in vogue. Among these *janai* form of marriage is considered to be superior. The father of the boy requests the *pandit* or asks two respectable persons of the village to find out a match. The *pandit* finds out a girl and gives particulars about the marriage to the guardians of the girl. In case the girl's side gives their assent the *pandit* returns and gives particulars of girl's parents to the guardians of the boy. In case both parties agree then there is *kurmai* or engagement. The father, with two other persons (in his absence any other eldest male member of the household) then go to the house of girl's father. They take a gift consisting of Rs. 1.12 nP. cash and 5 seers of 'gur'. They offer these to girl's father who accepts the gift. They stay there for a day or so when they are entertained by the girl's father. A *kurmai* may be *durmai*. In this type there is an exchange of engagements.

The *pandit* may help in fixing a day for marriage. The role of Brahmin is of some significance. He usually, accompanies the marriage party to the bride's house. On the day of departure there women sing songs. The *pandit* may recite some *mantras* and perform *pooja*. *Arti* is performed for the bridegroom. The bridegroom and others then leave for the bride's house. The bridegroom and other follow on foot behind the drum beaters.

On their arrival in the bride's house an adult member brings a *thali* full of boiled rice. All persons try to taste the rice first. Whoever succeeds considered to be *honourable*. *Hookka* is passed around to all. They are served morning meals.

The bridegroom is taken inside. *Pooja* is performed by reciting *mantras*. Moving round the fire is also prevalent but only to a limited extent. *Pheras* of lamp may serve the purpose. In the evening the party returns with the bride. The bride may be carried on a mule or on some ones back if the distance is short.

On return again *arti* is performed and food may be served to the party, guests, children, ladies and other villagers including village scheduled castes. Marriage ceremonies are completed in a day. This is considered the best type of a marriage.

The *gauna* ceremony has little significance in the region. The couple uses the common room.

Dress—The day to day clothes are worn at the marriages. But the clothes are new and colourful. A *pattoo*, *kurti*, *duppatta*, *ornaments*, *joji*, *sangli*, *suthan* are the usual items of dress of a bride. Besides shirt, *pyjama* and turban a bridegroom wears a *chola*—a long coat *dora*—a black string wrapped round his waist and a bunch of *neel* feathers attached to the turban. He may also use ornaments for his ears and wrists. These are *kanganos* and ear-rings *nantian*. The dress of a bridegroom resembles the dress of a Chaurahi male dancer. Coat, *pyjama* are always woollen and whitish. The groom also puts on the *Chamba chappals*.

The musical instruments like drums, flutes, *shehnai* and *narasingha* are played upon during *janai* marriages by the Aryas. The wages are settled normally @ Re. 1 per head in addition to meals.

Dowry

At such marriages simple dowry *rooaj* may be given by the bride's parents according to their economic position. These articles may consist of three combinations of garments, sickles, *kudalies*, *lota*, three *thalis*, two brass *patilas*, one *twa* to prepare *chapaties*, one tong, one *karchhi*, one cow or buffalo, one sheep and one goat and other articles of beddings, steel boxes, garments for bridegroom may be given according to the position of girl's father.

Nashvai

An other type of marriage *nashvai* prevails in the region and is common due to its simplicity, inexpensiveness and due to a tinge of love. It is a run away marriage. A girl of marriageable age may be anxious to get married before her guardians come to know of this. Being a convenient type of marriage it is resorted to by the people of all castes. One night the lover elopes with the beloved and may take her home. They may or may not live in secrecy. After sometime a relative goes to the girl's guardians. He takes a male-goat as a penalty for love. There a formal panchayat is held and the matter is reconciled in almost all the cases. A write up of a typical case will be more interesting.

One night in September, 1961 a girl eloped with her lover who resided in a near-by-village. The girl's father did not report the matter either to the police or panchayat. On the 5th day the maternal uncle of the boy came to girl's father with two villagers and a goat. This party remained in the village with their relatives for two days. On the third night they came to the house of girl's father and presented him the goat. The goat was accepted formally and the guests were treated with respect. A few villagers of Devi Kothi also assembled who later on became Panches of the formal Panchayat.

The uncle of the lover pleaded guilty saying that his nephew had taken the girl as wife without informing anyone and that he had come with folded hands to beg apology by presenting a goat. These guests were invited to meals before the case could be taken up by the Panchayat. After repeated requests the party agreed to take food which was served with great honour.

Then a discussion on the elopement began. The father of the girl explained to them that he was a poor man. He had an intention to marry her in a family which would find out a girl for his son. Now, this could not be done. Had his daughter not eloped he would have asked her husband to arrange a girl for one of his sons. He put three conditions for reconciliation which were:—

Either—1. He should (boy's side) spare a daughter for his (girl's father) sons.

or 2. He should return the girl.

or 3. He should promise to arrange a girl for his son.

The boy's side did not agree to these. Naturally there could not be reconciliation. The discussion went for five hours but no reconciliation formula could be reached. The only alternative was to return the girl which was accepted by the boy's uncle.

The village elders told the girl's father that in case he would succeed in getting his daughter back there was every likelihood of her running away again. Then it would be all the more shocking. Moreover, in case the girl would refuse to come she could not be compelled. In view of all this the girl's father had to grant pardon and the matter was reconciled. In short girl's side has no alternative but to agree.

Muslim Marriages

The Muslims have their *nakah* type of marriages. The marriages are solemnised by a *maulvi* of a nearby village according to Muslim Law.

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The first is *mangwali* which is similar to *kudmai* among Hindus. At this time *gur* is distributed among all. The date for marriage is fixed by the *maulvi*. The marriage party consisting of Muslims and Hindus go to the bride's house where morning and evening meals are served. Food for Hindus is cooked by a Hindu provided with dry rations. The *maulvi* is paid about Rs. 7 to 10.

The dress for a bridegroom is *sehra* turban, a long coat, tight *pyjama* and a shirt. The bride's dress is *kameez* and *salwar*.

The divorce is also allowed among Muslims through the *maulvi* and they too demand compensation from the first husband.

Divorce

Divorce is allowed among all the communities. In such a case a lady may leave her husband and begin to stay with her parents. In case she decides to remarry the former husband would claim a *lag*. At the time of separation she returns her ornaments. She can however, keep her children with her so long they are very small. In such a case she can demand from her old husband some quantity of sugar (like one seer per month) and cash for clothes. Normally such expenses are Rs. 40/- per year. These are decided by the informal Panchayats before divorce.

Divorce is very simple. The husband would tell her in the presence of others, "I have divorced you" and the divorce is complete. In case the divorce is initiated by the wife it is generally believed that she has already found a husband.

In case any one goes in for plural marriages first wife's concurrence is usually obtained in one form or the other. The relations between the two remain smooth.

Jhanjhrara

Widow remarriage is permitted and known as *jhanjhrara* or *sirgudi*. In *sirgudi* marriage the man or the woman may be separated, divorced or widowed. A Brahmin priest need not attend such marriages. The two start living together. A *dham* may be arranged to which village elders and relatives come. Meat or *halwa* is served. This is a simple type of marriage involving little expenditure except the amount of *lag*. The *lag* amount is decided by panchayat. The older a lady is the less *lag* is decided upon.

According to a rough estimate of the President of Panchayat there are 9 out of 20 marriages in the *jhanjhrara* form of remarriage while *janai* are least five out of 20. 6 marriages out of 20 are of *nashvai* type.

TABLE VII
Age and Marital Status

Age Group	Total Population			Never Married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	1	2	3	4	5	6	7	8	9	10	11	12
All ages	276	142	134	61	49	61	61	18	17	2	7
0-4	35	17	18	7	18	..	..	..	..	..	..
5-9	29	15	14	5	14	..	..	..	..	..	..
10-14	19	7	12	6	9	1	2	..	..	..	1
15-19	12	8	4	7	2	1	2	..	..	..	..
20-24	32	15	17	7	4	6	12	1	..	1	1
25-29	22	8	14	1	2	7	10	..	1	..	1
30-34	25	12	13	..	..	9	13	..	..	..	..
35-39	19	15	4	..	..	11	4	2	..	..	..
40-44	20	9	11	2	..	4	4	2	4	1	3
45-49	9	6	3	1	..	5	3	..	..	..	..
50-54	13	5	8	..	..	4	4	1	3	..	1
55-59	11	5	6	..	..	4	3	1	3	..	..
60 & above	30	20	10	..	..	9	4	11	6	..	..
Age not stated . . . . .	..	..	..	..	..	..	..	..	..	..	..

Marital Status

The table VII shows that 122 persons are married. There are 35 widowed persons out of which 25 persons are above 50 years. Persons do not want to remarry after the age of 50 years when the children grow up to look after the family affairs.

Death Customs

Death customs are common. Hindus burn the dead bodies in the cremation grounds while Muslims have the grave yard. Among



Funeral Pyre

Hindus too the dead bodies of lepers, *sadhus* and children under 4 years are not cremated. These are buried near the cremation grounds. If a pregnant woman dies or if some one dies due to smallpox, they are also buried.

The death customs are also not strict. The rituals mentioned in the next pages may be dispensed with altogether by scheduled caste families or other *swarns* when they find it difficult to observe such rituals.

It is evil and bad luck to die on a cot. Generally one is removed to the floor. A minimum quantity of *panch rattan* is put in the mouth. It is believed that the donation of a cow saves the man from the torture after death.

A widow removes her ornaments. During *pithi patta* each head of household donates a two anna coin for purchasing a coffin. The body may then be bathed in cold or hot water and white garments, sewn roughly, put on the body. The corpse may be wrapped in the coffin. A bier—*dharamshili* is prepared by the villagers and a white cotton cloth is placed over it. Other close relatives may also put cloth. The body is then placed on the bier. A *maha-brahmin*, *charge* or *bhatt* is also sent for. But he does not perform any ceremony in the house of deceased. His very presence is sufficient. In case he does not come the cremation is not delayed.

The bier is taken to the cremation grounds. No one moves ahead of the bier. Musical instruments were engaged to lead the funeral

procession of old man or an old woman in early days but this custom has now stopped.

At the cremation ground fire wood and logs raise the pyre to about four feet. The corpse is placed upon this and again fire wood is placed raising it more. Then the *charge* Brahmin or a near relative sets the pyre on fire. Other also offer little pieces of wood. In case death takes place during *panchak* five cotton cloth effigies of the dead, which look like dolls are also cremated.

Kapal kirya ceremony is performed. The son or some close male relative of the deceased touches the skull as a token with a stick. The *charge* recites *mantras* for which he receives *dakshana*. The *charge-brahmin* is not so indispensable as in some parts of Himachal Pradesh where death brings a golden harvest for him. Before the corpse is finally consumed by fire a bone or *asthi* or *phul* as some could call it is removed from the pyre by some close relative of the deceased which is then given to the *gotri* (a person belonging to the same *gotra*). The *gotri* takes this *asthi* to a nearest stream or *nallah* where it is immersed in flowing water. When the fire extinguishes some well-to-do relatives collect bones from some parts of the body like the head, hands, legs knees and feet. These may be either left into the stream or in case of well-to-do families brought to the house of deceased to be finally immersed in Ganga at Hardwar. This *asthi* is placed out of the house. An earthen mustard oil lamp is lit daily in the morning and evening and *dhoop* offered till these are finally removed. Some of these rituals may be dispensed with by the scheduled castes. *Charge* Brahmin need not attend rituals amongst scheduled castes.

Some younger members of the family may get their head, face and moustaches shaved. The persons who accompany the funeral procession bathe on return and change their clothes. In the evening all *gotries* friends and relatives mourn the death and console the deceased's family. Deceased's family serve them meals. Salutations are not performed by any one coming to mourn the death at the house of deceased up to 15 days.

On the same or the next day the house is plastered with cow-dung to get it purified. On the third day all new and old clothes of the deceased may be given to the *charge-brahmin* who is called for all ceremonies by *swarns*. He is served food and *kheer* and given shirt, coat and *pyjama*. These customs are not observed among the scheduled castes. *Purohit* is given food and garments on the third day. In addition to this he is given a *lota*, a *thali* and a *hukka*. *Pooja* for

an hour or so may be performed. This ceremony performed on the third day is called *maran*. *Maran* ceremony is usually performed on the third day provided it is not a Tuesday or Sunday. Otherwise the ceremony is performed on the fifth day and food is served to all near and dear. Meat, onion, *haldi*, chillies, spices and garlic cannot be taken by the household for three days after death when mourning is over and everything can be taken.

Mourning is broken by taking *heeing* in food either on the third or the fifth day. A well-to-do family of *swarns* may also slaughter a goat on the thirteenth day to mark the final end of mourning. In case of a death due to small-pox a goat has to be slaughtered on the day of cremation when they return from the cremation grounds.

A widow may not put on her ornaments within six months. She does not put on a nose ring until she remarries. She may use her *joi* after a month. There are no hard and fast rules in any community.

In case the *asthi* is taken to Hardwar a feast is held on return from Hardwar. This feasting of many is known as *Gangayog*.

Instantaneous deaths—disposal of—In cases of suicide or immature deaths similar ceremonies for disposing off the body are carried out. Some elders take a pilgrimage to Mutton in Kashmir where *pinds* are offered.

Muslim Death Rites

Among Muslims too the dying person is removed over to the floor. When he expires the body is bathed with warm water and wrapped in *alfi* coffin of bleached cloth.

The body is then taken to the grave yard, on a cot carried by four persons. A grave is dug out. Within the pit a cotton cloth *chadar* is spread and the body is placed in it. Along with the coffin some salt, *ghee*, an earthen vessel containing water and some grains are put. All these things are covered with cloth.

The pit is then covered. Each person accompanying the funeral procession including Hindu friends would throw a handful of earth in the pit. A stone slab is put towards the head which remains uncovered. The *maulvi* remains reciting verses from the holy books. He gets Rs. 2.50 for his services.

An earthen oil lamp is kept alit for seven days in the house of the deceased. On the seventh day it is thrown near a ravine by the person who previously bathed the dead body. Sheep may be slain and near and dear feasted. The ceremony is known to be *sata*. The mourning finishes on this day.

Chaliya—On the 40th day the *chaliya* ceremony is performed. A sheep is usually slain and all relatives including distant ones are invited on the feast.

Chhmahi—After six months *chhmahi* is celebrated when again all dear and near are invited on a feast.

Ancestor Worship

According to Chamba State Gazetteer "Ancestor worship is very common in the hills, the leading idea summing to be that the dead acquires 'pun' or merit from the pious act of the living and are thereby enabled to rejoin their ancestors. The most common form which this worship takes is the erection of a stone or wooden board, called 'pitar', in a small hut beside a spring, on which is cut a rough effigy. This is accompanied by certain religious rites and a feast to the friends. Sometimes the board has a hole in it with a spout for the water and is then set up in the course of a stream. Other forms are the erection of a seat by the wayside for travellers to rest on, which may be of wood or stone, or a wooden enclosure in the village for the village sages, bearing in each case a roughly cut effigy of the deceased. One of the most common forms especially in the Chandrabhaga valley, is the erection of a monolith slab, called *dhaji* in some spout near village, with a rough figure of the deceased cut on it and a circular stone fixed on the top. These memorial slabs are sometimes neatly carved but as a rule they are very crude and rough. Their erection is accompanied by religious rites and feasting on a great scale and other archaeological remains may be seen in the Bhuri Singh Museum at Chamba". Some remains of such broken slabs may still be seen near Devi Kothi *panihar*—source of drinking water. In most cases, as appears from the inscriptions they were the work of the Ranas or of wealthy *zamindars*. Two slabs can still be seen in the Museum at Chamba.

"One stone statue (1", 2½" by 8¾") of Narayana or Vishnu from a ruined fountain enclosure at Devi Kothi *parvana*, Bera, *wazarat* Chaurah. It is three faced, the side faces being those of a boar and a lion, probably an allusion to the boar main-lion incarnations. The god is seated on his vehicle, the divine bird *garuda*, and holds his spouse Lakshmi on his left knee. Originally the image must have had four arms with the usual attributes

the mace, the wheel, the lotus and conch—but only the mace can still be traced. The narayana figure is placed in a little ornamental chapal. The carving of the sculpture is much defaced. On the base is an inscription in two lines which records that this image was made by order of Rana Naga-pala, who as will appear from the next para was a vassal of Raja Lalita-Varman of Chamba, and lived in the middle of 12th century A.D. (catalogue of the Bhuri Singh Museum at Chamba page 3).

*"A stone slab 1", 6½" by 10½" from the same ruined fountain enclosure at Devi Kothi as the previous numbers. It was let into the back wall to the proper left of the Narayana image. A corresponding slab, placed to the right of the image, has unfortunately been lost. The slab in the Museum contains, consequently, only the second half of the inscription and even of this half a large portion is destroyed. This is the more to be deplored as the inscription possesses great interest both literary and historical. It contains the history of local Rana Naga Pala. After his father's death, his mother Balha wished to become *sati*. But he held her back and she devoted the rest of her life to pious works. She reduced her body (by fasting) the inscription says, and increased her charity, her compassion for the poor, and her devotion to Krishna. In memory of her husband she built the fountain enclosure in which the inscription was placed. It further mentions that Nag Pala received the title of Rana (the word Rajanka meaning a Rana is lost, but can be restored with next to full certainty) from his liege-lord, Lalita Varman of Chamba. The inscription is dated in the 17th year of the reign of that Raja, in A.D. 1159-60. It was composed by the Raja's *guru* Kamalanchhana, and does great credit both to his knowledge of Sanskrit and poetical skill (*ibid*).

Such small slabs known to be *paneroos* in the local dialect are given by a Lohar to the household. The Lohar and the *gotries* place it duly worshipped near the source of drinking water. It is believed that by doing so the soul of the dead is pacified and thereafter rests in peace. These persons are feasted. The *paneroos* are placed by all sections of Hindus.

In October, 1962 about fifty slabs were seen in the two *panihars* of Devi Kothi. These are not removed.

*For a transcription and English translation of this inscription see Appendix VIII.

3. Economy

The entire economy of the village revolves around agriculture. The produce is sufficient to feed village population even when the crops are below average. No one purchases foodgrains from outside the village.

Economic Resources

Side by side some carry subsidiary professions to supplement their family income. These professions are *mazdoori*, carrying of loads, tailoring and business.

Ownership of Land

Chaumunda Devi is biggest land holder. She possesses 327 *bighas* and 12 *biswas* of cultivable land within the revenue village. The land is not cultivated directly on her behalf. The entire land has been given to local people as evident from Table VIII.

For details about *bighas* and *biswas* please see weights and measures.

In addition the goddess also possesses 101 *bighas* of land at Sanol an adjoining village. The land at Sanol is cultivated by six families of Brahmins who are residents of Devi Kothi and Sanol. She also possesses 29 *bighas* and 8 *biswas* in Chalaunj.

This shows that out of 118 acres of total cultivated area in Devi Kothi 65.52 acres are owned by the goddess while less than 50% is possessed by 56 families collectively.

The Himachal Pradesh Abolition of Zamin-dari and Big Landed Estates Act would effect temple land. A list of such lands were being prepared in the Tehsil Office and the structure of temple land is likely to undergo a change shortly. Since the Revenue of Temple land is Rs. 134.49 nP. per annum the tenants have the right to acquire ownership rights according to the provisions of the Act.

It could not be ascertained as to what was the base of the distribution of land among the different families. But the President of

the Gram Panchayat was of the opinion that initially land might have been distributed equally or with minor variations among the different families. Though the land is held by the tenants on temporary lease system yet it is inherited in the same way as we find in ownership system where land is transferred to children after the death of the father. With the passage of time and expansion of families the land possessed by the next generations began to decrease due to partition of brothers. The system seems to be so old that many tenants could not tell whether the land possessed by them is owned by them or by

TABLE VIII
Distribution of temple land among the tenants

Caste	Name	Area possessed	
		Bighas	Biswas
Lohar	Jalam	3	13
	Devi Dass	2	16
	Shri Saran Devi Dass	1	10
	Santan through Kunden	1	16
	Santan through Jalam	0	16
	Devi Dass	0	7
Aryas	Jassoo	11	6
	Jassoo s/o Sarda	14	7
	Doom	3	18
	Doomnu	19	10
	Santtan	0	19
	Dhanna	14	5
	Molam	19	2
	Santtan s/o Lala	11	5
Batwals	Hari Dass	13	17
	Jagta Hari Dass	18	1
	Dass	29	5
Brahmins	Debia	15	12
	Luchha	6	1
	Jagta	8	15
	Shiv Saran	16	1
Rajput	Chand	19	8
	Molam Mahaan	23	16
	Shio Sharan Dashravan	24	1
	Bharna	32	13
Dhaki	Pardenoo—Jassoo	14	15

the goddess. They were ignorant of the area possessed by them. Whatever information was available has been given community-wise in a consolidated form in Table IX.

It would appear that 6 families are landless. Out of them 4 families have immigrated in the village and except one all these are staying there temporarily. Six families possess 5–10 acres of land. But no family possesses more than 10 acres.

Secondly it may be mentioned that the persons who has leased land are all tenants of the Devi. There is no practice of letting out of land on *batai* as the people have only small holdings.

Agriculture

It is a way of life whether it pays them or not. A landless person has no status though he might be earning sufficiently to support his family. The more land he possesses the higher respect he receives from the people. It is considered better to have marriages with a person having sufficient land.

Out of the total land, 118 acres have been brought under cultivation on which usually one crop is grown. There are no irrigated lands.

Kharif Crops—Maize, *phulan* are the principal *kharif* crops. Other crops grown during *kharif* season are *siul*, *mah*, *phali* (beans) and tobacco.

Rabi crops—The principal *rabi* crops are wheat, barley and *sarson*. *Masoor* are sown but very seldom and that too in a negligible area.

Maize—In 1960 there were 100 acres under maize cultivation more than any other crop. It is sown mostly through broadcasting method. Because this method requires less time and labour. Information in respect of all the crops has been given in the agricultural calendar.

The second crop of the village is *phulan* which takes three months for maturing. *Phulan* constitute the area sown more than once in land utilisation statements. In 1960-61 only 10 acres were cultivated.

Potatoes are cultivated by a few families for their requirements.

Tobacco is cultivated by households according to their small requirements. Beans and *urd* are grown during rainy months. *Urd* is cultivated on inferior lands. Beans or *phallees* are sown in maize fields. *Siul* is cultivated on the fringes of maize fields only one furrow of the plough. The quantity of area sown in the Jinswar statement in respect of *phallies*, *urd*, is nil as the total area under these crops never exceeded half an acre.

Wheat and barley are sown when the *kharif* crops are reaped. But it is not sown in the entire area. Usually those fields are brought under wheat/barley cultivation which have been brought under maize cultivation during the last two *kharif* seasons. During 1959 the total area under wheat and barley was 43 and 8 acres.

In addition to these crops the agriculturists also cultivate *masoor* pulses.

Gadoola a local variety of pumpkins is sown near the manure heaps in the beginning of rainy season. These *gadoolas* too serve their vegetable requirements from the month of August to October in green and fresh form.

Marketing and consumption of Agricultural products—The village is a surplus area and exports surplus foodgrains to Pangi. On inquiry a farmer may reply that he does not sell any produce but the local shopkeeper gave so many instances in which he had sent Pangwala customers to the farmers for surplus produce. If possible a farmer will sell his standing crop of wheat and barley to Gujjars who happen to pass by to their pastures through the villages *enroute*. Gujjars use such crops for fodder. They think that it is a good fodder for their livestock which exhausts completely during the long journey. In table X is shown the approximate sale and consumption of agricultural products on the basis of the information collected in September, 1962.

It shows that out of 605 maunds of maize 72 maunds are surplus and are sold for Pangwalas, Gujjars, and local petty farmers. In all 100 maunds or so of surplus agricultural products are made available for sale when the crops are average. During rich years this quantity is doubled as the home consumption remains almost the same. Moreover only maize, barley, wheat and *phulan* are exported while all other products are consumed locally.

The prevailing rates of agricultural products in September, 1962 were (Chamba *tole*):—

Maize	Rs. 20/-	} Per maund
Wheat	Rs. 20/-	
Barley	Rs. 20/-	
Potatoes	Rs. 20/-	
Siul	Rs. 10/-	
Tobacco	Rs. 5/-	

For each crop a peasant usually picks up the certain seeds according to his requirements. The seed is reserved from the heap. For potato seed the farmer would not select a potato more than the size of an egg. In

TABLE X

Approximate Agricultural Produce of Cultivation run by the Households and their disposal

	Name of product																				
	Phulan	Wheat	Maize	Pulses	Barley	Vegetables & Potatoes	Tobacco	Fruits	Oilseeds	Siul											
	Mds.	Srs.	Mds.	Srs.	Mds.	Srs.	Mds.	Srs.	Mds.	Srs.	Mds.	Srs.									
Annual quantity produced	71	36	167	20	605	00	23	30	103	10	65	10	6	2	21	20	0	25	0	17	1/2
Total annual quantity consumed by the producing households.	69	36	148	20	533	00	23	30	91	30	65	10	6	2	21	20	0	25	0	17	1/2
Total annual quantity available for sale	2	00	19	00	72	00	..	11	20	..	..	..	..	..	..	..	..	..	..	..	..

case such seed is not available a potato is cut skilfully for seed.

Rotation of crops—Rotation is not carried out on any system. All *khariif* harvests are reaped by October. The land is usually kept fallow for cultivating maize, otherwise barley or wheat may be sown which is reaped in June and sometimes in July. In such plots mostly *phulan* is sown when the wheat has been harvested.

Agricultural Implements—Traditional agricultural implements are used by the farmers

of Devi Kothi. These can be prepared by local blacksmith. A list of these implements together with their use and cost is given in table XI.

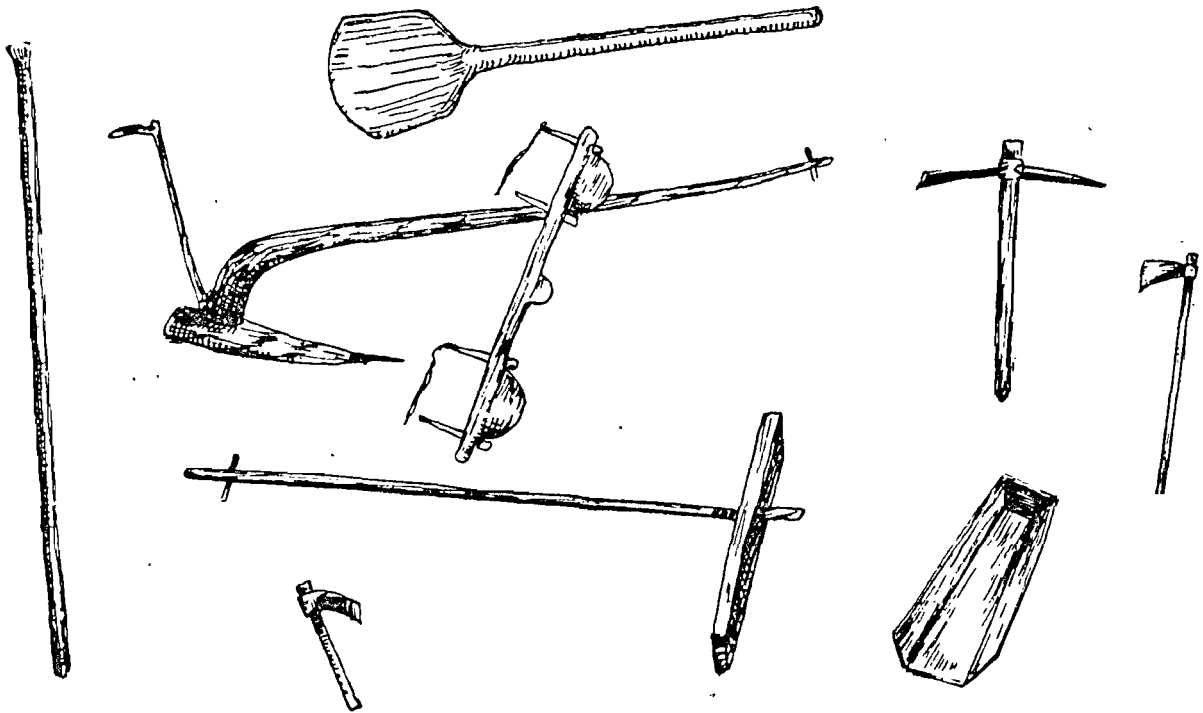
Gainti, Jhabal and Bailcha are brought from Tisa where these things are imported from outside. These are machine made tools.

Farming technique and Practices—Taboo is attached to the sowing of seeds and ploughing by women. But women work in the fields along with their men folk in all work except these two.

TABLE XI

List of Agricultural Implements

Serial No.	Name of Implement	Cost	Life	Purpose
		Rs.		
1	Hal (Plough)	20.00	1 year	To plough the land.
2	Mai (Leveller)	8.00	2 years	To level the field after sowing.
3	Joon Bitrara	8.00	2 years	To control the bullocks.
4	Drat (Large sickle)	5.00	6 years	To prepare firewood and reap maize plants.
5	Drati (sickle)	2.00	2 years	To reap the harvests.
6	Kudali (hoe)	1.00	2 years	For weeding & digging purposes.
7	Keerer	4.00	2 years	It is required to carry harvested bundles in it.
8	Sothi (Threshing sticks)	0.20	2 years	Threshing.
9	Baila	3.00	10 years	To repair implements.
10	Gainti	10.00	25 years	To dig out the fringes of fields.
11	Kuraroo	6.00	20 years	To cut wood and trees.
12	Jhabal	50.00	100 years	To dig pits and break rocks.
13	Bailcha (Spade)	6.00	3 years	To remove clay.
14	Shoop (Winnowing fan)	1.00	5 years	To separate corn from hay.



Agricultural and other Implements

The fields are manured twice a year. Manure is not applied for *phulan* crop. A major portion of manure is applied after the reaping of maize when it is desired that again the same plot will be brought under maize cultivation. There is no fixed rate of manure per acre. Whatever quantity available with a household is used.

Mostly women carry manure. Light doses of manure are applied during October and November if possible. Otherwise the plots are manured in April and then ploughed for maize.

There is nothing particular about the method of sowing. For maize the land is first ploughed twice. Then with leveller clods are broken and seed sown broadcast—*chhand*. The land is then again ploughed.

For wheat and barley the land is first ploughed and then surfaced with a leveller. The seed is broadcast and land is ploughed for the second time. For *phulan* the seed is sown broadcast like first ploughing. When the seed has been put the land is ploughed. All the crops except maize are reaped with teeth-sickles while the maize is reaped with sickles. It is said that teeth-sickles cut more effectively than the other type.

Threshing operations particularly those connected with wheat are performed invariably with the help of neighbours. These

bundles of corn ears are beaten with sticks and the grains in the ears fall on the threshing ground. Two to three pairs of bullocks are then moved on the heap. At intervals of an hour or so the dry husk—*bhusa* is beaten with sticks and again bullocks move. In the evening the *bhusa* is kept apart for use as fodder while grains are separated from particles. This is done by throwing the mixture on the ground from about 6 feet above when the wind blows.

Maize cobs are separated from plants when these are standing in the fields in semi dried condition. The plants are then reaped, bundled and stored for use as fodder in winter. The maize cobs are dried on the roofs. These are beaten with heavy sticks so that grains and cobs are separated. The stalks may be utilised as fuel while grains stored in storage vessels.

For threshing of *phulan* and *siul* the help of neighbours and bullocks is not obtained.

Pests and Crop Diseases—The villagers have been hard hit by monkeys, bears and crows. Wild rats also do considerable harm to the crops. The monkeys are a constant nuisance for all crops. The bears do considerable harm particularly to maize crop. They say that negligence of one night could cost the destruction of one acre of maize crop by only one bear. Wild rats harm wheat.

To scare away monkeys and bears the peasants have to keep a careful vigil on the fields. Whistles are blown and empty tins are rattled to scare them. At night huge fires are lit with dense smoke to scare away the bears.

Crows do considerable harm when there is a mist in the maize fields. To scare away the crows people use *Chatakoo*. A string is prepared with the bark of a tree. It is moved in such a way that it produces sound like the blast of a cracker. The crows usually fly away on hearing the sound. One household also possesses a gun and is used by the owner to guard the crops.

Kaleo disease effects wheat and maize when the grain becomes blackish and bitter in taste. During *Giri* disease the plants do not bear grain bunches. *Glore* insect eats up the wheat seed within the soil while in case of potatoes it eats up the plants under three inches. *Siri* insect bores the maize plant within 3 feet which then dies. The people do not apply any sprayer nor do they know such diseases can be controlled.

Average Production—No experiments have yet been performed to find out the average produce of land per *bigha* from various kinds of lands. However produce per *bigha* in seers in Chaurah Tehsil according to Hindi booklet "*Tehsil Chaurah ki Tashkhis Mamlu Zamin Ki Tajwizon Ka Khulasa*" dated the 26th September, 1958 by the Settlement Officer, Chamba District is:—

TABLE XII
Average Produce of Land

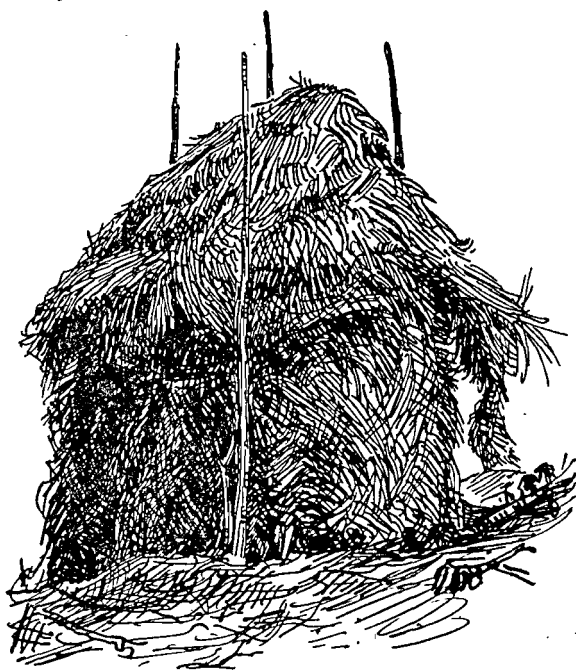
Name of Crops	Produce in seers from unirrigated		
	Class I land	Class II land	Class III land
Maize	80	65	40
Siul	45	35	25
Urd	30	25	15
Potatoes	450	350	300
Tobacco	90	60	45
Phulan	30	20	15
Chinai	35	30	0
Chillies	80	50	0
Rongi (phali) beans	23	0	0
Wheat	50	40	25
Barley	80	50	35
Rapeseeds	25	20	10

TABLE XIII
Agriculture Calendar

Serial No.	Name of month	Operations
1	January	Weeding out of grass from wheat and barley fields subject to the conditions of weather.
2	February	Do.
3	March	1. Weeding out of grass from wheat and barley fields subject to the conditions of weather. 2. Also manuring of fields during the end of the month meant for potato, maize and <i>mah</i> cultivation.
4	April	1. Preparation, ploughing and sowing of fields meant for maize and potato crops. Reaping of mustard seeds.
5	May	1. Sowing of potatoes, <i>mah</i> , maize and <i>siul</i> . Earthing up and hoeing of these crops. 2. Final cutting of mustard oil seeds and complete harvesting operations of this crop. 3. Preparation of tobacco nursery.
6	June	1. Preparation of tobacco nursery and transplantation. 2. Harvesting of wheat and barley crops. 3. Complete sowing of potatoes and second operation of earthing up the plants. 4. Weeding of all crops.
7	July	1. Threshing of wheat and barley. 2. Ploughing and sowing in fields where millet— <i>phulan</i> is to be cultivated. 3. Weeding, earthing and hoeing of potato and maize plants.
8	August	1. Sowing of <i>phulan</i> . 2. Weeding and earthing of maize (partly), potato and tobacco.
9	September	1. Cutting and harvesting of maize and uprooting and collection of potatoes. 2. Manuring of fields. 3. Final threshing of wheat.
10	October	1. Complete harvesting of maize, potatoes, <i>mah</i> , tobacco, <i>siul</i> , pumpkins and <i>phalies</i> . 2. Ploughing in fields meant for wheat, barley and mustard seeds. 3. Harvesting of <i>phulan</i> .
11	November	1. Ploughing and a little sowing of wheat, barley and mustard seeds. 2. First manuring of land meant for maize cultivation provided there is surplus organic manure.
12	December	1. Final sowing of wheat, barley and mustard seeds. 2. Ploughing in fields meant again for maize cultivation.

Problems of Agriculture—Techniques followed are not up to the mark. The main reason is that the land is rocky, snows linger on indefinitely and local seeds are used. It is gathered that improved varieties of seeds have not been available to villagers in time. Here a great hindrance is the severity of nature. Snow falls at high slopes in November, and in the village by December. The *rabi* crops remain under snow till March and the crops are harvested in May-June. Most of the area cannot be brought under two crops.

The rainy season also sets in early. Sometimes it begins when the crops are still in the fields. About one third of the grains are destroyed. Whatever crop is out in time has to be stored in conical heap known as *khar* locally.



Khar

Manure—The only manure known to peasants is cow-dung. Artificial manures have not been introduced in the village as yet nor are the peasants willing to use them. The main reason advanced is that they can arrange reasonable quantity of cow dung.

The manure is not preserved carefully. Open heaps of manure can be found near the houses. Manure pits have not found favour with the villagers as yet.

Animal Husbandry

Animal Husbandry plays an important role in the village economy. Fourteen persons returned animal husbandry as one of their subsidiary occupation. Their sheep pro-

vide raw wool. Their cattle supply *ghee*, *chha* and milk for their own consumption and manure for fields. In 1961 Cattle Census the number of animals in the village was 1,826. Out of them 1,117 were sheep, 220 goats and 489 cows, bullocks or buffaloes.

The distribution of the animals is:—

1. Bullocks above 3 years	...	109
2. Calves over 3 years	...	54
3. Cows	...	166
4. Buffaloes	...	91
5. Buffalo calves under 3 years	...	12
6. Cow Calves under 3 years	...	57

According to a rough estimate the milk yield was found as:—

Cow within 6 months—1½ seer daily

Cow after 6 months—1 seer daily

Buffalo within 6 months—2½ seers daily

Buffalo after 6 months—1½ seers daily

The Forest Department issues grazing permits on payment of normal fee. A distinction is made between right holder graziers and others in payment of fee and penalty. Penalty is levied when one fails to obtain a valid permit.

TABLE XIV
Charges realised for grazing

	From non-right holders		From right holders	
	Fee	Penalty	Fee	Penalty
	Rs.	Rs.	Rs.	Rs.
Buffalo	6.00	9.00	4.50	6.00
Sheep	0.10	0.50	0.10	0.50
Goat	0.25	1.00	0.25	1.00
Cow/Bull	1.00	Not known	1.00	Not known

One buffalo bull and calves under one year are allowed free grazing.

The permits are issued by the Divisional Forest Officer (Chaurah) at Chamba. These permits can be checked anywhere but positively on Ravi Bridge at Chamba. All permits are valid for the period 1st June to 15th October.

Tisa, Gowari and Satyas are the markets for selling *ghee*. It was being sold at the rate of Rs. 12.00 per *batti* (Chamba *tole*) in 1962. But is mostly consumed within the family and sale is resorted only when a family may possess a milch buffalo. The *ghee* is not consumed by a villager for the first 15 days unless a seer or so has been offered to the goddess.

Grazing—It is done in the village almost in a collective way. Each member from three households take away all the cattle of the village to grazing grounds turn by turn. In

such a case a farmer may not like to send his buffalo in common stock for fear of slides and consequent injuries. The farmers may also send their sheep and goats with professional graziers to high hills. The charges of the graziers range from twenty to twenty-five naya Paise for the period from May/June to October for a sheep or goat. The grazier has no responsibility if the animal is killed by a *marauder* or if they die due to other causes provided the graziers could return the skin of the dead animal.

Distant pastures are known *odhwaries* in Chaurah. They are situated at higher altitudes about three or four miles away from the village. Some of the villagers have their lands there which are cultivated regularly. Sheds and temporary huts are constructed where cattle are kept at night. The cattle are shifted to these pastures in Jeth and remain there till early Kartik. At least one member of the family is always away from home during summer looking after the cattle at *odhwaries*.

Goat/sheep manure is considered more valuable than other manure. When the nomad graziers has to pass by the village with their flocks they rest with the flocks in the cultivable fields. In such cases the owner of the field has to serve the nomads with cooked or dry ration including firewood.

Goat hair are used to prepare strings. These strings are very strong and one seer can be obtained for Rs. 8.00. But usually they are not sold. The skins of these animals are known as *khaltus* used like bags for storing grains.

A sheep has two shearings in a year and an average sheep provides one seer of wool at a shearing. Usually every villager shears his sheep. A local Batwal who is an expert in sheep shearing gets one sheep's wool for shearing 40 sheep. The shearing is done with a typical scissors known as *kat*.

Disposal of dead Livestock—Dead goats or sheep are consumed as meat. Dead cows and buffaloes used to be buried after removing the skins by the *chanals*. After adopting their caste as Arya these people left the profession and the *sawarns* had to bury the dead animals themselves now. There is no taboo and all join in dragging the dead animal.

A Chamar from Dadion a nearby village may also be asked to the village for clearing the dead buffaloes and cows. In such case the skin of the animal is the property of a Chamar. The owner has a right to demand two pairs of *Chamba chappal* of any size free.

Also the Chamar would take free meals from the household concerned provided an animal is removed before noon.

Taboo is attached to the sale of cows. If one has to sell he usually charges around Rs. 20, which he thinks the average maintenance charges. The farmers prefer not to buy bullocks but to rear them.

Forest Economy

The forests play an important part in the economy of the village. The villagers are employed by forest contractors for extracting the timber. About 70 people are employed and they earn nearabout Rs. 4/- a day. In addition the villagers collect herbs from the jungle and sell them to the local shopkeepers. The prevailing rates of the herbs during September 1962, were:—

	Rs.	
1. Kauri Patis	30	} per batti
2. Mithi Patis	2	
3. Karu	3	
4. Bankakru	2	
5. Banafsa	12	

Dhup is forbidden to be extracted from the hill tops without a valid permit from the Divisional Forest Officer, Chaurah. The fee is Rs. 5/- from non-right holders and Re. 1/- from a right holder. Though all the villagers are right holders they do not obtain permits. They gave out that permits were not allowed freely by the Forest Department. The villagers do collect herbs from the forest and sell them out. This cannot be regarded as a regular source of income and can at best be regarded as some slight monetary help to a farmer. No villager was a permit holder nor did any one admit that he was extracting *dhup* illegally.

When extracting of timber is started in the surrounding forests these people find employment as unskilled labourers with the forest contractors.

Forest Bartandari Rights—The forests around the village can be divided into four broad categories. An idea about these forests can be gained from this chart.

FORESTS			
Unreserved		Reserved	
Demarcated Protected Forests (D.P.F.)	Undemarcated Protected Forests (U.P.F.)	Undemarcated Working Circle (U.W.C.)	Regular Working Circle (R.W.C.)

In all reserve forests (U.W.C. & R.W.C.) no villager becomes a right holder unless forefathers were declared such. In short only those persons can inherit rights in such forests whose forefathers were given *bar-tandari* rights in these forests. All the residents of Devi Kothi possess rights in such forests. Pre-requisites of right holder for obtaining trees are:—

1. That he must possess self cultivated land.
2. That he must possess a residential house which should not have been rented out.
3. He should not have sold *mezrooa* (timber trees growing on his own land) during the five years prior to the submission of application.
4. Whatever rights are obtained by him (as cheap timber trees) shall not be transferred to any other right or non-right holder in any way like sale, barter or free of charge.

The villagers of Devi Kothi have this right in Lower Tan Forest (Regular Working Cir-

cle) and jungle Devi Kothi. All non-timber trees other than *deodar*, *kail*, *tosh*, *rai* and *chil* are given to these right holders at the rate of 12 nP. per tree.

In unreserved forests the villagers right holders have such rights which were given to them by the early rulers of Chamba. All these rights have been defined in forests records. The common rights which are enjoyed by the villagers are:—

1. *Grazing rights free*—Grazing of all domesticated animals provided a villager is a right holder.
2. *Fire wood and Lights (Jagni)*—Removal of all dry branches, and dry logs. Removal of timber declared useless by the forest contractors, for the house construction at concessional rates.
3. Extraction of stones and clay for the house construction.
4. *Timber for house construction*—The statements below give the concessional rates for timber for house construction. (In U.W.C. forests).

TABLE XV
Rates of Timber

Class of tree	Rates for right holders			Rates for non-right holders		
	Deodar	Kail	Chir	Deodar	Kail	Chir
	2	3	4	5	6	7
	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.
	Free	Free	Free	7.00	4.20	2.80
IV	0.25	0.25	0.12	35.00	21.00	14.00
III	1.00	0.50	0.25	70.00	42.00	35.00
IIA	2.00	1.00	0.50	175.00	105.00	163.00
IIB	3.00	1.50	0.75	315.00	189.00	91.00
IA	5.00	2.00	1.00	507.50	304.50	140.00
IB	..	..	..	665.00	399.00	210.00
IC	7.00	2.00	1.00	840.00	504.00	210.00
ID	..	..	..	1050.00	630.00	210.00

(Source:—Range Officer, Tisa).

The classification of timber trees is by measuring the girth of a tree.

Circumference between	2' 1" to 3' 1"	=IV	class
	3' 2" to 4' 2"	=III	„
	4' 3" to 5' 2"	=IIA	„
	5' 3" to 6' 2"	=IIB	„
	6' 3" to 7' 3"	=IA	„
	7' 4" to 8' 4"	=IB	„
	8' 5" to 9' 4"	=IC	„
	9' 4" and above	=ID	„

The illicit cutting of timber trees is strictly guarded. Chaurah is rich in forest wealth. To protect the forests in village a guard hut has been provided. Cuttings are reported immediately and the forest department charges the prices as well as compensation from the right holders are shown on the next page. The statement shows the variation in the rates mentioned at last pages and price that has to be paid for illicit cutting. (The prices mentioned here are for *deodar* only).

Compensation and price rate for illicit cutting

8"	Rs. 1.25
8" to 11"	Rs. 4.75
12" to 15"	Rs. 7.75
16" to 19"	Rs. 16.00
20" to 23"	Rs. 33.75
24" to 27"	Rs. 51.50
28" to 31"	Rs. 63.25
32" to 35"	Rs. 80.00
36" and above	Rs. 95.00

This gives the idea that the local people are in an advantageous position. The people were however sceptical of the utility of these concessions. According to them no new house could be constructed after the formation of Himachal Pradesh because it was difficult to get trees from the forest department.

An application has to pass through normal channels starting with a recommendation by the Gram Panchayat to the final sanction of Divisional Forest Officer. The villagers find it a cumbersome procedure and are unable to follow up the applications at all stages. They also do not have enough knowledge about the condition under which timber trees are granted at concessional rates by the Forest Department. In 1962, two villagers had timber trees allotted for house construction. Up to now 19 applications for trees were recommended and forwarded to the authorities by the Panchayat.

Village Industries

The cottage industries and crafts play an important role in the economy. Small scale occupations like tailoring have also taken to the place of industries as they prepare *jojies* which are unique items of head decorations. The household industries are:—

Spinning and Weaving	(14 families)
Oil extracting	(1 family)
Blacksmithy	(3 families)
Shoe-making	(1 family)
Carpentry	(2 families)

Spinning and Weaving

Spinning and weaving is the most important household industry in the region. The industry aims at making a family self-sufficient in respect of woollen garments. Villagers use locally spun and woven woollen cloth.

In fact spinning is done by every member of the household in winter when these persons remain indoors mostly.

A *takli* is used for spinning. Certain households may also use a spinning wheel. But *takli* is preferred.

Weaving is done in summer months when it is easier to use a handloom fixed out of the main room. Most men may weave but every house does not possess a handloom (*khaddi*). During September 1961 only 14 families were owning handlooms where neighbours also weave. Out of courtesy no charges are made for the use of a *khaddi*.

The articles produced are *chadar*, *kamli*, *pattoo*, *dore* and *patti*.

Chadar—*Chadar* is a rough blanket. It may be either 3 yards by 1½ yards or five yards by 1½ yards.

Kamli—*Kamli* is same as a *chadar* but always five yards by 3 yards and usually black in colour.

Pattoo—*Pattoo* is a lower garment used by women. It is 2½ yards by 1¼ yards or less according to the requirements.

Dore—It is exactly a *Kamli* but with simple design.

Patti—It is plain white woollen cloth meant for garments, like coat and *pajamas*.

The common designs are known to be *Sada charkhana*, *Solak* design, *Bharmouri gararoo*, *Panwali* design, *Desi Mandoo* and *Gararoo chak*.

Sada charkhana are simple checks bounded with black or coloured threads like a square. The sides of a check have impressions produced by twisted throngs.

Solak design is meant for shawls. But in this region shawls are used less. However, at Tisa shawls can be prepared. The design is combination of rectangular cross hetchings and checks.

Bharmouri gararoo is a design borrowed from Brahmaur. This is combination of black and white checks or squares with three or four inches of base.

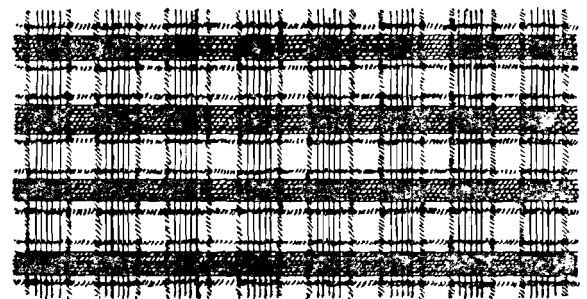
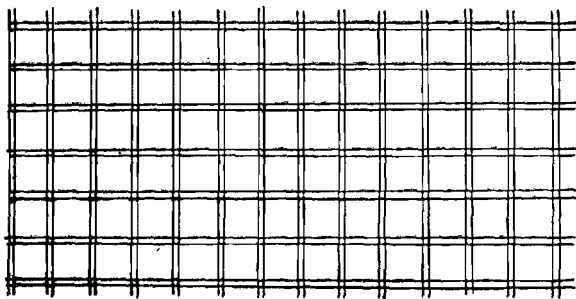
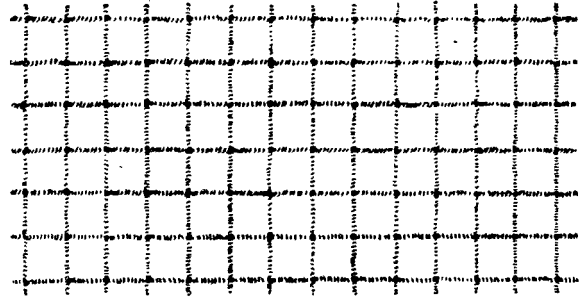
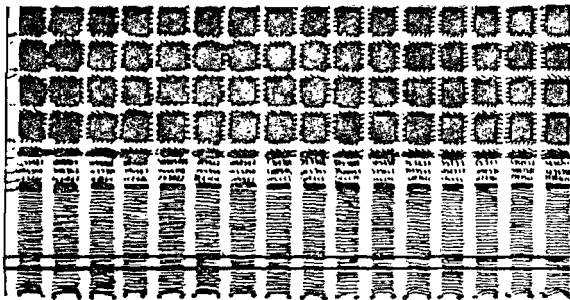
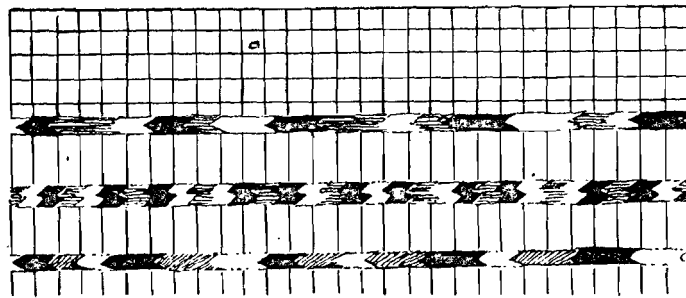
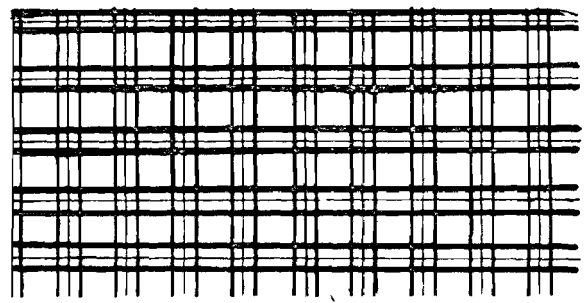
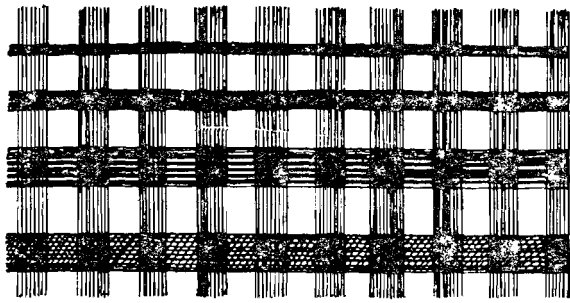
Pangwali design seems to have been taken from Pangi. There are checks on the fabric. Each check is bounded by two small rectangles.

Desi mandoo or simple check fabric possess small checks of 1¼ inches in black and white.

Gararoo chak is exactly like *desi mandoo*. The squares are of four types black, white, light black and light white.

Usual cost of these things would be about:—

Chadar	Rs. 25.00
Kamli	Rs. 40.00
Pattoo	Rs. 18.00
Dore	Rs. 35.00
Patti	Rs. 7.00 per yard.



Weaving Designs

One Lohar has a *kolhu*.

Lohar—There are three other families in the village who make or repair agricultural implements.

The usual charges of various implements are given in Table XVI below:—

TABLE XVI
Lohar's charges for implements

Name of tool/ implement	Wages in kind from temporary customers
Sickle	. 1 mani of maize/wheat/phulan or siul
Big Sickle	. 2 manies of maize/wheat/phulan or siul
Hoe	. 1 mani of maize/wheat/phulan or siul
Axe	. 1 to 2 manies of maize/wheat/phulan or siul
Plough (iron phala)	. 2 manies of maize/wheat /phulan or siul

At the time of harvest the artisan may go to his patrons and collect grains for the services he has been performing during the past year. These shares are not definite but usually a household with 4 workers may give 2 *manies* of grains to the artisan keeping in mind the broad principle of two workers for each *mani*.

The share may increase or decrease with every variation of crop. In case of poor harvests the artisan is bound to obtain lesser grains.

One Lohar family who is considered to be an expert blacksmith has also received some implements from the B.D.O's Office free. He informed that prior to these implements his income was meagre. But now he says that he can execute the orders of his clients without delays.

Shoe making—A Chamar stayed here for a small duration. He could prepare *tille dar paini*, *gole jutti* and *chappals*. The upper part of a *tille dar paini* is embroidered. This foot wear is used invariably by the bride. *Gole jutti* is ordinary foot wear. A *chappal* has got strips in the lower portion so that it may not slip on snow while walking.

There are 2 carpenters who help in preparing agricultural implements. This is their subsidiary occupation. One of the carpenters have also received carpentry tools free from the Block Development Office. Two Batwal tailors sew all type of clothes.

Bee keeping—The bees are hived in May and the honey is extracted in late October. The bees are made to fly away and get aside with the help of dense smoke of firewood. Then a part of bee hive is cut with a sharp knife. The honey flows out through the cut. During this operation a great number of eggs and bees are destroyed. The honey so obtained is exported mostly to Tisa where it is sold at Rs. 4/- per *batti* (*Chamba tole*).



Chamar

Jajmani system—This involves the patronizing of a particular artisan by individuals or a particular section of the village. In such a case the artisans and patrons have got special rights and privileges from each other. For instance let us take up the *jajmani* of blacksmith and other villagers. The parties shall have following types of rights and duties.

1. During the marriage days the blacksmith would receive food from his patron for his family during marriages under *janai* system.

2. At death he would present a *pitar paneroo* to the deceased's house. The deceased's house won't accept a *paneroo* from any other Lohar.

3. At the time of festivals like *Lohri*, *Baisakhi* and *Jatar* he would go from house to house of his patrons who would give him grains in charity.

4. He may also receive cotton *khes* from his patron at marriage and death occasions in addition to a rupee. In short these artisans are always patronised by villagers. The system is practised in all spheres of daily life viz., with priests, cobbler, potter, water miller, musical instrument player, *chela* and to some extent with shopkeepers too. A *gujjar* would sell ghee only to his own patronised shopkeepers.

Trade and Commerce

The shopkeeper who has come from Kangra District usually earns a profit of about Rs. 100/- per month. He deals in articles like food-grains, cigarettes, kerosene oil, salt, tea, sugar and oils. He charges exorbitant rates partly due to heavy transport charges and partly because there are no other shops.

Bhot traders of Pangi who pass by on their way back from the plains sell needles, *heeing*, soaps, cigarettes and petty items of general merchandise in summer months. These people do not sell things in cash. A person may pay the cost in grains which is seldom less than four times of the original cost of the commodity purchased.

Other items of import include *gur*, sugar, cigarettes, tea, molasses, petty items of grocery and kerosene oil.

Mazdoori—A forest bridle path is under construction linking Tisa with forests lying across Khabla Nala. A villager has a scope of working as an unskilled labourer on the road construction work and go usually in the months of May, June and July which is to some extent a slack season.

Within the village too the construction of a school building and Panchayat Ghar has been taken up in hand. In rainy season when it becomes somewhat difficult to go on work at distant jungles they get work in Devi Kothi. The daily rate of wages ranges between Rs. 2/- and Rs. 2.25 nP. In fact acute shortage of labourers is felt and to engage workers for such works the Pradhan of Gram Panchayat had to go from door to door. Despite efforts he could not get enough people to take up these jobs. According to him people are lethargic. He quotes a saying *barsha le ra bhoa nala—sharle ra ghoo chana—ekia na nei chherite*—meaning that in rainy season the repairs of small drain may cost much. Similarly in Asoj and Kartik a person of Chanal caste may cost much (or may refuse to work). Because by these months his crop is ready and he seldom bothers about work. The underlying idea is that a Chanal won't resort to work so long he possesses items of daily use. In fact this behaviour is not shown by Chanals only but almost all others have such a tendency. When they run short of grains they may come forth to perform a job of Rs. 5/- for Rs. 2/- only. But in case they have grains to last them for a month or so they may flatly refuse or may demand three or four times the usual charges.

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Porters—Carriage of loads to Pangi a remote place across the snowy ranges is extremely difficult and the means of transport are porters and sheep. Some villagers carry loads to Pangi during May and June or August and September. The route via Sach Pass is preferred.

Trella (12 miles) is an important business centre at the foot of the Sach Pass from where the bulk supplies are carried to Pangi (Kilar). The villagers may go to Trella and get loads for Kilar.

The items of transport include everything from a pin to hammer, salt to sugar and from food grains to cotton piecegoods. The main items of transport carried by these load carriers are cotton piecegoods, beddings and belongings of government officials travelling to and from Pangi, pig iron for agricultural implements, *ghee*, edible oils, cement, tea, *gur* and sugar. The main items carried by sheep are food grains, *dals* and salt or such items which can easily be carried in small bundles by sheep and goats.

Two families each a Batwal and a Lohar are tailors. Garments of local pattern are prepared. The Batwal family has received a sewing machine from the Industries Department. The father and the son both have sewing machines.

Indebtedness

Generally loans are taken from relatives or friends.

TABLE XVII
Indebtedness

Income Group	Total No. of household	No. of household in debt	Percentage of col. 3 to col. 2	Average indebtedness per household in debt
Rs. 25 & below	..	..	..	..
Rs. 26 to 50	16	7	43.75	164.28
Rs. 51 to 75	19	12	63.15	275.50
Rs. 76 to 100	15	7	46.66	350.00
Rs. 101 and over	10	4	40.00	300.00

Out of 60 families 30 were under slight debts. The proportion of families under debt in middle income group between Rs. 51/- and Rs. 75/- is a little more as compared to other income groups. Where the average debt is more in the income group 76—100 these are short term debts and paid regularly.

In most cases a letter of credit is dispensed with. It is all a gentleman's agreement. Loans are taken for marriages, death rites and purchase of household goods.

A heavier rate of interest may be there up to 18 per cent. Sometimes the debtor may work as an agricultural labourer.

Mortgages and Price of Land

There are no land mortgages in the village. A major portion of cultivable land is owned by the Devi and the tenants can not sell or mortgage the land. Unregistered mortgages do take place very seldom. In such a case a debtor may give the possession of his land to his creditor for one or two harvests after which he takes back the land. Such things happen in mutual confidence.

Sale of land is looked upon with great disfavour. Land is given the status of mother. Just as a mother brings up and nourishes her children similarly land is supposed to bring up her children by providing them food-grains and fodder. There were two cases of the sale of land during the last five years. In

one case the price paid for five *bighas* and four *biswas* was Rs. 140/- while with other it was Rs. 150/- for one *bigha* and sixteen *biswas*. The average five year price of land worked out for the village was Rs. 207.15 nP. per acre for the year 1961-62.

Co-operative Society—The Devi Kothi Service Co-operative Society Ltd. was established in 1960, for the *patwar* Circle. At present there are 25 members out of which 12 belong to Devi Kothi. They have purchased 50 shares of Rs. 10/- each and Rs. 500/- has been collected as share capital. All members have to pay one rupee as membership fee.

With this society the members are in a position to obtain cheap loans. In 1962 it also took up the business of distributing consumer goods like sugar, kerosene oil and salt at fair price. Goods worth Rs. 750.00 had been transacted upto May, 1963.

TABLE XVIII
Workers and non-workers

Age Group	Total Population			Workers			Non-workers		
	P	M	F	P	M	F	P	M	F
All age . . .	276	142	134	186	95	91	90	47	43
0-14 . . .	83	39	44	6	..	6	77	39	38
15-34 . . .	91	43	48	85	39	46	6	4	2
35-59 . . .	72	40	32	70	39	31	2	1	1
60 & over . . .	30	20	10	25	17	8	5	3	2

TABLE XIX
Workers Classified by Sex, Broad Age-Groups and Occupations

Age Group	Occupation 1 Agriculture			Occupation 2 Teaching			Occupation 3 Govt. Service			Occupation 4 Cattle Grazing				Occupation 5 Shoemaking			Occupation 6 Business		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
All ages . . .	173	86	87	2	2	..	1	1	..	7	3	4	2	2	..	1	1	..	
0-14 . . .	3	..	3	..	..	..	..	..	..	3	..	3	..	..	..	..	..	..
15-34 . . .	81	35	46	2	2	..	..	..	..	..	..	..	2	2	..	..	..	..
35-59 . . .	68	38	30	..	..	..	1	1	..	1	..	1	..	1	..	..	..	..
60 & over . . .	21	13	8	..	..	..	..	..	..	3	3	..	..	..	..	1	1	..

TABLE XX

Workers Classified by Sex, Broad Age-Groups and Industry, Business and Cultivation Belonging to the Household

Age group	Household engaged in								
	Total Workers			Household Industry		Household Business		Household Cultivation	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
All ages	186	95	91	5	4	1	..	86	87
0—14	6	..	6	..	3	..	..	..	3
15—34	85	39	46	2	..	..	..	35	46
35—59	70	39	31	..	1	..	..	38	30
60 & over	25	17	8	3	..	1	..	13	8

Agriculture absorbs the highest number of workers; 86 men and 37 women. In this sphere women have outnumbered men. Same is the position in cattle grazing occupation. The reason is that girls education is not encouraged. A boy of twelve may go to school while a girl would be asked to look

after the household. Nine persons were working whole time cattle graziers and shoe making. These have been grouped under household industry. Three persons are Government servants and are working under forest department and education department of the Pradesh.

TABLE XXI

Non-Workers by Sex, Broad Age-Groups and Nature of Activity

Age Group	Total Non-workers			Children attending school			Dependents, and children not attending school		
	P	M	F	P	M	F	P	M	F
All ages	90	47	43	20	14	6	70	33	37
0—14	77	39	38	20	14	6	57	25	32
15—34	6	4	2	..	..	..	6	4	2
35—59	2	1	1	..	..	..	2	1	1
60 & over	5	3	2	..	..	..	5	3	2

Out of 90 non-workers 70 persons were dependents. Twenty persons were receiving education while others perform no work. Among non-workers there is none belonging to the category of beggars, vagrants, persons living on agricultural royalty or retired persons.

Income

We give a roughest idea of the income trends because of all replies these are the vaguest. The population falls under four main occupations. The distribution on the basis of their income is—

*TABLE XXII

Distribution of Income

Occupation	No. of households	Monthly income of household				Total No. of members in households	No. of persons			
		Upto Rs. 50	Rs. 51—75	Rs. 76—100	Rs. 100 & over		M above 12	F above 12	M below 12	F below 12
Cultivation and Industry	56	16	18	13	9	270	104	97	34	35
Business	1	..	..	..	1	3	1	2	..	..
Service as teacher	2	..	1	1	..	2	2	..	..	..
Service as forest guard	1	..	..	1	..	1	1	1	..	..

*No family with a monthly income below Rs. 26.00 per month is there in the village.

According to 56 families their income mostly accrued from cultivating land, black-smithy, spinning and weaving of woollen clothes. Nine families fall in monthly income of Rs. 100 and more. Thirteen families come under the income group of Rs. 76—100, eighteen families under the income range of Rs. 51—75 while sixteen families fall under the monthly income below Rs. 50/-.

The majority of families (34) have a monthly income of less than Rs. 75.00 per month under head Cultivation and Industry. Out of thirty four families 29 households are of scheduled castes. This gives an idea of their economic condition.

The shopkeeper from Kangra District earns more than Rs. 100 per month.

TABLE XXIII

Monthly income per Batwal Household by source and occupation

Occupation		Monthly income per household in the range of			
Main	Subsidiary	Upto			
		Rs. 50	Rs. 51—75	Rs. 76—100	Rs. 100 & over
Agriculture	..	4	1	..	..
Agriculture	Labour	4	4	3	1
Agriculture	Weaving and Spinning	..	1	..	..

Five families of Batwal caste depend on agriculture. Out of these four families earn less than Rs. 50/- per month. Twelve families out of eighteen also work as labourers. Their income is higher as compared to other groups. Monthly income of three families under this group is between Rs. 76.00 and Rs. 100.00 while one family has more than Rs. 100.00 per month.

TABLE XXIV

Monthly income per Lohar household by source and occupation

Occupation		Monthly income per household in the range of			
Main	Subsidiary	Rs.			
		51—75	76—100	100 & over	
Agriculture	..	1	1	..	
Agriculture	Labour	2	1	..	
Agriculture	Tailor	1	..	..
Agriculture	Blacksmithy	1	1	1	
Agriculture	Kohlu	..	1	..	
Agriculture	Employment with Panchayat	..	..	1	

Among Lohars we find that no family is earning less than Rs. 51.00 per month. Two families are earning Rs. 100.00 or more. One person has been employed as *Chawkidar* by the Panchayat. This is the only person who has the privilege of earning more by finding employment in the village. Two Lohar families do not practise any subsidiary occupation. Three families practise black-smithy side by side of agriculture. The income of one such family is more than Rs. 100.00 per month.

TABLE XXV

Monthly income per Rajput household by source and occupation

Occupation		Monthly income per household in the range of			
Main	Subsidiary	Upto			
		Rs. 50	Rs. 51—75	Rs. 76—100	Rs. 100 & over
Agriculture	..	1	1	..	..
Govt. service (teacher)	..	..	1	..	..
Agriculture	Labour	..	..	2	1
Agriculture	Weaving	..	..	..	1

Here we find that two families depend solely upon agriculture. One person working as teacher in the school draws monthly salary. The position of the families who are engaged in subsidiary occupations is better of. Two families have got their monthly income more than Rs. 100 per month because of subsidiary occupations.

TABLE XXVI

Monthly income per Arya Household by source and occupation

Occupation		Monthly income per household in the range of			
Main	Subsidiary	Upto			
		Rs. 50	Rs. 51—75	Rs. 76—100	Rs. 100 & over
Agriculture	Labour	2	6	1	..
Agriculture	Carpentry/ Labour	..	1	..	..

No Arya earns more than Rs. 100 per Month. One family earns between Rs. 76.00 to Rs. 100.00 while seven families earn between Rs. 51.00 and Rs. 75.00. Two families have a monthly income of less than Rs. 50.00.

TABLE XXVII

Monthly income per Brahmin household by source and occupation

Occupation		Monthly income per household in the range of			
Main	Subsidiary	Upto	Rs. 51-75	Rs. 76-100	Rs. 100 & over
		Rs. 50			
Agriculture	Labour	1	..	..	2
Govt. service as teacher	..	..	..	2	..
Business	..	..	..	..	1
Agriculture	..	..	..	..	1
Agriculture	Secretary Coop. Society.	..	..	..	1

Here five families out of eight Brahmin families are earning more than Rs. 100.00. One family earns less than Rs. 50.00.

TABLE XXVIII

Monthly income per Dhaki household by source and occupation

Occupation		Monthly income per household in the range of			
Main	Subsidiary	Upto	Rs. 51-75	Rs. 76-100	Rs. 100 & over
		Rs. 50			
Agriculture	..	1	..	..	..
Agriculture	Labour	..	..	1	..

One Dhaki family has no subsidiary occupation and earns less than Rs. 50.00. The other family however, earns between Rs. 76.00 and Rs. 100.00 as one member works as a labourer or porter.

A Khatri household earns between Rs. 76.00 and Rs. 100.00 per month. Two members of this family also work as unskilled labourers. The Chamar household earns Rs. 57.00 per month. Two Muslim families have a monthly income below Rs. 50.00.

TABLE XXIX

Percentage of households earning more than Rs. 100.00 per Month.

Caste	No. of households	No. of households earning more than Rs. 100 p.m.	Percentage of households earning more than Rs. 100
Batwal	18	1	5
Lohar	11	2	18
Rajput	7	2	29
Arya	10	..	..
Brahmin	8	5	63
Dhaki	2	..	..
Khatri	1	..	..
Chamar	1	..	..
Muslim	2	..	..

It would be seen that Brahmins have the highest number of families having a monthly income of more than Rs. 100. They form 63 per cent of their population. Next to Brahmins are Rajputs. 20 per cent of Rajput families are earning more than Rs. 100. Batwals and Lohars have got 29 families. Their economic position as a whole is much better than Dhaki, Khatri, Chamar and Muslim families.

Expenditure

We give in table XXX a rough estimated monthly expenditure on different items. The expenditure has been worked out castewise and shown in monthly income groups. Food and Clothing and Education have been taken as major heads of expenditure. Accommodation is free. The remaining items and miscellaneous expenditure have been grouped into others. This include expenditure on smoking, soaps, household industry, travelling and repayments of debts.

The major head of expenditure is food. Next comes clothing. But very little is spent upon education. This is because of the lack in the lure for education. Whatever little expenditure is there under education is incurred on the purchase of books and minor items of stationery.

It is revealed that the average expenditure on food is increasing with every increase in income.

TABLE XXX

Average Monthly Expenditure by Income Groups

Caste	Items of Expenditure	Households with a Monthly Income of							
		Rs. 26—50		Rs. 51—75		Rs. 76—100		Rs. 101 and above	
		No. of Households	Expenditure	No. of Households	Expenditure	No. of Households	Expenditure	No. of Households	Expenditure
		Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP.				
Batwal .	Food	8	23·08	6	41·66	3	75·69	1	67·91
	Clothing	8	2·80	6	5·41	3	5·00	1	8·33
	Education . . . . .	..	..	..	..	..	..	..	..
	Others	8	7·85	6	16·38	3	9·30	1	27·08
Lohar .	Food . . . . .	..	..	5	58·00	4	61·04	2	102·91
	Clothing . . . . .	..	..	5	2·91	4	7·29	2	8·33
	Education . . . . .	..	..	..	..	..	..	..	..
	Others . . . . .	..	..	5	9·33	4	18·85	2	23·78
Rajput .	Food	1	33·33	2	44·16	2	73·95	2	82·70
	Clothing	1	4·16	2	3·33	2	9·16	2	16·66
	Education . . . . .	..	..	..	..	..	..	1	4·16
	Others	1	4·16	2	14·58	2	5·62	2	23·95
Arya .	Food	2	25·00	7	48·61	1	51·66	..	..
	Clothing	2	3·75	7	3·96	1	8·33	..	..
	Education . . . . .	..	..	..	..	..	..	..	..
	Others	2	17·08	7	8·61	1	33·33	..	..
Brahmin .	Food	1	33·33	..	..	2	29·79	5	90·07
	Clothing	1	8·33	..	..	2	8·75	5	8·33
	Education	1	0·83	..	..	1	12·50	1	2·83
	Others	1	7·50	..	..	2	45·20	5	22·58
Dhaki .	Food	1	16·66	..	..	1	70·00	..	..
	Clothing	1	4·16	..	..	1	6·25	..	..
	Education . . . . .	..	..	..	..	1	1·25	..	..
	Others	1	12·50	..	..	1	4·16	..	..
Khatri .	Food . . . . .	..	..	..	..	1	70·83	..	..
	Clothing . . . . .	..	..	..	..	1	4·16	..	..
	Education . . . . .	..	..	..	..	1	0·83	..	..
	Others . . . . .	..	..	..	..	1	4·16	..	..
Chamar .	Food . . . . .	..	..	1	25·00	..	..	..	..
	Clothing . . . . .	..	..	1	6·25	..	..	..	..
	Education . . . . .	..	..	..	..	..	..	..	..
	Others . . . . .	..	..	1	27·08	..	..	..	..
Muslim .	Food	2	30·62	..	..	..	..	..	..
	Clothing	2	2·08	..	..	..	..	..	..
	Education . . . . .	..	..	..	..	..	..	..	..
	Others	2	6·25	..	..	..	..	..	..

4. Social and Cultural Life

Out of the population nearly 34.42 persons against one hundred are children and teenagers under 19 years.

TABLE XXXI
Population by Age Group

Age Group	Persons	Males	Females
Total of all ages	276	142	134
0—4	35	17	18
5—9	29	15	14
10—14	19	7	12
15—19	12	8	4
20—24	32	15	17
25—29	22	8	14
30—34	25	12	13
35—39	19	15	4
40—44	20	9	11
45—49	9	6	3
50—54	13	5	8
55—59	11	5	6
60 & over	30	20	10

There are thirty five children under four years. This is the biggest group of the population. 32 persons fall under the age group of 20—24 years while 30 persons are of 60 years and over.

Registration of Births and Deaths

Since the establishment of statutory Panchayats the registration of this task has been taken over by the Panchayat. Previously it was done by Police organisation and no records for that period could be obtained. Certain statistics available for the village were collected and are reproduced here:—

TABLE XXXII
Birth and Death Statistics

Period		Births			Deaths		
From	To	P	M	F	P	M	F
25-5-61	31-3-62	10	3	7	11	5	6
1-4-62	31-3-63	11	8	3	3	1	2

During the period of one year and 10 months there were 21 births. During this period 14 persons died.

Structure of Family

There was great lure for joint families in early days but the system is disappearing now. Now there are 32 families of a simple type. The number of intermediate and joint families comes to 28. The main argument advanced by the protagonists of joint families in favour of the system is that the sources of production can be pooled together and there are some of the benefits. The others believe that in a joint family certain members do not work and prove a burden.

TABLE XXXIII
Structure of Families

Caste	Total No. of families	Type of families living in households			
		Simple	Intermediate	Joint	Others
Batwal	18	14	2	2	..
Lohar	11	2	2	7	..
Rajput	7	3	2	2	..
Arya	10	5	..	5	..
Brahmin	8	3	2	3	..
Dhaki	2	1	..	1	..
Khatri	1	1	..	..	..
Chamar	1	1	..	..	..
Muslim	2	2	..	..	..

Simple family—Consists of husband, wife and unmarried children.

Intermediate—A couple, children and unmarried brothers, sister and one of the parents.

Joint—A couple with married sons/daughters or married brothers/sisters.

Inheritance System

On the death of a father legitimate sons succeed equally. Actually the management of the family passes on to the widow and the possession of the property including land is not transferred to any party. If the grown

up children decide in favour of the partition of the family's land it is distributed with the help of village elders. Then an application is moved to the Tehsil'dar and after the completion of formalities the ownership of land is transferred to the heirs in revenue records.

With the enactment of Hindu Succession Act the daughters have also become share holders in the property of their father. Recently the provisions of this law were availed in the village. Sometimes back a Lohar resident of Loharka died. His brothers took the possession of land and began its cultivation. The deceased had only one daughter who had been married in another village four miles away from Loharka. The girl objected to the cultivation of land by her uncles and informed them that she would sue them in case they do not vacate the land. The brothers of the deceased realising that the land had not been transferred to them in the revenue records vacated the possession. The land was then acquired by the daughter and she had it in her name in the revenue records under the provisions of law. As she was unable to cultivate the land herself being away from the village she finally sold the land to these uncles.

The villagers are not in favour of girls inheriting property. They feel that when a daughter is married, goes to the other house and lives there she should not get a share from her father's land.

The table XXXIV gives the attitude about inheritance of property by daughters equally with sons.

Rights of Chaukandoo

If a widow continues to reside in her late husband's house and bears a son at any time while residing there the son is known as *Chaukandoo*. Such children have no right under traditional law and get what is due to them. (A son to an unmarried daughter is *haller*). It is said that in some cases in the village the fathers of the concerned daughters gave a share from their property to the *haller* of their daughters when they were not recognised. According to the moral laws of this region such children are not looked upon with disfavour. They have an equal social status at all occasions like marriages, death and congregations within the temple.

Adoption

Adoption is also recognised and usually male members are adopted.

The cultural life of the village has the impact of Pangwals. This is natural. Because the regions are interlinked, many persons have relations in Pangli. The economy is so much inter-dependent that Pangwals have to depend upon Chaurahis for their food while Chaurahis carry loads to Pangli to supplement their family income. Common things are visible in a greater degree in their fairs, festivals, leisure and recreation.

TABLE XXXIV

Attitude about inheritance of property by daughters equally with sons

Caste	Number of persons interviewed	Number of persons who agree that daughters should inherit equally with sons				
		Age above 50	Aged 41-50	Aged 31-40	Aged 21-30	Age 20 and below
1. Batwal	18	..	..	1	..	..
2. Lohar	11	1	..	2	..	..
3. Rajput	7	..	..	..	..	1
4. Arya	10	..	..	..	1	..
5. Brahmin	8	1	..	1	2	..
6. Dhaki	2	..	..	..	..	..
7. Khatri	1	..	..	1	..	..
8. Chamar	1	..	..	..	..	..
9. Muslim	2	..	..	..	..	..



Baira Jatar

Fairs, Festivals, Dance and Drama

In summer some fairs are held in the vicinity. Villagers go all out to attend fairs at Devi Kothi and Baira Garh. Songs and folk dances are full of interest. The traders sell sweets, articles of general merchandise and cosmetics.

Baira Jatar—The Baira Jatar is held at Baira Garh six miles away every year in the third week of July (fourth day of Sawan) and continues for three days provided it does not rain. In case it rains, the fair may be extended a day or so by the priests who are really the organisers of the fair.

The goddess, Bhagwati Chamunda of Devi Kothi too is taken to the fair. The fair begins when the goddess arrives. She is received with beat of drums, flutes and music. One of the temple attendants of Devi Kothi carries the goddess, a brass image, in *keerer* on his back. The goddess remains covered in a piece of red cloth. She is kept in the temple which is in the premises of the fair. The goddess is then uncovered and the people have *darshans*. The people come and bow before the goddess. The men and women sing. Some people also offer goats for sacrifice.

On the next day the fair begins before noon when men, women and children begin to assemble. A circle is formed by dancing men. This type of dance is known as *nat*.

In a *nat* dance a circle of dancing men is about 30 yards. These men move around rhythmically. The movements of hands, feet and in fact of the entire body are worth seeing.

The movements are of two types. One would rotate around with his hands waving as well as he moves forward taking the place of his next dancer.

Men dance on the tune of drums and flutes. *Narsingha*, *dhole*, *lami kal*, *thri*, *kalan* and *dhrons* are sounded off and on. Some play on the flutes and beat the drums for hours together. When dancers get tired there are more joining in. The new dancers do not wait and join the dancing party off and on. The dance may go on for hours together till the sun sets. Men do not sing while dancing the *nat*.



Chaurahi Dancer

The dress of male dancer is a *chola*, *dora*, *pajama* and a *safa*. A bunch of *neel* feathers is attached to the turban. This is a *kalgi*. Woollen *pajama* is preferred. The coats are whitish and groups of dancers are fairly dressed.

Within the circle formed by men during the dance one or two parties of women also organise their dance. This dance is the *ghorai*. The dance may be organised in a circle or in the shape of an arc within the outer circle. The women who organise dance in the beginning may also leave the circle off and on. More dancers join the arc. They also sing the *ghorai*.

Women dress up as usual. But the dress is new. *Jojis* and shirts are picturesque. Ornaments are put on. There is more of colour: orange, green, purple and black of course.

A peculiar feature of these dances is that when men do not sing while dancing women never dance without a song. Women would sing and dance together. Village elders are

always present on the spot and nothing undesirable happens though some people come there dead drunk and make a ghastly and a morbid sight.

Halwais come from Tisa and adjoining areas. Women buy cheap cosmetics, cutex and bangles. Men serve their friends and relatives with sweets while the children enjoy the merry down *handolas*. There may be 40 sweet-sellers and 20 general merchants. In fair weather the attendance in the fair may exceed 1,500. Men are also seen tattooing in the fair. They are an attraction for women. A cheap photographer may also come.

Janamashtami Fair—A fair is held at Devi Kothi on Janamashtami in the temple premises. People observe fast and eat roasted *siul* in the evening. They can eat fruit and potatoes during the fast but not anything prepared from wheat, maize or rice. The fair continues for three days starting from Janamashtami. At night before Janamashtami a gold image of Chamunda goddess is



Ghorai Dance

brought to the temple. This image is kept within the village in a house which belongs to the goddess. The people keep awake throughout the night singing and performing *keertan* in the temple.

During the day people come to the fair and also make their offerings to the goddess. Sheep, goats are slaughtered to appease the goddess. It is customary with the people of the area that they would not like *ghee* or milk unless some has been offered to the goddess.

Nat dance is organised in the afternoon when the fair actually begins. A complete description of this dance has been given in the last pages. In Devi Kothi women would never dance within the temple premises. They organise a *ghorai* in the village. The dance begins long before sun sets. Men may also organise a *nat* in the village.

Sweet-sellers are there in the fair to entertain the villagers. Bangles and cheap cosmetics are bought. Normally 500 people attend the fair. About 10 sweet-sellers and 4 merchants attend.

A *chhinj* or small fair may be held by a family when some wishes have been fulfilled and one thinks that desires are fulfilled because of divine influence. In a *chhinj* wrestling matches are organised and winners are paid cash prizes. Dances may also be organised.

The festivals celebrated here are not too many. The severity of nature has, in fact, decreased these. During winter the festivals are abandoned. Whatever festivals are celebrated these are on a very small scale. Some festivals are:—

1. *Basoa* falls on the second week of April (first day of Baisakh every year). The servants of goddess who are at Chamba on this day may observe a fast. Those within the village may eat *pinly* food. *Pinly* is prepared by mixing maize flour with water. This mixture is formed into a paste by boiling it after which *chha* is added to the paste. The food is kept intact covered under a gunny bag for three or four days when fermentation starts. When half fermented it may be taken by all the members of a family. A *ja-tar* is also held within the premises of the village.

2. *Vijai Dashmi* or Dussehra is observed on the 10th day of light half of Asoj. The villagers may go to the goddess and make offerings. The local dramatic party may organise dramas.

3. *Shivratri* is observed on the third day before the new moon of Phagun. Fast is observed by elder members.

4. *Lohri* is celebrated during Poh when, households take *chinai* or *khichri* and mostly sweetmeats. At night roasted maize and walnuts may be distributed among the neighbours. Well-to-do persons may also organise *utreen dham* type of feast. At this occasion all friends and relatives are invited for meals. Dances may also be held within the houses.

5. *Independence Day*—It is celebrated by school children with villagers' participation. Prayers are held and lectures delivered by the school staff.

Recreation—Younger people love playing cards and elders love weaving. The most favourite game with the children is *gatorare*. It is played with five small pieces of stones. Each player turn by turn throws all the five stones on the ground; then picks up all of them one by one while catching the stone in the air which is thrown up every time. In the second, third and fourth throws: two, three and four pieces respectively are picked up together. When all the throws are successfully completed all the five stones are placed on the palm of the hand and are thrown up in the air to be received and retained on the opposite side of the hand. The stones are generally supported between the two fingers near the thumb. The player again holds all the five stone pieces in the palm and throws them in the air, and holds on the back of the palm by the number of time which is decided by the number of stones the player catches between the two fingers near the thumb. The number of points scored is proportional to the number of stones retained on the back of the hand.

The Radio is a great attraction. It was given to the Panchayat by the Publicity Department. 50 per cent of the cost was contributed by the villagers. They could pick up nothing when it was first brought in the village. In due course they became conversant with the language. Now they hear news, programmes and songs from Delhi, Jullundur and Vividh Bharati. Some take keen interest in the news concerning Pakistan and China. Many prefer songs. Two dry batteries are supplied every year.

Drama—There is a dramatic club here since 1960 and the local teachers including President of the Gram Panchayat have organised this. They collect funds from the villagers,



Playing Gatorare

The actors are these simple villagers. They stage dramas depicting lives and histories of ancient Hindu Rajas belonging to the age of Ramayana and Mahabharata. Superstitious life is also staged in which a fervent appeal is made to bring change. The result of blind faith upon gods in curing the diseases were depicted where this faith had ruined the entire family. In another drama evils of illiteracy were staged because no one could read out the contents of a telegram. The club has purchased masks, garments and curtains.

Folk Songs

The folk songs of Chaurahis may be put in three broad categories. These are *ghorai* songs, *gitis* and *balo*. A *ghorai* is sung while dancing only by women, who dance. Often there is orchestra of the goddess.

The occasions for such songs are *jatras* (fairs) *nawalas*, visits of Devi enroute to Chamba or back and *chhinj*. The women dancing need not be given coins in appreciation of their performances. Such things are looked upon with disfavour.

A *giti* is sung individually or collectively without a dance. It may include marriage songs, devotional songs and all songs sung on auspicious occasions.

A *balo* is a two lined couplet containing independent central idea. In many cases even the first line may be independent of the other containing two different ideas. Here are some folk songs.

Ghorais

I

In this *ghorai* some old folk poet has portrayed his knowledge of a fragment of the life of Rama.

पूर्व देशो रा तोता भागा औ । औ पूर्व

यीन्दे तोते क्या काम लागा औ ।

रामे री सिया गड़ लंका पुजाई औ

यीन्दे तोते क्या रमेण लाई औ ।

सारी रमायण देखणा आई औ ।

राजा राम रोय रूआई औ ।

राजे रावण छेदणा आई जौ ।

Central Theme—According to the poet a parrot came flying from some eastern land. One inquired as to what the tidings were. The parrot replied that Rama's wife Sita had been taken away to Lanka. Friends of Rama had come to search her. Rama was in great sorrow. His supporting army had gone to kill Ravan.

II

पारली वणिया हो, हो दाख दड़ुजणू पाके हो ।

सहियो दड़ुजणू हो, हो कुणि राजे खादे हो ।

सहियो दड़ुजणू हो, हो रेई चमाईये खादे हो ।

चमयाइयेपागे हो, हो नौ मन कै लागा हो

चमयाइए पागे हो, हो नौ मन सुन्ना लागा हो

जम्मुवाइ रे पागे हो, हो नौ मन कै लागा हो

जम्मुवाइ रे पागे हो, हो नौ मन जस्त लागा हो ।

There in the forest have ripen dakh daroon-
janoo

Who ate those daroonjanoo?

The ruler of Chamba.

What is there big thing in the feet of the ruler?

Nine maunds of gold.

What is there in the feet of Jammu ruler?

Nine maunds of zinc.

III

सिपुलेरिये खतरेटिये मन मेरा सो भाइ तेरे से
 वमो वागे पिछे डेरा लाया मन मेरा सो भाइ तेरे से
 छोडी देणा इहन्दा ख्याल मन मेरा सो भाइ तेरे से
 किहां छट्टे तिहण्डा ख्याल मन मेरा सो भाइ तेरे से
 थोड़ा रेहा संसार मन मेरा सो भाइ तेरे से
 मैं पैए मोचड़े लागे मन मेरा सो भाइ तेरे से
 मैं सुइए जातरा जाणा मन मेरा सो भाइ तेरे से।

Lover :

O Khatri girl of Sipuleri! I love you
 Your hut is behind Bamobağh; I love you.

Beloved :

Forget me I love you

Lover :

How can I forget you
 When life is short lived.

Beloved :

I want to wear mochra footwear
 I want to go to Sui fair—I love you.

IV

भौरा ओ भौरडुआ नार किहां प्यारी हो
 नार दे पैर छैल नार तिहां प्यारी हो
 नारी केरी जंगां छैल नार तिहां प्यारी हो
 भौरा ओ भौरडुआ नार किहां प्यारी हो
 नारी के रा लक छैल नार तिहां प्यारी हो
 भौरा ओ भौरडुआ नार किहां प्यारी हो
 नारी केरी हिक छैल नार तिहां प्यारी हो
 नारी केरी दंद छैल नार तिहां प्यारी हो
 नारी के रा माथा छैल नार तिहां प्यारी हो
 नारी केरी अखियां छैल नार तिहां प्यारी हो।

Q. When is a woman good looking?

Ans. When a woman has attractive feet
 When a woman has attractive legs.
 So she is beautiful.

Q. When is a woman attractive?

Ans. When a woman has a nice waist
 When a woman has an attractive breast.

When a woman has bright teeth.

When a woman has a broad forehead
 and she possesses attractive eyes.
 So she is beautiful.

V

चम्बे देया भाया गोवरू आए गिरी हो
 बालू छैल बून्दे कुधेरी लगी अड़ी हो
 पैर मेरे नन्गे मोचडुआ के री अड़ी हो
 जंघां मेरी नंगी सुथणुआं के री अड़ी हो
 लकू मेरे नंगे घघरू के री अड़ी हो।

In this ghorai a lover enquires from his beloved the reasons of her unhappiness.

She : O some young men are coming there on a zig-zag path.

He : You have nice bundas and baloo then why are you unhappy?

She : I have no mochra footwear and so I am unhappy

I have no fine suthanoo and so I am unhappy

I have no ghaghroo and so I am unhappy

Gal (A Marriage Song)

लाड़िये तू चल्ली न्हीणा सनिहीयूणा ।
 गंगा न्हाई फिरी किधियां धरा ईली ।
 किरि इला अटड, महीने ।
 लाड़िये तिण्डे संग कणु कणु हान्ते
 शिव महाराज हान्ते ।

Oh bride you have undertaken the journey towards Ganges for a bath. When will you return after taking the holy dip? Bride says, "I will return during the sixth month of the year". Someone then says "Oh bride who is accompanying you?" "Shiv Maharaj" she replies.



Villagers' popular songs of Jammu are such songs they hear from Jammu Radio. We produce here three songs adopted by the villagers.

*गोरी दा चित्त लग्गा

गोरी दा चित्त लागा चम्बे दिया धारा
 चम्बे दिया धारा पौन फोहारां
 ओडनू सिज्जी जंदा सारा,
 गोरी दा चित्त ।
 दन्द गोरी दे चम्बे दियां कलियां
 नैने कजला काला,
 आपू गोरी जाइये चम्बे बसदी
 चित्त नई लगदा साढ़ा ।
 चम्बे दियां धारा नौबत बजदी
 जम्मुआ दा बजदा नगारा,
 घर घर विंदलु, घर घर टिकलु
 घर घर बांकियां नारां
 गोरी दा चित्त ।

The happy Maiden from Chamba

Gori is happy
 in the snowy ranges of Chamba,
 the rain falls in torrents
 and her shawl is drenched.

(ii) Gori's snow white teeth
 are like a necklace of champak
 flowers,
 she has gone to live in Chamba
 but my heart remains sad here with-
 out her.

(iii) From the ranges of Chamba
 sound the cheerful *naubat*¹
 and from Jammu
 the beat of the *nagara drums*²
 in every home are lovely girls
 adorned with auspicious forehead
 marks,

(i) Gori is happy
 in the snowy ranges of Chamba.

*हरिपुर नूरपुर ठंडियां नीं छावां

१. हरिपुर नूरपुर ठंडियां नीं छावां
 हेठ बरूटिये दी छावां, सच्चे जानी छावां हो
 पल भर बेई जाना, बेई जाना हो, चंदा ।
 रातीं रेई जाना रेई जाना हो ।

*We have borrowed these songs from
 "Shadow and Sunlight" by Dr. Karan
 Singh, Sadar-i-Riyasat, Jammu &
 Kashmir.

¹ Long wind instruments played on fes-
 tive and auspicious occasions.

² Large drums.

२. ढक्किया जो चढ़दे त्रै बल पौंदे
 गोदिये बालक ज्यानां, सच्चे जानी ज्यानां हो ।
 पल भर बेई जाना, बेई जाना हो चंदा
 रातीं रेई जाना रेई जाना हो ।

३. चिट्टे-चिट्टे चावल, दुध वे मांझा
 इयै कटोचें दा खाना, सच्चे जानी खाना हो
 पल भर खाई जाना, खाई जाना हो चंदा ।
 रातीं रेई जाना रेई जाना हो ।

४. चिट्टे-चिट्टे तम्बु ते सबज कनातां
 इयै कटोचें दा रौना, सच्चे जानी रौना हो ।
 पल भर रेई जाना, रेई जाना हो चंदा ।
 रातीं रेई जाना रेई जाना हो ।

५. रती रती पलंग ते चिट्टा बछौना
 इयै कटोचें दा सौना, सच्चे जानी सौना
 पल भर सेई जाना, सेई जाना हो चंदा ।
 रातीं रेई जाना हो ।।

Cool are the shades of Haripur and Nurpur

1. Cool are the shades of Haripur and Nur-
 pur,
 in the shadow of this Barūt tree
 tarry awhile, o my beloved,
 stay here for the night, stay here.

2. Climbing this steep ascent
 my body has to bend and twist
 and in my arms is a baby boy,
 tarry awhile, o my beloved,
 stay here for the night, stay here.

3. Snow-white rice and pure milk
 is the food of the Katoch¹
 taste awhile, o my beloved,
 stay here for the night, stay here.

4. Snow-white tents and green awnings
 are the home of the Katoch
 pause here awhile, o my beloved,
 stay here, for the night, stay here.

5. Bright red beds with snow-white bed-
 dings.
 this is how the Kotoch sleeps,
 sleep here awhile, o my beloved
 stay here for the night, stay here.

¹ A well-known clan of Dogra Rajputs
 who live mainly in the Kangra, Gurdaspur
 and Hoshiarpur districts of the Punjab.

*कपड़े धोआं कन्ने रोआं कुंजुआं

१. कपड़े धोआं कन्ने रोआं कुंजुआ ।
मुक्खों बोल जवानी ओ, मेरे कुंजुआ मुक्खों बोल जवानी ओ ।
२. हृत्थां बिच रेशमी रूमाल चंचलो ।
बिच्च छल्ला नशानी ओ, मेरियें जिदे बिच्च छल्ला नशानी ओ ।
३. काली अक्खियां अम्बे दियां फड़ां ।
बिच अत्यरुं नशानी ओ, मेरे कुंजुआ, बिच्च अत्यरुं नशानी ओ ।
४. गोरो गोरी बाएं लाल चूड़ा चंचलो ।
बिच गजरा नशानी ओ, मेरीये जिदे बिच गजरा नशानी ओ ।
५. अही अही रातीं मती औंदा कुंजुआ ।
पंज भरीयां बन्दूकां ओ, मेरे कुंजुआ, पंज भरीयां बन्दूका ओ ।
६. अही अही रातीं असां औना चंचलो ।
की करनां बन्दूका ओ, मेरीये जिदे, की करना बन्दूका ओ ।
७. तू ते चला परदेश कुंजुआ ।
देईजा गुठी नशानी ओ, मेरे कुंजुआ, देईजा गुठी नशानी ओ ।
८. गुठी दा बसोस मती करां चंचलो ।
चम्बे सुन्ना बतेरा ओ, मेरीये जिदे चम्बे सुन्ना बतेरा ओ ।
९. कल किया राती मत जांदा कुंजुआ ।
देया जिन्द बी बारी ओ, मेरे कुंजुआ, देया जिन्द बारी ओ ।
१०. कल कीया राती टुरी जाना चंचलो ।
कम्म पेई गया भारी ओ, मेरीये जिन्दे, कम्म पेई गया भारी ओ ।

Kunjua and Chanchalo

1. I weep profusely
while washing clothes, O Kunjua
come and speak to me, please
come and talk with me.
2. In your hand is a silk handkerchief,
O Chanchalo,
and my ring is on your finger
as a token of our undying love.
3. My lustrous black eyes, O Kunjua, of-
ten admired by you,
are now filled with tears and sorrow,
symbols of our hopeless love.
4. On your fair arms
the red bangles quiver,
and among them, O Chanchalo,
is the bracelet I gave you in token of
my adoration.
5. Do not come to me at midnight,
Kunjua,
there are five loaded rifles in my house
itching to fire at your heart.
6. I will surely come at midnight, O
Chanchalo,
what harm can five rifles do
to my immortal love for you?
7. You are going far away. O Kunjua,
give me a ring as a token of your
love.
8. Do not bother about such trifles, O
Chanchalo,

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in Chamba there is gold aplenty
and I will deck you with ornaments.

9. Do not leave tomorrow night, O Kun-
jua,
do not leave me,
I would sacrifice my very life
to keep you here.
10. I must go tomorrow night, O Chan-
chalo, I must go
for I have pressing work
which I cannot ignore.

Some Balo Couplets

The Balo couplets do not seem to belong originally to the local folk. There might be some forms of the couplets from the plains. The language is simple. Some words are in Punjabi. Here are some typical *balo* verses:—

गड़डी आ के खलो गई है ।

देखणी ता देख कुड़िये साडी वदली हो गई है ।

In this couplet a lover is addressing his beloved that a vehicle has come and stopped. He is keen to meet her before they part because he has been posted away.

लक पतला गदणी दा

छः साल जेल कटी करि मजा आई गया सजनीदा :

The Gaddi women have a thin waist. After an imprisonment of six years there is a meeting with the joy of love again.

सप चड़ गया रेड़ी ते

असां दोनों सकियां भैणां तुसी आशिक केड़ी ते ।

A snake went up to a cart. We are two real sisters—whom do you like. Perhaps two sisters have fallen in love with the same person and are inquiring as to who is preferred.

शीशे सज गए वन्गलां दे

साड़ी यारी टुटणा लगगी पंछी रोणा लगे जंगलां दे ।

The bungalows have been decorated with mirrors. Now their love is decreasing and the birds of jungle have started weeping keeping in view their breaking love.

इस गड़डी दियां दो लैणा,

जित्थे चन्द यादुआए उथी वठी करी रोई लैणा ।

This train has two rails. The beloved while having departed from her lover consoles herself that she will weep and shed tears wherever she would remember her lover.

Some Riddles

मां दिदी पुत्र खांता नूह बजांती ढोल

Mother gives—the son eats and daughter-in-law beats the drum. This refers to

gharat water mill. In a *gharat* the *keerer* in which grains are kept has been compared to a mother and the mill to a son who consumes the grains. Daughter-in-law has been compared to a *rirak*—a sort of wooden piece. This produces sound when the mill moves.

मुचना घड़ा मोतिये भरा।

An ugly pitcher is full of pearls. It indicates *choolah*—a kitchen hearth. The *choolah* has been compared to an ugly pitcher and the embers there to pearls.

दिहा मरे संज्ञा खड़े।

He becomes lifeless during the day and full of life by the evening. This points to rope-chains of cattle. During the day time the cattle are let loose and the ropes fell on the ground lifeless. By the evening when the cattle are tethered the ropes look standing and full of life.

वादशाह रा मरि गया बेटा उस जो रुन्दा ना कोई।

The king died—but there is none to mourn and weep. It indicates the snake. Because mythologically he is taken Kuber—the god of wealth. When this king dies none mourns.

घरा कन जांदा लुखरू, कुखर वणे कछ भ्रांदा चुपड़ी चुपड़ी

When he goes out of the house this is dry. But when he returns is wet. It is a pitcher. Because it is taken out of the house when empty. In this position it is always dry. But when filled with water and brought home it becomes wet.

A folk tale

We give here a famous tale of Baira Pargana. The tale is typical Indian in character depicting the importance of detachment from *maya* and busy life. The tale goes that:—

Once there lived a poor Brahmin who was all alone and used to live in beggings. He was a great devotee and used to spend hours together in meditation and singing hymns. In that town also lived a rich man, famous for abuse-giving. Once that rich man took pity on the poor Brahmin and gave him one hundred rupees. The joys of the Brahmin knew no bounds. He buried deep that money in his house. Now the Brahmin would not go out without fixing a big lock at his house. He was always thinking lest he should not be deprived of his money by someone. This worry changed him altogether and now he would not get sound sleep and take delight in meditation or prayers. One night he was lying in his bed

to make him sleep. The worry for the safety of the money was torturing him. At last it struck to his mind that the cause of his worries and sleeplessness was the money which he possessed. This had made him to forget God and had snatched all his happiness. Next morning the Brahmin returned the money to the donor and again started living happily.

Beliefs and Superstitions

In a remote corner of Chaurah the village has not felt the real impact of new ideas. The people are conservative and hold their own beliefs about life, death, eclipses and nature. The gods, goddesses and spirits always seem to influence their behaviour.

They are invoked at the time of heavy snow falls, cold waves, pestilence in men and cattle. A person may have a *pooja* or give *rote* or *halwa* to invoke the blessings of the deities.

The people are essentially fatalists. Human efforts cannot alter the will of God. What is predestined must have its course. Death is not the end of life. By acting rightly in this life one can hope for a better life after death and even go to *swarag*. This is what villagers feel.

Life After Death—There is the Heavenly father Dharam Raj in Paradise. He has numerous attendants or *jamdoots*. These *jamdoots* reward those who act rightly and punish brutally the sinners. Pictures of *jamdoots* punishing wrong doers may be seen in houses. *Jamdoots* always act on behalf of Dharam Raj.

The picture of *swarag* is quite different. There men are rewarded for their good actions. They live in beautiful houses. In religious books, there is given a colourful and peaceful account. There men and women never become old. Fairies always delight them and remain dancing. There is happiness, youth and life all round in heaven.

Their belief about religion is more or less the same as practised in the other parts of Himachal. One who leaves his *dharma* is condemned.

Eclipses—The villagers view the solar or lunar eclipses as a result of debts. The Sun and the Moon are two kings. There is another demon king Rahu (Saturn). He paints the Sun and Moon with dark as the formers are his debtors and are not in a position to repay. Rahu becomes furious and to defame them resort to the action of blackening their faces. People on the earth give grains and money in *dan*—charity. This *dan* helps the planets to repay debts and to run out the darkness.

Omens—Good and bad omens are common. Crow, jackal, rat, snake, kite, raven, jungle beasts are creatures of ill omen. Howling of jackal portends death. Entry of snake into a house foretells about diseases while appearance of kites in the populated area portends cattle disease. Twin calves are unlucky. Howling of a dog or a cat portends death.

At the maize harvest four or five cobs on one stalk are regarded as bad. An injury to any one at cremation ground is ominous and an offering must be made to avert a calamity. Sneezing at the beginning of any work or when starting on a journey is a bad omen. Itching of the palm of the right hand indicates wealth. A shoe placed upon the other foretells about a coming journey. Keeping a beehive in the house is lucky. The cow may go dry of milk if she is milked secretly by a stranger. To walk all alone near burning *ghats* during night is risky as ghosts and spirits wander and a lonely person can fall a victim to them. A *deodar* tree is not planted near the house.

If a person dreams in the early hours of morning it is believed that dream comes true. To see fire, marriage and to quarrel in dreams foretells about death. If an ancestor is seen, it is believed that he has become a ghost and *chela* or priest is consulted to appease him. Failure in any attempt in a dream points to some forthcoming difficulty.

On occasional difficulties a *chela* or a priest is consulted who may advise to offer a goat to the goddess or to perform some *dan* to wash out the evil influence of stars. It is believed that life on earth is guided by *grah*—planets.

The sun moves and the earth is stagnant. This is accepted belief among villagers.

Owl belief—A belief prevails commonly among the women about owls. Old owls have their wives known as *bani*. A *bani* can assume any form and become a beautiful woman or a wolf. She haunts to harm human beings and can be warded off only through magic. Where a owl hoots the presence of a *bani* is suspected and as such the hooting of an owl is considered bad.

Long ago there lived a *kirar* (meaning an outsider) shop-keeper in the village. He had love affairs with a local girl. The *bani* watched all this for a long time. Once the beloved could not come for one reason or the other and the *kirar* felt her absence very much. In the meantime the *bani* assumed the face of his beloved and came to him. Both sat together and chatted. But *bani* immediately realised the entire situation and went away. The real beloved came next day and found

that the lover was mad. He died on the third day crying '*Aai-chali gai*' meaning that she came and went away.

Beliefs—Births—The births of calves in Kartik—Bhadon, or of a kitten in Jeth and a buffalo in Magh is considered bad.

Other Popular Beliefs

Earthquakes—It is held that earthquakes are caused by a divine bull who holds the earth on his horn. Some times the people of the world commit sins and the earth becomes 'heavier'. He finds the weight unbearable. So he has to change the horn to support the earth. During this the earth tremors.

Death of Cow—In case a cow dies with a rope round the neck it is a grave sin. It can only be washed by a sufficient *dan* or charity.

Ear aching—If a child's ears ache the mother would put some drops of her breast-milk in the ears, the relief is assumed.

Rukhal or rainbow predicts more rains.

Clothes—Washing of clothes on Tuesday is bad.

Seive—When seive over head is passed it is taken to be a great insult and a quarrel may arise.

Cat—It is sinful to kill a cat.

Crow-cawing—If a crow caws on a green branch a guest is expected.

Tree—A *goon* tree is bad and should never be planted near the house.

Food—One should not take food in a broken *thali* otherwise life is shortened.

Journey—A journey would not be fruitful if one comes across a person carrying an empty pitcher—same if someone is seen throwing ash from the kitchen or cleaning the hearth.

Sucking of Thumb—If a child sucks his thumb he is sucking the essence of his blood which in turn helps his nourishment two fold—one in the form of blood and then in the form of essence.

Clattering of a tongs—A quarrel is sure to crop up between a husband and wife if their children clatter *chimta* within the house. So this is avoided.

Sweeping—To sweep the house or to like food during sun set brings illness.

Scale—A person would get *bichal* or back ache if he passes over a traditional *takari*—scale.

Shopping—While shopping from a shop-keeper don't accept *heeing* on the hand or salt on paper.

Rain—In Bhaira near Trella there lives an Arya. The people of *pargana* Bhaira believe that untimely, incessant and abnormal rains start in case the Arya pollutes some *devasthan* or a temple. Some conservative persons would collect grains from the village, offer them to him and pray that rains stop. His usual reply is "so God will do it", and satisfied they return. The grains may also be taken to him by individual families.

Eating—There is a convention that all persons of the family including guests are served food together on last night of Phagun and no one talks. The person who eats in the first hand is fooled and teased. The fun resembles to April fool day.

Agriculture—The people usually go to fields bare feet. It is held that if the land is ploughed or sowed with shoes on, the germination is poor. While reaping also shoes are not worn.

Some Folk Sayings

Bichoo ra nin mantar ta sarpe riya drola hath. (He does not know the *mantra* to cure a scorpion bite. But he is foolish that he is searching the abodes of snakes).

Anantar na sora bral ta putra na ghee pal. (Even a cat is set to find out a drop of *ghee* in the house it would return without finding *ghee*. But the person has named his son Gheu or Ghee Pal.).

Dant Kaya dekhne sing dekhi chhade. (There is nothing more to ascertain from seeing the teeth as everything is evident from the horns).

Prayer and Worship

Villagers worship gods and goddesses. They have their household gods and village goddess. The family gods are Shiv and Devi. Within the house these may be located either in a separate room or in one corner of the multipurpose room. 21 families have their household gods.

These family gods are made of brass or stone—images of Durga and Shiv. But where there are no images, a family may possess the symbols of these gods. *Trishool* is the symbol of Durga while a small round stone they symbolise Shiv. These may be worshipped daily, weekly, or on *sakranties*, or at the time of harvest with flowers, *dhoop*, *kungoo* and sweet meals (*rote*). The *rote* is distributed in the household and among neighbours. Animal sacrifice need not be offered to the household gods.

Chamunda Devi

Chamunda Devi is worshipped by locals as well as outsiders.

The regular worship takes place on every Tuesday, every *sakrant*, Janamashtami and Shivratri. On these days the priests (*Pujialas*) and other servants of the temple go to the goddess. There *pooja* and *arti* is performed, drums beaten and *parshad* may be given to the devotees and servants.

The occasional worships take place when a devotee comes to the goddess on a certain occasion. This occasion may be making offerings to the goddess by a local or outsider because his wishes have been fulfilled. Such a devotee may offer ornaments (*chhater*), grains, *trishul*, *parshad* or a goat. The ornaments offered are deposited with the Lakshami Narayan Temple of Chamba. The grains may be kept by the priest. The *parshad* is given to the devotee for distribution. The goat is sacrificed within the temple premises.

The devotee would give some coins, *trishul* and the animal to *pujiala*. The *pujiala* would take away the coins and *trishul* before the image of the goddess and offers them to the Devi on behalf of the devotee. He would bring a bowl of water from inside and sprinkle it over the animal. Before or after it the *chela* may appear in a trance and foretell whether the sacrifice has been accepted by the goddess.

Now in case the goat or sheep trembles it is considered that the offering has been accepted failing which more water is thrown over the animal.

The animal may be beheaded by any person of any caste either from within the village or from accompanying pilgrims. The beheading is done with one stroke. The horns are hung up on the front wall of the temple while the flesh may be distributed among:—

1. *Chela*—He gets the head, skin and little flesh.
2. *The Devotee*—He gets one leg and flesh from chest and legs.
3. *The Batwal*—He gets one fore leg beside flesh.
4. *The Pujialas*—Three Pujialas collectively get one leg and flesh.
5. *The Pujiala*—One *pujiala* gets one leg.
6. *The Bainsi servant*—He gets intestines and a little flesh.

The Lohar may also get a little flesh in case he has prepared the *trishul* and belongs to the village.

The distribution is not strictly followed. These may be distributed more or less on the discretion of the devotee and the *pujiala*.

The account of sacrificed animals or other offerings is not kept. According to a rough estimate of the *lakhaniara* the average number of sheep and goats sacrificed comes to 100 per year. During the September, 1962 nearly 100 pairs of horns and more than one thousand *trishuls* were seen in the temple premises.

Collective offerings are made to goddess Chamunda. These are known to be *jhatyoj*, *panchopran* and *kharasheou*. At *jhatyoj* occasion one buffaloe bull of minor age and two rams or goats are sacrificed in the temple premises. The bull is beheaded by Arya while the rams or goats may be beheaded by any person. The bull is thrown away to be consumed by crows and kites. The meat of sacrificed animals is distributed among the servants of the Devi who belong to scheduled castes. At *panchopran* five animals—goats or rams or both are sacrificed. At *kharasheou* twenty five animals—goats or rams or both are sacrificed. The animals are purchased from contribution raised from within Devi Kothi or surrounding villages. Normally no one refuses contribution in this sacred cause. These sacrifices are made on alternate years on the first Tuesday or Saturday falling in the month of *Asarh*. Suppose there is *Jhatyoj* in 1960 it would be *panchopran* in 1962 and *kharasheou* in 1964. The meat at all occasions is distributed amongst the servants as the caste Hindus believe that when a thing is offered by them to Devi, they forfeit their right of consumption of meat at these sacrifices.

Devi's Priests

The priests form a class within Devi Kothi. Certain families perform the functions of the priest by turn:

Name of month	Details of the priest who performs the Priest's functions during the month under reference
1. Chet, Jeth, Asarh, Asoj, Paus & Phagun.	Shiv Saran
2. Bhadon and Magher.	Durga
3. Sawan and Magh.	Chand
4. Baisakh.	Jagat Ram
5. Kartik.	Lachha

It could not be ascertained how these priestly duties were allotted; obviously a sort of workable convenient solution. These rights are inherited by the sons.

Temple Committee

The management of the temple rests with a committee of four members.

1. Jagat Ram Brahmin is the *lakhaniara* of the committee. His functions are of an accountant, president, secretary and collector of the dues of Devi. He receives three *peeras* of grains and Rs. 4.25 in cash as his yearly dues.

2. Bharna Brahmin is the *char* of the temple and has the function of distributing work among the servants. He receives three *peeras* of maize, and Rs. 2/- in cash as his yearly dues.

3. Bhagi and Kundan Lohar are the *Batwals*. They carry messages and work as *chaukidars*. They receive each three *peeras* of maize and Re. 1.00 in cash as yearly emoluments.

These are hereditary and can be removed by the Lakshami Narayan Temple Committee at Chamba in case their work is found unsatisfactory.

Devi's Servants

The *lakhaniara* informed that besides *pujialas* other servants have been appointed by the goddess. These till the land of Devi. They belong to Devi Kothi and to Sanol a nearby village. Out of this category of servants five are Brahmins fourteen are Arya, Batwal and Lohar. They have received land for cultivation. The Devi visits Chamba every year to meet her goddess sister. During this tour the Brahmin servants cook food. The scheduled castes play musical instruments, carry rations and other things during the journey. The assorted lot of servants accompany the goddess to Chamba. The expenditures regarding food and travelling are paid out of the Devi's funds.

Besides offerings from the devotees the goddess receives the following from her tenants. These tenants belong to Brahmin and Rajput castes.

Maize—19 *peeras* 5 *mani*.

Barley—19 *peeras* 5 *mani*.

Wheat—21 *peeras* 3½ *mani*.

Oilseeds—3 *peeras* 8¼ *mani*.

Salt—48½ *katcha seers*.

Ghee—68¼ *katcha seers*.

Honey—17 *katcha seers*.

Sheep/ram/goat—9 in number.

Cash as land revenue—Rs. 4.37nP.

The scheduled castes also pay land revenue in cash. A brief note regarding temple land has been given in the third chapter.

The *lakhaniara* also informed that sacrifice of animals will be stopped now and a decision in this behalf was to be taken by the Chamba Temple Committee. In such a

case the animals offered would be liable for sale and the income accrued will go to temple funds to meet the expenses. The details, however, were still to be finalised.

Annual Pilgrimage of Chamunda—During Baisakh goddess Chamunda with her priests and servants goes every year to Chamba. The important places of halt are Baira Garh, Tisa, Kalhel, Sarol, and Royal Palace at Chamba. The party enters the Chamunda Devi Temple at Chamba on an auspicious hour with her attendants playing musical instruments. The temple at Chamba is situated on a ridge. The party halts in the temple where *pooja* is performed by all devotees. In the night *keertan* is held by the devotees. *Pooja* is performed daily in the morning so long as the goddess stays there.

By the end of the second week of Baisakh a fair is held at Chamba to appease Chamunda. The gathering in the fair weather may exceed 3,000. The prominent citizens including officials attend the fair. The main attraction of the fair is the *pooja* of Chamunda. After this the *chela* from Devi Kothi appears before the gathering, shakes his body and beats his body with *shangles*. Then he predicts the future, answers queries of the people and gives flowers to the gathering.

Other Places of Worship

Pataka, Shiva-ra-dehra and Durga in the house of Raju Batwal are places of worship. These places are worshipped of and on in the differing way. A detailed description in respect of each place may be of interest.

Pataka—In the region one would often find a *trishul* put on a small platform over a ridge. It is believed that such places are frequented by Chamunda. Usually Chamunda Devi temple is visible from such places. Places where Chamunda is worshipped without any temple passers-by offer flowers grass blades to the *trishul*, an emblem of Chamunda. It is believed that by doing so the goddess is appeased and mission is fulfilled.

Shiva-ra-dehra—There is a Shivala not far from Chamunda Devi Temple. Lachha Brahmin who claims to be the priest of the temple informed that this temple was built by Rana during the early days when the village was under their domain. According to him the temple had a hold on the people some hundred years ago. Now a days it was not worshipped regularly. Even Lachha too performs *pooja* once a while and may abandon it during winter.

The temple is of stone walls and stone roof. The roof has a stone carved out like wheel with clearly visible spokes and is known to be *garur*. Such two other *garurs* are also placed near the temple. Under one wall a

water sprout can still be seen and it is said that water coming out of this sprout was a main source of water for the people. But this water disappeared during the earthquake of 1905. No other harm to any of the buildings was done. The inner dimensions of the temple are 2 meters by 2½ meters in height.

There is pinnacle of Shiva made of black-stone. The statue is built up to the waist. Around the waist small human heads have been carved in a belt to decorate the figure. Other figures include *shivpindi*, *jalehri* and *bachhoa Bahan*, *Nandi*. There were other images but their importance was not known to the priest. Animal sacrifice was never made in this temple.

Durga in the House of Raju Batwal—Raju informed that Chamunda Devi appeared in his house some 100 years back. His grandfather appeased Durga by constant penance. The goddess appeared out of a supporting wooden pillar of the house in the shape of a roughly carved brass image weighing about 100 grams. The pillar can still be seen standing by the side of another pillar. There was a heap of horns in the room where the brass image is placed. The horns are offered by the devotees who came to appease her by offering a sheep or a goat. The room is quite dark like a dungeon infested by ticks. According to Raju this Devi has fulfilled the desires of many people who came from all places.

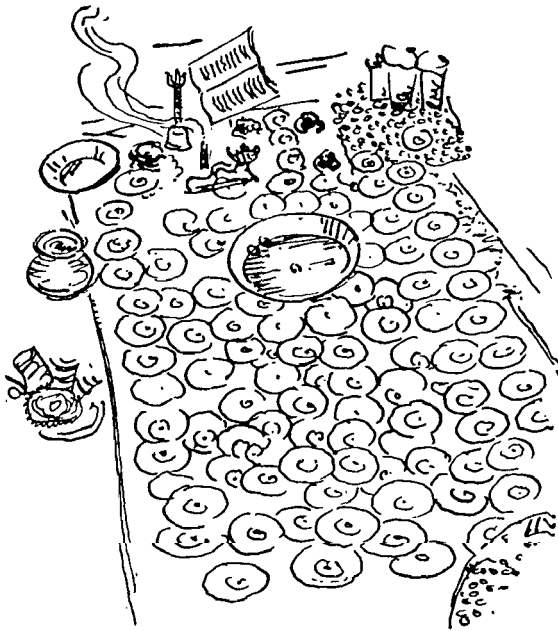
On *Diyali* in Magh entire family of Raju and his brother observe *jagra* by keeping awake throughout the night to appease goddess.

Appeasement of Kalika

Kalika, Kali or Kalaka Devi belong to Shakti cult and is considered a saviour. She is worshipped once a year.

On any Saturday or Tuesday falling in Magh her blessings are sought. Sweet or salted foods are cooked and fried and are the major items of offerings.

In the evening a drawing of wheat floor is made in the house. The drawing is a big square further divided into 64 small squares. The drawing is known to be *mandla*. Within the centre of *mandla* a *kumbh* full of water is placed. Over it again fried meals are placed duly covered with a black *joji*. A lamp of *ghee* is lit and again meals (*pak-wans*) are placed nearby the lamp. A *swastika* figure of wheat floor is drawn where too the meals are offered. Then one meal is placed in each of the 64 squares. Flowers, grass blades and *dhoop* is offered to the entire arrangement and worship of *mandla* finishes. The ceremony is performed by the head of family.



Nawala Offerings

Nearly one seer of meals are then put into a winnowing fan and are taken over to the roof by three persons known to be *sidh birs*. Each *sidh bir* would throw a piece of meal towards sky saying—

“*Keloo-a-bira maharaj tauni pakwan charebhala kari maharaj-tabra kabile per rachhakar.*” (Oh great Keloo Bir these meals have been offered to you—do good to me—take care of my family) and having uttered it he would eat a morsel. In this way three *sidh birs* would remember nine *naths*, eighty four *sidhs*, fifty two *birs* and throw or eat pieces of food every time. The villagers do not know the significance of these deities.

When the *sidh birs* return to the main room they find the door closed and bolted. So they knock. From inside a man enquires “Who are you?” One of the *sidh birs* replies, *Sahasar Bir*, (thousand *birs*). Again enquires, “What have you brought?” *sidh* replies—*ann dhan, dhudh, puttari, ridh, sidh* and *bharpoor bhandar* (have brought grain, money, milk, sons, prosperity and abundance). The door is then opened and *sidh birs* enter. They get sweet meals and food which they accept and Kalka’s appeasement is done.

Nawala

Nawala is a worship to seek the blessing of Shiva. It may be organised as thanks giving day to Lord Shiva when it is organised after the fulfilment of a particular desire. It may be held at any time—once in a decade or once a life time when some prayer is answered, a wish comes true or there may be a *mundan* or marriage. Many relatives,

friends and neighbours are invited and served with food and drink. Shiva is worshipped and his blessings are sought by offering goats, sheep, by inviting goddess Chamunda to his house and feeding people.

A description of Nawala at Chandru—The head of family Jawhar usually remained ill. He had ulcer in his right leg and could not be cured in spite of best treatment. He prayed to Lord Shiva four years back that he would organise a *nawala* provided his ulcer is healed. But the ulcer was still continuing. However, according to him it was not so painful then. As such this disease did not bother him much. So he decided to have a *nawala* an invocation to Shiva.

Relatives were invited from far and wide and inhabitants up to Baira were requested to attend without any distinction of caste or creed. The goddess of Devi Kothi was also invited.

Chamunda Devi went over with all her attendants and musical instruments. In a cultivable field the goddess was placed and *havan* was performed to assure good crops and prosperity for the family. There eleven sheep big and small were sacrificed to appease various gods and goddesses including Shiva. The meat was served with dinner.

Due to heavy rain throughout the day the attendance was poor. One thousand men were estimated to attend the *nawala* while only some 300 turned up. Food consisting of *laddu, dal* and meat was served to all before the function began at night. The preparations for *nawala* began at some 8-30 P.M. A sacred earthen mustard oil lamp pot was placed over a small heap of *mah* which remained burning till the next day and is known to be *gorakh kundi*. Nearby on a heap of 2½ *mani* of maize there had been placed some water in an earthen pot and is known to be *kumbh*. The *jogi* priest of Baira village and *pandit* were sitting nearby.

About 9 o’clock at night the *jogi* appointed some servants (*bande*) for the function. Some persons who volunteered for services were appointed as *Katwal—Batwal* (servants of *jogi* and the gathering to perform rituals) *jheer* (to serve drinking water to the gathering) and a *swar* (cook to advise cooking next day). They all were administered oaths of Shiva saying “You have been appointed such and such and would work honestly in the function”. There was *sankh, katari, ghanta, shangal* and *damroo*.

The *jheer* was ordered to put water in *kumbh* and *Batwal* was ordered to bring wheat *atta* from inside. This was done. From

this *atta* the Batwal, poured three *chutkees* of *atta* on the floor from the place where the *mala* of the *nawala* performed some 9 years ago had been kept in the roof duly tied. Down on the floor drawing of wheat flour was prepared to represent Kailash—the abode of Shiva. This is known to be *mandlah*. On the opposite side of the *jogi's* seat maize was put into two heaps each of 2½ and eight *mani* on the one side of the *mandlah*. Upon those heaps a copper utensil was placed over one heap and one *pātar* (pot) of pumpkin skin over the other. These pots were filled in with maize grains and covered with *rot* and *chapaties*. *Chapaties* were also placed on the sides of maize heaps and *mandlah*. Over each *patar* raw wool weighing nearly two hundred grams was placed by the head of the family. The Batwal was given a rod of authority.



Nawala Sacrifice

The *jogi* had prepared a *mala* of wool threads by using small pieces of wool for flowers during the day. The head of the family, the Batwal, the *jogi* and *pandit* hung this *mala* to the roof covering the centre of the *mandlah*. Slogans praising Shiva and his places were raised by the gathering. The slogans were *Mani Mahesh Ki Jai, Bharmaur Than ki jai, Oonche Kailash ki jai, Harsar than ki jai* and *Gauri kund ki jai*.

Outside the house a lamb was sacrificed to appease Shiva and the blood was brought inside in a small *karahi*. A few drops of blood were sprinkled over the *chola* to purify it. A new *chola* is used only when it has been purified in a *nawala*. In a *nawala*—only one *chola* can be purified by the head of the family in sewn or unsewn form. Sacred threads or *janaus* may also be given to those who want to wear but in this *nawala* none took a *januu*.

At about 10.30 P.M. the *jogi* sang some songs in the mixed dialect of Hindi and local. Some of the fragments from his songs are given here:—

होआ नी थी, संसार ना थिया तरलोकी नाथ भून्ता
चार इन्दाणी पंज पाण्डू, छढ़ नरैण, सतवी देवी सीतला
अठ कुल नाग, नौ नाथ दस रावणा
इक अर्जुन वारा मैरू तेरा ताल ।

In the first line it has been explained that when there was no earth and air there existed the power of Triloki Nath or God. In the next lines he prays to four Indranies, five Pandwas, sixth Narayan, seventh Sitala goddess, eight family snake deities, nine Naths, Dasravan, one Arjun, twelve Bhairons and thirteen *tals* to bestow happiness. The *jogi* could not explain anything about these deities.

When his prayer finished the head of the household, followed by his family members and other devotees came near *mandlah*, offered some coins, *dhoop* to *mala* and bowed.



Nawala worship

Then *birs* were worshipped. Four persons of family and neighbours took honey and *mandas* to the roof of the house. There they worshipped *birs*. They threw four legs of a sacrificed lamb in each direction, ate *mandas* and honey and returned. One of those persons showered mustard oil seeds and barley over the gathering to protect them from evil spirits.

After that *dhol kiars* (who remember songs of Shiva and other deities by heart) began to sing *anchlies* (songs). They went on singing the entire night and a devotee (changing from time to time) went dancing. Some fragments of the *anchlies* are given below:—

समुन्द्रे दा जे जल निकलया ता कमल फुल निकलया
इस कमल फुल्ले उपर चौर जीव तयार ओए
ब्रह्मा, विष्णु, शिव शक्ति देवी,
जल थल टकाए धरत अकाश वणाए

Translation—When there was water in the sea then lotus flower appeared. Over this flower four living beings : Brahma, Bishnu, Shiv and Shakti Devi appeared. They made the earth and water stagnant and created sky and the lands.

Here are some fragments giving details of the marriage party of Shiva.

- १ स्वामी जानी री गिन्ती करनीं हो
- २ स्वामी नौ लखा हाथी तेरा हो ।
- ३ स्वामी नौ लख गिणे चड़ावा हो ।
- ४ स्वामी जानी चली होरे होरे हो ।
- ५ स्वामी अगे पिछे झण्ड वो नसाणा ।
- ६ स्वामी तेरी जानी रौनक लाई ए ।
- ७ स्वामी नौ पथ वाजे वजोरी ए ।
- ८ स्वामी वाजी रे अन्त पाणे दा ।
- ९ इस जानी जो डेरा किथी दिता ए ।
- १० स्वामी डेरा देणा सुके वागा ।
- ११ स्वामी सुके वागा डेरा लाई ए ।
- १२ स्वामी वाग लगा हरा हरा होणा जी ओ ।
- १३ स्वामी सारू चम्बा मारदा झुलारे ।
- १४ स्वामी सारा नागर बैलिया छाया ।
- १५ स्वामी फुलडु फुल्ले हरे वागा ए ।
- १६ स्वामी सुकेनौणा पाणी जो वगाया ।

Translation

1. O Lord! take account of the marriage party.
2. Your elephant is one among nine lacs.
3. Nine lacs riders can be counted.

4. The marriage party proceeded slowly.
5. There are flags bedecking the party.
6. Due to your marriage there is merry making.
7. Nine types of musical instruments are being played.
8. These instruments are indescribable.
9. Where has this marriage party been housed.
10. It is to be housed in a dry garden.
11. The marriage party has stayed in a dry garden.
12. The garden began to recover its greenery (because of the presence of Shiva).
13. The entire Chamba has gone gay (because of the marriage).
14. The town has been covered by a creeper (the creeper of joy).
15. The flowers blossom in the green garden.
16. The dry *naun* filled with water.
Here is something about the dowry in the marriage of Shiva.

हाथी दान कराणे हो
घोड़े दान कराणे हो
बकरी दे स्वाज बनाणे हो
खरे खरे दान कराणे हो ।

Elephants are to be given in charity.
Horses are to be given to charity.
The goat is to be decorated with *swaj* items like bells, garlands and ornaments.
Nice items are to be given in charity.
तेरे अगणा वेद लागाई
सोने रूपे री मोड़ लगाई
सोने रूपे री पालकी लयाई
सोने रूपे रे गडूआ भयाए ।

About *bed* it has been described as:—

The *bed* has been fixed in your courtyard having supporting poles of gold and silver.
The palanquin brought is of gold and silver.
Having its *garooa* of gold and silver.

At dawn the song began as:—

विन्द्रावन मे रास रचोरी सहसर वाजे वजते है ।
विन्द्रावन में रास रचोरी हो मेरे कृष्ण महाराज ।
राधा रूकमणी राग लगांदी काना वंसी वजाते है
राधा रूकमणी रास रचोईससरो गोपी नचते हैं
विन्द्रा वन में माखन चोरे मात जसोधे हसते है
ओ मेरया काना हो मेरया काना तू जमया उजपाना हो

1. A *ras* has been organised in Bindra-ban where musical instruments of thousands types are being played.
2. Oh! *ras* has been organised by my Lord Krishna.
3. Radha and Rukmani are singing songs and Kanā (Krishna) playing on the flute.
4. Radha and Krishna have organised a *ras* where thousands *gopies* are dancing.
5. Krishna has stolen butter and mother Jasodha smiling.
6. Oh my Kana you have born so naughty.

Then another song was sung and the *mala* was tied in the ceiling where the *mala* of the last *nawala* existed.

The song was sung as under.

उठ मेरया पखेरडुआ होया नेण नकेतण हो ।
 उठ मेरया पखेरडुआ कणु करणु भगता जागे हो ।
 उठ मेरया पखेरडुआ भगत कवीरा जागे हो ।
 उठ मेरया पखेरडुआ गणपत देवा जागे हो ।
 उठ मेरया पखेरडुआ सितला माता जागी हो ।

1. Get up my *pakhararoo* (bird) because it is morning. (The birds leave their nests in the early hours of dawn).
2. Get up my *pakhararoo* other devotees have got up.
3. Get up my *pakhararoo* Bhagat Kabeer has got up.
4. Get up my *pakhararoo* Ganpati Devi has got up.
5. Get up my *pakhararoo* Mother Sitla has got up.

At 11.00 A.M. a *jatar* was organised when men and women organised dances. The guests took food and by 3 P.M. they began to disperse.

The *puja* grains like maize, flour, wool and *rotas* were taken away by the *jogi*. The Scheduled Castes and Hindus were served food in separate rooms.

The estimated expenditure was Rs. 500/- apart of his savings.

Faith Curers and Quacks

Chelas of gods and goddesses according to general belief of village folk, possess miraculous power of curing various ailments. The method of treatment by *chelas* is rather peculiar. He would come to the house of the ailing person and perform actions to cure them.

Some incense (*gugal dhoop*) is burnt. The *chela* normally stands up. Then moves and shakes his body in a trance and utters some words now and then. He may also beat chains all over body. During utterances and shoutings he would foretell the causes of the diseases. He usually attributes the diseases to the ghost or spirit entering into the body of ailing person, influence of some supernatural spirits in the household or annoyance of gods and goddesses. The remedies are by sacrificing animals for gods and goddesses and for spirits, a pilgrimage to a certain place and offering of *parshad*.

The *chelas* to Devi Kothi live in Gholai. They charge some grains varying from one to four *batties*. They give *jantars* to the ailing children. These are worn round their necks.

The *chelas* mostly fail. But people have faith. In 1962 the President of the local Gram Panchayat lost two of his children and did not seek the help of a doctor at Tisa or the Vaid at Satyas. The *chelas* are held in great esteem. It is believed that they approach supernatural bodies and can harm anyone through them. They belong to Batwal and Brahman Castes.

Rarely quacks may also be seen wandering in the village. They belong to the Bangali caste, a nomadic people and treat dental and skin ailments. Their common treatments are herbs.

An old man lives in the village who is an expert faith curer of snake bites. He claims that no case of snake bite proved fatal which was handled by him. The President of Gram Panchayat was bitten by a snake a few years back and was cured by his father. He does not take any fee because he believes it would ruin his healing power. In 1962 he cured two cases of snake bite. He can also cure scorpion bites and sets bone fractures. He claims that people from Chamba have come to him.

Salutations

According to the traditions the younger greets the older first. The scheduled castes greet the non scheduled castes and receive their blessings. Following are the forms of greetings—

A Brahmin would be greeted by the words *matha tekna* (I bow my forehead). The Brahmin would reply as '*sil bachan*' (I greet you).

Persons of equal status belonging to same caste greet each other by saying *raji khushi o tumehan* (are you hale & healthy). Now *Jai Hind* and *nameste* are also used but only for outsiders.

TABLE XXXV
Settlement History of Households

Caste	Total No. of families	Number of households settled			
		Before 5 generations	Between 3-4 generations	Between 2-3 generations	Present generation
Batwal	18	18	..	..	..
Lohar	11	10	..	..	1
Rajput	7	6	..	..	1
Arya	10	10	..	..	..
Brahmin	8	5	..	..	3
Dhaki	2	2	..	..	..
Khatri	1	..	..	..	1
Chamar	1	..	..	..	1
Muslim	2	..	..	2	..

Immigrations

About the settlement history of Lohars of Loharka Sarvshri Kanthoo Lohar and Devi Dass Lohar informed that one of their ancestors was Brahmin and belonged to the Brahmin families of Devi Kothi. He married a Lohar woman in nearby village. His brothers took objection to that and decided to excommunicate him. They did so and gave him some land for subsistence. His descendants are the present Lohar population of Loharka. The story seems to be correct as certain Brahmin families of Devi Kothi and these Lohars call themselves as belonging to the same *gotra pada*.

One Lohar from Pangri has married from Dhariaia and settled there. He has proved useful to village. Since he is an expert Lohar the villagers can get their implements prepared well in time.

The teachers and the forest guard have been posted and do not form a part of the permanent *abadi* of the village. A Brahmin from Kangra District has come and settled in the village. Previously he was employed as a *munim* by a forest contractor. He owns a small shop and trades in tea, cigarettes, salt and other things of daily requirements. He has married a local girl. In fact this shop-keeper has brought some change in the village trade.

The only Khatri immigrant belonging to Hoshiarpur District too married a local woman of Brahmin family. Previously he used to sell general merchandise by hawking and resided with his father at Tisa. His wife got a piece of land from her father by a will and the husband has settled in the village permanently.

There was need of a Chamar who could dispose of the dead animals of the villagers. A Chamar from Masroond was given some land. But after staying for a year or so left for his native village. It is said that he could not find sufficient means to earn his livelihood and had to go back. There was not much demand for his shoes and the land given to him was not enough to support his family.

Birbal (Muslim) of Devi Kothi informed that his great grandfather who was a Muslim resident of Bharnota (10 miles) married a local Batwal girl and settled here. He was a Batwal during the state regime and got more land allotted from the ruler of Chamba through *nautors*. Two Muslim families are his progeny.

Panchayat

In May, 1960 the Devi Kothi Panchayat circle comprising of 12 villages was formed with headquarters at Devi Kothi. Six members represent Devi Kothi. The Nayaya (Judicial) Panchayat also functions at Devi Kothi since May, 1960 and has 15 members (including 3 members from Devi Kothi). Castewise distribution of these members is:—

TABLE XXXVI
Membership of Panchayats

Caste	Representation in Gram Panchayat	Representation in Judicial Panchayat
Brahmin	6	2
	(including	President)
Rajput	5	11
Batwal	1	1
Arya	1	..
Lohar	..	1

There are two women members also. Scheduled castes have been elected against reserve seats.

Election of Panchayat

Members have been elected unopposed. The President, Vice-President and Sarpanch were also elected un-opposed. The economic and social status of candidates were the main consideration.

The Panchayats work under the Himachal Pradesh Panchayat Raj Act of 1952 and functions of a Gram Panchayat have been described therein. Some of which are—

- (a) Registration of deaths and births.
- (b) Establishment, management and care of common grazing grounds.
- (c) Maintenance of records regarding cattle census, population & other statistics.
- (d) Necessary financial or labour contribution for the construction of Public roads, water courses within the Gram Sabha areas under the Development Programmes of State Government.
- (e) Watch and ward duties of villages.
- (f) Prohibiting and regulating the curing, tanning and dyeing of skins/hides.
- (g) Maintenance and provision for community receivers.
- (h) Improvement of sanitation.
- (i) Representation and recommendation of applications regarding *nautors* and grant of timber trees.

The powers of the Nayaya Panchayat have been described in Chapter VI of the Act. Important ones are:

- (a) Security for keeping peace.
- (b) Transfer of criminal proceedings to the Nayaya Panchayat (by magistrate in certain cases).
- (c) Enquiry in cases forwarded by the Magistrate.

Extent of Jurisdiction

Under the act the Jurisdiction of a Nayaya Panchayat shall extend to any suit of the following description if its value does not exceed one hundred rupees—

- (a) A suit for money due on contract other than a contract in respect of immovable property.
- (b) A suit for the recovery of movable property or for the value thereof.

- (e) A suit for compensation for wrongfully taking or injuring a movable property.
- (d) A suit for damages caused by cattle trespass etc.

Exclusion from Nayaya Panchayat Jurisdiction

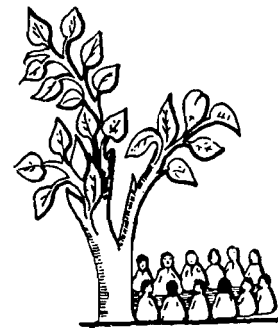
A Nayaya Panchayat shall have no jurisdiction to take cognizance of any of the following suits—

- (a) A suit for a balance of partnership account.
- (b) A suit for a share or part of a share under intestacy or for a legacy or part of a legacy under will.
- (c) A suit by or against the State or a public servant for acts done in the official capacity.
- (d) A suit by or against a minor, or a person of unsound mind.

The Panchayat balance the budget by grants received from Government more or less.

The Panchayats, however, put their energy in reconciling the disputes and this saves the villagers from litigation. During 1961 thirty-two cases and in 1962 twenty-two disputes were received. Only in a few cases they could not reconcile. Even out of these cases two were decided by the Nayaya Panchayat.

The utility of the Panchayat can not be minimized. The peasants could also now gradually realise that their problems small or big have to be better settled or channelised through the Panchayat.



Panchayat

Case Studies of some Disputes

We give here two histories of criminal cases dealt with by the Gram Panchayat.

Case dated the 16th June, 1962.

D s/o A Caste Lohar, Devi Kothi (Dharia)—Complainant.

Vs.

Dga s/o B. B. Lohar, Devi Kothi (Dharia)—Accused.

Summary of the Complaint—D. the complainant submitted to the Gram Panchayat in writing that a part of the house constructed by his ancestors is owned by him while the other part is possessed by Dga, his father's brother's son, the accused. The house has common door and D has to pass through room of Dga.

Dga raised an objection to this conventional arrangement and told him that he won't allow trespassing of his room any more and D should construct a separate entrance for himself which involved huge expenditure.

On 10th June 1962 the application to this effect was submitted to Panchayat. The President fixed 24th day of June to hear the case. The President went to see the exact situation alongwith the other four members of the *samjhota samiti*.

The *samiti* on 26th June 1962 put the following suggestions for reconciliation.

- (a) The system followed here-to-fore should continue.
- (b) Both should exchange each others accommodation and in that case D shall not object giving passage to Dga.

Either of the solutions were unacceptable to Dga. He blamed *samiti* of favouritism and began to weep. D took pity on Dga, his uncle, and felt ashamed that his uncle was weeping before so many persons. Anyhow on the request of D the case was adjourned for 31st July, 1962.

On 31st July, 1962 D submitted that he would construct a separate passage for himself at his own cost. The case was thus reconciled.

Case dated 16th June, 1962.

N Muslim, village Chandru—Complainant

Vs

M.B & H sons of J, village Chandru—Accused

Summary of the Complaint—On 16th June, 1962 N appeared before the Panchayat as he was beaten up. The members saw that there were some wounds on the head and hair were blood stained. N complained that his father's brother's sons abused, beat and hurt him with a sickle. He wrote a complaint stating all the facts of the

incident. The Panchayat summoned the accused for 24th June, 1962.

A bench of 4 members heard the case. One of the accused M.B. replied that the allegations were baseless and he was at Tisa. However his brother H and their mother were in the house.

H & his mother stated that they did not beat him. Theirs and N's buffaloes were grazing and he (H) told him (N) that he should take his cattle for grazing to some other place to avoid buffalo fight. N refused to do so and consequently hot words were exchanged. They also told that N had a sickle in his hand. With that sickle he himself inflicted scratches on his head and told them that he would teach them a lesson. The bench was convinced by the statement to much extent. They concluded that had the blows been inflicted with sickle by some other persons the wounds would have been severe. They further remarked that no one puts minor scratches during fight. Keeping in view the facts they asked N to say each and every thing after taking an Oath. For this he refused. So the Panchayat was satisfied that N had hatched a plot to harass M.B. and H.

The complainant N realising that his plot has foiled immediately deflected the issue and put forward a solution of reconciliation before the *samjhota samiti* saying that he would have no objection for reconciliation provided the accused exchange their accommodation with him. This was agreed by the other party and thus the case was reconciled on 24th June, 1962. The members of *samiti*, however, warned N to refrain from concocting such plots.

Untouchability

From the point of view of caste superiority the Brahmins and Rajputs here are twice born. It is considered unsocial to accept water from the so called untouchables. They are not allowed to enter the kitchen or touch food. One section of scheduled castes would not mix up freely with the other. An age old idea prevails among them that upper and lower castes have been made by God and breaking of such barriers may annoy Him and annoy Bhagwati Devi. There was common awareness that untouchability is unlawful.

Development Activities

The National Extension Service Block at Tisa might have done a much little in other villages but it has not brought much change in and around Devi Kothi. Except the distribution of some tools and a sewing machine it

has not touched other spheres. We give an idea of the work done in this area—

TABLE XXXVII
Development activities

Activities	In Gram Sewak Circle	In Devi Kothi
1. Distribution of improved seeds	34 mds.	Nil
2. Distribution of insecticides and pesticides.	12 lbs.	Nil
3. No. of Compost Pits	25	4
4. Trench Latrines	5	Nil
5. Distribution of fertilizers	40 Mds.	Nil
6. Distribution of vegetable seeds	16 Lbs.	Nil

The people were feeling that they had not received enough attention nor had benefited. Only four informants could tell that they have benefited after the inception of the N.E.S. block.

Medical and Veterinary Services

Though people still believe that diseases are the result of the wrath of gods and goddesses, the old fear of vaccination and inoculation has practically disappeared. During mass vaccination against smallpox in 1962 no one ran away from the house. Divination, protective magic of *chela* chants and spells are still there to ward off diseases. But at the same time one finds an increasing desire for the use of *ayurvedic* and allopathic medicines. Age old prescriptions of indigenous herbs are generally used for minor ailments. But when the disease takes a serious turn the *ayurvedic* practitioner or the Doctor at Tisa may be consulted. Treatment is obtained by them at Tisa where outdoor facilities are provided since many years.

The prevalent system of treatment with these villagers is the indigenous system. Medicines commonly used are *ajwain*, *salt*, *methi*, *sonph* and herbs.

The main cause of the diseases according to Physician at Civil Hospital Tisa is lack of proper drinking water. They use mostly spring water during summer and *katcha baoli* water which contains dirt and dust. Lice among all and particularly with women are common. During summer ticks are a great menace. Their way of living that is collective living of men and cattle has increased the intensity of ticks.

In Devi Kothi there live four lepers belonging to Batwal caste. Upto 1962 they had not been to any hospital as according to general belief it is due to the actions of the past life and as such it cannot be cured. Out of

these four cases two are related to each other as daughter and mother both residing in the village. An Arya has also contracted asthma.

Some indigenous medicines

Here are some common prescriptions prescribed for minor ailments by village folk.

(a) In case of a stomachache *ajwain* and *khand* or *gur* one teaspoon of each is given with luke warm water thrice a day. *Sonth* and old *gur* one teaspoon of each is also effective in such cases with water.

(b) For blood purification and temperature due to boils:—

1. *Kauri Patis* —2 masha
2. Black pepper —2 masha
3. *Karoo* —2 masha

All these are ground together to be taken with cold water four times daily.

(c) For toothache a hot pin may be touched. The cheek is kept warm with a hot stone duly wrapped in a cotton rag.

(d) In case of pneumonia the chest is kept warm by putting hot stone duly wrapped in cloth. One *tola* *sonth* fried in *ghee* is given to the patient.

(e) A thick paste of mustard leaves or *kuramli* leaves is effective for headache.

(f) For cough and cold *zira* is given with warm water.

(g) At the occasion of delivery if the cord does not separate from the inner body within a reasonable time then a *tola* of *gur* and half *tola* of *sonth* should be given with luke warm *ghee* or warm milk. In similar cases amongst cattle *shakkar* and *sonth* is effective.

(h) *Nik* leaves or leaves of garlic are crushed and formed into small pills. It is very effective for stopping loose motions among cattle.

(i) In case there is blood in the urine of cattle the grass of *Kaprola* and *soa* herb is effective.

(j) *Kailo tel*, (oil extracted from *Deodar*) is applied in all types of skin itches. They use it for such itches amongst the cattle.

Sanitation

The hamlets are scattered on slopes. The houses and hamlets are connected with unpaved paths without drains. During snow and rains it is all a very slushy affair. The

habit of keeping manure in pits is unknown. The filth washed with rain water effects sources of drinking water. The use of hard soap is negligible and hardly increases three or four seers per family. They wash the clothes with cattle urine. The clothes when dried up and used again give stinking smell but the villagers have become habitual to it. Ladies may also clean their hair by *makol* clay and cattle urine.

Veterinary aid

The livestock is the wealth of a peasant without whom his farming becomes impossible. In case these friends of a farmer fall ill particularly during busy season his whole economy shatters. So unless these diseases are controlled the peasant cannot be said insured. Prevalent diseases of cattle in this region are of both type i.e. contagious and non-contagious. According to Veterinary Assistant Surgeon, Tisa Veterinary Hospital these are ticks and lice, haematuria, indigestion, diarrhoea, foot and mouth diseases. *South* and *ajwain* are the indigenous medicines used by the farmers for internal troubles while for external use they use self extracted *deodar* oil and boiled water of walnut tree bark.

The veterinary staff appointed in Veterinary Hospital at Tisa includes one Veterinary Surgeon, Compounder and Stock Assistant. The V.A.S. and S.A. are required to tour the villages in case of cattle outbreaks.

School

Before independence there was only a Primary School at Tisa. Now at Devi Kothi too a Primary School is functioning since 1951. The school is attended by two teachers, one of them is trained.

The strength of school children was 37 in September, 1961 (21 belonged to Devi Kothi). This was 35 in September, 1962, during the second visit. Castewise and classwise strength of these 35 students is—

TABLE XXXVIII
Castewise and Classwise Strength

Caste	Ist Class	II Class	III Class	IV Class	
Lohar	1	1	1	2	
Batwal	2	1	1	..	Total boys—28
Arya	..	1	..	..	Total girls—7
Brahmin	3	2	2	1	
Rajput	7	4	2	1	
Dhaki	..	..	1	..	
Khatri	..	..	1	1	

Though the strength is, meagre yet it is more than what could be expected keeping in view the general backwardness and lack of interest about education. Before this school was opened, the nearest school was 8 miles away.

Many children remain absent during October, November and December mainly because these children have something or the other to do with agriculture. The number of students may rise to 100 if compulsory education scheme is introduced in the area. The children under 6 years and above 11 years are not admitted.

We get it is a Basic School. Students are taught to prepare toys, sketches and articles of clay, and begin their day with singing of the National Anthem.

The school is housed in a rented building. However, a single storey building was going to be constructed at a total cost of Rs. 4,800.00. Out of this amount Rs. 1,600.00 was to be contributed by the villagers as *sharamdan* while Rs. 3,200.00 was to be given by the Government as grant-in-aid. This was lying with Assistant District Inspector of Schools, Tisa.



Hope of future

Adult Literacy Centre

Such centres are organised by the Development Blocks in one of the hamlets or at Devi Kothi for 6 months. Generally a local teacher is appointed as instructor and paid Rs. 15.00 p.m. as honorarium. The stationery is provided by the block.

The main function of a centre is to teach persons above 11 years to read and write so that they may be able to read Hindi Newspaper. In Devi Kothi two centres had been established one in Loharka and the other in Dhariala. The third one was running in Devi Kothi. These persons may also come

to the local teacher to receive instructions from 8 p.m. to 10 p.m.

Educational Standard of the Village

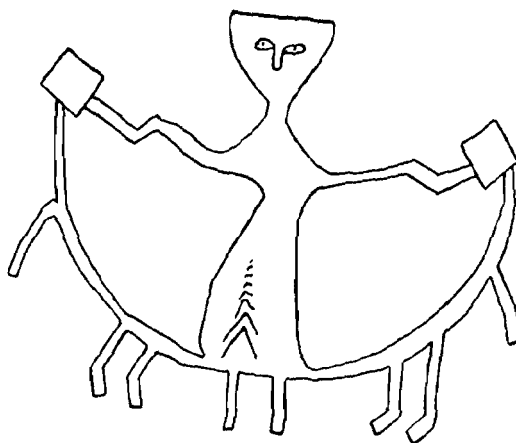
No local villager was found having studied more than primary. Six persons returned their educational standard as primary. Sixteen persons were able to read and write.

No girl above the age of fourteen was found having received the idea of three Rs. However, some attention is now being paid to girls education. 6 are able to read and write simple words.

TABLE XXXIX

Education

Age groups	Total Population			Illiterate		Literate without educational Standard		Primary or Basic		Matric or Higher Secondary	
	P	M	F	M	F	M	F	M	F	M	F
All ages	276	142	134	124	128	10	6	6	..	2	..
0-4	35	17	18	17	18	..	..	..	..	..	..
5-9	29	15	14	11	9	4	5	..	..	..	..
10-14	19	7	12	2	11	5	1	..	..	..	..
15-19	12	8	4	8	4	..	..	..	..	..	..
20-24	32	15	17	13	17	1	..	..	..	1	..
25-29	22	8	14	6	14	..	..	1	..	1	..
30-34	25	12	13	12	13	..	..	..	..	..	..
35-39	19	15	4	13	4	..	..	2	..	..	..
40-44	20	9	11	8	11	..	..	1	..	..	..
45-49	9	6	3	5	3	..	..	1	..	..	..
50-54	13	5	8	5	8	..	..	..	..	..	..
55-59	11	5	6	5	6	..	..	..	..	..	..
60 and over	30	20	10	19	10	..	..	1	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..



C o n c l u s i o n

The account gives the idea that Devi Kothi is a village in which change has been slow. The villagers are keen to have a change in their houses. Compared to what things were before independence one definitely finds that some have craved to improve their life. Some of them have learnt to read and write a little with the aid of Adult Education Centres.

The Panchayat is bound to contribute in the general welfare. Local problems and litigation would be solved quicker and sympathetically. Gradually general improvements would also take place with the repairing of forest roads and efforts to have a link upto Baira Garh. More people and officials should visit these areas.

The Vaidya in Satyas has grown an apple orchard. There are apple trees in Devi Kothi Forest Rest House. Apple blossom can be seen here in March-April. Villagers are keenly waiting to see apples in Baira and Devi Kothi. Villagers sometimes enquire about Kotgarh in Mahasu District. They could hardly believe that in Kotgarh one *bigha* of land can easily produce apples worth about Rs. 800/- per year. They were astonished to hear that best type of apples can be sold at Rs. 3/- or more per kilogram. They were curiously waiting the results of apples planted by their relatives at Baira Garh. Tisa and other villages falling along the road. It is broad guess that hundreds of apple plants would start bearing fruit near about Tisa by 1965. There improved varieties of appri-

cots have been planted. By that time the Tisa-Chamba Motor Road would be completed and fruit grown here would be transported to Pathankot.

Considerable improvement has been made in transport. A farmer at Tisa informed us that just a decade back they found it impossible to sell their walnuts. Because after paying heavy transport charges nothing was left to them. But now Chaurahi walnuts are transported to Pathankot through Chamba traders. Due to improvement in transport conditions, these can easily be disposed of at their door at Re. 1/- per hundred.

They have observed changes in Tisa where bigger buildings are coming up. Tisa has been electrified. The electricity fills the hearts of the peasants with confidence about a brighter future. At weaving centre a weaving demonstrator instructs on improved looms on the making of old and new designs. A poultry unit has been attached to the veterinary hospital to popularise the improved varieties of birds.

To provide rams of superior germ plasm and to acquaint the farmers with better sheep rearing practices a wool and sheep extension centre has been started at Tisa. The villagers living around Tisa have started to avail the services of breeding rams in the centre.

In view of such developments we can hope that the face of villages beyond Tisa would change fairly, steadily if not remarkably, we suppose, one day.

A p p e n d i c e s

APPENDIX I

BUDGET ESTIMATES OF PANCHAYAT

Budget Estimates of Gram and Nayaya Panchayats Devi Kothi for the year 1962-63

Income	Rs.	Expenditure	Rs.
Government Subsidy in the shape of pay of the Panchayat Secretary and Chawkidar.	924·00	Pay of Establishment	984·00
Local Rate	640·00	Purchase of one bedding	50·00
Income from Samjauta Smities	100·00	Rent	66·00
Other sources including donations	25·00	Stationery and Furniture	50·00
Income from fairs	50·00	Welfare schemes including cleanliness	500·00
Last year's assets	98·00	Repairs of old welfare works	57·00
		Unforeseen charges	40·00
Total	1837·00		
		Balance	90·00
		Total	1837·00

APPENDIX II

RELATIONSHIPS

A study of the various types of relations and their equivalents in their local dialects is interesting. Following is a list of such terminology.

Type of Relationship	Equivalent in Chaurahi Dialect	Way of calling
1. Mother	Ma	Ya
2. Father	Bali	Ba
3. Brother	Bhaya	Bhaya
4. Sister	Bheen	Dedi (in case of elder sister otherwise by name).
5. Mother's father	Nana	Nana
6. Mother's mother	Nani	Nani
7. Father's father	Dada	Dada
8. Father's mother	Dadi	Dadi
9. Mother's brother	Mama	Mama
10. Mother's brother's wife	Mami	Mami
11. Father's sister	Boobi	Boobi
12. Father's sister's husband	Booba	Booba

Type of Relationship	Equivalent in Chaurahi Dialect	Way of calling
13. Wife	Ladi	By name
14. Husband	Lada	Je
15. Son	Puter	By name
16. Daughter	Kooli	By name
17. Son's wife	Boathi	Boathiye
18. Husband's mother/father	Shashoo/Shoara	Shashooi/Shoarya.
19. Son's son/daughter	Potra/Potree	By name
20. Wife's brother/sister	Sala/Salee	By name
21. Daughter's son/daughter	Dheotra/Dheotree	By name
22. Father's brother	Chacha	Chacha
23. Daughter's husband	Jawain	By name
24. Brother's wife	Bhabi	Bhabi or by name

APPENDIX III

LAND UTILIZATION STATEMENT

1. Year	1961-62	8. Land under misc. tree crops ...
2. Geographical Area	622 Acres.	and groves in net area
3. Forests	32 Acres.	sown.
4. Barren and uncultivable land.	...	9. Current fallow ...
5. Land put to non-agricultural uses.	20 Acres.	10. Fallow land other than current fallows. ..
6. Cultivable waste	47 Acres.	11. Net area sown 118 Acres.
7. Permanent pastures and other grazing lands.	405 Acres.	12. Total cropped area. 135 Acres.
		13. Area sown more than 17 Acres. once.

APPENDIX IV

FOOD HABITS

Average Consumption of Food—1

		Males	Females	Total					
Total No. of members	4	3	7						
Above 50 years	..	..	..			
Between 30—50 years	3	..	3						
Between 10—30 years	..	2	2						
Between 3—10 years	1	1	2						
Below 3 years	..	..	..			
Name of the Head of Household—Achala									
Caste—Rajput									
Serial No.	Name	Relation to the head of household	Sex	Age	Approximate No. of chapaties consumed	Approximate weight of each chapati	Quantity of dal consumed	Quantity of milk consumed	Any other substance
1	Achala Rajput	Head	M	44	8-10	2 chhatak	1 chhatak	..	Imloo 3 cups
2	Arjun	Brother	M	32	8-10	"	"	..	"
3	Lakhoo	"	M	47	8-10	"	"	..	"
4	Chooree	Brother's wife	F	26	8-9	"	"	..	"
5	Begu	Sister	F	26	8-9	"	"	..	"
6	Kishan Dass	Sister's son	M	8	5-6	"	"	½ seer	Imloo 2 cups
7	Dei	Sister's daughter	F	4	4-5	"	"	½ seer	"

Average Consumption of Food—2

	Males	Females	Total
Total No. of members	3	5	8
Above 50 years	1	1	2
Between 30—50 years . . . . .	..	..	..
Between 10—30 years	1	1	2
Between 3—10 years	1	2	3
Below 3 years . . . . .	..	1	1

Name of the Head of Household—Naresh

Caste—Batwal

Serial No.	Name	Relation to the head of household	Sex	Age	No. of chapaties consumed	Approximate weight of each chapati	Quantity of milk consumed	Any other substance
1	2	3	4	5	6	7	8	9
1	Naresh Batwal	Head	M	29	9-10	2 chhatak	..	Imloo 5 cups
2	Chooni	Wife	F	26	9-10	..	..	..
3	Molam	Father	M	58	9-10	..	..	..
4	Begmu	Mother	F	58	9-10	..	..	..
5	Prabhi	Daughter	F	8	5-6	..	..	Imloo 2 cups
6	Kastoori . . . . .	.. . . . .	F	6	4-5	..	..	..
7	Dei . . . . .	.. . . . .	F	1	..	..	½ seer	..
8	Singhu	Son	M	3	1-2	..	½ seer	Imloo 1 cup

Average Consumption of Food—3

	Males	Females	Total
Total No. of members	2	1	3
Above 50 years	1	..	1
Between 30—50 years	1	1	2
Between 10—30 years . . . . .	..	..	..
Between 3—10 years . . . . .	..	..	..
Below 3 years . . . . .	..	..	..

Name of the Head of Household—Jassu

Caste—Rajput

Serial No.	Name	Relation to the head of household	Sex	Age	Approximate No. of chapaties consumed	Approximate weight of each chapati	Any other substance consumed
1	2	3	4	5	6	7	8
1	Jassmu Arya Devi Kothi	Head	M	55	8-9	2 chhatak	Imloo 4 cups
2	Sita	Wife	F	49	8-9	..	..
3	Achala	Brother's son	M	33	7-8	..	..

Average Consumption of Food—4

						Males	Females	Total		
Total No. of members						4	4	8		
Above 50 years . . . . .						..	..	..
Between 30—50 years						1	2	3		
Between 10—30 years						1	2	3		
Between 3—10 years						2	..	2		
Below 3 years . . . . .						..	..	..
Name of the Head of Household—Devi Das										
Caste—Lohar										
Serial No.	Name	Relation to the head of household	Sex	Age	Approximate No. of chapaties consumed	Approximate weight of each chapati	Quantity of milk consumed	Any other substance consumed		
1	2	3	4	5	6	7	8	9		
1	Devi Das Lohar	Head	M	50	11-12	2 chhatak	..	Imloo & chha 1 seer.		
2	Dekhnu	Wife	F	40	9-10	"	..	"		
3	Bharua	Brother	M	18	9-10	"	..	"		
4	Mastu	Brother's wife	F	32	9-10	"	..	"		
5	Dakru	Son's wife	F	27	11-12	"	..	"		
6	Devki	Son's Daughter	F	12	7-8	"	..	Imloo & chha ½ seer		
7	Singh	Son's son	M	6	4-5	"	½ seer	"		
8	Ram Singh	"	M	3	3-4	"	½ seer	Imloo 1 cup		

Average Consumption of Food—5

						Males	Females	Total		
Total No. of members						2	4	6		
Above 50 years						1	1	2		
Between 30—50 years						1	..	1		
Between 10—30 years . . . . .						..	2	2		
Between 3—10 years . . . . .						..	..	..
Below 3 years . . . . .						..	1	1		
Name of the Head of Household—Devi Dass										
Caste—Brahmin										
Serial No.	Name	Relation to the head of household	Sex	Age	Approximate No. of chapaties consumed	Approximate weight of each chapati	Quantity of dal consumed	Quantity of milk consumed	Any other substance consumed	
1	2	3	4	5	6	7	8	9	10	
1	Devi Dass	Head	M	35	11	2 chhatak	½ chhatak	½ seer	Imloo 2 cups	
2	Murtoo	Mother	F	60	9	"	"	"	"	
3	Almoo	Wife	F	28	10	"	"	"	"	
4	Lachmi Devi	Daughter	F	12	6	"	"	"	Imloo 1 cup	
5	Kesri Devi	"	F	1	1	"	"	"	..	
6	Naresh	Father's Father	M	90	8	"	"	"	Imloo 3 cups	

NOTE—In column 4 M stands for Male and F stands for Female.

APPENDIX V

WEIGHTS AND MEASURES

In the interior of Chaurah the people have their own system of weights and measures. This is *Chamba-tole*. One maund consists of 45 standard seers. The basic unit is *kaccha* seer which is equal to 36 tolas.

The grains may be measured with a vessel called *mani*. It is a Turkish cap shaped wooden vessel with a diameter of 14.5 centimeters. Its depth was found 11 centimeters. It is supposed to contain 4 *kaccha* seers *Chamba-tole*. The grains put in a *mani* weighed differently. It was found to contain 1½ k. gms. of wheat, 1 kg. and 430 grams of barley, one kilogram and 680 grams of maize. All the internal transactions are made through *mani*. The common weights and

measures are:—

- (a) 1 Mani 4 *kaccha* seers *Chamba-tole*
 1 Peera 20 manis
 1 Khar 20 peeras
 1 Kharsas 20 khars
- (b) 20 Biswas 1 bigha
 5 Bighas 1 acre

For measuring other things in day to day life they take the assistance of *hath* (hand). This is the distance between the elbow of arm to the tip of middle finger. The dimension of a house, woollen fabrics, ropes and such other common things are always expressed in *haths*. One *hath* is considered equal to 1½ feet. But usually it is either less or more.

APPENDIX VI

JINSWAR STATEMENTS OF KHARIF (AUTUMN) AND RABI (SPRING) CROP FOR DEVI KOTHI

Year	Grade of unirrigated land	Kharif Crops						Rabi Crops			Total crops harvested	Area of crops failed	Total area sown	Double cropped area	Balance of correct area on which crops were sown	Total assessment of harvest	Incidence of assessment on crops harvested
		Maize	Potatoes	Tobacco	Phulan	Mash	Suil	Wheat	Barley	Sarson							
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1958	I	25	..	..	3	..	..				28	..	28	..	28	89	Rs. 1.00
	II	32	..	..	..	..	..				32	..	32	..	32		
	III	7	..	..	..	..	..				7	..	7	..	7		
	Total	64	3					67	..	67	..	67	
	I							4	6	..	10	..	10	..	10	89	2.00
	II							8	10	..	18	..	18	..	18		
	III							6	11	..	17	..	17	..	17		
	Total							18	27	..	45	..	45	..	45		
1959	I	28	..	..	3	..	..				31	..	31	..	31	89	1.07
	II	39	1	..	9	1	..				50	..	50	..	50		
	III	15	..	..	..	..	..				15	..	15	..	15		
	Total	82	1	..	12	1	..					96	..	96	..	96	
	I							11	5	..	16	..	16	..	16	89	1.08
	II							20	2	..	22	..	22	..	22		
	III							12	1	..	13	..	13	..	13		
	Total							43	8	..	51	..	51	..	51		

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1960	I	26	..	1	1	..	..				28	..	28	..	28	} 89	1.00
	II	28	..	..	4	..	..				32	..	32	..	32		
	III	46	..	1	5	..	..				52	..	52	..	52		
Total		100	..	2	10	..	..				12	..	12	..	12		
1961	I							11	2	..	13	..	13	..	13	} 145	7.21
	II							16	2	..	18	..	18	..	18		
	III							9	..	..	9	..	9	..	9		
Total								36	4	..	40	..	40	..	40		
1961	I	25	..	..	4	..	1	..			30	..	30	..	30	} 84	84
	II	40	..	..	6	..	..	..			46	..	46	..	46		
	III	4	..	..	3	..	2	..			8	..	8	..	8		
Total		69	..	..	13	..	2	..			84	..	84	..	84		

APPENDIX VII

CHAURAHİ DIALECT

We may produce here some specimens of Chaurahi dialect.

A. Chaurahi vocabulary

English	Chaurahi in Devnagari script
Anxiety.	चित्या
Appeal.	खरू
Appetite.	भ्रुख
Apprentice.	सिखरीण
Carving.	लिखतर
Hunger.	भ्रुख
Hereditary.	चराणी
Idiot.	वेअकल]
Initiative.	मूहरी
Need.	गरज
Shyness.	लजन्तू
Weight.	भार
Cave.	कूड
Art and Architecture.	चितरयाड़ा
Water fall.	छो
Family.	टव्वर
Offerings.	चड़तर
Priest.	पुजैला
Income.	आंदण
Employee.	कामा
Trade.	वैइपार
Jackal.	स्याल
Bear.	रिख
Bullock.	दान्त
Buffaloe.	भैंई
Seed.	बी
Implements.	शन्दर
Maize.	कुकड़ी
Sister.	भीण
Daughter.	छुकीरी
Honey.	मखीर
Clothes.	लिकडे
Herbs.	बूटी शूटी
Eyes.	टीरे
Cripple.	खोड़ा

B. Translation of some model sentences in Chaurahi

English

1. What is your name?
2. What is your mother tongue?
3. How many children have you?
4. Do you own livestock?
5. Who is the oldest person of your village?
6. Do you know that government has started mobile dispensaries?
7. Are you satisfied with the education of your children?
8. Is there any ex-service man living in your village?
9. When village community is invited for food?
10. Name the special dishes prepared at the time of festivals and marriages.

Chaurahi

- तैंडू ना कित्तू आ ?
 तिन्डी बोली कित्तुआ ?
 तिन्डे कौतरे वच्चे आन्त ?
 कि तू किनी माल आ ?
 तिन्डे नागरा मजं बुडा कणु आ ?
- कि तू जाणत कि सरकारै चालतेफैरते असपताल खोड़ो रे ।
 क्या तुए आपणें गवरूआ पड़ाणा मंज राजो आन्ते ?
 कि तिन्डे ग्रं मंज पुराणा फौजी रैन्ता ?
 तुआड़े नागरा धाम के घया दैन्ते ?
 खैरी खैरी चीजा रे ना शुणा जे व्याह कारजा मज वणान्ते

C. Translation of some running passages into Chaurahi.

(i) Having given no consent to Lakshmana, Lord Rama says to him "Dear Lakshmana, only the persons who have obeyed the orders of parents and teacher, have garnered the real fruits of their birth. So you may also act upon my advice and serve the parents. Bharat and Shatrughan are not present at the house, the king is old and he has taken to heart my departure. Under these circumstances, in case I decide to take you along with me, the whole of Ajodhya would be reduced to misery. Teacher, parents, public and the family all of them would have to bear great pain. So you may remain here and give consolation to them all.

लछमणानि रामैरि शिक्षा

भगवान राम लछमण ऐणु लौगा बणानि न धिनणा चांदतै थुये । त तैसिनि उपदेश क्या कि प्योरे लछमणा । जैन्हें भाइ बच्चा कने गुरुरि आज्ञायिरा पालन क्या तैन्हें इस जन्मैरा लाभ ल्यादै । इस वास्ते तु मिडि अज्ञा मन्न ता माइ बच्चाँरा चरणा करि सिवा कर । भरत शत्रुघन घरै नां तै । महाराज बुढ़ें भातै और तैन्हां करै मन्ना मंज मिडा बि दुख आह । ऐतेइ हालति मंज अऊं तौ लैइ करि बणानि गहं त मजुध्या मनाथ मौइ गाहणि । गुरु, माता, पिता, और प्रजा और परिवार सभना पन दुखैरा भार पैइ

If it does not happen, it would amount to a great sin. In a kingdom if the dear public remains miserable, that king deserves to go to hell".

Having heard this Lakshmana became extremely red. Lord Rama's sermons had the effect of producing a sort of dryness upon him like the one which the winter produces in the case of lotus.

Sorrowful Lakshmana seized the feet of Lord Ram and said, "My Lord, having been brought up under your living care, I am just a child. Apart from you, I do not know anyone—Teacher or Parents".

गाहणा । इस वास्तै तु ऐडियोबेसे और सभना संतुष्ट काता रहै । अगर इंह न भों त बड़ा दौष भौइ गाहणा । जैसेरू राजा मंज प्रजा दुखी रोहति सै राजा नरकैरा अधिकारी मौता ।

ऐह शुणिकरी त लछमण वड़ा व्याकुल भौइ ग्या । जैसे तराहि कौरा पोंगे ला कमल फुल शुकि गांधु तिहों रामैरे बचने ला लछमण शुकि ग्या ।

व्याकुल भौरा लछमण रामैरे चरण पकड़ि करि बौलण लगा—मैत्का अऊं त तिडि गौदि पलौरा हैत्का वच्चा ऐहि । अऊं तौ छडि करि गुरु, माता पिता बगैरे कौस न बुसता ।

APPENDIX VIII

THE EULOGY OF DEVI KOTHI*

(WITH COURTESY FROM THE CATALOGUE OF THE BHURI SINGH MUSIUM AT CHAMBA).

याज्चाटुकविधि
 विधातुं वा तस्याः मरिमितगिरो लं गूणनिधेः ॥ १० ॥
 तस्यामभूदस्य श्रुभैकशालो गुणैविशालो रिपुलौककालः ।
 वर्ग्यक्रियोत्युंसितपापजालः श्रीनागपालो रणसोभग्नबालः

११ ॥

[पितरि पर] मुपेते लोकमस्तोकशोकः सपदि यतिवियोगा
 [न्मूर्च्छितां मातरं [स्वामूरी
 अनुगमनविधानाद्धारवामास कृच्छात्स नय [विनयशांग
 बाल] केनानुजेन । १२

*—The samadhi has been altered according to modern usage. Restored portions not found in the original are placed between square brackets.

संज्ञामवाप्य सततं नि [यतोपवा] सतौब्रह्मैर्निजतनुं तनुतां
 नयन्ती ।
 वृद्धिनि [नाय व] रदानमसौ सुतौ च दीने दयां च मुरवैरिणि
 [चैव] भक्तिम् । १३ ।
 तं नागपालं ललितक्षितोशंचकार [राजानक] शब्दवाच्यम् ।
 अकाण्डचंचधभदण्डचण्डदोर्दं [शडकाला] सिविखण्डतारिम् ॥
 १४ ॥
 जवनयवनवेल्लल्लैलकलो [ल] शमालाप्रतिमितशशिलेखाचंचलं
 जोवलीकम् ।
 प्रति [पदम] वञ्चुध्याचोकरत्साथ वल्हा निजयतिसुकृताथ
 पुठक [राधा] रमेतम् । १५ ।
 श्रभैककृतकर्मणः [श्रवधूविपन्न] मर्णो वितोर्णवज्जुभर्मणो
 धिषु हत द्विषच्छमणा
 [वृह]ल्ललितवर्मणो मुनिविधून्मिते वत्सरे [प्रशस्तिमकरोदिमां कम]
 ललाच्छनस्तद्गुरु
 सन्तो नन्दन्तु [सदा जगद] पि सुखशालि भवतु सामन्तः ।
 भुवि जय [तु नागपालस्तोयाशय] एष च स्थिरो भवतु ॥ १७
 शास्त्रो [ये संबत्सरे —] निर्मितेयं प्रशस्तिरिति श्रयः ॥
 षटित—
 उद्दसुतस्थापतिभागराजेणा— —भडि त्योगण भडि भगीरेण—

Translation*

.....[this] was enough even to flatter her [who was] of measured speech and a vessel, of virtue. She bore him [a son], the illustrious Nagapala, the sole abode of grace, great by his virtues, the destroyer of his foes, he who by his righteous works had swept away the web of sin, not [acting] like a child in the forefront of the battle. After his father had gone to the next world, he—that abode of good behaviour and modesty—overwhelmed with grief, with difficulty and through his younger brother [who was still] an infant, held back from following him [into death]† his mother instantly fainting at the separation from her lord. She recovered consciousness, and henceforth, whilst by rigid vows of constant fasts she reduced her body to meagreness, she brought up her sons

and increased her charity, her compassion for the poor and her devotion to Krishna. On this Nagapala king Lalita‡ conferred the title of Rana on him who with his deadly sword and rod-like arm—fierce like the suddenly-flashing rod of Death—had torn as under his foes. But Balha [his mother] who at every step had conceived the world of the living to be unstable like the crescent reflected in a garland of waves, restless and trembling with the fleeting breeze, had this cistern made for the sake of the bliss of her lord.

In the year shown by [the words] “seer” and “moon” of [the reign of] the great Lalita-varman§—who solely performs good works and whose sport is the misfortune of the wives of his enemies, who has lent much support to the needy and baffled the joy of his rivals—Kamala-lanchhana, his spiritual guide, composed this eulogy||

May the righteous ever rejoice and the world be full of happiness; may the baron Nagapala be victorious on earth and may this cistern be stable.

In the year 35-6(?) of the Sastra era was this eulogy composed. May it be blessed. This cistern was constructed by Master Bhagaraja, the son of Udda.....by the mason Tyaga, by the mason Bhagira.....

There is a beautiful observation made by J. Hutchison and J. Vogel about this eulogy. They feel that

‘We know of no Indian Inscription in which human sentiment finds such eloquent expression as in these two*, alas, irreparably mutilated fountain slabs; nor would it be easy to point to another group of epigraphical records, in which the feminine element is so prominent as in those of Chamba.’ (History of Punjab Hill States Volume—I, page—23).

*N.B.—Words in italics represent the missing portions of the inscription which have been restored. Words between square brackets are not expressed in the original and have been added for the sake of clearness.

†The meaning is that Nagapala prevented his mother Balha from becoming sati at her husband's death.

‡Lalita-Varman, the Raja of Chamba, who reigned in the third quarter of the 12th century of our era.

§The date of the inscription is expressed by the numerical value of the words “seer” (i.e. seven) and “moon” (i.e. one) referring to the reign of Lalita-Varman of Chamba. In other words, it was composed in the 17th year of his reign. As the Salhi fountain inscription, which is dated in the Sastra year 46, corresponding to A.D. 1170—belongs to the 27th year of Lalita-Varman, it follows that our present inscription was composed about A.D. 1160.

||It is here stated that Kamala-lanchhana, the guru or spiritual preceptor of Raja Lalita-Varman, was the author of the inscription.

APPENDIX IX
GLOSSARY OF LOCAL TERMS

Abadi	Population	Gagars	A pitcher shaped metallic utensil
Ajwain	Liguistic an ajowan	Gangajal	Water of Ganges
Alfi	Coffin	Gopi	Friend
Arti	Ritual	Gori	Maiden
Ayat	Verses from holy books	Ghanta	A bell
Baoli	A spring	Ghaghroo	A dower garment of women dress used in many parts of Chamba District
Bahans	A collection of miraculous powers	Ghar	House
Bartandari	Customary	Ghee	Clarified butter
Batai	Sharing	Ghungroo	Small beads attached to an ornament to produce sound
Batwal	Chaukidar	Gujjar	A Scheduled Tribe of Himachal Pradesh
Beedana	Quince fruit	Gulli	Hay stack
Bhojpatra	The bark of birch tree	Gur	Raw sugar of brown colour
Bhusa	Chaff	Guru	Preceptor
Bishnu	Hindu God of Preservation. Vishnu	Haldi	Powdered turmeric
Brahma	Hindu God of Creation	Halwa	Sweet dish of wheat flour
Charpoy	A cot	Halwais	Sweet-sellers
Chenai	Panic ummiliaceum	Handolas	Merry-go-round
Chha	Whey	Heeng	Asafoetida
Chhand	To throw	Hooka	Hubble bubble
Chhinj	A small fair where a wrestling match is a must	Jatara	Fair
Chir	Wild apricots	Jantar	Amulet
Chapaties	Breads	Jagara	Night keertan
Chutakees	Held under three fingers tips	Kachalu	Esculent root. Arum-colocasia
Dai	Midwife	Kameez	Shirt
Dals	Pulses	Karahi	A small cauldron
Damroo	A small drum	Katari	A dagger
Darshans	A glimpse	Keerer	A conical basket
Dham	A big feast	Keertan	Singing of holy verses
Dharma	Sacred religion	Khaddi	Loom
Dehra	Temple	Khand	Brown Sugar
Dhup	Incense used for worships		

Kheer	Pudding	Phulan	Phogopyrum emarginatum
Khichri	A preparation of rice and pulses	Pinds	Small balls
Kumbh	Sacred pot full of water	Pooja	Worship
Kurmai	Engagement	Purohit	A priest
Lag	A customary payment	Rakshash	Demons
Lohar	Blacksmith	Ras	A dance of Bindra Ban
Lota	Bowl	Rot	A sweet thick chapati
Mah/Mash	Kidney beans	Safa	Turban
Maha-Brahmin	Acharge	Sakrant	First day of Bikrami month
Mala	A garland	Samjhota Samiti	Reconciliation Board
Mamla	Land revenue	Sankh	Conch shell
Mantras	Holy verses from religious books	Sarson	Mustard
Maulvi	Muslim priest	Seol/siul	Amrantus anardana
Mazdoori	Skilled or unskilled labour	Shangal	Chains made of iron
Masoor	Lentils	Shangli	Chain of an ornament
Methi	Fenugreek	Sharamdan	Voluntary labour
Mishri	Sugar converted into small slabs/Sugar candy	Shehnai	A musical instrument
Mohra	A poisonous plant	Shiv	Hidu God of Destruction
Munim	Manager-cum-accountant of firm	Shivala	Shiva's temple
Nala	A rivulet.	Sonph	The vegetable dill called pinch.
Narshingha	Musical instrument	Sonth	Dried ginger
Naun	A water pond	Sunnet	Circumcision ceremony among Muslims.
Nautore	Reclaimed land	Suthanoo	Payjama
Pahari	Hilly	Swarag	Heaven
Pakhararoo	Bird	Swarns	Hindus of a Higher caste
Panch Rattan Panchayat	Particles of gold, silver, copper, cow urine & Ganges water	Takli	Spinning spindle
Pandit	Priest	Tole	Weight
Panihar	Any source of drinking water	Trishool	Trident
Parshad	Part of offerings given to others	Urd	Kidney beans Phaseolus radiators.
Patara	A basket with lid	Vaid	Ayurvedic Practitioner
		Zira	Cumin

APPENDIX X

EXTRACT FROM THE PUNJAB STATES GAZETTEER, VOL. XXII A, CHAMBA STATE, 1904 (PP. 261—266)

by

Dr. Hutchinson

SECTION A—General Administration and State Staff

In ancient times, as the copper plates of the 10th and 11th centuries shows, the administration of the State was modelled on that of India generally, and lists of high-sounding official titles from the Raja to the executioner are given, and allusions made to the highest Brahmans, who held a prominent position among the eighteen elements of the State, down to the Medas, Andrakas, fishers and Chandalas.

In later times there used to be five principal officials of the State at the capital:—

- (1) Wazir or Chief Minister.
- (2) Thare da Mahta or Chief Financial Officer.
- (3) Bakhshi, who used to keep the military accounts and was responsible for the internal administration of the forces. This title is now borne by the Chief Revenue Officer of the State.
- (4) Hazre da Kotwal, who was in attendance on the Raja and carried out his orders.
- (5) Thare da Kotwal, who performed miscellaneous duties and disposed of petty cases occurring in the town: all other cases were settled by the Chief minister, while those of a special or serious nature were adjudicated upon in the Raja's Court.

There were separate Wazirs in Pangl and Brahmaur, but in the other parganas a Mahta and a Kotwal were appointed. These posts of Mahta and Kotwal were often held by men selected in the town and they transacted the business of their respective parganas from the capital. These posts were more or less sinecures.

Administrative Divisions Wizarats

The State naturally falls into five divisions as regards climate, people and products, and these form the five wizarats:—

1. Chamba or Sadr wizarat in the centre, containing the capital.
2. Churah wizarat to the north and north-west, bordering with Basohli and Bhadrawah in Jammu State.
3. Pangl wizarat, which comprises a portion of Lahaul and is geographically distinct from the rest of the State.
4. Brahmaur or Gaderan, an old wizarat lying to the south and south-east of Chamba.
5. Bhattiyat wizarat, lying to the south and south-west of the Dhaula Dhar and adjoining Kangra and Gurdaspur.

General Administration and State Staff

The Civil and Criminal Courts of Justice are located at the capital where the higher officers of the State reside, and they are presided over

by Judges with 1st class magisterial powers appointed by the Raja; and are under his supervision and control. The final Court of Appeal is that presided over by the Raja himself. Next after the Chief in authority is the Wazir, who has much the same functions as attached to the office in former times. In the Raja's absence he is invested with full charge of the State. Of the old titles that of Bakhshi is now held by the Chief Revenue Officer, through whom all revenue payments are made, and credited into the treasury. The title of Kotwal is now borne by the Superintendent of Police, who has functions analogous to those of the Thare-da-Kotwal of former times. All criminal cases in the capital or from the parganas pass through his hands, and he makes the preliminary investigation and forwards the record to the Sadr Court for disposal.

Wizarat Officials

Each of the five wizarats is under the control of a Wazir, who, however, is non-resident, and has the title only when on duty in his wizarat. In every wizarat there is a Court with civil and criminal powers, and the presiding officer is vested with the powers of a 2nd Class Magistrate, and can also hear and decide civil suits upto Rs. 1,000 in value. These Courts can receive, hear and investigate petitions regarding revenue, and can send up the cases with their opinions to the Sadr Court. Pangl and Brahmaur have Courts only in summer.

The Vakil of the State at Dalhousie, having jurisdiction separate from the Bhattiyat wizarat, exercises the same powers as the other Wazirs and holds his Court at Dalhousie under special arrangements with Government. He hears all cases within his jurisdiction, comprising the parganas of Bathri, Sherpur, Nagali, Chun, Hubar, etc. Cases which are beyond his powers are instituted in, and decided by, the Courts at Chamba. Cases of parganas in Bhattiyat, other than those falling under the jurisdiction of the Vakil at Dalhousie are decided in the Court of Bhattiyat wizarat.

Parganas

Each wizarat is subdivided into a certain number of parganas, or small administrative districts. The original designation of each administrative district was mandala, as shown by the copper plate deeds. The present name pargana or ilaqa probably came into use during the period of Mughal ascendancy. It is a popular belief that the State was formerly subdivided into 84 of these mandalas or parganas, and there is good reason for thinking that this belief is well founded.

The State was considerably larger in former times than it is now, including as it did the provinces of Rihlu and Palam to the south of the Dhaula Dhar, and Bhadrawah and Padar in

the Chenab Valley. Even in 1846-47, when it came under British control there were still 72 parganas in the State (vide Vol. II, Treaties, Engagements and Sanads, pages 370, 371 and 372). The number has been much reduced since then by the amalgamation of two or more small parganas into one large administrative district, and now stands at 52. There were till recently 12 parganas in the Bhattiyat wizarat (where now there are only 10), hence the name "Barah Bhattian."

Each pargana has a State Kothi which is the headquarter and place of residence of the pargana officials when on duty. These Kothis differ much in size and general appearance, but most of the older ones have been erected according to a design very common in the State. This is a large square, measuring 20 or 30 yards on each side, with an open court-yard in the centre. The building is usually two or three storeys in height, and is divided into rooms and dalans or open verandah. There is a principal entrance door, and a staircase in the court-yard leading to the upper storeys. Some of these Kothis are very ancient, several of them dating from the time of the Ranas. The more recently erected Kothis are of small size, and consist usually of a few rooms in line, with a verandah in front.

The work of each Pargana is carried on by a Char, a Likhnehara and a Batwal, called collectively Kardars or Kamdars. The jurisdiction of a Char is called Chari. The most ancient officials are probably the Char and the Batwal, and it seems certain that reference is made to them in the old title deeds, under the names Chata and Bhata. The office of Likhnehara is probably of more recent date. In certain places there is an office-bearer known as Chhota Char with jurisdiction separate from that of the Bara Char.

In former times the Char was the chief pargana official, and indeed, he is still generally regarded as such, though the tendency now is to look on the Likhnehara as having precedence, owing to his being responsible for the revenue and the accounts of the pargana. The Char had formerly much larger powers than now, being able to inflict a fine or imprisonment. The larger powers were withdrawn by the European Superintendents, except in the case of the officials at Brahmaur who in certain cases are allowed to impose a small fine. At the present time the pargana officials can only apprehend criminals and send them to Chamba for trial. In both civil and criminal cases they make the preliminary investigation. They also carry out all orders from the central authority, and provide coolies for State service as well as for travellers.

The other pargana office-bearers are subordinate to the Kardars, and their functions, including those of the Kardars, are as follows:—

1. Char—Already described.
2. Likhnehara—Keeps the revenue accounts, and does all clerical work.
3. Batwal—Carries out the orders of the Char and Likhnehara, holding under them a position analogous to that of

the Hazre da Kotwal under the Raja in former times.

4. Jhutiya—A servant under the orders of the Batwal. He carries out the orders of the Kardars conveyed through his immediate chief, the Batwal.
5. Ugrahika—A peon who collects the revenue demand under the Kardars.
6. Jinsali—Was in charge of the magazine of the pargana, an office now abolished.
7. Pahri—The guardian of the State Kothi, records, and the revenue, both cash and kind.
8. Bhand—Cooks the Kardars' food and cleanses the utensils.
9. Hali—Keeps the Kothi clean and looks after the storage and safe-keeping of the grain.
10. Kagadaru—Carries letters.
11. Lakarhar—Supplies firewood to the Kothi.
12. Ghiyaru—Collects ghi from those who pay ghi as revenue.
13. Dudhyaru—Collects milk for officials.

Generally speaking, there is only one Kothi in each pargana; but in large parganas, which have been made up by the amalgamation of two or three smaller ones, there is more than one Kothi, and in each of them are separate Pahrís, Halís and Jhutiya's.

In the parganas of the Sadr wizarat, outside the capital, the ordinary office bearers Nos. 1 to 13 are in charge, excepting Nos. 6, 10, 12 and 13, which are now abolished.

In the Churah wizarat there used to be an officer, called Odhru, superior to the Kardars, in the parganas of Jhund, Bhalai, Kohal, Bhandal and Kihar. This post, along with Nos. 6, 10, 12 and 13, has now been abolished, but the others are maintained.

In the Pangí wizarat there used to be an officer, called Palasra below the Wazir; and subordinate to him were all the office-bearers Nos. 1 to 12 described above. The post of Palasra is now abolished, but the rest exist as elsewhere. In Pangí the Ugrahika is called Muqaddam, and he also does the work of a Jhutiya, there being no separate office-bearer of that name.

In Pangí there are three Charís, viz., Kilar, Sach and Darwas, each under the management of a Char with a full staff. In spite of its being thus subdivided the whole of Pangí is regarded as one single pargana.

In Lahaul the Char resides at Margraon and the Likhnehara at Tindi, each with a Muqaddam subordinate to him, but the Kothi in this ilaqa is at Udaipur. Most of this pargana is included in the jagir of the Rana of Tiloknath, which is therefore regarded as the headquarters.

In Brahmaur, there used to be an officer under the Wazir called Amin, but this post has been abolished. All the other posts, as in other parganas, have been maintained. The Ugrahikas of other parganas, the Muqaddams of Pangí

and the Durbiyals of Brahmaur perform similar duties, as already described. The post of Jhuti-yar is not unknown in Brahmaur proper, but his work is done by the Kotheru. There is also an additional office-bearer, called Ahru, below the Durbiyal. The Kotheru and Ahru are not paid servants of the State, but are allowed certain concessions and privileges in their wizarat. In former times there was an office-bearer named Pattari, who had woollen blankets made for the Raja. The wool supplied for the blankets was realised from the people in lieu of revenue.

In Bhattiyat the office-bearers resemble in name and function those of Chamba and Churah, with the following exceptions:—

The parganas of Chun, Hubar and Chuari had each an officer called Odhru, and Tundi and Sihunta each in Amin, but these posts have now been abolished. They were superior to the Kardars. In Bhattiyat the Batwal is called Thareth; the Jhuti-yar, Batwal; the Ugrahika, Muqaddam, and the Bhand, Jhiwar or Jhur.

The Wazir Odhru, Amin, Mahta, Kotwal, Char, Likhnehara and Batwal of the parganas formerly received no salary direct from the State, but were allowed to collect certain other emoluments, called rakm, over the revenue demand. This formed a separate charge of cash and kind on the malguzar. Each office-bearer,

entitled to rakm, was obliged to pay a fixed amount in lieu thereof of the State. This payment went under the name of bachh. Such men were supplied with food free of charge, by the State.

The other petty office-bearers rendered service on payment; or in lieu of revenue on rent-free land, called bajoh; or in consideration of not rendering personal labour in the shape of jegar, etc.

In some parganas, also where there was a scarcity of artisans, blacksmiths, potters, etc., such workmen were granted bajoh land and their services taken without further payment in their respective parganas. All these forms of remuneration have now been discontinued, and every man is paid for his services in cash.

The State revenue, both in cash and kind, is realised in two instalments, and credited into the Treasury. All kinds of grain appropriate to each crop are accepted, but under the head an (anaj) if that occurs in the patta (lease) only barley, millet (kodra) and maize are taken. Ghi is also collected in two instalments. Grain required for State use is brought to the capital and the surplus is sold at the mufassil Kothis.

An abstract showing the parganas in each wizarat, with the cultivated area and revenue is appended:—

General Administration and State Staff

Name of Wizarat	Names of Parganas in each Wizarat	Cultivated area in acres			Revenue collection in rupees		
		Kohli or Irrigated	Utar or Unirrigated	Total	Cash	Kind to the value of	Total
Sadr or (1) Chamba	Rajnagar, Tariod, Dhund, Kharot, Gudiya, Saho, Panjila, Kalandra, Samra, Lilh, Piura, Basu, Bakan, Mahla, Bhariyan, Karedh, Sach, Udaipur.	1,581	30,486	32,067	47,440	9,364	56,804
Churah	Jhund, Bhalai, Manjir, Bhandal, Kihar, Diur, Hamgiri, Barnota, Bagor, Sai, Chanju, Baira, Tisa, Loh-Tikri, Jasaur, Kohal	386	32,238	32,624	54,224	14,120	68,344
Pangi*	Kilar, Sach, Darwas, Lahul	..	3,019	3,019	5,818	..	5,818
Brahmaur	Brahmaur, Tretha, Chanota, Kothi-Rahnu.	14	11,256	11,270	17,282	44	17,326
Bhattiyat	Bathri, Cherpur, Nagali, Chun, Hubar, Chuari, Raipur, Tundi, Sihunta, Bhatti-Tikri.	6,614	23,453	30,067	53,636	16,271	69,907
Total		8,695	00,452	109,047	178,400	39,799	218,199

*The total cultivated area in Pangi wizarat contains 1,433 acres of land irrigated by kuhls, but on account of the high altitude it does not produce rice, and so it should be considered as unirrigated.

APPENDIX XI
QUESTIONNAIRE USED BY INVESTIGATOR
HOUSEHOLD SCHEDULE

1. (a) Name of village
 (b) Name of Sub-Tehsil/Tehsil/Sub-Division
 (c) Population
2. (a) Serial No. of the Household
 (b) Name of Head of the Household
 (c) Occupation
 (d) Sex
 (e) Age
 (f) Religion
 (g) Whether belonging to Scheduled Caste/Scheduled Tribe
 (h) Informant
 (i) Relation of the Informant to the Head of the Household
 (j) Mother tongue

2-A. FAMILY COMPOSITION

Economic Status	Serial No.	Name	Sex (M/F)	Relation to the Head of the Household	Age in completed years (last birthday)	Marital Status (M/S/W/D)	Age at marriage	Educational Standard	Occupation	Physical defects, if any	Remarks
1	2	3	4	5	6	7	8	9	10	11	12
Earners											
Dependents living with family											
Dependents living away from the family											
Casual Members											

2-B. FAMILY COMPOSITION

Economic Status	Serial No.	Name	Place of birth				Other languages spoken	Occupation		Place of Occupation			Present address	Since when living away from the family	How many times visited the family during 1959-61.	Remarks
			Name	Distance from the village	Caste/Tribe	Gotra/Clan		Main	Subsidiary	Name	Distance from the village	Whether living with or away from the family				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Earners																
Dependents living with family																
Dependents living away from the family																
Casual members																

For casual workers (c) should be written against the name of the earners and the period of employment during the last one year should also be given in 'Remarks' column.

2-A, Column 4:—M—Male, F—Female, Col. 7:—M—Married, S—Separated, W—Widowed, D—Divorced.

- (f) (i) In case of owned land, how and when the family came to own land?
(ii) What is the land revenue for the land owned, has there been any recent change?
- (g) In case the household has leased in land—
(i) Who is the landlord?
(ii) Where does he stay (if outside the village, the distance should be given)?
(iii) What is his occupation?
(iv) Since when has the land been leased in?
(v) On what terms the land has been leased in? Has there been any recent change?
- (h) If the land has been leased out—
(i) To how many tenants?
(ii) Since when?
(iii) On what terms? Has there been any recent change?
- (i) If there is any cultivable land which is lying fallow—
(i) Since when it is lying fallow?
(ii) Why is it lying fallow?
- (j) Is the household cultivating any land by hired labour? If so—
(i) Quantity of land cultivated through hired labour
(ii) Agricultural operations in which hired labourers were engaged
(iii) No. of man-days for which hired labourers were engaged
(iv) Average wages per day paid to hired labourers
- (k) If the household has irrigated land—
(i) Source of water and nature of irrigation facility
(ii) Since when irrigation facility is available
(iii) Through what agencies the facility has been provided
(iv) Terms on which the facility is obtained
(v) Whether there has been any change in extent of cultivation, nature of crop, yield etc., due to irrigation facility.
- (l) Do you borrow agricultural implements from others at the time of cultivation?
- (m) Do you take help of neighbours at the time of sowing or harvesting?
- (n) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour?
- (o) How much did your father own at the time of his death—
(i) Land in acres
(ii) Houses and other property
- (p) Have you got yourself recorded as share cropper during the last settlement?
- (q) (i) Have you been evicted in the wake of land legislation?
(ii) If yes, state the quantity of land

7. LIVESTOCK AND POULTRY

1. (a) Do you own any livestock or poultry?
(b) If yes, give numbers—
(i) Milch Cattle
(ii) Draught bullocks
(c) How much milk or milk product do you sell?
(d) What is the cost of livestock?
(e) Expenditure on livestock in terms of grass and other fodder

8. COTTAGE INDUSTRIES AND OCCUPATION

(a) Cottage Industries—

- (i) What are the cottage industries of the village?
(ii) Which of these is practised by your household?
(iii) How many members join in this work?
(1) Male.....(2) Female.....(3) Children.....
(iv) Have you adopted any Industry during the last five years?
(v) If yes, name the industry
(vi) What are the raw materials used?
(vii) Have you adopted new tools for your industry during the last five years?
(viii) What are the products?
(ix) Name the Art and Craft in which you or any member of your household has earned proficiency?
(x) From where do you get the raw materials?
Distance..... Miles
(xi) Where do you dispose of the goods manufactured?
Distance..... Miles
(xii) What is your monthly income from this source?
(xiii) What are your difficulties in this regard?
(xiv) When and how did you learn the art or craft concerned?
(xv) Do you consider further training necessary?
(xvi) If yes, describe the type of training you desire
(xvii) (a) If you are engaged in trade or business, mention the commodities dealt in?
(b) How do you get your finance ?
(c) What is your approximate profit?

(b) Occupation—

- (i) Have you changed your father's occupation?
(ii) If yes, Why? Voluntarily/forced by circumstances/other reasons
(iii) Have you changed your own earlier occupation?
(iv) If yes, state, Voluntarily/forced by circumstances/other reasons
(v) Are you contented with the present occupation?
(vi) What was your father's occupation?
(vii) Which occupation would you prefer for your children?

9. EDUCATION

- (a) Whether there is a School within the village ?
(b) If not, what is the distance of the School from your home?
(c) If the School is situated more than five miles from your home, whether free conveyance is available to the children?
(d) How many of your children are reading at School or College?
School—Male..... Female.....
College—Male..... Female.....
(e) What tuition fees do you pay ? Name of child Class Fee (Rs.)
(f) Whether a play-ground exists in the School?
(g) What games are played in the School?
(h) Are you satisfied with the education of your children and arrangements at the School?
(i) If not, give your reasons and suggestions
(j) Do you educate some of your children privately?
(k) If so, give details—

Name of Child	Class	Tutor's qualifications	Tuition fee paid (Rs.)
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- (l) Does any member of the household regularly read a newspaper or listen to news broadcasts through the community radio sets?

10. HOUSING

- (a) (i) Structure of house (Kacha/Pacca/Mixed)
- (ii) What are the materials used for the construction of the walls?
- (b) (i) Structure of the roof (Kacha/Pacca/Mixed)
- (ii) Whether roof is sloped, if so, how many slopes?
- (c) No. of rooms in the house
- (d) Area of rooms—

Room No.	Length/Breadth	Area (Yds.)
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- (e) Surroundings of the house—
 - (i) Whether open places are attached?
 - (ii) Whether flowers are grown around the house?
 - (iii) Whether paths and vicinity are clean?
- (f) Whether there is a separate—
 - (i) Kitchen
 - (ii) Bath Room
 - (iii) Latrine
 - (iv) Cattle Shed
- (g) Whether the cattle shed is clean?
- (h) In which direction is the main living room facing?
- (i) Whether the house is owned/rented (If rented give rent per month)?
- (j) Give approximate age of the house
- (k) What materials have been used in construction of the house?
- (l) Whether such materials are available with facility?
- (m) If not, what are the difficulties?
- (n) Whether the village is electrified?
- (o) If so, whether your house is also electrified ?
- (p) Whether drinking water supply (water taps) is available in the village?
- (q) If not, what is the source and its distance from the village—
 - (i) Source
 - (ii) Distance
- (r) If water supply is not available, would you contribute if Government help is received in this regard?
- (s) Whether 'bowlies' from where village people obtain water are clean and cleaned at regular intervals?
- (t) Do you spend any amount on—
 - (1) Water Rs.....per month
 - (2) Electricity Rs.....per month

11. UN-EMPLOYMENT

- (a) Is there any member of household searching for a job?
- (b) If so, give the following details—

Serial No.	Name	Nature of previous employment, if any	Date of cessation of previous employment	Reasons for cessation	Any subsidiary work doing at present
1	2	3	4	5	6

- (c) Do you know that Employment Exchanges help in providing jobs?
- (d) Whether any member of your household has registered his/her name with any Employment Exchange?

12. MEDICAL AND FAMILY PLANNING

(a) *Medical treatment*—

1. Have you or any member of your household suffered from any disease during the last year?
2. If yes, what type of treatment was received and how many patients were treated—
 - (i) Allopathic
 - (ii) Ayurvedic
 - (iii) Homoeopathic
 - (iv) Unani
 - (v) Jantar Mantar
 - (vi) Combination of more than one system

(b) *Medical consultation*—

Have you contracted medical consultation during last years—

- (i) In public hospitals or dispensaries
- (ii) In private hospitals or dispensaries
- (iii) By calling in physicians, allopaths, homoeopaths etc.

(c) *Maternity Cases*—

1. How many maternity cases of your household were hospitalized during last year?
2. How many cases of your household were confined during the last year—
 - (i) In Hospital
 - (ii) By bringing doctor home
 - (iii) By qualified midwife at home
 - (iv) By unqualified dai at home
 - (v) Without assistance
 - (vi) Birth Statistics—

Sl. No.	Name of the woman	Age at marriage	Children born			Children alive			Abortion, if any	If a child or children died, at what age, Reasons
			M	F	T	M	F	T		
1	2	3	4	5	6	7	8	9	10	11

- (d) (i) How often does the vaccinator visit the village?
- (ii) Number of members of the household, who have been vaccinated?

(e) *Family Planning*—

- (i) Are you aware of the Family Planning Centre?
- (ii) Do you want more children?
- (iii) Does your wife also want more children?

13. PANCHAYATS

- (a) Is there any Panchayat functioning in your village?
- (b) If yes, since how long the panchayat is in existence?
- (c) Are you or any other member of your household a member of Gram/Nayaya/Tehsil Panchayat?
- (d) Is the Panchayat working properly?
- (e) If not, what improvements do you suggest?
- (f) Give general financial conditions of the Panchayat?
- (g) What are the main activities of the Panchayat known to you?
- (h) What are the difficulties in attending the Panchayat?

- (i) What are the main parties in your Panchayat and which caste is leading the Panchayat?
- (j) Has any caste or tribe of your village got separate Panchayat?
- (k) If yes, what are the main functions of this caste or tribal Panchayat?
- (l) Since the statutory Panchayats are functioning, why do you think these caste or tribal Panchayats should still continue?
- (m) Has there been any improvement in your village since the establishment of the Panchayat?
- (n) If yes, what have been the improvements?
- (o) Can you cite a decision in which the Panchayat has not acted properly?
- (p) Have you always reported to the Panchayat of any births or deaths that might have occurred in your household?

14. CO-OPERATION

- (a) Is there any Co-operative Society in your village?
- (b) If yes, give the name and type?
- (c) Are you or any other member of the household a member of Co-operative Society?
- (d) If so, what benefits have you derived so far?
- (e) If not, why are you not a member of Co-operative Society?
- (f) (i) Have you ever obtained a loan from the society?
(ii) If so, state the amount and purpose for which it has been obtained?
- (g) Give your general comments about the working of Co-operative Society?
- (h) Name any other agency, which provides loans in the village?
- (i) Have you ever obtained loan from such agency?
- (j) If so, give the following details—
 - (i) Amount
 - (ii) Purpose
 - (iii) Rate of interest
- (k) Have you cleared debts which existed prior to 10 years from the income of the household?
- (l) If yes, give total amount of debts cleared?

15. TRANSPORT AND MARKETS

- (a) Name and distance of the nearest Bus-Stand/Place/Motorable Road from your village
- (b) If your village is not connected with motorable road, would you like to contribute for its connection?
- (c) Do you own Bullock-cart/Horse/Pony/Mule etc.?
- (d) What is the mode of payment to the shop-keeper i.e. in cash or kind?
- (e) If there is no shop in your village, what is the distance of the nearest one?
- (f) Is there any weekly market held in your village?
- (g) If not, whether any such weekly market is in the vicinity?
Give distance
- (h) If not, do you think such an arrangement would be useful?
- (i) What are the important commodities of the village which can be transacted?
- (j) What is the mode of conveyance used in your village?

16. SOCIAL CUSTOMS

A—DRESS AND ORNAMENTS

- (a) Whether there is a distinction of dress for the major castes or economic classes and how?
- (b) What are the different types of dresses used?
- (c) Whether the dress is locally prepared or procured from outside?
- (d) Whether there is any change in the dress at the time of ceremonial occasions and festivals?

- (e) If yes, what is the dress on such occasions?
- (f) What type of footwear is mostly used?
- (g) Is it manufactured locally?
- (h) What are the main items of ornaments used by ladies generally at the time of marriage?
- (i) Give local names of the ornaments with drawings, if possible?
- (j) Are these prepared with Gold/Silver/Brass or any other metal?

B—DIET

- (a) How many times a day do the members of the household take their meals?
- (b) What is the staple food of the village?
- (c) Is the staple food used after being boiled or cooked with fats?
- (d) What are other important items of your food?

Name of food

- (i) Foodgrains
 - (ii) Pulses
 - (iii) Vegetables
 - (iv) Milk and Milk Products
 - (v) Oils and Fats
 - (vi) Others
- (e) Does the household take sugar?
 - (f) Does the household take tea?
 - (g) What type of utensils are commonly used?
 - (h) From where are these procured?
 - (i) Types of food tabooed or prohibited?
 - (j) The number of vegetarians in the household—

Male.....

Female.....

C—FURNITURE

- (a) What are the main items of furniture used in your house—

Names of the items

- (i) Charpoy
- (ii) Bed
- (iii) Chair
- (iv) Stool
- (v) Table
- (vi) Bench
- (vii) Almirah
- (viii) Mirror
- (ix) Hurricane Lantern
- (x) Torch
- (xi) Wall shelf
- (xii) Other items

(b) Other important items in the home—

- (i)* Watch
 - (ii)* Cycle
 - (iii)* Radio
 - (iv)* Petromax Lamp
 - (v)* Umbrella
 - (vi)* Stove
 - (vii)* Gramophone
 - (viii)* Other items
- (c)* Has any of the items of furniture mentioned at *(a)* been acquired first time in the last five years. If yes, which are these articles?
- (d)* Does the household use toilet soap/washing soap?
- (e)* Are clothes given to washerman to be cleaned?

D—SAVINGS

- (a)* Has the household acquired any property during the last ten years without incurring debt or selling any property? If so, give money value of such property and/or
- (b)* Made any savings in cash and/or
- (c)* Invested capital in any new undertaking or building.

E—MARRIAGE ETC.

- (a)* Has any marriage in contravention of caste or tribal law taken place in the household?
- (b)* If such a marriage has taken place give details about the marriage ?
- (c)* With what castes or tribes other than the caste or tribe of household is marriage permissible?
- (d)* With which of such castes or tribes would marriage be desirable?
- (e)* Whether any dowry is given?
- (f)* If yes, how much?
- (g)* What is the custom of marriage in your family?
- (h)* Do you want any improvements in the marriage custom?
- (i)* Whether drinking is customary during marriages?
- (j)* *(i)* Do you or your family members drink?
(ii) If yes, give number of those who drink ?
- (k)* Whether polygamy or polyandry is allowed among you?
- (l)* Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to other communities?
- (m)* Customs about birth.

F—COMMUNITY

- (a)* Does the head of the household know the names of the Panchayat/Thana or Tehsil/District in which his village is situated?
- (b)* Does the head of the household know names of the principal rivers flowing through the district?
- (c)* Is the household aware of any legislative or executive measures in post-independence period effecting any change in the land tenure system with particular reference to the following:—
- (i)* Abolition of Zamindari and intermediary rights
 - (ii)* Ceiling in ownership of land
 - (iii)* Transferring ownership right to the tillers of the soil
 - (iv)* Redistribution of land vested with the Govt.

- (v) Consolidation of holding
 - (vi) Resumption of land by owner
 - (vii) Protection against alienation of land
 - (viii) Special protection to the Scheduled Tribes
 - (ix) Revision of rent
 - (x) Sanction against keeping the land fallow
 - (xi) Production of the share of share-croppers
 - (xii) Protection of the interest of the service tenant
 - (xiii) Management of waste land
 - (xiv) Collection of revenue
 - (xv) Others
- (d) Has the household been effected in any way by any of the measures—
- (i) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting the rights of utilization of forest produce?
 - (ii) If yes, what are the salient features of the same?
 - (iii) How and to what extent has the household been affected by the above?
- (e) (i) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting fishing rights in any water-logged area, river, stream lake?
- (ii) If yes, what are the salient features of the same?
 - (iii) How and to what extent has household been affected by the above?
- (f) (i) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting grazing rights over any area?
- (ii) If yes, what are the salient features of the same?
 - (iii) How and to what extent has the household been affected by the above?
- (g) (i) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting rights of shifting cultivation of any people over any area?
- (ii) If yes, what are the salient features of the same?
 - (iii) How and to what extent has the household been affected by the above?
- (h) (i) (a) Does the head of the household know any person who is working as a forced labour or bended labour?
- (b) If yes, give the following particulars of the persons concerned—

Name	Address	Since when serving	Terms of service	Name and address of employer	Remarks
1	2	3	4	5	6

- (ii) (a) Is the household aware of any legislative or executive measures in the post-independence period abolishing forced labour and bended labour?
- (b) If yes, what are the salient features of the same?
- (c) To what extent has it been effective?

17. PLAN ACTIVITIES AND GENERAL

1. (a) Is there a N.E.S. Block in your area?
- (b) Do you know what are the functions of Gram Sewak?
- (c) If yes, describe his functions
2. (a) Have you benefited from the N.E.S. Blocks?
- (b) If yes, how have you benefited?

3. (a) Have you secured the following during the last ten years—
- (i) Better irrigation facilities
 - (ii) Better type of cattle
 - (iii) More land for cultivation
 - (iv) Land improvement measures like reclamation, soil conservation; consolidation of holdings.
- (b) What benefits have you or your village derived during the last ten years from National Extension Service or community project?
- (c) Have you participated in activities of work of community project by contributing land, labour, cash or material?
4. Are you or any member of your household taking active part in politics?

18. WAGES

What does an adult member of the household get as wage for a day if he is working as—

- (a) An agricultural labourer
- (b) An unskilled worker in Industry
- (c) An unskilled general worker
- (d) A skilled worker in industry (under this item the type of work also be mentioned).

19. SALE AND PURCHASE OF VALUABLE ASSETS DURING LAST YEAR

A. Sale					Type of Asset	B. Purchase				
Time of Sale	Buyer's residence	Occupation of buyer	Area/No. of Plots	Sale Price		Purchase price	Area/No. of Plots	Seller's Occupation	Seller's residence	Date of purchase
1	2	3	4	5	6	7	8	9	10	11
					Land					
					Livestock					
					Machinery, tools, equipment.					
					Buildings, etc.					
					Jewellery and valuables					
					Investments					
					Other Assets					
					Total					

20. SOURCE OF FINANCE FOR CAPITAL EXPENDITURE

Item	Personal saving	Borrowing			Sale of assets	Other sources	Total
		Govt. and other financial institutions	Other	Total			
1	2	3	4	5	6	7	8
Expenditure on construction and improvement of building and other structure.							
Expenditure on land development							
Expenditure on new capital goods							
Expenditure on purchase of lands and other used assets.							

21. MAJOR HEADS OF INCOME AND EXPENDITURE DURING LAST YEAR

Gross Income			Expenditure		
Major Head	Amount	Source (in or outside the village)	Major Head	Amount	Incurred (in or outside the village)
Cultivation			Food (Cereal) (Non-cereal)		
Livestock and Products			Drinks		
Wages			Fuel and lighting		
Arts and Crafts			House rent and repairs		
Fishery			Clothing		
Forestry			Travelling		
Trade			Recreation		
Transport			Education		
Professions			Other miscellaneous services		
Service			Interest		
Rent			Rent		
Investments			Remittances		
Remittances			Hired labour		
Interest			Purchase for production, e.g., seed, manures, etc.		
Others			Others		
Total			Total		
Borrowing			Purchase of assets (total of table 20-B).		
Principal received back			Construction and improvement of building and other structures.		
Sale of assets (total of table 20-A)			Land development		
GRAND TOTAL			GRAND TOTAL		

VILLAGE SCHEDULE AND FOLKLORE

Name of the District

Name of Village

Name of Tehsil

Area of Village

Number of households

What is the religion which majority of villagers profess ?

1. NAMES AND PARTICULARS OF THE EDUCATIONAL INSTITUTIONS WHERE CHILDREN RESIDING IN THE VILLAGE READ

Sl. No.	Type	Name of the institution	Where situated		Since when in existence	How many students from the village are enrolled ST/SC/Others	General notes including history of the institution, its problem, etc.
			Name of the place	Distance from the village			
1	2	3	4	5	6	7	8
1.	Lower Primary	.	.	.	.	.	.
2.	Upper Primary	.	.	.	.	.	.
3.	Secondary (including Higher Secondary).	.	.	.	.	.	.
4.	College	.	.	.	.	.	.
5.	Adult Education Centre	.	.	.	.	.	.
6.	Other Educational Institutions	.	.	.	.	.	.

2. ORGANISATIONAL AND OPERATIVE DETAILS

Name of the Society	Composition of Board of Management				Date of Registration	General meeting held after registration		Meeting of the board of management held during last year		Remarks
	Officials	Non-Officials		Others		Date	Number of members attending	Date	Number of members attending	
		S.T.	S.C.							
1	2	3	4	5	6	7	8	9	10	11

3. IF THERE ARE SHOPS IN THE VILLAGE, FURNISH THE FOLLOWING PARTICULARS

Name of the Shopkeeper	If he is an outsider, his home address	When the shop was established	Extent of business		Nature of transaction (Cash, advances, barter etc.)	Side business if any (Money lending, contract etc.)	General Notes on the business including profiteerism if any, trends of change in the quantity and method of transaction, etc.
			Names of main commodities	Approximate annual transaction			
1	2	3	4	5	6	7	8

4. FURNISH THE FOLLOWING PARTICULARS REGARDING EMIGRATION FROM THE VILLAGE

Name of caste	No. of families migrated				Area to where migrated	Purpose of migration	General note including whether the families concerned still have economic interest in the village and whether they occasionally visit the village
	Before 30 years	During 20-30 years	During 10-20 years	During last 10 years			
1	2	3	4	5	6	7	8

5. FURNISH THE FOLLOWING PARTICULARS ABOUT IMMIGRATION INTO THE VILLAGE

Name of caste	No. of immigrant households				Area from where migrated	Purpose of migration	General note including how many families are only sojourners in the village and go back to their original place from time to time
	Before 30 years	During 20-30 years	During 10-20 years	During last 10 years			
1	2	3	4	5	6	7	8

6. VILLAGE LEADERS, MEMBERS OF PANCHAYAT, PRIESTS AND OTHER OFFICE BEARERS

Name of organisation	Member								Remarks
	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration if any	Other Offices held inside or outside the village	
1	2	3	4	5	6	7	8	9	10
Statutory Panchayat									
Caste Panchayat (Name of caste)									
Other Leaders									
Members of Board of Directors of Co-operative Society.									

A—MEDICAL AND PUBLIC HEALTH

- Whether there is a hospital/dispensary in your village?
- If yes, what type of facilities are available, *i.e.*, Indoor/Outdoor ?
- If not, what is the distance of the nearest dispensary?
- What is the number of private practitioners in the village?
 - Allopathic
 - Ayurvedic
 - Jantar Mantar
- What are the common diseases in the village :—

Names of Diseases	Period when these break out
6. Is there any maternity/child welfare centre in the village ?	
7. If not, how far such facilities are available ?	
8. Is there any Public Health Centre in the Village ?	
9. Whether the village has been sprayed with D.D.T.?	
10. If yes, give the date of last spray.	
11. Whether there are any rural latrines in the village ?	
12. If yes, give the number.	
13. Is there drainage system in the village ?	
14. Comments on general Cleanliness of the village.	

B—MARRIAGE

- Are marriage alliances contracted among only close relatives or even distant relatives or unknown persons of the same caste ?
- Is the concurrence of the boy and girl taken for the marriage or decided by elders only ?
 - Is there any other method adopted by which the girl chooses the bridegroom ?
- What is the age at which boys and girls are generally married ?

4. Are there any inter-caste marriages in the village ?
5. Is there approval of relatives or friends in respect of inter-caste marriages ?
6. If there is no approval how is the marriage performed ? Is it under Registration Act or under the holy fire of sacrament.
7. Is widow remarriage permitted in the community ?
8. (i) Is there divorce/re-marriage ?
(ii) Cite the case of largest number for which a woman has divorced and remarried.
9. Is there any Polygamy or Polyandry existing in the community even now ?
10. Is a remarried widow treated as an out-caste for purposes of sacred functions ?
11. Is there any separate place used for Harijan marriage parties to stay ?
12. If the marriage is performed under the Hindu Custom before the holy fire, is Purohit (Pandit) requested to perform the marriage, or is it done even without the service of a Purohit ?
13. How many days are spent on a marriage ?
14. What are the main features of the marriage function ?
15. Is there any practice of receiving gifts from relatives or friends in cash or kind ?
16. Similarly are the relatives and friends given any presents like Dhoties and Saries ?
17. Describe the dress and ornaments prescribed for the bride and bridegroom (Take photographs)
18. (i) Is there any custom of giving dowry to—
Bride
Bridegroom
(ii) Is it given in cash or kind, and how much ?
19. (i) Is there any custom of taking the bride and bridegroom round the village in procession ?
(ii) Describe the various modes of processions.
20. (i) During the marriage time or during the procession, are musical instruments played upon for entertainment ?
(ii) What are those musical instruments ?
21. Is there any special custom of the bride staying with her husband once for all without coming to her parents at any time later ?
22. Describe 'GAUNA' ceremony fully for different castes.
23. Is there any special custom of singing songs some days before the marriage by relatives of—
Bride
Bridegroom
24. Give the text of any special songs sung while sending away the bride from her parents' house.
25. What is the probable expenditure incurred in a marriage—
(i) For bride
(ii) For bridegroom
26. How is money procured—
(i) By loan
(ii) By sale of land
(iii) Any other way
27. Any other details of interest about marriage customs.
28. Do you want any improvement in the marriage custom ?
29. Food for the pregnant mother.
30. Articles of food prohibited for pregnant mother.

31. Where does the birth take place ?
32. Any celebrations customarily held to celebrate the expectant motherhood ?
33. Who helps in the delivery of the child ?
 - (i) Mother and other relatives only
 - (ii) Either Mother-in-law and other relatives only
 - (iii) Either (i) and (ii) with the assistance of a "Dai"
 - (iv) A 'Dai' or a male attendant only
 - (v) A Nurse in the Hospital
34. Describe in full (on separate sheet) the various ceremonies and customs connected with "Nam-Sanskar" "Mundan" and "Yagyo-Pavit" etc.

C—DEATH CUSTOMS

1. How is the corpse disposed of—
 - (i) By cremation
 - (ii) By burying
 - (iii) By throwing in the rivers
2. Is the corpse taken in procession for disposal ?
3. Are trumpets and drums engaged to lead the procession ?
4. Is there any practice of constructing 'SAMADHIS'?
5. How many days after death do the obsequies take place ?
6. Is it vegetarian or non-vegetarian food that is served at the annual sacrifices made to the spirit of the dead ?
7. (i) Are the friends and relatives invited on the date ?
(ii) How many attend the dinner ?
8. Is there any practice of changing the residence, if any member of the family dies on an auspicious day?
9. What is the expenditure on—
 - (i) Burial/cremation day
 - (ii) Obsequies day
10. What are the important customs observed when a lady becomes a widow ?

D—ENTERTAINMENT AND RECREATIONS

1. (i) How do the villagers spend their leisure time ?
(ii) What are the leisure months in a year ?
(iii) What are the leisure hours in a day ?
2. Is there any Dramatic Club or Bhajan Mandli in your village ?
3. What types of instruments are played upon ?
4. Are cinema shows held in your village ?
5. If so, what is the frequency in a year ?
6. Describe social recreation centre if any ?
7. (i) Do the villagers usefully spend their leisure time ?
(ii) If not to what extent do they spend their leisure time on unproductive activities such as gambling, playing cards etc.
8. (i) Do the villagers go to towns specially to enjoy cinemas ?
(ii) If yes, what is frequency in a month (for those who do so).

E—CRIMES

Village Disputes referred to Different Authorities last year

Nature of adjudicating authority	Leading members of each disputant party			Nature of dispute	Decision of the adjudication authority	Nature of sanction	Remarks (Whether the decision was enforced or whether there is preference for adjudication by particular type of case, place of trial etc.)
	Caste Panchayat	Names	Caste tribe				
1	2	3	4	5	6	7	8
Caste Panchayat Informal Panchayat Statutory Village Panchayat Court Others (specify)							

F—COMMON HABITS

1. At what time do the people generally wake up in the morning ?
2. When do the people generally go to bed ?
3. Do the people sleep in after-noon?
4. Do they have opium habits and to what extent ? Give percentage.
5. Do they make any beverages in the morning and evening ?
6. What is the percentage of people who smoke ?
7. What is the extent of 'Pan' chewing habit ?
8. Is there any Purdah system among women of any particular caste ? Give names.
9. Do the people get themselves tattooed ? If yes—
 - (i) Whether males or females or both tattooed
 - (ii) At what part of the body
 - (iii) At what age
10. Any customs/beliefs connected with tattooing ?
11. Whether people of different castes have any restrictions in common use of water/food/smoking ?
12. Nature of Social Disabilities suffered at Different Castes in the Village :—

Name of caste	Access to			Disability regarding service				Avoided by caste Hindu in regard to			Remarks
	Shop, Hotel, or Restaurant	Temple or place of worship	Any other place of public resort	Brahman priest	Barber	Washer-man	Any other village servant	Touch	Serving cooked food	Serving water	
1	2	3	4	5	6	7	8	9	10	11	12

G—MISCELLANEOUS

1. What were the inheritance rights of an illegitimate son or daughter recognised in the past ? Are these still recognised customarily ?
2. What are the recognised rights of a "CHAUKANDHU"?
3. Is there any trace of prostitution in the history of Tehsil in which the village is located ?
4. What are the causes supposed to be responsible for prostitution ?
5. What steps have been/are being taken to lessen or eradicate this evil ?

6. Are there any Craftsmen in the Village ?

Serial No.	Name of trade work craft	How many Nos.	Daily average income	Sources of raw material	If such services are not available then who does	Remarks
1	2	3	4	5	6	7
1.	Blacksmiths					
2.	Gold and Silver Smith					
3.	Carpenter					
4.	Weaver					
5.	Potter					
6.	Cane and bamboo worker					
7.	Cobbler					
8.	Hair-cutter					
9.	Chatai-maker					
10.	Others (Specify)					

H—VILLAGE CENSUS AND OCCUPATION

Village.....Date.....
 Tehsil/Sub-Tehsil.....Investigator.....
 District

State

Serial House No.	Head of household	Caste	Size of the family		Occupation			Socio-Economic Group of Household	Remarks	
			Family	(Other casual visitors)	Traditional	Contemporary				
1	2	3	4	5(a)	5(b)	6(a)	6(b)	6(c)	7	8

J—LAND AND CROPS

(Information to be collected from the Patwaris)

1. Land utilization statements for the last 10 years.
2. Jinaswar statements for the last 10 years.
3. Kharif crop statements with class-wise produce of land per Bigha for Kiar I, Kiar II, Bakhal I, Bakhal II, etc., for the last 10 years.
4. Rabi crop statements with class-wise produce of land per Bigha for Kiar I, Kiar II, Bakhal I, Bakhal II, etc., for the last 10 years.
5. Rotation of Crops.
6. List of agricultural implements, their cost and duration of life, local names and where are they generally made.
7. Average Panjsala price of land per Bigha of the village or nearest village (this related to affect the sale and purchase of land during the last five years).
8. Names of crops, indigenous crops and plant diseases and their cures including indigenous cures.

1. FOLKLORE

A—GENERAL

1. What are the beliefs and practices connected with (i) Lohri, (ii) Shivratri, (iii) Holi, (iv) Ram Nawmi, (v) Baisakhi, (vi) Budh Purnima, (vii) Dussehra, (viii) Dewali, (ix) Sarad Purnima and how these are celebrated ?
2. Which are other significant days and how these are celebrated ?
3. What is the difference between Saaka and Vikrami Calendar and when these begin ?
4. Make a list of all good things to eat and drink that are specially associated with particular days or seasons in the year.

B—AGRICULTURE

1. What customs are associated with (i) sowing, (ii) ploughing, (iii) reaping, (iv) threshing, (v) hay-making, (vi) other agricultural operations in your district? Are certain months, or days of the month or days of the week considered specially favourable or even lucky for conducting any of these operations generally or in regard to some particular crops ?
2. At what time of the year do sheep and cattle change their pasture ground, and what customs are observed at the time of change ?
3. Do you know of any beliefs connected with the time of lambing or sheep-sheering ?

C—MARKETS AND FAIRS

1. Draw a rough map showing the market towns within about 30 miles of the village, and mark against each the day of the week in which each market is held. Are any special local products bought and sold in these markets generally or at particular seasons ? Or are any particular customs observed in connection with them ?
2. What annual fairs are held in your district, and at what dates ? Are any of them connected with particular saints' days or with dates on the Calendar ? Are any special products sold at these annual fairs, such as cattle, sheep, geese, etc. ? Are any peculiar customs observed in connection with them ?
3. Is there any particular time of year at which people enter into contracts to engage in work in farms or elsewhere ?
4. Do you know of any peculiar methods of auctioneering products such as closing the bids in some unusual way ?
5. Names and particulars of the markets most commonly visited :—

Name of the market	Distance from the village	Transport	Weekly halt day	Commodities exported to the Market			Commodities imported from the market			General note on the market including its importance in the region; Operation of middle men; weights and measures, tools, recreational activity if any
				Item	Approximate quantity	Approximate value	Item	Approximate quantity	Approximate value	
1	2	3	4	5	6	7	8	9	10	11

6. Particulars about the fairs and festivals commonly visited by the villagers :—

Name of the fair	Distance	When held	Main attraction	How old	Size of gathering	Commodities transacted	Recreational activities	Religious activities	Cultural & social activities	General note including trend of changes in size of gathering, main attraction, nature of commodities and different activities
1	2	3	4	5	6	7	8	9	10	11

II. AMUSEMENTS

A—DANCE AND DRAMA

1. What dance steps do you (informer) know ? Describe them. Do you know any freak dances, such as the horn-pipe, the sword dance, or parts of these ? Are the tunes played on the fiddle, or the pipe, or the drum or any other such instrument ?
2. What dance games do you know in which the players move (a) in lines, (b) in a circle, (c) under arched arms, (d) in a spiral (winding up)? Are any of these accompanied by singing or dialogue ? Write down the words, and hum the tunes. Do any of these games act a story, if so, what is the story ?
3. What other games do you know in which the players act a story and repeat a dialogue ? Is the story one in which some wicked person steals a child, or a fox steals chickens ?
4. Karyala
5. Folk Songs
6. Are any Folk-Plays acted in your district ? Do people at particular times of year dress up in leaves or masks or in any other way and parade the streets ? Describe them.

B—GAMES OF SKILL

1. How many games do you know which are played with (a) marbles, (b) balls without bats, (c) bat and ball or sticks, (d) nuts, (e) buttons, (f) pebbles, (g) pins ?
2. What games do you know, played with cards ?
3. Draw plans of the games you know which are played in diagrams.
4. How many ways do you know of aiming at a mark, such as throw by hand, shooting with bow and arrow; or airgun, catapult, slings, etc.? Draw some of these, naming the parts.
5. Sketch the various kinds of kite flown in your district, showing their shapes and structures. Is there any special time of year for kite flying ? Is there any form of competition to decide which kite is the best, and which flier, the most skilful ?

C—GAMES OF AGILITY

1. What games do you know that involve running, jumping, carrying, hopping, wrestling, tug-of-war, taking prisoners or catching anyone. What different ways have they of playing "Hide and Seek" ?
2. What games are played in your district in which animals are imitated or are supposed to take part" ? Make a list of the animals showing the number of games in which each is represented.
3. Did the people of your district in olden times use, or ill-use animals for amusement i.e., for Bull-running, Cock-fighting etc. ?

D—WIT CONTESTS

1. What Guessing Games do you know ? Does one or more of the players have to be blindfolded in any of them? What is the penalty for a failure to guess right or the reward for a correct guess ?
2. How many riddles do you Know ? Explain.
3. What are your favourite Puzzles ? What card tricks do you know ?
4. Do you know any word-traps, ie., sentences which are difficult to pronounce rapidly, such as "She sells sea shells" etc. ?

E—FORFEITS AND PENALTIES

1. What forfeit games do you know ?
2. How many different kinds of forfeit are in use in your district ? Can the forfeit giver choose which one he prefers ?
3. Do you know any games in which the players pretend to hurt the losers in torture or to make fools of them?

F—LUCK IN GAMES

1. Do you know of any games of pure chance, such as "Odd or Even" ?
2. Do you know of any words or actions that are believed to make you lucky in a game ?

G—SEASONAL GAMES

1. Are any games played at special times of year such as Republic Day, Basant Panchami, Baisakhi, Independence Day, Prime Minister's Birthday (Children's day), Gandhi Jayanti etc. ?
2. Are any games played in particular months such as Marbles, Kite-flying ?
3. Are there any games or contests in which all the people of a street or quarter or village take sides ? If so at which season, and how are the games played ? If there are no such games, now were there any played in olden times ?

III. LOCAL LEGENDS

THE COUNTRYSIDE

1. Are there any tales about the hills and mounds or earth-works in your neighbourhood with megalithic monuments, with deserted or ruined buildings, with rocks or caves or ruins or underground passages or with moors or swamps or fens ? Are any of these supposed to be haunted ?
2. Do you know any local legends regarding the hiding or finding of treasure or of the working of any curse associated with a family in the district or a tale about any building or bridge and its foundation ?

IV. LUCK AND WIT

A—OBJECT AND ACTS

1. What things are lucky or unlucky to all ? What colours, for instance are lucky or unlucky, and on what occasions ? What signs or symbols bring good or bad luck ? Is there any idea of luck associated with the sun, moon, planets, stars; with earth, air, fire or water ; with the persons, or tools or household utensils or furniture, etc. or trees ?
2. What things are lucky or unlucky to hear ; such as winds or bells or noises made by animals, or birds, or the howling of the wind, or creaking of furniture etc. ?

3. Do you know of any objects which are lucky or unlucky in themselves, gems, for instance, or metals, or bits of clothing ?
4. Which numbers are considered lucky and which unlucky ?
5. What sort of acts are supposed to be lucky or unlucky, such as spilling or breaking things, or falling or tripping ; or in eating or drinking, or yawning or sneezing, passing through or under or across any object ?
6. Is entry of snake into the upper flat of the house considered to portend evil and is it driven out by pulling down the roof and not through the door ? Is charity also given to this effect of portend evil ?

B—AMULETS

1. Do people in your part of the world believe in the Evil Eye ? If so, what sort of people possess the evil eye and how do they exert the evil influence ? How do people protect themselves or their possessions from the evil influence ?
2. What do people do to ensure good luck and ward off ill luck ? What sort of mascots are in use, and how are they used ? Are any objects worn on the person to bring good luck or prevent illness ? Are any words or phrases considered protective ?

C—DIVINATION

1. What sort of dreams are considered lucky and what sort unlucky ?
2. How many ways do you know of by which people tell your fortune; e.g., by cards, dice, palmistry, the stars, hand-writing, by opening a page of a book, or drawing lots, or in any other way ?
3. Do you know of any forms of ordeal, by which it is believed you can tell whether a person is brave, or honest, or truthful, and so forth or by which a trial is made between two parties ?
4. Black Magic.

D—ANIMALS AND PLANTS

1. What animals are considered lucky or unlucky. Do you know any such beliefs connected with dogs, cats, cattle, goats, mice, bats, or fowls, crows, cuckoos, magpies, peacocks, ravens, robins swallows, or bees, butterflies, gadflies, ladybirds, spiders, frogs, snails, or toads, or any other creature ?
2. What plants are considered lucky or unlucky ? Do you know any such beliefs connected with the ash, blackthorn, buttercup, cowslip, daisy, elder, deadnettle, hawthorn, hazel, mare's tail oak, mistle-toe, primrose, rush, yew, or any other tree or herb ?
3. What plants or animals are believed to be cures for various aches and pains and illness, and how should they be used?

E—TIMES AND PLACES

1. In what months is it lucky or unlucky to be born or married ? If you are born in certain months, must you avoid certain things ?
2. What days of the week is it lucky to cut hair or your nails ?
3. Do you know of any days in the Calendar which are considered lucky or unlucky; e.g., for starting on a journey or undertaking any business ?
4. Is one time of the day or night considered luckier than another ? Is any idea of luck attached to twilight, midday, midnight, dawn, etc. ?
5. Do you know of any places or positions which are thought to be lucky or unlucky either generally or for any special purposes ?

Village Survey Monographs*District Chamba*

Chitrari, Chamba Tehsil.	(In Press).
Maingal, Chamba Tehsil.	Investigation yet to be started.
Lakkar Mandi, Bhattiyat Tehsil.	In Preparation.
Hatli, Bhattiyat Tehsil	(In Press).
Brahmaur, Brahmaur Sub-Tehsil.	(In Press).
Kupha, Parmas, Malet and Karoti (Thamoh) Pangi Sub-Tehsil.	(In Press).

District Mandi

Chauntra, Jogindarnagar Tehsil.	} In Preparation.
Bir, Mandi Sadar Tehsil.	
Rawalsar, Mandi Sadar Tehsil.	
Kot, Sarkaghat Tehsil	
Panjain, Chichot Tehsil.	
Nalag, Sundernagar Tehsil.	
Pangna, Karsog Tehsil	

District Bilaspur

Dari and Dabhla, Ghamarwin Tehsil.	} In Preparation.
Deoli, Bilaspur Sadar Tehsil.	

District Mahasu

Shakrori, Seoni, Sub-Tehsil.	(Price Rs. 3.00).
Batal, Arki Tehsil	} In Preparation.
Shathala, Kumharsain Sub-Tehsil.	
Delath, Rampur Tehsil.	
Dodra and Kwar, Rohru Tehsil.	Investigation yet to be started.
Chergaon, Rohru Tehsil.	(In Press).
Purag, Kotkhai Sub-Tehsil.	In Preparation.
Gijari, Theog Tehsil	(Price Rs. 2.45).
Chaunri, Kasumpti Tehsil.	
Basal, Solon Tehsil	} In Preparation.
Chaupal, Chaupal Tehsil.	

District Sirmur

Mangarh, Pachhad Tehsil.	} In Preparation.
Rajana, Rainka Tehsil	
Moginand, Nahan Tehsil.	
Kolar, Paonta Tehsil	(In Press).
Kamrao, Paonta Tehsil	

District Kinnaur

Kothi, Kalpa Sub-Division.	(Price Rs. 3.55).
Nachar, Nachar Sub-Division.	In Preparation.
Kanum, Poo Sub-Division.	(In Press).

Central Government Publications

1961 Census Report, Volume XX—Himachal Pradesh, will be in the following parts—

I-A General Report	V-A Report and Tables on Scheduled Castes and Scheduled Tribes
I-B Report on Vital Statistics of the Decade including reprints	V-B Reprints from Old Census Reports on Castes and Tribes
I-C Subsidiary Tables including reprints	VI Village Survey Monographs (35 villages)
II-A General Population Tables (A—Series Tables and Primary Census Abstract)	VII-A Survey of Handicrafts
II-B Economic Tables	VII-B Fairs and Festivals
II-C Cultural & Migration Tables	VIII-A Administration Report—Enumeration (for official use only)
III Household Economic Tables	VIII-B Administration Report—Tabulation (for official use only)
IV Report on Housing and Establishments	IX Maps (Atlas)

1961 Census Himachal Pradesh Government Publications

District Handbook—Chamba
 District Handbook—Mandi
 District Handbook—Bilaspur

District Handbook—Mahasu
 District Handbook—Sirmur
 District Handbook—Kinnaur