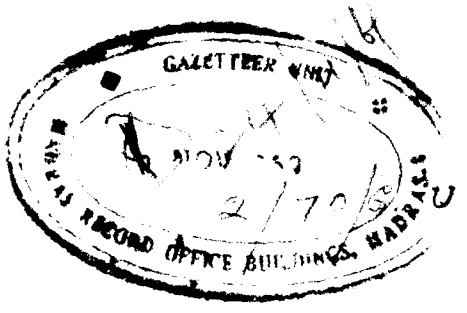
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HIMACHAL PRADESH

SIRMUR

Himachal Pradesh District Gazetteers

SIRMUR



BY

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HIMACHAL PRADESH

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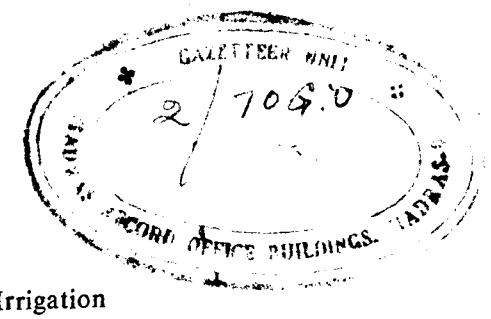
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PREFACE

This is the second in the series of the District Gazetteers of Himachal Pradesh, the first being the Chamba District Gazetteer, under the centrally sponsored scheme of the Revision of the District Gazetteers. The Sirmur State Gazetteer was originally brought out in the year 1904 and revised in 1934. Fortunately, the erstwhile state was later, on the formation of Himachal Pradesh, transformed, unimpaired, into a district of the same name. Even the boundaries, and therefore the area, of the district are conterminous with the limits of the erstwhile Sirmur State. Obviously the basic information of permanent nature pertaining to history, physical features, religion, ethnography, fauna, flora, etc., contained in the old editions, has been made use of. While doing so all efforts have been made to adhere to the pattern laid down by the Government of India in the Ministry of Education. Notwithstanding the basis provided by the old editions of the gazetteer, the present volume has been so overwhelmingly re-written that I hesitate to term it as merely a revised edition of the gazetteer.

Most of the very valuable information on technical subjects pertaining to Geology and Meteorology contained in this volume, has been very helpingly made available by the Geological Survey of India, Calcutta and the Meteorological Department of India, Poona, respectively. I find pleasure in acknowledging their contributions with a deep sense of gratitude. My thanks are also due to the Survey of India, Dehra Dun which have prepared and printed the map of the district, depicting various geographical features, for this volume.

The first draft, prepared by Shri T.S. Negi, with the assistance of Shri D. S. Kutlahria, containing 1,884 pages was sent to the Government of India, Central Gazetteers Unit in 1965. On its return to the Unit with various suggestions it came

to my share to assist Shri T.S. Negi in squeezing it to 745 pages. The second time when the draft was received back from the Central Gazetteers Unit it had again to be re-drafted in parts but the work had been rendered easier by the excellent background created by my predecessors. Whatever be the final changes the present volume is indeed an outcome of Shri Negi's untiring efforts, abiding love for this labour, scholarship and keen insight. In keeping with the convention–to publish in the name of the editor who edits first drafts–therefore, the publication is being brought out under his name. He rightfully deserves it as he edited not only the first but the second draft also. It has been my pleasure to carry out subsequent changes and see it through the press. Shri Prem Kumar, during whose part-time editorship the volume went through final scrutiny and changes, deserves the Gazetteers Unit's deep gratitude in lending us unstinted support and encouragement in our undertaking.

The district has made much headway in all spheres during the last twenty years and is in fact taking such big strides in all round developments that some of the facts and figures may look outdated in a few years time. As pointed out by Dr. Y.S. Parmar, who was kind enough to glance through the draft in spite of his heavy pre-occupations as Chief Minister, the district has made tremendous progress the sweep of which, perhaps, this volume may not actually comprehend.

I know, nothing is perfect and so is this work but to wait for perfection is an illusion and avoidable waste of time. What little degree of perfection it could attain is all due to those who contributed for the gazetteer and short-comings, howsoever numerous they may be, are entirely mine.

I am grateful for the valuable assistance rendered to us by the various departments of Himachal Pradesh Government. The Librarians of the Himachal Pradesh Central State Library, Solon and the Himachal Pradesh Secretariat Library, Simla never hesitated to place at our disposal the books and other documents required from time to time and I am

grateful to them. I am also indebted to the two learned Deputy Commissioners of Sirmur—Shri B. C. Negi and Shri M. M. Sahai Srivastava—who during their respective tenures in that district managed to spare their valuable time in going through the draft and in offering their constructive suggestions. The Census Department, Himachal Pradesh, never lagged behind in offering their assistance by supplying whatever data they had collected from time to time.

The bibliography, appended towards the end of this volume, speaks for the dependence on the books indicated therein at different stages in preparing the new gazetteer.

It is my duty to thank all my colleagues of the Gazetteers Organisation. The Head Clerk of the Unit, Shri D. D. Sharma, deserves much appreciation for his hard work in seeing through the proofs at the printing stage. The six Compilers, namely, Sarvshri Sohan Lall Sharma, B.S. Rawat, K.S. Thakur, R. D. Negi, Bal Krishan Sharma and Jai Lal Sharma lent their co-operation and laboured hard to make it authentic. The other members, namely, Sarvshri Puran Chander Sharma Stenographer, Jagdish Chand Chauhan, Parma Nand Sharma and Gulab Chand, all office assistants, likewise deserve to be thanked.

I also feel it a pleasure to acknowledge the efforts and co-operation of the management and staff of the Oriental Printing Press of the Navman Prakashan, Aligarh, who worked hard to bring out the publication within a short period.

I will be failing in my duty, if I do not express my thanks to Dr. P. N. Chopra, M. A., Ph. D., Editor, District Gazetteers and the staff of the Central Gazetteers Unit, Union Ministry of Education, New Delhi, for their effective role in planning and co-ordinating the work of preparation of the District Gazetteers. The Unit scrutinised the draft of this volume with great care and made several helpful suggestions with a view to improving the standard and quality of the publication.

I have developed closer affinity to the district by and large because of my long association, during my service career in various capacities from the times of the former princely regime up to date. It has, therefore, been my endeavour to make sincere efforts to see that the gazetteer turns out to be presentable and I shall deem this labour amply rewarded if this volume proves to be of use to scholars and is loved by its readers.

Ellerslie, Simla-2,
Baisakhi, 1969.

M. D. Mamgain
Officer on Special Duty

CHAPTER I

GENERAL

INTRODUCTORY

Like the other parts of Himachal Pradesh, Sirmur was, for centuries, a princely state. On its merger, after Independence, the erstwhile Sirmur State was reconstituted, administratively, into a separate district of Himachal Pradesh by the Government of India, Ministry of States notification No. 185 P, dated the 15th April, 1948.

Origin of the name of the district

There are several theories regarding the origin of the name of Sirmur, though none of the interpretations can be said to be beyond doubt. Firstly, it is believed that the name has been derived from the senior position which the state enjoyed amongst the neighbouring states, the word '*sir*' literally meaning head in vernacular. But if the states that have merged to constitute the adjoining Mahasu district, and the erstwhile Bilaspur State, now represented by the Bilaspur district, with which the Sirmur State had historical contacts, are taken as the neighbouring states then it is not a historical fact that the Sirmur State occupied an admittedly senior position from the very beginning, and throughout among these states and principalities, though there might have been historical periods when it lorded over some of the smaller ones among them. The name Sirmur, on the other hand, is believed to have been in force from the very inception of the state. Another theory is that the state, though founded by Raja Rasaloo, was named after one of the rajas of Jaisalmer, whose name was Sirmur and who was related to Rasaloo. This, however, is no more than a guess. The common historical practice is for the founder to name what he has founded after himself rather than after someone else, though this general rule is not without exceptions. Yet another theory is that, up to the time of Madan Singh, one of the rajas, the capital was located in a place called Sirmur and the entire state derived its name therefrom. Why that place itself was named Sirmur has not been explained.

Location, general boundaries, total area and population

The district lies among the outer Himalayan ranges, between 77° 01′ 12″ and 77° 49′ 40″ east longitude and 30° 22′ 30″ and 31° 01′ 20″ north latitude and is, with the exception of the broad valley of the Kayarda Dun, mountainous with deep valleys lying between ranges of varying elevations. The greatest length from west to east is 77 km and the maximum width from north to south, as the crow flies, is 80 km.

It is bounded on the north by the Mahasu district, on the east by the Tons river, dividing it from the territory of Uttar Pradesh, from which

the river Yamuna also separates it on the south-east; and on the south by the Ambala district of the Haryana. On the west also, it is bounded by the Haryana, while on the north-west by the Kasumpti tahsil of Mahasu district.

The total geographical area, according to the Survey of India Department, is 2,836 sq km while the land revenue records show it to be 5,55,192 acres or 2,245.5 sq km. Total population of this district was 1,66,077 in 1951 and 1,97,551 according to 1961 census.

History of the district as an administrative unit and the changes in its component parts

As mentioned earlier the whole of the Sirmur district was formerly a princely state bearing the same name. The territorial extent seems to have remained unaltered since the year 1833 down to the present day. Before 1815, however, the area of the state must have been larger than what was restored to it by the British Government, under a treaty executed in that year, as a compensation for the assistance rendered by it in the expulsion of Gurkhas. The British Government retained pargana of Jaunsar with the forts of Morni, Jagatgarh and Kayarda Dun. At the same time the British handed over to the ruler of the then Keonthal State the tracts of Hanro and Gurchari belonging to Sirmur.[1]

Subsequently by a sanad[2] dated the 5th September, 1833 the British Government bestowed upon the raja of Sirmur the lands of Kayarda Dun. In 1895 the state was separated from the administrative unit known as the Simla Hill States, and included in the Delhi division under the Commissioner of Delhi.

Sub-divisions, tahsils and thanas

The district has been divided into four tahsils and two sub-tahsils. The tahsils are Nahan, Paonta, Renuka and Pachhad with headquarters at Nahan, Paonta Sahib, Dadahu and Sarahan respectively. The sub-tahsils are Shalai and Rajgarh. The headquarters of the tahsil Paonta prior to 1893 was located at Majra and that of the tahsil Renuka was at Palwi before the revised settlement of 1887. During the princely regime there were four police stations in the state, with headquarters at Nahan, Sarahan, Renuka and Majra, each under the charge of a Sub-Inspector. Besides, there existed ten outposts, one each at Kala Amb, Bata Mandi, Haripur-Majra, Banor, Haripur fort, Renuka, Mohrar, Dharwa, Choor Dhar and Tali. During the post-Independence period, although the number of police stations remained unaltered at the old headquarters, except in the case of Majra which was shifted to Paonta Sahib, yet the number of police posts previously termed as outposts, was reduced to six and located at Kala Amb, Singpura, Majra,

1. C.V. Aitchison, *A Collection of Treaties, Engagements and Sunnuds*, 1863 Vol. II, pp. 323-24.
2. *ibid.* p.325.

Shalai, Naura and Rajgarh. Now there are police posts at Gunughat and Cutcha Johar also raising the number of police posts to eight.

TOPOGRAPHY

Natural divisions

Broadly speaking, the district is hexagonal in shape. The entire territory is mountainous with the exception of the valley, in the Paonta tahsil, commonly called Kayarda Dun. This valley, roughly 40 km long and 10 km to 21 km broad, is mostly flat and plain. The mountainous portion, which comprises the bulk of the territory, is characterised by deep valleys lying between ranges of varying elevations. Apart from the lie of the land, and the hill ranges called *dhars*, the rivers determine the natural divisions. Based on these three factors, the natural divisions run as follows :—

(1) The Giri river enters the district lengthwise at one end, and flows out at the other, dividing the whole territory into two almost equal parts, the cis-Giri (Giri-*war*), and the trans-Giri (Giri-*par*) divisions. This major natural division of the territory into Giri-*war* and Giri-*par illaqas* has long been recognized even in common parlance. There are, besides the Giri, some other small rivers or rivulets, such as the Bata, the Jalal and the Markanda. However, these streams do not produce anything worth recognition as a major natural division, though, naturally, each stream has its own bed and catchment in the shape of sub-valleys.

(2) The lie of the land brings about the next most visible natural division, creating the low lying and flat portion of Kayarda Dun, mentioned above, and the mountainous portion which constitutes the bulk of the district. Most of the plain area, namely, the Kayarda Dun, falls within the cis-Giri division, only a very small part, in a corner, spreading across the Giri into the trans-Giri division.

(3) The hill ranges and the high ridges come into play next and they cut up both main divisions, outside the low lying and plain area, into a number of valleys, sub-valleys and corresponding hill sides and slopes. On the whole, the trans-Giri division is more widely and more highly mountainous than the cis-Giri division. The following are the main hill ranges and high ridges :—

The Sain Dhar which lies parallel to the Giri, running from north-west to south-east, the Dharthi or little range which forms with the Sain Dhar the basin of the Jalal river and the low range which runs from near Kala Amb to the south of Nahan and forms with the Dharthi an open valley through the western half of which flows the Markanda, lie cis-Giri.

Trans-Giri lie the Choor peak, 3,647 m in height; the Dhar-Taproli-Jadol, with its westerly spurs, the Dhar Pain Kuffar and Dhar Deothi running to north-north-west of Choor Dhar; the Dhar Naura towards south-east, to Haripur fort (2,683 m), whence it divides into two ranges, of which one

runs almost due east to the valley of the Tons; the Dudham Dhar which runs north-west from the Choor peak; the Dhar Nigali which also runs from the Choor Dhar and from Haripur fort runs southwards under the name of Dhar Nigali; the Dhar Kamrau is a continuation of Dhar Nigali and on its turning to east is called Dhar Kamrau and north of and parallel to the Dhar Kamrau runs the Dhar Shalai and between these hills lies the valley of the Newali or Naira river, which falls into the Tons.

Hills

All the mountains and hills that intersect or exist in this district are a part of the outer Himalayan ranges, and chief among those deserving mention, are described below.

The northern region or the trans-Giri territory is mostly mountainous with the Choor peak constituting the highest summit. Locally it is also known as the Ling-ka-Tibba. The mountain range, which Choor tops, starts from the Giri river, near Neri bridge, on one side, in the north, and drops on the other side into the Tons river, below Koti Bahli in the south-east. From the top one can, in clear weather, gain a view of the far distant Gangetic plain and the river Satluj towards the south. Towards the north the magnificent snowy mountains of Badrinath and Tibet are visible. The hills of Simla and Chakrata can also be viewed in the foreground on the west and the east respectively. It may be said, with much justification, that Sirmur territory is dominated by the Choor range, about 40 km away (as the crow flies) from Nahan, but, of course, very much more distant by any one of the roads leading to it. The Choor is a prominent feature visible from almost every part of Sirmur.

The Choor has been described, by some explorers and travellers, such as Vigne*, as one of the noblest second rate mountains in the world. This remarkable peak is connected by a transverse ridge with the outer Himalayas, and is itself a central point, from which subordinate ranges ramify in all directions. Its sides are clothed with dark and dense pine forests, many of the trees of which are immensely large, both in girth and height.

After winding ones way through the dense jungle, in the lower parts, by the steep and somewhat difficult path which leads towards the summit, the limit of tree growth is surmounted before emerging upon some rocky scenery and a small but beautiful natural peak, amidst rising and grassy hill sides, the soft sloping and extensive lawns of which are thickly covered by a carpet of grasses of various kinds including wild strawberry. The huge granite rock forms the very apex of the mountain. Once on the top, one is rewarded with a glorious and unforgettable view of the snowy ranges, in general, and the sunrise, in particular, provided the crest is reached before the morning breaks.

*Vigne, G.T., *Travels in Kashmir, Ladak, Iskardo.* Vol. I, p. 34

It is the most considerable range south of the Himalaya, between the Satluj and the Yamuna rivers. From its commanding position it turns and separates the waters of India, the streams rising on the southern and eastern face being forced into the direction of the Pabar, the Giri, the Tons, and the Yamuna, which find their way over the great plain into the bay of Bengal; while those that have their sources to the north and the west are compelled toward the Satluj and the Indus, and, uniting in the last, pour their waters into the Arabian Sea.

During a considerable part of the year, the Choor is white with snow, and in bad weather intense cold may be experienced even at the elevation a short distance below the loftiest peak. Here one finds himself in a region of ice, and when moon-light comes and lights up the scene, who would not be charmed by the novel effect produced by the floods of molten silver which shed their soft radiance over the snow! The storms, however, which frequently range and roar through these solitudes, effectually disturb the serenity of the landscape, and frequently the whole scene is enveloped in clouds, which, upon some sudden change of the atmosphere, will draw off like a curtain, revealing the cold bright and pearly region beyond. To be overtaken by a snow-storm in crossing the Choor, proves one of the most disagreeable experiences in these hills.

A mass of rocks or stones, with a mixture of lime and gravel, hard and unfit for building purposes, is found on this mountain, especially on the highest pinnacle of the Ling-ka-Tibba. According to Thornton*, the summit is composed of vast tabular masses of granite, which, though compact, is readily decomposed by the weather. Ilex and deodar trees grow in great number, except on the top where grass only grows. A variety of herbs, flowers and bushes are found in great profusion making the surface green and grand and lending a charm to this elevated land.

At a distance of about eight kilometres on the declivity of this *dhar*, are villages from where starts the ascent to the top. From village Nigali begins a great ascent of about 4·8 km to Choor Dhar.

The top of the mountain is occupied by a statue of Chooreshwar Mahadev. On the western side, in a depression, is a small temple dedicated to Shirigul. It is made of stone and wood, constructed after the usual hill-style of temples. In the vicinity of this temple exists a little source of icy cold water and a small flat which is situated in a depression, and is, therefore, free from cold winds, and an ideal resting place. The pilgrims, naturally find this spot very attractive and restful. The fair of Chooreshwar Mahadev takes place on the first Sunday that follows in the month of *Asadha* and is attended largely by the hill people of the neighbouring areas who, after spending the day there, return home before night. Along the

*Thornton, *A Gazetteer of the Territories under the Government of the East India Company, 1862, p. 916.*

southern side of this hill range runs the boundary line between the Jubbal tahsil of the Mahasu district and the district of Sirmur.

According to the *Tarikh Riyast Sirmur* by Kanwar Ranzor Singh, the Meteorological Department of the Government of India had established a mateorological observatory on this hill. But enquiries now made reveal that there was an observatory in Choor Dhar at a place known as Kalabag established by the then Rana Padam Chand of Jubbal State in September, 1891. Previously during state's regime there used to be frequent boundary disputes between Sirmur and Jubbal States. Choor being a boundary peak, it is stated, that the residents of Sirmur burnt the observatory about thirty years ago. The remains of the observatory building are to be found up-till now.

On the western side of Choor Dhar is another hill known as Haripur-ki-Dhar which, though a part of this range, is lesser in height being 2,683 m from the sea level. Once a fortress used to be there, which was subsequently occupied by the Forest Range Officer and has now been converted into a forest rest-house. Here the rocks are scanty and the water unavailable while the atmosphere is charged with strong winds and biting cold. There is a building on the peak of Haripur-ki-Dhar named as Kila Haripur. It is said that there was a rain-gauge station at Kila Haripur which was under the control of Forest Department.

The hill to the east of Choor Dhar, bearing an altitude of 2,553 m known as Chandpur-ki-Dhar contains some water sources, is verdurous and pleasant. Another hill is known as Thandu-Bhawai-ki-Dhar with an altitude of 1,737 m. The Giri river takes its rise from the south-east of this *dhar*. Other hills are Dhar-Sarso-Devi with a height of 1,290 m, Koh Raj Garh on the south-west side of the Choor mountain, the Jamu hill towards its south-east and the Kangra hill which has an altitude of 2,212 m and is situated between the river basins of the Giri and the Tons containing the relics of an old fort.

The central region—The central region comprises of two ranges of mountains, namely, the Sain and the Dharthi. The Sain lies between the basins of the Giri and the Jalal streams. It starts from Kawal Khad in the west, at a place near Narag and drops into the Giri at Dadahu. Somber-ki-Dhar with an altitude of 1,724 m forms a part of Sain range. Nothing but grass grows on this hill. On the hill itself, in its lower region and in its neighbourhood there is a good natural supply of water. The nature of the mountains, as well as the scenery on the Sain range, is very different from that on the southern side of the river Jalal. It, indeed, forms a complete exception to the general nature of the country; it is almost entirely lime-stone, and this is worn into the strangest crevices and lumps, perfectly distinct from the sharp ridges of the Jaitak hills, or the rounder loftiness of those to the north of the Giri river. The mountain itself assumes the character of its component parts, and is rough, dark, and shapeless.

Considering the territory from the south to the north, it is remarkable, but distinctly obvious, that thus far the northern and north-eastern face of the hills is the most wooded, and somewhat less rugged; and that the southern and the south-eastern exposure is almost, always, rough, bare and brown; this particularly applies to the hills south of the Jalal, though sufficiently observable in the Sain range too. This hill is far more lofty than any one, lying to the south of it, within the district. The termination of the lime-stone, and the commencement of slate, predominating to the north of the Giri, is pretty distinctly marked here by the bed of the river; in some places the rock on either side is composed of the latter, but it extends to no considerable distance up the hill on the opposite bank.

Dry hill of Dharthi with the highest peak of Bhur Singh-ki-Dhar (1,961 m) lying towards south of Choor mountain, is situated in tahsil Pachhad. It takes its origin from Dagshai in the west, and runs parallel to Sain Dhar ending in the Giri river near Sirmuri Tal. This hill is free of tree growth except some ilexes, few and far between, and grass. On the lower parts *chir* is also found. In the winter season the hill receives snow which, sometimes, remains up to February. On its top is a temple, dedicated to a deity named Bhur Singh, from which this hill derives its name, and an open space locally called as *koougg*. During the month of *Kartika*, in each year, a fair takes place at this spot.

The third hill of this range is called Dhado-ki-Dhar which lies to the north-east of the principal town of Nahan and is 1,689 m high from the mean sea level with no water but a good number of trees of *chir*.

Yet another low hill, known as Jaitak, lying at a distance of about eight kilometres north-east of Nahan by a path but 19 km by road, is notable for containing the relics of an old fort.

Southern region—In this region exists a hill called Lai-ki-Dhar with an altitude of 792 m and is a part of the Siwalik range running along the southern portion of the Kayarda Dun up to the river Yamuna. Only bushes and a small number of trees clothe this hill. Between Dhado hill and Lai-ki-Dhar exists a rather detached or separate hillock with an altitude of 932 m on which is situated the town of Nahan. The top of this hill can be gained from any side after climbing an ascent. In this vast range of hill may be seen the peak and the site of fort of Jaitak rising and terminating in a rugged range, and, beyond, snowy peaks bound the landscape.

The main hills and the mountain systems having been described it remains now to discuss and describe the valleys, between different ranges, forming the basins of various streams and rivers.

Trans-Giri, between the Dhar Kamrau and the Dhar Shalai, lies the valley of the Newali or Naira river which falls into the Tons. The cis-Giri area is intersected by three main ranges, all running from north-west to south-east. Of these the first is the Sain Dhar which lies parallel to the Giri

river, and the second is the Dharthi range. Between these flows the Jalal stream forming a valley. This valley, commences nearly at the crest of the Sain Dhar, under the village of Chinalgarh and stretches downward. The third is the low range which runs from near Kala Amb and forms with the Dharthi range, already mentioned, an open valley through the western half of which flows Markanda river.

Plateaus and plains

Along with the banks of the Giri, the Tons and their tributaries, there are some elevated pieces of flat land, which cannot, strictly speaking, be called arable. As mentioned earlier the Kayarda Dun is a piece of territory which can be likened to the plains. But for this stretch of land, the topography of the district is hilly and mountainous, save for small bits of flat land interspersed here and there.

The altitudinal range, as mentioned earlier, runs from about 457 m to 3,647 m. Taking the district as a whole, the rise from the lowest to the highest is not abrupt. There is, to begin with, the plain of Kayarda Dun which registers but a mild rise in parts. Then low hills begin and these are in turn succeeded by higher hills which, with breaks in-between, finally lead up to the Choor range and the Choor peak, the highest of them all.

No portion of the district is mentionably stagnant in drainage or marshy in character. Most parts are hilly and mountainous and, therefore, more than sufficiently sloping for natural drainage. Even the plain area and the small flat pieces are not so level as to raise any drainage problem. The various mountain and hill ranges, and ridges mark the water sheds and, the catchments so constituted drain easily into the streams, rivulets and rivers at the bottom.

RIVER SYSTEM AND WATER RESOURCES

Main rivers and their tributaries

Leaving apart the multitude of small and insignificant streamlets that flow here and there in this district, there are seven streams, big and small, deserving mention.

The Yamuna—This river issues from the Jamnotri mountain in the Himalayas at a height of about 7,924 m from the mean sea level. After crossing through Garhwal and irrigating Jaunsar area it flows on the eastern boundary of the district for a distance of about 22 km entering at village Khodar Majri and leaving at Kaunch, and continues in the Uttar Pradesh. It separates Kayarda Dun from the Dehra Dun and forms the boundary line between this district and the Uttar Pradesh.

Within the boundary of this district the estimated maximum width of the river is about 91 m and the depth about 6 m but this limit is far exceeded during the rainy season. In the summer, due to melting of snow on the mountains, the volume of water of the river is often subject to

variation because of which the Canal Department has installed, at Paonta Sahib, an instrument for taking measurements of the water, and has also established an office, equipped with a telephone, for giving timely information, about the variation of the volume of water, to the Canal Office situated at Dadupur. The water of this river is generally cold and clear but during the summer, due to melting of snow, it becomes somewhat muddy. It is a sacred river having two temples on its bank, at Rampur and at Paonta Sahib where a Sikh gurdwara also exists. Since this river flows at a lower level than of the plateau of the Kayarda Dun, its water cannot be made use of for irrigating the area. The timber which comes from the mountains through the Tons and the Giri rivers is caught at Rampur Ghat and taken down floating to the plains.

Its notable tributaries, in the district, are the Tons meeting it at Khodar Majri, the Giri joining it near Rampur Ghat and the Bata mingling its water with it at Bata Mandi.

In 1924 the Yamuna rose to a record height and several villages were damaged and arable lands swept away in the Paonta tahsil.

The Giri—By far the greater portion of the district is drained by the Giri or its tributaries. It takes its rise in the hills of Jubbal and courses through the hills of Kot Khai and Ratesh, parts of Mahasu district, and enters the district on its south-west side. It continues its course for about forty kilometres, forming the boundary with the Keonthal area of the Mahasu district. At village Mandoplasa this takes on east-southerly direction, dividing Sirmur into two parts, and flows for a distance of eighty-eight kilometres in this district and debouches in the Yamuna at Rampur Ghat.

Its current is swift and water generally muddy while its course is striven with boulders. The river is of varying width in the Sirmur district, the average being about 122 m. It is, however, for the most part shallow, the depth ranging between 1.2 to 1.5 m, which is fordable. But during the rainy season or sometimes in the summer too, if the rains are excessive and the river is in spate, it is difficult to ford it. In such a circumstance it is crossed by means of *sarnai* or *bharla*, but at times even these devices do not answer the purpose. During the time of flood, as in the year 1924, considerable damage is caused to the cultivated area and population along the banks of this river.

The Rampur Giri canal has been constructed which takes off this river near Mohkampur Nawada. There is a ferry on this river at Shayampur. A variety of fish is found, more particularly, mahseer.

Timber, in considerable quantities, is floated down this river into the Yamuna and at some places in *illaqa* Pahar Dun irrigation is also done.

None of its tributaries are important, except, on its right bank, the Jalal, which joins it at Dadahu below Sati Bagh at the south-eastern

extremity of the Sain Dhar. On its left bank the principal streams are the Nait and Palar, which rise on the southern slopes of the Choor peak. Below Nehi, in the west, rises the Kawal, a stream which first flows westward, till it reaches Haryana border, and thence turns north till it falls into the Giri Lesser tributaries are the Bajhethu, the Pervi, the Kohal and the Joggar streams.

The river Giri has a legend with regard to its origin. The saying is that some saint, in the remote past, was wandering from place to place in the Himalayas, with Ganga water in his *karmandal* (an earthen or wooden pot used by mendicants). When he reached the place where the Giri rises, the *karmandal* miraculously fell from his hand spilling over its contents. Shocked over the spilling out of the Ganga water, the saint exclaimed, 'Ganga *giri*'. Instantly, the legend says, there sprang at that very spot a spring of water and this spring was named, after this incident and this exclamation, as Ganga *giri*, later to be commonly called simply as Giri.

The Tons—The source of this river lies in the Jamnotri mountains and after coursing through the territories of Jubbal and Jaunsar it enters the district near village Koti, separating it from the Jaunsar area, once a part of the erstwhile princely state of Sirmur. After flowing for about 50 km and forming the eastern boundary of the district it joins the Yamuna near Khodar Majri, too soon losing its name in that of the Yamuna, which is trebled in size after the junction of the two rivers. It is one of the most considerable of the mountain torrents. When it issues from its bed of snow at an elevation of about 3,897 m above the level of the sea, it flows in a grand volume, 9 m wide and 9 m deep maintaining its dignity of character until its confluence with the river, which should, if rivers had their just rights, have been considered its tributary. During its comparatively short career, the Tons receives into its bosom the waters of several other beautiful streams. The current of this river is swift and the course full of stones. The maximum width is estimated at 30 m. In the hills it flows through a very deep gorge. During summer the water is 2.4 m to 3 m deep, hence unfordable anywhere. In 1924 it was in flood and rose to a record height causing damage to villages and arable lands in the Paonta tahsil.

The current being strong and swift there exists no ferry on it nor can it be crossed by a *bharla* etc. Usually the people cross it by means of a *jhula* or a *chhinka* (net). There are four *jhulas* and a suspension bridge over this river. The *jhulas* are installed at village Chamyara Morar and Sayasu in Renuka tahsil and at Kando Chheog and Masu in Paonta tahsil. The suspension bridge is at Menus near Naini Dhar in tahsil Renuka.

Like the Giri it furnishes means for floating timber. Tons renders this service to the territories of Jubbal tahsil of Mahasu district and Tehri Garhwal. In the east of the Dhar Nigali, rise two streams which flow into

the Tons.. These are the Bhagal, which drains the north-eastern corner of the district, south of Jubbal tahsil, and the Newali or Naira already mentioned. Sainj stream also brings its tribute to the Tons.

The rivers and their tributaries are bouldry in nature and are more or less rushing torrents during the rainy season, but have less discharge in the dry months. The beds are well defined channels but cutting action of water is discernible by denudation and bank erosion. In the south-west corner besides the Markanda three seasonal torrents rise in the hills near Madhan Kidar and combine .midway between Papri and Bhojpur to form the Roon, which flows southwards from the Dharthi Dhar into the Ambala district.

The Jalal—This small, shallow, and narrow river rises near village Bani below Nehi in tahsil Pachhad and forms a dividing line between the Sain and the Dharthi. At Dadahu in tahsil Renuka it falls into the Giri river, losing its name. It is generally fordable and rarely unpassable except when in flood which passes away soon. Fish is found but not in plenty.

The Markanda—It rises at Baraban in the hill of Katasan pass below a temple of Katasan Devi. After flowing from south-east to south-west for a distance of about 24 km within the district, irrigating Bajora area, it passes on to the Ambala district of the Haryana at Kala Amb where it is quite wide. When in flood it causes great loss to the land. At village Dewani it is joined by a streamlet named Salani. The course of this river is of varying width from place to place. It is a sluggish, perennial stream, shallow and always fordable. During summer it is about 0.3 m to 0.6 m deep. It is, however, difficult to cross it for two to four hours when in flood. Its banks are highly sandy out of which gold is washed. Different varieties of fish are found. Areas of Bajora, *khol* of Kala Amb, the lands of Shambhuwala, Rukhri and the garden of Bir Bikramabad and the Khadar Bag, are irrigated by its water and a few water-mills are also run. Its only tributary, of any importance, is the Salani.

The Bata—This river issues from Siori spring in the Dharthi range, located in village Bagna, tahsil Nahan, and takes easterly direction reverse to the course of the Markanda. Dividing Kayarda Dun into two parts, it joins Yamuna at Bata Mandi and loses its separate entity and name. The varying width of its course never exceeds 12 m. The depth is also not much being limited generally to 0.3 m to 0.6 m. Dun area is irrigated by its water. It is a perennial stream, subject to heavy floods in the rainy season, though usually fordable.

The Ghaggar—This river is mentionable not because it is one of the main or principal water bodies of the area but simply for the reason that it rises near Lawasa in this district. It flows in the westerly direction and whole of southern slope of Dharthi Dhar up to Lawasa drains into this river. It flows for about 12.8 km in Pachhad tahsil of this district before it enters the Haryana near Prit Nagar. Before it collects waters sufficient to make

it a river it has already crossed the limits of the district. It has only two main tributaries i. e., the Lah which runs through Ghinni tract and the Deh which drains the Ghar portion of the Ponwala jagir. Because of lower altitude of the hill from which it takes its rise it is not a perennial stream but depends, to a large extent, on the monsoon rainfall for its supply. It was believed that in or near the hills when its water was used for drinking it produced disastrous results causing ailments like fever, enlarged spleen, and goitre. Near its source and for a number of kilometres further on it has a well-defined boulder-strewn bed which is never dry but while coursing in the plains the quantity of water diminishes to a mere thread and finally it loses itself in Bikaner territory near Hanumangarh formerly called Bhatnair.

Waterfalls

At village Mahipur (Mypur) situated in tahsil Ranuka there are two waterfalls which during the rainy season generally are swollen but during rest of the year, form a series of fine cascades over some cliffs. These are all the more noticeable because of the fact that waterfalls within the district are not many.

The rill, which traverses the Mangarh village on its exit, runs a water-mill and is then divided into two branches. One leading to the left runs three or four water-mills and the discharge is utilized for irrigation of certain fields of village Kadakan. The other branch on the right hand forms a waterfall about 122 m high through a deep rocky chasm. It is clearly and fully visible only from the cultivated fields of village Kadakan. There are perhaps very few water-falls within the Sirmur district of such height but the quantity of water falling through it is not usually more than what is just sufficient to run a water-mill, although during rainy season it must be much more. Similarly on the northern slopes of Sain Dhar, just below the village of Did Panar, opposite village Maithu, trans-Giri area of Renuka tahsil, are some picturesque waterfalls. These fine cascades swell in the rainy season and during the rest of the year, with lesser quantity of water, look pretty, with foamy water bouncing over the cliffs.

Lakes

The only lake in the district is at Renuka associated with the name of Renuka Devi, mother of Parasu-Rama, a deity of the Hindus. This sacred lake slumbers in picturesque surroundings.

Tanks

There are four tanks in the Nahan town and one at Tilokpur.

Springs and spring-heads

Drinking water is obtained from natural streams and springs, and the supply is often deficient in the lower ranges. Even Nahan itself used to be insufficiently supplied with water during the hot weather. In and about the town are several springs. The water of the Shivpuri spring which lies at a distance of about three kilometres north of Nahan town, is the purest. The use of spring water is now only nominal on account of the installation of the Surindera water works. Apart from the springs in and about Nahan, there are several springs in the district. Of these Nahar Sabar spring is the most important located in tahsil Renuka, at a distance of about 24 km from Nahan at the foot of a mountain range. This spring is the source of water supply to the town of Nahan since 1915. Originally the water tapped at this spring was brought to Nahan by gravitational flow in a 102 mm pipe and subsequently in the year 1960 an additional pipe of 152 mm diameter was laid. Both the pipes are working now. It is estimated that this spring supplies to the town about 13,09,236 litres of water per day. The water contains some element of lime which, it is believed, causes constipation. Water is also taken out from the oval holes dug in the nullahs in some parts of Nahan and Paonta tahsils.

Snow-fields, glaciers and ice caves

Heavy snow-fall is experienced on Choor (ridge) from December to March. The snow, in the winter, may usually descend to an altitude of 1,524 m and, roughly speaking, one third of the geographical area experiences the snow-fall. In abnormal winters the snow may descend still lower down but this is a rare phenomenon. There are no glaciers and ice caves.

Underground water resources

There is no system of underground water channels for irrigation or drinking. However, a small bit of plain area which this district contains is endowed with some possibilities for drawing underground water through wells. The details are given later in the portion dealing with irrigation under the chapter concerning agriculture.

GEOLOGY

The Geological Survey of India has kindly contributed the following report:—

"Except the north-eastern and south-western corners of the district, the entire district has been surveyed. The formations of the area belong to the sub-Himalayan and Himalayan groups. Sub-Himalayan group comprises of unmetamorphosed Tertiary rocks and the Himalayan group contains metamorphosed formations of Pre-tertiary age ranging down to Archaeans. Order of superposition of the formations exposed in the district, is as follows:—

Sub-Himalayan group		Recent & Sub-recent	Alluvium, flood plain deposits, Terrace formations, gravels and 'dun' deposits.
	Pliocene to pleis-tocene	Upper Siwaliks	Boulder conglomerate Pinjor Sandstones, Sandrock and pebble bed.

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Sub-himalayan group	Lower to Middle Miocene	Lower Siwaliks (Nahan)	Coarse to medium, micaceous sandstones, red clays, calcareous pene-contemporaneous conglomerate and pebble beds.
		Kasauli stage	Fresh water grey sandstone often micaceous, minor clay intercalation usually of grey or violet colour with fragmentary plant remains.
	Lower Miocene	or (Bansa limestone ?) Dagshai stage	Purple and green sandstones, bright pink clay, pisolitic clay conglomerates, lower part occasionally fossiliferous. Sandstones and clays of brackish water origin with clay conglomerates and gypseous nodubles.
	Eocene	Subathu stage	Red clays and sandstones, olive grey and green splintery shales, impersistent shelly limestones, carbonaceous beds, thin bands of impure *nummulitic* shelly limestones, ferruginous sandstones.
Himalayan group	Permocarboniferous	Krol series	Basic dykes and sills. Calcareous slates often sheared. Dolomitic beds and limestones. Gritty slate and quartizites. Carbonaceous shales with quartz veins.
	Carboniferous	Infra-krol	Limestone and slates.
		Blaini series	Boulder beds, limestone and bleached slates.
		Deoban and Shali limestone and shales.	
	Devonian	Jaunsar series (Chandpur slates, schistose phyllite and quartzite).	
	Pre-cambrian	Simla slates. Chail series.	
	Archaean Group	Jutogh Series	Boileaugunge Quartzites. Carbonaceous schists and limestones.
		Granites (Chor granites) (Late Palaeozoic age ?)	Granites and Gneissose granite.

Himalayan formations:—The area around Rajgarh (30° 51′ : 77° 18′) is unique in several respects. Here the entire section from Blaini to Jutogh series is exposed. The local thrust faulting in the Blaini beds (imbricate structure) the unconformity at the base of the Jutogh series, the repetition of the carbonaceous beds in the Jutogh beds by recumbent folding, and the 'window' structure in the Gatogara nala showing the Blaini resting on the Jaunsar series, with the Chail series thrust over both of them are some of the important geological features of this area. This area is also remarkably broken up by normal faulting and a number of faults are located near Rajgarh.

All the faults tend to be parallel running in a SW-NE direction, and mostly have a downthrow to the south-east. Their aggregate throw is not less than 609.6 metres (2,000 feet).

The Jaunsar Series and Jaunsar thrust, so well developed on either side of the Giri valley above Karganu are gradually overlapped by the Chail series up to Rana Ghat. At Dhar they have been entirely cut out. Towards further north-east the Jaunsar thrust re-appears beneath the Chail thrust at Kufar (30° 59′ : 77° 25′) with Jaunsar Series attaining their normal thickness.

The Blaini beds on the north-east of Chala (30° 57′ : 77° 21′) gradually become schistose. The dense limestone undergoes little change but dies out beyond Ghar Dhar (30° 59′ : 77° 24′). The boulders in the boulder bed are crushed and flattened out. The bleach slates show a prominent cleavage, often markedly oblique to the bedding.

On the north-eastern side of the Chor granite, the Jutogh series and the Chail series are typically developed. Owing to the gentle dip the boundaries are very sinuous, the Jutogh-Chail boundary roughly following the course Bateuri Chaupal, Khagna, Purwa, Kakra Dhar, Bhalu, Chiama and Kulag. It is of interest to note that the lowest horizon of the Chail Series, characterised by a dark blue banded limestone, which is such a marked feature of the Chails to the west of Kalka-Simla railway line appears intermittently at the base of the Chails at the Chaupal spur and further south.

On the Chaupal spur and in the Hamal Khad the Chail series overlie Jaunsar beds. Below these occurs a considerable thickness of beds of doubtful age, which overlie the main outcrop of the Deoban limestone at Nerua (30° 55′ : 77° 38′).

Further south, at Tikar (30° 49′ : 77° 35′) on the E. S. E side of the Chor, the Chail series directly overlie the Deoban formations. In the intervening area the Deoban beds are overlain by a fairly prominent but rather inconsistent boulder bed. It closely resembles the Blaini boulder bed, but there is no limestone bed associated with it.

The Deoban series, consisting mainly of massive limestone with some interbedded shales, have a great thickness. It has on the whole a very

gentle north to north-westerly dip, and shows no signs of folding up to the Tons river. From Isu Tibba (30° 52′ : 77° 41′) the series extend north-eastwards as a wide band.

At Chaur mountain, hornblende schists and amphibolites occur as dykes cutting the Jutogh beds and less commonly as sills parallel to the bedding of Jutogh sedimentary formations. They do not appear to invade the Chor granite and are never seen cutting the underlying Chail or Jaunsar series. Their extent is very limited rarely exceeding 91 metres (100 yards). They neither have any particular direction nor horizon.

The peak of the Chaur mountain 3,647 metres (11,966 feet) forms a prominent feature south-east of Simla and is composed of a gneissose-granite, the Chor granite which is probably of late Palaeozoic age. On the northern slopes, the Jutogh beds dip away in a north-easterly direction.

On the southern side, the Jutogh beds dip at about 30° towards north-east under the granite. Towards the east the dip of the beds and the foliation dip of granite become vertical. The granite is thought to have intruded along the synclinal axis in Jutogh Series.

Sub-himalayan formations—The Subathu beds are represented mainly by grey splintery shales, green clay shales, red clays, sandstones and shelly nummulitic limestones. Other members are olivegreen shales, calcareous slates and impure quartzites.

The Subathu beds have a general NE-SW strike and occur as discontinuous outcrops or inliers in the Dagshai beds. At Dagshai and Kasauli, they occur amongst Sirmoor formation due to infolding.

East of Dabsu (30° 38′ : 77° 9′) the Subathus lie unconformably over pre-Eocene pisolitic sandstones. Along the road section at Banog (30° 34′ : 77° 18′) thin bands of calcareous quartzite which appear to belong to the pre-Eocene sequence occur as imbricate outliers in the crushed Subathu shales.

The Subathus of the outermost band close to the Main Boundary Thrust contain very little sandstone bands whereas in the north-eastern bands, cream coloured and ferruginous sandstones are frequently developed. Similarly, red clays are more pronounced in the inner outcrops.

Fossil shells are usually indistinctly preserved. The following identified specimens are characteristic of the group.

Ostrea flemingi d' Arch, *Turbinella* of Subathuensis d' Arch, *Cardita* H. Sp. and *Strombus* Sp.

The formations of the Dagshai stage are characterized by the presence of purple sandstones and clays with pink pisolitic clay-conglomerate (pseudo conglomerate) at the base. These formations are unfossiliferous.

The Dagshai rocks are sparsely fossiliferous, consisting of plant impressions, imperfectly preserved plant stems and worm tracts. In the clay-

conglomerates of the lower and middle Dagshais, fragmentary impressions of grassy leaf are sometimes seen.

The Kasauli beds consist principally of massive or bedded grey sandstones and violet or grey clays. The sandstones predominate over the argillaceous formations. The basal clay acts as an impermeable bed and is responsible for the formation of spring.

The rocks of the lower Siwalik Nahan stage consist of alternate bands of soft, coarse-grained, micaceous sandstones and pink or grey shales. The Siwalik formations are exposed south-west of the Main Boundary Fault (Nahan Thrust) and consists essentially of a vast thickness of fluviatile sediments of fresh water origin. Lithologically, they are indistinguishable from the upper Dagshais and lower Kasaulis.

To the north-west the Nahans terminate near the nala to the east of Nibwala (30° 37′ : 77° 11′) and exposures of these beds again commence at the Majhyar-ki-Nadi section, north-east of Kaulonwala Bhud (30° 36′ : 77° 12′).

The Upper Siwalik formations are divisible into two conformable stages namely Pinjor sandstone pebble bed and the upper Boulder conglomerate stage. The thrust contact with Nahan formation is known as the Pinjor thrust.

The localities where fossiliferous horizons occur are given below.

Baldwala	(30° 36′ : 77° 9′)
Turan	(30° 35′ : 77° 9′)
Gumti	(30° 34′ : 77° 11′)
Palion	(30° 34′ : 77° 11′)

1·6 kilometres (one mile) south-west of Tilokpur (30° 32′ : 77° 13′). :-
West of Moginand (30° 31′ : 77° 14′)
Saketi (30° 31′ : 77° 14′)
South-west of Khera (30° 31′ : 77° 16′)
0·8 kilometres (½ mile) east of Matar (30° 29′ : 77° 21′).

The well preserved vertebrate molars identified from a collection from Turan and Gumti areas are as follows :-

Bovidae—Pachyportak ? Sp., Proamphibos Sp., Proamphibos lachrymans, Pilg., Tragoceras Bos Sp., Selenoportax ?

Proboscaedea—Stegodon Sp., Stegodon insignis, Elephas Sp., Archidiskodon planifrons.

Reptilea—Crocodilus Sp., Grarialis Sp.

Artiodactyla—Hippopotanius sivalensis, Falc and Cant.

One lower right mandible of a Giraffe sivatheriam Sp. ?, was obtained from Matar. Another worn out molar of Stegodon Sp. was collected from Tilokpur.

The fossils from Saketi are as follows :—

Bos Sp., Tragoportax Sp. ? Crocodilus Sp., and the dorsal scute of a Chelonian.

Vertebrate remains and bone fragments occur in two more localities from Pinjor formations lying perhaps in continuation of the same zone. One band runs between Dudhgarh (30°41′ 30″ : 77°0′ 15″) and south of Palasra (30°41′ 15″ : 77°3′) while the other one is 1·6 kilometres (one mile) north-west of Jauli (30°35′ 30″ : 77°7′).

The fossils are Elephas (Archdiskodon) planifrons., Bos Sp. Astragalus (?), Haviculo Cuboid (?)"

Mineral wealth

On the authority of technical persons the territory now comprised in the Sirmur district has been divided in the following zones or belts for the study of its mineral resources :—

FROM NORTH TO SOUTH

Granite Zone—Comprising the higher regions of the Choor mountain. It includes granites, gneisses pegmatitic association viz., quartz, mica and tourmaline.

The Metamorphic Zone—Comprising the lower levels of the Choor Dhar. It is bounded on the west by the Giri and on the south by the Giri and the Tikar-ka-Khala; it extends up to Haripur and Pulliani Ghat on the east. This zone is characterised by the extensive development of quartzites garnetiferous micaschists, crystalline lime-stones and pyrite, kaoline, mineral paints, garnet crystalline lime-stone and alum etc.

The Calcareous Zone, the Krol belt—This zone extends from beyond Kawal Khala on the west and runs between the Giri and the Jalal river terminating partially east of Dadahu. Another outcrop of the same zone appears north of the Giri from 6 km east of Siyun and stretches between the lower Giri and the Bhangal Nadi right up to the Tons. This zone is characterised largely by lime-stones and shales in an unmetamorphosed condition. The principal minerals occurring in this zone are barytes, pyrite, lead minerals, painting lime-stones and clearly material.

The Sandy Zone occupies all the southern parts of the Pachhad, Nahan and Paonta tahsils. The chief rock types are sand stones, clay and conglomerates and are rather poor in minerals. River gold and clays may be mentioned as minerals of this zone. It will thus appear that nearly all the mineral wealth of the district is confined to the two belts, namely, the metamorphic zone and the calcareous zone which occupy the central and northern parts of the district, the region north and south of the Giri river.

The information, mineral by mineral, at present available from various sources and authorities is given below :—

Alum—Alum in crude form, locally known as *kahi* is found in Lana Chaita in the Renuka tahsil. Large patches of alum are being formed in Pajhota, Narag, Rajgarh, Rog Bakhota and Haban Chavali in Pachhad tahsil, Bali-ki-Dhar in Renuka tahsil and in Sain Dhar and Ram Dhon in Nahan tahsil etc. where the pyritous schists and quartzites are exposed. The composition roughly contains eighty to ninety per cent of aluminium sulphate, free sulphuric acid, feric salts, earthy impurities such as slate schists and traces of salts of potassium and magnesium in varying percentages.

Barytes—Barytes is found in the various localities of the district such as, Tatyana, Charna, near Bankhar, Kanti Mishwa, about 0·8 km north of Rajpur and about 1·6 km east by south from Kanti in the upper Krol lime-stones, it occurs in the form of veins, lenses and pockets.

The Kanti baryte deposit is situated on the northern slope of the hill. The mineral occurs in a steep dipping vein associated with the Krol lime-stone. The vein is traceable for a distance of about 53 m with an average width of about 8 m. Besides this, there are two or three other outcrops in the area slightly to the east but they are comparatively small. The mineral is white in colour and fine-grained.

The Tatyana baryte deposit is situated about one kilometre south-east of Tatyana. The zone of baryte is confined to an area of about 366 m × 120 m on the slope of the hill. It is found as lenticular deposits at three or four places in the neighbourhood of Tatyana. The mineral is associated with dolomite at these places.

A thin vein of barytes occurs in the infrakrol shales, about one kilometre north of Rajpur. The reserves are estimated at 127 metric tonnes.

About 1·6 km south of Khajor, there is a small deposit of barytes in the upper Krol lime-stone. Here the mineral occurs associated with crystalline dolomite and calcite. These deposits are not of any commercial importance.

Clay—Clays are found at Nehi, Kanti and Rajpur and in various other localities but they have not yet been properly investigated.

Coal—The coal bed is found 0·8 km south of Kot Deothal in the Khala, which meets the Kawal Khala near Kot Deothal. The coal is of inferior quality.

Very small lenticles and stringers of coal and carbonised plant remains occur mainly in the green sandstone and occasionally in shales near Khairi and Sirmuri Tal in the Paonta tahsil. These occurrences are too small to be of any economic importance.

Garnets—The garnets in the district are found in higher ranges north of Giri river.

Gold—In the streamlets of Markanda and Roon gold washing is practised on contract basis. Gold in negligible quantities is found in several

rivers of the district, such as the Markanda, the Salani, the Roon and the Haripur Khol and perhaps also in the Bata and streams in the *khols*, namely, the Lohgarh, Gumti, Tilokpur, Khairi, Bheron and Matar. The contracts for the gold washing are annually auctioned by the Forest Department.

Gypsum—The deposits 1·6 km south-west of Korga in the Niri-ka-Khala gorge occur in steep and precipitous escarpment along the thrust zone between Jaunsar and Krol lime-stones and shales. The mineralized zone contains a mixture of anhydrite and gypsum associated with shales, lime-stones and dolomitic lime-stones in the form of lenses, pockets and bands. From the nature of the occurrence it appears that the formation of gypsum has been brought by sulphuric acid solutions reacting on the calcium carbonate constituent of the country rock. The degree and the extent of the replacement of calcium carbonate by calcium sulphate, however, have been very variable. The mineralized zones of gypsum occur in the form of two main veins striking east-west with a deep southernly dip. About 183 m west of the northern vein along the same strike another gypsum bearing belt has been investigated about 213 m west of the southern vein along the strike of the latter.

Deposits of gypsum also occur in the escarpment about 1·6 km north-north-west of Bharli. These are similar in their mode of occurrence to that at Korga. The mineral is contaminated for the greater part with dolomite. In north-eastern part of the deposit there are bands of gypsum 3 m to 4·5 m thick with little impurities; the south-western part of the deposit shows gypsum, however, of rather poor quality. By hand picking and sorting it is expected that about three lac tons of material, above eighty per cent, may be available from these deposits. A number of fairly large pockets of gypsum are recorded from the formation of Krol series at Korga, Bharli, Shilorna and Ridana. Out of these, Korga and Bharli deposits are of considerable extent.

It is reported that quantity of the material with sixty per cent gypsum is about 951,000 metric tonnes, at Korga. The Bharli deposit occurs about 1·6 km north-west of Bharli located at a height of 1,333 m. The reserves of Bharli are 1·23 million tonnes of ore with average gypsum content of 41·71 per cent. The pure gypsum available will be of the order of 51 million tonnes. A number of samples from this deposit have been analysed and the average gypsum content of the deposit is forty per cent with high percentage of magnesia. Because of its low grade the deposit is unsuitable for the manufacture of ammonium sulphate.

Iron—Iron mines exist at village Chaita, Kansar and Kanhari. At Kanhari the iron ore occurrences were exploited by ancient smelters. But these deposits are too small to be of any economic importance.

Iron-pyrites—Occurrences of pyrites are recorded in the form of lenses and veins in the lime-stone and slates at Sayasu and at Diyandon.

At Chamri, about 1·6 km north-north-east of Sayasu, the deposit is situated on the western side of Tons river. The pyritiferous band is exposed in the bed of river Tons for a distance of about 152 m in a north-north-west and south-south-east direction. Pyrite is found associated with the carbonaceous slates and lime-stone. It occurs as veins, patches and lenses generally admixed with carbonaceous shales. Assuming the average thickness of vein to be 0·9 m about 2,032 metric tonnes of pyrite may be expected for every three metres depth from the exposed part of the deposit. Average sulphur content is about thirty-eight per cent. Arsenic is absent.

Another deposit is situated at Anyar, 3·2 km north-east of Diyandon on the right bank of the Tons river. There are three or four abandoned adits. Pyrite occurs in shales and lime-stones. The thickness of the pyritiferous band is hardly 0·6 m and is not traceable for long distance. The sulphur content is 34·12 per cent. Pyrite veins are found at Anyar and Chhog Tali.

Lead—In village Bhatuni situated in tahsil Paonta was a mine of lead which has been closed. There are signs of lead loads in the Kawal stream on the borders of the Haryana.

The deposits of galena are found in the district at Anyar, Sayasu, Ungar Kando and Kanti Mishwa.

Lime-stone—In *illaqa* Sain and in the neighbourhood of Nahan a stone fit to be converted into lime is found.

High grade lime-stone (marble)—The deposits are situated in the northern parts of the district in a hill above 2,134 m high and are found at Naura, Bhaunrari and Jarag. The reserves of lime-stones at Naura have been roughly calculated as 17,27,285 tonnes on a very conservative scale. The quality of the lime-stones is high with an average analysis of 96·59 per cent of calcium carbonate. The lime-stones in all the three places mentioned above are said to be of superior quality and a detailed investigation of the best, is expected to reveal a large quantity of the rock suitable for chemical purposes.

*In the course of a private survey for the Sirmur State durbar, Messrs Mukti Nath and Achutyarao sampled two bands from Jarag, Didag and Naura. These Jutogh lime-stones are associated with carbonaceous slates and form outcrops at elevations of 1,828 to 2,438 m around Choor peak. At present they are too poorly connected with road, and cannot be economically exploited.

Until 1942 the Sataun lime-stone was graded as a Eocene age but now it is considered of pre-tertiary age. It belongs to the same structural unit as the lime-stones of Malla and Bilaspur, forming wedges between the Eocene

*Industries Department of Himachal Pradesh, *Industrial Survey Report of Himachal Pradesh* (1955-56) pp. 32-33.

younger tertiaries and the Krol rocks. The Sataun lime-stone crops out for a strike distance of 8·4 km from Khari to 0·8 km west of Bhatrog. In western part of the outcrop it forms a fine dip slope on the south side of the Giri river, whereas between Sataun and Bhatrog it occurs as a steep scare. In the outcrop across the Giri river 457 m west and south west of Sataun there is a probability of slight repetition by a tear fault running along the axis of the gorge. Its thickness is between 106·6 m and 137 m. Reserves are over 10,16,05,000 tonnes between Sataun and Bhatrog. The pale bands are slightly richer in MgO than the darker bands but the overall picture from the average of twenty-three analysis show a lime-stone eminently suitable for the manufacture of cement.

Mandhali lime-stone overlies the Sataun lime-stone and is well seen in Bhitkar nullah and on the path from Sataun to Pika[1]. These lime-stones consist of rapid alternations of shaly lime-stone and calcareous slate. Some bands are decidedly silicious but the average composition is probably very close to that of a natural cement rock. The two groups of lime-stone are each of the order of 91·4 m thick. Reserves on the Pika[2] spur are several millions of tons.

Finally there is a thick band of the Bansa lime-stone, a short distance below the Blaini series which is well developed in the west of sheet (53F/10), on the north side of the Giri. The typical Bansa is more silicious than that sampled at Katya.

There is one more excellent outcrop of vertical Mandhali lime-stone occurring in the Giri river west of Chandni where it has an apparent thickness of 79 m.

In the valley of Naira river in eastern Sirmur a massive lime-stone is exposed, some of the beds having a strong sulphurous odour, while near the base are oilitis bands. As regards lithological appearance it does not differ markedly from either the Krol or Deoban lime-stone, it extends on either side of the valley and from the Jain peak on the north and the hill which rises above Dugana on the south. These lime-stones have not been studied in detail. At present they are too poorly connected with roads and cannot be economically exploited.

As previously stated that all the sub-divisions of Krol series are well developed in the north-east in the Krol belt of this district. With Krol shales and dolomites the thickness of the Krol series may be taken as 1,067 m to 1,219 m.

The lime-stone is massive in nature. It is usually grey in colour but at places is also brownish. The grey lime-stones are of superior quality whereas the brownish lime-stone is dolomitic. A characteristic feature of

1. Probably Poka is meant.
2. Probably Poka is meant.

this lime-stone is the presence of ramifying veins of calcita as noted in the area between Bhatrog and Sataun.

The lime-stone is also traceable from the junction of the Bhitar-ka-Khala with the Giri river to Bhatrog, a distance of about one kilometre. The elevation difference is about 122 m from the level of the Giri river. Assuming the average thickness of lime-stone to be sixty metres, the reserves of lime-stone are estimated at 15·2 million tonnes.

The deposit of lime-stone between Sataun and Nadi is exposed for a short distance on both banks of the Giri river. An average thickness of about sixty-one metres is assumed. The reserves are estimated at 5·7 million tonnes. Between Nadi and south of Manal lime-stone is not exposed, but further to the west lime-stone forms steep escarpments on the southern side of the Giri river. In places the lime-stone rises for more than 305 m above the bed of the river. The thickness varies at different places but an average of sixty-one metres is assumed and the reserves are estimated at 76·6 million tonnes.

In the area between Dadahu and Kyari the lime-stone band rises to a height of 91 to 122 m above the Giri river valley level but in some places it is exposed in the bed of the river as at Bajhon. The reserves are estimated at 45·7 million tonnes.

The lime-stone beds at Naura and at Bhaunrari are traceable for a distance of ten to eleven kilometres each. Several other lime-stone bands are recorded from Jalmusa-ka-Khala, Kansar area and Khair areas in the district.

Mica—Some traces of mica are available near the Choor Dhar at village Chhog Tali. This village is 64 m from Sarahan. In village Jogar of tahsil Renuka, on the hill of Baira, mica mixed clay is found which suggests the existence of some mica there.

On the southern slopes of the Choor mountains there are several places like Kanda and Kaura, Bateuri, Thanga, Choor, etc. where pegmatites are seen enclosing variable sizes of books of muscovite of somewhat greenish tint. Along with it tourmaline also, occurs in abundance in crystals of variable sizes.

Mineral pigments—In the Pachhad tahsil at Banjan, few kilometres east of Nehi, a very large deposit of yellow ochre occurs in the Chail series. Similar deposits are also found at Lal Tikkar near Narag and may be found suitable for mineral pigments.

In addition to the above cited minerals a few other like stibnite, steatite, bauxite slates and quartzites are found in this district.

Ochre—Ochre is mined at Hiyun and Bhalana villages in Renuka tahsil.

Slates—At villages Siyun and Balara, situated in tahsil Renuka, there are slate quarries exploited by the local inhabitants and the slates used to cover the roofs of their houses.

Earthquakes and earth tremors

There exists, in the district, no seismometer and seismograph for recording direction, duration and intensity of earthquake shocks. The earthquake of 1905, of extraordinary strength and duration, which affected the water level of springs in many places, still lingers in the memory of old people of the district. No earth tremor of mentionable intensity has occurred since then.

FLORA OR BOTANY

No botanical survey of any kind has ever taken place in the area now comprising the Sirmur district either before or after the merger of the state. The account that follows, therefore, is largely based on the information available either from the old records or supplied by the Forest Department.

The district possesses a variety of vegetation in which both tropical and temperate species are represented. As the climate of Sirmur derives its character from different elevations, so its flora varies with the conditions of the locality in which the various species thrive. Along rivers and streams particularly the Giri, the Tons, the Jalal and their tributaries, forests of *khair*, sissoo,with their usual associates are commonly met. From the lowest level (which means 457 m above sea level) up to 1,219 m, particularly on southern aspects, dry deciduous forests are met with. The main species found are *Anogeissus, Terminalia, Ougeinia, Cedrela, Eugenia* etc., some sal and bushes. *Chir* among conifers occurs scattered or in small groups. The quality of these forests is poor and regeneration is not satisfactory. Of the trees, the small ones attain a height of 9 m, while *Anogeissus latifolia, Salmalia malabaricum, Ficus religiosa, Ficus bengalensis, Terminalia belerica* and *Terminalia Chebula* reach a height of 30.4 m and have massive crowns. Sal *(Shorea robusta)* and *sain (Terminalia tomentosa)* are the most valuable trees. The sal, with occasional admixture of *sain*, forms close forest, clothing the greater part of the Duns, while on the slopes to the west of Nahan, in parts of the Siwaliks and on the lower terraces of the hills north of the Dun as far as the Tons, the sal extends into a forest of mixed species. Thus sal is the principal species occurring, with its associates, in the tropical forests, confined to Nahan tahsil and lower parts of Paonta tahsil. The physiography and soil affect the composition and structure of sal forests, to a great extent. The upper canopy is light but fairly even. In dry Siwalik sal type trees have relatively short boles and poor form and a height, rarely over 18 m and often much less. There is usually a thin shrubby undergrowth. The sal forest is almost leafless during summer and the soil fully exposed. Grass is always present and is always burnt annually. Erosion is rampant in the outer Siwaliks. Next in importance to the above are the *Dalbergia Sissoo*, found always on alluvial deposits near rivers and streams, but of small height and girth; the *Bauhinia retusa*, only found in a few places, is valuable for its gum, known as *semal* or *chakera;* the *Cedrela Toona, Ougeinia dalbergioides*, the timber of which is considered good for agricultural implements, though it is a small stunted tree.

Between 914 m and 1,676 m *chir* is the major species covering vast areas, especially, southern half of Rajgarh forest division. The quality of the crop, on an average, is poor and regeneration occurs in groups. *Chir* finds its lower limit in the Siwaliks, but the trees are more or less stunted and of small girth. Good quality *chir* is found along the valleys of the Jalal and the Tons rivers. It grows in great abundance on the hills surrounding Nahan. When young it is very beautiful and of pyramidal shape, which it loses and becomes globular as it advances in age. *Chir* is tapped for resin all over the tract. In this region patches of *ban (Quercus incana)* are also met within nullahs and sheltered places.

Deodar and *kail* (*Pinus Wallichii*) are found along the main Choor Dhar and its off shoots between 1,524 m to 2,438 m. Deodar is confined to Haban forest range in the Pachhad tahsil. Few patches of it, however, occur in Chandpur and Haripur forest ranges in Renuka tahsil. In the temperate part the deodar, among the trees, stands first as producing the most lasting timber for buildings and railway sleepers, etc. The blue pine and *chir* come, next, and lastly, the oaks which yield inferior timber, charcoal, fuel and fodder. The firs *(Abies Smithiana* and *Picea Morinda)* occupy the highest elevations. They form in some places fairly dense forests in which trees 3·6 m in girth and 42·6 m high are plentiful. The yew, maple, elm and birch are found in considerable numbers. Most of the area off the deodar belt is covered by *ban* oak and grassy blanks. Due to lopping and consequent opening of canopy the oak forests are gradually being replaced by coniferous species especially deodar and *kail*. The latter species occurs either in mixture with deodar or in small groups on spurs. Regeneration of deodar and *kail* is quite satisfactory. On cooler aspects *mohru* oak *(Quercus dilatata)* is also found.

The area in hectares under forests of different categories is as follows :—

(i) Gross area of Nahan and Rajgarh divisions as per annual report 1961-62 — 1,73,001

(ii) Area of

	Nahan division	Rajgarh division
1) Reserved forests	67,310	39,448
2) Protected forests	—	5,505
3) Unclassed forests	41	1,720
4) Forests not under the control of Forest Department	4,817	54,160

Out of the area shown as forests not under the control of Forest Department, only 17,339 hectares are actually under tree growth.

Considering its small area, the district is comparatively rich in vegetation. A very large part of the district area is covered with forests of mixed, and for the most part, inferior, species locally called *kokat*. There, however, are some very good forests, and, all over the district, species are of

economic value, yielding gums, dyes, medicines, edible fruits, timber, fuel, fodder, etc. Bamboo *(Dendrocalamus strictus)* occupies an area of 7,398 hectares in the south-western corner of the district. Near Rajpur area a few *rattan* cane brakes occur, which, if extended, can support a small cottage industry. Many natural orders of the tropical zone are represented, and these embrace many species.

Shrubs—The shrubs are numerous and on the higher slopes there is a large variety of wild flowers, ferns and lichens. Among the shrubs the following may be mentioned as of economic value—*Adhatoda Vasica, Agave americana, Agave, Berberis* species, *Carissa Carandas, Carissa diffura, Carissa spinarum, Cordia Myxa, Cotoneaster bacillaris, Daphne cannabina, Desmodium tiliaefolium, Deutzia, Euphorbia, Royleana,* ferns, *Indigofera heterantha, Lantana Camara, Limonia crenulata, Lonicera augustifolia, Mimosa himalayana, Murraya Koenigii, Myrsine africana, Myrsine semiserrata, Nerium odorum, Osyris arborea,* pomegranate, *Prinsepia utilis, Putranjiva, Ribes rubrum, Rubus ellipticus, Rubus flavus, Rubus lasiocarpus, Rubus niveus, Sarcococca saligna, Saxifraga ligulata, Tecoma Undulata, Vitex Negundo, Woodfordia floribunda, Zanthoxylum alatum, Zizyphus Jujuba, Zizyphus nummularia, Zizyphus oxyphlla, and Zizyphus Vulgaris.*

Herbaceous plants, wild flowers, ferns, lichens, orchids and algae abound in this district. A valuable grass, *bhabhar (Andropagon involutus)* covers many southern slopes, and is largely used for ropes and paper making.

Climbers—Climbers found in the district are *Abrus precatorious, Bauhinia Vahlii, Caesalpinia Bonducella, Combretum decandrum, Cryptolepis Buchanani, Cuscuta reflexa, Jasminum* species, *Mimosa rubicaulis* and *Rosa moschata.*

Fruit trees—The fruit trees found growing at low elevations are the mango, custard apple, orange, lemon, citron, pomegranate, peach, plantain, plum, grape, litchi, loquat, and guava. The sweet chestnut has been planted in some gardens. Near many villages and cultivated lands the apricot, peach, pomegranate, *kaifal (Myrica Nagi),* raspberry, wild-cherry, wild-pear and walnut all grow wild. A small wild-strawberry grows on some of the upper slopes. Rhubarb grows wild.

For a further idea of the flora of the district Appendix I to this gazetteer may be referred to. These show, *inter alia,* the various natural orders and their species, local and English names of some species and the altitudinal belts in which these are found.

FORESTS

According to the publication *Forest Types of India and Burma* by H. G. Champion, the belts and patches of forests that can be recognized in Nahan and Rajgarh forest divisions are, Dry Siwalik Sal, Moist Siwalik Sal, Moist High Level Alluvial Sal, Sub-Tropical Pine *(chir)* forests, *Khair* Sissoo forests and *ban* oak forests etc. These are mentioned below :—

NAHAN FOREST DIVISION

Dry Siwalik Sal

The type is ill-distributed and is met with all over the Siwaliks on sand and conglomerate outcrops.

Extent of sal goes on decreasing as one moves westwards from Bahral on main Siwalik range, so much so that towards Haripur-Lohgarh and Mandpa forests sal is conspicuous by its absence. The chief associates of sal are *Anogeissus latifolia, Buchanania latifolia, Terminalia tomentosa, Bauhinia* spp., *Boswellia serrate* and some *Acacia Catechu.* Undergrowth is scanty and consists mainly of *Woodfordia floribunda, Carrisa spinarum, Indigofera* spp. etc. *Bauhinia Vahlii* is the most common climber in these forests. *Bhabhar* is profuse with fair extent of *Andropogon contortus.*

Sal regeneration is almost absent. The regeneration of *Anogeissus latifolia* is very conspicuous. These areas are mainly suitable for *bhabhar* propagation, which at present is in much demand for paper making. These forests are gradually but slowly undergoing succession. These form a sub-climax formation. With protection from fire, grazing and erosion, these forests may attain the climax type Mixed Dry Deciduous forests.

Moist Siwalik Sal

This type also occurs mainly in Siwaliks where the soil and moisture conditions are better than for Dry Siwalik Sal. The forest bearing this type are in Kangniwala, Ganeshwala, Surla, Maidhar, Shikarri, Kiari etc.

These forests mainly comprise mixed miscellaneous species with irregular patches of sal in deeper and rich soils. On northern aspects of the upper altitudinal limits and along stream sides even evergreens may be noticed. The chief associates are *Anogeissus latifolia, Terminalia tomentosa, Buchanania latifolia, Bauhinia* spp., *Grewia oppositifolia, Erythrina suberosa, Diospyros* spp., *Aegle Marmelos, Lannea grandis, Limonia acidissima* etc. *Dendrocalamus strictus* is abundant in this type of forest. Undergrowth is scanty and consists mainly of *Woodfordia floribunda, Colebrooka oppositifolia, Carissa spinarum* etc. *Eulaliopsis binnata* and *Andropogon contortus* grasses are fairly common in these forests.

Due to excessive grazing there is no regeneration of any species whatsoever. The climatic climax in these areas would appear to be Mixed Dry Deciduous forest with sal. The relative prevalence of sal depends largely on biotic factors.

Moist High Level Alluvial Sal

This type is found mainly on deep, rich and old soil of the Dun and is well represented by forests like Gorakhpur, Rajban, Jamotwa, Kukron,

Lai, Byas, etc. The altitudinal range is from about 305 m to 610 m above sea level.

This type of sal occurs mainly in a pure state. A mixture of about ten per cent in the upper canopy is, however, met with at places. The chief associates in the upper canopy are *Terminalia tomentosa, Terminalia belerica, Adina cordifolia* etc. The amount of underwood varies with fire protection. Typical species in the understorey is mainly *Mallotus philippinensis*. Shrubby undergrowth is sparse to dense, depending upon the intensity of grazing; closed or least grazed areas bear a dense undergrowth, consisting chiefly of *Clerodendron infortunatum, Millettia auriculata, Holarrhena antidysenterica* etc. Grasses are conspicuous by their absence under completely canopied areas, whereas, these form the ruling vegetation in gaps and frost holes; chief grasses to be found at such places are *Saccharum Munja, Imperata arundinacea, Andropogan* spp., etc. *Ageratum conyzoides* is very common in damp places. *Bauhinia Vahlii, Cissampelos Pareira* etc., are the common climbers.

Climatic climax of this locality is sal which is holding its own and regenerating itself in the forests where adverse factors inhabiting its regeneration are absent.

Sub tropical Pine *(Chir)* Forests

This type mainly occurs in the forests situated on northern aspect of the Dharthi Dhar. The altitudinal range is from 914 to 1,828 m overlapping the tropical deciduous forest at the lower elevations.

Chir-forests in the division are mainly pure forests, attaining height of 18 m to 30 m. The chief associates are *Quercus incana, Pieris ovalifolia, Rhododendron arboreum, Pyrus Pashia, Myrica Nagi, Plectranthus* spp., *Rosa* spp. etc.

Wherever the forests are closed to grazing, natural regeneration of *chir* is profuse. There is no difficulty of regeneration except for closure as the forests are burdened with concessions.

***Khair*-Sissoo Forests**

Khair—Sissoo forests are found along all the big rivers like the Yamuna and the Giri. These occur on new sandy or gravelly alluvium as for instance, in the Giri compartment, east Yamuna, west Yamuna and Konchbeli forests of the division. Natural regeneration of *khair* and sissoo is common but due to excessive grazing cannot establish itself. Other species of mixed deciduous type are deficient in this type due to very poor and recent soil.

***Ban* Oak Forests**

These are confined mainly to the northern aspects at higher elevation trans Giri area. The altitudinal zone occupied is roughly between 1,524 m to 1,828 m. There is wide overlap in sheltered places with sal and on spurs with *chir* at altitudes from 914 m to 1,524 m.

The main oak forest in this division is Nigali in which it occurs in association with *chir* and its usual associates. Deodar has been made an associate of oak in this zone in the division by planting. It occurs in two small plantations. There is a small patch near Sanog village which originally started as a sacred plantation dedicated to the local deity. The second area is the well known Nigali plantation which covers an area of about 202 hectares on the northern aspect of main watershed of the Bohal Bharli Dhar. The plantation is being extended every year. Oak is regenerating itself but not profusely. There is almost no natural regeneration of deodar. The only mode of extension is artificial regeneration by sowing and planting.

RAJGARH FOREST DIVISION

Northern Tropical Dry Mixed Deciduous Forests—This type occurs on the slopes along the Giri, the Tons, and the Ghaggar rivers and on the southern slopes of Dharthi Dhar, along the southern boundary of the division. These forests extend up to an altitude of about 1,219 m above sea level. The most common species are *Anogeissus latifolia, Limonia acidissima, Lannea grandis, Aegle Marmelos, Flacourtia Ramoutchi, Eugenia Jambolana* and *Mallotus philippinensis*. Apart from these *Terminalia tomentosa, Acacia Catechu, Ougeinia dalbergioides, Cassia Fistula, Kydia calycina and Dalbergia* Sissoo are found scattered in some of the better quality forests. A small patch of sal occurs, near Talon village. Bamboo is found scattered in the forests along the Ghaggar catchment.

The undergrowth is moderately dense and generally comprises *Carissa opaca, Woodfordia floribunda, Murraya Koenigii, Euphorbia Royaleana* and *Adhatoda Vasica*. Amongst the climbers *Bauhinia Vahlii,* is present in profuse abundance all over these forests; *Pueraria Tuberosa* is very common in Ghinni area; *Combretum decandrum, Acacia pennata* and *Caesalpinia Sepiaria* are found scattered in these forests.

The canopy is light, irregular, often broken and formed entirely of deciduous trees. The trees have short poles, are crooked in appearance and poor in form. The stocking is extremely variable and generally poor. The quality on the whole is very poor, and the present crop is of little value except for fuel.

Himalayan Sub-tropical Pine Forests—This type occurs from 914 m to 1,981 m overlapping tropical dry deciduous forests at the lower elevations, giving way to the temperate forests above. Vast stretches of this type of forest occur in Narag range and to a much lesser extent in Haban and Chandpur ranges. Haripur range has only a small patch of such forest on the slopes along the Sainj stream. The main species is *chir* and on the whole the *chir* forests are remarkably pure with, practically no other tree occurring in the top canopy. Along the lower streams, *Eugenia Jambolana, Lannea grandis, Terminalia Chebula,* etc. exist as fringing forests in damp places; along most of the damper nullahs at higher altitudes, *ban, bras (Rhododendron arboreum), Pieris ovalifolia* and *Myrica Nagi* are found.

Along dry exposed nullahs, grass land and miscellaneous forest occur. Near the upper limits of *chir* and especially on moist and cold northern aspect, *chir* is found to be growing side by side with deodar, *chir* occupying the exposed ridges and deodar in the sheltered nullahs.

Himalayan Moist Temperate Forests—This type occurs on slopes from about 1,829 m to 3,200 m overlapping *chir* pine forest at the lower end and Alpine forests at its higher extremities. The chief characteristic in this belt is the extensive development of coniferous forests. The number of dominant species is small, in fact pure crops are more frequent than mixed crops. The conifers, generally, form well stocked forests of good height (30 m to 46 m) with varying amount of undergrowth, mostly evergreen oaks strongly predominating in lower canopy. The oak forests are usually composed of a single species, the species being dependent for their distribution mainly on altitude. The trees are generally of moderate height (12 m to 21 m), with widely spreading crowns and short boles. Oak trees of huge dimensions, both in height and girth, are found to be growing, in certain forests, on good soils and sheltered places. A deciduous shrubby undergrowth is almost always present, its luxuriance being largely determined by the density of the canopy and the intensity of grazing. Evergreen shrubs like *Daphne cannabina, Skimmia Laureola, Sarcococca saligna,* occur gregariously over considerable area. Climbers of temperate zone such as *Rosa moschata, Hedera Helix, Clematis montana* are frequent but unimportant. Mosses and ferns are found in abundance all over the area. Dwarf bamboo is found to be growing, in patches, in some moist localities. The whole forest is subjected to rather heavy grazing but lopping is mostly confined to areas adjoining villages and *thaches* (grazing ground) where it is very heavy and even deodar and *kail* trees are badly lopped and needles used as bedding for the cattle. This group of forests is well represented in Haban range and to a smaller extent in Haripur and Chandpur ranges, but is entirely absent in Narag range.

Cedrus Deodara—The deodar forests extend from about 1,829 m to 2,743 m altitude. In this zone deodar predominates in all favourable situations, forming a pure crop over large area, in Haban range, but is represented by only a few small patches in Chandpur and Haripur ranges. In the lower parts *kail* is frequently mixed with deodar and in some places has established itself as an almost pure young forest. *Kail* is occasionally found mixed with deodar in the highest limits of the deodar zone. In the higher, cooler and damp places spruce is commonly found mixed with deodar. The canopy is fairly complete in general and very dense in young crop. The boles are straight and tall; a height of 27 to 36 m is usual, and the crop is mostly of good quality. The second storey is, generally, not very high and is formed by scattered trees of oak and *bras*. The ground flora is of light to moderate density, depending on intensity of grazing. It consists chiefly of *Lonicera augustifolia, Viburnum cotinifolium, Berberis chitria Daphne cannabina, Indigofera pulchella, Rubus niveus, Prinsepia utilis,*

Rosa moschata, Jasminum officinale, ferns, grasses etc. Regeneration of deodar and *kail* is plentiful, in patches where the canopy was opened up during past fellings, except for areas adjoining villages where grazing is very heavy and hence regeneration has failed to establish itself.

Western Mixed Coniferous Forests

Western Oak Fir Forests—This type occurs on the highest slopes of Haban, Haripur and Chandpur ranges and at altitudes of about 2,286 m and above. It supports mainly fir and spruce and few deodar and *kail* trees of very fine growth. A height of forty-five metres is not very uncommon among the fir and spruce trees and trees of large girth are also frequently met with. In the lower zone spruce predominates mixed with fir, in general, and *kail* and deodar at places. In the upper zone a mixed crop of fir and spruce with a sprinkling of *Taxus baccata* occurs. The predominance of one species or another is dependent on aspect and locality. On cool northern aspects silver fir predominates while open ridges are dominated by spruce. Regeneration of spruce and fir is adequate at most places and the stocking is generally good. Oaks form a dense under storey all over the area. *Ban* monopolises the lower zone, while the narrow central belt is composed of a mixture of *mohru ban* or *mohru kharsu* and the upper zone, exclusively of *kharsu* and few *Betula alnoides.* The undergrowth is generally, dense and consists, chiefly, of *Viburnum nervosum, Viola serpens, Fragaria vesca, Geranium Wallichii, Ainsliaea aptera, Deutzia corymbosa,* ferns, grasses and *Arundinaria falcata.*

Ban **Oak Forests**—*Ban* oak forests occupy the lower limits of the Himalayan moist temperate forests. On good sites the trees form closed canopy about 18 m high and up to 24 m at places, but on southern aspects the cover is generally incomplete, the trees are short boled and branchy. The crop is of irregular age and supports plenty of regeneration. *Rhododendron arborium, Myrica Nagi, Cornus capitata* and *Pierus ovalifolia* are the typical associates below the oak canopy. The undergrowth is usually dense and consists mainly of *Rubus niveus, Berberis chitria, Prinsepia utilis, Desmodium tiliaefolium, Myrsine africana, Boenninghausenia albiflora,* ferns and grasses.

The *ban* oak forests are much exposed to damage and destruction through human agencies, being at favourable altitude for settlement and cultivation. Lopping is extremely prevalent and combined with fuel demand, has led to the final disappearance of the forest over large areas.

Kharsu **Oak Forests** *(Quercus semecarpifolia)*—This type extends over an altitudinal range of 2,438 m to 3,353 m. The lowest altitude being reached mostly in damp nullahs on northern aspect and the highest on exposed slopes on southern aspect where it directly abuts on the Alpine pastures. The oak forms a dense crop of irregular age from fifteen to twenty-four metres high with very little admixture of other species. Scatetred trees of spruce, fir, *Rhododendron arberium, Taxus baccata* and

Betula alnoides are found in these forests. Moderately dense undergrowth of *Viburnum foetens, Lonicera augustifolia, Skimmia Laureola, Salix elegans, Rosa macrophylla, Rumex nepalensis, Smilax vaginata, Sarcococca saligna,* ferns and grasses, are present. Seedling regeneration is adequate at places. The trees around summer grazing grounds are subjected to heavy lopping.

Moist Alpine Scrub—This type occurs only in area adjoining the Choor Dhar at elevations above 3,200 m. The scrub formation is composed of stunted and spreading plants of *Juniperus recurva, Betula utilis, Cotoneaster microphylla, Rhododendron Anthopogon* and *Salix flabellaris.* Apart from these, plenty of colourful flowering herbs like *Potentilla argyrophylla, Rosa sericea, Hemiphragma heterophyllum, Ranunculus diffusus, Anemone obtusiloba,* etc., are found scattered all over the grass land.

The following serial and edaphic types are also found over-lapping with the main types in their distribution.

Lower Blue Pine—This type is confined to the Haban range of the division and occurs at elevation from 1,829 m to 2,743 m. Scattered oak trees and few rhododendrons form a light under storey. Undergrowth is moderate to heavy, depending on the canopy and grazing intensity and consist mainly of *Berberis lycium, Rubus niveus, Lonicera augustifolia, Desmodium tiliaefolium, Viola serpens, Prinsepia utilis,* ferns and grasses. Regeneration of *kail* is adequate in most places. All over the tract the *kail* trees are heavily lopped and the needles used as bedding for the cattle and subsequently as manure for the fields.

Oak scrub—This type occurs in *ban* oak zone and is actually a degenerated form of *ban* oak high forest, which was subjected to intense lopping and more or less fuel and pole fellings, combined with continuous grazing over a long period. Ground flora is dense or patchy and chiefly consist of thorny bushes like *Barberis lycium, Prinsepia utilis, Pyrus Pashia, Plectranthus rugosus, Rubus nevius,* grasses etc. Regeneration of *ban* oak is practically absent and the soil is usually badly eroded.

Dry Deciduous Scrub—This occurs all over the dry deciduous forest zone occupying the most unfavourable sites and wherever the better quality forest was cleared in the past for temporary cultivation. The crop consists of mainly *Lannea grandis, Aegle Marmelos, Cassia Fistula, Acacia Catechu, Woodfordia floribunda, Carissa spinarum, Flacourtia Ramotchi, Euphorbia Royleana, Holarrhena antidysenterica,* and thin layer of grasses. The surface soil is, commonly hard and impervious due to exposure and trampling.

Injuries to which the forest crop is liable—Fire and frost, snow and storms, drought and erosion are some of the natural calamities; grazing by domestic animals and grass cuttings, illicit felling and lopping are a few important injuries due to man; wild animals and birds, certain plants and parasites, and, fungi and insects are no less destructive to the forest growth. Some of these may be discussed briefly.

Erosion—All along the Siwaliks with unstable sand-rock and upper sand conglomerates, where fires, grazing and other injurious factors have destroyed or reduced vegetation, erosion has stepped in.

Snow and frost—Snow damage is generally noticeable in deodar and *kail* forests, but it also occurs in the higher level *chir* forests during severe winters. Severe frost sometimes causes limited amount of damage in deodar plantation. In the best sal forests, one frequently comes across saplings and poles with frost forks.

Fires—In spite of fire lines and fire-watchers, there have been frequent and severe fires in the past, chiefly in Siwaliks. Fire has been the chief cause of injury to the *chir* trees and to the forest growth along the Siwalik hills. The fires are severe and extensive in the outer Siwaliks.

Illicit felling and lopping—Due to proximity of the forests to the markets like Dehra Dun and Yamuna Nagar, easy extraction facilities, and relative location of forests and agriculture holdings, illicit fellings are not uncommon.

Lopping of oaks is recorded as a right and it causes serious damage to the oak forests situated within easy reach of villages and halting places of the Gujars. Illicit lopping in *kail* forests is very heavy and villagers even lop deodar and spruce trees occurring near the villages. Grazing is frequently indulged in clandestinely causing hinderance to natural regeneration by browsing, trampling and compacting the soil. This is most harmful in *chir* and oak forests. Grazing in high altitude areas by the Gujar herds is causing damage to forests and concentrated grazing in localised areas is causing erosion due to constant trampling of soil by buffaloes, sheep and goats.

Wild animals—Black bears debark and often girdle young *kail* and deodar trees in the early spring and as a result of this many young trees die. Bears also break branches of oak trees to obtain acorns. Porcupines eat the roots of young plants and occasionally do some damage in young plantations. Monkeys and flying squirrels eat up the seeds from the cones of the conifers. Chital and sambur do most damage to young sal regeneration and coppice shoots. Porcupines also do a certain amount of damage to young regeneration. Wild bears, by digging up the soil uproot the young sal regeneration and bamboos.

Birds—The Himalayan nut cracker eats the seeds of pine cones. Pheasants sometimes eat up the seeds from the areas sown with deodar or *chir.*

Insects—*Hoplocerambyx Spinicornis* (the sal borer) is the most serious insect pest of sal. The pest is common and every year a certain number of sal trees are killed outright. The borer attacks the heartwood alone. The slash and felling refuse, as rotten logs of sal, provide ideal breeding grounds. Abnormally heavy rains also promote the borer attack. This insect attack

attained an epidemic form in some of the better quality sal forests of this division during 1948. The Forest Department has, however, been adopting various preventive and remedial measures to control the attack by this pest.

Locusts also occasionally attack these forests. The scale insect, invades the sal and other forests during March-April. It feeds on young shoots and retards their growth. During an attack the forest floor gets covered with a shining sticky substance exuded by the insect. Termites infest the greater part of the localities especially the areas with red clay.

Plants and climbers—They are usually destructive. By far the most damaging is *Bauhinia Vahlii*. Its incidence is very heavy on the higher slopes of Siwaliks and in forests of the Dun. *Combretum decandrum* is very common in sal forests (trans-Giri) of Bhangani range. *Milletia auriculata* is equally harmful particularly where it forms a dense undergrowth and prevents the establishment of sal advance growth. Other common climbers are *Dioscorea* spp., *Ichnocarpus* spp., *Cessempelos* spp., etc. All these climbers cause forking, bending and stuntedness in young sal.

Maljhan (Bauhinia Vahlii) is the only climber which causes appreciable damage in lowlying broad leaved forest and occasionally in some *chir* forests. A severe check is placed on the spread of *maljhan* by the villagers, who cut them out ruthlessly for leaves, but even this has not been able to fully check its luxuriant growth over large areas. *Clematis montana* and *Vitis semicordata* occasionally do a limited amount of damage in deodar forests by suppressing young poles in moist and damp localities.

Parasites—*Loranthus* spp. is the common parasite on sal miscellaneous species.

Fungi—Cauj is the common fungus which causes the brown heart rot of sal. It attacks trees of all sizes but more commonly it is found on mature and over mature trees. *Trametes pini* attacks the looped *kail* trees but the damage is not very serious.

The most important problem of the district is to preserve the existing forests and their further extension and to meet the genuine demands of the people. The wants of the population with respect to which rights or concessions have been granted are, fuel for domestic purposes, fuel for burning the dead, small timber for agricultural implements and building huts, grazing grounds; taking out grass– *bhabhar, munj, khar, maljhan;* other minor forest produce like bamboos, lime-stone, clay, *kanta-jhari* for fencing and, access to water. These concessions are both free as well as on payment.

The ill effects of excessive burden and heavy grazing in the forests, specially the private areas, are visible near the villages resulting in soil erosion at several places. To provide for the conservation of private forests *the Himachal Pradesh Private Forests Act*, 1954 was passed and enforced. The Act provides for the management and the exercise of rights in a private forest. Rights in such forests are exercisable only in accordance with this

Act. A license may be granted on application by a land-lord or owner, to fell and sell trees out of such forests. These legal and developmental measures are expected to have salutary effects on the flora of the district.

FAUNA OR ZOOLOGY

The area comprised in the district has never been systematically and scientifically surveyed for distribution of fauna. However, considerable information about the fauna of the district is available from various sources and this has been supplemented by enquiries and investigations specially carried out for the gazetteer. The district contains a variety of fauna, due chiefly to the different climates found in the tropical Dun, the Siwaliks and Himalayas, long river basins, and sub-Alpine heights. Other causes of fauna favouring are the comparatively large extents covered by forest and the measures for the protection of game taken by the Forest Department.

In the past wild elephants and tigers were said to be plentiful in the Dun, and the former were sometimes captured and domesticated. Both these animals have now, however, completely disappeared. During the thirties of this century, tigers were found and had a wider range than the Sirmur Duns and low hills for their hunting grounds, and hence their depredations were not much felt. Tiger is now almost extinct in this district due to excessive shooting in the past. Furthermore this monarch of the plains seldom mounts any great elevations, and is only very rarely seen at the height of 2,438 m above sea level.

The leopard or panther is common and is known under various names, as *bagh, baghera* and *anneth*. Other carnivora are the hyaena, jackal, cat, the yellow jungle cat and fox. The sambur, chital, barking deer, *ghural*, porcupine, civet-cats, monkeys and wild-boars are all found in the tropical tracts. Serow and *kastura* are found on the higher hills. The agile and beautiful animals of the deer family are to be seen dashing at full speed down the sides of some steep precipice, which few could even look over without feeling dizzy, and their appearance in such situations tends greatly to heighten the effect of the scene. They are found in the greatest abundance in almost inaccessible places, far into the interior. The sambur prefers the low hills, the chital the sal forests of the Dun, and the *chausingha*, its open grassy lands and glades. The *kakar* keeps to the forests on the hills and the *ghural* to the precipices. The former is also found at higher elevations. The black bear wanders from the higher forests to the lower ones, where it spends the winter. This monster attains a great size, and would be very formidable, were he as bold as he is savage. It makes its dens in the deepest and most sequestered dells, shunning the day, and haunting spots of such profound gloom, that it would seem as if the sun's beam had never enlivened its solitudes.

Hares, jungle-fowls, partridges, chukors and quails are plentiful in parts of the Dun and low hills. These jungle-fowls, which are poultry in their wild state, are excellent table birds, finer and of a better flavour, perhaps, than

any other game bird. They are shy, and run very swiftly through the bushes, so that it is difficult to procure them, even where they abound.

The *kolsa* (black pheasant) is found here and there on the low hill slopes. The *monal* also called *ratnal*, koklas and *cheer* pheasants, doves, peacocks are common in their ranges. The *cheer* pheasant does not descend lower than 1,827 m to 2,741 m above the level of the sea, and is generally found in coveys on the summits of the most naked mountains, avoiding those which are thickly clothed with forest trees or brushwood, and precipitous grassy grounds. Early in the morning or late in the evening, they are invariably at feed on the crest of the hills, and during the heat of the day hide in the grass under projecting crags. They are decidedly less numerous than any of the other mountain pheasants, and the excitement of a trudge after these beautiful birds is, to a true sportsman, considerably augmented by their comparative rarity.

That the forests of Sirmur were, once well stocked with game and thus a great attraction to the sportsmen, is not open to doubt. Renowned shikaris used to visit the area on hunting expeditions and returned with immense enjoyment and great satisfaction. Captain Mundy was one, amongst others, who has left on record his interesting account of visit to Sirmur in 1832. It sheds a flood of light on the fauna of the area and hence the relevant portion of the description is given below. He was camping at the village of Kayarda, romantically situated in a dell completely encompassed by woody heights when, he says, "*A little, ugly, but athletic Shikkaree, who visited our camp, informed us that the surrounding forests abounded in bears, leopards, hyaenas, wild elephants, and even tigers; but the coverts are so heavy, and cut up by ravines, that they are not accessible to mounted sportsmen. A small species of pheasant and the jungle-poultry are also found in the hills—the latter were crowing all day on the heights above us.

We took a sporting stroll in the afternoon, and brought home a good bag of partridges and hares : we also roused a very large boar, but he escaped..... Returning towards camp, in the dusk of the evening, I saw a large snake, (the only one I ever met with when out shooting,) which, as it rolled its scaly length over the brow of a ravine, seemed to be about the thickness of a man's arm. I had but a momentary glimpse of it, and fired, the ball splintering the piece of burnt timber under which it was gliding..... The servants, and the Goorkha Sepoys who formed our guard, told us that they were much delayed during their night-march by the wild elephants, who made several attacks upon their tame brethren carrying our tents, and were only repulsed by the firing of the Sepoys. These huge inhabitants of the woods are rarely seen except in the night, when they commonly descend to the valleys. We may expect some annoyance from them to-night, as the *Doon* is here scarcely

* Mundy, Captain, *A Tour in India*, Vol. I, pp. 201–207

a quarter of a mile in width, and completely hemmed in by overhanging hills; but such is their dread of fire, that it is no difficult matter to repulse these Brobdignag foes, who, if they could succeed in making good their attack, would quickly level our canvas home."

In order to convey an idea of the abundance of the fauna in the district, the various species known to be existing in the area, have been enumerated in Appendix II. This will assist a sportsman, interested in game and fish, to chalk out his programme by selecting sites and species for his hunting expedition.

The wild life plays no less significant role in the economy of the district. Shooting of wild life is primarily done for sport and annexing trophies of the animals. Flesh of wild animals like *ghural*, chital, sambur, wild-boars, pheasants etc. is also consumed in the kitchen as special dishes. Very few people come from outside for shooting purposes. But with the creation of wild life sanctuaries and facilities being provided for their stay and viewing wild life in natural pastures there is every possibility of influx of a good number of tourists and in that event the wild life will certainly play its own role in the economy of the district. Shooting blocks have also been created to provide well managed shooting for sportsmen.

Although no attempt would seem to have been made to collect and ascertain the statistics about the mortality due to reptiles and wild animals yet the extent of mortality, on this account, has never been, according to the general belief, very significant.

Game laws and measures for the preservation of wild life

Game laws have been promulgated with a view, firstly, to extend shooting facilities, and, secondly, for the conservation of wild life from indiscriminate killing by poaching or otherwise.

The principal Acts, administered by the Forest Department, for the protection and preservation of wild life are the *Indian Forest Act 1927* with rules made thereunder. The Act extends, so far as the preservation of fauna is concerned, only to the reserved and the protected forests. The second statute is the *Punjab Wild Animals Protection Act II of 1933* with rules thereunder. This Act is effective in so far as the non-forest areas are concerned. Apart from these, there are other rules such as the *Hunting and Shooting Rules*, the *Skins and Trophies Rules*, the *Monkey Capturing and Export Rules, Wild Life Sanctuaries Rules* and *Tiger Hunting Rules*.

In order to give rest to game in the shooting areas and to save them from indiscriminate and heavy shooting, a system known as the shooting block system has been introduced under which a division of the forest is divided into various manageable blocks of varying sizes which are notified by the Chief Conservator of Forests and copies of their lists are exhibited in the offices of the Divisional Forest Officers and the Wild Life Warden.

The main features of the shooting block are that a shooting licence for fifteen days only is granted in a block, commencing in each season from the first or the sixteenth of a month and thus fifteen days rest is given to the wild life in the block after each shoot in it. An idea about the extent of this facility and relief afforded to the forests can be had from the fact that as many as 171 shooting blocks covering an area of 50,716 hectares have been notified in Nahan forest division alone. In the Rajgarh forest division, however, there are only four shooting blocks.

In this district there are two game sanctuaries. The Simbal Bara Game Sanctuary is situated at a distance of forty-five kilometres from Nahan in Majra range. It comprises almost the whole of Majra forest range, and embraces an area of fifty square kilometres with a buffer belt of eight square kilometres. Up to thirty-two kilometres from Nahan the road is the part of Simla-Nahan-Paonta-Dehra Dun road. The sanctuary can be approached from Majra which lies nearest to it and to which point regular buses ply daily from Nahan. Adequate accommodation is available as there is a well furnished and well equipped forest rest-house at Majra and Simbal Bara forest inspection hut, thirteen kilometres from Majra, situated in the heart of the Simbal Bara Game Sanctuary. The newly built forest inspection hut has two bedrooms, for which nominal rent is charged. Except for the rainy season, usually in full swing during July and August, one can enjoy the pleasure of a visit to this sanctuary throughout the year. Most beautiful sal and scrub forests are present and variety of wild life is found in this area. Rock-salt is provided to the wild animals to induce them to remain here and not to migrate. Sambur, spotted-deer, *ghurals*, wild-boars, red jungle-fowls, *kalej* and *cheer* pheasants and partridges are found in good number.

Tiger migrates to these forests from Uttar Pradesh during May and June and is provided full protection. It was once the best tiger shooting ground but after lot of shooting during erstwhile state times tigers have become almost extinct.

From Majra there is a motorable road for thirteen kilometres to the heart of the sanctuary with beautiful perennial nullahs, which start after about six kilometres. It is a good picnic spot and provides beautiful and picturesque scenery of the plains, the river Yamuna and the Bata whirl around it. Good photographs of animals can be obtained here by tourists.

A permit for entry in the sanctuary is obtainable from the Divisional Forest Officer, Nahan, on application and without any entry fee. It is proposed to further develop this sanctuary in near future. Special reserve plots or *sanctum sanctorum* are marked for the propagation of wild life in this sanctuary.

Another area declared as a wild life sanctuary is the Renuka Sanctuary, situated in Rajgarh forest division at a distance of about forty-two

kilometres from Nahan, approachable by a motor road. Nearest point getting to the sanctuary is Dadahu served with a regular daily bus service. It covers an area of about thirteen square kilometres with a buffer-belt of two square kilometres. It lies among the low Himalayan region with a beautiful lake. Close to the lake lies the sacred Parasu-Rama's tank. Both the lake and the tank are visited by thousands of people on *Kartika ekadashi*. The lake provides good boating. Around the scrub forest, number of coveys of red jungle-fowls, black pheasants and, peacocks can be seen early in the morning. Sambur with its sagacious antlers, spotted-deer with its pearl like spots and the goose and other aquatic birds represent the population of this sacred sanctuary, and one could easily take their photographs.

The traveller or the visitor has not to encounter any difficulty for accommodation as a beautiful forest rest-house with modern sanitary fittings and three bedrooms, is located at the bank of the lake where accommodation can be obtained by applying for a permit to the Divisional Forest Officer, Rajgarh. Besides, there are eight rooms available in the forest inn, near Parasu-Rama's tank. Permits can be had from the District Public Relations Officer. This sanctuary, too, can be visited any time during the year avoiding the rainy season.

Good shooting grounds are present all around the sanctuary and a visitor thus can enjoy not only photography and the scenery of the place, but also the shooting.

A small bazar is situated at Dadahu about one kilometre from the forest rest-house, where food-stuffs are available. One can pass peaceful days in this solitary place.

CLIMATE

It would be interesting to reproduce here an extract from the *Gazetteer of the Territories under the Government of the East India Company*, published in 1862 and to compare it with the account that would be appropriate, to the existing conditions in that part of the district, which is commonly called Kayarda Dun. At pages 916 and 917 of the said book, the following account occurs :- "The climate varies, from that of Chur, where the surface is under snow the greater part of the year, to the stifling malaria of the Kyarda Doon, of which the greater part is a mere desert, untrodden by human beings, except by woodcutters and collectors of gum catechu, yielded in great abundance by the mimosa, which flourishes there. The shape of the Kyarda Doon, resembling a deep narrow trench, shut in on every side except to the east, where it opens to the Jumna, and having a deep alluvial swampy soil, teeming with rank vegetation, confers on it an aspect and climate similar to those in most intertropical tracts. The air is from these causes fatal to the human constitution, so that in 1815 there were only 600 inhabitants in a tract which, if fully cultivated, would probably maintain thirty times that number. Prior to the Ghoorka invasion, however, the Kyarda Doon is said to have contained eighty four populous villages. At

present, extensive thickets of bamboos indicate the character of the climate. So dense are the forests, that the sportsman finds difficulty in making his way through them in search of wild elephants, tigers, leopards, bears and hyaenas, with which they abound."

Kayarda Dun is no longer a place condemned by stifling malaria and air fatal to human constitution. The climate is still not as bracing and salubrious as in certain higher regions of the district, and malaria is still one of the diseases with which human existence has to contend. However, the fact that there are now, in Kayarda Dun of the Sirmur district, seventy-six flourishing villages and a sizeable township containing 13,838 hectares of cultivated land supporting 31,173 human souls, is solid enough proof to demonstrate the remarkable change that has come about in the climatic conditions.

The climate of this district varies according to the elevation. The terrain is mountainous with deep valleys lying between ranges 500 m in the south-western border to about 2,500 m as one proceeds towards the north-east with individual peaks going higher. The portion of the district beyond the Giri river is mostly wild mountainous country. The summer is from March to about the end of June. The south-west monsoon season starts thereafter and lasts till about mid-September. Mid-September to November constitutes the post-monsoon season and December to February is the winter season.

Speaking generally, the climate of Nahan tahsil is fairly good, but that of the Dun during the rainy season and the autumn is bad, and malarial fever is prevalent. Tahsils Renuka and Pachhad and the upper part of Paonta tahsil are healthy. The water in these places is popularly supposed to possess digestive properties. In the Dun the summer months are exceedingly hot and water is scarce, but the hill *illaqas* have a temperate climate, though the Dharthi also is hot. Pajhota, Sain and the trans-Giri country are cool even in the hot weather. Trans-Giri snow falls every year, and occasionally in Sain, while in the Dharthi it falls rarely. In 1901 and 1905 all the higher peaks of the Dharthi were covered with snow. The snowfall on the Choor peak is heavy from January to March and frequently in April. The zemindar dread the fall of snow in December, but snow after December is looked upon as beneficial, and the cultivators say it is as good as manure.

In April and May rains often bring hailstorms and damage *rabi* crops in the higher altitude where they are reaped late. The rainfall is considered ample and generally well distributed as will appear from the following pages. The result of this phenomenon is that famines and floods do not occur frequently.

Rainfall—During the pre-Merger days there were four raingauge stations in the area, now constituting Sirmur district, located at Nahan, Paonta Sahib, Dadahu and Sarahan. Annual rainfall data, in inches up to the year 1956 and in millimetres thereafter, is given in Appendix III to this volume. The Meteorological Department has record of rainfall for five stations, namely, Nahan, Paonta Sahib, Dadahu, Sarahan and Dhola Kuwa for seven years annually. The details of the rainfall at these five stations and for the district on the whole are given in Appendix IV. On the basis of this data the Meteorological Department has worked out the average annual rainfall in the district to be 1,679 mm.

Nearly eighty-five per cent of the annual rainfall is received during the period June to October. July and August are the rainiest months, rainfall in August being higher than in July. In association with western disturbances some rain occurs in the period January to March. The precipitation in the winter season is mostly in the form of snow in the north-eastern portions of the district at higher elevations.

On an average there are sixty-five rainy days (*i. e.*, days with rainfall of 2·5 mm 10 cm or more) in a year. This number varies from sixty-one at Nahan to seventy-two at Sarahan.

Temperature

There is no meteorological observatory in the district. However, the general climatic characteristics in the district are similar to those of the neighbouring districts which have meteorological observatories. The temperatures in the different parts of the district vary according to the elevations. The region near the south and south-eastern border of the district is somewhat like the plains of the Haryana and west Uttar Pradesh. After the end of February temperatures increase gradually till June which is the hottest part of the year. Over most of the district the summer is mild. With the onset of the monsoon by about the end of June there is a decrease in temperature. After the withdrawal of the monsoon by about the middle of September temperatures decrease gradually at first and fairly rapidly after November. January is generally the coldest month. In association with cold waves in the wake of western disturbances which affect the district during the winter season the minimum temperatures may go down to about the freezing point of water in the regions at lower altitudes in the south and south-western border and several degress below the freezing point at high altitudes in the northern and north-eastern portions.

Humidity

In the south-west monsoon season the humidities are high. In the post-monsoon, winter and the early part of the summer the humidities are generally low particularly in the higher regions. By June the humidities begin to increase.

Cloudiness

Frequent cloudiness occurs mostly with high and medium clouds in the winter season due to western disturbances, particularly in the northern and north-eastern parts of the district. Skies are clear or lightly clouded

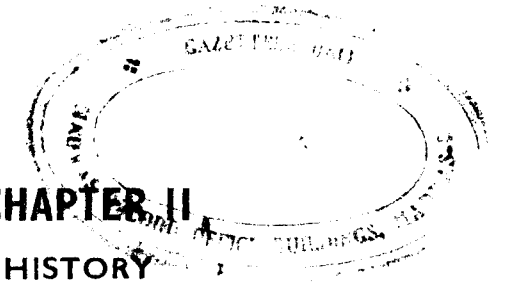
in the summer and post-monsoon seasons. Heavily clouded to overcast skies prevail in the monsoon season.

Winds

Winds are generally light throughout the year. During the monsoon months winds are easterly or south-easterly. Northerly to north-westerly winds are more common in the rest of the year.

Special weather phenomena

Thunder-storms may occur in all months, the occurrence being least in the period November to January and highest in the period April to June. Occasional hail may occur in the winter and summer months.



CHAPTER II

HISTORY

As regards the history of Sirmur the available data of historical records and archaeological features are inconsiderable. This may be ascribed to two major reasons. Firstly, as in other parts of the hills so also in Sirmur, no thorough effort seems to have been made, in the past, for the compilation of document deserving to be called a comprehensive history. Secondly, even if it is assumed that something to record history was done in Sirmur earlier, there came a time in about 1139 when, as is popularly believed, owing to the curse of a woman, the original capital along with a great part of the surrounding tract was destroyed by an unprecedented flood and reduced to a lifeless waste. Later on, almost a new line of rulers took possession of the state. But as no archaeological survey or exploration has been conducted so far nothing can be said with certainty. The main sources are the old gazetteers compiled in 1904 and 1934 and the *Tarikh Riyast Sirmur* by Kanwar Ranzor Singh. Mr. Tod[1] mentions that Sal Bahan I, *rawal* of Jaisalmer, had captured and taken possession of the area of the Punjab Hill States. As there are places with names attributed to Raja Rasaloo, the second son of Sal Bahan I, such as Rasaloo-ka-Pahar, a hill in Dewan Kot near Ambwala in tahsil Nahan, it is conjectured by some that Sirmur might have been the capital of Raja Rasaloo and he might have ruled over all the hill areas. Incidentally, one of the grandsons of Rasaloo was named Surmor. Whether this name has any bearing on the origin of the state is not known.

The existence of Sirmur as a powerful principality is substantiated by some incidents recorded in the Urdu history of Kumharsain[2]. That this document is authentic and free from defects and exaggeration cannot be vouchsafed. During the reign of Rana Zorawar Singh of Kumharsain (c. A. D. 166, calculated on the basis of regnal year of Zorawar Singh's ancestors) the then raja of Sirmur is said to have invaded Rampur Bushahr. The invader, it is said, was forewarned by Maha Kali to return and not embark on such an expedition but the raja disregarded the warning. As a result cholera broke out in the army which was forced to retreat. During the return journey the raja camped at Kumharsain (now in Mahasu district). Cordial relations were established between the two chiefs and as a consequence Zorawar Singh is said to have married his daughter to the raja of Sirmur. Rana Zorawar Singh was succeeded by his son Dil Ranjan Singh. During his reign the raja of Sirmur burning with indignity over

1. Tod, James, *The Annals and Antiquities of Rajasthan, 1894*, vol. II, p. 217.
2. Bahare Sunami, *Bahare Kumharsain*, pp. 10, 32, 55.

the failure of his earlier campaign against Bushahr, again mounted an attack on that principality in disregard of Kumharsain's advice. The raja of Sirmur met with a much worse fate and returned to Kumharsain for advice.

But Kumharsain State, according to the Punjab State Gazetteer, came into existence in or about eleventh century. There is thus apparently a big chronological difference in these two types of records. It may be possible that there was a state of Kumharsain in the second century A. D. which disintegrated and subsequently revived in the eleventh century. The boundaries, status, power and even the very existence of these hill states kept on changing throughout since ancient times until 1815 when the British came to exercise sovereign power over them.

The matrimonial alliance between the royal houses of Kumharsain and Sirmur at so early an age as the second and third century is proof of the existence of Sirmur at that time. The existence of Sirmur State during the tenth century is also substantiated by an incident related in the annals of Bilaspur. The story goes that, with the aid of Ranas and Thakurs, Bir Chand (c.A.D. 900) invaded Sirmur and annexed a portion of that state and fixed the boundary at Gorakhgarh. This invasion, it may be assumed, took place during the early part of the tenth century when Bir Chand of Bilaspur was in power. According to Bilaspur State Gazetteer* the incident is placed about the end of seventh or beginning of the eighth century.

Rana period

Certain very ancient traditions, folk-lores and folk-songs, contain references to wars among the local chieftains. These references tend to point to a period when the area, now comprised in the Sirmur district, was perhaps, as has been the case all over the hills, split up into tiny chiefships. These petty chiefs had the titles of Rana or Thakur. Some of the folk-tales still current relate to the defeat of Madna, the defeat of Kamna, and the defeat of Siddhu.

Madna was a petty chief in the northern region of what is now called Sirmur. The rana of Paonta gave him an ultimatum of war, Madna accepted the challenge and along with his brother-in-law set out to face the rana. A fierce battle ensued. Madna was killed and his brother-in-law was taken a prisoner.

Badal was the chief of a pargana. In village Shilaora, at a place named Khalna, he gave away lands to *devas* (Brahmins) and Rawats (Rajputs) for their subsistence. Brahmins were headed by Kamna and Rajputs by Kir Chand. For some time they fell out. The estrangement ended in a fight in which Kamna was killed. His wife with a view to avenging the death of her husband, collected a small army and, in a battle that followed, beheaded Kir Chand with her own hands.

* *Punjab State Gazetteer*, 1910, vol. VIII, p. 5

Mian Siddhu and Kir Chand rebelled against a raja of Sirmur and formed a front against him in Tikkari fort. The raja immediately proceeded at the head of his army to supress the rebellion. The forces of the raja treacherously entered the fort and all the rebels were captured, killed and butchered.

In the absence of any reliable evidence it is difficult to say how long this period of perpetual warfare amongst the petty local chiefs continued. But one thing is certain, that in this process of mutual conquest and consolidation, the more mighty rulers continued to become mightier still, while the weak ones continued to be pushed to the wall. It is a matter of pure conjecture as to how many generations passed away before the process of consolidation ended in the establishment of a single principality to be known as Sirmur.

The ancient state capital was Sirmur situated in a corner of the Paonta valley, also known as Kayarda Dun. The custom, seemingly prevalent in those times, of naming a state after the name of its capital (such as Mandi State after Mandi town and Chamba State after Chamba town) appears to have been followed here too. Despite subsequent shiftings of the capital, the original name, Sirmur, has held fast down to this day. The original capital, Sirmur, was devastated by a flood in the Giri river about which there are some legends.

During the reign of Raja Madan Singh, a Rajput of the solar dynasty, there once came, as a legend goes, a woman versed in necromancy and entertained the raja with a variety of feats. An item of the show was the crossing of the Giri river between Toka and Poka on a rope for which the raja promised to give away half of his kingdom to the performer. When she had successfully crossed the river the raja and some of his courtiers became apprehensive and asked the woman to recross the river by the same means and when in that act she was in the midst of the river they caused the thread to be cut and the woman fell into the river. Before drowning she uttered a curse that the state should perish. The devastation of the original capital by a flood is supposed to be the sequel to this curse.

There are various versions of this legend and all speak of the devastation of original capital of the Sirmur State through the curse of a woman. *It might be merely a customary legend in the shape of a fable in order to attract attention of the people and create interest and, this being so, a flood in the Giri river has been correlated with the legend of the woman adept in necromancy. Probably Sirmuri Tal, the capital of the state, might have been devastated due to a flood in the Giri on the bank of which it was located.

The Sirmur State was left without a ruler and it was a matter of utmost importance to obtain one. Pundits and astrologers were consulted.

*Ranzor Singh, *Tarikh Rayast Sirmur*, 1912, p. 10

They visualised that many miles east of Sirmur State there was a raja who was just and pious and decided to visit him. He had three ranees, all of them enceinte. The delegation of Sirmur pundits reached Jaisalmer and entreated the raja to part with one of his ranees so that her offspring may become the ruler of Sirmur. The pundits had divined that the ranee would beget a male child and it was further foreseen by them that he would make the best possible ruler of Sirmur. The raja after some initial hesitation agreed to the proposal and persuaded the chosen ranee to go to Sirmur. When she had just entered the boundary of Sirmur State, she gave birth, under a *dhak* tree, to Badan Singh, the first prince of the royal dynasty of the state. This tree is still worshipped by the females of Sirmur. Thus from Raja Badan Singh there had been an unbroken line of rulers till the time of Maharaja Rajinder Parkash during whose time the state was merged. Maharaja Rajinder Parkash died in 1964 leaving no male heir.

There is yet another legend* which has come down to us. After the flood had swept away the raja with the town all the *nats* (bards) who belonged to the drowned *natni* (female bard) proceeded towards Jaisalmer. There they related the story of the submersion of Sirmur and persuaded the raja to give one of his pregnant ranees whose offspring would be the ruler of Sirmur. They brought the ranee with them and while on their way, the rance gave birth to a lion and four monsters, namely, Sotabhasu, Chaltabhasu, Baithabhasu and Kharabhasu, and, after these, to a son in the same delivery. When the *nats* saw all this they exorcised the lion and the monsters, dragged them into *dhak* woods nearby and left them there to perish. The child was saved and became Garab Prakash, the first Surajbansi raja of Sirmur.

The generally accepted tradition about the present dynasty says that, for sometime after the devastation of Sirmur and the extinction of the original royal family, the state remained in disorder without any ruler. The subjects put their heads together and resolved to send a messenger to Jaisalmer to bring a prince of royal blood. Consequently, a Rai Bhat was deputed on this errand. He narrated the conditions prevailing in Sirmur to Sal Bahan II, the ruler of Jaisalmer, and beseeched him to send a prince to Sirmur. The raja granted the request and ordered his third son Hasoo, to accompany the Bhat to Sirmur. The prince along with his wife reached Sirhind where he died all of a sudden. But soon it came to be known that the wife of the deceased prince was pregnant and she, in due course, gave birth to a child under a tree of *dhak plass (Butea Frondosa)* at Poka just near Sirmuri Tal. The prince was named as Plasoo after the *plass* tree. Because of this association of the tree, the rulers of Sirmur have thereafter been called Plassia.

*Temple Capt. R. C., *Punjab Notes and Queries*, Vol. II, p. 134

There are some other versions too. For instance, it has been stated by some that the founder of the Sirmur ruling dynasty was Ugar Sen, *rawal* of Jaisalmer, who had come either on a hunting expedition or, perhaps, on pilgrimage and, finding the throne of Sirmur empty, took possession of it in 1095. This statement, however, does not appear to be based on truth inasmuch as there has been no ruler of Jaisalmer under the name of Ugar Sen and secondly, the Jaisalmer State was founded in 1156 there being no such state during 1095. In fact Hasoo the third son of Sal Bahan II was sent to Sirmur.[1]

In the old gazetteer[2] of Sirmur it is related that in 1095, Ugar Sen, had, visited Hardwar, and there met one Hoshang Rai Nath, a *bhat* of Sirmur, who sang his praises and invited him to assume the sovereignty of the kingdom. The *rawal* sent a force under his son Sobha Rawal to conquer Sirmur. Sobha subdued the country, and made Rajban his capital, taking the title of Shubh Bans Parkash. His rule lasted only four years, and he died in 1099.

Another publication[3] relates that the grandson of Sal Bahan, Prince Manu Rup of Jaisalmer, was sent by his father to succeed the gadi of Sirmur when Sirmur dynasty became heirless but while still on his way he expired. His ranee, however, gave birth to a son who was named Shubh Bans Prakash. Raja Shubh Bans Prakash, the founder of the Sirmur dynasty, reigned only for four years and on his death his son Mahva Parkash became the ruler and, it is said extended the boundaries of his raj up to the Ganga.

[4]The pedigree table of the rajas of Sirmur is available in many places but none agrees with the other. Some contain names which the others omit. The order of names also differs and so also the years. A genealogical table appearing in the old Sirmur gazetteer cannot also be said to be authentic because the same has been prepared without verifications and only on the basis of popular beliefs. The abridged genealogical tree in two parts, mythical and historical, is given in Appendix V. There are chronological difficulties on account of various discrepancies appearing here and there right upto the year 1815. The chronological tables maintained by the state in its archives and another by the *mahant* of Jagannath temple do not agree. Similarly there is considerable difference of opinion between the author of *Tarikh Riyast Sirmur* and that of the gazetteers of 1904 and 1934. By and large the names and dates adopted by the author of *Tarikh Riyast Sirmur* appear to be more convincing, and we vave, therefore, adopted the same chronological order in mentioning about the rulers of Sirmur.

1. Tod, James, Lt. Col. *The Annals and Antiquities of Rajasthan*, 1894, Vol. II, pp. 238-39.
2. *Sirmur State Gazetteer*, 1934, p. 3.
3. Jolly, M. C. *The Sirmur Marriage*, p. 3.
4. Ranzor Singh, *Tarikh Riyast Sirmur*, 1912, p. 206.

Accordingly, the ruling dynasty ending with merger of States in 1948 descended from Raja Shubh Bans Parkash who ruled from 1195 to 1199.

After the death of Raja Shubh Bans Parkash his son Malhi Parkash ascended the throne and established his capital at Rajban. He recaptured all the territories belonging to Sirmur that had been taken possession of by other potentates during the chaotic conditions following the devastation by the flood. Being ambitious to extend the limits of his state, he launched an attack on Srinagar in Garhwal, advancing as far as Malda on the Bhagirathi river, at a distance of about sixty kilometres from Srinagar, and wrested the fort of Malda. He caused to be built a temple to Lakshmi Narain on the bank of Bhagirathi to commemorate his victory and named it, after his own name, Mali Deval. Thus the raja consolidated the state anew and after a rule of eighteen years died in 1217. The name of this raja in the genealogical tree, contained in the old gazetteer, appears at serial No. 4, his predecessors being Balak Chand Parkash and Salvahan Parkash, but Kanwar Ranzor Singh has placed him at serial No. 2, omitting the above named two rajas.

Raja Udit Parkash coming to the throne in the year 1217 removed the seat of the state to Kalsi, now in the Dehra Dun district of Uttar Pradesh due to the unhealthy climate of Rajban. In 1227 he abdicated in favour of his son Kaul Parkash.

Like his grandfather, Raja Malhi or Milay Parkash, Kaul Parkash busied himself in the augmentation and strengthening of the bounds of his domain. He is said to have annexed areas belonging to the rulers of Jubbal, Tharoch and Balson and made them his tributaries. He ruled till 1239. It is about this time that the earliest mention of Sirmur, by the Mohammedan historians, occurs in the *Tabakat-i-Nasiri* during the year 634 *Hijri*, when the Nizam-ul-Mulk Mohammed Khan, who had rebelled against the Sultana Raziyya the daughter of Altamsh, took refuge in the hills of Sirmur-Bardar, where he died. Bardar is probably Bhadraj Tibba in Saharanpur.

After ascending the throne in 1239, Raja Somer Parkash is said to have invaded, plundered and annexed the fort and the then hill state of Ratesh forming part of the erstwhile Keonthal State. *Ratesh would seem to have been a feudatory either to Keonthal or Sirmur from earlier times. He is supposed to have made Ratesh the seat of his government. After a reign of nine years he passed away in 1248.

Raja Suraj Parkash then assumed the reigns of administration. While at Ratesh, he got tidings from Kalsi that his subjects had risen in mutiny and devastated the capital at Kalsi and had also attacked the palace. The mutineers, it is said, were checked and driven away by the daughter of the

Punjab State Gazetteer 1910, vol. VIII, p. 19.

raja. The raja, however, also returned in haste, punished the rebels and re-established order. Thereafter he again set out to the hills and is said to have invaded the *thakurs* of Jubbal, Balson, Kumharsain, Ghund, Theog, Sahri and Rawin now all included in Mahasu district; reduced them to submission and returned to Kalsi. Before leaving Ratesh he appointed an officer to administer these areas. The chronicles of the state do not mention the events of 655 *Hijri* when Qutlugh Khan in his retreat from Hindustan to Lahore sought a refuge in Santurgarh and the Hindu chiefs afforded him an asylum. The ruins of Santur or Santaur lie at a place called Sindhuban, near Chhachhrauli, once capital of the state of Kalsia now in the Ambala district. Thereupon Mahmud Shah I attacked Santurgarh and his forces penetrated as far as the fort and territory of Sirmur and devastated the Koh-i-Sirmur or hill tract of Sirmur. The fort and territory of Sirmur were then apparently in possession of that great *rai*, Rana Ranpal of Santur. He fled before the Mohammedans who plundered the market place and a town of Sirmur. Reference to the fort, the market place and the town of Sirmur is doubtful for the town had been ruined earlier and the seat of government was at Kalsi. The historian[1] observes that before this time no Mohammedan army had ever penetrated this territory. Raja Suraj Parkash reigned for eleven years and died in the year 1259.

From 1259 to 1374, seven rajas, namely, Padam Parkash, Karan Parkash, Akhand Parkash, Budhi Parkash, Achal Parkash, Bir Sal Parkash and Sal Braham Parkash ruled the state.

Raja Bhagat Parkash ruled from 1374 to 1386. In 1379 the Sirmur State was made a tributary by Firuz Shah of Delhi. The prince and several of his successors frequently visited Sirmur in their hunting excursions[2]. In the year 1382 Sultan Firuz Shah III passed through Ambala and entered the hills of Saharanpur. After taking tribute from the *rais* of Sirmur and the other hill states he returned to Delhi.[3]

Following the death of Raja Bhagat Parkash in 1386 Raja Jagat Parkash occupied the throne. His reign was characterised by disorder owing to his own mismanagement and carelessness. His subjects were generally in revolt. The rulers of Jubbal, Balson, Rawin, Kumharsain and other fiefs, revolted, shook off allegiance and ceased to be subject and subordinate to him. Much worried and depressed over these chaotic conditions, he died in the year 1387 after a reign of two years only.

Raja Bir Parkash, acceding to the throne in 1387, addressed himself to the reorganisation of the state administration and to put down the rebellion. This energetic prince led an expedition to recover all the areas that had,

1. *Tabakat-i-Nasiri*, pp. 706 & 839-40
2. Thornton, *A Gazetteer of the Territories under the Government of the East India Company*, 1862, p. 918.
3. Elphinstone, Mountstuart, *The History of India*, Vol. iv, p. 14.

during his father's time, passed into the possession of the revolting rulers, and, re-annexed all such territories. The chiefs of the hills who had declared themselves independent, during the time of Raja Jagat Parkash, were also defeated and again made tributaries. Following the family traditions and customs of propitiation of the *devi* and construction of temples etc. on the state boundaries in commemoration of victories, he built a *devi* temple dedicated to Goddess Durga on the bank of the Pabar river in the area of Hat Koti (now in Mahasu district) at the junction of the boundaries of Jubbal and Rawin. A fort was also constructed on the bank of this river and it is known as Rawingarh (fort of Rawin). The temple of the goddess and the remains of the fort are still extant. This raja enjoyed a reign of ten years and passed away at Hat Koti in 1398.

Raja Nakat Parkash acceded to the throne in 1398. He made the hill village of Neri his place of residence and the seat of his government. Ruling for sixteen years he was followed by Raja Garbh Parkash in 1414. He transferred his place of residence from Neri to Jogri fort situated in the erstwhile state of Ratesh where he ruled for eighteen years and died in 1432. According to another version Raja Garbh Parkash resided in Hat Koti.

After the death of his father Raja Braham Parkash acceded to the throne in 1432. According to Kanwar Ranzor Singh, he made Kot Deothal, in Sirmur, the seat of his government. The old gazetteer, however, mentions that he made Kot and Gijari in Ratesh pargana, the seat of government. He ruled for fourteen years and died in 1446. Like his father Raja Hans Parkash administered his state from Kot Deothal and after a reign of twenty-five years died in 1471. This ruler has not been mentioned in the old gazetteer.

An event of importance in the reign of Raja Ratan Parkash, commencing from 1471, was the invasion of Timur. On* the 14th of *Jamad-ul-Awal*, Timur crossed the Yamuna with the baggage and encamped in another part of the Siwalik hills. Here he learnt about Raja Ratan Sen of great rank and power. A road had to be cleared through the jungle and on the 15th of the month Timur found himself in the valley where Raja Ratan Sen had collected a large number of defenders. But the defenders broke and fled under the very first impact, many being killed in the pursuit, and the victors obtained a great booty. Cunningham identifies Ratan Sen of this account with Raja Ratan Parkash, who reigned from 1460 to 1490 but Timur invaded India in 1398-99. The chronological difficulty appears insoluble, but it is certain from Timur's account that he invaded the Kayarda Dun.

* *Autobiography of Timur* gives this date which does not appear to have been converted exactly into the corresponding Christian date.

Raja Prithi Parkash reigned from 1495 to 1522 to be followed by Raja Bahu Bal Parkash who ruled at Kot Deothal till 1538. This ruler is said to have removed the seat of government to Kalsi but Kanwar Ranzor Singh mentions that this event took place during the reign of the next raja.

Raja Dharam Parkash succeeding in 1538 is believed to have removed his place of residence to Kalsi and after a reign of thirty-two years died in 1570. Raja Dip Parkash succeeded and ruled for fifteen years and died in 1585. He was followed by Raja Bakhat Parkash who died at Kalsi in 1605 after a rule of twenty years. An incident that occurred in the reign of Raja Bakhat Parkash resulted in loss to the state of some territory. It is stated in the local history of Kotaha* that Man Chand was one of the fourteen *thakurs* of Kotaha, which he had received as a jaghir from the raja of Sirmur. When Raja Jagat (? Bakhat) Parkash ascended the throne, he demanded from Man Chand his daughter in marriage, and when he refused the raja prepared to attack him. Man Chand collected the twenty-two *khels* (clans) of Kotaha, but found himself unable to face the raja. He, therefore, fled away taking his daughter with him to Emperor Jahangir at Delhi, to whom he gave her, and himself turned Mohammedan under the title of Raja Moman Murad. The emperor lent him some forces with the help of which he recovered his territory. He named his state Kotaha, and fixed its boundaries at the Bhursingh Deo Range. He reigned for twelve years, after which he committed suicide by taking poison and administered the same to kill his wife and children. The state afterwards passed into the possession of the *mirs* of Kotaha. The *Ambala Settlement Report* says that the man sent to help the Kotaha Rajputs against Sirmur was Hakim Qasim Khan, who expelled the raja, but seized the country for himself, and so founded the family of the *mirs* of Kotaha.

Raja Budhi Parkash mounted the throne in 1605. He preferred Rajpur to Kalsi for his dwelling and for the seat of government. He died in 1615 after a reign of ten years. In the list of rajas maintained in the state head office the name of this raja is given as Bhupat Parkash but in the *mahant's* list his reign has been omitted and Bakhat Parkash is shown to have reigned for thirty-two years instead of twenty years as given in the state list. Then followed Raja Ude Parkash who ruled for one year, and died in 1616. The reign of Raja Karam Parkash commenced in 1616 at Kalsi where he continued to reside for six years.

Once, on a hunting expedition, he came to the site on which is now situated the town of Nahan. He took a great fancy to the site as a place suitable for the capital of his state and in 1621 laid the foundations of the city and the fort. He named the place as Nahan. It is said that formerly the place was called *Nahar* meaning lion, after the lion companion of the saint who had occupied the particular spot where the royal palace now exists.

*Temple, Capt. R. C., *Punjab Notes and Queries*, Vol. II, p. 136

The author of the *Tarikh Riyast Sirmur* opines that the name was current as Nahan from the very beginning. The word, Nahan, he goes on to say, is a combination of two Sanskrit words *viz.* ना+हन meaning invincible. The seat of government was changed from Kalsi to Nahan in 1621. Thus Raja Karam Parkash ruled for six years from Kalsi and for eight years from Nahan and after a reign of fourteen years died in 1630.

Raja Karam Parkash was succeeded by his brother Mandhata Parkash who was a contemporary of the Emperor Shah Jahan. He also took keen interest in developing the Nahan town. He was a warrior, a man of great courage and intelligence, and, due to these traits, he commanded influence and esteem even in the court of the Emperor Shah Jahan who reposed immense trust in the raja's loyalty and bravery. He was, therefore, drafted to participate in several expeditions.

In the eighth year of the reign of Shah Jahan, Nijabat Khan, *faujdar* of the country at the foot of the Kangra hills, offered to conquer Srinagar, in Garhwal, and asked for 2,000 horses to execute the project. These the emperor gave him, and, accompanied by the troops of the raja of Sirmur, Nijabat Khan marched on Srinagar. On the way he took the fort of Shergarh which had been erected by the ruler of Srinagar on the bank of the Yamuna in his own territory. He also took the fort of Kalsi and made it over to the raja of Sirmur, its rightful owner. The fort of Bairat, wrested from the raja of Sirmur by the ruler of Srinagar, was also regained by him. Nijabat Khan then marched on, took Santur and entrusted it to Jagtu, the zemindar of Lakhanpur with 100 horsemen and 1,000 infantry. Nijabat Khan's troops, however, met with utter disaster in his invasion of Garhwal. The raja continued to assist the Mogul Emperor till his death. After a reign of seventeen years, in Nahan, Raja Mandhata Parkash breathed his last in 1647.

Raja Sobhag Parkash mounted the throne in 1647. He improved and encouraged agriculture. The Emperor Alamgir in the third year of his reign, conferred upon him the *illaqa* of Kalankhar by a firman, on the ground that it was being mismanaged. This would seem to be the present area of Kolagadh, near Dehra Dun. It was held for long in proprietorship by the ruler of the Sirmur State and after the Merger it was treated as his personal property.

Srinagar was conquered in the reign of this raja, who, in recognition of his services, received a firman, dated the 11th of *Rabi-us-Sani*, 1065 *Hijri* confirming the promised grant of territory and granting the raja whatsoever Khalil Ullah might propose in his favour. In consequence by an imperial firman, dated the 22nd of *Jamad-ul-Awal*, 1065 *Hijri* the raja was granted the *illaqa* of Kotaha. He expelled the zemindars of Kotaha and annexed that territory. Before his accession in 1068 *Hijri* Alamgir sent a second firman calling upon the raja to prevent and intercept all correspondence passing through the state between Sulaiman Shakoh, then at Srinagar, and

his father, Dara Shakoh. This firman also conveys news of the defeat of Shujah, and states that Sultan Mohammed, through whom it was sent, had been despatched in pursuit. Another firman of this year reiterates that the guards placed to prevent the aforesaid correspondence should be carefully supervised and adds that Raja Raj Rup the raja of Nurpur and son of Raja Jagat Singh of that state had been deputed to chastise the ruler of Srinagar, and that the raja should assist in the extirpation of his enemy. A further firman informs the raja that Raja Raj Rup would attack Srinagar from one side, and Motmad Rad-Andaz Khan from the other, and that the raja should co-operate with the latter. In the third year of the reign of Aurangzeb in appreciation of his efficient administration, the raja was given the area of Kalesar which was a part of Saharanpur in the Delhi province and was under the management of two zemindars. This raja ruled efficiently for twelve years at Nahan and died in 1659.

Raja Sobhag Parkash left two sons, Behari Mal or Mahi Chand and Hari Singh, of whom the former succeeded him in 1659 under the title of Budh or Bidhi Chand Parkash, receiving a firman, dated 14th *Safar* in the tenth year of Alamgir's reign (1078 *Hijri*) wherein the emperor recognized his succession. He was also known as Mahi Parkash in history.

By a firman, dated the last day of *Safar* in the seventeenth year of Alamgir's reign (1085 *Hijri*) the raja was required to expel Suraj Chand, son of a zemindar who had usurped the Pinjaur pargana which formed part of the estate of Nawab Fida Khan*, the emperor's foster-brother. This firman was duly executed. The raja took possession of Pinjaur, Sahwana, and the forts of Jagatgarh and Muzaffargarh, now in the Ambala district. The firmans addressed to Suraj Chand, preserved in the Sirmur State archives, appear to have been taken in these operations. In 1098 *Hijri* the raja represented to the emperor that the chief of Srinagar had seized some of his parganas whereupon the emperor despatched a force to aid him in recovering them. In consequence the raja of Srinagar surrendered the fort of Bairath Kalsi to Raja Budh Parkash. In 1100 *Hijri* the raja received a firman acknowledging his letter of thanks and directing him not to interfere with the raja of Srinagar in future. The seizing of territory by the ruler of Garhwal and the raja's petition to Delhi for recovery thereof betray his dependence on the Mogul court. Moreover the raja was ordered by the Delhi durbar to refrain from quarrels and this also indicates that the state was under a strong control by Delhi. In the subsequent reigns the power of the state would seem to have decreased gradually and the emperors of Delhi seemed to have exercised still greater control as is apparent from various mandates and writings. Previously the state enjoyed complete independence.

A legend recounts that Mahi Parkash demanded a daughter in marriage from Raja Rup Chand of Keonthal. This was resisted and the

*Elphinstone, Mountstuart, *The History of India*, Vol. vi, pp. 418-20, 425-27.

forces of both states met on the Deshu hill. Sirmur was defeated but aided by his father-in-law, the raja of Goler, Mahi Parkash attacked Hat Koti where Rup Chand was defeated and his son gave his sister in marriage to Mahi Parkash. This important local war still lingers in the memory of people in the form of a folksong in which details of events, and of local geography and history are well preserved.

Jog Raj, son of Budh Parkash succeeded his father under the title of Mast or Medni Parkash in 1678. Alamgir Shah, the empefor of Delhi vide his royal order dated the 20th *Rabi* (1109 *Hijri,)* in the thirty-first year of his reign, conferred upon Jog Raj the title of Mast Parkash and granted a *khillat* and recognised him as the ruler of Sirmur, directing him to honour the authority and to act to the satisfaction of the *faujdar*. In a former mandate, received on the death of Raja Budh Parkash, loyalty had been demanded to the Delhi durbar and not to the *faujdar*. This change indicates the stronger grip of the Delhi durbar on Sirmur.

During his reign, Guru Govind Singh came to Sirmur State. Between the Guru and Raja Bhim Chand of Bilaspur a rift had cropped up on account of a white elephant given to the former by Raja Man Singh of Bangala. Raja Bhim Chand demanded the elephant but was refused. The raja banished Guru Govind Singh from his country whereupon the Guru left Anandpur and camped in village Mirpur Gurdwara of tahsil Nahan. Uptil now there exists a *gurdwara* and a flag in this hamlet enjoying some *muafi* land. Raja Medni Parkash invited the Guru to Nahan where he stayed for sometime. From Nahan the Guru migrated to what we now call Paonta Sahib in Kayarda Dun, and stayed there for some years. With the permission of the raja he also built a fort at Paonta Sahib and the remains thereof are still extant. While the Guru was at Paonta Sahib, marriage of a son of Raja Bhim Chand of Bilaspur, was settled with the daughter of Fateh Shah, the chief of Garhwal and friend of the Guru. On this auspicious occasion, the Guru sent *tambol* (gifts) to Fateh Shah. Raja Bhim Chand learnt about this and wrote to Fateh Shah reminding the latter about the old estrangement between him and the Guru and informed the Tehri ruler that the marriage would not take place if the friendship between Fateh Shah and the Guru continued. Consequently, Fateh Shah had to return the wedding *tambols* much to the displeasure of the Guru. The Guru was cut to the quick by this unprovoked indignity, and he threw down the gauntlet when the raja of Bilaspur was returning after the wedding of his son. Consequently a battle was fought at Bhangani, about thirteen kilometres northward from Paonta Sahib. Allies of Raja Bhim Chand were Raja Karpal Chand Katoch, Raja Kesari Chand Jaswanwala, Raja Sukhdev Chand Jasrota and Raja Hari Chand, of Handur. The fortune of the sanguinary battle was decided in favour of the Guru and Raja Hari Chand, Raja Kesari Chand and Raja Sukhdev Chand fell in the field. There still remains a dome shaped tomb in a dilapidated condition and another tomb without any dome, at Bhangani,

in commemoration of satis probably the wives of the fallen heroes. An inscribed stone also exists on one of the tombs, which is mostly worn out beyond legibility. It, however, does show that the sati was a ranee and she burnt herself in 1684. Since this battle was fought in 1684, as appears from the history of Guru Gobind Singh, it can be assumed that the monument is in commemoration of the ranees of the fallen rajas. Guru Govind Singh set a *jhanda* at Bhangani where a *gurdwara* also exists. After sometime the intimacy between Raja Medni Parkash and Guru Govind Singh incurred the displeasure of the Delhi durbar but when the Guru left Sirmur and the raja severed his relation with him, imperial favour was restored. After a reign of sixteen years in Nahan, the raja died issueless in 1694.

In the absence of direct male heir from the person of Raja Mast Parkash, his uncle Hari Singh, brother of Raja Budh Parkash, succeeded to the throne under the name of Raja Hari Parkash, in 1694. He was honoured with a *khillat* and recognition by the emperor of Delhi and was required to be faithful and loyal to the *faujdar* by a mandate dated the 2nd *Rabi-ul-Akhir* 1125 *Hijri* (1115 *Hijri* according to old gazetteer), in the forty-sixth year of the reign of Shah Alamgir. He reigned for nine years (eight years according to old gazetteer) in great peace and prosperity and died in 1703.

Bhup Parkash son of Raja Hari Parkash ascended the throne in 1703. He was honoured with a *khillat*, the title of Bhim Parkash and recognition as ruler by Shah Mohammed Moazam Bin Alamgir, emperor of Delhi by a royal order dated the twenty-ninth *Rabi-ul-Akhir* in the second year of his reign. He reigned for ten years and died in 1713. This raja finds no mention in the old* gazetteer. Some facts of his reign have been assigned to the reign of Raja Bije Parkash. It is stated in that gazetteer that Raja Hari Parkash was succeeded by his son Bije Parkash – a name which he chose in preference to that of Bhim Parkash, suggested to him by the Emperor Bahadur Shah. This version appears to be incorrect.

Bhup Parkash was followed by his son and successor Bije Parkash. The downfall of the Mogul Empire was then gaining momentum and as such no firman was received from Delhi. The raja married a daughter of Kalyan Chand, ruler of Kumaon. The ranee too was highly religious like the raja and an idol of Kali which she had brought with her from Kumaon was installed in a temple which still exists and is known as Kalisthan. The munificent ranee inspired with ideas of public welfare noticed the inadequacy of water in Nahan and built, much to the benefit of the people, a big well and a large tank still existent as her monuments. The reign of this raja lasted for thirty-six years and he passed away in 1749.

Partib Parkash (Partap Parkash of the old gazetteer) occupied the throne in 1749. Many feudatories rebelled and shook off the shackles of his supremacy. After a reign of eight years he breathed his last in 1757 leaving

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behind four sons, namely, Kirat Singh the heir-apparent, Jiwan Singh, Mahkam Singh and Ishri Singh.

While still young, Kirat Singh was enthroned in 1757 as Kirat Parkash. Soon he busied himself in putting the affairs of the state in order and in bringing to submission those rebels who had freed themselves from the overall control of the state during the time of Partib Parkash. He subdued them by force. The Mogul Empire had fallen on evil days and the Mohammedans and Sikhs were engaged in war. The Sikhs had taken possession of the entire district of Sirhind. They were advancing towards Pinjaur, lying on the western boundary of Sirmur. The raja met the Sikh onslaught and wrested the forts of Ramgarh and Dhaindaharoo, from Chaudhari Gharib Dass of Mani Majra, the founder of the Mani Majra family. Following the death of Zin Khan, the Governor of Sirhind, and break up of the imperial power, Gharib Dass had taken possession of eighty-four villages, held by his father, Ganga Ram, as a revenue officer for the empire, and further enlarged his territory by seizing the fort of Pinjaur. Here the chief of Nahan attacked him, but without success. Placing his father in charge, Gharib Dass set out for fresh conquests. During his absence the raja of Nahan obtained aid from Patiala, attacked the fort and captured it, Ganga Ram was slain. Gharib Dass hastened back, but was not strong enough to attempt the recapture of the fort. He, however, expelled the Nahan raja from Chandangarh, which the latter had captured shortly before.

This raja was victorious over the raja of Srinagar, and after routing him, turned his arms against the Sikhs, taking Naraingarh, Rampur, Thanadar, Ramgarh, Morni, Pinjaur and Jagatgarh. In the process, he drove out Hidayat Khan Rasuria, appointed by the Sikhs from the fort of Loharpur. To commemorate this victory he got constructed in 1767 a temple dedicated to Jagannath and endowed it with revenue free lands. Having consolidated his power and secured internal peace, he entered into an alliance with Raja Amar Singh of Patiala and in compliance with a wish of that potentate, he restored to him the fort of Saifabad after winning it back from the Mohammedans. Once again Raja Amar Singh sought assistance of Raja Kirat Parkash in order to put down a rising engineered by Ganga Ram, the wizier and Himat Singh, a brother of Raja Amar Singh. Kirat Parkash went to Patiala in person, smashed the intrigue and re-established Raja Amar Singh in power.

Ghulam Qadir Rohilla, who had tortured Shah Alam by pulling out his eyes, launched an attack against Kahlur State. The Kahlur chief requested Kirat Parkash for help and the latter sent a force and rid Kahlur of Ghulam Qadir. Sometime afterwards, assistance was sought by Praduman Shah, the ruler of Garhwal, to quell a Gurkha assualt by Amar Singh Thapa. The raja, at the head of his army advanced to Garhwal and engaged the Gurkhas but the Garhwal chief, for reasons unknown, showed a lukewarm attitude and abandoned the field. The Sirmur troop did not get necessary

supplies and found the scales tilting against them. The ruler of Sirmur thought it advisable to enter into a treaty with the Gurkhas, who also needed respite and the opposing armies came to terms of conciliation. According to the treaty concluded by them, the Ganga was accepted as the boundary line between the Gurkhas and the state of Sirmur. While returning, the raja was taken ill and he expired at Lakar Ghat on the shores of the Ganga at the age of twenty-six years in the year 1773. In the old gazetteer the date is mentioned as 1770. In his reign the state extended up to the fort of Hat Koti in the north, fort of Naraingarh in the south, Thakurdwara Mali Deval near the Ganga river in the east, and the area under the command of fort Badi on the west.

Kirat Parkash's eldest son Jagat Singh, under the title of Jagat Parkash, succeeded to the throne in 1773. Due to disorder in and disintegration of the Mogul Empire, bands of marauding Sikhs had become active. To combat their advance and to maintain peace and order in Kotah area the raja appointed Mir Baqar Ali Khan of Garhi as the *nazam* and entrusted to him the command of a detachment. Mir Baqar Ali Khan was a descendant of Qasam Ali Khan, a royal physician who was granted revenue free land in Garhi area comprising eighteen villages. The *mir* in execution of the raja's order, maintained peace throughout the area and his descendants also followed suit. Later on the British Government segregated the Kotah area from Sirmur and bestowed it upon the descendants of Mir Baqar Ali Khan in recognition of their meritorious services during the Gurkha war.

Friendship existed between the Patiala and the Sirmur states. In an attack on Saifabad, as already described, the previous raja of Sirmur had assisted his friend Raja Amar Singh. This friendship stood in good stead to Jagat Parkash, who was unable to maintain order in his territory, and Raja Amar Singh visited Nahan and aided him in reducing the rebellious chiefs to obedience. In the meantime, Ghulam Qadir Rohilla along with a large army entered the State *via* Kayarda Dun and pitched his camp at Tokion. The opposing armies met at Katasan, about nineteen kilometres south-east of Nahan. A great battle followed in which Ghulam Qadir Rohilla was defeated. In commemoration of this victory, the raja founded a Devi temple at Katasan which still exists. Meanwhile Raja Mahan Chand of Kahlur had launched an expedition against Raja Ram Singh of Handur (Nalagarh) and occupied a fort of this territory. Raja Ram Singh made a request for help to Raja Jagat Parkash. An army was detailed to Handur and the area got restored to Raja Ram Singh. Raja Jagat Parkash reigned for nineteen years and died in 1792.

Raja Jagat Parkash left no son. Dharam Parkash, the younger brother of the deceased ruler, therefore, ascended the throne. He was a brave and gallant ruler and his reign was an eventful one. Ram Singh, the ruler of Handur, indulged in interference with the hill thakurs, who were feudatories

of Sirmur, and encroached upon their lands. To suppress this, Raja Dharam Parkash set out at the head of an army and a battle was fought at Chhalra Bhalra. In this battle Rana Jagat Singh of Baghat, an ally of Ram Singh fell into the hands of Raja Dharam Parkash. To secure his release Raja Ram Singh thought it wise to enter into peace and restore the wrested areas to the ruler of Sirmur. Consequently the raja halted at Pinjaur and relevied tribute on his feudatories. In the meantime he received intelligence that Kanwar Prakram Shah of Srinagar had invaded and seized the fort of Khushhalpur near Dehra Dun. Kanwar Ishri Singh, along with a force, was at once despatched to Dehra Dun to recover it. A pitched battle was fought in which Prakram Shah had to retreat, wounded and defeated. The fort was recovered by Kanwar Ishri Singh.

About this time Raja Sansar Chand Katoch of Kangra, in an invasion on the dominions of Kahlur, took possession of some areas and forts and occupied *chauki* Hatwat lying to the north of the Satluj river. Being unable to oppose him successfully alone, Raja Mahan Chand, the chief of Kahlur, or perhaps, the ranee (widow of Raja Devi Chand) ruling Bilaspur during the minority of Mahan Chand, applied for help to Raja Dharam Parkash, promising to pay him a lakh of rupees[1] as *nazrana*, and Dharam Parkash accordingly marched at the head of his own troops and those of Kahlur, with his *Thakur* allies and Ram Singh of Handur, to Chararatu, on the north bank of the Satluj river, which was the boundary of the Katoch territory. On the other side Raja Sansar Chand led his army to face them. A great battle ensued. Raja Dharam Parkash was himself bravely fighting in the battle field and in the engagement he met Sansar Chand in a single combat and fell by his hand. This event occurred in 1796. A varied version is that, as chance would have it, a bullet from the forces of the foe hit him and he fell in the field. Another version is also current that his death by a gun shot was the result of a conspiracy hatched by Prem Singh Mehta, a wizier. On his fall, his followers and the faithful bodyguard continued fighting desperately and heroically falling one by one around the dead body of their master. The enemy tried his utmost to get and take away the dead body of the fallen raja as a trophy but his men would not tolerate the execution of such a design and in an attempt to protect the body they laid their lives on the spot. It is said that his body was later extricated (perhaps by the enemy) out of a heap of bodies of his fallen followers. His rule lasted only for four years. He left no issue.

Dharam Parkash was succeeded by his younger brother Karam Singh assuming the title of Karam Parkash[2], in 1796. His incapability resulted in mal-administration and many parts of the state slipped out of his possession.

1. Rs. 50,000 according to Hutchison, *vide* page 506 Vol. II of the *History of the Punjab Hill States*.
2. The year is said to be 1793 A.D. in the other account.

Mutual jealousies among the state officials also aggravated the situation. The annals of the erstwhile Patiala State mention that an expedition was led in 1796 to Nahan in order to assist the ruler and put down a rebellion.

The raja was hand in glove with Mehta Prem Singh from the very beginning. Till after two years of his accession he ruled the country peacefully with the counsel of Mehta. Subsequently, however, Mehta became impudent and instigated Raja Ram Singh of Handur for an invasion on Sirmur. Ram Singh took possession of the areas adjacent to Handur and also encouraged Kanwar Kishen Singh son of Ishri Singh to rebel. Kanwar Kishen Singh revolted and with the aid of some followers started looting Nahan, the capital of the state and made the fort of Naraingarh his base. Later,* however, he was subdued by Maharaja Ranjit Singh and his territory was wrested and made over to Sardar Fateh Singh, a maharaja's general on receipt of a *nazrana* of Rs. 40,000.

When Karam Parkash came to know of the plot against him he got Prem Singh Mehta beheaded and confiscated all his property. This caused great resentment amongst the subjects of the state and officials belonging to Kanet and Bhat communities became unruly, intending harm to the state. When the feudatory chiefs learnt of these chaotic conditions, they declared themselves independent of the state. During this period i.e. in 1799 the Gurkhas in defiance of the treaties, advanced from the south-east and occupied Dehra Dun and its forts. After sometime, taking advantage of the disturbances, Sikhs also jumped into fray, and took possession of the Pinjaur area in the south. The trans-Ghaggar area belonged to Patiala and the cis-Ghaggar area belonged to Sirmur. There still exists a minaret on the bank of the Ghaggar constructed by the Sirmur State for the forces deputed for the protection of the area.

During these days the sons of Mian Kushal Singh, namely, Mian Maldev and Narain Singh, administrators of Ramgarh on behalf of the state, declared themselves independent and conspired to dethrone the raja. On learning about this conspiracy Raja Karam Parkash, along with his family, in the year 1803, went to the fort of Kangra situated on the top of a hill in Kayarda Dun at a distance of about seventy kilometres east of Nahan and began to reside there. The remains of this fort still exist. In the absence of Raja Karam Parkash the disloyal courtiers took advantage of the opportunity and started plundering the state. The most influential officials, Ajib Singh, Prem Singh and Kishen Singh, conspired with Kanwar Ratan Singh, the raja's brother, whom they desired to place on the throne. Some of them, bent on rebellion, rallied round Kanwar Ratan Singh while others made Kanwar Kishen Singh the ring leader and started plundering. There was mal-administration and state affairs were neglected. Matters precipitated further and even the state army was aroused against the raja.

* Muhammad Latif, Syad, *History of the Panjab*, p. 369.

To arrest or assassinate him they besieged the Kangra fort. An entry was forced into the fort and the raja was sought. But he, with his few faithful followers, offered resistance. One of the raja's servants who closely resembled his master, was killed in the fighting and a rumour spread that the raja had been slain. Taking advantage of this confusion the raja accompanied by Ranee Guleri, escaped from the fort at night and fled to Kalsi.

In Nahan the mischief mongers seated Kanwar Ratan Singh on the throne under the title of Ratan Parkash. He was a tool in the hands of the courtiers and could not control them and quell the turmoil. Kanwar Kishen Singh continued his activities of plunder and harassment. Karam Prakash then went to Dehra Dun where he met Amar Singh Thapa, a senior military officer of Nepal, and told his tale of trouble and turmoil created by the state officials. He also complained that the Ganga was the settled boundary between Nepal and Sirmur; that due to a civil disturbance he (Amar Singh Thapa) had encroached upon the area of Dehra in defiance of the treaty. Nevertheless, if aid to suppress the rebels and to restore order in the state was given, mutual good relations would continue. Gurkhas, already eager to carve out colonies in this part of the country, were in search of such opportunities to help them achieve their objective easily, for on the other hand they were apprehensive of the rising power of the British Government. They promptly seized this opportunity and invaded Sirmur, expelled Ratan Parkash, and established their own government, leaving Karam Parkash in no better position than before. Amar Singh Thapa thereafter proceeded to Handur State. Karam Prakash accompanied him up to Ramnagar. On his return he repaired to the fort of Morni to stay there. Although Ratan Prakash had been ousted from Nahan yet the rebellion and confusion was still continuing, more or less, and complete peace had not been restored.

The chiefs of Kotah, Ramgarh, Laharpur, Morni, Pinjaur, Jagatgarh and other places in the meanwhile, threw off their allegiance to the state as a result of which these areas were lost to it for ever. In the meantime death occurred of Kanwar Gopal Singh, the heir-apparent, much to the distress of the raja but he was soon compensated for this loss by the birth of a child named Fateh Singh by the ranee from Guler. In all, Guler ranee bore three sons, named Fateh Parkash, Man Singh and Jai Singh, to the raja, and thus saved the royal house from extinction.

Amar Singh Thapa conquered Handur State, posted his officials there, crossed the Saltuj and launched an attack on Kangra, whence he returned to Morni and instead of restoring Raja Karam Parkash to the throne of Sirmur appointed his son Ranjor Singh as an administrator and sent him to Nahan. Ranjor Singh sacked the capital, demolished many a state building and got constructed a fort on the hill of Jaitak towards north of Nahan where he lodged himself. Raja Karam Prakash then went to Subathu in the *illaqa* of

Ramgarh. This place had been granted for faithful services to Kushal Singh, but his sons, Maldev and Narain Singh, though bound by the terms of their grant to furnish troops, renounced their allegiance and told the raja to quit Subathu. The raja complained about this ungrateful and rebellious attitude of Maldev to the maharaja of Patiala and requested him for help but to no avail as the Patiala chief was engrossed in his own worries and had forgotten the help rendered by Sirmur in the past. Upon this the raja appealed by a *mazharnama* or protocol, dated May 1, 1812, to the neighbouring rulers, but though the document bore the seals of Maharaja Sahib Singh of Patiala and other chiefs, it was fruitless, and the raja with his family and wizier, Mauji Ram Mehta, was compelled to seek an asylum at Buria in Ambala district. Naraingarh was usurped by Kanwar Kishen Singh, who had once repulsed the rebellious Sikhs. Ramgarh was seized by Maldev and Narain Singh. In short, the administrator of a particular area became the lord thereof. The raja of Patiala occupied Pinjaur and similarly Raja Karam Singh of Handur took into his possession areas lying adjacent to his boundary. Nahan proper and other possessions of the state passed into the hands of the Gurkhas. The state broke into different divisions and Raja Karam Parkash was left stranded in distress at Buria where he continued to reside till his death in 1826.

While Raja Karam Prakash was at Buria, the Guler ranee, a wise and courageous woman, took upon herself the direction of the raja's affairs and appealed to Colonel Ochterlony, the then Political Agent at Ludhiana. This appeal by the Guler ranee coincided with the British declaration of war against the Gurkhas.

The Britishers formed a division, consisting of 3,000 men in October 1814 at Meerut. The army marched towards Nahan. When the army reached Moginand pass Major General Martindale also joined and took the command of the army. Major Ludlow, with two battalions pushed up the hill and occupied the town which had been evacuated by the Gurkhas who had fled to Jaitak. Troops were detailed for capturing the fort of Jaitak. Gurkhas showed much gallantry, exposing their persons even in the very point at which a volley of fire of English troops was directed and which demolished their defences. The advanced posts continued an interchange of musquetry. Jaitak and its surrounding areas were, however, evacuated by the Gurkhas in May 1815 and a British force immediately occupied them.

The Gurkha war came to an end and a treaty of peace between the East India Company and the raja of Nepal was signed on the 2nd day of December, 1815. The territories belonging to the hill rajas were restored to them. The rajas were brought under the general protection of the British Government, and were placed, with respect to each other, as nearly as possible in the positions they occupied before their subjugation. Raja Karam Parkash was, however, excluded from the succession, on the ground of his notorious profligacy and imbecility, and the inheritance passed on to his eldest son Fateh Parkash.

The sanad (No. LXXXVIII)[1] dated 21st September 1815 to the raja conferred on him and his heirs in perpetuity his ancient possessions, with the exception of the fort and pargana of Morni (which were given to the Mussulman sirdar of that place for good service against the enemy), the Kayarda Dun (which was subsequently, restored in 1833, (No. LXXXIX)[2] on payment of a *nazrana* of Rs. 50,000), a tract of hill country to the north of the river Giri (which was made over to the *rana* of Keonthal) and the parganas of Jaunsar and Bawar, in the Dehra Dun district (which were annexed to British dominions).

After the Gurkha war Rajkumar Fateh Singh a child of six years only, acceded to the throne in 1815 as Fateh Parkash in accordance with a sanad referred to above. The British Government sent the raja to Nahan, under the guardianship of Ranee Guleri, his mother, and Capt. George Birch, the Political Agent. Aziz-ullah-Khan was appointed administrator of the state for the minority period of the raja. Mian Devi Singh and Dalip Singh, sons, respectively, of Mian Kushal Singh and Ramdev of Ramgarh then in Punjab, executed a deed of allegiance in 1823, thereby attaching Ramgarh firmly to the state. In 1827, Raja Fateh Parkash attained majority and the British Government of India granted him full administrative and revenue powers. During the same year he was present in the durbar held by the British Government at Simla and, in view of the vastness of the state, was accorded in precedence the first seat amongst the chiefs of Simla Hills, the fact being notified, to the raja by John Arskin, the Superintendent, Simla Hill States, by a letter dated the 30th May, 1827. With his accession to the throne the chiefs and the officials who, due to the uprising of the Gurkhas, had defied the authority of the state, rallied round him. Rana Puran Chand of Jubbal also deputed his wizier to the court of Raja Fateh Prakash to resume good relationship.

The economy and administration of the state had suffered a set back. The treasury was empty and little property was left. The royal houses and palaces had been dismantled and many buildings in the town also razed to the ground to procure building material for the construction of the Jaitak Fort. Raja Fateh Parkash thus took over the charge of the state which had fallen in a dilapidated condition without faithful officials and sympathetic relatives. But the raja rose equal to the task. He removed all causes of mal-administration with great ability, straightened out the affairs of the state and, altogether, proved himself an administrator and statesman of distinction. To begin with, he appointed to high ranks the officials who had rendered help when he was in trouble and the state was in disorder. Other old and local officials, who had left their jobs, were granted amnesty for the past misdeeds and were appointed to suitable posts befitting their capabilities.

1. Aitchison, C. V., *A Collection of Treaties, Engagements and Sunnuds*, 1863. Vol. II, pp. 323-24.
2. *Ibid.* p. 325

The raja addressed himself to the task of the construction of palaces and renovation of the other buildings of the state. Consequently, the Sheesh Mahal was built, and, so also was the Moti Mahal for the use and occupation of younger ranee from Kahlur. A temple was also constructed in the vicinity of the place. When the raja got respite from the pressing state business and had managed also to accumulate enough money in the treasury, he proceeded to recover, in the year 1833, for a consideration of Rs. 50,000, the area of Kayarda Dun, excluding Kalsi and Jaunsar Bawar, from the possession of the British Government. He had been charged to pay Rs. 2,00,000 by way of the war expenses and the payment of Rs. 50,000 for which he got back Kayarda Dun was against this indemnity*. Again in 1844, the raja applied for the restoration of the areas of Kalsi and Jaunsar Bawar, promising to pay the balance of Rs. 1,50,000 but the government rejected the claim as being time barred and thus these areas were lost to the Sirmur State for good.

Raja Fateh Parkash remained loyal to the British Government, as his ancestors were faithful to the kings of Delhi. In 1833 he offered assistance to the British in an expedition against Kabul to replace Mohammed Khan Amir by king Shujah-ul-Mulik. The offer was acknowledged with pleasure. In the Punjab war of 1845 the ruler again placed the state troops commanded by Kanwar Madan Singh, at the disposal of the British Government. They were employed at Hari-ka-Pattan under the direction of John Erskine, they took possession of the fort of Ghungarana and also rendered other military services. These services were appreciated by the British Government and a certificate was issued to honour Kanwar Madan Singh.

Raja Fateh Parkash celebrated marriages from the royal houses of Keonthal, Bilaspur, Baghat, Kuthar and Kumharsain. Due to the prevalence of polygamy, amongst the rajas, Raja Fateh Parkash and his ancestors had been establishing matrimonial links with the chiefs and rulers of Kangra and the Simla Hills. The elder ranee from Bilaspur bore him a child, the heir-apparent, who, however, died shortly afterwards. In 1827 a son, the next heir-apparent, was born of Ranee Baghati, and was known subsequently as Raghubir Parkash. She also gave birth to a female child. The younger ranee of Bilaspur gave birth to Rajkumar Surjan Singh in 1829 and to Rajkumar Bir Singh in 1832. The custom of keeping concubines was prevalent among the Rajputs of Sirmur.

Having settled the affairs of the state the raja set out on a pilgrimage to Gaya in 1845. Certain state officials and crafty courtiers, with a motive to turn to their own advantage the opportunity offered by the absence of Raja Fateh Parkash, conspired to create discord between the son and the father. They instigated Raghubir Singh, the heir-apparent, to enlist the support of some influential people of the state and assert independence.

* Aitchison, *A Collection of Treaties, Engagements and Sunnuds*, Vol. II, 1863. p. 325.

Raghubir Singh soon yielded to these miscreants and was eventually inveigled into the conspiracy. The conspiracy, however, proved abortive and fizzled out when the raja returned. The cunning courtiers had, however, succeeded in creating an atmosphere of discord and distrust between the father and the son and also between Kanwar Bir Singh and the heir-apparent.

Towards the end Fateh Parkash was aware of Tikka Raghubir Singh's grudge and of the bad blood amongst the *rajkumars* and, apprehending a rise of dispute after him, he wisely wrote, in the month of May 1850 to the Political Agent, Simla Hill States, requesting that the *rajkumars* might be allowed, after him, to enjoy whatever had been granted to them by him. The Political Agent assured him that his wish would be honoured. Raja Fateh Parkash after a reign of thirty-five years, died in 1850.

Fateh Parkash was succeeded by his elder son Raghubir Singh, under the name of Raghubir Parkash. With his accession to the throne he indiscriminately and without any regard for their capabilities raised his courtiers to various posts and entrusted into their hands the entire business of the state. In the second year of his reign they started instigating the raja against *rajkumars* Surjan Singh and Bir Singh, with a view to fish in troubled waters, and, with this motive, they suggested to the raja the confiscation of the jaghirs of the *rajkumars* granted by Raja Fateh Parkash, on the pretext that the grants had been made in excess and in transgression of the prevailing customs. The simple hearted raja failed to see through their designs and fell into the trap. The crafty courtiers turned out the *rajkumars* from, and took possession of, the villages that composed their jaghirs. The *rajkumars* filed a petition on 22nd November, 1852 to Mr. Wliliam Jay, the then Superintendent Hill States, who rejected their claim. Aggrieved by this order, an appeal was brought before Mr. John Lawrence, the then Chief Commissioner of Lahore. He did not restore the villages in question but ordered grant of some amount of money for their kitchen expenses. The *rajkumars* went up in appeal against this order too before Lord Dalhousie, the Governor-General of India, and Kanwar Bir Singh himself went to Calcutta to present and pursue the case. This appeal was accepted and order was given for the restoration of the possession of the villages in question, *vide* letter No. 674, dated the 27th October, 1855. In pursuance of this order the *rajkumars* were put into the possession of the villages. Subsequently, on the request of the raja, the government proposed grant of cash in lieu of villages. The Secretary to the Government of India instructed the Chief Commissioner of Lahore, about this decision in March 1856. The letter further ordered the Superintendent of Hill States accordingly in June 1856. The Superintendent visited the villages Baka, Jaibole, Devni and Bhud and proposed a cash payment of Rs.1,899 in lieu of the four villages, under intimation to the raja and the *rajkumars vide* memorandum dated 4th February, 1857, and, thus the litigation came to an end. Even during this period of three or four years the mischievous officials did not rest content with this single

litigation. They continued engineering other troubles and disputes, on paltry matters, between the raja and the *rajkumars* and went on complaining to the Government of India much to the distress and loss of the parties, especially that of the *rajkumars*. The Superintendent Simla Hill States too, had hinted to the raja, in his memorandum dated the 21st February, 1856, that his officials desired to perpetuate an atmosphere of disunion and trouble.

When the administration had suffered grave deterioration and the British Indian Government came to know of it, the Superintendent Simla Hill States, by a memorandum dated 22nd July, 1856, informed the raja of the unsatisfactory state of affairs especially in the judicial work. The raja was greatly distressed to learn about this and fell ill. In the 27th year of his age, he died of piles on the 20th January, 1856. The raja had married five ranees. The second ranee from the house of Hathiali had born him a son and heir-apparent-Shamsher Singh, in the year 1845. He had two more daughters and another son Surat Singh. At the time of raja's death the *kanwars* were living separately and their participation in state affairs was not looked upon with favour by the officials. None of the *kanwars* was fit to rise to the occasion. The Superintendent Simla Hill States proposed a court of ward for the state. The proposal was rejected by the Chief Commissioner Lahore as it was not thought desirable to meddle with the state administration, and, instead ordered the appointment of a committee consisting of some officials. In pursuance of this order Mr. William Jay, the Superintendent Simla Hill States, on the 19th February, 1857, appointed a committee, consisting of Mehta Devi Datt and Moti Ram Bhandari as administrators for the state. On checking, the balance left in the treasury was found much less than what had been at the time of the death of Raja Fateh Parkash. The judicial work was equally in disorder. The British Government became suspicious of intrigue and dishonesty of the officials and demanded submission of monthly statements of income and expenditure as well as of judicial cases. As both the appointees were illiterate and incompetent, the administration could not run on sound lines, though, for sometimes, it continued to pull on some how under their guidance. When it deteriorated too much, the Superintendent Simla Hill States appointed the *kanwars* as judges for determination of judicial cases and to act as advisers to, and supervisers of, the administrators.

Kanwar Surjan Singh remained an associate with the state administration during the minority of Raja Shamsher Parkash. He also dealt with judicial cases. During the revolt of 1857, at Meerut, the Superintendent Simla Hill States, vide memorandum dated the 22nd May, 1857, directed the *kanwars* to take care of the refugees in Sirmur and, by another memorandum dated the 21st September, 1857, conveyed the news of the fall of Delhi. The *kanwars* carried these instructions and, as the memorandum dated the 23rd June, 1857, shows, sent a jemadar with twenty-five persons for rendering assistance in Simla. Subsequently, he proceeded along with fifteen persons, to Simla to stay and protect the town as some signs of panic and revolt

had appeared among the Gurkha troops at Simla making it necessary to keep a watch over them. These services were appreciated by the Political Agent. Before this, some funds for the assistance of the British troops were also offered to and gratefully accepted and acknowledged by the Superintendent Simla Hill States, *vide* his memorandum dated 29th July, 1857. After the revolt had been quelled the government, in recognition of their services, granted the *kanwars* a certificate and a *khillat* (robe of honour). Surjan Singh through his hard work achieved distinction. He then turned towards adding to his personal property and along with Kanwar Bir Singh invested capital in business and in the purchase of property. Convinced of the justice of the British Government, they, purchased lands in the British Indian territory of the Ambala district, besides the buildings purchased at Simla and Dagshai Cantonment, and thereby secured the rights of a British Indian subject. Many villages had been bought and rehabilitated at a huge cost in the uninhabited Kayarda Dun *illaqa*. But during the settlement operations in 1873 the terms of their deeds of grant were said to have been violated and they had to abandon all the villages excepting Misarwala and Kayarda. Kanwar Surjan Singh thus continued to carry on the administration of the state and went on supervising all affairs till the raja came of age and became capable of being entrusted with the entire state business.

Raja Shamsher Parkash acceded to the throne in 1856, when he was only about ten years old. The young raja continued to render assistance to the British Government and put some of the state troops at the disposal of the Superintendent, Simla Hill States. In lieu of this, after subsidence of the 1857 revolt, the British Government awarded him a costly robe and the title to a salute of seven guns. He also found ways and means to increase the state revenue. In 1867 the British Government, being satisfied with administration of the raja and the progress of the state, increased his gun salute from seven to eleven.

For administration and supervision of the forests a Forest Department was organised on regular lines. This added to the revenue. His next step was to organise the state forces. He increased the infantry from one hundred to three hundred and appointed Mr. Watt to train and drill them properly. Besides the infantry, he recruited cavalry of one hundred *Sirmauries* and *Purbias*. On his request to the British Government a retired colonel of British Indian Army was appointed as Commanding Officer in 1872. In the subsequent years Raja Shamsher Parkash had a well disciplined force of about four hundred infantry and one hundred and fifty cavalry. During the second Afghan War, he, early in 1879, offered his personal services on the staff of General Roberts, but the offer was politely declined by the Government of India. In the following year, however, the raja in common with other Punjab chiefs, sought permission to send a contingent to Afghanistan where two hundred men, under Cononel R. C. Whiting, the Commanding Officer of the Sirmur State forces, served with distinction

in the campaign. A separate cantonment was built on a nearby hillock, known Satyon-ka-Pahar and in 1880 the troops occupied it. It was named as Shamsher Pur. In 1888 the raja raised a body of Imperial Service troops, consisting of five infantry with thirty sappers along with two companies of pioneers. These were subsequently (in 1889) formed into the Imperial Service Sappers and Miners and served with distinction in the Tirah campaign of 1897-98 under the command of Major Bir Bikram Singh, the younger son of the raja who received the order of the Indian Empire in recognition of his distinguished services, together with the rank of a captain in the British army, and was attached to the Bengal Sappers and Miners.

The process of organisation of other state departments was also persued and codified rules were enforced. In certain offices the record started to be maintained in English and, Urdu knowing clerks were replaced by those conversant with the English language in 1890. What was formerly called the *ijlas khas* was rechristened as the head office where too the work started being carried in English, every branch being placed under a secretary. Law courts likewise were organised.

To improve the economic condition of the people and to increase the state revenue the raja in 1890 purchased a tea garden, named Enfield, in Dehra Dun and yet another tea garden at Cherapani in the Kumaon district. By way of social reforms, the raja prohibited the custom of *siyapa* (bewailing) at the time of death, which was prevalent even in well-to-do families, and which looked crude. This prohibition was honoured by the Rajputs but it continued among the Brahmins and the *mahajans*. Agricultural exhibitions and Dussehra celebrations were introduced in the state in his time.

Once while in Kayarda Dun the raja suffered from a stroke of paralysis. During his illness, the entire burden of the state administration fell on the shoulders of Surinder Bikram Singh, who carried on his duties as best as possible in the circumstances. Raja Shamsher Parkash continued to suffer for about two-and-a-half years ending his life on the 2nd of October, 1898.

The then Lieutenant-Governor of Punjab investitured Tikka Surinder Bikram Singh as the raja, on the 27th of October, 1898, in a largely attended durbar. The raja was appointed a Knight Commander of the Order of the Star of India on the 9th November, 1901. In 1902 he was appointed a member of the Imperial Legislative Council and remained so for five years. He was also invested in December 1906, as a personal mark of distinction, with unrestricted power to pass sentences of death upon his subjects. The raja continued to provide his state troops to the British Government of India on different occasions.

For five years previous to his succession to the throne this ruler had exercised magisterial and revenue powers in the state and, had also, for some

time, practically wielded the full powers of the ruler, when his father was stricken down with paralysis. This had resulted in his having gained previous experience when he formally took the reins of government as the new ruler. During his reign of about thirteen years, he fully maintained and greatly advanced the efficiency of the administration. The administration of Sirmur remained excellent and much was done to improve communications and to develop the valuable forests of the state.

Born in 1807 Maharaja Amar Parkash succeeded his father, the succession being subject to the condition that sentences of death passed by him should be confirmed by the Commissioner, Ambala division. He was formally installed and invested with ruling powers by the Lieutenant-Governor on the 26th October, 1911. The ceremony was memorable. The *Mir Munshi* to the Punjab government then brought in a *khillat*, a pearl and jewelled necklace, a crest gem for the turban, a silk bag containing coins, a robe of honour, and other valuable articles, and the Lieutenant-Governor decorated the maharaja with his own hands.

In 1910 he married the eldest daughter of Shri Deb Shamsher Jung Bahadur Rana, ex-Prime Minister of Nepal. The maharanee was a distinguished lady well prepared for this high status. The maharaja was honoured with the title of K. C. S. I. on the 3rd June, 1915.

In 1914 Maharaja Amar Parkash offered to the British Government his personal services, in connection with the First World War, along with the resources of the state. In the same year he sent his small well-knit army, four hundred strong, of Sirmur Sappers and Miners to Mesopotamia and when this unit was besieged and taken prisoner at Kut, under Lieutenant F. Mayo who was then Assistant Commander of the forces, a second unit was raised and sent on active service. As a reward for their good services many members of the Sirmur unit received distinction. Lieutenant F. Mayo received Military Cross and the rank of a captain in the British army. The durbar incurred huge expenditure on the maintenance of the troops during the war over and above the peace time expenditure. The British Government treated this sum as a further contribution of the durbar towards the war. The maharaja contributed further four lac rupees to the war fund, out of which two lacs were accepted as loan, and the other two lacs as a gift which was subsequently transferred to the Indian Relief Fund. The state officials and subjects also subscribed Rs. 91,830 to the war fund. For the services rendered by the maharaja in connection with the war, the title of 'Maharaja', as hereditary distinction, was conferred upon him on the 1st of January 1918 and he was at the same time gazetted as honorary Lieutenant-Colonel. He was invested, in 1919, with unrestricted powers to pass sentences of death upon his state subjects, as a personal mark of distinction, for his life time only. On the 1st January, 1921 he received the K. C. I. E., in further recognition of his services during the war.

While in Europe where the maharaja had gone in May 1933 for the treatment of the maharani he breathed his last in Vienna on 13th August, 1933. During the absence of Maharaja Amar Parkash the administration of the state was placed in the hands of a council. The heir-apparent Maharaja Rajendar Parkash, born on the 11th January, 1913, got practical training and gained much knowledge of the intricacies of the administration and thereby equipped himself well for undertaking the responsibilities of his office as the next ruler. He was installed on his ancestral throne on the 22nd November, 1938. The *rajtilak* ceremony was however, performed on the 13th February, 1935.

In the year 1943-44 he was promoted to the honorary rank of a captain in the British Indian Army. He was entitled to a salute of eleven guns. He started taking keen interest in the administration of the state and introduced many reforms. The event which marked his accession to the throne was the grant of some remission of land revenue, some remission of forest dues, remissions in the terms of imprisonment of convicts, grant-in-aid for meeting the educational needs of the people, provision of a gymnasium for the use of the public, introduction of panchayat system, inception of a rural uplift committee to ameliorate the economic and general condition of the rural folks, proposal to connect Renuka and Nahan by a cart road, and the promulgation of the *Usurious Loans Act*.

Popular Movement—While Maharaja Rajendar Parkash was still on the throne, political events in the country moved fast. The history of the freedom movement in the erstwhile state of Sirmur came to be written during this period. All political activities during the British regime were suppressed with an iron hand, on the advice and under the guidance of the Political Department of the British Indian Government. Not long before Independence, the British Government made some departure from the age-old policy and brought about some reforms in British India. People's representatives were allowed to associate themselves with day-to-day administration in the British territories but even then such measures were discouraged in the then Indian states. There was thus an apparent contrast between the responsive; if not fully responsible, government in British India and the completely despotic personal rule of the Indian princes in the Indian India. The Congress leaders of India had to initiate a separate organisation, under the name of the All India State People's Conference, to wage the freedom fight in the Indian states. The foundation of British rule had been receiving constant shocks from political upheavels under the leadership of Mahatma Gandhi. Branches were formed throughout the states in the shape of *praja mandals*. A movement for responsible government was started and gained some momentum. The Ludhiana Session of the All India State People's Conference passed a resolution recommending integration of smaller states into larger units so as to have adequate finances and resources to enable setting up of a satisfactory administration. Till then All India States People's

Conference was functioning, in the Indian states, through separate *praja mandals* in every state. With this important change in policy, regarding viability, regional councils, consisting of various *praja mandals* in the area, were formed and affiliated, as units, to the All India States People's Conference. This was the first tangible step towards the final and complete integration of the smaller states into larger administrative units. The *praja mandals* from the borders of Jammu and Kashmir to the Tehri Garhwal State, in Uttar Pradesh, formed themselves into one organisation, called the Himalayan Hill States Regional Council with its headquarters at Simla. It was affiliated and recognised by the All India State People's Conference. The various *praja mandals* in the Punjab hill states naturally became its branches.

Like other princely states of the Simla hills which could not remain immune to the forces of national resurgence, getting stronger and stronger in the country. the erstwhile state of Sirmur too had its share of a few enthusiastic young men to kindle the flame of 'freedom movement'. To begin with, people started agitating, for social and administrative reforms and for economic uplift, covertly and then overtly. As a result of these efforts *praja mandal* came to be formed in this state sometime in 1935-36. The demand which seems to have irked the officers of the state most was the one asking for inclusion of at least one representative of the public in the state ministry. This was the proverbial red rag to the bull. The sons of the soil, especially Parmar brothers, who, they feared, would some day aspire for this inclusion, were hounded out of the state, by the powers to safeguard their own interest.

The ruler was somehow made to look at this new organisation as an association of some disgruntled heads and the whole movement was dubbed as something which had to be suppressed with impunity. Even the most innocuous demand for a social or administrative reform was turned down unceremoniously. Till 1936 the work was done from behind the curtain and it was only in 1937 that a regular *praja mandal* was formed under the presidentship of Chaudhry Sher Jung who joined the movement after his release from Ahmadgarh jail. Other important freedom fighters at the initial stage were Sarvshri Nagendra Singh, Devendra Singh, Rajendra Datt, Kishan Singh, Hari Chand and Hitendra Singh.

Praja mandal became an organised body and spread its hold even in the interior. During 1943-45 and afterwards, under the stewardship of late Shri Dharam Narain and Pt. S. N. Ramoul (he had been representing this district in the Indian Parliament till 2nd April, 1968), the *praja mandal* became a force to reckon with. The greatest credit which these untiring young organisers brought to the Sirmur *praja mandal* was in 1945 when, due to concerted efforts of Dr. Y. S. Parmar, leaders in the Indian political field, such as, Dr. Pattabhisitaramayya (the then President of State People's Conference), Jai Narain Vyas and Devi Chand Ambalwi, visited Sirmur to address and extol the enthusiastic workers. The authorities saw the writings

on the wall and had to concede demands for holding general elections in the state, for constitution of a legislative body, called Raj Parishad, and appointment of one popular minister. The first popular minister was Shri S. D. S. Chowhan. In the meanwhile India achieved Independence and the leaders of the *praja mandal*, as a second step, concentrated their efforts in arousing the people to demand merger of the state into the Indian Union. The ruler was a little hesitant, not realising that the merger was inevitable, he pressed the then Ministry of States to send a representative to Nahan so that the subjects of the state may be told. As a result of this request of the ruler, a representative of the Ministry of States came to Nahan on 13th March, 1948, and got the merger document signed. About 30,000 people had collected in Nahan proper and the whole-night untiring efforts of the leaders headed by Dr. Parmar during the fateful night of 12th March brought about the merger without any untoward incident. Though the Merger document was signed on the 13th March but the merger of the state was duly and legally recognised from 15th April, 1948.

The history of the popular uprising will remain incomplete if we fail to mention the Pajhota *Andolan* of 1942. This movement was started under the aegis of the *Kisan Sabha* in which Shri Laxmi Singh and Vaid Surat Singh played prominent parts. Chaudhry Sher Jung also entered the scene of agitation but left it soon. The *Andolan* raised some demands for the redress of their lot and was so well organised that Martial Law had to be declared in the Pajhota area. When the agitation was finally suppressed, about 70 people were tried as accused and, out of these, 17 were set free, 3 sentenced to two years imprisonment each, and the remaining 50 were awarded life imprisonment by a one-man-tribunal. Later on, in an appellate court the life imprisonment sentences were converted into sentences for 10 years, 7 years and 5 years imprisonments. All the prisoners except three men, namely, Vaid Surat Singh, Shri Basti Ram Pahari and Shri Chet Singh Verma, were, however, set free in 1945-46, at the time of visit of the Cripps Mission in India. These three men were freed finally in 1948.

The aims and objects of the *Kisan Sabha* were political as well as agrarian. They found ready help and sympathy from the *praja mandal* leaders also. The leaders of Pajhota *Andolan* had also made a simple demand that the ruler may himself visit the area and redress their grievances but unfortunately the ruler's powerful advisers did not see things in the correct perspective and did not allow the ruler to meet his own people. He was misled to believe that the agitators were bent upon humiliating him. This was far from the truth. Instead of the ruler going and settling matters amicably, police and military forces were deputed to suppress the people. This the people resisted and were eventually oppressed by the brutal force. The leaders were arrested and cases started against them.

CHAPTER III

PEOPLE

POPULATION

From the records available it appears that the first attempt to make a regular census of the population, in the area now comprised in the district, was made in 1870. According to the count taken in that year, the total population was 93,097. An uninterrupted series of decennial counts of population has been going on since 1881. The increase in population in 1931 as compared to the period 1901 to 1921 was, due partly to immigration, in the Paonta tahsil. This increase was maintained till it shot up considerably in the decade 1951 to 1961. The following is the census table from 1881 to 1961 :-

Year	Total population	Males	Females
1881	1,12,371	63,305	49,066
1891	1,24,134	69,268	54,866
1901	1,35,687	75,461	60,226
1911	1,38,520	76,044	62,476
1921	1,40,448	77,003	63,445
1931	1,48,568	82,384	66,184
1941	1,56,026	85,837	70,189
1951	1,66,077	92,271	73,806
1961	1,97,551	1,08,093	89,458

The increase in population, however, was not uniform in the different tahsils. An idea of the growth of population in each tahsil can be formed from the subjoined statement showing statistics since 1881 to 1961 :-

Year	Nahan	Paonta	Pachhad	Ranuka
1881	17,525	14,414	32,179	48,253
1891	19,320	19,476	32,493	52,845
1901	17,886	29,072	35,486	53,243

Year	Nahan	Paonta	Pachhad	Renuka
1911	17,719	29,623	33,722	57,456
1921	17,999	31,456	33,388	57,605
1931	20,403	35,647	32,248	60,270
1941	21,897	36,911	33,010	64,408
1951	25,041	42,311	34,823	63,902
1961	32,527	61,245	40,124	63,655

The extent of variation in population during the last sixty years commencing from 1901 and ending with 1961 can be observed from the following statement :-

	1901	1911	1921	1931	1941	1951	1961
Persons	135,687	138,520	140,448	148,568	156,026	166,077	197,551
Decade variation	-	+2,833	+1,928	+8,120	+7,458	+10,051	+31474
Percentage decade variation	-	2·1	1·4	5·8	5	6·4	19
Net variation 1901-1961	-	-	-	-	-	-	+61,864
Males	75,461	76,044	77,003	82,384	85,834	92,271	108,093
Variation	-	+583	+959	+5,381	+3,453	+6,434	+15,822
Females	60,226	62,476	63,445	66,184	79,189	73,806	89,458
Variation	-	+2,250	+969	+2,739	+4,005	+3,617	+15,662

This table bears testimony to the gradual yet continuous increase in the population. Except for the decades ending with the years 1931, 1951 and 1961, it was the female part of the population that has been contributing more to the increase than the male. In 1931, 1951 and 1961, a comparatively larger increase took place among the males. It is significant to note that the largest increase recorded during the past sixty years pertains mostly to the post-Independence era. The increase in 1961 has been about 1·43 times more than the one registered in 1911.

Although it is a moot point whether the entire increase registered in each census, one after the other, is actually due to the real growth in population or part of it due mainly to the improved techniques applied to the process of counting, yet there is little doubt that much of the increase is due to real growth in number.

Immigration and Emigration

The following table denotes the effect of migration of population from and to the district :—

	IMMIGRANTS						EMIGRANTS					
	1881	1891	1901	1911	1921	1931	1881	1891	1901	1911	1921	1931
1. Ambala	5,747	6,123	8,145	4,910	5,872	Included in No. 5	695	1,927	1,840	1,623	1,133	Not available
2. Kalsia	99	548	277	383	341		44	171	220	214	250	
3. Simla States	1,873	1,331	1,669	1,636	946		341	770	852	734	983	
4. Hoshiarpur	150	1,733	3,805	2,662	2,573		6	58	25	41	66	
5. Other districts and States in the Punjab Province	1,897	2,502	3,477	2,586	2,336		10,271	934	893	974	1,377	3,399
6. United Provinces of Agra & Oudh	1,709	2,281	3,902	2,440	1,954		2,245	-	-	489	651	Not available
7. Other Provinces & States in India	1,273	750	699	291	327		240	-	-	1	26	
8. Other Asiatic countries	56	35	15	173	178		384	-	-	-	-	
9. Countries in Europe	12	6	1	12	4		2	-	-	-	-	

MIGRATION 1961

IMMIGRANTS						EMIGRANTS
Incoming from states in India beyond the state of enumeration		Born in countries in Asia beyond India including U.S.S.R.		Born in countries in Africa		Born in countries in Africa
Andhra	4	Afghanistan	1	East Africa	1	Districtwise figures not available.
Assam	12					
Bihar	514	Burma	6			
Gujrat	9					
Jammu & Kashmir	143	China	1			
Kerala	52					
Madhya Pradesh	23	Japan	1			
Madras	9					
Maharashtra	26	Nepal	2,358			
Mysore	4					
Orissa	20	Pakistan	1202			
Punjab	8,766					
Rajasthan	47	Tibet	106			
Uttar Pradesh	3,368					
West Bengal	38					
Delhi	98					
Total	13,133		3,675		1	

In the past people migrated to the trans-Giri area of this district from Chaupal and Jubbal (now tahsils of Mahasu district) and to the Kayarda Dun valley from the erstwhile Patiala State, and from Jullundur and Hoshiarpur districts of the Punjab. The Kayarda Dun valley was once a dense forest providing shelter to tigers and elephants, but, in the time of Raja Shamsher Parkash, people were settled there.

There have been also instances indicative of emigration of population towards the upper reaches of Uttar Pradesh from Sirmur apart from the fact that it was gaining in numbers by immigration from the areas mentioned above.

Major part of the present population generally leads a settled life. However, Gujars, Gaddis, Gurkhas and Kanauras move in during winter and move out in summer. Except for the wage-earning Gurkhas, others come here, with flocks of sheep and goats and herds of cattle, in search of fodder and forage, which becomes unavailable during the snow bound winter of the higher altitudes. The Gurkhas from Nepal, who move in search of labour,

are mostly accommodated by the Public Works Department on road construction works. Some of the Gurkhas have permanently shifted to and settled in the district. Some Tibetan refugees have also moved into this district. In the year 1947, at the time of the partition of the country, some Sikh and Hindu evacuees settled down at Paonta Sahib and Nahan. Many of them have taken to trade in remote places in the interior. They have not yet mingled indistinguishably with the general current of social and cultural life of the locality. Similarly, those who settled earlier in the Dun valley still retain some distinction in their social and cultural life. The industrial potentialities of Paonta Sahib and Nahan, are attracting local and outside people, and some industrial concerns from the outside have already started putting up factories at Paonta Sahib. Although the proprietors are not likely to settle here but the employees and the labourers will, in some measure, be attracted to settle down and this will result in increase of local population, more or less on permanent basis. The fact that the Paonta and the Nahan tahsils are near the Haryana plains and accessible from various sides is also responsible for immigration of people there. Amenities of life are available at comparatively cheaper cost at Nahan and in the Dun valley.

With the rise in population and the increasing pressure on land in the Dun valley, some Sainis and Bahtis emigrated to places like Doi-Wala in the Dehra Dun district and to the trans-Ganga tract of Uttar Pradesh. The availability of virgin land at cheaper rates, in Uttar Pradesh, is also responsible for an increasing trend of emigration. The causes were, to start with mainly and primarily, economic, but later on assumed social complexion also as the kith and kin of the migrated population, wanted to join them. It has been observed that those who came from the Punjab did not permanently settle in the Dun valley. Another but a small class of migratory population comprises the government employees and their families who emigrate for longer spells of time. Initially there was a problem to settle Tibetan refugees and to give employment to them. They were allotted to the district according to the convenience and availability of accommodation. Necessary measures regarding their welfare were taken. Some of their problems have successfully been tackled. Some forest land was reserved with the concurrence of the Forest Department and houses were constructed for their settlement, and, employment was given to them. Arrangements have been and are being made for the education of their children.

Distribution between urban and rural areas

Ever since 1881 there has been but one town in Sirmur, namely, Nahan, which was all along treated as an urban area, with a population ranging between 5,000 and 10,000 persons. The rest of the area was treated as rural till the census of 1951. The following table will give an idea of the variation in the urban population of the district :-

Year	Total	Males	Females	Variation
1881	5,253	3,065	2,188	
1891	6,121	3,643	2,478	+868
1901	6,256	3,611	2,645	+135
1911	6,341	3,636	2,705	+85
1921	6,638	3,821	2,817	+297
1931	7,808	4,584	3,224	+1,170
1941	7,939	4,485	3,454	+131
1951	10,377	6,038	4,339	+2,438
1961	14,272	8,233	6,039	+3,895

The urban population has been increasing in each decade. The increase has never been abnormal except for the sudden rise disclosed in 1951. This rise is explainable. The census conducted in 1951 records two towns in the district of Sirmur, namely, Nahan and Paonta Sahib. The population of Nahan, during this census, was returned as 9,431 souls and that of Paonta Sahib as 946. The urban population enumerated in the 1961 census is 12,439 of Nahan town (Municipal Committee) and 1,833 of Paonta Sahib town (Small Town Committee).

Paonta Sahib has assumed the character of an urban area recently, because it finds a mention, as such, in the 1951 census for the first time. The main reason of this habitation growing up into an urban area is settlement of displaced persons, numbering about 252, following the migration due to communal disturbances in the country in 1947. Their settlement resulted in the establishment of certain small scale industries such as pottery, wood-working and leather-work, which have been given due stimulus by the Himachal Pradesh Government.

Drift towards towns or villages and reasons for it

So far no appreciable drift of population from villages to town and *vice versa* has taken place on any permanent or even quasi-permanent basis. Due to the fact that Nahan and Paonta Sahib are centres of business of some consequence, as also the district and tahsil headquarters respectively, with prospects of further growth and development, entailing multitude of constructional work, these are good markets where labourers can readily hire themselves. The main cause of the drift, of population from rural to urban areas on whatever small scale it occurs, is the search for seasonal employment. The labourers are essentially out of the bulk of population residing totally in the rural areas. They are, no doubt, petty peasants, not entirely dependent on wages earned by labour, and as such are migratory, coming during the off season to the towns and returning during the busy periods to their villages. Lesser in number is another class of persons who, in search of jobs of a variety, according to individual capacity and capability, leave their homes in favour of towns within the district or outside it.

This class includes government servants, domestic servants, factory workers etc. Their periods of absence from their villages are comparatively longer and, therefore, they constitute, to some extent, truly a drift from rural areas to urban areas. But there is yet no noticeable trend of the people of villages coming for permanent settlement to towns like Nahan and Paonta Sahib and other tahsil headquarters. This number of such persons is by no means large and on the basis of 1951 census may be placed in the neighbourhood of 8,556. Another factor is the existence of higher educational institutions in the urban areas which attract a considerable number of students from the countryside. This section of the population settles for sometime in the towns and disperses after the prosecution of their studies. Yet another cause noticed in Paonta tahsil is that the educated people are being weaned away from agriculture and the pressure on land is also another cause for some people taking to urban life. The hill people are characterised by a passionate love for their ancestral homes and they like and yearn to stay at home. This is why there is no problem of depopulation of villages in the district. Previously the villagers used to go to get jobs at places like Chakrata, Dehra Dun, Chuharpur (Uttar Pradesh). Even now people from rural area go to Simla to work there as porters on the railway station and bus stand but with the Public Works Department and other departments, increasingly providing jobs in their development activities, within the district, the seasonal outflow of the peolple has decreased appreciably. The illiterate people come to town in agricultural off seasons to work as menial employees. Furthermore villagers do not settle in cities permanently, and those who come from villages for government service only hire accommodation, and do not as a rule, build their permanent houses. Rural areas do sometimes get additional quota of population, not necessarily urban population, from outside the limits of district in the shape of labourers engaged either in the exploitation of forests or forest produce or in the construction works of roads, buildings etc. This drift too is short lived because with the completion and close of the works they disappear. There are some instances of people from town moving to a village in search of business when they fail to earn enough to make both ends meet in towns.

Displaced persons

Rehabilitation and re-settlement of displaced persons in the district was necessitated by the communal disturbances in 1947. The 1951 census revealed that the Sirmur district had accommodated 968 refugees out of whom 503 were males and 465 females. The Nahan town alone gave shelter to 657 displaced persons and Paonta Sahib absorbed 252. Some 54 refugees found rehabilitation in the villages of the Paonta tahsil and 5 in the Pachhad tahsil. The displaced persons who were re-settled in Sirmur district, came from Lahore, Sialkot, Gujranwala, Sheikhupura, Gujrat, Shahpur, Jhelum, Rawalpindi, Attack, Mianwali, Montgomery, Lyallpur, Jhang, Multan, Muzaffargarh, Dera Ghazi Khan, Gurdaspur, Hyderabad

Sindh, Sukkur, Sindh Frontier, Hazara, Mardan, Peshawar, Bannu, Dera Ismail Khan and Bahawalpur. The majority (898) of them were non-agriculturists and most of them are now engaged in trade and commerce. During 1957, the Relief and Rehabilitation Department which was under the ultimate control of the Central Ministry of Rehabilitation formulated schemes for making permanent allotments of residential accommodation and land, and for giving financial help to the displaced persons. The question of permanent residential allotments was effected with the help of the Regional Settlement Commissioner, Jullundur. For landed allotments the total land left behind by the Muslims who went to Pakistan, was converted from ordinary acres to standard acres and the Custodian of evacuee property invested with powers of Settlement Commissioner. Stipends were awarded to displaced students and cash doles given to displaced destitutes. During 1960-61 the educational assistance, by way of stipends, to displaced persons remained in force. The Deputy Commissioner was appointed as Settlement Commissioner to hear appeals against the orders of the Managing Officer. This arrangement led to the speedy and smooth allotment of acquired evacuee agricultural lands and houses.

LANGUAGE

The linguistic position, as ascertained at the time of 1951 census was that the total populatiton of 1,66,077 had been returned as having Hindi, Urdu, Punjabi and *Pahari* as their mother tongue. The same was the position with regard to bi-lingualism and held good for both, the males (92,271) and females (73,806). According to the 1961 census the position is as given in Appendix VI.

It would be observed that the mother tongue of the entire population is either Hindi, Urdu, Punjabi or *Pahari*. Out of these, the *Pahari* dialect is spoken in this district, and merits special mention. The tongue spoken in Sirmur is called *Sirmuri*, but it does not confine itself to the limits of the district as it is spoken, in some hill tracts of Ambala which border on the south of Sirmur, and also over most of the Jubbal tahsil of Mahasu district. Within the district, the river Giri, which runs through it from the north-west to the south-east dividing it into two almost equal parts, forms the dividing line for linguistic purposes. Out of these two tracts formed by the Giri the cis-Giri portion is intersected by three hill ranges, one of which is known as Dharthi, after which the local dialect of *Sirmuri*, as spoken in this portion, is known locally as *Dharthi*. In the Dun valley, which is inhabited by heterogenous groups like Bahtis, Jats, Sikhs, Saini Sikhs, Banjaras, Labanas, Mehras and Rain Muslims, the dialect of Punjabi, with some variations, is spoken. The Bahtis have brought in a dialect spoken in Hoshiarpur. The Labanas have evolved quite a distinct strain that resembles the dialect of Gujars in that they end the last word of sentence generally in O (ओ). Mehras, Brahmins, Gadrias and Gujars speak Urdu of a sort.

As for the trans-Giri tract, the dialect spoken there is called merely Giri-*pari*. Both these dialects have many points of similarity, with the exception that Dharthi, being near Ambala and thus having some influence of Hindi is not as distinctively *Pahari* as the Giri-*pari*. The language spoken in the trans-Giri area has retained some Sanskrit words and many Hindi words, which, in the plains, have fallen into disuse. An example may be cited. The word *bhalke* means 'early morning' in the Pajhota area of trans-Giri. This word, many years ago, bore the same meaning in the Punjab but now it means 'to-morrow' there. Perhaps the dialect in use in trans-Giri is an admixture of Hindi, the *Pahari* of Mahasu district, the Punjabi (rather *Kahluri*) prevalent in Bilaspur district, Sanskrit, and a little Urdu. Cis-Giri, especially in Nahan, Hindi is spoken, but, with a few exceptions not in a pure form. Such exceptions are provided by educated people who speak good Hindi while others speak it mixed with Punjabi. Punjabi has been brought by some of the immigrants inhabiting the Kayarda Dun. Some of these immigrants also speak a language that can safely be termed as a mixture of Punjabi and a Uttar Pradesh dialect. This feature may be explained away by the contiguity of south-eastern part of Sirmur to Haryana as well as Uttar Pradesh. In order to convey some idea of each dialect as also to facilitate comparison between the two, a free rendering into the dialects, of the ten English sentences is given in Appendix VII.

Although nothing of importance has so far been written in *Sirmuri* yet immensely valuable work has been done on this dialect by G. R. Grierson, which appeared in the *Linguistic Survey Report of India* in 1917. As that work has rather gone beyond the reach of the common man, the readers are referred to the *Linguistic Survey of India*, Vol. IX (pages 456-492) by that illustrious author of the original work.

The prevalent dialects are spoken, by the majority, right from the cradle. With the change of times, development in education, advance of modern civilization, and greater social and commercial intercourse with the people outside the district due to the opening up of the area, the influence of Hindi, Urdu, Punjabi and English would seem to be increasingly prevalent upon the local dialects. So much so that some educated people feel shy of employing their own dialect in their discourse with each other, in the presence of other educated people. The limits of the purity of the local dialects are, therefore, receding, howsoever imperceptibly, backward and backward towards the remoter parts of the district, and, if this process continues, a time may come, when these dialects may disappear altogether, especially because they are without any script and literature. For this situation, the erstwhile rulers were themselves responsible to some extent, inasmuch as they replaced their original language *Sirmuri* (in *Takri* script) first by Hindi and then by Urdu following by English according as, in the case of Urdu and English, the political situation all over the country forced them to fall in line with their overlords, the ruling authority at Delhi.

RELIGION AND CASTE

According to the 1951 census, the district was populated by 1,57,815 Hindus (87,856 males and 69,959 females), 5,588 Muslims (2,928 males and 2,660 females), 2,626 Sikhs (1,467 males and 1,159 females), 19 Christians (9 males and 10 females), and 29 Jains (11 males and 18 females).

The preponderant part of the population is, as may be seen from these figures, constituted by Hindus. The next, in numerical strength, are the Mohammedans, followed by the Sikhs. Jains and Christians only form a small part of the population. While the Hindus are to be found in majority in all the rural and urban tracts of the district, the Mohammedans are mostly confined to the semi-urban places in the Paonta and the Nahan tahsils. Major part of the Sikh population inhabits the Paonta and Nahan tahsils. The scheduled-castes dwell, mainly, in the Renuka and Pachhad tahsils followed by Paonta and Nahan tahsils, the last mentioned tahsil having, comparatively, the lowest numerical strength of the scheduled-castes.

Hinduism

Hinduism, in Sirmur, is of two types; the orthodox Brahminical type, cis-Giri, and a more primitive type trans-Giri : the latter resembling, in many respects, the Hinduism of the Himalayas as found in Kumaon to the east and the Mahasu district to the north, and regarded as unorthodox by the Hindus of the plains. Orthodox Hinduism has been described and discussed in many standard works, and it is unnecessary to touch here upon its characteristics, but certain cults and beliefs peculiar to this district merit notice. Trans-Giri, the Brahmin is known as Bhat, carrying only a semblance of Brahminism. He acts as priest and, as such, has considerable power in celebrating *jhajra* marriage or performing other religious rites which are potent for good or evil. For instance, a god is invoked *(deota lagana)* out of enmity, love or greed, and the man against whom he is invoked dare not do the act to prevent which the invocation is made. The Bhat of Sirmur should not be mixed up with the Bhat of the plains who is a village historian and does not necessarily belong to a Brahmin caste. The figures relating to various castes were not collected during past censuses and, therefore, it is not possible to comment upon their relative social importance in terms of numerical strength. The following description of some important castes within the fold of Hinduism is given independently of any consideration of their present numbers.

Brahmins—According to the 1931 census, the numerical strength of Brahmins was 10,987 souls (6,008 males and 4,979 females). Generally in the cis-Giri area, Gaur and Sarswat Brahmins are to be found. They inhabit Nahan proper, and some dwell at Tilokpur and in the Dun area also. Certain other categories, such as Dakot, Gujrati and Charaj are also found. Gaur Brahmins claim to have migrated from Gaur Bangala, a part

of Bengal which, according to them, was called Gaur Bangala*. How far the claim is correct, it is difficult to say. As they generally intermarry with their community found in the Ambala district, it appears, that they might have migrated to this area from there. Sarswat Brahmins take a pride in claiming their migration from the central part of the area lying between now non-existent but once flowing, Sarswati and the Ganga rivers which area is today represented by a portion of the Haryana. They are lesser in number as compared to Gaur Brahmins. They generally lived on alms in the past but now some seek employment and most of them have become agriculturists. Some Brahmins, versed in astrology, earn their livelihood by practising astrology and priesthood but their number is small. These groups of Brahmins are endogamous. The Brahmins inhabiting the Nahan town mostly belong to the Gautam *gotra* and a few to the Bhardwaj *gotra*.

The highest section among the trans-Giri Brahmins is the Pabuch. Previously they did not intermarry with Bhats but with the passage of time this restriction on matrimonial alliances has disappeared and Pabuch now intermarry with Bhats. There is also a tradition among the Pabuch Brahmins that they do not eat food cooked by their daughter-in-law. Similarly a Pabuch may not eat food cooked by a girl of his own group when she has been married to a Bhat.

Bhats—Though the Bhats call themselves Brahmins but because they have abandoned the essential religious rites of Brahmins and also due to their following the *karewa* (widow re-marriage) system of marriage, they are branded as Bhats. They are found, generally, in the central and the northern hill regions. Their customs and rites differ much from those of the Brahmins. Being largely ignorant of the scriptural rites, they do not follow much of them dogmatically. Widow re-marriage is prevalent amongst them. The *gotra* is still recognised, to some extent, as a measure of classification, but the *khel*, which is a smaller group, is coming more and more to be recognised. Marriage within the *khel* is prohibited though permissible within the *gotra*. They are hardy people, both agriculturists and priests, and take to the plough without any false notion of indignity in the profession. Of their fifty *gotras*, Bhardwaj and Sahal are numerically the strongest. Panwar, Chauhan and Atri also belong to a Bhat *gotra*, pointing to an admixture of Rajput or Kanet blood. Bhats or Kanets may be appointed *devas* (priests) of temples. They were, by occupation genealogists, who made a living mainly by knowing and narrating the genealogical tales and family histories of the rulers. Trans-Giri, their numbers are double of that inhabiting the cis-Giri area. Many are now cultivators, and, trans-Giri, they intermarry with Kanets. The Bhats of Nahan still retain certain Brahmin customs, but, in the interior, they have adopted many of those of the Kanets.

*Ranzor Singh, *Tarikh Riyast Sirmur*, 1912, p. 80.

Rajputs—The Rajputs are numerically few. Their *gotras*, fifty-four in number, include Chauhan, Atri, Pandir, Panwar, Tunwar, Kashyap and Taoni, with a few Kachwaha. Chiefly found cis-Giri, they marry within the *gotra*, but not in the same branch of it. The sub-divisions of the Rajput families arose out of a number of circumstances, one of them being the typical Rajput custom of giving one or more maids along with the bride. With such maids, a part of the marriage rites was performed, and their sons, though legitimate in a sense, could not inherit, but received only maintenance. Such sons were also called Kanwars and thus intermarried as a class. The Rajputs of Sirmur follow the customs of Rajputana rather than those of Kangra, and have less scruples about ploughing.

Kanets—Kanets have adopted the Rajput customs and habits. They have gained this status partly by dint of their own efforts to raise themselves socially and economically and partly due to the trends of obliteration in the caste barriers which had been kept up by the rulers. There is, therefore, a very insignificant line of distinction between the Kanets and Rajputs. The two sections have, in many social customs and practices, come so close together that it is difficult to distinguish one and the other. The description given in the old gazetteer* appears to have been based on the then prevailing customs, conventions and taboos of the time. There are different opinions about the various groups and sub-groups within this caste as also between the same group living in different areas. It is, however, well-known that at one time they held important offices during princely regime and the rajas invariably sought their advice in deciding important issues in the administration of the state. The practice of treating one as an out-caste as a result of one's marriage with a so called out-caste is now on the decrease.

Other communities—Besides Bhats, Brahmins and Kanets, there are Kolis, Dumras, Chanals and Chamars in the hilly areas. Other communities such as Lohars and Badis are also found in small numbers. Jats, Sainis, Labanas, Banjaras, Gujars, Telis, Lohars, Sheikhs, Musalmans, Sikh Jats etc. inhabit the Dun area. They have migrated from the Punjab and are agriculturists. Bahtis migrated from Hoshiarpur district, Punjab, and have settled here permanently. In the town of Nahan, practically, all the communities are met with. They include Rajput, Kanet, Brahmin, Khatri, Kaisth, Vaish, Bhat, Sayyid, Pathan, Sonar, Sheikh, Sikh, Koli, Badi, Lohar, Mali, Dhobi, Kahar, Kumhar, Hajjam, Teli, Dumra, Bandhela, Khakrub, Chamar etc.

Scheduled-castes—Many scheduled-castes are found in the district. Their number, according to the 1951 census, was 46,141, while, in the 1961 census, it was 64,874. Some of the scheduled-castes may be described here.

In numerical strength, Kolis come next below the Kanets. It is conjectured that either they are the offsprings from unions of Kanets and

*Gazetteer, Sirmur State, 1934, Pt. A, pp 50-51.

Indian aborigines or they are the descendants of the Kol tribe, one of the original inhabitants of India. They are usually of dark complexion, especially trans-Giri, although those belonging to Nahan and Sain are fair and handsome. Marriage rites are identical to those followed by Kanets, and widow re-marriage is permissible among them. They are sturdy agriculturists. Then there are Dumras the numerical strength of whom is much smaller than that of the Kolis. They are, by far, inhabitants of the Sain and the trans-Giri areas and are dark complexioned. By profession they are agriculturists and sometimes work as cobblers and sweepers. Besides, Chanals and Chamars are also found in the hilly areas in a small number and are regarded to be the original inhabitants of this area.

Scheduled-tribes—The only mentionable scheduled-tribe inhabiting the district is the Gujar. The numerical strength of the Gujars has increased from 2,540 in 1931 to 2,830, in 1961. They are mainly Mohammedans, though there are some Hindu Gujars too. This is overwhelmingly a pastoral tribe and seldom cultivate land for agriculture. Its principal wealth consists of buffaloes. The Gujar, live in the outskirts of the forests, and maintain their existence exclusively by the sale of milk, ghee and other produce of their herds. The nomadic Gujars first were invited, to Sirmur, in eighteen-seventies, as suppliers of milk and milk products to meet the needs of the place. They are mostly found, during summer, on the Choor range and the Chandpur range. The Gujars are a tribe of stalwart and healthy human beings. They are co-operative, hospitable and hard working. They, generally, do not build permanent and pukka residences. Instead, wherever they stay, they construct a cutcha *kotha*. Whenever they migrate, they leave the *kotha* intact, for they usually return to it the next season and the following seasons. Their staple food is maize bread with *lassi* (butter-milk), milk and its by-products. They also consume rice, mostly on festive occasions. Wine does not generally find favour with them, though they spend at least six months in a year in the high Alpine ranges. Though they traditionally live in the jungles, they are not known to be traditional hunters, though some of them have now started hunting. For their dress men wear Kashmiri shirts made of coarse cloth with closely spaced buttons on the chest, and a Punjabi type of *tamba* (a garment wrapped round the waist of a male and descending down to the ankles). An embroidered cap completes the dress. Only well-to-do Gujars wear shoes. The women wear tight pyjamas, loose shirts and tie a long piece of cotton cloth which not only covers the head but also comes down for a considerable length in the shape of loose and dangling wear. They wear silver ornaments, necklace, *kangan* etc. including large rings in the ears tied to long chains dangling down the shoulders.

The Gujar tribe is a well-knit community for matters of religious and social significance. They are orthodox Muslims. They neither marry with other Mohammedans nor keep any particular social relation with them. They have organised a *anjaman*, or a society of their own, which generally

deals with their social and religious matters. The custom of spending of about Rs. 3,000 or six buffaloes in betrothal and marriage has adversely effected this community as the custom increases indebtedness and exposes them to the exploitation of the money-lenders. The status of a family is judged by the number of buffaloes it owns. Some of them have, of late, purchased lands for fodder and cultivation purposes in their winter resorts.

In Himachal Pradesh planned work is being done for the removal of the nomadic feature of the life of this tribe. In their existing way of living, the Gujars keep on the move for a very large part of the year. They take months to travel between their summer pastures and the winter grazing grounds. And even after reaching these seasonal resorts, their live-stock feed primarily by roaming over the pastures. Stall feeding is but nominally practised. All this movement entailed by the travelling from one grazing locality to another, spreads over weeks and months, and by the daily walking up and down the pastures, take tremendous energy which could be converted into the production of milk if stall feeding were resorted to. In the high Alpine pastures, and even in the lower hills, where the grazing areas consist in sloping hill sides, the heavy tread of a huge animal like the buffalo has, after some years, accumulatively damaging effect on the conservation of soil by leading to erosion. Most of the places to which the Gujars go with their herds of buffaloes are denuded because these animals devour many times the quantity of fodder that sheep, goats and cattle would need. This the local people bitterly resent because they consider it an encroachment on their grazing areas. The result is that much bad blood is created between the nomadic Gujars and the local vested interests. The Gujars themselves are great losers in this wandering life, especially when one views the amenities, the opportunities and the benefits and the advantages of a settled life. They cannot build good and lasting houses. They cannot create any wealth other than their live-stock. They remain, for the most part, far removed from facilities in medicine and public health. Their children cannot get any satisfactory education. Even the marketing of their sole produce, namely, milk and its processed forms, becomes highly disadvantageous and inconvenient. In short the tribe labours and struggles under the handicaps so well-known as the disadvantages of a nomadic life.

In the context of the centrally sponsored scheme the Himachal Pradesh Government has undertaken to rehabilitate the Gujar tribe in colonies built specially for them. This rehabilitation may, in course of time, solve the problem of soil-conservation as well as mitigate the grouse of villagers on whose grazing grounds the Gujars tread. The Gujars in turn may learn to cultivate lands, build residences and market their products of stall-fed live-stock with advantage. The overall intention is not to turn professional dairy men into agriculturists to raise food-crops but to ensure that the land allotted to them is utilised essentially for raising fodder. The benefits of a settled life, such as, drinking water, electricity, sanitary

arrangements will accrue to them. This experiment, which is probably one of the first in the country, is being tried for the Gujars of Sirmur district by allotting land and houses to them exclusively in a colony built near Dhola Kuwa. The experiment no doubt comes into conflict with the whole philosophy of nomadic existence but the success thereof is being watched.

Jains—The Jain population enumerated in the last censuses was 61 in 1901, 49 in 1911, 65 in 1921, 52 in 1931, not available in 1941, 29 in 1951 and 64 in 1961. They reside in Nahan town and are immigrants.

Sikhs—In 1901 the numerical strength of the Sikhs was 688. By 1951 their number had increased to 2,626. In 1961 the number of the Sikhs stood at 3,367. The Sikhs are generally agriculturists and are mostly confined to Nahan and Paonta tahsils where they have migrated from the Punjab. The Sikhs have a special attachment to some parts of the district where main *gurdwaras* have been built mostly to commemorate the events connected with the life of the tenth guru. Some of these important *gurdwaras* have large *muafis* on which the surrounding Sikh population, as well as the expenses of the *gurdwaras* subsist.

Mohammedans—The demographical data, as available, reveal that in 1901, the Mohammedan population in the district stood at 6,414 persons. In 1951 their number decreased to 5,588. A part of the decrease in number is due, perhaps, to some migration during the communal disturbances of 1947. The 1961 census put their number at 8,203. Majority of the Mohammedans here belong to the Sunni sect. They are predominantly inhabitants of Nahan proper, and of the Nahan and Paonta tahsils. They can hardly be the original inhabitants of the district but, it appears, they migrated from the plains, especially from the district of Ambala and parts of the Punjab, at quite an early period.

Christians—The census records reveal that the number of Christians has never been large in the district. According to the censuses of 1901, 1911, 1921 and 1931 there were only 46, 37, 44 and 52 persons respectively while their number stood at 19 at the time of 1951 census and at 221 at the time of the 1961 census. In 1895, the American Presbyterian Mission of Ludhiana took up mission work in the erstwhile state of Sirmur. The work on the spot was carried on by Indian evangelists. The American missionaries from Ambala paid occasional visits to inspect the work of the Indian missionary at Nahan. The work at Nahan formed a part of the Home mission field occupied by the Presbytery of Ludhiana and managed by a board of control composed of both Indian and American ministers. In 1902, however, the station was made over to the Scandinavian Alliance Mission Society, which sent out two European missionaries to Sirmur. They settled down in Nahan but did not stay long and, in 1911, the Newzealand Presbyterian Mission took over the management. From time to time, the work was inspected by European missionaries

coming from Jagadhri. The mission continued and flourished noticeably for some years. The church which is situated near the *chaugan* in the town contains only one room and is located in an out-house of a building which belongs to the late Kanwar Randip Singh of Nahan. The mission is no longer as flourishing as it once was. In its present state, it hardly commands a total Christian population of 30, and is locally run by a padre. All the Christians in the district are immigrants. At present the church is being managed by the United Northern Church of India with head office at Jagadhri.

The general structure of population, on the basis of religion, having been described, it is now proposed to consider the various religious beliefs and customs that are current among the people.

Vaishnavism

This sect of Hinduism is primarily the worshippers of Rama and Krishna generally. In Sirmur this sect, in addition to Rama and Krishna, worship Parasu Rama whose legend in the district is remembered with veneration. Son of the Seer Jamadagni and his wife Renuka, Parasu Rama is believed to have killed his mother at the behest of his father and, the latter, on asking for a boon for the act done, is believed to have begged the rishi to restore Renuka to life. In the tahsil Renuka, there is a lake by the same name where during the month of November an important fair is held. Besides, bathing on the sacred lake, worship is performed by the devotees in the temple dedicated to Parasu Rama. The other places where temples are dedicated to this deity are Jamu, Dugana, Masu and Jamadagni hill.

The Vaishnavs have also their places of worship at Sita Ram temples at Paonta Sahib and Rampur Ghat, and Hanuman temple at Juhana in Paonta Tahsil. In Nahan proper, they have the Laxmi Narayan temple, Mian-ka-Mandir, Jagannath temple and *thakurdwara* at Cutcha Johar. The other places in the district include *thakurdwaras* at Badgala, Bhuria, Karganun, Naoni and Neri Ratoli, and the Narsing temple at Sanora.

Shaivism

Among the Hindus certain cults of Shaivism have been current, although Shiva is not so extensively and popularly worshipped under that name. Two main cults, those of Shirigul and Mahasu, appear to be derivatives of Shaivism. Cis-Giri, some temples are dedicated to Shiva. The home of the god Shirigul is on the Choor* peak which is visible from Simla and where there is a Shiva linga. There is also a temple of Mahadeo at Bechar Deothi. At Pairiwala, about five kilometres below Nahan, is a temple to Shiva said to have been built by Shankara Acharya, near what are said to be ruins of wells and a palace ascribed by the people, to the famous Raja Rasaloo, son of Sal Bahan. Local lore holds it that there is

* Spelt as Chaur in the Survey of India maps though popularly pronounced as Choor. The native name is 'Churi Chandni Ki Dhar' (the hill of the silver bangle).

a famous *kund* (pond) near the old ruins. It is called the *maya-ka-kund* (pond of wealth), and it is said that once a she-buffalo fell into it, and, when it was dragged out, a gold necklace was found tied to its horns. The cowherd took the necklace and set out for his home but became blind in the way. In his terror he threw the necklace back into the pond and regained his sight.

The cult of Shirigul is widely known in the district and one of the most important, and perhaps the oldest temples, in his name stands on the Choor peak which is visible from Simla. There are various legends connected with Shirigul who appears to have possessed some supernatural or magical powers over the people by getting rid of their various ailments as well as by performing some unusual feats. He also seemingly built water channels thereby bringing prosperity to the villagers situated on either side of the Choor peak. In course of time people deified him and built a number of temples in his name. We still find temples dedicated to Shirigul, apart from the one at Choor peak, at Manal, Deona, Badal, Jamna, Naoni, Gagal Sakor, Sarahan, Shaya, Rug Bakhota, Jaitak, Karganun and Nahog.

The cult of Shirigul is not confined to this district. It is to be found in certain parts of the adjoining district of Mahasu also. In certain parts of Sirmur district people swear by Shirigul, in day-to-day life as well as in courts of law. Mahasu cult is prevalent and a temple dedicated to Mahasu exists at village Siyun in tahsil Renuka.

The cults of Bijat, Bijai and goddess Ghatriali are prevalent. The temple dedicated to Bijat exists each at Deona, Bandal and Gundal Dagalga. Temple of Bijai goddess stands at village Barol. Goddess Ghatriali has a temple at Panjaha in tahsil Renuka.

Mentionable Shiva temples sometimes known as *shivalayas* exist at Mangarh, Rampur Ghat, Pukka Tank at Nahan, Shivpuri, Deothi, Sargaon, Leo, Deothi, Bhur Singh near Sarahan, Rani Tal, Nahan, Jori Bain, Nahan, Pairiwala and Byas. There is a temple dedicated to Ganesh at Chadech in tahsil Pachhad.

Devis

Closely connected with the cult of the deities mentioned above, within Shaivism, is the widely prevalent cult of the *devi* (goddess). A number of *devis* is venerated and worshipped in this district. Some of the important goddesses, who command name and fame, have their temples at the following places in the district.

1. La *devi* at Toka Nagla, in tahsil Paonta.
2. La *devi* near Barotiwala, tahsil Paonta.
3. La *devi* near Byas, tahsil Paonta.
4. Bhadar Kali at Bhangani, tahsil Paonta.
5. La *devi* at Lai, tahsil Nahan.
6. Bala Sundri *devi* at Tilokpur, tahsil Nahan.

7. Katasan *devi* at Bara Ban, tahsil Nahan.
8. *Devi* temple at Jamtah, tahsil Nahan.
9. Tribhavni *devi* at Bhud, tahsil Nahan.
10. Kali at Nahan.
11. Bhangain *devi* at Bhaung, tahsil Renuka.
12. Renuka *devi* at Renuka, tahsil Renuka.
13. Jawala Mukhi *devi* at Lana Rauna tahsil Pachhad.
14. Nagarkoti *devi* at Shaya in tahsil Pachhad.
15. Nagarkoti *devi* at Bagor in tahsil Pachhad.
16. Durga temple at Dalaha, tahsil Pachhad.
17. Durga Sthan at Ghil Papiana, tahsil Pachhad.
18. Naina *devi* at Bhaila, tahsil Pachhad.
19. Naina *devi* at Nahana Tikar, tahsil Pachhad.
20. The new goddess at Sakor, tahsil Pachhad.
21. Goddess at Kawag, tahsil Pachhad.
22. Simlasan *devi* at Dadholi, tahsil Pachhad.
23. *Devi* at Belgi, tahsil Pachhad.
24. Kudin *devi* at Dudham, tahsil Pachhad.
25. Langasan *devi* at Karganun, tahsil Pachhad.
26. Nai *devi* at Rana Ghat, tahsil Pachhad.
27. Kali at Haban Marhechi, tahsil Pachhad.
28. Kali at Thanadhar, tahsil Pachhad.

Other cults

These include the cult of *Pap* or *Papra*, cult of Bhat, cult of Gugga Pir, cult of Chawind *devta*, cult of Nag, cult of Palu *deo*, cult of Shohar *devta* and cult of Nath.

Religious beliefs

The major part of the population is Hindu. The Muslims have a very small population and the Sikhs smaller still, while the Christians number only a few.

Varied beliefs of the people, within the fold of Hinduism, especially among the predominant rural population, are numerous. Great is the number of benevolent as well as malevolent deities and spirits that populate the world of faith and superstition. The people believed readily in the evil spirits and superstitions which had, once, a very strong hold but which, with the spread of education among the masses have started loosening the grip and are likely to disappear completely in coming generations. Today, they still are prevalent enough to merit an account in the gazetteer. Common are the names, such as *paris* (fairies), *sohar* (a male evil spirit), Nar Singh (another male), *dag* (a man or woman possessing an evil eye) and *dains* (witches).

Those who believe in these spirits and their influence, perform various rituals to avert the malevolent effect or the demoniacal influence. Some

people are supposed to be possessed by these spirits and make all sorts of demand through the person so possessed without which the evil spirit does not release its hold on the victim. Slaughtering of goats or sheep is a very common practice and so is the tying of the charms to ward off bad luck. There is a special class of Bhats and Dhakis belonging to scheduled-caste, who are supposed to be adept in appeasing or driving away the evil spirits. At times gods and goddesses for their benevolent effects are invoked for exorcism. The taboos and beliefs go to the extent of attributing even barrenness in a woman to those evil spirits and as such an animal sacrifice along with chanting of certain combination of words is often sought as a remedy. Similarly some other diseases are attributed to the possession by an evil spirit whose wrath is also propitiated by sacrificing a goat or a sheep. Apart from the animal sacrifice totems like the burning of the lamps, sprinkling of the grains and water over the victim are commonly practised.

Factions—The people, especially the residents of the trans-Giri area, are divided into two great factions, called *sathar* and *pasar*, according as they are believed to be the descendants of either the legendary Pandavas and Kauravas or of their followers and disciples. These factions were at feud with each other. By the first decade of the current century, open fights had ceased, but the old enmity still subsisted. Neither faction has any particular leader.

Besides this main division, there are smaller parties in every clan, but they are not established factions. They rise and sink as their *ad hoc* founders or leaders rise and sink. Formerly all the people of a *bhoj*, usually, belonged to one and the same faction, but this principle is not now strictly adhered to. The practice against eating and smoking together has almost disappeared and it is likely that in course of time these factions will vanish.

Exchange of turbans—It is a custom that men exchange turbans or caps and women exchange hoods or handkerchiefs which they tie round the head. This exchange of head dress makes them brothers or sisters, as the case may be. Besides this, there are several other methods of forming social relationships. At a sacred bathing place, people exchange handfuls of sacred water and thus become god-brothers or god-sisters. Hardwar and Renuka lake are the most popular places for this ceremony. A woman can, in a like manner, make a god-brother on an auspicious day. She paints the man's forehead with saffron and presents him with some cash, together with a coconut and something sweet, such as *gur* or *shakar*. The man returns the cash to her with a suit of new clothes. The relationship thus established is regarded as good as a real blood tie and the descendants of the parties cannot intermarry.

Oaths

There are several ways of taking an oath. The most important ones are : drinking water of the Renuka lake; going to a temple and having the idol bathed by the priest and taking this water together with a few rice grains offered on the image; swearing with a vessel full of Ganga water in one's hand; taking an oath in the name of a local god or a cow. If he gets into

trouble within the fixed period, he is proved a liar and must propitiate the god named by him. Besides he has to make amends to his opponent in the dispute that necessitated the oath-taking.

Abandonment of property—When a man is taken ill, either a Bhat or a deity may be consulted. The Bhat or the deity, as the case may be, declares, through the mouth-piece in the case of the deity, that either a house or a field, or some other property, belonging to the ailing person is spell-bound or possessed by demons. In fear, the property thus named is sometimes abandoned by its ailing owner. No rite is observed at the time of abandonment of the property. When, however, the property is again taken possession of, something is paid either to the deity for driving away the demon or to the demon itself for appeasing it. A goat too is sometimes sacrificed in the name of the departing demon. A man may invoke the curse of a god upon his enemy's land or house.

Agricultural superstitions—Many are the superstitions attaching to agriculture. Generally an auspicious day is chosen for the commencement of ploughing. In Renuka this day is chosen in the *Bikrami* month of *Bhadra*. A Tuesday or a Wednesday is usually selected, and, before commencing ploughing, a handful of flour is given either to a local temple or to a Brahmin.

Grain may not be used until about one kilogram of the harvest has been given away to a Brahmin and a smaller quantity to an astrologer. A Brahmin is feasted with food prepared from the new grain before the food is taken by the cultivator and his family. In the Sain and Pachhad *illaqas* of tahsil Pachhad, food thus prepared out of the new grain is offered to the local deity. In tahsil Renuka, before grain is removed to the house of the cultivator from a thrashing floor, about $1\frac{1}{4}$ kilograms out of the heap are sent to the local shrine, and when grain is taken out of a store for the first time, green grass and cow dung are placed in front of the store. The day for doing this must be either a Thursday or a Saturday.

Worship of land—On the Krishna *chaudas*, that is the fourteenth day of the dark half during the *Bikrami* month of *Bhadra*, land is worshipped. The earth of seven *tibbas* or hillocks, the water of seven springs, and earth from every field of the worshipper, are mixed together and mantras are recited over the mixture. Then a little of this mixture is buried in every field of the worshipper.

Worship of cattle—In the *Bikrami* month of *Kartika*, in Sain and Pachhad areas, and even in Nahan tahsil, cattle are decorated with garlands of flowers and painted with white and red colours. This is said to be a Brahminical custom and is not peculiar to the district. Trans-Giri, it is a custom that cattle are neither sold nor purchased on a Thursday or a Sunday, or during certain phases of the moon, such as *panchak* (i.e. a group of five, that which consists of five lunar mansions beginning from half *Dhanishta*) and *mul* i.e. the nineteenth *nakshatra*.

The astrological aspect of dwelling—Trans-Giri, the *nam ras* of a village settles the aspect in the first instance. The Hindi alphabet is divided among the twelve zodiacal signs, each of which affects the letters allotted to it. The *nam ras* is the sign to which the initial letter of the name of the villages (as also of person) belongs. If the *nam ras* is *kumbh* or *tula* or *brichhak*, the house must face west; if it is *brikh* or *kanya* or *makar*, it should face south; and if it is *min* or *kark* or *mithan*, the face of the house should be towards north. The house, as far as possible, must never face east. But north and south are also regarded unlucky, as the north aspect brings poverty and the south admits demons. Therefore, when a house, according to the *nam ras* rule, ought to face north, south or even east, it is actually made to face north-east or north-west, south-east or south-west to lessen the supposed bad effects. The timing of the building work is characterised by the selection of an auspicious moment. A handful of earth from the site selected is taken to a Brahmin, who predicts the auspicious moment for laying the foundation. Foundation laying ceremonies are peculiar. Trans-Giri, a betel-nut, for fertility, and a *pranda* (a fillet for fastening woman's hair, usually denoting the married status of a woman where husband is alive, but here meant to ensure long life to the men of the family), for longevity, are always put below the foundation stone. A hair from the tiger's or a leopard's moustache, for ensuring courage to the family members, is also often placed beneath the foundation stone. Elsewhere, four jars, containing some sacred articles, brought from Hardwar or some other sacred place, are set at the four corners of the house intended to be built, and on these are laid the foundation stones. As the construction of a house approaches completion, a *pranda*, a betel-nut, and an iron ring, called the three *shakhs*, are tied to a beam and to the lintel of the door. The iron ring is regarded to be protection against evil spirits. When a house is occupied for the first time, a cow is tied in one corner and a pitcher of water placed in another. A *bandarwal* i.e. a garland of flowers, usually of rhododendron, big enough to run round the house, is tied all around the house on the first day of the *Bikrami* month of *Vaisakha* to invoke the blessings of the deity named Shirigul. In the *Bikrami* month of *Bhadra* a branch of *tejbal* is set at the door of a house to avert evil spirits and *dags*.

Inter-caste relations

The principal communities, their religion and some of the important castes, have already been discussed. Generally speaking, people belonging to all *varnas* (castes), namely the Brahmin, the Kshtriya, the Vaisya and the Sudra, are found in the district. They are further divided into numerous occupational sub-castes. But the major racial stock of the area is believed to be comprised of Bhat, Kanet, Koli, and Dumra. The former two castes have, of late, recovered their original denomination of Brahmins and Rajputs, from which they had fallen due to some social customs, which have

since lost their sordid connotations. Their relative social position, *inter se*, varies not only from caste to caste but also from family to family, and is determined not much by the general status of the castes, as by the financial position of each family or of the general economic position of the caste as a whole. The remaining castes seem to have immigrated from elsewhere.

Trans-Giri the Rajputs, Kanets and Bhats smoke, drink and eat together. They can also drink fresh water even if brought by a Koli in a metal vessel. They may prepare their food in the house of a Lohar, a Bajgi (also known as Dhaki), or a Koli when it has been plastered with cow dung. The order of precedence of castes was : Bhat, Deva, Dhethi and Kanet, all non-scheduled-caste, and, Lohar, Badi, Bajgi, Koli, Chanal and Dumra, all included in the scheduled-caste.

The sharpness in social distinctions is losing its edge as a result, among other things, of measures adopted by the government to eliminate the virus of casteism. There is now, generally speaking, much relaxation in the rigid rule, and free entry of all castes into the temples, and inter-caste marriages might no longer give rise to the same bigoted opposition and censure as in the old times.

As in any other part of India, the *Special Marriage Act, 1954 (No. 43 of 1954)*, is in force in this district also and has a bearing on inter-caste relations. The consequences of a succession to property, by virtue of section 21 of the said Act are that, notwithstanding any restrictions contained in the *Indian Succession Act, 1925 (XXXIX of 1925)*, with respect to its application to members of certain communities, succession to the property of any person whose marriage is solemnized under this Act and to the property of the issue of such marriage shall be regulated by the provisions of the said Act and for the purpose of this section this Act shall have effect as if chapter III of part V (Special Rule for Parsi Inter-states) had been omitted therefrom. The effect of marriage on a member of an undivided family, mentioned in Section 19, is different inasmuch as the marriage, solemnized under this Act, of any member of an undivided family who professes the Hindu, Buddhist, Sikh or Jain religion, shall be deemed to effect his severance from such family. Subject to these provisions any person whose marriage is solemnized under the above mentioned marriage Act, shall have the same rights and shall be subject to the same disabilities in regard to the right of succession to any property as a person to whom the *Caste Disabilities Removal Act, 1850 (XXI of 1850)* applies. In spite of the enforcement of this Act, and of the general influence of the march of time, the traditional caste disabilities, restrictions and the consequence of their transgression, it seems, have not yet completely died out root and branch.

Birth customs

A worship called *matri havan,* is offered to the family deity, in the seventh or ninth month of pregnancy, by Hindu Gujars and Jats to avert miscarriage. Trans-Giri, a mother used to be attended at the time of giving birth to a child by her husband. A midwife was called in only in difficult cases. Now, there is a growing trend, especially among the well-to-do people, to engage a midwife, if available, or at least a woman or two out of the scheduled-castes for general service on such occasion.

Trans-Giri, the traditional dai, not in the employment of government, is a Chanal or a Koli by caste. Elsewhere, women out of such castes as weaver, Penja, Badhela and even Bhat perform these duties. A midwife, in richer families is not allowed to go out of the house for the first eleven days of accouchement and is thus in constant attendance on the mother. Although midwives employed by the government are now often available, yet the rural people generally prefer to employ the traditional midwives. Moreover, it is supposed that a midwife employed by the government might not devote so much time to a single case as a traditional midwife would. The fee of a traditional midwife, in case of the birth of a male child, is two to twenty rupees apart from the suit of clothes, some grain, and some coarse sugar, on the ceremony of *dasuthan*. In the case of a birth of a female child nothing is given at the time of birth although some payment is made subsequently. Again, if and when a traditional midwife cuts the umbilical cord, she gets some gold ornament, or some silver coins.

In the Dharthi *illaqa* of tahsil Nahan generally Kanet women with large families used to act as wet-nurses. They usually took the suckling child to their own home. A few, however, used to go to the child's house. People of the adjoining districts of Ambala, Saharanpur, Karnal, and also those of the erstwhile states of Patiala and Kalsia, were their chief customers. A wet-nurse would get a cow or its value, clothes and a little cash at the beginning of her services, and, thereafter, would receive monthly wages averaging five rupees per month. She was also given bedding and clothing for herself and the child. When the child was taken from her at the age of four or five years, she would get a substantial gift of ornaments, clothes and cash. She was also treated on subsequent social occasions in the family as the child's half mother. With the change of time, bottle feeding has come into use increasingly and is a simpler and cheaper device. Therefore, the employment of wet-nurse generally does not now take place even in the well-to-do families.

Cutting of the navel string—Much superstition attaches to the umbilical cord among the people of the district. The mother herself cuts the cord locally called *nalwa* in the absence of midwife.

It is generally cut on a piece of silver. The residents of Nahan tahsil and those who follow the customs of the plains, bury a part of the navel

cord in a secure place, while the trans-Giri people keep the whole of it safely. They preserve it carefully to avoid its falling into the hands of a magician or ill-disposed person. It is also believed that its preservation makes the child brave and successful. Both cis and trans-Giri, some people put a small portion of it in a silver case and tie it round the child's neck before the child is brought out of the house. Another belief current among the people of the higher hills is that loss of the navel string cuts life short and impairs the prosperity of the child. The cloth, in which the child is wrapped for the first time after his birth, is also generally preserved. In Nahan tahsil a mother shows it to her children at the time of their marriage and thus reminds them of their obligation to her. The idea the mother wants to convey, by this gesture, to the child being married seems to be that it is she who has nursed and brought up the child, from that infant stage to the marriageable stage, and, that, she should not be forgotten or neglected after marriage.

Naming ceremony—In many parts of the district the name is proclaimed aloud by a Brahmin or a relative. Sometimes walnut or *til-chawali* (sesame and rice mixed with coarse sugar) is served to the people assembled on this occasion. Trans-Giri, some children are named after the family god or, any god or goddess, or a saint, who is supposed to have answered the prayer for its birth. A new born child, whose elder brothers died in infancy, is sometimes given an opprobrious name in the superstitious faith that this would secure him from infant mortality. When a child is taken out of the house for the first time, the people of Nahan tahsil put a piece of silver in his hand and then make him touch the earth.

Dasuthan—*Dasuthan*, or purification ceremony, perhaps so named after the tenth (*das*=ten) day, when it is usually timed, is the most important of the birth customs. On the tenth day after the birth, ten Brahmins are feasted. Trans-Giri, only three Brahmins are fed on the third day. *Dasuthan* bears the name of *sondhia* also and, in some cases, instead of the tenth day, may be observed at any time before the child is five years old. Generally for the majority of the inhabitants of the district *dasuthan* is the only ceremony in connection with a child but most Rajputs and Brahmins, particularly residents of Nahan, observe the *chura karam* (first head shaving ceremony) and *up-nain* (sacred thread ceremony) also in the case of a male child.

Death ceremonies

Death ceremonies observed in the district are the same as are observed by Hindus elsewhere. Some variations may however be written. In Dharthi, Khol and Sain areas, included in the cis-Giri part of the district, the death ceremonies are more or less the same as in or about the Nahan town. However, there are some lacunae in the observances of rituals due to ignorance of the scripture commands. On the thirteenth day the usual

feast is given to Brahmins. Later on, a feast comprising rice, *shakar* etc. is given to the relatives coming to condole the family, in bereavement. These relatives bring with them *gur* or ghee and some of them, at the time of expressing condolence, pay a rupee in lieu of what is locally called *pagri* (turban).

Generally speaking the period of mourning is from three to seventeen days. Cis-Giri *kriya*, also known as *spindi melan*, is performed on the eleventh or twelfth or thirteenth day of the death amongst the Brahmins, Rajputs and Vaisyas respectively. Scheduled-castes, such as Kolis, Chamars, etc. complete the *kriya* on the seventeenth day. Usually, the relatives of the deceased mourn for ten days. They do not take meat and also do not shave. Generally speaking, trans-Giri the mourning lasts among the Dhethis (a group of Brahmins) for three days, among the Kanets for five days, among the Bhats for seven days, and among others for eleven or thirteen days. On the last of these days *kriya* or what is here known as *kan* and also as *paulao* is performed and a Brahmin and the relatives are feasted. Trans-Giri, there are no *maha* Brahmins or, as they are also called, Charaj. Nor is the *pind* ceremony gone through. If a *maha* Brahmin happens to arrive within a year or so of a death, he sometimes performs the *pind* ceremony. The family members of the deceased do not eat turmeric, spices, pepper or *urd* during the mourning period and nobody takes food or drink from their hands until the mourning is over. Relatives and friends are informed of the last day of the mourning. On the appointed day, the relatives and friends assemble outside the village of the deceased, whence the family Brahmin of the deceased brings them to the house of the deceased. They bring with them ghee and grain in small quantities to give to the surviving head of the family, and, express condolences to him and to the other members of the family. This ceremony is called *paulao*. After this the mourning is over and all restrictions are removed. If a *sankrant* or a festival day occurs during the period of mourning, the mourning ends a day before such an auspicious day, unless the ashes of the deceased are being sent to the Ganga at once, in which case the period does not expire before the thirteenth day. A woman's spirit who dies during pregnancy or confinement is supposed to cause injury to her relatives. Similarly the spirit of one who dies during child birth is much dreaded. In case a woman dies while pregnant or before completely delivering the child, the people cut open the abdomen, take out the lifeless foetus and bury it separately. In the remote past iron nails were fixed in the eyes, mouth and breasts of the dead mother, and her feet and hands were bound with iron chains to render her powerless, lest the corpse should get resurrected for any evil deed, but this practice no longer exists.

If a person dies accidentally or violently, his ghost is held in awe and must be rendered powerless by certain ceremonies. It is supposed that if a bachelor (especially one between the ages of twelve and twenty) dies, his soul can be tamed and used as one chooses. The ghost of anyone, especially of a Brahmin, who is burnt on a Sunday in the bright half of the lunar month, is much dreaded. To get control of the ghost, one, who knows the art, goes by night to the burning ground and by reciting certain mantras, and performing certain ceremonies, converts the ghost into a *masan*, or an obedient spirit.

Death during *panchak*—According to the astrology, the sky has been divided into twenty-seven *nakshatras*, or lunar mansions, of which two-and-a-quarter thus lie in each of the twelve *burj's* or *ras's* i.e. zodiacal signs. Of these *nakshatras* (asterism) the last five *viz.* the second half of *Dhanishta*, *Sat Bikka*, *Purbabhadrapad*, *Utarabhadrapad* and *Reoti*, occupy the signs of *Kumbh* (Aquarius) and *Min* (Pisces). This period of four-and-a-half *nakshatras* is counted as five days and thence called *panchak*, or, dialectically, *panjak*.

It is not easy to say what were the precise ideas originally underlying the *panchak* observances, but in a general way it would appear that the leading idea has been that anything which occurs during this period is liable to recur. Thus a death occurring during *panchak* would, according to this belief, be followed by another death. Anyone dying during the *panchak* period can obtain salvation only if an expiatory ceremony is performed on his behalf. This consists in employing five Brahmins to recite verses, invoking *shanti* (peace) on the twenty-seventh day after the death, on which the moon is again in the same asterism in which it was when the deceased died, and, in giving away in charity various things such as clothes, flowers and furniture. The period is regarded inauspicious in several ways. People do not venture to wear new clothes or jewels, buy or sell cattle, lay the foundation of a house or take any new work in hand during the *panchak* days. One should not undertake, a pilgrimage especially one towards the south. Nor should one sleep with one's head towards the south.

The chief superstitions pertaining to the *panchak* concern the surviving kin, for the people believe that a death in this period will involve the deaths of as many other members of the family as there are days still remaining out of the *panchak* period after a death. To avert this, it is believed, the corpse of the person dying during the *panchak* period should not be burnt until the *panchak* is over. If, however, cremation cannot be so delayed, then as many dolls are made of cloth or of cow dung or of *doob* (a kind of green grass) or, among the well-to-do people, of copper or even of gold, as there are days of the *panchak* period still remaining. These are burnt with the corpse. In some places only a branch of a mango tree is carried with the corpse and is burnt with it. In the Pachhad tahsil some people fill a new earthen pot with water from five different tanks or springs or streams or rivers and hang it from the door of the house by a rope made of five kinds of twine. The water of the river Giri, or of such other sources that never run dry, is preferred. In the cis-Giri area too, a *panchak shanti* is performed by a Brahmin who recites mantra. The corpse in this part of the district is burnt

not on the ordinary burning ground but in some other place and, if practicable, in the lands of another village.

On the day, in the following month, corresponding to the day of death during the *panchaks*, a door frame, made of wood of a *thimbu* tree, found locally, is erected beside the house-door through which the corpse was taken out. To this door seven different kinds of grain are stuck with cow dung. A special mantra is recited, with the breath passing over these grains, before they are stuck to the door. A he-goat's ear is also cut off and the blood sprinkled upon the frame. If a corpse has to be burnt on a Wednesday, an iron nail or peg is fixed at the spot where the death occurred, near its head, before the body is removed. Otherwise another death is feared in the house within a year. Generally speaking, this superstition is common among Hindus only. In the trans-Giri area if a person dies during the *swati* or *mul nakshatras*, or on the first or seventh day of either half of the lunar month, four pegs of *thimbu* wood are fixed to the door of the house in which the death occurred, and a white woollen thread is tied round them, while mantras are recited. Seven kinds of grain are also stuck with cow dung on the upper part of the door. If this ceremony is not performed more deaths are feared to occur.

SOCIAL LIFE

Origin of people

The local inhabitants form an interesting object of ethnological and anthropological study and research but unfortunately so little has been done in this field, so far, that it is impossible to form definite opinions. During the Gurkha war of 1814, in which Sirmur was the scene of many operations, J. B. Fraser,* a military officer conducting the warfare, endeavoured to study the people perhaps from ethnological and anthropological points of view. Impressions left by him appear to be so extraordinary that today these would be open to many doubts and drastic review. But Fraser, would not deserve an unqualified blame. He observed and recorded the characteristics of the people at a turbulent time when normality in the general conduct and behaviour of the people could hardly be expected. The people had been groaning under the iron rule and atrocities of Gurkhas for a number of years which had perhaps made them somewhat abnormal and hostile or suspicious towards all outsiders.

Property and inheritance

Joint family system—Before dwelling on the traditions and customs relating to property and inheritance, as they have been, and are still, in vogue in this district, it is proper to deal with the system of families as is existent at present. It would seem that no efforts have ever been made, in the past, to conduct a survey to ascertain what kind of families were living in the district. The scanty information that has come to us is primarily based on

*Fraser, J. B., *Journal of a tour through part of the snowy range of the Himala mountains, and to the source of the rivers Jumna and Ganges*, pp. 66-73.

the knowledge of the local officers. The area comprising this district is generally hilly and the agricultural occupation is predominantly the mainstay of the people who are constantly in need of more hands to work on the farms and the fields, and this situation has been responsible, in the past, for holding together various individual families and thus for the prevalence of the joint family system almost without exception. The joint family system is still prevalent although exceptions have crept in and are gradually on the increase. It is estimated that in the Nahan tahsil seventy out of hundred families live jointly, especially in those parts that adjoin the plains, but, in hilly parts, only forty out of a hundred families retain this system. In the trans-Giri area of the Paonta tahsil, about sixty per cent families are joint due to the prevalence of polyandry. The system exists in all the communities but mostly among the landed classes like Rajputs and Brahmins. In the cis-Giri part of this tahsil, the joint system has disintegrated and only about ten families out of hundred follow it. In the Renuka tahsil, roughly ninety families are undivided households and ten individual households. In the Pachhad tahsil, the joint family system is found mostly among the socially and economically better classes of people.

The reasons for the predominance of the joint family system are many and varied. The chief among these being economic considerations, inasmuch as in a joint family energy and efforts directed towards agricultural operations or other sources of income can be pooled and thus the wealth and the fortunes of the family increased more than is possible for an individual household with meagre means and little manpower. An equally potent cause is the mutual love and affection arising out of the bond of blood relationship that holds the members together so long as mutual bickerings do not become unbearable. Prevalence of polyandry in which a common wife serves as a forceful link in keeping the co-husbands together has also contributed towards the existence of a joint family system.

The factors responsible for the partition of holdings and the division of joint families are numerous. In many cases certain members of the family may be suspected of keeping to themselves their individual earning to cause a heart burning among the other members. The common kitchen, if not run and managed on the principles of equality and fairness, also tends to pave the way for a division. A member of the family may sometimes become a parasite taking into his head that he would never be forced to starvation but, beyond a point, this attitude usually becomes intolerable and leads to a break up of the joint family. He is turned out and has to set up and manage a separate household of his own. It is paradoxical and unfortunate that educated persons are more prone to partition as in their superficial state of values many of them find it unbearable to continue together, with the less fortunate and illiterate members of the family. It is almost proverbial that wives of brothers cannot live under the same roof for a long time and are regarded to be, in many cases, the main source of damage to the joint

family. Polyandry has in a considerable part of this district, long been an effective check on partition. In this context, *the Hindu Succession Act* has not been an unmixed blessing. The daughter, now entitled to share in the property of her father, might claim partition and the brother may deny on the basis of long possession. Thus the said Act has, it is thought, created a disintegrating effect qua a joint family and has introduced complications hitherto unknown. So far the daughters have not, in practice, pressed their claim to property to which they are legally entitled. They have been content to leave their shares to the care, custody, possession and enjoyment of their brothers, thus leaving the joint family unimpaired. In some cases, the sheer size of the family creates conditions unbearable for all members to live in the same house peacefully.

Matriarchal system—The expression matriarchal has become ambiguous through inexact use. It has come to stand broadly for mother-right. It might be a marriage in which a husband lives temporarily or permanently at the house of his wife's parents. Or it might mean a family where the authority is either in the hands of a mother or her relatives even if the father stays on in his own family household. Considering the prevailing conditions in the district against the aforesaid background, it may be said that matriarchal families are negligible, if not altogether non-existent. Among the polyandrous people in the hills, women enjoy a central position, but the fundamental features of matriarchal system are lacking. Generally a mother never figures in tracing the line of descent.

Caste system has been so rigid in the past that any deviation from the traditional restrictions on mixing up indiscriminately would have resulted in ex-communication of the delinquent. The effect of such a sin would not have ended at that but would, in many cases, have deprived the sinner of his right of inheritance to ancestral property.

If a man married a woman of lower caste, he sank to that caste, such as, a Kanet by marrying a Koli woman became a Koli and a Bhat became a Kanet by marrying a Kanet woman, and so on. Both trans-Giri and cis-Giri, descendants of a person marrying a woman of so called lower caste could not inherit as collaterals from a member of the family who died childless. This custom is not known to have been upheld, in the regime of the rajas, in a court of law after full enquiry. Nevertheless, it was the custom that such a man was debarred from all inheritance except that he could keep any ancestral property that might have already come into his possession. The custom was still prevalent in 1934, when the state gazetteer was compiled.

In a family which practised polyandry succession was peculiar inasmuch as a brother inherited from a brother so long as partition was not made. The principle was that in a joint family no son became fatherless till the last brother died, and it was only on this last death that the son, or

sons, as the case may be, became entitled to inheritance. And then the succession operated to the whole property of the joint family. The object was to avoid disintegration of family solidarity and fragmentation of the holding. Where, owing to polyandry, the wives numbered less than the brothers, those who took the wives paid marriage expenses to the one who did not get a wife. Property was divided according to the brothers' share i.e., equally in a family which did not follow the *jithong-kanchhong* custom, with extra according to that custom. The common children in a polyandrous family inherit from the brother dying last. Since the enforcement of *the Hindu Succession Act*, this practice of *jithong* and *kanchhong* has been abolished in the entire district. The Act is regarded as having disturbing effect in the society given to polyandry and the people favour the traditional system. In a bid to conform to the said Act, what actually happens is that inheritance in a revenue record is shown according to the provision of the Act but the shareholders do not press for the possession of the land in accordance with the entries.

A childless widow had generally a life interest in her husband's estate which she could not alienate without lawful necessity. A widow might make an adoption with the consent of her collaterals but she could not make a gift of the immovable property. On remarriage, a widow lost her life interest in her deceased husband's property. The problem of inheritance by an illegitimate child was very rare and no rights of illegitimate issues were recognised customarily.

The most significant phenomenon of the social life of the majority, especially trans-Giri, is that a woman usually does not give birth to an illegitimate child inasmuch as marriages are solemnized at tender age precluding the possibility of a child's birth during pre-nuptial period, and, during the post-nuptial period a woman is almost never without a husband because of polyandry and she has to face widowhood only rarely. According to the *riwaj-e-am*, if a widow gives birth to a child, while living in her deceased husband's house, the illegitimate son has a right to property of her deceased husband.

By custom daughters were not heirs, but if there was no collateral within the seventh generation, then a daughter's son, or in his absence, a sister's son inherited. Both in the trans-Giri area and in the hill tract of the cis-Giri area a father or a brother could give a part of landed property to a daughter or a sister by means of a written deed of gift. Trans-Giri, a father could give a share of his property to his daughter for her lifetime only. Daughters, however, received equal shares in the absence of any male descendant or collateral. The enforcement of *Hindu Succession Act*, has now changed the age old customs of inheritance to the extent that each daughter is also entitled to an equal share with her brothers. It is her own sweet will whether or not she presses her claim. The widows and

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the daughters have been benefited much by *the Hindu Succession Act*. Some people would still like to cling to the traditional method of inheritance and forego the advantages in this modern reform in favour of the weaker sex.

Adoption was recognised and a childless man could adopt a boy of his own family or caste but he could not make a gift of his estate to anyone in preference to his collaterals though giving away a portion of an immovable property in charity was allowed. A grandson inherited his grand father's property if the father died before the grand father. These rules and customs of inheritance continued to be fully in force till the enforcement of *the Hindu Succession Act*.

After Merger it was considered necessary to define, on a uniform basis, the procedure to be followed by revenue offices in dealing with the rights of widows in the landed property. Accordingly the Financial Commissioner of Himachal Pradesh prescribed the procedure in these terms—"It is not uncommon for heirless widows, who have only a life interest in property, to transfer their rights during their life-time through mutations or registered deeds, with the result that the rights of others, and in cases when there is no collateral, the rights of government are adversely affected. It is a generally accepted principle of customary law that a widow has only a life interest in the property inherited from her husband and if she alienates it, she can do so only for life and for valid necessity. She has no right to transfer the property permanently. It is therefore, directed that whenever a mutation is sanctioned for the transfer of a widow's life interest in her husband's estate the words *tahin-hayat ya dobara shadi ya krewa* should be incorporated in mutation order and repeated in all revenue records subsequently prepared. If any widow purports to alienate her property permanently the revenue officer should sanction a mutation of such alienation for her life only, unless, of course, there is decree of a law court to the effect that she is entitled to make a permanent alienation." These orders held good till 22nd of September, 1956 when the *Hindu Succession Act* came into force. It conferred upon the widows more rights, as detailed in the said Act, and a widow is entitled now to hold the property as a full owner and not as a limited owner.

It has already been seen that the propensity of the people, in general, is to keep intact the joint family rather than to allow it to disintegrate. Polyandry, still current, in a few parts, though on the decline, is a potent expression of this tendency and a characteristic way of the social life of a diminishing section of the population. Wills are not commonly executed and, barring certain cases, much less are they made with an intent to injure the rights of the weaker sex. A person may, however, execute a will either to exclude a disobedient heir or to settle a disputed point of inheritance, or to cover an adoption. The incidence of transfer of property through wills has so far been insignificant and it does not constitute any perceptible sign

of weakening of the old joint family ties. The number of wills in the Paonta tahsil, however, appears to be increasing and may increase still more as the people seem to prefer the old customary system of inheritance. The tendency is to transfer the proprietary holdings in the name of the sons during one's life-time. This would exclude female heirs from a share in the property.

Marriage and morals

Generally speaking, at Nahan proper, and in the Dun area of Paonta tahsil, both Hindus and Mohammedans follow the marriage customs of the plains. The marriage ceremonies in the hills and the trans-Giri tract differ and thus merit some description. Trans-Giri, early marriage is still much the rule. Betrothal is arranged before the age of one and children of tender age may be wedded. The girl, however, sometimes dissolves the marital contract if she is unable to like her spouse when they grow up. The girl's parents or the next man she fancies has to pay the *rit* money. The payment of *rit* is essential and no second marriage is valid unless and until the first marriage has been dissolved by its payment. A widow however is at liberty to remarry without paying it. The same customs prevail in Sain and Dharthi areas. The amount of *rit* money has increased considerably but it is more in the trans-Giri part than in the cis-Giri area.

Of the eight distinct forms of marriage recognised by the Hindus, the *asura* form, or marriage by purchase, is the one peculiarly distinctive of the indigenous custom in many parts of Sirmur. This practice of the charging or the acceptance of money by the parents of a bride, as a compensation for her bringing up, is on the wane, and those resorting to or favouring this practice are generally looked down upon. Although, this system of marriage by purchase was an improvement upon the archaic system of marriage by capture, yet it differed fundamentally from the orthodox Hindu way of marriage as a sacrament, in that, it regarded marriage as a civil contract terminable by the mutual consent of both parties and on payment of compensation. *Pun* marriages, in which the bride's parents receive nothing from the bridegroom side, are getting increasingly prevalent, especially among the upper classes. The orthodox Hindu concept that a wife is better-half was hardly existent, except amongst the Rajputs and such other castes as followed the orthodox Hindu tradition. Religious rites are invariably performed only at a virgin's wedding. In other forms of marriages the only ceremonies observed are the fixing of an auspicious day for the wedding, the putting on of a nose-ring by the priest, a feast to friends and relations, and the lighting of a sacrificial fire by the village priest.

There are three chief forms of marriage namely, the *jhajra*, the *rit* and the *biah* including *phera*. Among some of the Kanets, Bhats, Kolis, etc., and generally trans-Giri, a marriage called *phera* is not performed in the orthodox manner by circling round the sacred fire but only the *jhajra* form is used or the simple rite of putting the nose-ring into the bride's nose is resorted to

Nath lagana or wearing of the nose-ring ceremony is essential both in a *jhajra* form of marriage and in a re-marriage. Sometimes, in the *rit* marriage, even this ceremony is dispensed with.

Jhajra marriage is solemnized in the following manner. After betrothal the bridegroom's father, or, in his absence, a relative goes with two or three friends, to the bride's house, taking with him a *nath* (nose-ring), some suits of clothes and as many ornaments as he can afford or chooses to give to the bride. At the birde's house a Brahmin recites mantras at an auspicious time and the women sing wedding songs. The Brahmin then places the *nath* in the bride's nose. *Gur* or *shakar* is distributed among those present. The bride thereafter attired usually in a red dress leaves for her husband's house which she enters at an auspicious time. There she meets the groom, accepts *gur* from his hands and offers him the same to sweeten their mouths. This ceremony is called *girasni* and completes the marriage. Two or three days after it, the bride's father comes with his friends and relatives to the son-in-law's house where they are lavishly entertained. In the Paonta tahsil, only marriage feast is given to the villagers and relatives of the bridegroom. Dancing, singing and merry-making are the highlights of the occasion. In some cases a brief ceremony at the marriage is performed and feasting, for want of adequate provision, is postponed till the occasion of *paltose* when the bride returns to her parents house for the first time after the marriage. A rich man especially in hilly areas may use about three quintals of ghee in the marriage feast. It is raised by the relatives on reciprocal basis.

Bartering away a wife had been an ordinary incident of life in the hilly parts of the district and the full payment of the determined sum of money to a husband, or to some one else on his behalf, had been sufficient to dissolve a marriage. A woman's subsequent re-marriage held good in every respect. During the princely regime the custom of *rit* marriage was recognised officially and such a payment had always been held to be a valid defence against any prosecution under section 497 or 498 of *the Indian Penal Code* and against any suit for the recovery of a wife. Such a marriage was called *rit*, and there were only two essentials for its validity; firstly, the husband's consent to the wife's release, and secondly, the payment to him of the consideration. It was binding on her first husband to accept the *rit*, though he may haggle over the amount. This was usually paid by or on behalf of the prospective husband, according to the agreement arrived at, to the woman's father, brother or other near male relative, who then arranged with the former husband for the dissolution of the marriage. As soon as the former husband received the sum agreed upon the woman was free to live with her new partner. Women could thus change their husbands as many times as they liked. With the passage of time, this practice of matrimonial dissolution and subsequent re-marriage of the woman, is declining.

Before Independence many judicial pronouncements were made by the then rulers. In one of the cases it was judicially decided by the *ijlas khas* (the rulers own court and, therefore, the supreme court) that the husband's consent was essential to this type of dissolution of a marriage.

There was a steady rise in the *rit* money and men of poor means felt its pinch. Principally as a measure of discouragement of the *rit* system, and secondarily to raise the state revenue, a levy of fifteen per cent, on the *rit* money was charged by the princely regime. This levy was abolished after the merger of the state by the Himachal Pradesh Government. Raja Shamsher Parkash issued certain orders regarding *rit* and in para 26 of the *wajib-ul-arz* of Kangra "*bhoj*", the limit of *rit* money, in different communities, was fixed, and state share also laid down. The state share was treated as district board income and spent on works of public utility. It is said that the system came to Sirmur from the Jaunsar area of Uttar Pradesh and used to be called *krewa* and *chader andazi*. Originally it was meant for widows only. The payment of *rit* acts as a guarantee that the wife will not get a new husband easily, because whoever would think of marrying her would have to pay the *rit* in his turn.

If a woman was pregnant at the time of the dissolution of the marriage, the child went to the first husband unless he waived his claim to it. In case of a waiver, the new husband was deemed to be the father of the child. But when a claim to a child in the womb was waived, its value was taken into consideration in fixing the amount of the *rit* money. The children already born were taken by their father.

As mentioned earlier, with the passage of time, the *rit* custom has been gradually going out of practice especially among people influenced by new ideas regarding marriages and social morals. A committee appointed in 1937 to report on problems of rural uplift made disapproving observations on the *rit* custom. It observed, *rit* was more of a civil contract which could be made or broken any time at the sweet will of the parties than a sacrament.

Rit literally means custom and a *rit* marriage is recognized by custom. It is never the first marriage in the case of a woman, except in the trans-Giri tract, though it can be so in the case of a man. It is, however, only after the first regular marriage that *rit* may take place. The people who practise *rit* consider it a form of marriage, which can be contracted by payment of a lump sum of money to the former husband. No ceremonies of a Hindu marriage are observed in it. The payment of a certain sum of money to the father or the guardian of a girl if virgin, or her husband if married or her husband's heirs if widowed, is all that is required for its purposes. When this is done, the effected purchase becomes the better-half and the legal partner-in-life of the buyer. The price of a woman acquired by this means varies, according to her natural dower of beauty, from rupees one hundred to rupees five hundred. Sometimes the price in the case of an especially prized woman is as high as rupees two thousand. It is a

practice which flagrantly violates the Hindu law and traditions of marriage and leads to widespread immorality and venereal diseases.

It will be found from the above that it is a divorce and marriage both rolled in one. To be more exact, it serves as divorce to the first husband and as marriage to the second in a single transaction. Divorce or *rit* is not obtained on some rational grounds such as cruelty or vice, insanity of a male or even for an irreconcilable incompatibility of temperament between the couple, but simply on the last ground coupled with economic reasons. Fully conscious of her value to her husband as field worker and a domestic drudge, as well as a mother of his children, the woman is the mistress of the entire situation, for, if her husband proves distasteful to her, there is nothing to prevent her from eloping with a handsome neighbour more to her fancy. There is no limit to such marriages and as is evident from their very nature they can be as easily dissolved as entered into. The situation becomes all the more serious when we realize that the parents of the girl do not discourage her from the course of her pursuits. Still more serious are its effects on domestic life. The domestic life is thoroughly disturbed and absolutely shaken. Where the marriage tie is so flimsy that it can be dissolved at the mere whim of the parties there can be no domestic stability and lasting peace.

Another aspect of the custom is that it destroys the entire domestic and agricultural management of the cultivator, when his wife takes it into her head to discard him for another. The woman plays a very important part in the rural economy. She tends the cattle, works in the fields, and attends to all other subsidiary agricultural and domestic activities of her husband. When the cultivator finds his *servus servorum* gone he is in a precarious fix and on the constant look out for a substitute. By the time he succeeds, the money he gets on the first transaction generally disappears and he has to incur a debt to acquire another. Thus the custom not only destroys the entire domestic and agricultural management of the cultivator but more often than not involves him in debt also. We have to remember that once the cultivator is in debt he is always in debt.

Although the erstwhile state administration did endeavour to combat the evil of *rit*, by the levy of a tax on the *rit* money (as has been said earlier), yet its effect was not much. Frankly, how it would have discouraged the system is beyond one's comprehension. Even today the result of enquiries instituted, reveals that the custom of *rit* has not died out completely. Previously it was common but now, roughly, not more than forty per cent of the women change their husbands in the areas where it is prevalent. In the bygone times the *rit* money did not exceed rupees three hundred, but with the fall in the purchasing power of money and with the improvement in the financial capacity of the people, this amount has been rising, and, in some cases, it has touched the figure of Rs. 2,500. In the Paonta

tahsil, the *rit* rates range from Rs. 800 to 3,000 and this is said to be one of the causes of indebtedness and frequent transfers of land there. When a marriage breaks down, the first husband bids for *rit* money and he gets it according to his bargaining power and, at times, through litigation in criminal courts by launching a prosecution under section 489 of the *Indian Penal Code*.

In the Sain and Dharthi portions of the district, marriage is by *phera* (circumambulation around the sacred sacrificial fire). The bridegroom with his wedding party, goes to the bride's house where they are feasted by her people. Among the Kanets and the Bhats, the bridegroom goes in a palanquin and the bride is also brought to her husband's house in a litter. The scheduled-castes, were not allowed to use a palanquin and a litter. Nor could they have a *naqara* (kettle drum) with the bridal procession. These discriminations have died away with the change of times and the scheduled-caste people now enjoy these privileges like the others. Trans-Giri, the use of a palanquin or litter for conveying the bridegroom and the bride is generally considered to be an ill omen as it is thought that there is, in this conveyance by human beings, a likeness to the human transportation of a dead body.

In the Nahan tahsil, negotiations for a matrimonial alliance are generally opened by the parents or the guardians of the bridegroom, in search of a suitable match for their son. A suitable girl having been located, the negotiations are pursued, and the first rite of *sagai* (engagement) is performed to seal the agreement. A day is fixed when some near relation is sent with a barber from the bride's side to the bridegroom's home, with some gifts in the form of a suit of clothes for the bridegroom, sweetmeats and a gold ring etc. Similar gifts are sent to the bride by the groom's parents. The exchange of these gifts conclude the rite of betrothal.

In areas other than Nahan tahsil the bridegroom's people send about a kilogram of ghee and a lump of sugar to the bride's parents. If they accept these gifts the betrothal is complete. Some people also send clothes, powder of myrtle leaves, *mauli* (red, yellow and white coloured thread) and even some cash. Cis-Giri, the age of betrothal varies from five to fifteen years both for a girl and a boy, but Rajputs effect betrothal between the age of fifteen and twenty years. Sometimes they perform both ceremonies of betrothal and marriage in quick succession or even almost simultaneously. After betrothal a number of rites, preparatory to a wedding, take place. The parents of both the parties then settle a convenient approximate time for marriage, and, proceed with the various ceremonies. On a suitable day chosen by the astrologer, then the ceremony of bathing the bride and the groom in their respective houses is performed, attended upon by community singing. A sample song sung on this occasion is given below :—

गणपते भाई मन एक करो जिनने कन्थ ओ पाया ।
धन हो तेरा माता-पिता, जिनने उरयो ओ पाया जी ।

धन हो तेरी दाई-माई जिनने जन्म दिवाया जी ।
धन हो तेरी दादी जी जिनने जंगी ढोल धराया जी ।
धन हो तेरी बहन बड़ी जिनने गोद खिलाया जी ।
धन हो तेरा जोशी जी जिनने नाम धराया जी ।
धन हो तेरा पाधा पंडित, जिनने चरसाल पढ़ाया जी ।
धन हो तेरा श्रीनगर, जित्थे ब्याहण जाणा जी ।
धन हो तेरी लाड गोरी जिनने तैं वर पाया जी ।
उठ अम्मो री कर अरतड़ा बन्नो ले घर आया जी ।
आरता तेरी बहन, फूफी, सात शब्द बधाइयां ।
गुलाब कलियों में राज राखो, राज करो भली पुरी ।

This is followed by rejoicings of which the main feature is *bharrauwa*, a dance accompanied by songs, performed, particularly, by women. The men are never allowed to participate in, or even to peep into, this performance. If anyone does play the peeping Tom and is caught red handed, he is rewarded for his curiosity with a well meant but rough handling by the women and the only alternative to an escape by force is the payment of some penalty in the form of some *gur* or fruits such as coconut. The highlights of *bharrauwa* are that the mother of the bride or the bridegroom, if alive, has to take part in the dance even though she may not be conversant with or inclined to the dance. She is forced to join the dance dressed in the costume of a dancer. This adds quite a comic touch to the whole proceeding.

Subsequently, on a prescribed date, is performed the *shant* ceremony. This is the day when the maternal uncle is to arrive at the bridegroom's house to participate in the marriage. He is received on behalf of the bridegroom's side by a bevy of women, a group of men and a party of musicians, and is later on led to the bridegroom's house in a procession. As soon as he comes near the house, he has to enter through a wooden arch specially prepared and decorated for his welcome. Under the gateway is placed a wooden tablet on which he is seated and garlanded by his sister i.e. the mother of the bridegroom. *Arti* (waving of lamps) is offered to him followed by a *laddu* which he has to taste then and there. Thereafter he is respectfully conducted to the house, followed by his retinue consisting of persons carrying a variety of foodstuffs and other gifts. Whatever has been brought in his train is exhibited before the gathering. The gifts include essentially the bridal veil and crest, a suit of clothes to be put on by the bridegroom for the marriage, foodgrains and cash according to his capacity, the least being fifteen rupees. The maternal uncle usually arrives in the morning and the bridal veil is put on the same evening.

The rite of *shant* is followed by the rite of *sehra* (tying of the bridal veil). At the appointed time the priest puts the veil on the bridegroom and marks his forehead with vermilion. The ceremony is accompanied by offering a puja by the parents of the bridegroom to the nine planets and the family

gods, in the presence of all the invitees. Songs, special to this occasion, are sung by the women. The following is the main song of the occasion.

पूछत मालन नगर बैठी बन्ने के बाबल का घर कैंडा
ऊँची माड़ी लाल किवाड़ी शिकर बुलन्द दिवले
रचिया मचिया सेहरा धरा ही बजाजड़ी हाट
ले-ले बन्ने के बाबल से सहेरडा ये तेरे बेटे जोगा
के लख सेहरे का मोल हुआ बीरा..... .....२
१० लख सेहरे का मोल हुआ ६ लख ले घर आणा
ले-ले बन्ने सहेरडा ये तेरे मस्तक जोगा ।

This is followed by the *tika* (marking the forehead) ceremony. The bridegroom, while sitting in the puja, is marked on the forehead with vermilion first by his mother or father and then by the other relatives, friends and invitees, according to their turn. After marking the forehead some coins are waved over the head of the bridegroom by each person and given away to the barber. Then cash gifts usually one rupee, in some cases two rupees to five rupees, and rarely more, are offered to the bridegroom and a list is prepared of these gifts. While the bridegroom is busy with the puja, his sisters, real or collateral, wave around him some part of their garments or the fly-whisk by way of a ceremonial act to symbolize fanning upon the bridegroom. This is called *chanwar dhalana*. Now the time arrives for the rite of *ghurcharhi* (horse-riding). The bridegroom duly attired in the gayest costume and bridal veil, is required to ride a mare already procured and decked with a bright and embroidered saddle and bridle. He is shown round the temples in the town or the village, as the case may be, where he propitiates each deity by offering some cash. Well-to-do people offer a rupee along with a lota. On the next morning the bridal procession comprising relatives, friends and musicians, etc. starts for the bride's house.

On the bride's side a place is kept ready for the stay of the *barat* to which lodging it is taken direct. At the appointed time a priest, from the bride's side, accompanied by a servant, carrying one of the articles offered to the bride by her maternal uncle, under cover of a cloth and, some sweet approaches this residence (locally called *janwasa*) of the bridegroom. While article and the sweets are offered to the bridegroom, his forehead is painted with vermilion. The bridegroom and his party then prepare for the reception ceremony or *milni* (literally, meeting). The father and the maternal uncle of the bride, along with friends, relatives and other invitees, proceed to the *janwasa* accompanied by some persons playing on musical instruments. On their arrival, both the parties meet. Fathers of the bride and the bridegroom, and, in the absence of fathers, either maternal uncles or nominees of the fathers, perform the rite of *milni*. The representatives of both sides spring to their feet, salute, garland and embrace each other. A shawl or *doshala* (double shawl) is presented from the bride's side to the bridegroom's

side. An invitation from the bride's side, for the rite of *dhukao* a significant rite, is extended to the bridegroom. Then the bridal procession, with great pomp and show, proceed to bride's house. Certain feats of music and dance are shown in the way. If possible, fire works are displayed. At the outer gate, the bridegroom is required to stand on a tablet already placed and has to touch over his head a chord already tied, perhaps to ascertain his height. In the mean time, his mother-in-law comes forth and performs *arti* (the ceremony performed in the worship of gods by moving a lighted lamp). His height is again measured by means of a chord locally called *satnala* made of seven pieces of *mauli*. The bridegroom then returns to his temporary abode. A barber is now sent from the bride's side to invite the bridegroom for the *phera* ceremony and the *barat* soon returns to the home of the bride's parents. In the courtyard, a richly decorated *mandap* (pavilion) sometimes provided with electric lamps, is raised for *phera* ceremony. *Bedi* is also prepared in the centre of the *mandap*. The Brahmin and the groom take their seats. A preliminary worship is offered by the parents of the bride. The worship having been concluded the bride is brought to the pavilion by her maternal uncle fully clothed in the wedding garments and decked with the ornaments received from the bridegroom. As she comes out the following song is sung.

घर छोड़ रुक्मण आवे बाहर बावल ते सरमाउदी,
तेरे बाबल नो अपनी अम्मा ब्याहू आय रुक्मण तावली ।

She is seated next to the bridegroom on the wooden seat. The *yagya agnikund* (sacrificial fire pit) is now ignited and some offerings poured into it. After some oblations to the sacred fire by both the bride and the bridegroom, the rite of *phera* commences. During these proceedings the women continue reciting songs special to the occasion and a sample is given below :—

कृष्ण रूक्मणी लेये फेरे नारी मंगल गाइये,
हरज की पहलड़ी लावे क वसुदेव के नन्दन,
कृष्ण रूक्मणी लेये फेरे नारी मंगल गाइये,
वसुदेव नन्दन जडंहो होरे अन्त की नोईन पाइये ।

This song seeks to sublimate the ceremony by introducing the metaphor of the wedding circumambulations of Lord Krishna and his spouse Rukmani.

This is followed by declaring aloud, by the priest of the bride's side, certain stipulations and conditions, out of a book which he possesses, that explain how the bride would behave towards the bridegroom and what the latter's responsibilities would be towards the former. Then the bridegroom, accompanied by the bride, is conducted to a room, allocated for the performance of a worship. The place earmarked as the bridegroom's

seat is called *thapa* (mark) because impressions of human hands have been marked on the wall here. A rite known as *dudhabhati* (milk-rice) is performed. The wristlets tied round wrists of the bride and the bridegroom then are untied. The bridegroom is then required to recite some *chhands* (couplets). One of them is given below :—

छन परागा छन परागा छन के आगे बड़ियाँ,
भली मानुसा बैठीयां हराम जादियाँ खड़ियाँ ।
छन परागा छन परागा छन के आगे टेरनी,
ब्याहा मकलावा इकठा देता घड़ी २ न फेरनी ।

Now commences the rite of *gotrachar* (recital of genealogy). The priests of both parties, one after the other, recite the genealogical trees, as far as they can recollect, and give their blessings to the pair and their parents and thereafter all retire for rest.

At about the time when, in the bride's house, the *phera* ceremony is being performed, back in the bridegroom's own house, women of his village indulge in a frolicsome dance known as *kukra*. It proceeds like this. A garment of the bridegroom's mother, such as a *ghagra* (gown) or *salwar* or any other piece of clothing, is got hold of, hung on a bamboo pole and fixed on the roof of the house. A winnow is substituted for a drum and is beaten to the accompaniment of the songs sung on this special occasion. In these songs there is much that is hilarious and comic approximating, sometimes, even to indecency. At the pitch of voice names of certain relatives, such as the grand-mother, the sister-in-law etc. of the bridegroom, are used in the song for the sake of fun in such terms as this :—

बोल मेरे कुकड़े बोल भई तू,
बन्ने के बाबल बेहड़े जा भैया तू,
इसकी जोरू के संग सो भैया तू,
इसकी गाल कुतर भैया तू,
बोल.....

So on and so forth, with the names of other relatives. This is followed by a sort of a crude form of dance drama in which the participating women imitate the bride and the bridegroom and exchange an amusing dialogue which provokes all-round laughter. Males are not allowed to participate in, or even witness, this performance. Before the return of the *barat* another interesting ceremony called *dhan bona* (sowing of paddy) or *palang-ki-rasam* (rite of the bed) is performed. The bride and the bridegroom are seated on a bed surrounded by all the invitees and relatives. The relatives take seven circumambulations of the couple and on the conclusion of each round pour into the laps of the couple some paddy and parched paddy while songs by women are continuously being sung. A sample of the songs sung at the time is as follows :—

हां री म्हारे राजिन्द्र (काल्पनिक) बार मां शुभ घड़ी पलंग बिछा,
तैं धान बोवे, मेरी सर्व सुन्दर धान बोवे लड़ बाबली,
अपणे बाबल के घर लाड़ली कोड़ली धान बोबे लड़ बाबली ।

So on and so forth. As the song proceeds more and more relatives are addressed.

On the arrival of the bridal procession at the bridegroom's house the wedded couple is not conducted to the house directly but first goes to a spot outside the house where a Brahmin and lady singers offer reception. As soon as the bride is taken out of the *doli* or a vehicle, as the case may be, her mother-in-law waves *arti* before her and offers what is known as *puri* comprising sweets and coconut. After some time the couple is shown into the house. At the door each puts some coins in the *doghar* with which some women receive them there. This is followed by the recital of the *katha* (story) of the god Satnarayan or any other story from the scriptures. The invitees and the guests are feasted and entertained with songs and dance. The bride generally stays in her in-law's house, for about ten days, and, having been called by the parents through some relative, she then returns to her parents house. After staying some months with her parents the bridegroom brings ceremoniously her back to his house. This ceremony is called either *gauna* or *maklawa* or *duragan*, and the couple then finally settle down to their married life. In the Dharthi area, the bride remains in her husband's house, immediately after the wedding, only for one night and is then taken to her parent's home by the husband and the bride's near relations. They "eat in the parental home of the bride four times" i.e. they stay there two days. Thereafter they return to the bridegroom's home. This exception to the general custom described earlier obtains in few other parts of the district too. In Dharthi and those other parts, the custom is called *ghernon phernon*.

Dowry—The dowry system, in the generally understood sense of a compulsory cash payment demanded by the bridegroom's side from the bride's side, is not prevalent in the greater part of the district. Certain immigrants from the districts of Punjab like Hoshiarpur, Ambala, and Jullundur, now inhabiting the Dun valley, have, however, brought the dowry system in their wake to this district also. The amount of dowry is not fixed but varies, sometimes running into thousands, according to the economic position of the parents of the bride. Among the inhabitants other than the immigrants the term 'dowry' is interpreted to mean the gifts and presents given voluntarily to the bride either by her parents or relatives or friends. These gifts may include cash too, but do not involve any element at all of compulsion. At the time of a marriage presents made by guests to their host are collectively called in the local parlance as *neodhari*. Among the rural population of the hills, these consist of some cash, a little flour, ghee, and in some case even a he-goat. The cash receipts are, on the bride's side

given to her in their entirety but flour, ghee etc. are utilized by the parents. Trans-Giri, the value of these voluntary gifts given to the bride by her parents is very small. Even such people as are regarded to be well-to-do by the local standard may give to the daughter articles including ordinary jewellery, clothes and some utensils, of the value not exceeding thirty or forty rupees. Cattle are given to the bride by her parents at the time of *ghernon phernon*. In the cis-Giri area, including Paonta tahsil, at the first marriage, the parents (excepting immigrants) give to their daughter only up to five suits of clothes, footwear, five utensils including a lota, a *thali* (plate), some cooking utensils, two ornaments, occasionally a buffalo or a cow, and cash amounting from eleven to one hundred rupees. Trans-Giri, the practice of giving gifts to a daughter or small value continues, but in the cis-Giri part the value of such gifts is on the increase in imitation of the post-Partition immigrants who have settled in the Paonta valley and who are accustomed to give valuable gifts to their daughters.

Monogamy—Although no detailed and regular survey has ever been conducted with a view to ascertaining the extent of monogamy, yet popular estimate, supported by the opinions of the local officers, would lead one to believe that, out of the married population, roughly ninety-eight per cent in the Nahan tahsil, seventy-five per cent in the Pachhad tahsil, seventy per cent in the Paonta tahsil, and twenty per cent in the Renuka tahsil are monogamous. The rest of the people are supposed to practise polygamy in both the senses i.e. in the sense of having more wives than one and in that of having more husbands than one. The practice of having more husbands than one i.e. polyandry is to be found only in certain parts of the district.

Polygamy—Previously polygamy was common both in cis and trans-Giri parts of the district. A second wife was taken very often, and sometimes a man had as many as four. The main object of getting more wives than one was to obtain their help in agriculture, as they did much field work, besides bringing home grass and fuel. In the Dharthi tract, a second wife could become a source of income by wet-nursing. A childless man, or one who had only female children, would also often marry more than one wife. Indeed a sonless wife, would often herself insist on her husband's taking a second wife. Well-to-do people might have resorted to polygamy for sheer pleasure. Now due among other things, to the enforcement of the *Hindu Marriage Act*, the incidence of polygamy is very low. Whenever there is a second marriage while the first wife is living, a curious custom prevails to mark the occasion of taking the subsequent wife. At the wedding, the second wife is made to sit in one corner of a room, the first wife sitting in the opposite corner, while a woman with a lighted lamp in her hand stands near each wife. The family priest, or an elderly woman, stands in the middle of the room. The two wives, advance slowly from their respective corners, approach the person in the middle of the room

who joins their hands and they give each other a rupee. These lamps are so positioned as to prevent the shadow of the one falling on the other. This custom is common in the hills on both sides of the Giri. Among the agricultural classes, the elder wife, unlike the custom prevailing in the Chamba district, does not get any cash or ornament from her husband at the time, and in compensation for, the second marriage. This may, however, happen among the business community.

Polyandry—It is practised commonly in the trans-Giri tract and also partly in the cis-Giri tracts of the Renuka, Pachhad and the Paonta tahsils. It is unknown in the Nahan tahsil. The practice prevails mostly among the Brahmins and Rajputs and to a lesser extent among the scheduled-castes. Of the former communities inhabiting the trans-Giri part there is hardly any household where plurality of husbands is not practised. In the Paonta tahsil, especially trans-Giri, the practice of plurality of husbands is still about forty per cent among all the communities; in the Renuka tahsil, about twenty per cent married persons cis-Giri, and roughly ninety-five per cent trans-Giri, follow the system of polyandry; but in the Pachhad tahsil, polyandry is not found so prominently. When, in polyandrous communities, the number of brothers is too large, more wives than one may be shared by the brothers. In that event the set of brothers sharing a particular common wife is called *joridar*. This is easier when the number of brothers is even. In case the number is odd, the odd brother is adjusted in anyone of the *joris* (groups). A bride once assigned to one group of brothers will not be allowed to seek a change in that household, although she can abandon the household and can marry somebody else. Nor is any brother belonging to one *jori* allowed to poach or encroach upon any other *joridar*.

The polyandrous people advance arguments in support of this traditional custom. The system, they would say, suits owners of small land holdings which are saved from fragmentation. A polyandrous family, moreover, has fewer issues and thus the system works as a virtual and automatic check on the growth of population. It tends to make for a strong compact and united family. In the polyandrous system, a woman has very rarely, or never, to suffer the life of widowhood. So long as the whole line of husbands is not extinct widowhood does not touch her. Normally, she may seldom service all the co-husbands.

Usually the eldest brother, in a polyandrous family, is, after the death of the father, regarded as the head of the family. He exercises a general control over all brothers. Even in cases where a brother secures a source of income independent of and outside the family property, as for example, in the shape of government service, or in government contract etc., there is complete merger of his earnings and his interests with the family pool of earnings and with the interests of the family as a whole. Merely because he

has an independent occupation, he is not supposed or allowed to establish his own individual and separate identity. The joint family affairs, be they rights or liabilities, are the concern of one and all, under the leadership of the head of the family. Neither the eldest brother, as the head of the family, nor any other brother, who happens otherwise to be occupying a distinguished status in the family, is, by virtue of that special position, entitled to any preference, to say nothing of a monopoly, in matters of conjugal rights and privileges in respect of the common wife. He has to take his turn and chance on a rough and ready principle of equity and fairness. This theoretical understanding notwithstanding, the eldest brother does, at times, derive practical advantage from the sheer change provided to him by the circumstance that, while the other brothers happen much of the time to be away from home, being engaged in distant occupation, he, that is the eldest brother, as the head of the family, has to remain at home most of the time. Human nature being what it is, there, of course, are instances of failings in the sense that the common wife may, at heart, get more attached to anyone particular husband than to the others, and this preference may spill over to be detected by the others. The incident may pass off overlooked, thanks to the tolerance and broad mindedness of the other brothers or it might generate jealousies and sow a seed of possible discord in the family. For more details about polyandry, thesis on The Social and Economic Background of Himalayan Polyandry,* may be studied.

Traditional restrictions on marriage alliances—Within Nahan tahsil marriage can take place beyond one degree of mother's side and three degrees on the father's side. Degrees are counted from the would-be bride and the would-be bridegroom. A marriage alliance can take place only within the caste and the sub-caste avoiding, however, the same *gotra* (lineage). Inter-caste marriages are not traditionally permissible though, as will be instanced later, the younger generation tends to break through the traditional restriction. Marriage with maternal uncle's daughter is totally avoided.

In the Paonta tahsil all castes and sub-castes are endogamous. Marriages are generally prohibited within the same *khel*, though in the trans-Giri tract the only restriction is to avoid marriage with maternal uncle's daughter and uncle's daughter. On father's side marriage can be contracted with father's sister's daughter. In the cis-Giri tract, especially in urban areas the conservative people avoid marriage within the same *gotra* also. On mother's side three degrees are avoided cis-Giri but on father's side five generations are left out.

In the Renuka tahsil, the ruling practice consists of caste marriage. Inter-caste matrimony is known, to a certain extent, between the Bhats and the Kanets, but tradition forbids marriage between what were previously

*Parmar, (Dr.), Yashwant Singh, *The Social and Economic Background of Himalayan Polyandry*, 1942.

called as the lower castes and are now officially termed as the scheduled-castes and those that were formerly regarded as the higher castes and may now be called the non-scheduled castes. *Gotra* is not known and does not stand in the way of a matrimonial alliance. Counting from the would-be bridegroom three degrees on father's side are avoided in a marriage alliance.

In Pachhad tahsil marriage alliance usually takes place within the caste. A Rajput will marry a Rajput girl and a Brahmin will marry a Brahmin girl avoiding however their own *gotra*. With the change of time and spread of education inter-caste marriages are solemnized, although rarely, among Rajputs and Brahmins, with the concurrence of the boy and the girl.

Loosening of the hold of old ideas and the frequency of inter-caste or sub-caste marriages—The age old restrictions, in the matter of matrimonial alliances, as described above are still persisting. The trends of the time however, in areas lying nearer to plains, or in townships inhabited by more educated and less conservative people have already made themselves felt and one is led to the conclusion that the traditional taboos on marriage alliance are not likely to survive long the impact of the current thought. The vogue of inter-caste marriages is now coming upon the surface of social life. Generally, a girl or a boy is not free to contract marriage without or against the will of the parents. Their say is still supreme in the matter. Parents in the rural areas generally contract the marriages without taking into confidence the boys and the girls. In the urban areas the choice of boy and girl is sometimes ascertained and counts. The first marriage of a girl is invariably based on the proposal of her father but in cases of subsequent marriages, advice is given to her as to the choice of the husband but she is not bound to accept the advice.

Civil marriage—No instance of civil marriage is yet known. With the spread of education, this feature of the matrimonial pattern within the district may come in vogue. When that day might arrive cannot be foretold.

Marital age—The marital age in respect of both sexes is governed and regulated by the *Child Marriage Restraint Act 1929 (Act XIX 1929)* which has been enforced in this district with effect from December 1948. It prescribes *inter alia*, the minimum age limit for purposes of actual wedding. According to it the minimum age of the boy should be eighteen years and that of the girl fourteen years at the time of marriage. Breaches of this law are not unknown. Before the enforcement of this law, the general tendency in many parts of the district was towards child marriages, owing mainly to the traditional anxiety in the minds of the parents to perform this important event in their lives.

Widow re-marriage—Re-marriage of a widow is permissible and is recognised in all communities except Rajputs claiming descent from the royal

family. In the urban areas of Paonta tahsil, widow re-marriage is very rare. Widow re-marriage is locally known as *krewa*. There is no discrimination and no difference of status between a normally wedded wife and a wife taken in *krewa*. Offsprings of such wives are also treated on the same footing. Certain Kanet Rajputs do not look upon *krewa* favourably. A widow re-marriage, whenever celebrated, is preceded by payment of *rit* to the collaterals or the parents of the deceased husband. In the wedding of a widow the *jhajra* form of marriage is employed. Among the hill people of Paonta tahsil, no religious rites are performed in widow re-marriages, the only requisite being that she is pronounced the duly married wife of her new husband among the village brotherhood. Giving a nose-ring by the new husband is essential. A widow who does not re-marry continues her life generally in her deceased husband's house but in some cases she dwells elsewhere. Now her rights to property are guaranteed by the *Hindu Succession Act* and her degree of dependence has thus decreased. But in view of the custom of polyandry and widow re-marriage, the cases of helpless widows are not many.

Divorce—As said earlier women in many rural areas change their husbands time and again but they never have to face the legal complications and to observe the formalities and legal procedure of divorce. In such parts what is necessary is to make it known to all concerned that a divorce has taken place. It may at the most be notified to the panchayat. These days such matters between the parties, are settled among the brotherhood in the rural areas. But in urban areas like Nahan, and Paonta Sahib inhabited by a heterogeneous mixture of population the parties may divorce by agreement or by resort to a civil court. Generally the female partner seeks a divorce, of course without invoking any law, and simply by leaving her husband and repairing to her parents house, never to return. Her husband does not bother to bring her back as much as he is anxious to receive the *rit* which is customarily paid to him before the fugitive wife becomes the consort of some one else. The payment of *rit* is a *sine qua non* for securing freedom as would elsewhere be secured by means of regular divorce. Many reasons contribute to dissolution of marriage. In urban areas adultery, unsoundness of mind, incurable diseases, maltreatment and the like may often constitute the causes of divorce, but in rural areas likes and dislikes of man and woman may also be additional causes. Since the enforcement of the *Hindu Marriage Act* till the end of the year 1961 as many as thirty-three cases of divorce were decided in the district out of a lot of forty petitions for divorce registered during the said period.

Economic dependence of women and their place in society

Position of women in the society is marked by a mixture of feelings. On the one hand they are regarded inferior in certain respects and limitations are imposed upon them, while on the other hand they command a good deal

of respect. Birth of a daughter is not favoured as much as that of a son. During the married life if and when it becomes necessary to dissolve the marriage, the wife leaving her husband is regarded to have no right to carry with her, from the house of her husband, anything, except the clothes she has put on. In polyandrous families, usually the wife is hardly allowed to take charge of things of substantial value. In the Paonta tahsil, however, the wife has full domain over her ornaments and clothes. Even on divorce, she can retain such articles and ornaments which she received from her parents at the time of her marriage.

A girl of tender age, in the tahsils of Pachhad and Paonta is regarded as sacred and a worship is offered to her occasionally at the time of *yajna*, harvesting and *navratras*. On many such occasions, she is like a Brahmin, given a feast and *dakshina* (a few coins). In the tahsils of Renuka and Paonta a married woman is looked upon as lucky and almost on all religious occasions her presence is considered necessary. She is mostly consulted by her husband about various family matters and the management of the house is conducted more or less with her consent. Women, especially trans-Giri, enjoy more liberty, to participate in singing, dancing and merry-making on occasions of marriages and festivals. Of late women are being assigned increasingly certain important roles to play in the social and political life, to help them improve their social status and economic position. They can, as they do, become members of local panchayats. They are invariably encouraged to seek and get government jobs. *The Hindu Succession Act* extends the right of inheritance of property to the daughters, widows etc. As girls are getting educated more and more, especially in vocational lines, the trend to take up independent careers is already in evidence. Even this decade and a half of the post-independent era has already produced girls who have taken up government service or other employment. Thus dents are appearing in the age old dependability of the so called weaker sex on the opposite sex even in these parts.

Prostitution

The practice of prostitution, in the true and strict sense of the term and in an organised manner, has not been known to have ever prevailed in the district. Only some so called low caste women, were reputed to be indulging in prostitution in the past, and there was no legal embargo on it.

Traffic in women

This has been a thing unknown. At any rate, it is now a crime punishable under the provisions of *the Indian Penal Code and the Suppression of Immoral Traffic in Women and Girls Act, 1956*, and strict watch is always maintained by the police on the violation of the provisions of the above Acts.

Drinking

It occupies very vital place in the social life of the people as they do not enjoy much in any festival or fair without it. They lack many amenities of life and thus the drink becomes their best means of

recreation and relaxation. In the higher hills it is used because of the intense cold. During festivals of *diwali, budhi diwali, baisakhi, maghi* and, at the time of marriages, and in harvesting seasons, people of all communities and castes may indulge in drinking. Most social functions would be incomplete till the drinks are served, secretly or openly. But the number of alcohol addicts is small and the habit, with the exception of some illiterate drunkards, is not regarded as deep rooted.

While distillation, outside a licenced and regular distillery is prohibited, licenses are issued, on nominal fees to applicants from certain areas of the district, for the fermentation, for domestic use, of a local drink called *rabri*. It is made out of cereals. The overall size of drinking, it is believed, has neither materially increased nor substantially decreased. The policy of enforcing prohibition by raising the prices of liquor has produced mixed results. While some might have given up drinking because they could not afford the expenses, others are suspected to have 'gone underground' by resorting to illicit distillation.

The ratio of consumption between foreign and country liquor is understood to be roughly ten per cent and ninety per cent respectively. The quantity of liquor produced illicitly is substantial.

Gambling

Previously the incidence of gambling was practically nil but now this social evil has appeared and is on the increase, in the shape of *satta* gambling and with the aid of cards with stakes, both in the town of Nahan and many other places of the district. In Renuka tahsil gambling is widely prevalent as after the ban on poppy cultivation some opium dealers along with other gullible people, have fallen prey to this evil perhaps to hope to recoup what they suffered as a result of the ban. All caste, community and class of people indulge in gambling in Renuka tahsil. So also in Pachhad tahsil gambling is common and both so called low and high castes are addicted to it due primarily to poverty, drinking and illiteracy. In the Paonta tahsil sometimes members of business communities and artisans, such as goldsmiths, are reported to indulge in gambling. In fact, gamblers generally belong to middle and labour classes. This social evil among the middle class is ostensibly attributable to their attempt to cope with the rising cost of living which they cannot otherwise meet out of their meagre means.

The Public Gambling Act (Act III of 1867) has been enforced and is being enforced to check and combat this evil and to bring the offenders to book. The favourite and fertile occasions for the gamblers to ply their trade are the fairs and festivals, especially the *diwali*.

HOME LIFE

Types of dwellings—Style of structures and architectural designs of houses vary widely in the cis-Giri and the trans-Giri areas. Again cis-Giri,

especially in the town of Nahan, houses are better built with provision for ventilation etc., as compared to the rural areas. At Nahan there are generally one storeyed houses, built in bungalow style, of stones, bricks, mud and cement, roofed with galvanised iron corrugated sheets or having *kotha* type roofs. The whole place is a commodious aggregation of buildings. The original buildings have been considerably added to, from time to time, and, therefore, it is vain to look for any uniform style of architecture.

In the Nahan tahsil, cultivators' houses are made of stone and mud, usually of one storey, and are built contiguous to one another in colonies, of which there are several in each village. Besides the main house in the colony, most of the farmers possess an outlying dwelling house near their fields, called a *bas*. The *obera* (cattle shed) is generally a separate building and is usually built at some little distance from the colony as there is no danger of cattle-lifting.

In the hilly areas the houses are sometimes three storey high, frequently two storeyed and, generally, consist of one storey, bonded with timber of which there has, till recent time, been great abundance, as forests of fine firs, oaks, rhododendrons, horse chestnuts, and some other trees, used to overspread the mountains. The roofs are generally of slate, but sometimes of shingles. They are very crudely constructed; frequently the side of the hill serves for one of the walls, whence beams, that are fastened in it, project, and are supported by the external wall or front. The doors are uncommonly small, so that a man must enter by the head and shoulders, and drag the rest of his body after him. But with all this external roughness, one may be astonished to see the neatness within doors; the floor is smooth, well swept, and clean; and the fire place in the middle is well contrived, although the smoke must annoy those who are not accustomed to it. Fraser who travelled through these parts about a century-and-a-half ago has left behind the following description of houses which still holds good for the old fashioned buildings, the exceptions being the dwellings (not many yet) constructed in later style:-*"A few shelves are seen placed around, and in some instances a little furniture of coarse construction may be found..... The village of Thour (which hardly deserves the name) consists of one or two houses nearly entire, and a few others in ruins, but it was the first we saw in which an alteration in the style of building was observable. Instead of being built of stones and mud, with flat earthen roofs, as those we had left behind universally were, the only good house here was constructed of loose but well-shaped stone, bound by beams of wood: and the roof raised to a pitch was covered with rough slate, far overhanging the body of the house, as well as a wooden viranda or gallery which projected from the upper story; this large roof was supported by strong beams of wood, the ends of

*Fraser, James Baillie, *Journal of a Tour through part of the Snowy Range of the Himala Mountains, and to the sources of the rivers Jumna and Ganges*, pp. 64,108, 109, 112.

which, and the cornices under the eaves of overhanging slate, were rudely carved and sculptured... The novel and singular style of the buildings here also contributed to the change in the scenery. The towers, which are so lofty and remarkable, are not the habitations of the vulgar. They are temples for the gods, and it is understood that no one absolutely resides in them; they are frequently ornamented with rude sculptures in wood. The houses, however, are also more lofty than those we have left, consisting of two and frequently of three stories, in the upper of which the family commonly resides, and this is surrounded by a balcony of wood inclosed, which projects from six to eight feet; beyond this the roof too projects some feet, so that the body of the house below the balcony appears small and diminutive..... The cows, their chief wealth, have always a respectable share of the house, comfortable and dry; although they do not give them a much larger opening through which to make their entrance and exit than they allow themselves; and I have sometimes admired the animals insinuating themselves through so narrow an aperture.....The lower storey is always appropriated to cattle, and if there be a middle one it is most commonly occupied by lumber."

As is common in the hills the houses are painted afresh during *bisu* days i.e. 13th April to 26th April. The inner sides of the walls are painted in multicolours. The upper storey of a house is reached by stairs or, in the case of houses of poorer people, by notched beams. The main entrance to the upper storey, as a rule, faces east and the doors of the ground floor face south. It is taken to be inauspicious to construct doors facing north. Generally images of various deities, creepers and other floral items are carved on the wooden part of the house. The walls of the topmost storey contain cupboards and the whole space is, according to its size and other considerations, often partitioned off into two or three rooms, with only one door to lead to the verandah. The roofs are slanting and covered with slates. Houses are mostly built by local masons with the material locally procurable. Trans-Giri a house with the bare minimum essentials costs anything up to two thousand rupees and as only one mason is employed it takes about one year or even much longer to complete a house. During the course of construction of the house the mason is fed by the owner, on its completion a panchayat decides the amount of wages to be paid as his remuneration. In the Dun the houses are one-storeyed and made of mud or grass and bamboo with thatched roofs and, in many cases, are made of bricks and lime with roofs covered with galvanised iron sheets. For thatching purposes a grass known as *khar* is used. Such one storeyed houses cannot withstand the onslaught of strong winds and gales. The roofing material being combustible the houses catch fire very often and periodically fire accidents occur. Such a cutcha house has two to three rooms, used as a kitchen, sleeping room and a godown. Poorer families sleep in a single room but comparatively prosperous people add more rooms to provide better accommodation.

Still richer people have pukka houses. In the court-yard is located the cowshed. The thatched roofs need replacement once in three years. The roofing material is partially procurable locally and the rest is imported from the adjoining areas of the Haryana. A cutcha house consisting of two rooms usually costs about four to five hundred rupees, sometimes even up to one thousand, but the cost of a two storeyed pukka house with four rooms comes to about six thousand rupees. The traditional and cutcha houses have no latrine, bath-room and ventilators. There are separate kitchens for summer and winter: the former is constructed in a corner of the verandah and the latter inside a room. No regular drainage is provided and the refuse is dumped in compost pits or fields. The residential house is separate from the cattle shed. The average size of a room is 5·4 m × 3 m.

In the last few years whatever new construction of houses has taken place indicates a marked swerve towards better and modern architectural designs. In the towns and the townships the newly constructed buildings, whether by the government or private individuals, are very much similar in style and structural design to those being built in places like Chandigarh and Bilaspur township of Himachal Pradesh. Even in the interior the trend is clear although the majority of the local inhabitants, are forced by financial limitations to follow the traditional designs of houses with minor modernisation here and there, with regard to ventilation etc. Government aid by way of housing loans available to all those in need of and more particularly to the members of scheduled-castes and scheduled-tribes has given a substantial fillip not only to the building of houses but also to the adoption of modern and better designs.

Furniture and decorations—Trans-Giri, generally speaking, bedsteads are not used. The floor is made of planks, planed smooth and the whole family, in majority of cases, sleeps on it. In poor families there is but a single common covering to shelter the sleeping family. In winter the door is kept shut and fire kept burning in the hearth throughout the night, while for economy of time a pot of *gaugati* roots is also kept boiling all night to provide an almost ready breakfast. In the Dharthi and Sain *illaqas* bedsteads are more common and in the Dun their use is general. In the Dun valley an earthen bin or receptacle for corn is in use which may last as many as twenty years. Another kind of bin is made of mulberry sticks and to smoothen its surface it is plastered with mud. It can take a large quantity of grains, though generally receptacles much smaller in size are manufactured. Clothes, in the hills are stored in *kotharis* (wooden chests) and in the Dun valley these are kept in boxes and trunks. In the hill tracts mats or goat-skins are used to cover the floor. Carpets made of several pieces of cloth sewn together are also used as floor covers. Trans-Giri, when a house contains only two storeys, a part of the upper room is partitioned off to form a *kothar* or *dharothi* for storing grain. This grain store is often roofed independently in cases it does not reach the roof of the house. In the Sain and Dharthi tracts the granaries are made, pyramid-shaped, of bamboo plastered with mud, *nim* or other pungent leaves being placed in them to preserve the grain.

In many villages along both the banks of the Giri in the Renuka tahsil a queer grain store has been noticed. In the local dialect it is called either *tandi* or *bara*. It is built in the court-yard of the residential house and is, as a rule, detached from the house. In shape it resembles a sentry-box in a public square. It is built of spars of bamboo or any other wood so fixed as to allow space of about a span all along the height between two spars. On the top it is shaped, roughly speaking, like the top of a temple. Its base is raised from the ground by about 0·15 m. The breadth of a side is not more than 0·9 m and the height, with certain exceptions, is not more than about 2.4 m. Thus it is vertically rectangular in shape with sloping roof like a temple top. Within this structure is kept uncobbed maize. Sometimes a few maize cobs are seen hanging in the form of a string around this structure. There is free circulation of air in the *tandi* though sufficient protection is ensured from the rains.

Cis-Giri, especially in the townships, the houses of well-to-do people are furnished after the modern style and furniture articles like carpets, durries, tables, chairs and sofa sets may be found. In middle class homes items of furniture may not be more than a couple of chairs, a table, a mat, etc. while commoners may not have much more than cots and mats and a few other things, if at all. Some of them in fact lack even these items and live and sleep on the floor. In the rural areas only cots are common. Cooking utensils are almost the same in the urban and the rural areas. In the higher hills bigger utensils are preferred for larger families and very big vessels for occasions like marriage etc. In Paonta and Nahan tahsils watches may be with five per cent of household and in the whole district there are about 1,000 radios, stoves are negligible in number and the gramophone is being replaced by radio. For the common run of people *darotha* (wooden box), gunny bags for keeping foodgrains, boxes and trunks for stowing clothes, a handmill, a churn and a spindle complete the list of the furniture. Milk churns in the Dun area and the Nahan tahsil are fixed to a wall in the kitchen whereas in the higher hills these are tied to a pillar or a pole. Spinning wheels are common in the Dun valley in contrast to the spindles in the hills.

Speaking of the majority, living in the rural areas, there are not many items that decorate their houses. The decoration, if it may at all be so called, is secured by white-washing the walls and sometimes by painting them red. In a few houses one may come across pictures of leaders, saints and gods out of the Hindu pantheon. Here and there one finds these pictures struggling hard to co-exist with photographs of film actors and actresses. Wood-work seldom contains carvings although the doors and

windows are painted in a colour different from that of the walls and is usually red, blue, green and yellow. No special taste for decoration is to be found anywhere. Whatever stray and simple devices are employed for decorating a dwelling are more an immitation of the urban people than anything original.

Dress—Dress changes according to the change in time and tastes of the people. Economic condition and climate exert their influence on the pattern of dress to a great extent. In the ancient days the men of Nahan attired themselves in coloured garments. A tight pyjama, a short *kurta* (shirt) and a folding cap were put on besides a waistcoat locally called *mirzai* or *sadri*. On ceremonial occasions, a dress known as *jama* hanging down to the ankles was worn. Subsequently turban, loose-sleeved shirt, tight pyjama and *choga* came into use. Still later *chapkan* or *angrakha* and *choga* became the fashion. With the passage of time shirts with tight sleeves were substituted for the *kurta* and the tight pyjama was replaced by a loose one, the coat taking the place of *angrakha*. Slowly but steadily, shirt, waistcoat, coat and pantaloon superseded the former dress. European dress was generally put on while going out of doors. Indoors, Indian dress was preferred. A hat was usually dispensed with except while going out in sun and rain, against which it afforded protection. English boots were used with English dress while pump shoes were preferred within the house. In Dharthi and Sain *illaqas* men would wrap a small dhoti, locally known as *safa*, a *kurta* and a cap. While out in the fields they used *langot* (loin cloth). Similar was the dress of people inhabiting Dun areas and *khols*. In social gatherings such as marriage etc. people would attire themselves in *kurta*, pyjama, long dhoti, waistcoat and turban. Trans-Giri area men wore white woollen *loia*, *langot* and a cap of wool or any other cloth. Some used, especially in winter, black woollen pyjama. They did not use turban but subsequently lambardars etc. started using it.

Generally, the dress of the middle and the lower classes consists of a simple *loia*, reaching down to the knees, trousers, and a scarf usually worn across the shoulders. When the sun is hot the scarf is thrown over the head. The higher classes dress after the modern fashion found elsewhere.

The ancient female dress of Nahan was coloured *kurta*, pyjama and *dupatta* and a waistcoat. Middle class ladies wore coloured *lehnga* locally known as *ghagra*. The Mohammedan women used the *burkas* (veils) out of doors. Women in Dharthi, Sain, Khol and Dun areas also used the same garments. Trans-Giri women wore *lehnga* which was made of chintz and was almost ankledeep. A head dress, called *dhatu*, consisting of a large handkerchief was tied round the head, pyjama was not used by them.

For social gatherings a woman wore a white coat of fine cloth and used for her head dress a coloured handkerchief. In the urban or semi-urban areas the dress of the female was almost the same as that of their

counterparts in the plains; a *kurti*, covered the shoulders and the breast, a petticoat was tied round the waist, and a *dupatta*, or long piece of cloth, was wrapped around the head, shoulders, and bosom, like a shawl, in various elegant shapes. These habiliment were fabricated of cotton, plain, coloured, or striped and were manufactured in, and procured from, the textile industries in the plains. The women of poorer classes wore any kind of dress they could get. The dress of children may be said to be the dress of elders in miniature.

At present many of these traditional garments, both in the case of males and females, have been replaced by fashionable clothes tailored after the modern cut except in the case of the remaining people of older generation who still cling to the old styles of dress. The increased development in the means of communication, the spread of literacy and education and the improvement in the economic conditions have all exerted their influence for bringing about such a perceptible change in the pattern of dress. The locally made traditional shoes are still put on by both sexes in the rural areas. In the urban areas improved shoes, boots, chappals and sandals of all styles and shapes have come into fashion. Socks are not much in vogue.

In the rural parts clothes are washed with soap and by ash and other local material by poorer sections but in the urban areas soap is much in use and services of washermen and launderers are also utilized besides washing the clothes at home.

Ornaments for males—There has been now a significant change in the use of ornaments by both men and women. Not more than five decades ago every well-to-do male used to wear ornaments irrespective of the consideration of age. The ornaments were only for arms and ears such as *anguthi* (ring) and *murki* (ear-ring) of gold. These are, to some extent, still in use with the addition, mostly in urban areas, of a watch. Those who can afford wear bejewelled gold rings.

Ornaments for females—As is the case everywhere, ornaments have a great appeal to the women and are sported here as much as elsewhere. Ornaments are worn not only to enhance their physical charms and looks but also to conform to the custom requiring every married woman, throughout the district, to wear a *nath* and a *chak* (hair binder). Kolis and castes below them wore in the past, silver *naths* while upper castes wore that of gold. This distinction, based on castes only, has mostly disappeared and the gold and silver are used by all according to their capacity. A *chak* is ordinarily made of silver and is adjusted to the hair a little behind the head.

In Nahan proper almost all the ornaments are used after the fashion in the plains. The practice of wearing ornaments, especially heavy pieces, in the ears and feet is on the decline. Now *lurka* is commonly used in the ears. Golden *tilli* and *laung* have replaced *nath* and *bulaak* once much in fashion. Many put on *chak phuls* as head ornaments, necklace around the

neck, *murki* and *kante* in the ears, *laung* in the nose, *tika* on the forehead, *dast band* and bangles in the anklets. The women of the earlier generation still put on *nath*, *balis* (ear-rings), *hansli* (necklace), *kangun* and *laju* (a string of silver connecting nose-ring and plait). *Nath* is made of gold and the rest that of silver. Ornaments of Labana women merit a separate mention. The head is embellished with *saggi* and *phul* which look like golden cups. They put on golden *nath*, silver *hansli*, *hamel* which is a necklace in which silver Victorian one rupee coins are chained together terminating at the bottom in a square silver piece. *Chanan har* of nine to eleven thin chains of silver is another pendant for the neck. *Niam* which is again a necklace with golden piece resembling in shape a *pipal* leaf in the centre is put on. *Ghungrus* (anklets) and *patti* (anklet) of silver adorn their anklets. All the items combined may make a heavy load for any delicate women but a robust Labana female bears it easily and her *tumb* (jewellery) is her pride.

In the rural areas fondness for ornaments is by no means less although it may be limited due to poorer economic means. Usually every prominent and visible part of the body of a female is adorned by a particular ornament or set of ornaments. A female of a well-to-do family, especially in social gatherings, fairs or at the time of her visit to some relative or friend, is usually a pretty sight embellished with ornaments decked from top to toe. While walking the jingling and tinkling sound of ornaments put on announces her presence even before she can be sighted. There is an elaborate arrangement of ornaments for head, forehead, nose, ears, neck, arms, wrists, fingers and ankles.

The sub-joined list will serve to give an elaborate idea of the ornaments used in various parts of this district :—

Part of the body where used	Ornament	Metal	Remarks
1	2	3	4
Head	*Saggi*	Gold	In Paonta tahsil only.
	Phul	Gold	In Paonta tahsil only.
	Chak	Silver	In Renuka and Pachhad tahsils only.
	Chak phul	Silver	In Pachhad and Nahan tahsil only.
	Gulson patti	Gold	Nahan and Paonta tahsils only.
Forehead	*Tika*	Gold	In Nahan tahsil only.
	Gulson patti	Gold	In Paonta tahsil only.
Ears	*Balian (dandi)*	Silver or gold	Throughout the district.

1	2	3	4
	Murki	Silver or gold	The Paonta and Renuka tahsils only.
	Drotu	Silver	In Renuka tahsil only.
	Lurka	Gold	In Renuka tahsil only.
	Kante and tops	Gold	In Nahan and Paonta tahsils only.
Nose	*Nath*	Silver or gold	Throughout the district except Nahan.
	Laung	Silver or gold	In Paonta and Renuka tahsils only.
	Tilli	Silver or gold.	In Renuka and Nahan tahsils only.
	Laju	Silver	In Paonta tahsil only.
Neck	*Har*	Silver or gold.	Throughout the district.
	Kanti	Silver	In Renuka tahsil only.
	Hansli	Silver	Throughout the district except in Pachhad tahsil.
	Pandal	Gold	In Nahan tahsil only.
	Kach	Silver	In Renuka tahsil only.
	Hamel	Silver	In Paonta tahsil only.
	Chanan har	Silver	In Paonta tahsil only.
	Niam	Gold	In Paonta tahsil only.
	Necklace	Gold or silver	Throughout the district.
Arms	*Kangun*	Silver	Throughout the district.
Wrists	*Churas*	Silver	In Nahan tahsil only.
	Dast band or *bazu band*	Silver	In Paonta and Renuka tahsils only.
	Pariband	Silver	In Nahan tahsil only.
	Kara	Silver	In Paonta and Renuka tahsils only.
Fingers	*Anguthi*	Gold or silver	Throughout the district.
Ankles	*Pajebs*	Silver	In Pachhad and Nahan tahsils only.
	Sangla or *patti*	Silver	In Paonta and Nahan tahsils only.

People have less liking for ornaments now. Ornaments are usually put on special occasions like marriages and festivals. At the time of mourning these are customarily put off. Ornaments are considered to be a guaranteed source of help in hard days. The women can wear ornaments at their own will but cannot sell or mortgage. On leaving the husband the ornaments, being the property of her husband, have to be returned to him.

Food—The staple foodgrains and other food items of the district are wheat, rice, gram, maize, *cholai*, *mandua*, butter-milk, pulse, vegetable and

flesh. Maize is the common food of the villagers except well-to-do families who take wheat also about twice a week. They take wheat and rice delicacies moistened with ghee on every *sankrant*. These cereals are rather a luxury reserved for, marriages, fairs, festivals including *sankrant* and guests. Maize and barley converted into *sattu* are taken in breakfast. For some poor families the whole meal comprises *sattu* and *lassi* mixed with water. Salt and chillies are commonly used but cummin-seed, turmeric, coriander and garlic only rarely. There is growing shortage of animal products due to many causes including restrictions on grazing rights in the forests, and gradual dwindling of pastures.

Trans-Giri, and elsewhere in the higher hills, the people eat curd or butter-milk with their food. In hot weather, or when travelling, they use *makki-ka-sattu* (flour of parched maize). Cultivators eat three or four meals a day. They eat *gaugati* also known as *kundre-ki-gaugati*, in the morning, *sattu*, maize bread, *cholai* bread and *mandua* at noon with curd and butter-milk whenever available and rice with wheaten cake or chapati, maize bread, *koda* and *cholai* at night. The agriculturists go to their fields early in the morning after a meal of stale and cold chapaties. Chapati is also sent to them at sunset. They take pulses like *mash* and *kulthi*. Flesh is relished but, for various reasons, they cannot have much of it. The morning meal is called *jathalnu*, the mid-day one *chehli* and the supper *bialu*.

In the areas of Dharthi, Sain and Khol, villagers take their meals in the morning, at noon and at night. Morning meal is known as *nirna* or *nihar* and stale chapati is eaten with curd or *lassi*. The morning meal is generally taken by children. The mid-day meal is locally named as *chehli* and *sattu* is eaten with *lassi*. The evening meal is known as *bialu* when pulse and bread are consumed.

In Dun area too farmers take their meals thrice a day. In the morning pulse of *mash* and chapati, at noon chapati with *lassi* and in the evening pulse and chapati are taken. They live on coarse grains. Butter-milk and curd, are often used, and meat and fish are also eaten.

Patande are much liked in the hills. To make it, ghee is applied to grease the hot iron pan and then the flour, diluted with water so as to make a thin paste, is carefully spread with the hands over the entire pan making a fine thin layer. This requires a fair amount of dexterity and, therefore, a woman with good practice alone can produce good *patanda* without burning her hand. When fried, the *patanda* is ready for consumption. It is more or less the same as the *mande* or *pura* of the plains but contains no sugar or salt. It is prepared on festive occasions. Another standard local dish is *uskalian*, made of rice flour, mixed with water and poured on small holes carved on a stone, heated to a high degree. *Patanda* is eaten with milk and *khir* (rice boiled in milk) and *uskalian* with pulses or ghee and raw sugar. *Patande*, *uskalian* and *khir*, forming the festive

dishes are only made, as a rule, at *diwali*. Sometimes rice is cooked in *lassi* and the mixture forming a frozen substance is cut into pieces to be eaten with sugar or honey. The preparation is called *kanjan*.

Generelly, people dwelling in Nahan town, take their meals twice a day, at noon and at night. The mid-day meal consists of pulse, rice and chapaties and evening meal comprises pulses and chapaties. People are fond of rice. On special occasions such as marriages and festivals rice and flesh are used. In fact people all over the district are fond of meat which is the most cherished diet. In every household goats are killed, according to the size of the family and length of the purse, in the month of January. The flesh is dried, preserved and consumed throughout the winter. At other times of the year the village brotherhood joins to kill a goat and distributes the meat on cost basis. Goat meat can be had from meat sellers at Nahan too. Previously Rajputs would not take food prepared by anyone other than a Rajput or a Brahmin and would eat *kachcha khana* with their garments off except a dhoti. Rice and pulses were the principal ingredients of a *kachcha khana* while most of the fried eatables fell into the category of *pakka khana*. *Pakka khana* was taken with all the clothes on. The practice of putting off clothes is practically non-existent now, although some Brahmins and Vaisyas still take their cutcha meal after casting off their clothes save for the dhoti. Some take their meals on small and separate brass or wooden tables while sitting on mats.

Generally the vessels made of aluminium and bell-metal are in use but of late crockery and glasswares have appeared on the scene. Middle class families take their meals in bell-metal and brass vessels as also in leaf containers or leaves of *maljhan*, *tambal* and *dhak* trees. Poorer classes, as a rule, take their meals on leaves or in brass vessels. In villages of Dun area utensils are generally of copper, brass or iron and rarely of bell-metal. Hindus have no custom of taking meals off a common container, while Mohammedans often eat jointly from the same plate made of clay or copper. It is quite a common experience among the farmers to have to live, except on festive occasions, on the coarser cereals produced by them, and to spare and reserve the finer produce for the market to meet their other needs and to pay the land revenue. Curry is prepared in oil and ghee. Vegetable oil, especially Dalda, has already crept in as a substitute for ghee for larger community meals and marriages etc.

Tea is extensively used throughout the district. Those who can afford take morning tea, and add fruit, etc., to the evening tea. The practice of morning tea as also the evening tea with light refreshment is gaining popularity.

Tobacco is smoked fairly extensively in the shape of cigarettes, *bidis* or in the hookah. Not only men but even women and children smoke. Once the erstwhile state had to issue a circular, in 1889 restricting young boys

up to the age of eighteen, from smoking cigarettes or hookah, and, a breach of the restriction was made punishable. The inhabitants are not opium addicts. *Bhang* is very rarely indulged in.

Amusements and festivities–Festivals and fairs come but after intervals. During the period intervening the festivals or fairs people do not live without amusements. In the urban areas, radio listening is gaining ground as the main and most modern source of amusement. Unlike their counterparts in the villages where the women folk indulge in community singing and even dancing quite often, the women in the urban areas do not at all have any community dancing while singing too is confined to occasions of marriages and festivals, and that also indoors. The professional singers and dancers may be employed on such occasions in addition. In the higher hills during long and chilly winter *gee* dance forms main amusement. This is the time when the people are comparatively free from their usual agricultural activities. It is not then uncommon for the aged persons to tell tales while sitting around the hearth. Young people unable to derive pleasure from the folk tales have resort to playing cards. The whole of *Bikrami* month of *Magha*, especially trans-Giri, is spent in dancing and singing. The women perform the dance and the men supply the music.

COMMUNAL LIFE

Pilgrim centres

The people visit places like Renuka, Paonta Sahib, Bara Chhetar, Choor Dhar and Tilokpur for pilgrimage.

Renuka—The pilgrim centre of Renuka with a lake of the same name, lies within the tahsil of Renuka at a distance of about forty-two kilometres from Nahan. From time immemorial this appears to have been a place of pilgrimage held in high esteem by the followers of Hinduism who have been visiting it for a holy dip in its sacred waters. The object of pilgrimage is temporal as well as spiritual. Some pilgrims go there to redeem their vows made previously in times of danger, disease and difficulty. Others go to pray for their future prosperity and happiness. Still others visit the place purely for the satisfaction of spiritual urges. In addition, there has now started yet another category of visitors. These visitors are either plain common tourists or persons deliberately seeking quiet spots for solitude. The principal occasion for congregational pilgrimage is the *ekadashi* day i.e. the eleventh day of the bright half of the *Bikrami* month of *Kartika*, ten days after the *diwali* festival. Groups of pedestrian pilgrims bound for Renuka can be heard shouting after short intervals, *bol Renuka mai ki jai : bol Parasu Rama devta ki jai* (Victory to mother Renuka : Victory to god Parasu Rama). Those travelling by bus do not lag behind in shouting such slogans.

Bara Chhetar—Another place of pilgrimage is the Bara Chhetar situated in the Paonta tahsil on the left bank of the Giri river near the ancient and ruined city of Sirmur. There is a small stream locally called a Sahasar Dhar meaning a thousand torrents. Here are three tanks, two of masonry

and one of earth, believed to be all that remains out of the twelve tanks once existing there when the god was incarnate in the form of a boar. These tanks, as the time passed, fell into ruins and were over grown by forests. About ninety-three years ago Sita Ram Das, a *vairagi* discovered the place which he identified with the pools mentioned in the twelve *puranas*. People bathe here whenever the fifteenth dark day of the month is a Monday *(somawati amawas)* and on the occasion of an eclipse of the sun. The *pujari* offers worship twice daily, morning and evening by offering incense, blowing of a conch and the lighting of lamps.

Tilokpur—The village of Tilokpur situated in tahsil Nahan is also mentionable as a place of pilgrimage for the reason that the shrine of renowned goddess Bala Sundri, exists here and attracts large number of devotees, especially during the month of *Chaitra* and *Asvina*, not only from within the district but also from other districts such as Karnal, Ambala, Patiala and even from Saharanpur and Delhi. The pilgrims and devotees place their vowed offerings at the feet of the goddess, have a reverential look at the idol, and recite mantras and prayers. The management of the temple is in the hands of a committee presided over by the Deputy Commissioner. With the improvement in the means of communication the place is gaining increasingly greater importance as a pilgrim centre. Now during the half yearly *melas*, industrial and forest exhibitions are arranged by the government and cinema shows are also provided, adding considerably to the charm of the occasion. There is also a small Shiva temple here. Three tombs, not in a very good state of preservation, also exist near the Shiva temple. These are stated to be monuments to some Brahmin women who immolated themselves by sati here.

Paonta Sahib—Paonta Sahib proper, being the headquarters of a tahsil of the same name, picturesquely situated in the valley of Dun, with the Yamuna skirting it, also merits a mention as a place of pilgrimage, primarily to the followers of the Sikh religion and generally to other Hindus. Renowned Guru Gobind Singh resided here and spent three years, and on this account the place is held sacred. On a spacious flat of the Paonta Sahib township stands a splendid *gurdwara* constructed by Wasawa Singh Sindhuwalia, in 1825. The *gurdwara* is reverentially called Paonta Sahib. It attracts a good number of Sikh residents of Kayarda Dun valley and even from neighbouring areas outside the district. In honour of this famous *gurdwara* two annual fairs take place here.

Choor Dhar—The sacred place of Choor Dhar and its temple have already been described in chapter I.

Common habits

The principle of early to bed and early to rise is generally followed. In the villages, people are up before sunrise, and the men go straight to their fields or the forest. If sowing, weeding or harvesting operations are on they work all day in the fields where food is brought to them but if the work is slack, they return home for the mid-day meal.

Besides field work the men have to cut and carry the fuel and grass. It is the business of the men to carry grain to the water-mill, and the produce to the market for sale. One who is above the average in intelligence is entrusted with the duties of shopping and borrowing or lending money, and he alone settles the village shopkeepers' or family banker's accounts. When not occupied otherwise the men get busy in spinning and carding wool or in making ropes and spend their evenings in social gossips idling away their time in smoking and at times in singing and dancing.

The women immigrants from the plains do not generally work hard, though they attend to household work, grind corn, mend clothes and occasionally spin. A woman, excepting an immigrant from the plains to cis-Giri area, is generally hard-worked. Rising early in the morning, she goes to a spring or stream to fetch water, milks the cows and churns the curd. She then goes out to cut grass or fuel and on return prepares food, which it is her duty to take to the men in the fields. In the afternoon she goes out again to make hay or work at weeding, and, on her return prepares the evening meal. In the evening if any social gathering is being held, she goes and joins in the singing and dancing. She very seldom spins and never grinds corn, unless she has nothing else to do, works like a man in the fields, but does not plough. Women belonging to high Rajput families, Muslims and the Bania community observe purdah but in the rural areas of the Renuka and Pachhad tahsils purdah is not observed.

Communal dances

As would be expected from the geographical nature of the district, the common and traditional vocation is agriculture and is dear to the sons of the soil. There is, therefore, among the majority of the rural folk a striking similarity of views and reactions, and a remarkable community and identity of interests. Such community of ideas and feelings finds expression, and may be seen, for example in the community dances performed by the people on various occasions. It appears that there is nothing that thrills these people more than to get together and derive enjoyment from the performance of dances. One would vainly look for any particular classical element in these dances because a community dance is a free expression of a free life far removed from the complexities of standardised art and shorn of rigid forms and rules. It is a spontaneous performance independent of and unfettered by previous preparations, rehearsals and the planning. Its usual venue is not any space enclosed within four walls and covered by a roof but is the village green or any other open spot, set in the midst of meadows and forests and under a starlit sky borne on high hills. The natural setting heightens the fascination of the atmosphere which a full and natural folk dance always creates. A communal dance may be performed at the slightest pretext and at any time, but festivals of *lohri* or *maghi, diwali, bisu* and occasion like marriage or any social gathering are invariably characterised by dances and songs. Trans-Giri, especially in the area of Pachhad and Renuka tahsils, communal dances are performed on *lohri* festival at which

both men and women, irrespective of social and economic status, participate and the festivities continue during the whole month of *Magha.* Similarly during the *bisu* festival dances are freely performed in the Renuka tahsil. The festival of *diwali* also draws the dancing foot irresistibly to the dancing ground, particularly in Pachhad and Renuka tahsils. At this festival, in the Renuka tahsil, Kolis perform the *burah* dance and they give special performances in the villages where a daughter from their village is married or is blessed with a son. But Kolis are by no means professional dancers and it is only once or twice in a year that they customarily dance. These dancers are known as *bharetu.* During the marriages women generally dance separately. Anyone may amuse himself by dancing without distinction of caste, class and creed. In the Paonta tahsil, however, dancing among high caste Rajputs and Brahmins is rare. They only witness the dance. Boys and girls belonging to the Bangala community, which is still largely nomadic, usually dance for reward. Dhakis, during the month of *Chaitra* go from village to village to sing seasonal songs and also to dance. The greater number among women dancers consists of *dhaintis* (village daughters).

As new forms of recreation and amusement, such as the cinema, the radio and the organised games, reached the villages, the popularity of community dances has disappeared leaving the villagers' inherent love for song and dance to fight out its own battle against these new comers. The main dances, performed in this district are *kariyala, gee, rasa* and *burah* dances, which may be briefly described as follows :—

Kariyala—may be regarded more as a crude folk dance and drama than a pure and exclusive folk dance as is believed by some. It is staged by local artists for the amusement of the people including farmers when they are free from the farm work especially after harvesting *kharif* crops. It is usually performed after the *diwali.* A person who arranges a *kariyala* has to spend quite a considerable sum of money to feast people, especially relatives, coming from far and near. After dinner the *kariyala* commences about midnight continuing up to four or five o'clock in the morning.

Regular dramas, which are now being staged by the drama parties of the Department of Public Relations, and other sources of recreation being made available to the people by the government, have started pushing the old type of *kariyala* to the background. The redeeming feature, for the feature *of kariyala* is that this very Department of Public Relations is trying to keep *kariyala* alive by adapting it to advancing tastes and times without killing its essential genius.

Gee—is mostly an indoor solo dance of Giri-*par* people of Paonta and whole of Renuka and Pachhad tahsils. It is usually arranged in marriages and festivals, and is also performed during the *diwali* festival. Both males and females assemble in a house and sing group songs. It is the tune

and not so much the contents of the song that counts and would bring out the best in a *gee* dancer. *Dholak*, *khanjri* (a small drum beaten by hand, and, at some places, empty pitchers are the musical instruments sounded to the accompaniment of the dance. The instrumental music supplied to the *gee* dance is an enchanting performance. Young boys and girls would dance turn by turn. Amidst the gathering a small space, in circular shape, is left for the dancer. Artistic movements of hands, shoulders, waist and legs characterise the dance. In Renuka tahsil four to six singers, a drummer, a brass plate beater and a flute player surround the dancer who sits in the centre. As the orchestra begins and the singers start the song, the dancer rising gradually takes short steps and gracefully makes movements to catch the rhythm of the instruments and music. It requires a supple and dextrous body. On the conclusion of the song the dance also comes to a close. Other dancer may then take the place of the former who has retired to seat himself in the circle. One song takes about half an hour to end and is followed by more songs, one after another, and this musical and dance concert sometimes continues throughout the night. Anyone, from a girl of tender age to an elderly woman, may be inspired to jump into the arena earmarked for the dance. A line of distinction, however, is drawn between the *dhaintis* and *rhaintis* (daughters of other villages married in that village). The former alone are eligible to dance. A married woman, to satisfy her dancing urge, must go to her parents house and dance there as the old *dhainti* of that village. A woman before rising to start a dance would untie her *dhatu* and give an appealing twist and a typical knot to it. *Dhatus* can be put on and tied in a variety of fashions, the difference being only in the way the knot in the neck is made. Then she touches with her hands the skirts of her shirt and, with a delicate swing, gets into rhythmical motions of hands and artistic movements of feet. For effect she depends quite a bit on her ornamental decoration. As the dance goes on the admirers keep cheering up the dancer with exclamations of appreciation such as *hai* or *ho*.

In the higher hills women dance simultaneously with men in a separate circle responding to the same song. Sometime the songs are in question and answer form. This is known as a *rasa* dance, because the circle of dancers is formed by the participants joining hands and thus making a continuous chain. *Rasa* dance goes on throughout the night. Movements of steps keep a rhythm and an inexperienced dancer is at once detected with lack of harmony in steps and shoulder movements. Ten to fifteen persons encircle the party of musicians including two drummers, a flutist, a brass plate beater and a man with *khanjri*. The dancers begin the chorus aided by the musical instruments. In course of the dance, sometimes they sit together, bend together and often move their legs forward and backward in great unison and precision. In *gee* and *rasa* dances religious music and songs regarding beauty of nature and love affairs are sung. Koli, Dum and Chanal give this performance duly in a special dance dress, including an artistically designed and embroidered *chola*. They have *hulki* (trumpet), *sanai* (hautboy) and *narsingha* (horn pipe), as the musical instruments and, *dangras* (weapons) to dance with. They dance boisterously and sometimes the rhythm is ignored in favour of random movements.

Burah dance is usually performed by a party of ten to fifteen persons including musicians. Three or four play on *hulk* or *hulki*, and the rest brandishing their axes or *dangras* in their hand, perform the dance. While dancing they themselves join the chorus. The dance comprises movements of limbs, taking of steps and waving of weapons, jumping in a circular motion and singing and shouting. This dance lasts for an hour or two. The songs sung to the accompaniment of the dance are invariably in the form of ballads dedicated to some bygone hero or raja or even some local memorable event.

Communal festivities

Like any other hill district, Sirmur is full of fairs and festivals. Most of these fairs and festivals had their origin in some religious or otherwise holy or sacred concept or commemoration. Dance and music came to be associated with these occasions partly because of the hillman's natural fondness for these traits and partly because music and dance have traditionally been the integral features of many forms of religious worship in India. Thus merry-making and worship have long been mixed together in the celebration of fairs and festivals. Later, businessmen saw their opportunity in these gatherings when people assemble in a mood to spend for enjoyment as well as relaxation. Temporary shops and stalls thus became the added feature of fairs and festivals in most places. Now the government, dedicated to the development and welfare of the people, has utilised the great value these celebrations offer by way of opportunities for mass contact. The result is that exhibitions are being organised and other audio visual methods of mass education are also being used for service among the people. While the worshippers worship, the merry-makers make merry, and the businessmen do their business, those interested in contacts with the masses for any purpose (and the purposes are many) try their best to catch the attention of the throngs. Even recruiting parties and family planning staff try to take advantage of the occasion. These broad features will be observable in most of the fairs and festivals attended, in the open, by large gatherings, and within this general framework, peculiar characteristics mark each fair and each festival from the rest. The following are some of the more important of the fairs and festivals.

Byas fair—It takes place near the village of Byas in tahsil Paonta, five days before the *holi*, in the month of *Chaitra*. Byas rishi, it is believed, practised penance at the site of the *mela* where there is a *bowli* and a temple dedicated to the renowned rishi. At a distance of about 4 km from the *mela* site are remains of a ruined town. A legend goes that two of the disciples of Byas practised penance there but got enamoured of some village belles. When making advances to the girls they were spoted out and beaten by the

villagers. They, thereupon, cursed the village and as a consequence the village was destroyed. The remains of the village still show that it was well designed. There is also an old well in the heart of the jungle. Wrestling matches constitute an important feature of the fair. About two thousand people attend the fair coming from far and near to make their votive offerings to Shiva and Byas.

Gandhi fair—At Amboa, tahsil Paonta, Gandhi fair is held on the 30th January each year when a large number of people, from hills and the plains of Bhangani, gather here. This fair of recent origin, started after Independence, is dedicated to Gandhiji and has most of the features of a village fair.

Nag Naona fair—This fair takes place during *dussehra* at an ancient and flood-damaged Nag-Naona temple near Purowala village in the Paonta tahsil. *Hindolas* (merry-go-rounds) are the main features of the fair. Confectioners shops attracting multitude of people are also set up during the fair. Sweets, utensils, toys, village pottery etc. are sold.

The Republic and the Independence days—The Republic Day falling on the 26th of January and the Independence Day celebrated on the 15th of August, are of recent origin having been introduced after the attainment of Independence. These have so far been held chiefly at the district, the tahsil and the block headquarters. The panchayats have now started extending the celebrations of these national days into the villages. Main features of these auspicious days are flag hoisting ceremony and some cultural programme. School children invariably take part and add to the assembly.

Important festivals such as *salono*, *diwali*, *holi* are celebrated, usually by the Hindus. In the rural areas of Dharthi, Sain, Khol and trans-Giri, *diwali* is regarded an important festival and celebrated with great enthusiasm. In the Dun area importance is attached to *holi* which is celebrated on a grand scale. Apart from these, the festivals of *teej*, *karwa chauth*, *barsant* and *lohri* are chiefly celebrated by women in Nahan proper. Similarly *bhaiya duj* is an important festival of the district. In the past *kariyala* used to be held in the month of *Bhadra*, in which two parties often hit each other with flowers. Trans-Giri *bisu* takes place in the month of *Vaisakha*. These festivals are commonly celebrated in this district by all classes of people.

Bisu—The *bisu* festival falls on the last two days of the solar month of *Chaitra* and the first of *Vaisakha* i.e. corresponding to generally 18th and 19th of April. It is more or less akin to the *baisakhi* of the plains. The first day is *asklanti*, the second *bashri* and the third is *saja*. The *bisu* fair is held in several villages, and the dates of *bisu* also vary. The fair is held on a high summit under the flag of the village *devta*. The gathering worship Lord Shiva. All over the hilly areas of the Paonta tahsil it is celebrated from 1st to 12th *Vaisakha*. There is regular chain of fairs, one after another in the villages of Banor, Bharli, Kamrau, Kandon Dugana, Chouki Margwal, Bakhota, Rani-Bag and Sataun. Archery is the highlight of the fair. Often it ends in a dispute because people raise excited and provocative slogans and lose temper. Besides *thoda* (dance with archery), there is much feasting, drinking and general dancing. Goats are sacrificed and *uskalian* are eaten. Merry-go-rounds are much in evidence.

Haryali—As the name signifies this is a festival of verdure. The time of its celebration would seem to have given rise to its name as it is celebrated during the rainy season on the first of *Sravana* and last two days of the preceding month of *Asadha*, to hail the verdurous nature all round. Milk and rice play a large part in the preparation of the dainties of the occasion. The village deity is taken out in a palanquin. *Haryali* songs are sung.

Diwali in the hills—The manner of celebration of *diwali* in the *illaqa* Dharthi, Sain and trans-Giri is different. A bonfire called the *balraj* is lighted on the tops of the hills. The villagers assemble there and twirl the fire-brands called *mushi* tied with ropes, producing a pleasing effect of fire works in a dark night. This festival is celebrated with great enthusiasm in the hilly parts where the normal activities are suspended for about four or five days. There is a night-long vigil and a torch-light procession is taken out in the villages of trans-Giri area. *Rasa* is yet another highlight of the festival. The people dance and sing throughout the night. During this festivity rice is preferred to chapaties. The first day of the festival is *asklanti*, the middle *saja*, and the last *prainth*. On this festival Kolis and Dhakis sing, dance and give humorous performances during the night in the houses of those of their landlords who have been blessed with a son during the preceding year. In return they are given small presents. They also visit the villages in which girls of their own villages are married. Sometimes a barricade is put on their route to close it, and unless they sing certain particular songs they cannot go across. Those who do not know these songs return to their homes. The party who violates this rule or enters a house before sunset is liable to be fined by the brotherhood.

Lohri or maghi—It commences on the 28th of *Pausa*. The first day is called *asklanti*, the second *dwalanti*, and the third *altranti* and the fourth *saja*. Nearly the whole month of *Magha* is spent in feasting and merry-making. The preparations for this gay period take at least a month. *Magha* is the coldest time of the year and the husbandman, forced by the climate to spend his days indoors, does his best to make himself merry. Sheep and goats that have been reared in the preceding year specially for this festival are killed on the *saja* day. Every household slaughters at least one goat. The flesh is distributed among friends and relatives besides being cooked and served at home to the invited guests. The people also indulge in drinking *sur*, a sort of country liquor, and freely perform folk dances. *Gee* dance is performed during the festival.

Salono—It is celebrated by the Hindus on *puranmashi* of *Sravana*. People offer prayer to their deities and oblation to their forefathers after changing their sacred threads. This festival is also called *rakshabandhan*. Invitations for feasts, comprising dishes like *saimia*, sweets, rice etc., are extended to friends and relatives. Besides, sisters also tie the *rakhari* (wristlet) on the wrists of their brothers getting in turn cash and other gifts including clothes. In the hilly areas special dishes like *saimia* and *patande* are prepared and visits reciprocated by friends and relatives.

Public games

Kabaddi, *thoda* and wrestling are the traditional out-door public games that have come down through the generations. *Kabaddi* and wrestling need no description. *Thoda* is a game and a dance combined together, and may be described as follows.

The game derives its name from *thoda*, the arrow with which it is played. It is an ancient game supposed to date from the time of the Pandavas. The players wear black woollen caps, each with a silver mounted aigrette of peacock feathers. Below this, on the right side, are worn silver chains which cover nearly half the head and hang down to the ear. An ordinary coat or *chola* is worn, with trousers made of some thick, coarse material, such as felt, and very tight below the knee. A long heavy boot covering the whole foot and ankle is also worn. The attacking party takes a bow and arrow in his left hand, and, in his right, a *dangra* or axe which he brandishes until the moment comes to use the bow when the *dangra* is put in the belt. The bows, which are very long, are made of bamboo. The arrows are made of bamboo or of a plant locally called *oans*, but they are not pointed.

The game takes two at a time to play. One of them is the hunter with a bow and arrow and the other plays the hunted. The one playing the role of a prey holds a long staff in his hand and, with the support of this stick, he keeps dancing around in a continuous effort to dodge the hunter's arrow. The rule of the game is to hit below the knees. As mentioned previously, this part of the legs is covered with a coarse, thick and tight pyjama. The hunter aims at the dancing legs, below the knee, as best as he can and lets go the arrow. The dancing prey has to time his leg movements with the object of avoiding the arrow. If there is a miss, the hunted party shouts in joy and triumph and redoubles the dancing. And if the hunter strikes, he makes his victory known all-over the place by jumping around and by shouting at the top of his voice, slogans and war cries in his own praise and in praise of his victory. It is customary for the self-eulogy to reach back to the whole line of forefathers. Much shouting of slogans at each other is carried on by the hunter and the hunted and their respective supporting teams, in the course of the game.

Recreation clubs and associations

Radio the most important modern addition to recreational facilities is already becoming very popular. Besides private purchases, the Departments of Public Relations and Development distribute community listening sets according to the planned programme. The figures of distribution available so far show that eighty-four sets have been issued to the people by the Public Relations Department and two hundred and twenty-one by the development blocks. People take quite a live interest, even in the villages, in certain radio programmes. The All India Radio Simla, have, with the help of the concerned authorities of the Himachal Pradesh Government, organised rural radio forum.

There are at present about forty-four dramatic clubs, thirty-eight sports clubs and thirty-four farmers' clubs. There are no *bhajan* and *katha mandalis* but some people are fond of singing and they sing local songs on festivals etc., for their enjoyment.

There are two pukka cinema houses at Nahan proper which give two shows daily. One of these two was completed only a few months ago, and is as good as many medium sized picture halls in Himachal or the neighbouring states.

Chapter IV

AGRICULTURE AND IRRIGATION

The area of the district is predominantly rural and agriculture is the main occupation. The tract is by far mountainous and, therefore, cultivation has to be carried out in trying circumstances, in difficult and sloping terrain. The holdings are generally small and scattered. Methods of cultivation are primitive and productivity of land low. Only about twenty per cent of the cultivated area is irrigated and irrigation is mainly through *kuhls*. A noteworthy feature is that only a limited area, out of the total geographical area is available for cultivation. According to the latest (1966-67) land revenue records, cultivated land measures only eighteen per cent of the gross area of the district. All these peculiarities tend to reduce agriculture to a bare subsistence level.

Land reclamation and utilisation

The table given in Appendix VIII indicates the position of land utilisation in the district from 1951-52 to 1966-67.

The density of population in this district was 143 persons per 2·5 sq km according to the 1941 census while it was 152 as worked out in the 1951 census and has turned out to be 173 in the latest census of 1961. The analysis of the area and the population figures of 1951 reveal that upon every one thousand acres of the net area sown (under actual cultivation) 1,766 and 1,564 persons, of the total and the agricultural population of the district, respectively, were dependent. Of the total geographical area of 2,83,603 hectares according to the Surveyor General of India, only 2,24,787 hectares or 79.3 per cent, have been cadastrally surveyed and find place in the village papers so far. The remaining 20.7 per cent, i.e. 58,816 hectares are still outside the zone of the reporting area for the village papers. This includes unsurveyed forests, waste lands and inaccessible hills. More particularly, the forests of Nahan and Paonta tahsils have not so far been cadastrally surveyed and, therefore, have not yet been brought on the revenue records.

It will be observed from the figures given above that, even out of the total area indicated in village papers, a little more than one-fifth is under forests and almost more than one-fourth is covered by permanent pastures and other grazing lands. About eighteen per cent only is under cultivation and seven per cent falls under culturable waste.

According to its definition the term 'culturable waste' includes lands which have once been cultivated but were later abandoned for one reason or the other, and other areas known to be cultivable, provided both these types can be reclaimed at a reasonable cost and with a reasonable effort. These statistics have, perhaps, become out-dated, because a considerably clearer notions have since been formed of different aspects of land-management and land-classification, based on scientific assessment. The expression, 'culturable waste' can now cover all those lands which are fit for cultivation, according to the land-capability classification, not only for ordinary agriculture but also for horticulture, that are lying waste. In a land-capability classification, factors like the depth of soil, the texture and the permeability of soil as also the drainage, the existing erosion-hazards, the slope etc., have to be taken into consideration, and the existing figures of culturable waste, as contained in the revenue records have to undergo re-verification, by a fresh survey, in terms of the new concept of culturable waste, so as to make the figures more authentic. A deduction shall, then, have to be made to provide for fodder requirements Re-verification is all the more necessary for the reason that during the princely regime the figures under this head were collected without any specific standard, scientific basis or uniformity of objective. The revenue returns, as seen above, reveal that about seven per cent of the total area by professional survey is culturable waste, but this sounds paradoxical, as so much culturable land should not lie waste, because, day-to-day observations show that there is such an all-prevailing land hunger and craze for getting *nautors* that even the areas not satisfactorily fit for cultivation are sought to be taken up. Most of the culturable waste is included in the village *shamlat* (common lands). A small area of the land of this nature, standing in the name of government, is also available in-between reserve forests and privately owned lands. The decrease, though minor, is accounted for by the grant of *nautors* out of the government land and portions of the *shamlat* areas brought under cultivation. The village common lands serve as grazing lands and are also used for growing trees to meet the people's requirements of fodder and timber. Leaving out of account the first phase of human population in the district, there has never been any mentionable deforestation on a mass scale for the sake of cultivation except in the Paonta valley, during the rule and reign of Raja Shamsher Parkash. About the year 1881, during this ruler's time, very large portions of the Paonta valley, commonly known as the Dun *illaqa* or Kayarda Dun, hitherto wild and densely forested tracts, were got colonized by Bahtis, Sainis, and Jats of Hoshiarpur, Jullundur and the Rupar districts of the Punjab. These sturdy and industrious agriculturists of the Punjab, notable for their professional zeal and skill, were granted land by the raja on very favourable terms and the colonization was rapid. The result was that, at the revised settlement after this colonization, the cultivated area of the Paonta tahsil almost doubled up, the new figure being 39,065 *bighas* against 20,775 *bighas* of the first regular settlement. This colonization is recorded

in the *Tarikh Riyast Sirmur* as one of the greatest achievements of Raja Shamsher Parkash. The culturable waste is now brought under cultivation subject to the *nautor* rules. To prevent encroachment on common lands, there is legal provision in section 163 of *the Himachal Pradesh Land Revenue Act 1953*. Some instances do, however, continue to occur where the people try to break forest areas for cultivation illicitly. As a matter of fact a stage seems already to have been reached when, with a few exceptions here and there, no more of the uncultivated area can safely be diverted to cultivation and only those privately owned lands which have gone out of cultivation on account of erosion and bad management practices, in the past, had better be recovered and reclaimed for cultivation. Accordingly some areas are being reclaimed under the land-development scheme, for proper soil-conservation measures, on privately owned agricultural lands. This scheme came into force in this district with the commencement of the Third Five Year Plan. It aims, in the main, at the protection of land from erosion and the strengthening of its productivity in various ways. Scientific terracing of land, to save the loss of soil and water, provision of a sound system of water-disposal, plugging and otherwise controlling of gullies, introduction of superior species of grasses, and better management practices, in general, are some of these ways. The average cost of these operations, estimated at five hundred and fifty rupees per acre, is subsidised to the extent of fifty per cent, and the other fifty per cent is charged from the beneficiaries as an interest-bearing loan. The entire cost of the operation is, in the first instance, met from the government treasury. These schemes are executed under the provisions of *the Himachal Pradesh Land Development Act 1954*, whereunder it is obligatory for the beneficiaries to repay the loan-part of the cost of execution of the schemes on their lands. From the defaulters, the dues can be recovered as arrears of land revenue.

There is another scheme in force in the district, for specific areas where soil conservation measures are taken up by the farmers on their own lands on self-help basis. The Agriculture Department only assists the beneficiaries by providing technical guidance and carrying out survey for the proper planning of the schemes. Government land in need of soil-conservation measures is treated at government cost.

According to the present administrative pattern, the different areas of the Pradesh have been divided into soil-conservation sub-divisions each in the charge of an Assistant Soil Conservation Officer. The sub-divisions are grouped into divisions each under the administrative control of the Soil Conservation Officer at the divisional level. At present there is only one sub-division in the Sirmur district, under the control of the Deputy Director, Soil Conservation, Simla.

IRRIGATION

In this district tank irrigation is practically unknown. Irrigation by wells too is practised on a very small scale only. There exists a canal,

constructed only recently, which commands 1,035 hectares of land. By far the largest area is irrigated by the traditional *kuhls*. All these sources collectively irrigate not more than twenty per cent of the net area sown which is obviously a very low percentage placing the agricultural industry too much at the mercy of rains. Although there are a few rivers, many permanent springs and streams, and numerous seasonal nullahs, that flow through various parts of the district, yet, due to the hilly nature of the terrain, it is often prohibitively expensive if not altogether impossible to think of any large scale irrigational undertakings. The fact that every year, during the rainy season, landslides and landslips are bound to cause considerable damage and loss to water channels, makes maintenance all the more costly. The information compiled on the basis of revenue records given in Appendix IX will give an idea of the various sources of water-supply and of the area irrigated therefrom, during the past years, commencing from 1951-52 and ending with 1966-67.

In 1864 Raja Shamsher Parkash resolved to construct a canal from the Giri, at Sirmur, the ancient capital of the state. This gigantic task required a huge amount of money, material, and services of experienced men, but the raja undertook to construct it without the assistance of even an engineer with the result that the canal gradient was faulty. All efforts and the expenditure running into about a lac of rupees turned to total loss, much to the disappointment of the raja. Remains of this canal and the bridges over it are extant in certain places of Kayarda Dun.

The Giri river, a tributary of the Yamuna, flows through the district with a maximum discharge of three to four hundred cusecs from which now the Rampur Giri canal, having a discharge of thirty cusecs, has been taken out near Mohkampur Nawada, and, another canal, namely, the Giri Purowala canal, with a discharge of thirty-five cusecs, near Salwala village. The Rampur Giri canal is a perennial one and is 16 km long and 1·2 m wide, commanding an area of 1,035 hectares.

The Giri Purowala canal is still under construction and will be 9·6 km long, and 1·5 m wide at the bottom and 3·97 m at the top and will command an area of 778 hectares of land. A new canal known as the Bata Majra canal is being taken off the Bata stream at Matak Majri. It is also still under construction. Its length is estimated to be 6 km, its width 1 m at the bottom and 1·5 m at the top and, when constructed, it is expected to irrigate an area of about 506 hectares.

Owing to the hilly nature of land, the use of ordinary wells for irrigation purposes is very limited. Nevertheless the number of wells, seventy-four in 1951-52, had risen to eighty-four in 1966-67. Out of these, twenty-nine are in use for irrigation purposes, thirty-nine cater to the domestic needs of water, and sixteen are out of use. It is mostly in the

Kayarda Dun where irrigation of land is done by ordinary wells and tube-wells. Most of them are used both for drinking and irrigational purposes.

Five tube-wells, out of eighteen, proposed by the Chief Engineer, Himachal Pradesh, and recommended by the Geologist of the Exploratory Tube-wells Organisation of the Government of India, have been drilled in the district at Satiwala, Paonta Sahib, Majra and Dhola Kuwa in tahsil Paonta, and, at Salani Moginand in tahsil Nahan. Each of the wells at Satiwala, Dhola Kuwa and Salani Moginand has the capacity of irrigating 20 hectares of land.

By far the major source of irrigational water-supply is the age old method of directing water from various springs, streams, or rivers through small rills to the cultivated fields. This archaic yet most suitable method of conducting water for irrigation may be improved by human efforts and cannot be abandoned in any case. Approximately, the number of *kuhls* over the entire district is three thousand and the area commanded by them, at present, is about 8,000 hectares.

The tahsils of Pachhad and Renuka have plenty of *kuhls* but these are comparatively few in the Dun. In some places the *kuhls* are constructed by hired labour, but the villagers generally undertake jointly with the people of the surrounding villages to work on a new *kuhl* on which occasion they share special meals. This old system of construction of *kuhls* is, however, on the brink of extinction because these are now, in many cases, constructed with the financial aid provided by the government through the development blocks or the Public Works Department in which the villagers, as beneficiaries, contribute a fixed percentage of the total cost either in cash or by *shramdan* i.e. voluntary free labour. Where the spring is at a long distance from the field and the water is not abundant, a *khal* (a small water pond) is made, a little below the spring, and used as a reservoir for irrigation. The sources of some of the *kuhls* are perennial and those of others only seasonal. The investigations for providing irrigation water by means of *kuhls* are made by the block authorities or the Public Works Department on receipt of demand from the local people. Appendix X contains details about the *kuhls* constructed during the First, Second and Third Plan period. Eighty per cent of the area still has to depend entirely on the rainfall which, according to the last settlement report, is ample and generally well distributed. Recourse to lift irrigation has not yet proved economical. The experiment at Bhangani in tahsil Paonta has already met with failure. The tube-well experiment is still on trial.

As the irrigation facilities extend in a limited measure no mentionable problem of soil erosion and silting, as a result of irrigation, has arisen so far in any part of the district. However, the problem of soil erosion, independent of and unconnected with irrigation and attributable to other causes, is alarming enough and needs an elaborate treatment.

Soil erosion

The principal artificial causes of soil erosion are the clearing of steep slopes for cultivation, bad tillage practices and over grazing. Due to increase in population, more and more land is perforce, brought under the plough, by clearing large areas of forests, and tilling waste lands and pasture lands on steep slopes, without due precautions, which inevitably results in accelerated erosion. An equally potent cause of soil erosion is the existence of an increasingly large cattle population which is beyond the supporting capacity of the land. Road construction, unaccompanied by anti-erosion measures, is also to some extent responsible for increased soil erosion.

Soil-conservation on agricultural lands, which operation primarily consists in bench terracing, and contour-bunding is being attended to by the Agriculture Department. This deparment also proposes to survey agricultural land for classifying it according to capability categories on the basis of soil texture, slope and depth etc. Another scheme, to be implemented by this department, envisages the establishment of a research-cum-demonstration farm on an area of about four hundred hectares for carrying out studies on hydrology, run off, soil losses, terracing and agronomic practices. The method of dry farming is also to be introduced and under it the farmers would be induced to adopt deep ploughing, and sowing of *rabi* crops by *kera* harrowing, through the agency of the block staff. Yet another scheme to be taken up by this department is the demonstration of soil-conservation on self-help basis. The work on private land will be done by the cultivators on self-help basis while on contiguous government land by the staff of the land development scheme. On the other hand, the Forest Department will also undertake a number of schemes of soil-conservation as well as land-use-survey, under which scientific survey and classification of the soils, so essential for a proper understanding of the soil types, their potentialities and rational land use, will be carried out. Establishment of demonstration centres in order to develop an intelligent understanding of the value and importance of natural resources by educating the farmers is also envisaged. Provision of training facilities is also to be made, because, for the execution of different soil-conservation schemes and for assisting farmers in the planning and execution of soil-conservation practices, trained personnel will be required in large number.

AGRICULTURE INCLUDING HORTICULTURE

Soil and crops

The soil of the district varies from the light sandy to the heavy clay. The nature of the soil in the Paonta valley ranges between sandy and sandy loam, and that in the Pachhad, Renuka and Nahan tahsils varies from medium loam to clay types. The diversities of altitude, soil and climate in the district are so considerable that, as a combined result, especially of altitude and climate, the systems of agriculture naturally vary, perceptibly

from region to region. From agriculture point of view the district may be divided into three distinct regions, namely, (1) the hilly parts of tahsil Pachhad, Renuka, and Paonta, (2) the Nahan tahsil, which may again be sub-divided into the Dharthi range and the *khols* of Nahan and Paonta, and (3) the Kayarda Dun. Generally speaking, the Kayarda Dun differs greatly from the rest of the district in its agricultural conditions. Formerly a wilderness of swamp and forest, constituting a bulwark against aggression from the plains, it was colonized in eighteen-eighties and is now one of the richest tracts in the district nay in the whole of Himachal Pradesh. It is a fertile alluvial plain. Its principal agricultural products are wheat and gram in the spring, and rice, maize, sugar-cane, ginger and turmeric in the autumn, besides citrus and other sub-tropical fruits like mango, litchi, pomegranate etc., to which the climate of the valley is suited. The climate of the Nahan tahsil, and of parts of Renuka and Pachhad tahsils at low elevations, is suited for maize, paddy and sub-tropical fruits. Taking into consideration the general characteristics and productivity and the mode of utilization of land in the district, a detailed classification of land was made during the last revenue settlement held in 1927-31. The report says, *"With the exceptions of the Kiarda Dun and *khols* of Paonta and Nahan where large tracts of soft loam, shingly clay of the plain and sub-mountain type prevails, the formation and nature of the country is hilly. In the higher regions tops of hills with thick soil layers very often consist of fairly large and fertile fields which grow good potato or wheat crops, but the bulk of lands are situated in the hill sides, with sloping or terraced fields often littered with stones, but manured from season to season. About $\frac{2}{3}$ of these grow two crops in the year and yield a heavy outturn especially in the case of maize and rice crops.

For purposes of assessment irrigated lands have been divided into two classes and unirrigated into three.....Irrigation is effected by means of channels constructed from natural springs or hill streams, locally known as *kuls*. The aspect of the uncultivated portion the bulk of which represents the State Forests is varied. In the lower portion of the Nahan and Paonta Tehsils some parts are covered by Sal and Sain trees, and other by Bamboo and Scrub forests. The growth of Babhar grass and Khair trees has lately become a source of income to the state in these parts. In the higher regions the major portion of the hill sides consist of grass preserves and tree-less pastures occasionally interfered by the growth of Cactus or Kokath; barren in outlook and green or brown in appearance which changes with the season. Some good patches of Chil, Oak and Deodar are however met with here and there giving relief and pleasure to the wearied eye." The area figures, in *bighas*, of cultivated and uncultivated lands according to the classification adopted in the settlement records are given in Appendix XI.

* Kahan Chand, R. B., *Settlement Report of Sirmoor State*, 1927-31, p. 8.

To judge by the difficulty with which cultivation is attended upon, and by the successful progress which has been made in covering the difficult and lofty hill sides with crops, the inhabitants of the hilly portions of the district must have been patient and industrious people. Their method of cultivation has been indeed laborious. As level ground of any sizeable proportions is seldom to be met with, the least rocky faces of the hills are cut into succession of terraces, rising one above the other, which operation produces a number of strips of level ground, more or less narrow according to the steepness of the hill side. Great labour and care are bestowed on this operation. It is generally necessary to build a retaining wall, to support the small strip of ground of a height corresponding with that of the bank, and much attention is paid to levelling its surface, so that water may neither rest upon it, nor, in running off, carry away any portion of its scanty soil; but this exact level is also necessary to fit it for receiving the benefit of irrigation. And every obliging rivulet (with which indeed the hills abound) is diverted from its course at a height sufficient for irrigational purpose (consequently often from a great distance), and led by small drains, constructed with much neatness and skill, first to the higher cultivated spots, from which it flows to the rest, or is again collected into a stream, after saturating them, and carried to another and lower range of fields. Sometimes these streams are carried across a deep dell by means of long hollow trees, supported by high piles of stones, for the purpose of irrigating the opposite side of the valley, where water could less easily have been conveyed from above. This irrigation system is chiefly necessary for the rice crop, which, though not put into the ground till the rains have set in, frequently requires the assistance of artificial flooding. The spring and summer crop of wheat and barley also need much of this aid, as showers are often scanty from the time of sowing till the corn is full. This practice of cutting the hill faces into small fields has given the hill faces, all over the countryside, a peculiar ridgy appearance, which next to their great ruggedness and steepness, chiefly attracts the eye. It produces a strange regularity, which at times takes from the dignity of the landscape.

Both men and women engage in the work of agriculture, but their spheres are generally distinct. It is the men who plough. The women break the clods, sow the seed and weed the fields. Both reap the harvest though this is mainly the business of the women, who use a small sickle, and bind the cut plants into small sheaves, which, when the weather is fine, are left to dry on the field. When it threatens to rain, they carry them to the threshing floor formed often of large flat slabs of slates, surrounded by a small low wall, on which they tread out the grain by making the cattle go round and round. The grain is stored away, and the straw is preserved in stacks for the use of the cattle as fodder or litter.

As regards the major and subsidiary crops and the special features regarding their mode of cultivation, two principal harvests are cultivated

in succession in a year. The first harvest is known as the *kharif* and in it maize, paddy, potato, ginger, *jwar*, turmeric, cotton, chillies, *bathu (Amaranthus paniculatus), mandua (Eleusine coracana), kulthi* or *kulath (Dolichos uniflorus), gaugati* or *kachalu (Arum colocasea),* and pulses are grown. All these crops are cultivated throughout the district, except *jwar* which is grown as a fodder crop in the Kayarda Dun. Sowing of maize and pulses as also that of *jwar* commences almost with the first shower of rain after the summer and harvesting takes place during October. The second harvest is known as *rabi*, in which wheat, barley, gram, mustard, lentil and tobacco are grown. Crops of mustard and gram are mostly grown in the Paonta valley. Usually, sowing starts during the first half of October and the harvesting commences towards the last week of March. However, there are some exceptions and variations, but in the hills receiving snow-fall, it is sown in September and October and harvested in April or May or even as late as the beginning of June.

Sugar-cane is an exception and falls under the *zaid* (extra) category of crops. It is planted in March and harvested during December or January in the Kayarda Dun. Other *zaid rabi* and *zaid kharif* crops are grown in insignificant quantities.

Appendix XII gives, in a nutshell, an idea of the area under each principal crop and the per acre average yield obtained in the past during a normal year.

Mode of cultivation

The following special features regarding the mode of cultivation of some important crops may be noted.

Paddy *(Oryza sativa)*—Paddy is grown both on irrigated and unirrigated lands. On unirrigated lands, it is sown during the last week of March, and harvested in September. The kinds of paddy locally known as *kalon, dholu, champa, bolon, ujla, ukhal, sandru, banksar, ratwa, tishal* and *santhi* are particularly suited to cultivation on unirrigated lands although they require heavy rainfall. The method of cultivation of paddy on dry lands does not differ materially from that of the other *kharif* crops. The method of cultivation of paddy on irrigated land is by transplantation and differs very much from the usual sowing methods applied to other *kharif* crops, and therefore, deserves special description. *Basmati, ziri, chhuhara, jhinjan, magora, maggari, munji, begam, ramjawain* and *santhi* are the kinds of rice grown on irrigated land. All those spots of land, which lie near the banks of streams and in the bottoms of valleys, are selected, wherever an adequate supply of water may be relied upon. The whole extent of each terrace is carefully levelled and very well worked with the plough, for which purpose they lay each piece of land under water and plough it in this state. The parapets are put in order, and small elevations of earth are raised on the brink to retain the water let in upon the

soil long enough to saturate it, after which it runs off over a flat stone to the terrace below. The water-courses are also arranged so as not to receive a quantity that would deluge the fields, and yet yield a secure supply. When all is ready, the plants, which have been previously raised in nurseries are planted into the watered soil uniformly spaced by hand while the water lies on the land. Plants of paddy are raised in a peculiar way. The unhusked rice is washed in fresh water, placed in a *pura* (a receptacle made of *muljhan* leaves) and put beneath a water-fall for three days, after which the *pura* is put in the sun for a few days to dry the paddy. The *pura* is next buried in the earth for three days. The process makes the grain sprout. The shoots are first soaked in water and then planted in fields, flooded knee-deep. Where there is a scarcity of *maljhan* trees, the paddy seeds are put in an earthen pot with water and kept in the house for three days, after which the first water is poured away and the pot is refilled with fresh water, and then shaken. Its mouth is then tied up in a white cloth, and it is placed upside down on a big stone and left there for three clear days, when the paddy plants sprout and are ready for planting[1]. The preparation of fields for the nursery, as also for transplantation of seedlings, is done by men. Then comes the women's turn. The work being difficult and the farmer being anxious to bring it to a close as soon as possible, it is usually not possible for the family members of a farmer to cope with the job by themselves as expeditiously as wished. Therefore the neighbours are summoned and all cheerfully come to render the annual service of mutual assistance, during which period the owners provide them with their homely meals. Soon the rows of laughing girls with kilted skirts are seen standing up to their knees in mud and water, planting the bright green shoots in the soft ground at their feet. It must be hard labour, this stooping all day long in the hot sun, but the work goes on merrily, accompanied by song and laughter. This light-hearted and gay atmosphere characterising these toilsome agricultural activities of these children of nature were described, long ago, by a traveller in the following picturesque words :—

[2]"The singers chant of love, always however in the minor key, to the running commentary of the light-hearted girls, who emphasise each point with many a joke upon their comely neighbours, while the bystanders lose no opportunity of throwing in a rough jest to raise the colour in the cheeks of the girls before them. Towards evening, when the workers are pretty well wet through, and one would think the toil (and very severe toil it is) would result in fatigue, the spirits of the party rise and the more playful members of the fair sex commence slyly throwing water on those near; this is returned, but usually in the wrong direction, and soon all are busily engaged in pelting each other, till struggles for supremacy occur, and, with a shout of laughter,

1. If the sprouted seed is sown broadcast (without raising nursery) the method is called *sua* in Renuka tahsil.
2. Gore, F. St. J., *Lights and Shades of Hill Life*, pp. 108-9.

the weakest go bodily into the water. Sometimes a more than usually audacious damsel advances to the bank, and before the spectators can be aware of her intentions, one of them, possibly the owner of the field, is dragged from his place of safety and water is poured down his neck, to the delight of the bystanders, who, however, have to be careful that their turn does not come next." Irrigation is kept up from time to time as the plants require it. A large tract of rice, thus in ledges and under water, has a singular but pleasing appearance when observed from a height. The bright green of the plant shining through the water gives a strange transparency to the strips, which, being exactly level, rise in regular succession over each other and suggest the idea of a collection of small green mirrors thus placed in order. The period for planting rice is during the months of May and June, in expectation of the rains which commence during the third or the fourth week of the latter month, but in the more northern parts it is extended up to the beginning of July. It usually ripens in about four months, but the time of reaping depends much on situation and climate. During the post-Merger and post-Independence period, the Japanese method of paddy cultivation has also been introduced.

Tobacco *(Nicotiana tabacum)*—Tobacco is an article of general cultivation in the district and its quality raised in some areas is considered good. It is planted in May and June and grows readily and luxuriantly. The tobacco grown is of two kinds, *pahari* and *kakar*. The former is cultivated in the hills. The tobacco locally called *kataki* (cut in *Kartika*) is of the first quality while the *baishai* (cut in *Vaisakha*) is of the second quality. There is also an inferior quality of tobacco locally called *talu*, which is either used separately or mixed with tobacco of the first quality. The hill people generally grow tobacco in irrigated lands. The tobacco of the Pajhota area is famous for its superior quality, both in smell and taste and is widely preferred. The *kakar* tobacco is grown in the Dun and low hills of the Nahan tahsil. It is also cultivated on irrigated lands.

Poppy *(Papaver somniferum)*—Cultivation of poppy, once much prevalent, has ceased altogether under force of law.

Sugar-cane *(Saccharum officinarum)*—The old gazetteer mentions the cultivation of sugar-cane having been introduced in the district, by Raja Shamsher Parkash. In certain tracts the plants of sugar-cane are made perennial to a limited extent, and the same sowing produces two or three crops, of which the second is the most productive. The cane of the Paonta valley is largely sold to manufacturers of *khandsari* or sugar. In tahsils Renuka, Pachhad and Nahan, cane is mostly utilised by the producers themselves for *gur*-making. The cane-crushers manufactured in the Nahan Foundry are used all over.

Ginger *(Zingiber Officinale)*—The cultivation of ginger yields a good profit. It is sown in *Chaitra* (March-April) in the Sain *illaqa* but in the high

hills sowing goes on up to *Asadha* (June-July). Harvesting takes place in December. It cannot be grown in the same land for two successive years. It requires a good deal of watering and weeding and a large quantity of manure. The crop obtained in the higher hills is unfit for making dry ginger and is only sold green. In the other areas people usually sell it after drying through a specialised process.

Turmeric *(Curcuma longa)*—Turmeric is cultivated in the same way as ginger, but the cultivators, who can afford, keep it in the ground for two years, so that the roots may grow large and heavier. After harvesting, the roots are boiled, dried, pounded or ground and the turmeric is ready for use.

Maize *(Zea Mays)*—Maize is the main staple food of the majority of the people. Hillmen prefer maize and barley to all other coarse grains as articles of food. It is an important *kharif* crop, mostly dependent on timely and well-spread monsoon. Moderate rain in April and May followed by a late monsoon suits it best, since the young plants cannot bear heavy rainfall, nor indeed is heavy rain later on good for it. The early sowings of the crop start towards the end of April, while the late sowings last up to the first week of June. There are two methods of sowing. The first is very wasteful, in which handfuls of seed are thrown broadcast over the field. The second method, not so random, is the dropping of the seed, grain by grain, in the furrow made by the plough as it moves along. It is hardy and grows well at every elevation. As it ripens, it has to be guarded night and day from the ravages of the pests, such as, pigs, monkeys, bears, jackals, porcupines, crows and other birds and beasts eat it greedily. The crop is harvested during the period from September to middle of November. It is believed that maize allowed to ripen on the stalk is not eaten by insects but, to save it from the depredations of beasts and birds, it is often cut or picked while still unripe and spread on the house tops to ripen. Thus exposed, maize cobs impart a pleasing and colourful spectacle to the rural landscape for about a month during autumn. The maize stalks are gathered and served as winter fodder to the cattle.

The rest of the crops grown in the district do not merit any elaborate treatment.

Subsidiary crops including garden crops

Apart from the major crops described above, a number of subsidiary crops are raised either on a limited scale or more extensively. The chief vegetables grown are potato, tomato, raddish, turnip, brinjal, cucurbit and cabbage. The production falls short of the local demand for vegetables. Citrus fruits, mango, litchi, guava, pomegranate, and banana are the main fruits at lower elevations. The harvesting season of citrus is from November to January and that of mango from June to mid-August. Higher up, generally speaking, temperate fruits including stone fruits such as peach, plum,

walnut, apricot, etc. are grown. The apple has been recently introduced and the Rajgarh area promises to become a vast apple growing tract.

Progress of scientific agriculture

In spite of the extension of agricultural facilities to certain small areas and improvement in the means of communications and transport, no apparent or perceptible changes in the area under different crops have taken place so far. But the trends are that with the passage of time and more and more extension of required facilities a proportionate change in the area under non-cash crops in favour of the cash-crops, such as potato, ginger and sugar-cane, will steadily take place.

Implements

The old gazetteer, compiled in 1934, mentions the agricultural implements used by the peasantry of those days in these terms. *"With the exception of the sugar mills which the Nahan foundry supplies to subjects of the State at reduced prices, there has been no improvement in agricultural implements in historical times. The cultivator of a small holding can provide all the implements he requires at a cost of Rs. 5 to 10, but one cultivating a large holding, of twenty acres or so, requires a set of implements which cost from Rs. 10 to 20, and some cultivators like to have spare sets". Although the cost of a set of primitive implements has risen manifold, yet no mentionable improvement in their effectiveness and efficiency has taken place so far, except in very few cases where the Department of Agriculture has replaced the traditional instrument by modern ones. The older type of agricultural implements, still serving the cultivators, are simple and cannot be regarded as efficient enough. These are the *hal* (plough), the *joola* (yoke), the *sohaga* or *moi* (planker), *gahan* (comb or weeding plank), *ud* (clod crusher), *daranti* (sickle), *drant* (large sickle), *kasi* (hoe), *gainti* (pickaxe) *kasli* or *khilna* (small hoe) and *pharwa* (shovel). The cost of a set of the above implements is estimated, in these days, to be about Rs. 150. It will be of some interest to describe in some detail the traditional plough, one of the chief implements of an agriculturist. This instrument, as used in the hills, is a piece of crooked wood, one end of which is fastened to a crude yoke, which crosses the necks of two bulls, and the other end, turned downwards, is sharpened and tipped with iron to pierce and turn the ground; while near the acute angle formed by this bending, a handle is inserted to guide and press the point into the earth. Patience serves the cultivator more than the ampler means, to attain his end in the cultivation of land, and repeated ploughings produce an effect equal to that which a superior instrument would accomplish in one or two. The instruments used in manual labour are equally simple and inefficient. A stick crossed at right angles, one end of which is shod with and iron, resembling a miserable and broken sort of pickaxe, seems to be the principal one. But whatever their

*Punjab State Gazetteer, Vol. VIII, 1934, pp. 76-77.

implements may be, or whether the fields are worked by the plough or by the hand, the farmers do try to bring the soil to the best possible degree of tilth.

Some improved implements such as hilly plough (Meston), Olpad thresher (an implement for threshing wheat and barley), chaffcutter, winnower, maize-cob-sheller, paddy-weeder and cane-crusher, have been introduced by the department. As the results, secured by the use of these implements, are quite promising the farmers are patronising them. Most of the cultivators are, however, not in a position to afford the high cost of some of the implements and, therefore, steps are being taken to provide costly implements, through co-operatives and on loan-basis. Improved implements, whenever required, are usually purchased locally from the Nahan Foundry. The foundry, besides manufacturing, undertakes the repairs, of certain improved implements and machines. The mechanisation of agriculture, especially on a large scale, is a doubtful undertaking and may not be successful due to the peculiarities of the terrain, and because of the size of holdings being too small to admit of mechanisation. The difficulty may, however, be solved provided machines suited to the hilly nature of the terrain are invented, manufactured and introduced after a thorough testing.

The number of tilling and other implements in use in the district, as revealed by the counts held in 1951, 1956, 1961 and 1966 are appended below :—

Agricultural implements	1951	1956	1961	1966
Ploughs	26118	28932	31005	37273
Carts	1134	1297	1405	1249
Sugar-cane crushers	231	244	534	506
Tractors	1	3	4	11
Oil engines	4	–	3	2
Electric pumps	–	–	2	5
Ghanis	130	184	106	70

Seeds

In the reign of Raja Shamsher Parkash one Dr. Nicholson on the recommendation of the district board of Sirmur made a large experimental farm, obtained seeds of vegetables and foodgrains from the Saharanpur Botanical Garden and the Co-operative Stores, Mussoorie. He also ordered wheat from France and maize from America, &c., engaged good *malis*, and taught them how to manure their fields well and in the latest manner. The resulting improved seeds were distributed to the cultivators through the local boards, which were composed of the best zemindars with Tahsildars as Presidents.

But the implementation of this scheme, it appears, did not meet with the desired success, as would be clear from the following observations* made

*Ranzor Singh, *Tarikh Riyast Sirmur*, 1912, pp. 343-44.

by Kanwar Ranzor Singh. In order to develop agriculture, Raja Shamsher Parkash had appointed a supervisor, under the district board, who was responsible for the propagation of modern methods of agriculture amongst the cultivators and for the procurement of improved seeds from foreign countries for distribution to the farmers. An experimental garden, to serve as a nursery, for experimentation on seeds, was established at Nahan which was put under the superintendence of Mr. Nicholson, a civil surgeon, and subsequently under Mr. Shefield, previously a manager of a tea garden and keenly interested in agriculture. But the scheme did not produce the expected success and was abandoned. A few cultivators were then detailed to learn improved agricultural methods at Kanpur, but they did not show enough inclination towards the new techniques and preferred to stick to their traditional methods of agriculture, and this scheme also, therefore, met with failure. Some observations by the Rural Uplift Committee, Sirmur, appointed as late as 1937, also show that satisfactory arrangements for the supply of good seeds had not succeeded till then. The committee says,* "Taking everything into consideration, we would suggest that distribution (of seeds) should be done here (in Sirmur) according to Uttar Pradesh method. The seed should be stored at the agricultural godowns and should be distributed through the department and the co-operative societies. Along with farms of the Agricultural Department for plant breeding, the agricultural associations, if started on co-operative methods, can render appreciable amount of assistance in parts where the movement has got a footing." These recommendations too, would seem to have achieved nothing substantial.

According to the age old method, seeds for cultivation are usually set apart by the cultivators out of their own stock. In case the farmers do not set apart seed out of their own produce, they obtain the supply either from the Agriculture Department or from fellow cultivators or from bigger cultivators. The farmers place their indents for improved seed with the *Gram Sewaks,* who convey the aggregate demand to the Block Agricultural Inspectors, who, in turn, intimate the requirements to the District Agricultural Officer. He compiles and consolidates the demand for the whole district and then allotment of seed, available at seed multiplication farms, potato stations and ginger farms, is made to various blocks. The co-operative societies have not, so far, taken up the seed distribution work and except the Department of Agriculture, which is distributing improved seeds, there is no agency to cater to the needs of farmers in this respect. There are no co-operative seed stores although there exist two departmental seed stores, one at Paonta Sahib and the other at Sarahan.

Besides seeds, seedlings and larger plants are frequently needed. There are, so far, no privately owned registered nurseries in the district, although a few government nurseries exist to supply vegetable seedlings and fruit plants to the cultivators.

* *Rural Uplift Committee, Sirmur State,* Report of, p.11.

Rotation of crops

That the fertility of soil can be ensured, enhanced and preserved by the device of rotation of crops is not unknown to the cultivators even though they may not be possessing the knowledge of its scientific theory. The importance of rotation of crops is now being increasingly brought home to the cultivators by the Agriculture Department. Generally, richness of soil is ensured by rotation of cereals with legumes and, this being so, the order of rotation, generally followed, on the recommendations of the Agriculture Department, is like this. Green manuring is followed by wheat, followed in its turn by paddy; maize crop is followed by wheat and then *ogla;* green manuring is followed by fallowing, potato and wheat one after the other; paddy is followed by peas, and the land is then left fallow to raise wheat; maize is followed by gram which gives place to paddy and finally to wheat; and sugar-cane is followed by green manuring to prepare the field for wheat. It is also a common practice that a *rabi* crop is grown in land on which *mandua* or *urd* or *cholai* or *kulthi,* has been harvested in the preceding *kharif,* but any *rabi* crop may be grown after maize or rice, and any *kharif* crop may be grown after wheat, barley or gram. Wheat or tobacco is sown on land on which ginger or turmeric has been harvested.

In the *khols* cotton is sown as soon as rain falls in June, and, after gathering the harvest in October, *san* is sown in it. In the following *kharif* a crop of maize is taken; and this is followed by wheat in *rabi.* In the following June *mandua* is cultivated and after that the land must lie fallow until it can be manured again. This rotation is practised only in rich soils.

About ten per cent of the cultivated land is left fallow to afford rest and to preserve and restore its fertility. In the higher hills few fields are allowed to lie fallow for the whole year, even the inferior soils, *khil* and *dhang,* which lie at a distance from the habitations, are cultivated for every *kharif* and if the rains are abundant for the *rabi* also. Speaking generally, two crops a year are taken throughout the hilly parts. This is avoided only by those who can afford to lose the extra crop. But in the Dharthi area a system of fallows is practised, the land being allowed to remain untilled for two or three years after a single crop. Generally, the soil is fertile and manuring is freely resorted to.

Manures

Of the use of manures the cultivators are by no means unaware, as signs of its application appear in most fields, especially during the winter months. In the hills the chief manure used is cow dung. The primitive type of manure is prepared by storing cow dung, dung of sheep and goats, and farm refuse, in heaps. Wood being abundant in the hills, cow dung cakes are not made for fuel, except in a few localities, and much manure is thus available. Cattle are very often kept solely for the sake of the manure that they afford. Decayed leaves and herbage carried over the fields, in low lying areas, by streams in flood, and the straw of crops when and if left uncut and

standing after the grain has been harvested, are also utilized for manures. The usual time for manuring is from 15th November to 15th January when the people can, as a rule, spare time for the work. Fields for ginger, turmeric and *gaugati* are manured twice a year, once in the winter and again in *Asadha* after sowing, and consumption of manure accordingly can be as high as 186 quintals per pukka *bigha*. But no manure is required if wheat or barley is sown after the harvesting of ginger, turmeric or *gaugati*. Maize is given about 111 quintals of manure, wheat 74 quintals and sugar-cane 37 quintals per pukka *bigha*. No manure is given for other crops. In land in which maize has been harvested, *rabi* crops of all kinds can be cultivated without manure. The land is ploughed, manured and levelled with a *sohaga* in December or January and left lying till the time for sowing ginger, turmeric and *gaugati* in May or June or sugar-cane in March. Similarly, wheat land is ploughed and sown in October, but in the snowy ranges wheat is sown as early as September. Rice lands are not manured. In the *khols* and Dharthi, land is only manured once every three or four years. The average amount of manure per pukka *bigha* is fifty-five quintals. Wheat and maize lands are generally manured, but other crops can be sown on unmanured land or in land in which maize or rice has been harvested. For gram, rice land is generally used. These traditional methods of procuring and apply manures locally and individually continue to exist, by far, to a very large extent. Of late, however, new methods of preparation and preservation of the organic manures are being gradually introduced by the Agriculture Department. These novelties include improved techniques of compost preparation and introduction of various green manure and the chemical manures. An Assistant Biochemist (Compost) at district headquarters and one Agricultural Inspector and Manure Supervisor at each block headquarters, are posted to disseminate the knowledge regarding use of fertilizers. Simple fertilizer demonstration trials are laid out at cultivator's holdings. The demonstrations are also laid out by the *Gram Sewaks*. There are no compost centres in the district. The individual farmers dig their own pits and prepare compost.

The quantity of compost prepared was 1350 tons in 1956-57, 1520 tons in 1957-58, 9567 tons in 1958-59, nil in 1959-60, 1960 tons in 1960-61, 20,000 tonnes in 1961-62, 62,770 tonnes in 1962-63, 37,909 tonnes in 1963-64, 73,683 tonnes in 1964-65, 77,296 tonnes in 1965-66 and 70,643 tonnes in 1966-67.

Compost is prepared in the following way. A rectangular pit, 4·5 m long, 1·5 m wide and 0·9 m deep, is carved in the earth. If the rocky substratum makes digging difficult, stone walls are built above the ground, the length and breadth of the pit being reduced or increased according to the availability and supply of dung etc. The earth dug out of the pit is heaped all around the pit. The filling is done in parts to avoid drying up of the

material used. A 0·9 m section of the pit is taken first to put in it all the dung and refuse, soaked in urine. It is then overlaid with ash, green and dried leaves and other sweepings from the house. This process is repeated for a few days till the section is filled up from 0·6 to 0·75 m above the ground, and then it is mud-plastered in the shape of a dome on top. Thereafter another section of 0·9 m is filled up likewise and the process repeated till the whole trench is full. Another trench is then dug and the same procedure is continued.

The Department of Agriculture recommends the introduction of green manure crops, like sunnhemp, before wheat, and *berseem* after paddy, in the rotation of crops, and mixed cropping of beans with maize to maintain the fertility of soil. By ploughing under green leguminous plants, roots and leaves such properties are restored to the soil as the crops have taken out from it. Crops used for green manuring are of two varieties, namely, the leguminous and the non-leguminous. There is an important difference, between them. The leguminous crops provide both nitrogen and organic matter or humus, whereas the non-leguminous ones supply only organic matter. That is why legumes are preferable. The best known non-legumes are : *bhang (Cannabis sativa), basuti, jwar* and sunflower. The most important legumes are *sanai (Crotalaria juneea), dhaincha, berseem*, pulses and beans like *urd (Phaseolus mungo), moong (Phaseolus calcaratus), guara, arhar (Cajanus indicus), masur (Eryum lens)* and pea *(Pisum satiyum)*. The practice of growing paddy mixed with *dhaincha*, is adopted in fields where the paddy crop is broadcast. About 4·5 to 6·8 kg of *dhaincha* seed are mixed with every thirty-seven kilograms of paddy seed. During inter-culture about a month after sowing, the *dhaincha* plants are uprooted and trampled into the soil in order that they serve as green manure. The practice increases the yield of paddy. The Department of Agriculture arranges, year after year, supply of packets of green manure seeds, each packet weighing 28 gm and being priced at five *paise* only. These packets are obtainable from the Biochemist (Compost) of the Himachal Pradesh Government.

Next come chemical fertilizers. Inorganic fertilizers and organic manuring by ploughing in green manures and by compost-making have been introduced by the Agriculture Department as new methods of enriching the soil. Already chemical fertilizers have made their value felt by the peasantry. Two factors, however, impede the speedy and extensive spread of the use of the fertilizers. Firstly the poor cultivators, who do not get enough cash return out of their crops, are naturally unable to pay the price of the entire quantity of chemicals required. The state has been, no doubt, subsidizing the supply to a certain extent, but this financial assistance can, naturally, be extended only up to a certain limit. Secondly a prejudice has sprung up, in some cases, from an incorrect, excessive and exclusive use of the fertilizers. The unbalanced, excessive and continuous application of chemical fertilizers results, after a while, in some kind of impoverishment of the soil and

decreases the fertility and production of the land. Efforts are being made by the Agriculture Department and the development blocks to remedy the situation by educating the farmers to follow a balanced course of applying inorganic fertilizers as well as organic manure in one form or the other. Demonstrations, with fertilizers supplied free of cost, are laid on a large scale in the cultivators' fields, on almost all the crops, to educate the cultivators with regard to the method of application and, as a result thereof the use of chemical fertilizers, is becoming popular. The distribution of the fertilizers has been taken up by the department through its sale depots, which are spread all over, in the interior, within easy reach of each of many of the villages and, the transport charges up to the place of distribution are subsidized with a view to keep the sale price at a pooled level throughout. There are forty fertilizer sale depots in the district.

The quantities of fertilizers distributed were about 40 tons in 1956-57, 37 in 1957-58, 97 in 1958-59, 28 in 1959-60, 29 in 1960-61, 75·56 tonnes in 1961-62, 158·99 tonnes in 1962-63, 209·79 in 1963-64, 1651·340 in 1964-65, 2157·009 tonnes in 1965-66 and 1112·060 tonnes in 1966-67.

Cultural methods to preserve soil fertility

Among other traditional modes of increasing fertility mention may be made of cultural methods, the chief among them being the system of mixed cropping. This system is followed freely both in *rabi* and *kharif* harvests. In the plain tract of the Paonta tahsil, wheat with gram and barley with gram, among the cereals, are sown mixed. Mixed crops of *jwar* and *guara* are raised, for purposes of fodder. In the hilly parts wheat or barley is cultivated mixed with mustard. During the *kharif* harvest *mash* and beans are sown mixed with maize.

Diseases of crops

Wheat is commonly attacked by black, brown and yellow rusts. Usually the loss caused by them is seven to eight per cent, but during an epidemic this may go up to eighty per cent. The Department of Agriculture suggests, by way of a preventive measure, the sowing of rust-resistant varieties. The cultivators have started growing improved seeds possessing the quality of resisting rust. Hill bunt is another disease which damages the crop, the extent of damage being up to ten per cent. It is found in hilly regions, on elevations above 1219 m. The cultivators, in the past, had been undertaking roguing operations, but now, besides this traditional method, seed treatment with organo-mercurial compounds, is also being recommended by the Agriculture Department and cultivators have taken to its use to some extent.

Black rust and covered smut *(Ustilago kolleri* Wille) are the main diseases of barley and oats. The remedy applied to rust is the same as in the case of wheat. In the case of smut, roguing of smutted heads and seed-

treatment with organo-mercurial compounds are done. The loss is up to ten per cent in the case of rust, while the damage by covered smut is usually to the extent of two to five per cent but during epidemic years it goes up to thirty per cent.

Gram suffers commonly from wilt *(Fusarium* sp.) with an average loss up to ten per cent. The cultivators do follow their own traditional remedial measures i.e. avoidance of the broadcast method of sowing. The wilt resistant varieties of gram are yet to reach the cultivators in the district.

Maize suffers from leaf blight *(Helmintho sporium turcicum)*. The effect of the disease is only serious in epidemic years. No control measures have, so far, been adopted by the cultivators. Smut *(Ustilago maydis)* also occurs sporadically, resulting in a loss of seven to ten per cent.

Sugar-cane is damaged by red rot and smut. The former damages it to the extent of two to five per cent and the latter also to the same degree, but, in epidemic years about two-third of the crop may be damaged. The cultivators adopt such remedial measures as the use of healthy setts, avoidance of ratooning of diseased crop, roguing and destruction of stumps.

The cash crop of potato suffers from the attacks of early blight, late blight and the ozonium wilt. The last mentioned is usually not of serious nature and, therefore, no remedial measures are followed yet. Early blight usually causes a loss up to five per cent but assumes serious proportions in epidemic years. Late blight is a disease of common occurrence and damages the crop from fifteen to twenty-five per cent in its normal appearance but claims as much as about sixty per cent of the crop in epidemic outbreaks. The cultivators who had to suffer a great loss due to this disease previously are rapidly taking to fungicidal control measures i.e. spraying with Bordeaux mixture and other proprietary copper and organic fungicides.

One of the principal crops in the district, ginger, is damaged by rhizone rot *(Pythium* spp.). It is becoming a serious disease of this cash crop. Loss ranges from five to ten per cent. No remedial measures have so far been adopted by the cultivators. There is at Harlu in the Sangrah Community Development Block, a government ginger farm. It may succeed in fiding out a preventive or remedial treatment in course of time.

Pests

The crops, besides diseases, have many other enemies. Hares and rats cause much damage to the young crops and the mature crops are devastated by monkeys, hares and pigs. Occasional visitations by locusts also take their toll. According to popular belief, lightning, thunder and cloudy weather appear to be favourable to white ants which injure the gram, while westerly winds in March not only help to ripen the crops but also kill the white ants.

Easterly winds in the cold weather, especially in February and March, are injurious if accompanied by rain. High winds following rain are apt to

uproot plants which are in ear or coming to ear, and in September they blow down the maize stalks. People believe that hail, not followed by rain does much damage, but if it is followed by rain the hail is said to act as a manure to young crops not yet in the ear. If the winter rains fail, the crops are liable to suffer much from frost and, on irrigated lands, they are watered to protect them from severe cold.

Traditional devices to scare wild animals

Darnas or scare-crows, used for this purpose, usually consist of a black earthenware pot stuck on a pole. They are placed in fields to avert the evil eye as much as to scare off wild animals.

The extent of damage of crops by the main enemies is worth a mention. In the array of the enemies of the crops, the rat stands the foremost. It is regarded as one of the most serious pests which a cultivator has to contend against in his agricultural and food-conservation activities. It feeds on everything eatable, crops in the fields and grain in the store. The loss, due to this tiny yet so damaging a pest, has been estimated to be five to ten per cent in the district. The pesticidal control, i.e. baiting with zinc phosphide, is resorted to by the cultivators on a large scale to get rid of this menace. Cats too are domesticated and traps are also made use of.

The menace of monkeys has been known down the ages by the cultivators. The Rural Uplift Committee, appointed during the princely regime of Sirmur, observed, * "The rapid multiplication of monkeys in the State presents a problem which is more of theological than economical nature. Being a sacred animal, it easily escapes all human ingenuity in getting rid of things undesired, and this Committee finds itself at the end of its wits on the question of grappling with this difficulty. They can neither be killed nor be irreligiously removed from the State territories."

It still continues to be a serious enemy both of crops and fruit plants, but there has been some change in the mind of the farmer inasmuch as now the crops are protected not only by keeping a watch but also by shooting monkeys. Monkeys are also captured, on licence, and exported. The maize crop suffers much at the hands of this pest.

Wild bears and boars are no less destructive pests and the cultivators have to do night-watching and shooting. Wild bears have been found destroying maize and ground-nut crops to a great extent. The cultivators have always been aware of these pests and they try to improve the fencing of fields besides killing these animals. Jackals have been found to damage maize and sugar-cane crops in Paonta tahsil to the extent of two to five per cent. The cultivators are taking up the method of baiting some of the vermins with strychnine hydrochloride in meat. Porcupine causes great

* *Rural Uplift Committee, Sirmur State*, Report of, p. 12.

damage to potato crop and is got rid of either by trapping or shooting. Rabbits are also quite a serious pest of young crops and vegetables. No remedial measures except shooting is known to the cultivators against rabbits. Squirrels and earth-worms have also been found to do damage to the crops for which no particular measures have so far been known.

The vegetables are by nature very susceptible to insect, pests and diseases. The vegetable pests cause damage to the extent of fifteen to thirty per cent in whatever area these are grown. In the past no remedial measures were undertaken by the vegetable growers to protect their vegetables from the pests and they left them totally at the mercy of nature. The introduction of insecticidal control now is gaining increasing importance. Some of the vegetable pests and diseases, found in the area, are as follows.

In the potato crop, *epilachna* beetle is of very common occurrence. In some irrigated land, especially in the lower elevations, it appears early, say by the first week of April, causing a loss of ten to fifteen per cent. The cultivators who are aware of its control with insecticides, undertake such control. Cutworm (*Agrotis* spp.), another pest, is also of regular occurrence and loss due to it varies usually from ten to fifteen per cent and is still more in epidemic years. Hand picking is done by the farmers besides the application of pesticides. White grub is also a destructive pest. The remedial measures adopted by the farmers are the same as against the cutworms. Brinjal is attacked by fruit and shoot borers causing a loss of five to eight per cent. No effective control measures other than the removal and destruction of infested shoots, fruits and fallen leaves, are adopted. The stem borer is responsible for a loss of two to five per cent. The remedial measures similar to those in the case of fruit and shoot borers are resorted to. The aphids are most destructive pests of cabbage, cauliflower and knol-khol and the loss runs up to ten to fifteen per cent. The caterpillars cause damage to the extent of five to eight per cent by eating the leaves of cabbage etc. Picking was the common practice in the days gone-by but now dusting and spraying with insecticides is also being adopted. Turnips and cruciferous vegetables are damaged by mustard aphids and bugs with a loss ranging from five to ten per cent. The cultivators, by way of traditional remedial measure, used to dust ashes of wood but now spraying with the insecticides like nicotine sulphate and diazinon *(basudin)* is being adopted. The banded blister beetle damages lady's finger and causes a loss of two to three per cent. Hand netting of beetles is practised. Spotted boll worm also damages lady's finger from five to ten per cent and the damage caused by *jassids* is very serious in case of epidemic attack. Spraying with dichlor-diphenyl-trichlorethane is being adopted to check them. Tomato is damaged by the fruit borer seriously and, by way of prevention, destruction of affected fruits is practised. The red pumpkin beetle is a serious pest of cucurbits and loss by this pest varies from ten to fifteen per cent. In case of epidemic outbursts the loss goes up to sixty to seventy per cent. Fruit flies also cause serious damage which amounts to the extent of five to ten per cent.

Fruit plants, especially those of the temperate region, are very susceptible to pests and diseases. Many pests of plants have been prevalent in the district. Fruit sucking moth is a serious pest of citrus plantation and damage caused by it to the fruits has been observed to be very serious, resulting normally, in a loss from fifteen to thirty per cent. No effective control measures are known except the removal and destruction of the affected fruit, which method is generally adopted by the orchardists. Citrus leaf-miner is also very common pest causing normally a loss of five to eight per cent. So far it has escaped the remedial measures. Lemon-butterfly-caterpillar defoliates the plants causing damage to the extent of five to ten per cent. It is destroyed by spraying with D.D.T., besides mechanical picking. Mango hopper and fruit fly are also found at work damaging the mango plants. The damage, however, does not exceed ten per cent in both the cases. The temperate fruit plants, as stated above, are usually very susceptible to the pest attacks, but in the Sirmur district the plantation is only in the initial stages. The very few plants that are in the bearing stage have so far been immune from the attacks of serious pests. *Sanjose scale* is also not so serious a pest in this district, the infestation being prevalent only in a few pockets. Dormant spraying is being carried out regularly by the orchardists. Apple shoot and stem borers are causing quite a serious situation in some apple orchards. The insecticidal method of control is being adopted to check this pest. Apple-leaf-defoliating beetles are also of common occurrence and are controlled by spraying D.D.T. etc. Peach-leaf-cure aphids are very serious in the area and damage to peaches runs up to the extent often to twenty per cent. Spraying with *basudin* is being undertaken by the orchardists.

Activities of the Agriculture Department to secure scientific methods of cultivation

In a district like Sirmur, where the vast majority of the population is dependent for subsistence on agriculture, the need for the development of scientific agricultural methods cannot be over emphasised. Some efforts, in this district, would seem to have been made during the princely regime inasmuch as a Rurual Uplift Committee was appointed which made some valuable recommendations to improve the methods of agriculture. This report was made somewhere in 1939, and, it seems that during the period that elapsed between the submission of this report and the merger of the states nothing practically appears to have been achieved by way of its implementation. With the formation of Himachal Pradesh, a Department of Agriculture has been established and, its activities got a great fillip with the commencement of the First Five Year Plan. Broadly speaking, the more important schemes that have direct and substantial bearing on the development of agriculture and which have been taken up for implementation by the department, include improved seed distribution, fruit plant production and distribution, plant protection, distribution of improved implements and

improved seeds, storage of seeds and other agricultural produce, research and investigation, agricultural marketing, etc. Against this background, various schemes are in operation in the district. Research work on crops and sub-tropical fruits is being conducted at Dhola Kuwa Research Station. Experiments are also laid out on seed farms and progeny orchards. The results are communicated to the cultivators through the extension agency. Cereal seed multiplication farms have been established by the department in each development block and are located at Bubi, Bhangani, Bagthan and Andheri. Seed of improved varieties is multiplied and supplied to the growers through the extension agency. . The horticultural development scheme mainly covers the supply of fruit plants from the progeny orchards and nurseries existing at Dhola Kuwa, Rajgarh, Kwagdhar, Sanhari, Timbi, Shirumyla, Bagthan and Dhabaria; the supply of vegetable seeds and seedlings, and the provision of technical guidance on horticulture. The potato development scheme aims at the dissemination of knowledge regarding potato cultivation. Pure and disease-free seed is supplied to the approved and certified local growers, for multiplication by cultivation, from the potato development stations established at Bag Pashong and Kheradhar. The ginger development scheme is directed to encourage improved ginger-cultivation, by providing technical guidance. Seed is also supplied to the local growers from the ginger development station located at Harlu-Damut. The agricultural research station, progeny-cum-demonstration orchards, nurseries, seed multiplication farms and development stations, scattered all over the district may be briefly described as follows :—

Agricultural research station, Dhola Kuwa—The erstwhile state of Sirmur established a demonstration farm at Dhola Kuwa, in the year 1945. Twenty hectares of virgin land were cleared by bullock power at a very high cost. Improved varieties of wheat, oats, gram and mustard were sown at the farm and proved successful. Some building work was also done. The object of this farm was to demonstrate improved agricultural practices and to multiply improved seeds of crops for distribution amongst the farmers. With the merger of the princely states in 1948, the farm was taken over by the government. In 1957, it was converted into a composite agricultural research station for research work on farm crops, vegetables and sub-tropical fruits. The station now extends over an area of 113 hectares and comprises three independent units, *viz.* the crop and vegetable research station, the foundation seed farm, and the sub-tropical fruit research station. It is located on the Simla-Nahan-Dehra Dun Road, at a distance of twenty-seven kilometres from Nahan and at an altitude of 549 m above the sea level.

The nature of work carried out by the different sections of the department also merits mention. The crop and vegetable research station, which was established on the old demonstration farm during 1945, has been earmarked for research work in crops and vegetables, since 1955. The main

objective of the station is to evolve superior varieties of farm crops (*viz.* wheat, barley, gram, mustard, maize, paddy, sugar-cane) and vegetables, and to evolve fertilizer-schedules and a schedule of improved cultural practices for different crops. As a result of research work on crops and vegetables, the department has been able to recommend improved and high-yielding varieties of crops and vegetables for lower hills and valley area of the district.

The foundation seed farm was started on an area of six hectares in the year 1950, but, in order to cope with the increasing demand for improved seeds, the area was later increased to 55 hectares. Foundation seeds of improved varieties of wheat, barley, hybrid-maize, paddy, sugar-cane and oil seeds are multiplied, at the farm for further multiplication at the seed multiplication farms and on the lands of registered growers, and finally for distribution amongst the cultivators.

The sub-tropical fruit research station extends over an area of twenty-eight hectares. The research work on sub-tropical fruits commenced here in February, 1954, as a part of the research scheme sanctioned by the Indian Council of Agricultural Research. The object is to collect and try important varieties of sub-tropical fruits such as orange, mandarin, guava, litchi, loquat, banana, mango, lime, lemon, *papava* and miscellaneous fruits, and to introduce technological improvements in the cultivation of these fruits with special reference to manurial and fertilizer doses and selection of suitable seedling root stocks for sweet orange and mandarin. A comprehensive collection of 240 varieties of different sub-tropical fruits has been built up, so far. The varieties have been collected mostly from different parts of the country, and a few from Pakistan and Egypt also. The work on the different aspects of cultivation of these fruits is in progress and is expected to yield results of practical value in due course of time. The important and mentionable achievements of this station so far are—the plants of guava varieties, *Seb Dana Bhadri* and *Bhadri*, propagated here, and are now in demand all over the country, while the Srinagar variety of *sangtra* also produced here, won first prize in the show arranged by the Uttar Pardesh Fruit Development Board in the World Agricultural Fair in 1959-60. In the Second All India Citrus Show, held in at Delhi in January, 1962, entries from this station won, over twenty, first and second prizes, besides a silver trophy for the largest collection. Besides research work, great emphasis has been laid on production of quality plants for which there is an ever-increasing demand from the growers. Over 600 progeny plants of 100 different varieties of sub-tropical fruits have been planted for taking the bud-wood for propagation of fruit plants, and, up to the year 1961-62, about 11,000 plants had been distributed from this orchard.

Vegetable sub-station, Shivpuri—It is situated on the old Nahan-Dadahu-Rajban Road at a distance of about three kilometres from Nahan at an elevation of about 685 m above the sea level. A natural spring existing

here has been connected with a large tank and in the vicinity exist remnants of a palatial building which still show the past glory of the place. In the area that has been cleared for the station, there are still two structures with domed roofs, once the abode of statue of Shiva after whom the place has been named as Shivpuri. There were, previously, quite a few mango and litchi trees but most of the land so occupied has now been cleared up to raise vegetables and vegetable seeds. This sub-station to start with, was established on an area of 0·8 hectare in the year 1958 for the multiplication of vegetable seeds in isolation and also for small scale experiments on vegetables, maize, and ginger. The department is taking necessary steps to acquire some more land, with a view to raising and supplying fresh vegetables to Nahan town, provided the irrigation facilities also become available.

Progeny-cum-demonstration orchard, Timbi—It is situated on the fifty-third kilometre from Paonta Sahib on the Jagadhri-Paonta-Rajban-Rohru Road, in the Renuka tahsil, at a height ranging from 1219 to 1524 m above sea level. The work of establishing this orchard was taken up in the year 1959 after acquiring an area of thirteen hectares, in 1958, from the Himachal Pradesh Forest Department. A collection of fifty-four varieties of different stone and temperate fruits has already been built up and an area of about seven hectares has been covered by growing some 1,500 plants of these fruits. An additional area of about 1·6 hectares is also being acquired for starting a fruit-plants nursery at this place, ideally suitable for raising apple plants, due to its medium elevation and plentiful supplies of irrigation water. Large quantities of seed are being sown and it is expected that some ten to fifteen thousand plants of various fruits will soon become available for distribution.

Progeny-cum-demonstration orchard, Shirumyla—The orchard, covering an area of four hectares, is situated on the 34th km on the Nahan-Dadahu-Rajban Road at an altitude of about 762 m above the sea level. The area now under the orchard was originally a part of the seed multiplication farm, Bubi, but as the land was found unsuitable for raising crops it was transferred to the horticultural section in 1958 for converting it into a progeny orchard. Since then about 766 progeny plants of different sub-tropical fruits have been planted on an area of 2·8 hectares and 0·8 hectare of stony land, only suitable for cultivatian of *ber* has also been improved by top working the wild growing *ber* plants with scions of improved varieties. The remaining 0·4 hectare severely eroded by the river Jalal, is also being improved by taking suitable soil-conservation measures. A collection of fifty-nine varieties of different fruits like *sangtra*, *malta*, mango, litchi, guava, and loquat, etc. has been built up, so far. A steady progress is being made in raising nursery plants and some 9,000 fruit plants have been distributed during the last few years.

Progeny-cum-demonstration orchard, Dhabaria—It is situated on the Simla-Nahan-Paonta-Dehra Dun Road three kilometres from Nahan at an

altitude of about 762 m above sea level, on a total area of about four hectares. Originally, this place was being utilized for nursery raising only but since 1959 it has been converted into a progeny orchard. A collection of thirty-two promising varieties of sub-tropical fruits, comprising six of *malta*, five of *sangtra*, six of lime and lemon, six of mango, seven of litchi, and one each of myrobalan and pomegranate, has been built up. About sixty *ber* seedlings have been raised, which would be top-worked with improved varieties, when stalks become fit for the operation. Since the area is devoid of irrigation facilities, much headway has not yet been made in the nursery-production work. However, over 600 plants were distributed during the last few years.

Progeny-cum-demonstration orchard, Rajgarh—It was established in the year 1955 on an area of 17 hectares, out of which 12 hectares have already been planted. It is situated at a distance of about three kilometres from Rajgarh proper at an elevation ranging from 1584 to 1828 m above sea level. A collection of fifty-eight varieties of different stone and temperate fruits like apple, cherry, walnut, chestnut, pomegranate, pear, plum, peach etc., has been built up. An area of 1·6 hectares is under nursery, where plants of apple, pear, peach, plum, apricot, almond, walnut and cherry are being propagated.

Progeny-cum-demonstration orchard, Kwagdhar—Started in April, 1958, it is situated at a distance of about fifty-one kilometres from Nahan on the Simla-Nahan-Paonta-Dehra Dun Road, at an altitude of 1828 to 1980 m above sea level and covers an area of 11 hectares, already planted with 2,600 plants of different temperate and stone fruits. A collection of sixty-one varieties of different fruits has been built up here. Nursery production work is also being carried out in an area of 1·2 hectares and, 7,569 fruit plants have been distributed from this orchard during the intervening years.

Progeny orchard-cum-nursery, Sanhari—Established in 1958, on an area of 1·6 hectares, it is situated at a distance of twenty-four kilometres from Sarahan, the headquarters of Pachhad tahsil; at an elevation of 1067 m above sea level. A collection of about fifty varieties of citrus and stone fruits has been built up and 400 progeny trees have been planted so far. Adequate irrigation facilities are available here for raising the nursery plants and about 1,279 plants were sold during 1960-61 and 3,026 plants were propagated during 1961-62.

Potato development station, Bag Pashong—This station was established in 1956, to develop the production of seed potato in Pachhad tahsil. It is located at a distance of fifty-one kilometres from Nahan on the Simla-Nahan-Paonta-Dehra Dun Road at an altitude of about 1829 m above sea level. The total area allotted to the farm is 18 hectares out of which, so far, only 5·6 hectares have been brought under cultivation. Land reclamation work is often to progress and ultimately the cultivable area is likely to increase to ten

hectares. Here the soil is deep and varies from silt loam to clay loam in texture. The main object of establishing this station is to multiply seed of improved varieties of potato for distribution amongst the cultivators of the surrounding area. Seed of improved varieties of wheat is also multiplied in rotation with potato crop. The potato seed, raised at the farm, is further multiplied on the holdings of approved growers under the technical guidance and supervision of the staff of the station. At present seed of up to date variety of potato and, N. P. 77 and N. P. 809 varieties of wheat is being multiplied.

Potato development station, Kheradhar—This station is situated at a distance of fifty-one kilometres from Solon, on the Solon-Menus Road, in the Pachhad tahsil. It was established in the year 1956 on an area of 17 hectares of forest land. The present area under cultivation is only 7 hectares and would be increased to 9 hectares after the area is fully reclaimed. The soil of the farm is deep sandy loam. The nature of the work carried on here is almost identical with that the potato development station, Bag Pashong. This farm also serves as a demonstration unit for improved agricultural practices, like the use of fertilizers, plant protection measures and soil-conservation practices.

Ginger development station, Harlu-Damut—Since the cultivation of the ginger crop is playing an important role in re-establishing the economy of the ex-poppy growers, in Himachal Pradesh, particularly in the Sirmur district, and since Himachal Pradesh is the second most important ginger producing area of the country, a ginger development station was established at Harlu-Damut in the heart of the ginger growing area of the Renuka tahsil, in the year, 1960, for conducting research work and also for multiplying the seed of improved types. The station is situated at a distance of about thirty-four kilometres from Dadahu and extends over an area of about 16 hectares. Out of this, only six hectares are cultivable and the rest is under grass land for the production of mulch and fodder. Certain varieties of ginger have been collected from the important ginger growing areas of the country and are under trial for facilitating selection of such varieties as are heavy yielders and superior in quality. Experiments are also under way to evolve a suitable manurial schedule and cultural practices in order to obtain high returns. Besides this, chemical studies on different samples of ginger are also undertaken for effecting further improvement in the quality of the ginger produced.

Seed multiplication farm, Bubi—Situated at a distance of about 1·6 km from Dadahu, the headquarters of Renuka tahsil, across the river Jalal, this farm was started in 1956 to secure multiplication of improved seeds of different crops for distribution to the cultivators. The total area of the farm is nine hectares but only six hectares are under cultivation at present. Besides the multiplication of seeds of paddy, ginger, linseed, wheat, barley etc.,

agronomical trials on ginger and regional wheat and barley trials of the Indian Agricultural Research Institute are also conducted here.

Seed multiplication farm, Bagthan—On an area of 22 hectares of forest land, situated at a distance of nineteen kilometres from Sarahan in the Pachhad tahsil, this farm was established in 1956. At present the cultivated area of the farm is only six hectares on which seeds of improved varieties of paddy, wheat, barley and peas are being multiplied for distribution to growers. Besides, an area of 7·2 hectares has since been transferred to the horticultural section for a progeny orchard, which is well on its way to establishment.

Seed multiplication farm, Bhangani—This farm is of recent origin, having been established in the year 1960 by purchasing six hectares of private land. In the year 1961, about seven hectares were further added to it. Out of the total area of thirteen hectares about eleven hectares are under cultivation. It lies at a distance of sixteen kilometres from Paonta Sahib. In addition to the seed multiplication work, for supply to the cultivators of Paonta and Shalai blocks, co-ordinated wheat varietal trials are also conducted.

Seed multiplication farm, Andheri—This farm, situated at a distance of about thirty-four kilometres from Dadahu and about eight kilometres from Sangrah, the headquarters of the block, in the Renuka tahsil, came into existence in the year 1960. About ten hectares of private land were acquired by purchase for its establishment, out of which five hectares are under cultivation, at present. The farm will serve both as a demonstration centre and a seed multiplication unit for improved seeds of paddy and wheat to meet the seed requirements of the Sangrah block area. The steep sides of the farm are proposed to be put under an orchard. A small fruit-plants-nursery has also been started to serve the growing demand for fruit plants from the cultivators. Three more schemes have come into operation under the Third Five Year Plan i.e., the scheme of soil-conservation on self-help basis, the scheme of mixed farming, and the scheme for the development of hybrid maize. The District Agricultural Officer executes and co-ordinates the work of the distribution of improved seeds, manures and fertilizers, horticultural work, plant protection work and development of local manurial resources. The staff (to be mentioned shortly) under the control of this officer undertakes the publicity and demonstration work direct as well as through extension agency. Technical guidance is provided on all agricultural aspects to the cultivators.

Organisational set up

To carry out the agricultural developmental plan, policy and programme, in the district, an elaborate staff has been engaged at the district level.

District level organisation—The chief among the staff is the District Agricultural Officer. His functions include technical and administrative

control of the various cereal seed multiplication farms, maintenance and supply of improved fruit plants, improved crop seeds, fertilizers, plant-protection equipment, insecticides and fungicides and improved implements; distribution of subsidy on improved seeds, enforcement of enactments in connection with agricultural developments and practices; grant of subsidy and loans in connection with horticultural development and for purchase of fertilizers; carrying the findings of research to the fields and *vice versa;* disseminating necessary knowledge to the farmers and the exrecise of day to day control over the district level assistants in horticulture, plant-protection and compost development. In the discharge of his duties he is assisted by four assistants with many and varied functions.

The Agricultural Inspector (headquarters) extends assistance in technical matters and in the preparation of technical periodical returns. The Horticultural Assistant, the Plant Protection Assistant and the Assistant Biochemist (compost), are the three subject matter specialists in their respective subjects at the district level. The Horticultural Assistant provides assistance in the horticultural development, such as in the laying out of orchards and in giving demonstrations in planting of fruit plants, in pruning and in budding and grafting of plants. The Plant Protection Assistant, as the designation implies, is concerned with the plant-protection work on the lines of the programme framed by the Plant Protection Officer and is under day to day control of the District Agricultural Officer. He demonstrates the control of insects, pests, and diseases on fruit plants and crops. The Assistant Biochemist (compost) assists the Biochemist (compost) in the execution of the programme of the compost schemes and in the development of local manurial resources. He renders technical guidance to, and supervises, the work of the Manure Supervisors under the control of the Block Development Officers. In order to maintain effective co-ordination with the District Agricultural Officer, he works under the day to day control of this officer. On the agricultural side, in the field, Agricultural Inspectors have been posted one each at Bagthan, Bhangani and Andheri farms, and one each in the Paonta, Pachhad, Sangrah and Shalai development blocks. Their functions at the farms and in the blocks are different. The Agricultural Inspector in charge of a farm is to carry out the seed multiplication programme according to the approved cropping schemes, and to exercise day to day control over other staff posted in a development block to implement the agricultural programme in the block under the technical guidance of the District Agricultural Officer and the administrative control of the Block Development Officer.

State level organisation—At the state level the Director of Agriculture functions as the head of the department, who is assisted by a team of Officers, *viz.*, a Joint Director and a number of Deputy Directors and other officers in charge of various wings. The Director of Agriculture is also the Additional Commissioner for agriculture production. The Development

Commissioner functions as the Agriculture Commissioner-cum-Secretary. The department is under the over all charge of the Development Minister.

ANIMAL HUSBANDRY

Fodder crops

It has been said that agriculture has, like a bird, two wings, namely, land and cattle, and that, as a bird is unable to fly with one wing only, similarly agriculture is not capable of a high degree of development unless the quality of the cattle is also improved. Improvement of the cattle, to a very large extent, involves a sustained and adequate supply of nutritious fodder and feed. Generally speaking, the cultivation of fodder crops is not a common practice in the district. In the Paonta valley, at present, only about twenty hectares are put under fodder-crops such as *berseem*, *guara* and *chari*. In the higher hills, a crop grown for fodder is known, locally, *phapra (Fagopyrum Sativus)*. The age old resources of fodder have been, besides the grass that grows naturally in the open pastures and in the woodlands, leaves of certain trees like *biul* the foliage whereof is readily eaten by the cattle. These resources are considered, by the local inhabitants, to be so adequate that no fodder crops used to be grown regularly and systematically and even the wheat straw, which can supplement the supply of fodder, used to be thrown away. In these days, as also in the past, wild grass, which grows profusely after the monsoon rains in the state waste as well as in the privately owned pasture lands, locally termed as *kharetars* or *ghasani*, and in the forest (closed) lands, forms the chief form of fodder. In spells of scarcity, and if so desired at other times too, certain trees like *biul, shisham, simbal*, pipal, *beri, tut* etc., as may be found in a locality, according to the altitude of the area, are lopped and fed, and the straw of cereals and pulses, like wheat, gram, rice etc., is also served as fodder in such circumstances. The aggregate supply of the various kinds of fodder from all these different sources is not really satisfactory the local belief to the contrary notwithstanding. Although fodder is generally available in plenty during or after the rainy season, yet, in some areas, scarcity of fodder becomes serious during the winter and inadequacy of fodder is experienced even during summer, though a large fodder famine has, perhaps, never yet been experienced. The hardship endured during this scarcity period, however, is to a large extent, instrumental in making the cow an irregular breeder and reduces her milking qualities. Moreover, cattle have to travel, in most parts, considerable distance in search of fodder and the effort involved in walking calls for a corresponding increase in the amount they must consume in order to maintain their bodies. But this they hardly get and the natural result is the poor quality of the cattle. Intimately connected with the supply of fodder is the problem of grazing. The incidence of grazing is heavy on the land available for the purpose, more particularly in the lowest altitudes and also on common lands where, due to the heavy incidence, the menace of soil erosion is also heavy.

Make hay while the sun shines, is literally true in respect of hilly regions where, like foodgrains, grass has to be collected and stored in fair weather, for use during the winter and the rainy days. In the hilly parts of the district, the busiest season to cut and store grass commences in October when the grass is gathered into small bundles which are stacked on any open ridge or hillock near the cattle sheds in conical stacks. These conical stacks are a common sight in the hilly area after the month of October and lend a peculiar charm to the landscape. It is customary among the hill people to divide their waste lands into two parts, the *charand* or pasture land and the *ghasan* or grass reserve. It is out of the latter that grass is gathered as a usual and regular operation before the winter sets in so that when, due to winter rain and snow fall, it becomes impossible to get out of the houses, the fodder may be available at hand. The leaves of certain trees are also stored as fodder. That this system of procurement and supply of fodder is traditional would be clear from the observations made by James Baillie Fraser Esq. in about 1820 while he was on a military expedition in the area. He says, *"The straw, however, is seldeom in sufficient abundance to serve as fodder for their cattle during the winter months, especially in the more inclement parts of the mountains, and they supply the deficiency by collecting grass from the jungles, and where that is less plentiful, the fallen leaves of trees,particularly fir-trees, which serve as a substitute for fodder and for beds. A species of fir,.....the leaves of which are long and of some consistency, is that preferred for this purpose; but many trees besides are made use of as a winter store for the cattle, of which they take much care. The mulberry grows luxuriantly over all the hills; and they cut its young and tender shoots annually, while full of leaves, and having dried them, stack them for fodder, which is said to be both nutritious and agreeable to the animals. A species of oak is also made use of in this manner; and both these kinds of trees have received from this practice a strange mutilated appearance, not at fiirst easily accounted for, nothing being left except the large limbs, which in spring and summer throw out a quantity of luxuriant young twigs, that soon gain a considerable size, and these are again cut for use."

Experiments are being conducted by the Agriculture Department at the agriculture farm Dhola Kuwa with exotic grasses, and varieties found suitable are being further multiplied so that in due course of time these are made available to the public to supplement the existing supply of fodder. Whether or not the cultivation of fodder crops will be taken up extensively by the local cultivators cannot be predicted with any degree of certainty. There are obvious difficulties. Firstly, it may not be possible for the petty peasants, generally owning uneconomic holdings, to spare land for growing fodder crops, secondly, there are vast tracts of pastures and

* Fraser, James Baillie, *Journal of a Tour through part of the Snowy Range of the Himala Mountains, and to the sources of the rivers Jumna and Ganges*, 1820, pp. 118-19.

grazing lands in which grass grows wild, as would appear from the following statistics for 1959-60.

Name of tahsil	Permanent pastures and other grazing lands (in acres)	Land under miscellaneous tree crops and groves not included in area sown (in acres)
Nahan	24,777	131
Paonta	20,778	6,992
Renuka	80,586	31,239
Pachhad	62,340	31,479
Total	1,88,481	69,841

Because of the availability of so much grazing land in the district, the system of stall feeding has not yet been resorted to on a large scale. Only the plough bullocks during the working days and milch cows and buffaloes are if at all, fed at the stalls, with the ordinarily available grasses. Even this practice is, more or less, supplementary to open grazing rather than any regular stall feeding. In the foreseeable future farming of fodder crops on any really large scale does not, therefore, seem to be a likely proposition. However, the policy of the government to reduce the number of live-stock, to improve their breeds, and to progressively enforce total or periodical closures and rotational grazing of the pastures in the interest of soil-conservation, is likely to foster and encourage stall feeding on a larger scale.

Live-stock

Live-stock have been, down the ages, the chief wealth, next to land, of the people of this district, although scant attention was paid towards the improvement of breeds and a systematic supply of fodder that could increase the yield of the animal-products. Some quotations from certain old works would be of interest here, providing an idea of how things stood in those old times. James Baillie Fraser observes, [1]"The breed of cattle seems to be the same as the smaller sorts in the plains, but are somewhat larger and better of their kind : they all have the hump, and are chiefly black, but occasionally may be seen brindled, red, or pied. They are in general fat and handsome. The people pay them much attention, and make great use of their milk in its different preparations." Thornton says, [2]"The kine are hamped, generally black, and for the most part well tended, fat, handsome, and larger than those of the plains. They are kept for their milk, most of which is used to yield butter or ghee; the Hindoo superstition of the

1. Fraser, James Baillie, *Journal of a Tour through part of the Snowy Range of the Himala Mountains*, 1820, pp. 64,119.

2. Thornton, *East India Gazetteer*, 1862, p.917.

natives preserves them from slaughter." Vadivelu has observed, *"As is generally the case on the hills, the cattle are small but strong. The State maintains a pony and a donkey stallion at Paonta."

The sub-joined table will serve to give an idea of the numerical strength of the cattle wealth in this district as ascertained in 1941, 1951, 1956, 1961 and 1966 when cattle censuses took place.

Live-stock	1941	1951	1956	1961	1966
Cattle	1,69,017	1,89,833	2,11,427	2,21,455	2,16,414
Buffaloes	17,604	26,487	29,660	30,107	30,080
Sheep	35,177	42,201	50,724	49,524	48,357
Goats	63,740	66,308	85,899	89,329	91,349
Horses, ponies and donkeys	1,445	1,155	1,361	1,440	1,614
Mules	N.A.	938	726	807	1,221
Camels	N.A.	33	31	63	58
Pigs	N.A.	1,293	914	933	796
Total	N.A.	3,28,248	3,80,742	3,93,658	3,89,889
Poultry	N.A.	6,963	6,687	13,209	21,232

Cattle

As would be seen from the table given above, cattle in numerical strength, take precedence over the other live-stock and have shown a considerable increase during the last twenty years. The cows are tended for meeting the requirements of milk for the household and for replenishing the plough bulls. Besides, the cattle are also a source of supply of manure. But contrary to what Thornton has said, the cattle of the hills as in the past, continue to be small in size giving very small quantity of milk because of which the agriculturist is obliged to keep more cattle, than he otherwise would have done, to provide some nourishment for his family and manure for his fields. In short, the quality of the cattle, on the whole, is poor. On an average a common cow would yield 0·9 or 1·8 litres of milk a day but trans-Giri a cow is milked thrice daily and is estimated, on an average, to give 4·6 litres of milk a day. The cattle in the higher hills are kept in the ground floor of the house, or in separate sheds called *obera* which are commonly made in or near the pasturage. The cattle are shut up in them during the night, without, generally speaking, anyone to watch them, but the sheds are carefully made secure against bears and panthers. They have small wooden doors and are warm even in cold weather.

*Vadivelu, A., *Nobles and Zamindars of India*, 1915, p. 332.

Buffaloes

As in the case of cattle, the number of buffaloes has swelled almost to double in 1961 as compared to 1941. Buffaloes are mainly kept for ghee. Separate sheds are built for them and for the man incharge, near a river or a pond. These sheds are called *dohchis* (a farm stead with sheds for live-stock). The man incharge milks the buffaloes and prepares the ghee. Generally, all the *dohchis* of a village are built together. Besides the landholders, the Jamuwal Gujars, keep a very large number of buffaloes, usually fine stock. They have their own camps. In winter they live in the low hills or in the Dun, but in the hot weather they migrate to the higher hills, or into the adjacent parts of the Jubbal tahsil of the Mahasu district. Some of their camps are very well off and own as many as 150 heads of buffalo, though not belonging to a single owner. Their only occupation is breeding buffaloes and trading in ghee. These professional graziers originally came from the Jammu hills.

Goats

The number of goats has also increased during the last about fifteen years as would be clear from the statistics given earlier. The goat is a poor man's cow. It is also a principal source of meat for the masses. It serves as pack animal for the transportation of necessities of life for regions unserved by roads. The animal is prolific and 150 kidding percentage from a herd in a year is not uncommon. Majority of the herds serve dual purpose *viz.*, production of milk and meat. It is a very economical animal and it can sustain itself on a variety of herbage. It can be maintained all over the district because of its great adaptability to withstand a variety of conditions. Its so-called destructive habits are largely due to the irresponsibility on the part of the herder who browses his herds on tree growth indiscriminately. In the interest of the conservation of tree growth it has become necessary to impose restrictions on indiscriminate herding of goats on public lands including forest areas. This should not mean the elimination of such a useful animal from the live-stock industry of the rural areas. The present scraggy animal will have to be replaced by a goat which will yield better type of lustrous mohair and more milk and meat so that goat keeping will fit in the economy of mixed farming in the rural areas. Goat breeders from times immemorial have to live in a nomadic condition, moving from low to higher ranges, and back to lower ones, according to the availability of grazing lands and climatic conditions. The Ghar and Dharthi areas in tahsil Nahan are well-known for their goats which fetch good price. These are preferred to sheep by the agriculturists for two main reasons, namely, (a) they multiply and increase in number more rapidly than the sheep and, (b) their feeding and bringing up is comparatively easier and more economical than that of the sheep. The hair of the goat is used, in some parts, for making rough cloth and mattresses for beds.

Sheep

Next below the goats, in number, are the sheep. This species has also increased in number during the past fifteen years. The hill people breed sheep mainly for wool and also for mutton and manure. The existing numerical strength of the sheep would lead to an idea that sheep breeding has not been successful on any extensive scale. In the trans-Giri territory an agriculturist usually keeps at least a pair of sheep primarily to get wool for his clothing. But this number does not yield wool enough to meet his demands and he has to buy wool. The quality of sheep found locally is not good and needs improvements. The shepherds of Jubbal tahsil of Mahasu district and the Gaddis of Chamba district also bring their sheep into the Sirmur territory during winter for grazing.

Horses and ponies

There has been not much increase in the number of horses, ponies etc. This is, perhaps, due to the fact that, once a very effective and popular means of transportation, this class of animals is now being relegated by vehicular conveyances to the remoter parts of the district, not yet opened for vehicular traffic, and as a result these beasts of burden are gradually but surely being replaced by modern means of transportation. During the princely regime, ponies and mules etc., were bred in the state as would appear from the following account contained in the erstwhile Sirmur State gazetteer, [1]"Ponies are bred only in the Dun. The State encourages horse and mule-breeding, and keeps a horse and donkey stallion at Paunta. Prizes are offered for well-bred ponies and true mules at the Numaish fair. The District Board maintains a Veterinary Department. One of the veterinary assistants is constantly on tour in the interior and does useful work during epidemics." [2]During the reign of Raja Shamsher Parkash, whose attention was attracted towards the breeding of horses and ponies, a man was deputed to Babugarh to acquire knowledge and technique of the breeding of cattle and, in Nahan and Paonta tahslis, a horse-stallion, a donkey stallion, rams and a stud-bull of improved breeds purchased out of the district board funds, were kept for the benefit of the zemindars. The rams were distributed among the hill people to help them improve the sheep and thus to inerease the output of wool.

Pigs

Statistics indicate that a good number of pigs are found in the district. These, according to the old gazetteer, are only kept by sweepers at Nahan, and in the hills by a few Kolis. Piggery is one of the items of the development of animal husbandry aimed at by the government and, gradually, it is very likely to spread in this district also. Already an exotic breed namely

1. *Panjab State Gazetteer, Vol. VIII,* 1934,p. 78.
2. Ranzor Singh, *Tarikh Riyast Sirmur.*

the york shire has been introduced in the Sangrah development block of the district.

Dairy farming

At no time in the history of the district, before the end of the princely regime, was any effort made at dairy farming. Firstly, it appears, due to sparse and scattered population, there was no appreciable demand for milk in any particular place or area that could be termed as marked. Secondly, the bulk of the population was agriculturist tending small number of cattle as a subsidiary occupation, and hardly anyone was in a position to spare milk for sale. With the passage of time, certain places grew up into urban areas and, consequently the demand for milk increased. This demand was met, to some extent, by the people inhabiting the skirts or the surrounding areas of such centre. Nevertheless, no community cattle sheds or private dairy has been established so far. The Animal Husbandry Department has, however, recently taken up the organisation of a milk supply scheme to cater for the milk requirements of the people of the town of Nahan.

Sheep breeding

The population of sheep according to 1966 live-stock census comes to 48,357. The grazing in winter is plentiful and can sustain a larger number of sheep. The sheep in Sirmur district are reared mostly as migratory flocks and the sheep breeding is generally confined to upper Pachhad and Renuka areas where the largest number of sheep of the district is scattered. Eighty-seven per cent of the total sheep are distributed in these areas and the rest are spread over the remaining area of the entire district. The migratory flock owners of the Kinnaur and the Chamba districts also proceed to the Sirmur district during the winter season for grazing their flocks. In summer the sheep owners of Renuka tahsil and Pachhad area pool their sheep stock together and send them for grazing over ranges in the higher altitudes. In winter season the flocks graze along the Giri stream and its tributaries. An average flock consist of about 100 sheep.

Sheep are also reared in small numbers, say up to twenty, by the zemindars of the other parts of the district and are maintained throughout the year at their own farms. There is not much difference in the general description of the sheep of the Sirmur district and that of the Rampur Bushahr and the Gaddi breeds. The average medullation percentage of the sheep of this district ranges between three and thirty. The average fibre length of wool is 100 mm. This wool has got plenty of crimps and it can be spun into fine yarn of worsted type.

Poultry farming

Although the district would seem to be ideally suited, so far as the climatic conditions are concerned, for rearing and propagation of poultry, yet never in the past was made any conscious effort to breed poultry along

proper lines. It was only during the Second Plan period that, a plan was formulated to establish some kind of a poultry farm in the district for the improvement of breed the rearing of improved birds, the distribution of improved adult birds at special concessional rates and the organisation of poultry shows etc. To begin with, a poultry unit was set up at Sarahan during 1958-59 with an average breeding stock of twenty-five birds which was subsequently raised to thirty. In this centre total egg production during 1958-59 and 1960-61 was of the order of 4,973; of which 123 eggs were used in the centre for hatching and forty-two were sold for the same purpose. About 4,802 eggs were sold for table purposes, and thirty-one birds out of the breeding stock were sold to the farmers. In 1960, the Central Poultry Farm was set up at Kanshiwala near Nahan. This central farm, so far the biggest in Himachal Pradesh, bids fair to rank among, the biggest in northern India. Almost simultaneously with the establishment of the Central Poultry Farm, Kanshiwala, a poultry extension centre was also inaugurated at Paonta Sahib.

Breeding of duck was also introduced in this district in December, 1960, when a duck breeding centre was established in the tank known as Ranital located in the Nahan town. The main activities of this centre are to multiply ducks and eggs of improved breeds for distribution to the interested poulterers and farmers.

In 1961 a small duck breeding centre with fifteen ducks was started near the Renuka lake. Temporary pens were constructed near the forest rest-house. The object of starting this centre is to supply table eggs to the tourists who come to visit the Renuka lake. Surplus eggs are sent for hatching to the Central Poultry Farm, Kanshiwala. Side by side, a small poultry unit was also started near the forest rest-house. Both these centres are looked after by the Animal Husbandry Department and there are a Stock Assistant and two class IV employees on this job.

Measures to improve quality of breed

The quality of the live-stock in the district has been and still continues to be, on the whole, poor. The existing breed of cattle is, by and large, non-descript and has remained neglected for long. The average milk yield per cow per day is estimated to be 0·9 litre, which is obviously extremely low.

During the reign of Raja Shamsher Parkash, as remarked earlier too, some attention was paid to the breeding of cattle. With the establishment of an Agricultural Department under the district board, a branch of the breeding of good animals was also opened. It seems, however, doubtful that any appreciable progress was made in the field of improved breeding, because the Rural Uplift Committe appointed in the state in 1937 has left no record about such achievements. On the other hand, the committee has stressed

the need for improvement in the breed of cattle which, the committee thought had suffered from a process of deterioration. Soon after the formation of Himachal Pradesh and the commencement of the Five Year Plans, attention was again paid to this important matter. Cross breeding was taken up to upgrade the breeds. In order further to intensify the programme of the improvement of the quality of cattle, the key village scheme, which aims at the upgrading of the local uneconomical live-stock with the help of bulls of improved breeds (milch as well as draught), was introduced. The programmes to improve live-stock are based on breeding, weeding and feeding. Keeping these factors in view and the topography of the area, bulls of superior germ plasm of the Tharparkar and the Haryana breeds of cattle are being located in the sub-mountainous regions and valleys, while Sindhi bulls and cross bred ones (Jersey-Sindhi and Jersey-Hill) are being located in the higher altitudes. Murrah buffalo bulls are being provided wherever buffaloes are found irrespective of the altitudinal considerations. About 144 productive stray cattle (Haryana breed) have been brought from the Patiala area and distributed in the Paonta valley on payment, by the breeders, of transportation charges only. In order to eliminate the menace of scrub bulls, a mass castration campaign is intended to be launched. The owners are being encouraged to keep better type of milch animals and take better care of them by holding one day shows and milk competitions. *The Himachal Pradesh Live-stock Improvement Act, 1954* (Act No. 3 of 1955), is in force to provide for the improvement of live-stock, and necessary rules, under section 21 thereof, have been framed and enforced with effect from January 31, 1962. Under the said Act, certain areas in the district such as Paonta Sahib, Rajpur, Bangran, Shalai, Sarahan, Rajgarh, Dadahu, Nahan, Bankalah, Majra, Bata Mandi, Kolar and Rampur Banjaran, have been declared as specified areas for the purposes of this Act. These legal measures are calculated to have a salutary effect on the live-stock of the district. To popularise the growing of nutritious exotic fodders, seeds of grasses and crops that have proved their value are proposed to be distributed amongst the breeders, and fodder crop competitions also are contemplated to be organised.

There is so far no research centre or model farm of any kind, except the key villages already mentioned, to study problems concerning live-stock. Segregation of old, infirm, and decrepit cattle is neither known nor perhaps liked by the people of the district. The inevitable natural death is the only factor that helps weeding out of the useless cattle. As the cattle are treated with high religious sentiments and regarded as sacred object, any idea of segregation and destruction of the useless cattle is very much looked down upon. The population being predominantly Hindu, killing of cattle for human food is a thing unknown. The obvious result is that out of bulk of the live-stock population a good part is a drain on the fodder supply and human efforts to tend the cattle.

Cattle fairs

Cattle fairs with the sole object of exhibition, exchange, and sale and purchase of live-stock, were not held in the past; nor are these celebrated, regularly, even today, although sporadic attempts to start such a cattle fair were made, not with much success, by the *gram* panchayat of Tilokpur after the merger of states. The Animal Husbandry Department has now started holding one day shows annually to celebrate *gosamvardhan* week, when cash prizes are awarded to encourage the owner bringing the best cattle for the exhibition. Similarly calf rallies are held under the key village scheme in localities where bulls of superior germ plasm have been located. These occasions afford opportunities to survey and assess the pace of progress in the matter of live-stock improvement. The progressive peasants who have taken to breeding of the cattle along the modern methods are encouraged by award of cash prizes. This results in the stimulation of a healthy competition.

Animal diseases

Animals are as much susceptible to disease as the human beings. Some of their diseases are epidemic while others are endemic. The important animal diseases are rinderpest, anthrax, foot and mouth disease, black quarter, and certain others. These diseases have, in the past, claimed a considerable toll of live-stock life much to the loss and distress of the cultivators. The owners of the animals are not unaware of the loss they suffer on account of animal diseases, but it appears that, uptil recently, they had no knowledge of scientific methods or efficacious medicines that would help them prevent or cure the animal ailments. Nevertheless they had, perhaps, from the very early times, devised certain means and methods, quaint though they may appear, to face the onslaught of animal inflictions. One of such measures as were adopted by the owners of live-stock, and which is in practice even today, would merit mention. In village Shibpur in tahsil Paonta, whenever it is learnt that cattle disease has spread somewhere in the neighbourhood, a rope about fifteen to eighteen metres in length is tied to the branches of two trees standing on opposite sides of the path leading to the village in which three earthen pots (small in size) are hung. This is called *bandhan karna* and is fastened with the help of a *chela* of the deity called Garib Nath, and is considered efficacious in the prevention of foot and mouth disease. Similar devices might be found in many other parts of the district. Whether or not this antique prescription results in preventing the occurrence of the disease is obviously a matter of doubt. Since the formation of Himachal Pradesh and, consequently, the organisation of the Animal Husbandry Department, necessary steps have been taken to provide medical aid to the animals. Before discussing the various diseases and the measures adopted to eradicate them, it seems relevant to give in the sub-joined statement the live-stock mortality due to the various diseases in the district:—

Year	Black quarter	Anthrax	Haemorrhagic Septicaemia	Foot and mouth	Rabies	Rani-khet	South African Horse Sickness disease	Liver Fluke	Mange	Contagious Pleuropneumonia	Goat pox	Distemper	Fowl plague	Coccidiosis	Glanders	Swine fever	Sheep pox
1949-50	10	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1950-51	31	4	—	6	—	—	—	—	—	—	20	—	—	—	—	—	—
1951-52	10	—	—	—	—	—	—	—	—	—	10	—	—	—	—	—	—
1952-53	—	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1953-54	34	—	6	—	—	—	—	—	—	—	—	—	—	—	—	—	—
1954-55	21	—	—	5	—	5	—	—	3	—	—	—	—	—	—	—	—
1955-56	32	10	77	21	31	5	—	—	11	—	—	—	—	—	—	—	—
1956-57	16	3	32	35	25	4	—	—	1	56	—	1	—	—	—	—	—
1957-58	25	6	24	38	4	—	—	—	3	—	1	1	7	7	—	—	—
1958-59	18	4	65	5	2	—	—	—	—	—	—	—	—	—	—	—	—
1959-60	18	7	59	43	12	2	—	—	3	—	1	—	—	—	—	—	—
1960-61	25	1	11	71	31	18	—	—	—	—	10	1	—	—	—	—	10
1961-62	28	4	51	—	37	18	41	—	—	—	—	—	—	—	—	—	—
1962-63	29	9	51	4	23	5	—	2	—	9	2	—	—	—	—	—	—
1963-64	11	46	67	18	23	5	—	—	—	2	7	—	8	—	3	4	—
1964-65	22	3	—	62	40	6	—	—	—	—	—	—	—	40	—	—	—
1965-66	24	13	21	3	22	—	—	—	—	—	—	—	22	—	—	—	—
1966-67	15	30	12	36	14	—	—	—	—	—	18	—	—	—	—	—	—
1967-68	18	—	17	1	4	—	—	4	—	—	54	—	—	—	—	18	—

The periodical attacks of rinderpest cause much loss. Besides causing a large number of deaths, it reduces considerably the vitality, productivity, and working efficiency of the live-stock. Of all the contagious diseases, rinderpest has been recognised as the most dangerous, as it is responsible for seventy to eighty per cent of mortality in the hills. Apart from the direct loss caused by the heavy mortality, the agricultural economy is upset by the death of animals much needed for agrarian operations. This fatal disease has not visited the district at any time since the birth of Himachal Pradesh. Nevertheless, the district was put under the rinderpest eradication programme, during the last two years of the Second Plan, and all the cattle and buffaloes, the only species susceptible to this disease, in the areas below 610 m elevation, was as a precautionary measure, immunized with vaccine of deep-freeze-dried goat tissue. Anthrax also occurs in this district now and then, and is prevented by using anthrax-spore-vaccine in endemic areas, and controlled with anti-anthrax serum during actual outbreaks. Black quarter is also tackled similarly by performing prophylactic vaccination of the susceptible live-stock in endemic areas and by performing inoculations, during actual outbreaks, with anti-black quarter serum.

A good deal of such vaccination and inoculation work has been carried out. The number of vaccinations and inoculations against black quarter was 319 in 1956-57; against anthrax it was 325 in 1951-52 and 1,622 in 1956-57; and against heamorrhagic septicaemia 482 in 1951-52 and 1,602 in 1956-57. The vaccinations and inoculations carried out against various animal diseases during the years 1961-62, 1962-63, 1963-64, 1964-65, 1965-66 and 1966-67 were 9550, 9605, 9656, 15411, 12127 and 7798 respectively.

Fisheries

From ancient times, thanks to the existence of many streams and rivers, the district has been a place of attraction for anglers, and fishermen interested in fishing either for amusement and pastime or for means of subsistence. That not only rivers like Yamuna and Giri, but the smaller streams have also, swarmed with fish, would be clear from an account handed down by James Baillie Fraser. Travelling in this district as long ago as 1820, he has said, [1]"Observing the [2]stream in front of our camp to swarm with fish, I got together some rude materials for angling, and succeeded in catching a couple of dozen. They were of a species totally different from those we saw in the Jelall; long for their thickness, and of a dirty greenish-gray clour, with white bellies; their mouth was small, and places under the head, as in the shark, forming an excrescence, which was of a stiff leathery substance. The small ones were sweet to the taste; the larger were not so good, and extremely full of bones. A string of this species of fish was presented to us at Raj Gurh, and were the first of the sort we saw. A few

1. Fraser, James Baillie, *Journal of a Tour through part of the Snowy Range of the Himala Mountains, and to the sources of the rivers Jumna and Ganges*, 1820, p. 130.
2. Perhaps Nait.

of a species resembling one of those we saw in the Jelall, with bright golden and silver scales, were also remarked; these, however, were rarely caught, and we were informed that they were extremely unwholesome; and were led to believe that this might be the fact, as one of the party having eaten of it, was rather violently attacked both in stomach and bowels." The Giri river had earned great fame for its fish during the British period. It would seem that before the formation of Himachal Pradesh, exploitation of fisheries, in the erstwhile Sirmur State, was, to a large extent, such as would benefit only the privileged few. Only small stretches of about forty to forty-eight kilometres of the Markanda, the Roon and the Salani streams and about twenty-four to thirty-two kilometres of the Yamuna, the Bata and the Giri (as it passes through the Paonta tahsil) were exploited under the contract system. The upper eighty to ninety kilometres of the Giri in the Renuka and the Pachhad tahsils, though reported to have rich mahseer fisheries, had never been known to be open to the public, but used to be reserved only for rulers and their guests. With the formation of the Sirmur district the contract system has been abolished and, instead, a rationalised licensing system was introduced. The entire stretch of river Giri and its tributaries have been thrown open for general exploitation. A staff of government servants has been appointed to carry out strict conservation measures and to formulate ways and means for the development of fisheries in impounded waters. Much has been done with regard to both conservation and development of culturable waters in the district.

The principal sphere of fishing in the district is still the riverine fisheries, extending over some 194 km of river length, of which 17 km are of the Yamuna, 129 km of the Giri and 48 km of the Markanda, besides certain stretches in some streams of lesser importance. The important fishing grounds along the Yamuna river are between Naoghat and Ganguwala in tahsil Paonta. They are known for *mullee*, mahseer and *gid*. Along the Markanda, fishing is seasonal. Some good fishes are available during the monsoon when the river holds enough water. Chief among them are *mullee*, mahseer and *patha*. Fishing is allowed all the year round except in the tahsils of Paonta and Nahan, where no fishing, except with rod and line (hand line and long line) is allowed from 1st July to 15th August.

The mirror carp *(cyprinus carpio)* was introduced in the Pukka Tank at Nahan in April, 1955, when 210 mirror carp fingerlings were brought from the Bhowali Hatchery, Uttar Pradesh, and stocked in the tank. This fish has shown a remarkable growth and has thrived well, making Himachal Pradesh one of the biggest suppliers of mirror carp seed in India. The Pukka Tank, with an area of about half hectare has long been the main centre of activity in this field. In the Second Five Year Plan, a scheme costing Rs. 67,000 was executed in the district. A small laboratory for conducting research in the field of rearing, breeding and transport of fingerlings has been established.

Mirror carp culture has since been extended very largely and about fifty hectares of culturable waters in Himachal Pradesh have been brought under the cultivation of this species with about 45,000 fingerlings raised from the tank at Nahan.

Fishing rules

Fishing is regulated through rules framed under *the Indian Fisheries Act IV of 1897*, and *the Punjab Fisheries Act II of 1914*, as applied to Himachal Pradesh.

Certain waters have been declared as sanctuaries in which fishing has been totally prohibited in order to enable the fish to propagate its species. The sanctuaries are the entire Renuka lake; a stretch of 731 metres along the bank of the Yamuna river, commencing from the Rampur forest belt and ending where the belt touches the Yamuna; another stretch of water, about 1·6 km long, in the Yamuna river near Bhangani village, which commences from Arainwala Ghat and ends up at Bhangani; and a stretch of 91 m, 45·5 m above and 45·5 m below the Gurdwara Ghat, at Paonta Sahib, along the right bank of the Yamuna river.

Generally speaking, fishing is done by means of cast nets, long line with hooks, and rod and line. In the absence of organised fishing agencies and because of the roughness of rivers in the hills, no crafts are used. The gears used for fishing by local fishermen are primitive and the average catch is low. Marketing is carried out by individual fisherman, usually in the form of barter. These fishermen are the chief producers of fish and generally belong to the lower strata of the populace. They, like other scheduled-castes, have been in a backward state from ancient times. There were 164 licencees on the roll of the department during 1965-66, who have taken up fishing as subsidiary means of livelihood, with their main profession of agriculture or wage-earning labour. The average daily catch by fisherman varies from 2 kg to 3 kg. The sub-joined table denotes the number of licence-holders and the quantity and value of the fish caught during the period 1952-53 to 1965-66.

Year	Number of licensed fishermen registered	Daily average catch per fisherman kg	Production of fish in thousand kg	Approximate value in thousand kg
1	2	3	4	5
1952-53	242	2·10	37	40
1953-54	387	1·98	55	60
1954-55	367	2·10	48	52
1955-56	393	2·10	55	60
1956-57	353	2·33	52	56
1957-58	392	2·33	57	62
1958-59	290	2·33	50	54

1	2	3	4	5
1959-60	293	2·33	50	54
1960-61	319	2·33	55	60
1961-62	214	2·41	50	54
1962-63	265	2·41	56	62
1963-64	270	2·80	66	72
1964-65	250	3·00	66	72
1965-66	164	3·00	40	60

Forestry

From the forests, the cultivators derive a number of direct advantages such as wild life, raw material for certain industries, firewood, timber for buildings and for agricultural implements, grass, fodder, leaves, herbs and other minor produce. There are indirect advantages too, like the control of flood waters in the rivers and the streams, the preservation of soil from destruction due to erosion, the creation of temperate climatic condition etc. These forests attract a number of naturalists and sportsmen. Nearly the whole of the district may be considered as one vast forest, thick in some places and thin in others, with valleys, plains, and slopes honey combed with cultivation and habitation.

Many years ago, forests of Sirmur were known for their richness, vastness and coveted places for tiger hunting. Mr. John Northem says; [1]"Nearly the whole of the dominions of the Raja of Sirmur is one vast forest, the open valleys a dense jungle of high grass, and the consequence is, that instead of thousands upon thousands of happy and contented villagers, the land is given up to the beasts of the field and the birds of the air. It is useless to dwell on the shortsightedness of a policy so manifestly opposed to every principle of political economy. Timber might pay a contractor: it never paid a nation. If population is the wealth of a country, it is useless to ask it to feed on timber. The earnings of a prolific population pay the most to the State in a hundred ways."

Later, the policy of the state government would appear to have been the clearance of the woods to bring more and more land under the plough, besides increased immediate revenues through sales of timber. So much so that the pendulum would appear to have almost swung to the other extreme. This would be shown by the following extract from *The Life of Raja Sir Shamshere Prakash* by Balgobind. [2]"Once upon a time when the Markanda flood washed away many villages, roads and bridges, the railway company wrote to the Raja, holding him responsible for this loss of life and property as being the result of his carelessly ordering the cutting of the forest on the banks and the source of the River Markanda, which is not more than seven

1. Northem, John, *Guide to Masuri*, 1884, p. 59.
2. Balgobind, *The Life of Raja Sir Shamshere Prakash*, 1901, p. 151.

miles from Nahan. On reading the letter Raja Shamshere at last awoke to the absolute necessity of taking vigorous measures for the preservation of the Forests." A very large portion of the forest then came to be managed as state property by special state officers. In the reserved forests, which were carefully surveyed, nomadic cultivation and cattle-grazing were strictly forbidden, and timber cutting was limited by several regulations. Even the open forests were subjected to some control. On his appointment the first Forest Officer of the state observed that the hills with their luxuriant growth of forests and jungle were very difficult of access until provided with roads. So he divided them into as many patches as he could, making footpaths around each. This arrangement was found very useful in extinguishing fires, which consumed tracts of forests. In hot seasons the fire sometime broke out by the friction of the branches, but most of the fires were attributed to the neglect of the zemindars wilfully firing the jungle for the purpose of producing good grass for their cattle.

Subsequently, at the instance of two qualified Rangers from Dehra Dun, the then raja appointed an Assistant Conservator. The state was then divided into two forest divisions, the northern and the southern. Each division was placed under the charge of a Divisional Forest Officer. The raja retained the powers of Conservator to himself. Divisional offices were established and Forest Guards appointed in each division. Subsequently state forests were divided into four divisions and trained Rangers appointed as Divisional Forest Officers. Later on, the number of divisions was again reduced to two, and a Superintendent of Forests and Tea Gardens was also appointed. By 1904 the Forest Department was controlled by a Conservator who had the powers of a Deputy Conservator in the then British territory. The two divisions, namely, the Rajgarh or Upper, and the Nahan or Lower, continued each in charge of a Divisional Officer, who was usually a qualified officer from the Dehra Dun Forest School. These divisions were sub-divided into five ranges. Each range was under a Range Officer. Each range was sub-divided into beats, and there were as many as sixty-nine beats in the state. All the forests in the Rajgarh division except a few in the Narag range have been demarcated as also those in the Dun. All the forests in the Rajgarh division were classed as protected, and those in the Dun as reserved, many of the latter being absolutely closed. The zemindars were allowed to cut grass and wood at half the rates fixed by the state. The district board and municipal committee managed their own forests independently, but they too were bound by the laws and regulations governing the Forest Department. The supervision of the forests belonging to the zemindars rested with the revenue authorities. Three small areas in the Rajgarh division were planted with deodar, and one with bamboo canes in Simbal Bara. The *pan* (betel leaf), a climber, was introduced into the Pachhad tahsil, out of which only a few plants existed. The settlement of the forests was made at the same time as the last land settlement, and all rights were set forth in the settlement records in the district office.

The work according to forest working plan having been completed, Raja Surinder Bikram Parkash, always inclined to reduce the expenditure so as to keep it well within the income, thought it inadvisable to continue in employment a heavily paid officer. Consequently the post of the Conservator of Forests-cum-Superintendent Tea Gardens was abolished in 1906, and the office was amalgamated with the head offiice under the care of a Secretary. The raja wielded the powers of Superintendent and Conservator himself.

By 1934, the position of forest management had become still better inasmuch as almost all the forests had been demarcated and those not so done were in the process of being demarcated in accordance with the latest settlement maps. With a few exceptions all the state forests were reserved forests under chapter II of *the Indian Forests Act,* and were managed under the same Act. Simultaneously with the revenue settlement, a detailed forest settlement was also carried out and the rights and concessions of the people were well defined. The previous working plans having expired, new plans were drawn up and sanctioned by the durbar. A large proportion of timber was consumed locally by the right-holders on payment of fees. The surplus *chir,* sal and *sain* scantlings were transported through the neighbouring hill streams, or through the Yamuna river, to the depot at Abdullahpur now called Yamuna Nagar. Arrangements for fire prevention were made by cutting fire lines and by making the Forest Guards and the neighbouring villagers responsible for protectior from fire. The local needs of fuel and fodder were met from the forests free or on payment as the situation demanded. The gross annual revenue of the Forest Department in 1934 amounted to about a lac-and-a-half and expenditure about fifty thousand rupees.

Sometime in the beginning of the thirties of the twentieth century Maharaja Amar Parkash invited the then President, Forest Research Institute, Dehra Dun, for an inspection of the forests, and for his advice on the future management of the forests. This led to the preparation of the working plan of Nahan division, for the period 1933-34 to 1952-53. The objects guiding the working plan were to perserve, improve and extend the then existing sal, *chir*, bamboo and miscellaneous forests wherever the soil and other factors were suitable for the species, to satisfy the legitimate demands of the local population for forest produce and grazing in accordance with the document called the *Faisla-i-junglat;* to ensure a sustained annual yield; to establish normal regeneration; and to maintain and improve forest cover on the Bairuni Dhar along the slopes adjoining the Giri and on the bare outer hills of the Siwaliks which, in particular, were liable to erosion. In 1953-54 a new working plan for this division was prepared.

In the Rajgarh forest division, the work was carried on from 1933-34 to 1942-43, along the lines suggested in a tentative plan. Thence onwards, it appears, the management and working of forests in this division were carried

on according to the programme approved annually by the Chief Conservator of Forests till 1961-62, when the revised working plan was put into operation. In 1943-44, however, a working scheme was prepared for the proper management and exploitation of the Assarori forest. The year 1944-45 witnessed a change in the organisational pattern of the Forest Department in that the department was put under the direct control of the Finance Minister of the state. The Divisional Forest Officer Nahan was put in charge of both Nahan and Rajgarh divisions for the greater part of the year. The department remained in the hands of the Finance Minister up to 1945, but subsequently a Conservator of Forests Sirmur State, assumed the charge with the Divisional Forests Officer, Nahan and Rajgarh, working under him.

The Rural Uplift Committee* appointed in 1937, also made enquiries about the forest policy being pursued at that time in the state. During the course of their enquiry, people were afforded an opportunity to express their opinion on the forest administration and, as would appear from the results of the enquiries certain complaints, showing that forests were jealously guarded by the ruler, were referred to the said committee.

About the commencement of the fourth decade of the twentieth century the exploitation of forests continued to be in accordance with the working plans and the forests products were sold, as usual, to contractors by auction at Nahan. The timber extracted by the contractors was floated down the streams to the main timber market at Abdullahpur. The systematic and planned exploitation of the forests resulted, in increased production and much addition to the state revenues, as the table will show.

Years	Forest produce exploited (in cft. timber)	Value (Rs.)	Gross income forests (Rs.)	Expenditure (Rs.)
1942-43	2,66,704	1,10,808	1,80,415	37,967
1943-44	3,92,365	83,715	2,12,882	47,102
1944-45	2,31,827	1,39,455	3,08,925	61,492
1945-46				
Sal	1,54,075			
Deodar				
Fir				
Misc.	1,60,985	N.A.	6,97,643	70,240
1946-47				
Deodar				
Fir				
Misc.	3,11,773	N.A.	9,00,000	1,10,000

With the ushering in of Himachal Pradesh, in 1948, rule yielded place to the new and democratic regime. The management, conservation

**Rural Uplift Committee, Sirmur State,* Report of, pp. 21-22.

and exploitation of the forests were further improved resulting in still greater yield and more revenue.

Principal forest products

The principal produce of the forest is timber of *chir*, deodar, *kail*, sal, fir, *rai*, spruce, *sain*, *kokath*, *khair*, *shisham* etc., apart from the resin, *jingan*, bamboos, *bhabhar* grass, gums, skins and hides, sand, stones, slates, *dholu* grass, and other fodder grasses and medicinal herbs. The trees are sold, standing, to the contractors who convert the same into suitable sizes in the forests and float them down to the market through streams. The timber of the Nahan forest division is mostly hauled out by trucks as the forests are well connected by motorable roads. The trees are converted into sleepers, scantlings, *ballis*, poles etc. The sleepers are mostly used by railways while the scantlings of small sizes are used in the construction of buildings, furniture and other allied industries. The demand for timber is increasing day by day and as a result the prices of the forests, sold to the contractors, have gradually taken an upward trend.

Fuel and charcoal

Fuel and charcoal are readily saleable in the Nahan town, but otherwise both are exported to Dehra Dun, Yamuna Nagar and Ambala. Charcoal is prepared only when export of fuel wood is not economical.

Resin

Resin is an important forest produce, used in the preparation of rosin, turpentine etc. The Himachal Pradesh Government Rosin and Turpentine Factory, Nahan, processes about 35,000 quintals of resin annually. It is supplied to the factory from the forests of Nahan, Rajgarh, Kunihar, Chaupal, Kotgarh, Bilaspur, Suket and Nachan forest divisions of Himachal Pradesh.

Bhabhar grass

Bhabhar grass is confined to the Nahan forest division. It is very important raw material for the paper and pulp industries. As there is dearth of raw material in the country for the rapid growth of paper and pulp concerns, the demand for this grass is bound to increase and prices are likely to rule high. At present, the *bhabhar* grass of the Nahan forest division is being extracted by Shri Gopal Paper Mills, Yamuna Nagar. The annual approximate royalty earned from the sale of *bhabhar* grass is of the order of Rs. 22,000. A regular *bhabhar* propagation scheme is being implemented for the last many years. Uptil now an area of 1566 hectares of the Nahan forest division has been planted with this grass.

Bamboos

The bamboo-growing areas are also confined to the Nahan forest division. Bamboo is used for making thatched houses, sticks, and wares like baskets etc. The most important use of the various species of bamboo lies

in making paper and pulp. As a result of demands from the paper and pulp industries, the bamboos of the Nahan forest division fetch a very attractive price.

Medicinal herbs

Indigenous herbs produced in forest areas have played a very important role in the medicinal systems from ancient times. The medicinal herbs constitute one of the chief factors in the medical system of *ayurvedic* treatment. All *vaids* depend for their supply of herbs on local grocers who, generally, do not guarantee the purity and efficacy of the herbs. The supply of unreliable herbs often prove injurious instead of being beneficial and curative. This is mostly due to haphazard collection which results in deterioration and extinction of the herbs too. Proper methods of drying, storage and packing are also not employed and the inevitable outcome is much loss of the medicinal value of the herbs. The herbs are being demanded increasingly for making *ayurvedic* medicines as the government has also started patronizing the *ayurvedic* medicines and, therefore, the prices are going up. At present these herbs are being exploited commercially in Rajgarh and Nahan forest divisions. A scheme for the development of plants of medicinal value was also implemented during the Second Five Year Plan in the Nahan forest division. Other items of minor forest produce of importance are the *jingan* and *semal*, gums, myrobalan etc. The following table shows the revenue derived during the last seventeen years from the sale of the forest produce, both principal and minor in the district:—

Year	Timber (Rs.)	Charcoal & fuel wood (Rs.)	Bamboos	Grazing & fodder grass (Rs.)	Resin & other minor forest produce (Rs.)
1950-51	5,32,561	5,456	7,863	54,114	3,48,672
1951-52	6,60,446	7,495	3,478	60,800	3,29,808
1952-53	4,66,393	5,247	1,568	45,772	3,96,173
1953-54	3,02,851	22,405	164	49,293	5,01,942
1954-55	3,67,914	12,781	—	47,178	4,16,904
1955-56	4,93,794	1,033	—	49,132	3,71,280
1956-57	10,40,769	6,165	108	45,637	1,71,547
1957-58	10,83,671	12,532	—	46,066	8,77,713
1958-59	11,11,314	17,927	3,172	29,822	3,49,974
1959-60	14,12,159	8,043	9,380	83,567	5,22,877
1960-61	14,59,352	35,111	376	62,489	6,83,494
1961-62	14,01,227	7,212	555	65,749	3,76,442
1962-63	12,59,649	7,275	31,752	38,645	10,61,792
1963-64	10,46,954	6,782	19,358	83,280	7,83,143
1964-65	15,69,660	7,778	23,589	1,03,329	6,92,134
1965-66	25,20,641	7,238	2,863	47,114	6,87,132
1966-67	32,55,505	10,401	6,174	81,108	1,06,363

Measures to secure scientific exploitation and development

The forests are being managed and maintained scientifically and systematically under two working plans, namely, the Rajgarh working plan and the Nahan working plan, covering all the forest areas of the district. In addition to the afforestation works carried out under the normal budget of the department according to the prescription of the working plans, thirty hectares out of government forests and forty hectares out of the panchayat forests, situated in the Rajgarh division, were afforested with suitable species during the Second Five Year Plan.

There are no forest research centres in the district but it is now increasingly realised that forest research is an integral part of the development of the forest-resources and forms the basis for a scientific management of forests. A silvicultural research division is, therefore, proposed to be created for the purpose, in the department, mainly to collect, compile, and disseminate silvicultural knowledge from all available sources. Field experiments will be laid to determine and collect the height and girth-growth data of important copses and broad-leaved trees for improving the scientific management of forests.

No school in forestry or any other institution for the training of the forest staff has yet been set up in the district. It is, however, felt that the department is at present very much short of professionally trained personnel, both in the higher officers class and in the ranger and subordinate cadre. In order to meet the growing requirements of trained personnel in the country, the Government of India have expanded the training facilities in the only institute of forestry training at Dehra Dun. Also, there are plans for expanding and improving the Forest Subordinate Training School at Solon (Mahasu district) to meet the increased demand for the trained subordinates for the development activities of the department. The demand of trained staff of this district will be, it is hoped, satisfied by these institutions. In the matter of soil-conservation, the Soil Conservation Training School has been started at Dalhousie (Chamba district) where training in the soil-conservation methods is imparted to the subordinates of the Forest and Agriculture Departments, and the demand of this district for the trained personnel is also met by this institution.

State assistance to agriculture

Agriculture is, in a sense, a business and, therefore, like any other business it is in need of capital for its day to day operations. Its needs of capital must be satisfied and that too at reasonable rates of interest. The agricultural profession has been required by the private money-lenders to pay a heavy rate of interest and the farmers needs of reasonably cheap capital have remained satisfied. The government have, therefore, passed certain laws and framed various rules to provide reasonably cheap capital for agricultural purposes. These are *the Agriculturists Loans Act (XII of 1884), the Land Improvement Loans Act (XIX of 1883), the Financial Commissioner's Standing Order No. 32*, and the Himachal Pradesh Administration notification No. Agr. 5-145/56-II, dated January, 1957. Improvement of land, laying out of orchards, purchase of seeds and bullocks, fire and flood sufferings, and any other distress that may visit cultivators, are some of the purposes for which state assistance is extended by way of *taccavi* loans or subsidies. The following table shows the total amount of loans advanced to the cultivators of this district from 1948-49 to 1967-68:—

Year	Improvement of land and for general agriculture purposes	Fire and flood sufferers	Advance to cultivators in cases of distress	Planting orchards horticultural loans	Total
1	2	3	4	5	6
1948-49	500	—	—	—	500
1949-50	—	—	—	—	—
1950-51	5,000	—	—	—	5,000
1951-52	4,800	—	—	—	4,800
1952-53	5,000	—	—	5,000	10,000
1953-54	20,000	5,000	—	—	25,000
1954-55	19,550	—	—	—	19,550
1955-56	2,215	—	—	17,225	19,440
1956-57	7,950	—	—	3,485	11,435
1957-58	29,800	—	—	27,330	57,130
1958-59	45,000	—	13,000	30,000	88,000
1959-60	42,975	2,000	25,000	45,000	1,14,975
1960-61	11,100	900	—	6,800	18,800
1961-62	14,000	—	—	50,000	64,000
1962-63	16,000	—	—	35,000	51,000
1963-64	19,000	—	—	70,000	89,000
1964-65	22,000	—	—	1,01,750	1,23,750
1965-66	13,000	—	—	—	13,000
1966-67	10,100	900	—	—	11,000
1967-68	16,000	1,000	—	—	17,000

The loans granted for the purpose of planting orchards carry an interest of $4\frac{3}{4}$ per cent and are repayable in ten equal annual instalments of principal and interest. Repayment begins from the sixth year of the date of of the loan. Interest is chargeable with effect from the date of actual payment of the loan. The debtor can, at any time, pay the whole amount with interest due up to the date of payment and thereby close the transaction. In the case of other loans, the period of grace allowed before realisation of the first instalment of repayment does not usually exceed two-and-a-half years from the date of actual advancement of the loan. When the loan is advanced in instalments or given for construction of wells, the period of grace is usually two years. The main object is to ensure that payment, whether of principal or of interest, is not demanded before the date when the profits of the improvement may reasonably be expected to accrue. Borrowers are not to withhold repayments longer than is necessary to create resources

from which the repayment is to be made. Similarly to prevent high charges on account of interest, loans are made repayable within as short a period as is consistent with the object for which they are given. The period of repayment cannot, in any case except with the sanction of the local government, be longer than twenty years. Loans advanced under *the Agriculturists Loans Act (XII of 1884)* are repayable in not more than ten years. Loans granted for the purchase of seed or fodder are ordinarily repayable at the next harvest; those given for the purchase of bullocks are, ordinarily, repayable in four half-yearly instalments, the first being repayable with the instalment of land revenue falling due not less than six months after the date on which the loan is made. Subject to these considerations, the borrower is allowed, within the maximum limit, to choose the period of repayment according to his convenience as provided in paragraph 726 of *the Punjab Land Administration Manual*, applied, *mutatis mutandis*, to Himachal Pradesh. As would have been seen from the above statistical position, the agriculturists are taking advantages of these facilities increasingly. The benefit accruing from this government assistance has not yet been systematically assessed and estimated.

Floods, famines and droughts

Except certain areas in the lower reaches of the district, the terrain is mostly hilly. Some parts of tahsils, Nahan, Paonta and Renuka, situated on the banks of the Yamuna, the Giri, and the Markanda, were flooded during the years 1955, 1956 and 1958. The standing crops and houses were damaged. No measures could be taken to arrest the floods since none were possible under the attendant circumstances. The agriculturists affected thereby were granted *taccavi* loans, on request.

Ordinarily, the district is almost free from famines. On account of its mountainous and sub-mountainous nature, it usually receives fairly regular rainfall in quite adequate measure. Occasional occurrences of famine have, however, taken place. For instance, the universal famine of 1899 hit this district too and then, again, in the year 1907-08, famine conditions prevailed. On the last mentioned occasion, the realisation of land revenue to the tune of Rs. 32,000 was distributed as *taccavi*. By way of affording relief to distressed people execution of civil decrees was also held in abeyance so long as the famine conditions continued.

Shortage, in varying degrees, of foodgrains is of a most frequent occurrence these days, to which the Dharthi area of Nahan and Pachhad tahsils is more prone. The shortages are met by importing foodgrains from the adjoining states, and government wheat from the Central Government reserves.

There has never been a material drought in the district, within living memory.

CHAPTER V

INDUSTRIES

Old time industries

The district has nothing to boast of a bright industrial past. However, even industrially backward people, engaged primarily in occupations like agriculture and animal husbandry, were in need of certain articles, such as tools and implements, to follow their professions. This want was satisfied by local artisans and craftsmen, scattered all over the district and deft enough to answer the needs of the people in those days. Apart from this, the majority of the population used to engage itself in its off time, in some sort or other of handicraft, such as carding, spinning and weaving of wool, and, in certain localities, spinning and weaving of cotton. The quantity of the goods so produced could not, obviously, be so much as to necessitate any regular marketing. Even if somebody did produce goods in excess of his own requirements, the surplus would be readily sold locally mostly by barter and rarely for cash. However, there were goods that could not be produced in each and every household for a variety of reasons such as want of skill, lack of raw material, rigidity of the caste system or the social hierarchy, and absence of any inducement and encouragement. The result of this was that a few artisans and craftsmen, living within a particular village or locality, would, as far as was possible, endeavour to meet the requirements of the inhabitants and the art and craft practised by them would be handed down, as a legacy, from generation to generation. This system continued well as far as it went, but there was hardly any perceptible growth and development in the quality of any art and craft. One looks in vain in the history of Sirmur for any account of any industry, art or craft of note that was ever practised within the limits of this district till we come down to the British period. Till then only cottage industries flourished the chief among which were the weavnig of woollen and cotton cloth, the making of bamboo wares, wood work or carpentry, blacksmithy, rope making, pottery, leather work comprising all processes such as flaying, tanning and making of foot wears, grain milling and the hand pounding of rice. These crafts were in existence perhaps from very old times and might have developed and improved in the course of ages gradually and imperceptibly. These traditional crafts came to be supplemented, although much later, by the manufacture of hubble-bubbles, guns, arms and ammunitions. In the absence of any readily available record or any systematic and scientific survey, it is not possible to say anything about the quantity or number of the products that were produced. Suffice it to say that the production was just enough to satisfy the local requirements. The quality of the goods produced was not very good, because the products were not subjected to competition as the demand

was limited to a particular village or group of villages served by a single or a few producers without any rivals. Then came competition from the machine-made goods and a change in the taste of the people. This development gave a severe blow to the indigenous industries. Almost all these local arts, crafts and industries came to be chased by the machine-made goods to the brink of extinction, when, fortunately for all concerned, the country won Independence and a new era began in which not only the decay of these old time industries is being arrested but also their revival, stream-lining and development are being given serious thought and earnest effort.

Against this general background of the past industrial position, in the district, it would be of interest to describe, in some detail, each village industry or craft that still subsists.

Handloom weaving—This is mainly practised in the Shalai block of the Renuka tahsil and trans-Giri area of the Paonta tahsil as a cottage industry subsidiary to agriculture in almost every rural household. Mostly, woollen cloth is woven. The industry is largely, in the hands of weavers belonging to the Koli community and enjoys the patronage of the villagers, the number of the patrons depending upon the fame and name that the skill of the craftsman has earned. The traditional system of barter, known in the local dialect as *shakata*, in which the price is paid in kind, mostly in foodgrains, is still in vogue and working well though the cash nexus seems to be round the corner.

The articles prepared by the weavers are neither great in number nor varied in kind. The products are, mainly, blankets, shawls, coatings, and *loias*. The principal material required for the manufacture of these pieces is obviously woollen yarn. Certain supplementary material is also needed for the processing and the finishing of the goods ; for instance, flour of *koda*, wheat flour or rice starch in a solution of which the yarn is dipped to strengthen it.

Woollen yarn is spun by the villagers themselves on wooden spindles and is handed over for weaving to the weaver. The designs are conceived by the weaver himself. Blankets are generally woven on check designs by using yarn dyed as red, yellow and black. The quality of the articles produced is usually coarse. The spinning wheel is creeping slowly into vogue. Although the output depends much upon the ability of the individual worker yet generally twelve to fourteen blankets or ten to eleven shawls or fifteen to twenty coat pieces or fourteen to sixteen *loias* may be turned out, monthly, by an average artisan. The weavers do not have any separate or special workshops. They simply appropriate some space within their dwellings to set up their looms. The loom and its accessories are prepared by the weavers themselves from material either locally available or procured from the neighbourhood or distant places.

Some details of the process of production vary from article to article, but certain features are common. The yarn, having been received from the owner, is soaked in starch for a shortwhile and is strengthened by mild drying. It is then spread by the weaver on the ground by means of wooden pegs over a distance equal to the required length of the piece. The yarn thus used is called *tana* (warp). This adjustment of warp in the loom is followed by the filling, in a hollowed wooden pipe, of the other part of the yarn i.e., weft, known in the local dialect as *bana*. Now commences the process of weaving, in which the threads of the woof are repeatedly crossed in between those of the warp by means of a filled pipe. This method of weaving is antique and uneconomic, and is practised with crude implements, with the result that the product is coarse and the output low. It is estimated that a weaver is employed in his trade only from four to five months in a year working at the rate of four to six hours a day. His daily average wages are in the neighbourhood of two-and-a-half rupees.

Bamboo work or basketry—This industry is concentrated mostly in the Nahan tahsil, especially in the village of Kaulonwala Bhud and in the area adjoining village Tilokpur. Stray bamboo workers may be found elsewhere too; for example, in villages Sangrah and Charna of the Renuka tahsil. The bamboo craft is almost a monopoly of the Doom community. In Sangrah they make *kila, oda, dhal, karandi* and *chhabri*, all baskets of different shapes and sizes. These wares are produced, on demand, for the villagers as also for the use of the artisans themselves. It is customary to exchange these wares for foodgrains. The raw material required for this cottage industry is bamboo or *ringal* (*Arundinaria falcata*), and *kag* (willow), usually available in the neighbourhood of the places in which the artisans reside. The tools are simple and a few, easily produced by the local blacksmiths. The occupation is carried on without setting up any special workshop, near or in the house of the artisan.

Bamboo or *ringal* and *kag* is collected and cut into small and thin strips of various sizes requisite for a particular ware. These are, sometimes, coloured red, yellow and black. The next step is the preparation of the base of the article by using willow branches. This is followed by the passing of the thin and coloured or plain sticks of bamboo or *ringal* through the base or what may be termed the skeleton of the ware. An artisan can produce, in a month, a maximum number of about thirty *kilas* or twenty *odas* or thirty *dhals* or forty-five *karandis* or fifty-five *chhabris* or sixty-five other baskets. About four or five kilograms of *ringal* or bamboo, along with some *kag*, is required for the manufacture of a *kila*. The artisan himself prepares the design.

Wood work—Wood work is found in almost all the tahsils of this district. The industry is carried on by a class of artisans locally known as *badi*. *Badi* is both a carpenter and a mason. His principal occupation is building the village houses and sundry wood work and stone work. As in

the seaofother village artisans, he is still paid, for his labour, mostly in foodgrain. The material is procured locally and the artisan himself designs each article. It is estimated that an ordinary artisan would turn out twelve *parats* or thirty *charkhis* or six *handas* in a month.

Another useful article turned out by this community is the stone *kundi* (an instrument for pulverization) in which high quality lime-stone is used. The stone is procured from various localities. The size of a *kundi* is usually 150 x 100 mm and about ten to fifteen pieces can be prepared by an artisan in a month.

Good lime-stone is taken for a *kundi*. It is roughly cut into the required size and seasoned every now and then with water so as to render it fit for finer cutting and carving. The material does not cost anything except the labour of getting it.

A number of tools required by this class of artisans are purchased from the markets at Dadahu, Nahan and Ambala. These include saw, plane, hammer, axe, chisel and drill. Sometimes chisels and hammers are prepared by the local blacksmiths.

Blacksmithy—Blacksmithy is also a common industry found almost in every tahsil of the district, with greater concentration in the Nahan town. There is a distinct community of Lohars manufacturing various articles of iron. *Kashla* (hoe), *darati*, *darat*, *kulhari*, *phal* (plough share), *basola* (adze) and *hathora* are produced by the blacksmiths for the cultivator's daily use. The traditional mode of payment is in kind and occasionally in cash. The peasants bring iron themselves and the blacksmith simply manufactures the tools for them. It is hardly ever that any implement is prepared for sale in the market, shop or fair. The raw material, i.e. iron, is purchased from local shops. The artisan designs each implement. Ordinarily a blacksmith is capable of preparing per week about thirty to forty *kashlas*, or thirty to forty *daratis*, or twenty-five to thirty *darats*, or fifteen to sixteen *kulharis*, or fifty to fifty-five *phals* or fifteen to eighteen *basolas* or twenty-five *hathoras*.

Blacksmithy does not involve too many processes of production. Firstly the iron is made red hot in the fire in a forge provided with a large pair of bellows. This iron is taken out with the help of a pair of tongs and put on the *harn* (anvil) which stands fixed in the earth. It is than hammered into required shape. This process continues until the iron is shaped into the implement intended to be prepared. The craftsman then gives the finishing touch with a small hammer himself. Lastly the product, when still hot, is dipped in cold water to strengthen it.

Pottery—Pottery is mostly concentrated in the Nahan town and the Bhawai village of the Renuka tahsil. The village community, all over the district is invariably in need of various earthen pots for household use. This demand

is supplied by the potter or *kumhar* as this artisan is locally known. He is, as a rule, paid customary dues in kind or cash in exchange for the wares he supplies to the villagers. The main items, most in demand and usually manufactured by the potter are, pitcher, chillum (hookah cap or bowl), *handi* (an earthen pot), *math* (a large pitcher) and *bhaddu* (a hollow earthen vessel).

Clay is usually available near the workshops. The production processes are few and simple and include drawing, beating, sieving and moistening of the clay so as to convert it into lumps of suitable size. Some articles are made by parts to be assembled subsequently. For example, in the case of a pitcher, the bottom, the upper part and the neck are prepared separately. After piecing the parts together the pitcher is washed with water and dried in the sun. Lastly, the pots so prepared are heated in the fire.

Gur industry is practised in the Paonta tahsil and some villages of the Pachhad tahsil, where sugar-cane is grown. Important villages, in this industry, in the Paonta tahsil, are Majra, Bahral, Bhangani, Dhola Kuwa, Kolar and the adjoining areas of Paonta Sahib. *Gur* is manufactured by the boiling process in open pans.

Hand pounding of rice is common in the rice growing areas of the district, especially in the villages of Lana Chaita, Lana Mashoor and Lana Mahipur of the Renuka tahsil and Manpur Diawra, Bhangani and Rajpur villages of the Paonta tahsil. Large pestles and mortars are used for the purpose.

Beautiful *kalis* (the vessel part which contains water) of repute are manufactured in the Nahan town. There are two households, at present, carrying on the manufacture of *kalis* from bronze. Neither of these households has invested a capital of more than five thousand rupees. They get the necessary material either locally or from anywhere else outside Himachal Pradesh. The finished products, i.e. *kalis*, are marketed locally and often outside the district.

Kattha making industry was being carried on in the Nahan tahsil but now it has disappeared for want of raw material *viz.*, *khair* trees due to their reckless felling in the recent past.

The Paonta valley is mainly the place of concentration of leather tanning although it is being practised in other tahsils as well. Hides and skins of crude quality are tanned. Mostly old fashioned shoes are made. Of late manufacture of modern shoes have also come to be undertaken.

Ropes are required in great number by each and every cultivator. Rope making has been, therefore, a usual item in the cottage industries since time immemorial. These ropes are made of *bhabhar* grass.

The industry of manufacturing arms and ammunition, once concentrated in Nahan town, is now almost dead.

Power

Power in the form of electricity was practically unknown in the district till 1936 when a licence for its supply to Nahan town was given to the Amar Electric Supply Company. On the 1st of *Asvina* 2002 *Bikrami* the Amar Electric Supply Company was transferred to the Nahan Foundry. At that time it had three engines in the power-house and the number of connections given stood at about two hundred and thirty. Besides meeting the public demand, the power-house supplied electricity to the foundry. In that very year the power-house was proposed to be shifted to the foundry premises where construction of a new building for the purpose was commenced. During the subsequent years, it appears, the Public Works Department maintained the supply. A large number of house connections were given and roads and streets, most frequently used by the public, were lighted. After the birth of Himachal Pradesh, greater and greater emphasis has been laid on an increased and regular supply of electricity.

There is no thermal station in the district. The hydroelectric supply is obtained from Bhakra Nangal power-house. Local supply is regulated through various sub-stations located at Dhola Kuwa, Majra, Misarwala, Purowala, Ganguwala, Badripur, Paonta Sahib, Nihal Garh, Nahan- B-I, B-II and B-III, Banog, Bankalah, Dosarka, Kolar, Kala Amb, Kamrau, Dadahu, Shilla, Dugana, Tilokpur and Sataun. There are now as many as 1,690 consumers of hydel electricity and many villages have been electrified recently. Paonta Sahib was provided with this amenity in 1957-58, Badripur was electrified in 1958-59 and Dhola Kuwa, the Rosin and Turpentine Factory in Nahan, Majra, Misarwala, Nihal Garh, Bankalah, Ganguwala, Dadahu, Bahral, Purowala, Sataun and Public Works Department colony at Kamrau got their supply in 1959-60. Out of the total consumption of 45,86,210 kilowatts of electricity 20,03,298 kilowatts were consumed for industrial purposes, during 1966-67.

There is a proposal to construct a 122 metres high dam and 6.4 km tunnel under the Giri-Bata Project near the Renuka lake. This is the first major multi-purpose project being undertaken in the district as also in Himachal. The project will ultimately generate about 2.5 lac kilowatts of power out of which about 80,000 kilowatts will be generated in the first stage and the balance in the second.

In addition to the hydroelectricity, the motive power is also derived from diesel engines. There exist four such engines privately installed. One is installed at Nahan in the workshop of a manufacturer of *kalis*, another is at Paonta Sahib in a metal-ware factory, a third one is at Sarahan to provide motive power for a composite processing unit and the fourth diesel engine is again at Nahan in the Randip Talkies.

Other sources of power-supply—Power is usually obtained, after the traditional method, from the bullocks to drag 1927 carts, to work 344

sugar-cane crushers and eighty-three *ghanis* (oil mills) and to operate 28,932 ploughs. Three tractors and two hundred and seventy-two vehicles are propelled by the power of diesel and petroleum. Water power is taken advantage of wherever possible and suitable to run *gharats* (water-mills). These mills, so numerous, scattered over the entire district, form almost the sole means of grinding cereals.

Almost all the perennial streams in the various valleys of the district have been harnessed with mills erected on their banks. The water of a stream is led along the mountain-side in a leat or head-race till it has been brought to a point which may admit of a fall of two to three metres. It is then run through a wooden flume on to the water-wheel below. Rarely, the natural current of a stream may have a natural fall and thus may suffice to work a mill-wheel. In that event a mill is built on the main stream. Periodical floods during the excessive rains in the rainy season, cause considerable damage, sometimes to the extent of washing away the whole mill. To safeguard the mills against these periodical floods, and in all cases where the natural fall of the stream is insufficient, special leats, long enough to enable the mill to be located beyond the danger zone, and the mills, are built well above flood level, at points where the requisite head of water can be obtained.

There are, broadly speaking, two kinds of mills. The commonest are the permanent mills situated on perennial streams. These run usually all the year round, though during the rains their income is considerably reduced, owing to the erection of temporary water-mills on seasonal streams. They lie idle for a short while during the rice transplanting season, if all water is diverted into the fields for irrigation. An ordinary mill of this class represents an investment of about one hundred and fifty rupees. Two or more mills worked by a common head-race are twin mills. They are housed in the same structure, the water being divided into two equal parts by a wedge-shaped stone fixed in the channel immediately above the wooden flumes. A little way upstream of this stone a wooden harrow is fixed across the channel. This prevents the larger stones, etc. from passing into the flumes. Such mills are found only where the flow of water is comparatively strong.

There are 2,305 mills at present in the district. As a rule, no dispute regarding water rights arises, because the water-mills are usually sanctioned after determining the water rights of villagers in regard to irrigation of land. Every mill owner pays annual rent to the goverment. The rent is determined by the highest bid at the time the site of the mill is auctioned before sanction.

These mills are governed by *the Sirmur Gharat Regulation of* 2002 *Bikrami* of the erstwhile Sirmur State.

INDUSTRIES AND MANUFACTURES

Mining and heavy industries

Many minerals such as alum, barytes, clay, coal, copper, garnets, gold, gypsum, iron, iron pyrites, lead, lime-stone, mica, ochre and slate are undertood to exist in various parts of the district. But, unfortunately, no regular and scientific mineral survey has yet been carried out thoroughly. Slates are quarried by the villagers to satisfy their demand of roofing the houses.

There are, in the vicinity of the village Lana Chaita of tahsil Renuka, about thirty-eight kilometres from Nahan on the other side of Giri river, iron mines which were exploited during the reign of Raja Shamsher Parkash.

The analysis of the iron found there was as follows :—

	Per cent		Per cent
Sesquioxide of Iron	79·62	Phosphoric Acid	Traces
Protoxide of Iron	14·62	Billsulphide of Iron	Nil
Protoxide of Manganese	Nil	Microscopic	0·06
Aluminium	2·10 Water		
Lime	0·50	Combined	0·23
Magnesia	Nil		
Sulphuric Acid	Trace Insoluble residue	Alumina	1·33
		Silica and	1·34
		Metallic Iron	70·52

*The mines were capable of producing magnetic iron ore in large quantities. As a blast ore its exceptionally high contents of metallic iron, and its freedom from noxious elements, such as sulphur and phosphorus, rendered it a most desirable mineral for smelting. With charcoal as a fuel it could yield a very superior pig iron but these deposits are not being worked now on account of their non-remunerative character. The foundry is now meeting its demand from Bihar.

The district can justly boast of two sizeable enough industries. These are the Nahan Foundry and the Rosin and Turpentine Factory, both located at Nahan.

The Nahan Foundry Limited, Nahan—The foundry is about sixty kilometres from Barara (Haryana) the nearest rail-head. It is today not only one of the biggest industrial units of Himachal Pradesh, but also one of the largest and pioneer foundries in Northern India. It is highly creditable to Raja Shamsher Parkash of Sirmur that of the princely rulers of India, he was among the pioneers in the establishment of foundries.

Once in 1861, while on a visit to Roorkee (Uttar Pradesh), Raja Shamsher Parkash chanced to see a foundry which strongly inspired him to

* Northam John, *Guide to Masuri*, 1884, pp. 139-40.

establish one in his state. *On his return to Nahan he deputed a blacksmith, for training to Roorkee and on the return of this trained blacksmith after two years, a small iron foundry was established, at Nahan, in 1864. In the beginning a four horse-power engine, a small boiler and two lathes were purchased and a furnace was built for manufacturing ordinary articles of daily use. For some time the work went on under the blacksmith's superintendence. Subsequently two Europeans were appointed one after another as the Superintendents. Then succeeded another European as the Superintending Engineer during whose time an engine of ten to twelve horse-power was fitted in and manufacture of iron gates and railings was started. In the meantime, the raja learnt about the discovery of iron mines in the trans-Giri area of his state. The potentialities of the mines were surveyed and it was believed that iron could be mined in sufficient quantity in village Chaita. The raja then shifted the jail from Nahan to Chaita to provide convict labour for the mine work. To transport the iron ores mules were engaged. A seventy horse-power engine was installed and a larger furnace was built at Nahan at a considerable cost. The Superintending Engineer, though he had investigated the quantity of iron ore, failed to consider the question whether the iron so procured at Nahan would be cheaper or dearer than that imported from England. When the iron ore started coming into the foundry for melting at Nahan, it was soon revealed that the cost of production was heavier than that of the imported iron from Britain. The project had, therefore, to be abandoned rendering great loss to the state. The raja, however, continued to run the foundry getting the raw material from outside the state as before. The working of foundry still claimed a considerable amount of the state revenue. In spite of the heavy expenditure and even opposition by his advisers the raja went on with the project determinedly and after sometime the Superintending Engineer appointed in 1876 on the recommendation of the then Commander-in-Chief produced a cane crusher which appealed to, and earned popularity among the cultivators. Gradually sale agents of cane crushers were appointed in various districts of the then Punjab and the United Provinces (now Uttar Pradesh). Cultivators were supplied cane crushers on a system of hire-purchase which proved profitable to the concern.

Few years before the turn of the century the original works had been greatly enlarged, the number of moulding shops more than doubled and the capacity of the foundry was raised to seventy-five tons a week. The pig-iron and coke were obtained from Burakar in Bengal. Sand for moulds was brought on camels from a place called Dera, about twenty-one kilometres from the foundry. An extensive system of standards, templates, gauges etc. was introduced, so that all parts broken or worn out while at work in the crushing season could be replaced easily. In the smithy there were twenty-two fires and a small furnace in which three dozen roller spindles could be

* Balgobind, *The Life of Raja Sir Shamshere Prakash*, 1901.

reated at one time. Two power hammers and a hydraulic forging press riven by an oil engine were put to use. The pattern and carpenters' shop ad the usual wood working machinery. Two Lankashire boilers supplied team for driving the work, the fuel being wood, which was brought in from he surrounding jungle. The foundry gave employment to six hundred men. lesides mills, the few lathes, planning machines, fans, vices, etc., were urned out every year, but these were put to work in Nahan or sent to the oundry repairing shops in the plains. The foundry continued to pay its vay although faced with increasing competition from other factories. Some nore up-to-date machinery was added, and, taking into account, *inter alia*, ts repair shops located in British India, its employees by 1934 were over ine hundred.

In the year 1945-46 the Amar Electric Supply Company was also ransferred to the foundry, to cater to the electric supply of the town there-fter. A power-house was built in the foundry premises and a new generating et installed. In the year 1946-47 manufacture of chaff-cutters, buckets, ammams, trunks etc., was also started. A telephone system, with the xchange board located in the foundry premises, was also put into operation n the Nahan town in the same year. Transport service also became the oncern of the foundry in December 1946 connecting Renuka, Sarahan and 'aonta Sahib with Nahan. The Paonta Sahib service was extended to Chuharpur in district Dehra Dun from 15th February, 1947.

At the time of the merger of the Sirmur State into Himachal Pradesh, he foundry ownership was divided between the Maharaja and the Government f India on a 50 : 50 basis. A Board of Directors consisting of the Maharaja, he Chief Commissioner of Himachal Pradesh, and some officials of the rstwhile Sirmur State, was set up to supervise the working of the foundry. On 27th March, 1952, the Government of India purchased the Maharaja's hare in the foundry and from that time acquired full ownership rights. A rivate limited company was floated under *the Companies Act* in October 952, and the company eventually took over the administration of the oundry from 1st January, 1953.

The foundry is a boon to the large labour populace of Nahan. Though it suffers from the handicap of being far off from the rail-head and as to pay for the import of the raw material and the transport of the inished products to the rail-head, it has still been able to face the increased ompetition from factories situated at more advantageous places.

The principal raw materials such as coal, iron and steel are obtained n fixed quota, from the Coal Controller and Controller of Iron and Steel, Government of India. Sand for moulds is however, procured from Rasulpur Haryana) and Paonta Sahib. To meet the increasing demand for its roducts, the foundry has raised its working capacity to three thousand ons of raw material per annum as compared to one thousand and eight

hundred tons some ten years back and proposes to raise it further to six thousand tons per annum. Of the three cupolas, the old one has the capacity of two tons an hour and the other new two, of one-and-a-half tons each per hour. The foundry is equipped with up-to-date machinery and has been arranged, as far as possible, on modern principles of keeping the work in progress from tool to tool, until they reach the fittings shops, without traversing the same ground twice over. The chief sections bar shops covering the entire processes are pattern, moulding, felting (chipping etc.) blacksmithy, fitting, repair and maintenance, machine, mason and tinsmithy. The wokers employed in each of such sections/shops, mostly received training in their trades in the foundry itself.

Among other items of production are cast-iron and black sheet pans, flour mills, centrifugal pumps, mono-block pumping sets and other agricultural implements. From the year 1955-56 onwards, efforts have been made to obtain orders from Railways, and the Posts and Telegraphs Department for such items as could be manufactured by the foundry. As a result of this, the foundry is supplying anchors and saddles to the Posts and Telegraphs Department and bottom rollers and guide stands to the Railways. This has resulted in an overall increase in the production of castings.

The foundry finds market for its products including cane crushers etc. in Uttar Pradesh, Punjab, Haryana and lower parts of Himachal Pradesh. In these areas it has also provided agencies for repair work, either run departmentally or on some commission basis. Of late, supply of cane crushers through the agency of the All India Khadi and Village Industries Commission has added to its achievements. Demonstration of the crushers are held periodically and employees are deputed for imparting training in the fitting and working of crushers etc. to the candidates deputed by the *Gur* Development Section of the Khadi and Village Industries Commission.

The income of the foundry comprises the sale proceeds of cane crushers, accessories, miscellaneous articles and stores and the hiring charges of cane crushers. The total receipts of the foundry through sales and hirings during the year 1952-53 stood at Rs. 7,69,475, during 1953-54 at Rs. 10,41,834, in 1954-55 at Rs. 13,42,906, in 1955-56 at Rs. 18,15,155, in 1956-57 at Rs. 20,77,622, during 1957-58 at Rs. 21,42,704, in 1958-59 at Rs. 20,78,145, in 1959-60 at Rs. 30,43,961, in 1960-61 at Rs. 30,79,090, in 1961-62 at Rs. 33,07,800, in 1962-63 at Rs. 23,25,943, in 1963-64 at Rs. 27,08,553, in 1964-65 at Rs. 36,33,489, in 1965-66 at Rs. 44,14,645, in 1966-67 at Rs. 45,43,220 and in 1967-68 at Rs. 45,63,785.

The administrative control of the Nahan Foundry Limited was transferred to the Government of Himachal Pradesh from the Ministry of Industry and Supply, Government of India, with effect from 24th September, 1964. Following this transfer the Board of Directors was reconstituted, and, now, the membership of the board includes the Chief Minister, the

Development Minister and eleven other members as directors. The Chief Minister acts as the chairman also.

The foundry has a small printing press primarily to meet its own requirements of printing. Occasionally, it undertakes jobs from public on payment. The foundry maintains a research and development account also to which all expenditure incurred in connection with the development of new products for manufacture is debited. There is a total staff of about six hundred employed at its works and agencies. Amenities, like adult education, free medical aid for workers and their families, canteen, club for games and other recreation, besides some financial concessions are provided for the employees. A certificate of honour for satisfactory performance during the year 1961 was presented by the President of India to the foundry on 26th January, 1962.

The Rosin and Turpentine Factory—This is the second important heavy industry at Nahan. The vast forests, mixed and pure, of *chil*, fit for profitable tapping and extraction of resin as a natural raw material, attracted the attention of the erstwhile Sirmur State and this led to the establishment of the Rosin and Turpentine Factory at Nahan. It was in 1945 that the factory was set up at a capital outlay of Rs. 2,50,000 and given to a managing agency. The factory, however, was commissioned and went into production much later i.e. on the 3rd January, 1949. The control of the managing agency came to an end in 1957 when its administration was completely taken over by the Himachal Pradesh Administration. The factory, placed originally under the Industries Department, was then transferred to the control of the Forest Department.

Improvements in the running of the concern, have introduced rapidly in recent years, and the factory has started showing profit. More resin is now processed and the quality of the finished products has also improved. The following table summarises the quantity of resin processed, the total production, the sales, and the profits.

Years	Quantity of resin processed (Quintals)	Value of products manufactured (Rs.)	Sale (Rs.)	Profit (Rs.)
1959-60	20,233	15,71,247	21,05,766	4,22,848
1960-61	28,370	24,97,109	29,53,122	4,11,832
1961-62	24,221	22,50,751	29,21,420	74,741
1962-63	34,593	34,28,196	30,13,090	2,45,832
1963-64	33,657	34,28,046	38,34,390	2,14,793
1964-65	33,794	43,58,585	35,32,420	3,22,842
1965-66	35,957	45,20,194	54,45,649	5,74,295
1966-67	35,202	36,94,167	42,03,867	50,141 (Provisional)

And the following statement shows the increase in the percentage of superior grades of rosin :—

Grade	Percentage of total production							
	1959-60	60-61	61-62	62-63	63-64	64-65	65-66	66-67
A to N (pale)	79.2	75.60	69.12	65.40	56.40	55.40	55.05	62.30
M to G (brown)	6.6	9.20	21.48	14.30	24.70	22.90	30.23	25.40
F to B (black)	14.0	15.20	9.40	20.30	18.90	21.70	14.72	12.30
Loose	0.2	0.24	—	—	—	—	—	—

The crude resin is supplied by the Forest Department mainly through the agency of contractors, and also departmentally. On an average, about one hundred and twenty workers of different categories, *viz.*, skilled, semi-skilled and unskilled, besides the regular staff of mechanics, supervisors and foremen are employed. The factory accidentally caught fire on 29th December, 1961, resulting in a huge loss, mostly of raw stock.

Small-scale industries

The district is an industrially backward area with only a few small-scale industries. Whatever cottage industries, including hand-spinning and hand-weaving, are in existence, suffer from crude, antique and uneconomic methods. Various facilities are being extended now to the intending entrepreneurs for the establishment of industries. The main stress of the planners has been on the training of the artisans in various trades and crafts for development of cattage and small-scale industries. A number of training and production centres described below have been started in the district.

The Government Pottery Training Centre, Paonta Sahib—It was started in the year 1954. The centre provides for training in glazed pottery. Till March 1966 the total production of the centre was of the value of Rs. 66,170·22 whereas the sale proceeds of the centre were Rs. 55,741·93. A demonstration squad in pottery is also attached to it to demonstrate improved techniques to the village potters. The centre has a strength of four technical persons headed by a superintendent of pottery. Raw material is imported from Punjab, Haryana and Uttar Pradesh. The manufacture consists mainly of crockery, toys and electric instruments. The products are sold locally and in the sale shops at Nahan and Simla. Suitability of Paonta Sahib as a site for the establishment of a pottery centre and the future prospects of the industry there, are not free from doubts, as would appear from this extract. *In the periphery of Paonta in the District of Sirmur abundant reserves of clay are found viz., at Rajpur and Kanti.....The quantity and quality of these deposits are yet to be investigated for assessing their suitability for the manufacture of glazed pottery.

* *Industrial Survey Report of Himachal Pradesh*, 1955-56, pp. 68-69.

A training-cum-production centre has been established at Paonta by the Department of Industries for providing training to the local people in the manufacture of glazed pottery. This centre is importing washed clays at the rate of Rs. 189 per ton from Khurja in U. P. and coal for firing the clays comes from the coal fields of the Bihar costing Rs. 54 per ton at the factory site. The other raw materials like plaster of Paris, quartz and felspars are also obtained from the markets of U. P. at the approximate rate of Rs. 432 a ton.....

The ideal site of location of such types of industries whose finished products are voluminous and fragile is a place from where the sources of supply of raw materials and consuming markets of finished products are at equi-distance. Rail-head is the backbone of this industry.

From the above description it can be safely deduced that Paonta for the present is not a suitable site for the location of glazed pottery industry. The above history of the pottery industry in the district has not been given with a view to criticize anybody but for the proper understanding of the situation."

The Government Hosiery Centre, Nahan—It was started at Paonta Sahib, in the year 1955 and was shifted to Nahan in 1964. Total production of the centre till March 1966 was valued at Rs. 91,037·90 and the value of goods sold from the centre amounted to Rs. 64,304.80 during the same period. The goods turned out by this centre are woollen, cotton, and nylon socks, jerseys and mufflers, which are all very popular even outside the district.

The Government Tailoring Training Centre, Paonta Sahib—The centre came into being in the year 1955. The centre has a Head Tailoring Mistress and a Junior Tailoring Mistress.

The Government Tailoring Centre, Dadahu—It was started in the year 1961. Its strength consists of two technical persons headed by a Head Tailoring Mistress.

The Government Tailoring Centre, Sarahan—It started functioning in the year 1957 and is being run under the charge of a technical person.

The Government Wood Working Training Centre, Paonta Sahib—The centre was started in the year 1955. The similar centre of Rajgarh has also now merged with it. The centre is not training any candidates and has now been converted into production centre. Total production of the centre had reached the value of Rs. 1,40,050.65 with sales worth Rs. 1,21,238.53 by March 1966. The centre has a strength of three technical persons. For raw material the centre depends on Punjab, Haryana and Uttar Pradesh. The furniture produced is marketed locally as well as in the exhibitions and in the sale shops at Nahan and Simla.

The Government *Gur* Making Demonstration Centre, Shamsherpur—The centre began in the year 1957 to propagate improved techniques in *gur* making in the Dun valley. About sixty-five families had been benefited by this centre till September 1964 whereafter the centre was shifted to Riwalsar in Mandi district.

The Government Crafts Institute, Nahan—It was born in the year 1960 to impart training to women in cutting, tailoring, stitching and embroidery for a diploma course of two years. It has a strengh of three technical women headed by a Headmistress (crafts).

The Government Basketry Centre, Jangla Bhud (Nahan)—This centre came into existence in year 1957 and has technical staff comprising three persons. Raw material is procured from Uttar Pradesh, Haryana and Punjab. Bamboo and cane articles are produced and sold to local customers, to visitors, to exhibitions, and to customers in the sale shops at Nahan and Simla.

Besides the aforementioned centres there exist five more government tailoring training centres at Bhangani, Manal Deva, Kaulonwala Bhud, Majra and Didag.

Apart from the concerns in the public sector and the departmental centres, there are some factories in the private sector, located within the district. The Jesico Co-operative Sugar Factory, Paonta Sahib, is one of them. This factory, established in the year 1954-55, was the first industrial enterprise of its kind in the district. The factory possesses a plant and equipment for the manufacture of refined *khandsari* sugar by the new technique developed during the recent years by the National Sugar Institute, Kanpur. The normal capacity of the factory is to crush, at least, 37,320 quintals of sugar-cane in the average duration (one hundred days) of a season. This crushing capacity is capable of increase to at least 46,650 quintals without any extra equipment. Its capital outlay on machinery, building, land etc. amounts to Rs. 1,55,000 and its present market worth is estimated to be Rs. 2,00,000. About 1567.8 quintals of sugar-cane, costing some forty-three thousand rupees, were crushed and fifteen thousand units of power, costing one thousand and four hundred rupees, were consumed in the factory, during the year 1960-61. Sugar-cane is obtained from villages in the Paonta tahsil. The availability of sugar-cane for the factory has been said to be very inadequate as it covered hardly forty per cent of the minimum requirement. It is estimated that 1044.96 quintals of molasses, valued at seventy-six thousand rupees, were produced in 1960-61. The products were marketed at Ambala, Bhatinda, Nahan, Paonta Sahib and Agra. This factory is located at Badripur (Paonta Sahib). From the business point of view its location appears so far to have been attended by certain disadvantages such as inadequacy of local raw material and transport difficulties. Part of the difficulty about raw material has arisen out of disagreement on the point of price between the growers and the factory.

Jesico Co-operative Metal-ware Factory, Badripur, is another factory under the same management and in the same premises as the Jesico Sugar

Factory. As the *khandsari* factory was a seasonal show, it was felt necessary to install some supplementary industry there. Generally throughout Himachal Pradesh, and in the districts of Sirmur and Mahasu in particular, brass utensils are in great demand. Therefore, a metal-ware factory was installed in the year 1958-59. The factory has its own generating set of ninety-two kilowatts. Raw material is obtained from Bombay and Calcutta through importers and the State Trading Corporation of India, Limited. The manufactured articles are marketed direct to retail shops in Sirmur, Mahasu, Mandi and Bilaspur districts of Himachal Pradesh, and to wholesale dealers in Jagadhri. Marketing has not presented any difficulty so far. The main handicap is the meagre availability of the raw material *viz.* copper and zinc.

The Sirmur Metal Industries Unit was started in the year 1960 and produces utensils of stainless steel and German silver, besides hospital wares. Another concern, Roshan Lal Kuthiala Industry was started in the year 1962. It also manufactures stainless steel utensils. The Shivalik Metal Industries, Nahan was started at Nahan in the year 1962 and produces stainless steel utensils, hospital wares, barbed wire, wire nails and zinc oxide. The Himachal Surgical Unit, Paonta Sahib was established in the year 1962 and produces surgical instruments, hospital wares and German silver wares.

Sale shops

Marketing of the industrial products of the cottage and small-scale industries and of the departmental centres in the district needs special effort. For this purpose there is a sale shop at Nahan, opened in May 1961 and being run by the Industries Department. It extends marketing facilities to the cottage and small-scale industries and to the departmental production centres. Products of cottage and small-scale industries are accepted by the sale shop for sale on a commission of 6¼ per cent. Till March 1966 goods valued at Rs. 1,04,437·31 were received from various centres of the Industries Department and goods of the value of Rs. 8,324·04 had come from the private parties for sale. Since its inception and up to March 1966 goods of the value of Rs. 83,897.92 of the Industries Department and goods worth Rs. 7,759.30 belonging to the private parties had been sold in the shop.

Industrial Training Institute, Nahan—An industrial training institute was established at Nahan in November 1960. The institute imparts training in blacksmithy and carpentry, and as fitter, machinist, motor mechanic, turner and welder.

Government Cluster Centre, Paonta Sahib—The centre came into being in August 1964, and five trades, namely, millwrights, blacksmithy-cum-fitter, hosiery weaving and leather, were introduced. Till March 1966 thirty-two trainees had completed their one-and-a-half years training and twenty-seven are undergoing training in the trades enumerated above.

Industrial potentiality

Mention has been made in Chapter I of the existence of barytes deposits in various villages of this district. Uptil now the exploitation of this mineral was not considered, by the experts, to be economical on account of the non-existence of transport facilities and for certain other reasons. *The Industrial Survey Report of Himachal Pradesh* 1955-56 contains the following observation :—*By the gradual advancement of motorable road towards the deposits of Kanti Mishwa and Tatyana the difficulties of transport are crumbling down. For the market a favourable turn has been taken by the circumstances by the starting of oil drilling operation in the districts of Hoshiarpur and Kangra by the Oil and Natural Gas Commission of the Government of India. This has brought the market in the economical range. Barytes powder is abundantly used for adding weight to the mud fluids which are circulated in oil wells for drilling by the rotatory system. It can also be utilized by the Rosin and Turpentine Factory located at Nahan for developing to a greater extent the subsidiary industry of paints. Barytes powder is largely used in the paint industry due to its cheapness, friability, inertness, transparency and low absorption of oil qualities. It increases the stability of paints and forms the basic material for many coloured ones. Due to the availability of powers the advancement of road construction, the potentialities of manufacture of paints as a side industry of Himachal Pradesh Rosin and Turpentine Factory and oil exploration in the neighbouring state of the Punjab and Haryana the manufacture of barytes powder may be economical. Once the long wanted railway link from Jagadhri in Haryana to Rajban in the district of Sirmur is made available, the area is likely to hum with industrial activities like cement manufacture, potteries, manufacture of barytes powder, *khandsari*, paper manufacture, making of leather and leather goods and various other industries depending upon the major and minor forest products in addition to the exploitation of different types of raw materials utilised in these industries in which the district is enormously rich.

Gypsum, as stated in Chapter I also, is found near Korga and Bharli, in good quantity and of a fairer quality. But its working on a large scale, for the present, is not considered profitable. The cost of transport to the nearest market would be so high as to rule out the possibility of its competing with the gypsum of Rajasthan or other more accessible localities. However, it is opined by the experts that efforts should be made to make use of gypsum deposits by employing it as a manure in potato fields and by utilising it for making plaster of Paris and writing chalk to cater to the needs of hospitals and schools respectively. The manufacture of artistic images and statues can also be taken up as a cottage industry.

All the essential raw materials of cement are found within a radius of about thirteen kilometres of Rajban near Paonta Sahib. The quality and

* *Industrial Survey Report of Himachal Pradesh*, 1955-56, pp. 72-73.

quantity of gypsum locally available is suitable for the manufacture of cement. The possibility of establishing a cement factory at Rajban has long been explored, but, for want of a railway up to Rajban, the proposal could not so far reach the execution stage. Now it has almost been finalised.

Labour and employers organisation

Mentionable registered factories in the district, employing industrial labour have already been mentioned. The workers' organisations, in the district, which have been registered with the Registrar of Trade Unions, Himachal Pradesh, under *the Indian Trade Unions Act, 1926*, are the Nahan Foundry Mazdoor Panchayat, the Rosin Factory Mazdoor Panchayat, the Himachal Government Transport Workers' Union, the Himachal Pradesh Medical and Veterinary Employees' Union, and the Municipal Committee Employees' Union, all with their head offices at Nahan.

The aims and objects of the Nahan Foundry Mazdoor Panchayat stand approved by the government vide notification No. I&S.53-117/54, dated the 2nd May, 1954. As regards the labour organisations other than that of the foundry employees, the aims and objects are more or less identical.

There are, so far no registered organisations of the employers.

Welfare of industrial labour

In the factories the labour is generally organised and their welfare vouchsafed through the respective registered trade unions. During 1959, the then Himachal Pradesh Administration fixed minimum wages vide notification No. I&S.15 (Lab.) 458/59, dated the 29th December, 1959 in respect of the scheduled employments, namely, employments in agricultural operations, stone breaking and stone crushing, building operations and road construction and public motor transport. The wage level differs in some parts of the district.

Sickness insurance is guarded under *the Employment State Insurance Act, 1948*, and the *Employees Provident Fund Act, 1952*. The responsibility of the implementation of these Acts devolves on the Director General, Employees State Insurance Corporation, Ministry of Labour and Employment, Government of India, Amritsar, and the Regional Provident Fund Commissioner, Ambala. Medical facilities are provided, under *the Factories Act, 1948*, *the Plantation Labour Act, 1951* and *the Workmen's Compensation Act, 1923*. The implementation of these Acts is ensured through Labour Commissioner, the Inspector of Factories, the District Magistrate and the Labour Inspectors appointed under *the Workmen's Compensation Act, 1923*. The latter two have also been declared as additional inspectors of factories. Working hours are regulated under *the Factories Act, 1948*, the *Plantation Act, 1951* and *the Trade Employees Act, 1940*, through the inspectorate staff.

Cases of injuries suffered by labourers are dealt with under *the Workmen's Compensation Act, 1923*.

No welfare centre has so far been established in the district by the Industries Department. There is no labour advisory committee either. The Nahan Foundry has employed its own Welfare Officer to look after the welfare of labour. At the state level, however, an Evaluation and Implementation Committee has been constituted on the suggestion of the Central Government. Its purpose is to evaluate the implementation of agreements, settlements, awards etc.

The workers almost in all the industries are mostly local persons and, therefore, no housing problem has yet been felt. Still a few of the industries have constructed a small number of quarters for the workers of their establishments. The general condition of labourers is fair. Relations between the workers and the employers have not produced any really serious situation so far.

CHAPTER VI

BANKING, TRADE AND COMMERCE

BANKING AND CREDIT

History of indigenous banking

There is no historical evidence to prove that there existed any organised indigenous banking system in the district. In the past credit facilities were mainly provided by the shopkeepers who were money-lenders too. The transactions were confined to small loans, bearing high interest, mostly secured against immovable property and jewellery.

Roughly speaking, there were about a dozen notable families of money-lenders in this district, who, at the same time, kept shops for trade and commerce. Added to them were a number of petty rural shopkeepers, who also lent money, and, later, even a few agriculturists of means joined the money-lending tribe. The rate of interest charged from 5% to 25% according to the economic standing of the customers and their relations with these money-lenders. It is said that one of the money-lenders once stocked a considerable quantity of maize. Shortly afterwards there occurred a severe famine, and, seizing this opportunity, he distributed the maize on loan, making it repayable at 1¼ or 1½ times the principal.

The zemindars were wholly dependent upon such *sahukars* (moneyed men) for their credit needs, particularly on occasions of marriages, other ceremonies and litigation. They held the *sahukar* in great esteem and placed implicit trust in him. In return, the farmers took their saleable produce to the *sahukar* who acted as the purchaser or the broker as it suited him best. The proceeds usually served to settle accounts between the creditor and the debtor. The remainder would, often, be deposited with the *sahukar* for safe custody and for drawal in times of need. This system is now on the wane. The reason for this decline is the establishment of banks and the growth of co-operative credit facilities.

The first bank in Sirmur, called the Nahan National Bank, was established in 1893. Its activities were, for long in the early period, confined mainly to the residents of Nahan and some townships in the other parts of the district. This bank was later named, in 1944, as the Bank of Sirmur, and was governed by *the Bank of Sirmur Act IV of 1944.* The assets and liabilities of the Nahan National Bank passed on to the Bank of Sirmur and the latter started serving also as an apex bank for the co-operative societies, which had by then been established in some parts of the state. The bank started providing cheap and ready credit facilities to

the co-operative societies and progressed gradually to raise its working capital to Rs. 13,50,072 by the end of 1944 as against Rs. 9,29,636 which it had in the beginning of the year. The bank showed a profit of Rs. 11,453 in the same year. During the following years branches of the bank were opened at Paonta Sahib, Sarahan and Dadahu and a pay office at Rajgarh. Branches of the bank were also opened at Chuharpur and Dehra Dun and at Jagadhri. By the end of December 1954, the working capital of the bank rose to Rs. 37,97,899. Until February 1955, the Bank of Sirmur was the only co-operative financier in the district.

On 26th February, 1955, the Bank of Sirmur was merged with the Himachal Pradesh State Co-operative Bank Ltd. The branches of the Bank of Sirmur in Sirmur district likewise became branches of the Himachal Pradesh State Co-operative Bank. The branches in the Punjab and the Uttar Pradesh were closed in 1957-58, and their assets and liabilities taken over by the Paonta Sahib branch of the Himachal Pradesh State Co-operative Bank.

GENERAL CREDIT FACILITIES

Indebtedness and the extent of usury

As said earlier, the Nahan National Bank confined its activities to the Nahan town and mostly to the business community. The rural areas were still unable to take advantage of the bank for facilities of credit. The rural credit structure, therefore, remained on the age-old pattern and by mid-thirties the extent of indebtedness needed a probe with a view to assessing its magnitude. The erstwhile State of Sirmur, therefore, constituted a Rural Uplift Committee during April 1937. The committee submitted its report and recommendations to the Sirmur Durbar in March 1939.

The committee carried out the inquiry with the help of the Revenue Department and assessed the extent of indebtedness of agriculturists and labourers, in the whole state, to the tune of Rs. 29,02,800. The committee pointed out that they were not sure of the correctness of the figures as some people hesitated to disclose the debts or felt embarrassed to furnish exact figures. The agriculturist borrowed from the money-lender, rather than from co-operative institutions, because of the easy availability of the loan from the lender. Generally, he needed money for his domestic requirements and for cultivation, particularly at times of natural calamities, as also to meet his social and religious obligations. The agriculturist in the state possessed poor agricultural facilities and had no other means of income. When population increased and his lands got fragmented among successors by inheritance, the need for borrowing became greater with poorer means to pay back. He, being illiterate and shy, preferred a money-lender to the Nahan National Bank which in turn was cautious of advancing money to him, viewing the risks involved and the slow and uncertain repayment. The peculiar custom of *rit* by which a woman could take another husband

provided he paid a stipulated amount of money to the former husband, was another cause of indebtedness. The private money-lender expected return of his money in slow instalments after the sale of the produce of the agriculturist and to cover the risk charged high rates of interest. The inevitable result was that the agriculturist perpetually remained in debt and passed on the indebtedness from generation to generation. Pointing out the causes for indebtedness, the committee stated that the increasing burden of population on the soil, absence of subsidiary occupations, static incomes and comparative rise in expenses, were mainly responsible for the occurrence and the continuance of debt.

Private money-lenders and financiers

In spite of the net work (to be described later) of thrift and credit co-operative societies and the bank, the private money-lenders' role is still significant. The traditional money-lender-cum-shopkeeper continues to hold the field in remoter areas. In fact, even today, he controls a good percentage of the credit transactions. Some agriculturists, during the last few years, have, here and there, also become money-lenders. There has been improvement in the economic position of such farmers due to rise in the prices of agricultural produce and the opening up of some other avenues of earning. The indigenous banker is locally known as *lala, seth, sahukar* or *shah*. A remarkable aspect of his working is the broker's business. He handles the produce of the rural area for export and imports certain commodities which are scarce in the locality or the district.

The government has taken legislative measures also to free the farmer from the grip of the money-lenders. Under *the Land Improvement Act, 1953*, various kinds of loans are freely available for the improvement of land and of agricultural economy in general. The enforcement of *the Himachal Pradesh Debt Reduction Act 1953*, has been another step in this direction.

Co-operative credit societies

The growing burden of indebtedness of the agriculturists, caused anxiety to the erstwhile Sirmur Durbar. *The Co-operative Societies Act (Sirmur), 1937* was, therefore, enacted and the co-operative movement was initiated, for the first time, somewhere in the end of 1938 or the beginning of 1939. At the outset, the movement was limited to providing credit. It was hoped that the movement would take firm roots in the area resulting in the general lowering of the rate of interest charged by the money-lender and in the loosening of his hold on the agriculturist-debtor. To begin with, very hasty steps were taken in the organisation of village-wise credit societies simply to achieve the statistical targets. Such societies ultimately proved unstable and failed to produce any convincing effect on the people. Although the number of societies had risen by the end of 1948, yet these remained weak, financially and otherwise. Step to streamline and strengthen the co-operative movement in the district were taken immediately after the formation of

Himachal Pradesh. The pace of the movement was accelerated with the successful implementation of the Five Year Plans.

The statement in Appendix XIII gives figures of the co-operative credit societies in the district as they progressed during the post-Independence period. Some of the important credit and thrift societies deserving mention are given in Appendix XIV.

In the beginning only thrift and credit societies gave credit facilities to the needy persons. The multipurpose co-operative societies came into existence in 1951-52. Since then, in consonance with the recommendations of the Planning Commission, during the First Five Year Plan greater importance was given to the multipurpose societies in preference to single purpose societies. For some years multipurpose co-operative societies were the main credit giving institutions. During the Second Five Year Plan there was again a shift in the government policy governing credit co-operation as a result of which service societies became the main pivots in providing credit facilities to the people.

There is yet another category of co-operative societies named as co-operative industrial societies. These were established in 1953-54. The main function of these societies is to promote industrial activities, to organise revival of the indigenous handicrafts, and, to help small industrialists by providing credit facilities, by way of loans, on a restricted scale. Another class of societies, named purchase and sale societies also provide credit facilities to the public on a restricted and small scale basis.

Banks

The branches of the Himachal Pradesh State Co-operative Bank in the Sirmur district provide credit facilities to the general public and co-operative credit societies and afford banking facilities to these societies as well as to individuals. The rate of interest charged on loans from the societies is 7.50% to 9% and from individuals is 8% to 12%.

The Nahan branch of the Himachal Pradesh State Co-operative Bank met the requirements of co-operative societies in the Nahan and the Renuka tahsils till the opening of the Dadahu branch on 12th December, 1964. Now all these branches meet the requirements of the societies as well as individuals in their respective tahsils. The statistics given in Appendix XV show the pace and magnitude of the working of these branches of the bank in the district from 1954 to 1966. The Himachal Pradesh State Co-operative Bank contemplates extending the facilities of crop loans against cash crops of ginger and sugar-cane grown in the district.

The total working capital, at the close of the co-operative year ending with June 1961, was Rs. 8,93,224.52 with Nahan, Rs. 4,23,614.29 with Paonta and Rs. 2,21,623.39 with Sarahan, tahsil branches of the Bank. At the same time the deposits of Nahan branch stood at Rs. 8,77,266.72, of Paonta at Rs. 3,63,196.83 and of Sarahan at Rs. 2,07,681.01.

A branch of the Punjab National Bank was also established at Nahan on the 22nd September, 1950. It only provides facilities of usual banking to the business community of the district, in general, and of the Nahan town in particular. A branch of the State Bank of India started functioning in the district with head office at Nahan from the 1st October, 1955. It mainly covers government transactions. It has a branch at Paonta Sahib working since 1963.

General and life insurance

The work of insurance is of rather recent introduction in this district. No insurance company has ever had even its branch office, let alone the head office, within the limits of the district. Whatever little work of insurance there has been remains still confined to the towns among advanced sections of people and has been carried out by agents. The history of insurance business took a new turn from 1st of September, 1956, after the insurance companies, operating all over India, were nationalised and the Life Insurance Corporation came into being. It is estimated that, after the formation of the Corporation, and till 29th December, 1961, business to the extent of Rs. 43,50,000 had been done in the district on life insurance.

State assistance of credit to industrial development

In order to provide industrial loans to those in need of capital, *the Punjab State Aid to Industries Act, 1935*, has been made applicable to Himachal Pradesh, with amendments to suit the requirements of the Pradesh. Financial assistance through loans has been extended to the individuals, industrial co-operatives and other bodies for the establishment of cottage and small scale industries in the district. These loans are given by the Industries Department. The amount of loans advanced to individuals stood in the year 1958-59 at Rs. 4,500, in 1959-60 at Rs. 35,600, in 1960-61 at Rs. 60,000, in 1961-62 at Rs. 60,000, in 1962-63 at Rs. 35,000, in 1963-64 at Rs. 61,800, in 1964-65 at Rs. 35,500 and in 1965-66 at Rs. 25,500. The amounts of Rs. 35,500, Rs. 4,000 and Rs. 5,000 were advanced to the co-operative societies during 1961-62, 1962-63 and 1964-65, respectively. No advance was given during the year 1963-64.

Currency and coinage

Evidently, Sirmur State did not mint or struck its coins. It must have naturally used the coins and currency of the power under whose suzerainty and overlordship it remained for protection. During the British times the coins and currency prevalent in British India was also used by the state until its Merger and introduction of decimal coinage after Independence.

TRADE AND COMMERCE

Course of trade

The district has never been fortunate to be a centre of trade of any mentionable magnitude and has, therefore, been without any trade route of great importance. Forster, the traveller who passed through this area

during February 1783, has not categorically stated whether any place lying within the bounds of this district deserved the epithet of a trade centre. A passing reference made by him that [1]"..... the kafilah being to remain [2]fome days at Jumah, I quitted it, and, accompanied by the Kafhmirians, I joined a fmall party of merchants carrying cotton to the town of Nhan .....," implies that the route he was following, entering the district from the east, was a trade route of some note and the town of Nahan was attracting some trade. This was perhaps the only trade route, entering Sirmur on the east and leaving towards west *via* Nahan, which bore only traffic of traders and merchants.

After the commencement of the British rule, the commercial activities would seem to have increased proportionately to the development of the means of communications. By 1927 certain small markets and, some trade routes, had come into existence, as mentioned in the settlement report of 1928-31. According to the report the only town worth the name was Nahan, the capital of the state, where some business was transacted. There were some shops at Paonta Sahib, Majra, Dadahu and Sarahan, and also at some minor places, where the land holders disposed of their surplus produce, but the chief markets were situated outside the limits of the district. Simla in the north and Solon and Dagshai in the west served the Pachhad tahsil and parts of Renuka. Chuharpur and Jagadhri in the east and south, respectively, served the Renuka and Paonta tahsils, and Sadhaura and Naraingarh in the south served parts of the Paonta and Nahan tahsils. The chief means of transport were mules and donkeys as also camels and carts wherever they could ply. Goods were also carried on human backs to nearer shops and markets.

During the recent years, more especially after the merger of states and the commencement of conscious development of communications under the five year plans, the district has been opened up considerably and important places have been linked up with motorable roads. Regular traffic has been introduced, maintained and developed. Trade routes extend to Uttar Pradesh in the east, to Haryana in the south, and, to other parts of Himachal Pradesh, and to pockets of the Haryana in the west. Nahan is not now merely a town in name. It has grown up appreciably and is in the course of further development both in size and importance. Being the district headquarters, it is attracting more and more trade and can justly be called the chief local centre of trade in the district. All important roads in the district converge here and, therefore, make it quite a busy centre of export and import. But it must be remembered the Nahan cannot, by virtue of its situation, be the main gateway of trade for the entire district, because some parts of the district have proximity to various important markets lying outside its boundaries. The nearest links of Nahan with the

1. Forster, George, *A Journey from Bengal to England, through the Northern Part of India etc.*, Vol. I, 1798, p. 196.
2. F stands for S.

important trade centres, are, with Sadhaura, Naraingarh and Ambala. The road running from Nahan *via* Kala Amb to Sadhaura and Naraingarh is one of the present trade routes.

Majra and Paonta Sahib, two important places in the Paonta tahsil, lie on the Simla-Nahan-Paonta-Dehra Dun Road and are near the territories of Uttar Pradesh in the east, and Haryana in the south. Both these townships are rapidly developing, more particularly Paonta Sahib which seems destined to grow into an industrial town. In view of its ideal situation, it has advantages of intercourse in trade and commerce with both Jagadhri in Haryana and Chuharpur in Uttar Pradesh. Dadahu also commands a good trade both in imports and exports. During the Renuka fair, especially, it becomes a very busy centre of trade for a short duration when the hillmen visit this place with the dual purpose of enjoying the Renuka fair and of exchanging the produce of their land, such as dry ginger, honey, turmeric, ghee etc., for country cloth, utensils, toilet articles, salt and general merchandise. Traders throng to this place, during the Renuka fair, from far and near, within and without the district.

Sarahan, still a township in the making, falls on the Simla-Nahan-Paonta-Dehra Dun Road. Though it is the headquarters of the Pachhad tahsil, it is not in a position to attract the entire trade of the tahsil area because Solon, Simla and Dagshai exert more influence on the trade of this tahsil. From Solon a road leads to Rajgarh which is also a business centre of some importance.

Imports and exports

No attempt seems to have been made to maintain a proper record of imports and exports of the district, both in respect of urban and rural areas. In the absence of such a record it is difficult to say, even approximately, what the magnitude of imports and exports has been. At best the trends of exports and imports can be conjectured keeping in view the local conditions and the geographical position of the area. The district being predominantly an agricultural tract, it has primarily the land produce to export. In the past when there were bumper harvests, Sirmur produced sufficient grain for local consumption and was left with some surplus for export. The grain would be, almost always exported from the Dun valley. In those days grain including wheat, gram, maize and rice used to be exported to the Ambala district from the Dun valley, chiefly by the outside traders. Surplus grain and other produce of the hills were brought down to Nahan or exported to Simla, Dagshai, Kasauli and Solon according to the proximity of the market to the producer's place. The hill people generally brought down wheat and maize flour to Nahan for sale, especially at the time when the state revenue was due for payment. Apart from foodgrains, potato and ginger are also important items of export. These commodities are mainly and extensively produced in the tahsils of Pachhad, Renuka and in the trans-Giri area of Paonta tahsil. The other items of export are honey, ghee, turmeric, dried pomegranate seeds, *harrar, zardalu,*

bamboo and walnuts. Tobacco is also exported in small quantities from the Pajhota tract. Opium, until banned, was also exported, but poppy cultivation is now completely prohibited. In the olden days the cultivators themselves used usually to carry their loads of dried ginger and turmeric down to Bilaspur or Jagadhri in the plains of the Ambala district. Sometimes traders would buy these articles in the hills at the source and take them down to the plains. As the interior is being rapidly opened up, the growers dispose of more and more of their produce locally to the nearest village shops. The old drudgery of trekking like beasts of burden, with heavy loads of saleable surplus, to the markets in the plains is speedily getting reduced. In some cases the co-operative societies also help cultivators to sell their produce. Timber is usually floated down rivers and streams, mainly through the Yamuna, for export to Jagadhri. The sugar-cane crushers of the Nahan foundry still rule the outside markets. Resin too has its importance among the exports. *Kalis* which are speciality of Nahan, are also exported in a small number.

As regards imports, according to the Settlement Report of Sirmur State of 1928-31 and the State Gazetteer 1934, the imports in the past consisted of cloth, kerosene oil, salt, sugar, metal and other utensils, tobacco and toilet goods. These commodities, with some additions, still continue to be imported. During the recent years especially because of droughts in 1965-66 the district has ceased to be self-sufficient in foodgrains and some cereals have, at times, to be imported from outside Himachal Pradesh.

TRADE CENTRES

Regulated markets

The agriculturist of this district is as much subject to the difficulties of marketing as his counterpart anywhere else in the country. But unfortunately not much would seem to have been done in this direction, so far. As has been said previously Nahan, Paonta Sahib, Dadahu, Rajgarh and Sarahan are some of the trade centres, but none has the facilities of a regulated market. For that matter, there is still no regulated market, in the legal sense, in this district. Future trends in this direction hold out a promise for the better. Better regulation of the purchase and sale of agricultural produce and the establishment of regulated markets was under consideration of the government. This consideration has materialized in the extension to Himachal Pradesh of *the Patiala Agricultural Produce Markets Act 2004 (Act XIV of 2004 Bik.)* with effect from the 8th November, 1960. Full impact of this Act will be felt in the coming years.

To ensure proper marketing of goods, produced by the small village industries, a scheme to effect display and sale has been entrusted to a sale depot established at Nahan. The handicraft emporium at Simla also arranges sale of the goods produced in the district by such small scale industries or individuals.

Centres of wholesale business and mandis

Till some years ago, Tilokpur village used to be a *mandi* (market) where potatoes, ginger and other hill products from Sarahan, Rajgarh etc., were brought for sale and for transportation to *mandis* in the plains. This trade was a good source of income to the local inhabitants. Now due to the opening up of the interior, this source of livelihood has disappeared and as a result most of the people have since migrated to other places reducing the village in size and population and, therefore, business now transacted ordinarily as well as during fairs is mostly of retail nature.

A few centres of wholesale business, that deserve mention are Nahan, Paonta Sahib, Dadahu, Rajgarh and Sarahan. Chiefly, the local agricultural products such as ginger, potato, sugar-cane and, to a lesser extent, other articles of export are dealt with in these *mandis*.

Retail marketing centres

A good deal of the retail business is transacted in places like Nahan, Paonta Sahib, Sarahan, Dadahu, Rajgarh, Lana Chaita, Sataun, etc. Besides, there are petty shops and hutments owned by petty shopkeepers, spread over the entire district wherever they can command retail business, just sufficient to sustain themselves. One feature of the retail business is the prevalence of barter system in which local agricultural products are bartered away for the required goods stocked by the petty retailers. This system, no doubt, leaves a good margin of profit to the retailers.

Fairs, melas and other rural marketing centres

Fairs that may be exclusively meant for trade and commercial activities are conspicuous by their non-celebration within the limits of the district. On the other hand, any *mela*, big or small, that is held at any time during the year temporarily becomes a humming centre of retail sale activities. In these periodical fairs cash is usually the nexus as most of the wholesalers and retailers visiting them are non-residents of the district and prefer cash to commodities. Some of such important fairs are the Tilokpur fair, the Renuka fair and the Hola Mohalla and Baisakhi fairs at Paonta Sahib. Out of these the Renuka fair and the Tilokpur fair deserve special notice.

The Renuka fair takes place in the month of *Kartika* when the cultivators have gathered their *kharif* crops, almost entirely and are in a position to dispose of the local agricultural products. They are also equally in need of sundry supplies for use in the fast approaching winter season when it becomes rather difficult, if not altogether impossible, on account of the snow fall and the severe cold, to move from one place to other. The fair, therefore, not only provides healthy recreation and amusement but is also a very good marketing place for the people. The highlanders bring, mostly, on their backs and sometimes on the mules, products like blankets, wool, walnut, ginger, turmeric, ghee, pulses etc., for which they find ready customers at Renuka. At one end of the temporarily established township of hutments or stalls a place is appropriated

exclusively by the ginger merchants. From the plains businessmen, dealing in commodities mostly in demand by the hill population, flock to the place bringing with them *gur*, *shakar*, kerosene oil etc. The temporary stalls are seen stocked with all sorts of assortments. There are boots and bangles, cloth and crockery, silver ornaments, provision stores, hosiery, toilet goods, cigarettes, utensils, fruits, vegetables and what not. Sweet sellers also do a roaring business.

In Tilokpur fair necessary arrangements are made to provide, on the *mela* site, two hundred to two hundred and fifty stalls for the businessmen to display their wares for sale. Strictly speaking, there is as yet no rural market worth the name. Things no doubt are changing rapidly, but the money-lender, who is the seller and the purchaser too, still sells and buys at his own prices. If the cultivator happens to be indebted to the money-lender, the latter has the former under his grip and dictates his own terms. This may often put cultivators to a considerable loss. No better treatment is meted out to them in the outside markets of Solon, Dagshai, etc. Some literate farmers have started working as brokers. They get some commission from the trader, for whom they buy the produce, as also from the cultivator whose produce they undertake to sell for a good price.

Co-operation in wholesale and retail trade

Organised co-operation among the individual wholesalers and retailers is very little if not completely absent. Nevertheless, no trade can continue without the element of some co-operation, even if tacit and informal, between the wholesalers and the retailers and, therefore, certain amount of such co-operation between these two branches of the businessmen does exist on mutual understanding of individuals. The relationship between the two can be maintained in cordiality, if the retail dealer's demand for credit is promptly met by the wholesaler. This demand for credit facility is generally satisfied, without much difficulty, by the wholesaler, provided the retail dealer has established his honesty by clearing promptly the past debts. Moreover, the retailer has to convince the wholesaler of his business reputation, of the stability of his business and of his financial standing.

The co-operative societies, however, have an organised link of co-operation. The Sirmur District Co-operative Federation, with its head office at Nahan, functions as a wholesale agent for the distribution of foodgrains and other controlled commodities to the co-operatives at lower levels. Co-operative societies at the primary level and tahsil unions at the tahsil level get their quotas of commodities from the Federation.

The main activities of the tahsil unions include the marketing of agricultural produce and the procurement of and supply, on sale, of consumers goods. Marketing of agricultural produce through these unions has brought the producers in direct touch with the consumers and has

ensured a good deal of benefit to the producers who get maximum price for their produce. In addition to the payment of price initially to the producers at the time of purchase the unions usually grant payment of rebate to the growers on finalisation of accounts. The Federation also arranges marketing of agricultural produce on wholesale basis.

State trading

State trading has not yet been introduced. The Sirmur district does not suffer from a deficit in foodgrains every year. Whenever there is a shortage in the local supply, the gap between the demand and the supply is filled privately as well as officially. While the private traders go about their normal business of importing foodgrains, mostly from the Punjab and Haryana in a routine manner, the government arranges to receive special quotas from the Central Government and the foodgrains so received officially are sold through the co-operative societies in fair price shops. During the years 1957-58, 1958-59 and 1959-60, 2,613, 2,123, and 3,110 quintals, respectively, of foodgrains had to be imported and supplied to the public on no-profit-no-loss basis. The fair price shops opened by the various co-operative societies handled all these supplies during these three years.

The much needed co-operative marketing scheme is in the process of introduction in the district. The main feature of the scheme would be the advancement of crop loans for raising the cash crops of ginger, potato and sugar-cane. Crop loans would be given by the multipurpose societies and service co-operatives to their members, subject to the condition of members' supplying their produce to the co-operative marketing agencies (tahsil unions or the federations as the case may be) in the district. Thus not only the turn-over of the marketing societies would increase but the volume of loans advanced and actuals recovered, after harvest, would also be greater. In short the scheme would be linking credit with marketing. To encourage co-operative marketing a warehousing scheme has also been introduced. Under this scheme, twelve godowns have already been constructed in this district and the government has provided subsidy amounting to Rs. 36,250 and a loan of Rs. 1,12,750 for construction of godowns till 1966.

Merchant and consumer organisations

There are no organised associations of the merchants and the consumers. The merchants, however, are quick to unite, *ad hoc*, in matters calculated to promote their business interests, as and when any such particular matter crops up. The consumers, on the other hand, are much less given to any unity of action to defend themselves against such concerted action by the merchant class.

Organs for dissemination of trade news

To keep the agriculturist posted with up-to-date trends of prices and thus to enable him to make up his mind for the clearance of his surplus produce at the most profitable juncture, trade news, especially the current

wholesale prices of certain selected commodities obtaining in various important marketing centres, is broadcast from the All India Radio, Simla. A review of wholesale prices is also radiated weekly from the same station. The Agricultural Marketing Officer, Himachal Pradesh, circulates, in the government offices, a monthly news letter carrying news about the prices current and their trend. The Director of Economics and Statistics, Himachal Pradesh, in consultation with the Agricultural Marketing Officer, publishes a fortnightly price bulletin, a weekly bulletin of wholesale prices, containing, *inter alia,* the index number of the weekly wholesale prices, and, the *Saptahik thok bhavon ki patrika.* The last mentioned publication is widely circulated through panchayats for the benefit of the farmers. These agencies obtain their material for radiation and publication from the markets of the districts through the Assistant Marketing Officer and the local revenue reporting agency. The market intelligence service collects, in all, rates of about thirty-two commodities. The primary reporting agency, other than the Revenue Department, was organised in Nahan only in the year 1960-61. The rates of important agricultural commodities are exhibited occasionally on the notice board of the local market for information of the interested producers, businessmen and the consumers.

Weights and measures

In the pre-Merger days, *vide* the old gazetteer, the rural weights used to be *kham* (cutcha), and according to this system one *ser* (seer) was equal to thirty-two tolas. The weights in Nahan itself were *pukhta* (pukka) i.e. the *ser* was equal to eighty tolas. The farmers did keep weights, but measures of volume were largely used in the hills rather than scales of weight. A measure called *solha,* or a *thakri,* or a *thola* equalled one-and-a quarter *sers kham* in Renuka tahsil. Four *solhas* made a *patha.* The *patha* equalled five *sers kham,* sixteen *pathas* equalled one *juni* and twenty *junis* were equal to one *khar* ; trans-Giri, a *solha* was equal to forty tolas but, the cis-Giri part of tahsil Pachhad, this equivalent varied from locality to locality. In some places it was forty tolas, in others thirty-two. The weight, at times, depended on the custom of a family and it was only used in lending grain which was measured on repayment by the same *solha* by which it was measured when lent. But the *patha* had a fixed weight, being equal to two *sers pukhta* trans-Giri, while in Sain (cis-Giri) it equalled three *sers.* Hence trans-Giri the *juni* equalled thirty-two maunds while in Sain it was forty-eight maunds. Sain and the other cis-Giri parts of tahsil Pachhad had measures called *bahatra* which was equal to nine *sers kham.* It derived its name from *bahater,* i. e. seventy-two, owing to its having been invented in 1872 *Bik.* It was only used on the *khalwara* (thrashing floor) for dividing the grain into shares. In tahsil Renuka there was another measure called *hara,* which equalled four *pathas.* The farmers kept weights too, e.g. half *pao, pao,* half *ser, ser* and five *sers* in their houses. The grocers' and retail vendors' weights were tolas and *mashas* as used in the plains. These weights

and measures might still come into use occasionally in the mutual dealings of the local inhabitants, but these are being replaced by the new metric weights and measures. The equivalents of these local weights are given below:–

1	*ser*	= 32 tolas (in Nahan)	
		= 373·242 g	
1	*ser*	= 80 tolas (in Nahan)	
		= 933.104 kg	
1	*thola* (Renuka)	= 1¼ *ser kham*	
		= 32×1.25 = 40 tolas	
		= 466.552 g	
4	*solhas*	= 1 *patha*	
		= 1.866 kg	
1	*patha*	= 5 *sers kham*	
		= 32×5 = 160 tolas	
		= 1.866 kg	
16	*pathas*	= 1 *juni*	
		= 16×1.866	
		= 29.859 kg	
20	*junis*	= 1 *khar*	
		= 597.187 kg	
1	*solha*	= 40 tolas (trans-Giri)	
		= 466.552 g	
1	*juni*	= 32 maunds (trans-Giri)	
		= 82×40×466.552	
		= 597.187 kg	
1	*juni*	= 48 maunds (Sain)	
		= 48×40×466.552	
		= 895.780 kg	
1	*bhatra*	= 9 *ser kham* (Sain cis-Giri, part of tahsil Pachhad)	
		= 9×32=288 tolas	
		= 3.359 kg	
1	*hara*	= 4 *patha* (Renuka)	
		= 4×5×32=640 tolas	
		= 7.465 kg	
8	*rattis*	= 1 *masha*	= 0.001 kg
12	*masha*	= 1 tola	= 11.664 gr
5	tolas	= 1 *chhatak*	= 58·319 gr
16	*chhatak* or		
80	tolas	= 1 seer	= 933.10 gr
40	seers	= 1 maund	= 37·324 kg

Now metric weights and measures have been legally and officially introduced throughout India and this district is not exception. *The Rajasthan Weights and Measures (Enforcement) Act,* which was extended on voluntary basis earlier was made compulsory, in the district, with effect from October 1, 1960.

During the state regime, as recorded in the old gazetteer, there were in vogue two standards of land measures, known as *pukhta* and *kham.* The *pukhta* standard was used in the tahsil of Nahan and the Kayarda Dun, while in the tahsils of Pachhad and Renuka the *kham bigha* was the standard. Ninety-nine inches made a *gatha* of a *pukhta bigha* and fifty-seven inches that of a *kham bigha.* A square *gatha* was equal to a *biswansa,* twenty *biswansas* made a *biswa* and twenty *biswas* constituted a *bigha.* Thirty-two *pukhta biswas* were equal to an acre. Three *zemindari kham bighas* made a *pukhta bigha.* But the hill zemindars measured their fields by the weight of seed. In Dharthi, Ghini and generally in the Nahan tahsil cutcha *sers* and *mans* were in use while in the hilly *illaqas* the *patha* was equal to 2 seers of government standard and cutcha *man* of forty cutcha *sers* was equal to sixteen government standard seers. The state standard *kham bigha* was equal to twelve-and-a-half *sers kham* of wheat standards of the zemindars. In measuring, only the wheat was taken into consideration. A *patha* was equal to five *sers kham* or two seers of government standard. Seven-and-a half *pathas* made a *pukhta bigha,* or in other words thirty-seven-and-a-half *sers kham* of seed was sown in a *pukhta bigha.* Twelve *girahs* made one *kham* yard. Four fingers were equal to one *chappa* and two spans equal to one *hath.* The *hath* is the distance from the tip of the forefinger to the elbow. The span is from the tip of the thumb to the tip of the little finger. The *kham* yard was made of one *hath* and one span. The pukka yard was made of two *haths* or four spans. One *qadam* was equal to three *haths* or one-and-a-half yards pukka. The people in the interior used the *kham* yard, the pukka being used in the Dun and at Nahan. Traces of these old measures may still be found but with the opening up of the area and with more and more commercial intercourse with more advanced places, these gradually yielded place to the standard measures including yard, foot and inch and now the metric system of measures has come into force. The equivalents of land and other measures are given below.

99 in. (2.515 metres)	=	*gatha* of a *pukhta bigha*
1 sq. *gatha*	=	1 *biswansa* (7.56 yd² or 6.32m²)
20 *biswansa*	=	1 *biswa* (151.25 yd² or 126.46 m²)
20 *biswa*	=	1 *bigha* (3025 yd² or 2529.29 m²)
32 *pukhta biswa*	=	1 acre (4840 yd² or 4046.86 m²)
57 in. (1.448 metres)	=	*kham bigha* i.e. *gatha* for *kham bigha*
kham bigha	=	*gatha*×*patha*×400
	=	$1002\frac{7}{9}$ yd² or 838.45 m²
3 *zemindari kham bigha*	=	$1002\frac{7}{9}\times 3 = 3008\frac{1}{3}$ yd²
	=	*pukhta bigha*
But *pukhta bigha*	=	3025 yd²

This is possible if *gatha* is	=	57.157 in. and not 57 in.
i.e. *kham bigha*	=	1008 1/3 yd² and not 1002 7/9 yd²
1 cutcha *ser*	=	32 tolas=373.242 grams (g)
1 cutcha *man* or 40 cutcha *sers*	=	16 Government standard seers
	=	16×80=1280 tolas
	=	40×32=1280 tolas
	=	14.930 kilograms (kg)
1 State standard *kham bigha*	=	12½ *sers kham* (of wheat)
	=	4.666 kg
1 *patha*	=	5 *sers kham* or 2 seers of Government standard
	=	32×5=160 tolas
	=	80×2=160 tolas
	=	1.866 kg (Actually 1.866208 kg)
7½ *pathas* or 37½ *sers kham* are sown in a *pukhta bigha*	=	7.5×1.866
	=	37·5×0·373242
	=	13.997 kg

So assuming that pukka yard may mean the English yard the following values are derived.

12 *girahs*	=	1 *kham* yard=27 in. or 68.58 cm
4 fingers	=	1 *chappa*=(No equivalent can be given as it is unrelated to *girah* or cubit).
2 spans	=	1 *hath* (one cubit)=18 in. or 45.72 cm
1 *kham* yard	=	1 *hath* and 1 span
	=	18+9=27 in. or 68.58 cm
1 pukka yard	=	2 *hath* or 4 spans
	=	36 in. or 91.44 cm
1 *qadam*	=	3 *hath* or 1½ yard pukka
	=	36+18=54 in.
	=	1.3716 m

After the merger of states the system of land measures has been standardised and, as given in *the Himachal Pradesh Land Records Manual*, the following land measures are in force in this district.

1 *karam*	=	57.157 inches=1.4224 m
1 *biswa*	=	50.4 square yards or .010 acre = 40.4644 sq.m
1 *bigha*	=	1008.3 sq. yards or .208 acre=809.2888 sq.m
4.8 *bighas*	=	1 acre=4046.4440 sq.m

The following tables give the basic units of metric measures and conversion factors.

British Units

12 inches	= 1 foot	= 30.48 cm
3 feet	= 1 yard	= 0.9144 m
220 yards	= 1 furlong	= 201.168 m
8 furlongs	= 1 mile	= 1.6093 km

Metric Units

10 millimetres (mm)	= 1 centimetre (cm)
10 centimetres	= 1 decimetre
10 decimetres	= 1 metre (1 m = 100 cm = 1000 mm)
10 metres	= 1 dekametre
10 dekametres	= 1 hectometre
10 hectometres	= 1 kilometre (1 km = 1000 m)

Conversion factors

1 inch	= 25.4 millimetres (exact)
1 foot	= 30.48 centimetres (exact)
1 yard	= 0.9144 metre (exact)
1 mile	= 1.609344 kilometres (exact)
1 centimetre	= 0.393701 inch
1 metre	= 1.09361 yards
1 kilometre	= 0.62137 mile

Although the land records now recognise only the standard land measures as given above yet the traditional measures have not altogether fallen into disuse inasmuch as the cultivators, especially in the remoter parts of the district, still cling, amongst themselves, to reckon lands by the old measures.

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CHAPTER VII

COMMUNICATIONS

OLD TIME TRADE ROUTES AND HIGHWAYS AND MODES OF CONVEYANCE

Conditions of communication prevailing in the district, about hundred years ago, were poor and have been summed up by Mr. Thornton, in 1862, as follows :—

[1]"The state of the roads, or rather paths, as described by Blane, is incompatible with any considerable transit. "The communications through the country are imperfect, and totally unfit for the marching of troops exceeding a few companies. A path of a foot and a half in width, with the mountain rising precipitously on one side, and a deep glen on the other, if not very rugged, is esteemed by the native a good road. Beasts of burthen are never used beyond Nahan, or Kalsi; and it is with difficulty that a led horse, even of the indigenous breed, accompanies the traveller."..."

To approach the territory of this district there were, before Himachal Pradesh was born, three main lines of communication. All the three routes converged at Nahan. Two out of these three routes linked Nahan with the plains of Haryana while the third connected it with the hills further into the interior of Sirmur and beyond.

The first route to Nahan was from Ambala *via* Shahzadpur and Naraingarh distant about 64 km. The route was cutcha fit for pedestrian travel, bridle traffic and bullock-cart conveyance only. Even the bullock-cart, long needed by Nahan, did not arrive on the scene before Raja Shamsher Parkash. How this route gained prominence has been described by Dr. Hutchison and the description is reproduced below :—

[2]"As the ordinary routes of travel through the plains had become unsafe, merchants and other travellers proceeding to Kashmir and the north-west frontier adopted a route which entered the outer hills near Nahan, passed through Bilaspur, Nadaun, Haripur (Guler) and Nurpur to Basohli on the Ravi, and thence to Jammu. This was really an old route which was in use in the time of Alberuni (A. D. 1017-1030), but which had probably fallen more or less into disuse in the settled times of Mughal rule".

The second route was from Barara (now a railway station) running

1. Thornton, Edward, *A Gazetteer of the Territories under the Government of the East India Company*, 1862, p. 917.
2. Hutchison, *History of the Punjab Hill States*, Vol. II, pp. 542-43.

via Sadhaura in the Ambala district, about 60 km in length. This road joins route number one at Kala Amb.

From the eastern side the important route lay through Dehra Dun, running to Nahan *via* Kayarda Dun, and covered a distance of about 96 km. A piece of this route lying between Fatehpur and Dehra was metalled and the rest was unmetalled.

From the north of Sirmur, Nahan was approached by a road emanating from Dagshai and covering a distance of about 75 km. This road, as far as it lay in the area of Sirmur, was quite wide and fit for horses and mules. From Dagshai the stages were Nahna Tikar, Sarahan, Banethi and Nahan. There was a dak bungalow at each stage.

The conditions of communication as mentioned by Mr. Blane, it seems, later underwent changes for the better, so much so that by 1904 some important lines of communication had come into existence, which continued to develop. Each route merits description in its own right and the description will follow.

ROADS

There is no national highway in this district, nor any municipal and local board road. The most important roads, existing in the district, are under the management of the Public Works Department.

The development of adequate means of communication was recognised after Merger as a need of vital importance. Prior to 1948, there were no through roads and all that existed were stretches of isolated roads constructed to poor specifications. Great emphasis was laid by the new government on the opening up of the district, with the result that many distances have now been reduced very considerably. The Kumharhatti-Nahan Road, for example, has saved a distance of 84 km between Simla and Nahan. Following is a brief account of the state highways and other roads of the Public Works Department.

Nahan-Kala Amb Road and beyond

The need of a cart road between Nahan and Kala Amb was felt during the reign of Raja Shamsher Parkash who resolved to construct it. Till then no carts could reach Nahan from the plains, and the residents of Nahan had to cover this distance on foot. Therefore a distance of about 18 km between Nahan and Kala Amb was connected by a good cutcha road sufficiently wide to allow cart traffic. This piece of road up to Kala Amb lay within the Sirmur district.

By 1934 this cutcha road had been metalled by the state and a regular motor service started operating on it from Nahan to Barara, a place outside the boundary of this district at a distance of about 60 km from Nahan. Whereas, up to Kala Amb, the road was metalled, the difficulty lay for transport from Kala Amb to Barara, particularly during the rainy season

on account of its still being cutcha as also because of the unbridged hill torrents. On Sadhaura and Markanda, which are seasonal streams between Kala Amb and Barara, pukka bridges have now been constructed. The other small streams on this route have also been properly bridged. Moreover, the whole road connecting Kala Amb and Barara railway station has now been metalled thereby rendering the entire route fit for all weather traffic. This route has been further extended up to Ambala Cantonment *via* Shahabad Markanda, making the total distance 96 km from Nahan. The Himachal Pradesh Government Transport Department operate regular bus services between Nahan and Ambala Cantonment.

From Kala Amb, the last place on the border of the district, another branch takes off connecting Nahan with Ambala City *via* Shahzadpur and Naraingarh. This distance between Nahan and Ambala City is 64 km. Privately owned bus service is available on this route. This road has also been made pukka.

Simla-Nahan-Paonta-Dehra Dun Road

This route comprises three stretches, namely, Simla-Sarahan-Nahan, Nahan-Paonta and Paonta-Dehra Dun. The main road starts from Simla as the Simla-Kalka Road, and, at Kumharhatti, the branch to Nahan starts. It then enters the district near Nahna Tikar and reaches Sarahan. The road then passes through the northern flank of the Dharthi range and reaches the octroi post below Nahan to climb over the ridge to Nahan. This road is an all weather motorable route and has a width of about five metres. From Nahan it winds steeply down the southern declivity of the Nahan hill up to about 4 km and from that point takes a south-easterly course descending gently for about 3 km and then, running through the valley of Kayarda Dun, it finally reaches Paonta Sahib. Continuing further for about a few kilometres it leaves the district at the ferry near Rampur Ghat and enters Uttar Pradesh leading to Dehra Dun. This road between Nahan and Rampur Ghat was in an excellent condition even in 1904. Regular bus service runs on this road, between Nahan and Paonta Sahib. Kumharhatti is about 60 km from Simla. Within the district, the road touches Sadnaghat at 77 km from Simla, Nahna Tikar at 80 km, Sarahan at 100 km, Banethi at 122 km, Nahan at 142 km, and Paonta at 187 km. The road crosses over a bridge on the Markanda and another on the Bata stream near Paonta Sahib. Another road known as Jagadhri-Paonta-Rajban-Rohru Road joins it near the Bata stream.

Jagadhri-Paonta-Rajban-Rohru Road

This road, about 193 km in length, comes from Jagadhri in the south and enters the district boundary at Lal Dhang (Lal Dhank) about 4 km from Bahral situated in Paonta tahsil. Up to Bahral the road between Jagadhri and Paonta Sahib was constructed during the year 1945-46. It has considerably increased the scope for trade and a long-felt want of the

public has thus been satisfied. This road connects Haryana with Mahasu district of Himachal Pradesh through Sirmur district. It passes through the Paonta and the Renuka tahsils of the district and after covering a distance of about 104 km, it leaves the district, near Menus. When completed, it will continue in the Mahasu district terminating at Rohru. After crossing the Giri river near Sataun, the road leaves the Paonta valley behind and enters hill terrain. The important places that fall on the way of this road, from south to north, are Bahral at 52 km from Jagadhri, Dosarka (near Paonta Sahib) at 57 km, Rajban at 72 km, Tal Sirmur at 76 km, Sataun at 80 km, Hiyon at 88 km, Kamrau at about 106 km, Shalai at 130 km, and Menus i.e. the terminus of the road in this district at 152 km. The road at present has two bridges within the district, one over the Bata and the other over the Giri. Two other bridges, namely, Baskalti bridge and Menus bridge are yet to be taken in hand for construction. Thus ultimately the road will cross over four bridges.

Solon-Menus Road

This is a new line of communication connecting Solon in Mahasu district with Rajgarh, in Sirmur, and finally joining Jagadhri-Paonta-Rajban-Rohru Road near Menus. The road takes off the Simla-Kalka Road at Solon and at about 18 km, it enters the Pachhad tahsil of the Sirmur district. It touches Haripur Dhar at a distance of about 100 km and finally reaches Menus, its destination, about 146 km. The entire length of the road, within the district, is 128 km. It is negotiable by vehicles up to Nohra but in fair weather only. While travelling on this route, one meets a bridge across the Giri river at village Yashwant Nagar about 22 km distant from Solon. At Haripur Dhar, the Dadahu-Chaupal Road crosses it. It connects the Sirmur district with the Mahasu district.

Nahan-Dadahu-Rajban Road

Previously it ran for a distance of about 26 km and, after the first 6 km, was only passable for mules and ponies. Now its length has increased. Starting from Nahan, for the first 10 km, the route is on the Simla-Nahan-Paonta-Dehra Dun Road mentioned earlier. At the point of 10th km, known as Dosarka, it forks off from the main road, winding up the hills northward up to Jamtah from where it diverts towards west by south descending to the gorge of the Jalal river and leading to Dadahu, about 40 km from Nahan. Up to the banks of the Jalal there is a continuous but gentle descent and the flank of the hill on which it runs is clothed with shrubs and sprinkled with *chil* forests. After crossing the Jalal, the road up to Dadahu is almost straight and level. From Dadahu onwards it proceeds to Rajban bending a little to the north and continuing its westerly course, skirting the Parasu Rama Tal and the Renuka lake to its right and passes Sataun, where it takes a turn towards south, to Rajban. The distance from Dadahu to Rajban is about 19 km. This road joins the Jagadhri-Paonta-Rajban-Rohru Road at Sataun. The Dadahu-Chaupal

Road takes off from it near Dadahu. The road between Nahan and Dadahu is negotiable by vehicles throughout the year, except when river Jalal is in spate, as there is yet no bridge built over it, although one is under construction. From Dadahu onward the road up to Rajban has been built but because of there being no bridge on the river Giri at Dadahu, the traffic is not all weather.

There are three crossings on this route, the first on the Jalal, the second on the Giri near Dadahu, and, the third also on the Giri at Sataun. Across the Giri at Dadahu there is what may be called a temporary bridge fit for crossing by light-weight vehicles only. A regular bridge, however, has been sanctioned and the construction has begun. The entire length of this road is 59 km and it passes through Nahan, Renuka and Paonta tahsils of the district.

Dadahu-Chaupal Road

This road, as stated earlier, takes off the Nahan-Dadahu-Rajban Road near Dadahu. It leaves the district boundary at Haripur Dhar to enter the Mahasu district, terminating at Chaupal. From Dadahu it has a north-westerly course but after some distance it follows a north-easterly direction to reach Haripur Dhar. On its way fall two villages, namely, Dharamsala Kakag and Madoli situated at 13 km and 29 km respectively. The Solon-Menus Road is crossed by it near Haripur Dhar. The total length up to Haripur Dhar is 51 km and is jeepable.

Rajgarh-Neri-Sainj Road

It takes off the Solon-Menus Road at Rajgarh and passes through the Renuka tahsil of the district. A bus service up to Fagu plies daily from Rajgarh. It has four important places enroute, namely, Kotli at 11 km, Thana at 18 km, Shattan at 35 km and Neri at 56 km. It will connect on its completion the Sirmur district with the Mahasu district.

Nahan-Bagthan-Rajgarh Road

It forks off from the Nahan-Simla Road near Banethi. Already a regular bus service runs from Nahan to Bagthan. Work on the portion from Bagthan to Rajgarh is expected to be completed shortly.

Other roads

Apart from the aforesaid more important roads there are many others which merit mention because they constitute links between the important roads and approach some of the nooks and corners of the district. These are :- Dadahu-Sangrah and Sangrah to Haripur Dhar Road; Andheri-Bhawai Road; Dadahu-Parara Road; Jamtah-Parara Road; Sataun-Chuharpur Road; Renuka-Kiari-Gundaha Road; Kolar-Bilaspur Road; Nahan-Tilokpur Road; Paonta-Bhangani-Nagheta Road; Nahan-Choor Dhar Mule Road and Dhola Kuwa-Dadahu Road.

Vehicles and conveyances

As has already been observed, there were in the middle ages, not to speak of the ancient times, no roads in the sense of the term prevalent at present. In the hilly, rugged and difficult area of the district, paths barely 0.45 m or so in width, ascending the hill sides or passing through the gorges and glens of various rivers or streams, were considered good communications by the local people. The means of transport, in such circumstances and conditions, can better be imagined than described. The people were poor, not enterprising, contented with their lot and self-sufficient with limited wants. These factors were responsible for unprogressive trade and consequently there was very little movement of commodities. Whatever movement of men and material was indispensable, would be effected through these narrow and sometimes dangerous paths either by means of such small pack animals as sheep and goats, with mules and ponies lending a hand wherever the condition of the path allowed them, or by men themselves carrying their loads on their backs. Litters and palanquins were used, even in those days, to a limited extent, to transport the sick and those in normal health who could afford and who preferred this mode of travel. Palanquins were also used to carry the bridegroom. But these conveyances were not practicable on all routes. As time marched on, awakening and effort came along though very slowly and almost imperceptibly, except in places important from the administrative point of view and those next to the plains of the Punjab, where development was a little better. In areas adjoining the plains, such as the Dun valley, bullock-driven carts gradually appeared on the scene, while in the higher hills mules and ponies came to be employed increasingly. All these means of transportation continued to render service (in fact these are still in existence) till the age of the wheel ushered in an era of easier and swifter means of transportation. The first car that ever rolled on the soil of Sirmur is said to have been that of Sir Louis Dane, the then Lieutenant-Governor of the Punjab, who visited Nahan *via* Barara and Kala Amb on 22nd October, 1910. It drew out almost all the population of Nahan to stand and stare at this novelty. Mechanical transport was first available only between Nahan and Kala Amb and Nahan and Paonta Sahib. It is not known how or at what rate the number of modern means of mechanised transport increased during all these years but at present the district can boast of having more than sixty government buses regularly plying on various roads. Besides many other departmental and private vehicles also ply in the district. Bicycles are by far greater in number although in the absence of their registration it is difficult to have an idea of their numerical strength. These are used only in the Paonta valley. The bullock cart has not yet vanished although it has fallen in number.

PUBLIC TRANSPORT

Prior to the nationalization of transport, the industry was entirely in

the hands of the private operators who usually did not possess comfortable vehicles then. Fluctuations in the rates of transportation were not infrequent. After the Merger, and in the year 1949, the Himachal Pradesh Government nationalized the road transport, both goods and passenger, throughout the territory including the Sirmur district. There are, therefore, no privately owned buses now in the district. There are, however, privately owned buses which run on the Nahan-Kala Amb-Ambala Road. Such buses are owned by the private companies who have entered into reciprocal arrangements with the Himachal Pradesh Government. As regards privately owned trucks, these ply all over the district under the governance of certain terms and conditions laid down by the Himachal Pradesh Government Transport Department.

State owned buses ply on the Nahan-Simla, Nahan-Ambala Cantonment, Nahan-Sarahan, Nahan - Nohra, Nahan - Hardwar, Nahan - Paonta, Nahan-Yamuna Nagar, Nahan-Renuka, Nahan-Amboa, Nahan-Tilokpur, Nahan-Bagthan, Nahan-Barara, Nahan-Dharwa, Sarahan-Kalka, Rajgarh-Kalka and Paonta-Renuka routes. The average number of passengers transported daily in the district is estimated to be in the neighbourhood of 3000.

Wherever a booking office of the Himachal Pradesh Government Transport exists, a waiting room has been attached for the convenience of the passengers. Barara, Yamuna Nagar, Hardwar and Ambala Cantonment outside the district, and Dadahu, Paonta Sahib, Rajgarh, Sarahan and Nahan, within the district, have a waiting room each. The private companies do not yet maintain any waiting room within the district.

The remoter corners of the district which are still beyond vehicular roads continue to be served by human labour and pack animals, namely, sheep, goats, donkeys, ponies and mules.

Rail roads

Raja Shamsher Parkash once resolved to get a railway link extended up to Nahan. *It is said that, in his drive to improve communications between Nahan and the nearest railway station at Barara, the ruler started with a bullock train. A team of bullock driven carts worked in relays between Nahan and Barara. The experiment failed, the failure, according to Kr. Ranzor Singh's *History of Sirmur*, being partly attributable to the carelessness of the functionaries. This failure of the bullock train is supposed to have egged the ruler on to the idea of a railway train. Mr. Prestige, a railway contractor and engineer, visited Nahan and approved the raja's plan. He suggested the construction of a Dehra Dun-Simla Railway Line *via* Nahan and the formation of a company with one third share of the ruler. The ruler agreed and also promised to supply, gratis, railway sleepers and land. Unfortunately, Mr. Prestige was too old for

* Ranzor Singh, *Tarikh Riyast Sirmur*, 1912, p. 346-47.

the execution of the scheme and the plan remained on paper when he passed away. The raja then turned to the idea of smaller project from Barara to Nahan and put Mr. William, another railway engineer, in charge of the State Public Works Department. Mr. William carried out a survey and formulated a scheme. Not long thereafter the raja's health appears to have suffered a temporary set back and perhaps the railway scheme was never revived.

At present there is no railway line in this district. Barara at a distance of 60 km from Nahan on the Northern Railway continues to be the nearest railway station. Nahan itself now has an out agency of Barara. The railway station at Ambala also serves the district.

WATERWAYS, FERRIES AND BRIDGES

Ferries

There is no river in the district fit for navigation. There are, however, ferries at some places. The ferries across the Yamuna connect this district with Dehra Dun.

Ferry at Rampur Ghat

The ferry crossing the Yamuna at Paonta (Rampur Ghat) is controlled by the Uttar Pradesh Government. The ghat lies on the Simla-Nahan-Paonta-Dehra Dun Road. From 1962 the contractor has put up a *jhula* over the Yamuna in addition to the boats, and one rupee per head is charged for crossing the river by this *jhula*. The *jhula* comes in very handy and useful when the crossing of the flooded river by boats becomes too difficult.

Ferry at Singpura Bhangani

The one across the Yamuna at Singpura Bhangani is under the Himachal Pradesh Government and is managed through the Public Works Department. People of Sirmur cross over it to Chuharpur in Uttar Pradesh for the sale of their agricultural produce and to purchase their necessities. The traffic takes place during autumn and winter and a large quantity of ginger produced in the hills of Sirmur is exported. Besides, chillies, ghee, potato and foodgrains like wheat, gram and maize are exported. People import edible oils, kerosene oil, cloth and utensils. There now exists a *jhula* at Singpura Bhangani too. Fifty *paise* per head are charged for the *jhula* service. During the rainy season, when boats cannot be used, the *jhula* is employed. A subsidiary ferry at Khojar Arain, upstream of the main ferry at Singpura Bhangani, has been declared as a public ferry.

Ferry at Bangran Ghat

A seasonal ferry at Bangran ghat is the oldest ferry inherited from the erstwhile Sirmur State. This ferry over the Giri river constitutes a

link between the Paonta valley and the Pahar Dun area of trans-Giri. The management of this ferry rests with the Himachal Pradesh Government.

Bridges

Raja Shamsher Parkash had, in his time, planned construction of an iron bridge across the river Giri, at village Palashala in tahsil Renuka. Necessary material was collected but for want of technical know-how the bridge could not be constructed and the material ran to waste.

Himachal Pradesh does not seem to have inherited from the predecessor regime any bridge worth the name except two small ones between Nahan and Kala Amb. The bridges built after the birth of Himachal Pradesh are described below.

Bata bridge (R. C. C. Slab)

This bridge over the Bata stream has been constructed by the Himachal Pradesh Public Works Department, at a cost of about Rs. 4.5 lacs during the First Five Year Plan period. It lies on the Simla-Nahan-Paonta-Dehra Dun Road. Near one end of it the Jagadhri-Paonta-Rajban-Rohru Road meets the road just mentioned.

Markanda bridge (R. C. C. Arch)

The Markanda stream has been spanned by a bridge constructed during the Second Five Year Plan period, by the Himachal Pradesh Public Works Department, at a cost of Rs. 1,89,600, on the Nahan-Paonta Road.

Giri bridge at Sataun

This suspension bridge across the Giri river, was constructed by the Himachal Pradesh Government, during the Third Five Year Plan period at the cost of Rs. 7,89,750 on the Jagadhri-Paonta-Rajban-Rohru Road.

Giri bridge (R. C. C. Arch) at Yashwant Nagar

This bridge across the Giri river was constructed by the Himachal Pradesh Public Works Department, during the First Five Year Plan period at the cost of Rs. 1,10,000, on the Solon-Menus Road.

Jalal bridge at Bagthan

This bridge has been constructed across the Jalal river at Bagthan, 45 km from Nahan. This new highway will not only provide the shortest link between the plains and upper Mahasu but will also reduce the distance between Nahan and Rajgarh by 38 km. The following bridges are in the process of being constructed.

A bridge is being constructed over the Jalal river at Dadahu on the Nahan-Dadahu-Rajban Road. On the Simla-Nahan-Paonta-Dehra Dun Road, a bridge over the Yamuna is proposed to be constructed forming an important link between Himachal Pradesh and Uttar Pradesh. Two bridges, one over the Baskalti and the other over the Menus will be built on the Jagadhri-Paonta-Rajban-Rohru Road.

Public transport by water

Public ferries have already been described. The other modes of public transport by water are very old fashioned. *Bharla, drain* and *sarnai* are antique conveyances. The basic principle of a *bharla* has the buoyancy of empty hollow things. Dried and emptied gourds, empty kerosene oil canisters and the like, are massed and bound together to provide a floating foundation to a raft pieced together out of bamboo stalves. By and large the movement is created by the natural flow of the water, because the *bharla* is never used upstream. When it reaches its downstream destination, it has, to be brought back all the way over land at its starting point. For the purpose of controlling its direction, a solitary wooden or, which is not very long, is the only device usually utilised.

A *drain* is inflated buffalo-hide, while a *sarnai* is an inflated goat-skin. A single *drain* would bear, at the most, a couple of persons, one of them constituting the crew and the other passenger. A single *sarnai* would not admit of any passenger at all. But two or more of either *sarnai* or *drain* fastened together to support, say, an overturned cot, would mean much more accommodation. The *drain* and the *sarnai* also are used downstream. No oar is usually used to control direction, the operator making do with his hands and feet.

These ancient conveyances by water are used not merely for personal and domestic service but also for hire and for wages. Thus, next to the public ferries, they constitute the public transport by water, however crude, however humble, and however inefficient. At first sight ridiculous to modern ideas of water transport, the *bharla*, the *drain* and the *sarnai* are not to be despised, because, for all their seemingly unsatisfactory, they render quite good service to the people, in the absence of anything better. It is not the human beings alone who are transported by these means. Wood, grass, foodgrains, and a number of other necessaries of life are also carried across water by these devices. The Yamuna and the Giri are, practically, the only rivers admitting of such public transport by water.

TRAVEL AND TOURIST FACILITIES

In the times of the princely regime, there was no department entrusted with, or other organised effort concerned with, tourism or the comfort of day-to-day travellers. These did exist a tradition and the practice of constructing serais, dak bungalows and rest-houses and of providing accommodation in temple premises to travellers. In exceptional cases this accommodation in the serais was partly of a superior quality to cater for higher class of travellers. Quite a number of constructions of this order came to Himachal Pradesh as a legacy from its predecessor regime. Most of these buildings are still extant and serviceable. In a few cases renovations and expansions have changed the very buildings out of recognition. Touring officers of gorvenment also used to take advantage of these

facilities, in particular, the dak bungalows and the rest-houses. After Independence and the Merger, a conscious, planned and organised drive has been on to improve travel and tourist facilities. There are now regular departments of Public Relations and Tourism. At Nahan itself, there now exists a Tourist Information Bureau. Already much has been achieved. Some new buildings have been constructed and a number of facilities and amenities provided in various places. Much more is still in view and one can look forward to a day when the tourist potential of the district, which is very considerable, will have been fully tapped. In the following paragraphs details are briefly discussed :—

Nahan tahsil

Kala Amb serai—This spacious serai of pukka masonry was built at Kala Amb in 1872 by Kr. Surjan Singh. It has ample accommodation and is occupied almost all the year round. The building is still in good condition. A short distance onwards Nahan from Kala Amb there is also a small rest-house by the road side.

Forest inspection hut at Tilokpur—Situated at a distance of about 24 km from Nahan proper this small hut comes in handy to government officers travelling on duty or to tourists.

Nahan proper

Circuit house—Inherited from the erstwhile Sirmur State, the building and its premises, have been very substantially renovated and expanded. It has four sets. There are also a number of out houses for the staff and attendants accompanying the visitor. The compound presents a neat look, well kept garden and a small lawn, well laid out. The circuit house is under the care of the Public Works Department. It is meant for certain senior government servants and dignitaries.

Municipal rest house—Next door to and below the circuit house there is a newly constructed municipal rest-house containing four sets.

Public works department rest-house—Originally constructed during the state regime, and improved beyond recognition, this rest-house has now eight sets.

Foundry rest-house—The Nahan Foundry has its own rest-house, under the control of the General Manager of the Foundry, primarily meant for the needs of the foundry but, with permission, is available to others also.

Dharmsala—There is a dharmsala called the Hindu Dharmsala controlled by a committee of the local residents. The dharmsala provides facilities for the tourists also for whom they have recently constructed decent suites in the upper storey along with attached sanitary fitted bath-rooms.

Banethi rest-house—Coming down from the erstwhile Sirmur State, this rest-house consists of two furnished sets and common dining room. It is in the charge of the Forest Department.

Jamtah rest-house—It is an old building, moderately furnished, having two sets.

Paonta tahsil

Paonta Sahib—There is a municipal pavilion (rest-house) at Paonta Sahib containing four sets on either side of the building.

The Public Works Department also maintains a partly single-storey and partly a double-storey class I and II rest-house here consisting of six furnished sets. The Tourism Department of Himachal Pradesh Government has recently constructed a tourist bungalow near the pavilion.

Khara rest-house—It has been constructed by the Forest Department. It lies at a distance of about 8 km from Paonta Sahib towards north-east, and is situated in the midst of thick sal forest.

Majra rest-house—Situated at about 13 km from Paonta Sahib towards Nahan, this furnished rest-house, maintained by the Forest Department, has come down from the state regime. It has serparate servant's quarter.

Simbal Bara inspection hut—Located about 14 km west of Majra, this inspection hut, also constructed by the Forest Department, contains accommodation capacity of two bed-rooms. It is located in the middle of a thick sal forest which was, once abode of tigers.

Bhangani inspection hut—Lying at about 19 km east of Paonta Sahib, this inspection hut is also maintained by the Forest Department.

Sataun rest-house—Maintained by the Public Works Department this rest-house contains two sets and is located on a spur at the foot of a hill. It is about 19 km from Paonta Sahib on the left bank of the Giri.

Renuka tahsil

Dadahu rest-house—The Public Works Department rest-house at Dadahu, has two sets. It is meant for the use of class III touring officials, though frequently it is occupied by officers of higher grade also.

Renuka rest-house—This furnished rest-house was constructed by the Forest Department after the Merger. It contains four sets. It is located on the bank of the famous Renuka lake in picturesque surroundings.

Haripur rest-house—Maintained by the Forest Department this old rest-house built at high altitude consists of two sets. It is located on the famous Haripur Dhar where there once used to be a fort at a distance of about 32 km from Dadahu.

Pachhad tahsil

Sarahan rest-house—Maintained by the Public Works Department, this rest-house, at the headquarters of tahsil Pachhad, consists of two furnished sets, and is located on a top of the hill overlooking a wide valley enclosed by green hills.

Rajgarh rest-house—Constructed by the Forest Department, this rest-house contains two sets. It lies at a distance of about 40 km from Solon. Another rest-house at Rajgarh has been recently completed by the Public Works Department. It is the biggest and the most elegant rest-house in the district.

Haban rest-house—Towards north-east from Rajgarh lies the Haban rest-house at a distance of about 15 km. Inherited from the erstwhile state regime, this rest-house in the interior of Pachhad area contains two sets.

Thandi Dhar rest-house—This rest-house is maintained by the Forest Department. It contains two sets. It is about 8 km from Rajgarh in the midst of thick forest.

POSTS, TELEGRAPHS AND TELEPHONES

Posts

The history of the organisation of the Postal Department in Sirmur State dates back to the reign of Raja Shamsher Parkash. A post office was opened by the then British Government at Nahan. But this worked only for the Nahan town. Even for Nahan the mail was received only once a week. This proved inadequate for the business community. There was also difficulty in delivering letters to the villagers in the interior addressed to them by their relatives working outside the state. There was no other post office in Sirmur. The raja therefore, opened his own post offices in the tahsils in 1887 on the pattern of the post offices of the British Government in India and attached a mail runner and a post-man to each of them. These post offices, after receipt of mail from the Nahan post office, distributed it further in the villages every week. For still remoter areas village school teachers were entrusted with the work. This was a great boon to the villagers. The raja got his own postal stamps of various denominations printed in London for use in the state. In course of time the post offices opened by the ruler at Sarahan, Renuka, Paonta Sahib, Majra, Shalai, Sangrah, Rajgarh and Nahna Tikar were handed over to the British Government on certain conditions, the principal one being that the government should maintain a tonga service between Nahan and Barara Railway Station and would keep a landau for the raja's use whenever he made a trip to Barara. The tonga service was subsequently discontinued when mails, by 1934, came to be carried on a motor lorry. The free use of a landau was then replaced by that of a motor car which was kept reserved for the purpose. After Independence, there has been an enormous expansion of postal services as will be seen below.

The mail for the entire district is now primarily received at Ambala Cantonment and brought to the sub post office at Nahan by Himachal Pradesh Gorvernment bus. It is then carried on to the other bus heads in the district. There is no head post office in this district but there exist six sub post offices located at Nahan, Rajgarh, Dadahu, Sarahan, Paonta Sahib and Majra. Nahan sub post office has fourteen branch post offices located at Banethi, Chakli, Dhola Kuwa, Jamtah, Kala Amb, Kaulonwala Bhud, Kilar, Haripur Khol, Purowala, Shambhuwala, Surla, Tilokpur, Barman Papri and Gagol Sakor. Sarahan sub post office has fifteen branch post offices located at Bag Pashong, Bagthan, Digar Kinar, Janot, Jahar, Kaloh, Kuji, Machher, Malhoti, Mangarh, Narag, Sarsu, Upron, Maindu Bagh and Wasni. There are fourteen branch post offices under Rajgarh sub post office located at Bhuriya, Chorwa Dhar, Darabla, Haban, Jadol Taproli, Leo Nana, Rohen Ghat, Saneodidag, Sanora, Shaya Chhahroon, Serjagas, Sargaon, Dimbar and Thorniwar. Paonta Sahib sub post office has under its control eighteen branch post offices located at Badhana, Bhangani, Bata Mandi, Gorkhuwala, Jamna, Kamrau, Kando Bhatnol, Korga, Nagheta, Nainidhar, Nihal Garh, Rajpur, Sataun, Shalai, Shilla, Shibpur, Tatyana and Timbi. Dadahu sub post office has under its control twenty-eight branch post offices located at Charna, Deva-Manal, Siyun, Andheri, Bakras, Barog, Bharog Baneri, Bhawai, Bhatgarh, Birlah, Boghdhar, Gandhuri, Kiari-Gundah, Kurag, Koti Dhaman, Lana Chaita, Millah, Nohra, Parara, Poonar, Punog, Rajana, Sangna, Sertendola, Thana Kashog, Ludhiyanah Kathwar, Sangrah and Kotla Mullar. More and more places are being provided with branch post office as the years pass and the above list may well be expected, before long, to get out of date by the addition of new names.

An idea may be formed of the size of the postal service in the district from the business transacted during the year 1958-59. They received, carried and delivered 21,04,541 letters and other postal articles, booked for issue 83,209 money orders and paid as many as 23,839 money orders. Appendix XVI to this gazetteer contains statistics relating to the working of the post offices since 1901-02 to 1966-67 and indicates the pace of progress of this public service during all these years.

Telegraphs

The telegraphs appeared on the scene in Sirmur during 1885 when Raja Shamsher Parkash introduced it in his state by giving a contract to the British Government at five hundred rupees per annum, to open a telegraph office combined with a post office at Nahan.

Up to March 1957, two post offices, i.e. the Nahan post office and the Paonta Sahib sub post office were rendering telegraphic service. The post offices at Sarahan, Dadahu, Majra and Rajgarh were authorised and equipped to undertake telegraphic work after 1957. The following table

will help to give an idea of the telegraphic work these offices have been doing during the recent years :—

Years	Number of telegrams issued	Number of telegrams received	Number of T.M.Os. issued	Number of T.M.Os. received
1954-55	4,938	5,894	108	231
1955-56	5,210	7,467	198	249
1956-57	6,377	7,100	203	257
1957-58	6,660	8,157	259	295
1958-59	6,703	8,114	273	314
1959-60	6,571	7,943	297	342
1960-61	6,619	8,206	283	331
1961-62	6,423	8,131	302	357
1962-63	6,502	8,084	319	316
1963-64	6,676	8,247	298	321
1964-65	6,734	8,407	334	387
1965-66	6,692	8,319	321	383
1966-67	6,823	8,496	342	402

Telephones

A manually operated telephone exchange board of ten points worked on the battery system was located in the Foundry premises and was put into operation in Nahan during the year 1946-47. The durbar office, the palace, the A.D.C. in charge, the department of Civil Supplies, the guest house, the police station, the Public Works Department office, the Conservator of Forest's office, the District Collector's office, the power-house and the police post Kala Amb were connected by telephone. The telephone system was under the management of the General Manager Nahan Foundry.

Later the telephone exchange at Nahan was, besides having local points, linked with Paonta Sahib, Sarahan, and Dadahu. This new exchange has been functioning since 19th November 1950. On August 31, 1951, it was taken over by the Posts and Telegraphs Department. With the recent installation of a one hundred line board, the capacity of the Nahan telephone exchange has been doubled. The exchange can now meet the demands of the offices and the public. Previously there was only a plain physical line between the Nahan telephone exchange and Ambala. Thus the calls used to mature after waiting for long hours. On this line now a single channel carrier system has been installed to provide a second outlet for Nahan-Ambala. There is also a telephone specially installed at Paonta Sahib and linked for a specific service with the irrigation office situated at Dadupur. Mainly speaking, the rise and fall of the level of water of the Yamuna, during rainy months, is conveyed over it. There is one public call office at Nahan in the post office. A public call office at Paonta Sahib has twenty-eight connections and two extensions also. At Majra the public call office has no extension. Public call offices at Sarahan and Dadahu have thirteen and twenty-two connections respectively.

The following table shows the working of the telephones in the Nahan exchange :—

Year	Number of telephone subscribers	Number of public trunk call offices
1947-48	21	1
1948-49	17	1
1949-50	19	1
1950-51	25	2
1951-52	28	2
1952-53	37	3
1953-54	44	3
1954-55	57	3
1955-56	63	4
1956-57	66	4
1957-58	77	4
1958-59	84	4
1959-60, 1960-61, 1961-62	Not available	
1962-63	72 (with 15 extensions)	5
1963-64	84 (with 14 extensions)	5
1964-65	105 (with 19 extensions)	5
1965-66	111 (with 23 extensions)	5
1966-67	167 (with 22 extensions)	1

Radio and wireless stations

There is no wireless station within the district, except three police wireless stations restricted to certain specific duties. The use of radio is, however, on the increase. During the year 1952 the number of radio sets within the limits of Sirmur was one hundred and eighty-two. It rose to two hundred and twenty-nine in 1953, to two hundred and fifty-seven in 1954, to two hundred and sixty in 1955, to three hundred and fifty-one in 1956, to four hundred and sixty-five in 1957, to four hundred and eighty-three in 1958, to five hundred and three in 1959, to five hundred and nineteen in 1960, to five hundred and forty-three in 1961, to one thousand two hundred and six in 1962, to one thousand three hundred and ninety-three in 1963, to two thousand and ten in 1964, to two thousand two hundred and sixty in 1965, to two thousand eight hundred and forty-seven in 1966 and to four thousand three hundred and forty in 1967.

The police wireless station at Nahan was opened during the month of December 1955. The wireless stations at Sarahan and Shalai were opened in 1964 and 1965 respectively. These are under the control of the Police Department.

Organisations of owners and employees in the field of transport and communication

Transport in Himachal Pradesh is a nationalised industry. The question of any organisations of owners, therefore, does not arise. As for the employees, there is a union of workers registered under *the Indian Trade Union Act, 1926*, known as The Himachal Government Transport Worker's Union, Nahan. The Union was registered in 1959. It bears a good number of members on its roll belonging to all categories of workers from the operational and workshop staff. The working of the Union is based on the lines prescribed in the *Trade Union Act*, and the rules framed thereunder.

There is no union of the employees of privately owned transport.

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS

In the absence of adequate material justifying a separate chapter this topic has been dealt with in chapter IX 'Economic Trends'.

CHAPTER IX

ECONOMIC TRENDS

LIVELIHOOD PATTERN

According to the 1951 census, the occupational distribution of the population of the Sirmur district was as follows.

Sl. No.	Name of class	Population
I.	Cultivators of land wholly or mainly owned and their dependents	1,12,035
II.	Cultivators of land wholly or mainly unowned and their dependents	32,170
III.	Cultivating labourers and their dependents	2,184
IV.	Non-cultivating owners of land, agricultural rent receivers and their dependents	755
V.	Production other than cultivation	6,455
VI.	Commerce	3,786
VII.	Transport	932
VIII.	Other services and miscellaneous sources	7,760

Appendix XVII further shows details of all the categories of persons supported by occupations other than cultivation.

The last census held in 1961, reveals that out of the total population of 1,97,551 the number of workers is 1,16,058. The occupational distribution of the population is as follows :—

Sl. No.	Name of class	Population
I.	As cultivator	92,075
II.	As agricultural labourer	1,982
III.	In mining, quarrying, live-stock forestry, fishing, hunting and plantation orchards and allied activities	750
IV.	At household industry	8,507
V.	In manufacturing other than household industry	1,384
VI.	In construction	3,172

Sl. No.	Name of class	Population
VII.	In trade and commerce	1,082
VIII.	In transport, storage and communications	499
IX.	In other services	6,607
X.	Non-workers	81,493

Prices

The history of the price line, from 1911 to 1967, can be traced from Appendix XVIII. The Ist table indicates quinquennium retail prices of essential commodities in seers and *chhataks* per rupee for the first ten years and annually in respect of the subsequent period. With the same order of periodicity the next statement shows wholesale prices of those essential commodities in rupees per maund.

Table II containing wholesale prices of various commodities shows an upward trend throughout the period from 1911 to 1967 except for the decade between 1931 to 1940. During the decade 1931 to 1940 the prices of these commodities remained lower than even in the decade ending 1920. The wholesale prices of all these commodities rose, during the last fifty-six years under study, as high as four times their level in the year 1911. A sudden increase in prices during the decade 1946-55 gave an average of almost double the prices prevalent in 1911. During all these years prices were rising continuously. The last decade (1951-60) saw a great inflation in the wholesale price of rice as compared to the previous decade (1941-1950).

Table I indicates, the retail prices in respect of wheat, gram, maize, rice and ghee showed generally a similar trend as in the wholesale prices of these commodities. For potatoes, the retail price, during the last two decades, went as high as four times the prevailing price during the years 1911 to 1915. During the years 1916 to 1940, the retail prices continued to show an upward trend, but there was no significant and sudden increase.

Wages

The following statistical picture, based on the available information, indicates the rising trend of wages of skilled and unskilled labour per day or per month from 1911-12 to 1931-32 and 1947-48 to 1967-68.

	Wages of labour per day				Bullock carts per day	
	Skilled		Unskilled			
Year	Highest	Lowest	Highest	Lowest	Highest	Lowest
	Rs. As. P.	Rs. As. P.	Rs. As. P.	Rs. As. P.	Rs. As. P.	Rs. As. P.
1911-12	Not available				2 12 0	2 0 0
1916-17					2 12 0	2 0 0
1921-22	0 14 0	0 9 0	0 9 0	0 7 0	2 12 0	2 0 0
1926-27	1 6 0	0 13 0	0 6 0	0 4 0	4 0 0	2 0 0
1931-32	1 6 0	0 12 0	0 8 6	0 2 6	4 0 0	2 0 0

	Skilled						Unskilled			
	Blacksmith		Carpenter		Mason		Mate		Beldar	
	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest	Highest	Lowest
Year	Per day		Per day		Per month		Per month		Per month	
1947-48	3.25	—	—	3.25	—	—	—	—	—	—
1948-49	3.25	—	—	3.25	—	—	—	—	—	—
1949-50	3.50	—	—	3.50	—	—	—	—	—	—
1950-51	3.50	—	—	3.50	—	—	—	—	—	—
1951-52	3.50	—	—	3.50	—	—	—	—	—	—
1952-53	2.84	—	—	3.39	—	—	—	—	—	—
1953-54	3.50	—	—	3.50	—	—	—	—	—	—
1954-55	3.50	—	—	3.50	—	65.00	56.25	—	50.00	—
1955-56	3.50	—	—	3.50	70.00	56.25	50.00	50.00	35.00	—
1956-57	3.50	—	—	3.50	65.00	62.00	—	57.00	—	—
1957-58	4.00	—	—	4.00	70.00	62.00	—	57.00	—	—
1958-59	3.92	—	—	4.00	135.00	62.00	—	57.00	—	—
1959-60	4.00	—	—	4.75	135.00	62.00	—	57.00	—	—
1960-61	4.00	—	—	5.00	—	—	—	—	—	—
1961-62	4.58	—	—	5.64	—	—	—	—	—	—
1962-63	4.08	—	—	5.02	—	—	—	—	—	—
1963-64	5.16	—	—	5.79	—	—	—	—	—	—
1964-65	6.00	—	—	6.38	—	—	—	—	—	—
1965-66	5.70	—	—	6.35	—	—	—	—	—	—
1966-67	5.89	—	—	6.41	—	—	—	—	—	—
1967-68	6.93	—	—	6.97	—	—	—	—	—	—

There was, in the past, no system of employment of agricultural labour as economic conditions and patterns of agricultural activities were simpler then and, to some extent, different from, those obtaining now. The old gazetteers compiled in 1904 and 1934 have described, identically, the contemporary condition of wages in these terms *"In the hills, daily labourers are not employed for agricultural work. Kolis generally work for the cultivators in return for a share of the produce, and they are indispensable to every village. Extra labourers are required to help in ploughing, manuring and weeding and for this the neighbours are invited, some one plays the *dhol* and the rest work, all receiving some *sattu* at noon and a meal in the evening. In the level tracts of the Dun and Nahan tahsil, however, hired labour is employed at harvest time, and paid in kind. If wages run high, ten sers (kham) per head are paid, if low six or seven *sers* but as much as twenty-five *sers* per head have been paid. Rates of cash wages

* *Gazetteer, Sirmur State*, Part A, 1934, p. 88.

have increased considerably during the last 20 years. For cultivators, four annas a day is the usual wage and a higher rate is paid for other kinds of labour, carriers paid six annas per stage. At Nahan in building works men earn six to eight annas daily and women four to six annas. The Chamars, Kolis, Dumras and the poorer Muhammadans and Purbias work as labourers. Kolis in Nahan are generally masons and earn about one rupee a day which is also the usual wage for carpentry."

The present rates and level of kind wages are, more or less, as follows. Blacksmiths and Badis get 19 kg of grain for each plough after each harvest. Similarly shoemaker is entitled to 19 kg of grain per male and 15 kg per female, of his customers, provided he supplies a pair of shoes to each of them. A barber at each harvest gets 7 kg of grain per male in the family. He has to attend each house, for his duty, at least once in a fortnight. Each village menial gets, at the time of wedding, food and some cash ranging from rupee one to five. The maximum share goes to the barber who has to perfrom a greater role during a marriage than other menials. Labour is still hired at the time of harvests etc. Each labourer is paid according to the tradition, 4 kg of foodgrain per day in addition to meals and tea, served twice a day, and, tobacco, given after suitable intervals. Sometimes, more may be exacted by a labourer in case the employer needs him badly and no alternative is available. Another customary payment is in the shape of *bhara* (a load of a harvested crop as much as could come within folded arms) at the time of each harvest.

These customary payments are, however, on the brink of extinction as wages in cash are driving them away. In case of cash payment, two rupees a day per head are paid in addition to one meal. A porter may demand two to three rupees per stage. A labourer engaged in building works charges rupees two to two-and-a half, daily, and a mason up to rupees five a day and so also a carpenter. The following table denotes the daily cash wages of agricultural labour, as were prevailing during the years 1947-48 to 1967-68.

Year	Field labour Rs.	Other agricultural labour Rs.	Herdsmen Rs.
1947-48	—	2-0	1-8
1948-49	—	2-0	1-8
1949-50	—	2-0	1-8
1950-51	—	2-0	1-8
1951-52	—	2-0	1-8
1952-53	2-9	1-9	1-11
1953-54	2-8	2-8	2-0
1954-55	2-8	2-8	2-0
1955-56	1-8	1-8	2-0

Year	Field labour Rs.	Other agricultural labour Rs.	Herdsmen Rs.
1956-57	1·75	1·75	2·00
1957-58	2·00	2·00	2·00
1958-59	2·00	2·00	2·00
1959-60	2·00	2·00	2·00
1960-61	—	2·00	2·00
1961-62	2·00	2·25	2·00
1962-63	2·25	2·25	2·00
1963-64	2·50	2·25	2·00
1964-65	2.74	2·29	—
1965-66	2·85	2·76	—
1966-67	2·96	2·91	—
1967-68	3.29	3.11	—

General level of employment in different occupations

According to the 1951 census about 88·6 per cent of the people were dependent, directly or indirectly, upon agriculture. The remaining 11·4 per cent were engaged in non-agricultural occupations. Of the people depending on agriculture, 76.1 per cent were cultivators of land wholly or mainly owned and their dependents, 21.9 per cent cultivators of land, wholly or mainly unowned, and their dependents, 1.5 per cent cultivating labourers and the rest 0.5 per cent were non-cultivating owners of land and rent receivers etc. Among the non-agricultural populace, 34.1 per cent were engaged in production other than cultivation, 20 per cent in commerce, 4.9 per cent in transport and the rest i.e. 41 per cent in other services. Of the total population, 36.1 per cent were self supporting, 37.4 per cent earning dependents and 26.5 per cent non-earning dependents.

In the last census, 46.68 per cent of the people were returned as cultivators. About one per cent people were shown as agricultural labourers. Mining, quarrying, live-stock and allied activities employed an insignificant percentage of .3. 4.36 per cent of the population derived their livelihood from household industries. Manufacturing other than household industry engaged, ·70 per cent people and 1.60 per cent population deployed themselves in constructional work. Trade and commerce provided jobs to a meagre number representing .54 per cent of the people. Transport, storage and communication occupied .20 per cent. 3.30 per cent persons were engaged in other services and 41.20 per cent people were returned as non-workers.

Population shifts

The main source of livelihood of the population is essentially agriculture. This district, as compared to other districts of Himachal Pradesh,

has considerable number of factories employing a good number of persons. Mineral potentialities are estimated to be high, and, if the estimates prove to be correct, the district has a bright future and much scope for industrialisation, in view of its nearness to plains and comparatively easier means of communication. So far, the shift of population from agriculture to industries, although already begun, is almost imperceptible.

But with the change over from the present agricultural economy to the industrial economy, the population shift from the former to the latter will undoubtedly increase.

Employment exchanges

There is only one employment exchange at Nahan, established on the 3rd December, 1959. The data given in the following tables I and II, speak for its achievements and its normal functions. Its functions are the registration of employment seekers, recording of vacancies from the public establishments, placement of applicants, collection and dissemination of employment market information and occupational distribution of applicants on the live registers of the exchange.

Table I

Period (year)	Number of candidates registered				Number of vacancies registered
	Clerical	Skilled	Unskilled	Total	
1959 (3-12-59 to 31-12-59)	164	20	281	465	60
1960 (1-1-60 to 31-12-60)	407	107	1275	1789	655
1961 (1-1-61 to 31-12-61)	341	128	1492	1961	640
1962 (1-1-62 to 31-12-62)	413	209	1697	2319	933
1963 (1-1-63 to 31-12-63)	34	58	2396	2488	1144
1964 (1-1-64 to 31-1-64)	8	44	2292	2344	1126
1965 (1-1-65 to 31-12-65)	32	53	3044	3129	1395
1966 (1-1-66 to 31-12-66)	23	32	3287	3342	1558
1967 (1-1-67 to 31-12-67)	5	40	3951	3996	1248
1968 (1-1-68 to 31-12-68)	10	22	3136	3168	1225

Period (year)	Number of candidates placed Clerical	Skilled	Unskilled	Total	At the end of the period No. of live registers	Vacancies being dealt with
1959 (3-12-59 to 31-12-59)	8	—	—	8	449	51
1960 (1-1-60 to 31-12-60)	86	45	333	464	624	99
1961 (1-1-61 to 31-12-61)	108	36	341	485	1838	159
1962 (1-1-62 to 31-12-62)	197	58	403	658	848	113
1963 (1-1-63 to 31-12-63)	20	70	746	836	971	108
1964 (1-1-64 to 31-12-64)	38	69	551	658	939	305
1965 (1-1-65 to 31-12-65)	73	119	662	854	725	174
1966 (1-1-66 to 31-12-66)	28	111	729	868	1824	492
1967 (1-1-67 to 31-12-67)	13	85	612	710	1128	147
1968 (1-1-68 to 31-12-68)	32	31	617	680	2875	194

Table II

Number of live registers of applicants for employment in

Period (year) At the end of the year	Industrial supervisory services	Skilled and semi- skilled services	Clerical services	Educational services	Domestic services	Unskilled services	Other services	Total
1959 (on 31-12-59)	20	20	150	14	72	128	45	449
1960 (on 31-12-60)	8	39	80	20	—	361	116	624
1961 (on 31-12-61)	20	61	188	125	45	771	628	1838
1962 (on 31-12-62)	26	49	75	53	3	459	183	848
1963 (on 31-12-63)	17	66	52	69	37	158	572	971
1964 (on 31-12-64)	25	9	2	17	23	215	648	939
1965 (on 31-12-65)	16	17	2	41	51	74	524	725
1966 (on 31-12-66)	18	3	3	28	63	72	615	802
1967 (on 31-12-67)	39	11	5	37	97	82	857	1128
1968 (on 31-12-68)	99	19	10	83	179	158	2327	2875

A district committee to advise the employment exchange, on problems relating to employment, on creation of employment opportunities and generally on the working of the employment exchange, has been constituted under the chairmanship of the Deputy Commissioner. It is composed of Members of Parliament, and Legislative Assembly representing the district as well as those of the employers and workers.

The scope of the employment service to be rendered by the organisation which, in the beginning, was confined only to placement activities, has since been extended to cover other fields e.g. collection of employment market information and vocational guidance service. At the state level a technical working group on employment market information has also been constituted comprising the Secretary Industries, functioning as Chairman, the Director of Employment, the Deputy Development Commissioner, the Director of Economics and Statistics as its members, and, the Employment Market Information Officer, as the Secretary. The purpose of the board is to advise the government on the implementation of the scheme for the collection of employment market information. *The Employment Exchanges (Compulsory Notification of Vacancies) Act, 1958* came in to force in Himachal Pradesh from Ist September, 1961.

National planning and community development

Prior to the attainment of Independence by the country and the merger of the princely states into the Union of India, national planning and community development did not figure in the governmental activities of Sirmur. Once in a while a progressive ruler would pay some attention to development work, but this happened seldom and, then too, not in a systematic and comprehensive manner. Some department might take some developmental steps either primarily meant for governmental purposes, with public benefit accruing merely incidentally, or primarily for the good of the people, but no co-ordinated developmental activity by various concerned departments under a consciously and deliberately prepared plan for the all-round development of the community at large, was at all known at any stage of the history of Sirmur. Previously there was no department, no office, and no functionary entrusted with anything like the planning or the execution of community development.

After the Government of India launched the community development programme, Himachal Pradesh, and the Sirmur district as a part of the Pradesh, received due share of this new aspect of governmental activity. As a result, a pilot project and some community projects were started in certain districts of the Pradesh.

Pilot projects rural man-power programme—Agricultural operations in rural areas of Himachal Pradesh are seasonal and much man-power goes waste over long stretches of slack agricultural seasons. In order to put this rural man-power to productive use, pilot projects in rural development were

introduced in the Pradesh, as elsewhere in the country, from 1960-61. These projects have the dual purpose of providing employment opportunities to the workless agriculturists and other kinds of rural man-power and of creating community assets, especially those conducive to agricultural production. In Sirmur, the programme was initiated during the year 1961-62 in Shalai block. By now, as many as five blocks of the district have been covered under the programme.

The community development and national extension service programme in Sirmur district was launched with effect from the 2nd October, 1953 with the opening of a community development block in Paonta Sahib and a national extension service block in Pachhad. During the Second Five Year Plan, two more national extension service blocks, namely, Sangrah and Shalai were opened. Subsequently, Nahan pre-extension block was started during the Third Five Year Plan.

The following table indicates the dates of starting and subsequent conversion of these blocks into other stages.

Sl. No.	Name of block	Tahsil covered	Date of start and initial allotment	Date of conversion into stage I	Date of conversion into stage II	Post stage II	Area in hectares	*Gram* panchayats
1	2	3	4	5	6	7	8	9
1.	Paonta	Paonta	2-10-53 (as C.D.)	—	1-4-59	1-4-64	37009	18
2.	Pachhad	Pachhad	2-10-53 (as N.E.S.)	—	1-7-59	1-7-64	81992	29
3.	Sangrah	Renuka	2-10-56 (as N.E.S.)	2-10-56	1-10-63	1-10-68*	46779	17
4.	Shalai	Renuka	2-10-56 (as N.E.S.)	2-10-56	1-10-63	1-10-68*	39674	13
5.	Nahan	Nahan	1-4-62 (as pre extension)	1-4-63	1-4-68	1-4-73*	19227	10

The Himachal Pradesh Government has also set under the above development block five sub-blocks, namely, Rajgarh (under Pachhad block), Sataun (under Shalai block), Naura and Rajana (under Sangrah block) and Kamrau (under Paonta block).

The community development and national extension service programme in these blocks of the district, is implemented according to pattern laid down by the Government of India, Ministry of Community Development. The community development blocks in stage I and II are provided to incur an expenditure of Rs. 1200000 and Rs. 500000 for a period of five years

* Proposed date

respectively. These amounts are further allocated to different heads for developmental purposes.

In the post-stage II phase (by which the blocks become permanent units of planning and development), a sum of rupees one lakh annually is provided from the non-plan allocations under various heads like agriculture, animal husbandry, etc. so that the developmental activities may be maintained on the same scale as in the stage II.

Institutional patterns have been developed from village level to the administrative level so as to fully associate non-official with the planning and implementation of the community development programme. These institutions are the village panchayats (*gram* panchayats) and co-operatives at the village level, the block development committee at the block level and *Zila Parishad* at the district level.

At the village level the *gram* panchayats are constituted by the Panchayat Department for the execution of development schemes. In relation to the community development programme the *gram* panchayats form primarily and mainly the executing agency of a number of development works to be done within their territorial jurisdiction. With a view to securing the maximum possible amount of co-operation from the public it has been laid down that works relating to the construction of irrigational channels and aqueduct involving an expenditure up to the limit of ten thousand rupees should be got done through the *gram* panchayats. Future maintenance, including repairs and renovations, has also been made the responsibility of these bodies.

At the block level there is a block development committee *(ad hoc)* constituted by the Development Department to prepare plans for the development of block and to review the actual progress achieved. The committee consists of all presidents of *gram* panchayats falling within the area of the block, all Members of Legislative Assembly elected from the area within jurisdiction of the block; Members of Parliament representing the area; one co-operator to represent the interests of co-operative societies; a social worker; a block convener of the Bharat Sewak Samaj and a convener of *lok karya kashetra* in the area of the block. These members elect a Chairman out of them. The Block Development Officer is the Chief Executive Officer of the *ad hoc* block development committee.

At the district level the old district planning and development advisory committee has been replaced by the *Zila Parishad* which came into existence from 26th January, 1962, as a result of the recommendations of the Balwant Rai Committee.

The functions of the *Zila Parishad* are mainly advisory in nature and include examination and approval of the budget of tahsil panchayats, distribution of funds allocated to the district by the government between

various tahsil panchayats, co-ordination and consolidation of block plans, consolidation of demand for grants from various blocks and supervision of the activities of the tahsil panchayats. The staff of the *Zila Parishad* is under the executive control of the Deputy Commissioner assisted by the District Panchayat Officer.

Achievements

A general idea of the main achievements in the Sirmur district under the community development programme during the First and Second Five Year Plan periods with various co-ordinated and concerted efforts can be had from the following table.

Item	Unit	During 1st Plan period	During 2nd Plan period	Total
1	2	3	4	5
Agriculture				
Distribution of improved seeds	Quintals	8,118	5,676	13,794
Distribution of chemical fertilisers	Quintals	689	2,219	2,908
Distribution of improved implements	Nos.	497	184	681
Agricultural demonstration	Nos.	860	1,858	2,718
Miscellaneous items such as compost pits dug and fruit trees planted	Nos.	22,261	58,566	80,827
Animal husbandry				
Improved animals supplied	Nos.	7	15	22
Improved birds supplied	Nos.	80,755	3,08,507	3,89,262
Public health and sanitation				
Drinking water sources renovated or disinfected	Nos.	1,279	1,728	3,007
Social education				
Literacy centres started and cultural film shows organised	Nos.	734	9,953	10,687
Women and children programme *i.e. Mahila samitis* and *mandals* started	Nos.	—	378	378

1	2	3	4	5
Communication				
New roads constructed and existing roads improved	Kilometres	3,729	14,877	18,606
Village and small industries				
Sewing machines, tools and appliances distributed	Nos.	—	126	126
Co-operative				
Societies started	Nos.	—	336	336
Panchayats				
Construction of roads, paths, *akharas*, *bowlis*, *kuhls* and culverts	Nos.	13,313	53,202	66,515

CHAPTER X

GENERAL ADMINISTRATION

During the princely regime the area now comprising the Sirmur district was divided into various divisions, called *parganas* or *waziris*, for administrative convenience. Each *waziri* was under the charge of a Wizier. For the maintenance of law and order there used to be a *Guldar*, a corruption of *ghaladar* meaning a store-keeper of grain, in charge of each *waziri*. He was also called *Jamadar* and had a *Barati* or chaprassi under him. These officials often used to live in the capital and visited their charges when they pleased. There were twelve *waziris* in all, namely, Dharthi and Khol, now forming Nahan tahsil; Pajhota, Keontan, Neori, Pachhad and Sain, now component parts of Pachhad tahsil; Dun and Giri-*par*, now included in Paonta tahsil; and, Karli, Palvi and Kangra, now constituting Renuka tahsil. Each of these *waziris* consisted of several *bhojes* which were further sub-divided into villages and *bases*.

Each *bhoj* had a *Siana* (headman) and over each group of two or more *bhojes* there was a *Chontru* or *Zaildar*. A *Siana* had a *Dhimedar* as his deputy, but the latter was not recognised as a public servant.

Subsequently during the reign of Raja Shamsher Parkash, the *waziris* were reconstituted into four tahsils, *viz*., Nahan, Renuka, Pachhad and Paonta, evidently each covering much larger area than the abolished *waziris*. Each tahsil was kept under the charge of a Tahsildar. Tahsils were further divided and sub-divided into *zails*, *patwar* circles and *mauzas*. In Nahan tahsil there were two *zails*, Daghera and Amrayun; Paonta tahsil included three *zails*, Haripur, Bhungarni and Kamrau; in Renuka tahsil the number of *zails* stood at eight known as Chiori, Sangrah, Bhawai, Mast, Gundahan, Sain, Shalai, and Haripur; and the Pachhad tahsil contained seven *zails*, namely, Deothi-Majhgaon, Dhamla, Rajgarh, Mangarh, Bhelan, Narag, and the jaghirs of Kanwar Ranzor Singh and Kanwar Randip Singh. In about 1943 the inaccessible hilly parts of the Pachhad and Renuka tahsils were formed into a sub-division under the charge of a *Naib*-Tahsildar. Again in about 1946 the sub-division was abolished and a fifth tahsil namely Pajhota was carved out.

The raja himself administered the state with the assistance of the Secretary. He exercised the powers of Financial Commissioner also. The revenue administration of the entire state was conducted by the Collector who also enjoyed the powers of a District Magistrate. At the tahsil level the Tahsildar was responsible for the collection of land revenue, disposal of revenue cases and the supervision of land records. He enjoyed the powers of Assistant Collector under *the Land Revenue and Tenancy Acts of Punjab* which were in force *mutatis mutandis*.

There were three sub-treasuries at Paonta Sahib, Dadahu and Sarahan, each under the charge of the local Tahsildar. The revenues of Nahan tahsil were credited to the *sadr* treasury. The raja himself was the Treasury Officer. There was a regular system of audit of accounts for which there was an Examiner of Accounts.

Immediately before the Merger, the government set up, at the higher levels, comprised a Legislative Assembly with Shri S. D. S. Chauhan as the President and the following ministers and officers :—

Serial number	Rank	Name
1	Chief Minister	Shri Shiv Raj Singh
2	Minister of Finance	Shri R. G. Abhi
3	Minister of Local Self Government	Shri Jai Gopal
4	Secretary Durbar Office	Shri Krishan Lal
5	Finance Secretary, Audit Officer & Treasury Officer	Shri B. S. Gautam
6	Chief Justice	R. B. Bhagat Jagan Nath
7	District & Sessions Judge	Shri Paras Ram Jain
8	Superintendent of Police	Thakur Jagat Singh
9	Chief Medical Officer	Dr. D.R. Verma
10	Chief Engineer	Shri Devi Dayal
11	Officer Commanding of the State Forces	Col. Hira Singh Bam
12	Comptroller of Household	Capt. Rao Raja Birendra Singh
13	In charge of Civil Supplies Department	Major Romharsan Singh
14	Conservator of Forests	Shri D. R. Malhotra

At the time of the Merger, there existed four tahsils *viz*. Nahan, Paonta, Renuka and Pachhad. Two sub-tahsils were created in 1965; sub-tahsil Shalai was carved within the tahsil of Renuka and sub-tahsil Rajgarh within the tahsil of Pachhad. The district now stands divided into tahsils, sub-tahsils, *kanungo* circles and *patwar* circles. The *patwar* circles are coterminus with the panchayat circles. The *zaildari* system has since been abolished. In Nahan tahsil there is only one *kanungo* circle with eight *patwar* circles known as Nahog, Surla, Papri, Tilokpur, Nahan, Bankalah, Naoni and Daghera. Paonta tahsil has two *kanungo* circles, namely, Sataun and Paonta. The Staun *kanungo* circle has eight *patwar* circles within it, known as Masu, Dugana, Tatyana, Kamrau, Sataun, Rajpur, Agrau and Korga. The Paonta *kanungo* circle has seven *patwar* circles, namely Bhangani, Shibpur, Paonta Sahib, Purowala, Majra, Dhola Kuwa and Kansar. The Renuka tahsil stands sub-divided into three *kanungo* circles *viz*., Sangrah,

Dana and Shalai. There are eight *patwar* circles in the Sangrah *kanungo* circle and their names are Lana Chaita, Parara, Dadahu, Sangrah, Rajana, Luddhiyanah, Sainj and Naura. The Dana *kanungo* circle includes nine *patwar* circles with the names of Jarag, Dana, Gandhuri, Bhawai, Tikri Dasakna, Baraul, Panog, Sangna and Nainidhar. The Shalai *kanungo* circle has seven *patwar* circles known as Milla, Gundhan, Bhatgarh, Bandal, Shalai, Gawali Peshmi and Koti-Dhaman. In Pachhad tahsil there are three *kanungo* circles, namely, Shellaich, Rajgarh and Sarahan. The Shellaich *kanungo* circle comprises eight *patwar* circles, namely, Dimbar, Matal Bakhog, Shaya, Shellaich, Dhamla, Rana Ghat, Karganun and Shellanji; the Rajgarh *kanungo* circle includes seven *patwar* circles known as Rajgarh, Boanath, Saneodidag, Kotla-Mangan, Mangarh, Wasni and Tikri; and the Sarahan *kanungo* circle has eleven *patwar* circles known as Bajga, Juhana, Bhalan, Rajon, Kathar, Narag, Bag Pashong, Sariya, Drabla, Naina Dharthi and Naina Ghar.

Each tahsil has been put under the charge of a Tahsildar and each sub-tahsil is in charge of *Naib*-Tahsildar. The Tahsildars stand vested with the powers of Magistrate II Class, Assistant Collector II Grade, Sub-Treasury Officer and Sub-Registrar. They exercise the powers of Assistant Collector I Grade too, in partition cases. There are three sub-treasuries located at Dadahu, Sarahan and Paonta Sahib.

Above the Tahsildars, in the rung of the administrative ladder, come the Magistrates. There are four Extra Assistant Commissioners who perform various executive functions and magisterial duties. One of these is designated as the Treasury Officer of the district treasury located at Nahan. Under *the Criminal Procedure Code* he is a Magistrate I Class and under *the Land Revenue Act* he is an Assistant Collector I Grade. He is also officer in charge of the motor licensing and taxation branch. The next Extra Assistant Commissioner is the Revenue Assistant. He functions as Magistrate I Class, Settlement Officer (Consolidation), Assistant Collector I Grade, and officer in charge of *sadr kanungo's* branch, election branch and the revenue accountant's branch. He has also been the managing officer under *the Displaced Persons (Compensation and Rehabilitation) Act 1955*. The third Extra Assistant Commissioner is the Compensation Officer. He is a Magistrate I Class and the Land Acquisition Officer and the officer in charge of the local-self government branch and the custodian branch. Since 1959 there has been functioning yet another Extra Assistant Commissioner designated as Assistant District Planning and Development Officer in charge of development, registration and *nazarat* branches. He also controls the general record room as also the *sadr* copying agency. Prior to the appointment of the Assistant District Planning and Development Officer the branches now controlled by him were under the charge of other Extra Assistant Commissioners in the district.

The entire district administration is headed by the Deputy Commissioner who functions in various capacities. He is the District Magistrate as

defined in section 10 (1) of *the Criminal Procedure Code*. Under section 7 (2) of *the Himachal Pradesh Land Revenue Act 1953*, he discharges the duties of the Collector; under *the Indian Registration Act*, he is the Registrar ; under section 3 of *the Special Marriage Act, 1954*, he performs the functions of Marriage Officer; under the provision of section 20 of *the Workmen's Compensation Act, 1923*, he wields the authority of a Commissioner; and under section 15 of *the Payment of Wages Act, 1936*, he is designated as the Prescribed Authority for certain purposes. This officer also functions as the chairman of the *Zila Parishad*. Until recently he was also working as the Deputy Custodian under *the Evacuee Property Act, 1950*.

The Deputy Commissioner acts as the President of the District Soldiers', Sailors' and Airmens' Board, which looks after the welfare of ex-servicemen, serving soldiers and the families of the deceased soldiers. Besides the President, the board has a whole time secretary, a clerk, and a peon. This organisation functions as a semi-government body. The expenditure on the board is borne by the Central Government and the Himachal Pradesh Government on 50 : 50 basis. The board also provides, out of the Himachal Pradesh post-war service reconstruction fund, stipends and scholarships to the children of service personnel and ex-servicemen for their studies within and outside the territory. Besides, interest free loans, gratis grants and sewing machines are given by the board for the rehabilitation of ex-servicemen and the families of deceased soldiers.

Following the merger of the state Kanwar Shiv Pal, previously Prime Minister of the erstwhile Mandi State, took over as the first Deputy Commissioner of Sirmur district on the 16th June, 1948. He served up to 18th May, 1950, and was followed by Shri Baldev Ram who remained there from 12th June, 1950 to 5th May, 1952. His successor Shri Kehar Singh took over on the 5th May, 1952, and relinquished the charge on the 1st June, 1953, to Shri S.C. Singha whose terms of office lasted till the 9th October, 1953. Shri V.R. Antani, his successor in office, took over on the 23rd October, 1953 and left on the 20th February, 1954. He was followed by Shri C.L. Kapila, assuming charge on 20th February, 1954. Shri K.R. Chandel succeeded and took over on the 19th January, 1959, and was relieved by Shri Lachman Das on the 11th June, 1959, who made over the charge on the 7th September, 1962 again to Shri K.R. Chandel. On the 9th January, 1963 Shri G.M. Laul assumed charge and handed over on the 31st January, 1963 again to Shri K.R. Chandel. He was replaced by Shri Prem Raj Mahajan on the 24th June, 1964, followed by Shri B.C. Negi on the 3rd October, 1964, who relinquished the charge on the 29th October, 1966. Shri H. R. Mahajan took over the charge on the 10th November, 1966, relinquished the charge on the 2nd May, 1968 and was followed by Shri M. M. Sahai Srivastava on the 13th June, 1968.

Aprat from this normal organisation of administration in the district there is an elaborate staff engaged in the operation of consolidation of

holdings, started in the district in November 1954. Below the Settlement Officer (Consolidation) are, a Consolidation Officer, four Assistant Consolidation Officers, sixteen *Kanungos* (Inspectors) and eighty *Patwaris* (Sub-Inspectors).

In addition to the above staff there are certain district level officers working in departments not under the direct control of the Deputy Commissioner. These are the District Agriculture Officer, the District Panchayat Officer, the District Co-operative and Supplies Officer, the District Industries Officer, the District Medical Officer, the District Education Officer, two Divisional Forest Officers, Nahan and Rajgarh, the Executive Engineers Public Works Department, the Executive Engineer (Multi-purpose Projects and Power), the Regional Manager (Transport), the District Statistical Officer, the District Animal Husbandry Officer, and the District Public Relations Officer.

The judicial set up has been mentioned in Chapter XII. In the maintenance of law and order the Deputy Commissioner is assisted by the Superintendent of Police who is posted at the district headquarters. For the management of forests the highest office located in the district is that of the Conservator of Forests who is higher than the district level in status. Offices of the District Employment Officer, the District Organiser Small Savings Schemes and the Librarian, Government District Library, located in the district, also deserve mention.

The General Manager, Rosin and Turpentine Factory and the General Manager, Nahan Foundry, have their heaquarters at Nahan. Some Central Government offices are also located at the headquarters of the district. These are the offices of the Agent, State Bank of India, Nahan Branch, the Telephone Operator, the Sub-post Master, Nahan and the Income Tax Inspector, Central Excise Department. Besides, army unit has its cantonment also.

CHAPTER XI

REVENUE ADMINISTRATION

LAND REVENUE ADMINISTRATION

History of land revenue assessment and management

The history of land revenue assessment and management in Sirmur prior to the Gurkha war, which ended in 1815, is obscure. James Baillie Fraser, a military officer who conducted the Gurkha war in the Sirmur State, has left a contemporary account which throws but a sidelight on the condition of the revenues of the area. He says, [1]"The state is divided into twenty-seven purgunnahs, of which a list is given in the [2]appendix of these the valley called the Kearda-Dhoon is the only one capable of being fully and richly cultivated, as it is a level tract running from the river Jumna westward, nearly to the foot of the hill on which Nahn is situated and is contained between the smallridge of hills that run along the plain and the first of the loftier mountains.

Although among the remaining divisions there are tracts, which, considering local circumstances, are rich and populous; yet these are insulated and small in proportion to the vast space that is incapable of cultivation, mountainous and wild.....

The revenues could never have been very large, and the depopulation and ruin, that have been spread over the land by the Ghoorkha conquerors, must have reduced it very greatly. In fact, the total annual amount of land revenue which the Nepalese government drew from Sirmore never exceeded 85,000 rupees, exclusive of the petty states dependent on it, which were separately assessed. But this must have been a small portion of what the country once yielded. The Kearda-Dhoon alone, which in the hands of the Ghoorkhas never yielded above 1500 rupees per annum, is said in former times to have given from thirty to forty thousand rupees, independent of the customs on transit goods, and the usual dues of the crown on the capture of wild elephants, which amounted to one-fourth of their value.

It would not be fair, however, to presume, that the deterioration of realizable revenue over the whole of the country has kept pace with

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1. Fraser, James Baillie, *Journal of a Tour through part of the Snowy Range of the Himala Mountains*, 1820, pp. 73-74.

2. Appendix: 1. Calsee. 2. Palwe. 3. Puchad. 4. Sein. 5. Dhurtee. 6. Mornee 7. J, hanscor. 8. Nukaweg. 9. Roteelee Bhookee. 10. Jamtree. 11 Khoondla Chandnee. 12. Barchub and Dhoar. 13. Kearda-ke-Dhoon. 14. Lowassa. 15. Rajegurh. 16. Bujgah. 17 Bagurulala. 18 Rutolee. 19. Gunjaree and Rontese. 20 Kangrah. 21. Purlejituk 22. Habun. 23. Mandhun and Punjab. 24. Heenunghat. 25. Mornee. 26. Kansur. 27. Juggut Gurh.

that experienced in the Kearda-Dhoon. This place, from its far greater facilities for cultivation, was susceptible of proportionate improvement or decay; the rest of the country does not offer a subject for so heavy a difference in value; and any similar diminution must have reduced its returns to almost nothing. But the actual decline of the revenues of the country is enormously and evidently great, and proved by the general appearances of desolation visible to the traveller, as well as by the result of inquiry and investigation."

Collection of land revenue

Prior to 1813 the land revenue was collected by a combined system of cash and kind rents known as *kara* and *katla*. This was levied by appraisement on areas determined by the measure of seed called *kain*. Each *kain* covered seed of 4 to 6 cutcha maunds and may be calculated for area purposes at 12 to 15 cutcha *bighas*, the variation depending upon the species of the seed. The rate of *kara* was rupee 1 per *kain* and that of *katla* two maunds *kham* of grain representing 1/6 of the gross produce.

Raja Fateh Parkash was the first to introduce cash assessment by *patta bandi* in 1826 throughout the state except in the *khols* of Haripur and Nahan where revenue in kind continued to be collected. It was in 1845 that the old system of collecting revenue in kind in these *khols* was replaced by cash assessment. During this very year i.e. 1845, the revenue of the state was increased by 20% over that of 1826.

The first regular settlement

This was carried out under the orders of Raja Shamsher Parkash in 1878. Prior to this, in 1865, the raja had abolished the old *waziri* divisions and substituted a system of tahsils. In order to conduct the operations a Settlement Officer was appointed with a Settlement Superintendent to assist him. It was after this settlement that rights of cultivators were properly defined. They were given permanent rights over the land possessed by them, but were not allowed to alienate such rights. The raja wielded the powers of an overlord over the cultivators. The entire area was surveyed, revenue record drawn up and assessment fixed for a period of 15 years. At this settlement, in addition to the land revenue demand, *lambardari* and *patwar* cesses and local rates were imposed. The land revenue assessed in cash at this settlement amounted to Rs. 1,30,837. The amount of land revenue thus assessed was to be collected in four instalments, namely, on the 15th *Asadha* and 15th *Saravana* in the *rabi* and on the 15th *Agrahayana* and 15th *Pausa* in the *kharif*. The settlement operations met with considerable opposition in Renuka, fostered by certain officials who thought their interests were threatened under the old regime. The zemindars were ignorant of the precise amount of the demand and were mere puppets in their hands. The term of the first regular settlement, which, as mentioned above, was fixed at 15 years, would have expired in 1893, but the revision of this settlement was commenced before

hand in 1887. Rai Parmeshri Sahai, a retired Superintendent of Settlement, of the then United Provinces (now Uttar Pradesh) was the Settlement Officer this time. The operation was completed in 1892. *"The *zamindars* offered no opposition to it. Only Tahsils Paunta and Nahan and *Waziris* Sain (partly in Tahsil Pachhad and partly in Rainka) and Karli in Tahsil Rainka were re-surveyed, *zaildars* were appointed and the cesses were increased by one per cent. for *zaildari* dues.

The cesses finally sanctioned were as follows:—

	Rs.	As.
Patwar	6	8
Lambardari	5	0
Zaildari	1	0
Local rate	12	8
Total	25	0

The revenue at this Settlement was enhanced by 50 per cent., this increase being based on several considerations:—(1) the increase of the cultivated area, (2) the rise in prices, (3) the colonization of the Dun *ilaqa*, and (4) the development of irrigation due to the increase in the number of *kuls*. The State demand was maintained at one-sixth of the gross produce. To arrive at a fair assessment the average of the following four estimates of produce was accepted:—(1) the produce estimated by the *zamindars* of the *chak*, (2) that estimated by Tahsildars, (3) that arrived at by an appraisement *(kankut)* of selected fields, and (4) the estimates accepted at the previous settlement. The *parta* rates varied in different places according to the degree of productiveness of the land and the quality of the produce. Further, owing to the rise in prices, the *parta* rates of the previous settlement were slightly increased. But the most important factor in enhancing the revenue of the State was the colonization of the Dun *ilaqa*. In 1938 B. the attention of the Raja was directed to the scheme, and the tract was colonized by Bahtis, Sainis and Jats of the Hoshiarpur and Jullundur Districts and of the Rupar Tahsil in Ambala. These sturdy and industrious people had very small holdings in their own districts, and as they were granted land on very favourable terms by the State, they rapidly colonized the Dun. At the first Regular Settlement the cultivated area of Tahsil Paunta was only 20,775 *bighas pakka*, most of it being barren waste, and the number of cultivators was small. At the revised settlement it was measured as 39,065 *bighas*. The revised settlement worked well on the whole.

At the first Regular Settlement the State was divided into estates (*mauza* or *ilhaq*), each comprising several *bases*. The small size of the *mauzas*

* *Gazetteer, Sirmur State, Part A*, 1934, pp. 96-97.

caused inconvenience both to the revenue officials and the people, so at the second Regular Settlement the *mauzas* were enlarged. The number of *patwaris* was increased, and the headmen, who used to get fixed sums by way of remuneration, were now given a *pachotra*, of 5 per cent. on the land revenue, according to the rules, under Act XVII of 1887, and made responsible for the collection of the State revenues*."

The term of the first revised settlement (1887) expired with *rabi* 1920 in the case of Nahan and Paonta tahsils, and with *rabi* 1922 in the case of Renuka and Pachhad tahsils. For some reason or the other the second revision could not be taken up till 1927. In 1927, the services of Rai Bahadur Sardar Kahn Chand, (retired P.C.S.) Revenue Minister in Patiala State, were obtained. He made a preliminary tour of the state and presented a forecast report showing an expected increase of about Rs. 73,768 in the land revenue. His proposals were considered and approved by His Highness Raja Sahib of Sirmur. The work of re-survey in the Paonta and Nahan tahsils was started in 1928 and completed within about a year-and-a-half. Re-survey in the Renuka tahsil was also started in March 1928 and the whole work including assessment and preparation of records was completed in 1930. In the case of the Pachhad tahsil, it was decided to undertake only *tarmim* or the map correction work and postpone the re-survey for a future date. The assessment work of tahsil Pachhad was completed in 1931. The term of this last revised settlement was fixed for 40 years and is still in force. It will expire with *kharif* 1970.

The aim of the settlement was not only the revision of assessment but also the revision of record of rights. A new record of rights consisting of the following documents was prepared. (1) *robkar ibtdai* (preliminary proceedings), (2) *shajra kishtwar* (field map), (3) *shajra nasab* (genealogical tree), (4) *jamabandi* (register of holdings of owners or tenants), (5) a list of revenue assignments and pensions, (6) a statement of rights in irrigation, (7) a *wajib-ul-arz* (the village administration paper) and (8) the order about the announcement of new *jama* (assessment) and its distribution over holdings. Limits of the old tahsils were maintained and no attempt was made to disturb the number of estates or units of assessment, the slight changes introduced being negligible and due to unavoidable circumstances. The number of assessment circles was, however, reduced by clubbing together the old ones which were not based on natural or geographical distinctions.

*The *lambardars* were also made responsible for maintaining correct registers of all marriages and for reporting them to the Tahsil. As remuneration they receive a rupee at each marriage and annas eight for each *rit*.

The new division compared with the former and the total number of estates or villages according to the new settlement tahsilwise stand as below :—

Name of tahsil	Name of old assessment circle	Name of new assessment circle	No. of villages
1	2	3	4
Nahan	1. Jhajar 2. Dharthi 3. Panjahal 4. Kansar 5. Bajahara	1. Pahari 2. Khols	106 46
Paonta	1. Pahari 2. Kurla 3. Dun 4. Naili Khera 5. Giri-*par* 6. Haripur Khols	1. Pahari 2. Dun 3. Khols	81 81 7
Renuka	1. Sain 2. Karli 3. Sangrah 4. Bhawai 5. Nichla Kangra 6. Ladhi 7. Uparla Kangra	1. Sain 2. Palvi 3. Kangra	60 125 65
Pachhad	1. Deothi Majhgaon 2. Karganun 3. Rajgarh 4. Mangarh 5. Sarahan Rajgarh 6. Paonwala Jagir 7. Narag	1. Giri-*par* 2. Giri-*war*	401

The preparation of the record of rights and the work of the assessment was conducted according to the latest instructions then prevailing in Punjab as laid down in the Douie's *Settlement Manual* and the standing orders of the Financial Commissioner, Punjab. The standard of assessment which was previously 1/6 of the gross produce, or approximately equal to half net assets was lowered to 35 per cent of the net assets in view of *the Punjab Land Revenue Amendment Act of 1928* which had reduced the state share in the Punjab to 25 per cent of the net assets and was only partially adopted in Sirmur. The net result of the settlement was an increase of Rs. 80,938 or

34 per cent on the demand of the year preceding the year of new settlement, spread over the various tahsils as per table below :—

Name of tahsil	Net land revenue *khalsa* and jagir of the preceding settlement	Net land revenue *khalsa* and jagir of the year preceding the year of new settlement	Net land revenue *khalsa* and jagir as sanctioned in the new settlement	Percentages of increase as compared with col. 3
1	2	3	4	5
	Rs.	Rs.	Rs.	
Nahan	20,757	20,312	25,233	+24
Paonta	44,818	48,880	73,624	+51
Renuka	83,644	88,334	1,20,776	+37
Pachhad	82,979	82,751	1,01,582	+23
Total	2,32,198	2,40,277	3,21,215	+34

The rights of land holders were properly defined. Especially the tenants' rights were much better safeguarded and the fear of eviction was reduced. The great advantage of the new settlement was the proper distribution of the assessment over villages and within villages over various holdings. The policy of progressive assessment was adopted where the increase was found too excessive to be taken at once. Times were difficult for the introduction of a new settlement and discontent was apprehended on the examples of the other Simla Hill States, e. g. Suket and Bilaspur. The new settlement was, however, readily accepted and introduced without a hitch. The last revenue rates were either maintained or slightly enhanced.

The following table contains a brief account of the revenue rates, past and present, and the characteristics of various assessment circles :—

RATES OF REVENUE IN SIRMUR STATE

Name of tahsil	Name of assessment circle	Settlement	Rates and kinds of soil per bigha *kham*																							
			Kul I			*Kul* II			*Obar* I			*Obar* II			*Obar* III and *Khil*			*Banjar Jadid*			*Banjar Qadim*			*Ghasni*			*Naqabil*		
			Rs.	A.	P.	Rs.	A.	P	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.	Rs.	A.	P.
Nahan	Pahari	Past	0	9	6	0	7	3	0	6	3	0	4	9	0	2	0	0	3	3	0	1	2	0	1	4	0	0	2
		Present	1	2	0	0	13	0	0	7	6	0	5	0	0	3	0	0	3	0	0	1	6	0	0	2	0	0	2
	Khol	Past	0	10	8	0	8	0	0	7	7	0	5	4	0	4	0	0	4	0	0	1	4	0	1	4	0	0	2
		Present	1	4	0	0	15	0	0	7	9	0	5	3	0	3	0	0	3	0	0	1	6	0	0	2	0	0	2
Paonta	Pahari	Past	0	11	2	0	8	8	0	8	1	0	5	6	0	3	0	0	3	0	0	1	4	0	0	2	0	0	1
		Present	1	0	0	0	13	0	0	8	3	0	5	6	0	3	0	0	3	0	0	1	4	0	0	2	0	0	1
	Dun	Past	0	9	2	0	7	1	0	7	9	0	5	4	0	3	0	0	3	0	0	1	4	0	0	2	0	0	1
		Present	0	14	0	0	11	0	0	8	0	0	5	8	0	3	3	0	1	6	0	1	4	0	0	2	0	0	1
	Khol	Past	–	–	–	0	–	–	0	5	4	0	3	4	0	2	0	0	1	4	0	1	4	0	0	2	0	0	2
		Present	0	14	0	0	11	0	0	8	0	0	5	4	0	3	0	0	3	0	0	1	3	0	0	2	0	0	1
Renuka	Sain	Past	1	0	0	0	12	0	0	10	0	0	6	0	0	4	0	0	3	0	0	1	0	0	0	1	0	0	1
		Present	1	6	0	1	2	0	0	12	0	0	8	0	0	4	0	0	3	0	0	1	0	0	0	1	0	0	1
	Palvi	Past	1	0	0	0	12	0	0	10	0	0	6	0	0	3	6	0	3	0	0	1	0	0	0	1	0	0	1
		Present	1	4	0	0	15	0	0	10	0	0	7	0	0	4	0	0	3	0	0	1	0	0	0	1	0	0	1
	Kangra	Past	0	14	0	0	10	0	0	8	0	0	5	6	0	3	0	0	3	0	0	1	0	0	0	1	0	0	1
		Present	1	0	0	0	13	0	0	8	3	0	5	8	0	4	0	0	2	10	0	1	0	0	0	1	0	0	1
Pachhad	Giri-*par*	Past	0	14	0	0	10	0	0	8	0	0	6	3	0	4	0	0	3	3	0	1	4	0	0	9	0	0	1
		Present	1	2	0	0	13	0	0	9	6	0	5	9	0	4	0	0	3	11	0	1	0	0	0	1	0	0	1
	Giri-*war*	Past	0	15	6	0	11	6	0	9	6	0	6	3	0	3	6	0	3	6	0	1	4	0	0	9	0	0	1½
		Present	1	2	3	0	13	0	0	10	0	0	6	6	0	3	6	0	3	6	0	1	4	0	0	9	0	0	1½

Present system of survey, assessment and collection of land revenue

No further revision of settlement and, therefore, no re-survey and no re-assessment have since taken place.

The agency of *zaildar* has been abolished. At present the collection of land revenue is made through the agency of lambardars, assisted by the revenue officials. The revenue is collected in two equal instalments i.e. for *rabi* in the months of July and August, and for *kharif* during January and February, each year.

Every year, *patwaris* prepare holdingwise list called *fardbachh* in which the land revenue due from each payer is entered. He prepares two copies of it, one copy to be given to the village headman for collection and the other to be kept by him in his record. On the collection of land revenue, the *patwari* prepares *arz-arsal* and hands that over to the village headman on the basis of which the amount is deposited in the treasury. *Kistbandi* (annual rent roll) is prepared in the district as well as in the tahsils.

The Deputy Commissioner (who derives his original name as Collector from the early days of the British rule in India when collection of land revenue was about the most important duty entrusted to him) still has the collection of the state demand as one of his most important functions. It is he who exercises the overall supervision and control over the proper collection, deposit and accounting of land revenue.

There are a number of measures prescribed by law to be taken against defaulters. An important amendment in the law in this behalf, after Independence has been the dropping of the provision authorising imprisonment of defaulters. With the change of times, this provision has been regarded to be out of date.

Income from land revenue and cesses

The total income from land revenue and cesses during the year 1967–68, was as follows :—

	Revenue	Cesses
Nahan	22,233·72	4,889·65
Paonta Sahib	85,639·19	17,261·84
Renuka	67,225·31	13,484·81
Pachhad	43,980·78	9,944·37
Sub-Tahsil Rajgarh	50,577·61	10,170.54
Sub-Tahsil Shalai	39,849·09	7,989·15
Total	3,09,505·70	63,740·36

During the erstwhile princely regime certain relations of the ruling house, the *mahants* of the Jagannath temple and Kalisthan and the Gurdwara

Paonta Sahib held jagir and *muafis* of various sizes. Raja Shamsher Parkash had levied a *sawai* on the old jagirs and *muafis* and framed rules for their governance by a *robkar* in 1872. Under these rules 1/3rd of a jagir was to be resumed on the death of a jagirdar, so that in the fourth generation the whole jagir reverted to the state. The net result was considerable decrease in the number of jagirdars and *muafidars*.

After the merger of the state the following general principles regarding resumption of jagirs and *muafis* have been laid down :—

"(a) The present Government is not legally bound by the grants of land-revenue made by the previous regime.

(b) In the cases of grants for service, the primary test is whether the grantee is, and will be, in fact, any longer rendering any service to the public or the State (as distinct from service to the rulers).

(c) In respect of charitable grants, the criterion is whether the grant is, and will be, still in public interest.

(d) Grants purporting to be in perpetuity are to be considered in the light, firstly, of the fact that, as is well known, perpetuity had little of its true meaning in practice during the previous regimes, notwithstanding that *sanads* or other papers said, the tenure of every so called perpetual grant being tacitly subject to renewal at the will of every new ruler, and, secondly, of the consideration that modern trends are not much in favour of perpetual grant of public revenues.

(e) In deserving cases, some leniency may be shown as a matter of grace".

LAND REFORMS

Relations between landlord and tenant

It appears that during the few years before the merger of state the rights of the ryots were clear and secure and were governed by status and customs. Land was heritable, salable and otherwise transferable property of the ryots. Every village had its record of rights and *wajib-ul-arz*. The cultivators had been recognised and formally recorded as either proprietors or occupancy tenants or non-occupancy tenants (tenants at will) in the land held by them. *The Punjab Tenancy Act, No. XVI of 1887* as amended, was in force in the state. This Act governed the relations of the tenants *inter se*, and between the tenants and the landlords. The state records strictly followed the classification of the tenants as given in that Act. The status and other rights conferred by this Act on different classes of tenants were fully recognised by the state. In accordance with the provision of that Act revenue courts had been constituted to adjudicate upon the rights of the tenants.

The relations between the landlord and the tenant were nevertheless not so secure during the state regime as they are to-day. The non-occupancy tenants were at the mercy of their landlords.

After the merger of the state, the Himachal Pradesh Legislative Assembly passed certain Acts providing for the security of the interests of the tenants irrespective of their occupancy or non-occupancy status. At the out set came *the Punjab Tenants (Security of Tenure) Act, 1950* and the *Himachal Pradesh Tenants (Rights and Restoration) Act, 1952 (Act No. V of 1953)*. These were followed by the enactment of *the Himachal Pradesh Abolition of Big Landed Estates and Land Reforms Act 1953 (No. 15 of 1954)*. All these measures provide for the safe-guard of the interests of the tenants. The Act No. 15 of 1954, *inter alia*, fixes a ceiling of one-fourth of the produce for rent and provides for the acquisition of proprietary rights by the tenants.

The Hindu Succession Act which came into force in September 1956 has brought about uniformity in dealing with the rights of heirs to the landed property. It needs therefore to be mentioned as a part of the reforms in the agrarian set up in the district, as inheritance prior to that was governed by customary law or by directions from the Financial Commissioner from time to time.

Inheritance either by succession or survivorship is usually normal when a property-holder dies leaving behind qualified heirs. If and when a person died leaving no legitimate heir at all, the inheritance, prior to the enforcement of the *Hindu Succession Act*, was regulated by specific official instructions issued on the subject. The orders were that, in mutation cases dealing with lands of deceased proprietors who left no apprarent legal or customary heirs or successors, a mutation should be disposed of by a Collector or by an Assistant Collector of the 1st Grade in this wise. Where such land was occupied by persons including mortgages who had been in cultivating possession of the land continuously for thirty years or more, they were to be given the option of acquiring proprietary rights on payment of a sum equal to ten times the annual land revenue. When such land was occupied by any person whose possession, though less than thirty years' standing, was nevertheless fairly long, it was to be offered to him at the market value and if he was unwilling to purchase it, it would be offered, at its market value, to the nearest collateral, if any was proved; where escheated land had been recently occupied by a tenant or tenants, or was still unoccupied, the nearest collaterals of the original owner of the land, if proved, would be given the option of purchasing it at its market value. In the absence of collaterals, or if they were unwilling to purchase it, the land was to be offered to its occupants at its market value. In case there were no occupants or proved collaterals, or in case the occupants or the collaterals, as the case may be were unwilling to purchase the land on the conditions stated above, the land would be put to auction, and given to the highest bidder, provided that, if it was uncultivated land, which was not assessed to land

revenue, it would be treated as *nautor* (waste land to be freshly brought under the plough) land and given out in accordance with the rules governing the grant of *nautor* land. It was left to the Deputy Commissioner to interpret the terms "fairly long" and "recent". If in any case relating to escheat, pending before the Deputy Commissioner, any question of law or fact arise out of the foregoing instructions or out of the construction of any of the said instructions, affecting the merits of such a case, on which question the Deputy Commissioner entertained a reasonable doubt, the Deputy Commissioner, either of his own motion or on the application of any of the parties, was to draw up a statement of the facts of the case and the point or points on which decision was required and refer such statement, with his own opinion on the point, for the decision of the Financial Commissioner, Himachal Pradesh, who, on receipt of this reference, would pass such orders as he deemed fit. Prior to the enforcement of *the Hindu Succession Act* the basic principles of escheat were formulated, by official executive instructions.

Now escheat is regulated under section 29 of *the Hindu Succession Act* according to which, if an intestate has left no heir qualified to succeed to his or her property in accordance with the provisions of this Act, such property shall devolve on the government and the government shall take the property subject to all the obligations and liabilities to which an heir would have been subject.

If a woman fails to produce a child the custom of *god lena* or to adopt a child chosen out of the family of the collaterals is prevalent and the adopted son is regarded as good as a real son. In Pachhad tahsil the *chakandu* custom is also prevalent whereby a child born by a widow in the house of her deceased husband, after his death, is entitled to receive his property in succession.

Agrarian movements of early times

No evidence has come to hand to show any agrarian movement that might have taken place in the past. A rising of some note, however, took place during the first regular settlement (1878). The old gazetteer makes just a passing mention of this incident but the movement has been mentioned in some detail by Kanwar Ranzor Singh in his history of Sirmur. *According to him when the survey work proceeded to the Giri-par area, the simple and illiterate peasant proprietors became apprehensive and suspicious and raised a good deal of hue and cry against it as no survey had ever before taken place. They regarded the survey superstitiously, as a cause of decrease in the land fertility and, suspiciously, as means to increase the land revenue. Under the leadership of Lambardar Uchhbu and Pritam Singh of Sangrah, both commanding a good influence over the residents, the cultivators refused to get their lands surveyed. They also picked up a row with the settlement staff and looked for an

*Ranzor Singh, *Tarikh Riyast Sirmur*, 1912, pp. 310–11

opportunity to capture Munshi Jit Singh, the Tahsildar of that area. The staff, therefore, returned to Nahan to report the matter. The raja tried to pacify the zemindars but they could not be brought round. Ultimately, a small squad of armed police was deputed to arrest the opposers and the matter was also reported to the Superintendent, Simla Hill States. When the hostile zemindars, assembled on a hill with a stone bulwark, beheld the police, they dispersed to their homes. Uchhbu and Pritam Singh turned tail, reached Simla and complained to the Superintendent, Simla Hill States, who was already in the know of all the facts and, therefore, he paid no heed to them. On the contrary, he got them arrested and sent to the raja at Nahan. The other conspirators were also arrested along with their arms and brought to Nahan. Cases were instituted against them and sentences of various terms awarded. Their arms were confiscated. The uprising was thus quelled and survey work proceeded unhampered thereafter.

The Bhoodan Yajna Act 1954, was enforced in this district from the year 1956. According to the aims and objects of this enactment, land donated by the competent land holders is to be distributed among the landless persons. The area donated under this scheme comes to about 61 hectares and the donated land has been distributed among the landless persons.

Rural wages and the condition of agricultural labour

Rural wage earners fall into two categories, *viz.*, the skilled workers, and the unskilled workers. Skilled wage earners in the rural areas are broadly speaking, carpenters, blacksmiths, cobblers etc. while the unskilled wage earners include field labour, employed on various agricultural operations, other agricultural lbour and herdsmen. It has already been remarked in Chapter IX of this gazetteer that the numerical strength of agricultural labour, including their dependents is not very large, because the system of hiring of agricultural labour has been not much in vogue in the past, the necessity of additional labour being answered by help on reciprocal basis. This practice of extending reciprocal co-operation and help largely obviated the necessity of payment of wages. The only compensation that the workers got was in the shape of victuals. Of late, however, a tendency of payment of cash wages has found its way to the rural areas. *The Minimum Wages Act* is in force and it prescribes, *inter alia*, the lowest level of wages. The prevailing rate of daily wages since 1956-57 has been two rupees per day for a field labourer, for other agricultural labour and for the herdsmen.

Skilled workers are constantly in demand by the rural inhabitants for various jobs. The prevailing rate of wages to this class of people has been about four rupees per head per day since 1957-58. As has been said elsewhere in this gazetteer, these skilled workers were paid in the past mostly in kind, or partly in cash and partly in kind, but rarely in cash alone. With the passage of time, this traditional method of payment of wages is being replaced increasingly by cash payments. The wages in the rural areas are definitely

influenced by the wages paid by government departments such as the Public Works Department and the Forest Department. Due to the implementation of various projects under the five year plans, labourers (both skilled and unskilled) are now much in demand. The wages demanded by the labourers are generally high and sometimes too high for the paying capacity of an agriculturist in need of extra hands.

Administration of other sources of revenue

Besides the principal sources of revenue, such as land revenue and the revenue from forests, there are other sources the more important ones out of which are discussed below.

EXCISE

Country spirit

Prior to the Merger, there was no license for the wholesale vend of country spirit, and still-head duty was not levied. Country spirit was manufactured in the state by a contractor who was allowed to distil the liquor free of duty. The licenses for retail sale were auctioned as in the Punjab. By 1904, there were 17 country liquor shops in the state. By 1934, only 6 shops functioned. There was only one distillery at Nahan, which continued to function up to 1948. Imported and Indian made foreign liquor was sold by a firm called Universal Suppliers but later the state undertook to import and sell it direct through the state *bhandar*.

The excise administration of the erstwhile Sirmur State was exactly on the pattern of Punjab and *the Punjab Excise Act* and rules were applicable. There used to be a Collector of Excise, an Excise Superintendent and Inspectors who continued right up to the date of Merger. After the Merger the Deputy Commissioner has been functioning as the Collector of Excise assisted by an Excise Officer, and Excise Inspectors and Sub-Inspectors. There are now 4 shops each for country and foreign liquor located at the tahsil headquarters of the district. *The Punjab Excise Act, 1914*, and the rules framed thereunder are in force. In some villages of Renuka and Paonta tahsil, in the trans-Giri area, people are allowed to ferment liquor for their personal use. The annual consumption of liquor since 1950-51 is given below:—

Years	Country liquor L. P. G.	Consumption of liquor I. M. F. S. L. P. G.	Beer B. G.
1950-51	3234·0	—	—
1951-52	2857·2	—	—
1952-53	2181·2	—	—
1953-54	3000·72	—	—
1954-55	2518·25	—	—
1955-56	2739·6	89.75	91·03
1956-57	3176·6	229.24	393·05
1957-58	2181·2	767·59	202·00
1958-59	2452·06	100 15	300·00
1959-60	2700·7	34·08	293·00
1960-61	3113·6	80·11	490·5
1961-62	2685.5	137·08	792·9

Years	Country liquor	Consumption of liquor I. M. F. S.	Beer
	Proof liters		Bulk litres
1962-63	13973·94	2703·32	6833·247
1963-64	14496.744	1699·397	3941·700
1964-65	21571·500	2911·064	5030·00
1965-66	17650·00	3175·00	11500·00
1966-67	27137·5	5831·25	11878·8
1967-68	32895·2	10395·866	32159·74

Opium

Poppy from which opium is extracted used to be cultivated mainly in the hilly areas and mostly on the irrigated lands of Sirmur. The hill opium thus extracted was used in the state. As many as 24 licenses for its wholesale vend were issued by 1904. The retail licenses were auctioned as in Punjab. The vend shops which existed in 1904 were, one at Nahan in Nahan tahsil, ten shops in Paonta tahsil, one shop at Dadahu in Renuka tahsil and ten vend shops in the Pachhad tahsil. By 1934 the number of vend shops decreased considerably, there remaining only four vend shops located one each at the tahsil headquarters. Besides, there were five vend shops within the jagirs in tahsil Pachhad.

There was a wholesale opium licensee who used to purchase raw opium from the growers and sell the same to the four retail vendors in the state. This system of supply of raw opium continued till the merger of states when excise opium of Ghazipur factory was brought into use. Poppy cultivation continued up to 1954 when it was totally banned under the Government of India policy of prohibition of poppy cultivation. Nevertheless the excise opium of Ghazipur factory continued to be sold at four vend shops right up to the year 1958-59. Then the system of sale of opium to the consumers in general was discontinued and medical opium began to be issued through government treasuries only for use on medical grounds. The result of these prohibition measures was a sharp decrease in the opium consumption as will be borne out by the subjoined table showing annual consumption of opium since 1950-51.

Years	Consumption of opium					
	Mds.	Srs.	Ch.	T.	M.	R.
1950-51	8	0	0	0	0	0
1951-52	7	7	0	0	0	0
1952-53	6	18	0	0	0	0
1953-54	5	18	0	0	0	0
1954-55	4	36	0	0	0	0
1955-56	4	16	0	0	0	0
1956-57	3	25	0	0	0	

Years	Consumption of opium					
	Mds.	Srs.	Ch.	T.	M.	R.
1957-58	2	1/	0	0	0	0
1958-59	1	5	0	0	0	0
1959-60	0	2	15	2	4	6
1960-61	0	2	14	1	3	7
1961-62	0	1	13	2	4	5
1962-63	1 kg 211 grams and 584 milligram					
1963-64	927·311 grams					
1964-65	1087·211 ,,					
1965-66	981·736 ,,					
1966-67	986·842 ,,					
1967-68	773·00 ,,					

The table below will illustrate the total receipts of the Excise Department on account of liquor and opium since 1901-02.

Years	Total Receipts Rs.
Average 1901-02 to 1905-06	3320
Average 1906-07 to 1910-11	6548
Average 1911-12 to 1915-16	11042
Average 1916-17 to 1920-21	18537
1921-22	20127
1922-23	22250
1923-24	22068
1924-25	21915
1925-26	25451
1926-27	20865
1927-28	22141
1928-29	18965
1929-30	24000
1930-31	24605
1931-32	19006
1932-33	25300
1933-34	24175
1934-35	24636
1935-36	26202
1936-37	25868
1937-38	34597
1938-39	31882
1939-40	37087

Years	Total Receipts Rs.
1940-41	36990
1941-42	41043
1942-43	37708
1943-44	44002
1944-45	46677
1945-46	78470
1946-47	119952
1947-48	N. A.
1948-49	N. A.
1949-50	208996
1950-51	209330
1951-52	259918
1952-53	205940
1953-54	209266
1954-55	250563
1955-56	251376
1956-57	109986
1957-58	266220
1958-59	192597
1959-60	185256
1960-61	220787
1961-62	207395
1962-63	335343
1963-64	311183
1964-65	500231
1965-66	454340
1966-67	685833
1967-68	2956514

Charas

Hemp grew and still grows wild in the district but *bhang* only appears to be used in small quantities. The licences for the vend of opium, during the state regime, also covered that of drugs including *charas*. *Charas* was imported from the Government Depot, Hoshiarpur, by contractors. Of the duty paid the British Indian Government retained 1/14th as cost of management and the balance was paid to the state. In 1930-31 a sum of Rs. 3,342-13-9 was received by the state. Now the sale and possession of *charas* and admixture thereof are totally banned. Cases of extraction of *charas* from wild hemp as and when detected by the excise staff are dealt with under *the Punjab Excise Act* as applied to Himachal Pradesh. The green leaves of wild hemp yield *charas* in the form of a black resinous exudation that adheres to the palms when the leaves are rubbed between palms. It is scraped off with any sharp edged weapon such as a knife or a sickle.

Taxation

The Sales Tax (East Punjab General Sales Tax) Act, 1948, was enforced from Ist November, 1958. The sales tax under the said Act is leviable on fifteen items of luxury goods only unlike in the Punjab where many other goods are taxable under the said Act. The Excise and Taxation Officer, Mahasu, Sirmur, Bilaspur and Kinnaur is the assessing authority under the Act. He is assisted by the inspectorate staff in the district.

The income derived under the Act stood at Rs. 213 in 1958-59, at Rs. 2,278.89 in 1959-60, at Rs. 2,750.37 in 1960-61, at Rs. 2074 in 1961-62, at Rs. 1563.99 in 1962-63, at Rs. 4,399 in 1963-64, at Rs. 2,762.67 in 1964-65, at Rs. 5,268.13 in 1965-66, at Rs. 4,438.81 in 1966-67, and at Rs. 5410·09 in 1967-68.

The Central Sales Tax Act, 1956, came into force from the Ist July, 1957. The powers of the prescribed authority under the Act formerly vested in the Chief Secretary, Himachal Pradesh, and subsequently in the Collector, Sirmur. Now the Excise and Taxation Officer, Mahasu, Sirmur, Bilaspur and Kinnaur districts with headquarters at Kasumpti, functions as the assessing authority under the Act assisted by the inspectorate staff The income derived from this source during the year 1959-60 was Rs. 1,169.03; during 1960-61 it was Rs. 1,626.80; during 1961-62 it stood at Rs. 2560.76; in 1962-63 it was Rs. 194.25; in 1963-64 Rs. 865.81; Rs. 3,155 in 1964-65, Rs. 3737.63 in 1965-66, Rs. 1448 in 1966-67 and Rs. 5138.67 in 1967-68.

The Punjab Entertainment Duty Act, 1936, came into force in 1949 and was administered by the Collector of Excise (Deputy Commissioner) assisted by the Excise and Taxation Officer. There are two cinema houses in the district at Nahan. The first cinema house came into existence sometime in 1952 and the second in 1968. The income derived from this source was Rs. 13,157.75 in 1950-51, Rs. 12,930 in 1951-52, Rs. 12,218.94 in 1952-53, Rs. 10,598 in 1953-54, Rs. 8,953.75 in 1954-55, Rs. 9,073.75 in 1955-56, Rs. 5,194 in 1956-57, Rs. 12,048 in 1957-58, Rs. 9,144.66 in 1958-59, Rs. 7,881.92 in 1959-60, Rs. 6408 in 1960-61, Rs. 8856.55 in 1961-62, Rs. 10,245.55 in 1962.63, Rs. 10,995.81 in 1963-64, Rs. 22,374.28 in 1964-65, Rs. 17,303.87 in 1965-66, Rs. 18,799 in 1966-67, and Rs. 19,491.20 in 1967-68.

The Punjab Motor Spirit (Taxation of Sales) Act, 1939, was enforced in the year 1949. The Deputy Commissioner was the Collector under the Act. He was assisted by the Petrol Taxation Officer who used to be the Revenue Assistant, till the re-organisation of Excise and Taxation Department towards the end of the year 1958-59, when the powers of Petrol Taxation Officer under the Act were vested in the Excise and Taxation Officer. The powers of the Collector continued to be exercised by the Deputy Commissioner, till 1961. Thereafter these were withdrawn from him and vested in the Assistant Excise and Taxation Commissioner. The income accruing from the implementation of this Act stood at Rs. 5,452 in 1950-51, at Rs. 2,697 in 1951-52, at Rs. 2,136 in 1952-53, at Rs. 2,654 in 1953-54, at Rs. 2,644 in

1954-55, at Rs. 2,008 in 1955-56, at Rs. 1,094 in 1956-57, at Rs. 6,835 in 1957-58, at Rs. 4,617 in 1958-59, at Rs. 4,698 in 1959-60, at Rs. 5,646 in 1960-61, at Rs. 8,437 in 1961-62, at Rs. 9,939 in 1962-63, at Rs. 9,888 in 1963-64, at Rs. 33,102 in 1964-65, at Rs. 26,249 in 1965-66, at Rs. 46,928 in 1966-67 and at Rs. 70,282 in 1967-68.

Stamps

Raja Shamsher Parkash ordered for the first time that plaints and the complaints should be filed on judicial papers. As there were no embossed court fee stamps and papers marked with rubber stamp were substituted. Subsequently *the Indian Stamps and Court Fees Acts* were applied in the state, the judicial stamps being distinct from the non-judicial. Judicial stamps were of the value of 1, 2, 4, 6, 8, and 12 annas and 1, 2 ,4, 5, 7, 8, 10, 16, 20, 30, 40, 60, 80, 100, 200 and 400 rupees. Non-judicial stamps were of the value of 2, 4, 8, annas and 1, 2, 4, 8, and 16 rupees. All these stamps were obtained from Messrs. Waterlow & Sons in England. Stamps were sold at the *sadr* and tahsil treasuries. There were ten licensed vendors in 1904, but only six in 1934, out of whom three were at Nahan and one each at Dadahu, Sarahan and Paonta Sahib. Each tahsil had an official vendor in addition.

After the Merger, the stamps at district headquarters and at the headquarters of Paonta tahsil are sold through licensed stamp vendors. At the headquarters of Renuka and Pachhad tahsils, these are sold through ex-officio stamp vendors who are sub-teasurers. The sale proceeds of judicial and non-judicial stamps form a good item of revenue to the district. For figures of income a reference may be made to Appendix XIX to this volume.

The volume of the sale of stamps depends upon the extent of litigation, registration of documents, and execution of various deeds. Considerable increase in the revenue on account of stamps during the post-Merger period is noticeable.

Custom duty

The Sirmur State received Rs. 13,735 yearly from the Government of India in lieu of transit dues. This came to an end with the merger of the state.

Registration

During the pre-Merger days, *the Indian Registration Act, 1908,* was in force in the Sirmur State. The District Magistrate and Collector functioned as the Registrar and all the Tahsildars discharged the duties of Sub-Registrars.

After the merger of the state, the *Indian Registration Act (XVI of 1908)* was enforced in Himachal Pradesh with effect from 25. 12. 1948, and the registration rules were applied from 31. 8. 1949. The income, due to the operation of the Registration Act, has increased manifold since 1921-22 as would be seen from the figures contained in Appendix XX.

The Himachal Pradesh Passengers and Goods Taxation Act, 1955, was enforced in this district as in other districts of the Pradesh from the 5th April, 1957. Prior to the re-organisation of the Excise and Taxation Department, the powers of the assessing authority, under the Act, were exercised by the Revenue Assistant. Now the Excise and Taxation Officer, Mahasu, Sirmur, Bilaspur and Kinnaur is the assessing authority. The income derived under the Act was Rs. 47,604·23 in 1957-58, Rs. 41,580·39 in 1958-59, Rs. 39,690·53 in 1959-60, Rs. 38,668·61 in 1960-61, Rs. 41,814·40 in 1961-62, Rs. 50,524·30 in 1962-63, Rs. 55,387·22 in 1963-64, Rs. 77,033·48 in 1964-65, Rs. 1,29,959·65 in 1965-66, Rs. 1,28,412 in 1966-67 and Rs. 1,66,308·13 in 1967-68.

The Indian Motor Vehicles Act, 1939, and *the Punjab Motor Vehicles Taxation Act, 1924,* were extended to the Himachal Pradesh with effect from 28-12-1948. *The Punjab Motor Vehicles Rules, 1940,* were enforced in Himachal Pradeshfrom 10-1-1949 while *the Punjab Motor Taxation Rules, 1925,* came into force from 17th March, 1949. The receipts under *the Indian Motor Vehicles Act* amounted to Rs. 760 in 1951-52, to Rs. 3,292 in 1952-53, to Rs. 9,091 in 1953-54, to Rs. 7,852 in 1954-55, to Rs. 6,072 in 1955-56, to Rs. 7,859 in 1956-57, to Rs. 17,450 in 1957-58, to Rs. 3,287 in 1958-59, to Rs. 13,800·50 in 1959-60, to Rs. 15,041 in 1960-61, to Rs. 18,503·75 in 1961-62, to Rs. 17,818·78 in 1962-63, to Rs. 21,463 in 1963-64, to Rs. 19,055·50 in 1964-65, to Rs. 10,605·50 in 1965-66, to Rs. 22,253.79 in 1966-67 and to Rs. 11,108·43 in 1967-68. *The Punjab Motor Vehicles Taxation Act* brought an income of Rs. 383 in 1950-51, Rs. 1,000 in 1951-52, Rs. 600 in 1952-53, Rs. 587 in 1953-54, Rs. 1,369 in 1954-55, Rs. 122 in 1955-56, Rs. 1,867 in 1956-57, Rs. 1,106 in 1957-58, Rs. 3,944 in 1958-59, Rs. 4,581·31 in 1959-60, Rs. 4,116·25 in 1960-61, Rs. 4,592 in 1961-62, Rs. 4,872·25 in 1962-63, Rs. 4,988·75 in 1963-64, Rs. 6,377·50 in 1964-65, Rs. 9,884·40 in 1965-66, Rs. 10,936·89 in 1966-67 and Rs. 9,446·86 in 1967-68.

Income tax

The number of income tax payers in the district was 329 in 1963-64, 258 in 1964-65 and 319 in 1965-66.

CHAPTER XII

LAW AND ORDER AND JUSTICE

ncidence of crime

The people inhabiting the territory of Sirmur appear to be, by nature, of peaceful disposition with little tendency towards criminality and turbulence. The difficult nature of the country, requiring very hard labour and great perseverance for eking out bare subsistance, has also been, to a very great extent, responsible for keeping the people off crime. This statement will be borne out by the crime statistics. Ever since the formation of Himachal Pradesh, the police here had no special problems of law and order in the district. Appendix XXI will show the number of cognizable crimes dealt with by the police before and after the merger of state. The table given below shows the non-cognizable crimes, in which complaints were lodged before the Magistrates direct, after the merger of states:—

Year	Cases tried	Cases convicted
1947	3	—
1948	32	14
1949	13	—
1950	3	—
1951	10	3
1952	7	—
1953	14	4
1954	45	31
1955	21	4
1956	26	21
1957	14	1
1958	5	3
1959	8	6
1960	163	21
1961	145	10
1962	259	26
1963	196	50
1964	133	22
1965	214	57
1966	1729	823

The statistical table given in Appendix XXII reveals the position of important crimes during the post-Merger period. It will be evident from the statistics that the occurrence of crime under murder, dacoity, robbery, rioting, kidnapping and mischief is rare throughout except for some increase in 1966.

Crimes such as lurking house trespass, house breaking and theft are larger in number. This is perhaps attributable to factors such as small agricultural holdings, lack of education, general economic distress and unemployment. With the improvement in the economic condition of the people in general, the incidence of smaller crimes may be curbed.

Methods adopted to combat crime differ, more or less, according as the circumstances and environments prevalent require. Police officers are occasionally sent to Uttar Pradesh Criminal Investigation Department Training School, Lucknow, and to Calcutta for advanced study in scientific methods of investigation. The district is free from the scourge of criminal tribes. Surveillance over the bad characters is kept by the police.

Organisation of the police force

When Sirmur was a princely state, the Police Department was under the charge of a Superintendent of Police who was directly responsible to the raja. During the reign of Raja Shamsher Parkash, each police station was in charge of a Deputy Inspector, re-designated in 1934 as a Sub-Inspector. The total strength of the police force, which was only 129 in 1904, increased to 206 by 1934. The department was administered by the raja on the lines of *the Punjab Police Act*, the rules thereunder, and *the Punjab Police Code*.

By the time the state was merged, each police station had been provided with a Station House Officer of the rank of a Sub-Inspector and other staff to maintain law and order in their respective jurisdictions. Except the urban police stations at Nahan and Paonta Sahib and the police posts at Gunughat and Cutcha Johar in Nahan town all police stations and police posts are located in the rural areas.

The police force in the district comprises a Superintendent, two Inspectors, eight Sub-Inspectors, including a reserve Sub-Inspector, fourteen Assistant Sub-Inspectors, fifty-five Head Constables and two hundred and fifty-eight Constables. Thus the total strength of the police force is three hundred and thirty-nine. This district has no mounted police. A unit of the Himachal Armed Police was established in the district on 8th November, 1962. The present strength comprises four Assistant Sub-Inspectors, eleven Head Constables and seventy-two Constables. Prosecution staff comprises a Police Prosecutor, an Assistant Police Prosecutor and a Head Constable designated as a *Naib* Court-cum-Head Proficient. The prosecution agency is under the direct supervision of the Superintendent of Police. The strength at each of the police stations of Nahan, Paonta Sahib and Dadahu comprises a Sub-Inspector, an Assistant Sub-Inspector, a Head Constable and twelve, fourteen and ten Constables respectively. The police station Sarahan is manned by a Sub-Inspector, a Head Constable and twelve Constables. The strength at the police posts is comparatively smaller. Each police post at Gunughat, Cutcha Johar, Kala Amb, Majra, Naura and Shalai is looked after by a Head Constable and four Constables. The exceptions to

this rule is the police posts of Singpura and Rajgarh where an Assistant Sub-Inspector instead of a Head Constable, and four Constables constitute the police force. There is no special and exclusive anti-corruption police and, therefore, cases pertaining to corruption are dealt with by such personnel out of the district strength as may be entrusted with the job. A part of the police force is deployed to take care of the traffic. There is no particular strain on the traffic police, consisting of an Assistant Sub-Inspector and five Constables. The number of accidents caused by vehicular traffic in this district for the years 1953 to 1965 was about 130 in which 16 persons lost their lives and 114 received injuries of various magnitude. The residue of the police staff remains in the police lines.

The annual expenditure on the maintenance of police force in the district amounted to Rs. 1,37,536 in 1948-49, Rs. 1,97,922 in 1949-59, Rs. 1,90,922 in 1950-51, Rs. 2,27,785 in 1951-52, Rs. 2,35,931 in 1952-53, Rs. 2,44,000 in 1953-54, Rs. 2,39,912 in 1954-55, Rs. 2,80,960 in 1955-56, Rs. 1,84,965 in 1956-57, Rs. 3,13,884 in 1957-58, Rs. 3,56,523 in 1958-59, Rs. 3,50,016 in 1959-60, Rs. 4,16,924 in 1960-61, Rs. 3,98,860 in 1961-62, Rs. 4,51,656 in 1962-63, Rs. 4,90,491 in 1963-64 Rs. 7,11,331 in 1964-65, Rs. 6,86,486 in 1965-66, Rs. 7,40,540 in 1966-67 and Rs. 9,98,511 in 1967-68. The expenditure has increased by 1968 to about eight times what it was in 1948-49. The rise is due mainly to the re-organisation of the department to meet the growing requirements of law and order.

The police personnel also help in combating fire hazards and arson.

Village police

During the pre-Merger period there were sixty Chowkidars in the villages who used to be imparted training in drill and musketry every third year for one month at state headquarters. During the training period they were given the pay of a Foot Constable. The duties of the Chowkidars were governed by *the Punjab Laws Act* as applied to the erstwhile state. They were primarily responsible to the police to supply information pertaining to law and order as well as relating to vital statistics. This institution of the police Chowkidars has now been placed under the charge of Panchayat Department since 1955.

Village defence societies

At present one hundred and fifty-six village defence societies with 1,312 members exist in the district. Police station Nahan has thirty-four village defence societies with five hundred and eighteen members. Police station Paonta Sahib has thirty-one village defence societies with two hundred and twenty-eight members. Police station Dadahu has sixty-three village defence societies with three hundred and eighty members and Police station Pachhad has twenty-eight village defence societies with one hundred and eighty-six members. The village defence societies have been organised with a view to enlisting their co-operatian with the police in the maintenance of law and order in their respective areas and also to giving information of offences to the police.

Jails and lock ups

The earliest reference to jail management in Sirmur by Balgobind, is informative enough to deserve quotation. [1]"In Jail are confined prisoners undergoing short sentences as well as life prisoners. The *Daroga* with a subordinate staff of *Duffadars* and the *Burkandazes* actually manages the Jail in general. To improve the Jails and to introduce the [2]Government Jails Manual in the State, His Highness called a young man named Balkishen Dass who had acquired considerable experience at the Delhi Central Jail. He introduced the forms and registers and profitable labour in the Jail." The spirit of reform introduced by Raja Shamsher Parkash it appears, continued to be pursued by his successors, and as a result, by 1904, there was a Jail at Nahan in the charge of a Superintendent under whom was a Jailor, an Assistant Jailor, a Hospital Assistant, a Head Warder, a Drill Instructor and fifteen Warders. The department was managed on the lines of the *Punjab Jail Manual* and *the Indian Prisoners and Prisons Act*. The jail could accommodate one hundred male and female prisoners. In 1903-04, one hundred and forty-seven males and seven females were imprisoned in all, and the daily average of prison population was over fifty-six. By 1934, the raja was himself functioning as Inspector General of Prisons and the gaol was in the charge of a Superintendent assisted by a Jailor, a Compounder, two Head Warders, fifteen Warders, two Gate-keepers and a Matron. The accommodation continued to be the same. In 1932-33 a total of one hundred and twenty-four males and one female were imprisoned, and daily average of the prison population rose to sixty. By 1946-47 the Chief Medical Officer of the state came to hold the charge of Superintendent of Jails and the number of prisoners in that year rose to two hundred and thirty-four including three females, and the daily average of the prison population stood at seventy-six. By 1934 certain improvements had been effected in the building to afford greater security against escape of prisoners and breach of jail discipline. In 1946-47 construction of two family quarters for the Jail Warders was completed. After Merger the jail management has been placed under the control of a part time Superintendent, assisted by an Assistant Superintendent, a Head Warder, twelve Warders, a female Warder, a Spinning and Weaving Instructor and a Compounder. The District Jail at Nahan has been declared a Central Jail, since 1st April, 1962 and it is known as the Model Central Jail, Nahan. As a Model Central Jail its accommodating capacity is now regarded sufficient only for sixty-five prisoners, including female prisoners and the undertrials.

Welfare of prisoners

Agricultural land measuring about 0.25 hectare is attached to the jail. The prisoners work on this piece of land and maintain a good vegetable garden

1. Balgobind, *The Life of Raja Sir Shamshere Prakash, pp. 155–56.*
2. Government in this quotation means the British Indian Government.

from which enough supplies for the day-to-day use of the inmates are available. During the princely regime, the jail industry, employing the prisoners, consisted of the manufacture of carpets, durries, *munj* matting, bamboo baskets and cotton cloth. There was also a printing press worked manually to undertake the printing of forms, registers etc. The supply of stationery was also arranged through this press. A few months before the merger of the state an electric treadle machine was installed and a Hindi weekly, called *Sirmur Saptahik*, was printed in this press. The earnings of the jail industries amounted to one hundred and fifty-six rupees in 1945-46, and one hundred and eighty-six rupees in 1946-47. After the Merger, spinning, durrie making, *newar* making and weaving of various kinds of cloth were added. Before allotment of jobs, the aptitude for any particular type of work is taken into account as far as possible and the prisoners are assigned duties accordingly. The value of the articles produced by the prisoners in the period subsequent to the formation of Himachal Pradesh has shown a singnificant upward trend. As against Rs. 1362 worth of goods produced by the prisoners in the three years from 1949 to 1951, the value for the three years from 1961 to 1963 rose to Rs. 17340.

An element of welfare of prisoners had been indroduced during the princely regime. There was a jail dispensary in which prison patients were admitted and treated. In 1934, among other important reforms introduced in the jail administration, there was encouragement of literacy among the prisoners. Educational classes were opened in the jail and some of the literate prisoners were prompted to give lessons to the illiterate ones. The scheme had a very good effect on the prisoners and almost all of them learnt to read and write. A Revising Board comprising official and non-official members was appointed for recommending the release of prisoners in suitable cases, on compassionate grounds. Six meetings of the board were held during the year 1946-47. With a view to meeting the religious needs of prisoners, the Raj Guru and the *mahant* of Jagan Nath temple visited the jail once a month and gave sermons to the prisoners on the *Gita* or other holy scriptures. Religious preachers of Islam and Christianity were also allowed the same access. A Prisoners Aid Society was also set up to look after the convicts, after, their release from the jail; to find out employment for the discharged prisoners; to help them in finding food, clothing and shelter; and to help them settle down in their future careers. For the recreation of the prisoners, after their daily labour, a battery radio set was installed in the jail. After the Merger, the welfare activities have been still further increased considerably. About five hundred prisoners were trained in different industrial works within ten years. A part time male teacher stands appointed. There is no separate arrangement so far for women prisoners. A dispensary continues to be attached to the jail with a whole time medical attendant. The District Medical Officer, Nahan, who is also the Superintendent of Jail, visits the jail and looks after the health of the prisoners. There are now three radio sets for the recreation of the convicts.

The convicts are provided with out-door games like volleyball and indoor games such as ludo. Hindi paper and weekly Hindi journals are provided to literate prisoners. A Magistrate I Class of the district visits the jail monthly. The Deputy Commissioner too is expected to visit the jail every month. Sometimes the District and Sessions Judge, along with the Deputy Commissioner, pays a visit to the jail to listen to the difficulties of the prisoners. The prisoners are allowed to supplement their diet and clothing by accepting offers from their relatives and friends. Foot-wear is provided at government expense to those prisoners who cannot afford it at their own expense. Cultural activities like dramas, music and folk dances and cinema shows are also arranged. Religious and moral discourses are delivered by the jail teacher to the convicts. Only two classes of prisoners are now recognised, namely, the casual and the habitual, to the exclusion of the classification of superior or ordinary prisoners. All the prisoners are treated on equal footing in matters of religion and creed. The cost of welfare has been gradually increasing so much so that by 1963-64 it was more than two and-a-half times that spent in 1948-49. In 1948-49, Rs. 26,608 were spent, whereas in 1963-64 Rs. 66,980 were spent.

Organisation of civil and criminal courts

Before describing the courts, it seems necessary to give a brief account of the system of civil and criminal justice that prevailed previously in this district. During the reign of Raja Fateh Parkash, criminal cases were decided by ordeal. There were four methods, namely swearing by *ishar jagan nath, dib ghara gola, dib dali* and *dib karahi*. The method of *dib ghara gola* may be described like this. A big brass or copper pot was filled with water which was boiled seven times. Two balls of dough were then made, in one of which was put a rupee and in the other a pice. Both balls were dropped into the pot in the absence of the parties. Either the complainant or the defendant was ordered to bring a ball out of the boiling water. Generally, the defendant or the accused was required to undergo this ordeal. Either the ruler or some high ranking court official used to be present. In case the ball brought out was the one containing the rupee, the accused was exonerated, but if the ball contained the pice he was regarded guilty. The coins were sometimes replaced by chits containing the word गुनहगार (guilty) or बेकसूर (not guilty). This was called *dharam cheri*. The judgement was pronounced according as the chit brought out of the dough may declare. *Dib karahi* was conducted in the following way. Oil was heated in a cauldron. A cloth was then wrapped round the accused's hand which was dipped in the oil. After a couple of days the cloth was untied and if the hand of the accused had suffered any burn or boil he was regarded guilty; otherwise he was acquitted. In the case of *dib dali* an iron ball was heated red hot. It was put on the hands of the accused who was then required to take a few steps. In case he succeeded in doing so without getting hurt from burning he was adjudged not guilty; otherwise he was held guilty.

There was yet another method called *jal dobni*. This ordeal was usually employed to determine the guilt of a witch. Highlanders believed that some women possessed occult powers and could tell simply by reciting some mantra. Whenever a person suspected a woman to be a witch, she was summoned and thrown in the Renuka lake. If she came out safe, she was adjudged innocent and allowed to survive. If she failed, she was doomed any way.

The convicts in criminal cases were sentenced to fine called *chaheti* or to imprisonment called *dand*. Instead of chains wooden fetters were employed.

The raja used to hold, once or twice in a week, an open court, known as durbar, attended by all the officials and prominent non officials. The court proceedings were recorded in Hindi while complaints could be made in the *Sirmuri* script. The alphabets of the *Sirmuri* script were perhaps a corruption of the Nagari letters. Prior to the accession of Raja Shamsher Parkash, civil justice in Sirmur was administered according to the old system, practically everything coming to the ruler for final decision. Raja Shamsher Parkash embarked upon reforms. In common with other hill states, there were no clear laws and rules and no set standards of justice. The raja's word was the law of the day. The reforming raja decided to follow the laws and the pattern of the British Indian Government. To start with, he introduced in his state the *Civil* and *the Criminal Procedure Codes* of British India. He organised regular courts under these codes. The new system, thus introduced, was remodelled by Raja Surinder Bikram Parkash and was further improved by Maharaja Amar Parkash. Practically all general and improrlant laws and enactments in force in British India, and particularly in the Punjab, were invariably adopted unless they were unsuitable for local conditions. By way of re-organisation of the judiciary, during the reign of Raja Shamsher Parkash, the Tahsildars were invested with the powers of a Magistrate II Class and Sub Judge; over the Tahsildar another officer was given the powers of a District Judge and Magistrate I Class; the heir-apparent was made the Collector and the District Magistrate and the raja's own court was declared to be the court of final appeal. There was a court of Sub Judge under the District Judge and the Tahsildars enjoyed the powers of *Munsifs* to hear cases up to the value of fifty rupees. The raja soon found himself too pre-occupied otherwise to spare time for conducting judicial business, and in 1891, a High-Court was constituted for the disposal of appellate work. It was known as the bench court and comprised two Judges. In case of difference of opinion, the decision of the raja was sought, and it was final. The sentence of death awarded by the raja required the confirmation of the Commissioner of Delhi. To administer criminal justice *the Indian Penal Code of Criminal Procedure*, together with all the local and special laws of the Punjab, were made applicable. The criminal courts in 1934, during the time of Maharaja Rajinder Parkash were organised as follows. The highest tribunal was the

ijlas-e-khas (high court) constituted of the maharaja, as the Chief Justice and two Puisne Judges. Appeals and revision were heard by any of the Judges sitting alone or by a division or a full bench. Below the High Court was the court of Sessions Judge exercising all the powers of a sessions court in Punjab. Subordinate to the Sessions Judge were the courts of the District Magistrate, Magistrate I Class and the courts of Tahsildars. Powers of honorary Magistrate were enjoyed by Kanwar Randip Singh in his jagir and magisterial powers in the cantonment area were exercised by the cantonment Magistrate, both exercising II Class magisterial powers. The Conservator of Forests had also been invested with the powers of Magistrate I Class to deal with cases of theft of timber from the river Tons. Towards the end of the princely regime, the judicial system had undergone certain further changes. Instead of the *ijlas-e-khas* the highest tribunal had begun to be called as the *raj nyaya sabha* (judicial committee) consisting of two members. The judiciary, it was said, was separate from and independent of the executive. Below the highest tribunal was the High Court, presided over by a Chief Justice, exercising revisional and appellate jurisdiction in civil and criminal cases. The Chief Justice was also a member of a special tribunal constituted under section 8 of *the Defence of Sirmur State Act, 1940*. Besides the High Court, criminal justice was administered by a special tribunal, a sessions court, a court of the District Magistrate, three courts of Magistrates I Class, five courts of Magistrates II Class, and a court of the Magistrate III Class. On the civil side there was a court of the District Judge and five courts of Sub-Judges. Revenue cases were adjudicated upon by the court of the Financial Commissioner, a Collector's court, six courts of Assistant Collectors I Grade and a court of Assistant Collector II Grade.

The organisation of civil and criminal courts in the erstwhile state at the time of integration was as under :—

Civil courts

1 High Court.
2 Court of the District Judge.
3 Court of the Senior Subordinate Judge (Magistrates were invested with these powers).
4 Court of the Sub-Judge (Tahsildars were invested with these powers).

Criminal courts

1 High Court. It consisted of one Judge designated as Chief Justice.
2 Court of the Sessions Judge.
3 Court of the District Magistrate. The Collector was the District Magistrate as well.
4 Court of the M. I. C. These powers were vested in the E. A. Cs.
5 Court of the M. II. C. These powers were exercised by the Tahsildars.

Over and above the High Court there was *raj nyaya sabha* which comprised of two eminent judges. This *raj nyaya sabha* was an advisory body. It made recommendations to the ruler in cases coming up in appeal from the state High Court and also tendered advice in legal and constitutional matters to the ruler.

The erstwhile state of Sirmur had agreement for extradition of criminals, in accordance with *the Indian Extradition Act*, with British India, and with certain other States including Patiala, Kashmir, Keonthal, Kalsia, Chamba, Baghat, Kotaha, Balson, Ghund, Bushahr, Bilaspur, Nalagarh, Jaipur, Mehlog, Tehri, Kuthar, Theog and Nabha.

The following table shows the various courts at present functioning in the district and the powers exercised by each :—

Criminal courts	Powers	Jurisdiction
The court of the District Magistrate	(i) District Magistrate (ii) Collector	Within the local limits of Sirmur district
The court of Magistrate I Class Nahan	(i) Magistrate I Class (ii) Treasury Officer	—do— —do—
Magistrate I Class Nahan	(i) Magistrate I Class (ii) Revenue Assistant	—do— —do—
Magistrate II Class Nahan	(i) Magistrate II Class (ii) Tahsildar	Within the local limits of tahsil Nahan
Magistrate II Class Paonta	(i) Magistrate II Class (ii) Tahsildar	Tahsil Paonta
Magistrate II Class Renuka	(i) Magistrate II Class (ii) Tahsildar	Tahsil Renuka
Magistrate III Class Renuka	(i) *Naib*-tahsildar	Within the local limits of tahsil Renuka
Magistrate III Class Shalai	(ii) *Naib*-tahsildar	Within the sub-tahsil of Shalai
Magistrate II Class Pachhad	(i) Magistrate II Class (ii) Tahsildar	Tahsil Pachhad
Magistrate III Class Pachhad	(i) Magistrate III Class (ii) *Naib*-tahsildar	Within the local limits of tahsil Pachhad
Magsitrate III Class Rajgarh	(i) *Naib*-tahsildar	Within the local limits of the sub-tahsil Rajgarh
Civil courts and sessions courts		
The court of the Senior Sub-Judge-cum-Assistant	(i) Unlimited powers in civil suits	Within local limits of Sirmur district

Criminal courts	Powers	Jurisdiction
Sessions Judge, Sirmur district at Nahan	(ii) Powers under the *Small Cause Courts Act* (iii) *Rent Restriction Act* (iv) *Guardian & Wards Act* (v) *Indian Succession Act* (vi) *Provincial Insolvency Act* (vii) *Hindu Marriage Act*	
District & Sessions Judge, Mahasu, Sirmur, Bilaspur and Kinnaur districts at Simla	(i) The powers of District Judge (ii) The powers of the Sessions Judge	Mahasu, Sirmur, Bilaspur and Kinnaur districts —do—
Delhi High Court, Himachal Pradesh Bench, at Simla	Highest court of original, appellate and revisional jurisdiction within the Union Territory of Himachal Pradesh	

Appellate and revisional courts

District Magistrate at Nahan	He hears appeals in the cases prescribed by *the Criminal Procedure Code*
Assistant Sessions Judge at Nahan	He hears appeals and revisions against the orders of the second and third class Magistrates
Sessions Judge Mahasu, Bilaspur, Sirmur and Kinnaur districts, at Simla	Appellate and revisional powers over all subordinate courts in accordance with the provisions of *Criminal Procedure Code* (for Sirmur cases he holds court at Nahan)
Delhi High Court Himachal Pradesh Bench	Appellate and revisional powers over all courts situated in the territory of Himachal Pradesh

Supervisory and administrative control over the subordinate magistracy at the district level is the function of the District Magistrate. Higher supervision is exercised by the Sessions Judge, and the over all superintendence and control are exercised by the Delhi High Court, Himachal Pradesh Bench at Simla. Court inspections are made and monthly and quarterly business returns are scrutinized.

The Administrator (Lieutenant-Governor), Himachal Pradesh, is the competent authority for the appointment of Judges and Magistrates below the High Court level. There are no special or exclusive circuit courts for remote areas. The court of the District and Sessions Judge is circuit court and holds circuits at Nahan for hearing of cases relating to the Sirmur district.

Panchayat *adalats*

In this district, seventy-three *nyaya* panchayat circles were established in the year 1958. After the *panches, sarpanches* and *naib sarpanches* had been trained the *nyaya* panchayats started functioning in the beginning of 1959.

Details pertaining to the powers and functions of the panchayats are available in Chapter XIV.

Nature of cases handled, their number and special features

Continuous statistical data, excepting for the years 1947 and 1948, showing the number of cases brought to trial, total persons under trial and the total persons convicted, have been given in Appendix XXIII for the period from 1901 to 1968. Similarly figures relating to civil cases up to 1967 have also been tabulated in Appendix XXIV.

Legal profession and bar association

During the princely regime, the legal practitioners were admitted to the profession and, petition writers were licensed according to the rules framed by the High Court. Persons who had passed the law examination of the Punjab University or any other examination of an equal standard were admitted as legal practitioners without re-examination in the state. In 1934, there were seven pleaders, six of the 1st grade and one of the 2nd grade, regularly practising at Nahan. The number of petition writers was eleven, five at Nahan, two at Paonta Sahib and two each at Sarahan and Dadahu. Petition writers were appointed by holding a local examination according to the rules of the High Court. The Sirmur State Bar Association was founded during the state regime, on the 22nd June, 1930. But after the merger of Sirmur State, the aforesaid bar association was converted into Sirmur District Bar Association. This bar association still exists with its office situated at Nahan. All legal practitioner permitted by the High Court to practise in the courts of the Sirmur district are eligible to become its members. At present the association has 14 members.

CHAPTER XIII

OTHER DEPARTMENTS

Public works department

During the regime of Raja Shamsher Parkash increase in the number of departments necessitated more accommodation ; improvement of roads was also felt to be necessary ; and, therefore, a Public Works Department was organised with two Overseers to work under the supervision of a Superintending Engineer of the Nahan Foundry. Subsequently the Public Works Department of the state was put in the charge of a whole time State Engineer. The department was responsible for constructing all public buildings and looked after the roads leading to Simla, Paonta Sahib and Kala Amb, and also the Renuka mule road. The State Engineer held charge of the Surindera Water Works also. These works were installed in 1915. The district board and the municipal committee generally carried out their own works, but often had resort to the Public Works Department for technical advice.

By 1934 the Public Works Department had constructed dispensaries at Paonta Sahib, Sarahan and Dadahu, dak bungalows at Paonta Sahib and Majra, serais at Kolar, Banethi and Majra, the office of the Superintendent of the Medical and Sanitary Department, the female hospital, the jail press, the girls school, the Sessions Judge's court, the office of the Superintendent of Police, the Amar Boarding House for the school boys, the Mahima Library, the Amar Block of the Shamsher High School, and a pavilion at Renuka. The Nahan-Kala Amb Road and part of the Nahan-Paonta Road were metalled.

Between 1934 and the merger of the state, some more works of public utility were commenced and completed. Chief among these were the construction of the Public Works Department motor garage and the extension of the record room of the Durbar Office. Repairs and improvement of some existing buildings were also carried out.

After the Merger, a well organised Public Works Department has been in charge of the development and maintenance of roads, minor irrigation schemes and drinking water supply schemes. It is also responsible for construction of buildings for the various departments of the government.

The State Public Works department has six circles and the Sirmur district falls entirely within the 3rd circle. The circle has three divisions, namely, Nahan division, Rajgarh division and Paonta division. The Nahan division consists of six sub-divisions, namely, Nahan sub-division No. I, Nahan sub-division No. II, Renuka sub-division, Bagthan sub-division,

mechanical sub-division at Nahan and Sarahan sub-division. The Rajgarh division comprises five sub-divisions, namely, Rajgarh sub-division No. I, Rajgarh sub-division No. II, Ochghat sub-division, Haripur Dhar sub-division and Yashwant Nagar sub-division. The Paonta division has as many as five sub-divisions, namely, Paonta sub-division No. I, Paonta sub-division No. II, Chandni sub-division, Kamrau sub-division and Menus sub-division.

Sub-divisional officer—The executive unit of the department is the division which is divided into various sub-divisions, each in charge of a Sub-Divisional Officer, also known as Assistant Engineer, who is responsible to the Divisional Officer for the management and efficient execution of works within his sub-division.

Divisional officer—Above the Sub-Divisional Officer is the Divisional Officer or the Executive Engineer. He is in charge of a division and is responsible to the Superintending Engineer for the efficient execution and management of all works within his division. His duties are to organise and supervise the execution of works and to see that they are suitably and economically carried out with materials of good quality. Subject to the orders, if any in particular, of the Superintending Engineer, he can transfer establishment (other than Sub-Divisional Officers) from one station to another within his division. He is required to inspect, at least once a year, the more important buildings and other works in his division ; to take proper measures to preserve them and to prevent encroachment on government lands in his charge. He keeps accurate plans of all such lands and takes care that his subordinates make themselves acquainted with the boundaries and see that the boundaries are not violated. It is his duty to administer the grants made for public works in his division and hence to keep a close watch over the progress of expenditure against it so that no excess is permitted to occur.

Superintending engineer—Above the divisional level the administrative unit of the department is the circle, which is in the charge of a Superintending Engineer.

Multipurpose projects and power department—On the creation of the Department of Multipurpose Projects and Power in Himachal Pradesh in March 1964, the Sirmur district also came within the purview of this new department for its hydro-power potential. This department is now responsible for the generation, transmission and distribution of electric energy, and also for investigations for daming important sites on rivers for the generation of electricity and irrigation.

Himachal Pradesh has rich resources for the development of power and this district, with its sizeable share of these resources, is bound to appear prominently on the map of hydroelectric development in the Pradesh.

There is one Superintending Engineer with corresponding 3 divisions and a number of sub-divisions in this district to execute the work of Giri Bata Project. The headquarters of the Superintending Engineer are at Nahan (Dosarka) and that of two divisions at Giri Nagar (Majri) and third division is located at Dadahu. In addition to this there is one electrical division with headquarters at Nahan under the charge of an Executive Engineer. The functions of this division are to construct/control Electrical Supply system of Nahan, Paonta, Renuka and Shalai area. There are four electrical sub-divisions under this division with headquarters at Nahan, Paonta, Dadahu and Shalai.

Forest department

In the days of the rajas, the forests came gradually to be managed by a well organised Forest Department under a Deputy Conservator of Forests who was either an officer on deputation, or a retired experienced Forest Officer. The controlling authority was the ruler. The execution work was carried out by two Forest Officers, trained at Dehra Dun, and, they were assisted by Foresters and Forest Guards. The entire area stood divided into two forest divisions, namely, Rajgarh and Nahan, each under the charge of a Divisional Forest Officer. Each division had five ranges. The Rajgarh forest division included the ranges of Narag, Rajgarh, Dalmu, Haripur and Chandpur; the Nahan division comprised the ranges of Nahan, Dharthi, Majra, Paonta and Bhangani.

After the Merger, the Sirmur district has been constituted as one of the four forest circles of Himachal Pradesh, called the Sirmur circle. This forest circle is under the charge of a Conservator of Forests with his headquarters at Nahan. This officer exercises general control in forest matters within his circle. He is required to frequently tour and inspect and to visit once a year as many of the forests under his control as possible. During these tours, the following points receive his particular attention and, if necessary, he reports on them to the Chief Conservator of Forests :—

(i) Surveys and settlements, made or in progress, and their cost and the extent to which they are still required; nature and adequacy of the maps and settlement records prepared; results of working under the settlements in force. (ii) Working plans, already made or in the progress, and their cost and extent to which plans are still required and results of working of the plans in force. (iii) Forest boundaries; their nature and state of repairs ; demarcation work in progress and its cost ; demarcation work still to be done. (iv) Roads, buildings and other similar works, in existence or under construction, their cost and state of repair; and new roads, buildings, or other works required. (v) Executive and protective staff ; their efficiency and state of discipline, etc. (vi) General condition of theforests and the methods of treatment employed ; natural reproduction

and causes which interfere with it etc. etc. (vii) Protection of the forests from injury, by men, by cattle, by fires etc. and breaches of the forest rules with their frequency and causes. (viii) Works of regeneration and cultural improvement ; extent, condition and cost of plantations made; condition of nurseries ; new sowings or plantings required ; and thinnings creeper-cutting, including the extent to which carried on and required. (ix) Methods of working and management in force, with the advantages and disadvantages of these methods ; expenditure incurred on the out-turn of the forests ; and financial results. (x) Timber depots, their situation, and adequacy or inadequacy, and the state of the records kept up in connection with the depots.

He is further responsible for seeing that all money transactions are conducted in accordance with the rules in force. And he examines the cost of current works, as well as of those which have been spread over several years. He also satisfies himself that the Divisional Forest Officers and other members of the controlling staff are conversant with their duties, that discipline is maintained and that their work is properly supervised.

As in the past, the two divisions of Nahan and Rajgarh still exist. The Divisional Forest Officers are responsible for the proper management of the forest business and of the finances of their divisions. Primarily executive officers, they take an active part in all technical works, subject to the directions contained in the working plan and others received from the superior officers. They control the silviculture of their divisions and are responsible for the correctness of all technical operations. They carry out the forest policy prescribed for them with fairness and common sense.

The divisions are sub-divided into eight ranges. Previously there used to be ten. In the Nahan forest division, there are the Nahan range, the Majra range, the Paonta range and the Bhangani range, while the Rajgarh forest division comprises the Haban range, the Narag range, the Chandpur range and the Haripur range.

The ranges are under the over all charge of Range Officers usually of the status of Forest Rangers who control all the works being carried out in their respective ranges according to sanctioned schemes and budget grants at their disposal.

In order to exercise the best possible administrative control, the ranges have further been divided into twenty-three blocks which are supervised by a Block Officer each of the status of a Forester or a Deputy Ranger. The duties of a Block Officer are *inter alia,* assisting the Range Officer, to the best of his ability; to carry out the work of the department honestly and efficiently; carrying out all orders that may be given to him by his superiors; reporting to the Range Officer on all important happenings; understanding thoroughly the rules for compounding forest offences. He has to mark trees to the right holders and to realise the price thereof. He should prevent the

Forest Guards, under his control, from abusing their authority and harassing the people. The blocks have been further split up into one hundred and twenty-one beats, each beat under the charge of a Forest Beat Guard. The chief duties of the Forest Guard, in the charge of a beat, are as follows. (i) To be fully acquainted with every forest matter and every place of forest interest in the beat. (ii) To be fully acquainted with the rights, privileges and concessions, that may be exercised by the people in the forests of his beat. (iii) To strictly observe the rules for detecting forest offences. (iv) To carry out, under orders of the Range Officer, repairs to boundary pillars, roads and buildings in his beat. (v) To look after the maintenance of fences, the tending operations in regeneration areas and the plantings and weedings of young plants; but not to incur expenditure on these works without the Range Officers' sanction. (vi) To see that the shooting rules are observed and to put a stop to illegal shooting and trapping. Appendix XXV shows, divisionwise, and rangewise the blocks and beats in the district.

At the state level the Chief Conservator of Forests is the administrative head of the department as well as the Chief Technical Adviser in forest matters to the government.

Wild life wing

The Wild Life Wing of the Forest Department came into being only on the 25th March, 1957, with a skeleton staff. The district level officers of the Wild Life Wing comprise a Divisional Wild Life Inspector, a Wild Life Forester and four Wild Life Guards. The duties of the Divisional Wild Life Inspector are, among others, to supervise his subordinate staff, to plead in illegal shooting cases, to assist the Wild Life Warden in the development of game sanctuaries and pheasantries and in other technical matters and to collect scientific data pertaining to management of wild life. The duties of the Wild Life Forester and the Wild Life Guards include looking after the sanctuaries, pheasantries etc., and the detection of poachers. This department has framed hunting and shooting rules, skins and trophies rules, monkey capturing and export rules and game sanctuaries rules. There are two game sanctuaries, namely, Simbal Bara and Renuka, besides a number of shooting blocks, within the district. Pheasantries to rear and stock a variety of pheasants, ducks and swans etc., have been established at Renuka.

The organisational set up above the district level comprises the Wild Life Warden and the Chief Conservator of Forests.

Fisheries department

The district level officer of the department who was previously known as the Assistant Warden of Fisheries, has now been re-designated as the Fisheries Officer. His functions, *inter alia* are to conserve the fisheries of the district, to issue fishing licenses within his jurisdiction, to check the incidence of illegal fishing, to prosecute the offenders and to propagate fish

through cultural practices. Below the Fisheries Officer are Fishery Watchers, now known as Field Assistants, posted at places of fisheries interest *viz.* Paonta Sahib (Yamuna river), Dadahu (Giri river), Karganun (Giri river), and Nahan (Bata and Markanda rivers). Their functions, amongst others, are to control the waters within their jurisdiction against illegal fishing and to take conservancy measures under the guidance of the Fisheries Officer.

Above the district level the technical head of the department is the Director of Fisheries.

Public relations department

In the Sirmur district, a District Public Relations Officer, an Assistant Radio Engineer, along with a team of four Radio Mechanics, a Projector Operator and a Drama Inspector carry on the work of public relations.

The District Public Relations Officer frequently tours the interior in order to come into direct contact with the people of the area. He also holds group discussions with the people which usually veer round the plan projects with special emphasis on the development of agriculture including horticulture, industries and communication. Other usual topics of discussion are family planning, national savings schemes, national integration, peoples co-operation in development works, panchayats and other matters of socio-economic importance. The District Public Relations Officer supplies information to the public on facilities like government loans and advances and stipends and scholarships as also about the various important events both inside and outside the Pradesh. He also prepares press notes on the various events which take place in the district. During important fairs and festivals, he organises exhibitions of pictures, posters, charts, working models of various projects etc., to enlighten the people. The District Public Relations Officer is also expected to promote cultural activities in his district. He looks after the community listening scheme, organises dramas, mobile cinema units, information centres etc. The community listening scheme aims at providing facilities to the people, particularly in the villages, to listen to the daily news and other broadcasts from selected stations of the All India Radio. The mobile cinema unit is another important scheme under the charge of the District Public Relations Officer and he, periodically, arranges cinema shows in all important areas of the district. In the district information centre, under the control of the District Public Relations Officer, newspapers, periodicals and general information books are kept.

The Assistant Radio Engineer, assisted by a team of Mechanics, is responsible for installation and maintenance of the community listening sets in the district. The places for installation of the community listening sets are selected by the tahsil panchayats on the recommendations of the respective *gram* panchayats. The Drama Inspector assists the District Public Relations Officer in his duties and through the medium of songs and dramas, imparts education to the people on social evils and, highlights the progress made in

different spheres. The Drama Inspector also collects folk songs and folk tales. To encourage the local dramatic talent, subsidy is given to the clubs for staging developmental plays approved either by the Directorate of Public Relations, Himachal Pradesh or by the Government of India. One of by far the most important functions expected of the district organisation of the Public Relations Department is study and interpretation and, then, correct reporting to the government, of public reactions to various important governmental measures and steps.

The department, at the state level, is under the charge of the Chief Minister, the Chief Secretary functioning as the Secretary of the department and the Director of Public Relations as the head of the department.

Tourism department

In the district, there is a Reception Officer assisted by a Tourist Guide. His main function is to guide the tourists and serve as a contact man for imparting knowledge about the district. He also conducts the tourists to various places of interest in the district. At the district level the Reception Officer is under the the over all control of the Deputy Commissioner Sirmur.

At the state level the department is under the charge of the Chief Minister, the Finance Secretary functioning as the Secretary-cum-Director Tourism.

Co-operative department

The District Co-operative and Supplies Officer functions on the co-operative side, as Assistant Registrar of Co-operative Societies at the district level and is invested with the powers of a Registrar Co-operative Societies under *the Co-operative Societies Act* and rules for purposes of registration of primary societies as also for inspection, audit, supervision and general control of all categories of societies at the district level. He is also responsible for the proper conduct and progress of the co-operative movement in the district. On the supplies side, he functions as the District Civil Supplies Officer and arranges for proper distribution of essential commodities. He is assisted in co-operation work, by a District Inspector, a District Audit Officer, eight Inspectors, five Auditors and fourteen Sub-Inspectors. On the supplies side, a District Inspector, with headquarters at Nahan, assists the District Co-operative and Supplies Officer.

Welfare department

The work relating to the welfare of scheduled-tribes was started as early as the year 1953-54 by the then Political Department of the Himachal Pradesh. After 1954-55, the schemes concerning the welfare of scheduled-castes and scheduled-tribes and the uplift of the other backward classes were entrusted as part time work to the Director of Public Relations and Tourism, who was also designated as Assistant Secretary (Scheduled-castes and

Scheduled-tribes). Subsequently in the month of April 1958, a separate directorate was created.

This department did not appoint separate district level field staff during the first two Plans. Most of the schemes pertaining to the welfare of the scheduled and the other backward classes were, therefore, implemented through the district agencies of the concerned technical departments like the Departments of Health, Industries, Agriculture, Animal Husbandry, Forest etc. The remaining schemes were executed through the Deputy Commissioner who also ensured the co-ordination of the various schemes at district level. All welfare schemes, as a rule, are taken up for implementation after discussion in the *Zila Parishad*. In 1961, a common District Welfare Officer was appointed for Mahasu and Sirmur districts, to assist the Deputy Commissioner in each district, and to ensure timely implementation of schemes. In addition a Probation Officer has been appointed for the district. He looks after probationers under the provisions of *the Probation of Offenders Act, 1958*, and also assists the District Welfare Officer in the implementation of welfare schemes in the district.

At the state level the Development Commissioner is the Secretary (Welfare) and below him is the Director of Welfare wielding powers of head of department. To assist the latter, in his day to day activities, a Deputy Director and an Assistant Director have been appointed with necessary ministerial staff.

Economics and statistics department

The district statistical office, located at Nahan, was organised towards the fag end of the year 1958-59, as a part of the scheme relating to the establishment of district statistical agencies.

Broadly, the functions of the District Statistical Officer and his staff, as laid down by the Government of India, are to co-ordinate the statistical activities of different departments at the district level and to ensure that data are collected by the different district agencies and are furnished punctually. He also undertakes on-the-spot investigations for the collection of data and imparts periodic training to primary reporters in the different fields. Further, he has to collect such economic and statistical data as are either unavailable at present or are extremely meagre, inadequate or unreliable and for which there is no suitable agency and to maintain statistical information relating to district schemes and their progress of execution. He is expected, at the district level to maintain general statistics to meet higher demands, as may arise from time to time, for administrative and policy purposes. As a beginning to its developing into a store house of all kinds of important statistical information relating to the various sectors of the district economy and the district administration, the district statistical office has engaged itself in the preparation of a statistical handbook, a statistical abstract, basic statistics relating to the economy of the district,

block-wise statistical series and annual census of Himachal Pradesh employees. The office also exhibits charts depicting important trends in the economy of the district.

At the state level the Directorate of Economics and Statistics is in the charge of a Director and under the over all control of the Chief Minister.

Industries department

The industrial activities at the district level are looked after by a District Industries Officer, with his headquaters at Nahan. He exercises administrative as well as financial control over all the industrial production centres located within the district and over the Extension Officers (industries), working, one each, in the five Development Blocks. He prepares plans for the development of suitable new industrial schemes. He scrutinises cases of industrial loans, and has, under *the State Aid to the Industries Act,* powers to grant loans to the extent of Rs. 2,000 for the establishment of each industry. He renders all possible assistance to individual artisans, industrial concerns and industrial co-operative societies and provides guidance for the solution of their technical and other relevant problems. Revival of old, decayed and dying industries and arts and crafts is his responsibility. Schemes relating to weights and measures are also implemented and executed by him.

Animal husbandry department

This department was started in Himachal Pradesh in the year 1949 with an Animal Husbandry Officer as head of the department. Before long, the post of the Animal Husbandry Officer was upgraded to the rank of Deputy Director and subsequently to the rank of a Director.

In the district there is a District Animal Husbandry Officer, previously designated as the Assistant Animal Husbandry Officer. He is manily responsible for the control of contagious diseases amongst live-stock, the maintenance of veterinary hospitals and dispensaries and the exercising of supervisory control over the staff engaged in these institutions and in the live-stock improvement operations. He is also responsible for the execution of various animal husbandry schemes and extension work in different blocks within the district.

Eight Veterinary Assistant Surgeons, assisted by eight Compounders in charge of eight veterinary hospitals, function in the district. There are only six Compounders as against ten veterinary dispensaries. Four veterinary dispensaries have no Compounders. Similarly there are twenty-four Stock Assistants working in the veterinary hospitals and dispensaries. A key village scheme is looked after by a Veterinary Assistant Surgeon, assisted in his duties by nine Stock Assistants.

The Cattle Development Officer till recently was a district level Officer, and was responsible for the operation of the Nahan milk supply

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scheme. His office has since been shifted to Simla. Under the poultry development scheme, there is one officer designated as Poultry Development Officer and another designated as Officer Incharge (training) with headquarters at Nahan. The latter imparts training to the Stock Assistants.

There is also a Disease Investigation Officer (Sheep and Poultry) for the Mahasu, Sirmur and Kinnaur districts with headquarters at Paonta Sahib.

At the state level, there is a Director of Animal Husbandry who exercises the powers of the head of the department.

CHAPTER XIV

LOCAL SELF GOVERNMENT

History of local self government

The inhabitants of this district like all other hill people, have sinc the ancient past possessed an instinctive capacity for local self governmen The general form and structure of the ancient type of local self governmen as prevalent in the area now forming the Sirmur district has been describe by Balgobind in these terms.

*"The inhabitants of two or three villages originally formed a pett republic, the affairs of which were managed by a *siana* (wise man), but, o the introduction of the British law, the powers of the *sianas* as well as of th Panchayat were subverted. When the people saw that they had lost al power, they devised the following method of maintaining it for some time The *sianas* pretended themselves to be ecstatics and diviners and of bein under the influence of a certain Devi or Devta. The ignorant hill publi believed in them, took all their grievances before them ; and after acceptin *nazars* from both parties the *sianas* decided cases, fined one and remunerate another. This mania spread far and wide in the hills. When His Highnes saw that this would undo all his labour, he made no delay in sending for a the pretenders. On their arrival all were asked to show their divine powe before the Raja, and all those who could display nothing were sentenced t imprisonment. Out of the whole lot he allowed one Jhalla to continue hi work of divining. He professed that he was influenced by the spirit of Gur Jowahir Singh and perhaps showed some phenomena to the Raja, otherwis he would certainly have met the same fate as the others.

When His Highness saw that the Punchayat system was really goo for the people and that they liked it very much, he made no delay i introducing the Local Board system in the State on the principles and rule inculcated by Lord Ripon, the Viceroy and Governor General of India."

Nahan municipal committee—Modern Municipal administration in Indi began near about 1862. It is interesting to note that Municipal Committe (Board), Nahan was constituted as far back as 1868 i. e. only five year after the birth of Municipal Committee, Delhi. From its very inceptio the erstwhile Sirmur State authorities kept a parental attitude towards th municipality with the result that it acquired a well planned system of sanitar engineering and other public works long ago. Suitable portions of th Municipal Acts applicable in the neighbouring states were applied to Naha

* Balgobind, *The Life of Raja Sir Shamshere Prakash*, pp. 114-115.

Municipal Committee during state regime. In 1887 this institution came to be called a municipal committee in place of the original name of municipal board. By 1904, the municipality consisted of nine members, four elected and five nominated, with three years as the term of their office. By 1934 it had a President and nine members, of which three were nominated and six elected. They, as usual, held office for three years. The President was a paid official appointed by the ruler but the Vice-President was an elected one. The municipal income, mainly derived from octroi, was Rs. 15,243 in 1903-04 and the expenditure Rs. 13,910. The municipal income from octroi duty alone in 1931-32 was Rs. 15,924-4 giving an incidence of Rs. 2-3 per head of the town population; the total income in the said year amounted to Rs. 21,731 and the expenditure stood at Rs. 21,745. The committee owned a number of houses and managed forests around Nahan. From these it derived considerable income.

At the time of Merger the municipal committee consisted entirely of members nominated by the Sirmur durbar. It had well organised working plan and great attention used to be given to the sanitation of the town. The streets and roads were mostly pukka with underground drainage system.

After the merger of the Sirmur State, various Acts, amended up to 1948, applicable in the Punjab, were extended to this committee as well. General elections to the municipal committee were held in 1949-50. The public was given the right to vote to elect members and the committee now was formed of members duly elected by the public, with the exception of three nominated members. During the year 1950 the offices of the municipal committee and the District Board were separated from each other and the next general elections to the municipality which were held on the basis of adult franchise, took place during the year 1953-54. Up to this year the President used to be nominated and there was no Vice-President. The limits of the municipal committee, for the purposes of charging octroi tax, were extended to Dosarka on Nahan-Kala Amb Road, during the year 1951. The area forming the cantonment stands included in the municipal jurisdiction and termed as ward No. 8. The Himachal Pradesh Government sanctioned handsome grants to the municipal committee for the execution of development works. During the period of the Second Five Year Plan, the committee was granted about Rs. 1,50,000 for the execution of public works. The electorate for elections to the various wards of the municipality are the same as for the Legislative Assembly Constituency of Nahan in which the municipality falls.

The last elections to the Nahan municipality were held during the month of September 1967. The town was divided into nine wards to return one member each. Ward No. 7 was reserved for scheduled-castes. There is a single female member elected to the committee. The municipal committee, as constituted after the 1967, election, consisted of nine members elected

by the people and three nominated by the Himachal Pradesh Government as *ex-officio* members of the committee. The President and Vice-President were elected according to the provision in *Himachal Pradesh Municipal Election Rules of 1963.*

Organisation of the committee

For conducting the business of the municipal committee, there are five standing sub-committees, namely, the finance sub-committee, the building sub-committee, the health and sanitation sub-committee, the selection sub-committee and the education sub-committee. All the cases are scrutinised by these sub-committees before submission for final decision by the municipal committee. The business is transacted in the meetings of the municipal committee in accordance with the business bye-laws. The chief executive head, i.e. the President, is elected like the members for the usual term of three years. The Secretary of the municipal committee is responsible for the smooth running of the office and exercises control over the establishment. Apart from the staff, he is assisted by the following technical hands namely a Municipal Engineer, an Octroi Superintendent, a Medical Officer, a Forester, a Veterinary Assistant Surgeon, a Vaccinator and a Sanitary Inspector.

Street lighting, contrary to the usual practice, is not the concern of the municipality as it is looked after by the Public Works Department. The town is provided with a good and mostly underground drainage system which was first adopted about seventy-five year back. The system (having become old) is said to be in need of total overhauling. The main nullahs are the Rani Tal Khala, Banku Wala Khala, the drain of Hindu Ashram and the main Purbia Mohalla Khala. These nullahs are pukka ones and are very old. The municipality does not, at present, maintain either any educational institution or any hospital or dispensary of its own. These institutions that exist within the municipal board are run by government departments. There is no *nazul* property in the possession of the municipal committee, but the certain lands, including forest areas, are owned by it from which it derives an annual income of about Rs. 15,000 as against an expenditure of about Rs. 6,000. Octroi, interest on investments, licensing fees, show tax on the cinema, land rents, sale of trees and other forest produce, slaughter house tax, sale of manure and government grants-in-aid from the main financial resources of the committee. On the expenditure side, running of departments, maintenance of gardens, forests and municipal property, provision of water-supply and other amenities to the people and the execution of various municipal works are the principal items. The subjoined table contains figures of income and expenditure for the years 1961-62 to 1966-67.

Year	Income Rs.	Expenditure Rs.
1961-62	2,64,526	2,56,687
1962-63	3,34,824	3,25,018

Year	Income Rs.	Expenditure Rs.
1963-64	3,59,347	3,25,669
1964-55	4,12,996	4,28,924
1965-66	4,23,335	4,36,838
1966-67	4,59,740	5,26,617

District board

There is a difference about the date of formation, for the first time, of the District Board in Sirmur. According to [1]Balgobind the District Board was formed in 1884, the old [2]gazetteer mentions the year 1898 and [3]Kanwar Ranzor Singh would have us believe that the District Board was constituted in the year 1886. Be that as it may, one thing is clear and it is that the foundation of a District Board was laid in Sirmur towards the end of the nineteenth century. Following the narration of Balgobind, the District Board was formed at Nahan in 1884 with His Highness as the President, Rajkumar Surat Singh as Vice-President, Madho Narain as Secretary and General Lane, Dr. M.A. Nicholson , F. R. Jones, Esq ; S.S. Whiting, Esq; Kanwar Ranzor Singh, Rai Bahadur Kishan Lal, Rai Parmeshri Sahai and Munshi Rahmat Ali as the Members. Kanwar Ranzor Singh states that the office of the District Board, constituted under *the District Board Act,* was located at Nahan and local boards were also formed in each tahsil. Apart from the President and the Vice-President, certain officials and *zaildars* were also included as Members. All public affairs and the management and supervision of public buildings were put under the care of the District Board. The boards, composed as they were, of enlightened members, began to make wholesale reforms in the state. The first thing they did was to tax the abominable system of *rit* by seven per cent, with a view to gradually abolishing it in favour of new marriage laws in accordance with vedic rites. They abolished the system of *begar* which had never been to the liking of the poor cultivators. The boards extended its control over the Education Department, hospitals, and part of the Public Works Department and opened an agricultural farm.

Some time before the year 1934, when the old gazetteer was prepared, the municipal committee and the District Board were joined and the amalgamated offices of the District Board and the municipal committee were called the District and Municipal Board. The President of the municipal committee was also *ex-officio* Vice-President of the District Board. The District Board had a President. a Vice-President and twenty-seven members, of whom seven were nominated and twenty elected, and all held office for three years. There was only one District Board for the whole state.

1. **Balgobind,** *The Life of Raja Sir Shamshere Prakash,* **p. 115.**
2. *Sirmur State Gazetteer, 1934,* **p. 113.**
3. *Ranzor Singh, Tarikh Riyast Sirmur,* **p. 33?.**

At first the ruler himself presided over the meetings of the board, but later on the Collector was appointed its *ex-officio* President. The District Board had, in 1943-44, thirty members out of whom nine were nominated by the durbar and twenty-one elected by different constituencies. Two years later, i.e., in 1945-46, there was a slight change in the constitution of the board inasmuch as eight members were, *ex-officio* two nominated and twenty elected. A nominated member was made honorary Vice-President. Thence onward, till the merger of states, no major change, it appears, took place.

The income of the board was Rs. 84,000 in 1942-43, Rs. 1,11,824 in 1943-44, Rs. 1,36,748 in 1944-45, Rs. 1,43,688 in 1945-46, Rs. 1,33,905 in 1946-47, Rs. 1,79,666-9-6 in 1947-48, Rs. 1,63,794-5-0 in 1948-49, Rs. 1,78,170-6-9 in 1949-50, Rs. 1,70,748-11-3 in 1950-51, Rs. 1,95,104-15-9 in 1951-52 and Rs. 71,356-10-9 in 1952-53. The expenditure on the other hand amounted to Rs. 78,623 in 1942-43, to Rs. 87,573 in 1943-44, to Rs. 1,20,080 in 1944-55, to Rs. 1,19,260 in 1945-46, to Rs. 96,705 in 1946-47, to Rs. 1,56,298-9-6 in 1947-48, to Rs. 1,64,334-0-3 in 1948-49, to Rs. 1,16,224-9-0 in 1949-50, to Rs. 3,10,197-8-9 in 1950-51, to Rs. 2,63,763-7-0 in 1951-52 and to Rs. 1,91,269-11-6 in 1952-53.

The balance at the credit of the District Board at the close of 1942-43 was Rs. 72,922 out of which a sum of Rs. 10,000 was invested in the shares of the Bank of Sirmur. Its financial position was quite sound then and it was expanding its activities in education, public health and public works. In the year 1946-47, the expenditure included an increased amount of Rs. 51,000 paid to Public Works Department for improvement and maintenance of the Sarahan and the Dadahu roads. A sum of Rs. 39,685 was spent on education as compared with Rs. 25,500 spent during 1945-46. On the medical side a sum of Rs. 12,000 was spent more than in 1945-46. The activities of the board were mostly in the direction of expansion of education and providing of medical relief in the state. During the year 1943-44, four new primary schools for boys and three for girls were opened, the latter at the tahsil headquarters. In the same year, a building at Sarahan, costing Rs. 5,000, was purchased for a new middle school. A post of Inspector of Schools was created for supervision of rural schools and the board also granted aid to private schools in the mofussil. By the year 1945-46, the activities of the board in the field of education increased. It was then maintaining three anglo-vernacular middle schools, twelve boys' primary schools and three girls' primary schools, besides granting financial aid to sixteen privately run institutions including one anglo-vernacular middle school. The board opened one anglo-vernacular middle school at Sarahan in its own building and also started four new boys' primary schools in the same year. By the year 1946-47, the number of boys' primary schools rose to twenty-one and the number of private educational institutions, getting aid from the board, rose to twenty-two. A total amount of

Rs. 39,680 was expended on educational activities in addition to contribution amounting to Rs. 5,000 made by the state government. The board started nine boys' primary schools during the year. The appointment of a new Inspector of Schools during the same year was helpful to the board in opening these new schools. The District Board schools remained under the technical supervision of the Inspector of Schools. To provide medical relief in an increased measure four new *ayurvedic* dispensaries were opened, each in charge of a competent *vaid,* during the year 1943-44. A sum of Rs. 26,979 was expended, during the year on medical relief. In the year 1945-46 two new *ayurvedic* dispensaries were opened each in charge of a qualified *vaid.* Thus there were six *ayurvedic*, besides six allopathic, dispensaries in the district during the year, catering to the requirements of the general public in different area. During the year 1946-47 an amount of Rs. 40,200 was allocated to meet the expenditure on account of medical relief. Veterinary hospitals and cattle breeding were also the concern of the District Board. In 1943-44, a veterinary dispensary was opened at Paonta Sahib under a qualified veterinary doctor. By the year 1945-46 there were two veterinary dispensaries in the district, one at Nahan and the other at Paonta Sahib. In 1945-46, four new bulls were purchased and allocated in the Dun area. Also, a new horse stallion of very good breed was obtained from Montgomery Remount Depot and sent to Paonta Sahib for service. During the next year six dale rams and two bulls were procured from Hissar and the Patiala State. Dale rams were sent to Rajgarh range and the bulls to Paonta Sahib and Renuka for service in those *illaqas*. A total amount of Rs. 7,000 was spent for veterinary work during the year 1946-47. Two popular fairs at Tilokpur and Renuka were also used to be arranged by the District Board.

Quarterly meetings of the board used to be held according to the provisions of the by-laws, and, creditably to the board, no meeting was adjourned for want of quorum. Four meetings in 1945-46 and three during 1946-47 were held. The term of the board having expired in 1946, it was extended up to 1947. By 1952 the composition of the District Board had undergone some changes. After the merger of the states, this District Board was taken over and re-organised by the new administrative set up in December 1948, in accordance with *the Punjab District Board's Act* and *the Rules* thereunder as applied to Himachal Pradesh. Fresh elections were held and results notified in 1950. The strength of the board was curtailed to twenty-seven members of which twelve were elected and fifteen nominated. The board, was however abolished with the coming into force of *the Panchayat Raj Act,* on the 3rd November, 1953.

Notified area committees

In 1941, the Sirmur durbar declared the towns of Dadahu, Sarahan, Paonta Sahib and Majra to be notified areas under section 241 (1) of *the Punjab Municipal Act 3 of 1911.* The work of sanitation, lighting and

registration of births and deaths was entrusted, to the notified area committees, formed under the said order, consisting each of five members, two of whom were elected and three nominated by the durbar. The Tahsildar concerned was *ex-officio* Chairman of these committees within jurisdiction.

At the time of merger of states, the local bodies, besides the District Board already mentioned, that were functioning in Sirmur included the Nahan Municipal Committee, the Paonta Sahib Notified Area Committee, the Majra Notified Area Committee, the Dadahu Notified Area Committee and the Sarahan Notified Area Committee. After the merger, however, the Notified Area Committees of Dadahu, Sarahan and Majra were properly re-established on the basis of their territorial jurisdiction as it existed under the indigenous panchayat system in the Sirmur district. These committees formed under *the Panchayat Raj Act, 1939,* had no reservation of seats for women and scheduled-castes. The committees were allowed to perform certain municipal as well as judicial functions till their abolition on the 31st July, 1953.

Small town committee, Paonta Sahib

Originally, during the erstwhile state regime this body came into being as a notified area committee in 1941. It was again declared and constituted as notified area committee by the Himachal Pradesh Government during December 1949. Later on it was converted into a small town committee from the 7th April, 1953. Up to 1956, this remained a nominated body headed by the Tahsildar, Paonta, as a nominated Chairman. The first election took place in the year 1956 and the committee consisted of six members, including the *ex-officio* members. From 1959 it comprises five members. Out of these four are elected and one is nominated by the Deputy Commissioner. Out of the elected members one belongs to a scheduled-caste. There is no female member. The President and the Vice-President are elected by the members. The term of office of the President, Vice-President and members, elected or nominated, runs for a period of three years. The elections to the committee were last held on the 24th April, 1965.

The principal sources of income of the committee are octroi, rent of buildings and lands and the grants-in-aid from the government. The items of expenditure include pay of establishment, charges on account of street lighting and water-supply, and the construction and maintenance of some roads and drains. The following table will give an idea about the annual income, the grant-in-aid received and expenditure incurred from time to time.

Year	Income Rs.	Grant-in-aid Rs.	Expenditure Rs.
1950-51	6,635.34	—	2,400.00
1951-52	11,805.87	—	2,697.40

Year	Income	Grant-in-aid	Expenditure
	Rs.	Rs.	Rs.
1952-53	7,447.65	—	4,347.06
1953-54	9,521.69	4,409.00	4,953.87
1954-55	10,717.55	1,924.75	9,399.37
1955-56	10,551.31	—	6,630.09
1956-57	18,377.46	—	10,138.69
1957-58	18,046.42	1,038.00	13,619.66
1958-59	17,919.00	858.00	13,901.00
1959-60	18,744.00	3,466.00	20,606.00
1960-61	28,866.00	8,350.00	22,203.00
1961-62	35,367.00	4,962.00	21,313.00
1962-63	27,444.00	—	41,909.43
1963-64	48,546.46	17,318.00	39,370.08
1964-65	73,011.86	29,356.00	54,496.17
1965-66	88,341.46	11,045.00	56,632.70
1966-67	78,077.97	6,340.00	1,22,674.68

The committee maintains the streets and roads of the town which are paved and metalled. It has also provided latrines and urinals and has introduced drainage system in the town. The small town committee maintains a small garden, a library and a pavilion which is being used as a tourist inn.

Panchayats

To begin with, there were but unofficial panchayats of traditional type enjoying no official recognition whatsoever. These indigenous panchayats held sway over either single village or a group of villages. They were meant essentially and primarily for the settlement of disputes and were not expected to deal with any aspect of rural administration or any developmental activities. Then came a time when the government of the erstwhile Sirmur State started taking interest in panchayats.

As the state had no panchayat legislation of its own, *the Punjab Panchayat Raj Act, 1939*, was enforced in the state, under which three panchayats, namely, Dadahu, Sarahan and Majra, were established. These panchayats were allowed, even after the merger of state, to perform certain civic as well as judicial functions till their abolition on the 31st July, 1953. These bodies were far from satisfactory for a variety of reasons, such as irrational territorial limits, absence of sufficient popular elements, lack of financial resources, combination of judicial and executive functions, etc. Subsequently, in keeping with the directive principles of the Constitution, and the demands of changed times, seventy-three *gram* panchayats, covering the whole rural area, were established in the year 1954 under *the Himachal Pradesh Panchayat Raj Act, 1952*. This measure was based on the principles of adult suffrage and rationalised territorial limits co-extensive with the

patwar circles. Elections to the new panchayats were conducted and about 1,607 members were elected. On the expiry of the term of the office bearers of the *gram* panchayats, the second election was conducted in the year 1957. The office bearers elected then continued till 31st August, 1962, as their term was specially extended. In 1962 due to re-organisation of panchayat circles, the number of *gram* panchayats increased from seventy-three to eighty-six. New elections were held in August-September 1962. The new *gram* panchayats were assigned executive functions, general administrative and civic functions, and certain duties concerning development works.

Under *the Panchayat Raj Act* a three tier structure was envisaged comprising *gram* panchayats, the tahsil panchayats and the *zila* panchayats, but on the enforcement of *the Himachal Pradesh Territorial Council Act, 1957*, and the emergence of the Territorial Council in place of the Legislative Assembly, after the coversion of Himachal Pradesh from part 'C' state into a centrally administered Union Territory, the *zila* panchayats were abolished because the powers and functions of these bodies were transferred to the Territorial Council. At present there are in the district, in all eighty-seven *gram* panchayats. Of the total, the Renuka tahsil has the largest number of thirty followed by Pachhad tahsil with twenty-nine, the Paonta tahsil with eighteen, and the Nahan tahsil with ten. There are also four tahsil panchayats, one in each tahsil, known after the names of respective tahsils. On the 26th of January 1962, *Panchayati Raj* was inaugurated in Himachal Pradesh, which meant, among other things, re-organisation of and enhanced powers to the tahsil panchayats and also the establishment of a *Zila Parishad*.

The foundation of the panchayat structure at the village level is the *gram sabha* consisting of the total adult population living in the notified territorial limits of the panchayat. Every male and female who has completed twenty-one years of age is legally considered to be an adult in this context. Every *gram sabha* is required to elect two bodies, one of them popularly known as the *gram* panchayat, which is responsible for executive, civic, developmental and administrative matters, and the other, as the *nyaya* panchayat which is exclusively concerned with judicial matters. The territorial jurisdiction of both these bodies is co-extensive. In the election of the members of these panchayats a system of joint electorate is followed having due regard for the representation of the weaker sex and the scheduled-castes by reservation of certain number of seats for them. The total number of the members of a *gram* panchayat ranges from seven the minimum, to fifteen the maximum, as may be specified by the competent authority excluding, however, the President and the Vice-President.

Each *gram* panchayat has a whole time Secretary who is charged with the maintenance of the records of both the *gram* and the *nyaya* panchayats. A chowkidar has also been provided to each *gram* panchayat. His present duties differ significantly from his traditional duties of a mere

watchman, as his designation would lead one to suppose. The modern chowkidar of a panchayat is required, in addition to his traditional functions, to answer the duties of a process server, a messenger, a conveyer and a general functionary at the bottom of the rung in the developmental activities undertaken and pursued by the *gram* panchayat.

Each tahsil panchayat functions with a varying number of members, the minimum being ten and the maximum forty, as may be prescribed. This body is constituted of elected as well as nominated members. The number of appointed or nominated members cannot exceed 25% of the total number of members of the body. The state government may nominate a member by name or by official designation. The elected members are returned one each by a *gram* panchayat, a municipal committee and a notified area committee lying within the limits of a tahsil. As in the case of the members of *gram* panchayats, term of office of members of the tahsil panchayat is three years. Panchayat Inspectors have been declared as *ex-officio* secretaries for tahsil panchayats.

There are as many *nyaya* panchayats in the district as the *gram* panchayats. There is usually a fixed number of fifteen members in each *nyaya* panchayat. It is a *sine qua non* that at least 1/5th out of the total number of members should be literate enough to record proceedings in Hindi. Extension in term in case of *gram* panchayat is granted, if and when necessary under the orders of the government.

The Himachal Pradesh Panchayat Raj Act provides, *inter alia*, for the establishment of conciliation boards or *samjhauta samitis* in each *gram sabha*. The *samjhauta samitis* are constituted by the President of the *gram* panchayat comprising five members of the panchayat, including himself, to conciliate petty cases through amicable settlement between the parties. The object of the conciliation board is to offer opportunity to the parties concerned to make amicable settlements of their civic disputes and criminal cases before they seek remedy in the *nyaya* panchayats. These conciliation boards try to bring about the agreed settlement within a period of three months from the date of institution of an application for compromise.

Panchayat sammelans

During the Second Five Year Plan period eight panchayat *sammelans* at the tahsil level and two at the district level were held in the district.

Powers and duties

The *gram* panchayat may discharge certain discretionary duties besides the compulsory functions they have to perform. The compulsory functions are many and varied. The discretionary duties include:—planting and maintaining trees at the sides of public streets and in other public places ; improving the breeding of cattle and prevention and treatment of disease in them ; organising a village volunteer force for watch and ward and for assisting the *gram* panchayat and the *nyaya* panchayat in the discharge of their functions and for the service of summons and notices issued by them etc. etc.

A *gram* panchayat may make to the proper authority any representation concerning the welfare of the persons residing within its jurisdiction and any recommendation as to the appointment, transfer or dismissal of a guard of the Forest Department, a *patwari*, a lambardar or a chowkidar in any area within its jurisdiction. The *gram* panchayat can also make recommendation concerning the grant of trees for the construction of houses or for fuel, the grant of a license for possessing fire arms and for shooting, and the grant of a *nautor* land for cultivation to an applicant residing within its jurisdiction. Besides these, the panchayats are free to take up works designed to promote the uplift of the villagers.

The panchayats are the executing agency of many development works done in their areas. It has been decided that small works, like the construction of school buildings and of the small irrigation channels etc. the masonry work of which does not exceed Rs. 10,000 in value should be executed through panchayats, and that repairs and maintenance should also be an approriate charge on the funds of these bodies. The government has, further, taken steps to make these bodies effective by asking all heads of departments to give due weight to the recommendations of panchayats. The panchayats are also associated with the distribution of foodgrains supplied by the government and in timber distribution. The panchayats have been encouraged to establish panchayat forests and common grazing lands by giving them necessary land, plants and technical aid.

Nyaya panchayats

The *nyaya* panchayats enjoy criminal, civil and revenue powers. Civil and revenue suits up to a pecuniary value of Rs. 100 can be entertained and decided by them. On the criminal side, offences cognizable by these panchayats, comprise there under sections 160, 172, 174, 178, 228, 264 to 267, 277, 279, 283, 285, 286, 288, 289, 290, 294, 323, 334, 336, 341, 352, 354, 358, 403, 406, 411, 417, 426, 429, 497, 498, 504, 506, 509 and 510 of *the Indian Penal Code*. Offences under section 22, punishment of offences covered by clauses (a), (b) and (d) under *the Vaccination Act, 1880, (Act, XIII of 1880)* ; section 24, forcible opposing the seizure of cattle or rescuing the same under *the Cattle Trespass Act, 1871* ; section 26 causing damage to land or crops or public roads by pigs under *the Cattle Trespass Act, 1871;* and sections 3, 3A, 4, 5, 5A, 5B, 6 and 7 of *the Prevention of Cruelty to Animals Act, (XI Act, of 1890)*, are also tried by the *nyaya* panchayats.

The panchayats can also dispose of applications referred or made to them for maintenance under section 488 of *the Code of Criminal Procedure*. These judicial bodies have powers to take security for keeping peace if there are reasons to believe that there is apprehension of breach of peace or disturbance in public tranquility in their areas. *Nyaya* panchayats have exclusive cognizance over certain offences which have

been precluded from the jurisdiction of the regular courts. The appearance of lawyers before *nyaya* panchayats is forbidden by law in order to save the people of the villages from burdensome payments of fees to the lawyers. For the hearing and the trial of every case, suit and other proceeding, a bench of five *panches* is constituted and the majority opinion prevails. The Act provides for an opportunity for any aggrieved person to file and appeal before the full bench of the panchayat. An application for revision lies in the court of the Divisional Judge/Magistrate.

Financial resources

The sufficiency or otherwise of the financial resources of the panchayats depends mostly upon the economic condition of the local population and the local natural resources. The people are, generally, poor with the result that the panchayats have not been able, so far, to resort to such taxation though proposals have started coming in for the imposition of taxes. Steps have also been initiated in some places to raise permanent assets like panchayat or village orchards. The panchayats add to their resources by organising *shramdan* (voluntary labour) and donating money in cash. In their initial stages, the government has given various grants-in-aid to the panchayats to meet expenditure on account of establishment charges and various development activities. The following statement will serve to show the amounts of various grants-in-aid received by the panchayats of this district from time to time, under both plan and non-plan heads :—

GRANTS-IN-AID RECEIVED BY PANCHAYATS

Name of the scheme	1956-57	1957-58	1958-59	1959-60	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66
				Non-Plan						
1. In lieu of collection of fees and fines	—	—	—	—	252	514	1,145	512	1,121	762
2. In lieu of collection of local rate	63,125	66,625	66,292	33,199	70,721	67,132	68,722	63,834	65,340	66,741
3. Chowkidar agency	13,100	13,140	13,140	13,140	16,425	13,140	13,682	15,300	15,660	15,660
4. Pay of panchayat Secretaries	—	—	—	—	—	43,800	49,762	54,945	58,448	61,953
				Plan						
1. Supply of tools and implements	30,000	23,000	4,000	—	—	—	12,000	—	—	2,000
2. Training of personnel	—	1,800	—	4,964	4,380	—	9,348	2,000	—	—
3. Construction of panchayat *ghars*	—	35,000	25,000	10,000	—	10,000	10,000	10,000	10,000	29,300
4. Organisation of panchayat *sammelans*	—	1,752	—	2,190	—	—	—	—	—	—
5. Purchase of stationery to panchayats	—	3,139	2,920	1,460	1,460	—	—	—	—	—
6. Pay of panchayat Secretaries	42,094	43,547	43,090	43,250	43,700	—	2,640	8,090	10,048	10,179
7. Printing of pamphlets	—	1,460	2,017	—	—	—	—	—	—	—
8. *Zila* panchayats	12,000	—	—	—	—	—	—	—	—	—
9. Establishment of orchards	—	—	—	—	—	—	—	10,530	12,990	5,000

Special achievements

In the eighty-seven *nyaya* panchayats functioning in the district, two hundred and forty civil suits were instituted out of which two hundred and two were decided during the Second Plan period. On the criminal side three hundred and fifty-eight cases came up for decision and three hundred and eight were disposed of.

The newly introduced *Panchayati Raj* has been especially helpful in raising the social status of scheduled-castes. A sense of equality and fraternity is being fostered among all castes and classes of the people by holding panchayat *sammelans*, other common meetings, untouchability weeks etc. The *gram* panchayat at Kolar in Paonta tahsil, which was adjudged to be the best in the excellence of the work towards eradicating untouchability, was awarded a cash prize of five hundred rupees. The *gram* panchayats have also been taking a lively part in the celebration of occasions commanding national importance. Equally enthusiastic has been their participation in the organisation of various campaigns and drives for increasing the food production and for enriching vegetation by mass plantation of trees during *vanmahotsava*.

A number of achievements, in developmental activity, were scored by the *gram* panchayats of this district during the First and the Second Five Year Plans. Three panchayat *ghars* were constructed during the First Plan and fourteen during the Second ; the number of *akharas* constructed during the both plan periods stood at ten ; 98 km of paths were constructed during the First Plan and 468.3 km during the Second ; 37 km of motorable roads were constructed during the Second Plan period ; the number of *bowlis* constructed during the First Plan was twenty-seven and of those built during the Second Plan was fifty-eight ; repairs were carried out to two hundred and forty-four *bowlis* during the First Plan period and to 3,263 during the Second Plan period ; 1,304 *bowlis* were cleaned during the Second Plan period ; five culverts were constructed in the Second Plan period ; trees were planted to the tune of 10,929 during the First Plan period and 41,739 during the Second Plan period ; the number of manure pits dug were 1,685 in the First Plan and 2,669 in the Second ; thirty-five fairs were managed and three dispensaries opened during the Second Plan period ; nine tanks were constructed in the First Plan and one hundred and sixty in the Second Plan ; village paths 312.2 km and 4283.9 km long were repaired during the First and Second Plan periods respectively ; thirty-four *kuhls* were constructed during the First Plan and one hundred and sixteen during the Second ; and one hundred and twelve and eight hundred and sixty-five *kuhls* were repaired during the First and Second Plan period respectively.

The achievements of the panchayats during the Third Five Year Plan period are incorporated in the following table :—

	1961-62	1962-63	1963-64	1964-65	1965-66
Bowlis constructed	20	19	34	26	8
Wells constructed	—	2	9	1	10
Tanks constructed	15	1	5	12	15
Pumping sets water-supply schemes	5	—	—	—	—
School buildings constructed	13	7	17	5	12
Village paths constructed	51 km	—	113 km	101 km	83 km
Irrigation *kuhls*	3 km	6½ km	40 km	10 km	32 km
Pavements of streets	1½ km	—	—	—	—
Bowlis repaired	626	652	936	658	282
Wells repaired	—	10	18	3	20
Tanks repaired	58	23	37	138	97
School buildings repaired	2	—	—	—	—
Culverts repaired	2	—	—	—	—
Road repaired (village paths)	756 km	416 km	1599 km	844 km	696 km
Kuhls repaired	239 km	228 km	518 km	288 km	270 km
No. of pits dug	292	368	1837	801	478
Trees planted	13750	14141	35284	52034	514395
Villages cleaned	706	907	1181	891	824
Houses cleaned	4907	6899	13731	12058	22179
Melas organised	36	25	11	—	2
No. of panchayat *ghars* constructed	2	2	2	2	9
Raising of orchards	—	—	2	2	1
Construction of *culverts*	—	—	20	—	—

CHAPTER XV

EDUCATION AND CULTURE

Historical background

Before the advent of the British rule, the system of instruction, both among the Hindus and the Musalmans, was intimately connected with their religious institutions. Some sort of schools, popularly known as *pathshalas* or *madarsas* or *muktabs* used to be organised here and there, especially in the centres containing comparatively larger population of the particular community. The Brahmins enjoyed the privilege of imparting instruction in Sanskrit and Hindi or *Sirmuri*. The students were styled as *chelas* and the teachers as gurus. The pupils, after their day's study, would return to their homes and, if they happened to come from far flung areas, they lived with the teachers. There were only a few pundits running *pathshalas* in which students from far off places came for education. These residential institutions were not run by the state. There existed between the pupil and the preceptor a semi-filial relationship and the former owed the latter all obedience and respect. The students were fed by the gurus when they lived with the latter. This system of learning would seem to have continued till the reign of Raja Shamsher Parkash. This ruler established a *madarsa* at Nahan to give instructions in Urdu and Persain. With the growth of the British influence the English language started to be taught. In 1886, he converted this indigenous *madarsa* into a middle school of the new pattern organised on regular lines. Urdu was started to be replaced by English, as official language, in 1890. Exclusive religious type of education started giving place to literal education although morning prayers still formed a necessary part of the daily programme.

For a considerable time the middle school did not function successfully. Even the replacement of untrained teachers by trained teachers did not avail much. So much so that the examinations showed highly unsatisfactory results. This state of affairs, however, did not last long. A batch of good teachers, properly qualified and sufficiently interested in their work, was ultimately appointed and the school started showing better results. In course of time, the improvement was great and the middle school came to be upgraded to a high school.

The Shamsher High School, as it was known, continued to prosper and was affiliated to the Punjab University. By 1934, this school had three hundred and sixty-seven scholars on roll with sixteen qualified teachers. It

used to be inspected annually by the Inspector of Schools, Ambala Division, Punjab. Regular lectures on first aid, physiology and hygiene were delivered by the State Assistant Surgeon in the school. Periodical health examinations of the boys were held. A spacious hostel called the Amar Boarding House was made available to the students. Apart from this school, as many as seventy schools of primary standard were established in larger villages all over the state, in which Hindi and Urdu were the media of instruction. To inspect these schools an Inspector and two Deputy Inspectors of Schools were also appointed. Subsequently the number of students dropped and many of these schools had to be closed down for want of adequate number of students. Nevertheless one primary school in each tahsil still continues.

In a private school at Kufar Mand in Pachhad tahsil a pundit taught Hindi and *Sirmuri*. Brahmin boys used to get certain amount of instruction in *Padhai* from the *Horachakra*, and in the *Saraswat* and similar religious books, the *Gita* and grammer being also taught. Shopkeepers taught their wards the *Mahajani* script. Till the reign of Raja Shamsher Parkash, there were no public arrangements for imparting education to girls. A few Mohammedan girls, were, however, privately taught *Koran* and the Hindu girls were likewise taught in *Nagri* such books as the *Vishnu Sahasr Nam* (the thousand names of god). In both cases, however, the object was religion rather than education. The raja opened a girls school for imparting instruction in Urdu and Hindi as also to teach handicraft. A good number of girl students, irrespective of their religion and caste, joined the school. Needle work, *Nagri* and Urdu were the principal subjects for girls who, however, would not remain in the school after the age of fifteen. By 1904 the average attendance in the girls school grew to thirty. Some time before 1934 the Mandalsa Kanya Maha Vidyalya was established as girls high school in the state. The average attendance, as recorded in 1934, was one hundred and sixty, with qualified lady teachers to look after them. Physical exercise was compulsory for all. Industrial education was its special feature. Lectures on first aid and maternity were given by the Lady Doctor who also carried six-monthly medical examinations of girls.

During the reigns, subsequent to Raja Shamsher Parkash's, greater attention would seem to have been paid towards spread of literacy by establishing and strengthening more and more educational institutions in the area. In 1943-44 the total number of educational institutions had risen to nine including two high schools for boys one each at Nahan and Paonta Sahib, a high school for girls at Nahan, three middle schools for boys located at Majra, Sarahan and Dadahu.

Primary education remained free, throughout the state, even after the installation of Maharaja Amar Parkash on the throne. Records do not reveal the actual number of primary schools that were passed on to the new government on the merger of the Sirmur State in Himachal Pradesh.

Probably at that stage, none was taken over because the twenty-five primary schools existing during the previous regime were all under the management of local bodies, which, even after the Merger, continued to run them. Subsequently in 1954, ninety-nine primary schools were taken over from the District Board by the Education Department of Himachal Pradesh.

Literacy and educational standards

Literacy, meagre though it might have been, existed even in old times. However, in the absence of reliable record it is difficult to trace the history of literacy prior to 1881, when an attempt would seem to have been made, perhaps for the first time, to collect data relating to the literates. The available statistics from that year on are tabulated below :—

Year of census	Population			Literates			Percentage of literates to population		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
1881	112371	63305	49066	2036	2004	32	1.8	3.2	0.06
1891	124134	69268	54866	4226	4139	87	3.4	6.0	0.2
1901	135687	75461	60226	4791	4613	178	3.5	6.1	0.3
1911	138520	76044	62476	Not available					
1921	140448	77003	63445	4054	3794	260	2.9	4.9	0.4
1931	148568	82384	66184	4793	4370	423	3.2	5.3	0.6
1941	156026	85837	70189	Not available					
1951	166077	92271	73806	1218	932	286	7.5	9.8	3.6
1961	197551	108093	89458	3088	25216	5072	15.6	24.2	6.3

During the last eighty years the percentage of literates to the total population has gone up almost eight times. Of the women, only 6.3 per cent were literate according to the 1961 census as compared to 0.06 per cent found in the 1881 census. After the merger of the state vigorous efforts have been made to spread education among women much more. The backward classes are receiving special facilities in the educational institutions. Aids including stipends and scholarships are being given to them and they are coming forward eagerly and in great numbers to get themselves equipped with education.

General education

There was, till March 1963, no government college in the district although a private co-educational college existed and was known as Guru Ram Rai College, Nahan. It was founded under Shri Ram Rai Education Mission, Dehra Dun, in May 1955. The college was taken over by the Himachal Pradesh Government in 1963 and was re-named the Guru Ram Rai Government College. It is affiliated to the Punjab University. The college hostel, with twenty-six room and a mess, stands on the site of the Shamsher Villa which had succumbed to age. A National Cadet Corps Wing has also been attached and the Second Himachal Pradesh National Cadet Corps Rifle Company gives training to the cadets. The position of

educational institutions as it existed on 31st March, 1967, is shown in the table given below :—

Serial number	Institution	Total	Boys	Girls	Remarks
1	College	2	—	—	Co-educational
2	Higher secondary schools	6	5	1	—
3	High schools	9	—	—	Co-educational
4	Middle schools	55	52	3	—
5	Junior basic primary schools	311	—	—	Co-educational
6	Pre-primary schools	2	—	—	Co-educational
	Total	385	57	4	

There were, in the rolls of these institutions, as many as 11,061 male and 5,713 female, 4,115 male and 1,513 female, 948 male and 346 female, and 350 male and 88 female scholars in the primary, middle, secondary and university classes respectively, by the end of March 1967. There has been a steady progress in the field of primary education, characterised by increase in the institutions, the teachers and the taught. Simultaneously, emphasis has increasingly been laid on the re-orientation of primary education so that the children would not be overloaded with mere book-reading. This has led to the introduction of basic education. All the primary schools have now been converted into the basic pattern of institutions.

Each basic school is provided with a small piece of land to practise gardening and agriculture. The schools are provided with gardening tools, book binding sets, chalk making sets, spindles, spinning wheels etc. Special emphasis is laid on spinning. With a view to raising the standard of basic education and ensuring the fulfilment of the aims of basic education a board has been set up, styled as the Himachal Pradesh Board of Basic Education.

All the high and higher secondary schools previously under the administrative control of the Principal Education Officer, Himachal Pradesh Territorial Council, are now under the control of the Director of Education. The Divisional Inspector of Schools inspects the high and higher secondary schools for boys. The Women Education Officer holds inspection of high and higher secondary schools for girls. Education up to middle standard is under the administrative control of District Education Officer assisted by the Block Education Officers. The latter inspect the primary schools and the former holds inspections of the middle and the primary schools. One Assistant Physical Training Supervisor has been put in charge of physical

education in the district. Each high and middle school has been provided with a trained Physical Training Instructor.

Professional and technical schools and colleges

The Government Basic Training School, Nahan, of today began as a teachers' training school before the advent of Himachal Pradesh. It was a creditably progressive measure of those times of the princely rule to have established a training school for teachers which answered the need of not only the erstwhile Sirmur State itself but also many states of those days in the Simla Hills. This original school was started on the 24th July, 1944 and was attached to the Government Shamsher High School, Nahan. The staff comprised a teacher in charge and two part time teachers (a senior Vernacular Teacher and a Physical Training Instructor). Under this pioneer work of distinction, fifteen trainees, including three from the adjoining states, joined this institution in its initial stage. The result of their examination, at the end of the term, conducted by the Inspector of Training Institutions, Punjab, was a cent per cent success. The number of trainees during the year 1945 was eighteen and during 1946 it went up to twenty-nine. To encourage the subjects of the Sirmur State to join the training class in large numbers a stipend of fifteen rupees per month was granted to each of them and no tuition fee was charged from them. The trainees who came from the District Board schools received their full pay from the District Board. The trainees from the other states were to pay ten rupees per month as capitation fee during the course of their training. Teaching was imparted to the candidates by the play-way method, gardening and agriculture forming an essential part of it. With a view to providing practical experience to the trainees, a model primary school was attached to the institution in a separate building comprising four sections, of the primary department of the Shamsher High School. The successful candidates were awarded Vernacular Teacher's Certificates signed by the Inspector of Training Institutions, Punjab. In 1948 the training school was taken over by the Education Department, Himachal Pradesh. In 1949 this institution was affiliated to the Punjab Education Department for the purpose of external examinations. The examinations were conducted by the Registrar, Departmental Examinations, Punjab. Since 1951-52 the examinations have been conducted by the Education Department, Himachal Pradesh. This training school was converted into a junior basic school in 1955 and, later, to a basic training school from the session started in 1959-60. For imparting training in agriculture, there are small vegetable plots, spread on small ridges. A women's section was also started in 1961. A new hostel building for eighteen male boarders and another rented building for the girls hostel have been provided.

Raja Shamsher Parkash, on receipt of a resolution passed by the District Board, had ordered the opening of a school of arts for which a gold-smith from Lucknow, a carpenter from Hoshiarpur and a draftsman

from Rurki were procured. The number of students on roll were over fifty. The school does not find any mention after the reign of Raja Shamsher Parkash perhaps implying thereby that it did not prove a success. After the Merger, a craft institute for girls has been started at Nahan. Besides, there are many industrial training-cum-production centres, mentioned in Chapter V of this gazetteer, to train local people in different industrial trades.

Schools for the cultivation of fine arts

Sense of fine art, particularly painting, has existed in the district. *J. C. French while travelling to collect information regarding arts in the Himalayas, included Sirmur also in his tours, had reasons to believe that old pictures were disappearing from the hills. A temple in Nahan was seen having some frescoes on the walls. These were in the Kangra valley style, but coarse and modern. Hanging on the walls of the temple was a photograph of a picture in the hills style. The picture showed the founder of the temple, an ascentic, who had died two hundred years ago, with two tigers who always attended him, and the maharaja of Sirmur of that age, in an attitude of worship. Judging by the line as shown in the photograph, the picture then seemed to be not much more than a hundred years old. The original picture, however, could not be traced. Knocking about of the Nahan by Gurkhas during the beginning of ninetoenth century, of course, would account for a certain scarcity of pictures but it is not a sufficient reason for their total absence.

Oriental schools and colleges

There is only one Sanskrit institution called Goraksha Nath Sanskrit Maha Vidyalya, located in the Kalisthan temple building, near the Nahan Foundry. It is run by the public and recognised and aided by the Education Department of the Himachal Pradesh Government.

Adult literacy and social education

A campaign has been launched, under the Five Year Plans, to spread literacy among illiterate adults. There are thirty-five adult education centres in the district maintained by the community block development agency. In the Pachhad block, the centres are located at Jahar, Kulath, Darabla, Lehu Kuffar, Karganun, Narag, Kanaitan and Sarahan. In the Shalai block such centres have been organised in Sherli Manpur, Bhatnol, Kunhat, Bhagain, Chadoe, Shilla, Manal, Rasat, Kandon Dugana, Bamrar, and Nai. In the Sangrah block the centres have been organised at Danhu, Pipli, Manal Deva, Niachna, Thanga, Charna, Bhanra, Drabal, Miana, Chhukar and Kalbog. In the Paonta block the centres have been established at Kamrau, Kanuwala Sataun, Mahat and Kathiyar. The average number of adults attending an adult education centre ranges between twelve and twenty-two.

*French J.C., *Himalayan Art*, pp. 11-12.

During the last two plan periods, five hundred and one literacy centres, fifty-four reading rooms and libraries, fifty-two youth clubs and two farmers' unions were started. One thousand three hundred and eighty cultural film shows and fifty functional *gram sahayak* camps were organised. All these achievements show, in a broad sense, that the people received, as they are still receiving, ample opportunities to come into close contact with each other, at one place or the other, and these contacts must have, it may be assumed, led the masses to achieve happier and fuller life. Besides this, group meetings and exhibitions are organised in the interior. All possible steps are taken for the promotion of educational and cultural activities from time to time, in rural areas, through various media of publicity.

Cultural, literary and scientific periodicals

No cultural, literary and scientific periodicals except a monthly magazine *Sahitya Darshan* in Hindi and a Hindi monthly news sheet *Him Van* are published from the district. The people, in need of such literature have to depend on outside publications either procured by them individually or perused in the existing libraries.

The Mahima Library, the biggest library in the district, which owes its origin to the munificence of a maharani, was established in 1930 and stands as a memorial to her daughter, Mahima Kumari. The inauguration of this library during the reign of Maharaja Amar Parkash, was one of the many improvements and reforms introduced by him. It contains numerous standard books of reference for every taste. Sanskrit and Hindi works are its special features. The manuscripts section of the library is specially interesting as it contains old works like, *Mahabharata, (Van Parv, Adi Parv* and *Sabha Parv), Atam Puran, Madan Pal Niganthu, Ekadash Skandh Bhagwat, Shighr Bodh, Hanuman Natak, Dharam Sambad, Sneh Lila, Durga Stuti, Devi Pushpanjli, Shri Satnam, Ganga Devi Stuti, Ram Stuti, Bhagwad Bhagti Ratnawali, Anand Lahri,* and *Tarak Sangrah*. Most of these manuscripts are more than hundred years old and one of them, namely, *Ekadash Skandh Bhagwat* was completed as far back as 1595. It is a translation in Hindi verse, of the original Sanskrit, by one Chatun Dass disciple of Bawa Sant Das, probably a Vaishwara Vairagi. During the ruler's regime, the library continued to be financed by the then state government. With the merger of the state the library was taken over by the Himachal Pradesh Government and subsequently, in 1958, it came under the management of the Education Department. The library building stands on an eminence near the district offices, in the Nahan town, and commands a charming view. A large number of periodicals and journals, both Indian and foreign, is subscribed to and almost all the popular dailies of northern India find place on the tables of its reading room. It has a *Gita* section which continues to swell by more and more additions of the sacred *Gita* in all languages. It contains a large number of books of which 4,200 are English works, 4,800 Hindi, 800 Sanskrit, fifteen manuscripts and five hundred miscellaneous books making a total of 10,315.

The next library of some significance, still in its preliminary stage of organisation, is located at Dadahu. It was established on 1st July, 1955, with three hundred and twenty-seven books. In its early stages it was under the management of the Headmaster of Dadahu high school. Very little funds were allotted to the library at that stage but by and by the amount was raised to four thousand rupees per annum. A Librarian was appointed by the Education Department and a separate reading room was also provided. The number of visitors, in its early stages, remained low. Gradually the visitors began to increase. The daily average attendance of visitors has gone up to fifty and the people are developing a literary taste. Now there are housed, in the library, 1018 Hindi and 144 English books. Many useful books, besides newspapers and magazines, have been added to the library. The library is under the care and control of the Education Department.

CHAPTER XVI

MEDICAL AND PUBLIC HEALTH SERVICES

Survey of public health and medical facilities in early times

The scanty material available does not shed much light on the facilities in medicine and public health available during the ancient times. Certain traces of the past practices and beliefs still linger on and from these one may get some idea of what the situation was like in those times.

Disease was attributed by the local people, to one or more of these three causes, namely, physical cause, divine wrath and possession by an evil spirit. Methods of cure included the worship of all manner of spirits and gods. Administration of medicine, known and practised more or less from ancient times, even if in a crude form and manner, has been gaining increasing popularity.

It was believed that if cholera or any other epidemic were to break out in a village it could be stopped by bringing into the village the image of Naina Devi goddess. In Shalai, Gugga Pir was worshipped by both Kanets and Kolis to avert snake bites. The god Parasu Rama (in Jamu temple) was worshipped as a guardian against cattle diseases. Some traditional practices, to get rid of the malign effect of evil spirits resulting in certain disabilities, are still current. For instance, sterility in a woman, supposed to be due to the influence of some evil spirit, is sought to be warded off by the sacrifice of a goat or ram. *Papra* (ghost of a deceased person) is also supposed to cause barrenness or disease. In such cases the ghost is supposed to get propitiated by certain rites and performances.

In the Pachhad and the Renuka tahsils, when an old man dies aggrieved at the hands of any of his descendants, his curse is supposed to fall on the family. Subsequently whenever there is illness in the family, the family priest is consulted about the cause. If the cause is found to be the displeasure of the deceased, his image is put in the house and worshipped.

Crude methods and medicines to cure diseases still persist, especially in remoter parts where the impact of education and of new medicines and medical methods has not yet been felt. *Mitha* and *masani* are the local names of two of the diseases of children. The symptoms of *mitha* are coldness in ears, and a cure is attempted by taking a reed, .3 m long, with its roots after uttering a mantra over it. The reed is supposed to grow longer by virtue of this mantra and the extra length is cut off with a sickle. This is done thrice, and the reed is then broken, spat on and thrown away. The exorcist repeats this process thrice. In *masani* the child gets thinner day by day, and his body gives an offensive smell. To cure this, a herb called *gatod*, which grows mostly in the Rajpur forests, is used. Its root is dried and two *ratis* of it are mixed with black cummin and *ajwain (ligusticum ajowan)*. This mixture is put into the milk drawn from the

mother's breast, and the milk is served to the child. Another supposed cure is an earthen lamp with thirty-two wicks. In this lamp mustard and other oils are burnt. It has a hollow in the centre in which pistachio nuts, flowers and perfumes are placed. Seven marks are made with vermilion on the lamp and one on the forehead of the child. All the thirty-two wicks of the lamp are lit, and after it has been waved round the head of the mother, it is taken beyond the limits of the village and placed in the forest. Another of the local treatments is extraction of blood by sucking through a horn. The treatment is known under various names, such as *singi lagana* or *matla kadna.*

Children are so placed under a trickle of water that the water falls on their heads. It is believed that this process makes the head strong enough to bear the severe cold of hill winter and that it makes the children immune from diseases of the eye. James Baillie Fraser has left behind this graphic account of this practice of *nala dena.* *"Continuing to descend for a considerable way, the glen opened out, and we saw several miserable villages. At one of these, called Bahun, we witnessed a very extraordinary practice to which the inhabitants of the hills submit their young children. Several straw sheds are constructed on a bank, above of which a cold clear stream is led to water their fields, and a small portion of this, probably of three fingers breadth, is brought into the shed by a hollow stick or piece of bark, and falls from this spout into a small drain, which carries it off about two feet below. The women bring their children to these huts in the heat of the day, and having lulled them to sleep, and wrapt their bodies and feet warm in a blanket, they place them on a small bench or tray horizontally, in such a way that the water shall fall upon the crown of the head, just keeping the whole top wet with its stream. We saw two under this operation, and several others came in while we remained, to place their children in a similar way. Males and females are equally used thus, and their sleep seemed sound and unruffled."

In 1872 Raja Shamsher Parkash, opened a small dispensary in Nahan where medical treatment according to European method could be obtained and was subsequently upgraded to civil hospital. In May 1898, when Diamond Jubilee of Queen Victoria was celebrated, the civil hospital was rechristened and established as the Victoria Diamond Jubilee Hospital at Nahan in memory of the late Queen Empress. In 1902 the hospital was moved into a new building erected by Raja Surinder Bikram Parkash at a considerable cost. A female hospital was also started in 1896 in a small building to start with. It later on was housed in a spacious building which was got constructed by Raja Surinder Bikram Parkash in 1909, providing sufficient accommodation both for indoor and outdoor patients. The women derived great benefit from this hospital. They had, naturally been feeling, diffident to explain their diseases to the male doctor.

* Fraser, James Baillie, *Journal of a Tour through part of the Snowy Range of the Himala Mountains*, 1820, p. 105.

VITAL STATISTICS

The following chart tabulates some vital statistics from 1901 to 1967 :—

Rate per annum per 1,000 — **ACTUAL DEATHS FROM**

Years	Population under registration	Births			Deaths			Infants mortality	Cholera	Fever	Small-pox	Others
		Males	Females	Total	Males	Females	Total					
1	2	3	4	5	6	7	8	9	10	11	12	13
1901 to 1905	135687	9	6	15	8	6	14	—	30	1113	5	—
Average 1906 to 1910	135687	8	6	14	10	8	18	—	12	1617	45	—
Average 1911 to 1915	138520	11	8	19	10	8	18	—	13	1214	71	—
1916 to 1920	138520	10	6	16	12	10	22	—	42	2179	10	—
1921	140448	8	6	14	13	10	23	—	101	2247	39	—
1922		9	6	15	9	7	16	—	7	1627	2	—
1923		10	8	18	8	6	14	—	—	1447	4	—
1924		9	7	16	9	6	15	—	26	1413	10	—
1925		9	7	16	9	5	14	—	1	1388	15	—
1926		9	7	16	9	7	16	—	5	1545	10	—
1927		9	7	16	7	6	13	—	1	1218	17	—
1928		10	8	18	9	6	15	—	72	1415	12	—
1929		10	8	18	8	7	15	—	3	1446	16	—
1930		9	7	16	9	5	14	—	—	1399	17	—
1931	148568	9	7	16	9	7	16	—	—	1615	—	—
1932		10	7	17	9	8	17	—	—	1489	—	—
1933		9.92	7.65	17.57	7.20	6.03	13.23	—	—	1211	1	—
1934		10.24	8.26	18.50	8.99	7.40	16.39	—	—	1338	1	—
1935		9.52	7.10	16.62	9.13	7.12	16.25	—	24	1575	1	—
1936		9.76	7.64	17.40	8.49	7.02	15.51	—	8	1506	1	—
1937		9.39	7.05	16.44	8.01	5.79	13.80	—	—	1341	1	—
1938		10.41	8.34	18.75	9.80	7.86	17.66	—	83	1777	5	—

1	2	3	4	5	6	7	8	9	10	11	12	13
1939	148568	8.42	6.34	14.76	10.06	7.48	17.54		—	1859	13	—
1940		9.84	7.76	17.60	8.91	6.81	15.72		—	1550	—	—
1941	156026	10.38	7.20	17.58	8.42	6.27	14.69		2	1497	—	—
1942		8.31	6.63	14.94	7.58	6.50	14.08		—	1545	5	—
1943		8.66	6.43	15·09	9.09	5.41	14.50		—	1469	—	—
1944		8.24	6.45	14.69	6.99	5.51	12.50		6	1506	—	—
1945		9.07	8.07	17.14	7.24	5.85	13.09		15	1574	2	—
1946		8.66	6.95	15.61	6.37	4.83	11.20		—	1234	4	—
1947												
1948												
1949				Record not available								
1950												
1951	166077			8.49			5.11	259.04	—	1308	3	72
1952				11.03			5.31	71.45	—	1312	—	443
1953				20.26			10.16	88.25	—	1368	—	573
1954				20.02			11.02	92.08	2	1423	—	448
1955				21.45			9.54	455.11	—	1191	—	414
1956				21.57			8.22	89.53	—	928	—	447
1957				12.28			5.51	44.89	—	618	—	370
1958				20.40			11.32	93.86	—	942	—	948
1959				22.27			11.57	122.85	—	900	—	1032
1960				20.39			11.87	109.8	—	917	—	1061
1961	197551			18.37			11.08	123.8	—	931	3	1270
1962				14.76			7.48	107.6	—	611	—	888
1963				7.6			3.9	105.9	—	351	5	710
1964				13.34			5.78	124.07	—	416	—	788
1965				12.67			5.96	90.7	—	366	—	845
1966				11.65			6.45	86.07	—	373	—	1011
1967				16.203			7.51	79.17	—	514	2	1118

The recording of the vital events is gradually improving. The increase in the incidence of infant mortality, as revealed by the statistics, may necessarily be not due to more infant deaths. It might rather be because of better registration.

Common diseases

In the lower hills, fever is the commonest malady, typhus being unknown. Cholera only appeared on an average about once in ten years, and smallpox has not been epidemic since 1890 though isolated cases did occur except in 1963 when smallpox again broke out in an epidemic form. In Nahan town and the lower hills, malaria becomes prevalent in April or May, and lasts all through the rains, reaching its worst edge in September when rains cease. Enteric is rare. In the upper hills, trans-Giri, malaria and its attendant complications are unknown. Cases of enlarged splen are traceable among the residents in the lower hills or in the plains, especially where paddy cultivation prevails.

Syphilis was unfortunately wide-spread in the hills, and was a potent factor of undermining the health of the population. In the hilly tracts, where the venereal diseases were common, special measures used to be adopted during the reign of the rulers for their eradication by arranging anti-syphilitic treatment on conservative lines in addition to the talks and lectures and as to how to take preventive measures. In 1946-47 with the wide-spread use of anti-biotics anti-venereal drugs were supplied free of cost to the dispensaries. The cases are now treated in almost all the hospitals and dispensaries and no particular increase is visible in the incidence of venereal diseases.

Goitre has been common in the trans-Giri territory and has been endemic in character. Mineral deficiency in the drinking water of the area is responsible for the spread of this disease. Better water-supply schemes, it is expected, will bring down this disease.

Isolated cases of tuberculosis, leprosy and measles occur from time to time. Now there is an independent T. B. officer who attends to the outdoor patients in the T. B. clinic at Nahan and gives advice in preliminary cases and specialised treatment to the patients admitted into the T. B. ward. It was in 1948 that plague broke in epidemic form in Nahan town after that the district has been entirely free from this scourge.

Public hospitals and dispensaries

The allopathic system of medicine and treatment, was, as stated earlier, introduced by Raja Shamsher Parkash, for the first time, in the Sirmur State. The hospitals and dispensaries, it appears, continued since then to increase in number and to grow in popularity. Himachal Pradesh inherited the following institutions from the erstwhile Sirmur Durbar at the time of the merger of that state :—

Sl. No.	Name of institution	No. of beds.
1.	Civil Hospital, Nahan	25
2.	Allopathic Dispensary, Paonta Sahib	—
3.	Allopathic Dispensary, Sarahan	—
4.	Allopathic Dispensary, Dadadu	—
5.	Allopathic Dispensary, Sangrah	—
6.	Allopathic Dispensary, Rajgarh	—
7.	Allopathic Dispensary, Ghini	—
8.	*Ayurvedic* Dispensary, Majra	—
9.	*Ayurvedic* Dispensary, Rajpur	—
10.	*Ayurvedic* Dispensary, Dhamla	—
11.	*Ayurvedic* Dispensary, Bhawai	—
12.	*Ayurvedic* Dispensary, Shalai	—

The post-Merger period has witnessed a still more significant increase and development both in respect of the medical institutions and the staff. The present position (31.3. 1968) is reflected below:—

Sl. No.	Name of tahsil	Name of institution	No. of beds
1	Nahan	District Hospital, Nahan	150
2		Primary Health Centre, Daghera	—
3		M & C. W. Centre, Nahan	—
4		V. D. Clinic, Nahan	—
5		Leprosy Control Unit, Nahan	30
6		Leprosy Clinic, Nahan	—
7		T. B. Clinic, Nahan	20
8		Family Planning Clinic, Nahan	—
9		Dental Clinic, Nahan	—
10		X-Ray Clinic, Nahan	—
11		Eye & E. N. T. Clinic, Nahan	—
12		Civil Dispensary, Banethi	—
13		*Ayurvedic* Dispensary, Tilokpur	2
14		*Ayurvedic* Dispensary, Kaulonwala Bhud	2
15		*Ayurvedic* Dispensary, Surla	—
16	Paonta	Civil Hospital-cum-Primary Health Centre, Paonta Sahib	46
17		V. D. Unit, Paonta Sahib	—
18		Leprosy Sub-Unit, Paonta Sahib	—
19		Family Planning Clinic, Paonta Sahib	—
20		X-Ray Clinic, Paonta Sahib	—
21		Dental Clinic Paonta Sahib	—
22		*Ayurvedic* Dispensary, Majra	—
23		*Ayurvedic* Pharmacy, Majra	2
24		*Ayurvedic* Dispensary, Rajpur	—
25		*Ayurvedic* Dispensary, Kamrau	2

26		*Ayurvedic* Dispensary, Bharog Baneri	2
27		*Ayurvedic* Dispensary, Jamna	2
28		*Ayurvedic* Dispensary, Korga	2
29		*Ayurvedic* Dispensary, Haripur	—
30		*Ayurvedic* Dispensary, Shilla	—
31		*Ayurvedic* Dispensary, Kolar	—
32	Pachhad	Civil Hospital, Rajgarh	22
33		M & C. W. Centre, Rajgarh	—
34		V. D. Clinic, Rajgarh	—
35		V. D. Unit, Sarahan	—
36		V. D. Unit, Narag	—
37		Leprosy Clinic, Rajgarh	—
38		Primary Health Centre, Sarahan	6
39		Leprosy Clinic, Sarahan	—
40		Family Planning Clinic, Sarahan	—
41		Civil Dispensary, Narag	—
42		Civil Dispensary, Chalog	—
43		Civil Dispensary, Mangarh	—
44		Civil Dispensary, Dimbar	—
45		Civil Dispensary, Ghini	4
46		*Ayurvedic* Dispensary, Dhamla	2
47		*Ayurvedic* Dispensary, Rasumundir	2
48		*Ayurvedic* Dispensary, Sargaon	—
49		*Ayurvedic* Dispensary, Nahna Tikar	—
50		*Ayurvedic* Dispensary, Saniodedag	2
51		*Ayurvedic* Dispensary, Dimbar	2
52		*Ayurvedic* Dispensary, Bagthan	—
53		*Ayurvedic* Dispensary, Bhatta	—
54	Renuka	Referral Hospital, Dadahu	58
55		M & C. W. Centre, Dadahu	—
56		V. D. Clinic, Dadahu	—
57		Leprosy Sub-Clinic, Dadahu	—
58		Primary Health Centre, Shalai	6
59		Leprosy Clinic, Shalai	—
60		Family Planning Centre, Shalai	—
61		Family Planning Clinic, Sangrah	—
62		Family Planning Clinic, Dadahu	—
63		X-Ray Clinic, Dadahu	—
64		Civil Dispensary, Chukkar	4
65		Leprosy Clinic, Chukkar	—
66		Primary Health Centre, Sangrah	—
67		Civil Dispensary, Kiari Gundhan	—
68		Civil Dispensary, Tikri-Dasakna	—
69		V. D. Unit, Shalai	—
70		V. D. Unit, Chukkar	—

71	V. D. Unit, Sangrah	—
72	*Ayurvedic* Dispensary, Bhawai	2
73	*Ayurvedic* Dispensary, Panog	—
74	*Ayurvedic* Dispensary, Naura Dhar	—
75	*Ayurvedic* Dispensary, Rajana	—
76	*Ayurvedic* Dispensary, Parara	—

At the district level, the medical organisation is headed by a Civil Surgeon, who is designated as the District Medical Officer. He co-ordinates and guides the medical and public health activities in the district. He has an office consisting of a Head Clerk and other subordinate staff. In the supervision and implementation of the work relating to rural health and sanitation, he is assisted by the Medical Officer of Health.

The total strength of the doctors, working in the district, is as follows:—

Civil Surgeon (D. M. O.) Class I	1
Civil Assistant Surgeons (grade I gazetted)	17
Dental Surgeon	1
Eye & E. N. T. Specialist	1
Family Planning Officer	1
Medical Officer of Health	1
Civil Assistant Surgeons (gazetted class II)	1
	12

At the state level the Director of Health Services is the head of the department and also the Secretary of the department with the Revenue Minister holding the portfolio of Medical and Public Health too. Below the Head-cum-Secretary is the Assistant Director of Health Services (Maternity and Child Welfare), who is responsible for primary health centres, for nutritional care of the mother and children, for family planning and for maternity and child welfare service, and the Assistant Director of Health Services Public Health), who deals with public health, vital statistics, venereal diseases, leprosy, malaria, epidemics, tuberculosis, water-supply, sanitations, public health legislation and planning. The Deputy Assistant Director (Nursing) is responsible for the training of lady workers i. e. lady health visitors, auxiliary nurses, midwives and dais.

General practioners and specialists

There are, within the district, no hospitals or nursing homes owned, managed or run by private individuals. There are however, three private registered medical practitioners in allopathy.

There are, at present, no medical and public health research centres; nor are any plans in sight to establish such centres in the near future. Arrangements, however, exist for health education, health promotion, and prevention of and cure from diseases.

Every public health worker is given a basic training and is responsible for the health education and field publicity programme in the district. The Health Educator has been provided with a projector and cine-light on health matters, for publicity. Exhibitions are also arranged during local fairs and festivals when models, charts and posters are displayed and hand-outs distributed. Besides T. A. B. inoculation in summer and inoculation against cholera at the time of important fairs and festivals, where people in large number congregate, are arranged as a part of the public health programme. On the preventive side, vaccination, against smallpox forms a regular programme. Advice is rendered to the people on making diet wholesome, on methods of minimising waste of food value during the cooking operation and on the importance of physical education to the school going children.

The maternity and child welfare service was very limited in the past. The service was started during the first two plans when maternity and child welfare centres were set up under the care of lady health visitors assisted by auxiliary nurse midwives. At the end of the Third Five Year Plan three centres located at Nahan, Dadahu and Rajgarh were established.

The family planning clinics centres are attached to the local government medical institutions where the services of a Medical Officer are freely available for family planning. In each centre advice on contraception, for spacing of births and general instructions for the welfare of a family are given by the qualified health visitors under the guidance of the Medical Officers. Home visits are undertaken by the health visitors to contact mothers and persuade them to visit the centres. Intensive education is imparted through mass meetings and in group discussions. Film shows are also conducted to enlighten the public on the need for planned parenthood. There are four family planning centres, namely, District Hospital, Nahan, Civil Hospital-cum-Primary Health Centre, Paonta Sahib Primary Health Centre, Sarahan, and Primary Health Centre, Shalai.

An auxiliary nurse midwives training centre is attached with the District Hospital, Nahan, for trainees not exceeding twenty. The training course is of two years duration and the candidates have to appear for examination at Ludhiana, as the centre is affiliated to the Punjab Nurses Registration Council, Ludhiana. Besides training is imparted to dais at the centres located at Nahan, Paonta Sahib and Sarahan. These trainees appear for examination before a board, at Simla, constituted by the Himachal Pradesh Government.

SANITATION

Administrative set up for the maintenance of public health and sanitation

Before 1952 there were hardly any public healthly facilities By 1957, there were six vaccinators, four sanitary inspectors and two D. D. T. mates. On 31.8.1959 the post of Medical Officer of Health was created for this district. The overall responsibility for the maintenance

of public health and sanitary conditions in both the urban and rural areas is that of the Medical and Public Health Department. In the urban areas, this responsibility is delegated primarily to the municipal committee. The Nahan municipality has its own Municipal Medical Officer of Health, who is assisted in his work by a Sanitary Inspector and the vaccination staff. In the rural areas the community development blocks have proved to be of great help in the prevention of epidemics and in the improvement of environmental sanitation. During the post-Merger period increasing emphasis was laid on the maintenance of a high standard of sanitation. To improve the sanitary conditions in the rural areas, a number of officials were appointed so as to translate into action the various visualised schemes of which the schemes like public health, better drinking water supply, primary health centres and maternity and child welfare centres are in operation. Sanitation bylaws are enforced through the agency of panchayats in the rural areas. For the successful implementation of these schemes the staff working at present include, a Medical Officer of Health, a Superintendent Vaccination, seven Sanitary Inspectors, six Vaccinators and staff in the block development agencies. Under *the Prevention of Food Adulteration Act, 1954,* the health department officers have been empowered to take samples as prescribed in the rules.

Activities of the health and sanitary organisation

During the princely regime the Chief Medical Officer at Nahan and Sub-Assistant Surgeons at the mofussil dispensaries carried health and sanitary duties along with the medical ones. They looked after the health of the school boys at Nahan, Paonta Sahib, Dadahu, Sarahan, Majra and Sangrah and followed it up by a treatment if necessary. The Chief Medical Officer also carried out propaganda by means of posters, lectures and discourses during the course of his tours to the villages for improving environmental sanitation and their water-supply. They were advised to seek necessary treatment in the case of infectious diseases.

In 1887, to mark the Golden Jubilee of Queen Victoria, Raja Shamsher Parkash proposed construction of a water-supply scheme to remove inadequacy of water which was adversely effecting the health of the people at Nahan during the summer months. It was proposed to draw water from a spring on Lodhari hill, about 14 km off Nahan. The scheme was named as Kesar-e-Hind Water Works. Prosperous people of the Nahan town contributed liberally to make the scheme a success but the spring went dry and the work could not be commenced. In 1910 Raja Surinder Bikram Parkash conceived the idea of water works and the scheme was developed in consultation with Rai Bahadur Sir Ganga Ram, Chief Engineer, Punjab and other engineers. On October 26, 1911 when Maharaja Amar Parkash was installed on the gadi the Lieutenant-Governor of Punjab laid the foundation stone of the Surindera Water works reservoir at Nahan. The

scheme was executed by Messrs Turner Hoare and Company, Bombay, in the year 1915. Water is brought through iron pipe from Nahar Sabar springs on the gravity flow system. The main hydraulic tank which has the capacity of 3,00,000 gallons is fixed at a high position in the compound of Brightland Bungalow. There are two subsidiary tanks, one in the court's compound and the other in the cantonment. These works removed a much felt want and are a great boon to the public of Nahan. Only Nahan, Paonta Sahib, Dadahu, Rajgarh and Sarahan have piped water-supply. Drinking water is also obtained from streams and springs. Sources of water supplies are inspected, cleaned, disinfected and thus made safe from the danger of pollution and contamination. Efforts are also being made for the supply of pure drinking water in the villages by providing liberal subsidies for the construction of *kuhls* and *bowlis* under the auspices of the District Planning Committee.

The district is immune from the problem of slum areas so far and therefore, the necessity of declaring any area, as such, has not arisen. The drainage system exists but only in the main streets of the Nahan town from Bara Chowk to Cutcha Johar and Gunughat to Bara Chowk. Underground flushing is done but only twice a month. There is also pukka drainage system at Paonta Sahib. Both Nahan and Paonta Sahib have got a network of pukka surface drains.

The D. D. T. spraying is being carried out during each transmission season since 1953, under the anti-malarial eradication programme and the survey work is also carried out from house to house. The D. D. T. spraying is done from house to house as also in the cattle-shed, twice a year, and in the area falling within the altitudinal range of 1828 m. Besides anti-malarial drugs are distributed.

During the princely regime vaccination was done by the Punjab Government staff. Statistics of vaccination available from 1901 onwards are tabulated in Appendix XXVI of the volume. The vaccination in rural as well as in urban areas vaccinate every child within six months of its birth. Infants are revaccinated after a lapse of five years from the first or primary vaccination. In the vaccination centres, the work of vaccination is done free of charge. During epidemics the Superintendent Vaccination and Public Health staff are deputed to urban and rural areas. *The Vaccination Act, 1880* is in force 1953-54.

CHAPTER XVII

OTHER SOCIAL SERVICES

LABOUR WELFARE

The agricultural and the non-agricultural or industrial labourers have been briefly touched upon in Chapters V and IX. It is now proposed to discuss the measures that have been adopted by way of labour welfare in the district.

In the 1951 census, 1.3 per cent and in the 1961 one per cent of the total population have been returned as cultivating labourers. The numerical strength of the agricultural labour is so meagre that, as a class, no serious problem relating to its welfare has ever arisen and none is likely to arise in the near future too. This may seem paradoxical in view of the fact that about 88.6 per cent of the population is directly or indirectly dependent on agriculture, but agricultural operations in the district are characterised, to a very large extent, by self cultivation by the peasants, precluding the necessity and chances of employment of labour. Another circumstance responsible for this position is that, during the very busy season of sowing and harvesting of crops, agriculturists freely and frequently extend help on reciprocal basis and thus solve the problem of extra labour arising on such occasions. This system is known locally as the *bawara* system. The cultivators under this system work reciprocally, independently of any pressure or consideration of earning, and they entertain the invitees to the job with food, tea and tobacco. If hired labour is employed, and the payment is made in kind, or, in cash disputes with regard to wages or the terms of contract do not crop up because the employer, in need of labour, has not to be dictated terms by the labourer and the latter does not need to safeguard his interest. An appreciable state of mutual understanding still prevails by and large. It may, however, be mentioned that there are hardly any landless agricultural labourers. What actually seems to be the position is that a number of cultivators are only small peasants owing petty holdings and, as such, they complete their own various agricultural works ahead of those owning larger holdings. These cultivators, then present themselves for being hired as labourers or readily respond to the demand of help made by any neighour. As a result of the operation of *the Himachal Pradesh Abolition of Big Landed Estates and Land Reforms Act, 1953*, the element of compulsion in rendering of service by the tenants to their landlords is very much on the wane and there is perhaps a proportionate increase in the extending of help, during busy season, on reciprocal basis.

The industrial labour, in this district, has a significant numerical strength as there are some important registered factories. Of these the Nahan Foundry Ltd., Nahan, has in its employ about six hundred persons; the Himachal Pradesh Rosin and Turpentine Factory, Nahan, has engaged one hundred and twenty persons ; the Himachal Pradesh Government Transport Workshop, Nahan, has engaged two hundred and twenty-seven persons; and the Jesico Co-operative Metalware/Sugar Factory, Badripur, employs about twenty persons. Besides, the Rosin and Turpentine Factory provides seasonal employment to a good number of workers for the extraction of the resin tapped from the pine trees in the forests. There are some other industrial and commercial employers of labour, but the respective seats of employment are small.

Apart from these permanently established industries, a considerably large number of labourers is employed on various constructional and development works, that are going on almost in every nook and corner of the district as a part of the execution of the five year plans. The labourers are engaged either by the private contractors or by various government departments, chiefly the public works, the forest and the multipurpose projects and power coming next. Although this kind of employment is undoubtedly of temporary nature, yet the employees enjoy, along with the permanent industrial labour, certain amenities, protections and safeguards, so far as their interests and welfare are concerned, under a number of statutes of which the more important are *the Indian Boilers' Act, 1923, the Workmen's Compensation Act, 1923, the Trade Unions Act, 1926, the Employment of Children Act, 1936, the Payment of Wages Act, 1936, the Industrial Employment (S. O.) Act, 1946, the Industrial Disputes Act, 1947, the Factories Act, 1948, the Minimum Wages Act, 1948* and *the Plantation Act, 1951.*

Under some of these statutes various committees and advisory boards are constituted, as and when necessity may arise, to advise the government on matters relating to the welfare of labour class. It will be relevant to briefly describe some of such advisory boards constituted so far.

An advisory board under *the Minimum Wages Act, 1948*, was constituted in 1959 to scrutinize the recommendations of different committees that were also constituted under the Act to tender their advice regarding fixation of minimum wage rates in the various employments. These committees so constituted were dissolved after fixation of minimum wage rates in the scheduled employments.

A similar committee for the employees on public motor transport was constituted in April 1961, to advise the government on revising minimum rates of wages under this employment. Then there is the State Evaluation and Implementation Committee constituted in April 1961 for investigation of complaints regarding non-implementation of labour laws,

awards, agreements etc. and for using its good offices to ensure their compliance.

The implementation and enforcement of the provisions of labour laws in the district is the responsibility of a Labour Inspector with headquarters at Nahan. The Deputy Commissioner has been declared as the Conciliation Officer under *the Industrial Disputes Act, 1947*, for mediation in securing the settlement of the industrial disputes as and when necessity may arise. He also functions as the Commissioner under *the Workmen's Compensation Act, 1923*, and the rules framed thereunder, exercising jurisdiction extending over the whole district. He has also been declared as the authority to hear and decide cases under *the Payment of Wages Act, 1936*, and *the Minimum Wages Act, 1948*. So far as the labour employed by the Public Works Department is concerned, the enforcement and implementation of the provision of *the Workmen's Compensation Act, 1923*, lie within the powers of the Land Acquisition Officer working in the Public Works Department.

Above the district level, the Director of Industries exercises the powers of the Labour Commissioner, the Evaluation and Implementation Officer, the Registrar Trade Unions, the Chief Inspector under *the Motor Transport Workers Act, 1961*, the State Apprenticeship Adviser and the Appellate Authority under *the Himachal Pradesh P. W. D. Contractor's Labour Regulations*. He has also been declared as Certifying Officer under *the Industrial Employment (S. O.) Act, 1946*. The District and Sessions Judge, Mahasu, Sirmur, Bilaspur and Kinnaur has been declared as an Appellate Authority under the said Act. The Director of Industries is assisted on the labour side by the Labour Officer who also functions as the Chief Inspector of Factories, Deputy Registrar Trade Unions and the Claims Officer under *the Personal Injuries (Emergency Provisions) Act, 1962.*

A labour court has been constituted recently by the Himachal Pradesh Government with headquarters at Simla for the adjudication of industrial disputes relating to any matter specified in the Second Schedule to *the Industrial Disputes Act, 1947 (14 of 1947)*.

PROHIBITION

Prohibition as a policy has been accepted by the Union Territory of Himachal Pradesh and, is being implemented in certain parts of the Pradesh gradually. This district has not so far been declared dry in its entirety. Only a small pocket, lying within a radius of 3.2 km from the Renuka lake, is declared dry (by virtue of a notification under section 17 and sub-section (4) of section 24 of *the Punjab Excise Act, 1914*, as applied to Himachal Pradesh) during the celebrations of the Renuka fair for three days.

Except *the Punjab Excise Act, 1914*, and the rules framed thereunder, as applied to Himachal Pradesh, no separate law has been promulgated for

the purpose of prohibition, and all excise matters, including prohibition, are governed under this Act. To make the policy of prohibition a success and to implement the recommendations of the Prohibition Enquiry Committee, the Himachal Pradesh Government has banned drinking of liquor in public places, such as, hotels, hostels, and restaurants, since July 1959. Besides, the printing, publishing, displaying, and distributing of advertisement or other matter commending or soliciting the use of any intoxicant have been banned. In the district, a District Prohibition Committee has been constituted for enforcing the prohibition policy. The Deputy Commissioner is the Chairman with the Excise and Taxation Officer as the Member-Secretary and local Members of Parliament, local Members of Legislative Assembly, a representative of Bharat Sewak Samaj, and *Pradhans* of *gram* panchayats, as non-official members.

In the areas not yet declared dry under the policy of prohibition, the government is following the policy of gradual prohibition by reducing the quota of country liquor, reducing the number of licensed vend shops, and increasing the rate of excise duty. There is a State Prohibition Board for Himachal Pradesh, above the District Prohibition Committee, to undertake periodical review of the prohibition policy and of the progress of prohibition in the territory.

ADVANCEMENT OF BACKWARD CLASSES AND TRIBES

The problem of the advancement of backward classes does not seem to have attracted or engaged the attention of any ruler or other authority in the days of the princely rulers. It is equally true that recorded history does not tell any thing about the strained relationship, between the so called *sawarans* and the scheduled-castes. After the Merger the socially and economically backward people have been given a distinct epithet of backward classes, including scheduled-castes and scheduled-tribes, for affording to them a special treatment at the hands of the government, in order to bring them up to the standard of socially and economically advanced classes.

Out of the scheduled-tribes, Gujar, Gaddi, Jad, Lamba, Khampa, Bhot or Bodh, Kanaura and Lahaula are found in the district and the scheduled-castes are numerous such as Badhi, Bandhela, Balmiki, Chura or Bhangi, Bangali, Banjara, Barad, Bhanjra, Chamar, Mochi, Ramdasi, Ravidasi or Ramdasia, Chuhre, Darai or Daryai, Daole, Dhaogri or Dhuai, Dhaki or Toori, Doom or Doomna, Dumne (Bhanjre), Hali, Nesi, Jogi, Julahe, Kabirapanthi, Julaha or Keer, Kamoh or Dagoli, Koli, Lohar, Khatik, Nat, Pasi, Sansi, Sapela, Sarde, Sarare, or Siryare, Sarehde, Sikligar, Sirkiband, Teli and Thathiar or Thathera.

Now the welfare of backward classes all over the country is receiving great attention of the government. The scheduled-castes live interspersed in varying degrees of concentration throughout the length and breadth of the

district. The scheduled-tribes are generally nomads. Except the Gujars, only a few families of which tribe can be regarded as permanent residents of the district, the scheduled-tribes mentioned above represent floating population rather than settled inhabitants. The scheduled-tribes and scheduled castes receive special considerations and preferential treatment in various matters so that they may be able to improve their conditions and to come up to the standards of the rest of the population.

As said in Chapter XIII, a Welfare Department has been organised to look after the interests of the backward classes. The funds for the welfare schemes provided in the Welfare Department are only supplemental. The department ensures that the backward classes get their due share in the normal budgets of other departments too. The department maintains a record of representation in the services and keeps an eye on the fact that the scheduled-castes and scheduled-tribes get their due share in the services of various departments.

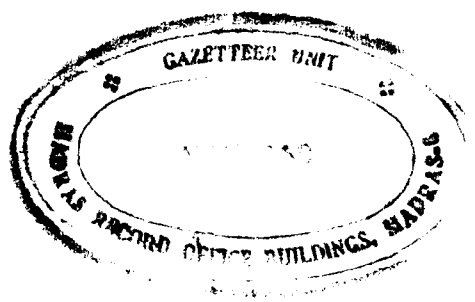
As required under article 275 (1) of the Constitution, the Government of India have been giving financial assistance for schemes intended for the welfare of scheduled-tribes and scheduled-castes, since the inception of the First Five Year Plan. The welfare schemes have formed a part of the other five year plans too. Besides, various committees are constituted from time to time to review the progress made in the welfare of such classes.

During the first two years of the First Five Year Plan nothing was achieved in the district because of non-provision of funds. As regards the rest of the period of the First Five Year Plan, the sub-joined statement shows plan-wise actual expenditure incurred in various welfare schemes. It would also be noticed from these statistics that, during the First Plan period, only a start was made towards the promotion of the economic interests and for the removal of certain social disabilities among the scheduled-castes. It was during the Second Plan period that a regular scheme was formulated and a campaign against the removal of untouchability carried out, wherein both official and non-official agencies took lively interest.

Schemes for welfare of backward classes

Name of scheme	Actual expenditure		
	First Plan Rs.	Second Plan Rs.	Third Plan Rs.
1. Education	2,500	54,780	72,000
2. Wells and *bowlis* (purchase of pipes for water-supply schemes)	7,312	25,968	—
3. Housing subsidy	11,673	35,653	2,18,800
4. Linking of inaccessible places with main roads	3,000	7,020	—

5.	Improvement of sanitation in Harijan colonies	1,500	2,400	6,600
6.	Subsidy to multipurpose societies	—	2,730	—
7.	Legal aid to scheduled-castes	—	3,190	—
8.	Aid for the purchase of agricultural land and house construction	—	6,880	41,900
9.	Award to panchayats	—	500	1,600
10.	Observation of Harijan days at Nahan	2,231	—	—
11.	Amount given for Bharat Sewak Samaj, Nahan and other voluntary organisations	500	—	6,300
12.	Raw materials supplied to eleven families	1,000	—	—
13.	Distribution of sewing machines	—	11,700	—
14.	Weaving centre at Nihalgarh	—	12,000	—
15.	Construction of Bangala Colony at Paonta Sahib	—	34,000	—
16.	Distribution of implements, fertilizers and fruit plants	—	8,720	58,400
17.	Supply of looms, handlooms etc.	—	6,640	—
18.	Training centres and follow up programme	—	—	97,900
	Total	29,716	2,12,181	5,03,500



CHAPTER XVIII

PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

REPRESENTATION IN THE STATE AND THE UNION LEGISLATURES

Before the Merger, local bodies like the district board, municipal committee and the panchayats, were established during the benevolent rule of some enlightened rulers. These bodies were constituted mostly by nominated members and were given so little power and authority and had such meagre financial means and resources that they could function only with very limited scope and influence. In these circumstances the people, as a whole, had no effective representation in the sense in which we use the term, representation now.

This, however, does not mean that there was no political consciousness among the people because it is on record that when the struggle for Independence was on, in the rest of India, certain progressive forces were active in the then Sirmur State also for the establishment of popular rule. As a result of the *praja mandal* agitation, under the auspices of the State People's Conference, the local leaders were successful in getting their demand for a ministry acceded to. Elections on the basis of adult franchise were held and a legislative body known as *Raj parishad* was elected in 1947. There were 22 members and one of the ministers was from amongst the elected members. This *parishad* enjoyed a short life of about a year and few months only. After the Merger the state became a district in Himachal Pradesh and four years thereafter elections were held as in the rest of the country for electing representatives to the Indian Parliament as well as to the State Legislature.

FIRST GENERAL ELECTIONS (1952)

The first general elections, for this purpose, were held in 1952. There were four Assembly constituencies namely Nahan, Paonta, Pachhad and Renuka, from which six members were to be elected to the Himachal Pradesh Legislative Assembly, one each from the former two and two each from the latter ones. The right of franchise was to be exercised by about 53.36 per cent of the population. There were 88,626 voters, out of which 28,812 valid votes were polled, constituting a percentage of 32.50. Five seats were bagged by the Congress and one went to an independent candidate. Besides the Congress and the independents, one recognized political party *viz.* the Kisan Mazdoor Praja Parishad put up a candidate to contest the elections who suffered defeat.

The percentage of total number of valid votes polled against the total number of voters, revealed that the polling, at the maximum, was of the order of 42.9 per cent, in the Nahan constituency, and the minimum was 20.43 per cent in the Renuka constituency. Considering the fact that this was the first election, the polling can be termed to have been well-nigh good. The table given below illustrates the detailed position of the election results :—

S.N.	Name of constituency			
	Nahan	Paonta	Pachhad	Renuka
1	2	3	4	5
1. No. of seats	1	1	2	2
2. No. of candidates Total	8	7	9	10
Contesting	3	2	2	2
3. No. of electors	15,484	15,701	27,613	29,828
4. Total No. of votes	15,484	15,701	27,613	29,828
5. Total No. of valid votes polled	6,643	6,006	10,094	6,096
6. Percentage of Sl. No. 5 to 4	42.9	38.25	36.55	20.43
7. Name of contesing party	Independent Independent Congress	Kisan Mazdoor Praja Parishad	Independent Congress	Independent Congress
8. No. of votes polled by each contestant	811 1,353 4,479	2,264 3,742	1,450 8,644 Unopposed	Unopposed 3,267 2,802
9. Percentage of Sl. No. 8 to 5	12.2 20.3 67.4	37.6 62.3	14.3 85.6	54·0 46·0
10. Name of successful party	Congress	Congress	Congress Congress	Congress Independent
11. Name of successful candidate	Shri Tapindera Singh	Shri Shiva Nand	1. Dr. Y.S. Parmar 2. Shri Jiwnu	1. Shri Partap Singh 2. Shri Dharm Singh

For the purpose of elections to the House of the People the district was tagged with the Chamba district of Himachal Pradesh forming the Chamba-Sirmur single-member constituency. The statistical table that follows brings out the essential details of the elections :—

1.	No. of seats	1
2.	No. of candidates contesting	3
3.	No. of electors or votes	1,80,581
4.	Total No. of valid votes polled	47,812
5.	Percentage of Sl. No. 4 to 3	26.5
6.	Name of contesting party	Congress Jan Sangh Kisan Mazdoor Praja Parishad
7.	No. of votes polled by each contestant	28,451 11,865 7,496
8.	Percentage of Sl. No. 7 to 4	59.5 24.8 15.6
9.	Name of successful party	Congress
10.	Name of successful candidate	Shri A. R. Sewal

Rajya sabha (Council of States)

As regards the elections to the *Rajya Sabha*, only one seat fell to the share of Himachal Pradesh and the district did not play any part by itself in these elections. The Congress party put up one candidate who succeeded in securing the seat.

SECOND GENERAL ELECTIONS (1957)

The term of office of the members, elected for the Himachal Pradesh Legislative Assembly and the *Lok Sabha* (House of the People) during the first general elections of 1952, had not yet expired when a major and important political change took place. This change was due mainly to the coming into force of *the States Re-organisation Act, 1956*, by virtue of which Himachal Pradesh ceased to be a part 'C' State and was converted into a Union Territory with effect from the 1st of November, 1956. As a consequence of this the State Legislature was abolished and instead the Territorial Council came into being.

During the year ending the 31st December, 1957, were conducted the second general elections to the House of the People and the first general elections to the Territorial Council of Himachal Pradesh.

The Union Territory of Himachal Pradesh was delimited for the purpose of elections to the House of the People under *the Delimitation of Parliamentary and Assembly Constituencies Order, 1956*, and Sirmur district was included in the Mahasu double-member constituency. This constituency consisted of Mahasu and Sirmur districts and Karsog tahsil of Mandi district. Out of the two seats, one was reserved for scheduled-castes.

Taking into account the vastness of the constituency together with the extremity of weather and the difficult means of communication, the polling was just normal. The counting of votes started on 15th June, 1957, and the result was declared on the 20th June, 1957. The details of the elections to the *Lok Sabha* are reflected in the statement that follows:—

1.	No. of seats		2
2.	No. of candidates contesting		8
3.	No. of electors		3,20,908
4.	Total No. of votes		6,41,816
5.	Total No. of valid votes		2,17,844
6.	Percentage of Sl. No. 5 to 4		33.9
7.	Name of contesting parties	Congress	
		Congress	
		Praja Socialist	
		Independent	
		Independent	
		Independent	
		Scheduled-Caste-Federation	
		Independent	
8.	No. of valid votes polled by each contestant		47,800
			45,372
			42,838
			17,182
			6,857
			10,233
			31,079
			16,483
9.	Percentage of Sl. No. 8 to 5		22
			21
			20
			8
			3
			4
			14
			8
10.	Name of successful party	Congress	
11.	Name of successful candidate	Congress	
		(1) Dr. Y. S. Parmar	
		(2) Shri Nek Ram	

During the currency of the term of the 1957 elections, the seat of the Mahasu double-member parliamentary constituency fell vacant and a bye-election became due. There were six persons who filed their nomination papers to contest the election. Out of them the nomination paper of one candidate was rejected, two of them withdrew their candidatures and only three remained in the field to contest the bye-election. By this time the Election Commission of India had introduced a new method for election which proved simple and more intelligible even to illiterate voters. Out of the contestants, one belonged to the Congress Party, another to the Praja Socialist Party and the third to the Communist Party. The verdict of the voters went in favour of the Congress Party and its candidate was declared elected on the 3rd June, 1959. The Communist candidate forfeited his security deposit.

Territorial council elections

For the Territorial Council there were four constituencies namely Pachhad, Renuka, Paonta and Nahan from which six members were to be elected, two each from the former two constituencies and one each from the latter ones. Two seats were reserved for scheduled-castes in the former double member constituencies. The sub-joined statement gives the details of the elections to the Territorial Council.

Sl. No.	Name of constituency			
	Pachhad	Renuka	Paonta	Nahan
1	2	3	4	5
1. Electorate	35,006	46,473	16,741	12,344
2. Total votes polled	21,013	23,882	7,394	5,193
3. Valid votes	20,409	23,471	7,390	5,193
4. Invalid votes	604	411	4	—
5. Percentage of valid votes	29	32	44	42
6. Name of the contesting parties	Congress	Congress	Congress	Congress
	Independent	Praja Socialist	Praja Socialist	Praja Socialist
	Independent	Congress		
	Praja Socialist	Praja Socialist		
	Independent			
	Congress			
7. Votes polled	6,878	9,780	4,499	3,579
	2,960	2,165	2,891	1,614
	1,349	10,251		
	2,204	1,275		
	734	.		
	6,284			
8. Successful parties	Congress	Congress	Congress	Congress
	—	—		
	—	Congress		
	—			
	—			
	Congress			
9. Name of successful candidate	(1) Shri Jeet Singh	(1) Shri Guman Singh	Shri Kalyan Singh	Shri Hitendra Singh
	(2) Shri Manga	(2) Shri Partap Singh		

In 1960, Shri Narinder Singh, a Congress candidate, was declared, elected unopposed to the Himachal Pradesh Territorial Council from Paonta constituency in a bye-election.

THIRD GENERAL ELECTIONS (1962)

Territorial council

During the elections held in 1962 the new system of voting by marking the ballot papers was adopted. In April 1962 the second general elections to the Territorial Council were conducted. In Sirmur district six constituencies namely Pachhad, Sangrah, Paonta, Nahan, Renuka and Shalai were formed under *the Delimitation of Territorial Council Constituencies (Himachal Pradesh) Order, 1962.* The Pachhad and Renuka constituencies were reserved for scheduled-castes. All the six seats were won by the Congress. Besides the Congress Party, and some independents, the Praja Socialist Party and the Swatantra Party also put up their candidates for contesting the elections, but no one from these parties succeeded. The sub-joined table reveals the actul position :—

Sl. No.	Name of constituency					
	Pachhad	Sangrah	Paonta	Nahan	Renuka	Shalai
1	2	3	4	5	6	7
1. No. of seats	1	1	1	1	1	1
2. Date of poll	27.4.62	27.4.62	27.4.62	29.4.62	27.4.62	29.4.62
3. Total No. of candidates who filed nominations	4	6	5	6	2	4
4. No. of condidates contesting	3	3	2	2	2	2
5. No. of electors	18,201	17,977	17,329	14,384	18,784	19,115
6. Total No. of votes	18,201	17,977	17,329	14,384	18,784	19,115
7. Total No. of valid votes	4,127	4,028	7,473	6,818	2,588	6,090
8. Percentage of Sl. No. 7 to 6	22.67	22.4	43.12	48.9	13.77	31.86
9. Party affiliation	Congress Praja Socialist Indepen-dent	Congress Swatan-tra Indepen-dent	Congress Indepen-dent	Congress Indepen-dent	Congress Indepen-dent	Congress Swatan-tra
10. No. of valid votes polled by each candidate	2,875 1,023 229	2,146 526 1,356	3,936 3,537	4,037 2,881	1,907 681	4,435 1,635
11. Percentage of Col. 10 to 7	69.66 24.78 5.54	53.27 13.05 33.66	52.67 47.33	58.35 41.64	73.68 26.31	72.82 27.17

12. Party won	Congress	Congress	Congress	Congress	Congress	Congress
13. Name of successful candidate	Shri Mata Ram	Shri Hitendra Singh	Shri Kalyan Singh	Shri Tapindra Singh	Shri Zalim Singh	Shri Guman Singh

In the meanwhile the Territorial Council attained the status of a *Vidhan Sabha* and during the year 1963 following resignation by Shri Hitendra Singh, Dr. Y. S. Parmar was elected unopposed to the *Vidhan Sabha* from Sangrah constituency. Dr. Y. S. Parmar became the Chief Minister of the Pradesh for the second time.

Lok sabha

The third general elections to the *Lok Sabha* were conducted on April 27th and 29th, 1962. The district was joined with the lower part of the Mahasu district for the purpose of elections to the *Lok Sabha*, forming the Sirmur single-member constituency. The seat was reserved for scheduled-castes.

The following table gives detailed picture of the election results:—

1. No. of seats	1
2. Total candidates	2
3. No. of candidates contesting	2
4. No. of electors	1,76,158
5. Total No. of votes	1,76,158
6. Total No. of valid votes polled	54,499
7. Percentage of Col. 6 to 5	30·93
8. Party affiliation	Congress Republican
9. No. of valid votes polled by each candidate	38,558 15,941
10 Percentage of Col. 9 to 6	70·75 29·25
11. Party won	Congress
12. Name of successful candidate	Shri Pratap Singh

FOURTH GENERAL ELECTIONS (1967)

State legislature

As a result of the re-organisation of Punjab during November, 1966 and subsequent merger of the hilly areas of Kangra, Kulu, Lahaul-Spiti and Simla districts with Himachal Pradesh the number of constituencies to the Pradesh Assembly was raised. As per recommendations of the Delimitation Commision the district was divided into four Assembly constituencies namely Pachhad (scheduled-castes), Renuka, Paonta and Nahan as against six Assembly constituencies in the third general elections of 1962. Polling took place on the 18th and 21st of February, 1967. The following table depicts the details of the elections.

Sl.No.	Name of constituency	Total No. of electors	Votes polled		Total	Name of contesting candidates and their parties	No. of valid votes polled	Remarks
			Valid	Invalid				
1	2	3	4	5	6	7	8	9
1.	Pachhad (Reserved)	27,335	9,828	423	10,251	1. Sh. Zalam Singh (Congress) 2. Sh. Mata Ram (Independent)	7,860 1,968	Elected
2.	Renuka	28,873	12,402	525	12,927	1. Sh. Narain Singh (Jan Sangh) 2. Dr. Y. S. Parmar (Congress)	2,392 10,010	Elected
3.	Paonta	29,970	15,732	874	16,606	1. Sh. Guman Singh (Congress) 2. Sh. Virendra Singh (Jan Sangh)	11,601 4,131	Elected
4.	Nahan	24,984	13,945	645	14,590	1. Sh. Jagat Singh (Independent) 2. Sh. Tapindra Singh (Congress)	6,633 7,312	Elected

All the four seats were won by the Congress and Dr. Y. S. Parmar, became the Chief Minister of the enlarged Himachal Pradesh.

Lok sabha

For the purpose of elections to the *Lok Sabha* the district was a constituent of the Simla reserved parliamentary constituency, comprising the districts of Sirmur and Simla. There were three candidates in the field belonging to Republican, Congress and Bhartiya Jan Sangh parties. The polling synchronized with the polling for the Assembly constituencies. The following are the complete details of the election:—

Name of constituency	Total No. of electors	Votes polled		Total	Names of contesting candidates	No. of valid votes polled
		Valid	Invalid			
Simla	2,53,012	1,30,712	4452	1,35,164	1. Shri Telu Ram (Republican)	18,102
					2. Shri Pratap Singh (Congress)	72,870
					3. Shri Sarwan Singh (Jan Sangh)	39,740

Political parties

During the British regime there was hardly any room for any political organisation in the erstwhile Sirmur State. In fact all political activities were suppressed with an iron hand on the advice and under the guidance of the then Political Department of the British Indian Government. Not long before Independence the British Government brought about some reforms in British India. Peoples representatives were allowed to associate themselves with day-to-day administration, but even then such measures were discouraged in the then Indian states. The Congress leaders in the British Indian provinces initiated formation of a separate organisation under the name of the State People's Conference, to wage the freedom fight in the Indian states. Branches were formed in each state in the shape of *praja mandals*.

In so far as the history of *praja mandal* movement in Sirmur is concerned we find a reference in the judgement of the *Raj Nyaya Sabha Sirmur, in the criminal reference No. 2001*, Sirmur Durbar (complainant) versus Chunchu and others (accused).

The aims and objects of the *mandal* to begin with were non-co-operation with the durbar with regard to the payment of taxes on (1) *rit*, (2) *gharat* (water mill), (3) *dholughas* (dry grass), (4) *shokta* (fuel wood), (5) *punchi* (animals) and (6) *alu* (potato). Their demands were also for the establishment of popular ministry and the removal of nominated ministers appointed by the raja. After the merger of the states *praja mandal* leaders became active members of the Congress and a Unit of Himachal Pradesh Congress was established in the district. This was the only political party in existence during the first two formative years of Himachal Pradesh. It was only after when Himachal Pradesh was to have an Assembly that other parties made their appearance.

The Election Commission, India has notified the Indian National Congress, Swatantra party and the Republican party of India as political parties for Himachal Pradesh.

Newspapers

During the reign of Raja Shamsher Parkash, a department of Press and Stationery was established. A paper called *the Sirmur Gazette* was started. In 1888, to commemorate the birth of rajkumar, Munshi Ladli Parshad, a local lawyer, started, a newspaper called *Amar Patrika*. Soon relations between Siraj-ud-Din, the editor of the *Sirmur Gazette*, and Ladli Parshad, the editor of *Amar Patrika* became strained and developed into a series of attacks and counter attacks. Because of this friction it was thought expedient to prohibit the publication of both. Just before the Merger, a Hindi weekly called *Sirmur Saptahik* was published, on behalf of the state government. The Publicity Officer of the state was the Chief Editor.

A monthly magazine *Sahitya Darshan* in Hindi started publication some time in early sixties but remained suspended later, during 1965-66. It was again revived during end of 1967 and is at present continuing. It is a joint venture of a literary society of some young men from the district.

Another Hindi monthly news sheet *Him Van* is now being published in Sirmur. This has a news value and is getting better circulation every month.

Additional reading material is invariably obtained from outside the district. Among the newspapers, *the Tribune* commands the largest circulation in the area, due, perbaps, to the fact that this paper is published at a place nearest to the territory of the district and carries local news too.

The circulation of various papers and magazines within the district has been summarised below:—

English dailies

1. *The Tribune*
2. *The Hindustan Times*
3. *The Times of India*
4. *The Indian Express*
5. *The Statesman*
6. *The Hindustan Standard*

Weeklies

1. *The Illustrated Weekly of India*
2. *The Blitz*
3. *The Screen*
4. *The Shankar's weekly*
5. *The Akashvani*

Fortnightlies

1. *The Link*
2. *The Soviet Land*

Monthlies

1. *The Readers Digest*
2. *The Current Events*
3. *The Careers and courses*

Hindi dailies

1. *Hindustan*
2. *Nav Bharat Times*
3. *Vir Pratap*
4. *Hindi Milap*

Weeklies

1. *Dharmyug*
2. *Hindustan*

Monthlies

1. *Pardha*
2. *Navneet*
3. *Gyanodya*
4. *Jagriti*
5. *Samaj*

Urdu dailies

1. *Pratap*
2. *Milap*
3. *Tej*
4. *Hind Samachar*

Voluntary social service organisations

The notable voluntary and semi-official social service organisations functioning in the district are the *Harijan Sewak Sangh*, the *Bharat Sewak Samaj* and the State Social Welfare Board.

The *Harijan Sewak Sangh* aims at eradicating untouchability by various means and through the media of propaganda such as lectures, speeches, cinema shows, *bhajan mandalis*, posters and pamphlets. It is a branch of the All India *Harijan Sewak Sangh* established in Himachal Pradesh in the month of November 1954 at the state level.

The headquarters of the *sangh* are located at Salogra in district Mahasu. The district branch of the *sangh* has its headquarters at Paonta Sahib. The activities in the district are carried on by a committee under a *Pradhan* (President) assisted by a *Mantri* (Secretary). A hostel after the

name of Gandhiji, was started by the *sangh* in Paonta Sahib in the year 1957-58, in which both Harijan and non-Harijan students are admitted and provided free board and lodging. The district branch of the *sangh* manages the Gandhi hostel, through its *Pradhan* who functions as the Manager. In deserving cases students are given aid for the purchase of books. Scholarships at the rate of ten and five rupees are granted to the students belonging to the scheduled-castes and non-scheduled-castes respectively. Services of a cook, provision of electric light, newspapers, radio and other amenities are provided free.

Monetary aid for the construction of houses is given in deserving cases. The *sangh* has opened, in Paonta tahsil of the district two Gandhi *Prarthana Mandirs*, one each at Badripur and Amboa villages. It has also set up two small scale industrial centres one each, in village Nihalgarh and Paonta Sahib.

For the uplift of Harijan women in the district a sewing centre at Badripur, where sewing machines have been provided by the government, has been opened. Non-Harijan women are also allowed to join the centre. It functions as a *balwadi* (institution for pre-school going age children) for the first half of the day and as a tailoring unit for the second half. The *sangh* runs four *balwadi* centres at Moginand, Shalai, Rajgarh and Charna. Prior to August 1968 these centres were manned by the *Bharat Sewak Samaj*.

For financial resources the *sangh* depends on donations by the people, government aid, and aid by the Provincial *Harijan Sewak Sangh*. Aids have been given by the government to help Harijans in the construction of houses. A colony of *Bangalas* (a nomadic tribe), has been set up by the government in Paonta Sahib with the co-operation of the *sangh*. About twenty families of these people were rehabilitated at this newly constructed colony built at a cost of about Rs. 40,000 out of the budget of the Welfare Department. Financial stringency still remains the main hurdle in the more effective functioning of the *sangh*.

The *Bharat Sewak Samaj*, Sirmur, is a district unit of the All India body of that name. The district convener is in charge exercising over all control upon the unit here. The *samaj* has been functioning in the Sirmur district since 1952. At the district level an advisory committee of twenty-four members including the Deputy Commissioner and other district officers along with non-official members has been constituted. There are Tahsil Conveners and other workers at the tahsil level. Through the efforts of the *samaj* as many as sixteen new primary schools were opened in new buildings constructed with government aid at the rate of Rs. 1,600 per building, the rest of the cost being collected by the *samaj* from the people. Some village bridle-paths connecting out-of-the-way localities were repaired by its efforts. Rural youth camps were organised. A jeepable road in tahsil Renuka was constructed much to the benefit of the residents of eight *patwar* circles.

Another jeepable road, connecting Banog near Nahan with Barman Papri, in Kaulonwala Bhud area has also been constructed with free labour procured through the *Bharat Sewak Samaj* workers. Service camps are also organised in the district from time to time. This body is running, with government aid, two tailoring centres, for destitute women, mostly belonging to depressed classes, one at Nahan and the other at village Tandula in tahsil Renuka. Each trainee is sanctioned a stipend of twenty-five rupees per month by the government. A hostel for the girl students has also been started at Nahan, and is being financed by the Himachal Pradesh Government, providing free board and lodging to students belonging to Harijans and other backward classes. The activities of the hostel are akin to those of the institutions organised by the *Harijan Sewak Sangh*. Grant-in-aid from the Himachal Pradesh Government, forms the chief source of the fund at the disposal of the *Bharat Sewak Samaj*. Besides, there is a non-aided tailoring production centre at Nahan, which is functioning on no profit no loss basis. This centre rehabilitates the trainees of the government aided tailoring training centres. The *Bharat Sewak Samaj* is known as *Lok Sahayak Samaj* from 1st April, 1968.

State social welfare advisory board

It was constituted in 1954 comprising a chairman and official and non-official members. It is a subordinate unit of the Central Social Welfare Board which is a semi-official body. A Project Implementing Committee was constituted under the board for this district to implement the welfare programmes planned for the benefit of the weaker section of the population. Gradually the activities of the committee increased and now they have two welfare extension projects with ten centres under the supervision of a non-official female member. The centres are located at Kotla Molar, Parara, Sarahan, Tilokpur, Purowala, Kanshipur, Kolar, Haripur, Tikri Pajali, Bhangani and Nagheta. The activities of each centre include the *balwadi* female adult education, provision of general medical aid including maternity and allied services, provision of handicraft training and recreational and cultural activities. The beneficiaries are women and children. Each centre is provided with a trained *Gram Sewika* and a trained Dai. Two trained craft teachers are also provided for five centres. A trained Midwife supervises the activities of Dais, and similarly, a *Mukhya Sewika* supervises those of the *Gram Sewikas* in a circle consisting of five centres. Many children and women have been benefited by these centres under various programmes. In the children's programme a great number of children take advantage of the *balwadi* scheme. Milk is distributed and health services are rendered to mothers and children. The programme for women includes, adult literacy and training in craft and sewing. Cultural activities are encouraged and maternity service benefits proffered to mothers and children, family planning forming one of the main activities. Each project, usually, is

required to cover an area populated by about 25,000 souls, but due to the hilly terrain of the Pradesh, with villages widely scattered and sparsely populated, this condition stands relaxed and the ceiling of population is fixed at 13,000 per project.

The vice-chairman (a non-official) of the state board is in charge of the field work in the district offers necessary help and guidance to the field workers and to the project implementing committees of the project centres in the implementation of the schemes of the board. The vice-chairman acts as a liaison between the state board and the project implementing committees.

The expenditure of the project implementing committee is met on 2 : 1 basis by the Central Social Welfare Board and the state government respectively. The Prime Minister and the Home Minister of the Nepal Government, during their tour of Sirmur district, in January 1960, visited some of the welfare extension project centres and were much impressed by the welfare activities.

CHAPTER XIX

PLACES OF INTEREST

This district, like other parts of Himachal Pradesh, has beautiful landscapes, attractive health resorts, bracing climate, big and small game and legendry temples which hold abiding attraction for the tourists. It also offers hiking, fishing, boating and shooting facilities amidst its scenic grandeur. The various places of interest can conveniently be reached now with the construction of new roads and easy means of communications. These places of interest are described below alphabetically.

Banethi

It lies on the main Simla-Nahan-Paonta-Dehra Dun Road, about 19 km north-west of Nahan at an elevation of about 1507 m. There is a cozy little rest-house for the travellers, commanding a fine view of the Siwaliks on the west and, in the south, the plains of Naraingarh and Shahzadpur are visible, while, towards the north, the Choor Dhar and the Sain Range burst on ones view. The rest-house is situated on a spur enclosed by shady trees with a good spring of fresh water nearby. Vehicles can reach the rest-house. A small shop located in the vicinity caters for the moderate needs of the travellers. A branch post office, a dispensary, a forest *chowki* and few other houses complete this small place of 172 souls. The total area of this village is 123 hectares.

Bhangani

About 13 km from Paonta Sahib, on the right bank of the Yamuna, lies Bhangani, a place of historical interest to Sikhs. There is a *gurdwara* as also two temples dedicated to Bhadra Kali. Guru Gobind Singh fought with and defeated some hill rajas at this place, after a grim battle. The Sikhs hold a *dewan* on the 17th and 18th *Vaisakha* every year to commemorate the victory of Guru Gobind Singh over the hill rajas. Bhangani can be reached by a jeep from Poanta Sahib when the river Giri is not in spate. Hindus hold Bhadra Kali fair in the Bikrami month of *Jyaistha* at Kali temple, when a large number of Kali worshippers assemble at this place. There exist a *patwar khana*, a range office, a forest inspection hut, a police post and a middle school here. It is also accessible from Dehra Dun *via* Chuharpur in which case the Yamuna river has to be crossed. The population of this village, according to the census of 1961, is 2129. It has a total area of 973 hectares.

Choor peak

The Choor peak, with an elevation of 3647 m above the sea level is one of the highest summits among the mountains which occupy this sub-Himalayan tract. Its position is 30° 52′ north and 77° 32′ east. By virtue of its shape and height it stands prominently against the landscape for many kilometres around. The view from its summit embraces a vast panorma of lowland tracts on the south and a wide vista of the snowy range to the north. A dense forest of deodar and other conifers clothe the northern and north-eastern declivities, and rhododendrons, ferns, and gentians grow in patches on the detritus of its granite slopes. On the top of the peak is a small *Shivaling* which is worshipped. A little below lies the temple, besides a spring. There is some dharmsala accommodation near the temple where tourists can stay for the night. The peak can be approached from Dadahu, headquarters of Renuka tahsil, *via* Sangrah, Bhawai, Gandhuri and Naura, the distance being about 48 km by a bridle path. Another and easier approach to the peak is now available by the Solon-Rajgarh-Menus Road. Up to Naura on this road there is a regular bus service. From Naura the ascent to the peak is obout 14 km.

Dadahu

Dadahu is about 40 km, by motorable road, north of Nahan and is perched on the base of the hill, a part of the south eastern flank of the Sain Dhar, at the confluence of the river Giri and the Jalal stream, and is surrounded on all sides by mountains. Buses ply regularly from Nahan to this place. Satibagh, a place which lies near Dadahu, is a well known fishing resort. The place Satibagh has been so named because of a legend that a woman burnt herself on her husband's pyre at this place. Satibagh commands a fine view of the Giri stream and of the trans-Giri hills which are covered with dense jungle. About two kilometres from Dadahu lies the famous Renuka lake and the nearby Parasu Rama tank. Dadahu, has a civil hospital, a high shool, and a post office. It also has a rest-house and a serai. Electricity and tap water are the additional modern amenities in the place. The population of the town, according to the census of 1961 is 1040. It has a total area of 291 hectares.

Recently more buildings and colonies have sprung up, dotted all over the declivity of the hill. Notable among these are the tahsil, the hospital and the high school buildings, and the agricultural and the veterinary colonies. The small bazar is well stocked with articles of daily use. The streets of the bazar have been made pukka. During the Renuka fair, in the month of *Kartika*, Dadahu, which is not far from the *mela* site, assumes the look of a small city humming with activity and hustle and bustle. It has now been linked telephonically.

Deothal

Deothal in tahsil Pachhad was, for some time, the seat of government of the rajas of Sirmur. There are remains of forts and habitations in the

form of scattered, sculptured and dressed stones around the place. Opposite to Deothal, across the Katah stream, about 603.50 m upward from its basin, can still be seen ruins of a structure said to be the branch of the Mangarh temple. It is now overgrown with shrubs and is lying uncared for. It is said that Deothal was selected for the capital by Raja Brahm Parkash, nineteenth in descent from the progenitor of the Sirmur family. The place continued to be so during the reigns of, at least, six successors to Raja Brahm Parkah when it was abandoned in favour of Kalsi somewhere near 1585. According to the census of 1961, the population of the village is 78. The population is purely agricultural and there is but little trade except in agricultural produce.

Dhola Kuwa

It is located in the Dun valley, 27 km east of Nahan on the Simla-Nahan-Paonta-Dehra Dun Road. The station is situated at an altitude of 549 m. It is a prized possession of the Agriculture Department who have their state research station here. It has an area covering 113 hectares and is said to be the largest research station at such an elevation in the country. The erstwhile Sirmur State had originally established a demonstration farm in 1945 beginning with fifty acres. After 1949 the farm has been developed into a multipurpose agricultural research station. The research work is carried on crops, vegetables, and sub-tropical fruits. Besides its research units it is also famous for raising nucleus and foundation seed of improved varieties of various crops as well as of nursery of sub-tropical fruit plants.

The research station has a well equipped soil, science and chemistry laboratory, as well as a fruit canning unit. Nearby there is also a sericultural farm which carries on research on various aspects of sericulture. According to the census of 1961, the population of the village is 457. The total area of the village is 430 hectares.

The place is a great attraction for tourists not only from within the country but even from foreign countries. There is a well-maintained furnished rest-house with two suites of rooms for the visitors who may like to stay at Dhola Kuwa over night. Detailed description of the Agricultural Research Station has been given in Chapter IV also.

Haripur

Haripur is the name applied to a mountain called Haripur Dhar. Perched on a peak of this hill like a silent sentinel, a fort was built on this range of mountain by the rulers of erstwhile Sirmur State. It was primarily meant to guard the state frontiers with the neighbouring Jubbal State as there were constant boundary disputes between the two states and there was unusual encroachment into each others territory. It has fallen into disuse and the part which is still habitable is used by the Forest Department as forester's headquarters. The fort reminds the visitor of the

historical period when to hold or capture such forts used to be the chief aim of the contending hill states. It is about 2687 m above the sea level, lying 77° 35′ north and 30° 45′ east, in the Renuka tahsil, and commands a picturesque view of both the hills and the plains. Its main attraction is the wild game in its vicinity. Lying at a distance of about 106 km from Nahan it can be approached first by a regular bus service covering 40 km up to Dadahu wherefrom up to Andheri one can go by a jeep for about 44 km. The remaining portion of about 22 km, which is under construction for a jeepable road, can be covered on foot or on ponies. The next and easier way to approach this place is from Solon *via* Rajgarh. Up to Nohra one can go by bus and thence onward by jeep up to Kharotiyon, a place from where the site of the fort remains about 2 km on the high hill top.

Jaitak

The Jaitak hill is a historical place in the annals of Sirmur. It was here that the most important battle was fought between the British forces and the Gurkhas. Jaitak is the name applied to a peak, or rather two peaks. About 19 km to the north of Nahan, Jamtah falls on the Nahan-Dadahu motorable road. An ascent of about 3 km has to be negotiated from Jamtah to gain Jaitak. A hill fortress once crowned the Jaitak hill which is a steep ridge of slate and which rises above the Kayarda Dun, 30° 36′ north and 77° 24′ east, in the Nahan tahsil. The elevation above the sea level is about 1479 m. The fortress was constructed by Ranjor Singh Thapa, the Gurkha leader, when he attacked and sacked Nahan in about 1810. A small hamlet is the only remnant of old Jaitak. It commands a fine veiw of the Sain, Nahan and Dharthi hills. The famous Jaitak *Khel* of Kanets derives its name from this village. The total population, according to the census of 1961, is 61. The total area of the places comes to 177 hectares.

Mangarh

Mangarh is a scattered village and offers some attraction to an archaeologist. It is built partly on a wide level plain and partly on the sides of surrounding hills. It possesses an ancient temple, which tradition connects with the Pandavas but was probably built by Raja Rasalu of Sialkot, whose style of building it recalls. Mangarh is connected with Sarahan about 16 km off, by a path. A jeepable road from Sarahan to Jahar and Mangarh is under construction. The total population according to the census of 1961, is 382 souls.

Nahan

Nahan, founded by Raja Karam Parkash in 1621, was the seat of state government during the princely regime and is now seat of district headquarters. The town also houses tahsil headquarters of Nahan. Situated on an isolated ridge in the Siwaliks, about 932 metres in altitude,

it enjoys a pleasant climate almost throughout the year and commands a grand view around. It has several famous temples and tanks which considerably add to its attraction. There are a circuit house, a Public Works Department rest-house, a municipal rest-house and some serais for the visitors. In addition to an old serai, situated near the Cutcha Tank, there is another near the Lytton Memorial, known as Dharamsala or Hindu Ashram, which provides good accommodation to the visitors.

Lieutenant George Francis White made the following observations about this town in eighteen-thirties. *"Nahan is the capital of Sirmoor, that is, the chief town of a small raj, and, though diminutive, is considered one of the best planned and best built cities in India. It is approached through a very picturesque, well-watered, and finely-wooded valley, and, occupying the summit of a rock, it commands on all sides most extensive and beautiful views. The country round about is intersected with valleys and ravines, clothed in the richest luxuriance of foliage and verdure, the Deyrah Dhoon stretching out in the distance to the south-east, and the comparatively low belts of hills in the neighbourhood affording very pleasing specimens of mountain scenery. The road leading to the town is exceedingly steep and narrow, cut inconveniently up a very precipitous ascent, which elephants, however, contrive to mount, even when laden with baggage. The streets have somewhat the appearance of stairs, so numerous are the steps occasioned by the unevenness of the rock on which they are built; and though accustomed to the native disdain of obstacles of this kind, we were surprised to see the principal inhabitants riding about on horseback and mounted on elephants, as if the place were adapted for such recreations."

A local lore avers that the hill, on which the town now stands, was once the stronghold of Bera Rangar, a notorious dacoit. A proverb runs "*Bera lai na chaure kaunta aur Saher*," i.e., the cattle seized by Bera will never come back to you, get fresh ones. Bera had a *kund* (pit of stone) on the Lai hill. In this he used to light a fire of cotton seed and oil, and after his raids the beacon guided him back to his lair. The *devi* temple built by him on the summit of this hill still exists.

On the hill adjacent to Lai, where now *baradari* stands, was once occupied by a saint named Bawa Banwari Dass. When raja built the *baradari* the Bawa shifted nearby to a place now occupied by temple Jagannath. It is said that Nahan was built on the advice and with the blessings of Bawa Banwari Dass.

The town's special attractions include its three lovely and lonely walks, known as the Villa round, the Military round, and the Hospital round, which give the tourists a very pleasant view of the surrounding areas. The

*White, Francis George, *Views in India, chiefly among the Himalaya Mountains*, 1838, p. 76.

population of the town, according to 1961 census, is 12,439 souls. It has an area of 736 hectares. The place has a police station, a posts and telegraphs office, a public telephone office, a government college, a high school for boys and a higher secondary school for girls, a library, a civil hospital, a branch of State Bank of India, a branch of Punjab National Bank and a branch of Himachal Pradesh State Co-operative Bank, two cinema houses and a foundry.

Guru Jawahar Singh fair celebrations at Nahan synchronise with *dussehra* in *Asvina, holi* in *Phalguna* and *baisakhi* in *Vaisakha* and is attended by the local hill people only. During the princely regime *dussehra* used to be celebrated on a grand scale for four days at proper Nahan, in the month of *Asvina*. It opened with a religious ceremony at the Kalisthan followed by a durbar at the palace of the ruler. In the evening an elephant procession used to be taken out through the town to the Bikram parade ground where state troops were reviewed. On the tenth day of *Asvina sudi*, the Brahmins, worshipped their sacred books, the Kshatriyas propitiated their weapons *viz.*, swords and guns, and, the Vaisyas offered puja to their account books. The opulent people would mount decorated horses and elephants, and would go outside the town to enjoy a ride and to see the *garud* (a bird, usually regarded as the mount of Lord Vishnu). The mahouts and syces were suitably awarded. On the first day of *navratras*, the ruler used to visit an old Kali temple at Nahan and, after performing the propitiation for three to four hours, a double edged unsheathed sword was planted in a wooden frame and barley was sown in some earth specially brought into the temple and spread over a small selected spot. A lamp was also lighted which continued burning constantly for nine days and a *havan* also continued on the spot without interruption for the same period. On the ninth day the raja would again visit the temple along with his relations and subordinates and after performing the puja at an auspicious time the double edged sword would be removed and sheathed. This was followed by revelry and amusement including songs and dances for the entertainment of the raja and his courtiers. The *mahant* offered a *nad* (a musical instrument of fakirs) made of black wood to the raja who reciprocated offering a *nazar* to the *mahant*. Sheep, goats and he-buffaloes were then sacrificed and the gathering would thereafter disperse. The flesh of the he-buffalo was consumed only by the cobblers. The raja mounted on the elephant would then repair to the royal palace. In the evening tent pigging and other feats of horses were displayed at the *chaugan*. These customs, attached to *dussehra*, were very ancient and were originally followed by the *maharawal* of Jaisalmer, the source of descent of the ruling dynasty of Sirmur. The celebrations continued to be performed at the famous Jagannath temple also. In the evening the raja, his courtiers, retinue and relatives visited that ancient temple. The raja and the *mahant* of the temple mounted elephants and visited the *samadh* of the *mahant* in order to see the *neel kanth (garud)*. This would be followed by a parade and a march past by the state forces and a guard of honour would be presented

to the ruler accompanied by a gun salute. A multitude of spectators comprising the people of the town and surrounding areas were assembled to participate in the fair. A durbar *khas* was also held affording opportunities to the officials to offer their presents to the ruler. This elaborate procedure of celebration, entailing pomp and show, came to an end with the merger of the state.

After the formation of Himachal Pradesh it has become peoples' function as elsewhere. It is at present organised by the Municipal Committee Nahan and *Ram Lila* is staged in the *chaugan*.

Bawan dwadashi fair is celebrated at Nahan proper towards the end of August or the beginning of September every year. On this occasion the people take out Bawan Makras (idols) in an attractive procession to commemorate the legend of Bawan avatar and Raja Bali. The *palnas* (palanquins) carrying the idols of Bawan avatar are taken out from the different local Vishnu temples and are brought to Jagannath temple about 12 noon when a puja is performed. In the afternoon these *palnas* are taken in a solemn procession to the Pukka Tank where the main fair takes place. The *palnas* hailing from Naoni temple is then decorated and is stowed in a boat with the *pujari* and floated in the tank, the others are kept aside. In the midnignt, after the final worship, all the *palnas* repair to their respective abodes. Temporary booths of knick-knackery and sweet-meats are erected at the *mela* site.

Paonta Sahib

Paonta Sahib lies 77° 40′ north and 30° 45′ east, at an elevation of 397.7 m from sea level. About 45 km from Nahan, on the Simla-Nahan-Paonta-Dehra Dun motorable road, it is served by regular bus service. Visitors can also reach Paonta Sahib *via* Jagadhri. The Yamuna flows close by on its east, turning partly to its south. So situated on the right bank of the river Yamuna, it commands a superb view of the Dun valley. Paonta Sahib's main advantage is its situation. It is almost at equal distance from Dehra Dun, Jagadhri and Nahan. Within the town is a famous *gurdwara* overlooking the Yamuna. Guru Gobind Singh, the tenth guru of the Sikh community, resided here, and therefore, the place is sacred. Origin of the name of Paonta Sahib is also attributed to the guru and more than one legend are still fresh in the memory of the local inhabitants. It is said that with the setting of his foot on the soil of this place and his subsequent stay here the place was named as Paon-tika (foot-rested) subsequently corrupted to Paonta. Another version which finds mention in the *Revenue Report of Majra* of 1889, and perhaps more reliable and official is that while bathing in the Yamuna the illustrious guru's foot ornament called "Paonta", slipped and was lost for ever in the river. Hence, the place was christened as Paonta after this incident.

Besides the *gurdwara*, there are two temples also in the town, one dedicated to Lord Rama and the other to Lord Krishna in the same line of the *gurdwara* up the stream on the bank of the Yamuna. The fine temple dedicated to Lord Rama, also known as *Dei-ka-Mandir*, was built by the daughter of Raja Raghubir Parkash. The princess herself was cremated near the temple and a fine marble monument was erected in her memory on the spot. Between the two temples is a spacious camping ground shaded with towering trees.

There is a civil hospital, a higher secondary school, a Public Works Department rest-house, a pavilion, a tourist hostel, a sub post office, a police station, a poultry farm, a pottery training-cum-production centre, a rural industrial training institute, a branch each of the State Bank of India and the Himachal Pradesh State Co-operative Bank and a wood working training-cum-production centre. The population of the town in 1961 numbered 1833 souls. The total area of the town is 98 hectares.

The *hola* and *baisakhi* fairs in Paonta Sahib attract a large number of Sikhs from the far off villages. The *hola* fair is held in the month of *Phalguna* for two days and the local *gurdwara* remains the centre of activities. About ten to fifteen thousand pilgrims attend it every year. The fair, in addition to being a source of income to the small town committee, also acts as incentive for the promotion of local trade and commerce. The traders coming from the towns exchange their wares for local produce. The origin in Paonta Sahib of the fair dates back to the three years' stay of Guru Gobind Singh from 1685 to 1688. During the guru's sojourn 52 poets attended the durbar of the guru. The *hola* fair actually originated from the time of Anand Sahib when he used to witness the brave feats and military skill of his troops. During his stay Guru Gobind Singh started the *hola* celebrations at Paonta Sahib also and ever since it is witnessed every year. The visitors to the *gurdwara* partake of the food in the common *langar* and an important feature of the fair is the taking out of the sacred *Granth Sahib* in a big procession around the town. The war weapons of the past are exhibited and in the evenings during the fair days *kavi* durbars are held in which eminent Punjabi poets participate. The theme of the symposium is rightly religious. Wrestling matches are great attraction in which prizes are awarded liberally. The solemn ceremony changing the cover cloth of *Nishan Sahib* forms the highlight of the fair.

Another fair held in Paonta Sahib is celebrated in September called *Bawan dwadashi*. On this occasion the idol of the deity is taken out of the temple in a procession to the Yamuna and is floated down the stream, the people offering flowers and sweets in the course. Of the recent origin and typically pertaining to Paonta Sahib is a fair called Amrit *mela* held every year on the 19th January. It is celebrated in memory of Thakkar Bappa who was an associate of Gandhiji in social work and who rendered dedicated service to

the scheduled-tribes. Prominent workers associated with Harijan uplift movement and tribal work generally participate in it.

Rajgarh

Rajgarh 30° 37′ and 30° 51′ north and 77° 15′ and 77° 29′ east at an elevation of 2168.6 m in the Pachhad tahsil, had once a fort. In 1959 the Public Works Department had stored in it some blasting material. The fort, somehow caught fire in the same year and was destroyed except for the bare walls projecting precariously over the ground. It has now been completely dismantled by the Himachal Pradesh Government and a school building has been built on its site. Rajgarh is the headquarters of the forest division of that name and the Divisional Forest Officer lives there in a newly built forest colony. Rajgarh falls on the Solon-Menus motorable road and is served with a daily bus service. There is now a high school, a police post, a sub post office, a veterinary hospital and a civil hospital. The Agriculture Department has a progeny-cum-demonstration orchard. A sanitary fitted good forest rest-house is available to the tourists. The total population of the village, according to 1961 census, is 351 souls. It has an area of 406 hectares.

Renuka lake

The most important place of tourist interest in Sirmur district is the sacred lake of Renuka. For sheer grandeur of natural beauty Renuka lake is second to none. Close-by lies the Parasu Rama Tal, another sacred spot. The traveller who owns a vehicle can drive to Renuka in about a couple of hours from Nahan. The daily bus service also takes the visitors from Nahan up to Dadahu, about two kilometres short of the lake. After crossing the Giri, the visitor reaches Renuka at its narrower end. On the way falls the Parasu Rama Tal. The oval shaped lake, has a circumference of about 2.4 km and runs nearly south-west to north-east. It offers excellent boating facilities. In the fancy of the believers of the Renuka legend, it symbolises the profile of goddess Renuka wife of the seer Jamadagni and the mother of Parasu Rama. The shape of the lake appears to them to vaguely resemble a human figure. Renuka is said to have been killed by the son Parasu Rama under orders from his father. She is then said to have disappeared leaving behind this lake in place of her body. Towards the end of the lake are towering palm trees which offer ideal picnic spots during day time

This famous lake is visited by thousands of piligrims every year on *Kartika ekadashi*. The 1·6 km patch between the Giri and Renuka lake is turned into a huge and humming camp where villagers hailing from far off places stay for a couple of days. Nightlong festivities including *kirtans* are held by various groups.

As one approaches the fair ground he is greeted by a notice board put up by the Wild Life Wing of the Forest Department, warning, "Hold

Your Gun—Game Sanctuary Starts." Further on, at the time of a fair, on both sides of the road, the petty cobblers put up their booths. They exhibit more of the discarded rubber tyres than the leather. Tyre soled shoes have, perhaps, more appeal to the hill people than those with leather soles. Advancing further better looking stalls erected along the sides of the road, are seen stocked with every commodity and article that has anything to do with most of the wants of the hill people. There are boots, bangles, cloth, stores, hosiery, toilets, cigarettes, utensils, fruits, vegetables, etc.

The place remains full to capacity during the days of the fair and offers a spectacular variety of activities. A number of temporary hearths consisting of two or three stones are set up. Here the people are seen cooking, eating, drinking, sleeping, talking and busy in all sorts of recreation and amusement. People mingle up irrespective of class, caste and sex considerations. The congregation affords a fine view of the contract between the highlanders and the people from the plains. The men with white woollen caps, mostly without trousers and often bare-footed are the residents of upper parts of the Paonta and the Renuka tahsils. Those with ordinary coats and trousers or sometimes in dhoti and turban are from the lower parts of the Nahan tahsil and the adjoining areas of the plains of Ambala and near about. The coloured *dhatus* (headkerchiefs) tied round the heads by women of the hills contrast very sharply and pleasingly with the green background of the forest foliage.

To this fair the brass idol of Parasu Rama is brought from village Jamu, his permanent abode, in a silver *palki* accompanied by musical instruments with great pomp and show. The deity remains in the temple for three days i.e. *sudi dashmi* to *dwadashi* (from 10th to the 12th of the bright half). The hill people pry the *pujari* with questions during the night when he goes into a trance and turns an oracle. He answers each and every question. These answers foretell things and, quite often, enjoin upon the questioner some offering or sacrifice to the deity or some other act as a condition precedent to the fulfilment of the favourable prophecy such as deliverance from some misery or recovery of health from some disease. On *dwadashi*, generally, the people offer alms after the holy dip in the Renuka lake. Approximately ten to fifteen thousand people assemble in the *mela*.

Sarahan

Sarahan, the headquarters of the tahsil and the development block, Pachhad, lies, 77° 15′ north and 30° 45′ east. It is 1,668 m above the sea level. Located on a hill top, the place commands a panoramic view of the plains on one side and an attractive view of Choor Dhar on the other. Sarahan is about 42 km from Nahan, with which it is connected by a fine motorable road. Dagshai is about 34 km distant and Solon falls at about 52 km. It is linked telephonically with Nahan. The place has a Public Works Department rest-house, a dispensary, a post office, a high school,

a veterinary hospital, an information centre, a public call office, a police station and a poultry unit. The total area of this village is 82 hectares with a population of 778 souls.

Sirmur

The once famous town named Sirmur was located about 16 km north-west of Paonta Sahib on the southern bank of the Giri. The town recalls the past historical associations with the state. Destroyed in the eleventh century, the ruins of its wells and bazars are still to be seen, and close by is a tank called the Sirmuri Tal which has now almost entirely dried and is mostly under cultivation. Among the ruins of Sirmur is said to be a stone pierced with a deep hole, lying on the top of a small hillock on the southern bank of the Giri. In this hole the pole is said to have been fixed for the rope on which the juggler girl, by whose curse the Sirmur town was destroyed, crossed the Giri. A similar stone is pointed out on the other side of the river. The place has a haunting charm. Tourists visiting Sirmur should return the same day as the place does not offer much accommodation.

Even today it attracts quite a large number of visitors in quest of things of archaeological interest. The place can be approached easily by vehicles. A regular bus service from Nahan to Dharwa *via* Paonta Sahib is also maintained by the Himachal Pradesh Government. Sataun a large village, lies at a short distance from Sirmur on the other bank of the Giri. The population of the village, according to the census of 1961, is 153 persons.

Tilokpur

Tilokpur stands on an isolated hillock about 24 km south-west of Nahan, 77° 15′ north and 30° 30′ east, at an elevation of about 430 m. The place is famous for its temple of renowned goddess Bala Sundri. The temple was built by Raja Dip Parkash in 1573. A path connects it with the Nahan-Kala Amb Road at Sainwala, nearly 9·6 km below Nahan. A road runs between Kala Amb and Tilokpur for a distance of 6·4 km. A regular bus service runs from Nahan to this place *via* Kala Amb. There is a large pukka tank outside Tilokpur village built by Kanwar Surjan Singh in 1867 in order to remove the then obtaining scarcity of water in the village. Now, a piped water-supply scheme having been completed, the tank has been taken possession of by the Fisheries Department of Himachal Pradesh for fish culture. A branch post office, an *ayurvedic* dispensary, a high school, a *patwar khana*, a veterinary dispensary, a serai and a forest *chowki* exist there along with a forest inspection bungalow. The village is electrified. The population of the village numbers 664 and its land covers an area of 742 hectares.

An important fair is held at Tilokpur twice a year i.e. in the month of *Chaitra* and *Asvina* on *sudi ashtmi to chaudas* (from the 8th to the 14th

of the bright half). During this period the people keep on coming and going but a mammoth gathering is seen on *ashtmi* and *chaudas viz.* the first and the final days. The *mela* in *Chaitra* draws more people than that held in *Asvina*. During the fair transport and other necessary arrangements are made by the government. Buses run between Kala Amb and Tilokpur for the convenience of visitors coming from many parts of the plains below. About ten to fifteen thousand fair fans visit the fair. On *ashtmi* and *chaudas* the devotees make offerings, in cash or kind, at the feet of the goddess. Arrangements are made to provide stalls for the traders to display their wares for sale. Since 1959 industrial and forest exhibitions are held by the department of Public Relations.

Previously, he-buffalo sacrifice was in vogue but it was discontinued by Rajkumar Bir Bikram Singh some forty years ago when a buffalo brought for the sacrifice escaped slaughter. Goats are now sacrificed instead. No goat has yet succeeded in escaping slaughter. The goats are paid for from the temple funds. Some pilgrims also offer a he-goat for sacrifice, which if left unkilled, is auctioned and the sale proceeds are credited to the account of the temple. If slaughtered the carcase is returned to the devotee and the head goes to the temple priests and is similarly auctioned and the price thereof deposited into the treasury of the temple. The goats killed in the *navratras*, out of the funds of the *devi*, are not auctioned but the flesh is distributed free among the members of the temple committee. Other eatable offerings, at the time of the fairs, are divided into four shares, one given to the police force engaged for the control of law and order in the *mela*, one to the *pujari*, one to the *mehtas* and the fourth is given to the servants of the temple.

In the past, rulers or heirs-apparent of erstwhile Sirmur State were great devotees and used to visit the temple for invoking the blessings of the goddess, twice a year, during the *navratras* of *Chaitra* and *Asvina* and he-goats were sacrificed at the altar.

Uttam Wala Bara Ban

This place is both historical and sacred. It is famous for the temple of a goddess locally called as Katasan Devi. The temple is situated in a dense forest and falls on the Simla-Nahan-Paonta-Dehra Dun motorable road, about 19 km from Nahan. The ridge supporting the temple divides the waters of the Bata river, a tributary of the Yamuna, from those of the Markanda river flowing south-west towards the Satluj. The elevation above sea level is 762 m. During *Asvina* on the 6th *Navratra* puja used to be performed annually on behalf of the ruler. The inner walls of the temple contain paintings depicting images of Parasu Rama and the goddess. Its historical importance lies in the fact that Ghulam Qadir Rohilla was defeated by the Sirmur forces at this spot. The total population of the village, according to 1961 census, is 227. The total area of the village comprises 58 hectares.

APPENDICES

Appendix I

(Please see page 26)

FLORA

Sl. No.	Scientific or botanical name	English name	Vernacular or local name	Altitudinal range		Remarks
				Lower limit	Upper limit	
1	2	3	4	5	6	7
				Metres		
1.	*Abelia triflora*	—	*Mali*	1520	3050	—
2.	*Abies pindrow*	Silver fir	*Tosh*	2440	3660	Found in Rajgarh forest division.
3.	*Abrus precatorius*	—	*Gunchi, gunja, ratti*	—	1070	Found in Nahan forest division.
4.	*Acacia arabica*	—	*Kikar, babul*	—	915	Found in Nahan and Rajgarh forest divisions.
5.	*A. catechu*	—	*Khair*	—	915	-do-
6.	*A. Farnesiana*	—	*Walayti kikar*	—	915	-do-
7.	*Acer villosum*	—	*Kainju*	2130	2740	Found in Rajgarh forest division.
8.	*Adhatoda vasica*	—	*Basuthi*	—	760	Found in Nahan and Rajgarh forest divisions.
9.	*Adina cordifolia*	—	*Haldu*	610	915	Found in Nahan forest division.
10.	*Aegle Marmelos*	—	*Bel*	—	1220	Found in Nahan and Rajgarh forest divisions.
11.	*Aesculus Indica*	Chestnut	*Khanor*	1220	3050	Found in Rajgarh forest division.
12.	*Albizzia Julibrissin*	—	*Siras, bhondir*	—	1830	Found in Rajgarh forest division.

1	2	3	4	5	6	7
13.	*A. stipulata*	—	*Siras, siran*	—	1220	Found in Nahan and Rajgarh forest divisions.
14.	*Alnus nepalensis*	—	*Puzala, kunish*	920	2740	Found in Rajgarh forest division.
15.	*A. nitida*	—	*Kunish*	1520	2740	-do-
16.	*Andromeda ovalifolia* or *pieris ovalifolia*	—	*Ayar, reun*	1220	2440	Found in Nahan and Rajgarh forest divisions.
17.	*Anogeissus latifolia*	—	*Bakhli, chhal*	305	1220	-do-
18.	*Aqave Americana*	—	*Ramban*	—	—	—
19.	*Artocarpus integrifolia*	Jack fruit	*Dheu*	—	800	-do-
20.	*Arundinaria falcata*	—	*Ringal, nirgal*	920	2740	Found in Rajgarh forest division.
21.	*Azadirachta Indica*	—	*Nim*	—	1520	Found in Nahan and Rajgarh forest divisions.
22.	*Bauhinia purpurea*	—	*Khairwal*	—	1220	-do-
23.	*B. retusa*	—	*Chakera*	—	1220	-do-
24.	*B. Vahlii*	—	*Maljhan*	610	1220	-do-
25.	*Berberis aristata*	—	*Chitron*	1830	2130	Found in Rajgarh forest division.
26.	*B. Lycium*	—	*Kashmal*	—	1520	Found in Nahan forest division.
27.	*B. nepalensis*	—	*Kingora*	1220	2440	Found in Nahan and Rajgarh forest divisions.
28.	*Betula Acuminata*	—	*Kath bhuj*	1830	2740	Found in Rajgarh forest division.
29.	*B. Bhojpattra*	—	*Bhojpatra*	2130	3050	-do-
30.	*Bridelia retusa*	—	*Ekdania*	610	1070	Found in Nahan forest division.
31.	*Buchanania latifolia*	—	*Chirauli*	—	1220	-do-

1	2	3	4	5	6	7
32.	*Butea frondosa*	—	*Dhak*	—	1220	Found in Nahan and Rajgarh forest divisions.
33.	*Caesalpinia sepiaria*	Mysore thorn	*Karaunj*	—	1220	-do-
34.	*Calotropis gigantea*	—	*Ak*	—	920	Found in Nahan forest division.
35.	*Carissa opaca*	—	*Karaunda*	—	1520	Found in Nahan and Rajgarh forest divisions.
36.	*Carpinus faginea*	—	*Gish*	1830	2440	Found in Rajgarh forest division.
37.	*Casearia graveolens*	—	*Chilli*	—	1520	Found in Nahan and Rajgarh forest divisions.
38.	*C. tomentosa*	—	*Chila*	—	920	-do-
39.	*Cassia Fistula*	—	*Amaltas, gul-lakri*	—	920	-do-
40.	*Cedrela Toona*	—	*Tun*	—	920	-do-
41.	*Cedrus deodara*	—	*Kelo, deodar*	1220	3660	-do-
42.	*Celtis australis*	—	*Kharak*	1520	3050	-do-
43.	*Cissampelos Pareira*	—	*Harjori, patindu*	—	1830	Found in Nahan forest division.
44.	*Citrus medica*	Lime or lemon	*Khata nimboo, bibari nimboo*	—	610	Found in Nahan and Rajgarh forest divisions.
45.	*Cocculus laurifolius*	Snake wood	*Tildhara*	—	1520	Found in Nahan forest division.
46.	*Combretum decandrum*	—	*Ruel, roel*	—	610	-do-
47.	*Cordia vestita*	—	*Lasoora*	—	1520	Found in Nahan and Rajgarh forest divisions.
48.	*Cornus capitata*	—	*Thanboi*	1220	2130	-do-
49.	*C. oblonga*	—	*Korhsi*	1220	2130	-do-
50.	*Cotoneaster acuminata*	—	*Ruinsh*	1520	3660	Found in Rajgarh forest division.

1	2	3	4	5	6	7
51.	*Crataegus* Spp.	—	—	—	2440	Found in Nahan and Rajgarh forest divisions.
52.	*Cupressus torulosa*	The Himalayan cypress	*Devidiar*	1830	2440	Found in Rajgarh forest division.
53.	*Cuscuta reflexa*	The dodder	*Akashbel, amarbel*	—	1500	Found in Nahan and Rajgarh forest divisions.
54.	*Dalbergia Sissoo*	—	*Shisham*	—	1220	-do-
55.	*Debregeasia* Spp.	—	*Singar*	920	1520	-do-
56.	*Desmodium Spp.*	—	—	—	2130	-do-
57.	*D. tiliaefolium*	—	*Martoi*	920	2740	Found in Rajgarh forest division.
58.	*Deutzia corymbosa*	—	*Bhujroi*	1830	3050	-do-
59.	*D. staminea*	—	*Dahlochi*	—	2440	-do-
60.	*Diospyros malanoxylon* Syn. *D. tomentosa*	—	*Tendu*	920	1830	Found in Nahan and Rajgarh forest divisions.
61.	*D. montana*	—	*Tendu*	—	610	-do-
62.	*Elaeodendron Roxburghii*	—	*Dhebri, jangela, janga*	—	1830	Found in Nahan forest division.
63.	*Emblica officinalis*	—	*Aonla, amla*	—	1830	Found in Nahan and Rajgarh forest divisions.
64.	*Erythrina suberosa*	—	*Dhaula dhak*	—	1220	-do-
65.	*Euonymous* Spp.	—	—	920	2440	Found in Rajgarh forest division.
66.	*Euphorbia* Spp.	—	—	—	610	Found in Nahan and Rajgarh forest divisions.
67.	*Ficus bengalensis*	—	*Bar, bargat*	—	1220	Found in Nahan and Rajgarh forest divisions.
68.	*F. glomerata*	—	*Gular*	—	920	-do-
69.	*F. hispida*	—	*Kaksa, gobla*	—	1070	-do-
70.	*F. religiosa*	—	*Pipal*	—	1520	-do-

1	2	3	4	5	6	7
71.	*F. virgata*	—	*Bheru, khemri*	—	920	Found in Nahan forest division.
72.	*Flacourtia Ramontchi*	—	*Kangoo kandai*	305	1220	Found in Nahan and Rajgarh forest divisions.
73.	*Garuga pinnata*	—	*Kharpat*	—	610	-do-
74.	*Grewia asiatica*	—	*Phaka, phalsa dhaman*	—	1220	Found in Rajgarh forest division.
75.	*G. laevigata*	—	*Kath bhemal*	305	—	Found in Nahan and Rajgarh forest divisions.
76.	*G. oppositifolia*	—	*Behul*	—	1830	-do-
77.	*G. sapida*	—	*Phalsa*	—	1070	-do-
78.	*G. sclerophylla*	—	*Pharria, gurbheli*	—	760	Found in Nahan and Rajgarh forest divisions.
79.	*G. tiliaefolia*	—	—	—	1220	Found in Nahan forest division.
80.	*G. vestita*	—	*Dhaman*	—	1220	Found in Nahan and Rajgarh forest divisions.
81.	*Holarrhena antidysenterica*	—	*Kura*	—	1070	—do—
82.	*Indigofera atropurpurea*	—	*Kathi*	—	2740	Found in Rajgarh forest division.
83.	*I. heterantha*	—	*Kathi*	—	1220	Found in Nahan and Rajgarh forest divisions.
84.	*I. pulchella*	—	*Kathi, nil, sakima*	920	1520	—do—
85.	*Jasminum revolutum*	—	*Chambeli*	—	2130	—do—
86.	*J. Sambac*	Arabian jasmine	*Motiya*	—	610	—do—
87.	*Juglans regia*	Walnut	*Akhrot*	920	3050	Found in Rajgarh forest division.
88.	*Kydia calycina*	—	*Pula*	—	610	Found in Nahan forest division.
89.	*Lagerstroemia parviflora*	—	*Dhaura, dhauri*	—	460	Found in Nahan and Rajgarh forest divisions.

1	2	3	4	5	6	7
90.	*Lannea coromendelica*	—	*Jhingan*	—	1520	Found in Nahan forest division.
91.	*Lantana alba*	—	*Besharam buti, phul-lakri*	—	920	Found in Nahan and Rajgarh forest divisions.
92.	*Limonia acidissima*	Fruit acid	*Beli*	—	1220	—do—
93.	*Litsea Zeylanica*	—	*Chirara, shurur*	—	920	—do—
94.	*Lonicera* Sp.	—	—	2740	3660	Found in Rajgarh forest division.
95.	*Loranthus ligustrinus*	—	*Banda*	—	1520	Found in Nahan and Rajgarh forest divisions.
96.	*Madhuka latifolia*	—	*Mahua*	—	610	—do—
97.	*Mallotus philippinensis*	—	*Kambel, raini*	—	1220	—do—
98.	*Mangifera indica*	Mango	*Aam*	—	920	Found in Nahan forest division.
99.	*Marlea begoniaefolia*	—	*Bhut kainju, garh kimu*	920	1830	Found in Nahan and Rajgarh forest divisions.
100.	*Melia Azadirach*	—	*Deh, darek, bakain*	—	1520	—do—
101.	*Milletia auriculata*	—	*Gauj*	—	610	Found in Nahan forest division.
102.	*Moringa pterygosperma*	Horse radish tree	*Sanjna, obhanjna sh*	—	920	—do—
103.	*Morus alba*	—	*Tut, tutri*	—	3350	Found in Rajgarh forest division.
104.	*M. serrata*	—	*Kimu*	1220	2740	Found in Nahan and Rajgarh forest divisions.
105.	*Myrica sapida*	Base myrtle	*Kaifal, kaphal*	1220	1830	Found in Nahan and Rajgarh forest divisions.
106.	*Myrsine Africana*	—	*Banwan, rikhdalmi*	—	2590	Found in Rajgarh forest division.
107.	*Nerium odorum*	—	*Kaner*	—	1520	Found in Nahan forest division.
108.	*Nyctanthes Arbor-tristis*	—	*Har singar, kuri*	—	1220	—do—

1	2	3	4	5	6	7
109.	*Olea cuspidata*	—	*Kahu*	—	1830	—
110.	*Opuntia Dillenii*	Prickly pear	*Nagphana*	—	2130	Found in Nahan and Rajgarh forest divisions.
111.	*Philadelphus coranarius*	—	—	1520	2740	Found in Rajgarh forest division.
112.	*Phoenix sylvestris*	Date palm	*Khajur*	610	920	Found in Nahan forest division.
113.	*Picea smithiana*	Himalayan spruce	*Rai*	2740	3350	Found in Rajgarh forest division.
114.	*Picrasma quassioides*	—	*Karui, tithai*	1520	2440	—
115.	*Pinus roxburghii*	—	*Chir, chil*	—	1820	Found in Nahan and Rajgarh forest divisions.
116.	*P. Wallichii*	The blue pine	*Kail*	1×30	3660	Found in Rajgarh forest division.
117.	*Pistacia integerrima*	—	*Kakkar*	—	2440	Found in Rajgarh forest division.
118.	*Prinsepia utilis*	—	*Bhekal*	—	2740	—do—
119.	*Prunus armeniaca*	Apricot	*Zardalu, chilu, chuli*	—	2660	—do—
120.	*P. Padus*	Bird cherry	—	1830	3050	—do—
121.	*P. pashia*	Wild pear	*Kainth*	920	2130	Found in Nahan and Rajgarh forest divisions.
122.	*P. persica*	—	*Aru*	—	3050	Found in Rajgarh forest division.
123.	*P. Puddum*	—	*Padam*	920	1830	—do—
124.	*Purtranjiva Roxburghii*	—	*Jiaputa, putijia*	—	760	Found in Nahan forest division.
125.	*Quercus annulata*	—	*Bani*	1830	2740	Found in Rajgarh forest division.
126.	*Q. dilatata*	*Mohru* oak	*Moru, mohru*	1370	2740	—do—

1	2	3	4	5	6	7
127.	*Q. incana*	*Ban* oak	*Ban*	1220	2440	Found in Nahan and Rajgarh forest divisions.
128.	*Q. semecarpifolia*	—	*Kharshu*	1830	3660	—do—
129.	*Randia dumetorum*	—	*Mainphal, rada*	305	1220	Found in Nahan and Rajgarh forest divisions.
130.	*Rhododendron Anthopogon*	—	—	3350	3660	—
131.	*R. arboreum*	—	*Burans*	1520	3050	-do-
132.	*Rhus cotinus*	—	*Tung*	920	1830	Found in Nahan forest division.
133.	*Ribes nigrum*	Black current	—	2130	3660	Found in Rajgarh forest division.
134.	*Rosa Moschata*	—	*Kujil, kuje*	1220	2440	-do-
135.	*R. Webbiana*	—	*Gulab*	1520	3660	-do-
136.	*Rubus lasiocarpus*	—	*Kali achhu*	1220	3050	-do-
137.	*R. niveus*	Bramble	*Lal achhu*	1520	2130	-do-
138.	*R. paniculatus*	—	*Kali achhu*	920	2130	-do-
139.	*Salix* Spp.	—	—	—	1220	Found in Nahan and Rajgarh forest divisions.
140.	*Salmalia malabarica*	Silk cotton tree	*Semal*	—	1930	Found in Nahan forest division.
141.	*Sapindus detergens*	—	*Ritha*	—	1220	Found in Nahan and Rajgarh forest divisions.
142.	*Sapium sebiferum*	Tallow tree	*Pahari shisham*	—	—	-do-
143.	*Semecarpus anacardium*	Marking nut tree	*Bhilawa*	—	1070	Found in Nahan forest division.
144.	*Shorea robusta*	—	*Sal*	—	920	Found in Nahan forest division.
145.	*Spondias mangifera*	The hog plum tree	*Ambara*	—	1520	-do-
146.	*Sterculia* Spp.	—	—	—	460	-do-
147.	*Stereospermum suaveolens*	—	*Padal*	—	1070	-do-

1	2	3	4	5	6	7
148.	*Syzygium cumini*	—	*Jaman*	—	1520	Found in Nahan and Rajgarh forest divisions.
149.	*S. operculata*	—	*Thuthi*	—	1520	-do-
150.	*Tamarindus indica*	—	*Imli*	—	305	Found in Nahan forest division.
151.	*Taxus baccata*	The yew	*Thuner, thuna*	1830	3360	Found in Rajgarh forest division.
152.	*Tecoma undulata*	—	—	—	920	Found in Nahan forest division.
153.	*Terminalia belerica*	—	*Bahera*	305	1070	Found in Nahan and Rajgarh forest divisions.
154.	*T. chebula*	—	*Harrar*	305	1220	-do-
155.	*T. tomentosa*	—	*Sain*	305	1220	-do-
156.	*Trewia nudiflora*	—	*Tumri, gutel*	305	760	-do-
157.	*Ulmus campestris*	—	—	—	3050	—
158.	*Viscum album*	—	*Banda*	920	2130	Found in Nahan and Rajgarh forest divisions.
159.	*Vitis himalayana*	—	*Kandor, panluki-bel*	1830	2740	—
160.	*V. latifolia*	—	*Panibel*	610	920	Found in Nahan forest division.
161.	*Woodfordia fruticosa*	—	*Dhai*	—	1524	Found in Nahan and Rajgarh forest divisions.
162.	*Wrightia tomentosa*	—	*Dudhi*	—	610	Found in Nahan forest division.
163.	*Zanthoxylum alatum*	—	*Tirmal, timbar*	—	1524	Found in Nahan and Rajgarh forest divisions.
164.	*Zizyphus jujuba*	—	*Ber*	—	1829	-do-
165.	*Z. nummularia*	—	*Malla, ber*	—	920	—
166.	*Z. vulgaris*	—	*Ber*	—	1980	—
167.	*Z. xylapyra*	—	*Mandher*	610	1830	Found in Nahan and Rajgarh forest divisions.

Appendix II

(Please see page 37)

WILD ANIMALS

Sl. No.	Scientific name	English name	Local name
1	2	3	4
1.	*Canis aureus*	Jackal	*Gidder*
2.	*Cemes goral*	Goral	*Ghoral*
3.	*Cervalus muntjac*	Barking deer	*Kakar*
4.	*Cervus axis*	Spotted deer	*Chital*
5.	,, *unicolor*	Sambar	*Sambar, barasingha*
6.	*Felis chaus*	Jungle cat	*Jungli billa*
7.	,, *pardus*	Panther	*Bagh, chita*
8.	,, *tigris*	Tiger	*Bagh, sher*
9.	*Herpestes auropunciatus*	Small Indian mongoose	*Neol*
10.	,, *mungo*	Common Indian mongoose	*Neol*
11.	*Hyaena hyaena* Linnaeus	The stripped hyaena	*Tarkh*
12.	*Hystrix leucura*	Indian porcupine	*Sah*
13.	*Lepus ruficaudatus*	Hare	*Khargosh*
14.	*Lutrogale perspicillata*	The smooth Indian ottre	*Ud billa*
15.	*Maeacus rhesus*	The Bengal or common monkey	*Bandar*
16.	*Moschus moschiferous*	Musk deer	*Kastura*
17.	*Mus*	Rat	*Chuha*
18.	*Mustela flavigula*	The pine marten	*Gothu*
19.	*Paguma larvata* Gray	The Himalayan palm civet	*Mooskbilla*
20.	*Pteromys soral*	Large brown flying squirrel	*Uddan gulahri* or *een*
21.	*Pteropus medius*	The Indian bat or flying fox	*Ut kao, chumgadar*
22.	*Semnopithecus entellus*	The common langur	*Langur*
23.	*Sus cristatus*	Wild boar	*Suar*
24.	*Ursus torquatus*	Black bear	*Reech, bhalu*
25.	*Varanus bengalensis*	Large land monitor	*Go*
26.	*Vulpes*	Fox	*Lomri*

BIRDS

1	2	3	4
1.	*Accipter badius*	Shikra	*Shikra*
2.	*Acridotheres tristis*	Common myna	*Gattar*
3.	*Alectoris graeca*	Chukor	*Chukor*
4.	*Anas crecca*	The common teal	*Murgabi*
5.	,, *platyrhynchos*	The mallard	*Nilsar*
6.	*Athene brama indica*	Spotted owlet	*Ullu*
7.	*Catreus wallichii*	Cheer pheasant	—
8.	*Centropus sinensis* Stephens	Crow pheasant	—
9.	*Columba livia*	The blue rock pigeon	*Harial*
10.	*Corvus macrorhynchos*	The Himalayan jungle crow	*Kowa*
11.	,, *splendens*	The house crow	*Kowa*
12.	*Coturnix coromandelica*	Breasted or rain quail	*Batter*
13.	,, *coturnix*	The common quail	*Batter*
14.	*Cuculus varius*	Common hawk cuckoo	*Cuckoo*
15.	*Dendrocitta vagabunda*	Indian tree pie	—
16.	*Dicrurus adsimilis*	King crow	*Cheepu*
17.	*Dinopium benghalense*	Goldenbacked woodpecker	*Tak thora*
18.	*Falco biarmicus*	The lanner falcon	*Luggar*
19.	,, *chicquera*	The red-headed merlin	*Thurmuti*
20.	,, *peregrinus*	Peregrine falcon	*Koohi khokela*
21.	,, *tinnunculus*	Kestre	*Marari*
22.	*Francolinus francolinus*	Black partridge	*Pahari titer*
23.	,, *pondicerianus*	Grey partridge	*Bhura titer*
24.	*Fulica atra atra*	Coot	—
25.	*Gallus gallus*	Red jungle fowl	*Moor*
26.	*Garrulax albogularis*	White throated laughing thrush	—
27.	*Grus antigone*	The sarus crane	*Konj*
28.	*Gyps himalayensis*	Himalyan griffon	*Gid*
29.	*Haliastur indus*	Brahminy kite	*Cheel*
30.	*Lophophorus impejanus*	Monal pheasant	*Munal*
31.	*Lophura leucomelana*	Kalij pheasant	*Kolsar*
32.	*Machlolophus xanthogenys*	Yellow cheeked tit	—
33.	*Micropternus brachyurus*	Rufous woodpecker	*Tak thora*
34.	*Milvus migrans*	Common pariah kite	*Cheel*
35.	*Myiophoneus caeruleus temminckii*	Himalyan whistling black thrush	*Kalchuat*
36.	*Oriolus oriolus*	Golden oriole	*Puleak*
37.	*Parus melanolophus*	Crested black tit	—
38.	*Parus monticolus*	Greenbacked tit	—

1	2	3	4
39.	*Passer domesticus*	House sparrow	*Chiria*
40.	*Pavo cristatus*	Peafowl	*Moor*
41.	*Perdicula asiatica*	Bush quail	*Batol, lowa*
42.	*Pericrocotus flammeus*	Scarlet minivet	—
43.	*Picus squamatus*	Green woodpecker	*Tak thora*
44.	*Psittacula eupatria*	The large Indian parakeet	*Ratotta*
45.	*Psittacula himalayana*	The Himalayan slaty headed parakeet	*Pahari totta*
46.	*Psittacula krameri*	The rose-ringed parakeet	*Lal kanth totta*
47.	*Pucrasia macrolopha*	Koklas pheasant	*Koklas*
48.	*Scolopax rusticola*	The woodcock	—
49.	*Spilornis cheela*	Crested serpent eagle	*Saanp khane wal akab*
50.	*Streptopelia decaocto*	Ring dove	*Ghugtti*
51.	*Strix ocellata*	Wood owl	*Ullu*
52.	*Tockus birostris*	Grey hornbill	*Dhanash*
53.	*Treron phoenicoptera*	The green pigeon	*Harial*
54.	*Turdoides caudatus*	Common babbler	*Sat bhai*
55.	*Turnix tanki*	Button quail	*Lawa*
56.	*Upupa epops*	Hoopoe	—
57.	*Vanellus Vanellus*	The lapwing, peewit	*Tatliri*
		SNAKES	
1.	*Ancistrodon Himalayana*	Himalayan pit viper	—
2.	*Bungarus carrubus candidus*	Common krait	*Barik sanp*
3.	*Crocodilus palustris*	Crocodile	*Magarmachh*
4.	*Naia tripudians*	Common cobra	*Nag*
5.	*Python molurus*	Python	*Ajgar*
		FISHES	
1.	*Bagarius bagarius*	—	*Goonch*
2.	*Barbus (Tor) putitora*	Mahsir	*Mahsir*
3.	*Barilius bedelisis*	—	*Patha*
4.	*Barilius bola*	Indian trout	*Gulabi machi*
5.	*Cyprinus carpip*	Mirror carp	—
6.	*Garra lamata*	—	*Kurka*
7.	*Labeo dero*	—	*Gid*
8.	,, *dyocheilus*	—	*Kuni*
9.	*Oriole sinuatus*	Himalayan barbel	*Saloh, gungli*
10.	*Wallagonia attu*	—	*Mullee, lounch*

Appendix III

(Please see page 41)

Annual rainfall statistics

Years	Nahan	Paonta Sahib	Dadahu	Sarahan	Dhola Kuwa	Bagthan
1916-17	86	84	88	77		
1917-1	90	89	101	121		
1918-19	39	36	52	35		
1919-20	59	65	47	75		
1920-21	49	53	41	40		
1921-22	47	61	52	91		
1922-23	72	83	88	77		
1923-24	69	54	77	64		
1924-25	76	94	91	66		
1925-26	68	65	66	77		
1926-27	53	57	56	63		
1927-28	67	62	82	86		
1928-29	47	45	50	49		
1929-30	52	54	61	46		
1930-31	63	58	55	64		
1931-32	66	56	59	65		
1932-33	82	86	76	92		
1933-34	75	71	63	96		
1934-35	40	55	47	63		
1935-36	68	63	59	85		
1936-37	72	77	71	76		
1937-38	75	75	86	80		
1938-39	48	47	48	30		
1939-40	61	62	46	50		
1940-41	72	70	61	63		
1941-42	65	68	76	61		
1942-43	94	83	101	103		
1943-44	68	80	71	69		
1944-45	55	64	62	46		
1945-46	64	81	67	64		
1946-47	56	91	64	60		
1947-48	N.A.					
1948-49						
1949-50						
1951	53.12	54.09	54.13	48.61	3.40	
1952	45.10	54.85	35.13	43.58	65.76	
1953	51.58	65.91	75.84	63.40	78.25	
1954	64.40	77.77	93.66	64.91	80.35	
1955	65.42	75.31	76.59	80.12	57.34	
1956	71.97	85.84	91.75	79.32	69.16	
1957	1460.0	1686.0	1978.0	2093.0	1415.0	
1958	1842.2	2373.3	1849.0	1706.7	1683.5	1356.6
1959	4362.4	2982.4	1681.8	1328.8	2008.7	1104.6
1960	1655.6	2478.0	1566.6	1430.4	1540.9	1194.4
1961	2258.0	2553.1	2082.8	1812.3	2467.8	1344.2
1962	2287.4	3244.9	1796.3	1346.5	1887.3	1161.2
1963	4578.8	3065.4	1975.9	1472.2	2065.4	1373.0
1964	4283.8	1718.4	1516.3	2216.1	1195.4	1219.0
1965	2748.1	1898.2	1920.0	1342.4	1388.6	880.5
1966	1964.7	2205.3	1695.7	1249.5	1782.4	N.A.

Appendix IV

(Please see page 41)

Normals and extremes of rainfall

Station		Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Annual	Highest annual rainfall as % of normal & years[1]	Lowest annual rainfall as % of normal & years[2]	Heaviest rainfall in 24 hours Amount (mm)	Heaviest rainfall in 24 hours Date
Nahan	a	80 5	30.2	37.6	6.6	19.6	89 4	325.4	578.1	177.3	107.2	19.3	16.5	1187.7	123 (1951)	77 (1952)	326 2	1951 Aug. 21
	b	5.7	2.3	2.0	0.7	1.9	5.6	14.0	17.3	7 3	3.0	0.6	1.0	61.4				
Paonta Sahib	a	78.7	26.4	39.6	9.4	41.7	99.3	483.9	604.5	186.7	120 7	14.0	22 3	1727.2	126 (1956)	80 (1951)	226.1	1955 July 26
	b	5.3	1.9	2.1	0.9	3.0	6.1	15.7	17.0	7.4	3.0	0.4	0.9	63.7				
Dadahu	a	116·6	39.9	57.7	12.7	33.8	150 6	469.1	516.6	233.2	159.5	16.3	27.4	1833.4	130 (1954)	49 (1952)	246 4	1956 Oct. 12
	b	5.3	2.0	2.6	1.1	2.6	7.6	14.0	16.0	7.1	3 4	0.6	1.3	63.6				
Sarahan	a	115.1	42.4	54.4	23.6	26.9	118.9	471.9	375.2	178.1	159.3	12 2	20.8	1598.8	127 (1955)	69 (1952)	215.9	1954 Aug. 22
	b	6.6	2.4	3.3	1.9	3.0	7.4	16.7	16.9	7.6	3.6	0.6	1.6	71.1				
Dhola Kuwa	a	85.3	36.8	27.2	6.3	18.0	135.9	518.7	645.7	168.9	72.9	15.5	16.3	1747.5	117 (1954)	83 (1955)	216.1	1953 Aug. 1
	b	5.3	2,2	1.8	0.7	1.7	7.3	15.5	16.3	7.8	2.0	0 6	0.9	62.1				
Sirmur district	a	95.2	35.1	43.3	11.7	28.0	118.8	453.8	544.0	183.8	123.9	15·5	20.7	1678.8	120 (1956)	74 (1952)		
	b	5.6	2.2	2.4	1.1	2.4	6.8	15.2	16.7	7.4	3.0	0.6	1.1	64.5				

NOTE—(a) Normal rainfall in mm.

(b) Average number of rainy days (days with rain of 2.5 mm or more)

1. Based on all available data up to 1957.
2. Years given in brackets.

Appendix V

(Please see page 47)

(a) Myhical part of genealogical table

Narain	21	Jambudat	50 Rejh
Brahama	22	Vakirat	51 Gaj
Atri Manu	23	Dhim Datt	52 Sal Bahan I
Chandarma	24	Badrat	53 Baland
Budh	25	Dashtrath	54 Bhati
Purnwa	26	Shakni	55 Mangal Rao
Ayu	27	Karambahi	56 Najam Rao
Nehak	28	Devrath	57 Kher
Jajat	29	Deokshetar	58 Tanu
1 Jadu	30	Madhu	59 Bije Rao
2 Kroshna	31	Puruvash	60 Dev Raj
3 Rauanwan	32	Anu	61 Soondh
4 Surant	33	Prhutar	62 Bajirao
5 Osankoo	34	Ayu	63 Dosaj
6 Jaratiat	35	Satutat	64 Jalil
7 Sisbandhu	36	Bhujwan	65 Sal Bahan II
8 Mahabho	37	Badrath	66 Hasoo
9 Prithusarva	38	Soor	
10 Dharam	39	Saini	
11 Oshna	40	Hardekh	
12 Ochak	41	Deomedha	
13 Jamiga	42	Sursen	
14 Badrat	43	Basudev	
15 Kirat	44	Shri Krishan	
16 Kunet	45	Parduman	
17 Dharisti	46	Bajar	
18 Mardani	47	Nabha	
19 Vishar	48	Prithibahu	
20 Bium	49	Sasbahu	

(b) Historical part of genealogical table

1	Raja Shubh Bans Parkash	10	Raja Budhi Parkash
2	Raja Milay Parkash	11	Raja Achal Parkash
3	Raja Udit Parkash	12	Raja Bir Sal Parkash
4	Raja Kaul Parkash	13	Raja Sal Brahm Parkash
5	Raja Somer Parkash	14	Raja Bhagat Parkash
6	Raja Suraj Parkash	15	Raja Jagat Parkash
7	Raja Padam Parkash	16	Raja Bir Parkash
8	Raja Karan Parkash	17	Raja Nakat Parkash
9	Raja Akhand Parkash	18	Raja Garbh Parkash

19 Raja Brahm Parkash
20 Raja Hans Parkash
21 Raja Ratan Parkash
22 Raja Prithi Parkash
23 Raja Bahu Bal Parkash
24 Raja Dharam Parkash
25 Raja Dip Parkash
26 Raja Bakhat Parkash
27 Raja Budhi Parkash
28 Raja Ude Parkash
29 Raja Karam Parkash
30 Raja Mandhata Parkash
31 Raja Sobhag Parkash
32 Raja Budh Parkash alias Mahi Parkash
33 Raja Mast Parkash alias Medni Parkash
34 Raja Hari Parkash
35 Raja Bhim Parkash alias Bhup Parkash
36 Raja Bije Parkash
37 Raja Partib Parkash alias Parti Parkash
38 Raja Kirat Parkash
39 Raja Jagat Parkash
40 Raja Dharam Parkash
41 Raja Karam Parkash
42 Raja Fateh Parkash
43 Raja Raghubir Parkash
44 Raja Shamsher Parkash
45 Raja Surinder Bikaram Parkash
46 Maharaja Amar Parkash
47 Maharaja Rajinder Parkash

Appendix VI

(Please see page 79)

TABLE I

Mother tongue

Sl. No.	Mother tongue	Male	Female
1	Afghani/Kabuli/Pukhto/Pashto/Pathani[1]	29	1
2	Arki Pahari[2]	8	—
3	Baghati	5	6
4	Balsani Pahari[2]	6	1
5	Banthli[3]	—	4
6	Bashahri	15	2
7	Bengali	36	33
8	Bhojpuri	4	—
9	Bihari	1	1
10	Bilaspuri/Kahluri	105	40
11	Chaupali[2]	—	2
12	Dogri	20	4
13	Garhwali	196	37
14	Gorkhali	525	30
15	Gujjari	16	16
16	Hindi	31,075	25,226
17	Hindi Pahari[2]	—	1
18	Jammuwal Gojri	2	5
19	Jamuali	108	87
20	Jamuali Hindi	—	13
21	Jaunsari	24	68
22	Jubbali[2]	15	172
23	Kanauri	101	57
24	Kangri	193	136
25	Kangri Pahari	143	8
26	Kashmiri	60	6
27	Kol	6	—
28	Konkani[4]	5	—
29	Kurkh/Oraon	68	1
30	Kuthyali Pahari[2]	—	22
31	Mahasu Pahari[2]	43	97
32	Malayalam	30	22
33	Mandeali	184	74
34	Mundari	86	10
35	Nepali	1,666	262
36	Oriya	14	1
37	Pachhimi Hindi	4	14

Sl.No.	Mother tongue	Male	Female
38	Pachhimi Pahari	90	77
39	Pahari-Unspecified	5,741	5,690
40	Punjabi	4,284	3,657
41	Purbi	6	4
42	Santali	45	—
43	Sirmauri	59,951	51,167
44	Sirmauri Hindi	69	38
45	Spiti	6	9
46	Tamil	3	2
47	Tibetan	86	26
48	Urdu	2,965	2,318
49	Bengala[2], Bangaru, Biyogi[3], Deswali, Dhundari, Gavari[3]. Gujrati, Kanauri Hindi, Karnataka, Kawami[3], Kului, Madrasi, Malsan Pahari[3], Multani, Nalagarhi[3], Pahari Almorah[2], Pangwali Patiali Pahari[3], Patsani Pahari[3], Rampuri, Varanchiti (1 male each)	21	—
50	English, Marwari, Soracholi (3 males each)	6	—
51	Jawala Pahari, Pahari Suketi, Rohtaki, Telugu (3 males each)	12	—
52	Chamba Pahari[3]. Marathi (2 male, 1 female each)	4	2
53	Bahawalpuri, Sadhori[3] (1 male, 2 female each)	2	4
54	Chameali, Kharia (4 male, 1 female each)	8	2

1. Belonging to countries outside the Indian sub-continent.
2. Unclassified by Grierson but classified by the Linguist.
3. Unclassified in Linguist Survey of India.
4. Reclassified by Linguist.

TABLE II
BILINGUALISM

Sl. No.	Mother Tongue	Persons speaking subsidiary language																					
		Arabic/ Arbi		Afghani/ Kabuli/ Pakhto/ Pashto/ Pathani		English		Hindi		Nepali		Persian		Punjabi		Urdu							
		M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F						
1	Afghani/Kabuli/Pakhto/ Pashto/Pathani	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...						
2	Baghati	...	...	...	...	...	...	4	...	...	...	...	...	...	...	...	...						
3	Bahalwalpuri	...	...	...	...	1	1	...	1	...	...	...	...	...	...	...	...						
4	Bashahri	...	...	...	...	...	...	2	2	...	...	...	...	...	...	...	...						
5	Bengali	...	...	...	...	11	5	4	...	...	...	...	...	...	...	...	...						
6	Bhojpuri	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...						
7	Bihari	...	...	...	...	...	...	17	2	...	...	...	...	...	...	...	...						
8	Bilaspuri/Kahluri	...	...	...	...	...	...	2	1	...	...	...	...	...	...	...	...						
9	Chamba Pahari	...	...	...	...	...	...	1	1	...	...	...	...	...	...	...	...						
10	Chameali	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...						
11	Dhundhari	...	...	...	...	...	...	6	1	...	...	...	...	...	...	...	...						
12	Dogri	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...						
13	English	...	...	...	...	...	...	115	7	...	...	...	...	...	...	...	...						
14	Garhwali	...	...	...	...	8	...	1	41	2	...	...	...	...	...	...	...						
15	Gavari	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...						
16	Gorkhali	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...						
17	Gujarati	...	...	...	...	1	...	7	1	...	...	...	...	...	...	...	...						
18	Hindi	1	...	1	...	2181	617	1	3	3	...	1	...	123	1	625	51	44	...	...	...	...	...
19	Jaunsari	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20	Jawali Pahari	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
21	Jubbali	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

		M	F	M	F	M	F	M	F	M	F
22	Kanauri	...	...	...	...	...	...	12	1	2	2
23	Kanauri Hindi	...	...	...	...	1	...	...	...	...	5
24	Kangri	...	...	...	...	3	...	46	24	...	...
25	Kangri Pahari	...	...	...	...	1	...	40	6	3	...
26	Karnataka	...	...	...	...	...	...	1	...	...	...
27	Kashmiri	...	...	...	...	2	...	13	4	...	...
28	Kharia	...	...	...	...	...	...	4	1	...	...
29	Kol	...	...	...	...	6	...	...	...	...	...
30	Konkani	...	...	...	...	4	3	...	...	1	...
31	Kurukh/Oraom	...	...	...	...	1	...	66	1	...	...
32	Madrasi	...	...	...	...	1	...	...	...	...	...
33	Mahasu Pahari	...	...	...	...	3	...	20	2	1	...
34	Malyalam	...	...	...	...	7	4	14	7	2	...
35	Mandeali	...	...	...	...	2	...	33	3	1	...
36	Marathi	...	...	...	...	1	...	1	1	...	...
37	Marwari	...	...	...	...	...	...	1	...	...	...
38	Mundari	...	...	...	...	...	...	85	6	1	...
39	Nepali	...	...	...	...	3	...	126	53	1	...
40	Oriya	...	...	...	...	...	...	14	...	...	...
41	Pachhimi Pahari	...	...	...	...	...	...	14	7	...	...
42	Pahari Unspecified	...	...	...	...	38	2	614	69	1	...
43	Punjabi	...	...	...	...	142	32	811	263	1	...
44	Purbi	...	...	...	...	...	...	3	...	...	...
45	Rohtaki	...	...	...	...	...	...	1	1	...	...
46	Sadhori	...	...	...	...	...	...	44	...	...	...
47	Santali	...	...	...	...	...	...	5967	763	63	3
48	Sirmauri	...	...	...	...	124	4	7	3	3	...
49	Sirmauri Hindi	...	...	...	...	...	...	1	...	1	...
50	Soracholi	...	...	...	...	1	...	2	1	62	1
51	Tamil	...	...	...	...	...	...	3	...	...	...
52	Telugu	...	...	...	...	48	7	327	52	1	...
53	Urdu	16	7	...	...	...	...	1	...	...	...
54	Varanchiti	...	...	...	...	...	...	...	...	...	...

Appendix VII

(Please see page 80)

English	*Pahari Dharthi* or Giri-*wari*	*Pahari* Giri-*pari*
1. What is thy name ?	तेरो का नावो औ दियो ? तेरा का नाम औसो ? का नाव औसदिया तेरा ? तेरो का नाम है ?	तेरा का नाव रे ? का नाव तेसरो ? का नाव तेरो ?
2. What is the age of this horse ?	ऐसो घोड़े रो का उमर औसो ? का उमर औसो इस घोड़े रो ? ऐस घोड़ू का उमर ओले ? ऐसो घोड़े री का उमर है ?	ऐसो घोड़े री का उमर रे ? ऐस घोड़े रे का उमर औसो ? ऐस घोड़े रे का उमर औसो ?
3. How far is it from here to Simla ?	ई शिमले दो कितने दुर को असो ? इथादा शिमला कितनो दूर औसो ? आईदा शिमला केतना दूर औस दिया ? एथे दा शिमला केतना दुर का है ?	ऐथे दा शिमला केताक दुर ओसो ? आइदा शिमला केडलो दूर को औसो ? एथे का शिमला केता केता के दूर का ओसो ?
4. How many sons are there in your father's house ?	तेरे बाओ रे घरों में तेथे कितने बेटे असो ? किन्ने छेड़ू औसो तेरे बाबू रे घरो ? तेरे बापू रे केतने बायटू औसो ? तेरे बापू रे घौरो दे कितने छोटू औसो ?	तेरे बाबा आग तेथ केते बेटे औसो ? तेरो बौरे को छोटे' औसो ? तेरो वाबा रे घोरे दे केतेके टन्डकै औसो ?
5. Today I have come walking from very far.	आज हाँ बड़े दुरके-दा हान्डे रौ आयो रोओ । आज आं बड़ो दूरो चाल रा आया । आवं आज बहुत दूर ते आया । आज आं दुर का दा आया ।	आज हाँ बड़े दुरके दा मजल करे रो आया रोआ । आं आज वेहिता दूर को दे आया । ऐलो आं दूर के दा आंडयो आया रोवा ।

6.	Thirteen years have gone by since our country attained freedom.	तेरो बरशी हो गोई मारे ऐसो देशो जाद होए । हमौ आजाद होयो तेरा साल हो गोये । हमारे देश को आजाद हुये १३ साल ओगे । मारा मुलक तेरा बरशी से अजाद होये गोवा ।	मारे मुलकौ जाद होए तेरो बरशो हुई । मारे देशी आजाद होवे १३ साल होगवे । तेरा सालो दा मारा मुलका आजाद होवे रावा ।
7.	If the rains fail neither crops grow nor browsings in the jungle for flocks of sheep and goats.	जे बरखा न होई तो ना तो फसल होने रो अर ना भेडी बकरी खे घास पात होला । अगर वर्षा ना ही तो न नाज हौंदा न डंगर मेहरौं घास पत्ती होंदी । जो बरखा ना ओए तो ना तो बागड़ी दे फसल ओणे और न भेडे बाकरी जंगलो में घास ओणा । जो बरखा न वालो तब ना फसल हो न जंगलो दा भेड़ों बाकरी के घास ।	जे बरखा न होली तो ना शाक होली और न भेड़ी बकरी खे चुगा होला । वारखा नत्थी होन्दे ना तो खैची दे जीणौ बाकरी कियें और ना भेड़ीखे बौणो दे घारो पाश्वो मिलणो । जे बरखा न पड़ो तबें ना फसल हो ना भेड़ो बकरी के जंगलो दो घास फावों ।
8.	Our childern receive education in the village school.	मारे छोटे गांव रे मदरसे दे पढ़वे । म्हारा छेड़ गांव रे स्कूलो दे पढ़ने लगे रे । मारे गाँव रे छोटू तो गांव रे ही स्कूलों में पढ़ो । मारे छोटू गोरे स्कूल दा पढ़ो ।	गांव रे बाटून्द मारे गांव रे स्कूलों दी पड़दी । मारे गांव रे छोटे गांव रे स्कूलों दे ही पढ़ने लागौ । मारे छोटू गोरे स्केलो दा पोढ़ो ।
9.	Petty squabbles amongst villagers are determined by the gram-panchayat.	गांव वाले रे माडे मोटे झगड़े एघी पंचायती दे निपटी जाओ । म्हारे गांव रै झगड़े का फैसला गांव री पंचायत करो जमीदारी रे छोटे २ झगड़े अब ग्राम पंचायत ही तिनरे फैसले करले ।	माड़े मोटे झोगड़े एतो पंचायती माहो निपटी जाओ । जमीदारी के डबदे २ झगड़े रा फैसला मारे गांव रे पंचायत कोरले लागेगे । गांव रे छोटे २ फजीते

		गोरे छोटे २ झगड़े रा फैसला ग्राम पंचायत करो ।	रा फैसला ग्राम पंचायत करो ।
10.	I travelled in a bus from Renuka to Nahan.	आं रेणुका दा नहने खे मोटरो दा डेया । आं रेणुका दा नाहन मोटरो दा आया । आंव रेणुका दे नाहन की मोटरे में गोवा । आं रेणुका दा नाहनी मोटरो में आया ।	रेणुका दा नहने खे हां मोटरो दा होटा । ओं रेणुका दा नेणो खे मोटरी दा डेवा । हां रेणुका दा नौहन के मोटरो दा उटा ।

Appendix VIII

(Please see page 140)

(Area in hectares)

Statistical Presentation of Land Utilization (area in acres)

Head of classification	1951-52		1952-53		1953-54		1954-55		1955-56		1956-57	
	Area	Percentage of total	Area	Percentage of total	Area	Percentage of total	Area	Percentage of total	Area	Percentage of total	Area	Percentage of total
Total geographical area—												
By professional survey.....	7,00,096	...	7,00,096	...	6,97,984	...	6,97,984	...	6,97,984	...	6,97,984	...
By village papers.....	5,54,641	...	5,54,641	...	5,54,625	...	5,54,625	...	5,55,192	...	5,55,192	...
Classifications												
Forests.....	1,32,412	24	1,80,545	22	1,28,480	23	1,28,657	23	1,29,674	23	1,29,669	23
Barren and unculutrable.. .. land	11,440	2	10,339	2	14,851	3	13,145	3	14,753	3	14,789	3
Land put to non-agricultural uses	21,251	4	18,833	4	14,349	3	15,390	3	14,791	3	14,803	3
Culturable waste	40,733	7	38,172	7	37,537	7	39,015	7	37,979	7	37,738	7
Permanent pastures and other grazing lands	1,80,603	32	1,92,826	35	1,96,464	35	1,87,287	34	1,93,277	35	1,82,918	35
Land under miscellaneous crops and groves not included in area sown.....	67,110	13	63,185	12	61,116	11	69,901	1	61,753	11	61,922	11
Current fallows	5,530	1	6,256	1	6,477	1	6,656	1	9,160	1	4,542	1
Other fallow land...	1,909	...	1,442	...	1,074	...	853	...	963	...	967	...
Net area sown.....	93,653	17	93,346	17	94,277	17	93,722	17	97,842	17	97,844	17
Area sown more than once...	68,721	...	61,335	...	66,885	...	67,925	...	65,284	...	66,565	...
Total cropped area.....	1,62,374	...	1,54,681	...	1,61,162	...	1,61,647	...	1,63,126	...	1,64,409	...

Head of classification	1957-58		1958-59		1959-60		1960-61		1961-62	
	Area	Percentage of total	Area	Percentage of total	Area	Percentage of total	Area	Percentage of total	Area	Percentage of total
	(Area in acres)						(Area in hectares)			
Total geographical area—										
By professional survey.....	6,97,984	...	7,00,800	...	7,00,800	...	2,87,328	...	2,87,328	...
By village papers	5,55,192	...	5,55,192	...	5,55,194	...	2,24,631	...	2,24,686	...
Classifications										
Forest..	1,29,682	23	1,29,663	23	1,23,454	22	49,719	22	49,594	20
Barren and unculturable..... land	14,807	3	14,219	3	15,411	3	6,792	2	6,376	2
Land put to non-agricultural uses	14,237	3	14,127	3	15,478	3	6,050	4	6,447	5
Culturable waste.....	36,981	6	36,870	7	37,643	7	14,945	7	14,786	7
Permanent pastures and other grazing lands	1,91,102	35	1,89,982	34	1,88,481	33	73,064	31	73,571	31
Land under miscellaneous crops and groves not included in area sown.....	65,002	11	66,207	12	69,841	12	31,725	15	31,152	16
Current fallows.....	4,141	1	4,354	1	5,397	1	1,563	1	1,793	1
Other fallow land.....	1,113	...	1,116	...	1,075	...	418	...	450	...
Net area sown.....	98,527	18	98,654	17	98,414	19	40,366	18	40,517	18
Area sown more than once...	71,260	...	72,036	...	66,542	...	28,100	12	27,696	12
Total cropped area.....	1,69,787	...	1,70,690	...	1,64,956	...	68,466	...	68,213	...

Head of classification	1962–63 Area	1962–63 Percentage of total	1963–64 Area	1963–64 Percentage of total	1964–65 Area	1964–65 Percentage of total	1965–66 Area	1965–66 Percentage of total	1966–67 Area	1966–67 Percentage of total
	(Area in hectares)									
Total geographical area—										
By professional survey.....	2,87,328	...	2,87,328	...	2,87,328	...	2,83,603	...	2,83,603	...
By village papers.....	2,24,707	...	2,24,733	...	2,24,737	...	2,24,748	...	2,24,787	...
Classifications										
Forests	51,265	22	48,462	20	53,418	23	53,429	23	46,526 RA 21 58,816 NRA	
Barren and unculturable..... land.....	4,915	2	5,076	2	5,304	2	6,220	2	7,417	3
Land put to non-agricultural uses	8,622	4	9,508	5	10,071	5	8,445	5	8,419	4
Culturable waste...	14,874	7	15,098	7	15,407	7	15,450	7	15,696	7
Permanent pastures and other grazing lands.....	68,409	31	68,060	31	67,090	30	66,189	30	65,181	29
Land under miscellaneous crops and groves not included in area sown	33,945	15	35,585	16	30,368	14	31,777	14	38,185	17
Current fallows.....	1,857	1	1,698	1	1,708	1	2,452	1	2,160	1
Other fallow land.....	436	...	415	...	429	...	439	...	445	...
Net area sown.....	40,384	18	40,831	18	40,942	18	40,383	18	40,758	18
Area sown more than once...	28,473	12	30,866	12	28,232	12	25,614	12	24,541	11
Total cropped area.....	68,857	...	71,697	...	69,174	...	66,997	...	65,299	...

Appendix IX

(Please see page 143)

		1951-52	1952-53	1953-54	1954-55	1955-56	1956-57	1957-58	1958-59
(i) **Kind and number of sources of irrigation**									
Government canals	Number	—	—	—	—	—	31	—	28
	Mileage	—	—	—	—	—	25	—	—
Tube wells (Government)		—	—	—	—	—	5	—	—
Number of other Government wells used for irrigation purposes only	Masonry	—	—	—	—	—	1	—	—
	Non-masonry	—	—	—	—	—	—	—	—
Number of other private wells used for irrigation purposes only	Masonry	20	20	20	20	24	24	24	24
	Non-masonry	18	18	18	18	29	29	29	29
Number of total wells in use for irrigation purposes		38	38	38	38	53	53	53	53
Number of wells used for domestic purposes only		36	36	36	36	36	36	36	36
Number of wells not in use		—	—	—	—	—	—	—	—
(ii) **Net area irrigated by :—** (figures up to 1959-60 are in acres and thereafter in hectares)									
Wells		23	23	25	30	38	39	39	272
Other sources Government canals & tanks		22,076	21,561	21,495	22,021	22,292	21,948	21,948	22,414
Total		22,099	21,584	21,520	22,051	22,330	21,987	21,987	22,686
(iii) **Percentage of net area irrigated to net area sown**		23	23	23	24	23	22	22	23
(iv) **Area irrigated more than once in the same year**		6,823	10,768	13,996	17,400	16,732	16,628	17,698	17,964
(v) **Total gross area of crops irrigated**		40,782	38,985	39,515	39,451	39,136	38,616	38,899	41,686
(vi) **Percentage of total irrigated area to total sown area**		23	25	25	24	24	23	23	24
(vii) **Number of wells having independent ayacuts**		38	38	38	38	53	53	53	70
(viii) **Number of wells supplementary recognised sources of irrigation**		—	—	—	—	—	—	—	—

			1959-60	1960-61	1961-62	1962-63	1963-64	1964-65	1965-66	1966-67
(i)	**Kind and number of sources of irrigation**									
	Government canals	Number	2	2	2	1	1	1	1	1
		Mileage	—	—	—	6	6	6	6	6
	Tube wells (Government)		—	—	2	2	2	5	5	5
	Number of other Government wells used for irrigation purposes only	Masonry	—	—	—	—	—	1	1	1
		Non-masonry	—	—	—	—	—	—	—	—
	Number of other private wells used for irrigation purposes only	Masonry	12	11	11	11	11	11	11	11
		Non-masonry	61	17	17	17	17	1/	17	17
	Number of total wells in use for irrigation purposes		73	28	28	28	28	28	28	28
	Number of wells used for domestic purposes only		36	39	39	39	39	39	39	39
	Number of wells not in use		10	16	16	16	16	16	16	16
(ii)	**Net area irrigated by :-** (figures up to 1959-60 are in acres and thereafter in hectares)									
	Wells		29	14	14	21	21	29	—	21
	Other sources Government canals & tanks		22,493	9,061	9,056	9,350	9,200	12,316	—	8,795
	Total		23,522	9,075	9,070	9,371	9,221	12,345	—	8,816
(iii)	**Percentage of net area irrigated to net area sown**		24	22·8	22·4	23·3	22·5	30	24	13
(iv)	**Area irrigated more than once in the same year**		20,116	7,605	7,110	6,877	8,140	10,271	7,220	7,982
(v)	**Total gross area of crops irrigated**		40,984	16,817	16,354	16,427	17,480	22,797	16,103	16,927
(vi)	**Percentage of total irrigated area to total sown area**		24	24	24	24	23	18	22	—
(vii)	**Number of wells having independent ayacuts**		70	70	70	70	70	70	—	—
(viii)	**Number of wells supplementary recognised sources of irrigation**		—	3	3	3	3	3	3	3

Appendix X

(Please see page 144)

Minor irrigation schemes *(Kuhls)* completed during the First, Second and Third Five Year Plans.

Sl. No.	Name of scheme	Name of division	Culturable commanded area in acres	Tahsil
1	2	3	4	5
		First Plan		
1	Jarag Kuhl	Nahan Division	100	Renuka
2	Chuli Kuhl	—do—	28	”
3	Kathla Saindhar Kuhl	—do—	20	”
4	Hune Kuhl	—do—	20	”
5	Charina Kuhl	—do—	70	”
6	Gulja Gawandhar Kuhl	—do—	40	”
7	Amboa Kuhl	—do—	200	Paonta
8	Salwala Kuhl	—do—	250	”
9	Bhangani lift scheme	—do—	91	”
10	Dondli Kuhl	—do—	40	”
11	Balanta Kuhl	Solon Division	6	Pachhad
12	Lakhot Kuhl	Nahan Division	7	”
13	Padhan Kuhl	Solon Division	56	”
14	Lana Kotla Kuhl	Nahan Division	90	Nahan
15	Son Kuhl	Solon Division	234	Pachhad
16	Dabar Kuhl	—do—	47	”
17	Dewaria Dasuna Kuhl	—do—	97	”
18	Rajon Kuhl	—do—	45	”
19	Anji Kuhl	Nahan Division	230	”
20	Jinot Kuhl	Solon Division	15	”
21	Sitor Kuhl	Nahan Division	20	”
22	Saron Kuhl	—do—	300	”
23	Dorah Kuhl	—do—	8	”
24	Dhagli Kuhl	Nahan Division	160	Paonta
25	Amrayun Kuhl	—do—	24	Nahan
26	Kandiwala Kuhl	—do—	200	”
27	Dewka Kuhl	—do—	20	”
28	Kanyon Kuhl	—do—	40	”
29	Sarkardi Kuhl	—do—	15	”
30	Kiari Kuhl	—do—	35	”

1	2	3	4	5
		Second Plan		
1	Chakrion Kuhl	Solon Division	204	Pachhad
2	Johar No. II Kuhl	—do—	30	”
3	Lana Khard Kuhl	Nahan Division	28	”
4	Kulth Kuhl	Solon Division	21	”
5	Gandal Kuhl	—do—	75	”
6	Kheri Solyar Kuhl	—do—	100	”
7	Banog Kuhl	Nahan Division	40	Renuka
8	Dabar Maja Doogi Kuhl	—do—	10	”
9	Chakli Kuhl	Solon Division	30	Pachhad
10	Salani Moginand Kuhl	Nahan Division	800	Nahan
11	Bhawai Kuhl	—do—	100	Renuka
12	Pipal Kamoja Kuhl	—do—	14	Nahan
13	Rampur Giri Canal Kuhl	—do—	2557	Paonta
		Third Plan		
1	Karganu Kuhl		68	Pachhad
2	Thorniwar Kuhl		473	”
3	Bikram Bagh Kuhl		600	Nahan

Appendix XI

(Please see page 146)

	Detail	Nahan area	Percentage of total area	Paonta area	Percentage of total area	Renuka area	Percentage of total area	Pachhad area	Percentage of total area	Total area	Percentage of total area
1	Total area	5,71,804	100	7,96,047	100	11,66,080	100	9,70,832	100	35,04,763	100
2	State forests	3,59,351	63	4,85,244	61	3,31,438	28	2,78,803	28	14,54,836	40
3	*Gair mumkin* not assessable	25,814	5	40,263	5	46,744	4	35,054	4	1,47,875	4
4	*Banjar jadid*	1,190	1	1,061	...	1,763	...	3,233	...	7,247	...
5	*Banjar qadim*	25,043	4	22,212	3	33,716	3	97,123	10	1,78,094	5
6	*Ghasni*	827	...	12,607	2	1,32,805	11	1,20,971	13	2,67,210	8
7	*Naqabil*	1,16,468	20	86,722	11	4,64,499	40	3,21,714	33	9,89,403	26
8	Total culturable assessed	1,43,528	25	1,22,602	16	6,32,783	54	5,53,041	56	14,51,954	41
9	*Kuhl I*	2,805	...	8,179	1	28,086	2	28,742	3	67,812	2
10	*Kuhl II*	3,681	1	6,480	1	19,071	2	10,392	1	39,624	1
11	Total irrigated	6,486	1	14,659	2	47,157	4	39,134	4	1,07,436	3
12	*Obar I*	22,193	4	71,388	9	74,716	7	65,990	7	2,34,287	7
13	*Obar II*	12,322	2	58,317	7	31,498	3	8,709	1	1,10,846	3
14	*Khil*	2,110	...	3,574	...	1,744	...	101	...	7,529	...
15	Total unirrigated	36,625	6	1,33,279	16	1,07,958	10	74,800	8	3,52,662	10
16	Total cultivated	43,111	7	1,47,938	18	1,55,115	14	1,13,934	12	4,60,098	13

Appendix XII

(Please see page 148)

Table I

Area under principal crops (in acres)

Years	Tahsils	Paddy	Maize	Wheat	Barley	Gram	Sugar-cane
1952-53	Nahan	1159	4611	4312	241	434	58
	Renuka	4100	16783	18364	3729	23	57
	Pachhad	4022	11836	9282	2316	106	78
	Paonta	4015	11894	14779	628	1855	1388
1956-57	Nahan	1204	5251	5933	523	1100	73
	Renuka	3885	14648	17972	3585	70	35
	Pachhad	3924	11990	11781	2803	312	117
	Paonta	4089	17181	18920	1039	2885	2128
1959-60	Nahan	1388	5535	6447	619	1603	128
	Renuka	4063	15858	18435	4013	227	37
	Pachhad	3856	13323	9903	2126	207	105
	Paonta	4467	17610	20010	1161	3468	1785
Per acre average yield in maunds of a normal year							
	Nahan	10-5	10-0	6-20	9-0	8-0	13-0
	Renuka	13-0	14-0	9-0	10-0	8-0	11-10
	Pachhad	13-0	14-0	9-0	10-20	10-0	11-10
	Paonta	11-20	10-20	7-0	9-5	9-5	15-0

Table II

The sub-joined table denotes the per acre yield obtained in particular year in comparison to the per acre standard yield together with the condition factor.

Agricultural year		Rice	Wheat	Barley	Maize	Gram	Sugarcane
1		2	3	4	5	6	7
1950-51							
Standard	Mds.	9-0	5-20	6-0	8-0	3-0	17-0
Condition factor		66	122	133	148	200	65
Current	Mds.	6-0	6-30	9-0	11-30	6-0	11.0
1951-52							
Standard	Mds.	6-0	5-20	6-0	8-0	3-0	17-0
Condition factor		100	90	85	88	100	65
Current	Mds.	6-0	5-0	5-0	7-0	3-0	11-0
1952-53							
Standard	Mds.	6-0	5-20	6-0	8-0	3-0	17-0
Condition factor		100	55	68	88	100	65
Current	Mds.	6-0	7-24	4-0	7-0	3-0	11-0
1953-54							
Standard	Mds.	6-0	5-20	6-0	8-0	3-0	17-0
Condition factor		115	138	67	88	116	100
Current	Mds.	6-36	7-24	4-0	7-0	3-20	17-0
1954-55							
Standard	Mds.	...	...	6-0	8-0	3-0	17-0
Condition factor		...	...	100	100	133	100
Current	Mds.	6-36	7-24	6-0	8-0	4-0	17-0
1955-56							
Standard	Mds.	...	...	6-0	8-0	3-0	17-0
Condition factor		...	...	100	100	100	100
Current	Mds.	6-36	6-18	6-0	8-0	3-0	17-0
1956-57							
Standard	Mds.	...	...	6-0	8-0	3-0	17-0
Condition factor		...	...	100	37½	100	100
Current	Mds.	10-26	9-7¾	6-0	7-0	3-0	17-0
1957-58							
Standard	Mds.	...	...	6-0	8-0	3-0	17-0
Condition factor		...	...	100	100	83	100
Current	Mds.	11-32	8-13	6-0	8-0	2-20	17-0
1958-59							
Standard	Mds.	...	...	6-0	8-0	3-0	17-0
Condition factor		...	...	100	100	80	95
Current	Mds.	12-3	9-3	6-0	8-0	2-16	16-0
1959-60							
Standard	Mds.	6-36	9-15	6-0	8-0	3-0	17-0
Condition factor		100	99	98	100	100	100
Current	Mds.	6-36	7-24	5-35	8-0	3-0	17-0

Appendix XIII

(Please see page 215)

Years	Primary agricultural (Number of societies)							
	Banking unions	Multipurpose	Thrift and credit	Purchase and sale	Service	Multipurpose	Thrift and credit	Industrial
						(Primary non-agricultural)		
1951-52	3	6	598	14	...	3	4	...
1952-53	3	28	502	14	...	3	4	...
1953-54	3	84	105	14	...	3	1	4
1954-55	1	90	24	14	...	4	2	5
1955-56	...	89	14	6	...	7	2	5
1956-57	...	89	12	4	...	7	3	5
1957-58	...	89	11	4	...	7	3	5
1958-69	...	90	12	4	...	7	3	5
1959-60	...	90	9	4	30	7	3	6
1960-61	...	90	9	4	40	5	3	7
1961-62	...	89	9	4	43	6	3	9
1962-63	...	89	9	4	46	5	3	10
1963-64	..	89	9	4	47	5	3	11
1964-65	...	89	9	3	50	5	3	8
						(Membership)		
1951-52	56	197	11 051	930	...	41	172	...
1952-53	105	1,848	9,694	930	...	41	159	...
1953-54	105	9,639	2,255	932	...	44	44	117
1954-55	16	11,350	464	1,195	...	170	143	152
1955-56	...	11,754	753	716	...	731	154	161
1956-57	...	12,185	668	693	...	450	175	191
1957-58	...	12,488	682	687	...	545	227	194
1958-59	...	12,612	735	671	...	562	216	198
1959-60	...	13,283	294	672	293	554	207	233
1960-61	...	13,476	313	683	868	526	214	252
1961-62	...	13,733	338	683	1,231	588	225	302
1962-63	...	13,825	317	662	1,448	554	228	320
1963-64	...	14,106	335	683	1,656	596	242	333
1964-65	...	14,255	347	474	1,857	619	247	244

						(Working capital in lacs)		
1951-52	0.08	0·24	4.01	0.64	...	0 20	0.08	...
1952-53	0.11	1.00	3.73	0.82	...	0.32	0.11	...
1953-54	0.11	4.48	0.57	0.92	...	0.27	0.06	0.14
1954-55	0.01	4.94	0.33	1.02	...	0.24	0.16	0.54
1955-56	...	5.73	0.42	1.25	...	0.41	0.19	0.73
1956-57	...	5.65	0.39	1.34	...	0.57	0.28	1.08
1957-58	...	6.06	0.35	1.37	...	0.79	0 30	1.13
1958-59	...	7.23	0.48	1.42	...	1.03	0.33	1,08
1959-60	...	6.58	0.34	1.41	0.21	0.93	0.27	1.01
1960-61	...	6.93	0.37	1.40	0.41	0.89	0.34	0.77
1961-62	...	5.12	0.26	0 95	0.43	0.95	1.18	0 55
1962-63	...	6.91	0.27	0.90	0.65	1.09	0.33	0.60
1963-64	...	1.39	0.39	0.90	0.94	1.75	0.33	0.59
1964-65	...	9.84	0.42	0.50	1.50	3.17	0.30	0.30
						(Share capital in lacs)		
1951-52	0.03	5.12	1.14	0.43	...	0.04	0.03	...
1952-53	0.06	0.41	1.01	0.44	...	0.04	0.03	...
1953-54	0.06	1.26	0.22	0.44	...	0 04	0.01	0.04
1954-55	0.01	1.42	0.10	0.44	...	0.06	0.03	0.09
1955-56	...	1.49	0.11	0.33	...	0.11	0.04	0.11
1956-57	...	1.57	0.10	0.33	...	0.15	0.11	0.15
1957-58	...	1.63	0.10	0.33	...	0.18	0.12	0.15
1958-59	...	1.89	0.11	0.33	...	0.28	0.13	0.15
1959-60	...	1.98	0.06	0.30	0.14	0.30	0.13	0.16
1960-61	...	2.02	0.07	0.31	0.20	0.28	0.13	0.17
1961-62	...	2.15	0.07	0.31	0.25	0.37	0.14	0.19
1962-63	...	2.41	0.09	0.31	0.29	0.47	0.15	0.18
1963-64	...	2.66	0.10	0.31	0.35	0.60	0.16	0.19
1964-65	...	2.86	0.16	0.23	0.43	0.78	0.16	0.13

Appendix XIV

(Please see page 215)

(a) Agricultural societies

1 The Haripur Tawana Thrift and Credit Society Ltd., tahsil Paonta, registered in 1937.

2 The Palhori Co-operative Thrift and Credit Society, tahsil Paonta, registered in 1941.

3 The Parduni Thrift and Credit Society, tahsil Paonta, registered in 1939.

4 The Ghutanpur Thrift and Credit Society, tahsil Paonta, registered in 1938.

5 The Badripur Thrift and Credit Society, tahsil Paonta, registered in 1937.

6 The Bagna Thrift and Credit Society, tahsil Paonta, registered in 1939.

7 The Khatola Maholiya Thrift and Credit Society, Nahan tahsil, registered in 1939.

8 The Sainwala Thrift and Credit Society Ltd., Nahan tahsil, registered in 1958.

9 The Molia Katola Co-operative Thrift and Credit Society Ltd., tahsil Renuka, registered in 1939.

(b) Non-Agricultural societies

1 The Officials Thrift and Credit Society, Nahan tahsil, registered in 1942.

2 The Municipal Thrift and Credit Society Ltd., Nahan tahsil, registered in 1951.

3 The Harijan Thrift and Credit Society, Nahan tahsil, registered in 1951.

Appendix XV

(Please see page 215)

Years	Loan advanced	Recovery	Balance to be recovered including outstanding arrears
	Rs.	Rs.	Rs.
	NAHAN		
30-6-1954	21,147-7-9	26,716- 8-0	1,67,722- 9-6
30-6-1955	2,24,057-9-9	1,82,353- 4-0	2,09,426-15-3
30-6-1956	98,813-9-9	1,99,539-10-0	1,08,700-15-0
30-6-1957	1,14,013.47	89,058.50	1,33,655.91
30-6-1958	1,25,561.58	1,12,448.32	1,46,769.17
30-6-1959	19,046.80	79,816.77	88,999.20
30-6-1960	1,05,214.74	80,588.30	1,33,675.64
30-6-1961	19,252.92	29,406.42	1,03,522.14
30-6-1962	13,650.00	45,419.00	71,681.00
30-6-1963	65,400.00	28,218.00	1,08,863.00
30-6-1964	20,43,238.73	18,50,721.80	4,95,501.65
30-6-1965	23,13,522.84	23,09,021.18	5,00,003.31
30-6-1966	26,68,907.14	24,01,798.52	7,67,111.93
	PAONTA		
30-6-1955	37,430-4-6	36,050-11-0	59,676-8 -0
30-6-1956	44,011-6-3	48,373- 5-0	55,314-9 -3
30-6-1957	51,675.34	50,674.77	56,315.14
30-6-1958	48,368.56	33,388.96	71,294.74
30-6-1959	20,728.52	20,689.63	71,333.63
30-6-1960	31,650.75	25,729.03	71,192.39
30-6-1961	4,603.04	25,870.89	55,924.55
30-6-1962	15,594.00	19,995.00	51,523.00
30-6-1963	21,477.00	7,508.00	65,492.00
30-6-1964	2,08,655.60	1,60,291.85	3,58,010.74
30-6-1965	6,73,784.78	6,83,043.84	3,48,751.68
30-6-1966	6,41,596.96	6,16,559.90	3,73,788.74
	SARAHAN		
30-6-1954	8,902	23,901	79,820
30-6-1955	85,433	44,772	1,20,480
30-6-1956	49,591	47,267	1,22,804
30-6-1957	93,015	80,512	1,35,307
30-6-1958	19,002	27,858	1,26,451
30-6-1959	12,943	27,426	1,11,968
30-6-1960	24,998	16.004	1,20,962
30-6-1961	3,452	17,047	1,07,367
30-6-1962	—	16,055	91,311
30-6-1963	18,381	15,375	94,317
30-6-1964	83,325.23	57,261.21	1,38,674.98
30-6-1965	3,29,460.13	2,97,785.23	1,70,349.88
30-6-1966	6,33,477.44	6,10,385.20	1,93,442.12
	DADAHU		
30-6-1965	1,82,428.76	1,41,375.75	2,00,061.79
30-6.1965	3,54,659.91	3,62,590.56	1,92,131.14

Appendix XVI

(Please see page 241)

Working of post offices and description of work done in the Sirmur district

Years	Letters and other mail articles received for delivery	No. of money orders issued	No. of money orders paid
Average 1901-02 to 1905-06	1,30,504	5,341	2,242
1906-07 to 1910-11	1,94,996	1,387	519
1911-12 to 1915-16	1,45,940	7,020	2,808
1916-17 to 1920-21	3,06,420	8.077	4,208
1921-22	2,98,714	7,716	3,430
1922-23	2,47,832	2,656	6,945
1923-24	2,60,910	7,797	4,172
1924-25	2,63,796	7,335	2,780
1925-26	2,71,518	8,286	2,739
1926-27	2,56,724	8,689	3,104
1927-28	2,97,986	8,737	3,421
1928-29	3,03,205	9,850	3,685
1929-30	3,20,138	9,788	3,350
1930-31	3,01,235	9,278	3,393
1931-32	2,47,598	7,704	3,593
1932-33	—	6,921	3,668
1933-34	1,98,874	6,399	3,362
1934-35	2,19,050	6,538	3,317
1935-36	1,94,903	7,694	3,836
1936-37	1,452	7,913	4,230
1937-38	2,17,230	8,131	4,305
1938-39	2,04,185	8,382	3,666
1939-40	2,19,291	8,231	4,213
1940-41	2,31,456	8,522	5,197
1941-42	2,60,208	8,208	6,361
1942-43	2,26,252	10,557	8,864
1943-44	2,74,640	10,940	10,362
1944-45	2,54,748	10,153	8,905
1945-46	9,600	10,926	9,386
1946-47	N. A.	9,259	5,873
1948-to 1953	N. A.	N. A.	N. A.
1953-54	2,76,617	10,201	5,107
1954-55	13,21,568	67,937	6,585
1955-56	14,34,630	71,143	7,632
1956-57	16,73,237	70,104	8,702
1957-58	18,73,666	78,218	12,771
1958-59	21,04,541	83,209	23,839
1959-60	21,10,890	85,810	24,115
1960-61	21,12,905	86,065	24,735
1961-62	21,13,899	86,710	24,911
1962-63	21,15,813	86,895	25,810
1863-64	21,16,903	86,941	26,085
1964-65	21,18,795	87,095	27,871
1965-66	21,19,503	88,178	28,052
1966-67	21,20,610	89,085	28,901

Appendix XVII

(Please see page 246)

Details of all the categories of persons supported by occupations other than cultivation

S.No.	Occupation	Total			Employers			Employees			Independent workers		
		Persons	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
1	Primary industries not elsewhere specified												
	(a) Stock raising	244	210	34	...	...	...	4	4	...	240	206	34
	(b) Forestry and wood cutting	282	282		...	...	...	179	179	...	103	103	...
	Total	526	492	34	...	...	...	183	183	...	343	309	34
2	Processing and manufacture of foodstuffs, textile, leather and leather products thereof												
	(a) Grains and pulses	47	43	4	...	...	...	...	...	...	47	43	4
	(b) Vegetable oil and dairy products	129	129	...	...	...	...	...	...	...	129	129	...
	(c) Cotton textiles	143	129	14	...	...	...	...	...	...	143	129	14
	(d) Wearing apparel (except foot-wear) and made up textile goods	300	294	6	...	...	...	6	6	...	294	288	6
	(e) Leather, leather products and foot-wear	504	485	19	...	...	...	8	8	...	496	477	19
	Total	1,123	1,080	43	...	...	...	14	14	...	1,109	1,066	43
3	Processing and manufacture of metals, chemicals and products thereof												
	(a) Manufacture of metal products, otherwise unclassified	244	237	7	...	...	...	1	...	1	243	237	6
	(b) Transport equipment	2	2	...	...	...	...	2	2	...	...	...	...
	(c) Machinery (other than electrical machinery) including engineering workshops	5	5	...	...	...	...	4	4	...	1	1	...
	Total	251	244	7	...	...	...	7	6	1	244	238	6

1	2	3	4	5	6	7	8	9	10	11	12	13	14
4	Processing and manufacture not otherwise classified												
	(a) Manufacturing industries otherwise unclassified	106	106	...	...	...	...	1	1	...	195	195	...
	(b) Non-metallic mineral products	71	65	6	...	...	...	1	1	...	70	64	6
	(c) Wood and wood products other than furniture and fixture	304	297	7	...	...	...	...	...	...	304	297	7
	(d) Furniture and fixture	109	106	3	...	...	...	...	...	...	279	275	4
	Total	590	574	16	...	...	...	2	2	...	583	572	11
5	Construction and utilities												
	(a) Construction and maintenance of buildings	13	13	...	...	...	...	...	...	...	13	13	...
	(b) Works and services, domestic and industrial water-supply	30	28	2	...	...	...	30	28	2	...	...	...
	(c) Sanitary works and services including scavengers	29	29	...	...	...	...	29	29	...	...	...	...
	Total	72	70	2	...	...	...	59	57	2	13	13	...
6	Commerce												
	(a) Retail trade otherwise unclassified	757	727	30	18	18	...	37	37	...	702	672	30
	(b) Retail trade in food-stuffs (including beverages and narcotics)	415	402	13	19	19	...	40	38	2	356	345	11
	(c) Retail trade in textile and leather goods	51	49	2	...	...	...	23	21	2	47	47	...
	(d) Retail trade in fuel (including petrol)	19	19	...	...	...	...	...	...	...	19	19	...
	(e) Real estate	5	5	...	...	...	...	...	...	...	5	5	...
	(f) Money-lending, Banking and other financial business	15	15	...	...		...	...	...	...	15	15	...
	Total	1,262	1,217	45	37	37	...	100	96	4	1,144	1,103	41
7	Transport storage and communication												
	(a) Transport and communications otherwise unclassified and incidental services	1	1	...	...	...	...	...	...	...	1	1	...
	(b) Transport by road	326	318	8	...	...	...	17	14	3	309	304	5

1	2	3	4	5	6	7	8	9	10	11	12	13	14
	(c) Transport by water	2	2	...	...	...	...	...	...	...	2	2	...
	(d) Railway transport	62	62	...	...	...	...	62	62	...	...	...	...
	(e) Postal services	4	4	...	...	...	...	4	4	...	...	...	...
	Total	395	387	8	...	...	...	83	80	3	312	307	5
8	Health, education and public administration												
	(a) Medical & other health services	25	14	11	...	...	...	15	6	9	10	8	2
	(b) Educational services and research	176	158	18	...	...	...	170	152	18	6	6	...
	(c) Police (other than village watchman)	282	282	...	...	...	...	282	282	...	...	...	...
	(d) Village officers and servants including village watchman	16	16	...	...	...	...	16	16	...	...	...	...
	(e) Employees of municipalities and local boards	77	77	...	...	...	...	77	77	...	...	...	...
	(f) Employees of the Union Government	764	738	26	...	...	...	764	738	26	...	...	...
	(g) Employees of State Government	74	74	...	...	...	...	74	74	...	...	...	...
	Total	1,414	1,359	55	...	...	...	1,398	1,345	53	16	14	2
9	Services not elsewhere specified												
	(a) Services otherwise unclassified	138	126	12	...	...	...	130	118	12	8	8	...
	(b) Domestic services	935	880	55	...	...	...	935	880	55	...	...	...
	(c) Barbers and beauty shops	142	141	1	...	...	...	3	3	...	139	138	1
	(d) Laundry and laundry services	53	53	...	...	...	...	5	5	...	48	48	...
	(e) Recreation services	1	1	...	...	...	...	1	1	...	...	...	...
	(f) Legal & business services	28	28	...	...	...	...	...	...	...	28	28	...
	(g) Arts, letters and journalism	2	2	...	...	...	...	2	2	...	...	...	...
	(h) Religious, charitable & welfare services	76	71	5	...	...	...	...	...		76	71	5
	Total	1,375	1,302	73	...	...	...	1,076	1,009	67	299	293	6
	All industries and services	7,008	6,725	283	37	37	...	2,901	2,771	130	4,070	3,917	153
	Persons engaged in unproductive activities	82											
	Total self supporting persons	7,090											
	Earning and non-earning dependents	11,843											
	Grand Total	18,933											

Appendix XVIII

(Please see page 247)

TABLE I

Retail prices in seers & chhataks per rupee

Year	Wheat	Gram	Maize	Rice	Potatoes	Ghee
Average 1911-15	10-2	12-1	15-0	4-3	17-3	0-15
Average 1916-20	8-7	8-11	12-8	3-7	10-0	0-14
1921	5-8	6-0	8-0	2-8	4-0	0-11
1922	8-4	9-8	9-0	2-8	4-8	0-8¼
1923	10-0	14-8	18-0	2-8	16-0	0-9¼
1924	6-4	9-8	10-0	2-10	13-0	0-9¼
1925	6-8	7-12	7-8	2-8	12-0	0-8¾
1926	7-4	7-8	8-0	3-8	8-0	0-10
1927	9-8	9-0	12-8	3-0	17-0	0-9½
1928	9-12	10-0	12-14	3-4	18-0	0-10
1929	5-12	6-0	7-12	2-10	12-0	0-11
1930	9-0	7-12	12-0	3-4	18-0	0-11
1931	17-0	10-8	26-0	4-8	16-0	0-11
1932	14-0	15-0	25-0	4-12	13-0	1-0
1933	12-0	16-0	18-0	5-0	14-0	1-0
1934	12-8	17-0	19-0	4-8	15-0	1-0
1935	13-0	16-8	19-8	4-12	16-0	1-0
1936	13-8	17-0	20-0	5-8	16-0	1-0
1937	10-2	15-8	16-0	5-8	18-0	1-0
1938	12-0	9-8	15-0	5-0	15-0	0-15½
1939	10-8	9-8	16-0	5-8	16-0	0-15
1940	11-0	10-8	13-8	4-8	10-0	0-14
1941	8-4	8-8	13-0	3-0	8-0	0-13
1942	8-8	9-0	14-0	3-4	5-0	0-8½
1943	6-0	4-8	8-8	2-6	3-0	0-7½
1944	5-4	5-0	8-4	2-4	3-4	0-6
1945	3-12	3-0	5-4	2-2	4-0	0-5½
1946	3-0	3-5	4-12	1-10	3-0	0-5½
1947	2-0	2-8	3-8	0-14	4-0	0-4
1948	2-0	2-8	3-8	0-14	4-0	0-4
1949	2-0	2-0	3-12	0-14	4-0	0-4
1950	2-0	—	3-8	0-13	4-0	0-3½
1951	2-0	2-4	3-8	0-14	—	0-3½
1952	2-0	2-4	3-4	0-14	—	—
1953	2-0	—	3-0	0-14	3-0	0-3½
1954	2-0	2-8	2-10	0-14	4-0	0-3½
1955	2-0	4-00	3-12	0-15	4-0	0-4
1956	2-8	3-10	3-8	0-14	2-4	0-3½
1957	2-4	2-12	3-0	0-15	4-0	0-4
1958	2-8	3-8	3-8	0-14	4-0	0-3
1959	1-12	1-10	2-4	0-14	4-0	0-3
1960	2-1	2-8	2-14	0-15	4-10	0-3
1961	2-2	2-0	2-8	0-14	2-10	0-2½

TABLE II

Wholesale prices in Rupees, Annas & Pies per maund

Year	Wheat	Gram	Maize	Rice	Ghee
Average 1911-15	4- 1- 0	3- 7-6	2-11- 6	9- 9- 6	44- 6-3
Average 1916-20	4-12- 3	4-13-0	3- 3- 0	12-15- 9	44- 8-3
1921	7- 9- 9	6-10-8	5- 0- 0	16- 0- 0	58- 2-9
1922	5-•0- 0	4- 3-3	4- 7- 0	16- 0- 0	71- 0-9
1923	4- 0- 0	2-12-0	2- 3- 6	16- 0- 0	71- 1-9
1924	6- 2- 6	4- 3-3	4- 0- 0	15- 3- 9	71- 1-9
1925	6- 2- 6	5- 2-6	5- 5- 3	16- 0- 0	71- 1-9
1926	5- 8- 3	5- 5-3	5- 0- 0	11- 6- 9	64- 0-0
1927	4- 7- 0	4- 7-0	3- 3- 3	3- 5- 3	71- 1-9
1928	6-15- 3	6-10-9	5- 2- 6	15- 3- 9	58- 2-9
1929	4- 7- 0	5- 2-6	3- 5- 3	12- 4-11	58- 2-9
1930	2- 5- 6	3-12-0	1- 8- 6	8-14- 3	58- 2-9
1931	2-15- 6	2-10-9	1- 9- 6	8-14- 3	44-11-6
1932	2-14- 0	2-10-0	1- 8- 0	8- 0- 0	40- 0-0
1933	3- 4- 0	2- 8-0	2- 4- 0	8- 0- 0	40- 0-0
1934	3- 1- 0	2- 4-0	2- 2- 0	7- 8- 0	40- 0-0
1935	3- 0- 0	2- 5-0	2- 0- 0	7- 8- 0	40- 0-0
1936	3- 0- 0	2- 8-0	2- 0- 0	7- 4- 3	40- 0-0
1937	3-10- 0	2-10-0	2- 8- 0	7- 4- 3	39- 0-0
1938	3- 5- 9	4- 3-3	2-10- 8	8- 0- 0	41- 5-0
1939	3-10- 6	4- 0-0	2- 8- 0	7- 0- 0	46- 0-0
1940	3-10- 3	3-10-3	2-10- 6	8-14- 3	44-15-6
1941	4-12- 0	4- 7-0	3- 2- 0	7- 4- 6	42- 2-9
1942	5-14-10	9- 6-6	5- 8- 3	14- 8- 9	75- 9-9
1943	6-10- 8	8-14-3	4-11- 4	11-13- 8	88- 4-3
1944	7-10- 0	8- 0-0	4-13- 6	17-12- 0	102- 6-6
1945	10-12- 0	13- 0-0	7- 0-11	18-13- 3	121-13-9
1946	13- 4- 0	12- 0-0	8- 0- 0	24- 0- 0	120- 0-0
1947	20- 0- 0	10- 0-0	14- 0- 0	20- 0- 0	200- 0-0
1948	20- 0- 0	10- 0-0	14- 0- 0	20- 0- 0	200- 0-0
1949	17- 8- 9	11- 0-0	14- 8- 0	20- 0- 0	200- 0-0
1950	18- 0- 0	11- 8-0	14- 0- 0	19- 8- 0	225- 0-0
1951	20- 0- 0	12- 0-0	14- 0- 0	19- 8- 0	210- 0-0
1952	20- 0- 0	14- 0-0	14- 8- 0	18- 8- 0	200- 0-0
1953	18- 0- 0	14- 0-0	14- 8- 0	19- 0- 0	200- 0-0
1954	19- 8- 0	16- 0-0	15- 0- 0	24- 0- 0	180- 0-0
1955	14- 0- 0	8- 0-0	9- 8- 0	18- 8- 0	150- 0-0
1956	16- 0- 0	11- 0-0	9- 0- 0	14- 0- 0	145- 0-0
1957	17- 8- 0	17- 0-0	12- 0- 0	17- 8- 0	170- 0-0
1958	15- 8- 0	10- 4-0	10-12- 0	25- 0- 0	185- 0-0
1959	21- 8- 0	22- 0-0	16- 8- 0	23- 0- 0	190- 0-0
1960	18- 0- 0	13-12-0	13- 0- 0	23- 0- 0	195- 0-0
1961	18- 8- 0	19- 3-0	14- 8- 0	24- 0- 0	240- 0-0
1962	16.00(maund)	11.50	14.50	20.25	—
1963	16.00	—	10.50	22.25	—
1964	45.00(quintal)	64.00 (quintal)	26.00	96.00	—
1965	60.43	75.77	65.50	75.48	—
1966	68.18	73.15	49.39	79.89	—
1967	132.90	149.51	78.82	93.21	—

Appendix XIX

(Please see page 280)

Sale of stamps (Judicial & Non-judicial) from 1921-22 to 1967-68

Years	STAMPS		
	Judicial	Non-judicial	Total
1921-22	13054	4742	17796
1922-23	13631	4541	18172
1923-24	14294	5293	19587
1924-25	14273	5169	19442
1925-26	17366	5647	23013
1926-27	20087	6617	26704
1927-28	20586	6687	27273
1928-29	21500	7146	28646
1929-30	24642	6714	31356
1930.31	21067	6744	27811
1931-32	18060	5116	23176
1932-33	21430	5886	27316
1933-34	17989	5919	23908
1934-35	18615	5169	23784
1935-36	19645	4491	24136
1936-37	15344	4812	20156
1937-38	14818	3948	18766
1938-39	16795	3308	20103
1939-40	17029	3779	20808
1940-41	17029	3779	20808
1941-42	13335	4365	17700
1942-43	13257	5303- 6	18560- 6
1943-44	14141	6069	20210
1944-45	11127	8382	19509
1945-46	14400	181779-10-6	196179-10-6
1946-47	15426	12256	27682
1947-48	N. A.	N. A.	N. A.
1948-49	N. A.	N: A.	N. A:
1949-50	18631-13	9799	28430-13
1950-51	33980- 4	8435- 9	42415-13
1951-52	24981-14	13973- 5	38955- 3
1952-53	23742- 2	12203- 4	35945- 6
1953-54	24428	18931- 1	43359- 1
1954-55	23300- 7	13720- 2	37020- 9
1955-56	26626-15	15013- 5	41640- 4
1956-57	27585- 8	16044-14	43630- 6
1957-58	28451·03	16319·41	44770·44
1958-59	32504·88	22908·71	55413·59
1959-60	35628·80	26616·80	62245·60
1960-61	31613·56	26035·30	57648 86
1961-62	30369·34	27306·90	57676·24
1962-63	26548·45	30171·70	56720·15
1963-64	28889·35	33919·56	62808.91
1964-65	39806.07	28391·81	68197·88
1965-66	32436·38	41566·80	74003 18
1966-67	34696	47195·00	81891
1967-68	44070·80	64477·50	108548·30

Appendix XX

(Please see page 280)

Income under head XI—Registration

Years	Fees for registered documents	Fees for copies of registered documents	Fees for searching for records	Miscellaneous fees	Cash recoveries of previous years	Total	
1921-22	...	...	...	...	...	876	
1922-23	...	...	...	...	...	907	
1923-24	...	...	...	...	...	973	
1924-25	...	...	...	...	...	1155	
1925-26	...	...	...	...	...	1039	
1926-27	...	...	...	...	...	789	
1927-28	...	...	...	...	...	941	
1928-29	...	...	...	...	...	988	
1929-30	...	...	...	...	...	1753	
1930-31	...	...	...	...	...	1515	
1931-32	..	...	...	...	...	1132	
1932-33	...	...	...	...	...	1354	
1933-34	...	...	...	...	...	1272	
1934-35	...	...	...	...	...	4163	
1935-36	...	...	...	...	...	1068	
1936-37	...	...	...	...	...	1108	
1937-38	...	...	...	...	...	721	
1938-39	...	...	...	...	...	794	
1939-40	...	...	...	...	...	1137	
1940-41	...	...	...	...	...	1134	
1941-42	...	...	...	...	...	1014	
1942-43	...	...	...	...	...	1412	
1943-44	...	...	...	...	...	3481	
1944-45	...	...	...	...	...	2902	
1945-46	...	...	...	...	...	3270	
1946-47	...	...	...	...	...	4110	
1947-48	...	...	...	...	...	...	
1948-49	4019	91	...	...	...	4110	(a)
1949-50	3600	315	...	154	...	4069	(b)
1950-51	5103	332	...	83	...	5518	(c)
1951-52	7896	570	...	...	91	8557	(d)
1952-53	13041	806	...	...	...	13847	(e)
1953-54	6202	440	...	...	...	6642	(f)
1954-55	5548	392	...	...	...	5940	(g)
1955-56	2483	127	...	...	...	2610	(h)
1956-57	4165	243	...	...	...	4408	(i)
1957-58	3610	131	...	...	...	3741	(j)
1958-59	2775	127	...	56	...	2958	(k)
1959-60	3273	135	...	2	...	3410	(l)
1960-61	4758	252	...	...	...	5010	(m)
1961-62	3941	564	...	62	...	4567	(n)
1962-63	4631	598	..	91	...	5320	(o)

1963-64	5675·16	709·25	...	27	...	6411·41 (p)
1964-65	6545·31	697·25	...	207·50	...	7450·06 (q)
1965-66	7283·08	910	...	9·50	...	8202·58 (r)
1966-67	8479·27	996	...	100	...	9575·27 (s)
1967-68	9966·68	1204·50	...	161	...	11332.18 (t)

Remarks :—

(a) No remarks.
(b) Increase based upon the receipt.
(c) Decrease based upon the more receipt of registration.
(d) Table of registration fee amended.
(e) Increase depends upon the more receipt & value of property sale.
(f) Decrease based upon the less receipt.
(g) —do—
(h) Decrease based upon the less receipt.
(i) Increase depends upon the value of sales.
(j) Increase based upon less receipts.
(k) —do—
(l) Increased on account of value of sales.
(m) —do—
(n) Based on actual receipt.
(o) Based on actual receipt.
(p) —do—
(q) —do—
(r) —do—
(s) —do—
(t) —do—

Appendix XXI

(Please see page 282)

CRIMINAL JUSTICE

Years	Offences			
	Reported	No. of criminal cases decided	Convicted	Acquitted
1	2	3	4	5
Average 1901-1905	171	122	96	26
Average 1906-1910	202	150	121	29
Average 1911-1915	200	117	84	33
Average 1916-1920	174	97	81	16
1921	154	74	57	17
1922	135	50	29	21
1923	245	134	99	35
1924	186	54	36	18
1925	174	62	46	16
1926	163	64	48	16
1927	153	75	55	20
1928	181	81	56	25
1929	169	70	49	21
1930	185	87	70	17
1931	138	94	59	7
1932	149	67	56	11
1933	191	91	66	25
1934	183	87	71	16
1935	206	76	60	16
1936	145	63	51	12
1937	123	53	42	11
1938	123	45	38	7
1939	235	86	63	23
1940	173	58	36	22
1941	245	120	99	21
1942	270	153	120	33
1943	243	166	144	25
1944	206	134	121	13
1945	180	109	95	14
1946	129	99	72	27
1947	119	69	53	16
1948	106	59	40	19
1949	136	60	37	23
1950	145	75	52	23
1951	143	79	54	25
1952	202	110	65	45
1953	219	121	69	52
1954	175	101	54	47
1955	185	122	83	39
1956	186	126	79	47
1957	178	109	45	64
1958	169	96	70	26
1959	175	82	67	15
1960	219	63	43	20
1961	184	33	15	18
1962	183	46	24	22
1963	213	99	53	46
1964	284	220	136	84
1965	280	179	131	48
1966	341	162	130	32

Appendix XXII

IMPORTANT CRIMES

(Please see page 282)

No. of crimes	YEARS																					
	1947	1948	1949	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968
Murder																						
Reported	4	4	7	3	1	5	3	2	2	4	3	4	2	3	3	4	3	3	1	6	6	4
Convicted	3	1	4	...	...	2	...	1	1	3	1	3	1	1	1	...	...	....	1	...	1	1
Acquitted	...	1	1	2	1	...	1	...	1	1	2	1	...		...	...	...	1	...	..	2	...
Dacoity																						
Reported	...	3	1	1	...	...	...	...	...	1	1	3	...	...	...	...	...	...	...	2	...	...
Convicted	...	3	...	...	...	...	...	...	...	...	...	...	...	...	..	...	...	...	...	...	...	..
Acquitted	...	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	
Robbery																						
Reported	3	1	7	3	1	5	3	4	3	5	4	3	3	8	6	5	7	5	3	3	1	3
Convicted	1		4			...		3	...	1	2	1	...	...	1	...	...	1		1		...
Acquitted	1	1	1	2	...	...	...	...	1	3	1	...	...	2	...	...	...	4	...	..	...	...
Rioting																						
Reported	...	1	6	4	1	4	6	10	8	14	9	3	6	20	21	12	12	15	19	17	23	7
Convicted	...	1	1	1	...	2	3	3	5	2	...	1	2	1	1	..	...	1	...	...	1	1
Acquitted		...	4	3	1	1	2	4	1	7	5	...	1	...	...	2	1	10	7	4	5	1
Theft																						
Reported	31	23	40	50	53	40	60	51	52	54	43	54	46	56	44	45	70	41	50	35	48	64
Convicted	16	11	10	22	19	15	19	20	28	22	14	23	20	14	5	8	29	15	11	5	10	24
Acquitted	5	3	1	2	7	2	5	7	6	8	9	7	1	12	1	6	11	13	8	2	7	5
House Breaking																						
Reported	29	42	30	37	38	53	43	41	45	28	47	32	45	45	22	45	35	35	37	29	76	31
Convicted	8	17	6	9	14	17	19	15	21	9	8	12	9	8	1	6	8	12	5	9	36	7
Acquitted	2	6	1	1	2	2	4	5	3	2	5	4	4	1	...	5	4	4	4	...	3	...
Kidnapping																						
Reported	1	2	3	3	...	7	2	1	5	5	4	3	4	5	1	3	1	6	4	3	5	1
Convicted	...	...	...	2	...	4	...	...	3	3	2	1	1	...	...	...	...	...	1	...	...	...
Acquitted	...	1	1	1	1	1	1	...	2	...	2	1	1	...	...	...	...	3	1	...	3	...
House Trespass																						
Reported	3	2	4	5	2	9	19	15	18	17	14	12	5	19	21	19	27	15	15	20	24	36
Convicted	1	...	...	2	...	...	3	12	6	6	1	2	1	3		...	4	4	...	1	3	2
Acquitted	2	1	3	1	...	3	14	1	8	6	10	7	2	4	...	4	17	1	9	...	6	2
Serious mischief & cognate offences																						
Reported	2	3	4		...	1	9	13	3	4	3	3	4	8	1	5	2	4	1	4	6	8
Convicted	...	1	1	...	...	...	3	1	...	1	...	1	...	..	...	...	...	...	...	...	.	...
Acquitted	...	...	...	...	...	...	3	1	...		1	1	2	2	..	...	...	1	...	..	1	1
Total																						
Reported	73	81	102	106	96	124	145	137	136	132	128	117	115	164	119	138	157	124	130	119	189	154
Convicted	29	34	26	36	33	40	47	55	64	47	28	44	34	27	9	14	41	33	18	16	51	35
Acquitted	10	13	12	12	12	9	30	18	22	27	36	21	11	21	1	17	33	37	29	6	27	9

Appendix XXIII

(Please see page 292)

Criminal justice showing persons convicted and number of cases brought to trial

Offences	AVERAGE					1922	1923	1924	1925	1926	1927	1928	1929	1930	1931	1932	1933
	1901-1905	1906-1910	1911-1915	1916-1920	1921												
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
(a) Offences under I.P.C.																	
Offences against public tranquility I.P.C., Chapt. VIII.	6	17	8	11	1	2	2	...	...	3	7	1	7	27	3	3	
Murder I.P.C. Sec. 302,303.	1	1	1	1	2	3	1	3	2	2	5	...	7	3	4	...	3
Culpable homicide I.P.C. Sec. 304.	2	1	1	2	4	2	...	...	1	1	1	1	1	1	...	2	...
Hurt with aggravating circumstances I.P.C. Sec. 325,331,333.	7	1	1	5	5	3	2	8	...	1	2	6	8	4	4	8	5
Rape I.P.C. Sec. 376.	...	1	...	1	...	...	...	...	...	...	...	4	2	...	1	1	4
Theft I.P.C. Sec. 379,382,401.	61	54	43	32	42	41	54	38	41	41	39	42	45	47	48	36	42
Robbery & Dacoity I.P.C. Sec. 392,400,424.	1	2	...	4	...	3	...		1	...	1	...	...	...	...	1	1
Receiving stolen property. I.P.C. Sec. 411,414.	7	12	6	7	1	5	3	3	6	3	4	...	1	1		2	...
Other offences against I.P.C.	194	198	130	68	...	381	523	442	492	640	507	594	664	521	457	570	636
(b) Proceeding under C.P.C.																	
Security for keeping the peace.) Security for good behaviour.)	4	2	4	20	83	1	...	16	23	11	3	18	6	47	53	16	
(c) Offences under special and local laws.																	
Excise Act	1	1	1	1	1	...	6	5	8	4	3	10	8	3	2	5	8
Forest Act	38	59	44	101	36	28	41	42	40	106	105	85	62	62	75	70	86
Municipal Act	12	27	8	6	15	25	47	25	10	13	22	5	2	6	18	10	81
Police Act	14	17	14	10	3	22	43	31	13	24	26	20	11	10	3	17	37
Salt and Saltpetre Act	...	...	..	...	...	...	...	...	...		...	...	...	...	...	...	...
Other local & special laws	57	67	30	41	14	33	68	36	41	61	59	30	41	12	23	50	64
Total persons convicted	405	450	291	310	207	196	319	250	199	331	463	81	211	153	255	267	377
Total persons under trial	...	105	220	198	248	217	295	428	562	564	318	364	473	467	707	716	457
Total cases brought to trial	...	856	932	715	607	529	790	100	152	151	877	920	865	843	700	801	791

	1934	1935	1936	1937	1938	1939	1940	1941	1942	1943	1944	1945	1946	1947	1948	1951	1952
	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
(a) Offences under I.P.C.																	
Offences against public tranquility.	...		...	1	...	...	...	4	2	2	4	...	...	...	2	...	...
I.P.C., Chapt. VIII.						1	1	...	...	...	...	...	5	5	...	2	...
Murder I.P.C. Sec. 302,303.	5	1	2	2	4	1	3	6	3	2	2	...	5	...	...	6	2
Culpable homicide I.P.C. Sec. 304.	3	...	1	1	...	2	290	57	10	1	17	11	4	14	14	6	14
Hurt with aggravating circumstances I.P.C. Sec. 325,331,333.	4	4	8	3	9	1	1	1	...	3	...	2	1	...	2	2	...
Rape I.P.C. Sec. 376.	2	...	...	...	...	22	35	63	37	...	27	57	25	17	22	32	17
Theft I.P.C. Sec. 379,382,401.	43	35	50	38	23	1	2	1	...	4	2	2	2	2	...	...	...
Robbery & Dacoity I.P.C. Sec. 392,400,424.	1	3	6	2	2	...	5	2	13	5	3	1	4	...	2	4	...
Receiving stolen property. I.P.C. Sec. 411,414.	...	...	...	1	1	83	813	682	625	532	489	645	668	31	112	98	36
Other offences against I.P.C.	548	537	582	622	751												
(b) Proceeding under C.P.C.																	
Security for keeping the peace) Security for good behaviour)	4	13	35	41	35	1	9	52	44	34	17	24	79	144	...	56	56
(c) Offences under special and local laws.																	
Excise Act	17	5	5	17	4	12	5	5	...	1	5	8	6	...	12	35	11
Forest Act	105	125	87	122	141	91	143	113	107	67	124	244	55		7	43	39
Municipal Act	51	8	42	42	56	10	43	57	68	35	17	..	2		1	2	8
Police Act	8	8	8	29	11	...	26	64	38	51	46	62	50	...	17	42	4
Salt and Saltpetre Act	...	...		...	...	...	...	...	...	...	...	...	...	...	...	...	...
Other local & special laws	85	191	266	148	82		2	51	109	176	178	155	122	...	71	203	76
Total persons convicted	341	436	325	272	261	225	394	370	365	288	408	510	325	...	264	531	213
Total persons under trial	591	447	586	794	406	415	2902	273	1921	1899	1935	2611	1531	...	1685	1917	1930
Total cases brought to trial	977	1096	1259	1287	1119	1122	1378	1148	1054	959	927	1208	1028	..	594	813	706

	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964	1965	1966	1967	1968
	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50
(a) Offences under I.P.C.																
Offences against public tranquility I.P.C., Chapt. VIII.	...	7	...	...	...	1	15	...	17	16	1	...	...	...	1	1
Murder I.P.C. Sec. 302,303.	...	...	...	1	1	...	...	...	5	3	3	3	1	6	...	1
Culpable homicide I.P.C. Sec. 304.	3	1	5	3	4	...	1	...	...	1	...	1	...	...	...	...
Hurt with aggravating circumstances I.P.C. Sec. 325,331,333.	11	31	19	16	3	2	14	28	4	4	5	4	9	8	1	5
Rape I.P.C. Sec. 376.	...	...	..	1	...	...	...	...	3	2	...	...	2	...	...	...
Theft I.P.C. Sec. 379,382,401.	15	31	49	42	29	25	18	38	39	63	70	41	50	35	13	35
Robbery & Dacoity I.P.C. Sec. 392,400,424.	...	...	5	1	3	1	1	...	2	2	7	5	3	5	...	...
Receiving stolen property. I.P.C. Sec. 411, 414.	4	8	2	4	...	...	...	4	2	1	...	1	...	...	...	...
Other offences against I.P.C.	176	135	67	120	86	82	101	134	271	302	130	192	127	120	56	42
(b) Proceeding under C.P.C. Security for keeping the peace.) Security for good behaviour.)	25	39	41	12	28	7	3	6	3	23	...	...	...	...	3	9
(c) Offences under special and local laws.																
Excise Act.	51	54	44	38	54	55	75	61	64	42	43	55	54	124	91	113
Forest Act.	69	149	135	29	26	146	186	148	295	214	12	4	4	4	...	2
Municipal Act.	16	23	2	2		2	6	10	...	...	...	...	...	...	...	...
Police Act.	31	47	61	31	52	29	38	31	24	19	26	9	37	31	32	53
Salt and Saltpetre Act.				..	...	...	...	...	...	...	...	...	...	...	9	24
Other local & special laws	34	124	114	101	147	259	174	164	186	170	20	33	30	39	...	...
Total persons convicted	233	625	544	401	432	609	632	624	470	390	317	348	317	272	206	285
Total persons under trial	2117	2211	2017	1815	2132	2480	2430	1828	680	583	193	112	147	133	218	144
Total cases brought to trial	877	1062	1003	853	935	1149	1073	849	593	495	244	157	253	372	351	288

Appendix XXIV

(Please see page 292)

Civil Justice

Year	Suits for money or movable property				Titles and other suits							
	Contract in writing											
	Registered	Unregistered	Other suits	Total	Suits for possession or recovery of movable property other than pre-emption suits & suits between mortgagor & mortgagee for possession	Suits to establish a right to pre-emption	Mortgage suits, e.g., for enclosure or redemption, &c, & other suits for possession by mortgagor or mortgagee	Suits relating to religious and other endowments	Any other source not included in the foregoing columns	Total	Grand total	Number of suits shown in column 5 which were brought by bankers and shopkeepers against agriculturists
1	2	3	4	5	6	7	8	9	10	11	12	13
Average 1901-05	5	160	244	409	27	8	8	—	58	101	510	246
Average 1906-10	5	202	289	496	27	4	10	—	204	245	741	195
Average 1911-15	5	227	350	582	43	7	23	3	72	148	730	4
Average 1916-20	23	258	366	647	41	6	26	10	73	156	803	350
1921	18	237	520	775	46	20	15	18	285	384	1159	493
1922	97	45	512	654	32	14	17	16	245	324	978	483
1923	4	234	493	731	32	4	9	7	247	299	1030	499
1924	7	233	382	622	35	5	5	8	119	172	794	501
1925	4	229	315	548	34	2	5	13	39	93	641	468
1926	6	290	267	563	35	14	9	8	53	119	682	540
1927	28	317	309	654	74	8	12	8	—	102	756	481
1928	4	379	454	837	81	5	7	3	1	97	934	531
1929	5	402	371	778	83	4	7	9	—	103	881	454
1930	4	342	301	647	92	3	10	8	1	114	761	501
1931	9	313	407	729	48	—	15	3	3	69	798	405
1932	25	258	432	715	26	2	2	—	4	34	749	437
1933	41	419	102	562	35	—	—	1	164	200	762	352
1934	16	374	265	655	34	5	1	1	18	59	714	194
1935	42	329	340	711	35	3	—	3	10	51	762	294
1936	46	188	303	537	19	3	—	1	16	39	576	231
1937	39	140	305	484	15	6	1	1	12	35	519	192
1938	42	126	254	422	40	12	1	1	6	60	482	39
1939	23	74	283	380	23	6	—	—	19	48	428	25
1940	39	72	216	327	48	12	—	—	19	79	406	—
1941	32	62	23	117	28	4	1	2	191	226	343	—
1942	23	110	25	158	30	4	—	4	110	148	306	—
1943	23	59	146	228	29	22	4	3	6	64	292	76
1944	16	55	105	176	57	43	2	4	2	108	284	83
1945	23	81	65	169	41	59	1	3	20	124	293	76
1946	67	31	36	134	66	43	2	1	60	172	306	71
1949	—	—	—	161	61	—	10	—	47	118	279	66
1950	56	102	67	225	49	17	2	—	12	80	305	150
1951	8	39	57	104	63	34	4	1	60	162	266	42
1952	24	86	31	141	22	21	12	—	21	76	217	—
1953	50	62	34	146	33	12	—	—	16	61	207	62
1954	79	14	65	158	24	—	—	—	36	60	218	25
1955	4	153	4	161	22	2	—	—	46	70	231	79
1956	2	148	2	152	51	14	—	—	20	85	237	61
1957	—	70	78	148	16	2	1	—	82	101	249	49
1958	2	122	44	168	36	8	1	—	61	106	274	122
1959	5	160	16	181	24	14	1	—	81	120	301	115
1960	5	80	14	99	24	18	—	—	30	72	171	80
1961	2	121	4	127	52	11	2	—	17	82	209	46
1962	3	70	18	91	5	8	—	—	38	51	142	30
1963	1	116	8	125	4	6	4	—	34	48	173	40
1964	2	88	7	97	9	8	2	—	56	75	172	50
1965	2	72	7	81	41	8	2	—	30	81	162	20
1966	1	74	18	93	7	11	3	—	50	71	164	30
1967	1	74	4	79	5	11	4	—	51	71	150	40

Appendix XXV

(Please see page 297)

Forest blocks and beats

Nahan forest division

(Nahan Range)

Block	Beat	Headquarters
1. Nahan	1. Main Thaipal	Main Thaipal
	2. Bankalah	Bankalah
	3. Aonli-wala	Aonli-wala
	4. Berwali	Nahan
	5. Jabal	Nahan
	6. Katasan	Bankalah
	7. Sainwala	Sainwala
	8. Nahan check-post	Nahan
2. Bikramabad	1. Bikramabad	Pipalwala
	2. Jhanda	Kala Amb
	3. Singholi	Singholi
	4. Todarpur	Singholi
	5. Bheriyon	Bheriyon
	6. Matar	Matar
	7. Rampur gainda	Rampur gainda
	8. Kala Amb check-post	Kala Amb
3. Tilokpur	1. Tilokpur	Tilokpur
	2. Kohluwala	Tilokpur
	3. Gurdwara	Gurdwara
	4. Pulewala	Pulewala
	5. Kotri	Kotri
	6. Kiyari	Khangwala
	7. Surla	Surla
	8. Jheera	Kathana
	(Majra Range)	
1. Kolar	1. Tokion	Dhola Kuwa
	2. Dhola Kuwa	Dhola Kuwa
	3. Kolar	Kolar
	4. Satiwala	Kolar
	5. Haripur	Haripur
	6. Haripur	Haripur
	7. Lohgarh	Lohgarh
2. Bata Mandi	1. Sainwala	Majra
	2. Majra	Majra
	3. Surajpur	Surajpur
	4. Patalian	Surajpur
	5. Bata Mandi	Bata Mandi
	6. Bahral	Bahral
	7. Bahral	Bahral
	8. Simbalbara	Simbalbara
	9. Marusidh	Simbalbara
	10. Palhori	Palhori
1. Paonta	(Paonta Range)	
	1. Darra check-post	Rampur Ghat
	2. Paonta	Paonta Sahib
	3. Ajawali	Ajawali
	4. Garibnath	Ajawali
	5. Gondpur	Gondpur
	6. Jamniwala	Gondpur
2. Mehar	1. Toka	Toka
	2. Byas	Byas
	3. Bodiwala	Bodiwala
3. Kansar	1. Bhandar	Bhandar
	2. Chhechti	Kansar
	(Bhangani Range)	
1. Sataun	1. Nigali	Nigali
	2. Bohal	Bohal
	3. Ambon	Ambon
	4. Gobhar	Manal
	5. Dubri	Salwala
	6. Sataun	Sataun
2. Bhangani	1. Bhangani	Bhangani
	2. Dakpather	Dhandla
	3. Majri	Majri
	4. Tibri	Bhangani
	5. Singpura	Singpura
	6. Gojar Ghat	Gojar

Rajgarh forest division

(Haban Range)

1. Rajgarh	1. Sawana	Sawana
	2. Sanyon	Sanyon
	3. Rajgarh	Rajgarh
	4. Matnali	Matnali
	5. Thor	Thor
2. Haban	1. Shivour	Salagani
	2. Haban	Haban
	3. Sudder	Palu
	4. Phagu	Bhanat
3. Thandi-dhar	1. Majhgaon	Majhgaon
	2. Bakhog	Bakhog
	3. Khaneur	Khaneur
	4. Thandi-dhar	Thandi-dha
	5. Daul	Dhamla
	(Narag Range)	
1. Banethi	1. Banethi	Banethi
	2. Katli	Katli
	3. Jamtah	Jamtah
	4. Jhamiria	Jhamiria
	5. Kasoga	Kasoga

Block	Beat	Headquarters
2. Ghini	1. Jamen-ki-ser	Jamen-ki-ser
	2. Chakli	Chakli
	3. Ghagar	Chakli Khalog
	4. Dhadu	Dhadu Chambi
3. Sarahan	1. Sarahan	Sarahan
	2. Mangarh	Mangarh
	3. Shakor	Shakor
4. Narag	1. Ghandhal	Ghandhal
	2. Narag	Narag
	3. Panwa	Panwa
	4. Shina	Shina
	5. Nahna	Nahna
	(Haripur Range)	
1. Nohra	1. Nohra	Nohra
	2. Chauras	Chauras
	3. Bhawai	Bhawai
	4. Chukkor	Chukkor
	5. Chandrona	Chandrona
2. Mahal Tikriduman	1. Bhalauna	Bhalauna
	2. Haripur	Haripur
	3. Jarwa	Jarwa
	4. Khalandon	Khalandon
3. Sangrah	1. Lajowah	Lajowah
	2. Sangrah	Sangrah
	3. Siyun	Siyuna
	4. Kandon	Kandon
	5. Mahipur	Kandal
	(Chandpur Range)	
1. Renuka	1. Renuka	Renuka
	2. Darabal	Rajaing
	3. Ghaton	Daua Jhala
2. Tatiana	1. Gundahan	Gundahan
	2. Tatiana	Tatiana
	3. Khajuri	Khajuri
	4. Shalai	Gawali
	5. Chandpur	Bhedal
3. Shalai	1. Sayasu	Bela
	2. Bhatnol	Bhatnol
	3. Jakhandon	Kahandon
	4. Kajwa	Mandwach

Appendix XXVI

(Please see page 336)

VACCINATION

Years	Average number of vaccinators	Total vaccinated			Preliminary vaccination		Re-vaccination		Persons Successfully vaccinated per 1,000 of population
		Persons	Males	Females	Total	Successful	Total	Successful	
1	2	3	4	5	6	7	8	9	10
1901-02	1	1354	—	—	864	705	490	164	6. 4
1910-11	1	256	164	92	220	116	36	30	1.88
Average 1911-12 to Average 1916-17 to 1920-21	—	6792	—	—	2701	2460	4091	2680	—
1921-22	—	44561	—	—	10112	8877	34400	24803	—
1922-23		Not available							
1923-24	—	5166	—	—	4891	4651	275	123	—
1924-25	—	6491	—	—	3535	3300	2956	2032	—
1925-26	—	2608	—	—	720	518	1888	830	—
1926-27	—	54795	—	—	6950	5937	47845	29808	—
1927-28	5	9940	—	—	1405	1056	8535	3033	—
1928-29	—	14187	—	—	6191	5883	7996	2098	—
1929-30	4	1384	667	717	456	398	928	317	—
1930-31	8	19839	11683	8156	7041	6024	12789	3941	—
1931 to 1953					Statistics not available				
1954	5	15297	8436	6861	3773	2137	5728	3591	44.37
1955	5	25944	13886	11058	5254	1274	6826	5554	41.13
1956	6	18431	11211	7220	5289	1707	3175	1415	25.15
1957	6	14418	8315	6103	3705	985	2691	1706	26.21
1958	6	14353	8603	5750	5043	1957	3989	2032	24.03
1959	6	12756	6558	6198	3508	1990	6936	4946	41.78
1960	6	9914	5926	3988	3313	1368	3720	2352	22.42
1961	6	30138	17884	12254	3687	1652	11108	9456	66.92
1962	6	15362	9395	5967	3273	932	12089	1641	13.00
1963	15	126786	—	—	11720	6865	115066	45180	168.00
1964	26	78843	—	—	10269	8366	68583	39681	143.00
1965	26	52415	—	—	8411	6296	44004	21397	145.00
1966	26	54814	—	—	9531	4783	46938	19750	97.00
1967-68	26	87099	—	—	7758	5557	79341	34393	92.00

Note:—Separate figures for male and female since 1963 have not been worked out.

GLOSSARY

Local dialect	English equivalents
abadi	inhabited area
ahalmad	assistant reader
akhara	wrestling arena
alu	potato
anaj hath	handling of grains
angrakha	a long tunic
arhar	*cajanus indicus* (pulse)
ashkali	a local dish of rice flour
asklanti	28th day of *Pausa* and first day of *bisu* fair
ayacut	measurement of lands determining the boundaries of a village Regulation. Settlement.
baghera	leopard or panther
bairagi	a Hindu religious mendicant
baisakhi	fair, held in *Vaisakha* month
balraj	a bonfire
balwadi	nursery school
ban	ceremony of rubbing the bodies of the bride and bridegroom with gram flour
banjar jadid	land again brought under cultivation after lying fallow for some years
banjar qadim	land left fallow from a remote period
bashri	2nd day of *bisu* fair
berseem	a kind of grass
bhaddu	a hollow earthen vessel
bhadri	a kind of apple named after Shri Bhadri, Lieutenant-Governor, Himachal Pradesh
bhaiya duj	a festival when sisters apply mark on the forehead of their brothers and feast them
bhajan	devotional song
bhandar	treasury
bharetu	dancers of a particular dance
bharrauwa	feature of dance, accompanied by songs, by women
bhikon	local plant
bhoj	a group of villages, an administrative unit
bhudan yajna	a sacrifice by donating land for landless
biah	marriage

Local dialect	English equivalents
bidi	an indigenous cigarette made of *tendu* leaves and tobacco
bijai kumbh	victory pillar
bisu	a fair, held in *Vaisakha*
bowli	a water spring
bradari	brotherhood
brichhak	scorpion
budhi diwali	festival held in *Asvina*
bulaak	nose-ring
burj	zodiacal sign
chaheti	sentence of fine
chanoti	wheaten cake
chapkan	a long coat
charand	meadow, fallow land, grazing ground, pasture
chari	fodder crop
charkhi	churn
chaudas	14th of bright half of a month
chaugan	an open spacious ground
chauki	station of police or custom
chausingha	four horned antelope
chela	a disciple, pupil
choga	a long coat
chola	a long coat used while dancing
dall	a bamboo receptacle
dana bhadri	a kind of apple named after Shri Bhadri, Lieutenant-Governor, Himachal Pradesh
dand dayak samiti	punishment awarding committee
daris	durries
daroga	steward, manager
deota	deity
dewan	a fair
dhaincha	leguminous plant
dhang	rock
dhanishta	asterism
dhatu	a head dress
dholu ghas	dry grass
duragan	see *maklawa*
faqir	a religious mendicant (Mohammedan)
faujdar	an officer of Mogul government
gatod	a herb
gauna	see *maklawa*
gee	an indoor solo dance
ghar	house
ghasan (i)	pasture land

Local dialect	English equivalents
ghasni	grass land
ghernon phernon	first visit of bride to her parents house
gosadan	establishment of concentration camps for unproductive cattle
gosamvardhana	cattle show
got	lineage
gram sahayak	village defender
guara	a fodder crop
hamel	necklace in which silver Victorian rupee coins are chained
handa	a wooden pot
handi	an earthen pot
haryali	a festival of verdure
havan	sacrificial fire
hijri	Mohammedan era equivalent Christian era 622 A. D.
horachakra	a religious book
ilaqa	a jurisdiction, area
ilhaq	estate
jagirdar	holder of jhagir
jama	the assessed land revenue
jama-ul-awal	5th month of Mohammedan year
jamad-us-sani	4th month
janwasa	residence of the bridegroom
jhajra	a kind of marriage
jhatka	animal slaughtered in single stroke
jhula	an indigenous device of crossing a river, a swing bridge
joridar	set of brothers sharing a common wife
jwar	a species of millet
kach	ornament for neck
kahluri	belonging to Kahlur (Bilaspur)
kalash	earthen or metallic pot
kan	a rite performed after 13 days of death
kanchhong	share of youngest son
kanjan	a local dish
kankut	appraisement
kariyala	a folk drama
karmandal	an earthen or wooden pot used by the mendicants
karwa chauth	4th day in the dark half of the month of *Kartika* on which a Hindu woman keeps fast
katha mandali	organised groups, singing devotional religious songs
katla	kind
kera	a local kind of plough (harrow)
khal	pond of water

Local dialect	English equivalents
khalsa	land reserved for direct management of the state
kham	cutcha
khandsari	crude white sugar
khar	a kind of grass
khara	cash
kharetars	pasture lands
kharif	autumnal harvest
khas	group of kanets
khel	clan
khil	fallow land
koda	a kind of grain
kolsa	a bird of pheasant family
kotha	hut
krewa	re-marriage
kriya	obsequies
kuhl	water channel
kukra	a frolicsome dance
kul	water channel
kumhar	potter
kundre-ki-gaugati	*Arum colocasea* boiled in a pitcher
langar	a mess where free meals are given
lehnga	a female wear like a petti-coat
loia	a woollen coat
madarsa	school
maghi	full moon of *Magha*
mana	chief
mahabir	monkey god
mahant	a priest
maharawal	a king
maila kadna	extracting of blood by sucking through a horn
makar	capricornus
maklawa	see *muklawa*
mallah	pilot of inflated skin
mandal	group
mande	a local dish
mandua	*Eluesine caracana*
mangni	betrothal
mansab	an office, dignity
mash	*phaseolus radiatus* and *Dolichos pilosus*
masur	*Ervum* or *cicer lens* or *hissutum*
math	a large pitcher
matri havan	worship of the family deity
mauza	cluster of inhabitants, parcels of lands having a separate name in the revenue records and of known limits

Local dialect	English equivalents
mehta	a functionary of temple
mela	fair
mir	a chief, a leader
mirzai (sadri)	a kind of waist-coat
muafi	land, free of land revenue
muafidar	holder of rent free lands
mukhya sewika	lady social education organiser
muklawa	ceremonious bringing of bride by the bridegroom from her parents house after the first visit to her parents following the marriage
muktab	school
munj	a kind of grass used for making ropes, mats, baskets etc. *(Erianthus)*
murrah	recognised and improved breed of buffaloes of Rohtak, Gurgaon and Hissar
nagri	a script
naib	deputy
nala dena	a process of making children immune from disease of the eye and for making their head strong
nam ras	name sake
nari	tube used in hookah
nautor	waste land to be freshly brought under the plough
navratras	nine nights in the month of *Asvina* when a great festival in honour of Durga is held
nazim	an administrator
nazrana	premium
neel kanth	a bird mount of Lord Shiva
nishan sahib	flag
oans	local plant
pachotra	remuneration received by head-man
padam	local plant
paja	wild cherry
panchak	a group of five lunar mansions beginning from half *dhanishta*
panchak shanti	pacification of five lunar mansions
panches	elected members of *panchayat*
pand	fishing net
pap	ghost of a deceased person
parda	a veil
pathshala	school
paulao	a rite performed on 13th day after death
phal	plough share
phapra	*Fagopyrum sativus*
pind	ball of dough
pir	Mohammedan holy man

Local dialect	English equivalents
poha	conical stacks
pradhan samiti	executive committee
prainth	last day of *diwali* festival
punchi	animal
purbabhadrapad	asterism
puri	an offer comprising sweets and coconut made to the bride by her mother-in-law
Rabi-us-sani	4th month of the Mohammedan year
Rabi	a name common to the third and fourth month of Mohammedan year
rabi	spring harvest
rajguru	spiritual adviser of a prince or chief
raj kumar	prince
raj nyaya sabha	judicial committee
raj tilak	coronation ceremony
Ram lila	a dramatic epitome of the adventures of Rama performed publicy in the month of *Asvina*
ras	zodiacal sign
rasa	a circular dance
riwij-e-am	common practice
robkar	proceedings
rot	big loaf
sabha	an assembly
sadr	capital
safa	turban
safar	second month of Mohammedan year
saimia	a local dish
saja	3rd day of *bisu* festival
salono	full moon day festival in *Sravana* in which wristlet is tied on
samadh	a small and a low shrine erected over the grave of a priest
samaj	society
samiti	organisation
samjhauta samitis	conciliation boards
sammelan	meeting
san	a plant, fibre of which are used for the manufacture of cordage
sanad	a grant, a charter or certificate
sangh	union
sankrant	1st day of *Bikrami* months
sardar	headman, chief
sat bikka	asterism
satnala	a chord made of seven pieces of *mauli*
satta	mercantile traffic

Local dialect	English equivalents
sattu	flour of parched grain
shakar	raw sugar
shakata	traditional system of barter
shant	one of the marriage rites
shivalaya	temple to Shiva
shiva linga	linga
shradh	ceremony for the propitiation of the dead
Sirmuri	that of Sirmur
simbal	cotton tree
Sindhi	that of Sindh
singi lagana	see *maila kadna*
sohar	male evil spirit
somawati	new moon falling on Monday
sondhia	purification ceremony
sudi	bright half of a lunar month, from new to full moon
sudiashtmi	eighth day of bright half
taccavi	advances of money made by the government to the cultivators with or without interest
tahin-hayat	until death
takli	spindle
tal	tank
tankri	an Indian script
tappars	frosty localities
teej	third day of a lunar fortnight
tejbal	a kind of tree
thaches	grazing ground
thakurdwara	temple to Thakur
tilla	a hillock
tumba	gourd
tung	verandah
tut	mulberry
tutri	a kind of tree
ugal	spring of water appearing in a field
uskalian	local dish prepared of rice flour
utrabhadrapad	asterism
vaid	a physician
wiziri	an administrative unit
yajna	a sacrificial ritual
zaid	extra crop sown and harvested during the period, April to June
zaildar	an official incharge of zail
zemidari	tract of land constituting the possession
zila parishad	the district level body in the *panchayati raj* system
zulhij	a month of Mohammedan year

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235	18	7	Paonta Sahib	Paonta
236	15,16,21, 25,37,41	15,12,14 9,10,2	-do-	-do-
237	7	10	staves	stalves
	10	2	has	has,
	11	11	Oar	Or
	26	11	unsatisfactory capacity	unsatisfactory
	35	4	There	These
	45	4	government	gorvenment

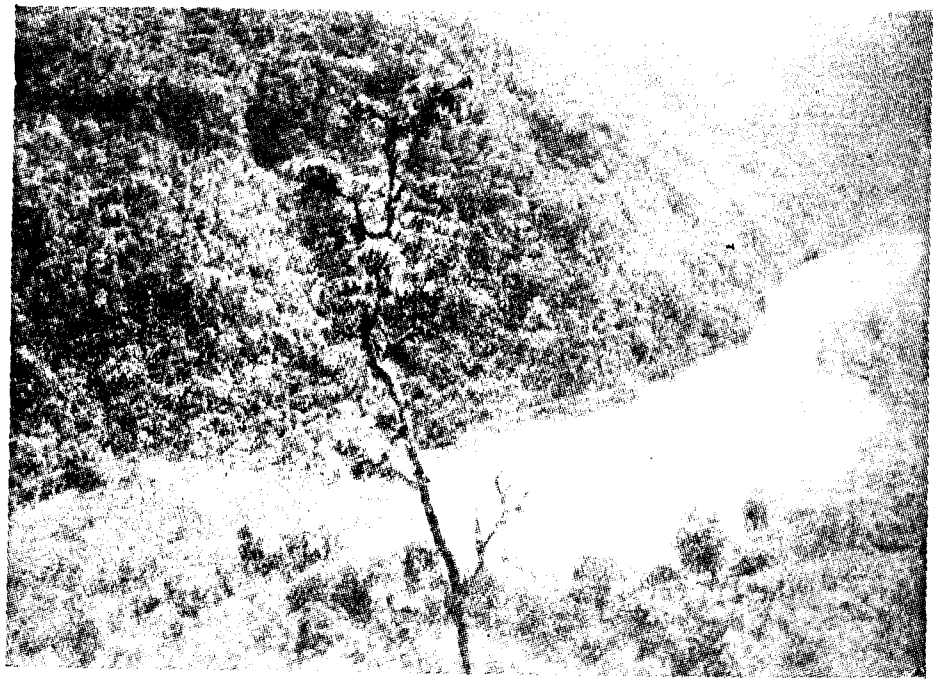
1	2	3	4	5
241	3	2	Government	Gorvernment
	20	7	offices	offices
	25	10	offices	office
249	16	6	perform	perfrom
261	running heading		GENERAL ADMINISTRATION	ECONOMIC TRENDS
	12	3	Airmen's	Airmens'
	34	5	Lakshman	Lachman
	43	1	Apart	Aprat
263	16	6	small ridge	smallridge
264	13	8	*kachcha*	*cutcha*
	14	6	-do-	-do-
265	9	2	An.	As.
269	5	27	P.	P,
270	30	1	Nahan tahsil	Nahan
	31	1	Paonta tahsil	Paonta Sahib
	32	1	Renuka tahsil	Renuka
	33	1	Pachhad tahsil	Pachhad
272	25	9	apparent	apprarent
	28	9	mortgagees	mortgages
273	6	2	arises	arise
274	26	2	labour	ldbour
275	38	2	3000.72	300072
276	8	3	5831.25	583125
279	14	11	Act was	Act
	32	4	1962-63	1962.63
280	15	5	Messrs	Messrs.
281	4	13	,	.
	15	1-2	Pradesh from	Pradeshfrom
283	38	8	and a	a
284	13	12	1949-50	1949-59
	20	12	seven	eight
286	34	5-6	after	after,
288	25	5	important	improtent
292	27	5	practitioners	practitioner
293	21	13	Paonta Sahib	Paonta
295	7	9-10	electric supply	Electrical Supply
	8	3	Paonta Sahib	Paonta
	9	10	-do-	-do-
	43	1	the forests	theforests
296	5	10	thinning,	thinning
299	17	4	the	the-the
301	5	15	Finance	Chief
	28	11	mainly	manily
304	43	5-6	1967	1967,
305	23	7	years	year
	31	2	delete	the
306	30	8	board	boards
307	6	6	were	were,
307	36	12	field	fleed
309	4	9	his jurisdiction	jurisdiction

1	2	3	4	5
311	14	5	conversion	coversion
312	19	13	of	out of
313	16	4	appropriate	approriate
	42	7	tranquillity	tranquility
318	19	3	Persian	Persain
323	11	9	tours. He	tours,
	16	6	ascetic	ascentic
	40	1	Kanuwala,	Kanuwala
330	13	11	spleen	splen
333	22	4	delete	1
	31	2-3	(Public Health)	Public Health)
	36	2	practitioners	practioners
334	18	4-5	clinics/centres	clinics centres
	34	6	Besides,	Besides
	40	8	health	healthly
336	9	13	supply	supplies
	30	11	vaccinator	vaccination
	36	6	force since	force
337	32	3	neighbour	neighour
340	36	14	Hesi	Nesi
344	22	5	contesting	contesing
346	47	6	contest	constest
348	16	5	actual	actul
349	39	1	commission	commision
350	5	10	Zalim	Zalam
352	39	5	*Weekly*	*weekly*
353	7	6	*Courses*	*courses*
355	30	3	*Balwadi,*	*Balwadi*
356	5	9	,	is
357	9	8	Paonta Sahib	Paonta
358	7	1	panorama	panorma
359	8	2	Parkash	Parkah
	14	2	Paonta Sahib	Paonta
360	2	11	2683	2687
	29	1	place	places
362	33	9	reciprocated by	reciprocated
	37	7	pegging	pigging
363	26	1	Paonta Sahib	Paonta
	36	2	the	thc
	41	17	Paonta Sahib	Paonta
365	30	6	Renuka,	Renuka
	33	1-2	her son	the
	37	9	pilgrims	piligrims
367	11	5-6	pierced to	pierced with
	43	5	from	on
368	17	1	alive	unkilled
	33	9	Paonta Sahib	Paonta

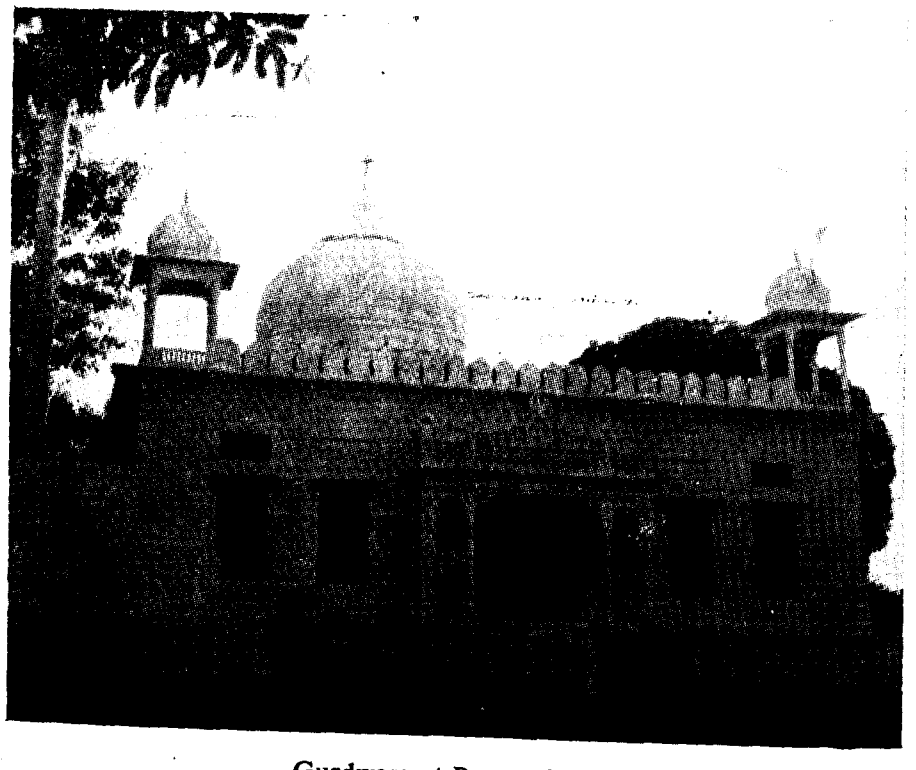
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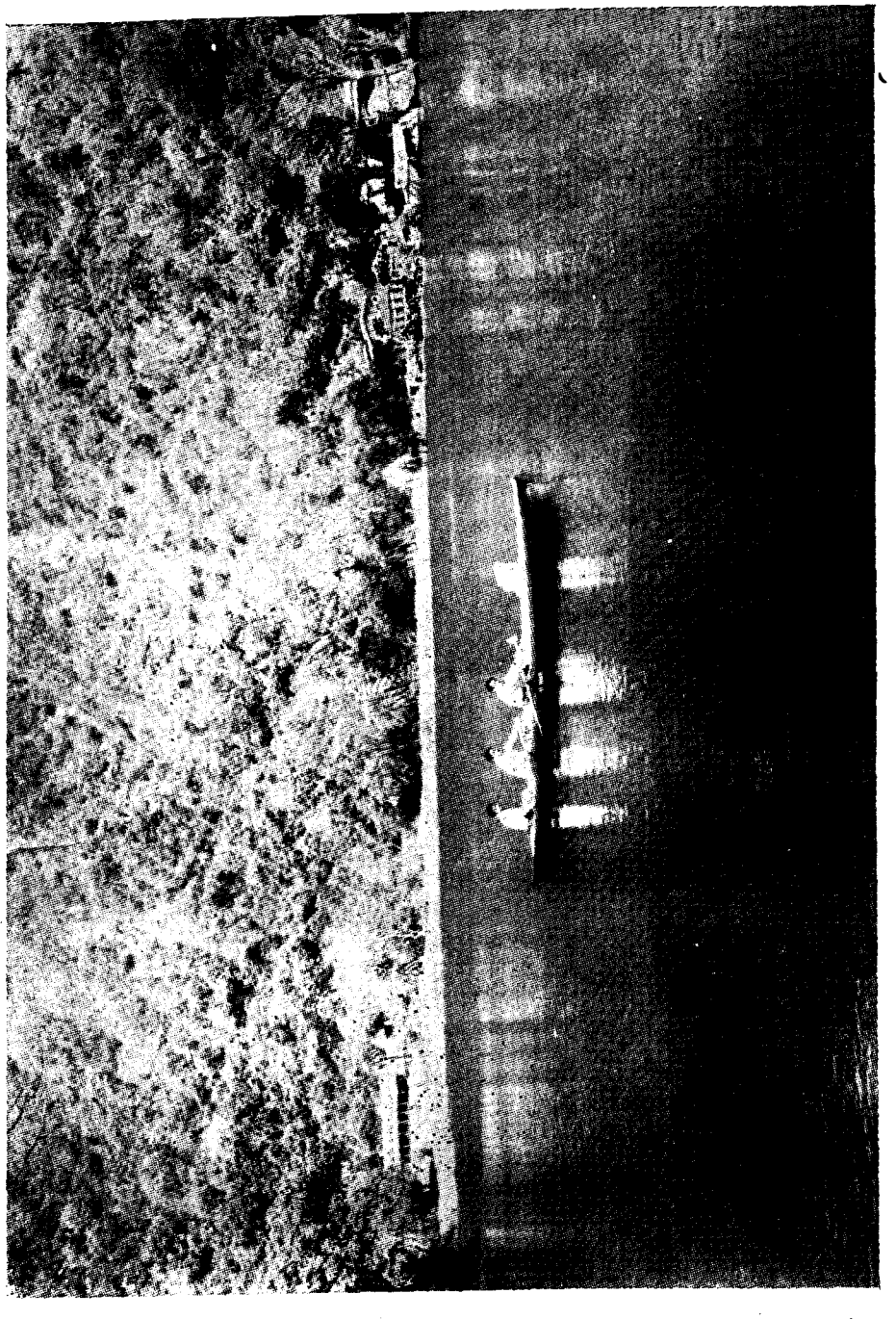
A view of Nahan Town



Renuka Lake—a profile



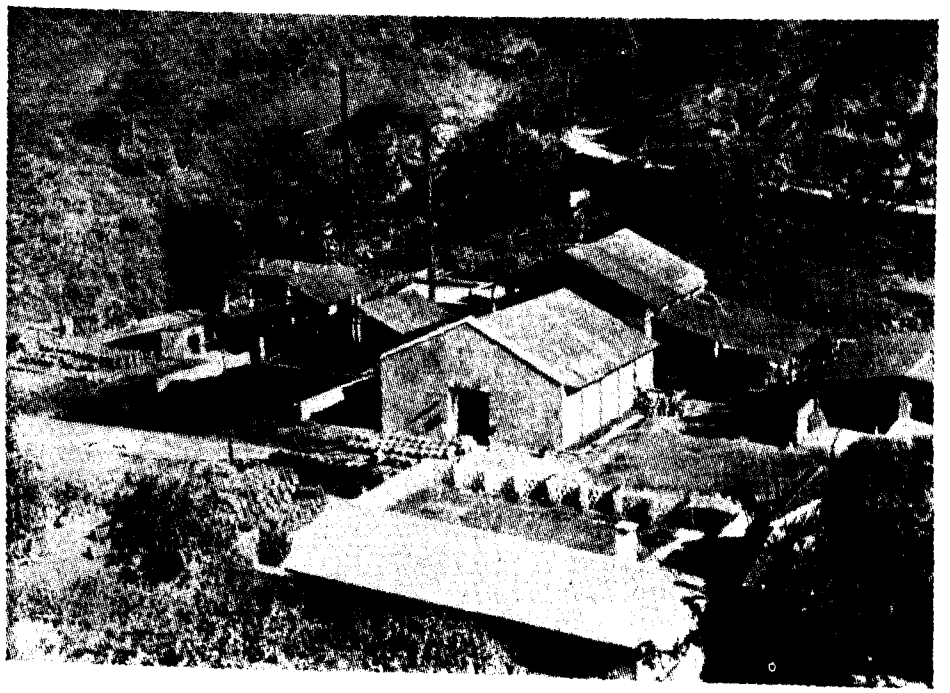
Gurdwara at Paonta Sahib



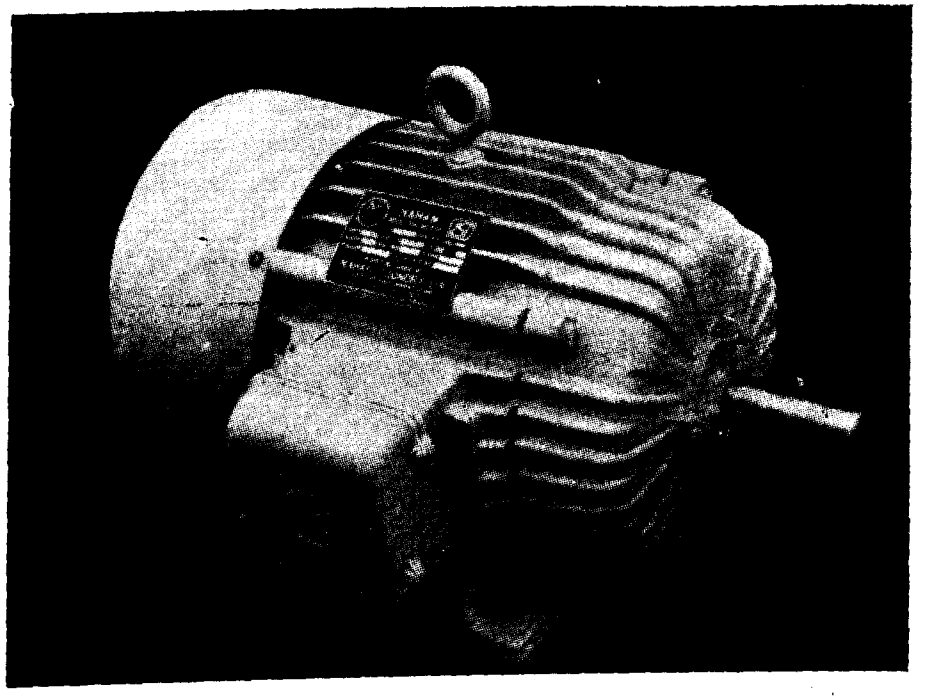
Boating in Renuka Lake



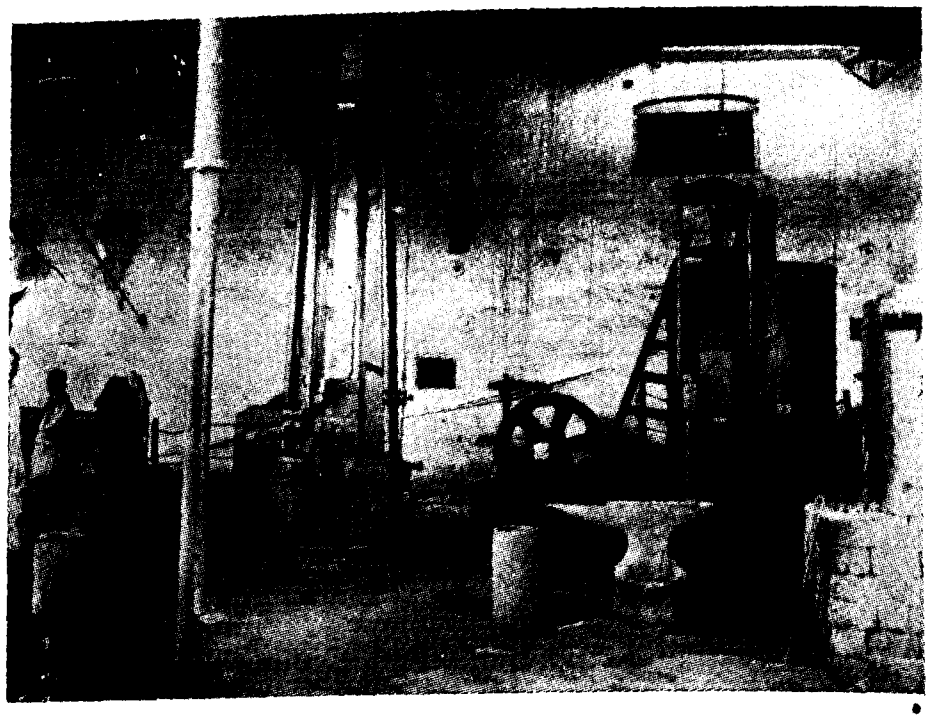
Temple at Sirmuri Tal



Rosin & Turpentine Factory, Nahan



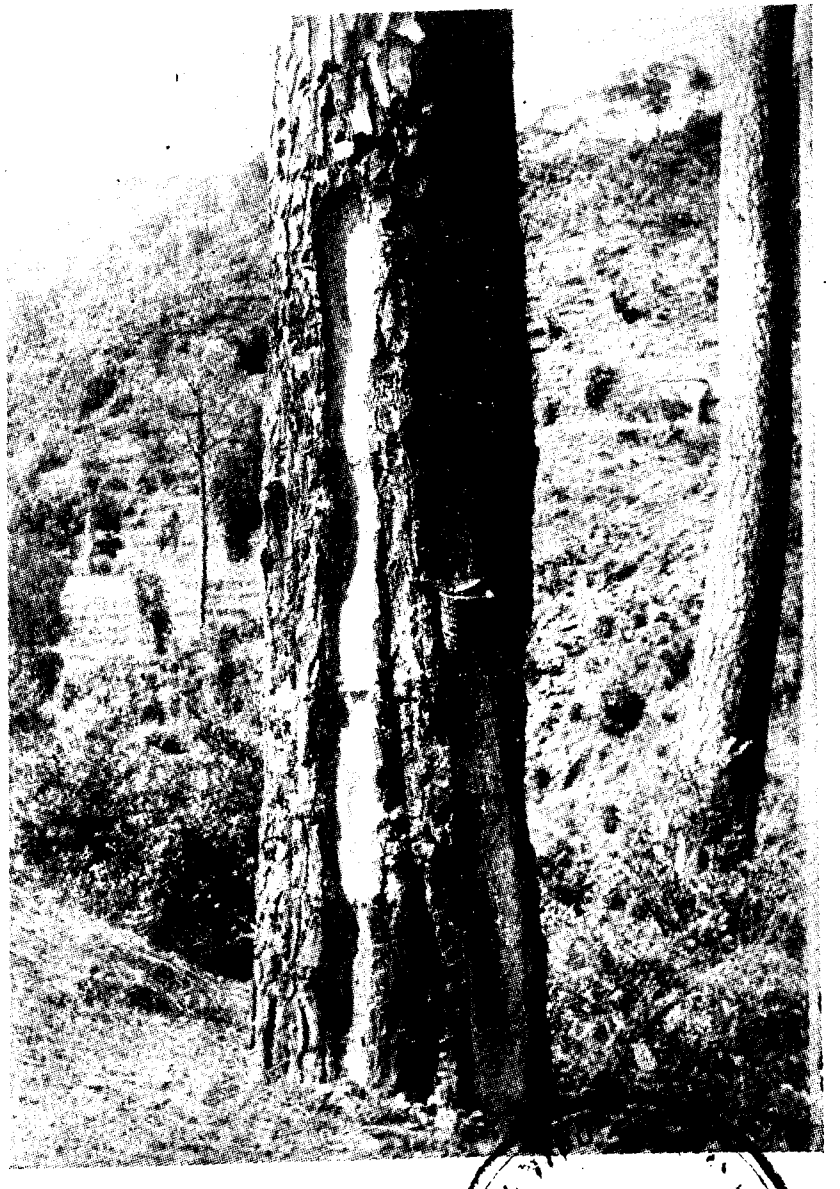
Electric Motor manufactured in the Nahan Foundry



Hammer Section of the Nahan Foundry



Ceiling of the Shiva Temple at Sirmuri Tal



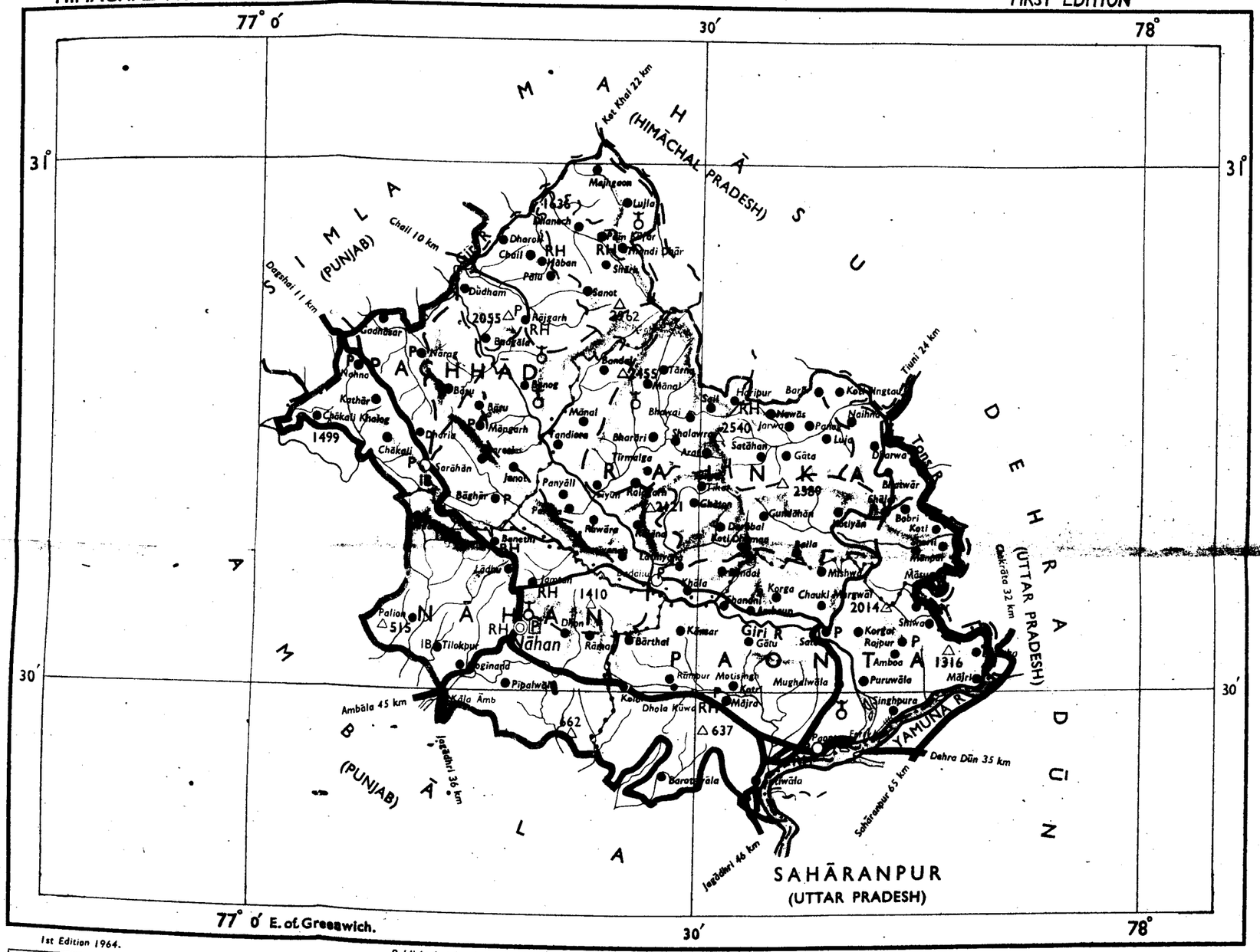
Resin Tapping

26226

HIMĀCHAL PRADESH STATE

SIRMŪR DISTRICT

FIRST EDITION



77° 0′ E. of Greenwich.

1st Edition 1964.

Refer to this map as:- 1:500,000 District map of SIRMŪR in HIMĀCHAL PRADESH FIRST EDITION INDIA

Published under the authority of Brigadier Gambhir Singh, M.I.S., *Surveyor General of India*, 1964.

Scale 1:500,000

Km 10 0 10 20 30 Kilometres

Miles 5 0 5 10 15 Miles

HEIGHTS IN METRES.

Res. No. 8067 HE'64 (D.O.2-1:500,000)-1018.

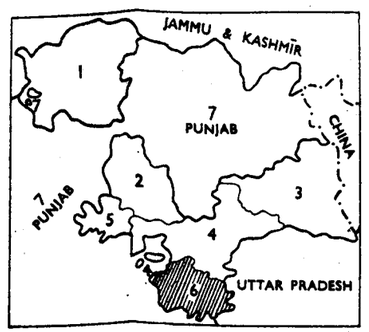
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REFERENCE

Mosque, minaret. Temple, pagoda. Church	
Fort. Ruins. Lighthouse	
Post office. Telegraph office. Combined	P T P
Bungalows: dāk; inspection. Rest house	DB IB RH
Height. Trigonometrical station	•142 △542
H.Q. of State	⊙ or ◉ as surveyed
„ District	◎ „ ◉ „ „
„ Tahsil	○ „ ◉ „ „
Other towns & villages. Halting place	● ▭ CG
Name of H.Q. of State	NĀGPUR
„ Town with population over 100,000	YEOTMĀL
„ „ „ 50,000-100,000	GONDIA
„ „ „ 25,000-50,000	Nāhan
„ „ „ 10,000-25,000	Chamba
„ „ „ 5,000-10,000	Paonta
„ „ „ under 5,000	
Boundary, international	
„ state	
„ district	
„ subdivn., tahsīl or tāluk	
„ thāna or police station	
Railway broad gauge with station	
„ metre & narrow gauge with tunnel	
Aerial ropeway. Telegraph line	
Road motorable all weather	
„ „ fair weather	
„ „ tracks	
Stream: perennial; non-perennial	
Canal. Stream unsurveyed	
Coral reef. Isolated rock	
Well: lined. unlined. Spring	
Mangrove swamp. Mud. Foreshore sand	
Marsh. Tidal arrow	
High-water line. Low-water line	
Aerodrome	

INDEX TO DISTRICTS



1 CHAMBA
2 MANDI
3 KINNAUR
4 MAHĀSU
5 BILĀSPUR
6 SIRMŪR

AREA STATEMENT

Tahsīl	Sq. k
Nāhan	470·44 „
Pachhād	768·21 „
Paonta	697·40 „
Rainka	900·07 „