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Moginand

A
VILLAGE SURVEY

By
R. C. PALMER

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CENSUS OF INDIA 1961

VOLUME XX — PART IV — No. 8

HIMACHAL PRADESH

A Village Survey of

M O G I N A N D

(Nahan Tehsil, Sirmur District)



Field Investigation and Draft by
MOHAN LAL GUPTA



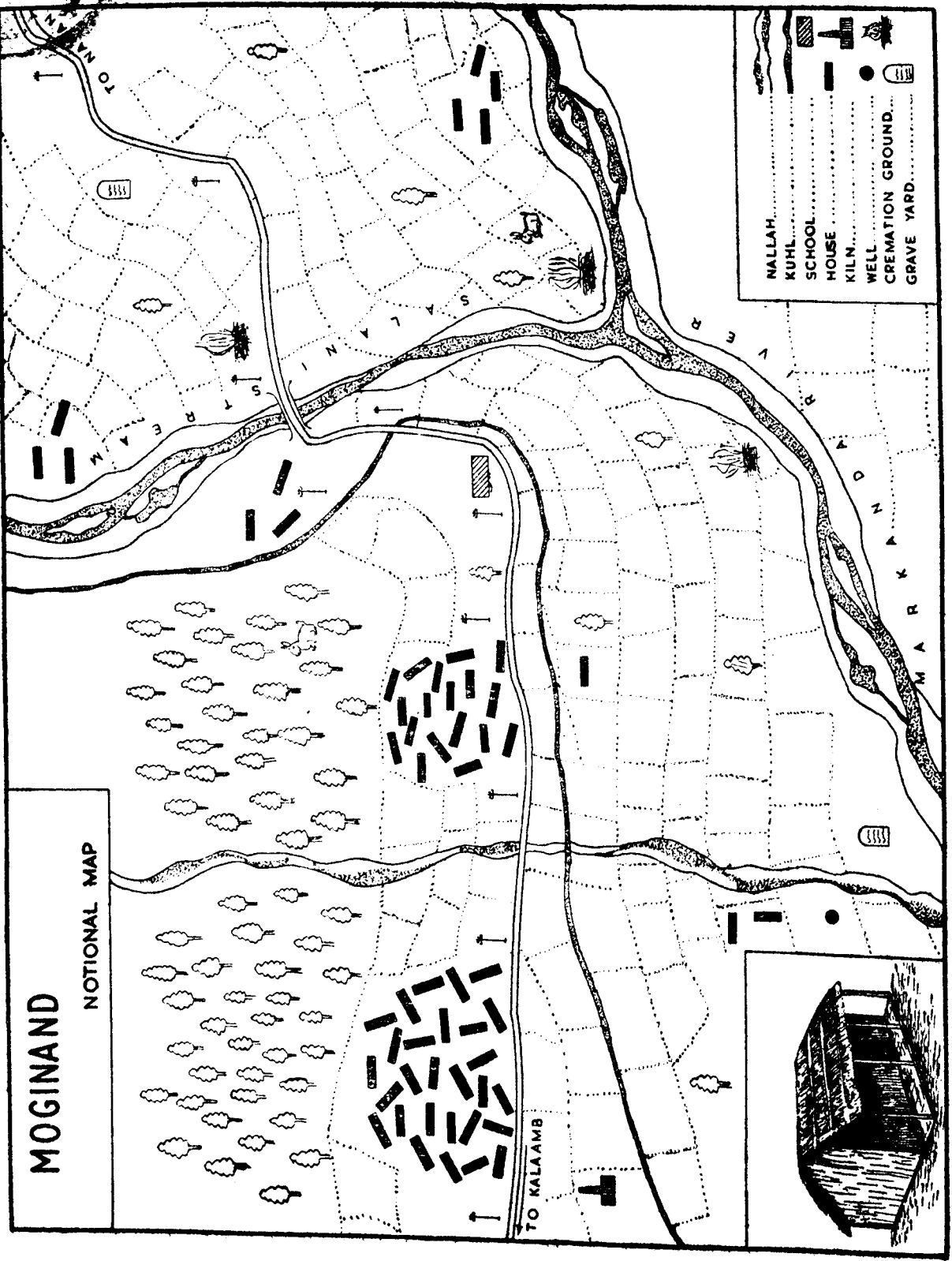
Guidance and Final Draft
RIKHI RAM SHARMA



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Himachal Pradesh

81553



Contents

FOREWORD	v
PREFACE	viii
ACKNOWLEDGEMENTS	x
1. THE VILLAGE	1
<i>History of the village—size of village—climate and rainfall—drinking water—temples—cremation ground—communications—flora—fauna.</i>	
2. THE PEOPLE AND THEIR MATERIAL EQUIPMENTS	8
<i>People—religion—residential pattern—houses—furniture and household goods—kuthala and paichhi—utensils—dress—ornaments—food and drinks—birth customs—marriage—child and intercaste marriage—death rites.</i>	
3. ECONOMY	25
<i>Workers and non-workers—agriculture tenants—crops—agricultural operations—irrigation—agricultural yields—seeds—manure—agricultural implements—weeds, pests and diseases—soil conservation—land reforms—livestock and poultry—local names of diseases and their treatment—fishing—pastures—barber—gharats—village crafts—carpentry—blacksmithy—pottery—cotton carding machine—minor handicrafts—coinage; weights and measures—faslana or zamindara kamana—pedlars—rural indebtedness—mortgages—income—expenditure.</i>	
4. SOCIAL AND CULTURAL LIFE	47
<i>Age and sex statistics—birth, marriage and death statistics—fairs and festivals—family structure—Hindu succession act—untouchability—recreation—common habits—beliefs and superstitions—evil spirits—medical and public health—education—village organisation—panchayat—co-operative society Menthapal—community development programmes and response.</i>	
5. CONCLUSION	57

APPENDICES

APPENDIX I—Kinship terms	59
APPENDIX II—Village folk songs	60
APPENDIX III—Ramayana pieces in local dialects	62
APPENDIX IV—Local sayings	63
APPENDIX V—Extract from ‘A Glossary of the tribes and castes of Punjab and N.W.F.P.’ by H. A. Rose—Superstitions and ceremonies relating to dwellings in the Punjab.	63
APPENDIX VI—Extract from “Journal of a tour through part of the Himala Mountains” by James Baillie Fraser Esq.	64
APPENDIX VII—Conversion table	64
APPENDIX VIII—Name of Months in a Vikrami year	64
APPENDIX IX—Extract from the “Assessment report of Tehsils Nahan and Paonta,” 1929 A.D.	65
APPENDIX X—Geology —Sirmur District.	67
APPENDIX XI—Flora—Sirmur District.	74
APPENDIX XII—List of Wild Animals Distributed in Sirmur District.	79
APPENDIX XIII—Glossary of words.	81

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Simal—An oil painting by B. C. Gue of Mayo College reproduced in black and white from a coloured oil painting.

282

Foreword

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

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

interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

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

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

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

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record in situ of material traits, like settlement patterns of the village, house types; diet; dress; ornaments and footwear; furniture and storing vessels; common

means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 Conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel' to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the survey together. The social studies section of the Census Commission rendered assistance to

State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted

New Delhi,
July 30, 1963.

in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation.

ASOK MITRA
Registrar General, India

Preface

The Registrar General, Shri Asok Mitra, has so kindly written a very comprehensive foreword to the village surveys which we are bringing out and this would explain the reader the variety of material which we are dealing with. My thoughts also go back to another very distinguished Administrator of his days as Census Superintendent of Punjab, Denzil Ibbetson, and I am quoting some material from the Original Preface to the Report on the Census of 1881, written from Simla in August, 1883. Sir Denzil Ibbetson lays down "It has been my endeavour to furnish such a sketch of the salient features of native society in the Punjab as will often supply the immediate need". This reiterates the value attached to any census reports.

In this brief monograph of ours, we give a socio-economic portrait of Moginand, a village lying on the road between Ambala and Nahan, very near the border of Punjab. In all humbleness I place this before the reader. I had passed through this village many years ago but I had not stopped here and had a little idea of what was happening around. In autumn 1959 while going through this village, we saw a great deal of gaiety when a carpenter's son was getting married.

He is an old carpenter and received us most cordially. We spent sometime attending the ceremony which was of a very complicated nature to me. I knew very little of sociology and much less of local customs. So it was one lot of simple inquisitive questions which often surprised and probably annoyed, though no one showed it, and certainly amused some, the simple questions of the ceremony, economics of the marriage.

There has been a change in socio-economic values attached to rural life. It is really not what I put down, have I benefited so much by,

as my realisation of how little I know, that has been a great personal advantage. This unique opportunity gave me a chance to see many a village of the Punjab which adjoin Sirmur district.

After my other tours of the district, we thought it worthwhile writing on Moginand, a way-side village which anyone can visit any time where I had already made a beginning. I thought it would be worthwhile taking some roadside villages with multi-ethnic composition. We prepared preliminary notes and a preliminary survey was carried out by one of our Investigators. Subsequently this was carried out by Mohan Lal Gupta who has been there a number of times. So have Chuni Lal and S. M. Bhatnagar, been there. Finally this year Rikhi Ram Sharma, our Assistant Supdt. of Census Operations, has visited Moginand. I had been guiding and supervising the work since 1960. It is only after Rikhi Ram's visit that this has been completed and his final draft has been of invaluable help. I have made changes year after year and the schedules were changed because we started learning from our mistakes. One lot of information that we collected had another lot of incompleteness about them and so meant a further visit and yet another visit. In spite of all this I would not be surprised if we have left out certain matters of interest. This was one of our earlier surveys and we have learnt considerably. As the survey started unfolding itself, we discovered that it was quite a difficult thing to extract information from certain people and certain households.

Today when so much is being talked of population control, in one of my wanderings through the village I saw a Churiwala selling bangles and a lot of women had gathered around him. There were also some men sitting around and so we sat to talk some simple

things of the village. Very casually I made a remark that probably there were too many children in a particular household. To my surprise the mother, who was buying bangles, and yet in her forties, snapped at us "Why should you have to say that we have too many children". Her words in Hindi translated in English would be the well known biblical expression to any who has achieved motherhood. "They are 'the flesh of my flesh, the bones of my bones'—why should they worry you". Our enquiries froze for a moment and I profusely apologised if I had hurt her sentiments. That took the sting out of this incident. She then sat to explain that year after year people come to her village and asked her all types of information but their economy remained static, prices went higher and higher and no matter what they did, their standard of living did not rise. I again told her respectfully that if she had just 3 or 4 children and not 7 or 8, she would have realised the difference herself! Soon her children were running around and she had to rescue one or two of them from their sparrow battles and remarked "They are getting on to my nerves and drive me mad". On hearing these remarks, I smiled, she smiled and the children smiled and we took leave of them.

I recall this one little incident how quickly small questions can annoy people and when there are so many other people also collecting information for their respective departments, we must have been bewildering visitors to the village.

I have seen changes there. A school building has come up, erosion facilities around the

village are bearing results, better types of buses and cars go through. There are also cycles, Churiwala and Bhaluwala passing by. Visits to Nahan are more frequent than in the past. Extension Service officials are coming. The Malaria Health Units are visiting fairly off and on. Gram Panchayat elections have taken place. Villagers have started making enquiries on consolidation of holdings.

Among the people with whom I have spent most of the time are the carpenter and the potter. They were very humble and very respectful and I have a gratitude to make of the personal kindnesses they showed me always and the enquiries they always made about me. All of us dabbled in some sort of photography and we have taken some pictures. Thakur has drawn some very attractive sketches. The notional map is by Tuka Ram. My gratitudes are due to Dr. Roy Burman of Registrar General's office for his having gone through our earlier notes and for having suggested so many improvements. Also to Shri R. L. Anand SCO Punjab for visiting Moginand. Durga Singh, our office Superintendent, was very helpful for his meticulous ways of working and for his preparing the schedules originally and guidance and help to the Investigators.

Shri P. S. Ramachandran, Manager, Govt. of India Press always had the magnanimity of overlooking our shortcomings and always improved upon our material. My sense of gratitude to him and his many colleagues in the Press.

RAM CHANDRA PAL SINGH

Boswell, Simla-5
20th July, 1965
29 Asadha, 1887

Acknowledgements

We are grateful to Dev Dutt, former Panchayat Pradhan of Konthron, who has extensive knowledge of the village, for his assistance given to the Investigator. Thanks are due to Kalu Ram, Sant Ram and Munshi Ram, the villagers, Mohan Chander, the teacher and Nirmal Kumar and Karam Singh of Konthron for rendering help in facilitating this survey and for the folk-lore and folk songs.

We are grateful to the Deputy Commissioner for making available to us revenue records and for getting a map of the village sent to us on which our notional map is based. Shri A. K.

Mukherjee of the Chief Conservator of Forests, Himachal Pradesh, kindly helped us out whenever we could not get suitable botanical names.

Then some references on plant life have been taken from Shri Upendra Nath Kanjilal's book 'Forest Flora'.

Shri P. S. Ramachandran, Manager Govt. of India Press, has shown the same generous interest. As I add this I realise too well what it has meant to everyone in the Press to put up with all our complicated work. They have shown great kindnesses which I do acknowledge with sincere gratitude.

1 The Village

History of the village

ACCORDING to the revenue records

यह गाँव मलकीयत सरकार होता था। मियाँ वजीर सिंह व अली हुसैन व मुजहर अली ने मु० ३५० रुपये में खरीद बतौर नज़राना किया तब से मलकीयत इनकी हुई। गाँव का नाम पहले से ही मोगीनन्द मशहूर है। आबादी से बराबर आबाद रहा। कभी बोरान नहीं हुआ। इस गाँव में कोई किला आदि नहीं है।

"This village once belonged to the Maharaja of Sirmur and was purchased for Rs. 350/- by Mian Wazir Singh, Ali Hussain and Muzhar Ali who were declared owners of the village. It is being called Moginand since long. This village has never been deserted and there is no fort or any other old monument."

Mian Karam Singh of village Konthron, who is about 95 years old, however, remembers Mian Pathania who had accompanied the Maharani of Sirmur to Nahan. This village was given to him as 'Jagir'. After his death, his son Mian Agar Singh succeeded. Later on the village passed on to Col. Bikram Singh, brother of the Maharaja. The village is said to be about 500 years old. Sant Ram, a Koli of

uparla bas said that Kolis were the first settlers in the village and all the Kolis now living there are the descendants of a common ancestor. It is said that about four hundred years ago, a family from a village Kolakpur, near Delhi migrated to this place and the descendants of that family are called Kolis. Mian Karam Singh, narrates of Kolis that they had migrated from Konthron about two miles away.

Muslim-Rajputs of Bankawala have migrated from Kuiwala (Ramgarh) in Punjab about 150 years back. About 200 years ago, a family from Ismailpur in Punjab migrated to Moginand and settled in Dhidha bas. There are now four families of Muslim Rajputs.

Moginand lies about nine miles from Nahan on the slopes of low Shiwalik hills close to Kala Amb. The river Markanda flows on the border line and has washed away some area of the village. There is another Sailani nadi, a tributary of Markanda, which passes through the village.

It has an area of 911 acres with 70 houses and 69 households. The total population of the village is 379 and the density per square mile is 266.2.

TABLE NO. 1
Area, Density and Population

Area		Density per sq. mile	No. of houses	Population			
Acres	Hectares			Households	Males	Females	Total
1	2	3	4	5	6	7	8
911	364.5	266.2	70	69	210	169	379

TABLE No. 2
Households

Total No. of households	Single Member			2-3 Members			4-6 Members			7-9 Members			10 Members and above		
	H.H.	M	F	H.H.	M	F	H.H.	M	F	H.H.	M	F	H.H.	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
69	4	4	..	19	29	19	27	74	63	9	37	33	10	66	54

This village is made of small hamlets each known as *bas*. A *bas* consists of a few households.

1. Nichla Moginand (*bas*) . Rajputs, Muslim-Rajputs, Kolis, Lohars & Badhi.
2. Uparla Moginand (*bas*) . Rajputs, Kolis.
3. Dhidha . . . Rajputs.
4. Bankawala . . . Muslim-Rajputs.
5. Retwala . . . Gujjar (Hindu).
- Nimbwala . . . Rajputs & Gujjar (Hindu).

The main village is considered to be the original residential site of the people and other *bas* have cropped up later on by immigration of new-comers. The Lumberdar resides in Dhidha.

Naraingarh, Sadhaura and Ambala in Punjab and Nahan are the chief markets which cater to the day to day needs of the people. These towns are connected by motorable roads. For administrative and medical institutes, it is connected with Nahan. A primary school has been opened recently. A veterinary hospital and the police check-post are situated at Kala Amb and the Panchayat Office and the Forest Rest hut are at Manthapal. Office of the Deputy Range Officer is located at Manthapal for the checking of soil erosion of the area. A small white washed one-room temple, known as *kherababa* is situated on the road towards Kala Amb.

Coming down from Nahan, one enters the plains at Kala Amb. It is 2600 feet above sea level and lies on the 30° 31' N and 77° 19' E.

Size of village

- i. Barren and unculturable land 4 Acres
- ii. Land put to non-agr. uses 145 Acres
- iii. Culturable waste 11 Acres
- iv. Permanent pastures and other grazing lands. 527 Acres
- v. Land under Misc. trees, crops and groves not included in net area sown 9 Acres
- vi. Current fallows 8 Acres
- vii. Fallow land other than current fallows 2 Acres
- viii. Net area sown 205 Acres

Climate and rainfall

In winter it is quite pleasant and healthy while during summer it is hot and the temperature shoots up to 100°F or more. During summer the water is also scarce as Markanda and Sailani *nadi* dry up. The rainy season begins from early June and lasts up to the beginning of October. On account of the slopy location of the village site, water is quickly drained off. The average rainfall is about 62" annually.

Drinking water

Drinking water is collected from the nearby streams. Those who reside in Nichla Moginand, Uparla Moginand and Dhidha fetch water from Markanda, whereas Sailani *nadi* caters to the needs of the Bankawala hamlet. During summer both the streams begin to dry up and there is little water in them. The villagers, therefore, do not have any good source of water supply and have to suffer great hardship. Often they have to fetch water from a well which is more than a mile off towards Kala Amb.

Kuhl—One *kuhl* has been drawn from Sailani *nadi* near Retwala and it passes by the sides of all *bas* except Dhidha *bas* which lies on the other side of the Sailani *nadi* and hence does not drive benefit from this *kuhl*. The *kuhl* was completed in 1960 and was executed by P.W.D. at a cost of 1,50,000/-. This is a *kacha* water channel and dries up in summer and does not serve the villagers all the year round.

Temples

One ancient and historical temple of goddess Bala Sundri which is considered to be a manifestation of goddess Durga is situated at Trilokpur, about 7 miles away. It was constructed in the times of Raja Pradeep Prakash of Sirmur in *Samvat* 1230. A small image of the goddess is worshipped daily by a priest. It is held in great reverence by the people. During

navratras a big fair is held on *Chaitra-Choudesh* in her honour.

Another ancient temple of goddess Lai is situated on the top of a hill in the jungle about three miles away. This temple has one room and a stone image is kept there. The people of the surrounding area have great faith in the goddess for the welfare of their cattle. In front of the temple, there is a big *ukhal* made of stone. It was reported by Mian Karam Singh that about a century ago this temple was the hiding place of Bora robber and the *ukhal* was used by him as a land mark during nights for locating his hiding place on his return after looting the surrounding villages.

Cremation ground

Dead bodies are cremated on the banks of the two streams. Muslim-Rajputs do not burn their dead but bury them. No separate burial ground is required for this community as they form a small section of the whole population. The dead bodies are disposed of on both sides of Nahan-Kala Amb road.

However, the sites for disposing of the dead bodies by people of different localities are separate.

Moginand	Markanda bank
Dhidha	Confluence of Markanda and Sailani
Bankawala	Near Amar bridge
Retwala and Nimbwala	Sailani bank

Communications

The approach is easy and one can reach the village from any part of the Pradesh via Nahan or Ambala. Cycles are however, used for going up to Nahan, or to Naraingarh and Sadhaura. The people move from one *bas* to another on foot which are inter-connected by paths. The goods are carried on bullock-carts but shopkeepers bring their articles on trucks from different markets.

The nearest post and telegraph office is located at Nahan. The *dak* in the village is delivered once a week.

Flora

Sirmur district possesses a variety of vegetation in which both tropical and temperate species are represented. The climate of the district derives its character from different elevations of the area, therefore its flora changes with the climatic conditions of the localities under which the various species grow. Its flora is quite similar to that found in Dehradun and L/P(N)12800HP-3

Saharanpur parts of the low Shiwalik ranges. The species of flora found in the area are:—

GRASS

Bhabar (*Ischaemum angustifolium*)—Perhaps the most important of all forest grasses, made into ropes used for various purposes, also in demand for paper making. It may be used for thatching roofs.

Doob (*Cynodon dactylon*)—It forms the chief pasture in dry climate.

Dhola ghas (*Anthistiria gigantea*)—A tall grass 6-18 ft. high, notorious for its long-awned dark broom hairy seed which readily get into clothes and are not easily got rid of.

Munj (*Saccharum Munja*)—A tall grass upto 10-12' high, stem used for making *chicks* and sheaths next to the scape when twisted make a neat and durable matting.



Reed tufts

CLIMBERS

Chameli (*Jasminum pubescens*)—A shrub, velvety, flowers 7-1.5 inches across, white fragrant, common in ridges or open scrub jungles.

Medha singhi (*Cryptolepis buchanani*)—A large evergreen twiner, papery bark, flowers greenish yellow.

Safed bel (*Porana paniculata*)—An extensive evergreen twining shrub, leaves variable in size, beautiful when flowering, twigs used for making baskets.

Tarur (*Dioscorea belophylla*)—Highly prized of the yams but often difficult to obtain owing to the tubers being wedged in rocks.

Taur (*Dioscorea pentaphylla*)—Tubers, edible, oblong and elevate, stem twining to the left, leaflets upto 4 inches long or larger, spikes seeds winged at the top.

SHRUBS

Ak (*Calotropis procera*)—An erect shrub 6-8' high, branches from or near the base, nearly 2 inch across, flowers throughout the year

Basooti (*Adhatoda Vasica*)—Large with a fetid smell not eaten by goats, leaves oblong rounded at both ends, flowers white, leaves used to cure bronchitis. Twigs used as *datans*.

Bhang (*Cannabis sativa*)—Tall erect, annual leaves, palmately serrate 2-8" long flowers pale greenish, the intoxicating drug used for smoking. Seeds used as food for cage birds.

Jhari ber (*Zizyphus oxyphylla*)—Medium size, bark brown, leaves 1-2 by $\frac{3}{4}$ -1 $\frac{1}{4}$ inches, flowers in clusters in axils of leaves, fruits edible fleshy, black, stoney.

Karaunda (*Carissa carandas*)—Large, spinous, branches forking rigid, thorns 2, simple or forked, flowers white and scented, fruits red then black, polished and edible, used in curries, pickles and jellies. Makes a good hedge.

Maljan (*Bauhinia Vahlia*)—A gigantic climber, leaves very good for fodder and are also used as *Pattals-Dune* and for wrapping. The bark yields a strong coarse fibre used for rough cordons. An enemy of forest trees.

Nag Phana (*Opuntia dillenu*)—Shrubby branches from the base about 5 feet high, leaves 15 inches long, pale green flowers 3 inches across, yellow, tinged with orange.

Thor (*Euphorbia royleana*)—A shrub or small tree, branches whorled about 2 inch diameter, leave alternate 4-6 inches long thick and fleshy, commonly green in hedges, cuttings often used to protect young road side trees and road embankment.

Tung (*Rhus cotinus*)—A deciduous shrub, rarely a small tree, twigs reddish and grey when young, leaves simple 2-4 inches long, flowers yellowish, heartwood dark, yellow streaked a metiled can be used for small carvings and in-laying leaves and bark used for tanning, twigs used for basket making.

TREES

Amaltas (*Cassia fistula*)—Handsome small tree with long leaves, fruits used as medicine and the most beautiful cluster of flowers in monsoons, wood tough and durable.



Amaltas

Amb (*Mangifera indica*)—Large evergreen tree, flowers yellowish, green scented, leaves 6-10 inches long, shining fruits large, yellow, fleshy, stone fibrous, widely cultivated, many varieties.

Amrud (*Psidium guava*)—A large shrub or small, white fruits, wood used for handles.

Baihad (*Terminalia Belerica*)—A large deciduous tree, bark ashy, grey, leaves alternate, flowers pale-white or greenish-yellow. Wood light grey and hard. Used for various purposes from house building to packing cases. Fruits valuable. Kernel is edible and gives an oil used for hair.

Bans (*Denodrocalamus Strictus*)—Medium size, bark ashy or brownish, young branches velvety, leaves rather broader, used for baskets in the houses.

Babul (*Acacia arabica*)—Small branches slender with grey dots, flowers bright yellow, hard, tough and valuable wood.

Ber (*Zizyphus jujuba*)—A medium sized tree or large shrub spines in pairs, gives a hard light reddish timber which may be used for agricultural implements, leaves used as fodder after being threshed out, fruits small and edible.

Chhal (*Anogeissus latifolia*)—Small bark greyish, smooth young parts covered with rusty velvety leaves, smooth when old, timber for building, leaves may be used for tanning.

Chil (*Pinus longifolia*)—A large bark outer corcky and in thin crisp pieces, reddish brown, inner bark brick red, turpentine and tar are obtained from this tree. The wood is much used.

Imli (*Tamarindus indica*)—Large, leaves 3-6 inches long, leaflets half inches long, flowers pale yellow, fruits edible, seeds $\frac{1}{2}$ inch in diameter, wood highly prized and fruits used for pickles and in food.

Jamun (*Eugenia jambolana*)—A large tree with smooth shining leathery, flowers pale green, fruits succulent, edible. These are dark purple when they are ripe. Sometimes used in medicine, wood tough and durable, bark used for tanning. Wood may be used for housing.

Jhinhila (*Bauhinia racemosa*)—A small deciduous tree with short bole and spreading crown, bark dark brown. Inner bark gives a fibre used for ropes, fruit ripens in the cold season but remains long on the tree, wood used for fuel.

L.P.N. 1933 HP-3

Kachnar (*Bauhinia variegata*)—A medium sized tree, leaves used as fodder and the flowers used as vegetables. Wood durable but little used, bark used for local tanning and dyeing. A beautiful sight when in bloom with slight fragrance.

Kamaila (*Mallotus philippinensis*)—Medium sized, bark thin dark grey, young branches rusty flowers in brown red spikes, used as in orange dye and as a vermifuge, wood smooth and hard and used as fuel.

Kadai (*Flacourtia ramontchi*)—Shrub or small deciduous tree greenish fruits glabose red or dark brown when ripe, edible, wood is very hard and close grained.

Kela (*Musa sapientum*)—Large fruit bearing tree like stem succulent of leaf sheets springing from roots, leaves may be a few feet oblong, fruits may be fleshy, sweet when ripe, yellow. Much cultivated for its fruits. Some times unripe fruits may be used as vegetables.

Kikar (*Acacia farnesiana*)—A modern sized evergreen valuable tree, bark dark brown or blackish, leaflets 10-20 pairs, 1-2 inches long, flowers yellow in glabose wood hard, reddish brown, bark used for tanning, branches lopped for feeding goats and used for fencing fields. Gum of inferior quality also available.

Khair (*Acacia catechu*)—Medium size, bark brown, hangs down in long strips, flowers pale brown. Catechu is obtained by boiling the wood. A slow growing tree.

Kathi (*Indigofera gerardiana*)—A deciduous shrub upto 8 feet high 2-3 inches diameter at base. Twigs densely white canescent flowers about 5 inches long, pale red or purple. Leaves very variable in size.

Lasooda (*Cordia Obliqua*)—A medium sized deciduous tree, bark with numerous shallow, longitudinal fissures, wood greyish brown, moderately hard not durable, fruits edible.

Mandiar (*Acer tourn*)—Tree or shrub, buds scaly, wood generally shining, soft close and evergreen with distinct annual rings and no heart wood, used for making cups, plates, spoons. Leaves much lopped for fodder.

Mahlla (*Zizyphus Nummularia*)—A tomentose, bushy shrub occasionally grows into a small tree 15 feet high with a stem 6 inches diameter. Branches used for fencing after the leaves have been threshed out and used for fodder, fruits edible.

Neem (*Azadirachta indica*)—A large handsome tree, flowers white, fruits greenish-yellow when ripe. Sap-wood grey, heart-wood dark-red. Very hard, used to make furniture and drums. Hindus make idols out of it. Leaves and bark used in medicines. Leaves much lopped for fodder.

Nimboo (*Citrus medica*)—A shrub or small tree, young shoots glabrous, purple leaves 3-6 inches long flowers white usually tinged with red fruits globose or oblong yellow when ripe, wood rough, makes good walking sticks.

Plash (*Butea frondose*)—A small medium sized deciduous tree with crooked trunk and large irregular branches, bark fibrous, flowers, 1.5—2 inches long bright red tinged with orange leaves used for fodder for buffaloes and not for goats. Leaves used for plates and wrapping parcels, most important host plant for the lac insect. Wood not durable except used under water.

Pipal (*Ficus religiosa*)—A large shady tree, leafless for a short time during hot weather, bark grey. Sacred to Hindus and hence not cut, grows to large heights and a heaven for birds.

Sangtra (*Citrus aurantium*)—Small young shoots, greenish white, flowers pure white, sweet scented fruits, a common fruit and ripes in winter.

Saroo (*Euphorbia royleana*)—Large, fleshy, smooth branches straight, erect and grow in cluster close to each other, leaves 4-5 inches in length, grows readily from cuttings.

Sani (*Terminalia Tomentosa*)—A large deciduous tree, bark dark grey or black leaves, flowers dull yellow, wood very hard and heavy but not very durable, used for building and many other purposes.

Simal (*Bombax malabaricum*)—A large deciduous tree, wood light soft, can be easily sold for planks and straight poles. Leaves not eaten by goats but lopped for buffaloes. Cotton used for pillows.

Siris (*Albizia stipulate*)—Medium size, bark grey and flowers odourless.

Shisham (*Dalbergia sissoo*)—A large tree, bark grey with whitish yellow flowers. This yields excellent timber and a common roadside tree.

THE VILLAGE

Tuni (*Cadrela toona*)—A large tree, bark smooth, dark grey, yields good red wood and may be used for furniture.

Fauna

Wild life found in Sirmur District is varied in character depending upon the height. Animals, birds and reptiles found in and around the village are:—

Local name	English name
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Animals

Baghera	Panther
Bunder	Monkey
Chita billi	Leopard cat
Chital	Spotted deer
Chuha	Rat
Gidhar	Jackal
Goral	Goral
Jungli billi	Jungle cat
Khargosh	Rabbit
Lakkar bagha	Leopard
Langoor	Himalayan langoor
Lomri	Hill fox
Newla	Mongoose
Ud bilao	Otter



Leopard

THE VILLAGE

Local name	English name
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Birds

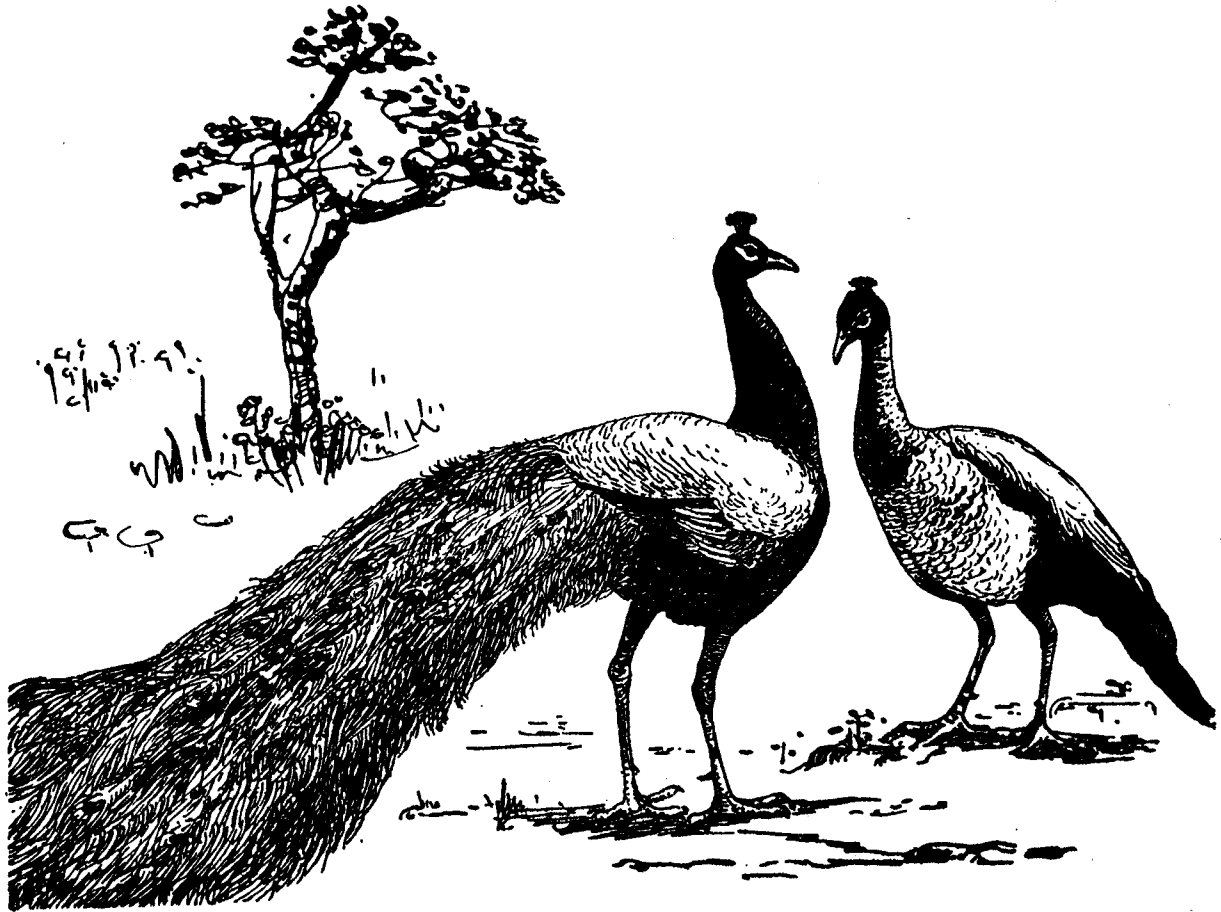
Batair	Quail
Baz	Falcon
Chakor	Partridge
Cheel	Kite
Chimgadar	Bat
Garud (geed)	Eagle
Kabutar	Pigeon
Kawa	Crow
Koyal	Cockoo
Mor	Peacock
Murgey	Fowls
Uloo	Owl
Titar	Partridge
Tota	Parrot

Reptiles

Nag (Kharpa)	Cobra
Samp	Snake



Pigeons



Peacock

2 The People and their Material Equipments

People

RAJPUTS, Kolis and Muslim Rajputs are in majority in the village. The other castes are Vaish, Hindu Gujjars, Brahmans, Lohars and Badhis.

Rajputs—27 households of Rajputs comprise 154 persons—86 males and 68 females. Rajputs call themselves Chauhans. Chauhan being perhaps the most famous name in the Rajput annals, many people of Rajput caste and even others, have returned themselves as Chauhans. It is probable that this caste sprang from a common stock, and all traces of that seem to have been lost in obscurity. The village note-book gives no information about the origin of this caste.

Rajputs of the village are engaged in agriculture. Most of the young men work as labourers on the roads. Generally, the people of this community are sturdy and intelligent. They go into matrimonial alliances within their caste. They give preference to marriages being arranged in villages situated close to their bas.

There are some jhiwar families in the nichla bas. They are water carriers, but prefer to be called Rajputs. They bring water at the weddings or other festive occasions. They also sometimes supply baskets to cultivators for which they are given their customary dues at the two harvests. During weddings, a jhiwar will maintain the water supply. He is given about Rs. 10/- to Rs. 25/- for his labours depending upon how far the water has to be fetched from. One or two or even three families of jhiwars can be used for supplying water and the amount paid is later on shared. The other family members of the jhiwars are supplied food at their houses.

Hindu Gujjars—There are three families of Hindu-Gujjars who have landed property in the village and are not nomads. Though cultivators, they are more inclined to rearing cattle rather than following the plough. These families have retained Hindu customs and socially they are at par with Rajputs.

Kolis—153 Kolis reside in 27 households. The word Koli seems to be used to denote almost all the low castes in hills. Some people of this community call themselves as Koli-Rajputs and are reluctant to be called as mere Kolis. They do not associate themselves with other Scheduled Castes such as Chamars and Chanals. They look down upon these. When a demarcation line was drawn between swarans on one side and Scheduled Castes on the other, Kolis showed resentment and approached the Government that they may be excluded from Scheduled Castes and be included in swarans. An agitation was carried out and Kolis of Sirmur District joined hands to form a Koli-Rajput Committee. This Koli-Rajput Committee of Sirmur District is affiliated with the All India Koli-Rajput Mahasabha of Ajmer. An All India Union of the Community was established on 23rd March, 1937 at Ajmer. The broad aims of this organisation are confined to social reforms and economic uplift. But soon, due to political advice, their agitation cooled down and now they prefer to be treated as Harijans for Government aid but otherwise wish to be treated as swarans. Many households are tenants. Others are labourers who prefer to work on roads with contractors. They are not well off. Their activities are the same as those of Rajputs. They care little to improve and still are conservative in their outlook.

Muslim Rajputs—There are nine Muslim families residing in nichla bas and Bankawala.

They like to be called Muslim-Rajputs. In Sirmur they are found in the lower ranges and sub-mountain tracts, but in the higher hills of the district, this community is not found.

This community of Muslim Rajputs is believed to have entered this area from Punjab after the conversion of the great mass of Hindus. They date their conversion from the time of Aurangzeb, a very probable date. These people even tell their gotras as Raghubanshi, the direct descendants of Lord Rama and call themselves Chauhans. From this it may be deduced that they are converts from Hindu Rajputs.

Their women do not wear burqa when they appear before outsiders or when they move about. There was no case of consanguineous marriage. They admit that this custom is prevalent.

Some have their agricultural lands and do not depend on other means of livelihood. This community is a simple one, thrifty and industrious with no ambition but to be left alone in peace with their cattle and their fields. They are the best farmers in the village. In addition to agriculture, they rear cattle.

Lohars—Four families of Lohars make agricultural implements. Lohar is one of the true artisans, receiving customary dues in the share of the produce. In return he makes and mends all agricultural implements. This is his seasonal profession. In addition, he is largely employed in fields and on roads. His social position is low.

TABLE NO. 3
Castewise distribution

Caste	No. of households	Persons	Males	Females
1	2	3	4	5
Rajput . .	21	127	72	55
Koli . .	27	153	79	74
Brahman . .	1	4	3	1
Badhi . .	2	14	5	9
Lohar . .	4	13	9	4
Gujjar . .	3	11	8	3
Vaish . .	2	6	3	3
Muslim-Rajput	9	51	31	20
Total .	69	379	210	169

Badhis—There are two carpenter families known as Tarkhans or Badhis in the village. Like Lohars, this community is a village menial mending and making all wooden agricultural implements and some household furniture. Their social position is superior to Lohars.

Two Vaish families have settled from Sadhaura. One of them has rented a house in uparla bas for his shop. The second family has acquired land in nichla bas where he has set up a small shop. A Brahman is employed as teacher in the School.

Religion

TABLE NO. 4

Religion	No. of households	Males	Females	Total
1	2	3	4	5
Hindu . .	60	179	149	328
Islam . .	9	31	20	51
Total .	69	210	169	379

Devi Puja—Hindus believe in Shiva, Krishna and Vishnu. They also have deep faith in the Devi of Trilokpur. The Devi has cast a great influence on the religious faith of the people who in return are devoted to her. If any one gets into trouble, the Devi is at once remembered and worshipped. Offerings are made by the persons recovering from illness. The offerings may be in cash or in kind. The people have deep faith in Lai Devi. When a cow or she-buffalo starts giving milk, the first collection is offered to Lai Devi in the temple, where there is no priest and the milk offered is left there.

Katha—Some Rajput families make a vow to arrange for the recitation of Satya Narain katha in case cherished wishes are fulfilled. Katha is a holy recitation of the story of Satya Narain Ji by a Brahman sent for from Nahan or Sadhaura. The elders in the family observe fast during the day and at about 3.00 P.M. the Brahman recites the katha before villagers gathered at the occasion. The family gives Rs. 5/- to the Brahman who also claims right over the entire offerings. In the night, good food is cooked and taken by the family. The Brahman is also fed nicely.

Pipal Puja—After bath newly married couples worship the Pipal tree in the morning

and offers *dhoop* and milk. It is also worshipped by other married women on *sankrants* and religious festivals.

Khera Baba—Under the Pipal tree lies *Kherababa*. A small white flag is also tied to the top of a long bamboo stick which signifies the religious importance of the *Kherababa*. Some crude carved stones of unknown and unidentified deities are also kept below.

Quran—Muslims have kept 'Quran' in their houses. There is no mosque in the village. They go to Nahan for prayers and observe their religious festivals like Id-ul-Zuha, Id-ul-Fitr and the like.

Residential pattern

The residential sites are on plain ground except in *uparla bas* where the houses have been laid on the gentle slope of a low hill. In *nichla* and *uparla bas* there are small narrow lanes. Three or four stairs made of stones or mud, are also found in *uparla bas* due to its slopy site. The houses are constructed in rows of three or four with some space in between them.

Houses in the village have similar residential pattern and are rectangular in shape. The roofs are thatched except a few which have G.I. sheets or mud as the roofing material. Houses have two rooms which are used as a kitchen and a living room and there is a verandah in front of the rooms which too has a thatched roof. Some banana trees are grown here and there in front of houses.

Houses

Three types of houses are seen in the village:—

1. *Pacca* house with G.I. roof or mud roof.
2. *Pacca* house with *chhappar*.
3. *Kacha* house with *chhappar*.

The houses are single storeyed. There is no consideration for keeping the main door of the house towards North, East or West but generally the doors are not kept facing South as it is considered inauspicious.

To build a new house, *mahurat* or an auspicious day is selected by the *pandit*. *Navratras* fall in April or October, and are considered auspicious. *Gur* or *shakkar* is distributed among neighbours. The foundations are dug to a depth of about 2' and filled with rubble or loose stones. In case, *pacca* earth is not found

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

after digging a foot or two, then it is dug more after which the construction starts. The plinth is also not made with cement. Stones are raised to the height of 6 inches to one foot.

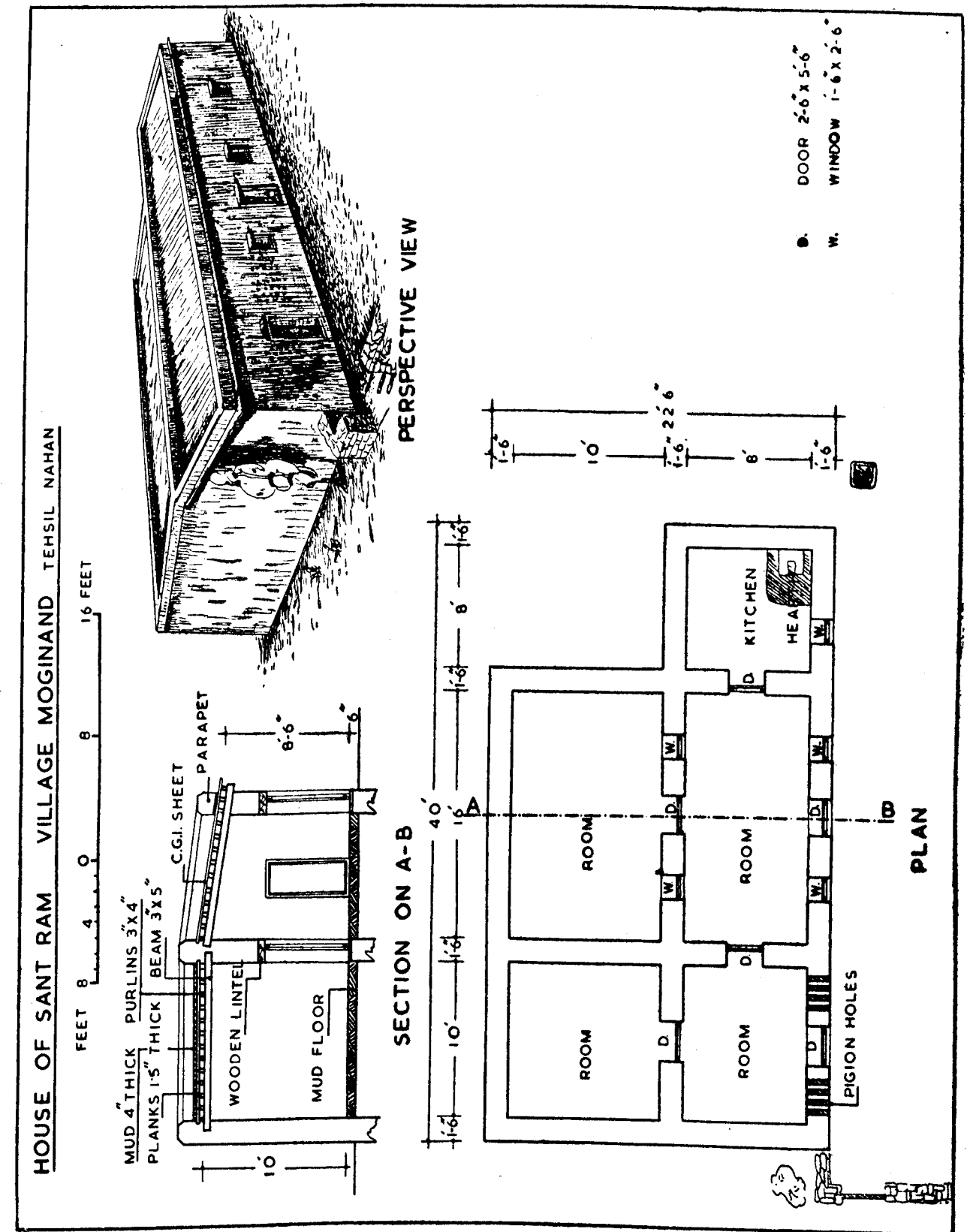
After completing the plinth and placing of door frames, sweets or *gur* is again distributed to labourers, near relatives and friends. The verandah is open though thatched and then come the rooms. *Pacca* houses are built in a similar way and after verandah, come the living rooms. The roofs of the *pacca* houses are constructed with galvanised iron sheets or stones and mud while that of *kacha* houses with grass. The walls of the *pacca* houses are made of stones and cement is used at joints and intervals in the walls. Their roofs are thatched. The walls of cow-sheds in the village are made of twigs and branches.

The village masons and carpenters assist in building and designing the houses, wooden doors and windows. As there is plenty of jungle around, timber is easily available. It is obtained by applying to the Forest Department through the Panchayat, Manthapal. The number of trees recommended by the Panchayat are sanctioned by the Forest Department at *zamindari* rates which are cheap. The price of a tree ranges from 0.50 nP. to Rs. 2/-. Sometimes it is even cheaper than that. The *sanam* and *shisham* timber is used in constructing a house. The timber is required only for doors, windows and in some houses also for ceiling. Rest of the materials are stone, mud and grass. The floor is made of mud and plastered with a thick coating of clay and cowdung. Afterwards cowdung is applied every fortnight.

The wages are paid in cash. The masons and carpenters are expert in their jobs as they have been constructing houses in the nearby villages since long.

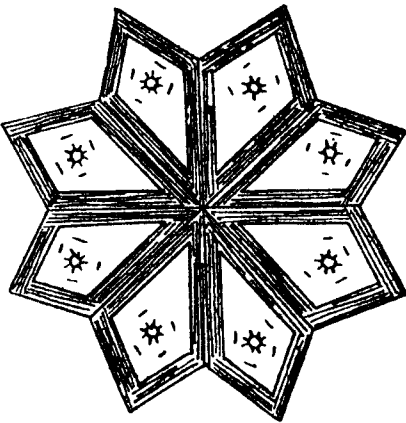
The size of the room is 16'×8'. The height of the side walls is about six feet and the dimensions of the doors are usually 5' 6"×3' 6". The rooms are dark and ill-ventilated. There are windows in the *pacca* houses but *kacha* houses with *chhappar* have no windows. The houses are without baths and latrines.

Men and women bathe in the open during summer. They also bathe on the bank of the streams. In one corner of the living room of some houses, a small *chala* made of cement is also provided where women or infant babies take their bath. Cattle sheds are separate and adjacent to the main houses.



The family occupies one room for sleeping. In a few families which have spacious accommodation, they use separate rooms. A few households have separate kitchens. In the houses, having *chhappar* roof, kitchens are made in the verandah where temporary walls of tree-twigs are erected and smoke escapes through the roof. Due to inadequate smoke outlets, the walls and ceilings are covered with soot.

Chhappar—A certain amount of skill is required in constructing a *chhappar* though it appears to be very simple. *Khad* grass is abundantly available in the vicinity of the village. Bamboo and *maljin* which are used for making frame and to tie the grass so as to keep it together, are also available. *Khad* grass is cut from the jungles in December and January when it is dry. The women folk and sometimes men collect the grass and tie it into bundles which they bring home on their heads or backs. The *maljan* is a long rope like creeper and after being cut, is kept under water for at least a week to make it more durable and more elastic. When the material is collected, the construction work of the roof starts. There are also a few houses which have roof slope to one side at certain angle to the wall. Once the bamboo frame is fixed on the roof, the grass is spread. Two layers of grass are spread over the bamboo frame. The inner layer is one inch thick and the outer layer is six to nine inches thick. After laying the grass, it is pressed with long thin bamboo strips and tied with ropes. The grass is laid over the roof by four to six persons and thus work starts from the lower portion upwards. Sometimes this is also done on the ground and the *chhappar* is bodily lifted over the walls of the house and



Wall drawings

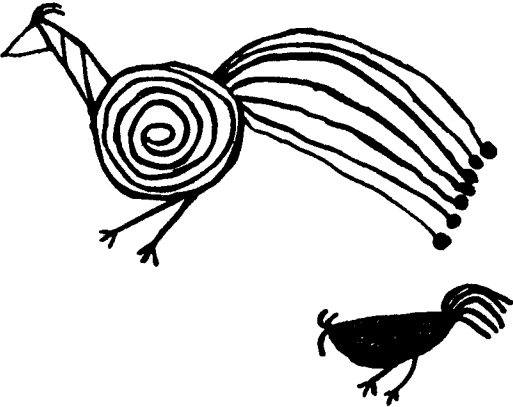
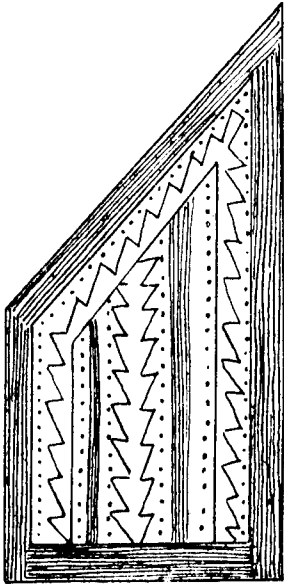
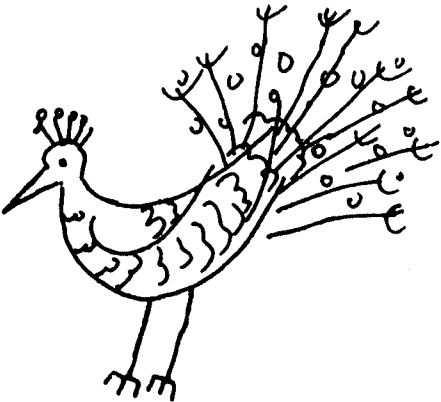
tied to the beams. The construction is completed in one or two days. *Chhappar* roofs are very cheap and for a house having two rooms and one verandah, the cost is about Rs. 30/- but it requires to be replaced by a new roof after four to five years. Bamboos are replaced after a period of about twenty years. The outer ends of bamboos are tied to the iron hooks fixed in the wall by ropes. This is a precaution against the *chhappar* being blown off in a storm.

- The advantages of *chhappar* roof are—
- (i) That this type of roof is economical to families having limited resources.
 - (ii) The *chhappar* can be completed in a shorter period.
 - (iii) When the old *chhappar* is replaced, it is used as manure in the fields.
- But there are two main draw backs.
- (i) That the *chhappar* is to be changed after every four to five years.
 - (ii) This material is likely to catch fire easily.

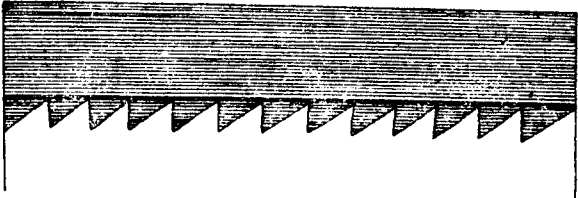
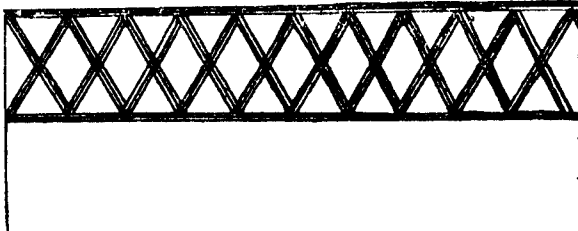
People revealed that they stuff cow-dung in *chhappar* at places where little sparrows make their nests. This is done in order to keep off the snakes which hunt the little birds and their eggs during summer and rainy months.

White-washing—The houses are white-washed twice a year with *makol* on the eve of Diwali and Baisakhi.

Rough drawings of peacock and other birds or animals in cheap colours are also done on the walls, generally by elderly women of the household.



Peacocks



Wall drawings

Parts of the house

English	Local name
Kitchen	Rasoi
Cowshed	Kood
Room	Kotha
Grass Roof	Chhappar
Verandah	Sawara
Door	Kiwar
Pitcher Stand	Gharonchi
A small shelf in the wall	Ado

English	Local name
Big poles supporting Chhappar	Tham
Ridge of Chhappar	Modian
Bamboo frame made for Chhappar	Badondh
Ridge pole	Balli

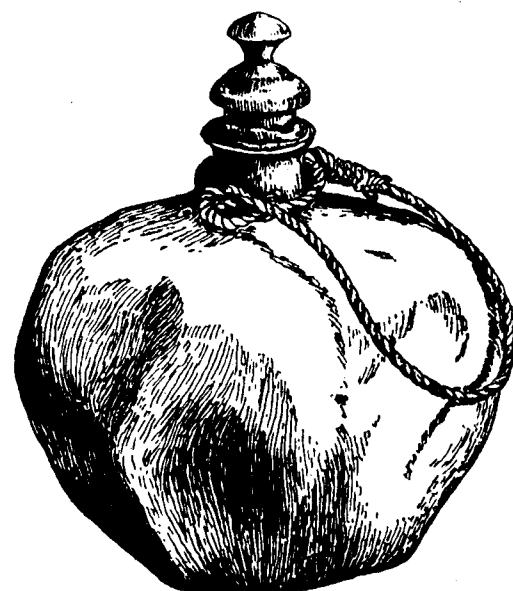
Number of households with total number of family members, occupying rooms are given in table No. 5.

TABLE NO. 5
No. of rooms and persons occupying

Total number of House-holds	Total number of rooms	Total number of family members	Households														Total No. of family members
			No. of House-holds	Total No. of family members	No. of House-holds	Total No. of family members	No. of House-holds	Total No. of family members	No. of House-holds	Total No. of family members	No. of House-holds	Total No. of family members	No. of House-holds	Total No. of family members	No. of House-holds	Total No. of family members	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
69	151	379	..	..	12	39	37	168	15	117	5	55	..	..	..	..	

Furniture and household goods

Simple furniture is used. Charpoy or *khat* is common in every household and is made of ordinary stuff like bamboo and thin *ban* rope which is locally made by twisting *bhaber* grass. The frame is made by the village carpenter. Every member of the household sleeps on charpoy. Besides charpoy, small stools and *pidhis* are used. These are made by the village carpenter. Other items of household goods used are *asans*, chairs and tables. *Asans* are made of palm leaves brought from Nahan and Naraingarh. The village Lumberdar possesses better furniture, teapoy and easy chairs. He



Kuppa of Camel skin

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

also owns a Radio (battery set) and all the inhabitants residing in Dhidha *bas* listen to the variety programmes.

Households possess one or two tiny kerosene lamps. Few also use hurricane lanterns. The sight of a *hukka* and pipe and a *chilam* is common. Bicycle, hand fans, *chakki*, *charkha*, *chatai* and *kuppa* are also seen. Ten households own sewing machines and four have chaff-cutters. Four households possess licenced guns for protecting the crops from wild animals. Few households also possess *ukhal* and *musal* for husking paddy. *Ukhal* is made of stone or *khair* wood adorned with rough carvings on it. *Musal* is made of wood with iron rings at both the ends.

Kuthala and paichhi

The grains are stored in earthen-ware known as *kuthala*. This is a rectangular or a circular box of varying dimensions, made of clay and grass. It has got a small hole at the top wherefrom the grains are put in. This is covered with lid. Some households also store their grains in *paichhis*—a vessel made of bamboo strips. It is plastered from outside and inside with mud and cowdung. *Paichhi* is not made in the village but is purchased from nearby villages. *Paichhi* and *kuthala* have the capacity of holding five to seven maunds of grains or even more. The average life of a *paichhi* is twelve years whereas *kuthala* made of clay by the people themselves lasts longer. *Kuthala* has an advantage over the *Paichhi*, because rats cannot get into it and destroy the grains.

TABLE NO. 6

Possession of Furniture

Caste	Bed- stead (Palang)	Khatia	Chair	Table	Mirror	Bench	Piddi	Wall shelf	Sewing Machine	Hurricane Lantern	Bicycle	Radio Set
1	2	3	4	5	6	7	8	9	10	11	12	13
Rajput . .	1	21	1	1	21	..	8	2	1	9	2	1
Koli . .	..	27	..	3	27	..	24	4	4	15	5	..
Brahman . .	..	1	1	1	1	..	..	..	..	1	..	..
Badhi . .	..	2	1	1	2	..	1	1	1	2	1	..
Lohar . .	..	4	..	..	4	..	3	..	..	3	..	..
Veish . .	..	2	..	..	2	1	1	1	1	1	1	..
Gujjar . .	..	3	..	..	3	..	1	..	..	..	..	..
Muslim-Rajput . .	..	9	..	2	9	..	4	1	1	8	1	..

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

Utensils

Usual types of utensils and earthen-ware are in use and their names are also not different from those prevalent in the adjoining plains. Thus *prat*, *lota*, *karchhi*, *patila*, *chamach*, *glass*, *kauli*, *balti* are the common metallic utensils used by an average household. Among earthen-ware, *gharas*, *handiyas* and *thulas* are commonly found in almost every household. The metal-ware are purchased either at Nahan or Sadhaura or Naraingarh and earthen-ware are fashioned by the local Kumhar called *parjapat*. A *ghara* costs about 0.50 nP. and a *handiya* about 0.37. *Ghara* is used for fetching and storing water and *handiya* may be used for cooking *dal* or boiling milk or for preparing curds and churning the curds for preparing butter.

Muslim families also use utensils made of aluminium. In the house of village Lumberdar, one finds cups and plates.

Kalai—Tinning of metallic utensils is done by households whenever a *kalaiwala* visits the village.

Dress

Villagers dress up like their brethren in Punjab plains. There is no distinction in dress between what the rich or the poor wear.

MEN'S DRESS

Pugree—A turban about seven yards long. Young boys do not wear it.

Kamiz or Kurta—A shirt with sleeves, collars and a pocket.

Pyjama—Made of white or stripped cotton cloth.

Kachha—An underwear made of stripped or black cloth. Young boys are very fond of *kachha* and wear it during summer.

Sweater—It is knitted by village women out of wool purchased from Nahan.

Pants—A few young boys wear khaki shorts or pants.

Coats—A woollen or a thick cotton coat with open neck is used during winter. This is of coarse cloth.

Khes—During winter, people also wrap *khes* a thick cotton sheet around them.

Shoes—Elderly people put on *juti* made of leather whereas young men and boys use ready made shoes purchased from Nahan.

WOMEN'S DRESS

Duppata or Chunni—Colourful *duppatas* are worn by all throughout the year.

Kamiz—A shirt with collars and sleeves long enough to reach the knees. *Kamiz* has buttons in the front or on the back. Sometimes *kamiz* is made without collars and of different designs. Printed cotton cloth is preferred.

Salwar—Is very popular. Usually, it is made of black, grey or dark colour which may not get dirty soon.

Sweater—Machine made *suti* sweaters are worn during winter. When it gets cold, they are also seen wrapped in *khes* inside their houses.

Rebda or Churidar Pyjama—Old women use tight *pyjamas*, made of thick cotton cloth which may be black or dark grey or brown in colour.

Shoes—Rubber as well as leather slippers are used. Young girls of marriageable age use sandals purchased from Nahan.

The clothes are stitched by the women of Moginand in some households. They are also stitched by tailors at Nahan. Tailoring by village women adds a little to their income. During marriages there is no change in the dress, but the cloth used is of some superior quality. Sometimes, silk clothes are worn by women on such occasions.

Ornaments

Every household possesses a fair variety of ornaments, partly as a matter of tradition and partly as a result of the differences in social as well as economic status. The women of *swaran* caste use gold and silver ornaments whereas those belonging to the lower classes use silver and brass ornaments. "History of Sirmur" speaks of Kolis that they do not wear ornaments made of gold as wearing of these had been prohibited by the *swaran* caste. This custom is fast changing. In the present age, the economic factor is the only deciding factor for the use of costly ornaments and the views expressed by Kanwar Ranzor Singh in the "History of Sirmur" do not cover the present times.

Some of the young girls of *swaran* caste and better off families use bangles, shining brass *churris*, rings and other inexpensive ornaments. The traditional ornaments which are

quite heavy, are not in use because pedlars have started reaching these houses. These are used rarely by the old women. Old ornaments are giving way to the new and modern types of light ornaments.

There is no goldsmith in the village and villagers have to go to Nahan or Naraingarh for getting jewellery. The ornaments are purchased ready-made against cash payment. Sometimes the villagers go to the market and get their old ornaments changed with modern ornaments by paying some cash money in transaction.

ORNAMENTS FOR THE HEAD

Chak:—Is made of 60-150 grams of silver, locally made near Nahan. The other ornaments for the head are *saggi*, *jhoomer* and *tikka*.

Sui:—These are silver or gold hair pins.

ORNAMENTS FOR THE EAR

Lurka:—Most popular ornament used as ear-ring. In the plains this is known as *kantey*. Usually these are made of silver and weigh about 20 grams. Richer families use gold *lurkas*.

Tops:—A small and light flower or star-shaped ornament made of silver or gold. Sometimes stones are studded and it weighs about five grams.

Balis:—A round ear-ring, studded with stones and made of silver weighing from 15 to 25 grams and is usually worn on special occasion like marriage. Few women have golden *balis*. Other ornaments are, *jhoomka* and *dandiyan*.

ORNAMENTS FOR THE NOSE

Tilli:—Is the smallest ornament used by almost all married women. It weighs about a gram and is made of silver or gold. *Koka* is a bit bigger than *tilli* and is also used.

Laung:—Is bigger than *tilli*, studded with multicoloured stones and weighs about 5 grams. Its use is not so common as was a decade ago.

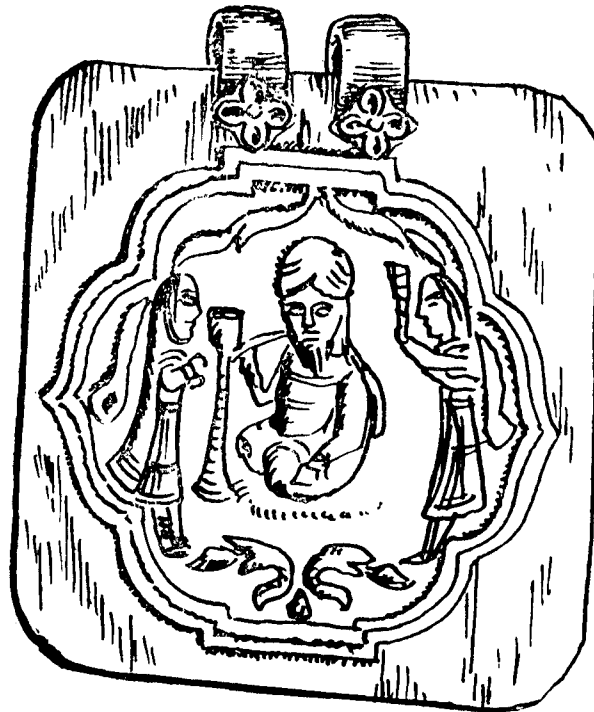
Nath:—Is a big golden nose ring held by a chain attached to the hair by a hook to relieve the strain on the nose. It is set with stones. Other ornaments used are *fooli* and *bulak*.

ORNAMENTS FOR THE NECK

Kanthi:—Is a small necklace of gold or silver fitting quite close to the neck, weighs 25 grams. Sometimes it is studded with stones.

Har:—It is a heavy silver necklace consisting of large number of chains with small pieces of silver. It weighs about 300 to 400 grams. A favourite ornament with old women.

Hansli:—A heavy silver ornament, thick in the middle and *kara* like. It weighs about 400 grams and is out of fashion now. Other ornaments are known as *chandan har* and *tabit*.



Taweez



Food and drinks

The staple food of the people is maize, wheat and pulses. Maize is the favourite and most liked diet and is taken throughout the year. Maize and wheat are first ground into flour by small *chakkis* in the households and also in the *gharat*.

Maize or wheat bread is taken with *sarson-ka-saag* or pulses. *Urad*, *masoor*, *moong*, *arhar* and *chana* are grown locally. Pulses are boiled and fried in vegetable *ghee*.

Sattu:—Sattu made of boiled and dried maize is another diet which is taken most of the year, with *lassi* and salt or *shakkar*. Generally it is taken with *lassi*.

Special dishes:—These are *halva*, *puri*, *kheer* and *khichdi*. On ceremonial occasions like marriages, rice with *shakkar* and *ghee* are also served.

Fruits:—Fruits are not generally taken. As the village lies on the motorable road, fruits are seldom brought from Nahan and from big nearby orchards. The orchards—*Bikram Bagh* and *Amrud-ka-Bagh* sell fruits cheaply. Sometimes a *chhabri wala* also comes around with a variety of fruits in his *chhabri* which are purchased by the people in exchange for grains. Fruits purchased are oranges, guavas, bananas and water-melons.

Tea:—Tea is also taken by all households at least once a day. Children are given milk.

Alcohol:—Very few take wine which is country liquor purchased from Nahan.

Meat:—Goat's meat is greatly relished. Meat of wild animals like *ghural*, *kakkar* and the jungle fowl is also relished. Fish is taken rarely.

Fats:—As for fats, vegetable *ghee* and mustard oil are used for preparing the daily food. Pure *ghee* is seldom used.

The diet taken by the people of the village is unbalanced.

People take their meals thrice a day except the Bania who takes two meals a day. All households are non-vegetarian. Food habits of the people are given in table Nos. 7, 8 and 9 for three different castes. These show the quantities of grains consumed by each individual. Table Nos. 10 and 11 show their sugar and tea taking habits co-related with their monthly income.

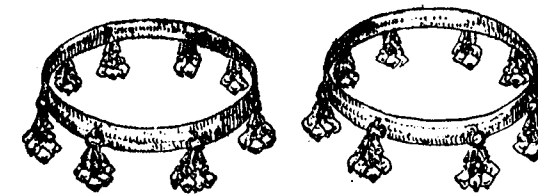


Hansli

ORNAMENTS FOR THE WRIST

Kangan:—Is a thick *kara* made of silver. Sometimes flower carvings are made.

Chalbala:—A flexible golden bracelet to which small round golden pieces are studded in small plates. Weighs 40 grams. This ornament is also made of silver.



Chalbale

Churri:—A golden or silver bangle having different designs on the outer side. Other ornaments worn are *bajoo band* and *gharichurri*.

ORNAMENTS FOR THE FINGERS

Chhap (ring):—Is made of gold or silver and weighs about 6 to 10 grams. Sometimes it is studded with a coloured stone. It is used by women and by men-folk, as well. *Chhalle* and *arsi* are also worn by women.

ORNAMENTS FOR THE ANKLES

Pajeb:—A silver ornament made for the ankles and weighs about 100 grams.

Shakuntla chain:—A silver chain tied round the ankles and studded with silver hollow pieces.

Hazardana:—It is another type of silver chain to which are studded many silver hollow pieces which jingle when one walks. Newly married women like this ornament very much.

ORNAMENTS FOR THE TOES

Bichua:—A small silver ring worn on the first toe.

TABLE No. 7
Food Habit—Rajputs

Sl. No.	Sex	Age	Approximate quantity of wheat or maize consumed			Quantity of rice if consumed (one time)	Quantity of dal consumed	Quantity of milk consumed	Any other substance consumed
			M	N	E				
1	2	3	4	5	6	7	8	9	10
1	M	70	200 gms.	300 gms.	300 gms.	320 gms.	50 gms.	200 gms.	<i>Sattu</i> , meat and vegetable are also taken besides staple food.
2	F	65	200	300	300	320	50	200	
3	M	35	200	350	350	400	50	200	
4	F	30	200	300	300	400	50	200	
5	F	14	150	200	200	250	50	200	Tea & <i>lassi</i> also form an intake besides vegetables.
6	M	12	100	150	150	250	50	200	
7	M	10	100	150	150	160	20	200	
8	M	8	50	100—150	100—150	160	20	200	
9	M	6	50	100	100	120	20	300	
10	M	4	25	50	50	50	20	500	

M—Morning.

N—Noon.

E—Evening.

TABLE No. 8
Food Habit—Muslim Rajputs

Sl. No.	Sex	Age	Approximate quantity of wheat or maize consumed			Quantity of rice if consumed (one time)	Quantity of dal consumed	Quantity of milk consumed	Any other substance consumed
			M	N	E				
1	2	3	4	5	6	7	8	9	10
1	M	19	200 gms.	300—400 gms.	350 gms.	320 gms.	50 gms.	100 gms.	<i>Sattu</i> , meat, fish and vegetables are also consumed.
2	M	17	200	300—400	350	320	50	100	
3	F	40	200	300—400	350	300	50	100	

TABLE No. 9
Food Habit—Badhis

Sl. No.	Sex	Age	Approximate quantity of wheat or maize consumed			Quantity of rice if consumed (one time)	Quantity of dal consumed	Quantity of milk consumed	Any other substance consumed
			M	N	E				
1	2	3	4	5	6	7	8	9	10
1	M	62	200 gms.	400 gms.	400 gms.	320 gms.	50 gms.	100 gms.	Tea and <i>lassi</i> taken as one of the drinks.
2	F	52	200	400	400	320	50	100	
3	M	26	150	400	400	400	50	100	<i>Sattu</i> is also consumed during summer and meat is taken rarely.
4	F	21	150	400	400	320	50	100	
5	M	17	150	400	400	320	50	100	

TABLE No. 10
Food Habit (Sugar)

Caste	No. of households taking sugar with monthly income of					
	Above Rs. 150	Rs. 101—150	Rs. 76—100	Rs. 51—75	Rs. 26—50	Rs. 25 or less
1	2	3	4	5	6	7
Rajput	..	2	3	8	7	1
Koli	1	1	..	10	12	3
Brahman	1	..	..	..	..	..
Badhi	..	..	1	1	..	..
Lohar	..	..	..	1	3	..
Vaish	..	..	..	1	1	..
Gujjar	..	..	..	1	2	..
Muslim-Rajput	..	1	1	3	2	2

TABLE No. 11
Food Habit (Tea)

Caste	No. of households taking tea with monthly income of					
	Above Rs. 150	Rs. 101—150	Rs. 76—100	Rs. 51—75	Rs. 26—50	Rs. 25 or less
1	2	3	4	5	6	7
Rajput	..	2	3	8	7	1
Koli	1	1	..	10	12	3
Brahman	1	..	..	..	..	..
Badhi	..	..	1	1	..	..
Lohar	..	..	..	1	3	..
Vaish	..	..	..	1	1	..
Gujjar	..	..	..	1	2	..
Muslim-Rajput	..	1	1	3	2	2

Birth customs

Taboos during pregnancy—A pregnant woman does not work in the fields, nor does she fetch water from the streams or brings fodder or fuel from the forest. In the advanced stage of pregnancy, she is not supposed to go near cremation ground, or streams. Precautions are taken lest miscarriage take place. She is given rich food like *khir* and *halva*. In the seventh and ninth months, *puja* is performed by the expectant mother to avert any miscarriage and prayers are held for the birth of a son. Goat sacrifice used to be made at the Bala Sundri Devi temple at Trilokpur, but not now. Offerings in the shape of cash and kind are made to the Devi.

Delivery—The delivery takes place in the room not used for sleeping by other members of the household. There is no qualified *dai*. An old experienced woman is brought in to

help. Often old Koli women conduct the child birth. She is paid Rs. 1.25 to Rs. 5.00 on this occasion.

Kundli—At birth, the time is noted which helps the *pandit* to prepare the *kundli*.

Food after child birth—The mother is not given much water to drink, and whatever is given is first boiled with *ajwain*. Over-cooked rice is given after about 10 hours of the delivery. Milk and dry dates are boiled together and this milk is then given to the mother. Dry ginger, almonds, raisins and *ajwain* are cooked in *ghee* with a little water and mixed with *khand*. This is called *chhuani* and is nourishing for the mother. After a few days, *halva* prepared with pure *desi ghee* is given and lot of *ghee* is given with *khichri*. In short the mother is to take as much *ghee* as she can digest and the household can afford to give her.

Generally after child birth, a mother takes about 5 to 10 seers of *ghee* in one form or the other. The mother is also fed on *pinnis* a preparation of wheat flour fried in *ghee* and sweetened with sugar. Dry fruits and certain ayurvedic medicines like *pathani lodh*, *kamar-kas* are added and small *laddoos* are prepared; which are taken with milk in the morning and evening.

Date of purification—The period of purification varies but as a matter of custom this is held on odd days. Among Rajputs, it is observed either on the 11th or 13th day but in case of Kolis it is held on the 9th or 11th day. *Havan* is performed to purify the room. The room is again white-washed and cleaned. Brahmans and some of the old orthodox people do not take food or drink water in the house of the family where birth takes place till purification ceremony. Some of the Rajput families do not worship family Devta till the day of purification. The *pandit* prepares the child's horoscope on the seventh, ninth or any good day before the twentieth day, after child birth. He is given some grains and Rs. 1.25. A name is given to the child.

Nalwa cutting and other rituals—The *nalwa*—umbilical cord—is buried in a place after it has been taken out by the woman attending the mother. Sometimes a part of it is put into a silver case and tied round the child's neck before the child is brought out of the house. The loss of *nalwa* is considered to have evil effect on the long life and prosperity of the child and the mother. Clothes are preserved in which the child is wrapped for the first time. In some families of Rajputs, the mother shows them to her son on the occasion of his marriage and reminds the groom of his obligation to her.

Teeth-omen—If a child cuts upper teeth first, then it is a bad omen for the maternal uncle. The uncle of the child gives some clothes to the child. The child's cutting his teeth in the tenth month is considered a good omen.

Other taboos—The child is taken out of the house on a lucky day and usually when he is three months old. Black threads or pieces of stone or metal charmed with *mantras* are tied round the legs or fore-arms to keep away evil spirits. Sometimes the image of moon or sun or any other deity is carved on a piece of silver and tied round the neck of the child.

If a woman loses her children constantly the *pandit* is consulted. A *havan* is performed and he advises the family to take precautions against evil spirits.

Boring of nose and ears—The custom of piercing the nose or ear lobes of a male child is not in vogue now-a-days but in the case of girls, it is essential and is done before she is two or three years old. In ages gone by some men used to wear ear rings—ear lobes bored when they were young.

Mundan Sanskar—The first hair-cutting ceremony of the boy takes place in odd years, either in the 1st, 3rd, 5th or 7th year. Among Rajputs this occupies a significant place. The hair are cut at Trilokpur and offered to the Devi. The family goes to the temple where a ceremony is performed by the *pandit*. In the past, goats were slain. This has been stopped and has been replaced by offerings of coconuts. *Puja* takes place and the family members offer grains and money to the Devi. On return a grand *dharm* is held at the house. The hair are kept with the Devi at the temple and if for one reason or the other, the family is unable to visit the temple and perform the hair cutting ceremony then the ceremony is performed at home. The hair or *kes* tied in a piece of cloth are left at the temple alongwith some offerings. Kolis perform this ceremony at their houses with the help of a *pandit* who is given some *dan dakshana* and grains. The customs resemble those of the higher castes.

Janeo—Rajputs are bound to wear the *janeo* but this practice is also vanishing. When a boy puts on the *janeo*, *puja* is offered to Ganesh, a coconut is offered as a substitute for animal sacrifice and the boy takes the holy bath amidst the chanting of *mantras*. The boy accompanies the priest for begging alms which are given by the mother and other women of the village. After performing certain *puja*, *janeo* is worn by the boy. These *mantras* revolve round the religious principles of purification of life. This ceremony is held either when the boy is very young between the age of 8—14 years or at the time of marriage. There may be another Brahman boy also who is asked to join and who takes the *janeo*. This is a pious act. The companions become *dharam bhais*. This ceremony is held in the village or sometimes at the temple of Trilokpur. This ceremony is not observed by Kolis.

Hakika or Khatna—In the case of Muslim-Rajputs, a child is given a suitable name after three months by any member of the household. They also observe the ceremony of circumcision called *hakika* or *khatna* which is performed at the early age of the child. A local *nai* or barber who is perfect in the art, is called to perform this ceremony, after selecting an auspicious day. If the services of *nai* could not be utilized due to one reason or the other, an elderly person of the community performs this ceremony. *Nai* is paid Rs. 2.50 for the service. A grand feast is arranged to which all the relatives and people of the community are invited. Better off families invite relatives and about 400 guests are given a feast. Hindus also participate, for whom a separate kitchen is run. The guests give money to the parents of the child as a gift. Meat forms the main dish. The women of this community sing and dance till mid-night.

Marriage

Marriage—Marriage in a village is colourful and is always celebrated with music and laughter. Both Hindus and Muslims follow the customs as are prevailing in the plains.

Negotiations before marriage—Among Hindus horoscopes of the boy and girl are consulted and neither should have been born in the *mangal ras*, the house of Mars and if one of them is, one is sure to die early. Neither they should be related nor the girl should belong to the same *gotra* as the boy. Before going into this engagement, the conduct of the boy, his family means, education, age, general reputation and his personality are taken into consideration. On the girl's side, she should be well versed in domestic affairs, beautiful, youthful and healthy, and be of the same social status more or less.

Betrothal—Betrothal takes place at an early age. The initiative is taken by the boy's side. The parents of the boy send a seer of *ghee* and a lump of sugar to the girl's parents on an auspicious day which should not take place in the month of Pausa after avoiding Tuesday and Saturday. On this day the boy's relatives and girl's parents sit together and *puja* of Ganesh is performed in the girl's house. After this brief ceremony, the girl's father gives his consent to the engagement before all present which creates a kind of new relationship. The girl's parents also give one rupee and a *kamiz* and *pyjama* to the boy. Once the betrothal contract is final, it is not

normally broken and is irrevokable except for certain definite causes. The parents exchange sweets, clothes and some money and in the case of few families even ornaments for ears and wrists are given to the girl but are returned at the time of marriage, to be displayed alongwith other items of dowry to be given to the bride.

Preparation before marriage—Among Hindus, the *pandit* fixes a day for the wedding. The *Pandit* fixes a day for the wedding. Women sing marriage songs and *puja* of Ganesh is performed. Good food is served to large number of relatives at the house of the bride and the bridegroom. *Mehndi* is applied to the bride and bridegroom's hands and feet. *Sehra* is tied to the turban of the bridegroom after it is first offered to the family deity. Before the bridegroom leaves for the bride's house the women sing and wish him well.

Barat—At the auspicious moment, the *dul-lah* leaves his house. A party of about 100 persons forms the *barat*. This includes his father, brothers, maternal uncle(s) and near relatives and friends. But the *barat* is limited if the bride's house is more than 10 or 15 miles off.

Rath—Some families engage *rath*, a decorated bullock-cart, for the bridegroom. *Rath* is taken on hire from Dera in the Punjab. This *rath* is beautifully decorated and consists of two parts—*kaltali* and *bangla* which are linked by hook. One person sits on *kaltali* while the groom alongwith a couple of children sits in *bangla* over which a colourful cloth is spread as *jhaman*. This cart is driven by a pair of bullocks. Each has a *jhool* over it in winter. The bullocks are given fanciful names like *nila-ghora* and *lal-jori*. For safety, brakes or *talavi* and *panjorian* are provided in the *rath* for controlling wheels. The *rath* is engaged for the whole marriage and the owner is given Rs. 20/- to 40/-. Besides food, 1½ seers of *ghee* and rich fodder for the bullocks are also given. *Rath* is followed by three or four bullock carts which carry the members of the *barat*. Some medium class families also engage a few *behli*s. A *behli* is lighter than the *rath*, less graceful, and runs on two wheels. It is also drawn by a pair of bullocks. The charges for a *behli* are less than that of a *rath*. The *barat* is received by the elite of the bride's village and stationed either at the *baratghar* or some houses specially requisitioned for the purpose.

Vedi—*Vedi* is a well decorated *mandap* or any place where marriage is performed. At an auspicious time, the *purohit* conducts *puja* of *Ganesh* and Vedic *mantras* are recited. The couple is made to perform *puja* according to the Hindu Vedic rites and to circle around the sacred fire seven times. All these ceremonies take in about three hours and are held inside a *vedi*. On the third day the marriage party with the bride returns to the house of the bridegroom. The couple is welcomed by the women of the village who worship them before entering the house to ward off evil spirits which might have accompanied them.

Feast—In the bride's house, the marriage party is entertained to a community feast and dinner known as *dham* and includes boiled rice, *shakkar*, pulses and vegetables. The meals are served on *pattals*. In the house of the bride when the *barat* is just to start eating dinner some women on the bride's side sing special songs enjoying upon the *barat* to give appropriate replies without which they should not eat the food served to them. This is called *pattal bandhna*. The marriage party does not start eating the food unless a senior man among the *barat* replies to the sometimes naughty songs of the women. This is called *pattal kholna* in local dialect. It is a battle of wits. The party then starts taking food after this *bandhna* and *kholna*. There is an old man in the village named Kalu Ram who has a mastery over very long verses of *pattal kholna* given in Appendix II.

Muklava—*Muklava* is held after a stay of a few days and the girl returns to her father's house along with her husband and the latter returns to his house immediately. The husband again goes after about three months to bring back his bride. Routine presents are given to them.

Betrothal among Muslim Rajputs—Among Muslim-Rajput families, betrothal is *mangni* or *sagai*. The negotiations start from the girl's side. If the boy and girl fall in love, the boy approaches the parents of the girl through his friends or relatives. The relatives of the girl visit the boy's home on an auspicious day and if they approve of the boy, girl's party give sweets to the boy and some money to each relative which may range from eight annas to one rupee. The party is entertained and receives some ornaments and a ring known as *toom* for the girl. During night, women of the village gather and pass the night in merry-

making by singing and dancing. They are given *gur* or sugar. As almost all families of Muslim-Rajputs are of the same status, their expenditure on customs does not vary. Before marriage the boy's father also visits the girl's house and gives her clothes.

Wedding customs among Muslim Rajputs—Muslim marriage customs are different from those of Hindu families. Consanguineous marriages are very common in this community and they are at liberty to marry a girl of their choice, though no case of consanguinity was found in the village at the time of survey. After the confirmation of *mangni*, an auspicious day is fixed by the *mullah* for the marriage which is generally held when the girl attains the age of puberty. On this day, the *barat* starts for the house of the girl and girl's parents make all suitable and comfortable arrangements for boarding and lodging of the *barat* which stays for two nights. The *barat* is served with good food and meat.

Tikka—Before the *barat* leaves, the groom's father entertains his relatives and villagers to a feast. They make presents—a traditional custom—by giving 1 to 5 rupees. This is *tikka lagana* or *newta* and is given by each family. A few families give cloth. *Newta* is always noted in a paper or *bahi*. This ceremony is also prevalent among Hindus.

Nikah—*Nikah* is a simple ceremony and the *mullah* whispers in the ears of the couple while feasting at the bride's house.

Bansra—One more ceremony *bansra* is celebrated in the bride's house in which the groom is taken to the bride's room where he is entertained lavishly to sweets. The rest of the sweets are passed on to the young boys and girls from bride's side who follow the groom around.

The marriage is performed according to Islamic rites. *Muklava* is held during the first or the third years.

Dowry—Parents of the bride give their daughters and sons-in-law household goods, but the dowry is small. Clothes, kitchen utensils, ornaments, one small bedding with a cot and a tin box form the dowry. Some rich families even go to the extent of giving cattle in the dowry called *godan* for which a special brief *puja* ceremony is held.

Jhajhra—*Jhajhra* form of marriage is not celebrated now-a-days. The bridegroom does not go to the bride's house. After betrothal, the

bride-groom's father or in his absence some near relative goes to bride's house with two or three friends taking a *nath*, some clothes and some ornaments. A *pandit* recites *mantras* at an auspicious moment and women sing wedding songs. Then *pandit* puts the *nath* in the bride's nose. *Gur* or *shakkar* is distributed among those present and next day the bride wearing red-dress follows the visitors to her husband's house along with a relative. An image of family deity is drawn on the wall. The couple sits in front of this, *dhoop* is burnt and sweets are given to bridegroom. He places these in the hands of bride and she eats them. She also offers sweets to bridegroom to eat. This completes the marriage. After this ceremony, dowry is given to the bride and feasts are arranged by both parties.

Divorce and re-marriage are allowed.

Child and intercaste marriage

Until recently child marriage was very common. But the present generation has gradually started realising shortcomings of child marriage. Intercaste marriage is generally not acceptable. Love marriage is an exception. In case of a love marriage, if the boy and the girl of different castes marry without the knowledge of their parents and community, the couple is outcasted from the *bradari*. But this appears to be a temporary phase and after some years, the couple is welcomed back to the family and they are given equal rights in the social sphere of the family as well in the community life. The idea behind cutting off all the connections with the couple is that the displeasure of the people of the same community and of the whole village. They are also afraid lest they may also be expelled from the *bradari*. This is known as *hukka pani bund karna* or *jaat se nikal dena*. When the feelings cool down, the couple is accepted back. In case the girl is of a low caste, the couple lives away from the family throughout their life as they are not accepted by the family or by the community at any time or stage. The couple ultimately merges into the community of the girl who welcomes them.

Death rites

Hindus observe death rites under directions of a Brahman. When the end draws near, the dying person is removed from the cot to the floor along with the bedding. A plaster of cow-dung is given. Spoonful of *gangajal* to which are added a few green leaves of *tulsi*

plant is administered to him. When even the *gangajal* does not go down the throat, then *panchratna* consisting of some little gold, *moonga*, silver and other precious stones, is put in his mouth. Sometimes a well-to-do person might give a cow in charity to a Brahman. "Gita" may also be recited for a peaceful end. After death, the eyelids are closed and the face is covered with a thin cloth. Next the body is bathed and wrapped in the shroud.

Death rites are performed by *pandas*. Death is swiftly followed by cremation. A bier is made quickly and the body is placed on it with a shroud. In some rich families, near relatives put *dushalas* on the dead body. On the way to the cremation ground the bier is placed down and *pinds* offered. At the cremation ground, a pyre is prepared of big logs of wood. A piece of sandal wood if available is also placed in the pyre. The pyre is rectangular with the body kept lying in the North-South direction. The sons and grandsons of the deceased get their heads shaved besides the pyre and the last *pinds* of the day are offered. Extra cloth covering the dead body except the shroud are given to the *panda*. After this, the pyre is lit by the chief mourner. *Ghee* is also poured on the pyre so that it may catch fire quickly. As soon as it is ablaze the chief mourner performs the *kapal kirya* which entails touching the skull thrice with a long bamboo stick which is then thrown away. After it, bits of sandal wood are thrown on the pyre. This is called *dah sanskar*. When it is complete, those who had accompanied the funeral procession go to the stream-side to bathe and wash their clothes and then return to their respective houses.

Dah sanskar is performed the same day and if death takes place in the evening or at night the funeral rites are postponed till next morning.

As a rule, no food is cooked in the house on the day of cremation. The cooked food is supplied by the neighbours or near relatives. The widow of the deceased puts on white clothes and removes all her jewellery and bangles and thence forward she would not put them on unless she prefers to remarry.

The period of mourning is from eleven to sixteen days. After the cremation, bones are collected either the next day or the third day. These bones are then taken to Hardwar for immersion in the Ganges. The rest of the ashes

of the pyre are washed into the stream. The chief mourner sleeps on the floor. Members of the family do not eat fried food nor do they take turmeric. Kolis complete the mourning on the *kirya* day. On *kirya*, Brahmans are fed and other relatives are invited to a meal. In well-to-do families, first death anniversary is commemorated by feeding and giving some clothes and utensils in charity. This is called *barsi* or *barkhi*. Similarly fourth death anniversary is called *chaubarshi* or *chaubarkhi* when again Brahmans are fed and clothes and utensils are given in charity. Thereafter, yearly *shradh* is performed when Brahmans are feasted for full fifteen days before *navratras* preceding the Dussehra.

Among Muslim-Rajputs, dead are buried. When a person is about to die he is laid on the cot facing towards North. Eyes and mouth are closed and limbs straightened. Hands are placed on the chest. A *maulvi* is immediately called upon who recites some verses from "Quran" at the bed side of the person breathing his last. The body is given bath by a *fakir* outside the house over two planks kept upon a small ditch. The deceased is placed on the bier known *janaza*, and the *maulvi* who is called to read verses from the "Quran", leads the funeral procession. He also reads the verses half way. The dead body is covered with 22 yds. long shroud. The *janaza* is a sort of wooden box and the body is placed in it. At the grave yard a grave is dug out by relatives

THE PEOPLE AND THEIR MATERIAL EQUIPMENTS

or friends for the dead and the verses are again recited by the *maulvi* after which the dead is lowered in it. The grave is dug in the *kabar* to mark the place of resting and also in commemoration of the deceased. The *maulvi* is given some grains and rupees 5/- or so.

On the third day, they recite verses from "Quran". This is called *taliyan* and the *maulvi* reads some verses over *illachidana* which is distributed later on. On the tenth day, the *maulvi* visits the mourner's home and breaks the period of mourning.

Superstitions about death—There are many superstitions on the point. If a woman dies during pregnancy or confinement, it is believed her soul is apt to cause misery to her relatives. One who dies while giving birth to a child, is much dreaded. *Shanti path* and *havans* are performed by Brahman for the peace of the departed soul. If a person dies unnatural death or suddenly the person is believed to become a ghost, certain ceremonies are performed to ward off the evil effects. If a person dies in *panchaks*, it is commonly believed to be the harbinger of another death in the family. To mitigate the evil effects, *panchak path* is performed by a Brahman, who is paid for that. If someone, more especially a Brahman dies on Sunday in *shukla paksh* i.e. during moonlit period he is believed to become a ghost and will haunt the village people. Recitation of some *mantras* at the cremation ground are arranged to tame the ghost.

3 Economy

Workers and Non-workers

LIKE other rural areas of the District, agriculture plays a vital role in the economy of people. Besides agriculture, some practise rural industries such as carpentry, blacksmithy, pottery and cotton carding. There are two shopkeepers. As agricultural land is insufficient, most of the young men prefer to work on roads. Out of the total population of 379 persons here are 214 workers in the village.

In all, there are 165 non-workers which include 82 males and 83 females. Out of the figure of 165 non-workers, 145 are between

the age group of 0—14, three are either sixty years or more and the rest are dependent upon their families. Age and classification of the workers in the village is given in table No. 13.

This table is in respect of the broad age-groups engaged in cultivation, industry, and business only. Out of 214 workers, 101 men and 77 women are engaged in agriculture. 2 males in business and 13 men and 2 women in industry. Persons in age-group of 15—59 form the major portion of workers and there are 169 men and 97 women in it. Out of total workers of 214, 12 boys and 10 girls are also engaged in agriculture work along with other adult persons.

TABLE NO. 12
Workers and Non-workers by sex and broadage Groups

Age Group 1	Total Population			Workers			Non-Workers		
	P 2	M 3	F 4	P 5	M 6	F 7	P 8	M 9	F 10
All ages . . .	379	210	169	214	128	86	165	82	83
0—14 . . .	167	87	80	22	12	10	145	75	70
15—34 . . .	98	55	43	86	48	38	12	7	5
35—59 . . .	88	49	39	83	49	34	5	..	5
60 & Over . . .	26	19	7	23	19	4	3	..	3

TABLE NO. 13
Classification of Workers

Age Group 1	Total workers			Workers engaged in					
	P 2	M 3	F 4	Household Industry		Household Business		Household Cultivation	
				M 5	F 6	M 7	F 8	M 9	F 10
All ages . . .	214	128	86	13	2	2	..	101	77
0—14 . . .	22	12	10	..	..	..	..	11	9
15—34 . . .	86	48	38	5	1	..	..	37	34
35—59 . . .	83	49	34	3	1	2	..	39	30
60 & Over . . .	23	19	4	5	..	..	..	14	4

Reasons for 165 persons included under non-workers are given in Table No. 14 which is classified by age-group and nature of activity. The table reveals that out of the 165 non-workers none falls under the head retired persons, beggars or persons seeking employment. 102 are infants, 44 are school going children and 11 persons (females) above the age of 15 years are engaged in household duties exclusively.

Before we discuss each factor which adds to the economy of people, it would be worthwhile to find the different occupations of the people. Table No. 15 shows the total workers classified by occupation and in broad-age groups.

178 persons of all ages are engaged in agriculture, with 15 in industry, 14 in labour, 2 in business and 5 in service.

TABLE NO. 14

Classification of Non-workers

Age Groups	Total Non-workers			Full time Students or Children attending school		Persons engaged only in Household duties		Dependents, infants and children not attending school and persons permanently disabled		Retired persons not employed again rentiers, persons living on agricultural or non-agricultural royalty rent or dividend or other persons of dependent means	
	P	M	F	M	F	M	F	M	F	M	F
All ages	165	82	83	34	10	..	11	48	62	..	..
0-14	145	75	70	33	10	..	..	42	60	..	..
15-34	12	7	5	1	..	..	5	8	..	..	..
35-59	5	..	6	..	..	..	4	..	1	..	..
60 & Over	3	..	3	..	..	..	2	..	1	..	..

TABLE NO. 15
Workers by Occupation

Age Group	Agriculture			Industry			Labour			Business			Service		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All ages	178	101	77	15	13	2	14	8	8	2	2	..	5	4	1
0-14	20	11	9	..	..	..	2	1	1	..	..	..	..	..	..
15-34	71	37	34	6	5	1	5	3	2	..	..	..	4	3	1
35-59	69	39	30	4	3	1	7	4	3	2	2	..	1	1	..
60 & Over	18	14	4	5	5	..	..	..	..	..	..	..	..	..	..

Agriculture

Out of total area of 911 acres, 205 are under the plough. A few acres of cultivable lands are owned by Rajputs and Muslim-Rajputs and the rest of the land belongs to Rani Kalandi Devi.

There has been a steady increase in the land under plough during the last 10 years. It is due to ploughing of barren lands. Grants of *nautor* have not taken place. The reason put forward by the Revenue authorities is that there are two types of land around the village. One type of land is forest area and the second type is the land already under the plough. However, the barren land is gradually being brought under cultivation. During the last five years, there were only two such cases. One instance was found in upper Moginand and the second in Lower Moginand. The new area brought under cultivation was 14 and 5 *bighas*, respectively. These pieces of land belonged to Rani Kalandi Devi and were acquired on *batai* system. The produce of these plots is not upto the average yield.

Out of 69 households, 54 households are engaged in agriculture. The table below gives the number of house-holds, caste-wise engaged in agriculture:—

Caste	No. of Households
Rajput	16
Koli	23
Brahman	—
Vaish	—
Gujjar	3
Muslim-Rajput	7
Badhi	1
Lohar	4
Total	54

The statements below show the extent to which various castes of the village population are dependent on agriculture for their livelihood:—

Wholly dependent on agriculture	Families	No. of persons
Rajput	5	19
Koli	2	9
Gujjar	2	3
Muslim-Rajput	2	11
Total	11	42

Partially dependent on Agriculture	Families	No. of persons
Rajput	11	87
Koli	21	131
Badhi	1	10
Lohar	4	13
Gujjar	1	8
Muslim-Rajput	5	35
Total	43	284

Independent of Agriculture	Families	No. of person
Rajput	5	24
Koli	4	10
Vaish	2	6
Brahman	1	4
Badhi	1	4
Muslim-Rajput	2	5
Total	15	53

The tables show the number of families, caste-wise with their population who are either owners or tenants:—

Owners	No. of Families	Persons
Rajput	4	26
Koli	1	3
Gujjar	..	..
Badhi	..	..
Lohar	..	..
Brahman	..	..
Vaish	..	..
Muslim-Rajput	3	22
Total	8	51

Tenants	No. of Families	Persons
Rajput	12	80
Koli	22	137
Badhi	1	10
Lohar	4	13
Gujjar	3	11
Vaish	..	..
Muslim-Rajput	4	24
Total	46	275

Only eight families are actual owners of the land, others have taken land on *batai* from Rani Kalandi Devi. In Table No. 16 the possession of land holdings by different castes have been classified. There is no government land under plough in the village.

TABLE No. 16

Households owning or possessing land or have given out land to others for cultivation

Caste	Nature of Interest on Land	Number of Households and extent of land									
		No Land	5 cents & below	5-10 cents	10 to 20 cents	21 to 50 cents	50 cents to 1 acre	1 to 2.4 acres	2.5 to 4.9 acres	5 to 10 acres	10 acres & above
1	2	3	4	5	6	7	8	9	10	11	12
Rajput	1. Land Owned	4	..	..	..	..	1	2	1	..	..
	2. Land held from private persons or institutions	..	..	..	..	..	6	4	2	..	..
	3. Land given out to private persons or institutions	..	..	..	..	..	..	1	1	..	..
Koli	1. Land Owned	5	..	..	..	..	..	1	..	..	..
	2. Land held from private persons or institutions	..	..	..	..	5	8	6	3	..	..
	3. Land given out to private persons or institutions	..	..	..	..	..	..	1	..	..	..
Brahman	1. Land Owned	1	..	..	..	..	..	..	..	..	..
	2. Land held from private persons or institutions	..	..	..	..	..	..	..	..	..	..
	3. Land given out to private persons or institutions	..	..	..	..	..	..	..	..	..	..
Badhi	1. Land Owned	1	..	..	..	..	..	..	..	..	..
	2. Land held from private persons or institutions	..	..	..	..	..	1	..	..	..	..
	3. Land given out to private persons or institutions	..	..	..	..	..	..	..	..	..	..
Vaish	1. Land Owned	2	..	..	..	..	..	..	..	..	..
	2. Land held from private persons or institutions	..	..	..	..	..	..	..	..	..	..
	3. Land given out to private persons or institutions	..	..	..	..	..	..	..	..	..	..
Gujjar	1. Land Owned	..	..	..	..	..	..	..	..	..	..
	2. Land held from private persons or institutions	..	..	..	..	..	2	1	..	..	..
	3. Land given out to private persons or institutions	..	..	..	..	..	..	..	..	..	..
Lohar	1. Land Owned	..	..	..	..	..	..	..	..	..	..
	2. Land held from private persons or institutions	..	..	..	..	..	3	..	1	..	..
	3. Land given out to private persons or institutions	..	..	..	..	..	..	..	..	..	..
Muslim-Rajputs	1. Land Owned	2	..	..	..	..	..	..	..	..	..
	2. Land held from private persons or institutions	..	..	..	..	..	2	..	2	1	..
	3. Land given out to private persons or institutions	..	..	..	..	..	1	..	..	..	..

Tenants

The tenants of Rani Kalandi Devi cultivate land on *batai* system. In the past, under this system separate small plots were put to auction by the agent of the Rani and the highest bidder used to acquire these plots to cultivate for a year. Tenants used to pay one third of the total produce to the owner and collection was made by the village Lumberdar. The actual tillers of the land were affected by this system which had resulted in low produce. The result was that tenants never cared to improve the land by terracing or providing irrigation facilities because there was the constant apprehension of ejection or the land passing on to the other tenant who might offer a higher bid.

But now with the introduction of H.P. Abolition of Zamindari and Big Landed Estates Act, the position has changed a bit in favour of the tenants. The rate of *batai* system to be paid to the owner in the first instance has been reduced from one-third to one-fourth of the total land produce. The tenants do not pay any land revenue which is paid by the owner. The crops are collected at the tenant's farm from where it is removed by the Lumberdar and taken to the landlord's house. The Lumberdar receives one seer of produce against one maund from the owner. The tenants have now stopped paying *batai* to the owner from *kharif* 1962, because they are being declared owners of the respective holdings under their control. The change of ownership would now bring about a change in the economic life of the people. They would now put their heart and soul to improve their land and increase the production.

Price of the Land—The panchsala statement of village for the years 1955—60

Year	Tadad Vaka No. of cases	Total area	Rakba Maj-boowa	Revenue	Price of the Land
1	2	3	4	5	6
1955-56	3	7	5	9	2,182
1956-57	1	2	2	10	1,700
1957-58	4	9	9	20	3,600
1958-59	1	2	2	4	650
1959-60	6	653	178	74	20,092
Total	15	673	196	117	28,224

Only 15 mutation cases took place during 1955-60 and the area so affected comes to 673 *bighas* valued at Rs. 28,224 yielding Rs. 117 as land revenue. The average price of land comes to Rs. 42 per *bigha*. The 1959-60 year has the largest number of mutation cases with a record area of land involved, coming to 653 *bighas*. There is no uniformity in the price of land which depends upon the type of land i.e., whether irrigated or unirrigated (obad).

Crops

There are two crop season; *Rabi* and *Kharif*. *Kharif* sowing begins in early June and that of *rabi* in September-October. Main crops harvested during *kharif* are paddy, maize, sugarcane, cotton and *chari* and that sown in *rabi* are wheat, gram and barley. Besides these *San* (hemp), *til*, *fruits* and *taramira*, *toria* are also sown in *kharif* and *rabi* respectively. *Jinswar* statements for *rabi* and *kharif* for different crops in respect of the village for the last nine years are given in Table Nos. 17 and 18.

These statements show that during *kharif* 1960, out of the total cropped area of 140 acres rice and maize were sown in 13 acres and 100 acres and during *rabi* wheat covered 83 acres and gram 40 acres out of the total cropped area of 183 acres. Areas sown under major crops like maize and paddy in *kharif* and wheat and gram in *rabi* for the last nine years show minor fluctuations in the cropping pattern. There is steady increase in the area under maize which shows that the people depend more on maize.

The rotation of main crops in *rabi* and *kharif* sowings are:—

Rotation of Crops

Kharif	Rabi	Kharif	Rabi	Kharif	Rabi
Paddy	Gram	Paddy	Wheat	Paddy	Gram
Maize	Taramira	Maize	Wheat	Maize	Gram

TABLE NO. 17

Jinswar Statement "Kharif" (1951—60)
Village Moginand, Tehsil Nahan

Year	Anaj Pukhta and Kharab Shuda												
	Tafseel Kashat	Basmati	Jiri	Paddy	Bajra	Maize	Cholai	Mash	Kulthi	Moth	Ground nut	Fruits	Orange
1951	Obad	..	6	32	..	447	..	1	4	..	..	..	..
1952	Do.	..	..	17	..	89	..	..	4	..	..	..	1
1953	Do.	..	..	23	..	84	..	1	2	..	1	..	..
1954	Do.	..	..	19	..	81	1	..	1	1	1	..	..
1955	Do.	..	..	26	..	84	..	5	5	3	..	4	..
1956	Do.	..	..	23	..	87	..	3	5	1	..	4	..
1957	Do.	..	..	..	..	..	..	..	..	..	..	..	..
1958	Do.	..	..	20	4	93	1	1	..	..	1	1	..
1959	Do.	..	..	20	..	96	1	1	..	..	2	..	..
1960	Irrigation	1	..	..	..	5	..	..	..	..	1	..	..
	Obad	12	..	..	..	95	..	..	1	..	1	..	..

Year	Anaj Pukhta and Kharab Shuda												
	Sugar cane	Til	Cotton	San	Jowar	Chairi	Kapas	Total crops harvested	Area of crops failed	Total area sown	Balance, correct area on which crops were sown	Total assessment of harvest	Incidence of assessment on area of crops harvested
1951	14	5	20	..	59	..	..	588	24	612	612	246/8	-/6/8
1952	4	1	5	..	17	..	..	138	..	138	138	246/-	1/12/7
1953	3	2	5	..	24	..	..	145	2	147	147	246/8	1/11/2
1954	1	..	3	1	..	22	..	131	..	131	131	246/8	1/14/1
1955	..	2	5	..	..	22	..	156	..	156	167	246/8	1/9/3
1956	..	1	6	..	..	25	..	155	..	155	155	246/8	1/9/5
1957	..	..	..	..	..	..	..	..	..	..	..	..	..
1958	..	..	2	5	..	..	21	149	..	149	149	247/-	1/10/6
1959	..	3	..	4	..	..	14	141	..	141	141	247/-	1/12/-
1960	..	..	..	..	..	..	..	7	..	7	7	..	..
	..	5	2	..	..	..	13	139	..	139	139	247/-	1/11/1

TABLE NO. 18
Jinswar Statement "Rabi" (1952—1960)

Year	Anaj Pukhta and Kharab Shuda										
	Tafseel Kashat	Wheat	Barley	Gram	Wheat Gram	Barley Gram	Pulses	Barley Pulses	Tara mira	Menhdi	Shriffa
1952	Obad	109	2	16	..	..	1	..	..	..	..
1953	Do.	77	..	19	..	..	..	..	..	..	..
1954	Do.	102	..	47	5	..	2	..	1	..	..
1955	Do.	100	..	38	1	8	7	1	3	..	..
1956	Do.	98	..	36	1	..	8	8	3	..	..
1957	Do.	124	..	35	..	18	..	..	1	..	3
1958	Do.	78	1	67	3	14	..	..	3	2	1
1959	Do.	94	..	64	1	7	..	2	5	..	..
1960	Do.	83	..	40	3	..	2	..	3	..	3

Year	Anaj Pukhta and Kharab Shuda										
	Potato	Toria	Orange	Garm Mashalah	Chara Moyaishi	Total crops harvested	Area of crops failed	Total area sown	Balance, correct area on which crops were sown	Total assessment of harvest	Incidence of assessment on area of crops harvested
1952	..	..	..	..	..	128	6	134	134	246/10	1/14/9
1953	..	..	1	..	..	97	25	122	122	246/8	2/8/8
1954	..	..	..	..	..	157	2	159	159	246/8	1/9/-
1955	..	5	..	..	..	155	..	155	155	246/8	1/9/-
1956	..	4	..	..	..	158	7	165	165	248/8	1/9/-
1957	1	..	1	1	..	184	4	188	188	246/8	1/4/11
1958	1	1	..	..	..	171	..	171	171	246/-	1/6/9
1959	..	..	..	..	..	173	..	173	173	246/-	1/6/9
1960	..	..	..	..	1	166	17	183	183	247/-	1/7/10

Agricultural Calender:—

Month

January—Harvesting and crushing of sugarcane, preparing land for sugarcane.

February—Harvesting and crushing of sugarcane, preparing land for sugarcane and sowing of sugarcane in last week.

March—Sowing of sugarcane.

April—Harvesting and threshing of rabi crops wheat, barley, gram, masur and sarson.

May—Threshing of wheat, preparation for sowing of kharif crops.

June—Sowing of kharif crops maize, paddy, til, urad, charry, moong.

July—Sowing of kharif crops as in June, transplanting of paddy, planting of rainy season vegetables, hoeing and weeding of maize.

August—Hoeing of maize, ploughing of fallow lands for rabi crops and applying green manure.

September—Harvesting of paddy and maize, threshing of paddy, preparation of land for rabi, sowing of gram, mustard and taramira.

October—Sowing of gram, barley and wheat, and preparation of land for wheat.

November—Sowing of wheat.

December—Sowing of wheat of late varieties and harvesting and crushing of sugarcane crop.

Agricultural operations

Villagers first plough the fields. The seeds are sown by broadcast. Then to cover seeds, *suhaga* is applied. Hoeing and weeding is done in groups by peasants. When the crops are ready, harvesting, drying, threshing and winnowing are done. Threshing and winnowing are done in the fields.

The Gram Sewak from the block side visits the village and gives talks to the gatherings on improved methods of cultivation. The villagers give him a patient hearing. The Gram Sewak has also been laying demonstration plots in agriculture. He takes a small piece of agriculture land of a peasant and on that area gives demonstrations to the villagers in different techniques of agricultural practices. He gives practical training in sowing, harvesting and so on. About twenty villagers attend such demonstration on agriculture and when the crops are harvested he (Gram Sewak) compares his produce with the produce of other villagers which is comparatively more than the produce of the peasants. The villagers are showing interest in the latest methods of sowing and cultivation.

Chief agricultural operations for main crops are as follows:—

Paddy—This crop requires lot of water and is sown in irrigated fields. Paddy seeds are sown when the fields are prepared as:—

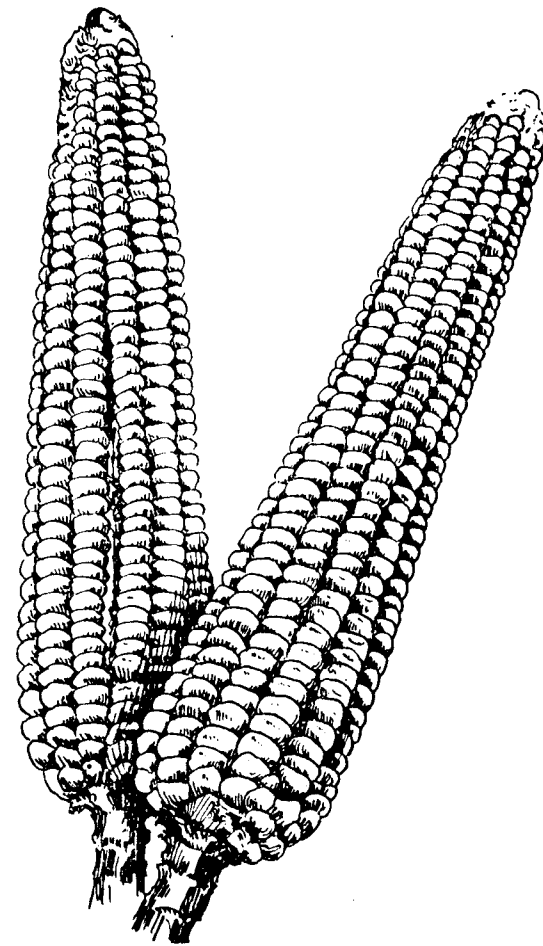
Watering the plots, three or four ploughings, making of beds, manuring, sowing, manuring, watering for about seven times after short interval. Spreading of grass over crops in order to press which is later on removed and hoeing done.

After a month and a half, *paniri* is transplanted to the fields, which are prepared as;

Three or four ploughings, watering up to knee deep, ploughing, levelling, transplanting, hoeing and weeding. Harvesting, threshing, winnowing and collection of crop.

Maize—This crop is also sown in June in unirrigated areas and its main operations are;

Manuring, levelling, sowing, ploughing, levelling, hoeing, weeding and harvesting. Cobs removed from stalks are kept in the sun for drying. Then grains are removed and stored in *peichhi*.



Maize stalks

Sugarcane—Tubers are sown in the unirrigated area in March and the different operations for this crop are;

Eight or ten ploughings with alternate levelling, manuring, sowing. It is done by placing small sugarcane tubers immediately after ploughing in lines. Levelling, hoeing, watering and hoeing sugarcane plants are tied when they reach the height of about eight feet or more. They are tied so that they remain standing and do not sway around or fall to the ground. The crop is harvested in December.

Kulthi—It is also sown in unirrigated areas and its operations are simple;

Two ploughings, sowing, levelling, weeding and harvesting.

Cotton—This crop can easily be grown on unirrigated land. Its sowing is done in the month of June and its chief operations are;

Three or four ploughings and sowing. Its seeds are mixed with cow-dung and kept for one night after which sowing is done. Levelling, hoeing and weeding and cotton plucking for three-four times.

Along this crop, *till* and *chulai* are also grown which are harvested earlier than cotton.

Jowar—It is sown in June-July on unirrigated land. Its operations are;

Ploughing, sowing, levelling and harvesting.

Wheat—This crop is sown in November not necessarily in irrigated area and its chief operations are;

Ploughing and levelling alternately for about four times.

Manuring and levelling, watering, ploughing and levelling.

Sowing is done either in line or by broadcast method. Even line sowing is of two ways. In one case, the farmer follows the plough and drops wheat seeds and in another case a funnel is tied to the plough and the seeds drop automatically.

Hoeing, weeding and harvesting.

Grams, taramira and pulses—Three ploughings, sowing, levelling and harvesting.

Irrigation

Previously there were no irrigation facilities. Now a *kuhl* has been constructed by the P.W.D. which irrigates some acres of the village land. The *kuhl* dries up in summer as *sailani nadi* is not perennial. More land is now being brought under irrigation of the *kuhl*.

Agricultural yields

Villagers work hard to produce more crops but the results are average. The produce per *bigha* for different crops is:

Name of produce	Quantity per bigha (Mds)
Paddy	3
Mandoowa	1½
Kangni	1½
Maize	3½
Cholai	1

Name of Produce	Quantity per bigha (Mds.)
Mash (pulse)	1
Kulthi	1
Sugarcane	10
Wheat	3
Barley	2½
Gram	1½
Masur	1
Alsi	1
Potato	6
Bajra	2
Cotton	1

This is a rough assessment after enquiries in the village.

Seeds

Villagers keep seeds for the next harvest. Poor families borrow seeds from better off farmers and return these to them after the harvest. It is very rare that a farmer goes to a *bania* for borrowing seeds because *bania* charges a high rate of interest.

Villagers cared little about using improved seeds in the past. Now they are gradually developing interest for such seeds. Improved seeds of wheat and better sugarcane are becoming popular among farmers. Wheat seeds are given to villagers on return basis. The Gram Sewak gives villagers certain quantity of wheat seed for sowing and takes back the same quantity out of the produce of improved seed. This is given to another villager on the same terms and conditions. The sugarcane seed has been distributed against cash payment. Most people prefer their own seeds. If improved type of seeds are provided at cheaper rates, these could be more popular.

Manure

Cowdung is the common manure that the farmers use. This is used after mixing with dry and rotten leaves. In the earlier days, compost pits for depositing cow-dung were not common and the manure was directly transferred to the fields or dumped in front of the houses. But now things are changing a little. Pits are dug for storing cowdung in the fields. In these, compost is prepared. Manure is carried to the field in baskets or *kiltas*.

Chemical fertilizers are also being used. A depot has been opened in the village and Nirmal Das, local shopkeeper, sells these.

There are a few farmers who use these manures. One theory put forward by them is that chemical fertilizers harden the soil which means more labour while ploughing the fields for the next sowing. Rates for the fertilizers are nominal.

Agricultural implements

There has been no change in the use of agricultural implements.

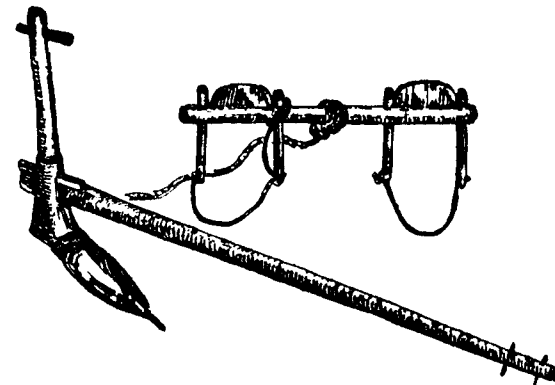
Name of Implement	Value in Rs.	Duration in years
Hal (Indian plough)	8	5
Phahli (Plough's share)	1½	½
Kulhari (Axe)	1½	6
Darati (Sickle)	1½	2
Kassi (spade)	2	5
Juda (wooden yoke)	4	3
Suhaga (wooden leveller)	7	4
Uod (clod breaker)	3	3
Gohan (wooden fork)	3	6
Dandralla (wooden fork)	6 to 10	12
Kasoli (small spade)	1½	5
Gandasa (Branches cutter)	2½	6

There is no cart and the produce is carried on head or on the back by a farmer.

Weeds, pests and diseases

Many types of harmful weeds grow along with different crops:—

Paddy and maize	Sonk, dubla and palwal.
Paddy	Dand.
Maize	Dhilla and nadi.
Wheat	Payazi, papla and hathjodi.



Plough and Yoke

Insecticides are provided to protect crops against disease by Block Development authorities and demonstrations are given in their use. Rat killing poison is also provided. Protecting crops from birds, squirrels, parrots and monkeys is quite a problem because all these claim a right over the produce. Villagers guard their crops by firing in the air or by killing these. One might even come across a swarm of locusts settling in the village. In February 1962, there were great swarms all over the area. People co-operate with the Government officials to wipe out locusts by digging trenches or beating of drums or tins.

Insects and pests ravaging different crops and measures adopted to prevent them are given in the statement:—

Sl. No.	Name of crop	Local name of crop	Insect and pests ravaging crops	Disease of crops	Measures adopted to prevent the crop from the ravages of insect, pest & disease
1	2	3	4	5	6
1	Wheat	Kanak		Loose smut Rus (Kungi)	Fungicides are used and seeds from healthy locality sown. Resistant varieties recommended.
2	Barley	Joe	Kutra (cut worm)	Do.	Do.
3	Maize	Makki	Kutra (cut worm)	Do. smut	Dusting with B.H.G. 10% Roughing.
4	Sugarcane	Ganna-Ikh	Tela (Pyrilla) Top borer	..	Spraying with Endrine
5	Brinjal	Bengan	Fruit borer	..	Do.
6	Tomato	Tamatar	Do.	..	Folidol spraying 1-300.
7	Mash (Pulse)	Urd-Mash	Having cater pillar	..	Do.
8	Sesamum	Til	Do.	..	Dusting with 5% B.H.C.
9	Lady finger	Bhindi	Blistes beetle	..	Do.
10	Potato	Alu	Epilachna Blight	..	Folidol 2% dust. Bordeaux mixture spray.

The farmers also have reciprocal aids in Agriculture and the number of such farmers are given in Table No. 19.

TABLE No. 19
Reciprocal aid in agricultural practices

Caste	No. of households practising agriculture	No. of households that borrow agricultural implements from others at the time of cultivation	No. of households that take help of neighbours at the time or harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour
1	2	3	4	5
Rajput	16	15	15	16
Koli	23	23	23	23
Brahman	..	..	..	..
Badhi	1	1	1	1
Lohar	4	4	4	4
Vaish	..	..	..	..
Gujjar	3	2	3	3
Muslim	7	6	6	6

Each household borrows one kind of agricultural implement or the other from other household and occasionally takes help of the neighbour at the time of sowing, harvesting or reaping of crops. The practice of engaging labours for cultivation is not found here.

Agricultural produce is just sufficient for the need of the people and therefore the question of marketing any surplus does not rise. Certain families sell little quantities of grains to local shopkeepers and in exchange buy kerosine oil, spices, soap for daily use. The shopkeepers collect grains at cheap rates and dispose it off at Nahan at rates prevailing in the town.

Soil conservation

Every year during rains, the streams cause soil erosion around the village, and the Government had to ponder over the issue seriously. A scheme was initiated by the forest department during the year 1956 to check soil erosion. To begin with 120 acres of land was taken up by the Forest Department at Manthapal and was fenced with barbed wire. The

area was cleared off all the bushes and trees like *kher*, *kikar*, *neem* and *ramban* and guava were planted.

A soil conservation Nursery has also been started in an area of about 1½ acres. During the year 1961-62, a demonstration plot for soil conservation has been started in another 100 acres of land near Kala Amb which is a reserved forest area. During the year 1961-62, plants of *shisham*, *sirus*, *simbul* and *dreak* were planted. During the same year, grass worth Rs. 700/- was sold. The Deputy Ranger, incharge of the scheme at Manthapal, informed that the grass has to be cut because it prevents growth of trees.

Land reforms

Out of 69 households, 8 households own land. The land has been given to tenants on *batai* system and 1/4th of their produce is given to the landlord.

In 1963, work on consolidation of land was in progress in the village. The advantages of consolidation of land holdings are not fully known to the people and general reaction to this reform is not responsive but at a later stage, the villagers are expected to realise the advantages of the consolidation of land holdings and will welcome the scheme.

Livestock and poultry

Cattle wealth occupies a predominant position in the economy of the village. Cows, bulls and buffaloes are reared by all. In Agriculture, oxen form an integral part. Every household wants to keep buffaloes but due to shortage of funds, most of them can't. The animals are set free in the morning and are tended by youngsters of the family and driven home in the evening. The quality of breed is poor and efforts are being made by villagers to improve the stock. Dry cattle are given dry grass whereas milch cows and buffaloes are given green grass and leaves. Some households have started rearing up poultry birds. Side by side goats and sheep of *pahari* variety are also reared. The number of cattle in the village are:—

There are about 100 cattle in the village. 160 goats are reared by 23 households and 100 odd poultry birds by 19 households. The people of this village sell their milk and eggs at Nahan and Kala Amb at the rate of -/6/- per seer and Rs. 1.50 per dozen. The number of households partially dependent upon milk selling and poultry are 20 and 11, respectively.

In the village, there is no Chamar and when a cattle dies, it is usually taken away from the village by the people of all communities to an open space where it is left to be eaten up by crows, vultures and wild animals.

There are different kinds of animal diseases. Both contagious and non-contagious animal diseases are common in village and are classified as:—

Name of contagious diseases—

Black water.

H.S. (Haemorrhagic Seamia).

Rabies.

Foot and mouth.

Non-contagious diseases—

Indigestion.

Diarrhoea.

All the sick animals are treated at the Veterinary dispensary Kala Amb where one Stock Assistant is posted to attend to sick animals. This dispensary was opened in 1960 and prior to this, the villagers had to go to Veterinary Hospital Nahan. Before that, the farmers used to resort to local treatment and indigenous medicines. The chart denotes the number of

sick animal of Moginand treated at the Veterinary dispensary Kala Amb:—

Sl. No.	Period	Contagious disease	Non-contagious disease	Cast-ration of bulls	Cases supplied with medicines but not treated
1	2	3	4	5	6
1	1-9-60 to 31-3-1961	..	14	1	22
2	1-4-61 to 13-2-1962	..	116	1	42

Local names of diseases and their treatments

Nikala—Cattle give up eating grass or drinking water. Then the disease takes two shapes. In one case, cattle feel pain in their legs and to cure it, red chillies are given through a pipe. In the second case cattle feel pain in the chest and mouth beings to water and foam. To cure, a mixture of *Kali Jiri*, bark of *Kadloo* and *Mal Kangni* mixed with little wheat flour, is given.

Hoda—In this disease, feet of cattle start rotting and the animal begins to tremble with fever. To cure, the feet are disinfected with phenyl and smeared with clay.

TABLE NO. 20
Livestock Statistics

Caste	Milk cattle		Bullock		Goats/Sheep		Fowl	
	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.
1	2	3	4	5	6	7	8	9
Rajput . .	15	68	15	66	10	42	9	51
Koli . .	22	63	20	73	9	67	7	63
Brahman . .	..	..	..	..	..	..	..	..
Badhi . .	1	3	1	2	..	..	..	..
Lohar . .	4	13	4	10	1	1	1	4
Vaish . .	..	..	..	..	..	..	..	..
Gujjar . .	3	4	3	9	1	15	..	..
Muslim-Rajput .	8	36	8	37	2	35	2	5
Total .	53	187	51	197	23	160	19	123

Galghotoo—Cattle feel difficulty in breathing. Disease is supposed to be cured by local charming (*jhadna*) method. Occasionally the affected place may be branded with red hot iron bars. But this is done by a very experienced man.

Sukda—In this disease, goats and sheep begin to get thinner and their hair fall and after sometimes they die. There is no local treatment for this disease.

Worms—Some young buffaloes develop worms in the intestines. To cure, they are given mustard oil or *nila thotha* or *seera* or *kungu* mixed with *lassi*.

To encourage the farmers to rear and popularise good quality of cattle, one Hariana bull and one Murrah buffalo bull have been kept at Veterinary dispensary Kala Amb for breeding purposes.

The life span of a buffalo is about fifteen years and that of a cow is 12 years. Cows and she-buffaloes start giving milk at the age of four or five. Bulls are put to yokes at the age of four. Just to increase the appetite of cattle, villagers give salt to cows and bullocks. About 1/4th of a seer of salt is given to each animal during a month. Cattles are kept in cow-sheds during winter to protect them from cold and under cover to avoid heat strokes during summer. The average total yield of milk per cow per day is from 2½ seers to 4 seers and that of a buffalo is from 5 seers to 7 seers.

Fishing

The Sailani and Markanda are in spate during rainy season and are full of fish. The Government has imposed a ban on fishing and no fishing can be done without obtaining a licence from the Forest department. The meagre catches by the villagers are consumed by them and it is seldom that anyone sells fish.

During summer season the streams go dry and there is no scope for angling and hence no fish. Angling is done in three ways:—

1. During winter when water in stream is clear in the morning, people fish with *trishul* with an iron head. The fish are speared with it and transferred to the basket.
2. Usual way of fishing with hook and rod is common.
3. During night, people burn bundles of *chil* tree twigs and enter the waters

with a little sharp edged weapon known as *fadi*. Seeing the light, fish come to surface and are killed with direct blows, and gathered.

Pastures

There are two kinds of pastures around the village. One is a village pasture where the villagers have grazing rights. The second type is a Government reserved area where no grazing is allowed without obtaining a permit. The permit fee is annas -/6/- per goat and Rs. 1/- per buffalo. There is no fee for cows. One can cut grass from Govt. pasture by obtaining a licence for Rs. 1/2/- per year. One concession provided to villagers is that they can bring one big bundle of grass from other *charand*, by obtaining a permit on payment of anna one to the forest department. In this way, many people bring fodder to their cattle from far away pastures.

Barber

Dhani Ram is the village barber. He is a Koli. He cuts hair and shaves the villagers and also attends to the people of nearby villages. He receives a little money on marriages. While shaving, he never applies shaving-soap to the face and shaves simply by moistening the beard and giving it a vigorous hand rub. The villagers are unmindful of the cuts they receive during a shave and the bleeding from such cuts is stopped by a liberal application of fine hearth ash.

Gharat

There is a *gharati* who resides on the bank of Markanda and grinds the grains. His *gharat* is run by the waters of Markanda. He charges one seer of grains for every one maund of wheat or maize ground.

There are two Agarwal families settled in the village. They run retail shops and all articles of daily use are available with them. Important commodities available are salt, kerosine oil, cigarettes, tobacco, *gur*, *dal*, spices and cheap mill-made cotton cloth. They sell their articles with a high margin of profit. Generally, all transactions are made in kind with the farmers and in cash with others. The shopkeepers go on giving articles to the villagers on credit and at harvest time they realise the amount in kind or cash alongwith interest at the rate of 4 per cent. From other classes they collect the arrears in instalments.

Rates of commodities in Moginand during December 1963 were:—

	(Rupees)	
Cigarette—Bat.	0.12	Per pkt.
Cotton Cloth	1.00 to 3.00	per metre.
Desi Ghee	280.00	Per 40 Kgs.
Garlic	40.00	Per 40 Kgs.
Ginger	30.00	Per 40 Kgs.
Gur	27.50 35.00 45.00	40 Kgs.
Kerosene oil	0.56	Per litre
Lifebouy Soap	0.53	Per cake
Sunlight Soap	0.53	Per cake
Lux Soap	0.53	Per cake
Maize Flour	17.50 to 20.00	Per 40 Kgs.
Masoor	35.00	Per 40 Kgs.
Mustard oil	2.75	Per kilo
Onion	22.00	Per 40 Kgs.
Rice—inferior Quality	28.00	Per 40 Kgs.
Salt	7.50	Per kilo
Shakker	45.00	Per 40 Kgs.
Sira	25.00	Per 40 Kgs.
Spices—mixed	6.00	Per kilo
Sugar	1.37	Per kilo
Sunlight soap	0.50	Per cake
Tobacco	50.00	Per 40 Kgs.
Urad—black	40.00	Per 40 Kgs.
Urad—washed	45.00	Per 40 Kgs.
Vegetable ghee	130.00	Per 40 Kgs.
Washing Soap	50.00 to 90.00	Per 40 Kgs.
Wheat Flour	24.00	Per 40 Kgs.

There is a couple employed as teachers in the Government Primary School and reside in *Uparla Bas* in a monthly rented house of Rs. 8.

Village crafts

There are no major crafts upon which a section of the population or community can be said to be wholly dependent. The village is a small sized one and crafts practised are:—

Name of Industry	Caste	Number of Households
Black-smithy	Lohar	4
Carpentry	Badhi	2
Pottery	Koli	1
Cotton Carding	Lohar	1

These are subsidiary occupations to supplement their income.

Carpentry

There are two families of carpenters. Besides working on construction of houses they also make agricultural implements and repair

old implements. Articles of agricultural implements and domestic use made are; plough, *suhagi*, *juda*, *charpoy* and *pidhi*.

Articles are made by the carpenter not for sale in the open market. The wages are paid in kind. Wood required for making agricultural implements is easily available in the nearby jungles and can be obtained through a permit from the forest department by submitting an application through the President, Gram Panchayat, Menthapal. *Kiker*, *sanam* and *shisham* varieties of wood are used for making implements.

In a week, if a carpenter works for 9—10 hours, he can make 18 ploughs, or 30 *suhagies*, or 14 *judas*, 7 *charpoys* or 15 *pidhis*. In case wages charged by the craftsman are in cash and the wood is supplied by the farmer, his charges are Rs. 2 for each plough, Re. 1 for each *juda* and *suhagi*, Rs. 1.50 for each *pidhi* and Rs. 4 for each *charpoy*. This process of reciprocal aid between the artisan community and the peasants is known as *zamin-dara kamana* or *faslana dena*.

Besides making and repairing of wooden agricultural implements, and household accessories, the carpenter is busy constructing a house for a number of days. The daily wages vary from Rs. 3 to Rs. 5.

Simple tools and a simpler workshop do not call for a large investment. The work is carried on in open space outside his house. The total amount of investment in the purchase of Saw, hammer, *tessa*, *nihan*, foot scale and *randa* comes to about Rs. 100. These tools are purchased from Nahan or Sadhaura.

Blacksmith

Blacksmiths are known as *Lohars* and there are five such families. Their main job is making and repairing iron agricultural tools. They also work on roads. The farmers supply coal and iron and also assist in hammering of hot iron or working the bellows.

Iron agricultural implements made by the village *Lohars* are: *Fadi*, *khurpa*, sickle, *darati* and axe.

These are not for sale. Production process of each tool is simple and the process revolves round the famous saying, "Strike the iron while it is hot". Simple and cheap tools are used and a Lohar manages to collect all the tools, gradually. Tools seen in his workshop are; Iron *ghun*, *sumba*, hammer, *nihan*, *sani* and *khal*.



Earthen vessel

Except bellows, these implements are brought from Nahan or Sadhaura. The bellows are made locally of goat-skin. A Lohar is not busy in the craft throughout the year but works according to the agricultural season in the village with no fixed hours for working. Output per week, per head for different articles made by a Lohar alongwith the wages in cash are:—

Name of Article	Output per week	Wage per article
		Rs.
Fadi	30	0.50
Khurpa	25	0.50
Sickle	20	0.50
Darati	20	0.50
Axe	12	1.00

Wages for making the implements are paid in kind on the basis of *zamindara kumana* or *faslana*. There are some difficulties in the development of this craft as explained by Lohars. Raw materials required are either very dear or not easily available. The production of cheap and fine machine made agricultural implements, has also given a set back. Craftsmen are thus losing their customers, and there is not enough work for all the five Lohars in the village. They have started working on roads.

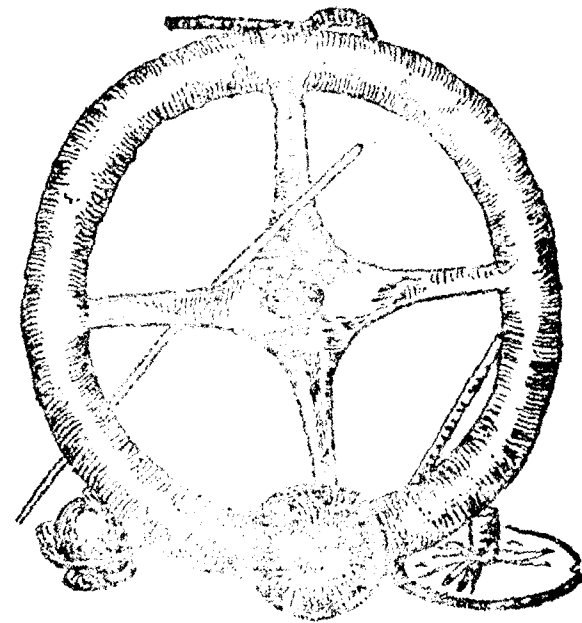
Pottery

There is only one potter named Jhandu, who is known as *parjapat* living under a thatched roof in the village. He is an old man and has poor vision. He supplies earthenwares including the *chilam* for the *hukka*. Articles made by the Potter are; pitcher, *handiya*, *mathiya*, *deepak*, *kasora*, *gadpada*. There is a legend about this craft. The old man told us that when this universe came into existence, Lord Vishnu, Shiva and Brahma provided a rod, a wheel and a thread to a man. He, therefore, with the help of these tools, made earthen pots to be used by other people. The decendents of that man are now called potters.

The name *Prajapat* is derived from another legend which goes that once God appeared on this earth, and he distributed sugarcane to all the human beings. All people, ate the cane and threw away the waste, whereas the potter kept the cane under his wheel and did not eat and by the passage of time, more sugarcane grew out of it. In the meantime, God again appeared on the earth and demanded sugarcane from the people. No body could supply the sugarcane except the potter who had it. Therefore, God blessed him and said that he saved the plant from extinction and thus called the potter *prajapat*, meaning saviour of the human beings.



Another earthen vessel



Potters wheel

Pots are made of clay which is available nearby. After powdering the clay, it is thoroughly mixed up with water and a homogeneous mixture is made so that pots made thereof may last longer. With his swift and skilled hands, he shapes the various pots on a revolving wheel. The tools used by the potter are:—

Chak—the potter wheel.

Thread—for removing the pot from the wheel.

Hathali—for giving final shape to the pitcher.

Mungri—for beating clay into powder.

Kudali—for digging clay.

Thapa } for beating the pots to
Khandro. } give final shape.

Except *kudali* the implements are locally made by the potter. *Kudali* is made by the Lohar in exchange of pots given by the potter. Generally, articles produced by him are given in exchange for grains. For extra vessels prepared during marriage, he is given his wages a little more, in addition to meals.

The output by a potter:—

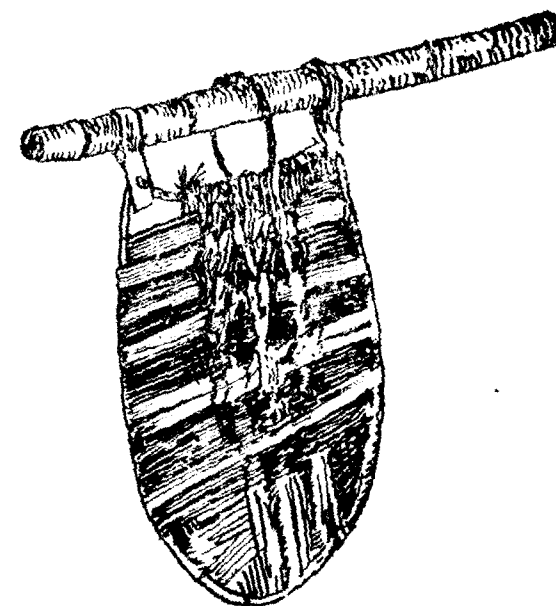
Article	Output per week	Sale price
Pitcher	24	8/- each (App.)
Mudhya	24	6/- Do.
Hundya	24	Do.
Chakra	120	1 anna each
Deepak (Diya)	300	From 100 to 150 for a rupee.
Kasara	150	50 to 100 for a rupee.
Gadhada	120	30 to 50 for a rupee.

Cotton carding machine

Babu Ram the carpenter, has also put up a cotton carding machine costing Rs. 600 which runs on kerosine oil. He takes cotton carding work of people living around and charges annas 0.50 for one seer of cotton. The other feature of his charges is that he takes as much grains as is the weight of the cotton carded. This work is not encouraging as few people get carding done. He also works on bellows.

Minor handicrafts

There are many other minor crafts practised here. Done by women, these may be grouped as knitting of sweaters, making of *nalas* and



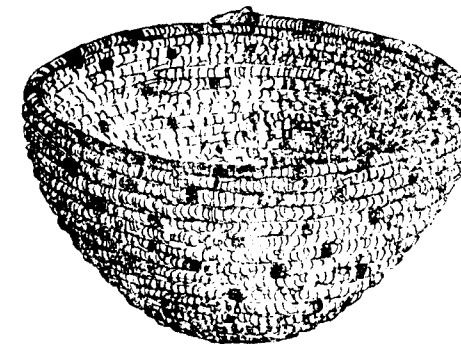
A hand fan

hand fans. These articles are made for domestic use. Raw material like cotton and woollen threads are obtained from Nahan or Sadhaura. *Binas* are made of *babbar* grass which is available in abundance in the surrounding areas of the village.

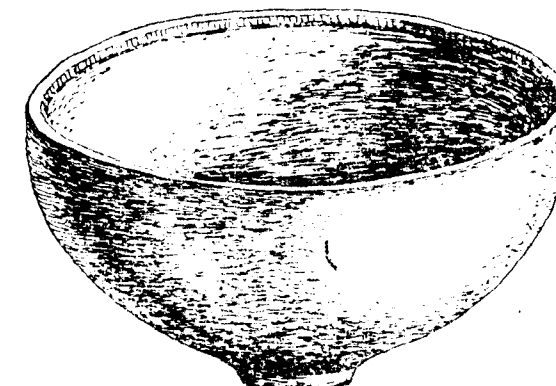
Fans and small baskets are made out of wheat straw which are known *nilai* or *seenkh* in their own dialect. Women collect straw after the wheat crop is harvested out of which fans and baskets are made. Sometimes they use coloured thread in making these articles look pretty. Articles are exclusively made for their domestic use or for presentation at marriages. One more type of basket known as *katani* in their dialect is made by women out of paper and clay. Old rotten waste papers are first soaked and then thoroughly beaten to form a clay like paste. This paste is placed on an inverted pitcher and *katani* is fashioned with hands which is dried in the sun. These baskets are plastered with *multani* clay or *gajni* and are then commissioned into use. These *katanis* are not very durable and have to be handled with care. But then the making thereof costs



Straw basket



Straw baskets



Katni

nothing to the villagers. It is observed that these home crafts are practised more in *uparla* and *nichla* Moginand than other hamlets.

Coinage, weights and measures

People are becoming conversant with new decimal coinage system. Transactions with local *banias* or shopkeepers at Nahan are made in new coinage and weights. The new standard of measurement, which is metre, is out of their reach and they still talk in terms of yards.

Their traditional terms of weights are:—

One *panseri* . = 5 *kachha* Seers = 2 *pacca* seers.

One *Dhara* . = 10 *kachha* seers = 4 *pacca* seers.

One *Gehara* . = One bundle of wheat crops out of which 4 *pacca* seers of wheat grains are collected.

Faslana of zamindara kamana

The amount of grains received by an artisan community of the village on account of *faslana* at two harvests varies from caste to caste and the amount of such *faslana* given by a medium class family is:—

<i>Budhi—</i>				
Cereals	.	.	24 seers	} for one plough.
Wheat	.	.	1 <i>Gehara</i>	
<i>Gur</i>	.	.	1 seer	
Cotton	.	.	1 seer	
<i>Lohar—</i>				
Cereals	.	.	20 seers	} for total number of pots required by family.
Wheat	.	.	1 <i>Gehara</i>	
<i>Gur</i>	.	.	1 seer	
Cotton	.	.	1 seer	
<i>Potter—</i>				
Cereals	.	.	20 seers	} for total number of pots required by the family.
Wheat	.	.	1 <i>Gehara</i>	
<i>Gur</i>	.	.	1 seer	
Cotton	.	.	1 seer	
During marriage, potter's family receives meals for extra number of pots supplied by him.				
<i>Barber—</i>				
Cereals 4 seers for each adult member and 2 seers for each child:				

However, the *faslana* given to an artisan by low income group families is half of what has been indicated above.

Pedlars

Many pedlars and beggars visit the village off and on who may be grouped as:—

- I. Different men from Sadhaura or Naringarh come to village with cheap-multicoloured mill-made cloth, or spices or vegetables and fruits, frequently and sell these to their customers (villagers). Some villagers buy against cash payment while others have opened their accounts with the visitors, who collect the credit at two harvests. Articles are supplied at the rates prevailing at Sadhaura which are lower than the rates with local *baniyas* or Nahan market. Moreover the articles are supplied in some pure form and are comparatively better than the one supplied by local *baniyas*. The journey by the pedlars to the village are made on cycles.
- II. Beggars, Jugglers, *Bangaley*, Pandits, Palmists, *Sarangi-wala* and others also pay visit to the village and collect grains from each household.

Jugglers and snake charmers delight the people with their feats whereas Pandits and Palmists tell about their fate and beg for alms. One *sarangi-wala* named Boora, a Bhangi by caste, comes from Sadhaura and by singing and playing on *sarangi*, amuses the people. One more man who owns a bull said to possess some mysterious powers, also visits the village. People have faith in miraculous powers of the bull which answers their problems by nodding its head. The owner, therefore, earns a bit.

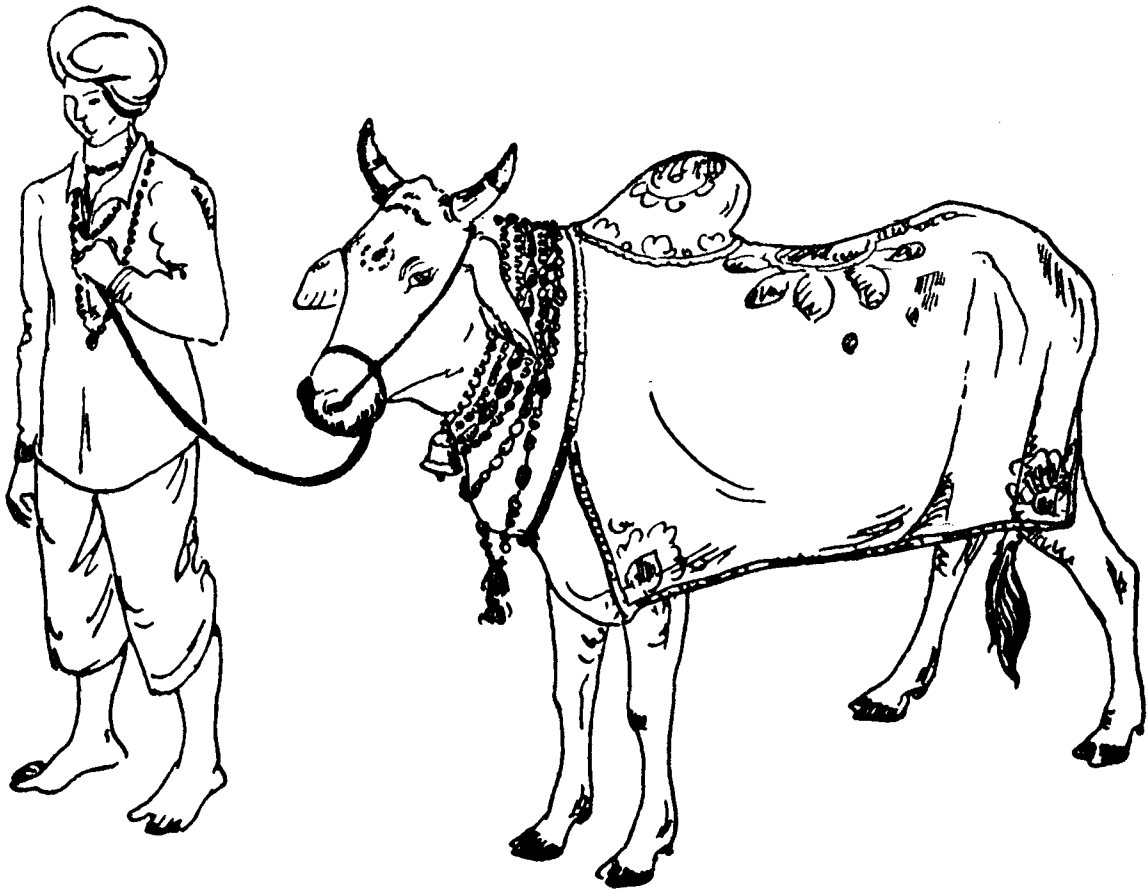
Rural indebtedness

Survey of the village revealed that there were 18 families under debt and the total amount of debt of all families was Rs. 2870.00. Usually, the debts are taken at the time of marriages, births or for agricultural purposes. But when the families under debt were questioned about the purpose of their borrowing money, their answer was to meet their ordinary wants. The villagers though poor, spend much on social functions to maintain their prestige in the community. Not to speak of only the low income group families, even two families whose income exceeded 100 per month, were also under debt. The loans were advanced by rich persons of the nearby villages and the interest was 12½ per annum. One more reason for this indebtedness is that the majority of the villagers have no land of their own and find it difficult to make both ends meet and hence had to go to landlords.

The Table No. 21 gives the distribution of number of debtors with income groups.

TABLE No. 21
Indebtedness

Income Group	Indebtedness by Income Group			
	Total No. of house-holds	No. of house holds in debt	Percentage of Col. 3 to 2	Average indebtedness per household in debt
Rs. 25 & below	6	1	17%	Rs. 25
Rs. 26 to 50	28	7	25%	95
Rs. 51 to 75	25	5	20%	230
Rs. 75 to 100	4	3	75%	200
Rs. 101 to Over	6	2	33%	150



Amendicant with a holy bull

Mortgages

In all only two cases of mortgage took place during the last ten years, the details of which are:—

Year	No. of mortgages	Total area (Bighas)	Culti-vated area (Bighas)	Remove	Mort-gaged money
				Rs.a.p.	Rs.
1959	2(77-78)	78.5	29.11	15-2-6	600

The statement has been extracted from village note book of the Patwari, which shows that the number of mortgages in the village is very low. It will be noticed that the total cultivated area is less than half of the total area mortgaged.

During the last ten years no case of redemption took place here.

Income

The tables Nos. 22 and 23 roughly give the castewise monthly income of the villagers, by source and occupation. From the data it appears that principal source of income among people of all castes is agriculture. In the case of others it is labour and rural crafts. Milk selling is another source of income which partly fills the family purse. Tailoring of clothes by few women is yet another source of income. Two Rajput families fall under the monthly income group of Rs. 101/- and over, 11 between the monthly income range of Rs. 51—100 and the rest of 8 below the monthly income group of Rs. 50.

One household of Koli is a barber and another is a labourer, while the rest are dependent upon agriculture or agriculture-cum-labour or craft. One is a potter in the income group of Rs. 51—75. In it, two households fall above the monthly income group of Rs. 100, ten fall in the monthly income group of 51—100 (including a potter) and 15 fall below the monthly income group of Rs. 50.00.

One Brahman household is a Govt. servant and belongs to above Rs. 100 income group.

Badhi's main source of income is carpentry and agriculture. One household also undertakes cotton carding. Labour is their subsidiary occupation. They fall in the monthly income group of Rs. 50.00.

Two Agarwal households are shopkeepers and fall in the monthly income group of Rs. 26—50 and Rs. 51—75 each.

Gujjars rear cattle to support the family. Two households fall under the monthly income group of Rs. 26—50 and one under the monthly income group of Rs. 51—75.

Lohars, though practise blacksmithy, are also engaged in agriculture, labour and tailoring. Three households fall under the monthly

group of Rs. 26—50 and one fall in the monthly income group of Rs. 51—75.

Muslim Rajput's income depend upon agriculture and labour and milk selling. One household falls above the monthly income group of Rs. 100, one falls between 76—100, two fall between Rs. 26—50 and two fall below Rs. 25 income group. Kolis are amongst the poorer lot. Those who gave out their household income below Rs. 25 p.m., to us it seems an underestimation.

Villagers are generally in the habit of understating their income and they often exaggerate their expenditure. The figures given below may, therefore, be taken to convey a general idea of the income and expenditure of the people.

TABLE No. 22
Monthly income per Household by source and Occupation

Caste	Occupation of a household		Source of income	Rs. 25 & below	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 and over
	Main	Subsidiary						
1	2	3	4	5	6	7	8	9
Rajput	Agriculture	Labour	Agriculture & Labour	..	3	2	1	1
	Agriculture	Poultry and Tailoring	Agriculture, Poultry & Tailoring	1	..	1	..	..
	Agriculture	Chowkidar	Chowkidar and Agriculture	..	..	1	..	..
	Agriculture	Labour, eggs, and milk selling	Agriculture, Labour, Eggs and Milk selling	..	..	1	..	..
	Labour	Milk selling	Labour & Milk selling	..	1	1	1	..
	Agriculture	Milk selling	Agriculture and Milk selling	..	1	1	..	..
	Agriculture	Govt. Service	Agriculture and Govt. service	..	2	1	..	..
	Gharat	Agriculture and Labour	Agriculture and Labour	..	..	..	1	..
	Koli	Labour and Milk selling	Agriculture, Labour & Milk Selling	..	..	..	..	1
	Agriculture	Labour	Agriculture and Labour	1	1	2	..	..
Koli	Agriculture	Labour and Tailoring	Agriculture & Labour and Tailoring	1	4	3	..	2
	Agriculture	Milk selling	Agriculture & Milk selling	..	1	1	..	..
	Agriculture	Poultry and Milk selling	Agriculture, Poultry and Milk selling	..	1	..	..	..
	Agriculture	Tailoring	Agriculture and Tailoring	..	2	1	..	..
	Barber	..	Barber	..	..	1	..	..
	Agriculture	..	Agriculture	..	1	..	..	..
	Labour	..	Labour	..	..	1	..	..
	Labour	Tailoring	Labour and Tailoring	1	1	..	..	..
	Pottery	Agriculture	Pottery and Agriculture	..	1	..	..	..
	Brahman	Govt. Service	Government Service	..	..	1	..	..
Badhi	Carpenter	Cotton Carding	Carpenter & Cotton Carding	..	..	..	..	1
	Carpenter	Labour and Agriculture	Carpenter, Labour and Agriculture	..	..	..	1	..
Vaish	Shopkeeper	Tailoring	Shopkeeping and Tailoring	..	1	1	..	..
	Shopkeeper	..	Shopkeeping	..	..	1	..	..
Gujjar	Agriculture	Labour	Agriculture and Labour	..	1	1	..	..
	Agriculture	Milk Selling	Agriculture and Milk Selling	..	1	1	..	..

TABLE No. 22— contd.

	1	2	3	4	5	6	7	8	9
Lohar	Blacksmithy	Tailoring & Agriculture	Blacksmithy Tailoring and Agriculture	..	1	..	..	..	..
	Blacksmithy	Carpentry and Agriculture	Blacksmithy, Agriculture and Carpentry	..	1	..	..	..	..
	Blacksmithy	Tailoring and Agriculture	Blacksmithy and Agriculture Tailoring	..	..	1	..	..	..
	Blacksmithy	Agriculture	Blacksmithy and Agriculture	..	1	..	..	..	..
Muslim-Rajput	Agriculture	..	Agriculture	..	1	2	..	..	..
	Agriculture	Milk Selling	Agriculture and Milk Selling	..	1	1	1	1	1
	Labour	..	Labour	..	2	..	..	..	..

TABLE No. 23
Income per household

Caste	No. of households	Population	Total Income	Income per Household
Rajput	21	127	14,350	683
Koli	27	153	18,060	668
Brahman	1	4	2,400	2,400
Badhi	2	14	1,810	905
Lohar	4	13	2,160	540
Vaish	2	6	1,180	590
Gujjar	3	11	1,460	486
Muslim-Rajput	9	51	6,310	701
Total	69	379	47,730	6,973

charges are usually paid in cash and the charges for different garments are;

Shirt	Re. 1.00
Underwear (kachha)	0.25nP
Pyjama	0.36nP.
Cap	12nP.
Coat	Rs. 7/- to 9/-
Ladies suit (Kamiz & Salwar)	Rs. 3.00

Clothes are purchased from local shops or from Nahan. Washing of clothes with washing soap also adds to the family expenditure. No clothes are however given to washerman, as there is none.

Expenditure on marriages is more than on births or deaths. *Reet* is not practised and divorce is not common, even then, people spend a lot on marriage to keep up their family prestige.

Villagers do not spend on litigation because all disputes are settled by the Panchayat. Travelling expenses, house repairs, barber, cinema entertainment at Nahan also form a part of expenditure. People spend less on religious festivals as no major festival is observed by them. People work hard to meet the increasing day to day expenditure, imbibing urban influence which is reflected by their clothes, food and other items.

The monthly castewise expenditure table Nos. 24 and 25 have been grouped into four main heads of food, clothing, education and others which include, smoking house-repair, cattles, religious celebrations, travelling and entertainments. Total expenditure of 69 households comes to Approximately Rs. 39,438 or say Rs. 571.5 per household on the average.

Expenditure

Main items of expenditure are food and clothing. Next comes the expenditure on births, marriages, deaths and purchase of live-stock. The expenditure on education is very little because education is imparted free in the Govt. school. There is less expenditure on religious festivals.

Under food, people are fond of rich food like *kheer* and *halwa*. Men and a few old women are seen smoking. A few people also drink wine. People take tea as this has become a habit with them.

Mill made cotton cloth is used by men and women who like coloured printed designs. Young men and women get the clothes tailored at Nahan while tailoring by local women meets the demands of other persons. Tailoring

TABLE NO. 24
Average Monthly Expenditure per Household by income group

Caste	Item of expenditure	Below Rs. 25		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 and above	
		No. of households	Average Exp.	No. of households	Average Exp.	No. of households	Average Exp.	No. of households	Average Exp.	No. of households	Average Exp.
1	2	3	4	5	6	7	8	9	10	11	12
Rajput .	Food . . .	1	8.33	7	20.79	8	36.46	3	57.77	2	83.33
	Clothing . . .	1	0.83	7	3.33	8	5.00	3	8.33	2	8.75
	Education . . .	..	..	3	1.11	3	1.50	3	1.66	1	2.50
	Others . . .	1	5.25	7	7.04	8	10.05	3	13.61	2	12.08
Koli . . .	Food . . .	3	14.44	12	24.65	10	38.41	..	..	2	95.89
	Clothing . . .	3	1.52	12	3.81	10	6.00	..	..	2	1.42
	Education . . .	..	..	3	0.47	6	1.55	..	..	2	0.29
	Others . . .	3	3.75	12	6.20	10	8.82	..	..	2	13.32
Brahman .	Food . . .	..	..	..	..	..	..	..	..	1	41.66
	Clothing . . .	..	..	..	..	..	..	..	..	1	12.50
	Education . . .	..	..	..	..	..	..	..	..	1	2.83
	Others . . .	..	..	..	..	..	..	..	..	1	31.50
Badhi . . .	Food . . .	..	..	..	..	1	41.66	1	29.18	..	..
	Clothing . . .	..	..	..	..	1	5.83	1	4.16	..	..
	Education . . .	..	..	..	..	1	2.83	..	..	..	..
	Others . . .	..	..	..	..	1	9.83	1	16.41	..	..
Vaish . . .	Food . . .	..	..	1	16.66	1	33.33	..	..	..	..
	Clothing . . .	..	..	1	4.16	1	4.16	..	..	..	..
	Education . . .	..	..	1	3.33	1	0.25	..	..	..	..
	Others . . .	..	..	1	5.83	1	19.83	..	..	..	..
Gujjar . . .	Food . . .	..	..	2	12.91	1	42.50	..	..	..	..
	Clothing . . .	..	..	2	2.91	1	5.00	..	..	..	..
	Education . . .	..	..	..	..	1	0.41	..	..	..	..
	Others . . .	..	..	2	7.62	1	7.16	..	..	..	..
Lohar . . .	Food . . .	..	..	3	21.66	1	33.33	..	..	..	..
	Clothing . . .	..	..	3	4.08	1	5.00	..	..	..	..
	Education . . .	..	..	1	1.66	..	..	..	..	..	..
	Others . . .	..	..	3	7.19	1	9.75	..	..	..	..
Muslim-Rajput	Food . . .	2	15.00	2	25.00	3	41.66	1	50.00	1	75.00
	Clothing . . .	2	3.33	2	4.16	3	5.27	1	8.33	1	12.25
	Education . . .	..	..	..	..	2	1.25	1	0.41	1	2.50
	Others . . .	2	6.29	2	8.91	3	9.47	1	9.75	1	16.83

TABLE NO. 25
Expenditure per household

Caste	No. of households	Population	Total	Expenditure per household
1	2	3	4	5
Rajput	21	127	12,776	608
Koli	27	153	14,887	551
Brahman	1	4	1,053	1,053
Badhi	2	14	1,110	555
Lohar	4	13	1,796	449
Vaish	2	6	1,040	520
Gujjar	3	11	1,204	401
Muslim	9	51	5,672	619

4 Social and Cultural Life

Age and sex statistics

Figures for the 1951 Census taken from the Sirmur District Census Handbook is as follows:

No. of Households	58
Population	290
Males	151
Females	139
Literates	10 (Males)

The population of 1961 Census shows an increase of 59 persons over 1951 figures thus showing an increase of 20.3 per cent. The details of 1961 Census population are:

No. of Households	69
Population	349
Males	189
Females	160
Literates	65 (persons).

Males have always outnumbered females. For 1,000 males during 1951 there were 780 females while during 1961, for 1,000 males there are 850 females. The 1962 Survey figures for population, further shows a rise of 30 per-sons.

Population by age group is given in table No. 26.

Birth, Marriage and Death Statistics

The birth rate of children in the village record from the Register maintained with the Panchayat Office is;

TABLE NO. 26
Birth Statistics

Year	From 15-5-57 Upto 22-5-62		
	Boys	Girls	Total
1	2	3	4
15-5-57 to 31-12-57	..	4	..
1958	..	4	7
1959	..	9	9
1960	..	4	3
1961	..	12	1
1-1-60 upto 22-5-62	..	3	2
Total ..	36	22	58

In all there are 74 married men who have the same number of wives. Polyandry is not practised. Polygamy however, exists, but at the time of survey, no man was reported having more than one wife. There are two widowers and 11 widows. Two are divorced males. Agewise marital status of the people is given in table No. 28.

TABLE NO. 27

Population by Age Groups

Total of All Ages			0—4		5—9		10—14		15—19		20—24		25—29		30—34		35—44		45—59		60 and above	
Persons	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
379	210	169	24	32	39	27	24	21	20	10	16	15	12	6	7	12	25	23	24	16	19	7

TABLE No. 28
Age and Marital Status

Age Group	Total Population			Never married		Married		Widowed		Divorced or Separated	
	Persons	Males	Fe- Males	Males	Fe- males	Males	Fe- males	Males	Fe- males	Males	Fe- males
1	2	3	4	5	6	7	8	9	10	11	12
All ages	379	210	169	149	81	74	74	15	11	2	..
0-4	56	24	32	21	32	..	..	..	..	..	..
5-9	66	39	27	39	27	..	..	..	..	..	..
10-14	45	24	21	23	20	1	1	..	..	..	..
15-19	39	20	19	18	5	2	5	..	..	..	..
20-24	31	16	15	8	..	8	15	..	..	..	..
25-29	18	12	6	5	..	7	6	..	..	..	..
30-34	19	7	12	1	..	3	11	..	..	..	..
35-39	26	12	14	..	..	12	13	..	1	..	..
40-44	22	13	9	..	..	12	7	1	2	..	..
45-49	13	8	5	1	..	7	5	..	..	..	..
50-54	21	11	10	..	..	6	9	1	1	1	..
55-59	6	5	1	..	..	4	..	..	1	1	..
60 & over	26	19	7	..	..	9	1	10	6	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..

The death rate in the village is lower than the birth rate. Main cause for the deaths as shown in the Panchayat Register is unspecific fever. The death chart (table No. 29) in respect of the village from 15th May, 1947 upto 22nd May, 1962 is as under—

TABLE No. 29
Death Statistics

Year	Males	Females	Total
1	2	3	4
1957	1	1	2
1958	3	1	4
1959	3	1	4
1960	7	3	10
1961	2	4	6
1962	1	..	1
Total	17	10	27

Fairs and festivals

Trilokpur Fair—The most important fair held near the village is at Trilokpur. This is held on *Saptmi*, *ashtimi* and *navmi* of *navratras* which fall in Chaitra. About 10,000 people gather there. This fair is as old as the temple. Trilokpur temple is of Durga Lakshmi named as Devi Bala Sundri. *Navratras* are the days for Durga Puja, therefore, this fair is held during *navratras*. About 80 per cent of population of the village goes to attend the fair. The people offer presents like cash, sweet-

meats, *chhatar* of gold and silver and food-grains. Many goats and buffaloes were sacrificed in the past but now this practice is dying out. A number of *sadhus* collect. Muslims also participate in this fair. Every caste and community of Hindus without any distinction of creed, worships the Devi.

Bawan Dwadshi Fair—This fair is 100 years old and is held in honour of Bawan Maharaj once a year in the month of Bhadra on Dwadshi day at Nahan. On this occasion the idols of *Thakur ji* are taken out from the temples of Nahan town in a procession in the form of *jhankies*. These *jhankies* first of all go around the town and pass through all its streets and *muhallas* and reach *pacca talab*. There the idols are kept in a boat and taken round the *talab*. At that moment people offer fruit and money to these idols.

The worship begins on *ekadshi* day but the real show takes place on *dwadshi*. Offerings are made by the Hindus only but in the fair people of different communities participate. It is held at the very place since its inception. Total gathering in the fair is about 4,000 persons. Shops and stalls are opened by the shopkeepers of Nahan. About 30 shops of toys etc., 20 of sweetmeats and 3 to 4 tea stalls operate. The management of this fair is in the hands of a committee appointed by Sanatan Dharam Sabha and Jagan Nath Temple

During the fair wrestling bouts are also held in the afternoon. In the evening arrangements for a music concert are made.

Dussehra—It is celebrated for four days at Nahan in *Asvina*. It opens with religious ceremonies at Kalisthan. During State regime a *darbar* used to be held there. In the village, the people put on new clothes and make merry. Some young boys and girls go to Nahan to participate in Dussehra festival.

Diwali—It is marked to celebrate the return of Lord Rama after conquering Lanka. On this day, people wear new clothes and prepare special dishes of their own liking. During night, houses are illuminated with earthen lamps.

Holi—It is a festival of colours when coloured water is thrown on each other and enjoyed by every one. Coloured water is sprinkled with bottles and then people warmly embrace each other. Young villagers in groups visit each *bas* singing and playing on *dholak* and go on playing till evening after which they return to their homes.

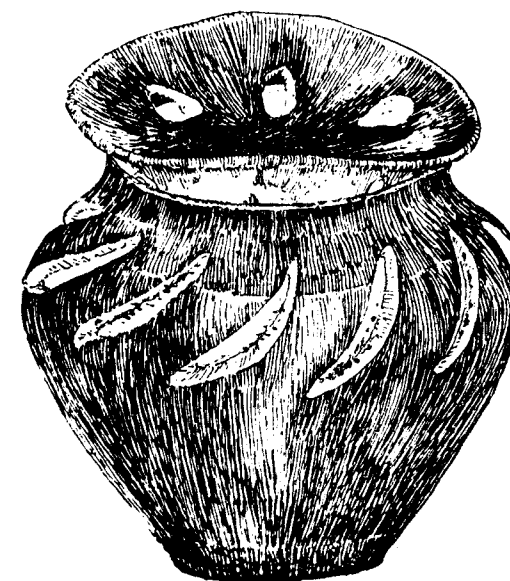
At Kala Amb, a fair is held for two days. This fair was started by a *sadhu* of Hanuman Temple of Kala Amb, about a decade ago to commemorate the adventures of Hanuman.



Gad-bada

Many persons from Moginand participate in the fair. The bulk of gathering in colourful dresses flock from the nearby villages in Punjab. Wrestling bouts are held under the managership of the *sadhu* who watches the proceedings from a distance. The winner is awarded one rupee from the temple fund. Offerings in the shape of cash and kind are offered to the deity. Small stalls of *chat*, fruits, tea and ground-nuts operate during the fair. Ladies are mostly attracted by *chat* shops.

Gadbada Festival—The festival of *Gadbada* is held on consecutive evenings five days prior to Diwali. Children buy small earthen pots from the village potter. These earthen pots known *gadbada* in their dialect, are coloured from outside. The children carry these *gad-badas* with lighted lamps in them to different houses and sing songs to commemorate the occasion. The elderly people give a pice or two to each child which are placed in the *deepaks*. On the 3rd day, the festival concludes with the breaking of these *gadbadas* on the road by the children.



Gadbada



Sanjhi

Worship of Sanjhi—In *Nichla bas*, certain households of blacksmiths and Rajputs also worship *Sanjhi* (an image of Durga fashioned from clay and cowdung) on Dussehra. Many images are made by the house-wives a fortnight earlier. These are decorated and coloured and are worshipped on Dussehra. They fast and delicious food is prepared in the evening. The next day, these images are immersed in the Markanda stream.

Besides these fairs and festivals, others which find place among Hindus, are *Janamashtmi*, *Shivratri* and *Lohri*. These are held in the months of *Bhadra*, *Chaitra* and *Magha*. On these festivals, people prepare delicious food. Girls who are out are invited by their parents and served good food. New clothes are given to them.

Family structure

Joint family has been the common form of family organisation. Property is held in common under the ownership of a senior head of the household and members of the family are fed from a single kitchen and receive money from the family purse. Before the enforcement of Hindu Succession Act, every male child was entitled to a share of the joint family property. But joint families have been

under the process of disintegration. The cause of division may be due to strained relations among sons or brothers. One more reason for such partition is that women could not get together. Thus they part and each one establishes a separate new house. As they grow up, formation and division again occur and this goes on. Now the general tendency of people is to have a simpler and smaller family. In Moginand people also favour simple family as is evident from table No. 30.

TABLE No. 30
Family Structure

Caste	Total No. of Households	Type of Families living in Household		
		Simple	Intermediate	Joint
1	2	3	4	5
Rajput . . .	21	13	..	8
Koli . . .	27	18	1	8
Brahman . . .	1	..	1	..
Badhi . . .	2	1	..	1
Lohar . . .	4	3	..	1
Hindu Gujjar . . .	3	2	..	..
Vaish . . .	2	2	..	..
Muslim-Rajput . . .	9	5	3	1

Hindu succession act

According to the traditional Hindu family law, daughters could not inherit the property of the father and only the sons were entitled to the same. In the case of a man having no child, the property used to pass over to the widow who could not sell it although she used to maintain herself on the property. After her death, the property was divided among brothers of her husband or near relatives. In case there were two or more wives, the property was divided equally. Each part further divided among sons of the same mother. In case of minor children the mother acts as a guardian so long as they remain minor. As a matter of custom, illegitimate children are not given any share in the property. There was no dispute over the division of property. If some one is married in a lower caste, he sinks to that caste and his descendents are debarred from inheritance, but he may keep the ancestral property. The present custom does not deprive him of his property. A widow who is childless can adopt a son and inherit the property. If a widow remarries, she loses all the claim to her former husband's property, though her children have the option either to stay back or go with the mother to her new home.

After the enforcement of Hindu Succession Act, a daughter can inherit the property of the father. But in Moginand there were no cases, where property had either been claimed by daughters after their marriage or they had received a share in the property. Old people of the village have not yet reconciled to the provision of the Act. Villagers feel that this Act further divides the property, which is harmful to the Hindu family life. They view, that a daughter married at a distance, would not be able to manage the affairs of her father's property owned by way of her share. She, partly due to the pressure of her husband, will dispose of the share to the highest bidder. Moreover, it creates discord among brothers and sisters.

Untouchability

Untouchability and caste system has hold in the village. About two decades ago, the untouchables were kept aloof of all social or religious occasions which were solemnised by higher castes. Inter-dining and smoking between the high and low castes were strictly tabooed. Harijans would not sit together on the same cot with any person of the high caste. But gradually this is giving way. Now the position is that Harijans enter the temple at Trilokpur. Some Kolis who are better off, than other families, sit and smoke together on the same cot though dining is still tabooed. The people of all castes go together to fetch water from stream and men of lower castes participate in all social functions of Rajputs though they still do not enter the kitchen. A few old persons of high castes are adamant not to discard this practice and refuse to treat the Kolis better.

This evil of untouchability is undergoing a gradual change. Practically all the households know that untouchability has been abolished under the law.

Recreation

The elderly people pass their time on puffing the *hukka*, while the young men play cards after they have taken their evening meals. Some people also gossip and express their opinions freely on any man and matter of mutual interest. The young folk go to picture at Nahan once a while.

Children play *guli-danda*, *kabaddi* or hide and seek. Most of the children who are not sent to school, go to the jungle with the cattle, and return home before sunset. Women dance *L/P(D)13SCOH*

and sing on festivals. Festivals also provide fun, joy and laughter. A party of Jugglers or a *Bhalu walla* on a trip to the fair are all charming outings.

There is a small library located at the Gram Panchayat Office, Menthapal. The books, are issued by Panchayat for a fortnight. Few persons have borrowed books.

Gram Panchayat has been provided with a harmonium, one *dholak* and one *chimta*. These musical instruments are borrowed by any group of persons for religious ceremonies.

Common habits

Villagers get up at 5.30 A.M. and go to bed at 9 P.M., in summer. During winter they rise at 6-30 A.M. and return to bed at 9-30 P.M. They also steal an hour or two in summer to have a nap in day time.

Tea is taken in the morning and in the evening during winter, while in summer *sattu* is taken instead of tea. Smoking is common among men. Old women also like smoking the *hukka*.

Some sort of *purdah* is prevalent among women of all communities. The ladies do not move before elders as well as strangers without *duppata* on their faces which indicates a sign of respect.

A customary greeting of *Ram Ram* is exchanged when people meet. The children are fond of putting flowers and birds on their fore-arms at the time of Trilokpur festival.

Beliefs and superstitions

The people are illiterate and believe in superstitions which are many. Agriculture is their main occupation, to which many superstitions are attached. The first ploughing in *rabi* as well as in *kharif* is done on an auspicious day. People have a belief that fields also sleep and awake. The crops are bumper, if ploughing is done while the fields are awake. Thus day is chosen for ploughing. Wednesday and Tuesday are selected for sowing and reaping. Ploughing is not done on *Amavas*. If two cobs grow on one maizestalk or if a snake is killed by the plough or a spring appears in the field, a he-goat must be slain and its head buried in the field.

Grains are offered at the Trilokpur temple and some are given to a Brahman before they are served in the home. It is considered auspicious if *sankrant* of *Vaisakha* is fine and that

of *Asadha* is rainless. On the first *Sravana*, heavy rains must come. In *Agrahayana*, there should be rains but not sleet, in *Jyaistha* no rains are required.

In *Kartika*, cattle are decorated with garlands of flowers. When a house is occupied for the first time, a cow is tied in one corner and a pitcher of water placed in another. Similarly when a man falls ill and all treatments fail, then Devta's spirit is invoked which often declares that his house or field or any other property is spell bound or possessed of demons. No rite is observed but offerings are made to the Devta and a goat is sacrificed.

A belief which at one time was very common is that people offer *gur* at the place in Nahan, where a royal elephant named Brijraj was laid to rest. The belief goes that a person suffering from *Chautha bukhar* a fever which relapses on every fourth day, is at once cured if $1\frac{1}{4}$ seer of *gur* is offered to the dead elephant. Many people from Moginand are reported to have been cured this way. But now this belief is losing ground.

Sometimes an oath is taken in the name of God or in the name of a cow. A person vows that if he tells a lie, God may destroy him or his family. According to local belief if he tells a lie, some misfortune is sure to befall.

A superstitious incident took place in *Uparla Bas* about two decades back. A woman had no children. She was told that she could bear children if she burned the joint of a *chhappar*. Partly disgusted by ill-treatment she met at the hands of her in-laws and partly to cure her barrenness she set fire to the roof. Many houses were gutted completely. The said woman also died about a year later without bearing any child. The incident was told by Sant Ram Koli of *Uparla Bas*. When a new house is constructed some pieces of silver are placed in the foundation which is believed to keep the evil spirits away.

It is not good for women to mention the first month of Bikrami year, *Chaitra*. In the early morning, the eldest male member of the family will mention the month before other family members and will distribute *gur* or *shakkar*.

Evil spirits

There are several kinds of spirits such as Dagi and Daniyes, in whom people have faith. The evil spirits cause clenching of teeth, scream-

ing and unconsciousness. Pandits invoke a number of fairies by name while repeating a charm to come to such patients. Pandit holds a branch of the *sambhalu* tree with which he sprinkles water over the persons possessed by the evil spirit, until spirit causes him to nod his head. After a while, the demon demands a sweet loaf—*rot* in their own dialect, or a goat which is offered. If a *rot* is given, it is placed at cross-roads or on the banks of the stream, while if a goat is slaughtered it is eaten in the name of the demon.

For barrenness the sacrifice varies as the evil is due to spirits. For possession by such spirits, sacrifices of goat and lamb are made. *Dains* are witches or the spirits of women, which inflict injuries in many ways. To ward off their influence, a charm is written on a sheet of paper, which is held over burning incense and then tied around the arm or neck. These charms contain rough pen pictures of Bhairon, or Hanuman drawn in a circle.

Medical and public health

The nearest hospital known as "Vallabh Chikitsalya" is located at Nahan. Here, indoor as well as outdoor facilities are available. It has been equipped with modern equipments, appliances, laboratories and other diagnosis facilities. X-Ray, dental clinic, V.D. clinic and family planning clinic have also been provided.

People believe more in *jantar-mantar* type of treatment. Sant Ram Koli is the village witch doctor. He does not charge anything for the treatment and claims to be a specialist in some children's diseases like:—

Loss of appetite, dysentery and tonsils. The body and eyes of children turn pale known *kanwal bave* in local dialect. Enlargement of spleen and no appetite.

A few cases come to Sant Ram for treatment. Villagers who believe in Ayurvedic treatment go to Nahan.

There was a custom of placing small children under spring and water used to fall on the head. This was common two decades back. Now this treatment is rarely adhered to. This is known as *nala dena*. By it, the children used to fall asleep, so that the mother could work without any worry.

Family Planning—Generally people are unaware of the family planning. They are afraid of God's curse if they restrict the number of

children. Being fatalists they are of the view that whoever is born in this world is assured of a mouthful by the Almighty. So why interfere in the being of Nature. Sometimes they do not understand its advantages.

Education

In June, 1960, a Government Primary School was opened. Prior to this, a Government Middle School was functioning at Kala Amb. Some boys used to go to Kala Amb School but no girls have attended the school. Some children also go to Sainwala Govt. Primary School two miles away towards Nahan. In 1960, a thatched building of the school was constructed by villagers through *shramdan*. The villagers took part in putting up the hut. To one side of this is an open verandah which has also a thatched roof. At the time of survey in early 1962, one more *pacca* room building was under construction. The funds were to be shared by the Government and the villagers. Recently a new *pacca* building has been constructed at a cost of Rs. 12,000/- consisting of three rooms and one small store. The old *chhappar* hut has been demolished.

Children are admitted to the school when they are six years old.

The number of children on the rolls in 1960 was only seventeen but the number of students in January 1962 was 39.

Class	Boys	Girls	Total	No. of Scheduled Caste
1st	13	7	20	7
2nd	2	..	2	1
3rd	5	2	7	4
4th	4	2	6	2
5th	4	..	4	4
Total	28	11	39	18

School timings for summer are 7 A.M. to 1.30 P.M. and for winter 10 A.M. to 3.45 P.M. The school is a summer closing one and the period of vacation is from 1st July to 31st August. Items of furniture seen in the school are mats, chairs, one blackboard and a few charts. The age-wise group of literacy in the village is given in table No. 31. There is a vast space lying in front of the school which is used as a play ground and for children to study during winter when they sit out in the sun.

Separate facilities for boys and girls for higher studies exist at the Government Higher Secondary Schools at Nahan. A new building for the boy's school has recently been constructed. A Government degree college also exists at Nahan.

Table No. 31 reveals that 83 per cent of the population is illiterate. 49 persons are literate with some educational standard, 12 are primary or basic pass, 4 possess Matric standard and there is one girl who has studied up to intermediate. The literate percentage of males and females is 15 per cent and 3 per cent.

TABLE NO. 31
Education

Age groups	Total Population			Illiterates		Literate without educational standard		Primary or Basic		Matric or Higher Secondary		Intermediates	
	P	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All ages	379	210	169	155	159	39	9	12	..	4	..	..	1
0-4	56	24	32	23	32	1	..	..	..	..	..	..	..
5-9	66	39	27	22	25	16	2	1	..	..	..	..	..
10-14	45	24	21	10	18	7	3	7	..	..	..	..	..
15-19	30	20	10	16	6	3	3	1	..	..	..	..	..
20-24	31	16	15	9	15	4	..	1	..	2	..	..	..
25-29	18	12	6	9	6	2	..	..	..	1	..	..	..
30-34	19	7	12	7	12	..	..	..	..	..	..	..	..
35-39	26	12	14	10	14	2	..	..	..	..	..	..	..
40-44	22	13	9	11	9	1	..	1	..	..	..	..	..
45-49	13	8	5	7	5	1	..	..	..	..	..	..	..
50-54	21	11	10	8	9	1	1	1	..	1	..	..	..
55-59	6	5	1	4	1	1	..	..	..	..	..	..	..
60 & Over	26	19	7	19	7	..	..	..	..	..	..	..	..

Village organisation

There have been in the past village organisations consisting of some sort of committee of elderly members from all communities who used to settle the disputes arising out of two or more parties. The disputes used to be over property, tres-passing into the fields or on marriage ceremonies. Some elders were asked to interfere and to solve such petty disputes. Their decisions were respected.

In Moginand similar practice existed before the enforcement of the Panchayat Raj. The members of the committee were respected by both the parties at dispute and were also held in esteem by the rest of the people. There was no distinction of any caste or creed for choosing any elder man of the village to the committee for settling the disputes. The only qualification for their selection was that they should be men of intelligence, honesty, sincerity and integrity. So far as the disputes between different *bas* were concerned, same were also based on the foregoing lines. The matter was settled after choosing Panches from respective hamlets. Generally the relations among the different *bas* are cordial and rarely any dispute used to take place.

Panchayat

There had been no regular caste or community Panchayats in the village prior to existence of the present Panchayat. Moginand falls under Gram Panchayat, Trilokpur with headquarters at Menthapal. There are thirteen other villages over which it exercises its jurisdiction. Gram Panchayat came into existence on the 17th October, 1957. A Nayaya (Judicial) Panchayat is also functioning, having its jurisdiction over 14 villages.

Total number of members of Gram Panchayat is 27 and that of Judicial Panchayat is 15. Out of 27 members of Gram Panchayat, four are Harijans and one a woman. In the Judicial Panchayat there is no Harijan or woman member.

Members are called Panches. President and Vice-President of Gram Panchayat are called Pradhan and Up-Pradhan, whereas those of Nayaya Panchayat are called Sarpanch and Naib-Sarpanch.

Panches are elected by votes of the Gram Sabha, which consists of adult men and women residing in the circle, who are above twenty one years. Pradhan and Up-Pradhan are elect-

ed by way of direct election whereas Sarpanch and Naib-Sarpanch are elected by means of indirect election by the elected members.

Executive works are executed by Gram Panchayat while judicial work is dealt with by the Judicial Panchayat. Gram Panchayat settles disputes arising in its circle among different parties. Its activities include development of the whole circle such as repairs of paths, water sources, cleaning and sanitation, keeping records of deaths and births occurring in each village and regulating fairs and festivals. Gram Panchayat conducts meetings once a month to review the position of the circle and to decide any important matter which may come up at that time.

Activities of the Judicial Panchayat are mainly to deal with civil and criminal cases. Trials are conducted whenever a case comes up. Sometimes fines are imposed. In case the accused refuses to pay the fine imposed on him by the Judicial Panchayat, the case is referred to the Magistrate at Nahan for recovery of the fine.

Important cases which were brought before the Gram Panchayat were:—

1. Two criminal cases were brought before the Gram Panchayat on the 29th April, 1959 and 28th June, 1957. In these cases parties quarrelled over the produce of certain pieces of land but both cases were compromised.
2. Gram Panchayat under Section 498 also dealt with a case in which a woman was kidnapped and sold to another man in Punjab territory. The case was brought before the Gram Panchayat by the parents of the woman and the accused was fined Rs. 25/-.
3. A civil case for Rs. 83.15 nP. came before Nayaya Panchayat. Finding no evidence to support the petition of the aggrieved party, the claim was rejected by the Nayaya Bench.

To settle disputes, a committee of three to five members is constituted. In case President or Vice President happens to be a member of the committee, he becomes chairman. The members try to reconcile the parties. In case they fail, matter is referred to tehsil Panchayat at Nahan.

During 1962, the Panchayat Pradhan informed that the Panchayat was being bifurcated into two as it was difficult to cover a

circle of 14 villages. Accordingly Moginand would form a part of six villages detailed as:—

No. of Villages	Total Voters	SWARN		HARIJAN		TOTAL	
		M	F	M	F	M	F
6	773	301	243	128	101	429	344

Duties of the Secretary, Panchayat are to keep the accounts of Panchayat, record proceedings and convene the meetings. He is paid Rs. 50/- per month. One Chowkidar-cum-peon has also been recruited who attends to out-door duties of the office and is paid Rs. 20/-.

During 1962, elections to Nayaya Panchayat were held with an official presiding. Panches were elected unanimously. There was no contest and the voters of Moginand circle wanted the previous Panches to continue for four years. The elections to the Gram Panchayat were to be held sometime in June, 1962.

People are contented with the functions of the present Panchayat. They feel that if separate Panchayat existed, that would mean fragmentation of the village community. By having a joint Panchayat, the people and their minds are united and they feel strong. About improvement of existing Panchayat, they have no suggestion.

Co-operative society Menthapal

The Co-operative Society Menthapal was registered on 29-8-97 (Vikrami).

Area—It extends to villages Menthapal, Rampur, Jatan, Johdo, Kheri, Nagal, Suketi, Moginand and Kala Amb.

Purpose—Although it is a multi-purpose Co-operative Society but its activities are limited up to giving loans to the members. The extent of loan given to a member is considered after assessing the value of his immovable property. The loan is recovered in two instalments in a year; on *rabi* and *kharif* crops. However, these days it is busy starting a depot and will be providing sugar in the village. It also proposes to make available salt and kerosine oil to the villagers.

Capital—The capital of the society as on 29th April, 1963 was—

Liabilities—

Paid up Capital	Rs.	787.68	nP.
Deposits by members	Rs.	642.99	nP.
Reserve Fund	Rs.	728.30	nP.
Common good fund	Rs.	68.19	nP.
Acquisition Fund	Rs.	46.50	nP.
Education Fund	Rs.	23.74	nP.
Project	Rs.	876.44	nP.

Total ... Rs. 3,173.84 nP.

Assets—

On loan	Rs.	2,877.52	nP.
Investment	Rs.	200.00	nP.
Cash in Hand	Rs.	96.32	nP.

Total ... Rs. 3,173.84 nP.

Rs. 2,877.52 has been advanced on loan to the members, and the society invested a sum of Rs. 200/- by purchasing two shares of Rs. 100/- each, of the State Co-operative Bank of Nahan.

Members—On 2nd June, 1963, the total membership of the society was 71. More persons would like to become the members of the society, but villagers being illiterate and ignorant do not understand its functions and benefits. Other reason for the lack of enthusiasm is that they fear the existence of red tapism on the part of the officials or the influential members having large shares. The lack of finance to contribute as a share to the society is yet another reason.

Share—The value of each share is Rs. 20/- payable in lump sum or five equal instalments within two years of the admission of members.

Liability—It is eight times the subscribed shares.

Rate of Interest—The rate of interest charged on the advanced loans is Rs. 9/- per cent per annum.

Discount—The discount is calculated at the rate of Rs. 4/- per cent per annum.

Managing Committee—The managing committee of the society was elected on 2nd June, 1963.

The meeting is held once a month. A Secretary has been appointed to look after the correspondence of the Society who in addition to his being the Panchayat Secretary is paid Rs. 28/- per month.

Community development programme and response

The N.E.S. block was first started in 1953 covering Paonta and Nahan Tehsils with its headquarters at Paonta. Now the area has been bifurcated into two parts and the village falls under N.E.S. Block Nahan since April, 1962. A Gramsewak has been posted at Menthapal and the village falls under his jurisdiction.

The block development authorities have extended help in various fields which are grouped in table No. 32.

- 1. Construction of one check Dam during 1955.
- 2. Distribution of four Chaff-cutters on Tacavi loan during 1955.
- 3. Distribution of 3 ploughs during 1957-58.
- 4. Repair of kuhl by organising shramdan during 1961.
- 5. First aid given to 102 persons since 1956.
- 6. Organisation of blood testing survey for the whole village, during 1961 in co-ordination with the Medical Department.
- 7. 11 Cinema shows with the co-ordination of Public Relations Department since 1955.

The results of development programmes had effects on the villagers. Government has been trying to render all possible help to the villagers, so that their economic life may improve. Success of any community development plan is not counted at its apparent effects, but rather on the long range effects. Of course there may be a big gap between official claim or records and reality. The Agriculture Inspector or the Extension Officer Industries make a rare appearance if any and are seemingly in a hurry to go back. The poorer Sections should receive more attention.

The Gram Sewak has distributed fertilizers and pesticides to make it popular so that agricultural production may increase. But villagers say that the fertilizers harden the soil. Benefits are there, but there is lack of experience on the part of officials who take long time to convince the rural folks. One finds divergent views of villagers on any reform measure. But they can be made to understand by a great amount of propaganda and-explanation on the part of development block staff. One reason for this is the rare contacts between community development staff and villagers. It has been reported that Gram Sewak pays flying visits. Rural folk require patient, calm and repeated guidance and association so that they may feel for the change in social or economic affairs. Gradual changes taking place in the village, which we observe during our visit are due to introduction of welfare measures by the Government.

TABLE NO. 32

Item	1955	1956	1957	1958	1959	1960	1961	Re- marks
1	2	3	4	5	6	7	8	9
1. Demonstration plots laid down (Agriculture)	1	1	2	1	2	2	3	In numbers
2. Digging of compost pits	10	15	10	20	25	..	..	
3. Distribution of fruit plants	..	30	40	60	20	40	120	In pounds
4. Distribution of fertilizers—ammunium sulphate & Superphosphate	2	3	4	2	5	4	8	
5. Wheat seed	20	5	5	8	10	5	4	In pounds
6. Chari seed	10	..	2	..	..	..	..	
7. Sugar cane seed	10	15	10	20	25	..	..	In pounds
8. Distribution of zinc phosphate	2 oz	2 oz	2 oz	3 oz	3 oz	3 oz	3 oz	
9. Seeds treated with Agrosin GN	..	..	..	..	..	20	..	
						maunds with 20 oz Agro.		

5 Conclusion

Villagers live in joint family system which has been in a continuous process of formation. Caste structure has close ties with village economics. The non-cultivating castes or households provide specialised services for the cultivators and receive food stuffs in return. The quantity of food stuffs received from different households for such different kind of services depend upon the economic condition of a particular household and the volume of service rendered in a year. This system of reciprocal obligation in village is known as *Zamindara kamana* or *Faslana*. This is a traditional system which is still prevalent in village. By this principle of give and take, the village communities feel a sense of unity and oneness.

On the communication side, the village is inter-connected with key towns in Punjab and Sirmur District have been connected by bridal paths which are repaired by the P.W.D. as well as by the village Panchayat. There is a weekly postal service attached to the village. Thus people have no difficulty in approaching any part of the country.

In Panchayat, irrespective of any caste, sex or creed, people have a right to vote and have a privilege of being elected to the benches of Panchayat. This brings people of different caste of uneven economic classes together and they exchange their ideas or mutual benefits and interests. Village Panchayat commands discipline through its Panches from the people of village, which brings solidarity, unity and oneness in the village community. Advantages of new Panchayat over the traditional councils are many-folds. It not only settles village frictions but makes contacts with Government bodies working on different development programmes and remind them of their functions and duties. The working of Panchayat also

gives an idea to the people of the lines on which democracy functions in the country.

The Panches have free discussions on any measures to be adopted. All decisions in Panchayat are taken on co-operative basis of mutual understanding. All enjoy equal status and can take suits to law courts in case Panchayat fails to bring the parties to any settlement.

Villagers receive incentive and are impressed when a Government servant visits them. Men, women and children gather round, talk and follow him in and out of houses. But it was a different picture about two decades back when people were afraid of talking to a stranger in the village. Villagers do not lack the spirit of hospitality and a stranger has now no problem if he has to stay for a couple of days or more. If one household has got no beds for the visitors, the same are procured from next door. They discuss any measure to be taken up by the Government and weigh its pros and cons. Usually it has been found that people throw weight more towards such reform and accept it gladly.

The simple important rule in marriages is not to marry close relatives related with blood and further controlled by combination of other factors such as prohibition of intercaste marriage. Our study shows that 74 married women living in village came from about 53 separate villages lying at distances ranging up to forty miles. If we examine the other side of the picture that is, the daughters who are married out of the village, there will be about the same number of daughters of this village, married out into about the same number of villages. Thus this small community of 69 households becomes the centre of kinship ties of a very large community of over 53 other villages

which brings all villages closer in reference to their social, religious and cultural aspects. Village is a home of immigration and migration as the married women were not born there and the daughters of the village may not die there. The village is tied to other surrounding village in many respects which are traditional and strong. The leadership always plays a predominant part among various communities of the village. They are only confined to social activities within different communities. The leader is essentially a spokesman of a family or a group of related families of the same caste, but has little authority to make independent decisions or to exercise power over any group. They have least influence in outer sphere of their circle. There are of course no village heroes or any outstanding person who is popular for his contribution towards village welfare.

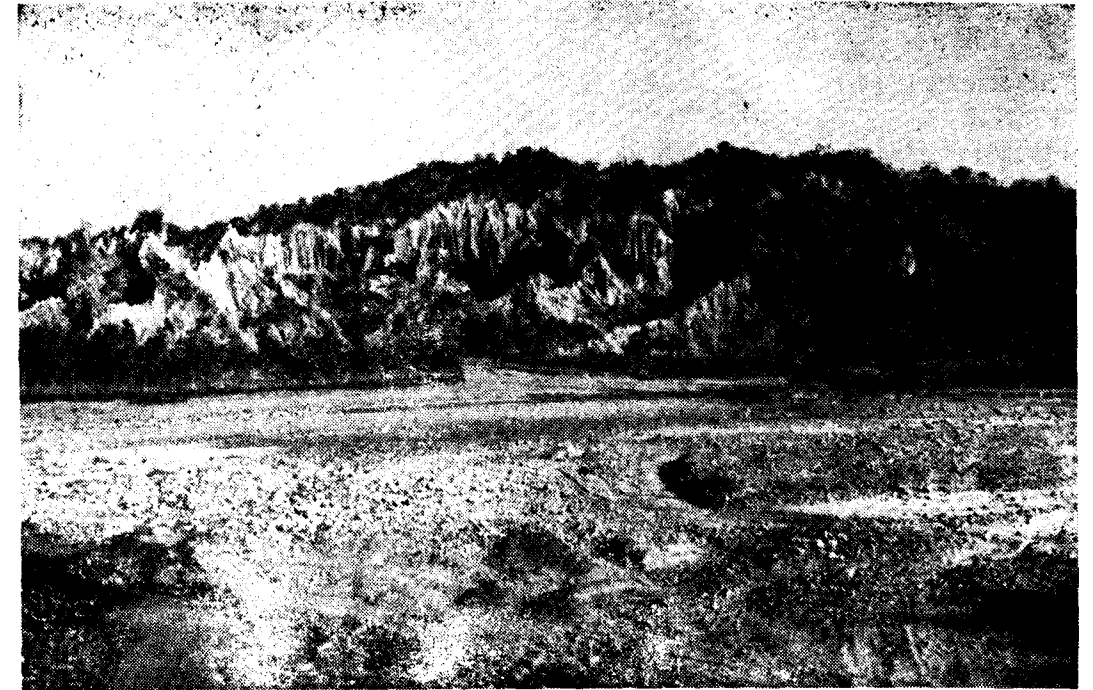
People have become political minded also and they express according to their wishes.

They can not be easily swayed away by any political organisation except the one which they think can give more benefits and comforts. Untouchability is being discarded by all sections of the community.

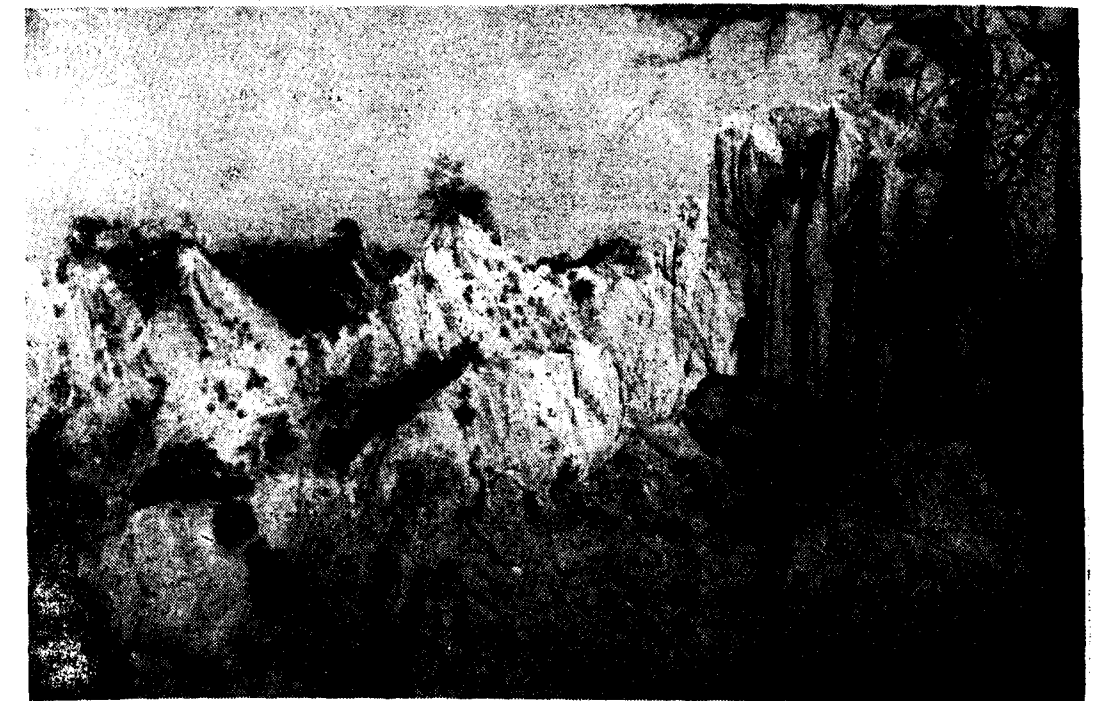
On marriage or death rites, people work together and make the occasion successful. On agricultural operations work is usually done on give and take basis. Certain group of families lend help to another group in the process of ploughing, harvesting and collecting of crops, on reciprocal basis. Some times agricultural implements are taken on loan. There are other occasions when villagers act together for common goal such as the building of bridal paths, or school on *shramdan* basis. For a common defence and common cause like locust control or eradication of any epidemic, people get united.

For prosperity as well as diversity village as a community acts as a symbol of unity and oneness.

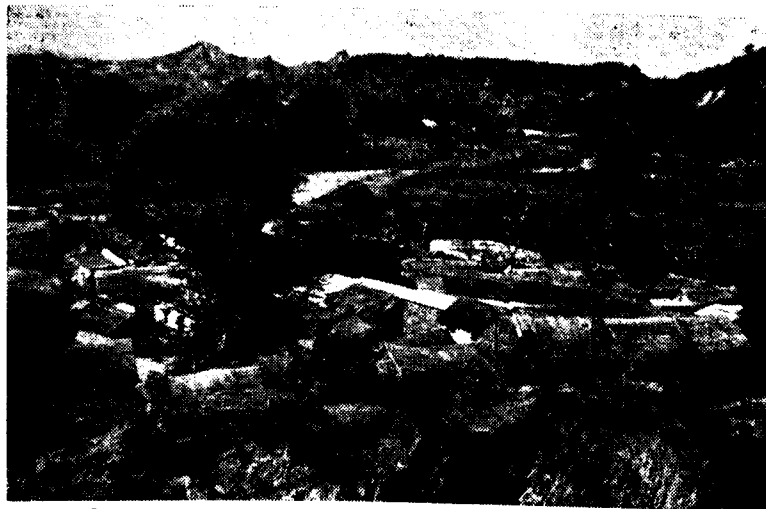
M O G I N A N D I N P I C T U R E S



Soil erosion



Another view of soil erosion



A view of the village



A loaded bullock cart



Thatched houses



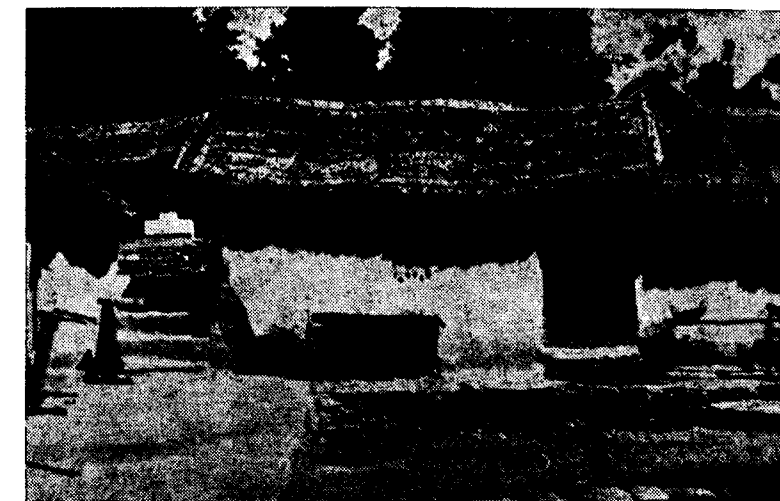
*Hanuman temple at
Kala Amb*



A villager carrying fodder



Cows



A close view of a thatched house



Bullock cart



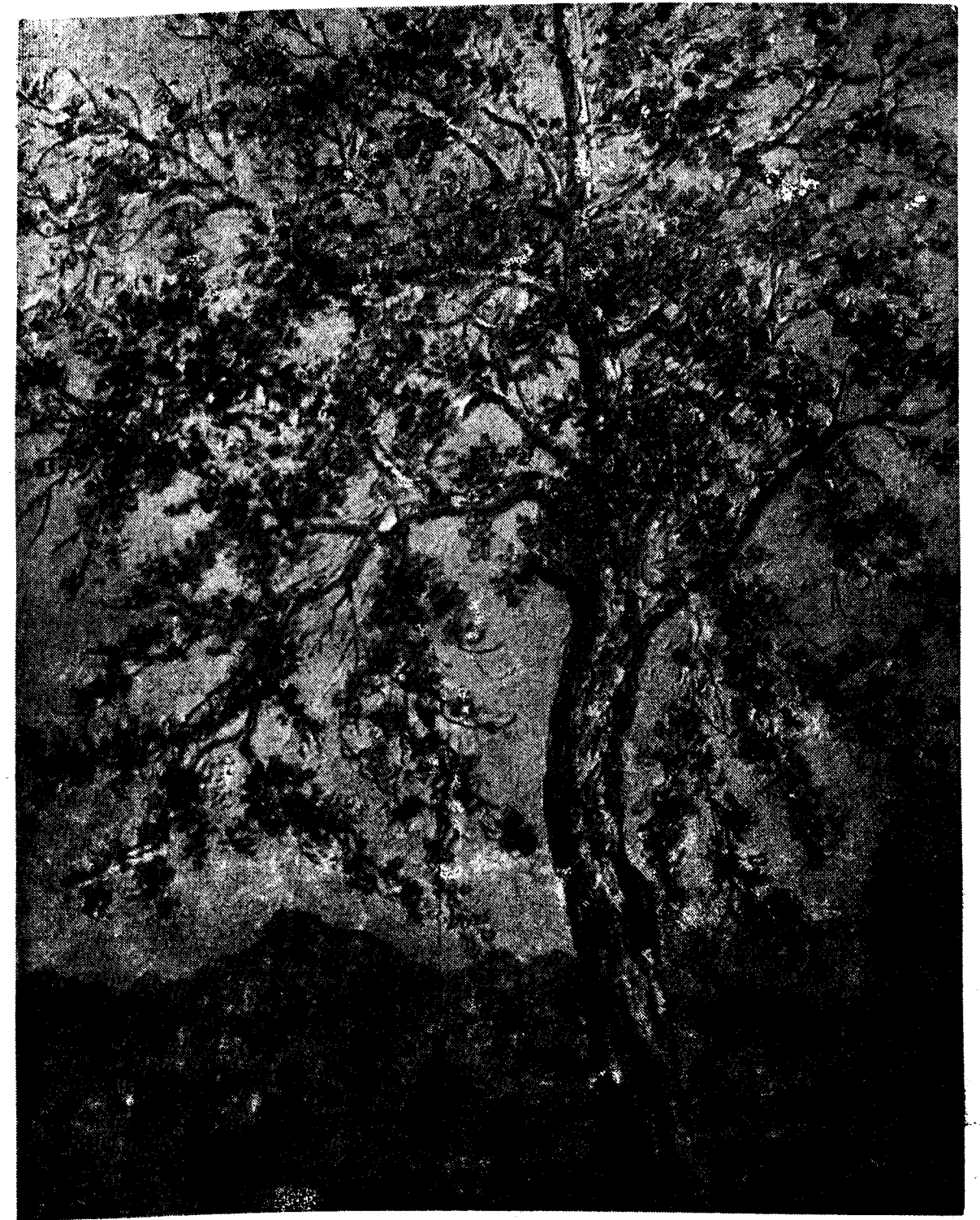
Afforestation



A typical house



The village school



Simal tree—by B. C. Gue



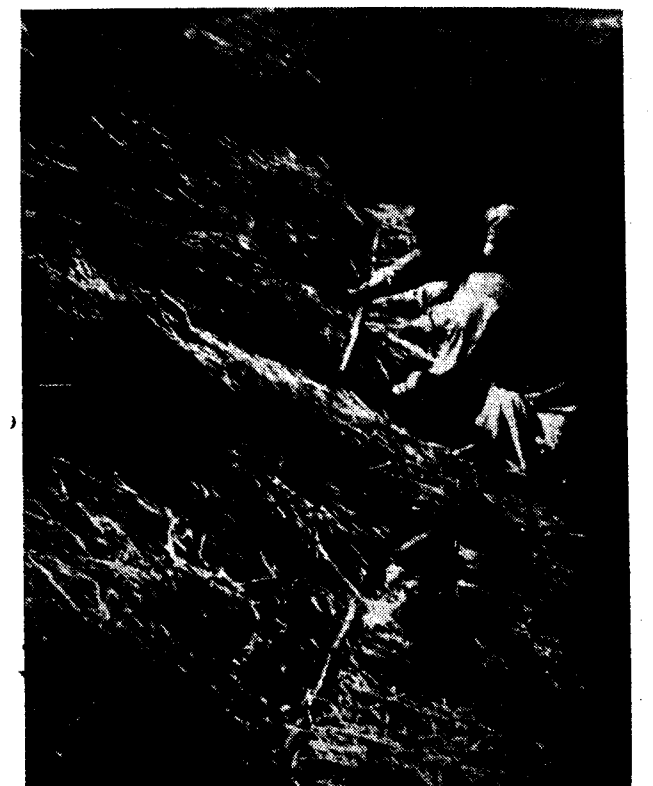
A village belle



Women at the well



Village maidens back from the Markanda
stream



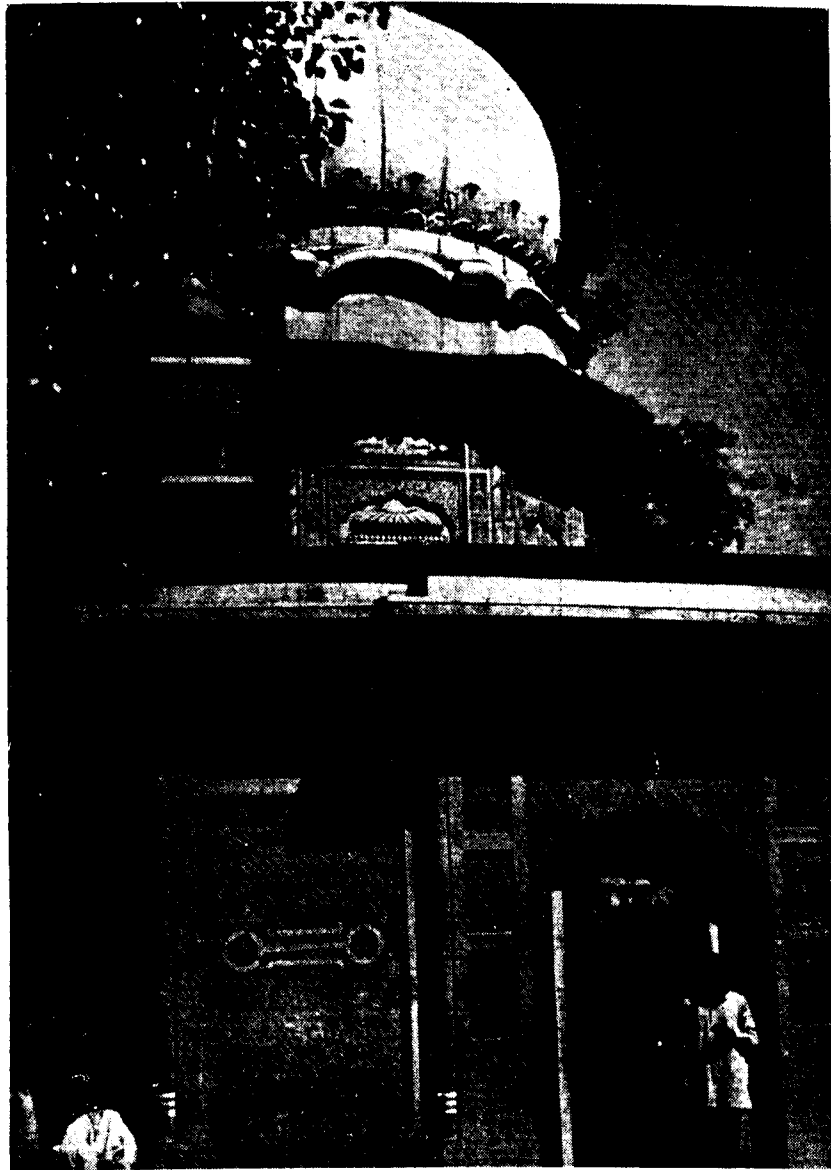
A chhaper in the making



Behli



A woman bringing fuel



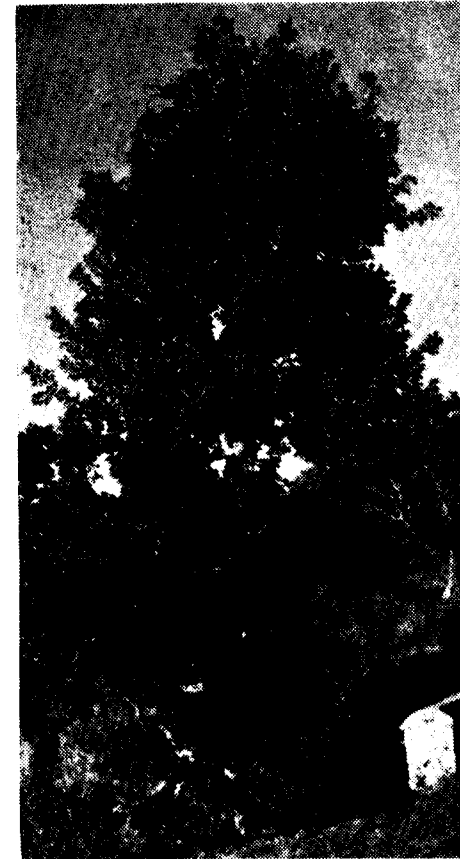
Trilokpur Temple



Panchayat elections, Trilokpur



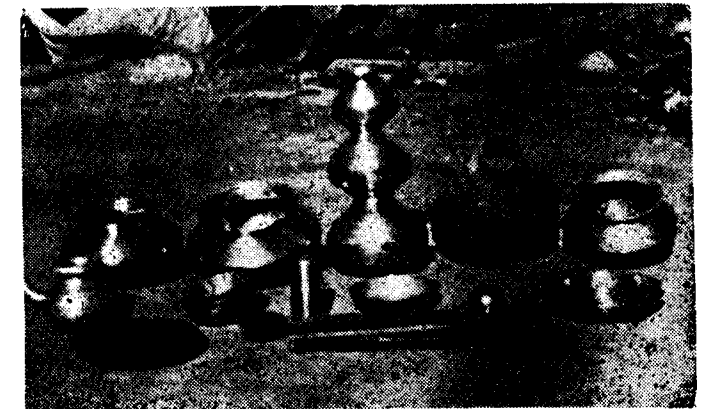
Paichhi



Amaltas



Chulha making



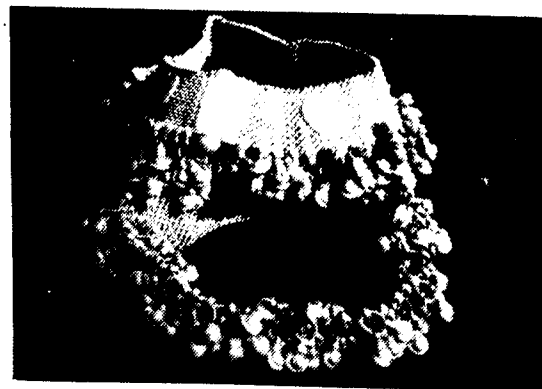
Utensils



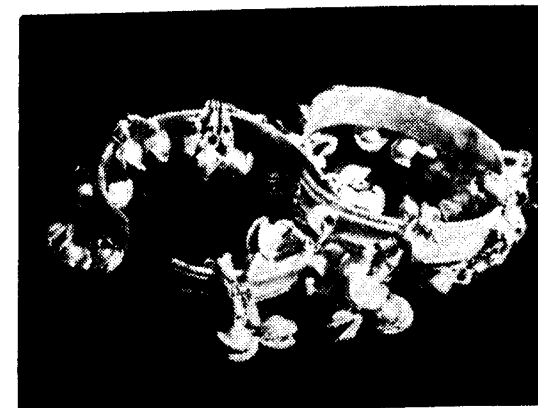
Kattha making



Black partridge



Paze



Chhal-bale



Cock



Trilokpur temple



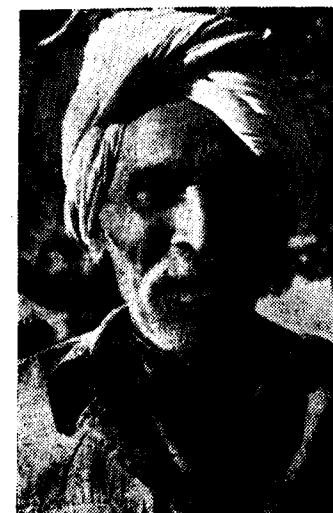
Sehra making



A squirrel



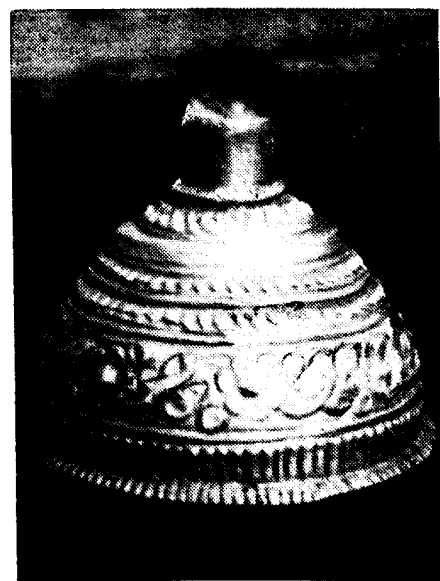
A boy learning 3 R's



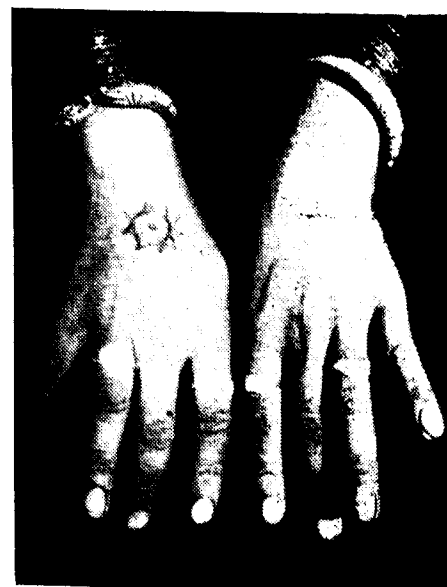
A farmer



Grave yard



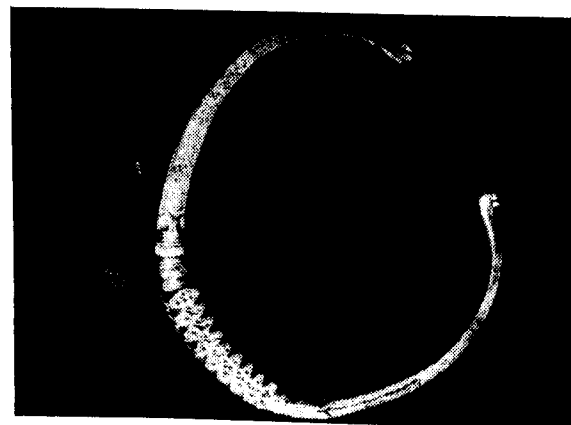
Chak



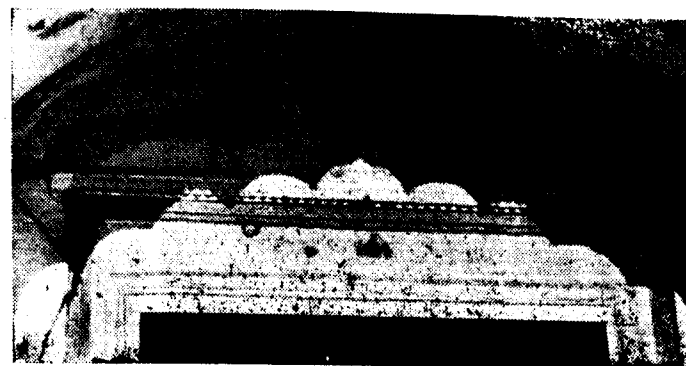
Tattooing marks



Holi fair at Kala Amb



Hansli



Wall paintings at Kala-Amb



Nala making



A carpenter at work



Nahan of the past

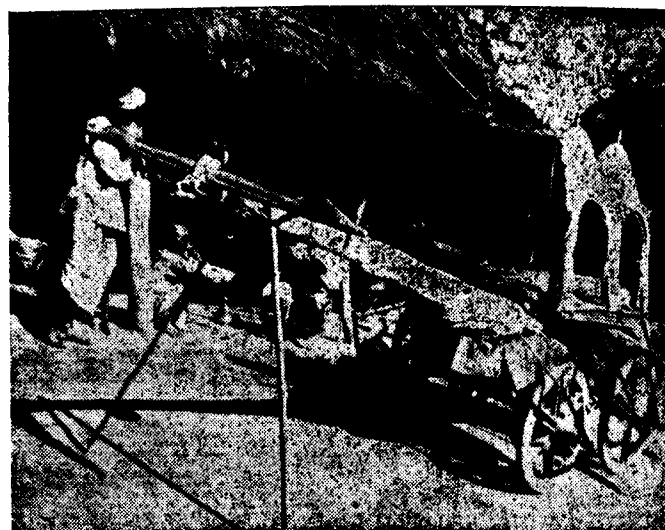
Courtesy:—Views in India, Himalaya Mountains, by Lieut. George Francis White



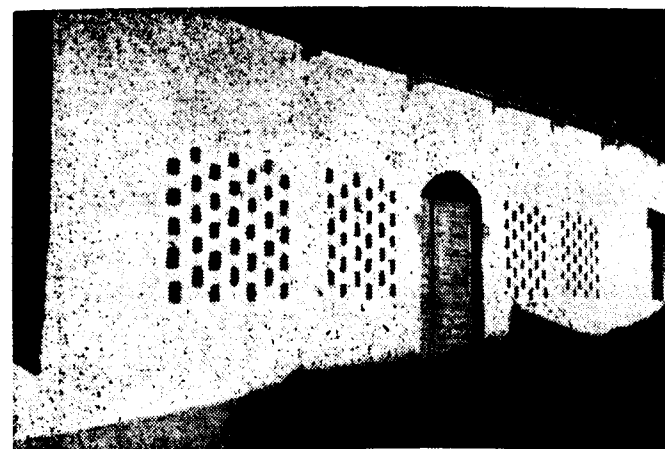
Nahan town at present



Cycling



Rath



Close view of a wall of a house



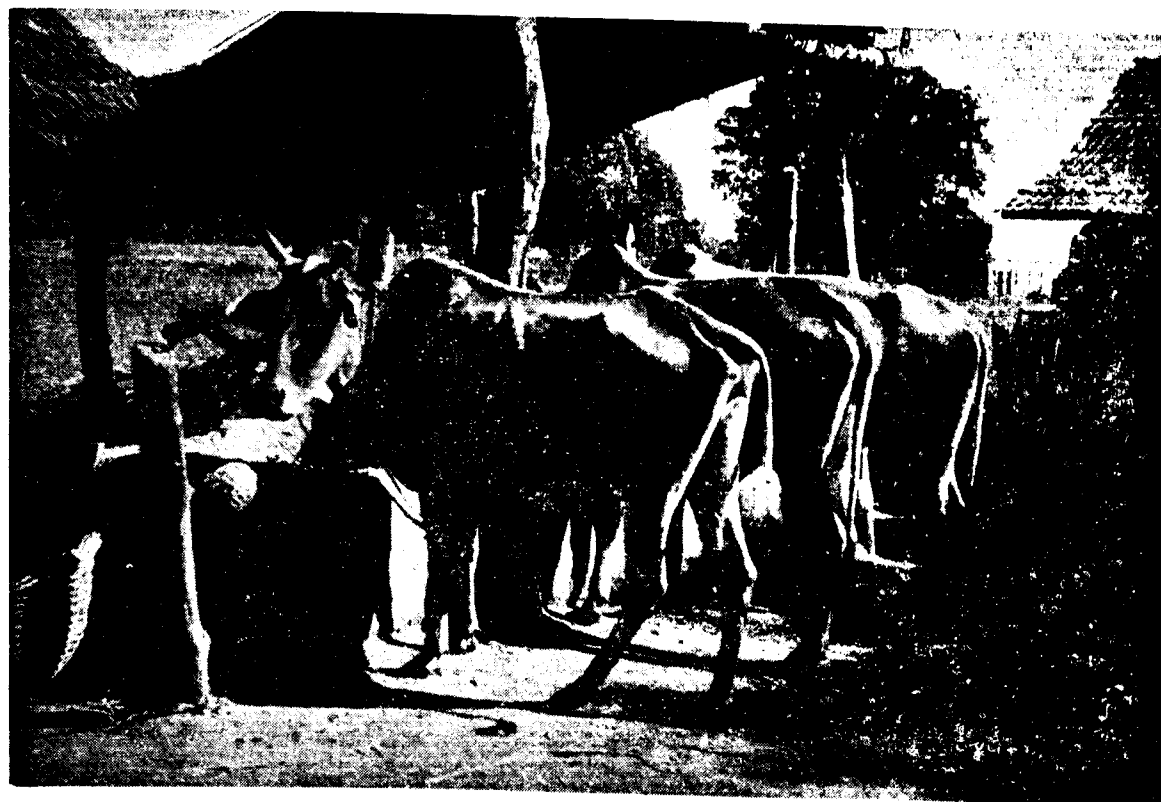
Imli tree



Balloon wala



Peacock in dancing mood

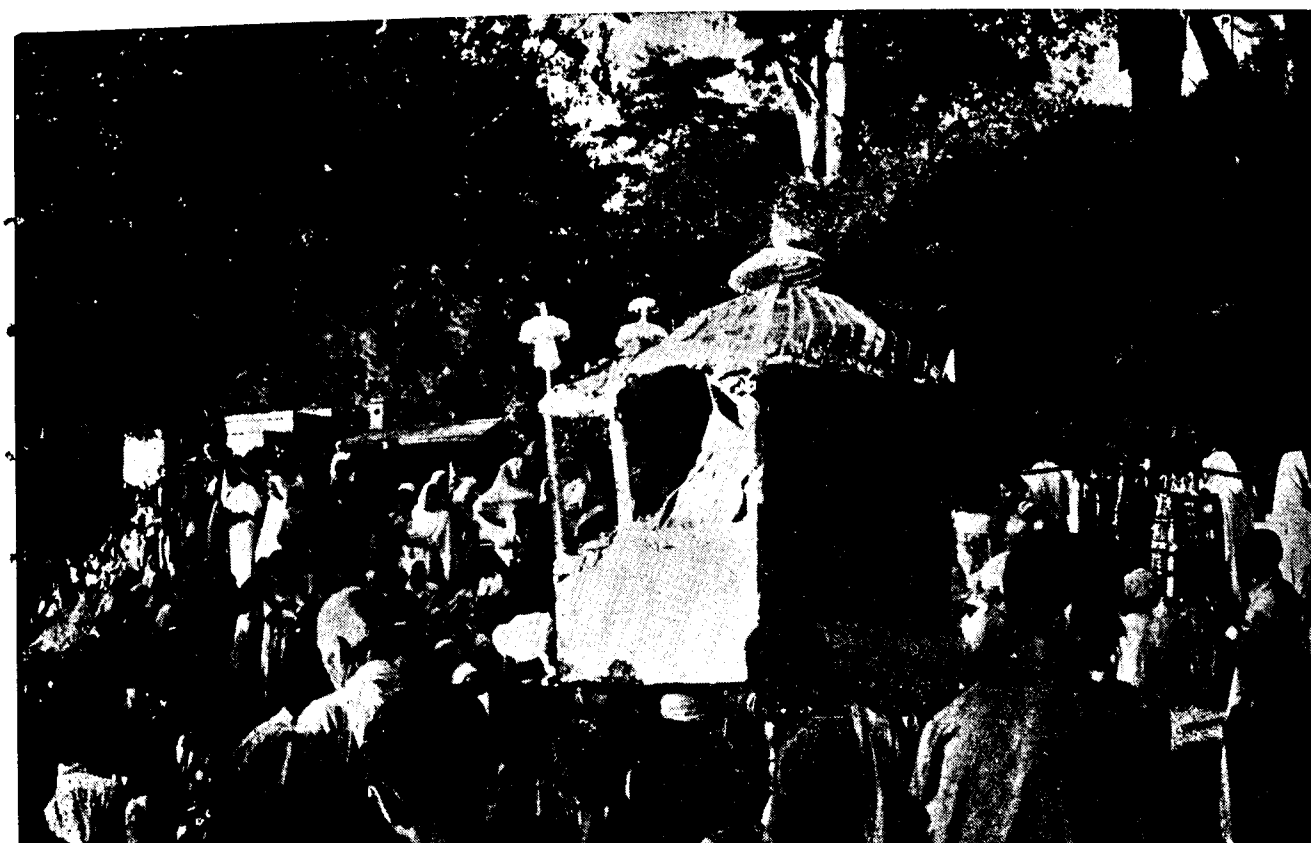


Feeding time for the cattle

Line sowing in progress



Views of Bawan Dawadshi procession at Nahan





Bawan Dawadshi jalvihar at pacca tank, Nahan

Pacca tank, Nahan

Appendices

APPENDIX I

KINSHIP TERMS

English	Local	English	Local
Father	Baba	Husband's younger brother . . .	Dewar
Mother	Amma	Husband's father, Wife's father . .	Saura
Sister	Bobo	Husband's mother, Wife's mother . .	Sas
Brother	Bhai	Father's sister	Booa
Grandfather	Dada	Mother's father	Nana
Grandmother	Dadi	Mother's brother	Mama
Husband	Malik/Khasam	Mother's mother	Nani
Wife	Bahoo	Mother's brother's wife	Mami
Brother's wife	Bhabhi	Sister's husband	Jija
Father's elder brother	Tau	Wife's brother	Sala
Father's elder brother's wife	Tai	Wife's sister	Sali
Father's younger brother	Chacha	Son	Chhokra
Father's younger brother's wife . . .	Chachi	Unmarried daughter	Chhokri
Husband's elder brother	Jaith	Daughter's husband	Jawai
Husband's elder brother's wife . . .	Jaithani	Married daughter	Dhi

APPENDIX II

FOLK SONGS

The dialect spoken by the people of Moginand village resembles more with people of border villages in Ambala District due to its closeness. There is a tinge of Punjabi language in the dialect. The songs sung in the village and Ramayana pieces translated in their dialect are:—

शादी का गीत

(यह गाना बरात की बिदाई के समय का है)
टिकटिया देइदे बापू बन्ने को दूर जाना है।
बन्ने के शीश का सेहरा ये लड़ियाँ हम सजावेंगे।
बन्ने के कान के कुन्डल ये गड़ती हम सजावेंगे।
बन्ने के हाथ का कंगन ये रंगती हम सजावेंगे।
बन्ने के गल का तोड़ा ये गड़ती हम सजावेंगे।
बन्ने के पैर का जोड़ा ये मौजे हम सजावेंगे।
टिकटिया देइदे बापू बन्ने को दूर जाना है।

ENGLISH VERSION

Marriage song (sung at the time of *barat's* departure).

Oh father, allow the bridegroom to go now as he has to cover a long distance. We shall tie the groom's nuptial chaplet—*sehra* and garland on his head, put large ring in the ears, necklace on his neck, coloured thread on his wrist and socks on the feet.

Oh father, allow the groom to leave now.

(पड़ुआ)

- (१) कमरिया लचक रही मोरी रे,
पतले पतले फुलके बनाये आलु की सब्जियां रे,
कमरिया.....।
- (२) रोटी ले के मैं जीजा कोल गईयाँ रे,
लो जीजा जी खा लो रे,
कमरिया.....।
- (३) यहाँ रखो रोटी यहाँ रखो पानी,
कसकर बढ़ियाँ मरोड़ी रे,
कमरिया.....।
- (४) रोती रोती मैं बहन कोल गईयाँ,
सेरे सनम ने मारी रे,
कमरिया.....।

- (५) क्या सनम तोरी अकल गई थी,
ये लगे छोटी साली रे,
कमरिया.....।
- (६) दोनों बहन एक सकल की,
मैंने समझा अपनी गोरी रे,
कमरिया.....।
- (७) क्या सनम तुम अंखियों से अन्धे,
ये काली मैं गोरी रे,
कमरिया.....।

ENGLISH VERSION

Padoowa—My waist is slim. To entertain my brother-in-law (sister's husband) I prepared nice thin *chapatis* and potatoe curry and take it to him. I invited him to eat it. My *jija* directed me to put aside the *chapatis* and the curry and tried to catch hold of my wrist. I tore myself apart and went weeping to my sister who rebuked him for this outrageous act against the younger *sali*. My *jija* said that he had made the mistake because both the sisters looked alike. Thereupon my sister said that he was surely blind because she was fair and I had a dark complexion.

(पतल खोलना)

सीमरूँ देवी सरस्वती, पूजू गुरु गणेश,
ध्यान धरूँ जगदीश से, पारन पायो शेष।
माता जाकी पारवती, ताके पिता महेश,
देह बुद्ध मन चित्त में जै जै गुरु गणेश।
सोरठा कहूँ पतल बनाये ध्यान धरूँ गुरु गोविन्द से
कहूँ राम गुण गाये सीता राम सनीय सयों
जनक राज चौपाई, जनक राज एक कनया पाई,
जाय नारद इन्द्र से कही यन्द्र सन्तोषी आत्मा भई
परभात समय सीता उठ जागी मन्दर भुआरन करतब को
लागी,
परस राम के बनता धरे, ठाये सीता ठीग धरे,
देला राजा जनक चरज बहारी, जाय पूछी मन्दर में नारी
पूरब ले परताप से कनया प्रगटी दवार, परस राम के धनुष
पर हार रहा ससौर।
नौ बरस की सीता रानी, जब राजा इक मन में ठानी।
कहे जो राजा हम से ऊँचा होई या कन्या परनावे सोई
भरत बंड के राजे आये, चोर दसों मथुरा के छाये,

GIST

In the beginning, names of goddess Saraswati and gods like Ganesh, Jagdish, Mahesh are chanted. Then the story of Ramayana is recited, which starts from Raja Janak who found Sita possessing some hidden powers. She moved a big bow (*dhanush*) of her father. Seeing this Raja Janak decided that she would be given to a man who breaks the bow. A date for this trial was fixed. Many renowned persons tried their luck but none could succeed. Raja Janak was very disappointed and said that should be presumed that there was none brave born on this earth. Then Rama went to the stage with permission of Guru Vishwamitter and broke that bow. Sita garlanded Rama. Celebrations of the marriage were held. Before the marriage party took the feast, the women from Sita's side sang auspicious songs and in the context of the songs, they said that marriage party *barat* cannot take their food unless any one from them replies to their songs. Then Lord Rama asked his marriage party if any one of them could reply? Then one man replied by counting all the names of sweet dishes, vegetables, sweetmeats and concluded the verses after paying compliments and respects to the ladies.

छन्द

कहूँ कशयाल इक छन्द बनाये, गुरु गोविन्द की आज्ञा पाये,
जब ऐसी जुगत बनाई, सुन्द सुन्द सुन्दरी सुन्द धनक राज
दरबार

कहूँ के मन में उपचा चाव, कहूँ छन एक यहां पाव
जो कुछ मंगया सोइ थोड़ा, दरवर हसती गऊ और घोड़ा,
सास पास के मंगया दान, दी मोहर मोरा रखया मान,
आई माइस बहुत मुठ्ठी दन्द कवाही दे गई गुट्ठी
दुदा भाती कांगणा जिस में खेले सीदक नाथ।
गाणादे रही साड़ीयां, तोड़े मरोड़े हाथ,
जिन के पान पत्ता कोड़ी नहीं, नीचे घुंघट काढ़े ठोड़ी,
ताने सखियां दे रहीं सुन के मुख गंवार,
तुम पे पैसा था नहीं आवते क्यों बार,
बिन पैसे पत है नहीं पत राखें श्री रघू नाथ।

GIST

Some verses known as *Chhand* are made. As these verses are spoken in father-in-law's house by the groom during marriage, therefore he praises all senior members of the house and then asks for presents. Bride's girl friends pass some remarks on the groom.

विश्वामित्र आये बाके, राम लछमन संग संग वा जाके,
भरी सभा में परशु राम के धनुष मंगावे, धनुष न छोड़े भू को
हार रहे सब भूप, जद राजा राम चन्द्र जी अपने एक रीख
से कहे
जै गुरु तुमरी आज्ञा पाऊं, तो परस राम के धनुष मैं चढ़ाऊं
गुरु की आज्ञा पाय के, राम धनुष में तोड़े बैंगारे,
जद भर फूल माला सीता गड़ के डारे, खुशी भये सब देवता
खुशी भई सब नार, गांव में मंगलाचार, बीलीयर खमखाना
भये
उठ उठ राणे अपने घर को गये, ले पातरी बीपर भी गये।
कौतुक दशरथ सभी सराये, बड़ी बरातां बाजे बाजे, गजराज चढ़े
दल हसती भारी, चले चले पर ढाड़ी आये, राजा राम चन्द्र
सब के मन भाये
मिसरी शरबत प्याये के बिनती करी बनाये,
बंगल बासा ले उतरे जद भोजन इक मिथन बिचारे, अंगन
विराती सभी बुला
ना ना विद भोजन परसाये, नारी गावें मंगलाचारी, हं हंस
बन्दे पतल सारी
पतल बन्द सोगन्ध देही, जो बिन खोले जिमे सौ नारिन की
दुहाई।
जद राजा रामचन्द्र जी बोले, है कोई ऐसा पतल खोले,
पतल खोले दुज कसाश, जे बुद्ध दें गुरु दीन दयाल।
पतल खोलूं हरि गुनगाऊं, खोलूं सब रस भोजन खीर,
गंगा जमुना सुस्वती त्रिवीणी के नीर,
बेबर बाबरू, घूंट सबाड़, लड्डु खुरमा दाणेदार, घिरत,
जलेबी, तारी, नुकदीं, बरफी बरती सारी,
मठें फरकड़े, शक्करपारे, तेल लूत के छुटे संगड़े, कजला
फीणी भूरे जोग,
भरबी बरफ बंगज छटी तोरी, ठिण्ड राता जोरी, भुजी
छुट्टी साग की साथ
घुट्टे पान संगोटी हाथ, डाक पात सब सीतां सारी,
छुट्टी पतल मीट्टी खारी, छुट्टयां नसों सब परिवार,
कहे बुन्दु गर कामन तैरा शिगार।
भुमक तनोड़े, जंजीर, भतेली, इनो मठो लंगीरी, भछेलीं
छड़कंगन हार,
टीका बिन्दी अतर सनाय करन, फुल सों बाड़ी बन्धु पखां
बेसर नाड़ी
पुरबन छतर पन्वमी, दिन बारन सो सो बार, समत
ऊनीसों पांच में
मंगसर करी विचार।

APPENDIX III

RAMAYANA PIECES IN LOCAL DIALECTS

राम दा राज

श्री राम चन्द्र जी के गद्दी पर बैठने से तीनों लोक खुशी होए। राम के राज मां कोई भी किसी ते बैर नी करे था। सब लोग अपने अपने जात होर उमर के मुताबिक तैयार हो के हमेशा वेद की बातों मो चलां थे। उन्हां नू किसी बात का डर होर चिन्ता न कोई दुःख लगे था। सब लोग आपस मां मिल के रहां थे। धर्म, सचाई, बड़ाई, दया होर दान पर था। आदमी होर बैरां सारे राम दे भक्त थे। थोड़ी उमर मां कोई भी नी मरे था। दुखी कोई नी था होर सारे लोग तकड़े होर सोणे थे। सारे आदमी होर बैरां दुसरां की भलाई करां थे। सारे लोक एक ही औरत रखां थे। इकरी बैरां भी दिल बोट्टी होर कर्म ते अपने आदमी का भला करने वाली थीं। जंगलां मां पेड़ सारी बार फलले फूलदे थे। हत्थी होर शेर एक जगह मिल के प्यार ते रहां थे। डंगर रज के दूध दिवां थे। खेत सदा नाज ते भरे रहां थे।

ENGLISH VERSION

Ram Rajya—When Rama established his reign, the entire world became happy. In Rama's reign, no body had malice. All the people according to their caste and religious order, were devoted to their religion and followed the Vedas. Neither they had fear nor worry of any thing nor suffered from any disease. People loved each other. Cult was based on truth, bravery, sympathy and charity. All men and women were devotees to Rama. Death at early age was unknown and no body was oppressed. All had beautiful figures and enjoyed good health. All men and women were generous and benevolent. All men had one wife only. Women were well wishers of their husbands from the core of their heart, words and action. In the forests, trees were blessed with flowers and fruits. Elephants and lions lived together in amity. Livestock used to give milk according to requirements. Land was always green with crops.

लक्ष्मण नू राम की सीस

श्री भगवान राम लक्ष्मण नू अपनी गैल बनवास जाण वास्ते मंजूरी न देदे हुऐ बोलदे है कि प्यारे लक्ष्मण, जिन लोकां ने मां-बाप और गुरु के हुकम मान्या उन्हे ही जन्म

लेने का फायदा उठाया। इस वास्ते तू भी मेरी सीख मान जा होर मां बाप के पैरां की सेवा कर। भरत होर शत्रुघ्न घर मां नीं हैं, माहाराज बुड्डे हैं होर उन के दिल मां मेरा दुःख है। इस हालत मां मैं तन्नू अपनी गैल जंगल मां जाऊं तो अयोध्या हर बात ते मारी जावेगी। गुरु, बाप मां, परजा होर टबर सब के ऊपर बड़ा दुख का बोझ आ जावेगा। इस वास्ते तों यहीं रौ होर सब नू खुश करदा रौ। अगर ऐसा नीं होन्दा तो बड़ा दोश होऐ। जिस राज मां प्यारी परजा दुःखी रहा, वा राजा जरूर नरक जाणे का हकदार होआ।

या सुण के लक्ष्मण बड़ा धबरा गया। भगवान राम के बाददे सुण के इक्कण सूख गये जिवकण पाला लगणे ते कमल सूख जावें।

धबराया होया लक्ष्मण राम के पैर पकड़ का कहण लगा नाथ मैं तो त्हारे प्यार मां पला होया एक छोटा सा बच्चा हूं, होर आपनू छोड़ का मां बाप नू भी नी जाणदा।

ENGLISH VERSION

Rama's advice to Lakshmana—Lord Rama did not allow Lakshmana to accompany him in his exile and advised him that only those who obeyed their parents and preceptor had succeeded in their lives. Therefore, Lakshmana should act upon his advice and serve the parents. Bharata and Shatrughna were not at home. Their father was old and was worried about Rama. In such circumstances if he took Lakshmana with him in exile, Ayodhya would be a deserted town. Preceptor, father, mother, public and family all would be in trouble. Therefore Rama asked Lakshmana to stay and to keep them happy. In case he didn't stay it would be a sin. The ruler whose people are not happy, definitely deserved to go to hell.

Hearing this Lakshmana got perplexed. He was sad. Perplexed Lakshmana lowered himself on the feet of Rama and said "Lord I am a small child brought up with your affection. I don't know father, mother and any body else except you."

APPENDIX IV

LOCAL SAYINGS

कहावतें

१ कुछ चणे सीले कुछ जन्द डीले

२ बोरा लई न बोड़ीया कन्धा ले सहेड

३ रांगड़ गुजर दो कुत्ता बीला दो
अगर यह न हो तो खुला किवाड़ सो

४ सीख तो उसे दिजीये जो सीखे
सीख बन्दरा दीजीये जो बईया का घर जा

५ हड़दी जरदी न तजे
खटरस न तजे आम
गुणावते गुण न तजे
अवगुण न तजे गुलाम
६ क्यारी करू कपूर की
चीजू अतर फलेल
मिरग मद की डोर बनाये
गठे नु कहीं दाव दें
प्याज वास मत जाये
जैसी मैहन्दी की पात में लाली समाये

APPENDIX V

EXTRACT FROM 'A GLOSSARY OF THE TRIBES AND CASTES OF THE PUNJAB AND NORTH-WEST FRONTIER PROVINCE' BY H. A. ROSE. SUPERSTITIONS AND CEREMONIES RELATING TO DWELLINGS IN THE PUNJAB.

The aspect of the house—The house must never face East. But North and South are also 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 East, it is made to face North-East or North-West, South-East or South-West.

TIMES FOR BUILDING

The auspicious moment—In Sirmur a handful of earth from the site selected is taken to a Brahman, who predicts the auspicious moment for laying the foundations, by declaring that a leopard, cow, fox or other animal or drum will be heard at the appointed time. The prophesy usually comes off, because it is made with due regard to local circumstances at time, but if it fails, the time is postponed and another day fixed.

Elsewhere in Sirmur, four jars containing articles, brought from Hardwar or other sacred place, are set at the four corners of the house, and on these are laid the foundation stones.

Completion ceremonies

As the house approaches completion a pirinda, 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 a protection against evil spirits.

Ceremonial decorations

Figures of deotas—In Sirmur, a house is at once abandoned if the sign or image of a *deota* is painted on it, in the belief that it has thereby become sacred.

Ceremonial marks and signs

Bandarwal—In Sirmur, a bandarwal of red flowers is tied all around the houses on the first of Baisakh to invoke the blessing of Sri Gul.

In Sirmur in Bhadon, a branch of tejbal is kept at the door to avert evil spirits and daga.

A common variant is row of (probably seven) cyphers under a line.

APPENDIX VI

EXTRACT FROM JOURNAL OF A TOUR THROUGH PART OF THE SNOWY RANGE OF THE HIMALA MOUNTAINS, BY JAMES BAILLIE FRASER, ESQ.

“The army broke up from their camp in the Dhoon on the 5th, and, re-entering the plains by the Timbee pass, marched towards Nahn. They arrived at the pass of Moginund on the 19th, seven miles from Nahn; on which day also Major-General Martindale joined and took command of the army. And on the 24th, Major Ludlow, with two battalions, pushed up the hill, and occupied that town,

which had been evacuated by the Ghoorkhas; and was followed by the whole army on the 25th, save a few companies left to protect the park of artillery in the pass below.

The enemy retired to Jytock; which fort, with the town of Nahn, and all the places here mentioned, will be found described in the succeeding pages.”

APPENDIX VII

CONVERSION TABLE

One Maund	37 Kilograms.	One Kilometre	0.62 Miles
One Seer	930 Grams	One Sq. Kilometre	0.31 Sq. Mile
One Kacha Seer	349.5 Grams	One Sq. Mile	2.58 Sq. Kms.
One Chattak	58 Grams	One Acre	5 Bighas
One Tola	11.6 Grams	One Inch	2.54 Cms.
One Yard	0.91 Metre	One Foot	30.48 Cms.
One Sq. Mile	640 Acres	One Mile	1.60 Kms.
One Metre	1.09 Yards		

APPENDIX VIII

NAME OF MONTHS IN A VIKRAMI YEAR

	Vikrami Months
Chait.....First	(March—April)
Baisakh.....Second	(April—May)
Jaith.....Third	(May—June)
Had.....Fourth	(June—July)
Sawan.....Fifth	(July—August)
BadhoSixth	(August—September)
Asoj.....Seventh	(September—October)
Kartik.....Eighth	(October—November)
Manghar.....Ninth	(November—December)
Poh.....Tenth	(December—January)
Magh.....Eleventh	(January—February)
FalgunTwelfth	(February—March)

APPENDIX IX

EXTRACT FROM THE “ASSESSMENT REPORT OF TEHSILS NAHAN AND PAONTA,” 1929 A.D.

Tenures and Proprietors—Statement No. 6 shows the tenures under which the estates are held, as also the tribal distribution of proprietors in the various assessment circles.

distribution of revenue is governed by defined shares; 211 are *Bhaiya Chara*, in which possession is the measure of right.

Out of a total of 321 villages 22 are *zamin-dari Khalis* or held by single proprietors; 8 are *zamindari Bil-Ijmal* or held jointly by more than one proprietor; 80 are *Rattidari*, in which

Cultivating Occupancy—The following table shows the percentages of area held by owners and tenants at last settlement and now:

		Nahan			Paonta			
		Pahari	Khols	Total	Pahari	Dun	Khols	Total
1. Held by owners at last <i>Settlement</i>		52	33	43	62	59	39	59
2. Held by Occupancy tenants	Present	57	34	45	55	44	36	47
	Do	12	15	14	8	3	10	5
3. Held by tenants at will, paying <i>Batai</i>	Do	4	8	6	4	11	2	8
	Do	14	44	28	7	4	30	5
4. Held by tenants paying revenue rates with or without <i>malkana</i>	Do	15	34	25	16	30	50	25
	Do	14	2	8	7	1	4	3
5. Held by tenants at will paying cash rent in lump sums	Do	6	1	3	1	1	3	1
	Do	8	6	7	16	32	15	27
6. Held by tenants without rent	Do	17	25	21	23	13	9	18
	Do	0	0	0	0	1	2	1
	Do	1	0	0	1	1	0	1
	Total	100	100	100	100	100	100	100
		100	100	100	100	100	100	100

Khud Kasht in Paonta has decreased on account of several villages having been acquired by non-cultivating proprietors or mortgages. The increase in occupancy holdings in Dun circle of the same Tehsil is due to grant of occupancy rights to tenants by big zamindars of the landlord class. The non-rented area is chiefly held in lieu of service and is therefore not unremunerative.

of cultivation in the two Tehsils, pay their rents generally in terms of land revenue plus *malkana*. But some of them pay kind rents also, the share of *Batai* being generally one third. These cash rents are of little value for assessment purposes.

Rents of Occupancy tenants—Occupancy tenants who hold only six and eight per cent

Kind rents of tenants at will—The following statement shows the percentages of area let at kind and *zabti* rents to tenants at will paying at various rates:—

Description of rent	Nahan			Paonta				Total
	Pahari	Khols	Total	Pahari	Dun	Khols	Total	
<i>Zabti</i> rents	..	..	..	25	6	4	9	8
Half produce	12	3	3	1	24	..	19	16
Two fifths	3	4	81	66	70	69	70	72
One third produce	78	82	10	8	..	27	2	4
One fourth produce	7	11						
Total	100	100	100	100	100	100	100	100

The prevailing share of rent is one third grain and straw. There is a tendency to increase the owner's share to 2/5th or 1/2, which is taken on good lands and in villages where demand for land is keen. In the hilly parts where half *Batai* is taken the owner supplies bullocks and seed to the tenant, thus reducing the actual share of half produce by the interest of his investment.

For purposes of produce estimate it will be safer to apply the prevailing rent of 1/3rd for deducting the owner share than the arithmetical averages of the *Batai* rates prevailing in different areas.

Cash rents—Cash rents shown as lump sum rates are of mixed nature. In the hilly parts a considerable number of holdings shown as held on lump sum rents, are actually paying land revenue plus cesses and *malkana*. Tenants are required to assist the *zamindars* in the discharge of his obligations to the State, and in many cases lands are let on concession rates on the above consideration. Again the small peasant proprietor generally cultivates good lands himself, and gives the poorer ones to tenants on cash rents. These rents can neither be called competitive nor fair and equitable. I have tried to eliminate such rents as on the face of it are *riyati*, from the general statement, and have worked out rents rates on different soils with the aid of rent rates paid for single soils distinctively. But the results are still unsatisfactory as will be seen from the figures given in the sub-joined table which also shows the general rise in the letting value of land. The disparity in the rental incidence of soils of equal productivity in the various assessment circles is due to various factors effecting the rise and fall or rental incidence such as those enumerated above and not to any appreciable difference in their productive

value. Competitive rents are found in the villages of big landlords, of the *Wahid Malkiyat* or *zamindari* type or at places where land for cultivation is in great demand. But even those can not serve as a correct guide; because in several *zamindari* villages *pattas* have been given to tenants on the understanding that they will have to bear the increase of land revenue demand resulting from new assessments and these rents rates are sure to be raised after the announcement of the new *Jamas*. Any estimates of assets made on the basis of rental incidence deduced from such rents can not be relied upon independently but can serve to check the estimate worked out with the data of crops, *Batai* rents and prices.

Assignments of Land Revenue—The total area and land revenue which is assigned in favour of *Jagirdars* or *Muafidars* is as follow:—

	Nahan		Paonta	
	Area	Jama	Area	Jama
		Rs.		Rs.
Jagir	..	..	..	29
Perpetual Muafis	10500 Bighas	2069	2573	531
For one or more generations	370	124	..	..
For life	34	52	8	4
Till term of sett.	..	..	..	..

The only *Jagir* is held by Kanwar Lachmi Singh in Sataun, on the usual condition of reduction with the lapse of generations. The majority of *Dwami Muafis* relate to religious institutions. Revisions of these *Muafis* has now been undertaken. Figures of the new assigned Land Revenue will be available when it is finished.

APPENDIX X

GEOLOGY—SIRMUR DISTRICT

SOURCE—The Director General, Geological Survey of India, Calcutta

Location—The district lies between latitudes 32° 20' and 31° 5' N and longitudes 77° 5' and 77° 55' E with an estimated area of about 3,100 square kilometres.

Physiography—With the exception of the Kiarda Valley in the south-eastern part, the whole district is hilly. Its southern border runs along the crest of the other Siwaliks. Dharthi range runs parallel to the border with river valleys of Markanda and Bata in between. North-east of the Dharthi range lies the valley of the Jalal river. The Giri river flows from north-west to south-east dividing the area into two natural divisions, the Cis-Giri on the south-west and the trans-Giri on the north-east. In the middle of the northern area the

Chaur peak 3,652 (11,982 feet) is located in the centre of the northern area. Towards the north-east, the river Tons, a tributary of river Jumna, forms the boundary between Sirmur and Dehradun.

Geology—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 into the district is as follows:—

Sub-Himalayan Group	Recent and sub-recent	Upper Siwaliks	Alluvium, flood plain Terrace formations, gravels and 'dun' deposits.
	Dliocene to Pleistocene		Boulder conglomerate. Pinjor sand-stones, sand-rock and pebble bed.
		Kasauli stage	Fresh water grey sand-stone often micaceous, minor clay intercalation usually of grey or violet colour with fragmentary plant remains.
	Lower Miocene	or (Gansa Limestone)	Purple and green sand-stones, bright pink clay, pisolitic clay conglomerates lower part occasionally fossiliferous.
		Dagshai stage	Sand-stones and clays of brackish water origin with clay conglomerate and gypseous nodules.
	Eocene	Subathu stage	Red clays and sand-stones, olive grey and green splintery shales, imper-sistent shelly lime-stones, carbonaceous beds, thin bands of impure unmmulitic shelly limestones, fer-ruginous sand-stones.
	Permocarboniferous	Krol Series	Basic dykes and sills. Calcareous slates often sheared. Dolomitic beds and lime-stones. Gritty slates and quartzites. Carbonaceous shales with quartz veins.
	Carboniferous	Infrakrol Blaini series	Lime-stone and slates Boulder beds, lime-stone and bleached slates. Deoban and Shali limestone and shales.
	Devonian	Jaunsar Series	Chandpur slates, schistose phyllite and quartzite.
	Pre-cambrian Archaean Group	Chail Series Jutogh Series	Simla slates Boileauganj quartzites Carbonaceous schists and limestone.
		Granites (Chor granites) (Late Palaeozoic age).	Granites and Gneissose granite.

Himalayan Formations—The area around Rajgarh (31° 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 uniformity 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 Kargaun are gradually overlapped by the Chail Series upto Ranaghat. At Dhar, they have been entirely cut out. Towards further north-east, the Jaunsar thrust reappears beneath the Chail thrust at Kufa (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 lime-stone undergoes little change but dies out beyond Chur 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 Batewri, 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 Khud, the Chail Series overlies Jaunsar beds. Below these occurs a considerable thickness of

beds of doubtful age, which overlies the main out-crop of the Deoban lime-stone at Nerua (30° 49': 77° 38').

Further south, at Tikkar (30° 49': 77° 35') on the E.S.E. side of the Chor, the Chail Series directly overlies 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 lime-stone bed associated with it.

The Deoban Series, consisting mainly of massive lime-stone with some inter-bedded shales, have a great thickness. It has on the whole, a very gently north to north-westerly dip, and shows no signs of folding upto the Ton 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 under-lying 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) form 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 splinter-shales, green clay shales, red clays, sandstones and shelly numulitic lime-stones. Other members are olivegreen shales, calcareous slates and impure quartzites.

The Subathu beds have a general NE-SW strike or occurs as discontinuous out-crops 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 Subathu lie unconformably over pre-Bocene pisolitic sand-stones. 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 Subathu of the outer-most band close to the main Boundary Thrust contain very little sand-stone bands whereas in the north-eastern bands, cream-coloured and ferruginous sand-stones are frequently developed. Similarly red clays are more pronounced in the inner out-crops.

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 sand-stones and violet or grey clays. The sand-stones predominate over the argillaceous formations. The base 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 sand-stones 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 Dagshai 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 bud (30° 36': 77° 12')

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The Upper Siwalik formations are divisible into two conformable stages namely Pinjor Sand-stone 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 kilometer (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')
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—*Pachyportax*, Sp., *prosmphibos* sq., *proamphibos lachrymans*, Pilg., *Tragoce-ras* Sq. Bos. Sq., *Selenoportax*.

Proboscidea—*Stegodon* Sq., *Stegodon insignis*, *Elephas* Sq., *Archidiskodon planifrons*.

Reptiles—*Crocodylus* Sq., *Grarialis* Sq.

Artiodactyla—*Hippopotenius sivalensis*, *Falc* and *Cant*.

One lower right mandible of a Giraffe *sivatheriam* Sq. was obtained from Matar. Another worn-out molar of *Stegodon* Sq. was collected from Tilokpur.

The fossils from Saketi are as follows:

Bos Sq., *Tragoportax* Sq., *Crocodylus* Sq. and the dorsal acute of a chelonian.

Vertebrate remains and bone fragments occur in two more localities from Pinjor formations laying perhaps in continuation of the same Zone. One band runs between Dudhgarh (30° 41' 30": 77° 15") and south of Palasra (30° 41' 15": 77° 3") while the other one is 1.6 kilometres (1 mile) north-east of Jauli (30° 35' 30": 77° 7').

The fossils are *Elephas* (*archdiskodon*) *Plainforns*. Bos Sq. *Astragalus* (?). *Navicula* *Cuboid* (?).

MINERALS

1. *Baryte*—It occurs in the form of veins, lenses and pockets in the Upper Krol limestone.

(1) *Kanti* (30°37' : 77°39')—The baryte deposit is situated about .8 kilometres ($\frac{1}{2}$ mile) S. S. E. of Kanti on the northern slope of the hill. The mineral occurs in a steep dipping vein associated with the Krol limestone. The vein is traceable for a distance of about 53 metres (175 feet) with an average width of about 7.6 metres (25 feet). Besides this, there are two or three other out-crops in the area slightly to the east but they are comparatively small.

The mineral is white in colour and fine-grained. The reserves are estimated at 13,900 metric tonnes.

Some samples from these deposits have been analysed and the results are as follows:—

Constituents	1	2	3
SiO ₂	0.16	Trace	0.38
R ₂ O ₃	0.42	0.30	0.30
MgO	0.19	0.11	0.15
CaO	Trace	Trace	Trace
SO ₃	33.75	34.00	33.81
BaO	64.40	64.88	64.24
Loss on ignition	0.44	0.22	0.39
Total	99.36	99.51	98.97

(2) *Tatyana* (30°38' : 77°38')—The Tatyana baryte deposit is situated about .8 kilometres ($\frac{1}{2}$ mile) south-east of Tatyana. The zone of baryte is confined to an area of about 866 metres x 122 metres (1200 feet x 400 feet) 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.

The analysed of some baryte samples are as follows:—

Constituents	1	2	3	4
SiO	0.38	0.20	0.06	0.04
RO ³	0.59	0.34	0.50	0.63
MgO ³	12.45	14.44	4.16	12.89
CaO	18.07	20.90	6.31	18.69
SO	14.29	11.10	27.49	13.49
BaO ³	25.97	20.79	51.15	24.99
Loss on ignition	27.31	31.64	9.36	28.78
Total	99.06	99.41	99.03	99.51

APPENDICES

(3) *Rajpur* (30°32'30" : 77°4')—A thin vein of barytes occurs in the infrakrol shales, about .8 kilometres ($\frac{1}{2}$ a mile) north of Rajpur. The reserves are estimated at 127 metric tonnes (125 tons).

(4) *Khajar* (30°37' : 77°40')—About 1.6 kilometres (a mile) south of Khajor, there is a small deposit of barytes in the Upper Krol limestone. Here the mineral occurs associated with crystalline dolomite and calcite. These deposits are not of any commercial importance.

2. *Copper*—Malachite (copper carbonate) stains are noted at the junction of Blaini boulder bed and Subathus in a nala east of village Sataun (30°33' : 77°38').

3. *Coal*—Very small lenticles and stringers of coal and carbonised plant remains occur mainly in the green sand-stone and occasionally in shales near Khairi (30°30' : 77°30'30") and Sirmur Tal (30°32'30" : 77°38') in Paonta tehsil of Sirmur District. These occurrences are too small to be of any economic importance.

4. *Gypsum*—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. Working of these deposits need the removal of enormous portion of dolomite and shale.

(1) *Korga* (30°36' : 77°35')—It is reported that quantity of the material with 60 per cent. gypsum is about 951,000 metric tonnes (936,000 tons).

(2) *Bharli* (30°33' : 77°45')—The deposit occurs about 1.6 kilometres (1 mile) north-west of Bharli located at a height of 1,332.89 metres (4,373 feet). The reserves of Bharli are 1.2 million tons (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 .5 million tons (.51 million tonnes).

A number of samples from this deposit has been analysed and the average gypsum content of the deposit is 40 per cent. with high percentage of magnesia. Because of its low grade, the deposit is unsuitable for the manufacture of ammonium sulphate.

APPENDICES

Analysis

Constituents	Range of composition	
	From	To
1	2	3
Insolubles	.28%	10.85%
R ₂ O ₃ (Al ₂ O ₃ Fe ₂ O ₃)	Trace%	3.40%
CaO	16.10%	31.93%
MgO	1.78%	20.62%
SO ₃	Trace%	30.12%
Loss	29.30%	42.26%
H ₂ O	Trace%	13.56%
CO ₂	18.24%	43.82%
Calculated Gypsum	7.0 %	64.76%

5. *Iron Pyrites*—Occurrences of Pyrite are recorded in the form of lenses and veins in the limestone and slates at Sayasu (30°41' : 77°45') and at Diyandon (30°43' : 77°43').

Deposit at Sayasu—At Chamri about a mile (1.6 kilometre) N. N. E. 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 metres (500 feet) in a NNW-SSE direction. Pyrite is found associated with the carbonaceous slates and limestone. It occurs as veins, patches and lenses generally admixed with carbonaceous shales.

Assuming the average thickness of the vein to be .9 metres (3 feet) about 2,032 metric tonnes (2,000 tons) of pyrite may be expected for every 3 metres (10 feet) depth from the exposed part of the deposit.

Average sulphur content is about 38 per cent. Arsenic is absent. The analyses are given below:—

Constituents	1	2	3	4
Fe.	35.33	32.84	34.06	35.19
S.	38.84	36.75	38.06	38.58
Cu.	Trace	Trace	Trace	Trace
Pb. Pb.	0.81	0.21	Trace	Trace
As.	Trace	Trace	Trace	Trace
Ni.	Trace	Trace	Trace	Trace

Deposit at Diyandon—This deposit is situated at Anyar, 3.2 kilometres (2 miles) north-east of Diyandon (30°43' : 77°43') on the right bank of the Tons river. There are three or four abandoned adits. Pyrite occurs in shales and limestones. The thickness of the pyritiferous band is hardly .6 metres (2 feet) and is not traceable for long distance. The Sulphur content is 34.12 per cent.

The analyses are given below:—

Constituents	1	2
Fe.	31.13	29.69
S.	34.12	32.77
Cu.	Trace	30.10
Pb.	Trace	Trace
As.	Trace	Trace
Ni.	Trace	Trace

6. *Iron Ore*—At Kanjari (30°47' : 77°21'30"), the iron ore occurrences were exploited by ancient smelters. But these deposits are too small to be of any economic importance.

7. *Limestone*—Occurrences of high grade limestone at Naura (30°49' : 77°25'30"), Bhangari (30°47' : 77°24'30") and Jarag (30°50' : 77°21'30").

From Jutogh Series are recorded. The reserves of Naura deposit alone exceed 17,272,000 metric tonnes (17,000,000 tons). Deposit of limestone suitable for the manufacture of cement occur in the Giri-river Valley of Sirmur district near Sataun (30°34' : 77°38'30"), Bhatrog (30°33' : 77°40') and Kyari 30°34' : 77°34'30").

The thickness of the exposed limestone varies in different parts of the deposit but a thickness of about 60 metres (200 feet) can safely be taken as an average for the entire deposit.

The limestone is massive in nature. It is usually grey in colour but at places is also brownish. The grey limestones are of superior quality whereas the brownish limestone is dolomite. A characteristic feature of this lime-

stone is the presence of ramifying veins or calcite as noted in the area between Bhatrog and Sataun.

Samples of Sataun limestone and of Mandhali limestone were analysed and the results are as follows:—

Analysis of Sataun Limestone

The range in composition of 25 analysis is given below:—

Insolubles	R ₂ O ₃	CaO	MgO	SO ₃	Loss
2.94—17.30%	75—6.24%	38—17—53.65%	Trace—7.7%	Trace	32.85—52.22%

Average of 25 samples is given below:—

Insolubles	R ₂ O ₃	CaO	MgO	SO ₃	Loss
6.92	2.13	49.51	0.97	Trace	39.52

Analysis of Mandhali Limestone.

Average and Range of 5 samples are given below:—

Constituents	Range	Average
Insoluble	9.28—32.90%	20.28%
RO	2.00—12.67%	4.87%
CaO	30.72—47.04%	39.79%
MgO	20.44—2.81%	1.42%
Loss on ignition	26.72—38.83%	32.78%

For calculating the reserves of the limestone in this area, the whole belt has been divided into four parts given below:—

(i) Sataun (30°34' : 77°38' 30") to Bhatrog.

(30°34' : 77°40')

(ii) Sataun (30°34' : 77°38'30") to Nadi.
(30°34' : 77°38')

(iii) Nadi (30°34' : 77°38'), to Dadua
(30°34' : 77°35' 30").

Sataun to Bhatrog—The limestone is traceable from the junction of the Bhatar-ka-Khala with the Giri river to Bhatrog, a distance of about .8 kilometres ($\frac{1}{2}$ a mile). The elevation difference is about 121.9 metres (400 feet) from the level of the Giri river.

Assuming the average thickness of limestone to be 60 metres (200 feet), the reserves of limestone are estimated at 15 million tons (15.2 million tonnes).

Sataun to Nadi—The deposit of limestone is exposed for a short distance on both banks of the Giri river. An average thickness of about

60.96 metres (200 feet) is assumed. The reserves are estimated at 5.6 million tons (5.7 million tonnes).

Nadi to Kyari—Between Nadi and south of Manal (30° 34' : 77° 37') limestone is not exposed, but further to the west limestone forms steep escarpments on the southern side of the Giri river. In places, the limestone rises for more than 304.8 metres (1,000 feet) above the bed of the river. The thickness varies at different places but an average of 61 metres (200 feet) is assumed and the reserves are estimated at 75 million tons (76.6 million tonnes).

Dadua to Kyari—In this area the limestone band rises to a height of 91 to 122 metres (300 to 400 feet) 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 million tons (45.7 million tonnes).

The total reserves of the entire belt are estimated at 141 million tons (143 million tonnes). The Sataun limestone is suitable for the manufacture of cement. The Mandhali limestone in places, is siliceous but it can be blended with Sataun limestone to make it suitable for cement.

Other high-grade limestone occurrence are at Naura (30° 49' : 77° 25' 30"), Bhangari (30°47' : 77°21'30"). The limestone beds at Naura and at Bhangari are traceable for a distance of 10 to 11 kilometres (6 to 7 miles) each. The average analysis of six analysis of samples from the Naura area is given below:—

Insolubles	R ₂ O ₃	CaO	NgO	Loss	Calculated	CaCO ₃
1.10%	0.70%	54.09%	1.11%	42.80%	96.50%	

Several other limestone bands are recorded from Jalmuse-Ka-Khala, Kansar area and Khair areas in the Sirmur district, Himachal Pradesh.

Jalmuse-Ka-Khala Band—Out-crops of limestone occur about 1,280 metres (1,400 yards) east of the confluence of Jalmuse-Ka-Khala and Daghera-Ka-Khala and W.S.W., of Barthal village, in the bed of Jalmuse-Ka-Khala.

The average analysis of four analysis of samples from this band is given below:—

SiO ₂	R ₂ O ₃	MgO	CaO	Loss on ignition	Total
6.78	2.72	1.79	48.21	40.21	

The reserves of the band over a strike length of 3,700 feet (1,127 metres) are estimated at 3.7 million tons (3.76 million tonnes).

Daghera-Ka-Khala Band—In the Daghera-Ka-Khala section, a 7.62 metres thick band of limestone is seen to continue to the west to the Tina village for about .4 kilometres ($\frac{1}{4}$ mile).

The analysis of a sample obtained from the Daghera bed is given below:—

SiO ₂	R ₂ O ₃	MgO	CaO	Loss on ignition	Total
7.48	1.60	0.56	49.07	40.66	99.37

Kansar Deposits—The main Kansar band is in the nature of an avoid out-crop exposed as a prominent crag in full view of the traveler reaching the village from the west. The

western extremity of the band starts as a thin band on the eastern precipitous slope above the Shila-ka-Khala. A maximum thickness of about 213 metres (700 feet) is attained at the prominent ridge between the Khala and Kansar.

The analysis of samples are given below:—

SiO ₂	R ₂ O ₃	MgO	CaO	Loss on ignition	Total
3.42	2.10	1.48	50.67	41.98	99.75
3.52	0.90	1.19	51.68	42.56	99.75
2.60	1.60	2.03	50.28	42.52	99.03

The reserves are estimated at 15 million tons (15.2 million tonnes).

Another small band is exposed about 365 metres (400 yards) west of the village. The analysis of the sample is given below:—

SiO ₂	R ₂ O ₃	MgO	CaO	Loss on ignition	Total
2.86	0.50	Trace	53.09	43.20	99.55

Khair Deposits—South-east of Khair limestone form a spur. Analysis of the sample is given below:

SiO ₂	R ₂ O ₃	MgO	CaO	Loss on ignition	Total
8.08	3.60	1.22	47.01	39.22	99.83

The reserves of this 411 metres (450 yards) long band are estimated at 7.72 million tonnes (7.6 million tons).

APPENDIX XI

FLORA—SIRMUR DISTRICT

SOURCE—Conservator of Forest; Sirmur Circle, Nahan.

Serial No.	Scientific or Botanical Name	English Name	Vernacular or Local Name	Altitudinal Range		Name of places where found
				Lower Limit	Upper Limit	
1	2	3	4	5	6	7
BELT No. I						
				1,000	4,000	
1	Flacourtia Ramontohi	..	Kangoor Kandai	..	4,000	Nahan & Rajgarh Divn.
2	Shorea robusta	..	Sal.	..	3,000	Do.
3	Kydia calycina	..	Pula	..	2,000	Nahan Forest Divn.
4	Grewia vestita	..	Dhaman	..	4,000	Nahan & Rajgarh Forest Divn.
5	Grewia sclerophylla	..	Pharria or Gurbheli	..	2,500	Do.
6	Grewia asiatica	..	Phalsa or phalsa Dhaman.	..	4,000	Rajgarh Forest Divn.
7	Limonia acidissima	Fruit acid.	Bel.	..	4,000	Nahan & Rajgarh Divn.
8	Citrus	Orange, lemon	..	..	2,000	Do.
9	Feronia Elephantum	Elephant or wood Apple	Koith Kathal	..	1,500	
10	Aegle Marmelos	..	Bel.	..	4,000	Nahan & Rajgarh Divn.
11	Cearala Toona	..	Tun	..	3,000	Do.
12	Zizyphus nummularia	..	Malia ber	..	3,000	
13	Euphorbia Sps.	..	..	..	2,000	Nahan & Rajgarh Divn.
14	Sapindus detergens.	..	Ritha	..	4,000	Do.
15	Semecarpus Anacardium	Marking nut tree	Bhiliawa	..	3,500	Nahan Division
16	Mangifera indica	Mango	Am.	..	3,000	Do.
17	Moringa pterygosperma	Horse radish tree	Sanjna; Shobhanjana	..	3,000	Do.
18	Abrus precatorius	..	Gunchi or Gunja (ratti seed)	..	3,500	Do.
19	Erythrina suberosa	..	Dhaul dhak	..	4,000	Nahan & Rajgarh Divn.
20	Butea frondosa	..	Dhak	..	4,000	Do.
21	Ougeina Dalbergioides	..	Sandan	..	4,000	Do.
22	Dalbergia Sissoo	..	Shisham	..	4,000	Do.
23	Bauhinia Purpura	..	Khairwal or Khairwal Papr	..	4,000	Do.
24	Caesalpinia sepiaria	Mysore Thorn	Karanj	..	4,000	Do.
25	Bauhinia Vahlia	..	Maljhan	2,000	4,000	Do.
26	Bauhinia Retusa	..	Semla	..	4,000	Do.
27	Cassia Fistula	..	Amaltas	..	3,000	Do.
28	Albizzia stipulata	..	Siris or Siran	..	4,000	Do.
29	Acacia arabica	..	Kikar or Babul	..	3,000	Do.
30	Acacia farnesiana	..	Walayti Kikar	..	3,000	Do.

APPENDIX XI—contd.

Serial No.	Scientific or Botanical Name	English Name	Vernacular or Local Name	Altitudinal Range		Name of places where found
				Lower Limit	Upper Limit	
1	2	3	4	5	6	7
31	Acacia catechu	..	Khair	..	3,000	Nahan & Rajgarh Divisions.
32	Combretum Decandrum	..	Ruel or Roel	..	2,000	Nahan Division.
33	Trewia Nudiflora	..	Tumri or Gamhar	1,000	2,500	Do.
34	Anogeissus Latifolia	..	Bakhli or Chhal	..	3,000	Nahan & Rajgarh Divisions.
35	Lagerstroemia parviflora	..	Dhaura	..	1,500	Do.
36	Casearia tomentosa	..	Chilla	..	3,000	Do.
37	Adina cordifolia	..	Haidu	2,000	3,000	Nahan Division.
38	Randia dumetorum	..	Main	..	3,000	Nahan & Rajgarh Divisions.
39	Jasminum sambac	Arabian Jasmine	Motiya	..	2,000	Do.
40	Nyctanthes Arbor-tristis	..	Har Singar	..	4,000	Nahan Division.
41	Rightia tomentosa	..	Dudhi	..	2,000	Do.
42	Holarrhena antidysenterica	..	Kura	..	3,500	Nahan & Rajgarh Divisions.
43	Calotropis gigantea	..	Ak	..	3,000	Nahan Division.
44	Tecoma undulata	..	..	..	3,000	
45	Adhatoda vasica	..	Basuthi	..	2,500	Nahan & Rajgarh Divisions.
46	Ficus bengalensis	..	Bar or Bargat	..	4,000	Do.
47	Ficus glomerata	..	Gular	..	3,000	Do.
48	Ficus hispida	..	Kaksa or Gobla	..	3,500	Do.
49	Mallotus philippinensis	..	Kambel or Raini	..	4,000	Do.
50	Bridelia retusa	..	Ekdania	2,000	3,500	Nahan Division.
51	Putranjiva Roxburghii	..	Jiaputa or Putijia	..	2,000	
52	Phoenix sylvestris	Date palm	Khajur	..	3,000	Nahan Division.
53	Grewia sapida	..	Phalsa	..	3,500	Nahan & Rajgarh Divisions.
54	Grewia laevagta	..	Kath Bhemal	1,000	..	Do.
55	Garuga Pinnata	..	Kharpat	..	2,000	Do.
56	Milletia auriculata	..	Ganj	..	2,000	Nahan Division.
57	Bassia latifolia	..	Mahua	..	2,000	Do.
58	Diospyros montana	..	Tendu	..	2,000	Nahan & Rajgarh Divisions.
59	Lantana alba	..	..	..	3,000	
60	Ficus virgata etc.	..	Pheru or Khemri	..	3,000	Nahan Division.
61	Litsaea Zeylanica	..	Chirara or Shurur	..	3,000	Nahan & Rajgarh Divisions.
62	Stereospermum suaveolens	..	Padal	..	3,500	Nahan Division.
63	Schleichera trijuga	..	Kusam	1,000	4,000	Do.
64	Terminalia belerica	..	Bahera	1,000	3,500	Nahan & Rajgarh Divisions.
65	Terminalia chebula	..	Harrar	1,000	4,000	Do.
66	Terminalia tomentosa	..	Sain	1,000	4,000	Do.
67	Sterculia Sps	..	..	..	1,500	Nahan Division.
68	Grewia tilliaefolia	..	..	..	4,000	
69	Buchanania Latifolia	..	Chirauli or bhilawa Kath	..	4,000	Nahan Division.
70	Indigofera Heterantha	..	Kathi	..	4,000	Nahan & Rajgarh Divisions.
71	Tamarindus indica	..	Imli	..	1,000	Nahan Division.
72	Salix Sps.	..	..	..	4,000	Nahan & Rajgarh Divisions.

APPENDIX XI—contd.

Serial No.	Scientific or Botanical Name	English Name	Vernacular or Local Name	Altitudinal Range		Name of places where found
				Lower Limit	Upper Limit	
1	2	3	4	5	6	7
BELT No. II						
				2,000	6,000	
1	<i>Bomba malabaricum</i>	Silk Cotton Tree	Simal	..	6,000	Nahan Division.
2	<i>Grewia oppositifolia</i>	..	Biul	..	6,000	Nahan & Rajgarh Divisions.
3	<i>Zanthoxylum alatum</i>	..	Tirmal	..	5,000	Do.
4	<i>Melia indica</i>	..	Nim	..	5,000	Nahan Division.
5	<i>Melia Azadirachta</i>	..	Dch or Bakarín	..	5,000	Nahan & Rajgarh Divisions.
6	<i>Eleodendron Roxburghii</i>	..	Dhebri or Jangela	..	6,000	Nahan Division.
7	<i>Zizyphus Jujuba</i>	..	Ber	..	6,000	Nahan & Rajgarh Divisions.
8	<i>Zizyphus exyp-hylla</i>	..	Beri	2,000	3,000	Do.
9	<i>Vitis latifolia</i>	..	Pani bel	2,000	3,000	Nahan Division.
10	<i>Rhus cotinus</i>	..	Tung	3,000	6,000	Nahan & Rajgarh Divisions.
11	<i>Odina Wedieror Lannea grandis.</i>	..	Jinghan	..	5,000	Do.
12	<i>Spondias Mangifera</i>	The Hog-plum tree	Ambara	..	5,000	Nahan Division.
13	<i>Indigofera pulchella</i>	..	Nil or Sakina	..	5,000	Nahan & Rajgarh Divisions.
14	<i>Albizia Julibriasin</i>	..	Siras or Bhordir	..	6,000	Do.
15	<i>Eugenia Jambolana</i>	..	Jaman	..	5,000	Do.
16	<i>Woodfordia Floribunda</i>	..	Dhai	..	5,000	Do.
17	<i>Casearia graveolens</i>	..	Chilli	..	5,000	Do.
18	<i>Marlea begoniaefolia</i>	..	Bhut Katinju or Garh Kimu	1,000	6,000	
19	<i>Carissa carandas</i>	..	Karaunda	..	5,000	Nahan Division.
20	<i>Nerium odorum</i>	..	Kaner	..	5,000	Do.
21	<i>Cordia Myxa</i>	..	Lasora	..	5,000	Nahan & Rajgarh Divisions.
22	<i>Ficus religiosa</i>	..	Pipal	..	5,000	Do.
23	<i>Euphorbia Royleasna</i>	..	Thor	..	6,000	Do.
24	<i>Phyllanthus Emblica</i>	..	Aonla	..	4,500	Do.
25	<i>Pinus longifolia</i>	..	Chir	1,500	6,000	Do.
26	<i>Myrica sapida</i>	Base Myrtle	Kaiphai	4,000	6,000	Do.
27	<i>Eugenia operculata</i>	..	Piaman	..	5,000	Do.
28	<i>Olea fragrans</i>	..	Shillong	..	6,000	
29	<i>Loranthus ligustrinus</i>	..	Banda	1,000	5,000	Nahan & Rajgarh Divisions.
30	<i>Debregeasia Sps.</i>	..	..	3,000	5,000	
31	<i>Acer Sps.</i>	..	..	2,000	6,000	Rajgarh Division.
32	<i>Carissa diffusa</i>	..	..	..	5,000	

APPENDIX XI—contd.

Serial No.	Scientific or Botanical Name	English Name	Vernacular or Local Name	Altitudinal Range		Name of places where found
				Lower Limit	Upper Limit	
1	2	3	4	5	6	7
BELT No. III						
				3,000	9,000	
1	<i>Cocculus Lauffolius</i>	Snake wood	Tildhara	..	5,000	Nahan Division.
2	<i>Barberis lycium</i>	..	Kashmal	3,000	9,000	Nahan & Rajgarh Divisions.
3	<i>Picrasma Quassiotides</i>	..	Karui or Tithai	3,000	5,000	
4	<i>Ilex dipyrena</i>	Himalayan Holly	Kanderu	5,000	8,000	
5	<i>Euonymus Sps</i>	..	..	3,000	8,000	Rajgarh Division.
6	<i>Zizyphus vulgaris</i>	..	Ber	..	6,500	
7	<i>Vitis himalayana</i>	..	Kandar or Banlu-ki-bel	6,000	9,000	
8	<i>Acer villosum</i>	..	Kainju	7,000	9,000	Rajgarh Division.
9	<i>Pistacia Integerrima</i>	..	Kakkar	1,500	8,000	Do.
10	<i>Indigofera atropurpurea</i>	..	Kathe etc	..	9,000	Do.
11	<i>Desmodium Tiliaefolium</i>	..	Martoi	3,000	9,000	Do.
12	<i>Prunus Puddum</i>	..	Padam	3,000	6,000	Do.
13	<i>Prinsepia utilis</i>	..	Bhekal	2,000	9,000	Do.
14	<i>Rubus Paniculatus</i>	..	Anchhu (Black)	3,000	7,000	Do.
15	<i>Rosa Moschata</i>	..	Kujoi	4,000	8,000	Do.
16	<i>Crataegus Sps</i>	..	..	2,500	8,000	Do.
17	<i>Deutzia Staminea</i>	..	Dahlochi	5,000	9,000	Nahan & Rajgarh Divisions.
18	<i>Philadelphus coronarius</i>	Molk orange or Seringat	Puddhera	5,000	9,000	Rajgarh Division.
19	<i>Opuntia Dillenii</i>	Prickly Pear	Nagphana	..	7,000	Nahan & Rajgarh Divisions.
20	<i>Cornus oblonga</i>	..	Korhsi	4,000	7,000	Rajgarh Division.
21	<i>Cornus Capitata</i>	Strawberry tree	Thanboi	4,000	7,000	Do.
22	<i>Myrsine Africana</i>	..	Banwan or Rikhdalmi	1,000	8,500	Do.
23	<i>Convolvulus Spp</i>	..	..	..	7,000	Do.
24	<i>Querous incana</i>	..	Ban	4,000	8,000	Nahan & Rajgarh Divisions.
25	<i>Querous Dilatata</i>	..	Morn	4,500	9,000	Rajgarh Division.
26	<i>Carpinus Faginea</i>	..	Gish	6,000	8,000	Do.
27	<i>Eucalyptus Globulus</i>	Blue gum	..	4,000	7,000	
28	<i>Viscum Album</i>	..	Banda	3,000	7,000	Nahan & Rajgarh Divisions.
29	<i>Morus Serrata</i>	..	Kimu	4,000	9,000	Do.
30	<i>Arundinaria Falcata</i>	..	Ringal	4,000	7,500	Rajgarh Division.
31	<i>Alnus nepalensis</i>	..	Puzala or Kunis	3,000	9,000	Do.
32	<i>Juglans regia</i>	Walnut	Akhrot	3,000	10,000	Do.
33	<i>Desmodium tiliaefolium</i>	..	Martoi	..	9,000	Do.
34	<i>Rubus flavus</i>	Bramble	Lal-Anchhu	5,000	7,000	Do.
35	<i>Pyrus variolosa</i>	Wild Pear	Kaint	3,000	7,000	Nahan & Rajgarh Divisions.
36	<i>Berberies Nepalensis</i>	..	Kingova	4,000	8,000	Do.
37	<i>Jasminumrevolutum</i>	..	Chambeli	2,000	7,000	Do.
38	<i>Rhus Sps</i>	..	..	3,000	5,000	Do.
39	<i>Dosmodium Sps</i>	..	..	2,000	7,000	Do.
40	<i>Cotoneaster Sps</i>	..	..	4,000	8,000	Rajgarh Division.
41	<i>Diospyros malanoxydon</i>	..	Tendu	3,000	6,000	Nahan & Rajgarh Divisions.

APPENDIX XI—contd.

Sl. No.	Scientific or Botanical Name	English Name	Vernacular or Local Name	Altitudinal Range		Name of places where found
				Lower Limit	Upper Limit	
1	2	3	4	5	6	7
BELT NO. IV						
				4,000	12,000	
1	<i>Cissampelos Pareira</i>	..	Harjori	..	6,000	Nahan Division.
2	<i>Berberies aristata</i>	Chestnut	Kashmoi	6,000	7,000	Rajgarh Division.
3	<i>Aesculus Indica</i>	..	Bankhor	4,000	10,000	Do.
4	<i>Prunus Persica</i>	..	Aru	..	10,000	Do.
5	<i>Prunus Armeniaca</i>	Apricot	Zardalu or Chilu	..	12,000	Do.
6	<i>Prunus Padus</i>	..	Dird Cherry	6,000	10,000	Do.
7	<i>Rubus lasiocarpus</i>	..	Kali Anchh	4,000	10,000	Do.
8	<i>Rosa Webbiana</i>	..	Gulab	5,000	12,000	Do.
9	<i>Cotoneaster acuminata</i>	..	Ruinshi	5,000	12,000	Do.
10	<i>Deutzia corymbosa</i>	..	Bhujroi	6,000	10,000	Do.
11	<i>Ribes Nigrum</i>	Black current	..	7,000	12,000	Do.
12	<i>Ablia triflora</i>	..	Mali	5,000	10,000	Do.
13	<i>Rhododendron arboreum</i>	..	Burans	5,000	10,000	Nahan & Rajgarh Divisions.
14	<i>Rhododendron Anthapogon</i>	..	..	11,000	12,000	..
15	<i>Betula Bhojpattria</i>	..	Bhojpatra	7,000	10,000	Rajgarh Division.
16	<i>Alnus Nitida</i>	..	Kunis	5,000	9,000	Do.
17	<i>Quercus Semecarpifolia</i>	..	Kharsu	6,000	12,000	Do.
18	<i>Morus alba</i>	..	Tunt	..	11,000	Do.
19	<i>Pinus Excelsa</i>	The blue pine	Kail	6,000	12,000	Do.
20	<i>Cedrus libani</i> or <i>deodara</i>	..	Kelon or Deodar	4,000	12,000	Do.
21	<i>Abies webbiana</i>	Silver Fir	Tosh	8,000	12,000	Do.
22	<i>Taxus Baccata</i>	The Yew	Thuner	6,000	11,000	Do.
23	<i>Abies Smithiana</i> or <i>Picea</i>	Himalayan Spruce	Rai	9,000	11,000	Do.
24	<i>Betula acuminata</i> , <i>Morinda</i>	..	Kath Bhuj	6,000	9,000	Do.
25	<i>Quercus annulata</i> or <i>Oglanca</i>	..	Bani	6,000	9,000	Do.
26	<i>Ulmus integrifolia</i> or <i>Holoptelea integrifolia</i>	..	Papri	3,500	10,000	Nahan & Rajgarh Divisions.
27	<i>Ulmus campestris</i>	..	..	3,500	10,000	..
28	<i>Lonicera</i> Sp.	..	..	9,000	12,000	Rajgarh Division.
29	<i>Viburnum</i> Sp.	..	..	4,000	8,000	Do.
30	<i>Celtis australis</i>	..	Kherak	5,000	10,000	Do.
31	<i>Cupressus torulosa</i>	..	..	..	..	..

MISCELLANEOUS BELT

SIRMUR DISTRICT

Sl. No.	Scientific or Botanical Name	English Name	Vernacular or Local Name	Altitudinal Range		Name of places where found
				Lower Limit	Upper Limit	
1	2	3	4	5	6	7
1	<i>Sterculia Colorata</i>	..	..	..	..	..
2	<i>Cotoneaster</i> Sps.	..	Ruhish	4,000	10,000	Rajgarh Division.
3	<i>Criica papaya</i>	..	Pepipya	..	..	..
4	<i>Andromeda ovalifolia</i> or <i>peris ovalifolia</i>	..	Ayar	4,000	8,000	Nahan & Rajgarh Divisions.
5	<i>Excoecaria sebifera</i> or <i>Sapium sebiferum</i>	..	The Chinese Tallow tree or Tar Charbi	..	..	Nahan Division.
6	<i>Agave Americana</i>	..	..	..	..	..

APPENDIX XII

LIST OF WILD ANIMAL DISTRIBUTED IN SIRMUR DISTRICT (H. P.)
SOURCE—Conservator of Forests, Nahan

Serial No.	Scientific Name	English Name	Local Name
1	2	3	4
ORDER PRIMATES			
1	Himalayan Langur	Himalayan Langur	Langur
2	..	Rhesus monkey or common bunder	Bunder
ORDER CHIROPTERA			
3	<i>Pteropus edwardsii</i>	Flying fox	Chamgadar
4	<i>Cynopterus moriginatus</i>	Small or shortnose fox bat	Chamgadar
5	<i>Megadarma lyra</i>	Indian Vampire	..
6	<i>Rhinolophus Tragatus</i>	Dark brown leaf bat	..
7	<i>Hippocideros armigur</i>	Great Himalayan Leaf-nosed bat	..
8	<i>Placotus auricus</i>	Long-eared Bat	..
9	<i>Nijcticejus</i>	Common yellow Bat	..
10	<i>Herpyiocephalus</i>	Hairy winged Bat	..
11	<i>Vespertilioformolus</i>	Large painted Bat	..
12	<i>Vesperugo</i>	Indian Pipistrelle	..
13	<i>Myotis</i>	Common European Bat	..
ORDER CARNIVORA			
14	<i>Lutra vulgaris</i>	Common Otter	Ud Bilao
15	<i>Lutra Leptonyx</i>	Small or clawless Otter	..
16	<i>Felis Tigris</i>	Tiger	Bagh
17	<i>Felis Pardus</i>	Leopard or Panther	Tendwa
18	<i>Felis Bengalensis</i>	Leopard cat	Chitta Billi
19	<i>Felis Chaus</i>	Common Jungle cat	Jungli Billi
20	<i>Felis caracal</i>	Red Lynx or Caracal	Siaghush
21	<i>Hyaena Striata</i>	Stripped Hyaena	Jhirak or Lakkar Bagha
22	<i>Paradoxurus</i>	Himalayan Palmcivet	..
23	<i>Herpestes mungo</i>	Common grey mongoose	Newal, Nyul
24	<i>Herpestes mungo</i>	Long tailed mongoose	..
25	<i>Conis aureus</i>	Jakal	Gidhar, Shial
26	<i>Vulpes aloper</i>	Common fox or Hill fox	Lomri
ORDER RODENTIA			
27	<i>Pteromys oral</i>	Large brown flying squirrel	..
28	<i>Nesocia bengalensis</i>	Common Field-rat	..
29	<i>Mus rattus</i>	Common Indian rat or Roof rat	Chuha, Musa
30	<i>Mus Musculus</i>	Common House mouse	Chuhi, Musi
31	<i>Hystrix Leucura</i>	Common Indian porcupine	Sarsei, sayal, sahi
32	<i>Lepus Hysilius</i>	Upland Hare	..
ORDER UNGULATA			
33	<i>Suscris tatus</i>	Indian wild boar	Suar or Bad janwar
34	<i>Nemorhaedus bubalinus</i>	Serow	..
35	<i>Mosehusmos chiferus</i>	Musk deer	Kastra
36	<i>Nemorhaedu goral</i>	Goral	Goral
37	<i>Corvus unicolor</i>	Sambar	Jungle Bakri
38	<i>Cervulus muntjai</i>	Indian Muntjac	..
39	<i>Cervus axis</i>	Spotted deer	Chital

APPENDIX XII—contd.

Serial No. 1	Scientific Name 2	English Name 3	Local Name 4
ORDER EDENTATA			
40	<i>Manis aurita</i>	Hill Pangolin	Bajarkit
41	<i>Crocodilus palustis</i>	Common Indian crocodile	Magar
ORDER CHELONIA			
42	<i>Emyda granosa</i>	Common Fox soft shell	Magar
ORDER SQUAMATA			
43	<i>Varanidae Varanus</i>	Monitors lizard	Magar
44	<i>Hemidectylus gleadowii</i>	Common House-gecko	..
45	<i>Calotues versicolor</i>	Common garden lizard	..
46	<i>Agama tuberculata</i>	Spotted Agama	..
47	<i>Chamaeleons calcaratus</i>	Indian chamaeleon	..
48	<i>Pythonmolurus</i>	Indian Python,	Adjigar
49	<i>Anistrodon Himalayanus</i>	Himalayan Pit Viper	..
50	<i>Naia Tripudians</i>	Common Cobra	Nag
51	<i>Bungerus caeruleus</i>	Common Krait	..
52	<i>Lycodon aulicus</i>	Harmless Krait	..
53	<i>Tropidonotus pircator</i>	Common rat snake	..
ORDER EEEAUDATA			
54	<i>Bafo melanostictus</i>	Common Indian toad	..
55	<i>Rana Cyanophlyctis</i>	Water skipping Frog	..
56	<i>Rana Limnocharis</i>	Salive Frog	..

APPENDIX XIII

A GLOSSARY OF THE WORDS USED

Amavas	Last day of the dark half of month	Illiachi-dana	Sweets made from Sugar
Amrood-ka-bag	Gauva orchard	Jagir	Estate
Asan	A seat	Janeo	Sacred thread worn by Hindus
Ashtmi	Eighth day of Navratras	Jat-se-nikalana	To ex-communicate
Bas	Hamlet	Janter manter	Witch craft
Badhi	Carpenter	Jhankia	Deity carried in procession
Ban	A thin rope made of grass	Juti	Leather foot wear
Bradari	People of same caste	Kabar	Grave yard
Barat	Marriage Party	Kalao	Irrigated land
Bangalay	A class of beggars	Kalijiri	A medicinal herb
Bhaluwala	A man having a bear who performs certain feats.	Kadoo	A medicinal herb
Batai	A system of farming where the rent is a certain proportion of the produce.	Katani	A clay basket
Bania	Shopkeeper	Kachha	Under-wear
Bhakad	Unirrigated land	Kalai	Tinning
Bhairon	A Hindu god	Kalaiwala	One who does tinning
Chamar	Cobbler	Khaki	Brown
Chanal	A scheduled caste	Kharif	Autumn harvest
Chara	A small place for bathing or cleaning utensils	Khat	Cot
Chabriwala	Hawker	Khes	A cotton sheet
Chat	Gram Preparation	Kheer	A milk pudding
Charkha	Spinning Wheel	Khichdi	Saltish rice preparation
Chatai	A mat	Kuhl	Irrigation channel
Charhawa	Offerings	Kuthala	Grain storage
Chator	Small silver offerings in the shape of an umbrella	Kungu	Red powder
Charand	Grazing land	Kundli	Horoscope
Chabries	Baskets	Kudali	Hoe
Chapper	Grass roof	Lassi	Whey
Chilam	Fire bowl	Lohar	Blacksmith
Chhuani	Preparation of milk and dry dates	Lumberdar	Village headman who collects revenue
Daku	Dacoit	Mahurat	An auspicious moment
Dhsanskar	Death rites	Mantra	Vedic hymns
Dal	Pulses	Makol	White clay
Darbar	Gathering of state officials	Muklava	Caremony of taking bride to her in-laws' house for the first time after marriage
Dagi dains }	Witches	Mangni	Betrothal
Dwadshi	12th day of bright or dark lunar month	Maulvi or Mullah	A learned Muslim
Devta	God	Mahendi	Henna
Dham	Wedding feast	Malkangni	Medicinal herb
Doshala	Cloth sheet usually red	Musal	Pestle
Dharmbhai	God brothers	Muhalla	Neighbourhood
Dhoop	Incense	Naumi	9th day of Navratra
Dholak	Drum	Navratra	First nine days of the bright half of Asvina & Chaitra.
Dullah	Bride-groom	Nala	Thick thread tied to hold trousers
Fakir	One who gives bath to a muslim dead person.	Nariyal	Cocoanut
Faslana	Share of land produce given to artisan community for the work done byartisans.	Newta	Giving cash presents at the time of marriage.
Ganesh	A Hindu god	Nichla bas	Lower Moginand
Gangajal	Ganges water	Nilai	Wheat straw
Gabdada	A small earthen vessel having a lid	Okhal	Mortar
Gharati	Owner of a water mill	Paichhi	Grain storage made of bamboo strips
Halwa	A sweet dish made of ghee, sugar and flour	Pattal	Plates made of leaves
Hakika	Circumcision	Panda	Maha Brahman who performs death rites
Hukka	Hubble bubble	Paniri	Paddy plants which are transplanted
Hukka Pani band karna	Ex- communication	Pahari	Hilly

APPENDIX XI—contd.

Pansairi	Weight about 4½ kilos	Seenkh	Wheat straw
Parda	Veil	Shanti path	A prayer for peace
Pidhi	A small stool	Shrandan	Voluntary labour
Pind	Rice ball, offered to the soul of a dead person.	Seera	Black syrup used in making tobacco
Prajapat	A local name for potter	Soonth	Dry ginger
Puja	Worship	Suti	Cotton
Rabi	Spring harvest	Sukhi rasad	Cereals
Rath	Marriage chariot	Suhaga	Leveller
Reet	Money to account of a woman paid by second husband to first husband	Tarkhan	Carpenter
Sarsondasag	Green vegetables of mustard leaves	Tikka-Lagana	Giving cash presents at marriage
Sattu	Ground maize or wheat	Trishool	A trident
Sainji	A clay image.	Tulsi	Basil Plant
Sankrant	First day of Vikrami month	Toom	Betrothal ring
Sagai	Betrothal	Uparla bas	Upper Moginand
Saptimi	Seventh day of Navratra	Uirad	Pulse
Sarangi	A musical instrument	Vikrami	Vikrami Hindu era
Sarangiwala	One who plays upon sarangi	Yatrics	Pilgrims
		Zanaza	A bier

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1961 Census Report, Volume XX—Himachal Pradesh, will be in the following Parts—

I-A	General Report	V-B (i)	Ethnographic Notes on Scheduled Castes and Scheduled Tribes
I-B	Report on Vital Statistics of the Decade including reprints	V-B (ii)	A Study of Gaddi—Scheduled Tribes and Affiliated Castes by Prof. William H. Newell
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II-C	Cultural and Migration Tables	VIII-A	Administration Report—Enumeration
III	Household Economic Tables.	VIII-B	Administration Report—Tabulation
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District Handbook—Chamba.	District Handbook—Mahasu.
District Handbook—Mandi.	District Handbook—Sirmur.
District Handbook—Bilaspur.	District Handbook—Kinnaur.

District Chamba

Chitrari, Chamba Tehsil.

Devi Kothi, Churah Tehsil. (Price Rs. 3.10)

Maingal, Chamba Tehsil.

Lakkar Mandi, Bhattiyat Tehsil.

Hatli, Bhattiyat Tehsil. (Price Rs. 3.15).

Brahmaur, Brahmaur Sub-Tehsil, (Price Rs. 4.20).

Kupha, Parmas, Malet and Karoti (Thamoh), Pangi Sub-Tehsil.

District Mandi

Chauntra, Jogindarnagar Tehsil.

Bir, Mandi Sadar Tehsil.

Rawalsar, Mandi Sadar Tehsil.

Kot, Sarkaghat Tehsil.

Panjain, Chichot Tehsil.

Nalag, Sundarnagar Tehsil.

Pangna, Karsog Tehsil.

District Bilaspur

Danahla, Ghamarwin Tehsil

*District Mahasu*

Shakrori, Seoni Sub-Tehsil, (Price Rs. 3.00).

Batal, Arki Tehsil.

Shathala, Kumharsain Sub-Tehsil.

Delath, Rampur, Tehsil.

Dodra and Kwar, Rohru Tehsil.

Chergaon, Rohru Tehsil.

Purag, Kotkhai Sub-Tehsil.

Gijari, Theog Tehsil (Price Rs. 2.45).

Chaunri, Kasumpti Tehsil.

Basal, Solon Tehsil.

Chaupal, Chaupal Tehsil.

District Sirmour

Mangarh, Pachhad Tehsil.

Rajana, Rainka Tehsil.

Moginand, Nahan Tehsil, (Present issue).

Kolar, Paonta Tehsil. (Price Rs. 3.45).

Kamrao, Paonta Tehsil.

District Kinnaur

Kothi, Kalpa Sub-Division (Price Rs. 3.55).

Nachar, Nachar Sub-Division.

Kanum, Poo Sub-Division.