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HIMACHAL PRADESH

SHATHLA

A Village Survey of
Kumarsain Sub-Tehsil, Mahasu District

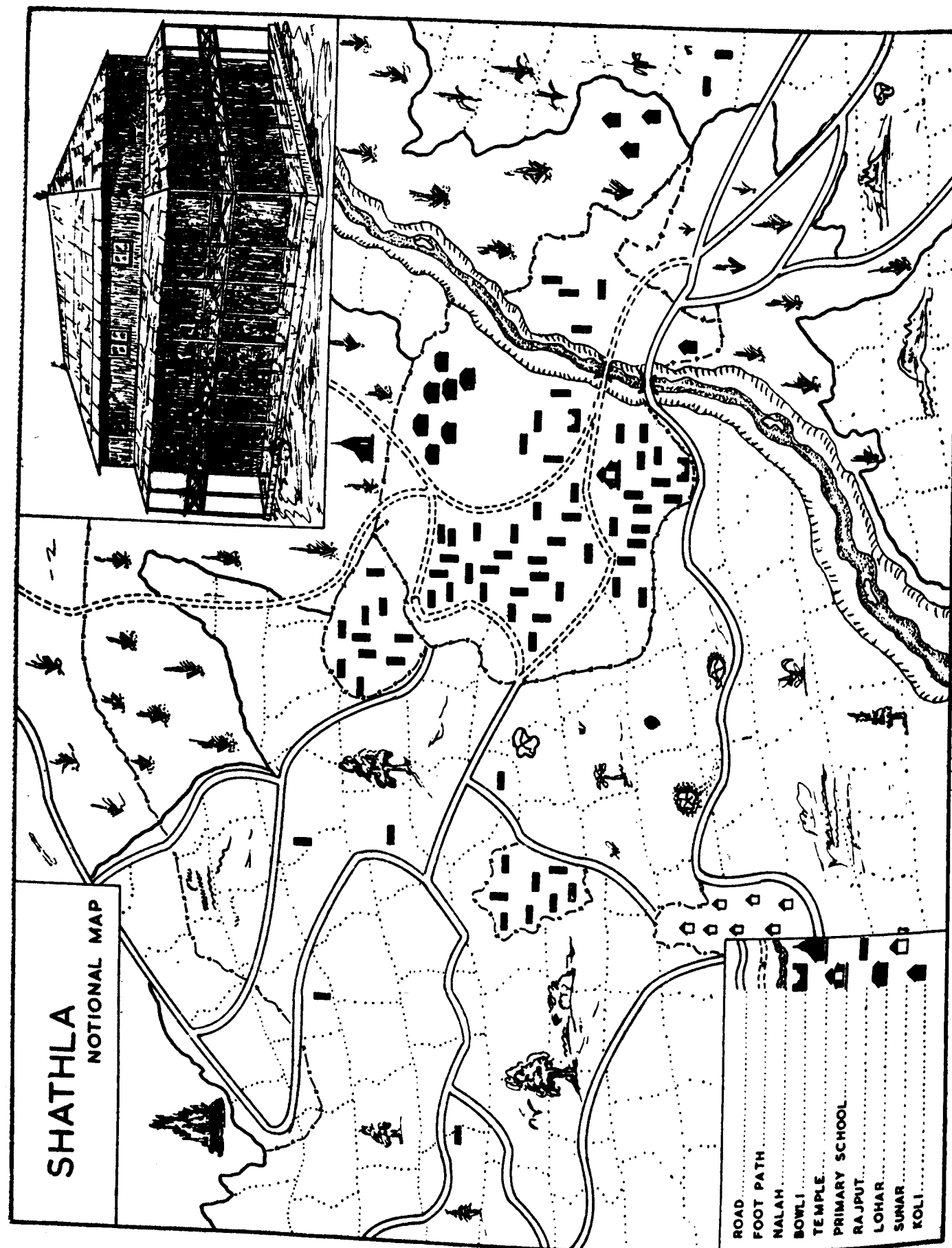
Field Investigation and Draft

by

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Contents

FOREWORD	...	...	iii
ACKNOWLEDGEMENTS	...	...	vi
PREFACE	...	...	vii
1. THE VILLAGE	...	...	1
<i>Introduction—History and Name—Physical Aspects—Flora & Fauna—Water Sources—Climate—Rainfall and Configuration—Important Public Places.</i>			
2. THE PEOPLE	...	...	8
<i>Castes—Residential Pattern—Household Goods—Utensils—Dress—Ornaments—Food and Drinks—Birth, Marriage and Death Customs.</i>			
3. ECONOMY	...	...	20
<i>Sources of Income—Occupational Pattern—Workers and Non-workers—Income—Expenditure—Agriculture—Horticulture—Ownership of Land—Animal Husbandry—Village Craft.</i>			
4. SOCIAL AND CULTURAL LIFE	...	...	38
<i>Common beliefs—Village Temples and Deities—Family—Inter-Caste Relationship—Fairs and Festivals—Dance and Drama—Taboos and Superstitions—Recreation and Hospitality—Community Development—Panchayat—Co-operative Society—Credit and Thrift bank—Dehat Sudhar Committee—Education—Medical.</i>			
5. CONCLUSION	...	...	50
6. APPENDICES	...	...	52
APPENDIX I			
APPENDIX II			
APPENDIX III			

Foreword

A PART from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomenon of Indian life sometimes with no statistics attached, but usually with just enough statistics to give empirical under-pinning 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 socholarship, from anthropology and sociology to geography and religion'.

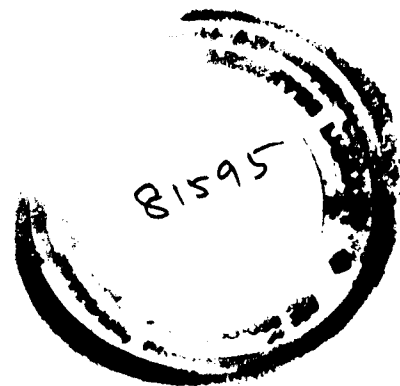
In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my 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.

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

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further 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 foot-wear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of dieties; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupa-

tional mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to 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 recognized. 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 convassed. 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 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

New Delhi
July 30, 1964.

ASOK MITRA
REGISTRAR GENERAL, INDIA

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

Acknowledgements

I am grateful to Bhagwan Dass, Master Charia Ram and Jawind Lal the village elders who were kind to extend all possible help about the customs and village life during this survey. Amongst the younger lot Janardan and Prithi Singh accompanied me on my visits to the village and whenever there was some suspicion about the project we were carrying out these youngmen came to our rescue.

My gratitude to V.S. Nanda, Managing Editor, United States Information Service, New Delhi who so kindly sent me a set of coloured transparencies. These photographs were taken by Shri Awinash Pasricha. The notional map has been prepared by Kranti Kumar of my office. Other photographs were taken by O.C. Handa. He has also prepared the sketches.

I would like to convey my sincere thanks to Shri Dev Raj Sardana of the Cambridge Printing Works, Delhi for his interest and labour over this monograph.

Boswell, Simla-5,
December, 1965.

RAM CHANDRA PAL SINGH

Preface

THE Registrar General, India, 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 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.

This prosperous apple growing village lies about 4 kilometres away from Kotgarh and just 1 kilometre away from Thanedhar. Preparing socio-economic studies of rural life in Himachal Pradesh we thought of writing about this apple growing village. It was during the last 30 years that the initiative for apple growing was taken by Rev. Satyanand Stokes, the late Rai Sahib Amin Chand and a handful of other people. Apple growing had become more or less a monopoly in this belt. Now this golden red fruit is grown in different parts of the Pradesh where the climate is suitable. I first went there during 1959-60 and since then it has shown changes. It is easier and quicker now to get to Shathla.

The investigation of this survey was taken up by C.L. Sharma after one of the investigators left. In recent years many more orchards have come up. Better, richer and higher produce has lead to better housing and economic conditions. More children from this area are going to public Schools. Boys and girls have joined the colleges in Simla and elsewhere. They are taking up different trades apart from horticulture. I have been to Shathla and adjoining areas a number of times, and have seen the prosperity and apple blossom during spring and during October when the fruits are ready. Many older people live around here with their traditional dresses alongwith the changes of better houses, electric fittings and other amenities of life. In Thanedar it was a common sight to see fruit trade and shops full of consumer goods. The shopkeepers there could cater most of their wants right from cosmetics, electric goods or medicines.

I recall a remark of some younger people that they find it difficult to spend their idle hours. There seems to be a feeling with some younger people that they were having increasing leisure or discretionary time.

Bernard Shaw had one of his characters in "The Millionaires" ask, "Why is it that people who know how to enjoy themselves never have any money, and the people who have money never know how to enjoy themselves". Time may weigh heavily on these young people. There is a good example that I could quote of a very prosperous efficient and a versatile young family

living nearby well-known for their devotion to plants and whose children are studying in public schools. They are likely to take up different professions from what the latter has taken up and have a very high standard of living. They come to Simla off and on and go to Delhi and have their trips all over India and have a well stocked library and time does not weigh so heavily after all on them. I feel some young prosperous people will have to develop the versatility of interest and have hobbies to enjoy their leisure. One thing is certain

that there is an over-all prosperity in these areas which people at different parts of Himachal Pradesh don't have. But after all changes are taking place rapidly at places and slowly at other places and people are changing their old traditional pattern of agriculture but at times some more changes are bound to take place all over very definitely and these who have taken to apple growing may well find that they have a gold mine after all.

BOSWELL SIMLA-5,
November 15, 1965.

RAM CHANDRA PAL SINGH

1 The Village

SCATTERED over the slopes of a hill—Shathla is an apple growers village. About a mile narrow-zig zag foot path leads us to the village from Thanedhar, the nearest bus stop. In sub-tehsil Kumharsain of District Mahasu Shathla is situated at a height of about 7,000. It is 52 miles from Simla and only 6 miles from Kumharsain by a short cut. One can have a commanding view of the whole valley from the hill top. The distant snow covered peaks are enchanting. The adjoining villages in Kotgarh give an impression of around prosperity. Describing the beauty of Kotgarh area Sir William Lloyd and Captain Alexander Gerards have written in their Travelogue Tours in the Himalayas Vol. I, 1840 :—

Kumharsain Sub-Tehsil : “21st May Koteghur, we have now been long enough at Koteghur to form nearly a just estimation of all that it offers, and I have no hesitation in saying, that, if society could be obtained, it is the place where I should desire to pass the remainder of my life. Its climate is temperate, its skydeep yet brilliantly blue, and its surrounding country full of majesty and sublimity. All these give a joyousness to the mind, and health to the body. More can not be asked, nor can more be found, It is only at this elevation, and in this parallel of latitude that it exists.

Koteghur is situated in lat. 31°19' N. and long. 77° 30' E. It is upon a slope of the Wartoo mountain. The Rauj of Komarsain lies to the westward of Koteghur, and is separated from it by a ravine between 3,000 and 4,000 feet in depth. Enormous mountains rise on both sides of the Sutluj and confine it to a narrow glen, through which it runs in a large body, with great rapidity. On the right bank of this river, northward and westward, are the states of Kooloo, Sookaid, and Mundee, one confused mountainous mass, whose elevation varies from 10,000 to 12,000 feet, and almost entirely obstructs the view of the Snowy Himalaya small portion only of which is seen, bearing from N. 8° E. to N. 28° E. The broad flanks and the curious flat summits of some of the mountains, wherever there is sufficient soil, are cultivated with an industry which is almost incredible. The fields on the slopes are, as I have already mentioned, long, narrow strips of ground, which rise one above another like terraces to great elevations, even upon very steep declivities. The supporting wall of each is two, three, four, five or six feet in height according to the abruptness of the place. They are levelled with great care and are watered by rills conducted sometimes from a considerable distance. They generally run from the highest, and over flow every part successively to the lowest. The effect of aspect and elevation upon the cultivation is very remarkable, for while on the uplands the produce is green, it has been reaped and carried at the base of the valley. Indeed this is extraordinarily exemplified in two gardens which Captain P. Gerard has at Koteghur, one of which is near the house where he resides, and the other in the dell, 14,000 feet below. In the lower one plantains and other tropical fruits are abundant, while in the upper English fruits are equally plentiful.

The hamlets are seldom of more than ten or fifteen houses, generally not so many. Single houses are numerous, and from their being scattered amongst the fields give an agreeable variety to the bold landscape. In those districts which border the plains, the dwellings, which are mere huts, have flat roofs; but here, where snow always falls in winter, the roofs made either of cedar also called Deodar, or of slates, are pent. They are of two or three storeys the lowest of which is invariably used for cattle, and when there are three, the second for grain, and the third, occupied by the family, is surrounded by a covered gallery, in which its inhabitants are generally seen sitting when at leisure. All the temples, and many of the larger houses, have roofs which gives them a singular and pleasing appearance. The pitch of these roofs is very great, being formed by the disposition of planks into two concave curves, joined at the summit, and diverging down to the walls, where they project horizontally three or four feet into caves. The walls are of wood or stone, sometimes both, and the buildings are very substantial."

The village is spread over an area of 298 acres. The top abadi is of carpenters. Some new houses have been built at a distance from the main habitation. Shathla is chiefly inhabited by Rajputs. Other castes are carpenters, Kolis and one household of Rehar. The major portion of their land has been brought under horticulture and their economy revolves round apples.

There is a Girls Government Primary School in Shathla and facilities for high school education are available in Government High School Veergarh which is hardly half a mile from the village. Other amenities like civil hospital, vaterinary hospital, post and telegraph office are available in Kotgarh. Telegraph cum telephone facilities are available in Thanedhar. This provides easy contacts with fruit dealers and other businessmen in Delhi, Calcutta and Bombay.

With a population of 560 persons comprising of 294 males and 266 females, this is a medium size village. Apple is the cash crop and economy revolves round apple orchards and less agriculture. Inter caste relationship had undergone many changes. The dependence of the so called lower-castes on higher castes people has considerably dwindled. The purpose of this study is to give a socio-economic and cultural life of the village.

Name of the Village

According to village elders the name Shathla is derived from a word 'Shela' which in the local

THE VILLAGE

term means cold. The village is situated on a hill site which is extremely cold during winter and putting some reliance on what the village elders say the name Shathla is aptly given to it. It is extremely chilly in winter. Despite fair weather in October it gets nippy and no one moves about without a warm pullover or a woollen coat.

The 1882 settlement report reveals that the area of Kotgarh where Shathla lies was administered by the then Raja of Kulu on the request of the Rana of Kotkhai. The Raja of Rampur-bushahr wanted to annex this area into his own territory because it just bordered his state and he created some trouble which led to a fight between the Raja of Bushahr and Kulu. The battle was won by the Bushahr people.

The Kulu army surrendered. Their prestige was at stake and they agreed to hand over the Kotgarh area to the Raja of Bushahr on the condition that the head of their Raja should be returned to them. This request was conceded to and the head was returned. Since then Kotgarh was administered by the Raja of Bushahr. Some of the Rajput families in Shathla claim to have come from Bushahr.

Before 1815 the Gorkhas of Nepal created havoc in these areas. They had their garrisons (Garh) in many places in the state and used to loot the people at random. The Rana of Kotkhai had four Ranies. One of his Ranis went down to the plains and sought the help of Britishers. The Britishers sent their army to push the Gorkhas away. They burnt all their forts like Jodhpur. Sheelajan and Buddarpur. Since then till the Independence of the country in 1947 this area was under the British regime and Kotgarh is known as the first British cantonment in the hills.

With regard to the particular history of Shathla, village elders could not give authentic version as to how they came to inhabit this place. It is said that there were once very thick forests and the sloping land was terraced after felling trees. The economic condition of the people was poor. An elderly retired teacher from Kirti a small village about 1½ miles down from Shathla on the lower elevation narrated that they hesitated to marry their daughters in the villages where these big buildings exist now, "Believe me" he said, "they were in abject poverty and depended for ration and money on the zamindars of the lower valley".

But a tremendous change has taken place. Thanks to Rev. S.N. Stokes an American missionary

THE VILLAGE

who came to this area to propagate his religion, but later on converted himself into Hinduism. He brought some apple plants from U.S.A. and transplanted in Kotgarh. He inspired and propagated the usefulness of the apple, but in the initial stages only a very few responded to him. The present face and well being of the village is due to the inspiration and courage of Rev. Stokes. This cash crop has benefited the people many folds.

Physical Aspects

(a) Geographical area	298 acres.
(b) Forest	—
(c) Barren land	14 acres.
(d) Land put to non-agricultural uses.	6 acres.
(e) Culturable waste	—

(f) Pastures	90 acres.
(g) Land under miscellaneous trees and crops.	34 acres.
(h) Current fallow	—
(i) Other waste	—
(j) Net area sown.	132 acres.
(k) Total cropped area	191 acres.
(l) Area sown more than once.	59 acres.

Flora

The area beyond Narkanda along the motor road is densely forested. The road cuts through a track full of lofty deodar trees and it is a pleasant experience for any one to travel through these places. The various species of flora found in the forest around the village are given here.

Local name	Botanical names	Utility
Akhrot	<i>Juglanes regia</i>	The wood is good for making into furniture. From the seeds excellent oil for culinary purposes is expressed. The bark is a vermifuge and used for staining.
Beul	<i>Grewia Oppositifolia</i>	A small or medium sized tree. The leaves are a very good fodder. The fibre is used as a rope. The wood is tough and an excellent fuel,
Baikhal	<i>Prinsepia Utilis</i>	A medium sized shrub. Oil is expressed from the seeds.
Chil	<i>Pinus Longifolia</i>	Gandabaroza turpentine and tar are obtained from this tree. The wood is used for building but rots in the wet.
Deodar	<i>Cedrus Libani</i>	A large tree with greyish or reddish brown bark. Its timber is excellent.
Kaith	<i>Pyrus Pashia</i>	A small deciduous tree. The fruit is edible when half decayed. Yields good fuel.
Kharak	<i>Celtis Austrails</i>	A deciduous tree. The leaves serve a god fodder.
Khurmani	<i>Prumis Armeniaca</i>	A small fruit tree.
Keshmal	<i>Berberis aristata</i>	A small shrub with young branches. The root is used as cure for sore eyes.
Kronda	<i>Carrissa earandas</i>	A large shrub having forked thorns every where. Its flowers are white scented and used as fuel.
Maljin	<i>Bauhinia Vahlia</i>	A gigantic climber. Leaves are very good for fodder and are also used as plates and wrapping of parcels.
Ground flora		
Banefsha	<i>Viola edorata-Sweet violet</i>	Root stock stout and leaves tip rounded. The dried flowers are used for medicinal purposes.

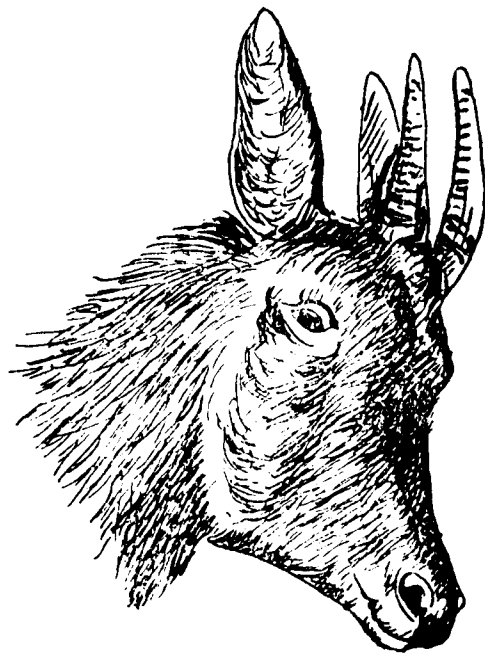
Fauna

The common type of birds and animals found in the district are given in the appendix. Amongst the animals one may come across leopards, deer, porcupines, rabbits, flying squirrels, monkeys, langur, goral and jackals. Because of thin

forests wild animals may not be found in the areas nearabout the habitation but there is ample shelter for them on the higher ridges, where there are dense forests. Villagers have to keep an eye on the panther which is once a while on the hunt for a goat or sheep.

Apple, apricot and cherry gardens are all a heaven for wild birds. In July and August the villagers have to keep a vigil on the crows and finches, partridges, sparrows and pigeons may fly across or chirp to cheer up a passerby. Then there are fowls, Himalayan crows, vultures, pheasants, doves, wabblers and chakors. All these may be seen one time or another of the year while going from Simla to Thanedhar. Migratory birds are the Cuckoo and Ghugti. They add charm during the spring and summer.

Brief description of some animals and birds is given here. In his book "Sterndale Mammalia of India" Frank Finn writes :—



It is much like a drab she-goat with white throat and dark spinal and leg stripes, tail also black. Horns nearly parallel and coat rather coarse. It often lives near habitation and is not easily driven away by shooting.

Common Fox or Hill Fox—*Vulpes alopecurus montanus*

A common fox called Lomari, is particularly with a fine white tipped brush and large black ears.

Goral—*Nemorhaeus goral, cemas goral*

Indian Muntjack—*Cervulus muntjac*

It is locally called Kakar, or Jangli bakri and is also called by the name of barking deer. It is 3 ft.

THE VILLAGE

long; tail about as long as head; hairy pedicels of horns of male 3 or 4 inches. It is very subtle in its movements carrying its head low and creeping like a weasel under tangled thickness.

Jackal—*Canis aureus*

An ordinary pariah dog with shorter ears and tail, the latter bushy, but not more than about a third of the length of the head and body. Colour tan with a mixture of black above, tip of tail black. He is mischievous too, occasionally and will commit havoc amongst poultry and young kids and lambs, but, as a rule, he is a harmless timid creature and when animal food fails, he will take readily to vegetables.



Leopard or Panther—*Felis pardus, panthera*

In the local name it is called as chita or Chita-bagh. It has clean, long limbed, though compact body; hair close and short; colour pale fulvous yellow, with clearly defined spots in resettes; the head more tiger like; the skull is longer and more pointed, with a much developed occipital ridge. Leopards are good climbers, and much more active in springing than tigers; they are also more courageous, and more independent of water, though they will cross it if necessary.

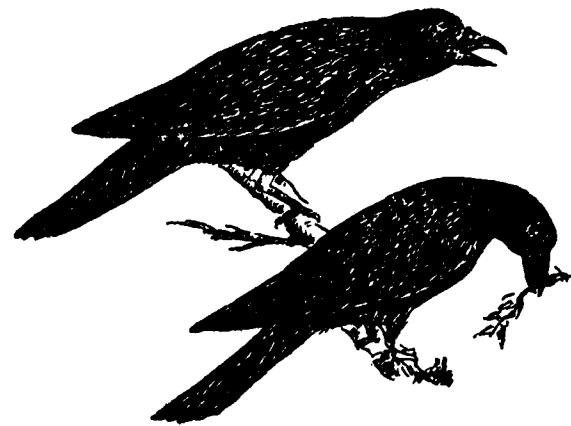
It is a large animal, called as Lakhar-bagha. It is dog-like in general form, with blunt non-retractile claws but with a striped coat and long moustaches like a cat; tail bushy and rather short. Coat coarse and rather rough, dull grey striped with black or brown.

THE VILLAGE



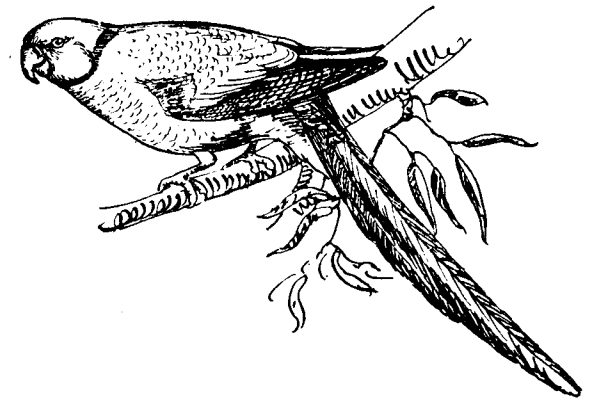
Birds—Blue Rock-Pigeon—*Columba livia Gmelin*

Length is 13 inches. Sexes alike. Plumage slaty grey almost throughout the neck glossed all round with metallic green and purple; tail with a broad black bar across the end and with a white patch at the base of the out-feathers; under surface of the wings very pale grey or white.



Common House Crow—*Corvus splendens vieillot*

Length 18 inches. Sexes alike. A broad collar round the neck, including the nape, upper back and breast, light ashy-brown; lower parts from breast dull blackish brown; remainder of plumage black, highly glossed with purple, blue and green. The feathers of the throat are shaped into hackles. Always in company with man.



Green Parakeet, Parrots—*Psittacula krameri, Scocoli*

Length 16 inches. Upper plumage bright green, washed with pale bluish grey about the back and sides of the head and paler about the bend of the wing, a rose collar round the neck except in front chin and a band from the lower base of the beak of the rose-collar black.

Most abundant and well-known species usually in parties, massive hooked red bill, long pointed tail, swift arrow-like flight, and the harsh screaming notes.

House sparrow—*Passer domesticus, Linnaeus*

Length 6 inches. Male: Top of head ashy-grey, bordered from above the eye with chestnut which gradually encroaches until the whole hind neck, back and shoulders are chestnut streaked with black. Female: A pale rufous white streak over the eye; upper plumage pale earthy-brown, streaked with black and rufous on the upper back;

wings dark brown, variegated with refous and with two whitish bars. Well known to everyone and almost universal.

Jungle crows—*Corvus macrorhynchos* Wagler

Length 17 inches. Sexes alike. Entire plumage black with a dark blue or purple gloss. A typical crow, entirely black and intermediate in size between the ordinary house crow and the Raven; to be distinguished from the former by the absence of any grey on the hind neck and breast and from the latter by the smaller size and the difference in call *caw caw* that of Raven being a hoarse bark *pruk, pruk*. Usually gregarious, except at nest.

Rock Eagle-owl—*Bubo bengalensis*, Franklin

A large solemn bird length being 22 inches, mottled tawny-buff and blackish-brown, with conspicuous tufts above large orange eyes, which sits motionless by day amongst rocks and ravines and occasionally in trees. The Rock Eagle-Owl is virtually confined to India and is found in the Western Himalayas and Kashmir up to about 5000 feet.

Water sources

Drinking water is fetched from the springs. In all there are four water sources

Diber
Jistu
Jamoli
Ban

Diber spring comes on the way while entering the village from Thanedhar side. It is nearer to the Lohars and Rajputs living in the upper portion of the village.

Jistu baoli is in the heart of the village. This serves the drinking water needs of a larger section of the village. Cattle are driven to a small pond adjacent to the baoli. This water source is often in unhygienic conditions, though periodical cleaning is done by the villagers.

The third water source, Jamoli baoli served the Sunyars and a few other households in the bottom of the village. The fourth is Ban-ki-baoli which serves to the needs of a few families on the farther end of the village. The springs derive their names from the places where they are situated or from some important landmark nearby. For example Jistu and Jamoli baolis derive their names because of the habitation of Jistu and Jamolad—the Rajput sects of the village.

A scheme to provide water taps in each family was started and it is hoped the villagers will soon get this facility too.

THE VILLAGE

Climate

The chilly winter ends by the middle of March. The climate is charming par excellence in spring and summer. The apple blossom in April commands a beautiful sight. The whole village around appears to be clad with white flowers. The buzzing bees and the fragrance of flowers is a most delightful sight. It is a pleasure to watch the bees and butter-flies flying from flower to flower. Summer is bracing. Rains are plenty in July and August. The winter months are extremely cold. The climate in April is conditioned by the following temperature.

Maximum temperature	32°C
Minimum temperature	14°C

Rainfall and Snowfall

Rainfall and snowfall data is given in the accompanying table. Rains are enough throughout the year. Snowfalls are frequent from December to March. It rarely snows in April. During the decade ending 1960 five inches of snow fell in 1955. Hail storm is most un-welcome during the apple blossom as it is more disastrous to the apple crop. A few minutes of strong hailing can reduce their apple crop considerably.

Neighbouring Villages

Shathla is bounded by Dhada, Shaot, Dalan, Thanedhar and Mangsu villages.

Soil and Configuration

There are alluvial beds and sand stones in this area. The soil is clayee with optimum moisture and is very well suited for apple plantation. The hills are undulated with deep gulleys and ravines.

Important public places

Thanedhar and Kotgarh are the important places. There is a bus stop, rest house and a few shops where one can get almost anything that one were to find in a town. Some of the shops have telephones in Thanedhar. Banking facilities are available in the State Co-operative Branch Office. Barbers shop is usually the most crowded place. People from all over the area come here for a hair cut. The apple trucks are loaded from Thanedhar and farmers have opened forwarding agencies there. Thanedhar is provided with telegraph and telephone. The headquarter of the Kotgarh Panchayat is at Kotgarh. Civil hospital and Veterinary hospital exist there. Tea restaurants in Thanedhar are over crowded during apple season and village elders are mostly found here discussing the village politics.

THE VILLAGE

Rainfall Data in the Kotgarh Area From 1951—1960.

Year	January		February		March		April		May		June		July		August		Sept.		Oct.		Nov.		December	
	Rain-fall	Snow-fall	Rain-fall	Snow-fall	Rain-fall	Snow-fall	Rain-fall	Snow-fall	Rain-fall	Snow-fall	Rain-fall	Snow-fall	Rain-fall	Snow-fall	Rain-fall	Snow-fall	Rain-fall	Snow-fall	Rain-fall	Snow-fall	Rain-fall	Snow-fall	Rain-fall	Snow-fall
1	2	3	4	5	6	7	8		9	10	11	12	13	14	15	16	17							
1951	2.05"	19½"	.91"	9½"	5.45"	Nil	2.10"		4.26"	2.29"	6.23"	9.5"	7.85"	.76"	3.51"	Nil	1"							
1952	1.94"	2'—1½"	1.77"	Nil	6.12"	7"	2.70"		3.61"	9.49"	8.10"	8.5"	4.5"	.93"	Nil	.5"	Nil							
										Head Hails on 3rd and 4th June 52														
1953	Nil	1'—7"	1.4"	2½"	1.66"	Nil	2.38"		1.47"	3.79"	13.23"	10.18"	2.16"	.05"	Nil	Nil	Nil							
1954	4.27"	1'—3"	6.45"	6"	1.79"	Nil	.67"		1.35"	2.41"	11.20"	6.60"	7.37"	.17"	.30"	Nil	2"							
1955	.70"	2'—3"	Nil	2"	3.80"	Nil	Rain 2.60" Snow .5"		4.25"	2.39"	6.12"	11.77"	5.61"	7.49"	Nil	Nil	1"							
1956	1.20"	1½"	1.75"	Nil	5.22"	1"	Rain 2' Hail on 11-4-56		1.80"	2.66"	9.10"	4.60"	2.48"	4.80"	Nil	.3"	5"							
1957	Nil	2'—10"	.10"	2½"	5.70"	Hails on 12th and 18th 1957	Rain 3.5" Hails on 6th and 7th		8.9"	4.75"	7.7"	6.60"	5.45"	2.80"	1.10"	4.80"	Nil							
1958	1.83"	Nil	1.30"	Nil	2.45"	2"	Rain 1.10"		Nil	2.30"	498.6 mm.	185.4 mm.	192.5 mm.	45.34"	Nil	23.23 mm.	1½"							
1959	43.27 mm.	9½"	61.26 mm.	3'—2"	37.26"	Nil	9.11 mm.		23.31"	46.23 mm.	485.04 mm.	59.70 mm.	135.72 mm.	32.28"	33.15 mm.	2.5 mm.	Nil							
1960	3.8 mm.	2'—2"	Not available	Not available	77.58 mm.	Nil	48.15 mm.		Nil	104.26 mm.	276.71 mm.	129.06 mm.	171.31 mm.	3.1 mm.	Nil	47.12 mm.	—							

2 The People

SHATHLA is inhabited by Rajputs, Goldsmiths, Carpenters, Kolies and one family of Rehar. Rajputs who belong to different sects occupy a dominant position among other castes. Out of a total number 69 house-holds 52 belong to Rajput and 17 to other castes. Caste-wise divisions of households and persons of each caste is given here—

No. of Households	Religion	Caste	Sub-caste	Number of households		
				Persons	Males	Females
1	2	3	4	5	6	7
52	Hindu	Rajput	..	428	221	207
4	..	Goldsmith	(Sunyar)	41	22	19
7	..	Carpenter	(Lohar)	52	32	20
5	..	Koli	..	34	16	18
1	..	Rehar	..	6	3	3

Rajputs—There are 428 Rajputs. These include 221 males and 207 females constituting 77% of the total population. The remaining 132 belong to other four castes.

According to village elders Rajputs were the first to settle in Shathla. Scheduled castes were brought later on for their services. The Rajput families belong to different groups. These are Jret, Jistu, Jamolad and Dhareru. The Rajputs belonging to Jret and Jistn groups claim to have come from Bushahr State and Jamolad and Dhareru are believed to have come from Suket. None of the village elders could tell anything about the time of their settlement. The Rajputs of these groups have their separate gotras. They do not marry within the gotra.

Main occupation of the Rajputs is agriculture-cum-horticulture. Later, while discussing the occupational pattern of the villagers it will be observed that economy of the people here depends more on horticulture than on agriculture.

Goldsmiths—Goldsmith families are believed to have come from Kulu side. Their population is 41 persons comprising 22 males and 19 females having 4 households. Their forefathers settled here many generations ago. They are hesitant to be called as Goldsmiths or sunyars. Since the time their orchards started bearing fruit they have been gradually giving scanty attention to traditional occupation of Goldsmithy and Silversmithy. They want to be called as Rajputs, but the Rajputs of the village do not recognise them as their equals. They marry from distant places. The younger people however are liberal in their dealings with regard to eating or drinking together, but none has so far gone to the extent of inter caste marriage. The main occupation of the Goldsmith families is agriculture and horticulture.

THE PEOPLE

Carpenters—There are 7 households of Lohars with a population of 52 persons, 32 males and 20 females. This caste is included as a Scheduled caste and are believed to have settled in Shathla 4 to 5 generations ago. They claim their ancestral home in Bushahr State. Besides agriculture and horticulture they practise their traditional profession of wood work and get daily wages at the varying ranging rates from Rs. 4 to Rs. 5 per day. Some of them, however are paid in kind for manufacturing all types of agricultural implements. Of late one of the Lohar families have left the profession and is now mainly dependent upon horticulture for his livelihood. The other Lohar family who has in-sufficient land prefers to subsidise his income by engaging himself in labour work. He gets Rs. 3/- to Rs. 4/- per day.

Kolies—Nothing is known about the settlement of Kolies in Shathla. Village elders were of the view that this caste was imported from Bushahr or Kulu. They are at the lowest rank of the village society. With a population of 34 persons they have 5 households. As compared to other castes their economical condition is not so good. Some of them work as unskilled labourers to earn their livelihood. At the time of marriages they work as bajantries who play upon the village orchestra. Rajput families engage them for carrying palanquin.

Rehar—There is one family of a Rehar living at Brahmddhar. According to Ghailu Ram the eldest member of this caste the Rehars claim their origin from Rajput sect of the Dhareru of Shathla. His version is that his forefather was excommunicated from the Rajput caste for certain misdeeds. As an outcaste he took to menial work. The traditional occupation of Rehars was basket making, and still it has not been completely abandoned, though more emphasis is now on horticulture. The Dhareru sect of the Rajputs have nine households whereas Rehar has only one. Some of his ancestors have migrated to other places. One of his brethren is living in Kotgarh. He changed his religion and got converted into christianity. The other brethren has gone to Nirath.

Residential Pattern

Houses in Shathla are built over a slope. The habitation is hardly about half a mile down from Thanedhar, the nearest bus terminus. The clusters of houses look beautiful on the slope. Main concentration of population is in a central place. Recently a few houses have been constructed a

little away from the main habitation and these are of modern designs. As the years roll by changes are expected in the residential pattern. A number of houses are three storeyed and there is a marked difference between the old and the new houses.

Fuel wood is getting scarce as the forests have been felled and apple orchards are rapidly coming up in the area.

Houses

The houses in Shathla are pucca built with stone walls. The ground floor constitutes a cattle shed known as *Khud*. The cattle sheds in a few cases are separate from the main houses. The floor or floors above ground floor are used for residential purposes and the average size of a living room is 18'—15'. The space in between the roof and ceiling, known as 'Darak', is used for kitchen in most of the houses. Above the ground floor in two sides and front there is a balcony, meant for doing subsidiary household works. In winter it is used for sitting in the sun. The roofs in many houses are covered with slates. In front there are open yards used for tethering cattle and *Khalyans* for threshing grains. With each *khalyan* there is a small house, *Kharooori* to keep husk and agricultural implements.

The villagers are gradually converting their old type of houses into modern ones, providing ventilation and windows. The slates on roofs are being replaced by G.I. sheets. The rooms in the third storey of a modern house serve as sitting and sleeping rooms for guests.

Construction—An auspicious day is fixed by the *purohit*, after consulting "Panchang". Houses are mostly constructed by local masons and carpenters. Except for G.I. sheets, the remaining material used is local. The timber, though in short supply, is procured from the local forests on sanction by the Timber Distribution Officer. The villagers have to apply for timber through the Gram Panchayat. Stones are quarried near about. Mud mortar or cement is not used in the walls because wooden logs fixed after a layer of stones, suffice for the firmness of the structure. The G.I. sheets are procured from Simla.

Old houses are dingy, and lack proper ventilation. In them the smoke and soot disfigures the ceilings and the walls. The rooms in old houses have roofs low. So are the doors. Probably, they were built as such for warmth during winter. No separate baths are attached and men bathe in

in the open. Women folk take bath generally in the night time. The new houses have some bath rooms.

Changes—In contrast to old houses, the modern built houses are a replica of houses found in hill towns. They have been provided with windows and high doors for air and light. The windows have glass-panes. G.I. sheets have been used for roofs. The houses are furnished with durries, carpets, chairs, tables and cots. Such houses have separate kitchens and bathrooms.

General Cleanliness—As elsewhere there is no proper arrangement to dump their refuse. The narrow foot paths are not clean. Rain water flows through the lanes and foot paths. In the absence of drainage the cleanliness can not improve much. The dwellings are generally neat and clean. The rooms are broomed daily in the early morning by house wives. White-washing is done once or twice a year. Cattle sheds in some households are separate but in majority households the ground floor is used for cattle. The cow dung is kept just nearby.



and namda. Woollen pathus, and quilts are much in use. Bina is used for sitting. Among other items of household goods there are kukkas, charkhas, pichers, and toknies for fetching water. Chakies, seel, pinda and stone kundis are found in every-household.

Household goods

Furniture owned by richer people here is not of the simplest description. A charpoy, a lamp, a mirror, an umbrella are common belongings of each family. The rich orchardists keep good number of chairs and tables. The guest rooms are nicely furnished with carpets. Pictures and portraits are displayed on the walls. They have radio sets, transistors and some of them subscribe to the newspapers and periodical journals. Since the electrification of the village, patromaxes are not much in demand. For certain occasions these articles are usually kept by some families. This category of people usually send their children to public schools and colleges in Simla, Ambala, Ludhiana and Kasauli. The youngsters studying out visit their homes during vacations and this has a great acculturating influence on the out look of the villagers. In a few houses, shields and cups decorate the guest rooms. This gives an idea about the sports activities of the village youth.

The beds consist of mandri made of rice straw for spreading on the ground, Gudma-woollen

Utensils

The common utensils are made of brass, bronze, aluminium, iron and clay. Metallic utensils are procured from Thanedhar, Simla and Rampur-Bushahr. Earthen-ware are bought from the

potters of Mangsu—a neighbouring village. The common type of utensils are :—

Brass utensils

Batloi or tokni is used for keeping and fetching water. **Bhadoo** is for cooking pulses.

Degchi—This is for cooking vegetables and pulses.

Patila—Is used for cooking rice.

Loondi or karchi is required for serving pulses and vegetables.

Lota is required for drinking water.

Thali—It is a tinned plate for meals.

Kouli is required for serving vegetables and pulses.

Bronze utensils

Thali is a brass plate for serving meals.

Katora is required for keeping cooked vegetables and pulses.

Iron utensils

Karahi—These are of different sizes and are required for distributing pulses.

Karati and Loondi—These are used for serving. Other household effects commonly used are :—

Kondi—A small basket.

Chatlu—A basket besmeared with cow-dung. The bigger chatlu is required for storing grains.

Shupa—Used for winnowing.

Kinore—A huge basket, made of nigal besmeared with cow-dung and mud. This is used for storing grains.

Balti—A round basket of bamboo or nigal besmeared with clay and cow-dung. This is required to separate husk from the grain.

Patha—This is a measurement kept in each family. Its capacity is of 2 kilograms of grains known as kacha 5 seers.

Buckets and tubs are found in some houses.

Earthen ware

Ghara—For keeping water.

Goltu—For churning curd. The churner is called 'Buddon'.

Paru Pathi—These are used for keeping milk, ghee and whey.

Handi—These are of different sizes and used for cooking. Grains are stored in big wooden boxes.

Aluminium utensils are not pressed much into demand

Dress

The villagers generally put on mill made cloth. Elderly men and women use khaddar. The locally spun and hand woven cloth which was once very popular is now used only by a few. Woollen patties are mostly purchased from Rampur during the Lavifair. Gudmas, Namdas and Pashmina chadars are bought in the Lavi fair. There is no tailor in Shathla. Clothes are stitched from Thanedhar or from Dalan village.

The dress for men consists of :

Topi—Woollen or a cotton Kishtidar cap. Elderly men put on these caps.

Kameez—A cotton shirt. Older men prefer shirts without collars and young men have always a liking for modern designs.

Sadris—Sadris are of cotton or woollen cloth. This is like a waist coat worn during winter and summer.

Band gale-ka-coat—Buttoned up woollen coats are worn in winter.

Achkan—Some older men prefer to wear long coats. These are cotton, woollen and of khaddar cloth.

Pyjama—Rebbar and Churidar pyjamas are almost similar with the only difference that the latter is tighter below the knees. Loose trousers are put on by the younger people and the older prefer churidar pyjama.

The pyjamas worn may be either white or coloured ones. Young boys are seen putting on striped pyjamas and pants.

Knickers—School boys wear knickers during summer as a part of their uniforms.

Women dress—The dress for women consists of :

Dhattu—The head dress of young and old women is a dhattu tied as a head dress it the neck. A typical knot is given to keep it tight. One yard of square cloth is sufficient for a dhattu.

Kurta—Cotton shirts are worn throughout the year. There is nothing typical about the kurta.

Saluka—This is like a waist coat made of cotton or wool.

Raijta or Pakti—This is the characteristic and typical dress of females in this area. Raijta is made of cotton cloth and is known as Pakti if made of woollen cloth. This is like a gown and falls down the knees. Women of all ages become used to put on the dress rather it has become a sort of cultural symbolism of the women folk of this

area. For a 'Rajta' generally 7 to 9 yards of cloth is required. This depends upon the waist fall. A 'pakti' is made of 3 yards of woollen cloth which is of double width.

Suthan or Churidar Pyjama—Churidar pyjamas and suthans are worn by older women. These are generally of dark colours. Salwar is very common now with the young women.

The shoes are locally made. These are called 'jutti' or 'polre'. But now a general trend is to put on machine made shoes. Young women prefer chappals and sandals. Village people put on new clothes at the time of marriages, fairs and festivals. Young girls put on multi coloured 'Dhattu' with tassel at the back and they usually like bright colours. They are at their best and put on gorgeous shades on joyous occasions.

The Change in Dress—Some villagers are fast changing their dresses because of the modern influence. Young boys who are out in services or studying in public schools, colleges are a good example of the change in dress. They turn out in Jodhpur coats, or smart suits, drain pipes, pointed shoes, gaudy shirts or bush-shirts. The younger women like gaudy colours. Suthan and churidar pyjama are gradually becoming out of fashion for the younger generation. Young boys put on trousers, neck-ties, pullovers and scarves. As years roll by the old dresses may be completely forgotten.

Toilet and Washing—Most villagers use soap for their bath. Sarson oil is used as hair oil. Ash and 'chhoi' are used for washing clothes. But washing soap is becoming more popular. Woollen clothes like Pattu and Gudma are washed with boiled 'reethas' in big 'revnis' made of stones with cavity.

Chhoi—'Chhoi' is used for washing clothes and hair. Some leaves are first put into a basket and then hot ash and goat dung is poured over the layer of the leaves. Cold water is poured on the layer of the ashes and it is made to doze out. The drops give brownish colour and this indigenous cleansing agent is very popular in many parts of the hills.

Ornaments

There is a trend of change in the use of ornaments. Heavy silver ornaments have become out of fashion. Young women have no taste for heavy jewellery which was at one time considered a valuable possession. The prestige of a family was once assessed from the number of gold and silver orna-

ments owned. The use of gold and silver ornaments was extensive in the early days and women felt proud if loaded with different types of ornaments. Smaller ornaments are used now. Tili for nose, chak for the head and pole put on the first toe are a must for all married women. These ornaments are considered essential and a sign of suhag. Old women, however, continue to wear heavy silver ornaments at the time of marriages.

ORNAMENTS FOR THE HEAD

Chak—This is a round hollow ornament made of silver or gold. A Modern chak weighs nearly 60 grams where as once it used to weigh more than 100 grams. This is worn by married women. Gold chak does not weigh more than 30 or 40 grams.



Dora—This is like a jhalar worn on the forehead weighing about 30 to 40 grams, but it has become out dated.

Clips—Silver clips are worn on both sides of the head to keep the setting of the hair. These are with chains.

ORNAMENTS FOR THE EAR

Kundi—Ears are decorated with kundi a small ornament of silver or gold.

Kante—Kante are of two types chumrudar and simple made of silver and gold. This is now a popular ornament of young women.



Tops—It is a star shaped jewelled ear-ring of gold or silver.

ORNAMENTS FOR THE NOSE

Balu—It is pinned to 'dhattu'. This is a gold pendant hung from the nose worn at the time of marriage. Balus are of different sizes, but have now become out of date.

Tili—It is a small star like stud weighing about 2 grams. This is a daily wear of married women.

Kundi—Like tili kundi is worn by married women.

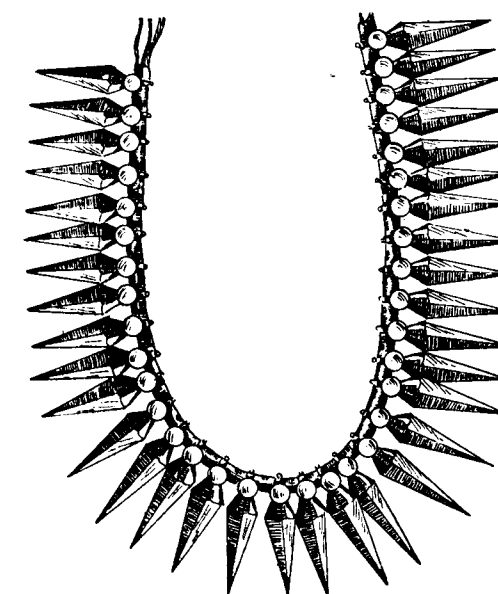
ORNAMENTS FOR THE NECK

Kanthi—This is a locket of brittling brass, gold or silver studs. Brass kanthies are purchased from the markets. Gold and silver kanthies are made to order from the goldsmiths.

Kach—This is a silver or gold necklace.

Dora—This is a big haar of silver rupees and small precious stones. It is hung from the neck right down the breasts. This piece of jewellery is obsolete now a days,

Champakali—This is a necklace of silver bearing pendants which look like the bands of champa flowers.



Chandar haar—It is a heavy silver necklace.

ORNAMENTS FOR THE WRIST

Kangnu—This is a thick bracelet of silver weighing 100 to 120 grams.

Churian—Churian are of gold and silver.

ORNAMENTS FOR THE ANKLES

Pazeb—Silver chains worn round the ankles are called Pazeb. These are of silver weighing 200 to 300 grams.

Pole—This is small silver ring put on the first toe, by all married women. It is considered a sign of suhag.

The lesser use of extensive ornaments indicates a trend of sophistication like the urbanised population. Gradually they are losing their old cultural symbolism. Ornamentation of body used to be an aesthetic beauty of high order at one time but now the use of cosmetics has shaken the chains of old traditions.

Food and drinks

Maize and wheat are the staple food of villagers. There is no distinction in food habits on a caste

basis. Some may use tinned stuff or show luxury in their food. Meals are taken twice a day in winter and thrice a day in summer. Tea is taken by all the families at least once in the morning. More than 50 percent households take tea twice a day. A majority of villagers are non-vegetarians. Meat is taken commonly in winter.

The principal meals and items of food are—

Summer		
Morning	Afternoon	Evening
Tea with wheat or maize rote left over of the pulses or previous night.	Wheat, maize rote and rice with pulses or when converted into a sort of curry.	Wheat batura, or maize rote with maize rote with bles.
Winter		
Morning	Evening	
7 or 8 A.M. Tea 10 or 11 A.M. Maize or wheat rote with pulses and vegetables.	Maize and wheat rote with pulses and vegetables.	

Food timings are 10 A.M. and 8 P.M. in winter 12 noon and 8 P.M. in summer. Pulses form an important part of the diet. Blackgram, lentil and beans are among the much liked pulses. Vegetables are usually bought from Thanedhar. Potato is among the main vegetables consumed in every household. Seasonal vegetables grown during rainy season are pumpkins, long gourd, bitter gourd, tomatoe, cabbage, raddish and peas.

Batura and Pakwan are the special preparations.

Batura—This is a thick bread prepared from fermented wheat flour. It is taken with rice and vegetables.

Pakwan—Like the batura, pakwan is fried in ghee and it is given to guests with pulses, rice and vegetables. Kheer and Halwa are the important sweet dishes.

Milk intake is confined to infants and better off families. Mostly milk is converted into curd and ghee is prepared. Whey is used with all sorts

of bread. Chillies are added to all saltish food.

Fuel and lighting—For cooking and keeping the house warm fire wood is used in every household. The richer families have of late started using coal and Kerosene stoves are becoming popular. Fuel wood is collected from the nearby forests. Scarcity of fire wood is now a common complaint in Shathla. The forests have been thinned to a considerable extent and the villagers have to go to far off places. At least one member from every family has to procure dry bushes from the jungles. In better off households fire wood is bought from Thanedhar. The apple trees are pruned once in two or three years and this helps them to a certain extent to meet their full requirements.

Before the village was electrified kerosene lamps and lanterns were commonly used. Many families own chimneys, chirag and petromexes. These are much in demand during the apple season when they have to grade and pack the apple boxes. Now majority of houses have been electrified and kerosene lamps are kept only for emergency.

Then there are table lamps, electric heaters, electric irons and radios.

Birth, Marriage and Death Customs

Birth—Expectant motherhood is not celebrated in any way. The woman attends to her work normally for five to six months. After that, she does not exert more nor does she climb a trees as a precaution against mis-carriage or abortion.

Birth of a son is an occasion for rejoicing and is followed by many ceremonies. When a girl is born no ceremony is held except a simple havan.

Delivery takes place in the ground floor and is helped by an elderly woman who is a well versed in handling such cases. Immediately after delivery the mother is given hot ghee and milk for nourishment. In the case of the birth of a son the parents of the mother are informed by special messenger. The time of birth is noted for preparing a small horoscope by the family purohit. Later on the family priest is consulted to know whether the new arrival is lucky or unlucky. Special puja has to be performed in case of bad stars are fore-told. Gur is distributed among the neighbours on the third day. Sutak or unclean days are observed for 10 days. During the unclean days no rituals are held in the family. The mother is not allowed to touch the kitchen utensils. During the period of sutak the parents of the mother bring ghee and food on two or three occasions,

Havan—On the 11th day, havan is performed by the family purohit. The family is considered clean thereafter. Badhai ceremony is held by those who are quite well off. The village musicians who are scheduled castes here, are invited to play upon the musical instruments and they are given handsome amounts for the services. Relatives and friends are invited for a feast. This ceremony is held when the first son is born.

Namkaran—In the case of a son the name giving ceremony is observed according to the planets calculated by the family priest. The name should begin from a particular letter. It is customary for the father to distribute "muri"—prepared from parched rice and wheat among those who are present on the occasion. The 'Namkaran' ceremony is observed on an auspicious day.

A girl's birth is not an occasion of rejoicing. Except the havan other ceremonies are not observed. In their case no importance is given to rasi names.

Anna Prashan—Food is given to the child after five or six months or in some cases on the day of havan. Rice cooked in milk and ghee is usually given to the child for the first time. On this day the services of the purohit are required to perform the ceremony.

Karan Ved—Karan ved, piercing of ears is performed in the 2nd year or 5th year. An auspicious time is calculated by the purohit. The ears are then bored with golden needle and small ear rings are worn. Usually this operation is performed by a gold smith who is given food and small remuneration for the purpose.

Jattu ceremony—Hair cutting for the first time after birth is called Jattu. This is performed some times even after six months and usually in the 3rd year or 5th year. Astrologer is first consulted and an auspicious day is selected for the ceremony. Some people prefer to go to Jawala-mukhi to perform the mundan ceremony. In these cases the hair cutting is delayed up to the age 7 years.

Jattu ceremony is held with great pomp and show. All the relatives and friends are invited for a feast. The hair of the child are first cut by the father and thereafter a barber shaves the head. The village bajantries are invited to play upon the musical instruments. Rice and pulses are mainly served in the feast.

Sacred Thread Ceremony—The sacred thread is worn by some families. A boy wears the Janeo

at the age of 14 years or at the time of marriage. This ceremony is not followed by Rajputs as strictly as the Brahmins do. Scheduled castes are not entitled to wear the sacred thread. This ceremony like others is performed according to the lagan worked out by the purohit.

The head of the boy is first shaved and ban batna is applied on his body. Purohit directs many odd things which are invariably done. The village orchestra is requisitioned to befit the occasion. Navgranthi puja and Ganesh puja are essentially performed. In a single ceremony some boys of almost the same age group wear the sacred thread. They put on dhoties and begging bowls or satchels are provided to them. Then they go to their mothers and other relatives for begging alms.

As the purohit puts the thread on their shoulders, he whispers the sacred hymn of gayatri into their ears. Thereafter the boys are expected to meditate for a short while daily in the evening and morning. The sacred thread is supposed not to be taken off from ones body, but this condition is not strictly followed now a days and the younger boys remove it after some time.

A feast is given to the relatives and brethern.

Marriage—Three types of marriages are prevalent. These are :—

- (i) Marriage by negotiation.
- (ii) 'Badani'
- (iii) Reet.

Marriage by negotiation is the most accepted. Marriage proposals are initiated by the boy's parents. A middle-man who is usually the relative of the girl, carries the proposal to the parents of the girl. He makes an informal agreement with the girl's father. Apart from the family status caste, economic factors play a greater role in deciding the relationship. There is not too much emphasis on horoscopes. However, beauty and other accomplishments of the girl are kept in view and are the deciding factors in certain cases. Neither the boy nor the girl has any say regarding their marriage.

Marriages are preferred with people of same castes, but outside the gotras. Boys get married between the ages of 18 to 25 years. In most cases girls marry between 15 to 17 years and very rarely beyond 20 years. In girls cases 20 years is considered the maximum age.

Betrothal—After an informal agreement between both the parties simple engagement ceremony is held at the girl's parents house. This is done in the presence of relatives. This ceremony is held according to the time worked out by the family purohit. The boy's parents send 'kare', ring and clothes to the girl betrothed and then it becomes an obligation for both the parties to stick to their words. The betrothals are seldom broken unless something extraordinary happens. Betrothal takes place even when the boy and the girl are small. Marriage may take place when the boy and girl become of a marriageable age. Marriage is held on an auspicious date worked out by the astrologer. It is done many months earlier when both parties agree to the proposal.

Marriage preparations—As the marriage date draws near preparations are started. There is a great hustle and bustle in the house. Houses are white washed. New clothes are stitched for every body in the family. A couple of weeks earlier collection of dham material is begun in right earnest. Ornaments for the bride are prepared by the boy's side. To cope with increased work 'bradery' people extend all possible help. A 'Lagnotri' is prepared from the purohit. This serves as a guide to perform the right ritual at the right time. Invitations are sent through a messenger. He receives cereals from every guest.

Tel Batna—Three, five or seven days earlier, 'tel batna' ceremony is held on both the sides. This is done by sisters and other members of the family. Purohit attends to many other rituals such as 'Kalash sthapan' and Ganesh puja. Oil is put on the head of the bridegroom with 'Druba'. 'Batna' is applied on the body of the groom before he takes his bath.

Shanti—After 'Tel Batna' shanti is performed. Havan and 'Navgranthi puja' is done. The marriage feasts start from the day of Shanti. Relatives bring cooked food and flour which is accepted. The relatives and brethren are entertained. The maternal uncle of the boy participates and he spends large amounts. He arranges the feast and bears the expenses. Clothes are also given by him to the boy. Shehra bandi is done strictly according to the time worked out by the astrologer. The groom then puts on the best of his clothes. Kangan which comprises of a mouli thread, cowrie shell, an iron ring and a pierced piece of supari, is tied round the wrist.

Yarivatra—The marriage party consists of 50 to 100 people who are the brethren, relatives and friends of the groom's side. The bridegroom is taken in a palanquin which is carried by four persons. These carriers belong to Scheduled Castes. Some prefer to go on horse backs. At least one male member from amongst the brethren accompany the bridegroom. The village orchestra heads the procession and the party moves to the bride's house in a jovial mood.

At the Bride's House—As the marriage party approaches near it is accorded warm welcome and led to a separate house where sitting arrangement is done. Tea is served to the 'baraties.' Cigarettes, ilaichi, supari and misri are presented.

The Kurum or father of the bride and the groom embrace each other. At the appointed hour sah-rekha puja is performed by the purohit. The bridegroom is then taken to the bride's house accompanied by three others. The ornaments and clothes brought by the groom's father are presented to the bride's mother. The baraties freely mix up and there is a social get together. Usually elders cut jokes with each other.

Lagan—At the appointed hour, the bridegroom is taken to the mandap—accompanied by his father, purohit and members of the marriage party. The music is at its best at this time and women sing marriage songs to befit the occasion. The vedi decorated with bannana leaves and a wooden 'torn' is erected. Peacock and parrots are decorated on the branches of the 'torn.'

The purohit and the bridegroom sit close to each other. A havan kund is pitched in the centre of the vedi. A red cloth is tied from four sides and the vedi is decorated with flowers, pipal leaves and buntings. Incense is burnt all the time and atmosphere at the vedi is pleasant. The purohit is the busiest man at the mandap. He is seen attending to many things at the same time. Sprinkling of water, throwing of flowers, rice and red vermillion mark certain definite stages in the proceedings. One purohit is exclusively required to read from the holy book and the other attends to rituals. Shanti path is invariably done by all the pandits present and blessings of planets and gods are invoked for the happiness and prosperity of the couple.

The bride is brought to the vedi a little later and sit close to groom with her face veiled. A long thin piece of cloth is tied round the bride's waist. The other end of the

cloth is tied with the bridegroom. The rituals continue for a couple of hours. The bride and the groom are asked to hold each other hands and have a look at each other under specific instructions of the priest.

While all this goes on women mostly sing marriage songs and the village bajantries do their bit at short intervals. 'Kanyadan' is invariably done by the parents of the girl. Water mixed with milk is poured on the hands of the groom bit by bit till the purohit finishes his text.

Pheras—Now comes the time for pheras—the irrevocable seven steps. The bride and the groom are required to go round the sacred fire seven times. Three rounds are done when the havan is lit and after a short intervals three rounds are done again. In the sixth round the bride leads the groom as they are tied together with a cloth, but in the seventh and the last round she follows the groom and thus becomes his Ardhangni better half for ever. At each step the purohit reads verses from the Vivah Padhti.

Shaya dan—The dowry items may consist of a charpoy, bedding, utensils and clothes. The couple are showered with roasted paddy by the parents and other members of the bride's family. Thereafter she is prepared for departure. Her hair are done well. She wears a chak, clips, nose, ring, bangles and pole in her feet. Sisters and other relatives present money and clothes to the bride. This amount is given to the girl either on the day of marriage or at any time later. The members of the marriage party are served with food and then they get ready for return.

Bidai—The departure of the 'barat' is a touching scene. The near ones of the bride are seen fussing around her. Many among them especially the women weep. Then she is carried to Dola. The musicians are ahead of the marriage procession. The departing songs are so full of pathos that every-eye has a touch of sentiment, emotion and sadness. A few persons from the bride side accompany the 'barat'.

When the bride and the groom reach their home they are affectionately received. Usually she is escorted by her mother-in-law and many women assemble around her. The members of the 'barat' disperse after taking part in a dance. They are later called upon to have food in a community dham.

Teeka or Bartan—Friends and relatives offer teeka to the groom. The amount of teeka is not

fixed. It depends on closeness of the relation. The maternal uncles of the groom may be given comparatively large amount of money and clothes depending on his economic condition. The village brethren present according to the Bartan. An account of the presents is kept and written document prepared.

Jal-yatra—The bride is taken to the 'bowli' by the maternal uncle of the bridegroom. She is taken to the water source in a procession attended by the bajantries. Three or five couples including the maternal uncle and aunt accompany her to the bowli.

Kewalti Sbana—On the next day of marriage, Kewalti-Kail plants alongwith bannana branches and pipal leaves are taken to the water source. The couple is taken to the water source. The couple is taken with orchestra and many people accompany the procession. These things are left at the 'bowli' and then they return.

Daronja—Return of the bride to her parents is called 'Daronja'. It is done on the third day of 'Vadhu Praves.' The bride accompanied by her husband visit her parents house. She takes cooked food with her. The married sisters of the bridegroom are given Pakwan—and some money on their return journey to their in-laws. It is also customary that the bride presents 'Najrana' to elderly members in the house. The 'Najrana' amount is usually Re. 1/- which is returned to her.

Dham Preparations :—

Rice
Mash-ki-dal
Alu
Kol-ki-dal
Sweet rice—Branj
Halwa
Puri

Dress of the Bridegroom

Pagri of Crimson colour
Kurta
Choga a long coat of silken cloth
Chooridar Pyjama.

Dress of the Bride

Dathu of yellow colour
Kurta

Raijta
Chooridar pyjama.

Musical Instruments

Dhol
Nagara
Shahnai
Kurnal
Narsingha.

Badani—Other type of marriage is 'badani'. In this marriage rituals are not observed in great details as in the case of a regular marriage. The bride groom does not go to the brides house. She is brought by 3 or 4 persons. An 'arati' of seven earthen lamps is lit. Six lamps are oil fed but the seventh in the centre is filled with ghee. The 'arai' is taken before the bride and the groom. The family purohit is invited to perform a brief ceremony. Only a limited number of relatives and friends are invited. This system of marriage is prevalent among the lower castes and others who cannot afford to arrange elaborate marriages.

Reet—This is another form of marriage in which a woman seeks a second husband. The groom has to pay the price of the bride to the former husband. The amount of 'reet' varies from Rs. 500 to 2,000 or even more. Marriage by 'Reet' is not common among the higher castes.

Widow marriages—Widow re-marriage is permissible among all the castes here. Brother's widow usually marries another brother. Second marriage of woman whether she belongs to a scheduled caste or swaran caste is not done according to the rituals and no ceremonies are held again.

Death—A dying man is brought down to the lower floor and is removed from the charpoy. Death of the head of a household raises many problems in the family. Large amounts of money have to be spent on different rituals and many changes take place. Children are thrown into the river and infants are buried.

Before Death—The following ceremonies take place.

- (i) Geeta Path
- (ii) Go-dan
- (iii) Panch ratna-consisting of gold, silver amethyst, moonga and pearl. Panch ratna is put into the mouth of the dying man.

- (iv) Ganga-jal is sprinkled on the floor where the dead body is kept. The Ganga water is also put into the dying man's mouth.

After Death—Conch is blown and the death news immediately spreads in the neighbourhood. The family purohit is immediately called. The women in the family put off their ornaments. Distant relatives are informed by special messengers.

- (i) The dead body is bathed with warm water and then wrapped in cotton cloth. The head is kept towards the North.

- (ii) The bier is made of bamboo sticks. The dead body is tied to the bier and a red or white cloth is wrapped again.

Pind Dan—Six pinds made of barley flour, ghee, honey and sesamum are given :—

- (a) Miritiu sthan—where the death occurred.
- (b) Dwar-pind—on the door.
- (c) Aangan—The third pind is given where dead body is brought out in the court yard.
- (d) Ardh-Marg—Mid way between the house and the cremation ground.
- (e) Cremation ground—Two pinds one beside the head and the other by the side of the waist of the corpse.

The corpse is not burnt after sun set. At least one person from each household accompanies the funeral procession. The chief mourner who is the eldest son has his head shaved as a mark of mourning. The words 'Ram Nam Sat Hai' are repeatedly spoken by every body and the crouch is blown at short intervals. The cremation ground is at one end of the village at a distance of about 2 furlongs. They have their separate 'Dheris'.

Chita

Firewood is collected by the 'beradary' people. The pyre is built by the elderly people. The eldest son lits the pyre and others join him while he lits the 'chita.' In the absence of sons, the pyre may be lit by next of kins. Tulsi, chandan and Ambla wood are thrown into the pyre by every body present. The purohit helps in performing every ritual. The kith and kin go round the pyre five or seven times and some ghee is poured into the chita.

Kapal Kirya—When the body is nearly half burnt the chief mourner touches the skull with a bamboo stick or an axe. It is only after the 'Kapal Kirya' that others throw small pieces of wood into the pyre. When they have done some

of them take leave of the bereaved and return to their homes. Before entering their hosues they must perform a purificatory bath and wash their clothes.

Bone Collection—On the third day of the cremation bones are collected. The nearest relatives and the family priest go to the cremation ground to collect the ashes. These are kept in a cloth with some coins. The bones are taken to Hardwar for immersion in the holy Ganga necessarily not within 10 days of the death but any time before the ensuing sun eclipse.

Diya—An earthen lamp is lit day and night for ten days. Some one has to keep a vigil that the oil in the lamp does not dry up. An earthen pot bored at the bottom is hung on one corner of the house. This is filled with fresh water daily. During ten days spiced pulses and vegetables are not cooked. The family is considered unclean all these days. In some families 'Garud Puran' and 'Nasiket'—ancient Sanskrit scriptures are recited by the family Purohits. Relatives and friends pour in to convey their condolences. The chief mourner give pind-dan rice balls daily for ten days.

On the 10th day the 'Diya' is taken out to a water source and floated. General cleanliness is observed. All clothes in use are washed and the houses be-measured with cow-dung.

Kirya—Kirya ceremony is held on the 11th day. Maha brahmin is invited to receive the 'dan'. Kirya is performed in an open space outside the habitation. This ceremony is the most complicated and requires lot of things. A cow, a full bedding, including a charpoy in charity to the Maha brahmin. The details of the ceremony are performed by learned Pandits. It takes five or six hours to conduct the ceremony in its minute details. The work at the Kirya is attended to by two or three persons. One usually reads the text from 'Antey-shti'—a Sanskrit scripture and the other attends to the practical rituals. The chief mourner is kept busy throughout. Many rice balls are made and given away in dan. Earthen lamps and small 'Kujas' full of water have to be given to the Maha brahmin.

- (i) Jap path is performed
- (ii) Godan
- (iii) Shaya-dan—Consisting of a cot, bedding, shoes, clothes, umbrella and utensils.
- (iv) Havan

- (v) 40 or 50 Kilograms of grains to the Maha-brahmin.
- (vi) Propitiation of the Navgrahs—Nakshatras.
- (vii) Puja of Brahma, Vishnu, Shiv and Ganpati.
- (viii) Narayan vali—In this the pard on is sought for.

Spindi—Pinds of rice are prepared in the names of three generations of the deceased and given to the cows and crows. After spindi the deceased is believed to have broken its connection with the family.

Sola—On the sixteenth day Sola is performed. Sixteen brahmins are invited and fed in the name of the deceased. They are given a tumbler each with small piece of cloth. Some coins, supari, ilachi and a janeu are tied to the piece of cloth. The women put on their ornaments. Normal working in the family is resumed. The widow, however does not put on the ornament and lives a simple life for at least a year.

Sugti—Use of 'heeng' is totally abandoned till the Sola and at an approximate moment the pulses or vegetables are flavoured with 'heeng'. This is known as Sugti. All the family members taste it and then they are considered to have been purified.

Masik Shradh—On every tithi, falling on each following month, food is given to a brahmin for one year.

Barkhi—After one year of the death, 'Barkhi' is held on the same tithi on which the death occurred. Shaya dan consisting of a cow, cot, umbrella and utensils are given to the Maha-brahmin. Food is served to few brahmins.

Charkha—On completion of four years after death 'Chamarkha' is held. On this day the items of the charity are the same as in 'Barkhi', but now Maha-brahmin is not invited. These things are given to the family purohit. Fourteen brahmins are invited and they are served food and each a tumbler. Married daughters and others are invited for a social get together.

Shradhs—Every year in the month of Bhadra or Aswina 'Shradhs' are held to commemorate the death of their ancestors. Shradhs commence from the 1st day of the dark half of the Moon—Krishan Paksha. The Shradh is held on the 'tithi' which coincide with the one on which death occurred. The services of the family purohit are invariably required. Shradhs are held on a larger scale. The beradary people, relatives and brahmins are invited, 'kheer' and halva are served in the feast.

3 Economy

SHATHLA is pre-dominantly inhabited by Rajputs who are keen horticulturists. Their economy whirls around horticulture and agriculture. The artisan castes, blacksmiths, carpenters and goldsmiths are gradually changing their traditional occupations. They are concentrating more on development of horticulture which provide them a cash crop and ensure a better standard of living than what has been continuing previously. The goldsmiths were found hesitant to be called as Sunyaras. They wanted to be called as Rajputs now. The carpenters engage themselves in variegated occupations. Besides agriculture and horticulture, they do wood work in house construction work. Daily wages for a good carpenter range between Rs. 4/- to 8/- per day. As new houses are rapidly coming up in this area, there is ample scope for the employment of these people. As compared to other castes Kolis have small land holdings and some of them are landless, who subsist by doing manual work. Their economical position is not so good as those of other castes. Livestock rearing has been found inseparable from agriculture and some cattle are kept by every household.

Occupational pattern :

Out of a total population of 561 persons, 213 are engaged in Agriculture and Horticulture with 101 men and 112 women. Ploughing is done by males. Other work pertaining to hoeing, weeding and harvesting is done by women. Horticultural work is shared less by women. Pruning and trimming of trees is attended to by men. Manure is carried both by men and women to the fields. In the age group of 0—14 only one male is a worker who is engaged in Private service. Boys and girls in this age-group are studying in schools and none has been shown as a worker. They may, however, casually help their parents in multifarious duties such as tending cattle, bringing fire wood, carrying manures to the fields and apple orchards. At the time of apple season the grown up children extend full support to cope with the increased work. Majority of persons are in the age-groups of 15—34 and 35—59 only 2 men are solely dependent on carpentry and 14 subsist on labour. They mostly belong to Koli households. Business is carried on by one man. Twenty men are in Govt. service and 19 in private service. The persons in private service include two women. The persons shown in private service are mostly outsiders. Goldsmiths and blacksmiths seldom attend to their professional work and they have not been shown practising these occupations for the obvious reasons.

The economy of the village depends on the strength of workers. Their classification by sex and broad age-groups is given in the following table.

Occupational Pattern

Age-groups	Agriculture-Horticulture			Carpenter			Labour			Business			Govt. services			Private service		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1																		
All ages	213	101	112	2	2	..	14	8	6	1	1	..	22	22	..	19	17	2
0—14	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	1	..
15—34	108	44	64	1	1	..	10	5	5	..	..	..	13	13	..	10	9	1
35—59	92	47	45	1	1	..	3	2	1	1	1	..	9	9	..	8	7	1
60 and over	13	10	3	..	..	..	1	1	..	..	..	..	..	..	..	..	..	..

Workers and non-workers

Age group	Total population			Workers			Non-workers		
	P	M	F	P	M	F	P	M	F
All ages	561	294	267	271	151	120	290	143	147
0—14	243	119	124	1	1	..	242	118	124
15—34	177	92	85	142	72	70	35	20	15
35—59	115	67	48	114	67	47	1	..	1
60 and over	26	16	10	14	11	3	12	5	7

From the position of workers and non-workers depicted in the table it is evident that strength of workers is less than the non-workers. On the workers side males outnumber females and on the non-workers side position is quite the reverse. Difference between the workers and non-workers is only of 19 persons. The majority of non-workers are in the age-group of 0—14 as against only one boy is worker in the same age group. Boys and girls in this age-group are infants and whole time students. The next age-group of 15—34 reveals

sizable decrease in the non-workers and abrupt increase in the number of workers. Thirty-five persons on the non-workers side comprising 20 males and 15 females are whole time students. The non-workers have become almost extinct in the age-group of 35—59.

Further classification of non-workers by sex, broad age-group and nature of activity is given in the table here :—

Non workers by Sex Broad age-groups and Nature of Activity.
Non-Workers

Age groups	Total Non-workers		Full time students or Children attending school		Persons engaged only in Household duties		Dependent 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		Beggars, vagrants, independent women without indication of source of income and others of unspecified source of existence		Imates, of penal mental and charitable institutions		Persons seeking employment for the first time		Persons employed before but now out of employment and seeking work	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	
All ages	293	143	147	76	65	..	5											
0—14	242	118	124	57	58	..	..											
15—34	35	20	15	19	7	..	4											
35—59	1	..	1	..	..	..	1											
60 & over	12	5	7	..	..	..	..											

Income

The income of each household has been calculated on a general basis, of total annual agricultural produce including the cash

income of apple sales. Other sources of income have been kept in view while calculating the income. This will give a general idea about the economic standard of the village life.

Caste-wise monthly income of Households

Main	Subsidiary	Source of Income	Rs. 25 & below	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 & over
<i>Lohar</i>							
Agriculture and Horticulture	Carpentry and wood work	Agriculture, Horticulture, and carpentry	..	..	1	1	2
Agriculture and Horticulture	Blacksmithy	Agriculture, Horticulture and Blacksmithy	..	..	..	..	1
Blacksmithy	Labour work	Blacksmithy and labour work	..	..	1	..	1
Agriculture and Horticulture	Carpentry and labour work	Agri. Horti. Carpentry and Labour work	..	..	..	1	..
<i>Koli</i>							
Agriculture and Horticulture	Labour work	Agriculture, Horticulture and Labour work	..	..	3	..	..
Labour work	..	Labour work	..	2	..	..	..

Caste-wise monthly income of Households (Contd.)

Main	Subsidiary	Source of Income	Rs. 25 & below	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 & over
<i>Rehar</i>							
Agriculture and Horticulture	Service	Agriculture, Horticulture and Service	..	..	..	..	1
<i>Goldsmith</i>							
Agriculture and Horticulture	..	Agriculture and Horticulture	..	..	..	..	3
Agriculture and Horticulture	Labour work	Agri. and Horti. and Labour work	..	..	..	..	1
<i>Rajput</i>							
Agriculture and Horticulture	Labour work	Agriculture, Horticulture and Labour work	..	..	..	2	1
Agriculture and Horticulture	..	Agriculture and Horticulture	..	..	..	..	27
Agriculture and Horticulture	Service	Agriculture and Horticulture and Service	..	..	..	..	18
Service	Agriculture and Horticulture	Service, Agriculture, Horticulture.	..	..	..	..	3
Agriculture and Horticulture	Business	Agriculture, Horticulture and Business	..	..	..	..	1

Caste wise monthly income of each household has been worked out keeping in view the main and subsidiary occupations. It will be seen from the table that income of the village do not depend on variegated occupations. Agriculture and horticulture is practised by majority of the families in every caste group. The important subsidiary occupations are labour work and service.

In the income group of 25 and below there is no household. Only 2 families of Kolis fall in the income range of 26—50. They have no land and work as labourers. Now coming on to the income range of 51—75 we will find that this group consists of 5 families, two of Lohars and three of Kolis. Lohars follow wood work and carpentry alongwith agriculture and horticulture whereas Kolis subsidise their income by doing manual labour. Four households come in the category of 76—100. There are 2 families of Lohars, two of Rajputs.

The majority of households falls in the income

group of 101 and over. Except two Rajput households all others come under this category. The total number of households in the village is 69 and of these 58 earn more than Rs. 101. Their occupations are agriculture and horticulture. Service is subsidiary occupation of 18 Rajput households and main in three families. Twenty seven Rajput families solely depend on agriculture and horticulture. They have been found to be quite well off.

Expenditure

The main items of expenditure are food, clothing, and education. The fourth item 'other' include expenses on smoking, refreshments, travelling, medical, religious, land revenue, livestock, cultivation and maintenance of the orchards. As in the case of income table the households have been grouped in 5 categories of expenditure. Their caste-wise average monthly expenditure is shown in the table on the next page,

Caste-wise expenditure

Items of expenditure	Rs. 50 and below		Rs. 51 to 75		Rs. 76 to 100		Rs. 101 and above	
	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure	Number of households	Average expenditure
<i>Rajput</i>								
Food	...	..	..	..	2	31.67	50	147.33
Clothing	...	..	..	..	2	8.33	50	30.27
Education	...	..	..	..	2	4.17	35	37.48
Others	...	..	..	..	2	31.18	50	17.08
<i>Goldsmith</i>								
Food	...	..	..	..	..	..	4	79.17
Clothing	...	..	..	..	..	..	4	17.19
Education	...	..	..	..	..	..	2	16.67
Others	...	..	..	..	..	..	4	93.73
<i>Lohar</i>								
Food	...	..	..	2	22.92	2	37.50	58.33
Clothing	...	..	..	2	7.50	2	10.42	15.28
Education	...	..	..	..	..	1	4.16	..
Others	...	..	..	..	21.29	2	31.38	68.67
<i>Koli</i>								
Food	...	2	20.83	3	30.56	..	..	..
Clothing	...	2	6.66	3	7.78	..	..	..
Education	...	..	..	..	..	..	..	..
Others	...	2	7.33	3	18.75	..	..	..
<i>Rehar</i>								
Food	...	..	..	..	..	..	1	50.00
Clothing	...	..	..	..	..	..	1	18.00
Education	...	..	..	..	..	..	1	..
Others	...	..	..	..	..	..	1	20.00

ECONOMY

This is all approximate because there is a tendency not to give correct figures or exact figures for income and exaggerate expenditure figures.

It is evident from the expenditure table that expenditure on food gets higher and higher according to the income of the households. In the income group of 50 and below, expenditure on food works out to Rs. 20.83. They spend Rs. 6.66 on clothing, nothing on education and Rs. 7.33 on other items. Coming on to the income range of 51—75 two Lohar families spend Rs. 22.92 on food and Rs. 7.50 on clothing. Their expenditure on other items is almost equal to the expenditure on food. In the income range of 76—100 expenditure on food of two Rajput households works out to Rs. 31.67 and Rs. 31.18 on other items. It

Income of the households (annual) Rajput Jawala Dass

Name of the produce and other source of income	Price	Total
Apple	20,000	20,000
Wheat and maize	200	200
Income from service	...	1,800
Grand Total		22,000

Expenditure of the same household (annual)

Each Item :

Food	5,000
Clothing	1,000
Smoking	300
Housing	200
Refreshment	300
Education	
Dhobi	
Travelling	500
Medical	300
Religious	150
Amusement	200
Expenditure on maintenance of orchard	1,500
Expenditure on live-stock	1,000
Land Revenue	3
Total	12,453

The number of family members in this household are 14 and he possesses 30 bighas of land.

appears, expenditure on other items is inflated. It is a tendency among the villagers to exaggerate their expenditure. Maintenance of orchards require comparatively larger amounts than on agriculture.

The income range of 101 and over present a picture of prosperity. Fifty Rajput families spend Rs. 147.33 on food, Rs. 30.27 on clothing, Rs. 19.08 on other items. Among them thirty five households incur expenditure on the education of their children. Increased expenditure on food can be attributed to the fact that in the higher income groups most of the households have larger and joint families. They spend more on food and other items.

Income and expenditure of four households of each caste is given here. This will give an idea of the villagers economy.

Income of the household (annual) Gopal Dass 'Sunyar'

Name of the produce	Price	Total
Apple	2,500.00	2,500.00
Wheat and maize	150.00	150.00
Grand Total		2,650.00

Expenditure of the same household (annual)

Each Item :

Food	1,000.00
Clothing	200.00
Smoking	60.00
Education	100.00
Barber	12.00
Travelling	100.00
Medical	50.00
Expenditure on maintenance of orchard	500.00
Expenditure on live-stock	..
Land revenue	1.62
Total	2,023.62

No. of family members in this house are 11 and he has 10 bighas of land.

Income of the household (annual) Sagar Dass Lohar

Income from wages	750.00
-------------------	--------

Expenditure of the same household (annual)

Each Item :

Food	300.00
Clothing	100.00
Smoking	50.00
Barber	5.00
Travelling	25.00
Expenditure on live-stock	..
Total	480.00

This house has 9 family members and no land. He practises carpentry and blacksmithy.

Income of the household (annual) Nakhu Ram Koli

Income from wages	600.00
-------------------	--------

Expenditure of the same household (annual)

Each Item :

Food	250.00
Clothing	80.00
Smoking	25.00
Barber	5.00
Travelling	25.00
Medical	10.00
Religious	10.00
Total	405.00

This house has 8 family members and no land.

Agriculture

Agriculture has not been abandoned completely. Most of the families practise agriculture besides horticulture. The land under cultivation is being minimised every year and more land is being converted into apple orchards. The land utilization statement will show the classification of land for a decade.

Land utilization statement

Year	Total area	Forest	Barren and unculturable land	Land put to non-agricultural uses	Culturable waste land	Permanent pastures and other grazing land	Land under Misc. trees and crops and not included in net area sown	Current fallows	Fallow land than current fallows	Net area sown	Total cropped area	Area sown more than once
1951-52	298	..	20	4	9	91	8	1	11	164	248	84
1952-53	298	..	12	4	11	95	..	2	..	172	241	69
1953-54	298	..	13	5	11	95	..	9	1	164	249	85
1954-55	298	..	13	5	9	95	..	19	1	156	234	78
1955-56	298	..	13	5	8	95	..	20	1	156	209	53
1956-57	298	..	13	6	5	93	..	15	..	166	226	60
1957-58	298	..	13	6	4	93	..	9	2	171	223	52
1958-59	298	..	13	6	4	92	..	21	2	160	219	59
1959-60	298	..	14	6	2	90	34	23	..	169	213	44
1960-61	298	..	14	6	2	90	34	20	..	132	201	69
1961-62	298	..	14	6	2	90	34	20	..	132	191	59

Agricultural practices—Agriculture calendar showing crop seasons, duration of crops and agricultural operations are given in the table here :—

Crop seasons :

Period	Sowing period	Harvesting period	Crops grown
Kharif :			
May-June-Oct.	May-June	October	Arbi, Bathu, Bharat, Cheena, Dhan Kangni, Kolth, Koda, Mash, Maize, Potato
Rabi :			
October to April-May	October	May	Barley, Masur, and Wheat

Duration of Principal crops

Name of crop	Season	Duration
Dhan	Kharif	4 months
Maize	Kharif	4 months
Wheat	Rabi	7 months

Agricultural operations :

January	—
February	—
March	Repairing of field walls and digging stones from the fields
May	Paddy fields are ploughed and watered. Harvesting and threshing wheat. Cultivation of paddy fields. Fields are ploughed for sowing maize. Bushes are cut from odd ends in the fields
June	Sowing of maize depending on rains. Transplantation of paddy and frequent watering of paddy fields
July	Hoeing and weeding of maize
August	Watering of paddy fields. Weeding of maize continues
September	The crop is guarded against damages by birds and animals
October	Harvesting and threshing maize. Preparatory tilling of fields for sowing wheat is undertaken
November	Manuring of fields
December	Manuring continues

There has been no increase in the area from 1951-52 to 1962. Out of a total area of 298 acres net area sown in 1951-52 was 164 acres. It increased to 172 in 1952-53. More area was not brought under cultivation in the subsequent years. There is a significant change in the barren and unculturable land. It decreased from 20 acres in 1951-52 to 14 acres in 1961-62. The culturable waste decreased from 9 acres to 2 acres. There is no significant change in the area of permanent pasture and other grazing land. In 1951-52 land under miscellaneous trees crops not included in net area sown is 8 acres and upto 1958-59 no area has been shown in this category and from 1959-60 onwards an area of 34 acres has been sown.

The land utilization statement gives description of the land under various categories, but it does not show clearly the area in which apple plantation has come-up. Briefly it is given here :—

Total area	298 acres
Plantation	98 acres
Bakal	42 acres
Karalai No. 1	46 acres
Barren land	2 acres
Ghasni	1 acre
Forest	89 acres
Gar Mumkin	20 acres

Land Revenue—The total land revenue obtained is Rs. 242.51 annually. Out of this Rs. 196.32 'mall' and Rs. 46.19 as 'sawai'. 'Sawai' is a local rate charged at 0.25 paise per rupee. One fifth of Sawai is given to Lamberdar as 'Panchotra'. This comes to five per cent for collecting revenue. The 'mall' amount of Rs. 196.32 is budgeted as follows :

Exempted : Rs. 50/- on account of land of Melon Devta.

Realized : Rs. 146.32

Rs. 25.59 are unrealised from the total realised amount of Rs. 146.32 on account of non-cultivation of opium which has been banned by the Govt. Thus Rs. 120.73 are annually deposited in the treasury.

Cultivation does not suffice the barest minimum requirements of the farmers. They have switched over to horticulture. Agricultural practices are not different in Shathla. Two crops are harvested in a year. The cereals grown in each cropping season are :—

Rabi : Wheat, barley and masur.

Kharif : Arbi, Bathu, Bharat, Cheena, Dhan, Kangni, Kolth, Koda Mash, Maize and Potato.

After the wheat sowing is over farmers enjoy more leisure hours. During this period annual stock-taking of fire wood and grass is undertaken.

Maize—Maize is the principal subsistence crop of the village. Its production is comparatively higher than any other cereals. Mostly the varieties of maize sown here are indigenous.

Sowing—Maize is sown in early June or even in late May depending on rains. The best time for sowing maize is the end of May or early June. Farmers are lucky if it rains in early June. The crops sown during this time give better yield. Due to late rains large quantity of weed spring up simultaneously with the maize plants. Unless the weed is hoed timely the crop does not grow well. The land is ploughed at least twice and seed is sown by broadcast method. For a thorough distribution of the seed a plot is divided into two or three parts by ploughing. Usually one ploughing is given and levelling done thereafter.

Hoeing is started after about a fortnight when the crop is $\frac{1}{2}$ feet above the ground. Weeding is done with hoe locally known 'chikhru' or a wooden implement having seven or eight teeth and run by oxen. Maize plants are earthed up twice before they are knee deep. This ensures healthy growth of the crop.

Harvesting—The maize crop is ready for harvesting sometimes by the end of September or beginning of October. It is reaped with sickles and big heaps are erected in the fields. The cobs are removed and the maize brought to the threshing floor where it is kept for drying for a fortnight.

The grains are threshed by beating and then stored in the depositories.

Wheat—After the maize harvest fields are ploughed at least twice. The maize straw and roots are removed from the fields. The soil is made soft for sowing.

Sowing—Wheat is sown in October by broadcast method. After the seed has been scattered the fields are ploughed and levelled. Approximately 10 Kilograms of seed is required for one bigha. The seed sprout up six or seven days after sowing. Manuring is done either immediately after the sowing or when the crop is 6 or 8 inches. Wheat crop does not require much attention as compared to maize crop. Hoeing is not necessary. Weeding is done late in March or April by women. The weed serves as a good fodder to their cattle.

Harvesting—Harvesting of wheat is done in May. Reaping operations are carried by women. Heavy bundles of reaped crop are carried by men and women to the threshing floor. The crop sheaves are spread for drying.

Threshing—The wheat sheaves are either beaten with sticks or these are trampled over by the bullocks. They are taken round the Khalyan till the stalk is thoroughly trodden. Winnowing is done with a conical basket. The grains are thus separated from the straw which is blown off. The straw is heaped for cattle and the threshed grains are deposited in depositories.

Jinswar statements of Rabi and Kharif for 10 years will reveal the area under different crops :

Jinswar Statement kharif (In Acres)

	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962
Dhan	28	20	19	20	10	22	10	11	11	12	20
Maize	59	56	55	27	37	42	32	2	38	41	36
Bathu	3	1	1	2	3	3	..	..	..	..	..
Koda	12	11	12	6	9	7	2	2	2	3	2
Cheena	..	..	1	..	..	..	..	..	..	..	..
Kangni	4	7	12	4	4	5	11	4	6	8	4
Bharat	..	1	..	..	..	..	..	..	..	..	..
Kolth	13	12	12	13	10	9	6	16	..	7	14
Mash	7	14	11	15	11	13	12	9	10	15	8

Jinswar Statement kharif (In Acres) (contd.)

	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962
Arbi	1	1	..	..	3	5	1	1	14	1	1
	6	6	3	7	14	16	16	14	16	17	13
Apple	6	18	21	18	23	26	26	34	31	..	40
Vegetable	..	..	1	..	..	..	1	..	..	25	..
Total crops harvested	141	147	148	112	133	148	117	94	98	129	138
Area of crops foiled	..	..	..	4	..	..	15	30	31	..	..
Total area sown	141	147	148	116	133	148	132	124	129	129	138
Balance correct area on which crop was sown	..	..	..	..	..	..	..	..	..	..	..

Jinswar Statement Rabi (In acres)

	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962
Wheat	95	92	93	73	91	71	72	83	70	67	57
Barley	11	7	9	12	6	21	3	4	5	5	5
Masur	..	1	..	..	..	..	..	1	..	..	..
Total crops harvested	106	100	102	85	97	93	75	87	75	72	62
Area of crops foiled	1	4	..	1	..	..	..	..	..	..	..
Total area sown	107	104	102	86	97	93	75	87	75	72	62
Balance correct area on which crop was sown	107	100	102	86	97	93	75	87	75	72	62

About the harvesting operations in Kotgarh and surrounding areas there are a few interesting lines from 'The Asiatic Journal Bengal', by Thomas Hutton :—

"The harvest had commenced at Duttnuggur as also at Kotgarh, and the sickle was in the field. In some instance the reaper and the plough were at work on the same ground, the one preparing the soil for the second crop, almost as

soon as the other comes to gather in the first one. The first crop here consists, of some minor grains, which are ripe in the months of May and June, when the fields are again made ready and sown with the autumn crop."

Agricultural implements with their cost and duration are given in the table. These implements are made by the blacksmith and carpenters. Some of them are also purchased from the markets :

Implement	Use	Cost	Duration
Drat	Cutting fire wood & fodder leaves	2.50	4 years
Chikhri	Weeding maize fields	3.00	5 years
Ganti	Digging	5.00	8 years
Jhabal	Digging stones	8.00	15 years
Kudal	Digging	6.00	10 years
Khilni	for hoeing	2.50	5 years
(Yol)	The fields are levelled with this implement after ploughing	6.00	5 years
Phalli	for paddy cultivation		
Hal	Ploughing	6.00	4 years
Drati	Harvesting and cutting grass	2.00	3 years
Shemain		3.00	5 years

Price of land—Average cost of land for a period of 5 years is shown in the Statement. The average has been worked out on the basis of sale of land during 5 years ending 1963 :—

(From 1959—1963)		
No. Intkal	Area in Bighas and Biswas	Amount
599	4.08	5700.00
601	2.19	1250.00
605	0.14	150.00
622	0.01	100.00
624	2.12	600.00
640	1.05	800.00
	11.19	8600.00

It is revealed from the Panchsala Statement that total transactions of land were 11.19 (Bighas and Biswas) for Rs. 8,600.00. The land was purchased and sold within the village. The average cost per bigha works out to Rs. 716.66.

Average yield per acre

Maize	...	4.61 quintals
Wheat	...	2.59 ..
Paddy	...	3.33 ..
Koda	...	2.59 ..
Mash (Blackgram)	...	0.92 ..
Kulth	...	0.92 ..
Cheena	...	3.70 ..
Bathu	...	2.40 ..
Kangni	...	3.70 ..
Potatoes	...	11.10 ..

Nature of the expenditure in connection with agricultural operations—The entire work of agricultural operations is done by the farmers themselves. Expenditure in terms of cash for ploughing, hoeing and harvesting is hardly incurred. However, some families have either engaged whole time servants or some employ agricultural labourers on payment of wages at the rate of Rs. 3.00 with meals. The sowing, hoeing and harvesting operations synchronise and hardly a few depend on their neighbours help.

Paddy Cultivation—Paddy is cultivated in the irrigated land on the lower elevation where water is available for irrigation. Farmers of Shathla own land in Naula which is about 3 miles from the village. This land is known as 'Kiar'. The fields are watered and then prepared for cultivation. This land requires extensive ploughing for three or four times. The paddy are soaked in an earthen 'handi' for three days and then emptied into a basket which is kept in high temperature. The basket is covered with straw and a big stone. After 3 or 4 days the paddy seeds called 'Loonga' are planted in the 'Kiar' which are thoroughly watered. When small seedlings sprout up these are transplanted in other fields. The fields are full of water for more than 1½ months. By the end of July the water is removed and weeding is done,

The land is prepared for sowing in March. Sowing is done by the end of April while the reaping is done in October.

Horticulture

The cereal crop hardly suffice the requirements for 2 to 3 months and for the rest of the period they purchase their food grains from the shopkeepers at Thanedhar. Their main is now apple crop. The villagers are not worried much if their cereal crops fail, and apple crop grows satisfactorily. Apple has become their complex round



which the whole of their economy revolves. The plantation of apples have been taken up very extensively. The people of Shathla are spreading out of this area and have purchased land in Theog, Bushahr, Kulu, Kumharsain and Sandhu. Of late the price of land in the surrounding area has shot up to Rs. 1,000/- per bigha. Rather no one is prepared to sell the land at any cost.

The soil of this area is best suited for apple plantation.

Apple Plantation—The apple plantation is done from December to February. Mostly the villagers

cultivate the plants in their self owned nurseries or purchase from their neighbours. The plantation is done either in square or Hexagonal fashion keeping a distance of 20 to 25 feet between each tree. The apple seed is collected during August and September. The seed grows into a small plant known 'Palti'. After a year in the month of March a branch of a grown up tree is cut and grafted on the 'Palti'. The plant is regularly sprayed with insecticides and manuring is done annually. If all goes well the plant start yielding fruit after five or six years.

The young plants are kept erect by a wooden support. As plants grow every care is taken to spread branches uniformly on all sides. The branches are trimmed regularly for 4 to 5 years. After the tree comes up at the bearing stage the trimming is avoided as it hinders the fruit bearing.

Manures—A tree up to the age of 10 is fertilized with five kilograms of cowdung, 100 grams of $(N H_4)_2 S O_4$ and the same quantity of superphosphate or salt of potash every year. After 10 years it is appropriate to supply the plant with 40 Kgs. of cowdung and 1½ Kg. of $(N H_4)_2 S O_4$, Superphosphate and potassium sulphate each.

Apples—The apples ripen in September. Plucking is done very carefully so that the tree is not damaged. The fruit is gently plucked and kept in 'Kilta'—a bamboo conical basket. The change in the colours of the apple is an indication of its ripening. The kiltas are then emptied in the stores where grading is done according to the varieties and sizes.

Packing and Grading—The main varieties grown here are :—

Royal delicious	25%
Rich—A—Red	10%
Red Delicious	25%
Other varieties	5%

The Royal Delicious and Rich-A-Red are in great demand. Each variety has its own characteristic, shape and colour. The formation of colour within a variety, however varies according to :—

- (1) age of the tree, and
- (2) altitude at which it is raised.

Colouration is manifested in each variety can be broadly divided into two easily distinguishable colour groups, red and white. The grading of apples is based on :—

- (1) Size of the fruit as reflected through diameter.
- (2) Colouration.

The local grades used here are :—

- (a) Extra large
- (b) Large
- (c) Medium

- (d) Small
- (e) Extra small.

Fruit Development Board, Himachal Pradesh, has prescribed the following grades and sizes of the boxes.

Grade designation	Box size	No. of pieces in a box	Diameter in M.M. not below	Diameter in inches not below
Super j	... 19"×12"×11"	57	81	3.25
Special	... 18"×12"×10"	66	75	3.00
Fancy	... 18"×12"×12"	96	69	2.75
Selected	... 18"×12"×10"	120	63	2.50
Commercial	... 18"×12"×11"	138	57	2.75
Janta	... 18"×12"×10"	200	51	2.00
Pitto	... 18"×12"×10"	270	45	1.75

Wooden boxes are obtained from the local saw mills. One box used to cost Rs. 2/- in 1963, but its cost has gone up to Rs. 2.50 in 1964. In the subsequent years people anticipate shortage of firewood which is used for making boxes and price of the box is likely to increase.

A bigha of land on an average holds 15—20 trees. A fully grown up tree bears 10 standard boxes of fruit. One box weighs 17 Kg. Thus calculated for one bigha the yield works out 34 quintals. On a very rough estimate a box is sold for 30 rupees which fetches Rs. 6,000/- per bigha. This depends on healthy growth of the crop.

There are many varieties of apples and a list is given here :—

1. Winter Banana

2. Winter Delicious

3. Blenheim orange

4. Sun set

5. Jonathan

6. James grieve

7. Beauty of bath

8.* William favourite

9. Lord Lambourne

10. Laxton's apicure

11. Stayman winesap
12. Rival

13. Laxton's Fortux

14. Laxton's superb

15. Laxton's exquisite

16. Allington Pippin

17. Golden Delicious

18.* Red Delicious

19.* Rich-A-Red

20.* Royal delicious

21. Worcester Pearmain

22. Ellison's orange

23. Wingston

24. Tydeman's worcester

25. Granny Smith

26. Baldwin

27.* Mc-Intosh

28. Miller's seedling

29.* Mc-Intosh Double red

30. York-A-Red

31. Early Red Bird

32. Red Gold

33. Grimes Golden Double life

34. Lodi early golden

35. Summer Champion

36. Sealthy Double Red

37. Stark Jon Grimes

38. Stark Earliest

39. Stark Staymared

40. Winesap Virgina

41. Cox's Orange Pippin

42.* Rus Pippin

43. Rome Beauty

44. Surkh Trel

45.* Kesari

46. Margaret

47. Red Baldwin

48. White Dotted Red

49. Royal Russet

50. Maha-raji Chonth

51. English King

52. Quince

53. Juneating

54. American Mother

55. Ribston Pippin

56. Red Astrachain

57. Devonshire

58. Senator

59. Lady Sudley

60.* Wilson's Red June

61. Kind of Tompkins Country

62. Dummellon' Reinettee

63. Stumer Pippin

64. Wagener

65. Bough man's Reinettee

66. Early Shanbury

67. Pearson's Late

68. King Dabid

69. Fram Boise-d-Holovous

70. Benoni

71.* Summer Golden Pippin

72. Gravenrtein

73. Buckingham

74. Sharp's Early
75. Lan's Prince Albert

76. Northern Spy

77. Cellini

78. Rymer

79. Beauty of Kent

80. Democrat

81. Rymer Kumaon's Favorite

82. Fanny

83. Peas Good Non Such

84.* Ambri

85. Plnk Superior

86. Winter Superior

87. Victory

88. Dessert of Isaer

89. Golden Chinese

90. Surrorets

91. Northern Sinap

92. Long wort

93. Orange

94. Yellow Ben

95. Smart

96. Autumn of Yokovler

97. Russian Esperan

98. Beloved of Michurin

99. Chinese Chinnamon

100. Memory of Michurin

101. Golden Autumn

102. Pomon Chinese

103. Butler's Grieve

104. Sharp's Late Red

105. Cortland

106. Turby Winesap

107. Yellow Transparent

108.* Kashmira

109. Irish Peach

110. Freguinde

111. Boskoops

112. Boskoop (Biching)

113. Zoete Orange

114. Mantet

115. Cherry Cox
116. Spartan
117. Robyn
118. Director Vande Plassche
119. Ingrid Marie
120. Lobo
121. Melrose
122. Merton Worcester
123. Tydeman's early Worcester
124. Tauntons Cross

*These varieties are found in this area.

PEST DISEASES AND PESTICIDES USED

1. *Sanjose Scale*—This is a small sized pest but of extremely destructive nature. In order to kill such a pest, a 4% diesel oil emulsion may be sprinkled in the month of February.

2. *Wooly Aphis*—It is a cotton like pest which is harmful for the roots of the apple tree. A solution of one pound fish, oil resin soap and four gallons water should be sprinkled in winter to pesticide it.

3. *Root Borer*—This pest attacks the roots of the tree. There will be less pests in case long kept cowdung is used as a manure.

4. *Stem Borer*—The small branches of the tree which have these type of pests are cut away. The holes made by pests are closed with earth after putting into it a cotton soaked in choloroform or petrol or a small piece of P.D.C.B.

5. *Collar Rot*—The diseased coverings of the tree are removed and a paste of red lead and copper carbonate is applied thereon. No water should be kept standing nearby the trees.

6. *Powdery Mildew*—The apple leaves, branches, flowers and small apples are affected with this disease.

A solution of super sul or Thiovet (0.5 to 1%) is sprinkled on the plants.

There are certain tailor-made chemicals for most of the insects, disease or weed problems in the apple orchards.

Dieldres—For apple root and stem Borer

Endrex—For wooly Aphis

Shell Cooper Fungicide—For Apple Seab

Shell Dusting Sulphur—Powdery Mildew.

Jam and Jelly preparation—Some families prepare jam and jelly for their personal use. So far this commodity is not prepared on a large scale for commercial purposes. Only such fruit which is deformed due to hails or otherwise is mainly kept for jam preparations. The apples are cut and small thin pieces are boiled. Finally sugar 'chasni' is poured into it and kept for some time. Thereafter the jam and jelly are stored in tins and big glass wares.

Honey—For polination in the orchard bees play a very important role. Every family keeps a bee hive in their houses. Some well to do orchardists have built separate huts in the orchards where many holes are provided in the walls to attract the 'Rani Makhi'—the queen of bees. They start swarming up in spring. To allure the queen people put some jaggery on a piece of wood and it is kept near the hole so that it clings to that and thus she is able to find a shelter. During the apple blossom swarms of bees fly from flower to flower in the orchards. The best time to squeeze honey from a bee hive is October or November. From one bee hive people get about 20 Kgs. of honey provided it is taken at the appropriate season. If one gets late in obtaining the honey the bees start eating it up.

Ownership of Land

Out of 69 households only 3 families fall in the category of those who do not possess land. A table showing distribution of land is given here :—

Caste	Nature of interest on land	Households owning or possessing land								
		No land	5—10 cents	10—20 cents	21—50 cents	51cents to 1 acre	1—2.4 acres	2.5—4.9 acres	5—10 acres	10 acres and above
1	2	3	4	5	6	7	8	9	10	11
Goldsmith	Land owned	..	..	..	..	..	3	..	1	..
Koli	"	2	1	1	1	..	1	..	..	..
Lohar	"	1	..	..	..	2	3	..	1	..
Rajput	"	..	..	..	..	3	22	10	15	2
Rehar	"	..	..	..	..	..	..	..	1	..

Sixty six families own landed property. None of the Rajput households fall in the category of below 50 cents. 3 families of Rajputs own land between 51 cents to 1 acre and two Lohar families fall in the same category. The largest number of families come in the group of 1 acre to 2.4 acres. Sizeable land holdings are owned by Rajputs. Three families one each of Lohar, Goldsmith and Rehar own from 5 to 10 acres of land.

Animal Husbandry

Animal husbandry is inseparable from agriculture. There has been significant reduction in the cattle wealth. Since the people devoted their attention to horticulture. Apart from this fact the villagers complain of shortage of grass lands and pastures. The common cattle they keep are cows, oxen and calves. Only six households have buffaloes. Horses and donkeys are kept by two families. Goats and sheep are owned by two or three families. So far there is no

arrangement to keep a buffalo bull and the people sell their dry buffaloes to the traders at Theog or near about places. There is now a trend to keep more buffaloes. During 1961 enquiry we found there was no buffalo. One family who bought some land in Sandhu near Theog brought one in 1962 and now in 1965 the number has increased to six.

The breed of their cattle is indigenous, but lately there has been a lot of change during the recent years. Many families have bought improved cows and oxen from the plains. As usual in the villages the cattle are not let loose for grazing. They almost have to do stall feeding and this has resulted in keeping their cattle in good health. The average milk yield of an indigenous cow is said to be something between 4 to 5 kilograms a day, during the early period of calving. The record of milk yield of cow was 11 Kgs. in one household. Livestock statistics are given in the table here :—

Livestock							
Caste	Cows		Bulls		Calves		
	No. of households	Total	No. of households	Total	No. of households	Total	
	2	3	4	5	6	7	
1							
Carpenter	...	7	12	3	9	6	10
Goldsmith	...	4	7	2	4	4	6
Koli	...	3	4	..	..	4	7
Rajput	...	49	107	40	89	42	103
Rehar	...	1	3	..	..	1	1

From the livestock table it is evident that 49 Rajput households keep cows and the number of cows is 107. Four families of Goldsmiths keep seven cows. Seven carpenters have 12 cows. Three households of Kolis own only 4 cows and a Rehar has three. Kolis and Rehar do not own bullocks. Out of 69 households 45 possess in all 102 bulls.

Some Rajput families keep their drought cattle in Naula where they have their 'Kiar'—irrigated land mostly utilized for paddy. The milch cattle cannot suffice the milk and ghee requirements of

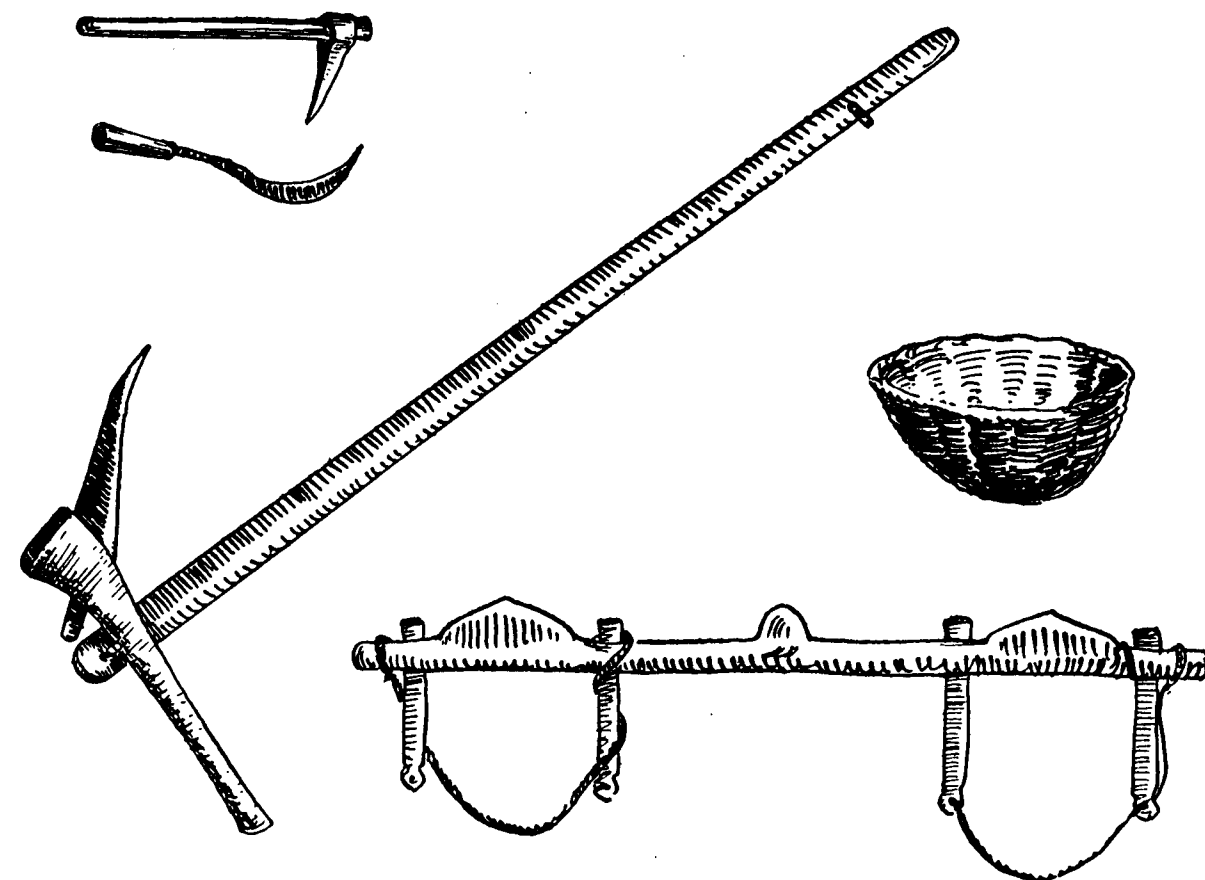
the villagers. They have to purchase oil and vegetable ghee from the markets.

Medical facilities for their cattle are available in Veterinary Hospital, Kotgarh. The common type of cattle diseases are :—

Contagious diseases :— Foot and mouth, Haemorrhage, exptemia.

Non-Contagious :— Deficiency of mineral matters, Hoemmochuria.

Year wise statistics for 5 years of the cases treated from Shathla in Veterinary Hospital, Kotgarh are given here :—



Year	Mange	Foot and Mouth	Black Quarter	Castration	N.C.D.
1959—60	24	27	--	..	170
1960—61	42	57	10	18	280
1960—62	30	23	7	21	225
1962—63	12	31	4	9	311
1963—64	5	..	..	4	113

Village Crafts

Village crafts are carpentry, blacksmithy and goldsmithy practised by the professional castes. One Rehar household used to devote much of his time for basket making, but since he gets good crops of apple from his orchards he has left making baskets. Other castes also have, no doubt, left devoting full attention to their crafts, but still they contribute a lot in stabilising the social structure of the village community.

Wool spinning was once an essential job in every family, but this too has now been abandoned by many households. Sheep and goats have been eliminated from livestock for want of attention. Only a few now purchase wool from Rampur Bushahr. Others instead purchase ready made woollen pattis. The raw wool now costs more as compared to the machine made woollen cloth. One 'batti' 2 Kgs. of wool costs Rs. 18/-. From two Kgs. of this wool one patti length is spun.

ECONOMY

There is subsequent rise in the wages of the weaver too and including everything one 'pattu' may cost them Rs. 40/-.

Basketry—The Rehar household used to make baskets of various sizes, kiltas, tokris, chhabris and 'Kondis' from bamboo and Nigal. He has now abandoned the profession since his orchard has started yielding cash crop. He may, however, make baskets for his own use. Kilta is a big conical basket used for carrying of various articles such as small pieces of fuel wood, grass woods from the fields, apples and it is used to fetch water from the bowlies. Cowdung is carried to the fields in Kiltas. For the last about 3 or 4 years Kulu villagers come here to sell Kiltas and baskets. The various kinds of baskets which the Rehar used to make are : Chhabri, chothru, karoda, kondi and kanoda.

Mandri—This is a sort of mat used for sleeping. 'Mandri' is made from paddy straw and banana leaves. It does not require much of a technique. The women folk here interwine mandries with thin ropes.

Carpentry—The carpenters make agricultural implements. These are :—

Plough, yoke, leveller, handles of scythe, hoe, kudali, axe and sickle.

Besides this they work as 'mistries' in the house construction work. Wood work of doors, floors, windows, ceilings and roofs is done by the village carpenters. For agricultural implements they are given wages in cash now. He receives Rs. 2/- to manufacture a plough. All material required is supplied by the owner. Previously a carpenter used to get four 'pathas' of grains at each harvest.

This is called 'shak'. Important tools of a carpenter are :—

Saw, borer, chisel and planer.

Blacksmithy—Out of 7 carpenters (Lohars) only two families were exclusively engaged in blacksmithy. One household has completely abandoned his traditional occupation. The other, however, depend upon his profession. He too works by fits and starts. The villagers say that his workshop usually lack one or the other implements and they have to get their major work done from a blacksmith in Thanedhar. All iron work such as phala for plough, blades of drat, drati, hoe and axe are made by the blacksmith. The village blacksmith gets his wages on daily basis at the rate of Rs. 2.50.

Goldsmithy—Out of 4 families of goldsmiths, two have more or less left their old profession. They are mainly dependent on horticulture and agriculture. The other two however, cater to the needs of the villagers. They make different types of gold and silver ornaments. Gold and silver is supplied by the villagers. The goldsmiths charge for the labour of each ornament. This varies according to the size and design of the ornament. Their present rates which of course fluctuate are :—

Balian gold	0.20 each
Chak small Silver	1.00
Kare—Silver	3.50
Kare—Gold	5.00
Mundi—Kangi Silver	4.50
Pole Silver	0.12
Tili Gold	0.25

4 Social and Cultural Life

SHATHLA from the sociological angle is a closely knit unit. There are certain customary factors which bind them. Irrespective of economic factors the younger people always have a sense of respect for the older. In one form or the other the village society is inter-related. With the Rajputs, the main caste here, the following groups exist :—

(i) Jaret, (ii) Jistu, (iii) Jamolad, (iv) Dhareru.

There is a distinct relation within these groups. Each group claims a separate ancestor and no marriage is permissible within the blood group. From the study of their habitation it reveals that each group has a concentration of their population on a particular site. Similar is the case of their land holdings. The village is internally divided into various parts. These are :—

- | | |
|--------------------------------------|--|
| (1) Sheda :—Residence of Kolis | |
| (2) Diber :—Residence of Lohars | |
| (3) Jistu | |
| (4) Jaret | } The portions denote the residential names according to their groups. |
| (5) Dhareru | |
| (6) Jamoli | |
| (7) Snalda :—Residence of goldsmiths | |
| (8) Brahma-Dhar :—Rehar household. | |

Recently there has been a change in their habitation sites. They have constructed their houses a little farther from the main habitation. One Jistu family has built a house in Gadaog on one end of the village. A Jaret family has gone to the other end Parali Dhar a little closer to the cremation ground. Similarly others are finding suitable building sites.

Common Beliefs

Villagers believe that their lives are governed by the dictates of various deities and gods. The goddess Durga is worshipped by all. Other various deities are :— (1) Doom Devta, (2) Chatur Mukh Devta, (3) Nag Devta, (4) Bhaur—worshipped by Rehar (5) Sherpal—worshipped by Lohars.

Photographs of Lord Krishna, Rama, Shiva, Hanuman, Goddess Durga, Parvati, Lakshmi and Bhagwati are hung in one or the other rooms in many houses. Incense is burnt in majority of houses in the morning and evening.

Village Temples and Deities

Durga Devi temple.—A temple of Goddess Durga was constructed in 1962 by the villagers on Shramdan basis. They collected money from every household for this purpose. This temple is situated on the top of the village on a way side. Till 1962 there was a 'Murti' of the Devi under a deodar tree. People have unflinching faith in the powers of the Devi. She is worshipped most during April and October Navratras. Animal sacrifice is performed at the time of worshipping.

Doom Devta.—The Rajputs belonging to the Jistu and Dhareru sects worship Doom Devta. This is kept in one of the rooms of a house in Jisthu portion of the village. There are six murties of the deity three are of brass and three of clay. The Devta is worshipped daily, turn by turn by the aforesaid Rajputs with incense. Annually a fair is held in Shalaog near Thanedhar on the 3rd Asad. The brass murties of the Devta are decorated in a 'Rath' and taken to the fair site in the accompaniment of the village musicians. There used to be animal sacrifice to the Devta, but it has now been stopped and only 'halva' is offered.

Deo Chaturmukh.—Deo Chaturmukh is held in a great reverence by all sections of the village. Its headquarter is in village Melon about 3 miles from Shathla. There is a legend which the village elders tell about this Deo which goes like this :—

"Long, long ago there was no Devta in this illaqua. People felt a great need of having one. The Deo Chaturmukh was in Kharan and its greatness was well known in the terrain of these hills. Eighteen warriors of this illaqua thought of a plan to snatch the 'Devta' from Kharan people. These eighteen men were determined to bring the Devta at any cost. After a great deal of fight they succeeded in snatching the 'Murti' of Chaturmukh. It is believed that 'Chaturmukh' is a spirit of 'Danan' whose head was chopped off in rage by Lord Krishna".

In the central place of the village three wooden murties of Chaturmukh are kept. Many iron rings have been kept on these murties. From time to time people have been giving these articles as a mark of either the fulfilment of their cherished desires for customary beliefs. The Rajputs belonging to 'Jaret' sect claim that they have extraordinary affinity with Deo Chaturmukh. From times immemorial they have been one of the trustees of this Devta. Its present trustees are Ranas of Kotkhai, Khaneti and Charia Ram Jaret

of Shathla.

A big Jagir of 225 bighas of land was denoted by the people of Shathla to the Devta and they are his tenants. The customary 'Lagan' to the Devta has been fixed at 2 pathas per bigha and 125 grams of ghee from each cultivator. Total annual income is :—

Grain—9 quintals

Oil—15 Kilograms.

Najrana—Rs. 100.00.

The management of the temple is entrusted to the trustees. Goats are sacrificed to the Devta on Asthmi, Lohri and Diwali. The Devta is supposed to speak through its 'gur'—the oracle who goes into trance when propitiated. His predictions are honoured and the villagers have full faith in him.

One of the important functions of the trustee of 'Chaturmukh' in Shathla was to perform 'Shudhi' of those Swaran caste people in this area who on account of their misdeeds became outcastes. The man desirous of becoming a Swaran again had to approach the trustee. Sham Sukh an elderly member from Jaret sect of Rajputs claims to have performed 'Shudhi' of a Rajput. His name was also changed and he was given Charnamrit of the Devta. Unless it was done the baradrey people would not have accepted him as their equal. Rev. S.N. Stokes—originally a Christian missionary after conversion as Hindu was asked by the people of this area to get his 'Shudhi'—purification performed from Chaturmukh Devta and he later on got it done.

Nag Devta.—The Jamolad group of Rajputs worship Nag. The Devta is found of stone and iron statues. It is kept in Dhan Singh's house. He has to worship the Devta daily. Not only Jamolad Rajputs have faith in the Nag, but everybody seeks his blessings off and on. Bigger temple of Nag-Devta is in village Hintalla—near Thanedhar. The gur—oracle of Nag Devta is propitiated whenever some one intends to seek guidance from the Nag. Animal sacrifice at least once a while in a year is necessary.

Sherpal Devta.—The Lohars worship a separate Devta. It is known 'Sherpal'. Sherpal is represented by 4 iron rings kept in one of the Lohar households. On every sankranti—1st date of every Bikrami month the devta is worshipped with incense. Occasionally goats are sacrificed to appease

the deity. The oracle of 'Sherpal' is sometimes requested to go in trance and whatever he utters on behalf of the Devta is taken as a gospel truth.

Bhaur Devta—One household of a Rehar has its own deity knownas 'Bhaur'. It is a piece of iron bar bent into a Murti ; which is worshipped by him with incense. None else in the village worship Rehar's deity.

Family Structure

Family structure in Shathla is a complex of simple, intermediate and joint families. A villager on his marriage does not set up a separate house. They live with other members of the family and the bride has to obey the elderly members of the household. Caste-wise nature of family is given in the table here :—

Nature of Family

Caste	Simple	Intermediate	Joint	Others	Remarks
Carpenter	...	3	1	3	..
Goldsmith (Sunyar)	...	2	..	2	..
Koli	...	3	..	2	..
Rajput	...	22	4	25	1
Rehar	...	..	..	1	..

There is a tendency to have joint families.

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

Intermediate—consists of married couple and unmarried brother, sister, one of the parents.

Joint—consists of married couple with married sons and married brothers.

In a joint family a oldest member of the family is the head of the household. The other earning members of the family are supposed to hand over their income to the head which is kept into a common pool. Each member is entitled to receive food, clothing and pocket money. Expenses connected with the education of children, marriages, other major items are met from the common fund. A joint family assures the economic security to all the members and it is the economic structure of the joint family that makes these people marry young regardless of the question whether they are in a position to support their wife and children.

The important relationships and their local names are given here :—

Father's elder brother	Bada bap
Father's younger brother	Chacha

Father's father	Nan
Brother's son	Bhatija
Sister's son	Bhanja
Father's sister	Bubi
Father's sister's husband	Mama
Mother's mother	Nani
Mother's sister	Masi
Mother's father	Nanad
Mother's sister's husband	Kak
Mother's brother	Mama
Mother's brother's wife	Mami
Wife	Lairi
Husband	Laira
Husband's mother	Sasu
Husband's father's brother's wife	Chhoti Sasu
Husband's father	Shora
Husband's father's brother	Chhota Shora
Husband's brother (younger)	Devar
Husband's brother (elder)	Jeth
Husband's brother's wife (younger)	Devrani
Husband's brother's wife (elder)	Jethani

Brother's wife Bhabi
Sister's husband Bhanoya

Statistics Relating to Age and Sex Distribution—
The population of the village according to age groups is given in the table :—

Total of all ages			0—4		5—9		10—14		15—19		20—24		25—29		30—34		35—44		45—59		60 & over	
Persons			M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
561			294	267	50	43	41	44	28	37	29	28	30	25	19	18	14	14	31	29	36	19
																					16	10

The sex ratio is 908 females per 1,000 males.
The population of the village is of permanent settlers.
Sex ratio of females is lesser because some private servants were included in the population.

The sex ratio is 908 females per 1,000 males.
The population of the village is of permanent settlers. Sex ratio of females is lesser.

Inheritance of property—The property consists of land, house, household goods, cattle, money, ornaments and clothes. The inheritance is always patrilineal. The daughter does not get any share from her father's property except the things given to her at the time of marriage. If a father dies leaving minor children then the property remains under the control of his widow till such time her sons are adult when it is transferred to them. A daughter is entitled to get her living from her father's property till marriage. The people are, however, not unaware of the recent changes in the Hindu Succession Act, but so far there has not been any case in the village where a daughter demanded share of her father's property. So far traditional customs and conventions have a greater force than the legislative changes. The consensus of opinion about the changes in Hindu Succession Act are not viewed with favour.

Inter Caste relationship

The age old economic dependence of lower castes have undergone significant changes. Lohars, Kolis and Rehars form the Scheduled caste population. Goldsmiths are liberally treated. They are allowed to enter Rajput households. Inter-caste marriages were not prevalent, but lately a marriage has been fixed between a Rajput and goldsmith.

Lohars are treated a bit differently than the Kolis and the Rehars. The farmers are allowed

to smoke from a Rajput's 'hukka' provided the tube is removed. They smoke from the Jar at the side. Kolis and Rehars are not allowed to enter the premises of the Rajputs.; They are served meals separately.

The social solidarity is kept in tact by the people of all castes. The Scheduled Castes invite the Rajputs at the time of marriages. They supply them all sorts of things which are cooked by the Rajputs separately. The customary 'bartan' is the same as among the Rajputs.

Social status of women—A woman enjoys equal status in all walks of life with man. She is the pivot of domestic affairs. She exercises influence on all matters pertaining to the household and attends to odds and ends in the house. Except ploughing she attends equally to agricultural operations. During the apple season women are seen plucking and collecting the fruit from the orchards. Women shoulder many responsibilities. They do not confine themselves to cooking alone. A casual visit to the village can help to assess the part played by women. They are seen ever busy fetching water, working in the field, attending to their cattle, washing clothes and looking after their children.

Purdha is not observed. They may be shy of talking to outsiders, but not with the villagers.

Fairs and Festivals

The fairs and festivals coupled with dance and drama add faith, recreation, merry making and enjoyment to their lives. The annual cycle of fairs and festivals is given here :—

Baisakhi—'Bishu' or 'Thhirshu'—Baisakhi is celebrated on 1st of Baisakh Bikrami era—

Mekh Sankranti. It is considered auspicious to plant a Kail tree with only top branch in front of their houses, before taking meals. Garlands made of 'brass flowers' are hung round the houses. Good food is prepared in every household. The special dishes are :—

Gurvi phand—Wheat atta and jaggery mixed in water and then fried in ghee.

Patende—A paste of wheat atta is prepared and then thin chapties are baked on the tawa.

In the evening people gather around a common place where the replica of Devta 'Chaturmukh' murties are kept. The village musicians play on their musical instruments. They sing and dance with the young men of the village. The songs depict the mythological deeds of early warriors. Only male members participate in the dance. When Bajantri sings in praise of somebody, he is supposed to tip him. Every household presents the singing and dancing party with a 'Pagri' turban of one yard length.

The dance is resumed during the night time. This is known as 'Badtakhe'. The Bajantris play upon musical instruments which include :—

- (i) Flute
- (ii) Dholki
- (iii) Shehnai
- (iv) Karnal
- (v) Nagara

On the next day of 'Thhirshu', 'bassi' is observed and 'pakwans' are distributed to the nearest relations.

Holi—Holi is a festival of merry making. Dry and wet colour is thrown on each other by young and old people. Males and females both play and enjoy Holi. Good preparations are prepared in every household and older people keep fasts. The groups of youngmen go to neighbouring places playing and throwing colour on each other.

Dushehra—Dushehra commemorates the victory of Rama over Ravana. It falls on the 10th day of Navratras in October. Dushehra in this area is celebrated in Kotgarh. The final of the tournament is held on Vijay-dashmi and prizes are distributed to the winners. Young boys from this village take part in various games. The effigy of Ravana is prepared and a pitcher full of water is tied to it. The effigy is shot by guns and not burnt. The one who shoots the pitcher is presented with a turban. After this he is supposed to give Rs. 5/- to the

Sanatan Dharam, Sabha, Kotgarh. During the night Ram-lila is celebrated. Sometimes dramatic parties come.

Diwali—Diwali is a festival of lights and it marks the coming of Rama and Sita to Ayodhya after 14 years of exile. A fortnight earlier, the people start white washing their houses. Children and youngsters of the village play with fire works. Earthen lamps are lit and good preparations are prepared in every household. Laxmi puja is done to welcome the goddess of wealth. The village Bajantris play upon their musical instruments.

Bunjoo—Goverdhan Puja—Bunjoo is a festival of cattle, held in the month of Bhadon—Rishi Panchmi, cows and bulls are garlanded. 'Tikka' is applied on the forehead of the cow and worshipping is done. Cattle feeding is done with large quantity of concentrate. Good preparations are taken in family.

Lohri—Lohri Sankranti is a festival of Khichri preparations. Black gram and rice are cooked together and served with ghee. Raw rice and black gram are given in charity, to the priests. Scheduled Castes are invited and served Khichri and ghee. The nearest relatives especially the married daughters are invited. 'Bassi' is observed on the next day of Sankranti. Pakwans of wheat flour are distributed to kith and kin. Special games 'Gindoo' and 'Gaycee' are played on this day. 'Gindoo' is like hockey in which wooden sticks and a ball are used. 'Gaycee' is another game in which a ball is held by one boy who stands in a central place and his companions try to snatch it from him.

'Angu Shrangi' is a game of girls. Unmarried girls gather at a particular place and put up a show. They enact a sort of dance. The girls become brides and grooms and others sing marriage songs.

Fair at Melon temple—Melon fair is held every third year in village Melon near Kotgarh village. The fair is held after one month of Diwali. This is called 'Melon Deoli'. People assemble here from the neighbouring villages. Shathla people have extraordinary obligations to perform, because many of them are the tenants of Devta Chaturmukh and one of the trustees of the deity is from Shathla. The fair continues for one day and night. The Bajantris from Melon village are required to be present and play upon their musical instruments right from the morning. Through out the day people gather here from the neighbouring villages.

By the evening parties of youngmen from the villages get around the Havan Kund and they try to push the other party away from that place. Those who are successful in pushing away the persons around the Havan Kund become the defenders of the 'Havan Kund'. It is a custom that party of persons belonging to Shathla are considered triumphant.

Devta Chaturmukh is taken round the temple in the early morning. A snake of rope of about 50-60 feet long is prepared. This is called 'Moonj-ka-sarp.' Then there is a fight between the parties to get the head of the snake. Lathies and blows are exchanged to win the head portion of the rope snake. Whosoever wins is considered victorious. A big gathering of people witness the fair. The parties of each village who take part in the activities of the 'Devta temple' are given ration which is cooked by them separately.

Dance and Drama

Dance and drama are the means of recreation and entertainment. 'Nati' is the most common dance. On fairs, festivals and ceremonial occasions men get together and form a semi-circle. The musicians play upon their orchestra. The dancing is to the tunes of music and songs. The 'Nati' is like a folk dance. The dancers move three steps giving a bend to their legs at the third step. The stepping is rhythmic and in tune with various musical notes. One or two men in the centre stretch their arms side ways and wave swords or handkerchief in the air. At short intervals the speed of the dancers increases and it reaches the climax when dancers move speedily up and down backward and forward. The dance is so rhythmic that one is completely in tune with the music.

Occasionally dramas are staged by the young farmers club. Ten or 12 young educated youngmen have formed a club. They organise a drama every year on the 24th April at the time of Dhada fair.

Taboos and Superstitions

Taboo implies all restrictions communicated through verbal do's and don'ts. These taboos are associated with ritualistic behaviour.

During menstruation period a woman has to stay out from the main living room. She stays in the ground floor and is not permitted to enter kitchen much less cook or touch food for the family. No one is supposed to touch her and if per chance some one touches her he is required to take a bath.

After three or four days she takes bath and wash her hair. All the clothes she has used during the menstruation period are washed. Then she enters the kitchen.

Superstitions

For agricultural purposes people consider Tuesday, Thursday and Sunday good for sowing and ploughing. Auspicious months for conducting agricultural operations are Baisakh, Jeth, Ashar, Sawan, Kartik and Margshirsa while shearing a sheep, water is sprinkled on it in the name of the devta. If the sheep shivers it implies that the devta accepts the offer.

Navratras in April and October are considered auspicious for starting any sort of work and 'Bhadra's are bad to do any good job.

If a jackal howls in the day time or a cow crawls during the night, people become suspicious and feel that something bad and unprecedented is going to happen. The sitting of an owl on the house is considered inauspicious and they think the house would fall. The howling of a dog—(not barking) during the night time is considered a bad omen. Black colour is not considered good and is a sign of mourning.

During day time cawing of a crow implies the coming of guests. Odd numbers three, five, seven are considered lucky. A dry tree in front of the house is regarded bad. Sneezing is bad omen while starting on a journey, but if one sneezes twice at the same time it is not considered a bad omen. If a snake gets into a house this is considered a bad omen. A goat horn is burnt in the vicinity to drag it out from the locality. The sight of a male and female snake together is considered most inauspicious. While on journey if a cat or snake cuts the way one is not likely to be successful in his mission.

People have deep faith in evil eyes and evil spirits. Some persons are believed to have an evil eye. They are always avoided. Milch cattle dry up soon if they are stared at by the evil eye.

A cattle having its feet and forehead white is considered good. Its possession is believed to bring good luck.

Hair cut is avoided on Tuesdays and birthdays. The months of Bhadon, Poh and Jeth are not considered auspicious for marriages. The first child born in Kartik is believed to be unlucky but in case of such birth a special 'shanti' is got done by the family purohit.

For a man living away from the family it is not considered a good sign to be back in home on Tuesday, however, going out on journeys on this day is considered good.

Recreation and Hospitality

People enjoy leisure in winter. During this time wool and pasham spinning is done in most families. Apart from that leisure hours are enjoyed throughout the year. Utilization of spare time depends upon ones tastes. Women are seen knitting sweaters and preparing 'Mandris' a sort of mat in their leisure time. Older people get together and play cards or just find pleasure in gossiping and passing remarks on the young people about their way of life inasmuch as it deviates from the traditional way.

Younger people take active part in village affairs. They organise dramas and games. Village paths are cleaned and broadened by them. Just after their apple harvest they organise long tours to plains and big cities.

The children play various games. Common among them are :—

Gulli Danda
Tops
Pithu
Pebbles
Marbles

The villagers are quite hospitable and entertain their guests with respect and love. Before serving the evening meal a guest is offered warm water to wash his hands and feet. Every care is taken to serve the best possible things to the guest. The literate people love to develop social contacts with persons from outside.

Community Development

Shathla is covered by Community Development Block Kumharsain. The gram sewak of this area is available to the villagers for guidance from Thanedhar, but it was observed that his services are seldom utilized by the villagers. There has been a lot of consciousness about improved seeds and fertilizers among the villagers. Artificial manure is used for manuring apple trees.

The villagers got financial help from the Block for construction of a bowli, repairing roads, and construction of a community centre building which was yet to be constructed. Digging of foundation was in progress and a scheme to bring water from a nearby water source was being undertaken with the help of the Block.

Roads repaired during the last 5 years from 1960 to 1965 are :—

Shathla to Dalan 1 Km.
Shathla to Virgarh $\frac{1}{2}$ Km.
Shathla to Thanedhar $\frac{1}{2}$ Km.
Shathla to Dabbi 1 Km.

Dhada Fair on 25th April—The fair is held every year in Dhada on 25th April. It attracts a large gathering from the surrounding villages. On the evening of 24th April, Devta 'Chaturmukh' is brought from village Melon. The trustee of the deity who belongs to Jeret section of the Rajputs in Shathla goes early in the morning to bring the Devta—with a party of 30 to 40 people including the bajantris. The palanquin of the Chaturmukh is carried by four persons who are Scheduled Castes. The rath is nicely decorated. The village orchestra consist of :—

Kurnal
Narshinga Shang
Shang
Nagara
Shehnai
Dholak

The procession starts from village Melon at about 3 P.M. and they reach Shathla by the evening.

Reception at Shathla—From Melon the palanquin of the Devta is carried by Kolis. But when they enter the territory of Shathla the palanquin is taken over by the Rajputs from this village. Whosoever carries the Devta should be barefooted, have a cap on his head and Gachi—Kamar-band at the waist. The palanquin lifters give jerks and this is an indication of Devta being responsive to the reception. On entry to the village a team of bajantries join the other team with musical instruments. They are followed by men, women and children in their best dresses. As a mark of respect the older women bow down to greet their deity and throw Murry—roasted rice and wheat upon the Devta. The trustee of Melon temple presents a red piece of cloth and a rupee to the bajantries of this village. The Devta is kept on a specially raised platform in the central place of the village where wooden murtis are erected.

The carriers of the deity dance for a pretty long time to the accompaniment of the band. The villagers assemble to have the 'holy' Darshan of the diety. The younger people organise a dance and thus merry making continues for about an

hour. The pujari of the Devta called 'Gur' invariably accompanies the deity.

The Deity—Devta Chaturmukh is represented by different statues. In all there are nine statues some of silver and some of brass. The real murti of the deity is shaded with a silver Chhattar. Two smaller murties on both ends of the rath are shaded with smaller silver Chhattars. A big multi-coloured turban is tied round the murti and logs of hair are displayed at the back. Multicoloured clothes are hung on all sides of the rath.

The party who accompanies the deity are served food by the villagers. Two to three persons are distributed per household.

In the morning at about 11 people gather at the platform where the deity is kept. The offering of grains and oil is done and the trustee prepares a list of the collection. The Gur—oracle of the deity goes into trance. He is petitioned to make predictions regarding the matters of common interest as well as the individual problems. Rice grains are given by him to the petitioner. The old number of rice grains which the oracle picks up unconsciously is considered auspicious while the even number is considered inauspicious.

The Devta is taken to Dhada at about 1 P.M. where a big fair is held. A gathering of over 2000 people witness the fair. The villagers from Shathla carry the palanquin. After a little dancing the deity is kept on one end of the ground. Stalls and tents of sweet sellers, churianwalas, tea and fruit sellers are set up on the edges of the school compound.

A seraji nati is organised in the central place of the ground. People are seen roaming about in the ground. Women are mostly busy in making purchases from the bangle sellers. Merry-go-rounds add special charm to the fair.

Bhanana Fair—Bhanana fair is held on the next day of Dhada fair. It falls on the 26th April. Deity 'Marich' is brought from village Kirti and a gathering of about 2000 people assemble in the ground. Deity Marich belongs to the villagers of Bhanana, Shaot and Kirti. Early in the morning murties of the deity are cleaned and bathed. The palanquin of the deity is decorated with multicoloured clothes. The Kardars of the Devta check up the annual accounts and make fresh lists of presents. The Bajantris play upon the musical instruments which consist of :—

Nagara
Dholak

Shehnai
Kurnal
Narshingha,
Chhan-Chhane

The Gur-oracle of the Marich deity is requested to go into trance. He makes predictions. Bhoj of Halwa is given to the deity. Previously animal sacrifice was prevalent, but it has lately been stopped.

The gathering at the fair site starts at about 10 A.M. Tea stalls, sweet sellers, bangle sellers, fruitwalas and cigarette sellers pitch their tents all around the ground. On the other end merry-go-rounds are installed.

At about 1 P.M. the palanquin of the deity headed by Bajantris and Kardars is brought. Many people accompany the procession. They reach Bhanana at about 2 P.M. After dancing for a while with the 'rath' the Devta is kept at a corner. The devotees continue pouring in throughout the day and they make offerings of money.

A 'Nati' is organised in which younger people take part. The musicians are surrounded by the dancers who form a semi-circle. The dancers move to the tunes of the music. They take two steps further at the third step they give a bend to their legs and body. Women and children are seen in their best dresses. Handolawalas have a good business. Bangle shops are the most crowded. Towards the close of the fair sweet sellers have a thriving business. Friends and relatives entertain each other. At about 5 P.M. the people start going away from the fair. The deity is taken back to his temple in Kirti and that is the end of the Bhanana fair.

Panchayat

Shathla is covered by Gram Panchayat, Kotgarh. Two members are from this village, one in the Gram Panchayat and the other in the Judicial Panchayat. There is one seat reserved for the Scheduled Caste in Gram Panchayat from this village. The strength of members in Gram Panchayat is 15 and the same number for the Nayaya (Judicial) Panchayat. The Panchayat has no building of its own. It is housed in a rented building and the Panchayat Kotgarh pays Rs. 240/- per annum to the owner.

The Panchayat settles disputes and affairs of the villages. It is bestowed with some powers to manage taxes, compromises, disputes and to carry out repairs in village bowlies. The panchayat also contributes towards making paths. If there

be any encroachment cases, or if any body pollutes the drinking water, the Panchayat can fine upto Rs. 10/-. If the two parties do not come to any compromise then the matter is referred to Nayaya Panchayat which can impose fine upto Rs. 100/-.

The Gram Panchayat is headed by a President and a Vice-President. The Secretary of the Panchayat keeps the records. In the Judicial Panchayat, Sarpanch and Naib-Sarpanch conduct the court trials. There are three benches in Nayaya Panchayat each comprising of five members. The Nayaya Panchayat decides litigation cases concerning civil and revenue. The criminal cases are referred to the Police and the District Court. The matter is first of all referred to one of the benches of Panchayat. If no decision is taken by them then the full bench of Panchayat—15 members sit and decide the issue.

The election is held in a Gram Sabha meeting by the residents of the villages by show of hands. The elections are generally controlled by local Government officials. In case of conflict, the election is held by ballot system.

The total finances of Kotgarh Panchayat are Rs. 9,000; out of which Rs. 8,000 have been reserved for setting up an X-ray plant at Kotgarh hospital. The sources of income to this Panchayat are as follows :—

Local rate Rs. 450 per annum

Donation Samjhota Samiti Rs. 300 per annum.
Aid from the Panchayat Department Rs. 780 per annum.

The local rate is charged on the land revenue from 10% to 25% i.e. 1/4 th of land revenue. Half of this amount goes to the Lambardar as a Panchotra for collecting the revenue; while the other half is given to the Panchayat.

Co-operative Societies

There is a Kotgarh multipurpose co-operative society at Thanedhar for this area. Only a few persons enrolled are as members from Shathla. The society has constructed its own building at Thanedhar at a cost of Rs. 10,000 and this amount has been floated as a loan to the society by the government. The total loan amount is Rs. 7,500 while Rs. 2,500 has been given as a subsidy by the Government. There are in all 559 members of which 15 belong to the executive committee. The total investment or share capital is Rs. 11,500 and one share of is the value of Rs. 10. There is a Manager and two

salesmen for a co-operative shop. The shop has provision for general merchandise and other articles of daily use like sugar, wheat etc. People of this village, in general, feel that the multipurpose society has not been functioning properly since its inception and no profits have been declared. The functioning is not proper as the executives always show the budget in deficit.

Credit and Thrift Bank

There is a bank run by the villagers on the co-operative lines. The total members of the bank are 59. Recently in March, 1961, they held elections and president, vice-president and secretary of the bank were appointed. The total amount in books is Rs. 5,556. It is a registered bank functioning from 29th April 1944. The loaner can not withdraw more than Rs. 300 at one time and the interest charged is Rs. 9.37 per Rs. 100. The position of its finances is :—

Loan to the villagers	Rs. 4,154.00
Interest recoverable	Rs. 582.00
Share in H.P.S. Co-operative Bank	Rs. 100.00
Share in Central Bank Share	Rs. 60.00
Cash in hand	Rs. 660.00
Total investment	Rs. 5,556.00

The bank is of immense value to the villagers as they can withdraw money at the time of needs and as such it proves a great asset to them at the time of marriages, buying cattle or for other household expenses.

Dehat Sudhar Committee

There is a Dehat Sudhar registered body established in March 1946, and it has sixty-two members on its roll. In the beginning this committee started working with great enthusiasm and took keen interest in widening the village paths and even settled petty disputes. They also started a construction of village Bowli which could not be completed due to lack of funds. The villagers contributed shramdan as well as cash to complete the project. The co-operative spirit started declining day by day and it died out during 1958 and 1959. The society was reorientated by holding fresh election in 1959. The young educated persons were put into executive posts. Shri Janardan, is at present working as President while Prithvi Singh and Hari Singh, are Secretary and Cashier. There are nine other members in the executive.



A young farmer

Courtesy : A. C. Pasricha



Playing cards in their leisure time

P.T. by School Children



Feeding his buffalo

Courtesy : A.C. Pasricha



Chit Chat

Stall Feeding



Rev. S. N. Stokes

Courtesy : A. C. Pasricha



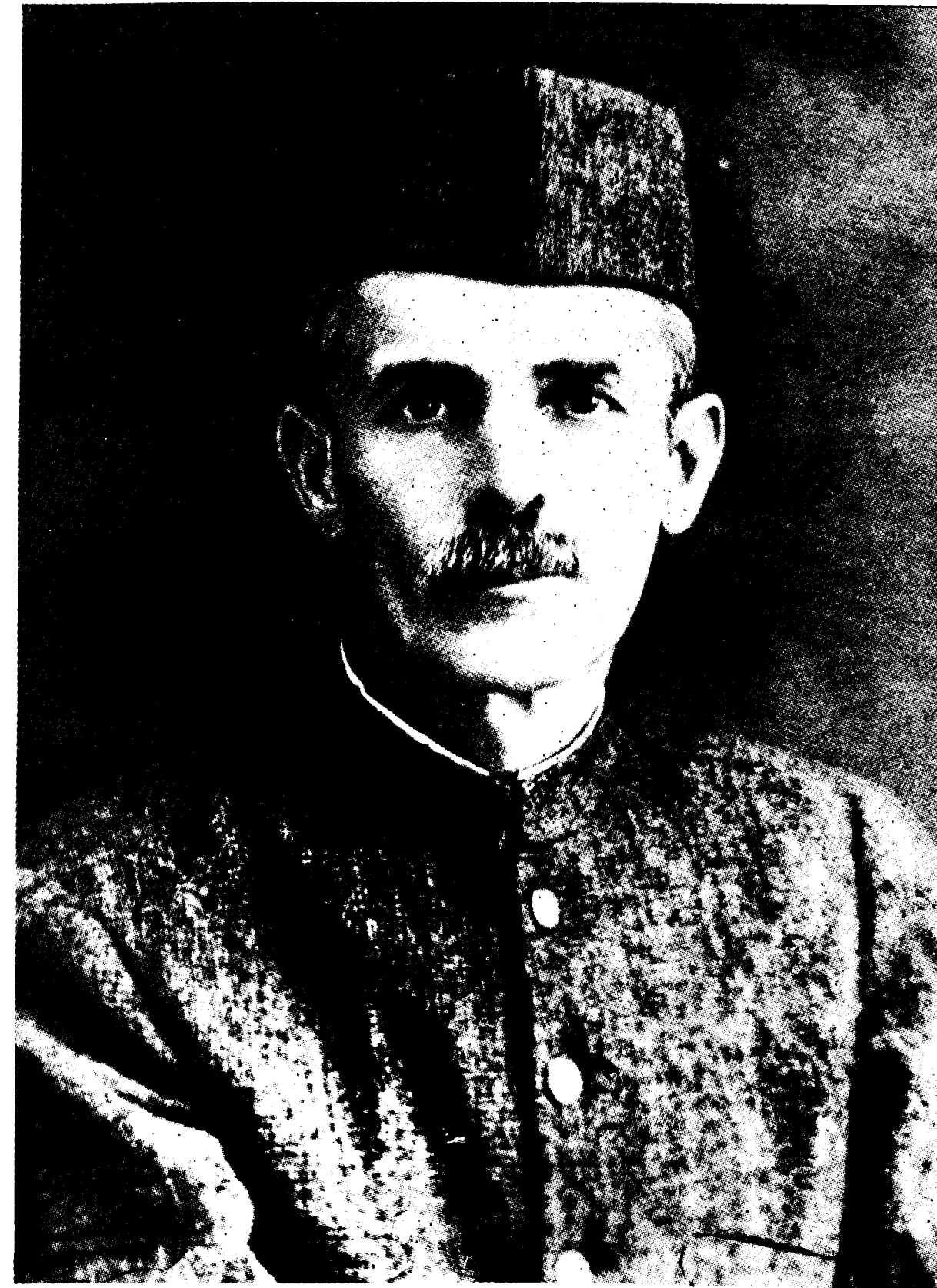
An apple tree in full blossom



New apple orchards coming up

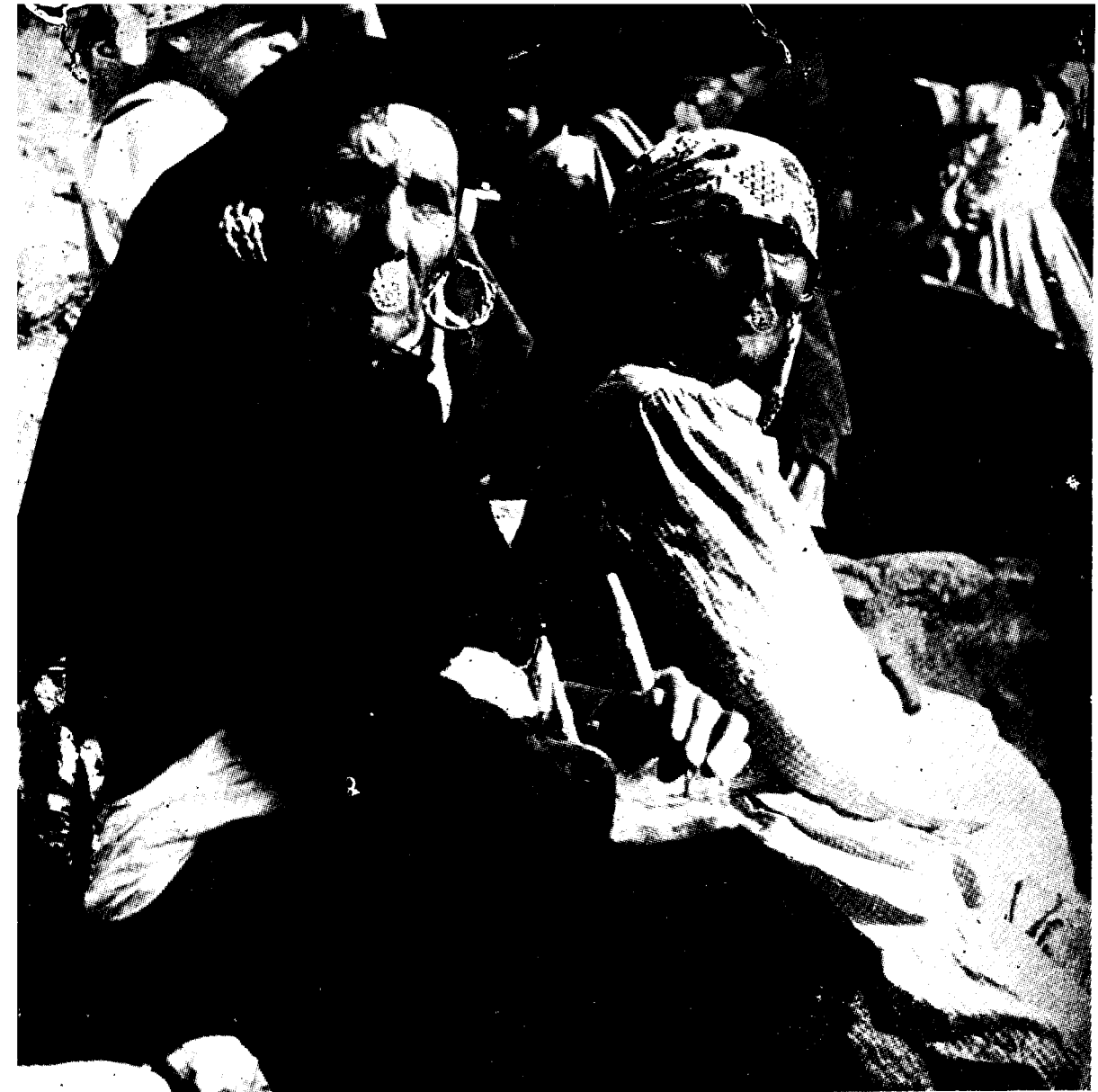
Rev. S.N. Stokes

Courtesy : A.G. Pasricha

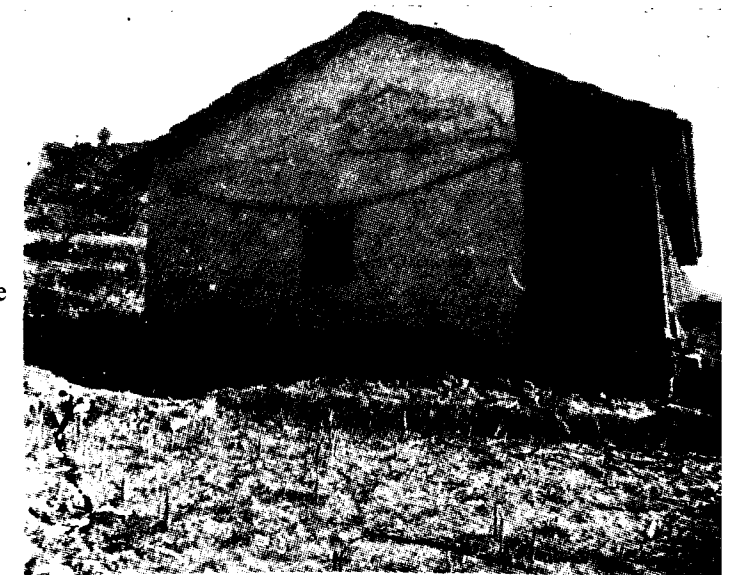


A Cattle Shed

Courtesy : A.C. Pasricha



At the fair



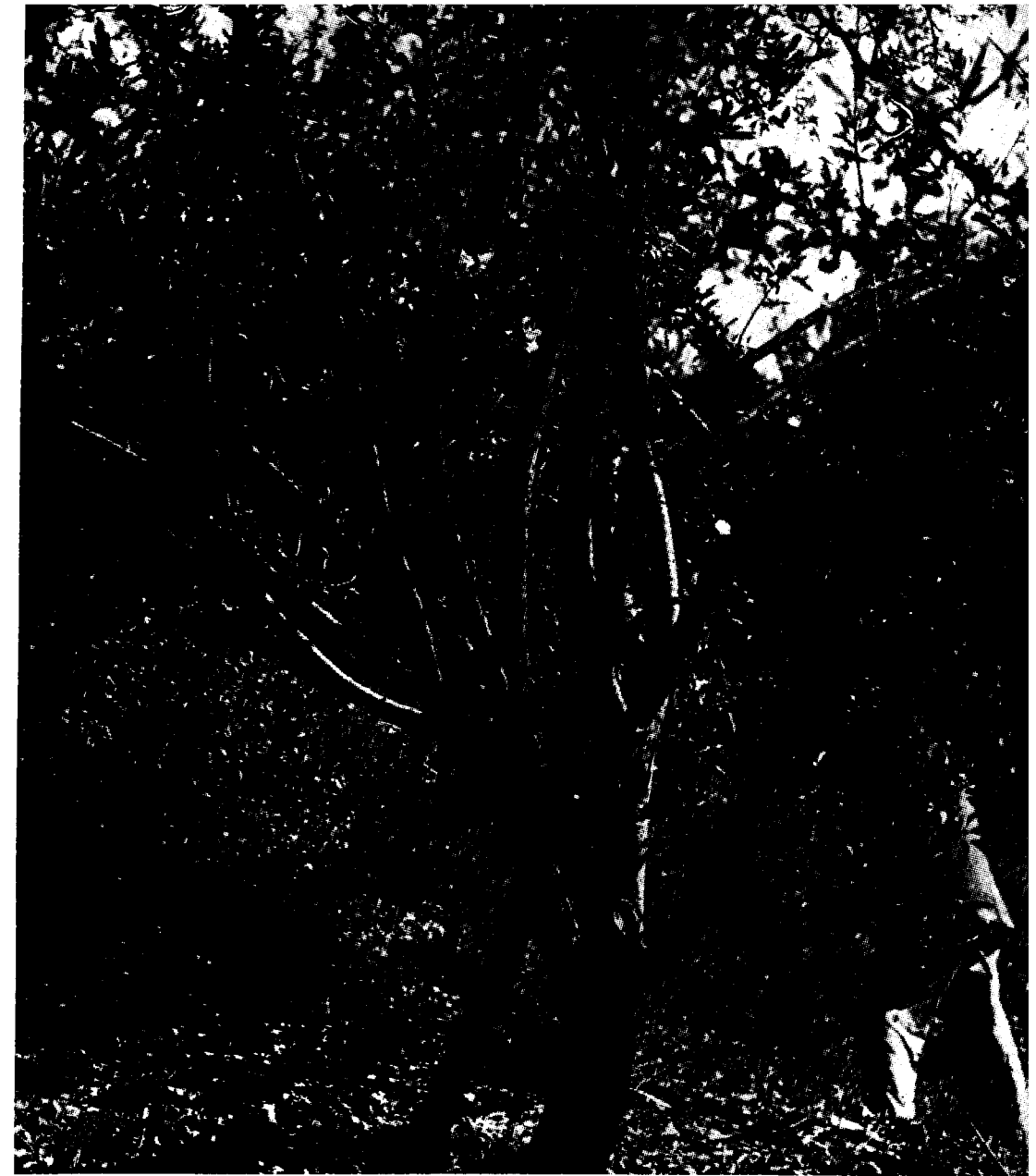
An old house

Age

Courtesy : A.C. Pasricha



Apple orchards



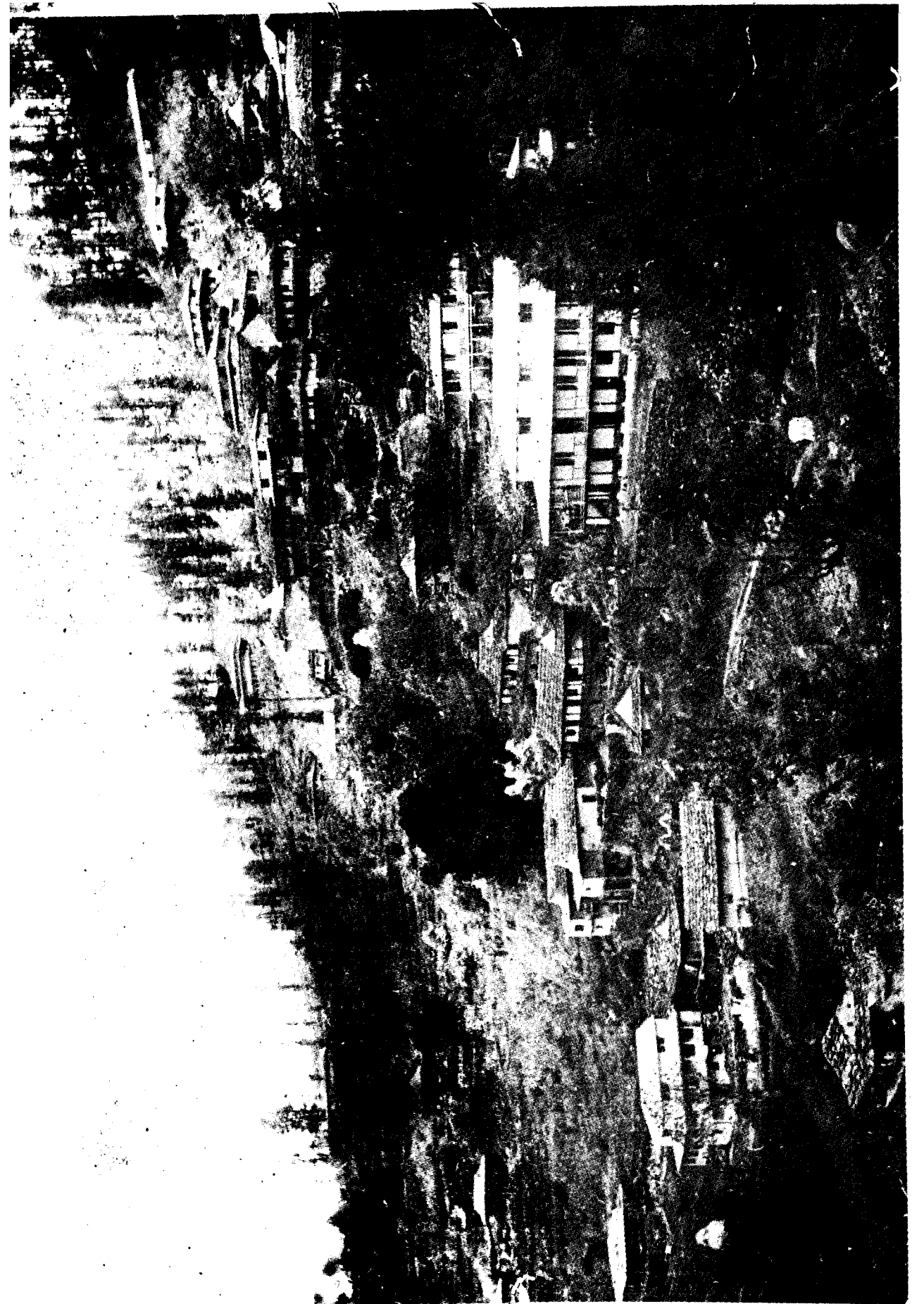
Old houses in Shathla





School children at play

Wood carving

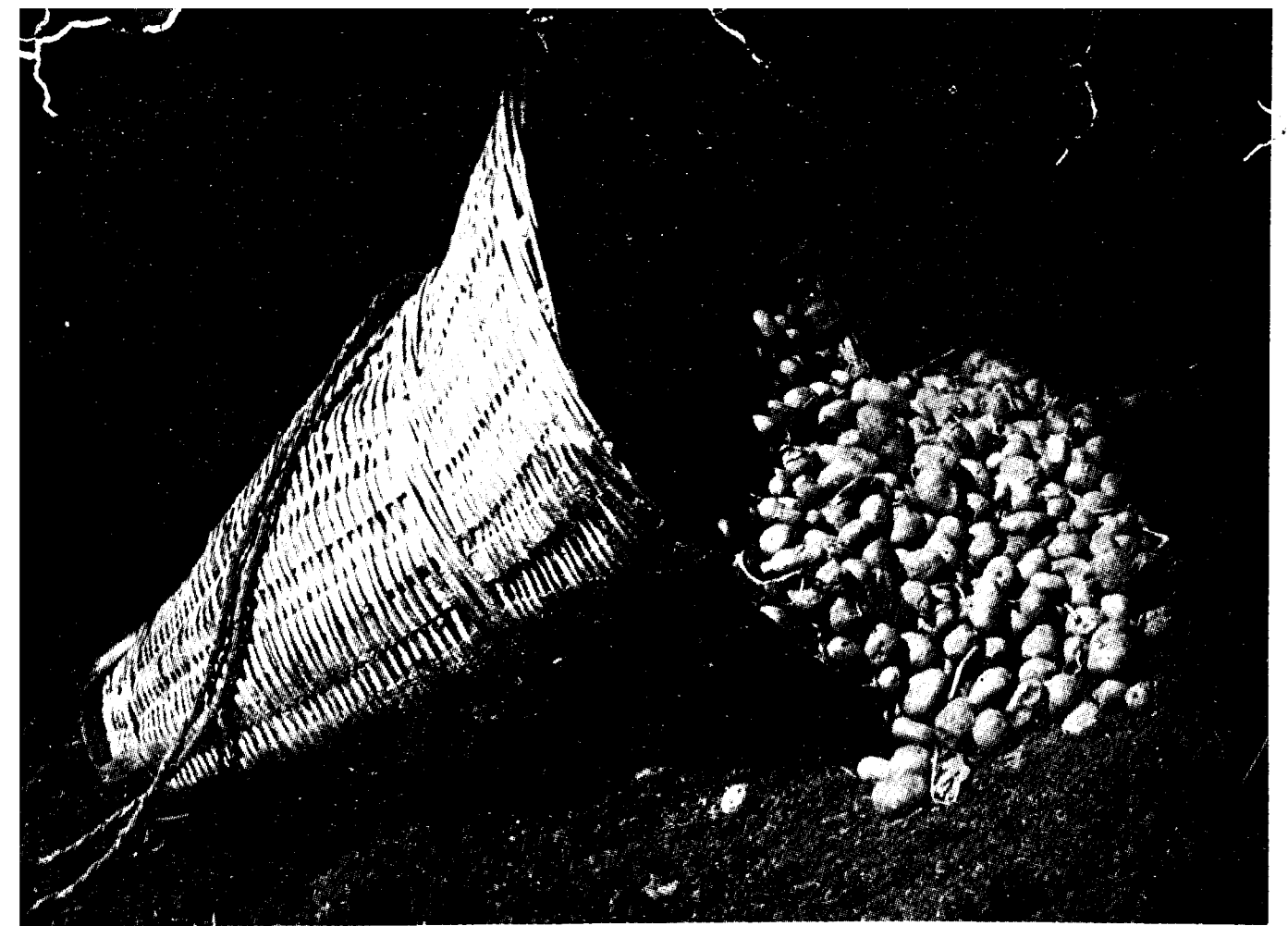


A partial view of the village



Basket full of apples

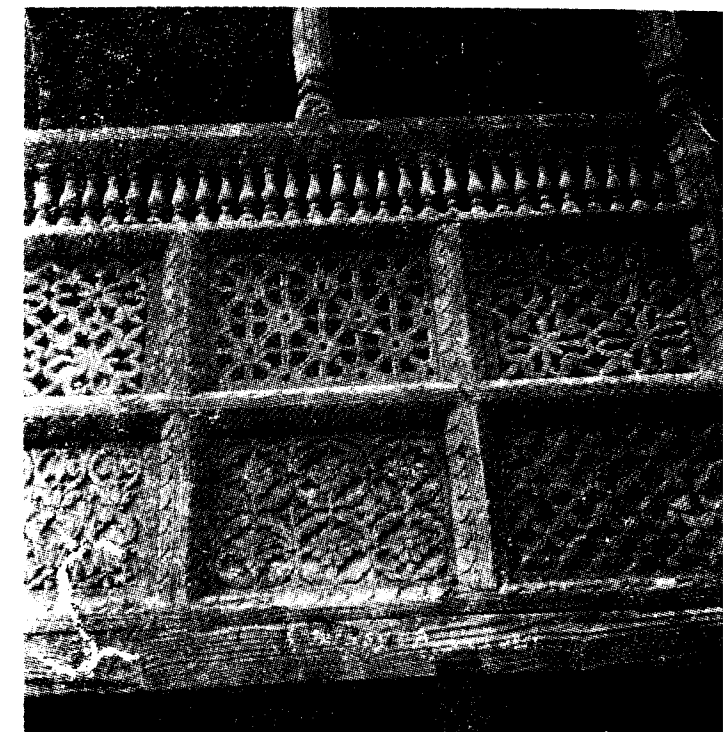
Courtesy : A.C. Pasricha



A basket of potatoes

Courtesy : A.C. Pasricha

Wood carving





Apple grading

Courtesy: A.C. Pasricha



Admiring an apple

With grand Children



Wood carving





Church at Kotgarh



A village belle carrying fodder



THE GEETA TEMPLE at Barobagh, Kotgarh built by Sh. Satya Nand Stokes

Courtesy : V.S. Nanda, Editor, "The Span"



BAROBAG — Kotgarh

Courtesy : V.S. Nanda, Editor "The Span"

The Committee after its revival gave a lead and made many social advancements in the village. Petty village-disputes were decided by the Dehat Sudhar Committee in the spirit of goodwill. Mostly the disputes are reconciled. The disputed parties are negotiated to admit their faults. This gave the people a great faith in dealing with their problems themselves. The society constructed two big roads one of which is one mile in length and 8 feet in breadth while the other was half a mile in length and ten feet in breadth. In the cultural development, this society has formed a young farmers club which has so far played five great social dramas which attracted great rush from the whole of Kotgarh-area. The dramas played mostly depicted a progressive theme. This committee is a social institution and is instrumental in making people politically, socially conscious of the developments going around.

Education

On one occasion Aristotle was asked how much educated men were superior to those uneducated : "As much," said he, "as the living are to the dead." And being educated is a long process even to be literate needs proper opportunities denied often in the past. Now there is a Government Primary school for girls in the village. It is staffed with two mistresses. One of the mistresses is middle while students on the school incharge is a matriculate. The total students on roll are 42, out of which 36 are girls and 6 are boys.

There is a Government High School at Dhada which is the central place of the Kotgarh founded area. It has 176 students on its roll out of which 125 are boys and 51 girls. The total number of students coming from Shathla are 36 inclusive of 30 boys and 6 girls.

There used to be a Himalaya Anglo Sanskrit School founded in 1920 at Veergarh which has very recently in May, 1960 been taken over by Government and is thus named as Government High School. The strength of the school is as follows :—

Total No. of students.	241
Total No. of boys.	188
Total No of girls.	53
Total No. of boys and girls coming from Shathla village.	36

There are three trained graduates and six untrained teachers for this school. The headmaster of the school is a trained qualified person. There is always considerable scope for improvement of the school and teaching methods. Much emphasis is often on cramming and children develop—peculiar sort of an accent. It will be well to remember the following quotation by—Plato, "Do not train the boys to learning by force or harshness ; but direct them to it by what amuses their minds, so that you may be the better able to discover with accuracy the peculiar bent of the genius of each."

Literacy—Out of the total population of 561 persons 311 are illiterate. Illiteracy is more among the females than males. Total literate persons are 250. Out of them 42 males and 45 females are literate without educational standard. The largest number of males and females are read up to Primary or Basic with 88 males and 35 females. 24 males and 4 females are Matric or Higher secondary. Eight men are Intermediates and three are graduates.

Educational standard according to age groups is given in Table I.

Medical

Medical facilities are provided in civil hospital Kotgarh. The dispensary at Kotgarh was previously administrated by the mission people since the beginning of the 20th century. About thirty years back it was taken over by the government and a building was provided for the same. It was upgraded into a hospital a few years back. A maternity section was added in the year 1953. At present there is a provision of 20 beds in both the sections. The staff posted at present is as follows :—

Medical Officer	1
Lady Doctor	1
Staff Nurse	1
Compounders	3
Nurse Dais	2
Class IV Servants	7

SOCIAL AND CULTURAL LIFE

TABLE I.
Education

Age groups	Total population			Illiterate		Literate without educational standard		Primary or basic		Matric or higher secondary		Intermediates		Graduates		Diploma holders		Holders oriental titles		Shastri	
	P M F			M F		M F		M F		M F		M F		M F		M F		M F		M F	
	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
I																					
All ages	561	294	267	128	183	42	45	88	35	24	4	8	..	3	..	..	..	..	..	1	..
0-4	93	50	43	50	43	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5-9	85	41	44	13	10	28	33	..	1	..	..	..	..	..	..	..	..	..	..	..	..
10-14	65	28	37	2	8	14	12	12	17	..	..	..	..	..	..	..	..	..	..	..	..
15-19	57	29	28	9	16	..	..	10	10	6	2	3	..	..	..	..	..	..	..	..	..
20-24	55	30	25	5	23	..	..	13	1	8	1	4	..	..	..	..	..	..	..	..	..
25-29	37	19	18	5	15	..	..	7	2	3	1	1	3	..	..	..	..	..	..	..	..
30-34	28	14	14	3	12	..	..	10	2	1	..	..	..	..	..	..	..	..	..	..	..
35-39	31	15	16	6	15	..	..	7	1	2	..	..	..	..	..	..	..	..	..	..	..
40-44	29	16	13	4	13	..	..	11	..	1	..	..	..	..	..	..	..	..	..	..	..
45-49	26	19	7	11	6	..	..	6	1	2	..	..	..	..	..	..	..	..	..	..	..
50-54	20	12	8	3	8	..	..	8	..	..	..	..	..	..	..	..	..	..	..	1	..
55-59	9	5	4	4	4	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
60+	26	16	10	13	10	..	..	2	..	1	..	..	..	..	..	..	..	..	..	..	..

Epidemics and Diseases—There has been no out break of epidemics in this area except the flue in 1957 and of measles off and on. The venereal diseases are almost unknown in this area. Tuberculosis cases are however common there. Diseases especially Typhoid, Dysentery and Diarrhoea cases occur frequently in summer. There are quite a number of cases of Trachoma.

Indigenous Treatment

Oak leaves—Oak leaves are used for curing boils

Kathla seeds—These seeds are taken to ease motion.

Sheesham leaves—These leaves are useful in curing sprained feet.

D.D.T. Campaign—D.D.T. spraying has been done for the last few years, and the number of cases of malaria has gone down to almost nil. Prompt measures were taken at the time of epidemics. In the year 1960 a camp in family planning was held in which thirty-six vasectomies were performed in this area.

Maternity and Child welfare—Eight beds are provided and this is a great help.

Anti-Adulteration Activities—Anti Adulteration activities are carried out by the food 'Inspector.

SOCIAL AND CULTURAL LIFE

The following birth statistics will give an idea about sex-ratio.

Year	Total cases	Males	Females	Abortions if any
1950	22	14	5	3
1951	5	4	1	..
1952	13	8	5	..
1953	21	13	7	..
1954	32	14	18	..
1955	33	16	14	3
1956	33	15	14	4
1957	37	22	13	2
1958	56	28	18	10
1959	48	25	16	7
1960	39	23	16	..
1961	16	9	7	..

It is clear from the table that the males have figured more than the females.

The Panchayat keeps birth and death statistics for Shathla, the births and deaths have been kept as follows :

Births (1959-60)		Deaths 1958-61 (upto date)	
Boys	19	Male	9
Girls	8	Female	2
Total	27	Total	11
Births (1961)		Infants Deaths	
Boy	1	Boys	6
Girl	1	Girl	1
Total	2	Total	7

5 Conclusion

SHATHLA is one of the few villages in Himachal Pradesh which has undergone many changes during the last decade. The area of Kotgarh was merged with Himachal Pradesh after the Independence of the country. This was once the usual hill village where life remained static for centuries and agriculture was not enough for even subsistence living. No one ever imagined that this land would produce rich crops which would change the very face of the village life. In the recent years more land has been brought under horticulture. The economic standard of the villagers have increased many folds. A bigha of land could hardly produce 1.50 quintals of cereals annually but the same piece of land now under apple trees can fetch apples worth thousands. There is a lot of difference in cereals and apple production when compared in terms of money value.

More significant among the changes that have taken place are the increase in economic standard, better type of houses, level of social awareness, the impact of education, urban influence, village administration through panchayat and the diversification of employment opportunities. The village has been recently electrified and majority of families have availed of the facility. The radios were unheard of in these hill tracts but now more than fifty per cent of families have radio sets. Very soon the villagers will have telephone facilities and the time is not very far when some of them will have their own vehicles. The changes are discernible amongst the younger people. The flow of money has brought about many changes in their way of thinking. They want to patronise the new way of life with all modern facilities.

There is a big change in their occupation. The age old agriculture is being gradually abandoned and most of their land will be brought under horticulture. The price of land has gone up fifteen times. There is a drift in the younger generation towards the towns. After passing Matriculation or Higher Secondary examinations young boys are staying in the village. There is not the usual trend among them to run to the towns and look for jobs. They have formed a young farmers club which organize dramas and games. The Shathla young farmers association has undertaken the marketing of their apples direct to businessmen in Delhi, Madras and Calcutta.

Lately these youngmen initiated a programme of building a community centre in the village. This will serve as a library where magazines, daily papers and other recreational facilities will be provided. Construction of a motorable road link from Thanedhar to Shathla was undertaken on shramdan basis by the villagers but it could not be completed due to certain hinderances.

Better breed of cows are kept in many families. They have recently felt the need to keep buffaloes as well. Servants and labourers are engaged to carry on odd jobs. With the passage of time life would become easier and they have started buying rations and other necessities of life from the markets. Boys are getting education in schools and colleges.

CONCLUSION

The impact of money is changing their outlook. There is a difference in the way of living of horticulturists of the upper hills and agriculturists of the lower hills. An oldman from a small village of Kirti on the lower elevation remarked, "Apple has changed the minds of the villagers of Kotgarh and neighbouring places of Thanedhar to a great extent. There was time when all these people were in abject poverty and depended for foodgrains on the people of the lower valleys. We were hesitant to marry our daughters to them, but the position has become reverse." He continued, there is a rapid change in the construction and electrification of houses. Within a decade the

area would give an urban look.

The growing resources of their income have some definite impact in their society. The traditional way of working in cooperation are withering away. There is an individualistic approach to their problems. The dependence of the Scheduled Castes on the Swarns have completely worn off in the context of the present economy. Irrespective of the fact that they do not own sizeable land they find it very easy to get employment on reasonable wages. In apple season the producers have to run after the labourers and here is the opportunity for the Scheduled Caste labourer to choose the best way on terms favourable to him.



PROVERBS

मुले शोधिया आणु पाणी कुले शोधियो आणनी नाणी

Water should be brought from a clean source and a wife from the family of good reputation.

बीजीए वागे फराणे

To dig channels before rains.

इलो मांगा किलो

To ask for little and then extend the greed further.

आडो ना मोणो पजाडो मोणो

Penny wise pound foolish

गुंठी देदां खाए वाए

This is like the camel who wanted shelter for his head at first and then for his body asking, the owner to vacate his hut.

आगदे हांडणो मुशमली पाछे हांडणो सान

It is difficult to make the start.

वागरे डेड हस्ति बुडली लोडा पुणी

The storm has blown big things and the old woman is searching for a thin piece of wool.

पोशो लोडा मोकडी

To ask for a thing which is out of season

नेई आडे शुकी डिपटु वदे

The streams have dried up and small rivulets have become bigger. The idea is that the better off families have become poor and the poorer have become rich.

बिना जोगटिये सवेरा वेली

It is better to take meals earlier when you do not have the torch wood to light.

१२ बीए कोटगड वै सुतारा चानो

बाबलिओ छलोलटु वेदीओ आनो

१२ बीए कोटगड वे बोली वताई

बाबलिओ छलोलटु गैला ले जाए

केसी डेउ भाईयो बैरिए डोरे

आगे डेउ लूरीए वनिय तोरे

हाकदि छलोलटुआ लोटडी

कोथे मंडली पाए तलवार

आंदो लागे छलोलटु आ गेड एरीं घोर

गंदमो गेउ बोदी गैला ले जाए

राजे तीनी गैलिये पूछनी लाय

थोडी जेइ राजेया मुजता चेंई

एवी रोए छलोलटुआ तैतडे डेरे

वैनी आए दो थिये मुंजरे मेरे

बीरो डाके बाकरो अपने हाथे

वैनी लाओ दोनिय फौजा साथे

सारे गैला दी पाए खुवेडा

आगे दीडा मोरचे दी शायलेओ रेडा

कोइओ गाडो डांगरी दोडवे बुदी

मैलने बेथी डवनो मुंडे खुदी

बंगल दी मैलनीये देया तू फेरे

देवा नातूआ मुंडा के वी तेरे

वमँडा मेरा ठाकुरा मुंगल बुधै

गावओ गोथओ गोवर सीयनै दुधै

नोलियँ मामलै लै आजोलै वेरू

भौले भौले चलो छाडाने छेड़उ

खाई लये गोरालिए वेकलँ टोरे

तीन परेडवे साबउ न सौट

उघटी चामटी निशटी वेदे

तनिया कनेरू लाओ शयलिये रेदे

वारद शयलू तेखो दलानो

ताती लापी हांडकु नीला लै ओडी

घोरे लागी ठीकरीये खावलिये खांडे

गाडा पारखे रोआ देलदियै रांडे

Translation

Two hundred and forty inhabitants of Kotgarh planned that Chhaloltu of Babli should go to Gellah (Kotkhai, where the Rana of Kotgarh and Kotkhai lived). Chhaloltu explained the difficulty of going as the route was surrounded by the enemies. The Kotgarh people therefore suggested to go by the Luri bridge. Chhaloltu advised to take a Lotari—metallic utensil in his hand and the sword hidden under his arm. Chhaloltu was on his way via Narkanda. Finally he reached Kotkhai where he was asked by the Rana of Kotkhai.

Chhaloltu requested the Rana for help who ordered him to take rest for the night and come

again next morning. It was announced in Kotkhai that Rehar of Shathla will fight in the front during the battle.

A sharp dangra—weapon of fighting hidden in clothes was taken and with the excuse of Bhunda fair they planned to go via Melon. Walking to and fro in the Melon temple he was eagerly waiting for the Bhunda fair. Thakur swore the urine of cow and the milk of lioness which is considered to be the most sacred. For the Naula dispute which is a difficult one was not to be shouldered by the teenagers but by the healthy young men. Gorkhi Rajput of Kotgarh fought

most bravely cutting the heads of many enemies in the dreadful fighting. He did not even distinguish his kith and kin.

The Rehar of Shathla made a good arrow shot from Chamti a place which is at a higher altitude whereas the enemy fort is on a lower elevation.

Twelve warrior were from Shathla and thirteenth was from village Dalan. Food supply to these fighters was sent to Naula.

On the peak of Tikkari fierce fight of sword was displayed in which the widow of Dalat (enemy side) started crying for the loss of soldiers from her side.

APPENDIX II

WILD ANIMALS AND BIRDS DISTRIBUTED IN MAHASU DISTRICT

Serial No.	Zoological Name	English Name	Local Name
1	2	3	4
ORDER PRIMATES			
1	..	Himalayan Langur	Langur
2	..	Rhesus Monkey or Common Bunder ..	Bunder
ORDER CHIROPTERA			
3	Pteropus Edwardsii	Flying Fox	Chamgadar
4	Cynopterus Morginatus	Small or Short Nose Fox Bat	Chamgadar
5	Magadirma Lyra	Indian Vampire	..
6	Rhinolophus Tragatus	Dark Brown Leaf Bat	..
7	Hippocideros Armigur	Great Himalayan Leaf	..
8	Placotus Auricus	Long Bared Bat	..
9	Nijcticejus	Common Yellow Bat	..
10	Harpyciocephalus	Hairy Winged Bat	..
11	Vespertalio Formolus	Large Painted Bat	..
12	Vesperugo	Indian Pipistrelle	..
13	Myotis	Common European Bat	..
ORDER INSECTIVORA			
14	..	Common Musk Shrew Musk Rat	Chachunder
ORDER CHARNIVORA			
15	Ursus Torquatus	Himalayan Black Bear	Rinch
16	Lutravulgaris	Common Otter	Ud Bilao
17	Lutra Leptonyx	Small or Clawless Otter	..
18	Felis Pardus	Leopard or Panther	Tendwa
19	Felis Bengalensis	Leopard Cat	Chitta Billi
20	Felis Chaus	Common Jungle Cat	Jungli Billi
21	Felis Caracal	Red Lynx or Caracal	Siaghush
22	Hyaena Striata	Striped Hyaena	Jhirak or Lakkar Bagha
23	Paradoxurus	Himalayan Palmcivet	..
24	Herpestes Mungo	Common Grey Mongoose	Newal, Nyul
25	Herpestes Mungo	Long Tailed Mongoose	..
26	Canis Aureus	Jackal	Giddar, Shial
27	Vulpes Alopes	Common Fox or Hill Fox	Loomari
ORDER RODENTIA			
28	Pteromys Oral	Large Brown Flying Squirrel	..
29	Nesocia Bengalensis	Common Field Rat	..
30	Mus rattus	Common Indian Rat or Roof Rat ..	Chuha, Musa
31	Mus Musculus	Common House Mouse	Chuhi, Musi
32	Hystrix Leucura	Common Indian Porcupine	Sarsel, Sayal, Sahi.
33	Lepus Hysilius	Upland Hare	..

Serial No.	Zoological Name	English Name	Local Name
ORDER UNGULATA			
34	Sus Cristatus	Indian Wild Boar	Suar or Bad Janwar
35	Ovis Bharal	Bharal or Blue Sheep	Bharal
36	Nemorhaedus Bubalinus	Serow	..
37	Mosehusmos Chiferus	Musk Deer	Kastura
38	Nemorhaedu Goral	Goral	Goral
39	Cervulus Muntjac	Indian Muntjac	Jungle Bakri
40	Cervus Axis	Spotted Deer	Chital
ORDER EDENTATA			
41	Manis Aurita	Hill Pangolin	Bajarkit
ORDER SOUAMATA			
42	Varanidae Varanus	Monitors Lizard	..
43	Hemidactylus Gleadowii	Common House Gecko	..
44	Calotues Versicolor	Common Garden Lizard	..
45	Agama Tuberculata	Spotted Agama	..
46	Chamaeleons Calcaratus	Indian Chamaeblon	..
47	Anistrodon Himalayanus	Himalayan Pit Viper	..
48	Naia Tripudians	Common Cobra	Nag
49	Bungarus Caeruleus	Common Krait	..
50	Lycodon Aulicus	Harmless Krait	..
51	Tropidonotus Pircator	Common Rat Snake	..
ORDER EEAUDATA			
52	Bafo Melanostictus	Common Indian Toad	..
53	Rana Cyanophlyctis	Water Skipping Frog	..
54	Rana Limnocharies	Salive Frog	..

BIRDS OF MAHASU DISTRICT

- | | |
|------------------------------|------------------------------------|
| 1. Jungle Crow | 13. Crested White Tit |
| 2. Red-billed Blue Magpie | 14. Brown Crested Tit |
| 3. Yellow-billed Blue Magpie | 15. Yellow cheeked Tit |
| 4. Himalayan Tree-Pie | 16. Red-headed Tit |
| 5. Indian Tree-Pie | 17. White-tailed Nuthatch |
| 6. Himalayan Nutcracker | 18. Brook's or Kashmir Nuthatch |
| 7. Red-billed Chough | 19. White-crested Laughing Thrush |
| 8. Yellow-billed Chough | 20. White-throated Laughing Thrush |
| 9. Grey Tit | 21. Red-headed Laughing Thrush |
| 10. Green-backed Tit | 22. Variegated Laughing Thrush |
| 11. Black Tit | 23. Streaked Laughing Thrush |
| 12. Crested Black Tit | 24. Striated Laughing Thrush |

BIRDS OF MAHASU DISTRICT—*contd.*

25. Rusty-cheeked Scimitar Babbler
26. Spotted Babbler
27. Black-headed Sibia
28. Red-billed Leiothrix or Pakin Robin
29. Red-winged Shrike Babbler
30. Orange-bellied Chloropsis
31. Gold-fronted Chloropsis
32. Black Bulbul
33. White-cheeked Bulbul
34. Red-whiskered Bulbul
35. Red-vented Bulbul
36. Himalayan Tree Creeper
37. Wall-Creeper
38. Indian Blue Chat
39. Pied Bush Chat
40. Collared Bush Chat
41. Dark Grey Bush Chat
42. Spotted Forktail
43. Little Forktail
44. White-capped Redstart
45. Plumbeous Redstart
46. Blue-fronted Redstart
47. Common or Black Redstart
48. Himalayan Rubythroat
49. Common Rubythroat
50. Red-flanked Bush Robin
51. Grey-winged Blackbird
52. White-collared Blackbird
53. Grey-headed Thrush
54. Ground Thrush
55. Mountain Thrush
56. Plain-backed Mountain Thrush
57. Blue-headed Rock Thrush
58. Chestnut-bellied Rock Thrush
59. Blue Rock Thrush
60. Whistling Thrush
61. Rufous-breasted Hedge Sparrow
62. Sooty Flycatcher
63. Red-breasted Flycatcher
64. Orange-gorgeted Flycatcher
65. White-browed Blue Flycatcher
66. Slaty-blue Flycatcher
67. Blue-throated Flycatcher
68. Verditer Flycatcher
69. Rufous-tailed Flycatcher
70. Grey-headed Flycatcher
71. Rufous-bellied Niltava
72. Small Niltava
73. Paradise Flycatcher
74. Black-naped Blue Flycatcher
75. White-browed Fantail Flycatcher
76. Rufous-backed Shrike
77. Short-billed Minivet
78. Scarlet Minivet
79. Grey Drongo
80. Black Drongo
81. Greenish Willow-Warbler
82. Brown Hill-Warbler
83. Golden Oriole
84. Maroon Oriole
85. Jungle Myna
86. Common Myna
87. Bullfinch
88. Rosefinch
89. Himalayan Goldfinch
90. Himalayan Greenfinch
91. Cinnamon Tree Sparrow
92. House Sparrow
93. Tree Sparrow
94. Meadow Bunting
95. Crested Bunting
96. Disky Crag-Martin
97. House Martin
98. Common Swallow
99. Wire-tailed Swallow
100. Hodgson's Pied Wagtail
101. Masked Wagtail
102. White Wagtail

BIRDS OF MAHASU DISTRICT—*concl.*

103. Large Pied Wagtail
104. Indian Yellow-headed Wagtail
105. Black-headed Wagtail
106. Indian Tree Pipit
107. Tree Pipit
108. Horned Lark
109. Small Skylark
110. White eye
111. Yellow-backed Sunbird
112. Mrs. Gould's Yellow backed Sunbird
113. Fire-breasted Flower-pecker
114. Scaly-bellied Woodpecker
115. Little-Scaly bellied Green Woodpecker
116. Black-naped Green Woodpecker
117. Brown-fronted Pied Woodpecker
118. Golden backed Woodpecker
119. Indian Pigmy Woodpecker
120. Great Himalayan Barbet
121. Blue Throated Barbet
122. Green Barbet
123. Lineated Barbet
124. Cuckoo
125. Indian Cuckoo
126. Himalayan Cuckoo
127. Small Cuckoo
128. Large Hawk-Cuckoo
129. Common Hawk-Cuckoo or Brain-fever Biard
130. Slaty-headed Parakeet
131. Blossom-headed Parakeet
132. Blue-beared Bee Eater
133. Alpine Swift
134. White-throated Spinetail Swift
135. Eastern Swift
136. Blyth's White rumped Swift
137. House Swift
138. Forest Eagle Owl.
139. Himalayan Wood-Owl
140. Himalayan Barred Owlet
141. Himalayan Griffon Vulture
142. Indian Griffon Vulture
143. White-backed Vulture
144. Long-billed Vulture
145. Lammergeier or Bearded Vulture
146. White Scavenger Vulture
147. Shahn Falcon
148. Central Asian Hobby
149. Indian Hobby
150. Kestrel
151. Himalayan Golden Eagle
152. Imperial Eagle
153. Black Eagle
154. Kokla or Wedge-tailed Green Pigeon
155. Blue Rock Pigeon
156. Rufous Turtle Dove
157. White-crested Kaleej Pheasant
158. Koklas Pheasant
159. Cheer Pheasant
160. Monal or Impeyan Pheasant
161. Common Hill Partridge
162. Chukor Partridge
163. Woodcock.

APPENDIX III

Questionnaire used by Investigator

Household Schedule

1. (a) Name of village
(b) Name of Sub-Tehsil/Tehsil/Sub-Division
(c) Population
2. (a) Serial No. of the Household
(b) Name of Head of the Household
(c) Occupation
(d) Sex
(e) Age
(f) Religion
(g) Whether belonging to Scheduled Caste/Scheduled Tribe
(h) Informant
(i) Relation of the Informant to the Head of the Household
(j) Mother tongue

2-A. FAMILY COMPOSITION

Economic Status	Serial No.	Name	Sex (M/F)	Relation to the Head of the Household	Age in completed years (last birthday)	Marital Status (M/S/W/D)	Age at marriage	Educational Standard	Occupation	Physical defects, if any	Remarks
1	2	3	4	5	6	7	8	9	10	11	12
Earners Dependents living with family Dependents living away from the family Casual Members											

2-B. FAMILY COMPOSITION

Economic Status	Serial No.	Name	Place of birth		Caste/Tribe	Gotra/Clan	Other languages spoken	Occupation		Place of Occupation		Present address	Since when living away from the family	How many times visited the family during 1959-61	Remarks	
			Name	Distance from the village				Main	Subsidiary	Name	Distance from the village					Whether living with or away from the family
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17

(Cont.)

APPENDICES

2-B. Family Composition (Cont.)

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Earner Dependents living with family Dependents living away from the family Casual members																

For casual workers (c) should be written against the name of the earners and the period of employment during the last one year should also be given in 'Remarks' column.

2-A, Column 4:—M—Male, F—Female, Col. 7:—M—Married, S—Separated, W—Widowed, D—Divorced. M/PD3CSO (HP)—10

3. MIGRATION

- (a) Whether permanent settler?
- (b) If so, for how many generations, counting from Head of the household backwards, has the household been residing in this village?
- (c) If not, place from where migrated?
- (d) Whether a displaced household?
- (e) Occupation before migration?
- (f) What are the causes of migration?
- (g) Whether a displaced household after partition?
- (h) If so, how and why this village was selected?
- (i) Has the household received any loan or grant for rehabilitation?
- (j) Any comment (including whether the household considers itself to be adequately rehabilitated)?

4. RELIGION

- (a) Is there a Deity or Object of Worship or a Sacred Plant in the House?
- (b) If yes, where is the Deity or Object of Worship located in the house?
- (c) What is the name of the Deity or Object of Worship or Sacred Plant and what is the form of worship?
- (d) Do you keep any regular fast?
- (e) If yes, (i) When (give actual days)
(ii) Why (a) Due to religious reasons
(b) Due to reasons other than religious
- (f) Do untouchables visit your house?
- (g) If yes, how frequent and for what purpose?
- (h) Do you know that untouchability, in any form, has been prohibited under Law?

5. INHERITANCE

- (a) Do you know that there have been changes in recent years in Hindu Adoption Act?
- (b) Do you know that there have been changes in recent years in Hindu Succession Act?

- (c) Which relatives, including male members and widows and daughters, married, unmarried, inherit property on the death of married male person belonging to the same caste as that of your household?
- (d) What is the share of each member?
- (e) Are you in favour of inheritance of property by daughters equally with sons?

6. Agriculture

- (a) If the household possesses land, give total area in acres?
- (b) Area comprising household—
 (i) Owned.....(ii) Leased in.....
- (c) Total uncultivated follow
- (d) Total cultivable land—
- (e) Total land cultivated, with particulars as under (for the last 10 years)

Situatd	Owned land culti- vated		Leased in land cultivated		Total		Owned land leased out to others	
	No. of plots	Area	No. of plots	Area	No. of Plots	Area	No. of plots	Area
1	2	3	4	5	6	7	8	9
Inside the village								
Outside the village								

- (f) (i) In case of owned land, how and when the family came to own land?
 (ii) What is the land revenue for the land owned, has there been any recent change?
- (g) In case the household has leased in land—
 (i) Who is the landlord?
 (ii) Where does he stay (if outside the village, the distance should be given)?
 (iii) What is his occupation?
 (iv) Since when has the land been leased in?
 (v) On what terms the land has been leased in? Has there been any recent change?
- (h) If the land has been leased out—
 (i) To how many tenants?
 (ii) Since when?
 (iii) On what terms? Has there been any recent change?
- (i) If there is any cultivable land which is lying fallow—
 (i) Since when it is lying fallow?
 (ii) Why is it lying fallow?
- (j) Is the household cultivating any land by hired labour? If so—
 (i) Quantity of land cultivated through hired labour
 (ii) Agricultural operations in which hired labourers were engaged
 (iii) No. of man-days for which hired labourers were engaged

- (iv) Average wages per day paid to hired labourers
- (k) If the household has irrigated land—
 (i) Source of water and nature of irrigation facility
 (ii) Since when irrigation facility is available
 (iii) Through what agencies the facility has been provided
 (iv) Terms on which the facility is obtained
 (v) Whether there has been any change in extent of cultivation, nature of crop, yield etc., due to irrigation facility.
- (l) Do you borrow agricultural implements from others at the time of cultivation?
- (m) Do you take help of neighbours at the time of sowing or harvesting?
- (n) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour?
- (o) How much did your father own at the time of his death—
 (i) Land in acres
 (ii) Houses and other property
- (p) Have you got yourself recorded as share cropper during the last settlement?
- (q) (i) Have you been evicted in the wake of land legislation?
 (ii) If yes, state the quantity of land

7. LIVESTOCK AND POULTRY

1. (a) Do you own any livestock or poultry?
 (b) If yes, give numbers—
 (i) Milch Cattle
 (ii) Draught bullocks
- (c) How much milk or milk product do you sell?
- (d) What is the cost of livestock?
- (e) Expenditure on livestock in terms of grass and other fodder

8. COTTAGE INDUSTRIES AND OCCUPATION

- (a) Cottage Industries—
 (i) What are the cottage industries of the village?
 (ii) Which of these is practised by your household?
 (iii) How many members join in this work?
 (1) Male.....(2) Female.....(3) Children.....
- (iv) Have you adopted any Industry during the last five years?
 (v) If yes, name the industry
 (vi) What are the raw materials used?
 (vii) Have you adopted new tools for your industry during the last five years?
 (viii) What are the products?
 (ix) Name the Art and Craft in which you or any member of your household has earned proficiency?

- (x) From where do you get the raw materials?
Distance..... Miles
- (xi) Where do you dispose of the goods manufactured?
Distance..... Miles
- (xii) What is your monthly income from this source?
- (xiii) What are your difficulties in this regard?
- (xiv) When and how did you learn the art or craft concerned?
- (xv) Do you consider further training necessary?
- (xvi) If yes, describe the type of training you desire
- (xvii) (a) If you are engaged in trade or business, mention the commodities dealt in?
(b) How do you get your finance?
(c) What is your approximate profit?
- (b) Occupation—
- (i) Have you changed your father's occupation?
- (ii) If yes, Why? Voluntarily/forced by circumstances/other reasons
- (iii) Have you changed your own earlier occupation?
- (iv) If yes, state, Voluntarily/forced by circumstances/other reasons
- (v) Are you contented with the present occupation?
- (vi) What was your father's occupation?
- (vii) Which occupation would you prefer for your children?

9. EDUCATION

- (a) Whether there is a School within the village?
- (b) If not, what is the distance of the School from your home?
- (c) If the School is situated more than five miles from your home, whether free conveyance is available to the children?
- (d) How many of your children are reading at School or College?
School—Male.....Female
College—Male.....Female
- (e) What tuition fees do you pay? Name of child Class Fee (Rs.)
- (f) Whether a play-ground exists in the School?
- (g) What games are played in the School?
- (h) Are you satisfied with the education of your children and arrangements at the School?
- (i) If not, give your reasons and suggestions
- (j) Do you educate some of your children privately?
- (k) If so, give details—

Name of Child	Class	Tutor's qualifications	Tuition fee paid (Rs.)
(l) Does any member of the household regularly read a newspaper or listen to news broadcasts through the community radio sets?			

10. HOUSING

- (a) (i) Structure of house (Kacha/Pacca/Mixed)
(ii) What are the materials used for the construction of the walls?
- (b) (i) Structure of the roof (Kacha/Pacca/Mixed)
(ii) Whether roof is sloped, if so, how many slopes?
- (c) No. of rooms in the house
- (d) Area of rooms—

Room No.	Length/Breadth	Area (Yds.)
(e) Surroundings of the house—		
(i) Whether open places are attached?		
(ii) Whether flowers are grown around the house?		
(iii) Whether paths and vicinity are clean?		
(f) Whether there is a separate—		
(i) Kitchen		
(ii) Bath Room		
(iii) Latrine		
(iv) Cattle Shed		
(g) Whether the cattle shed is clean?		
(h) In which direction is the main living room facing?		
(i) Whether the house is owned/rented (If rented give rent per month)?		
(j) Give approximate age of the house		
(k) What materials have been used in construction of the house?		
(l) Whether such materials are available with facility?		
(m) If not, what are the difficulties?		
(n) Whether the village is electrified?		
(o) If so, whether your house is also electrified?		
(p) Whether drinking water supply (water taps) is available in the village?		
(q) If not, what is the source and its distance from the village—		
(i) Source		
(ii) Distance		
(r) If water supply is not available, would you contribute if Government help is received in this regard?		
(s) Whether 'bowlies' from where village people obtain water are clean and cleaned at regular intervals?		
(t) Do you spend any amount on—		
(1) Water Rs.....per month		
(2) Electricity Rs.....per month		

11. UN-EMPLOYMENT

- (a) Is there any member of household searching for a job?

(b) If so, give the following details—

Serial No.	Name	Nature of previous employment, if any	Date of cessation of previous employment	Reasons for cessation	Any subsidiary work doing at present
1	2	3	4	5	6

(c) Do you know that Employment Exchanges help in providing jobs?

(d) Whether any member of your household has registered his/her name with any Employment Exchange?

12. MEDICAL AND FAMILY PLANNING

(a) *Medical treatment*—

1. Have you or any member of your household suffered from any disease during the last year?
2. If yes, what type of treatment was received and how many patients were treated—
 - (i) Allopathic
 - (ii) Ayurvedic
 - (iii) Homoeopathic
 - (iv) Unani
 - (v) Jantar Mantar
 - (vi) Combination of more than one system

(b) *Medical consultation*

Have you contracted medical consultation during last years—

- (i) In public hospitals or dispensaries
- (ii) In private hospitals or dispensaries
- (iii) By calling in physicians, allopaths, homoeopaths etc.

(c) *Maternity Cases*—

1. How many maternity cases of your household were hospitalized during last year?
2. How many cases of your household were confined during the last year—
 - (i) In Hospital
 - (ii) By bringing doctor home
 - (iii) By qualified midwife at home
 - (iv) By unqualified dai at home
 - (v) Without assistance
 - (vi) Birth Statistics—

Sl. No.	Name of the woman	Age at marriage	Children born			Children alive			Abortion, if any	If a child or children died, at what age	Reasons
			M	F	T	M	F	T			
1	2	3	4	5	6	7	8	9	10	11	

- (d) (i) How often does the vaccinator visit the village?
 (ii) Number of members of the household, who have been vaccinated?

(e) *Family Planning*—

- (i) Are you aware of the Family Planning Centre?
- (ii) Do you want more children?
- (iii) Does your wife also want more children?

13. PANCHAYATS

- (a) Is there any Panchayat functioning in your village?
- (b) If yes, since how long the panchayat is in existence?
- (c) Are you or any other member of your household a member of Gram/Nyaya/Tehsil/Panchayat?
- (d) Is the Panchayat working properly?
- (e) If not, what improvements do you suggest?
- (f) Give general financial conditions of the Panchayat?
- (g) What are the main activities of the Panchayat known to you?
- (h) What are the difficulties in attending the Panchayat?
- (i) What are the main parties in your Panchayat and which caste is leading the Panchayat?
- (j) Has any caste or tribe of your village got separate Panchayat?
- (k) If yes, what are the main functions of this caste or tribal Panchayat?
- (l) Since the statutory Panchayats are functioning, why do you think these caste or tribal panchayats should still continue?
- (m) Has there been any improvement in your village since the establishment of the Panchayat?
- (n) If yes, what have been the improvements?
- (o) Can you cite a decision in which the Panchayat has not acted properly?
- (p) Have you always reported to the Panchayat of any births or deaths that might have occurred in your household?

14. CO-OPERATION

- (a) Is there any Co-operative Society in your village?
- (b) If yes, give the name and type?
- (c) Are you or any other member of the household a member of Co-operative Society?
- (d) If so, what benefits have you derived so far?
- (e) If not, why are you not a member of Co-operative Society?
- (f) (i) Have you ever obtained a loan from the society?
 (ii) If so, state the amount and purpose for which it has been obtained?
- (g) Give your general comments about the working of Co-operative Society?
- (h) Name any other agency, which provides loans in the village?
- (i) Have you ever obtained loan from such agency?
- (j) If so, give the following details—
 - (i) Amount
 - (ii) Purpose
 - (iii) Rate of interest
- (k) Have you cleared debts which existed prior to 10 years from the income of the household?
- (l) If yes, give total amount of debts cleared?

15. TRANSPORT AND MARKETS

- (a) Name and distance of the nearest Bus-Stand/Place/Motorable Road from your village
- (b) If your village is not connected with motorable road, would you like to contribute for its connection?
- (c) Do you own Bullock-cart/Horse/Pony/Mule etc.?
- (d) What is the mode of payment to the shopkeeper i.e. in cash or kind?
- (e) If there is no shop in your village, what is the distance of the nearest one?
- (f) Is there any weekly market held in your village?
- (g) If not, whether any such weekly market is in the vicinity?
Give distance
- (h) If not, do you think such an arrangement would be useful?
- (i) What are the important commodities of the village which can be transacted?
- (j) What is the mode of conveyance used in your village?

16. SOCIAL CUSTOMS

A—DRESS AND ORNAMENTS

- (a) Whether there is a distinction of dress for the major castes or economic classes and how?
- (b) What are the different types of dresses used?
- (c) Whether the dress is locally prepared or procured from outside?
- (d) Whether there is any change in the dress at the time of ceremonial occasions and festivals?
- (e) If yes, what is the dress on such occasions?
- (f) What type of footwear is mostly used?
- (g) Is it manufactured locally?
- (h) What are the main items of ornaments used by ladies generally at the time of marriage?
- (i) Give local names of the ornaments with drawings, if possible?
- (j) Are these prepared with Gold/Silver/Brass or any other metal?

B—DIET

- (a) How many times a day do the members of the household take their meals?
- (b) What is the staple food of the village?
- (c) Is the staple food used after being boiled or cooked with fats?
- (d) What are other important items of your food?
Name of food
 - (i) Foodgrains
 - (ii) Pulses
 - (iii) Vegetables
 - (iv) Milk and Milk Products
 - (v) Oils and Fats
 - (vi) Others
- (e) Does the household take sugar?

- (f) Does the household take tea?
- (g) What type of utensils are commonly used?
- (h) From where are these procured?
- (i) Types of food tabooed or prohibited?
- (j) The number of vegetarians in the household—
Male.....
Female.....

C—FURNITURE

- (a) What are the main items of furniture used in your house
Names of the items
 - (i) Charpoy
 - (ii) Bed
 - (iii) Chair
 - (iv) Stool
 - (v) Table
 - (vi) Bench
 - (vii) Almirah
 - (viii) Mirror
 - (ix) Hurricane Lantern
 - (x) Torch
 - (xi) Wall shelf
 - (xii) Other items
- (b) Other important items in the home—
 - (i) Watch
 - (ii) Cycle
 - (iii) Radio
 - (iv) Petromax Lamp
 - (v) Umbrella
 - (vi) Stove
 - (vii) Gramophone
 - (viii) Other items
- (c) Has any of the items of furniture mentioned at (a) been acquired first time in the last five years.
If yes, which are these articles?
- (d) Does the household use toilet soap washing soap?
- (e) Are clothes given to washerman to be cleaned?

D—SAVINGS

- (a) Has the household acquired any property during the last ten years without incurring debt or selling any property? If so, give money value of such property and/or
- (b) Made any savings in cash and/or
- (c) Invested capital in any new undertaking or building.

E—MARRIAGE ETC.

- (a) Has any marriage in contravention of caste or tribal law taken place in the household?
- (b) If such a marriage has taken place give details about the marriage?
- (c) With what castes or tribes other than the caste or tribe of household is marriage permissible?
- (d) With which of such castes or tribes would marriage be desirable?
- (e) Whether any dowry is given?
- (f) If yes, how much?
- (g) What is the custom of marriage in your family?
- (h) Do you want any improvements in the marriage custom?
- (i) Whether drinking is customary during marriages?
- (j) (i) Do you or your family members drink?
(ii) If yes, give number of those who drink
- (k) Whether polygamy or polyandry is allowed among you?
- (l) Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to other communities?
- (m) Customs about birth.

F—COMMUNITY

- (a) Does the head of the household know the names of the Panchayat/Thana or Tehsil, District in which his village is situated?
- (b) Does the head of the household know names of the principal rivers flowing through the district?
- (c) (1) Is the household aware of any legislative or executive measures in post-independence period effecting any change in the land tenure system with particular reference to the following.—
 - (i) Abolition of Zamindari and intermediary rights
 - (ii) Ceiling in ownership of land
 - (iii) Transferring ownership right to the tillers of the soil
 - (iv) Redistribution of land vested with the Govt.
 - (v) Consolidation of holding
 - (vi) Resumption of land by owner
 - (vii) Protection against alienation of land
 - (viii) Special protection to the Scheduled Tribes
 - (ix) Revision of rent
 - (x) Sanction against keeping the land fallow
 - (xi) Production of the share of share-croppers
 - (xii) Protection of the interest of the service tenant
 - (xiii) Management of waste land
 - (xiv) Collection of revenue
 - (xv) Others
- (d) (2) Has the household been effected in any way by any of the measures—
 - (i) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting the rights of utilization of forest produce?

- (ii) If yes, what are the salient features of the same?
- (iii) How and to what extent has the household been affected by the above?
- (e) (i) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting fishing rights in any water-logged area, river, stream lake?
 - (ii) If yes, what are the salient feature of the same?
 - (iii) How and to what extent has household been affected by the above?
- (f) (i) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting grazing rights over any area?
 - (ii) If yes, what are the salient features of the same?
 - (iii) How and to what extent has the household been affected by the above?
- (g) (i) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting rights of shifting cultivation of any people over any area ?
 - (ii) If yes, what are the salient features of the same?
 - (iii) How and to what extent has the household been affected by the above?
- (h) (i) (a) Does the head of the household know any person who is working as a forced labour or bended labour?
(b) If yes, give the following particulars of the persons concerned—

Name	Address	Since when serving	Terms of service	Name and address of employer	Remarks
1	2	3	4	5	6

- (ii) (a) Is the household aware of any legislative or executive measures in the post-independence period abolishing forced labour and bended labour?
(b) If yes, what are the salient features of the same?
(c) To what extent has it been effective?

17. PLAN ACTIVITIES AND GENERAL

- 1. (a) Is there a N.E.S. Block in your area?
(b) Do you know what are the functions of Gram Sewak?
(c) If yes, describe his functions
- 2. (a) Have you benefited from the N.E.S. Blocks?
(b) If yes, how have you benefited?
- 3. (a) Have you secured the following during the last ten years—
 - (i) Better irrigation facilities
 - (ii) Better type of cattle
 - (iii) More land for cultivation
 - (iv) Land improvement measures like reclamation, 'soil conservation; consolidation of holdings

- (b) What benefits have you or your village derived during the last ten years from National Extension Service or community project?
- (c) Have you participated in activities of work of community project by contributing land, labour, cash or material?
4. Are you or any member of your household taking active part in politics?

18. WAGES

What does an adult member of the household get as wage for a day if he is working as—

- (a) An agricultural labourer
- (b) An unskilled worker in Industry
- (c) An unskilled general worker
- (d) A skilled worker in industry (under this item the type of work also be mentioned).

19. SALE AND PURCHASE OF VALUABLE ASSETS DURING LAST YEAR

A. Sale					Type of Asset	B. Purchase				
Time of Sale	Buyer's residence	Occupation of buyer	Area/No. of Plots	Sale Price		Purchase price	Area/No. of Plots	Seller's Occupation	Seller's residence	Date of purchase
1	2	3	4	5	6	7	8	9	10	11
					Land					
					Livestock					
					Machinery, tools, equipment.					
					Buildings, etc.					
					Jewellery and valuables					
					Investments					
					Other Assets					
					Total					

20. SOURCE OF FINANCE FOR CAPITAL EXPENDITURE

Item	Personal saving	Borrowing			Sale of assets	Other sources	Total
		Govt. and other financial institutions	Other	Total			
1	2	3	4	5	6	7	8
Expenditure on construction and improvement of building and other structure.							
Expenditure on land development							
Expenditure on new capital goods							
Expenditure on purchase of lands and other used assets.							

21. MAJOR HEAD OF INCOME AND EXPENDITURE DURING LAST YEAR

Gross Income			Expenditure		
Major Head	Amount	Source (in or outside the village)	Major Head	Amount	Incurred (in or outside the village)
Cultivation			Food (Cereal)		
			(Non-cereal)		
Livestock and Products			Drinks		
Wages			Fuel and lighting		
Arts and Crafts			House rent and repairs		
Fishery			Clothing		
Forestry			Travelling		
Trade			Recreation		
Transport			Education		
Professions			Other miscellaneous services		
Service			Interest		
Rent			Rent		
Investments			Remittances		
Remittances			Hired labour		
Interest			Purchase for production, e.g., seed, manures, etc.		
Others			Others		
Total			Total		
Borrowing			Purchase of assets (total of table 20-B).		
Principal received back			Construction and improvement of building and other structures.		
Sale of assets (total of table 20-A)			Land development		
Grand Total			Grand Total		

VILLAGE SCHEDULE AND FOLKLORE

Name of the District

Name of Village

Name of Tehsil

Area of Village

Number of households

What is the religion which majority of villagers profess?

1. NAMES AND PARTICULARS OF THE EDUCATIONAL INSTITUTIONS WHERE CHILDREN RESIDING IN THE VILLAGE READ

Sl. No.	Type	Name of the institution	Where situated		Since when in existence	How many students from the village are enrolled ST/SC/Others	General notes including history of the institution, its problem, etc.
			Name of the place	Distance from the village			
1	2	3	4	5	6	7	8
1.	Lower Primary						
2.	Upper Primary						
3.	Secondary (including Higher Secondary).						
4.	College						
5.	Adult Education Centre						
6.	Other Educational Institutions						

2. ORGANISATIONAL AND OPERATIVE DETAILS

Name of the Society	Composition of Board of Management				Date of Registration	General meeting held after registration		Meeting of the board of management held during last year		Remarks
	Officials	Non-Officials		Others		Date	Number of members attending	Date	Number of members attending	
		S.T.	S.C.							
1	2	3	4	5	6	7	8	9	10	11

3. IF THERE ARE SHOPS IN THE VILLAGE, FURNISH THE FOLLOWING PARTICULARS

Name of the Shopkeeper	If he is an outsider, his home address	When the shop was established	Extent of business		Nature of transaction (Cash, Advances, barter etc.)	Side business if any (Money lending, contract etc.)	General Notes on the business including profiteering if any, trends of change in the quantity and method of transaction etc.
			Name of main commodities	Approximate annual transaction			
1	2	3	4	5	6	7	8

4. FURNISH THE FOLLOWING PARTICULARS REGARDING EMIGRATION FROM THE VILLAGE

Name of caste	No. of families emigrated				Area to where migrated	Purpose of migration	General note including whether the families concerned still have economic interest in the village and whether they occasionally visit the village
	Before 30 years	During 20-30 years	During 10-20 years	During last 10 years			
1	2	3	4	5	6	7	8

5. FURNISH THE FOLLOWING PARTICULARS ABOUT IMMIGRATION INTO THE VILLAGE

Name of caste	No. of immigrant households				Area from where migrated	Purpose of migration	General note including how many families are only sojourners in the village and go back to their original place from time to time
	Before 30 years	During 20-30 years	During 10-20 years	During last 10 years			
1	2	3	4	5	6	7	8

6. VILLAGE LEADERS, MEMBERS OF PANCHAYAT, PRIESTS AND OTHER OFFICE BEARERS

Name of organisation	Member								Remarks
	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration if any	Other offices held inside or outside the village	
1	2	3	4	5	6	7	8	9	10
Statutory Panchayat									
Caste Panchayat (Name of caste)									
Other Leaders									
Members of Board of Directors of Co-operative Society.									

A—MEDICAL AND PUBLIC HEALTH

- Whether there is a hospital dispensary in your village?
- If yes, what type of facilities are available, i.e., Indoor, Outdoor?
- If not, what is the distance of the nearest dispensary?
- What is the number of private practitioners in the village?
 - Allopathic
 - Ayurvedic
 - Jantar Mantar
- What are the common diseases in the village—

Names of Diseases	Period when these break out
6. Is there any maternity child welfare centre in the village?	
7. If not, how far such facilities are available?	
8. Is there any Public Health Centre in the Village?	
9. Whether the village has been sprayed with D.D.T.?	
10. If yes, give the date of last spray	
11. Whether there are any rural latrines in the village?	
12. If yes, give the number	
13. Is there drainage system in the village?	
14. Comments on general Cleanliness of the village	

B—MARRIAGE

1. Are marriage alliances contracted among only close relatives or even distant relatives or unknown persons of the same caste?
2. (i) Is the concurrence of the boy and girl taken for the marriage or decided by elders only?
(ii) Is there any other method adopted by which the girl chooses the bridegroom?
3. What is the age at which boys and girls are generally married?
4. Are there any inter-caste marriages in the village?
5. Is there approval of relatives or friends in respect of inter-caste marriages?
6. If there is no approval how is the marriage performed? Is it under Registration Act or under the holy fire of sacrament.
7. Is widow remarriage permitted in the community?
8. (i) Is there divorce/re-marriage?
(ii) Cite the case of largest number for which a woman has divorced and remarried.
9. Is there any Polygamy or polyandry existing in the community even now?
10. Is a remarried widow treated as an out-caste for purposes of sacred functions?
11. Is there any separate place used for Harijan marriage parties to stay?
12. If the marriage is performed under the Hindu Custom before the holy fire, is Purohit (Pandit) requested to perform the marriage, or is it done even without the service of a Purohit?
13. How many days are spent on a marriage?
14. What are the main features of the marriage function?
15. Is there any practice of receiving gifts from relatives or friends in cash or kind?
16. Similarly are the relatives and friends given any presents like Dhoties and Saries?
17. Describe the dress and ornaments prescribed for the bride and bridegroom (Take photographs)
18. (i) Is there any custom of giving dowry to—
Bride
Bridegroom
(ii) Is it given in cash or kind, and how much?
19. (i) Is there any custom of taking the bride and bridegroom round the village in procession?
(ii) Describe the various modes of processions
20. (i) During the marriage time or during the procession, are musical instruments played upon for entertainment?
(ii) What are those musical instruments?
21. Is there any special custom of the bride staying with her husband once for all without coming to her parents at any time later?
22. Describe 'GAUNA' ceremony fully for different castes.
23. Is there any special custom of singing songs some days before the marriage by relatives of—
Bride
Bridegroom
24. Give the text of any special songs sung while sending away the bride from her parents' house
25. What is the probable expenditure incurred in a marriage—
(i) For bride
(ii) For bridegroom

26. How is money procured—
(i) By Loan
(ii) By sale of land
(iii) Any other way
27. Any other details of interest about marriage customs
28. Do you want any improvement in the marriage custom?
29. Food for the pregnant mother
30. Articles of food prohibited for pregnant mother
31. Where does the birth take place?
32. Any celebrations customarily held to celebrate the expectant motherhood?
33. Who helps in the delivery of the child?
(i) Mother and other relatives only
(ii) Either Mother-in-law and other relatives only
(iii) Either (i) and (ii) with the assistance of a "Dai"
(iv) A 'Dai' or a male attendant only
(v) A Nurse in the Hospital
34. Describe in full (on separate sheet) the various ceremonies and customs connected with "Nam-Sanskar", "Mundan" and "Yagyo-Pavit" etc.

C—DEATH CUSTOMS

1. How is the corpse disposed of—
(i) By cremation
(ii) By burying
(iii) By throwing in the rivers
2. Is the corpse taken in procession for disposal?
3. Are trumpets and drums engaged to lead the procession?
4. Is there any practice of constructing 'SAMADHIS'?
5. How many days after death do the obsequies take place?
6. Is it vegetarian or non-vegetarian food that is served at the annual sacrifices made to the spirit of the dead?
7. (i) Are the friends and relatives invited on the date?
(ii) How many attend the dinner?
8. Is there any practice of changing the residence, if any member of the family dies on an auspicious day?
9. What is the expenditure on—
(i) Burial/cremation day
(ii) Obsequies day
10. What are the important customs observed when a lady becomes a widow?

D—ENTERTAINMENT AND RECREATIONS

1. (i) How do the villagers spend their leisure time?
(ii) What are the leisure months in a year?

- (iii) What are the leisure hours in a day?
- Is there any Dramatic Club or Bhajan Mandli in your village?
 - What types of instruments are played upon?
 - Are cinema shows held in your village?
 - If so, what is the frequency in a year?
 - Describe social recreation centre if any
 - (i) Do the villagers usefully spend their leisure time?
 - (ii) If not to what extent do they spend their leisure time on unproductive activities such as gambling, playing cards etc.
 - (i) Do the villagers go to towns specially to enjoy cinemas?
 - (ii) If yes, what is frequency in a month (for those who do so)

E--CRIMES

Village Disputes referred to Different Authorities last year

Nature of adjudicating authority	Leading members of each disputant party			Nature of dispute	Decision of the adjudication authority	Nature of sanction	Remarks (Whether the decision was enforced or whether there is preference for adjudication by particular type of case, place of trial etc.)
	Caste Panchayat	Names	Caste tribe				
1	2	3	4	5	6	7	8
Caste Panchayat							
Informal Panchayat							
Statutory Village Panchayat							
Court							
Others (specify)							

F--COMMON HABITS

- At what time do the people generally wake up in the morning?
- When do the people generally go to bed?
- Do the people sleep in after-noon?
- Do they have opium habits and to what extent? Give percentage.
- Do they make any beverages in the morning and evening?
- What is the percentage of people who smoke?
- What is the extent of 'Pan' chewing habit?
- Is there any Purdah system among women of any particular caste? Give names.
- Do the people get themselves tattooed? If yes—
 - Whether males or females or both tattooed
 - At what part of the body
 - At what age
- Any customs/beliefs connected with tattooing?
- Whether people of different castes have any restrictions in common use of water/food/smoking?
- Nature of Social Disabilities suffered at Different Castes in the Village

Name of caste	Access to			Disability regarding service				Avoided by caste Hindu in regard to			Remarks
	Shop, Hotel, Restaurant	Temple or place of worship	Any other place of public resort	Brahman priest	Barber	Washer-man	Any other village servant	Touch	Serving cooked food	Serving water	
1	2	3	4	5	6	7	8	9	10	11	12

G--MISCELLANEOUS

- What were the inheritance rights of an illegitimate son or daughter recognised in the past? Are these still recognised customarily?
- What are the recognised rights of a "CHAUKANDHU"?
- Is there any trace of prostitution in the history of Tehsil in which the village is located?
- What are the causes supposed to be responsible for prostitution?
- What steps have been/are being taken to lessen or eradicate this evil?
- Are there any Craftsmen in the Village?

Serial No.	Name of Trade work craft	How many Nos.	Daily average income	Sources of raw material	If such services are not available then who does	Remarks
1	2	3	4	5	6	7
1	Blacksmiths					
2	Gold and Silver Smith					
3	Carpenter					
4	Weaver					
5	Potter					
6	Cane and bamboo worker					
7	Cobbler					
8	Hair-cutter					
9	Chatai-maker					
10	Others (specify)					

H--VILLAGE CENSUS AND OCCUPATION

Village.....Date.....

Tehsil/Sub-Tehsil.....Investigator.....

District.....

State.....

Serial No.	House No.	Head of household	Caste	Size of the family		Occupation			Socio-Economic Group of Household	Remarks
				Family	(Other casual visitors)	Traditional	Contemporary			
							Main	Subsidiary		
				5(a)	5(b)	6(a)	6(b)	6(c)	7	8
1	2	3	4	5(a)	5(b)	6(a)	6(b)	6(c)	7	8

J—LAND AND CROPS

(Information to be collected from the Patwaris)

- 1. Land utilization statements for the last 10 years.
- 2. Jinaswar statements for the last 10 years.
- 3. Kharif crop statements with class-wise produce of land per bigha for Kiar I, Kiar II, Bakhal I, Bakhal II, etc., for the last 10 years.
- 4. Rabi crop statements with class-wise produce of land per bigha for Kiar I, Kiar II, Bakhal I, Bakhal II, etc., for the last 10 years.
- 5. Rotation of Crops.
- 6. List of agricultural implements, their cost and duration of life, local names and where are they generally made.
- 7. Average Panjsala price of land per bigha of the village or nearest village (this related to affect the sale and purchase of land during the last five years).
- 8. Names of crops, indigenous crops and plant diseases and their cures including indigenous cures.

I. FOLKLORE

A—GENERAL

- 1. What are the beliefs and practices connected with (i) Lohri, (ii) Shivratri, (iii) Holi, (iv) Ram Nawmi (v) Baisakhi, (vi) Budh Purnima, (vii) Dussehra, (viii) Dewali, (ix) Sarad Purnima and how these are celebrated?
- 2. Which are other significant days and how these are celebrated?
- 3. What is the difference between Saaka and Vikrami Calendar and when these begin?
- 4. Make a list of all good things to eat and drink that are specially associated with particular days or seasons in the year.

B—AGRICULTURE

- 1. What customs are associated with (i) sowing (ii) ploughing, (iii) reaping, (iv) threshing, (v) hay-making, (vi) other agricultural operations in your district? Are certain months, or days of the month or days of the week considered specially favourable or even lucky for conducting any of these operations generally or in regard to some particular crops?
- 2. At what time of the year do sheep and cattle change their pasture ground, and what customs are observed at the time of change?
Do you know of any beliefs connected with the time of lambing or sheep-sheering?

C—MARKETS AND FAIRS

- 1. Draw a rough map showing the market towns within about 30 miles of the village, and mark against each the day of the week in which each market is held. Are any special local products bought and sold in these markets generally or at particular seasons? Or are any particular customs observed in connection with them?

- 2. What annual fairs are held in your district, and at what dates? Are any of them connected with particular saints' days or with dates on the Calendar? Are any special products sold at these annual fairs, such as cattle, sheep, geese, etc.? Are any peculiar customs observed in connection with them?
- 3. Is there any particular time of year at which people enter into contracts to engage in work in farms or elsewhere?
- 4. Do you know of any peculiar methods of auctioneering products such as closing the bids in some unusual way?
- 5. Names and particulars of the markets most commonly visited

Name of the market	Distance from the village	Transport	Weekly halt day	Commodities exported to the Market			Commodities imported from the market			General note on the market including its importance in the region; Operation of middle men; weights and measures, tools recreational activity if any
				Item	Approximate quantity	Approximate value	Item	Approximate quantity	Approximate value	
1	2	3	4	5	6	7	8	9	10	11

6. Particulars about the fairs and festivals commonly visited by the villagers

Name of the fair	Distance	When held	Main attraction	How old	Size of gathering	Commodities transacted	Recreational activities	Religious activities	Cultural & social activities	General note including trend of changes in size of gathering, main attraction, nature of commodities and different activities
1	2	3	4	5	6	7	8	9	10	11

II. AMUSEMENTS

A—DANCE AND DRAMA

- 1. What dance steps do you (informer) know? Describe them. Do you know any freak dances, such as the horn-pipe, the sword dance, or parts of these? Are the tunes played on the fiddle, or the pipe, or the drum or any other such instrument?

2. What dance games do you know in which the players move (a) in lines, (b) in a circle, (c) under arched arms, (d) in a spiral (winding up)? Are any of these accompanied by singing or dialogue? Write down the words, and hum the tunes. Do any of these games act a story, if so, what is the story?
3. What other games do you know in which the players act a story and repeat a dialogue? Is the story one in which some wicked person steals a child, or a fox steals chickens?
4. Karyala
5. Folk Songs
6. Are any Folk-Plays acted in your district? Do people at particular times of year dress up in leaves or masks or in any other way and parade the streets? Describe them.

B—GAMES OF SKILL

1. How many games do you know which are played with (a) marbles, (b) balls without bats, (c) bat and ball or sticks, (d) nuts, (e) buttons, (f) pebbles, (g) pins?
2. What games do you know, played with cards?
3. Draw plans of the games you know which are played in diagrams
4. How many ways do you know of aiming at a mark, such as throw by hand, shooting with bow and arrow; or airgun, catapult, slings, etc.? Draw some of these, naming the parts.
5. Sketch the various kinds of kite flown in your district, showing their shapes and structures. Is there any special time of year for kite flying? Is there any form of competition to decide which kite is the best, and which flier, the most skilful?

C—GAMES OF AGILITY

1. What games do you know that involve running, jumping, carrying, hopping, wrestling, tug-of-war, taking prisoners or catching anyone. What different ways have they of playing "Hide and Seek"?
2. What games are played in your district in which animals are imitated or are supposed to take part? Make a list of the animals showing the number of games in which each is represented.
3. Did the people of your district in olden times use, or ill-use animals for amusement i.e., for Bull running, Cock-fighting etc.?

D—WIT CONTESTS

1. What Guessing Games do you know? Does one or more of the players have to be blindfolded in any of them? What is the penalty for a failure to guess right or the reward for a correct guess?
2. How many riddles do you know? Explain
3. What are your favourite Puzzles? What card tricks do you know?
4. Do you know any word-traps, i.e., sentences which are difficult to pronounce rapidly, such as "She sells sea shells" etc.?

E—FORFEITS AND PENALTIES

1. What forfeit games do you know?
2. How many different kinds of forfeit are in use in your district? Can the forfeit giver choose which one he prefers?
3. Do you know any games in which the players pretend to hurt the losers in torture or to make fools of them?

F—LUCK IN GAMES

1. Do you know of any games of pure chance, such as "Odd or Even"?
2. Do you know of any words or actions that are believed to make you lucky in a game?

G—SEASONAL GAMES

1. Are any games played at special times of year such as Republic Day, Basant Panchami, Baisakhi, Independence Day, Prime Minister's Birthday (Children's day), Gandhi Jayanti etc.?
2. Are any games played in particular months such as Marbles, Kite-flying?
3. Are there any games or contests in which all the people of a street or quarter or village take sides? If so, at which season, and how are the games played? If there are no such games, now were there any played in olden times?

III. LOCAL LEGENDS

THE COUNTRYSIDE

1. Are there any tales about the hills and mounds or earth-works in your neighbourhood with megalithic monuments, with deserted or ruined buildings, with rocks or caves or ruins or underground passages or with moors or swamps or fens? Are any of these supposed to be haunted?
2. Do you know any local legends regarding the hiding or finding of treasure or of the working of any curse associated with a family in the district or a tale about any building or bridge and its foundation?

IV. LUCK AND WIT

A—OBJECT AND ACTS

1. What things are lucky or unlucky to all? What colours, for instance are lucky or unlucky, and on what occasions? What signs or symbols bring good or bad luck? Is there any idea of luck associated with the sun, moon, planets, stars; with earth, air, fire or water; with the persons, or tools or household utensils or furniture, etc. or trees?
2. What things are lucky or unlucky to hear; such as winds or bells or noises made by animals, or birds, or the howling of the wind, or creaking of furniture etc.?
3. Do you know of any objects which are lucky or unlucky in themselves, gems, for instance, or metals, or bits of clothing?

4. Which numbers are considered lucky and which unlucky?
5. What sort of acts are supposed to be lucky or unlucky, such as spilling or breaking things, or falling or tripping; or in eating or drinking, or yawning or sneezing, passing through or under or across any object?
6. Is entry of snake into the upper flat of the house considered to portend evil and is it driven out by pulling down the roof and not through the door? Is charity also given to this effect of portend evil?

B—AMULETS

1. Do people in your part of the world believe in the Evil Eye? If so, what sort of people possess the evil eye and how do they exert the evil influence? How do people protect themselves or their possessions from the evil influence?
2. What do people do to ensure good luck and ward off ill luck? What sort of mascots are in use, and how are they used? Are any objects worn on the person to bring good luck or prevent illness? Are any words or phrases considered protective?

C—DIVINATION

1. What sort of dreams are considered lucky and what sort unlucky?
2. How many ways do you know of by which people tell your fortune; e.g., by cards, dice, palmistry, the stars, hand-writing, by opening a page of a book, or drawing lots, or in any other way?
3. Do you know of any forms of ordeal, by which it is believed you can tell whether a person is brave, or honest, or truthful, and so forth or by which a trial is made between two parties?
4. Black Magic.

D—ANIMALS AND PLANTS

1. What animals are considered lucky or unlucky. Do you know any such beliefs connected with dogs, cats, cattle, goats, mice, bats, or fowls, crows, cuckoos, magpies, peacocks, ravens, robins swallows, or bees, butterflies, gadflies, ladybirds, spiders, frogs, snails, or toads, or any other creature?
2. What plants are considered lucky or unlucky? Do you know any such beliefs connected with the ash, blackthorn, buttercup, cowslip, daisy, elder, deadnettle, hawthorn, hazel, mare's tail oak, mistle-toe, primrose, rush, yew, or any other tree or herb?
3. What plants or animals are believed to be cures for various aches and pains and illness, and how should they be used?

E—TIMES AND PLACES

1. In what months is it lucky or unlucky to be born or married? If you are born in certain months, must you avoid certain things?
2. What days of the week is it lucky to cut hair or your nails?
3. Do you know of any days in the Calendar which are considered lucky or unlucky: e.g., for starting on a journey or undertaking any business?
4. Is one time of the day or night considered luckier than another? Is any idea of luck attached to twilight, midday, midnight, dawn, etc.?
5. Do you know of any places or positions which are thought to be lucky or unlucky either generally or for any special purposes?

Village Survey Monographs

District Chamba

Chitrari, Chamba Tehsil	Price Rs. 3.60
Devi Kothi, Chaurah 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, Pãrmas, Palet and Karoti (Thamoh) Pangi Sub-Tehsil	Price Rs. 4.40

District Mandi

Chauutra, Jogindarnagar Tehsil
Bir, Mandi Sadar Tehsil
Rawalsar, Mandi Sadar Tehsil
Kot, Sarkaghat Tehsil
Panjain, Chichot Tehsil
Nalag, Sundarnagar Tehsil
Pangna, Karsog Tehsil

District Bilaspur

Dari and Dabhla, Ghamarwin Tehsil
Deoli, Bilaspur Sadar Tehsil

District Mahasu

Shakrori, Seoni Sub-Tehsil	Price Rs. 3.00
Batal, Arki Tehsil	
Shathala, Kumharsain Sub-Tehsil (Present Issue)	
Delath, Rampur Tehsil	
Dodra and Kwar, Rohru Tehsil	
Chergaon, Rohru Tehsil	
Purag, Kothai Sub-Tehsil	
Gijari, Theog Tehsil	Price Rs. 2.45
Ghaunri, Kasumpti Tehsil	
Basal, Solon Tehsil	
Chaupal, Chaupal Tehsil	
Jubbal, Jubbal Tehsil	

District Sirmur

Mangarh, Pachhad Tehsil	
Rajana, Rainka Tehsil	
Moginand, Nahan Tehsil	Price Rs. 3.75
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	

Central Government Publications

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

I-A	General Report
I-B	Report on Vital Statistics of the Decade including reprints
I-C	Subsidiary Tables
II-A	General Population Tables and Primary Census Abstracts

Price Rs. 1.75

II-B	Economic Tables
II-C	Cultural & Migration Tables
III	Household Economic Tables
IV	Report on Housing and Establishments
V-A	Special Tables on Scheduled Castes and Scheduled Tribes (including reprints)
V-B (I)	Ethnographic notes on Scheduled Castes & Scheduled Tribes
V-B (II)	A study of Gaddi Scheduled Tribes and affiliated castes by Prof. William H. Newell
VI	Village Survey Monographs (35 villages)
VII-A	Survey of handicrafts
VII-B	Fairs and Festivals
VIII-A	Administration Report-Enumeration (for official use only)
VIII-B	Administration Report—Tabulation (for official use only)
IX	Maps (Atlas)

1961 Census—Himachal Pradesh Government Publications

District Handbook—Chamba
District Handbook—Mandi
District Handbook—Bilaspur
District Handbook—Mahasu
District Handbook—Sirmur
District Handbook—Kinnaur

