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CENSUS OF INDIA 1961

CHERGAON

A Village Survey

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by

R. C. Pal Singh

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CENSUS OF INDIA—1961

Volume XX—Part VI—No. 13

A Village Survey of

CHERGAON

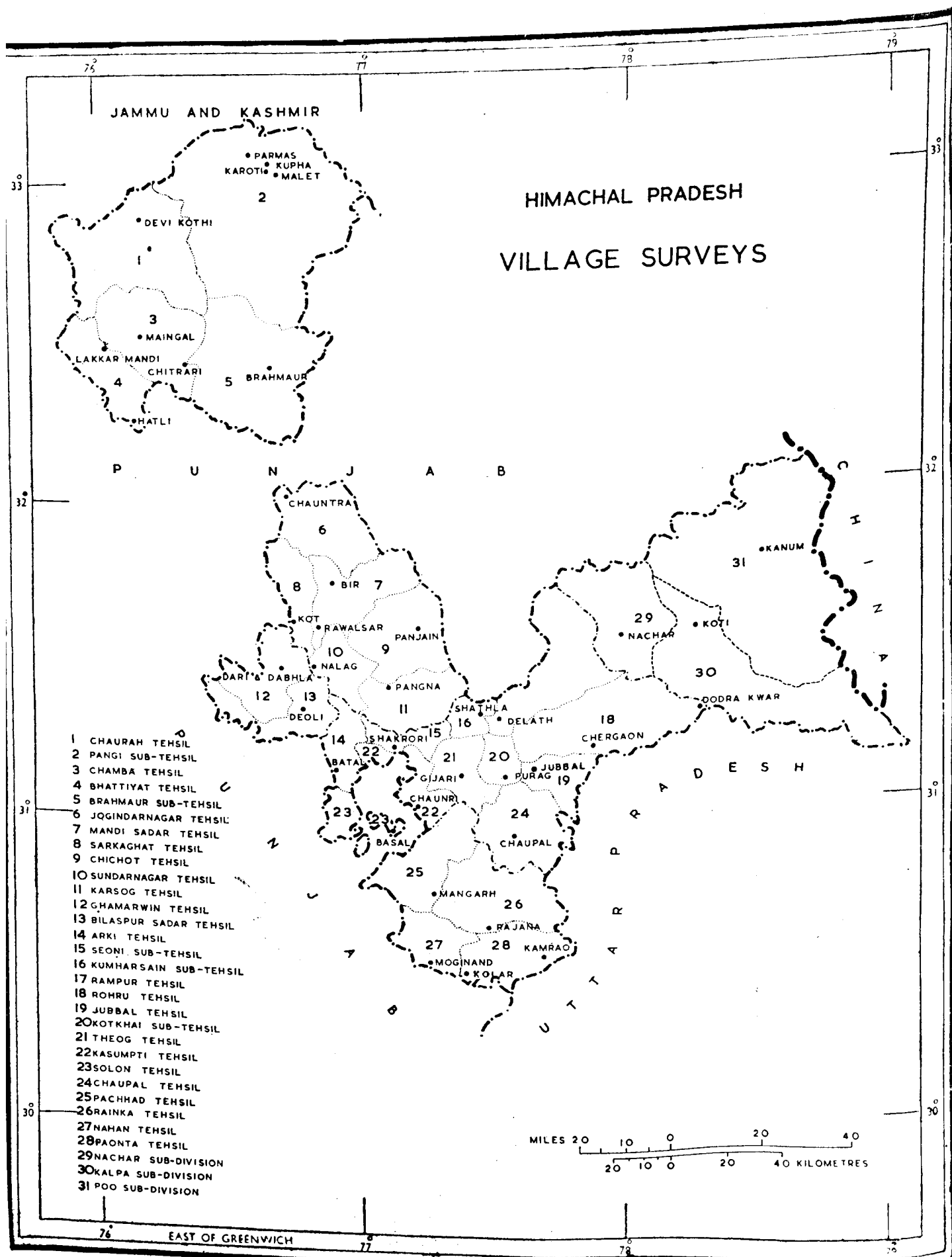
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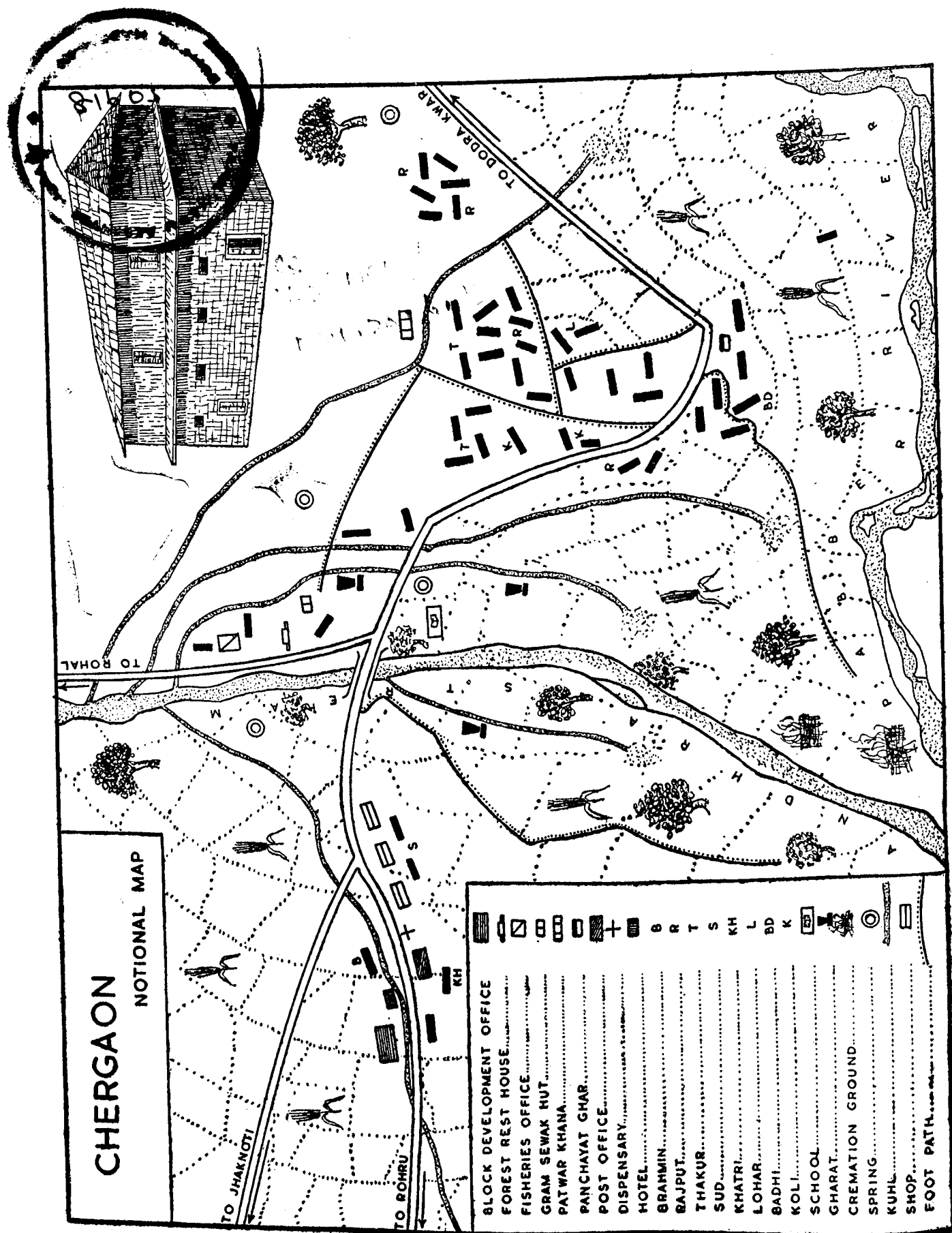
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Field investigation and draft
by
MOHAN LAL GUPTA

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





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FOREWORD

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

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

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

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

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

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

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

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500—700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative

headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record in situ of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and 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 recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through

land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the survey together. The social studies section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve; to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an appendix.

ASOK MITRA

Registrar General, India

New Delhi,
July 30, 1964.

PREFACE

The Registrar General's foreword gives a very clear idea of what the project aims at achieving. For us it was not always very easy to select villages where such surveys could be carried out. We inevitably collected material for some of the places which have interested us and after a number of considerations a selection was made.

Chergaon interested us because agriculture and castes, polyandry and trends are found here which are not common in other parts of Himachal Pradesh. Then there is growing economy with elaborate potentialities. We wanted to study the changes that have taken place here in the last decade and a half or more.

This is not a snobbish reed but a brief monograph on socio-economic survey of Chergaon about which we have gathered as much a vivid information of panorama of village life here as we possibly could. It takes years to collect our material and to piece these together we have made a number of initial mistakes. To bring out nearly 36 monographs of village surveys in some of the remotest parts of Himachal Pradesh and to bring out another large number of books means a considerable effort, patience, co-ordination and devotion to work.

If we have been able to achieve this in some measure, what will stand the test of time it would be because of the considerations that we have received from Shri Asok Mitra, the Registrar General and from other colleagues. Speaking of those from our organisation here, the initial schedules have been very carefully and meticulously prepared by Durga Singh our Office Superintendent. The Investigator, Mohan Lal Gupta has been to Chergaon many a times and has spent weeks together and much longer. Some of us have been to Chergaon several times. L. C. Sharma and I have attended the Rohru fair at different times.

We have very vivid memories of these very beautiful and fascinating areas. As years passed this is no more a remote area, the motor road and changing trends of agricultural economy are obvious. The soil seems to be more hospitable. Right from Simla in October or in autumn one can see the

rural way side echoing different prosperity for the present and the future. There are tonnes of selected potatoes, apples and a bumper paddy crops at the road side. Then hundreds of trucks go carrying apple. Areas from Rohru in Chergaon and from Jubbal onwards are very beautiful indeed for their forests. Jubbal has been a very famous State in the past. All along these areas some attractions or the other are found during the year.

Nature is lavish in the different times of year. When the road is ready, Chergaon can attract probably a large number of tourists to visit these areas. Rohru to Chergaon is an attractive walk. There are several kinds of trees, Forest Nursery and trout fishing and these conjure for a delightful holiday. Chergaon has a very comfortable Forest Rest House and is now receiving more attention. There is a Block Development office which was recently opened there. More Government officials are visiting these areas and this is a way to Dodra Kwar. Elders have a sense of wit and humour they compare to the areas in which they live with whatever is more sophisticated they call the Mall and the Lower Bazar of Simla. The women go to the fields to work there with jewellery very often. They get together to celebrate fairs and festivals. They are elegantly dressed in their own typical dresses and in their own typical jewellery. We write in great deals the many things that have interested us—the folk dances. Khushal Chand has been to many parts and collected information on fairs and festivals and was there for the Bhoj festival. I must say the photographs reveal an amazing peculiarities. One thing is absolutely certain that the type of horticulture that is indicating the changes, would one day bring considerable prosperity to the peasants here. The change of social customs and polyandry is there but the people have stuck to their dresses, the typical and their belief for the village gods and it seems this will not disappear soon.

I am grateful to Dr. B. K. Roy Burman, Officer on Special Duty in the office of the Registrar General, India, for going through the draft report and his comments.

Most of the excellent photographs and drawings have been prepared by O.C. Handa. B.S. Thakur, Dharam Pal Sood, Mohan Lal Gupta and L.C. Sharma have taken photographs and done arts work. Apart from these, I have taken some pictures. The cover page photograph is an excellent study taken of a group of ladies of a well-known family of Rohru Tehsil in their typical dresses and ornaments. This study was taken up by O.C. Handa at the Hatkoti fair and shows very typical ornaments and dresses.

RAM CHANDRA PAL SINGH

BOSWELL SIMLA;
14 Nov. 1965



ACKNOWLEDGEMENTS

The study would probably not have been complete, had the villagers not rendered proper assistance to the investigator. We owe special thanks to Shiv Saran a witty old mate, who introduced the investigator to every villager. He gave them an introductory talk about the object of our survey work and has a fairly wide knowledge of settlement history of different castes. Sunder Singh Panchayat Secretary and Thakur Lila Singh talked about the agriculture. Kahan Singh tells all sorts of stories about evil spirits and superstitions. Gian Chand, weaver of Sonda is a master craftsman. Master Parma Nand was kind enough to give a number of folk songs.

Lastly, we are grateful to Sohan Lal, Magistrate 1st class who showed the old records for Chergaon village. Devi Saran, the village patwari is a fountain of information relating to revenue. Hari Ram, B.D.O. of the newly created block was helpful to the investigator. R. K. Gupta, Tech. Asstt. of the agriculture Department has kindly checked up the agriculture portion in Chapter III.

To all of them, we are extremely grateful.

RAM CHANDRA PAL SINGH

I. The Village

Introduction

Chergaon lies 9 miles further away from Rohru in the Chuhara valley. Chuhara is a land of fertile fields and rich forests, A land of gods. There are over one hundred *devtas* in this valley. This village lies where Pabbar river and Andhra stream meet--located on the path to Dodra-Kawar, a remote corner of the Tehsil. From Simla to Rohru, 80 miles, one travels by the Himachal Pradesh Bus; onto Chergaon is on foot. Once a while a jeep pushes through. One passes through Seema, Baidhyara, Mandli, Sondha and Bhonda villages.

At Seema and Baidhyara there are small tea shops. There are two beautiful Forest log cabins. There is a beautiful forest Nursery on the right bank of Pabbar.

Willow plants remind us of the beautiful Kulu Valley or Kashmir.

Chergaon is divided in two parts. The first consists of shops, small eating houses and some houses. This portion lies scattered around the Andhra bridge.

Located here are the office of the Block Development Officer, Trout Fisheries Development Farm, Government Middle School, Primary Health Centre, Post Office, Forest Rest House, Forest Nursery, Office of the Deputy Range Officer, Gramsewak Hut and Craft Centre. Some houses constructed in the first part fall under Jangla Patwar Circle. This part is known as the Bhonda. These are close to each other in a cluster. There is shortage of accommodation.

The second part is the older portion of the village inhabited by villagers on a hundred yards uphill bridle path. Panchayat office and a boarding house are situated in this part. *Patwar-khana* is located in an isolated rented house perched between the two parts of the village.

Dominant castes in the village are Thakurs, Rajputs and Kolis. The mainstay of the people is agriculture. Silversmithy, blacksmithy and weaving form subsidiary occupations.

The village has an area of 281 acres and a population of 352 persons.

TABLE No. 1

Area in		Density per sq. mile	No. of Houses	No. of house- holds	Population		
Acres	Hectares				Persons	Males	Females
1	2	3	4	5	6	7	8
281	113.3	801.70	99	68	352	209	143

Origin of Chergaon

We rely on the history of the village as available in revenue records. Chergaon is about 400 years old and continues to expand. The Hindi and English versions of the history, recorded in revenue records are reproduced. These throw light on the settlement of Thakur families. The settlement history of other castes have been given in the second chapter.

English version

COPY OF THE STATEMENT MADE BY THE RESIDENTS OF VILLAGE CHERGAON DURING THE LAST SETTLEMENT OF 1894.

Village—Chergaon.

Pargana—Surkhaligarh.

Bushahr State, Tehsil Rohru.

Clause I—Primary ownership rights and division of land. First of all, Thakur of Tikkri was the primary owner of this place. When partition took place, Tikkri fell to the share of one brother, this place fell to the share of the other brother. After that primary owners migrated from Tikkri and settled here. Some portion of this area was inhabited and some unclaimed land was brought under cultivation, and rest of the land has been self acquired by the family. Devta has land from the state to meet its expenditure. The first partition was made of the inherited property after the death of the primary owners. After this, because uninhabited area was much, therefore unclaimed land was reclaimed according to one's needs with due permission of the primary owner and thus the holdings were increased. No trace of original partitioning can be found and everybody is the recorded owner of the land in his possession. There is no common land except pastures, inhabited area and irrigation channels. There is no custom to partition the pastoral land. The individuals used to graze one's cattle in the aforesaid pastures. In common land, there are certain plots which are not in the possession of individual owners and about these plots, only those have been declared as owners who possess the plots. If in common land, there is some excess plot of pasture, that can be reclaimed with due permission of the owner or the State. From the said village 19 *bighas* of land were deleted and added in Danwali village circle. No hamlets have been included in the said village.

Clause II—How the village derived its name. In early stages, when there was little

THE VILLAGE

habitation, this place was known as Chergaon. Reasons for naming the village Chergaon are not known. When primary owners settled in this village; the village they known Chergaon and continues to be called so upto this day. It has always remained inhabited and was never deserted.

Clause III—The narration of the mode of payment of land revenue.

In the early stages, this area belonged to Thakur of Tikkri. We never paid any revenue, because the primary owners were the descendants of Thakur of Tikkri. After that when Thakur was killed by the ruler of Bushehr State, the village and other surrounding area was merged with the state. At that time, there was no fixed standard to govern the payment of land revenue. It was collected from time to time in accordance with the whims and fancies of the ruler. During those days the system of paying land revenue in cash was not common. The payment was made mostly in kind and the major payment used to be made in cereals, oil and *ghee*. When expenditure of the State exceeded its income in a particular year, we, the land owners were responsible for sharing the additional expenditure. The standard for payment of land revenue in cash or in kind including *athada* or other services to the ruling chief, was laid down in Sambat 1933 Bikrami. The land revenue was fixed according to the size of the holdings. Now the ruler can increase or decrease the land revenue of the primary owners. Till today, if expenditure exceeds income, we deposit the deficit by way of cesses *Bachh*. The extra expenditure on account of marriage and death are also met by us in addition to land revenue.

Physical Aspects

Chergaon is situated on the ridge of Kalka-pattam mountains at a height of 6,000'. It is in a semicircle with vast fields stretched all around. It lies on the 77°—53' E longitude and 31°-14' N latitude. The village is surrounded by Chansal, Buranghati, Kalka-pattam and Murardanda ranges, heights varying between 8,000 feet to 15,000 feet.

Lower altitudes contain more sand brought by Andhra and Pabber. Irrigation channels drawn from Andhra continue to feed the strips of land at lower levels. Early settlers had planted *kunesh* trees along Andhra stream. These trees give fuel and fodder.

THE VILLAGE

Rocks found around Chergaon are sand stone, quartzite, shale stone and schists. Shale stone is used for the construction of wall and as slates for house roofing.

Flora

GRASS

Kayaba—Used as fodder.

Munji—Used for making ropes.

Shalam—Used as fodder.

Shooni—Used to make brooms.

Local names	Botanical names	Utility	Local names	Botanical names	Utility
Climbers			TREES		
Katkaranj	Caesalpinia Bonducella	A climbing plant, seeds used for medicines or made into necklaces rosaries.	Akhrot	Juglans regia	Large tree, wood is very good for making furniture. Seeds excellent for oil. The bark is used as medicine and staining.
Maljinn	Bauhinia Vahlia	A gigantic climber, leaves are very good for fodder or used as plates and wrappings—parcels.	Alucha	Prunus Communis	A small tree, fruit edible, and leaves used as fodder.
SHRUBS			Beul	Grewia Oppositifolia	A small or medium sized tree. The leaves are a very good fodder. The fibre is used as rope. The wood is tough and is excellent for agricultural implements.
Ban Gulab	Rosa macrophylla	A medium size shrub with pink flowers	Bhaikal	Prinsepia utilis	The seeds yield an oil used for burning.
Bhang	Cannabis Sativa	An annual herb. The fibres are used for making rope. The intoxicating drugs, bhang and charas are prepared from the resinous contents of the stems.	Chil	Pinus Longifolia	Gandabroza, turpentine and tar are obtained from this tree. The wood is used for building.
Bhaikal	Prinsepia utilis	The seeds yield an oil used for burning.	Chuli, zurdalu	Prunus Armeniaca	Small tree, bark light brown, fruit stone, and edible.
Pisumar, solei	Plectranthus rugosus	This plant is used to keep fleas away.	Darek, Bakain	Melia Azedarach	Medium size tree, wood used for furniture. Leaves and pulp are used for medicine.
Lal Anchhu, akhi	Rubus ellipticus	A large bush, the fruit gives a pleasant flavour like raspberry.			
Karaunda	Carissa Carandas	A large wild shrub. The Tushes are cut for fuel.			

Local names	Botanical names	Utility
Dayar	<i>Cedrus deodara</i>	A very large tree, gives important timber. Wood extremely durable, used for building.
Phagwar, dudi	<i>Ficus palmata</i>	Large tree, wood hard used as fuel, and leaves as fodder.
Kachnar	<i>Bauhinia Variegata</i>	A medium size tree leaves are used as fodder and the flowers for making pickles. The bark is used for local tanning and dying.
Kail	<i>Pinus exoelsa</i>	A tall tree, yields excellent timber, rosin and turpin. Needles used as bedding for cattle and manure. Dry cones are used as fuel.
Kaith	<i>Pyurs Pashia</i>	A small deciduous tree, the fruit is edible when half decayed. Yields good fuel.
Khirak	<i>Celtis Austrails</i>	Its leaves are good fodder.
Khanor	<i>Aesculus indica</i>	A large tree, fruit edible, and wood used for making pots to keep ghee and butter.
Nashpati	<i>Pyrus communis</i>	Small tree, flowers white. It is cultivated for its fruit.
Nigal	<i>Arundinaria falcata</i>	A small bamboo, used for making baskets.
Ruinsh	<i>Cotoneaster bacillaris</i>	A small tree, wood very hard branches much sought for making walking sticks.

THE VILLAGE

Local names	Botanical names	Utility
Saib	<i>Pyrus malus</i>	A small tree, chiefly cultivated for its fruit.
Majnun, beda	<i>Salix babyionica</i>	A tree with long drooping branches and the leaves not so white beneath. Wood is used as fuel.

NOTE—The description has been partly borrowed from the *Plants of the Punjab* by C.J. Bamber.

Fauna

Chergaon is surrounded by alpine pastures and long stretches of river and stream basins. Different kinds of animals and birds found around are:

Animals

Bear
Barking deer
Fox
Jackal
Jungle cat
Leopard



THE VILLAGE

Monkey
Mongoose
Musk deer
Panther
Porcupine
Rat

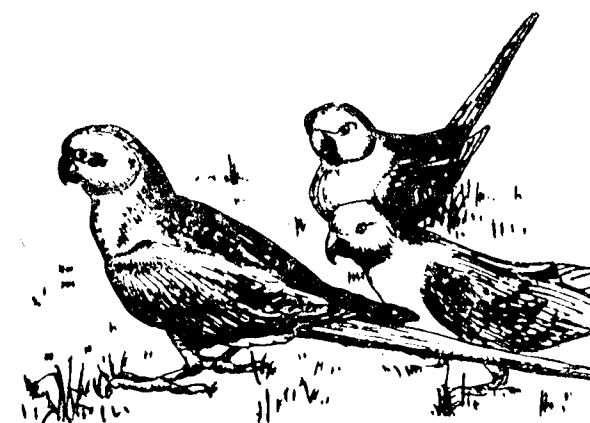
Panther visits the village often and lifts sheep, goats and stray dogs. *Ghoral* move down around the village during winter months when there is heavy snowfall on the high hills.

Birds

Bat
Crow
Eagle
Falcon
Flying fox
Fowls
Kite
Owl
Partridge
Parrot



Pigeons
Sparrow
Quail
Reptiles
Chameleon
Cobra
Snake



Domestic animals

Buffalo
Bull
Cow
Dog
Goat
Sheep

Climate and Rainfall

The surrounding hills remain snow-covered for more than six months in a year. Winter is chilly. Snow continues upto January and February. The average snowfall is two and a half feet. The heaviest snowfall was during 1959-60 winter which was more than six feet. The climate is cold. Sweeping cold winds blow from the valleys.

In summer, the climate is warmer. The pleasant seasons are Spring and Autumn. These are mild and bracing. During rains most of the rain falls during July, August and September. Little rain also falls during winter. Average yearly rainfall is 35". 1947 was the worst year when it rained too much. There were floods in Pabber and Andhra. The Andhra bridge, two flour grinding mills and low-lying fields on the banks of the stream were washed away.

The rainfall table No. 2 for the last ten years in respect of Rohru, indicates peak rainy months of the season—July, August and September.

TABLE No. 2

Rainfall of Rohru from January 1953 upto March 1958 in inches from April 1958 onwards in millimeters

Name of Months	Name of the Years									
	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962
1	2	3	4	5	6	7	8	9	10	11
January	4.96	5.83	8.43	2.05	6.72	3.11	87.2	92.2	115.4	52.5
February	2.88	9.28	..	.92	.44	.50	100.7	..	59.07	167.2
March	.76	1.42	2.66	7.55	2.98	2.76	40.6	65.7	18.7	63.1
April	3.01	..	2.04	5.40	3.24	25.1	41.4	48.7	66.03	15.9
May	2.17	.79	2.50	1.83	4.98	59.1	66.3	..	21.06	18.8
June	2.67	1.10	.98	1.46	3.01	24.2	7.2	57.2	180.07	71.5
July	6.49	6.37	5.61	7.14	6.45	318.1	330.0	203.1	195.9	..
August	6.41	6.12	10.75	4.37	3.06	157.0	148.7	139.4	247.7	..
September	1.20	7.88	5.16	1.93	6.53	259.1	116.3	30.8	85.4	..
October	.40	.50	11.18	6.25	..	47.0	48.8	5.0	55.6	..
November	..	..	..	..	.29	..	47.6	..	23.5	..
December	1.91	..	.21	1.65	3.36	130.8	..	25.4	44.8	..

Residential Pattern

The houses are built in any place that is available. We see some white-washed houses on both sides of the road. In the main village, a number of closely built houses are there on the left. On the right, the houses are not so dense. Above there are narrow streets which converge on at different points upto main path. One can pass through these. There are no drains and water stagnates. Below the path the portion is a bit cleaner.

The scheduled castes have separate settlements. They have built their houses in both portions of the main village. But three of them have built their houses adjacent to the houses of the *swarns*.

The houses are double storeyed and more or less identical. The houses of *swarns* and *harijans* have one difference. A *swarn's* house is generally more commodious and bigger than a *harijan's* house. The houses have slate roofs. An elder introduces his portion of Chergaon as the 'Lower Bazar'.

This is less clean, more smudgy.

Size and Number of Houses

Size of the village is:—

Total area—281 acres.

Barren unculturable land—4 acres.

Land put to non-agriculture uses—3 acres.

Culturable land—63 acres

Current fallow—5 acres

Fallow and land other than current fallows—1 acre.

Net area sown—205 acres.

Total cropped area—308 acres.

Area sown more than once—103 acres.

The figures have been taken from the land utilization statement of Chergaon.

There are 68 households. Table No. 3 shows the persons grouped under different sizes and their composition.

TABLE No. 3

Total No. of households	Single		2—3		4—6		7—9		10 & Over						
	M	F	M	F	M	F	M	F	M	F					
68	11	9	2	18	26	18	19	49	52	14	60	50	6	65	21

There are eleven single households. Apart from Government Officials there is an old woman working as labourer. The households of different sizes and compositions are : 18 households of 2-3 members with 44 persons, 19 households of 4-6 members with 101 persons, 14 households of 7-9 members with 110 persons, and 6 households of 10 members or above with 86 persons. The last group includes one household of the Headmaster of the middle school under whose supervision twenty-six boarders reside.

There is one Koli belonging to Kinnaur. He migrated two decades ago. There is one student reading in the school. He also belongs to Kinnaur. His parents migrated from Sangla.

Important places of worship and Administration Centre

The visitors stay at the Forest Rest House. Some stay at the village Panchayat hut. There is no temple or any place of worship in Chergaon. People worship Jabbal *devta* and keep an image in their houses. *Devta's* big temple is in Jabbal village 6 miles away.

Forest Rest House

A neat little forest rest house was constructed in 1942. This was renovated in 1953 and is located in attractive surroundings. There are apple trees and plenty of willow.

The forest nursery situated to the left of the rest house consists of *Almus*, *Morus alba*, *Rosa Ulmus* and willow. Flowers of cosmos, marigold and sunflower are in abundance in summer, so is chrisanthemum in autumn.

Government Middle School and Boarding House

In 1948, a Government Primary School was opened. This was up-graded to a Middle School in 1959. The school building has been constructed by villagers who contributed land, labour and material. A single storey school building was constructed first and then a 2nd storey was added with Government aid of Rs. 4,000. A new Primary School building is under construction costing Rs. 24,440. This would have three rooms, one office, one hall and a store room.

There are a number of qualified teachers. The school is fed by nineteen Primary Schools in the vicinity. This caters to about 100 small and big villages. There is a play ground in front of the school. Half a *bigha* has been laid for planting trees.

In 1960 a boarding house was added. Two rooms have been taken on rent. The boys can visit their parents once a week or dur-

ing holidays. They bring their monthly rations.

The diet consists of *bhatooru* and pulses or once a while vegetables, *lassi* or tea.

Primary Health Centre

Since 1958 a primary health centre has been opened. In 1962 this was taken over by the Medical Department.

The decrease of patients of the primary health centre since 1960 is due to the opening of Ayurvedic and Allopathic dispensaries around Chergaon.

Tailoring-cum-Craft Centre

In 1962, this centre was opened by the N.E.S. Block, Rohru. This is located in a small room, to teach tailoring and knitting to women and girls. A sewing machine, some cloth and other articles have been provided. The response has not been encouraging.

Trout Fishing Development Farm

A trout farm was started in 1956. Trout was introduced in the Andhra stream by a former Chief Conservator of Forests of Punjab in 1938-39. Now the stream and Pabber have trout. The ova are hatched and fry is developed in the tank behind the forest rest house.

Post Office

In 1959 a branch post office was opened. Dak is delivered thrice a week. The nearest telegraph office is at Rohru. The part time branch postmaster is a local teacher.

The work load is gradually increasing. The steady increase in the number of money-orders in the post office is due to establishment of Government units and shops.

A whole time postmaster is being appointed.

Source of Water

There is no scarcity of water. There are many springs around. The first *bowli* is located near the school. There are other natural springs also. A spring lies behind Forest Rest House and another lies in Jugha Valley. Yet another spring lies in Tikkril Valley on Chergaon-Tikkri path about two hundred yards away.

The water of the spring opposite the forest rest house is considered good for digestion. Shiv Saran mate, felt that during one of the visits of the Maharaja of Patiala, he collected water from these springs and had these chemically tested. The water of spring

opposite the Forest Rest House was found to be good. Water from the *khad* is used.

Cremation Ground

The dead are cremated on the bank of Andhra stream near the confluence of the stream with Pabber. This is slightly away from the village. There are three separate burning places used by Rajputs, Thakurs and Kolis. The burning-ghat is known as *marvi*.

Market

Chergaon is a market for *dhoop* and medicinal herbs such as *karoo* and *kuth*. Some shops are run by Suds who come from Kangra. More than 2,000 maunds of raw *dhoop* and 100 maunds of other medicinal herbs were marketed every year. Now the quantity has been reduced. These are purchased by shopkeepers who have opened

their shops in the interior of Tikkral and Jugha Valleys. The main production centres of these raw materials are Rohal, Pekha, Deodi, Jakha and Janglik. Herbs are collected from peaks. Men, women and children bring these to Chergaon. They are sold to shopkeepers. In exchange they buy commodities of daily use, which include cloth, salt, tobacco and *gur*. This barter system goes on till midnight and after a little nap, the energetic villagers march back to their villages in the morning. The villagers dispose of *dhoop* at cheap rates. In exchange they buy goods at exorbitant rates. Shopkeepers get this profit. Raw *dhoop* is purchased by shopkeepers at Rs. 20 to Rs. 25 per maund. After drying, it is exported to Delhi and Amritsar where it fetches approximately Rs. 100 per maund. The busy season for *dhoop* is from early June and continues upto the end of October.



II. The People, their Culture and Material Equipment

The People

Apart from Rajputs, Kolis, Lohars and Badhis reside here. There are 8 households of Brahmans, seven are government servants and one is a shopkeeper. There is one Khatri family. Two families are Suds. They have come from outside. Rajputs deserve a particular mention. Out of 40 Rajput households, 11 call themselves Thakurs. They consider superior to other Rajputs proper as descendants of Thakurs who ruled this area long ago.

TABLE NO. 4

Castes	No. of households	Males	Females	Persons
1	2	3	4	5
Thakur	11	30	28	58
Rajput	29	100	56	156
Brahman	8	20	9	29
Badhi	1	3	6	9
Khatri	1	1	..	1
Lohar	2	6	2	8
Koli	14	31	35	66
Sud	2	18	7	25
Total	68	209	143	352

We give a brief note on the main castes in the village.

Thakurs—Thakurs are the first settlers and regard themselves superior to others. There are 11 households consisting of 30 males and 28 females. According to Shiv

Saran mate, the Thakurs settled three centuries ago. The present Jabbal *devta* of Rohru Tehsil had his native place near Sangla in Kinnaur. The *devta* came over to Chansal peak via Buran-Ghati searching for a place to settle in. After resting for several days, he proceeded to lower Koti. The five Mahasu *devtas* did not like his coming. They offered resistance. Jabbal *devta* had to retreat to Chansal peak. Then the *devta* followed the path in Tikkral Valley and reached Tikkri ruled by a powerful Thakur family. The elder brother was infirm and powers were exercised by the younger brother. Chergaon was under the control of the Thakur of Tikkri. When the *devta* arrived in Tikkri in disguise, the two brothers were busy merry making with their companions. The party consisted of eighteen persons and each had a bottle of wine and plenty of meat. Before the party began, one goat for each member was slain by the order of the younger Thakur and the elder brother was asked to clean the inside of these goats. When the elder Thakur was cleaning these along the river, a vulture picked up one stomach and ate it. This was the *devta* in disguise. The Thakur took the remaining *potis* to his younger brother, who was dead drunk. At the sight of 17 pieces of stomach, he felt insulted and passed cruel remarks insisting on his finding the missing *poti*. The other participants of the party intervened and requested the younger Thakur not to insult the elder brother in the presence of the gathering. He just did not care. The elder

brother came weeping to the river and sat with his hands on the head. The *devta* was observing all. He took pity and appeared before him in the guise of a *sadhu*. The story was narrated. The *sadhu* consoled him. He took a bow and an arrow and shot down a vulture and gave the stomach to the Thakur and directed him to take it to his younger brother.

The 18th stomach was produced but the younger brother insisted in his leaving Tikkri at once and wanting him to settle down in Chergaon. This was his share of the property. The elder Thakur brother came to Chergaon with his wife. The *devta* also accompanied them and stayed there for a couple of weeks. The *devta* and the Thakur now became *dharam bhai* by tying thread on each other's fore-arms. Where the *devta* stayed is now marked by a raised stone platform. This stands in the middle of the fields. After a brief stay, the *devta* again moved to a place in Jangla Valley. During wandering he frequently visited his *dharam bhai*, the Thakur of Chergaon and was worried as he had no children. At that time Jabbal village was ruled by Lakkan Pal *devta*. He resented the interference from another *devta*. These *devtas* had a duel. Lakkan Pal *devta* broke his leg and ran away. The *devta* from Kinnaur found a secure place for his stay in Jabbal village.

After firmly establishing himself, the Jabbal *devta* visited the house of a Thakur in Koti. He found a group of persons drinking in the house. The *devta* cast a charm and except the Thakur, his wife and son, killed others in the party. When the Thakur and his son came to their senses, they chased the *devta* with an axe in their hands. They had gone a little distance. Both of them slipped into the Andhra *khad* and were drowned. To commemorate this event, people throw thin pieces of wood where they were drowned. The *devta* took the widow of the deceased. She was married to the Thakur of Chergaon and they had children. The families of Thakurs claim to be their descendants. The relation between Thakur families of Chergaon and Jabbal *devta* are cordial. Some of the high-lights of relations between the *devta* and Thakur families represented by Thakur Lila Singh are:—

1. Whenever an oracle of Jabbal *devta* dies, Thakur Lila Singh becomes *sadhu* for a day and full mourning is observed in his house.
2. If there is some death in Lila Singh's house, *devta* is not worshipped for

a day as he observes mournings for the death.

3. When there is some marriage in the family of Thakur Lila Singh, one goat is slain in the name of the Jabbal *devta*.
4. Whenever a *devta* on its visit to some other village is offered a goat, the skin and stomach of the goat is always sent to Thakur Lila Singh.
5. The *nazarana* of Rs. 2 given by Khabbal villagers to Jubbal *devta* for grazing rights on pastures on Kalka-pattam mountain are given to Thakur Lila Singh by the *devta* because in the past, Kalka-pattam mountain was of Thakur's domain.

Thakurs are agriculturists and till their own fields. They are well off and form the elite of the village. Both polygamous and polyandrous types of marriages are allowed in this community. Widow marriage is permitted. In this community marriages are held in the same group. Preference is however given to the marriages in the village nearer to Chergaon. They spend more on marriages as compared with others on account of their high social position in the village. They have a separate place where they cremate the deads.

Rajputs—There are 19 households of Rajputs. Here Rajputs are ranked 2nd to Thakurs, but enjoy equal and same cultural standing with them. The elderly persons revealed that they have migrated from Kinnaur. Shiv Saran, an elderly member of this community felt that about 3 generations back, a Kinnaur family came to Mandli, a village 3 miles away, and were engaged by one Waziroo a landlord of the village. As the family increased the younger ones moved towards Chergaon in search of more land, where they could live and earn their livelihood. To start with, some land was purchased from the Thakur of Chergaon and more was added later on.

One household of Rajput has migrated from Atharabis, in Rampur Tehsil and another household from Havchadi, a village 6 miles away. These are the cases of recent migration and settlement. Two families have migrated from Bhalyani and Dhangoli villages.

Most of the Rajput families like saltish tea, very common in Kinnaur. The *Banias* of the village address these Rajputs as *Negi* commonly used for the people of Kinnaur. The Rajputs of the village frankly admit

that origin of their ancestors was in Kinnaur. If one happens to see Deva Nand a Rajput of the village, the first impression is that he is a Kinnaura. He is a migratory from the upper part of Bushahr State.

People of this caste are strong and sturdy and are mostly busy in their agricultural work. This community is neither rich nor poor. Their social and other aspects of life are similar to those of Rajputs living in Chuhara.

Kolis—There are 14 families of Kolis. The families have migrated from Chalala, Bhonda, Khanyara, Chatoli, Tangnoo and Riyaloo villages situated around Chergaon within a radius of 10 to 14 miles. One family has migrated from Kinnaur and another from Garhwal. Some feel they migrated for economic reasons and there is another class of thinkers who feel that Kolis from the nearby different villages were sent for to plough the agricultural land of the Thakur of Chergaon. Out of the total 14 families of Kolis, only 5 families own land and the others are working as tenants to rich Thakur families. They seem to be in a sorry plight and are being exploited by the upper class.

Apart from being tenants, they work on roads and buildings. Sometimes they work on daily wages with the Forest Department.

They do not marry in Lohar or Badhi castes. Widow re-marriage is allowed and polyandrous and polygamous marriages are common among Kolis.

Lohar—There are two households of this community. They have no house or land. They have migrated from Tiplu and Tangnoo villages. One household works on bellows and lives in a rented house belonging to a Thakur. The rent is in kind and labour. He gives three iron ploughs free to the Thakur and also works on his fields. He had certain duties to perform for the benefit of the village community. He makes or mends iron agricultural implements. The wages are insufficient for him. Half the time he works in another village and supplements his income.

The second Lohar is a goldsmith. He has come from Tangnoo in Dodra Kwar and has no landed property in Chergaon. He manages to make both ends meet by making ornaments. His wages are in cash and in kind. He also lives in a rented house belonging to a Thakur. In lieu of rent he does not charge anything from the Thakur for the services rendered.

Badhi—There is one family of Badhi. He is the village carpenter-cum-mason. His forefathers had come from Chaloti, five miles away. Besides making and mending wooden agricultural tools, he is an agriculturist. This gives little income. For making agricultural tools, he gets customary share from the produce of the two harvests. He is equal to a Lohar in social status. He is not allowed to enter the house of Rajput or Thakur except when he is to carry out some repairs and alteration inside the house. Then he may enter with a tool in his hand. He is engaged in constructing houses. He receives wages in kind. *Banias* and Thakur families sometimes pay his wages in cash. He is also an expert in erecting stone walls.

House Type

Houses are designed on the traditional pattern found in Chuhara Valley. These are *pacca* or *kacha*. Both types have slate roof. The houses are double storeyed with a small room *pand* in between the two storeys. These exclude houses or building belonging to Government institutions.

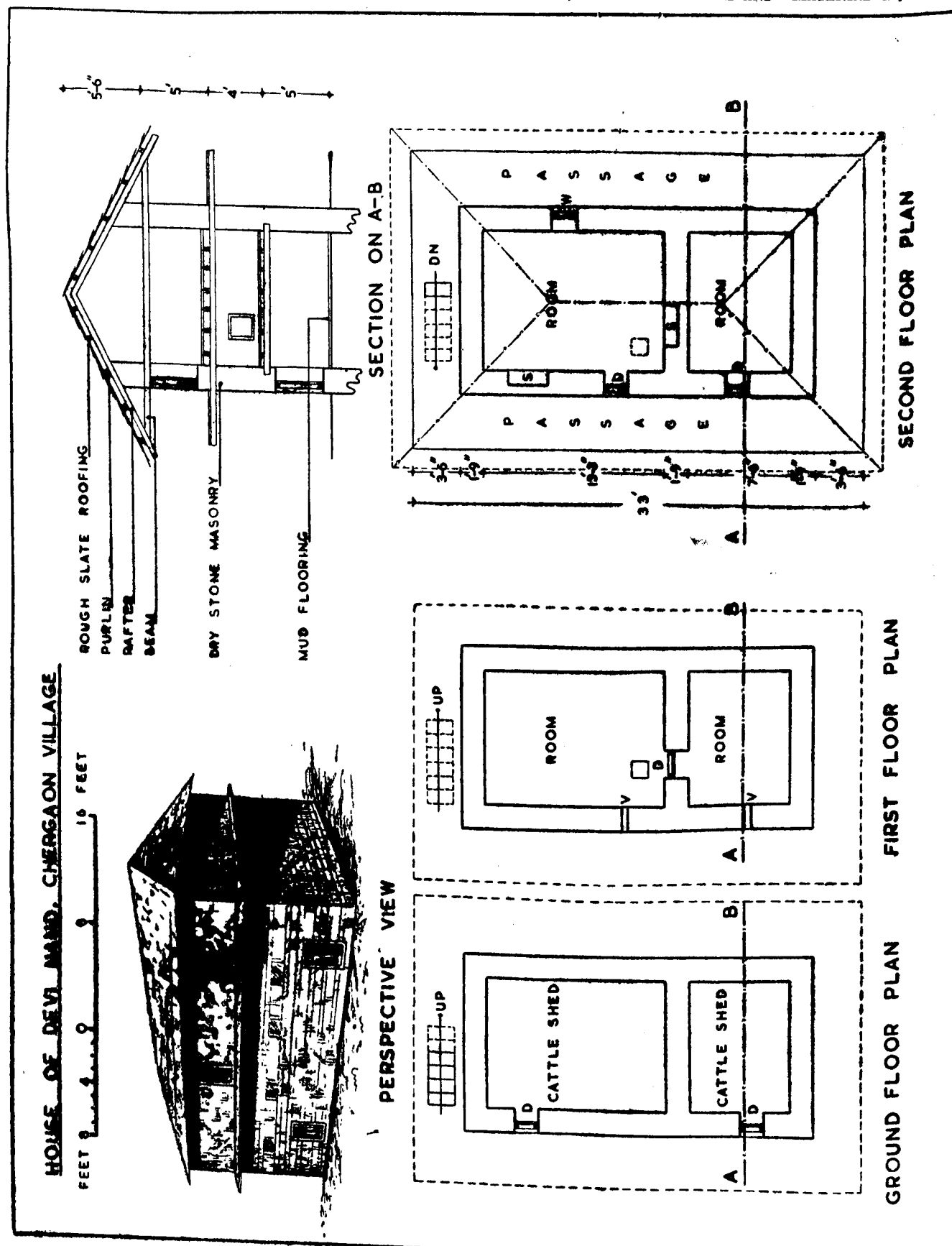
The prevalent rates for the different items of material required for the house construction are as:—

Stone from quarry—

1. Stones—Rs. 5 as a permit fee for non-right holders or contractors. Free for right holders.
2. Slates—Rs. 5 for non-right holders or contractors. Free to right holder villagers.

Timber—Zamindari rates (right holders) of different classes and species from Rs. 2 to Rs. 5. Market rates (Non-right holders) of different classes and species from Rs. 2 to Rs. 900.

In case *zamindar* cuts timber without a permit, he is fined to the tune of the *zamindari* rate of that tree plus compensation rate of the tree which ranges from Rs. 2 to Rs. 100. This depends on the girth and quality of timber. In case any non-right holder is caught stealing timber, he is fined the market rate of that tree plus a penalty of Rs. 50. The villagers have timber rights in Punjali, Bobla and Sandasu forest ranges within a radius of 3 to 6 miles. Stones and slates are available at Punjali quarry three miles away. The present rate of a stone *chhatta* of 5'×5'×4' is Rs. 10 at the quarry. These are carried at the owner's expense. Nuts and bolts are bought from local shopkeepers.



Trees are obtained by applying to the Forest Department through the Panchayat. The quantity of material required is usually recommended by the Panchayat.

Labour—Prior to 1947-48, stones and wood used to be collected by all villagers and the owner used to give meals to them. This was not a forced labour. By this the work was done quickly in a collective form. At the site of the stone quarry or the place from where timber was brought, the work was done by the owner at cheap rates. The masons and carpenters were working on a contract. The charges for construction are agreed before the work starts. The mason used to charge Rs. 20 for a one-storeyed house and Rs. 35 for a double storeyed house.

Now labour is employed on daily wages. The rates are:—

Mason	Rs. 4.00
Carpenter	Rs. 4.00
Labourer	Rs. 2.00

In some cases payment is made in kind. A mason or a carpenter is given two *pathas* of grains whereas a labourer is given one *patha* of grains. These are in addition to food once a day. One *patha* contains 1 *seer* of paddy or $\frac{3}{4}$ *seer* of barley. Only rich families of Thakurs or Rajputs afford to give wages in kind.

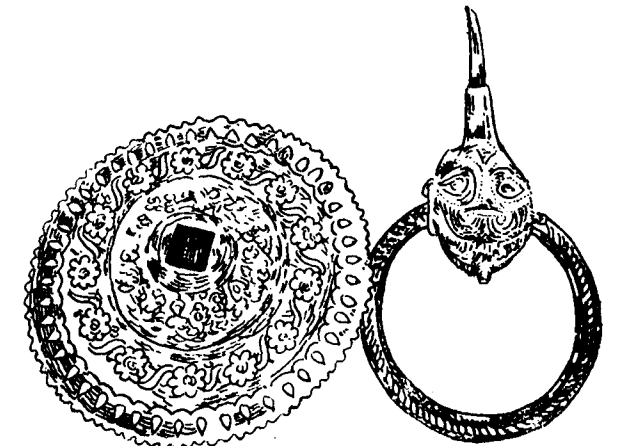
Mahurat—When a new house has to be constructed, a *mahurat* is sought from the family priest of Dhangoli. There are no *pandits* in Chergaon. Sometimes, the family *devta* is consulted for the *mahurat*. *Navratras* falling in Chait are preferred. There is little rain and the villagers are free.

Foundation—While laying the foundation of a house, *gur* is distributed among those gathered. For foundation two feet deep and $1\frac{1}{2}$ feet wide trenches are dug. These are watered for days. Four stones are kept at the corners of the trenches. This marks the beginning of work. A rupee is given to the mason.

There are many superstitions for completing the foundation upto the ground level.

The owner of a close relative, under the evil effect of say Saturn should quit the site till the foundation is laid. A constant vigil is kept. This is done to avoid any possibility of throwing a charm. The charm may consist of hair, nails and ash wrapped in red cloth. When old houses were pulled down, inauspicious articles like these were found in the walls. A vigilance is kept at nights.

Construction—Generally no plinths are built. The terrain is not flat. Walls are about $1\frac{1}{2}$ feet wide made of stone and beams of



wood. No mud mortar is used. When the door frames are fixed, *gur* is again distributed among the labourers, near relatives and friends. The first storey is about 6 feet or 7 feet high. The stones used in the construction of the house are of a variety of shale. These are rectangular and uniform. Wood is used in the walls. A wooden beam 9 inches thick is used and then again stone work starts. This is to make the house durable and to keep it warm during winter. Dressed stones are kept on both sides of the wall. In between the gaps, small uneven stones are filled. Sometimes, the wall is made of dressed stones.

Door—The doors made of *diar* wood are about $3\frac{1}{2} \times 4\frac{1}{2}$ in dimension. The door frame is thick. It is made of one piece of wood about 2 inches to 3 inches thick. The doors are quite low. These are provided with a latch opened from outside.

The door handle or locks are ornate. Many long curved keys are used. The main door of the house need not face in any particular direction. This depends on the house site. The door facing east is considered better.

Second Storey—After the ground floor is completed, work starts on the second storey. The floor is made of *diar* planks.

The ground floor and the first storey are called *goshal* and *bawad*. In *goshal* cattle are kept while *bawad* is a room used as sleeping room, kitchen, store all into one.

Pand—In some houses, a small space between the ground floor and first storey is provided. This is covered from all sides and is only about four feet high. Entrance to this room locally called *pand* is through a small trap door in the floor of the *bawad*. *Pand* is a closed, dark and dingy sort of room and has no windows or ventilators. The family retires to it in winter months because of the cold weather. Few houses are provided with *pand*.

Roof—The gabled roof is laid over a structure of wooden beams. The roof material is slate. A new Government Primary School building has G.I. sheet roof. One building of the Fisheries Department and one hut of the Forest Rest House have roofs of wood. The Forest Rest House's roof is made of wooden planks and part slates.

Tong—A wooden verandah known as *tong* extends into three or four directions is also constructed. For some Rajput and Thakur families, *tongs* are covered with wood planks carved. These have small window.

Finishing touch—After completion of the construction work walls are plastered with mud from inside. The inner walls are given a coat of *shukla mata*. This is a form of white-washing.

Kothar—Every house must have a store room called *kothar* or *kotha* in the local dialect. *Kothar* is constructed close to the house. In some cases it is constructed in the ground floor next to the *goshal*. In *kothar* there are four big compartments, for storing grains. Other food stuffs are stocked in small *kotharies*. The big compartment is ten feet to fifteen feet in depth and 2' x 2' in dimension. *Kothar* is kept locked and the key is with an elder of the family. A separate *kothar* has given to keep grains safe from fire and foodgrains may be saved.

Kitchen—Few have separate kitchen. An opening is made in the roof. In rain or snow, a stone is placed. The walls and the ceilings get sooty. These rooms have no windows but only small doors. The rooms are dark and inside is stuffy.

Bath—There are few baths or latrines attached to houses. The shopkeepers or Government building may have these facilities. The villagers bathe either in verandah

or in the open. In summer, women bathe under the trees by the flowing *kuhl*. They do not bathe too often in winter. Whenever they do, it is with warm water at night in the open. Table No. 5 gives households by number of rooms and by number of persons occupying.

DIFFERENT PARTS OF A HOUSE

Local	English
Bichoo	Latch.
Bihad	Space between two rooms in the upper storey.
Bawad	A room in the upper storey.
Brani	Wooden beam.
Chand	Space between roof and ceiling.
Chapper	Roof.
Choti	Roof beams.
Dar	Door.
Darpaichi	Door frame
Dehad	Lower beam of door frame.
Goshal	Cattle-shed in lower storey.
Handiyora	Niches for utensils.
Kurku	Hooks of a door inserted in the door frame.
Kunaday	Beams used around the <i>tong</i> .
Makoti	Space for bee-hives.
Mord	Window in <i>pand</i> .
Pand	A small room between <i>Bawad</i> and <i>Goshal</i> .
Sangol	A stair case.
Shangdi	Latch.
Teeray	Niches.
Tiri	Windows.
Tolay	Beams used to hold <i>tong</i> .
Tong	Verandah.
Wad	A closed <i>tong</i> .

TABLE No. 5

Households by Number of Rooms and by Number of Persons Occupying

by Rooms and by Number of Persons Occupying																
Total number of households	Total number of rooms	Total number of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with six rooms and more	
			No. of Households	Total No. of family members	No. of Households	Total No. of family members	No. of Households	Total No. of family members	No. of Households	Total No. of family members	No. of Households	Total No. of family members	No. of Households	Total No. of family members	No. of Households	Total No. of family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
68	171	352	1	2	16	39	31	175	7	44	6	44	1	7	6	41

Household Goods

One finds a chair, table and charpoy in Lila Singh's house or with the Panchayat Secretary Sunder Singh. Mostly others do not own furniture. Govt. officials and shopkeepers possess some. Villagers sleep on the floor. *Thakatposh* is there in some houses. These are fixed in the *tong*.

Tiny kerosene wick lamps are common in every household. A few use lanterns. Shopkeepers have Petromax lamps. The other goods are *sil* and *olanti* made of stone for grinding, *shoop* for winnowing, *kilta* for carrying things. For spinning there is *takdi*, *kindaklu* and *koru*. Wool is kept in a *kandi*. In many households of Kolis, *chari* a big

wooden log is kept for storing water. It is kept covered in the verandah. Hollow logs are kept for the cattle in *goshal*. These are known as *kharal* and *kunalta* that contain fodder and water. The rug used is called *fakula* or *kharcha* made of goat's hair. For measuring grains, *patha* is used. *Patha* is of different capacity. The *hukka* and pipe with a *chilam* is a must there. Now some use *narial* made of hard coconut instead of the *hukka*. This is cheap and easy to move about around. Wooden boxes known as *kothi*, are found in some houses. In every house, there are about 3-4 brooms known as *shooni*.

There are 8 radio sets. Except the Panchayat radio these are with Government servants or shopkeepers. Three households have guns and sewing machines.

TABLE No. 6
No. of Household possessing

Caste	Charpoy	Chair	Table	Mirror	Bench	Stool	Umbrella	Wall Almirah	Charkha	H. Lantern	Petro- max Lamp	Torch	Stove	Watch	Radio	Sewing Machine
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Rajput	13	6	3	29	2	3	24	14	..	29	1	8	..	4	2	1
Thakur	4	2	1	11	..	..	8	5	..	11	..	1	..	..	1	1
Brahmin	7	2	4	8	3	1	7	6	..	8	..	5	1	5	2	1
Sud	2	1	1	2	2	..	2	2	..	2	1	2	..	2	2	2
Khatri	1	1	1	1	1	..	1	1	..	1	..	1	..	1	1	..
Koli	..	..	..	13	..	..	3	..	1	14	..	..	..	..	..	1
Lohar	..	..	..	2	..	..	1	..	..	2	..	..	..	..	..	..
Badhi	..	..	..	1	..	..	..	..	..	1	..	..	..	..	..	..

Utensils

Utensils and earthen pots are commonly used. Metal utensils are used for cooking and

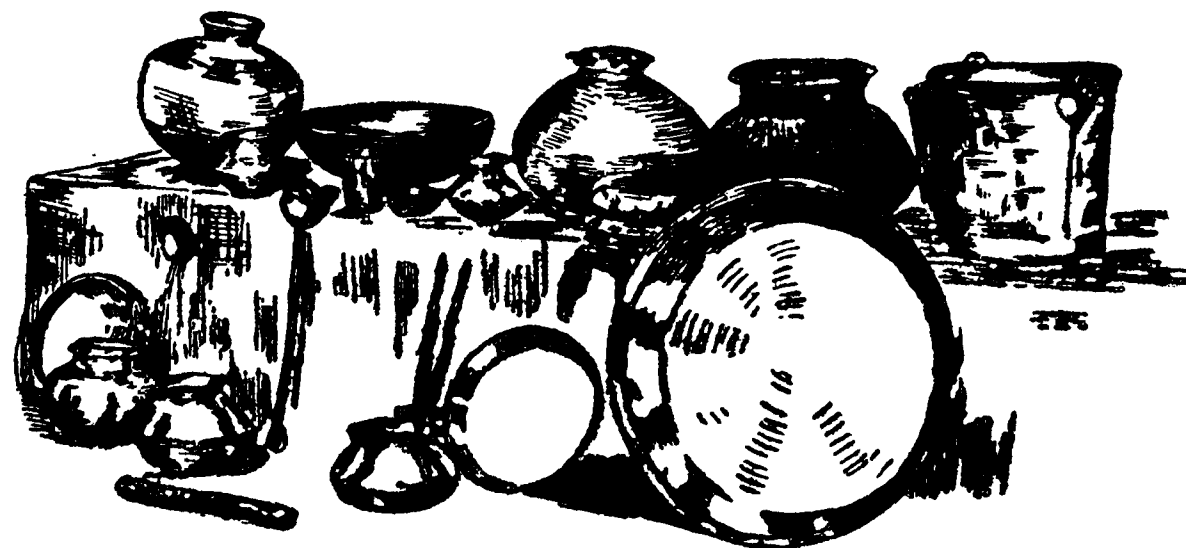
to fetch water. The earthen pots are used for storing milk and for keeping water.

TABLE No. 7

Utensil	Use	Metal	Approximate price
Bhadoo	for cooking meat and pulses	Bronze	(Rs. P.) 15 to 25
Chimoha	to take food and to feed children	Muradabadi	0.50 P.
Chimta	for holding burning coal	Iron	0.50 P. to 1
Chakoo	knife—for cutting vegetables	Iron	1
Dabra	for serving all types of preparations during celebrations or for kneading flour.	Brass	10 to 20
Gilas	for drinking water, tea and milk	Brass	0.75 to 1.50
Karahi	for frying vegetables and for boiling milk	Iron	2 to 5
Karohhi	for serving meals	Brass	1 to 1.50
		Iron	1 to 1.50
Kauli	for serving vegetables or pulses	Brass	0.75 P. to 1 Re.
Kaul	for drinking wine	Bronze	2 to 5
Lamboo	for heating water	Brass or copper	30 to 50

TABLE NO. 7—contd.

Utensil	Use	Metal	Approximate price
Lohdan	a triod	Iron	2 to 5
Lota	for carrying water	Brass or muradabadi	1 to 1.50
Patla	for cooking meals	Brass	5 to 7
Prat	for kneading flour	Brass	10 to 16
		Iron	2 to 4
Shanshi	for removing <i>tawa</i> or <i>bhadoo</i> from the hearth	Iron	1.50 to 2
Tawa	for making bread	Iron	1.50 to 5
Tanthoo	for changing the sides of bread over <i>tawa</i>	Iron	1
		Brass	1.50
Thali	a plate for serving meals	Brass	2 to 4.50
		Bronze	5 to 8
Tokni	for fetching and storing water	Brass	10 to 15
Earthen vessels			
Ghara	a pitcher for storing or fetching water		1
Katori	for keeping ghee or oil		0.25 P.
Paru	small pitcher for storing milk or lassi		0.50 P.
Pattri	an open vessel for storing eatable articles		0.50 P.
Wooden			
Funknada	for blowing the fire		..



Earthen pots are purchased from potters in Jhat Wali four miles away. These are brought from potters who move around and come from Mandi and Bilaspur. Sometimes

grains are given for pots. A barter deal takes place. The roving potters move from one village to another village, they sell pots by making them on the spot.

Metal utensils are bought from local shopkeepers. The water is fetched in *tokani* carried in *kilta*. Aluminium utensils are not used. A queer type of wooden *prat* known as *kunalta* is used by a few.

Cups, saucers and plates are used by some. A big hollow wooden log, known as *gootoo* is kept near the spring. Women wash there the clothes.

Dress

The men dress like Kinnauras.

Tota—It is the famous Bushahri cap. It is a woollen cap with the velvet portion of a cloth turned upwards. The flap is let down in cold weather to protect the ears. Before 1947 Kolis were not allowed to use the velvet band in their caps. If any one was found using it, he could be reprimanded.

Kurta—It is a cotton shirt with or without collars and a pocket on the above left side.

Sadri—It is a cotton or woollen waistcoat.

Jurkhi—It is a woollen *achkan* upto the knees. Sometimes during winter, men are seen putting two woollen *jurkhis*. This has no lining.

Gachhi—It is a few men use *gachhi*. It is about 4 to 5 yards long and is generally dark red in colour. It is tied round the waist.

Suthan—It is a pyjama made of cotton or woollen cloth and is narrow at the bottom sometimes richly embroidered known as *Khamarudar*.

DRESS FOR WOMEN

Dhattoo—Two types of *dhattoo* are put on by women as head dress. The first type and the most traditional one is made of two parts. The 1st part is called *topi*, a round cap of about nine inches and the 2nd part is the *talla*. A big white piece of cloth is folded four times. This becomes about 2½×1'. The *topi* is put on, then *talla* is wrapped round the head and tied to one side. The smooth side comes over the forehead. This appears to be a peculiar head dress. A favourite with old woman. The 2nd type of *dhattoo* is a one yard square coloured cloth. This is folded twice with corners together. It forms a triangle and then is placed over the head. The two farther ends are given a simple knot at the back of the neck. Young women do not use a two piece *dhattoo*. Instead they put on one piece *dhattoo*.

Kurta—It is a cotton shirt known as jumper. A grey miletia cloth is quite commonly used for *kurta*.

Sadri—During winter few women use woollen waistcoat inside the *jurkhi*, it is called *sadri*.

Jurkhi—It is a woollen *achkan*. Sometimes this has upturned sleeves with red silk lining and hem. During summer, cotton *jurkhis* are used.

Gochhi—Women wrap a piece of cotton or woollen cloth around their waist. This is about fifteen feet long. A shade of mauve colour.

Suthan—It is a woollen *pyjama* of grey or brown shades.

Salwar—Some young women put on cotton *salwar*.

Rebbar suthan—It is a cotton *pyjama*, tight at the bottom.

Othroo—Old women wear traditional woollen half *pyjama* upto the knees.

Hair style—Young men like what they call the English hair cut. Some old men keep long hair round their head but remove them over the scalp. Women keep them plaited on both sides and tying these plaits at the end with a black cotton *jutti*. Mustard or apricot oil is the hair oil.

Foot wear—These are made by a local shoe-maker. He migrated from Ambala District. Another shoe-maker was given a machine by the Development Department. He has left and gone. Young men and school going children use canvas shoes. *Lawatey* are the hand made shoes. These are becoming rare. Slippers or sandals are used by house wives of shopkeepers or Government Officials.

Ceremonial Dress—Slight change is observed on ceremonial occasions as far as the dress is concerned. On fairs and festivals, the most liked colours among women are black, yellow or pink. On such occasions some put on new Bushahri caps. Men may use *kham-broodar suthan*. The upper portion is of usual woollen cloth. The lower part below the knees, is made of different multicoloured designs. This is woven in very colourful designs.

Change in dress—The younger people prefer coloured striped *pyjama*. Pullovers are replacing *sadris*. The famous Bushahri cap still holds its own. Mill made cloth is preferred for the *kurta*. Among women there is a slight tendency for a change. They have started putting on cotton *suthan* and *salwars*.

Tailoring and Cost of Cloth—Costly clothes are not used as a form of daily attire. Dress are stitched by two tailors of the village. Government officials and shopkeepers get their clothes stitched from tailors at Rohru.

Superstitions—There are some superstitions about the dresses. Sunday is considered inauspicious for stitching or wearing new clothes. If a dead fly is found while clothes are being stitched this is considered a bad omen. Whoever puts on these clothes would fall ill.

Food and Drink

The diet comprises of barley, rice and wheat. Maize is also liked. Barley and wheat are taken from April to October. Rice and maize are consumed during winter. Besides, millets like *koda*, *chulaie*, *kawani*, *fajra*, *ogla*, *bathoo*, *china* are also in the menu. The grains are ground separately into flour. These are kneaded with water. Bread is baked and known as *roti*. Rice is relished. Shathi variety of rice grown in the Tehsil has a flavour—known for its taste it is sought for in adjoining areas.

Pulses and Vegetables—With *roti* and rice, pulses form a part of the menu. *Mash*, *moong* and *masar* varieties of pulses are grown. These are relished by all. Vegetables are taken throughout the year. These are used more during monsoons when green vegetables like, pumpkin, cabbage, *lingad*, *ghiya*, are grown. So are vegetables like potatoes, *arbi* and *kachalu* grown. These are consumed during winter generally. A variety of mushroom—*chhatti* and *chhaon* are consumed. The green leaves of *fajra* and *chabroo* are boiled and fried in mustard oil and then served.

Sattu—*Sattu* made of barley taken throughout the year. It is prepared in the month of *Jaith* from grains of barley. Sometimes half ripe barley is ground. In other cases ripe, barley is used to prepare *sattu*. This is consumed by mixing with *lassi* or *gur*. Poorer families take this preparation with salt and water.

Changush—There is one preparation made from a kind of root known as *changush* found in jungles at higher altitudes. This is kept soaked in water of a spring for 3-4 days so that its bitter taste washes away. Then this is boiled and taken with salt. One precaution is that this preparation is not chewed. It is simply gulped. If this preparation is chewed, lips and tongue get swollen. This food is taken by poorer people.

Fruits—From June to October apricot, peach and pears are the common fruits. Few households have planted apple trees.

Beverages—Tea is taken once a day by many households. There was a belief in some households of Rajputs and Thakurs that their *devta* had imposed a ban on the use of milk. Therefore, they convert milk into *ghee* and *lassi*. But this belief is no longer followed

strictly. Households possessing buffaloes sell milk to the *Banias* and to Government officials.

Special preparation—Besides the usual diet some special dishes are also prepared on special occasions or ceremonies. These are *poidu*, *bada* and *shakudai*, fried in mustard oil. *Poidu* are made of fermented flour and fried in oil, whereas *bada* are made of ground *mash*-pulse and then fried in the oil. *Shakdi* is made of rice. First rice is ground into flour and is mixed with water to form a paste. From it, very thin chapaties are steam-baked and dried. These are then fried in the oil. Sweet fried *roties* are also made and are known as *chooday*. These are like *puris* in the plains. *Khir* and *halwa* are prepared by Rajputs and Thakurs on occasions like marriages or when there is a birth of a child in the family. At marriage of an elder person in a rich Thakur family wheat flour is boiled with water. This is known as *badi* and is given to guests with *gur* and *ghee*.

Meat—Goat's meat is known as *dalki*. Dry meat is taken and its preparation is very simple. *Dalki* is boiled in water and then fried in oil or *ghee*. About a decade back, taking of eggs and fowls was tabooed in certain families of Thakurs and Rajputs. But now eggs are common with all, with a few the old taboo remains. Meat of wild animals like *ghoral* and *kakar* is relished, by the villagers. These animals are found in the nearby dense forests. Fish is liked as Pabbar and Andhra are full of them.

Wine—Wine is taken by almost every elderly person in each family. The common wine is a local one made from *fajra* and *koda* grains. Barley, *gur* and *baimi* are also used in distilling wine. To distil wine, thick *roties* of *fajra* or *koda* as the case may be are kept with hot water for 12–15 days in a wooden box known as *kothi*. Then some flour of *bithoo* or a special powder known as *keem* is mixed and is allowed to ferment for three-four days. When the mixture gets ready, it is distilled and wine obtained and used. The people are so addicted to wine that the local production does not meet their requirement. A country wine vend shop locally called *thari* has been opened in the village.

Smoking—Men smoke hukka or cigarettes. Among women, only old ones are habitual smokers. People here have a novel method of smoking tobacco while on journeys or grazing their cattle. They dig a small hole in the ground and put tobacco and fire over it. This hole is linked underground with another hole about nine inches away through which they smoke tobacco using both hands.

TABLE No. 8

Food Habits

Caste	Name	Relation to the head of households	Age	No. of chapaties consumed			Approximate weight of each chapati consumed	Weight of rice if consumed	Quantity of Dal consumed	Quantity of milk consumed	Any other substance consumed
				M	N	E					
Rajput	Shiv Saran	Head of the Household	50	1½	2½	3	grams 115	grams 350	grams 50	grams No	Tea is occasionally taken. Sattu is also consumed with <i>lassi</i> during summer. Vegetables are served when ever available.
	Lakhi	Wife	45	2	3	3	115	350	50	No	
	Nazar	Son	25	1	3	3	115	350	50	No	
	Ram Patti	Son's wife	27	2	3	3	115	400	50	No	
	Jishan Lal	G. Son	3	½	½	½	115	50	..	200	
	Pearey Lal	G. Son	1	..	..	..	..	..	..	200	
Thakur	Ranvir Singh	Head of the Household	26	1	3	3	110	350	55	..	<i>Sattu</i> , meat and tea are consumed besides usual diet of barley wheat & rice. Vegetables are served when ever available.
	Dharam Devi	Wife	20	1½	2½	2½	110	350	55	..	
	Kamal Devi	Mother	45	1	2	2½	110	350	55	..	
	Joginder	Son	7	½	1	1	110	350	30	..	
	Surinder	Son	5	½	½	½	110	80	30	..	
	Muna	Son	2½	..	½	..	110	30	..	15	
Koli	Surmu	Head of the Household	45	2½	..	3	115	350	50	..	<i>Sattu</i> is also consumed during summer.
	Siamkali	Wife	44	2½	..	3	115	350	50	..	
	Sadhu Ram	Son	12	1½	..	1½	115	220	50	..	
	Braistu	Son	8	1½	..	1	115	170	50	..	
	Jogi Ram	Son	5	1	..	1	115	110	20	..	
	*(Ram Sukh)	Son	3	½	..	½	115	80	20	100	
	(Jita Sukh)	Son	3	½	..	½	115	80	20	100	

*(Twin born).

TABLE No. 9

Habit of taking sugar and tea as correlated to income

Caste	No. of households taking sugar with monthly income of						No. of Households not taking sugar with monthly income of					
	Above Rs. 150	Rs. 101— 150	Rs. 76— 100	Rs. 51— 75	Rs. 26— 50	Rs. 25 or less	Above Rs. 150	Rs. 101— 150	Rs. 76— 100	Rs. 51— 75	Rs. 26— 50	Rs. 25 or less
	2	3	4	5	6	7	8	9	10	11	12	13
SUGAR												
Rajput	11	6	3	5	..	..	..	..	..	2	2	..
Thakur	4	1	2	1	1	..	..	..	..	..	2	..
Brahman	5	2	..	1	..	..	..	..	..	..	..	..
Khatri	1	..	..	..	..	..	..	..	..	..	..	..
Sud	2	..	..	..	..	..	..	..	..	..	..	..
Koli	..	1	1	2	1	..	..	..	..	4	3	2
Lohar	..	..	..	..	..	..	..	..	1	..	1	..
Badhi	..	..	..	..	..	..	..	1	..	..	..	..
TEA												
Rajput	11	6	3	5	..	..	..	..	..	2	2	..
Thakur	4	1	2	1	1	..	..	..	..	..	2	..
Brahman	5	2	..	1	..	..	..	..	..	..	..	..
Khatri	1	..	..	..	..	..	..	..	..	..	..	..
Sud	2	..	..	..	..	..	..	..	..	..	..	..
Koli	..	1	1	5	1	..	..	..	..	1	3	1
Lohar	..	..	..	..	..	..	..	..	1	..	1	..
Badhi	..	..	..	..	..	..	..	1	..	..	..	..

TABLE No. 10

Diet

Caste	Total number of Households in each community	Households taking		
		Two meals a day	Three meals a day	More than three meals a day
1	2	3	4	5
Rajput	29	12	17	..
Brahman	8	8	..	..
Sud	2	2	..	..
Thakur	11	..	10	1
Khatri	1	1	..	..
Lohar	2	2	..	..
Koli	14	7	7	..
Badhi	1	1	..	..

So far as fats are concerned, only vegetable *ghee*, mustard oil, and goat's fats are used for preparing the daily diet. *Desi ghee* is seldom used. The villagers use the oil extracted from the kernels of apricot nuts.

In their daily intake, fruits form the negligible percentage except in the summer months. The consumption of other protective food like milk, eggs and *ghee* is not adequate.

33 households take 2 meals a day, 34 households take 3 meals a day. A Thakur family takes four meals a day. There are three vegetarian households in the village, two of them are Govt. officials and the third is a Sud shopkeeper. Eighteen households do not take sugar and fourteen households are not in the habit of taking tea. The majority of such households comprise *Harijan* families. Caste-wise data on food habits are given in tables 8-10.

Fuel and Lighting—*Chullah* is the old type of hearth still in use. It is made in a corner of the room in such a way that to one side of the *chullah*, the house-wife can easily sit while cooking meals. In *pand*, one more type of *chullah* is constructed in the centre known as *koond* or *chool*. The food over *koond* is cooked by keeping a *lohada*. This is an iron tripod. Cowdung and mud plaster is applied to the hearth at regular intervals so as to keep it clean. An outlet in the roof above the hearth, known as *sarag duar* is made for smoke outlet. *Chulli. aru, cheel, kayal* and *kunesh* trees furnish the fuel. Dried cowdung known as *goshtay* is used during winter. Its fire remains for long.

The village is not electrified at present though Rohru is electrified. Lanterns and big lamps are used by the Government officials

and shopkeepers. Tiny kerosene wick lamps are used by a few villagers. In many households, thin long pieces of *kayal* wood is used for lighting. It is very economical and serves the purpose of kerosene lamp. Its thin strips are known as *jokhties* and are burnt in a tin stand hung from the roof known as *hoshiaroo*.

Only richer households use match box. Traditional way of striking a flame is still common. They strike a piece of *iron-achkon* with a white *stone-shaiyot* on one side a dried grass—*bachaya* is closely kept. The *bachaya* catches the sparks from the tinder and the fire is produced by constant blowing for a few seconds. *Achkon* is made locally by village blacksmith and *shaiyot* is also available on the banks of the stream. *Bachaya* is found over high peaks.

Ornaments

Every husband likes his wife to possess important items of ornaments to be used on fairs, festivals or during ceremonies. He feels crestfallen if his wife does not possess a few. Sometimes he takes the step of mortgaging his land or landing himself into debts.

In the hills prior to independence, the Kolis were not allowed to put on gold ornaments. The elderly villagers told that it was partly due to respect which the Thakurs and Rajputs commanded and partly due to the shattered economy of the Kolis. Now the time has changed, and the women of the castes have started using gold ornaments.

We find the tendency among young girls and young women to use lighter ornaments

place of the old and heavy ones. The investigator observed in some of the fairs this change very distinctly. The old women are not going to part with their old fashioned and heavy ornaments. In some families heavy and old ornaments are being moulded into light ornaments. The choice of their young daughters or daughters-in-law. After the gold control order, we do not find much change regarding wearing of gold ornaments as has been observed in villages round Kotkhai. There many women have almost ceased wearing gold ornaments and use many simplest and cheapest ornaments.

Goldsmith of the village makes many ornaments. Some get their ornaments made by the goldsmiths living in Machhli and Rohal villages. Silver or gold used to be taken to the goldsmith and the artisan made ornaments of their choice. It is rare that a villager buys ready made ornaments.

Some common ornaments are:—

ORNAMENTS FOR THE HEAD

Chak—The ornament used for the head weighs 44 to 88 grams.

Dora—A silver ornament of about 6 to 8 inches in length and 1½ in width. Composed of two parts. Used over the fore-head and fixed to the hair beneath the *dhatoo* by a pin. Weighs between 88 to 132 grams.

Junti—Long attractive silver ornament used on hair plaits. Favourite among young women, weighs between 165 to 275 grams. Has small silver nuts which jingle.

Linjoo—Long silver stripped ornaments used on the head. One clip is fixed to the head and the other two ends fixed to the two ears.

Phool—Another ornament made of thin silver leaves pinned to the hair and spread over the ears. This has become a jewel of the past.

ORNAMENTS FOR THE EAR

Kantali—Round thin silver ornament used in upper part of the ears. Weighs between 22 to 33 grams each.

Mungri—This common and traditional silver or gold ornament, looks like a thin disc with thin circular grooves in it. Older women are always seen putting it. Weighs between 22 to 33 grams.

Murki—Golden and most liked ornament among young women. Slowly replacing *mungri*. Weighs between 6 to 12 grams.

Kantey—A common silver or gold ornament used by women. Wives of the shopkeepers and Government officials use it. Weighs about 15 grams.

Dharotu—Silver or gold ear rings. Not so popular. Weighs about 10 to 16 grams.

Kodolu—Small silver light ornament weighing about 10 grams, used by young women.

ORNAMENTS FOR THE NOSE

Nath—Traditional round silver or gold ornament. Has four sharp edges. Weighs between 10 to 15 grams. Covers almost both lips when used.

Balo—Thin round ornament made of gold. Coloured beads are fixed to the *balo* to make it beautiful.

Fooli—Most liked silver or gold ornament among young women. It is replacing *nath* and *balo*, shaped like a studded *tili*. Sometimes used to both sides of the nose.

ORNAMENTS FOR THE NECK

Kanthi—Made of silver. Looks like a necklace and weighs between 88 to 132 grams. Generally used by middle aged women.

Kach—Ornament made of small silver beads, heavy and old fashioned, weighs between 165 to 200 grams.

Chander Sain—Heavy silver ornament, decorates like a necklace. Weighs 240 to 1000 grams. Other ornaments used for the decoration of the neck are *dolri* and *tambit*.

Khegwali—A thick circular silver ornament with thin ends. Worn round the neck and is quite heavy in weight. This is now out of date.

Jugnu—Small silver or gold ornament with multicoloured beads studded into it. Some are rectangular or circular and others are rhombus or oval in shape, fixed to *jurki* from outside on the breast.

ORNAMENTS FOR THE FOREARMS

Dhagloo—Silver thick ornaments quite heavy and weighs more than 800 grams. Sometimes two *dhagloos* are joined together. Its ends have lion shape carving.

ORNAMENTS FOR THE FINGER

Guthi—A silver or golden ring worn on fingers and weighs about 3 grams.

Arsi—Big silver ring which sometimes has a small mirror fixed to it.

ORNAMENTS FOR THE WAIST

Gachhi—Only rich families can afford to use this costly ornament. It weighs about 800 grams, 5"-6" in width and worn round the waist.

ORNAMENTS FOR THE FOOT

Paizeb—Silver ornament used on ceremonial occasions.

Pollri—Small light silver ornament used in the second or middle toe.

Birth customs

Villagers pray to *Jubbal-ka-devta*, that a son be born and promise to slay a goat in *devta's* respect.

Precaution during pregnancy—No special precautions are taken by the expectant mothers during pregnancy. The women work hard in the fields as well in the house. It is only in the last month that the woman does lesser work. Of course, she is not allowed to go near cremation ground. It has been observed that the pregnant women carry water in *tokini* placed in a *kilta* and bring grass or fuel from the jungle. One elderly member of the village revealed that in some cases, women give birth to children in the fields. To support he quoted an example where the daughter-in-law of Ranvir of Chergaon gave birth to a child in a nearby field.

Diet—A pregnant women is given rich diet, like *ghee*, meat and milk.

Place of delivery—The delivery always takes place in *goshal*. One corner of the *goshal* is broomed and white washed.

Delivery—The delivery of the child is helped by the near female relatives or neighbours. In case they are not immediately available the help of a low caste woman is sought. She is given one rupee plus *dhattoo*. If near relative helps, she is given five rupees and a piece of *dhattoo*. After cleaning the child and the mother, both of them are taken to *pand*. No time is noted by any member of the family because people do not get the horoscope of the child prepared.

Days of the birth purification—Before bringing the mother to *pand*, she is given a spoonful mixture of *ghee*, milk and the cow's urine *gonch*. This mixture is sprinkled in the *pand* with the twigs of *baikri* shrub. In *pand* the mother and child are kept for 15 days. After this they are taken to the upper storey, where she is given a spoonful of the mixture again. This is sprinkled all over the house. This is known *shudi*. If some relatives or a *pandit* happens to visit the family during days of impurity, no meals are served to him from the family kitchen for the first three days. The meals supplied to him from a kitchen in a separate house. Even the family *devta* is not worshipped for the first three days.

If a family *pandit* comes with green turf known as *joob* in their dialect, to shower congratulations upon the family, he is given one rupee and some grains. In the case of first boy, if the father has taken any vow to please his family *devta*, he fulfils his promise after 15 days, whatever the cost be.

In the case of first male child in a Thakur or Rajput family, relatives and low castes people come with *joob* in their hands and after congratulations, to the parents and prayer for the child's long life. The proud father keeps all *joob* in his cap for a few days. Sometimes relatives give some cash with *joob*, which however is returned with the same amount. The relatives and friends are given a grand dinner consisting of meat and rice. Kolis are given food-grains.

The diet of the mother—The diet of the mother for a month is simple which may be easily digestible. This consists of *badi*, rich in *ghee* and over boiled rice. The poor families use mustard oil in place of *ghee* and the sturdy women digest this. The rich families have now started giving *soonth* cooked in pure *desi ghee* to the mother.

Kori-ki-jurki—After the birth, the child is wrapped in a piece of cloth for two or three days. Then he is dressed in small home stitched clothes, known as *kori-ki-jurki*. No bad or good omen is considered if the child cuts upper or lower teeth first. In fact the people are free from such superstitions and have much faith in the *devta*.

Name giving—A *pandit* is not consulted for giving the name to the child. Usually the child is named in the third month by some elderly lady. It has been observed that the name of the child, in some cases, depends upon various factors, like the day or month when the child was born. If a child is born on Wednesday or Thursday, he is given the name of *Budhu* or *Braistoo*, the names derived from *budhawar*—Wednesday and *braispatwar*—Thursday. If a child is born in the Vikrami month of *Bhadra* his name is given as *Bhadroo*. This custom is more in the low caste families.

Boring of nose and ears—The custom of boring a nose and ears of a girl is held when she attains the age of about 3 years. The boring is done by simply pricking with a needle and a *pucca* thin thread is given a knot. The place of boring is first applied with butter so that the child may feel little pain at the moment of boring. The child is given some sweets to eat so that she may facilitate the boring work. In the past, the boring of male child's ears was also common, but this practice is not prevalent now.

Hair cutting—No significant event is held in connection with the cutting of the boy's hair called *mundan sanskar*. Hair are removed when child is one or two years old. Family *pandit* is asked to find out an auspicious day for cutting the hair. In case he is not available, the elder family member, himself performs the ceremony and sometimes takes the help of a barber. Among Kolis, hair are removed by any of the relatives. Hair are kept in house wrapped in cow-dung. On that day, the family prepares good food and in some cases wine is taken. Some families take hair to *Hatkoti* and offer to goddess *Durga*. They also offer Rs. 1.25 nP. and some *halwa*. There is one more peculiar way for disposing of the hair. They are taken to the high peaks of *Chansal* or *Kakapattam* called *danda* by a villager who goes with goats and sheep. At *danda* he performs a little *puja* and places the hair on the top. For this he is given one rupee and some grains. The child is taken out of the house in the fifth or sixth month.

Janeo—The custom of putting on *janeo* is not common here. The elderly people told that no one in the village wears *janeo*.

Superstitions—There are certain superstitions regarding birth customs. If a child always keeps crying or remains inactive, the family *devta* is consulted. Prayers are held so that the child may get rid of all evil spirits known as *dak* or *dani*. In some cases, the family *pandit* is also consulted, who gives a charmed thread to be tied to the neck, or forearm or legs of the child. If a woman constantly loses her child, the *devta* is consulted through oracle. Whatever the *devta* directs, is performed by the family. *Devta* is given some grains and five rupees. In some cases the *pandit* charms either a mole of the woman or some other mark on her body. After this the woman begins to bear children who live.

Marriages and Death Customs

Marriage customs—Marriage in the village is always celebrated with joy and is a colourful occasion for young as well as old persons. Here it is celebrated in various forms.

Early talks—The first type of marriage is celebrated in a simple way. The initiative taken from the boy's side. Then the boy attains the age of ten or twelve years. his father starts hunting a bride for his son. Sometimes early betrothal takes place. Villagers do not keep any horoscope of their children, therefore, the question of consulting them does not arise. The only point taken into consideration is that the boy and the girl should not belong to different caste. Thakur must find out a bride for his son in a Thakur family and Rajput in a Rajput family.

The other points taken into consideration by the boy's parents before negotiation are, that the girl should be beautiful, and free from any disease or defect. The girl's parents enquire about the conduct of the boy, his family means and his physical health. Once the father and the other family members select the girl, the final selection is left to their family *devta*. The father goes to *Jabbal devta* and invokes its oracle to take orders from *devta* to the negotiation. The decision vests with the *devta*. If it is no the second hunt for the girl starts. And if it fails again the chain of such searches continue. With the 'yes' of the *devta*, betrothal takes place.

Betrothal—The betrothal in the village is called *sotha* or *bandha*. For this, an auspicious day is found out by the oracle of the *devta*. The *sotha* is confirmed when a male member of the boy's side accompanied by a villager visits the house of girl and gives Rs. 5 and few pieces of ornaments to the girl. The boy's party and the girl's parents sit together and the engagement is final. In return, the girl's father gives one rupee to the boy through the party. Once *sotha* is completed, it cannot be broken except for certain definite cause or when it becomes impossible to fulfil such promise. The causes which justify for the refusal to carry out the marriage may be due to physical or mental break down on either of the boy's or girl's part or immorality, on the part of the girl which cannot be tolerated by the boy. It can also be due to refusal by the boy to marry the girl when he has fallen in love with another girl or elopes of the girl with another boy. Both the parties are equally responsible for the break down of the betrothal. Between betrothal and the marriage, the two families exchange various gifts and food, like *poldoo* or *shakdi* on fairs and festivals.

Marriage—After betrothal, marriage takes place. Early marriages are favoured when the girl is either equal in age or older than the boy and able to work in the fields. On the auspicious day fixed by the *pandit*, the marriage party leaves for the bride's house. Merry making goes on in the boy's house and a goat is slain. The marriage partly consists of about 15—30 members. This includes distinguished relatives of the groom, some respectable villagers and a party of musicians. The parents do not engage their sons at far flung places and a day's journey is preferred by both the parties. The bridegroom does not put on *sehra* nor he carries any sword or coconut in his hand. He simply puts on new clothes and carries a stick. The use of *palki* is prevalent among Thakurs and Rajputs.

Among Kolis, the bridegroom walks on foot right upto the bride's house. Some families of middle class have used horses or mules in place of *palkis*.

On reaching the destination, the marriage party is well received and feasted nicely. Good arrangement for their boarding is made at the expense of the bride's side. Mostly all proceeding in connection with the marriage is held without the help of the family *pandit*. The bridegroom is received at the gate by the women of the bride's house and is taken to a decorated room. The respectable old lady of the family conducts all proceedings in connection with the marriage. She conducts the boy to a room where a *diva* is kept burning on a heap of grains. The bride is already seated there. After brief *puja*, the old lady and the bridegroom exchange greetings with each other and he offers one rupee at the place of *puja*. This brief and simple ceremony concludes the marriage and the groom stays in the bride's house. The marriage party stays for a night and is entertained twice with feasts consisting of meat, rice, pulses, vegetables and some sweet dish. Meals are served in plates, made of leaves. Wine is frequently used in the marriages. This is the simple side of one type of marriage and about 90 per cent of marriages are celebrated in this way.

But a rich Thakur or Rajput family who wants to celebrate the marriage according to *vedic* rites seeks the help of a family *pandit*, who conducts all marriage proceedings with the chanting of the *mantras* and performing *puja* according to the Hindu *vedic* rites. All proceedings take place in about three hours time and are solemnised inside a *bedi*. In some cases *bedi* is made of four big banana plants considered auspicious. The share of the *pandit* is Rs. 11 each from both sides, in addition to some grains and other small sums of *dandakshana* which he receives in the course of marriage proceedings.

Next day the marriage party returns to their home accompanied by the bride with as much persons from bride's side as there are in the marriage party. This party from bride's side stays for one night and then returns to their homes. The visiting party is entertained with rice, meat and local distilled wine.

Maklawā—*Maklawā* is known as *danooch*. Usually it is held after one month. Before this ceremony, the bride's father sends good dishes consisting of *paldoo* and *bade* to his

daughter. The couple goes to in-law's house taking one *kilta* of cooked rice balls, and *paldoo*. This is known as *kilti*. The couple returns after a few days stay.

The *bajawalas* are given a rupee and four annas each after the ceremony is over. This is exclusive of the meals and food which they get at both the ends during the celebrations. The *devta* is offered five rupees through his oracle.

Dowry—The dowry is of a very nominal nature and depends upon one's economic resources. Rich families give five or six pieces or ornaments like *phooli*, *dhangloo*, *kanthi*, *murki*, *chak*. A pair of good clothes and a bedding is given. Utensils are not given. Among poor families, one ornament and a few other things form the *dowry*.

Another type of marriage is unique in its proceedings. *Sotha* ceremony takes place in the same way as in the first type of marriage. When the two parties fix a date for marriage four or five persons from the bridegroom's side go to the bride's house and stay there for a night. They are entertained with good food and wine. Next day the parents of the bride send their daughter with the party to the groom's house. About 10—15 persons of her village accompany the bride and stay for a night in the house of bridegroom where they are entertained nicely. In this marriage, boy does not go to the bride's house. This type of marriage suits many class families as no extravagant expenditure is incurred.

The 3rd type of marriage is where the parents of both sides exchange their daughters for their sons. This is known as *dorimitri*. *Devta* is consulted and regular *sotha* ceremony is observed. The marriage in this type is held in either of the two ways as explained above. The marriages however takes place at different dates. There is yet another form of marriage by eloping with a girl of another village. This is known as *dhara*. Efforts from the boy's side to persuade the girl's parent to agree to the marriage in the regular course are made. If the girl's parents decline the requests, then the marriage is held by *dhara*. The run-away is decided by the girl and the boy in a fair or festival. The boy with two or three friends comes and elopes away the girl. In case some relatives resist at that time but the use of force from the boy's side cannot be ruled out. The girl is given all receptions befitting her at the boy's house. At the news of the elopment her parents show anger by taking the matter to

the Police or court. The matter cools down after a brief pause. When both parties agree, girl's father comes to boy's house with some delicious food for the couple. After this the parties live on cordial terms. The girl's father gives some ornaments and clothes to his daughter. Usually father of the boy does not resist this type of marriage.

Reet—The last type of marriage is known as *reet* or *dheri*. If a woman dislikes her husband, she is at liberty to marry another person of her choice. The second husband has to pay some compensation. The amount is mutually agreed upon in the presence of few relatives. This is known as *reet* or *dheri lena*. Elderly people tell that a woman generally has a change of two husbands. No special ceremony is held in this marriage. The woman simply enters the new house of new husband after *reet* is completed. There is one noticeable point in this. If a woman enters the house of second husband without the formal consent of the first husband, the second husband shall have to pay double the amount of *reet* to be mutually decided.

A marriage of this type took place during the investigator's stay in the village. Janki Dass' daughter remarried for which he took Rs. 1,000 as *dheri-lena*. Out of this sum of Rs. 960 was given to first husband and the balance of Rs. 40 was utilized by Janki Dass for marriage expenditure.

Widow remarriages are allowed but a woman cannot marry before the period of six months after the death of her husband.

Child marriage is not common now. The average age of a boy and girl at marriage may be 16 and 14 years. Some times betrothal takes place when the boy and girl are very small. Shiv Saran's son was engaged when he was 4 years old.

Some times a daughter older than a son is preferred by boy's parents, who after marriage helps in agricultural operations. In Chergaon there are four such cases where wives are older than husbands.

No inter-caste marriage has come to our notice in the village, nor is welcomed. During State's regime if a *Swarn* married a *Harijan* girl, the matter was at once reported to the ruler. The couple was asked to per-

form *shudhi* by offering some cash to the ruler in the shape of line or *nazrana* and by slaying a goat in honour of the *devta*. In case a *Harijan* boy marries a *Swarn* girl, the boy was fined by the ruler. After *nazrana* and fine, the couple was separated and the girl had to live with her parents.

Polygamous and polyandrous marriages are found. The latter is not profusely practised. Marriages are governed by economic and biological factors. Two or more brothers with meagre economic resources may afford to have one wife in common and a rich man would like to have one or more wives to do the agricultural work. Again a man having no brothers with small income may engage only one wife.

Here people trace polyandrous marriage to the times of Pandav brothers who had Draupdi as their common wife. They believe that this marriage strengthens the family ties, avoids its fragmentations and family members feel a sense of security. The family does not increase so rapidly. A polyandrous wife maintains the balance of unity and love among brothers. In case of division her saying is honoured in regard to the distribution of children among brothers.

Death rites—A piece of cloth is kept below the dying man. If a person breathes his last on a cot, no special ritual is observed. The dying person need not be removed to the ground floor. A small amount of Rs. 1.20nP., Some *kungu* and *kesar* is put into the mouth of the dying man. In their dialect this is known as *shanesha*. A few *ganga jal* drops are put into the mouth. The eyes and mouth are closed and limbs are straightened. Hands are kept on the chest. When the person has breathed his last the body is covered with white cloth known as *jaagri*. The body of the deceased is not washed. The head is kept towards any direction. *Bajawalas* are called who used to play *ulta-baja* by beating the drums in sad tunes.

About two decades ago, the dead bodies in Thakur and Rajput families were kept for a day or two so that they could be mourned by relatives who could come from distant places. The relatives are sent for by deputing Kolis to convey the condolence message to relatives of the deceased. Sometimes two or three hundred relatives and others gather. When the father of Thakur Lila Singh expired, more than seven hundred women gathered and expressed their condolence.

The presence of *maha bhahman* or *Acharaj* is not necessary to perform last rites. Death is followed by cremation. A bier is made by the village carpenter. This is known as *khat*. Wooden handles known as *hasti* are fixed to *khat*. The *Badhi* is given a rupee for making this. Two, four or six of the nearest relatives carry the dead body to the burning place known as *marvi* where the pyre is built in a rectangular shape. The pyre is known as *jhoher* and the place where the pyre is made is known as *malthan*. After the pyre is ready, the dead body is placed over it. All the extra clothes covering the body except the coffin in which the body is wrapped are removed. The sons remove their hair and one of the *bajawala* does this. No *pinds* are offered to the deceased. After completing the simple rite, the pyre is lit by the chief mourner. Pure *desi* ghee is sprinkled over the pyre so that it is ablaze and the entire body is consumed by the flames. After a while those who accompany the dead body, return to their homes except the chief mourner and other 4-6 persons. These persons bathe in the stream before they return home. When the chief mourner sees that the body is consumed by the flames, he touches the deceased's skull with a long pole. The rite is called *kepal kriya* or *chopna* in their dialect. Then he returns home where he is again consoled by the gathering. The nearest relatives stay for five to seven days. If death takes place before noon, the *dah sanskar* is performed the same day and if it takes place in the evening or at night, the cremation is put off till next morning. A watch is kept over the whole night lest the dead body wakes up and frightens every one.

As a rule no food is cooked in the house where death has taken place. The food for the family and others are cooked in a separate house. The *charaj* is sent for after three days of the death. He purifies the family by a little *puja* on the bank of the river. Then *pinds* are offered to the deceased soul. These are made of rice. All cooking on that day is held on the bank of the river where food is served. After this ceremony, the family starts taking fried meals. The clothes of the deceased are given partly to *charaj* and partly to the *nath* who claims a share. Next day, the ashes are washed away into the stream. Before doing it one of the *turi* is allowed to search out Re. 1 and annas four which were placed in deceased's mouth. In case of some families, some bones are tied in a new piece of cloth and kept to be sent to Hardwar for immersion in the Ganges.

The days of impurity coincide with the day of *kriya* and it differs from caste. Among Rajputs and Thakurs the final purification *kriya* is held on the eleventh day. Among Kolis, the day of purification takes place on the 7th day. The family *pandit* does not take his meals till a goat is slain. Yearly feedings known as *shradhs* are also held. It is prohibited to take meat on these days. Milk, curd, vegetables, pulses are served.

Children below 9 months are buried, others are burnt quite near the village on the bank of the stream. Thakurs and Rajputs and Kolis use their own separate *marvis*.

If a cat crosses the dead body superstition goes that the dead person gets up and makes dreadful sounds and frightens the people. It is, therefore, considered necessary that a watchful eye over the dead body is kept till cremation. This is a superstition. Some keep cloth and plenty of wood well stocked in the house for an emergency in case any one dies.



III. Economy

Rural economy depends upon many aspects like agriculture and significant subsidiary occupations. The integration of all such aspects revolves round the economic wheel. Besides these, natural gifts like forests, rearing up of cattle, help to get a little more amount. Village crafts and industries cannot be dropped out. These are important aspects of rural economy as agriculture is. A portion of village population depends wholly or partly on such occupation.

Agriculture is mainly the task of Thakurs and Rajputs. A large number of rural crafts remain the monopoly of lower castes. In Chergaon, carpentry and working on stones is the monopoly of *Badhi*. *Lohar* is mainly supposed to make iron & agricultural implements. Kolis also dispose of dead cattle and do leather work.

Before we discuss each factor, we may take up the classification of land for the last eleven years in Table No. 11.

Classification of Land

TABLE No. 11

Year	Total area	Uncultivated area	Cultivated area			Area sown more than once		
			Nehri	Barani	Total	Nehri	Barani	Total
1	2	3	4	5	6	7	8	9
1951-52	277	95	126	56	182	..	..	86
1952-53	278	86	135	57	192	..	..	90
1953-54	278	92	129	57	186	..	..	82
1954-55	279	97	125	57	182	23	32	55
1955-56	279	86	136	57	193	46	35	81
1956-57	279	90	134	67	189	57	35	92
1957-58	280	92	57	131	188	38	61	99
1958-59	280	89	56	135	191	39	201	240
1959-60	280	85	58	137	195	41	108	149
1960-61	280	87	58	135	193	50	109	159
1961-62	281	76	59	146	205	34	69	103

The increase in total area of the village from 277 acres in 1951-52 to 281 acres in 1961-62 is due to correct remeasurement and some minor alternation of the land between the surrounding villages. Changes in area of

the different classes of land under uncultivated and cultivated columns are recorded only at the time of preparation of new editions of the annual records known *jamma-bandi*.

TABLE No. 12
Land Utilization Statement

Year	Total area	Forest	Barren unculturable land	Land put to non-Agricultural uses	Cultivable land	Permanent pasture & other grazing lands	Misc. trees, crops & groves not included in net area sown	Current fallows	Fallow land other than current fallows	Net area sown	Total cropped area	Area sown more than once
1	2	3	4	5	6	7	8	9	10	11	12	13
1951-52	277	..	4	7	65	..	..	13	6	182	268	8
										126 56		
1952-53	278	..	4	7	61	..	..	6	8	192	282	90
										135 57		
1953-54	278	..	4	7	66	..	..	10	5	186	268	82
									(5)	129 67 (2)		
1954-55	279	..	4	8	66	..	..	15	4	182	237	55
								(1)	(1)	125 57	148 89	23 32
1955-56	279	..				..	{ ..	{ 6	{ ..	193	274	81
							{ 1	{ ..	{ 3	136 57	182 92	57 35
1956-57	279	..	4	8	70	..	..	6	2	189	281	92
										132 57	189 92	57 36
1957-58	280	..	4	8	65	..	..	8	2	188	287	99
										57 131	95 192	38 61
1958-59	280	..	4	8	65	..	..	9	3	191	331	240
										56 135	95 236	39 201
1959-60	280	..	4	8	63	..	..	7	3	195	344	149
										58 137	99 245	41 10
1960-61	280	..	4	8	63	..	..	9	3	193	352	159
										58 135	108 249	50 109
1961-62	281	..	4	3	64	..	..	5	1	205	303	103
										59 146	93 215	34 69

*182=Net area sown.
126=Nehri.
56=Barani,

Of the total cultivated area, figures indicate an increase every year. This is due to the acquiring of *nautor* lands. Another reason as pointed out by the village Patwari is that the owners of *banjar* put their land under cultivation. Therefore the cultivated area increases. Table Nos. 11 and 12 reveal the decrease in area classed as *nahari* and the increase in *barani* area. This reflects the trend in change of cultivation for different crops.

Workers and Non-workers

Each individual farmer has a part in the

village economy. Out of 352 persons, there are 205 workers in the village:—

Total Workers—All Ages

Persons	Male	Female
205	123	82

The village women especially from the agricultural class, put in more labour than the men do. Table No. 13 shows the number of workers and non-workers classified in broad-age groups and sex-wise:—

TABLE No. 13

Age Group	Total Population			Workers			Non-Workers		
	P	M	F	P	M	F	P	M	F
All Ages	352	209	143	205	123	82	147	86	61
0-14	136	85	51	11	6	5	125	79	46
15-34	112	66	46	99	60	39	13	6	7
35-59	97	47	40	82	47	35	5	..	5
60 and above	17	11	6	13	10	3	4	1	3

TABLE No. 14

Age Group	Total Workers			Household Industry		Household Business		Household Cultivation		Others	
	P	M	F	M	F	M	F	M	F	M	F
All Ages	205	123	82	9	2	9	..	60	75	45	5
0-14	11	6	5	..	..	..	..	3	3	3	2
15-34	99	60	39	5	2	3	..	24	35	30	2
35-59	82	47	35	3	..	5	..	29	34	10	1
60 and above	13	10	3	1	..	1	..	6	3	2	..

TABLE No. 15

Age Group	Total Non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependents infants and children not attending school and persons permanently disabled	
	P	M	F	M	F	M	F	M	F
All Ages	147	86	61	47	7	..	13	39	41
0-14	125	79	46	44	6	..	2	35	38
15-34	13	6	7	3	1	..	5	3	1
35-59	5	..	5	..	..	..	5	..	..
60 and above	4	1	3	..	..	..	..	1	2

There are 147 non-workers, 86 males and 61 females as against 205 workers. The age-group between 15-59, forms the major portion of workers comprising 107 males and 74 females. Between the age group of 0-14, six persons are engaged in agriculture out of the eleven total workers.

Out of 147 non-workers, 125 persons are between the age group of 0-14 four are either sixty or above. The causes enlisting 147 persons as non-workers, have been explained in table No. 15, here are 73 infants and 54 children attending the school. 13 women are engaged in household duties only

Crops—The seasonal cycle often allows two harvests in a year commonly known *kharif* and *rabi*. The crops sown with the beginning of monsoon in late June and harvested towards the end of October are known as *Kharif*. These crops require more water. The second crop season begins in early November and the crops are harvested in April and May are known as *rabi*.

Jinswar statements for *kharif* and *rabi* for the last ten years have been taken from *Lal Kitab* of the village Patwari given in Tables Nos. 19-20. The village has perennial *kuhl* irrigation. It is the *kharif* cropping, where *nahari* sowing occupies a predominant place. The principle crops sown during *kharif* are: paddy: *chena*, *koda* and *chilai*. The largest area is occupied by paddy. It may be stated here that whole of the Rohru Tehsil is called the granary of rice. Taking the figures of 1961, 64 acres out of 183 acres, was occupied by paddy, thus giving the percentage of 34.8 over the total annual *kharif* cropping area.

The crops occupying the largest areas in *vahi* harvests are wheat and barley. During 1961, wheat and barley were sown in 34.1 and 57.7 per cent of the total sown area. As regards distribution of the sown areas between *kharif* and *rabi* crops, there is not marked change except that the area being put under paddy during *kharif*, and wheat and barley during *rabi* is on a slight increase. The crops are sown in a rotation method in the following manner:—

Kharif	Rabi	Kharif	Rabi	Kharif	Rabi
Paddy	Barley	Koda	Wheat	Paddy	Wheat
Mash	Barley	Potato	Wheat	Maize	Wheat

Produce—The produce on unirrigated areas depends upon the amount of rainfall distribution. The estimates of yield per *biga* have been recorded from the revenue records which have further been confirmed by elderly farmers:—

	Approximate yield per biga in maunds
Paddy	5
Barley	5
Wheat	3
Maize	4
Potato	5
Koda	3
Kachalu	5
Chena	1
Chilai	1½

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Approximate yield per
biga in maunds

Kangni	1½
Bathu	2
Ogla	2½
Chavroo	2½
Fafra	2½
Mash	1
Kulath	1

Seeds—The farmers bother little about the benefits of improved seeds for different crops. They give preference to their own seeds kept aside from the previous harvest. The gram sewak and agriculture inspector, recently, have been persuading farmers to use improved seeds given at cheap rates. The important seeds are V.S. hybrid—maize, T—21 wheat and upto-date potatoes. Sometimes improved seeds are given on an exchange basis. The quantity of seeds given to a farmer is taken back after the farmer has harvested the improved crops. Vegetable seeds are procured by the shopkeepers who have kitchen gardens behind their houses.

Irrigation—In all, there are five irrigation channels, known as *kuhls*. They water the fields. These have been drawn from Andhra stream in Jugaha Valley. Three *kuhls* flow to the left side of the Andhra stream covering all fields around the main village. Two *kuhls* feed the fields in Bhonda area opposite the main village. The four *kuhls* are Devsari, Akhali, Chadyara and Badinahar. The fifth *kuhl* on the right of the stream has not been named as yet. These *kuhls* have been constructed by the villagers many a decade back. Irrigation is received for both *kharif* and *rabi* harvests. The internal distribution of water between the cultivators is fair and free by many small *kuhls* made on the terraces of the fields. Whenever any *kuhl* breaks, it is repaired by the villagers.

During the investigator's stay in the *kharif* season, he did not observe any improved method of cultivation. The farmers felt that improved methods require more time and labour, which they cannot afford to do.

The Gram-sewak organises the laying down of agriculture demonstration plots before the villagers by taking a small piece of land. He works on that plot throughout the harvest with his new methods, improved seeds, fertilizers and agricultural implements and compares his produce with those of the cultivators, which is more.

Manure—The local manure is the mixture of droppings and the dry needles of *cheel* and *kail* trees. The farmers feel that their manure is more fertile and better than

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TABLE No. 19
Jinswar Statement "Kharif", 1952—61

Year	Tafseel Kashat	Paddy	Maize	Kangni	Chena	Koda	Bathoo	Chilai	Ogla	Chavroo	Mash	Kulath	Potatoes	Kachaloo	Vegetables	Fafra	Total crops harvested	Area of crops failed	Total area sown	Balance correct area on which crops were sown.	Total assessment of harvest	Incidence of assessment on area of crops harvested
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
1952	Kayar I	55	..	..	..	..	..	..	..	..	..	..	..	..	..	..	55	..	55	55		
	Kyar II	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	1		
	Bakhal	1	3	..	6	5	1	3	1	1	1	1	..	1	..	..	24	..	24	24	136	0 0 13/4
	Karali I	1	1	1	7	14	..	10	3	5	1	..	..	..	..	..	43	..	43	43		
	Karali II	..	..	1	10	12	..	6	2	6	..	2	..	1	..	..	40	..	40	40		
	Total	58	4	2	23	31	1	19	6	12	2	3	..	2	..	..	163	..	163	163		
1953	Kayar I	56	..	..	..	..	..	..	..	..	..	..	..	..	..	..	56	..	56	56		
	Kayar II	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	1		
	Bakhal	1	2	..	5	4	1	2	1	1	1	1	..	1	..	..	20	..	20	20	136	0 0 13/7
	Karali I	2	2	1	6	14	..	9	4	6	..	1	..	..	..	..	45	..	45	45		
	Karali II	..	..	1	10	9	..	7	2	7	..	2	..	..	..	..	38	..	38	38		
	Total	60	4	2	21	27	1	18	7	14	1	4	..	1	..	..	160	..	160	160		
1954	Kayar I	56	..	..	..	..	..	..	..	..	..	..	..	..	..	..	56	..	56	56		
	Kayar II	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	1		
	Bakhal	1	3	..	5	4	1	3	1	..	1	1	..	..	..	..	20	..	20	20	138	13/11
	Karali I	1	2	..	5	12	1	10	4	7	..	1	..	..	..	..	43	..	43	43		
	Karali II	..	..	2	10	9	..	7	3	6	..	2	..	..	..	..	39	..	39	39		
	Total	59	5	2	20	25	2	20	8	13	1	4	..	..	..	..	159	..	159	159		
1955	Kayar I	55	..	..	..	..	..	..	1	..	..	..	..	..	..	..	56	..	56	56		
	Kayar II	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	1		
	Bakhal	..	1	..	5	9	..	3	2	5	1	2	..	..	..	..	28	..	28	28	138	13/10
	Karali I	..	1	..	10	14	..	4	1	5	2	3	..	1	..	..	41	..	41	41		
	Karali II	1	..	1	7	8	..	3	2	3	..	7	..	..	..	1	33	..	33	33		
	Total	57	2	1	22	31	..	10	6	13	3	12	..	1	..	1	159	..	159	159		
1956	Kayar I	56	..	..	..	..	..	..	..	..	..	..	..	..	..	..	56	..	56	56		
	Kayar II	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	1	..	1	1		
	Bakhal	1	1	..	6	9	..	4	1	2	4	1	..	..	..	..	31	..	31	31	138	13/2
	Karali I	..	2	..	11	10	..	4	2	8	7	1	..	..	..	..	47	..	47	47		
	Karali II	2	..	1	6	11	..	2	3	3	4	..	..	..	..	..	33	..	33	33		
	Total	60	3	1	25	30	..	10	6	13	15	2	..	..	..	..	168	..	168	168		
1957	Nahari	57	..	..	..	..	..	..	..	..	..	..	..	..	..	..	57	..	57	57		
	Barani	2	4	1	15	35	4	11	4	13	1	13	2	1	1	..	107	..	107	107	138	13/7
	Total	59	4	1	15	35	4	11	4	13	1	13	2	1	1	..	164	..	164	164		
1958	Nahari	56	..	..	..	..	..	..	..	..	..	..	..	..	..	..	56	..	56	56		
	Barani	2	6	1	20	30	2	10	6	13	3	12	3	1	..	1	110	..	110	110	138	12/3
	Total	58	6	1	20	30	2	10	6	13	3	12	3	1	..	1	166	..	166	166		
1959	Nahari	58	..	..	..	..	..	..	..	..	..	..	..	..	..	..	58	..	58	58		
	Barani	4	7	1	20	36	..	15	4	13	2	13	7	..	..	..	122	..	122	122	138	12/3
	Total	62	7	1	20	36	..	15	4	13	2	13	7	..	..	..	180	..	180	180		
1960	Nahari	58	..	..	..	..	..	..	..	..	..	..	..	..	..	..	58	..	58	58		
	Barani	5	7	2	20	32	1	14	5	13	4	10	8	..	..	..	121	..	121	121	137	0.76P.
	Total	63	7	2	20	32	1	14	5	13	4	10	8	..	..	..	179	..	179	179		
1961	Nahari	58	..	..	..	..	..	..	..	..	..	..	..	..	..	..	58	..	58	58		
	Barani	6	5	..	21	33	2	15	4	12	5	11	11	..	..	..	125	..	125	125	138	0.75P.
	Total	64	5	..	21	33	2	15	4	12	5	11	11	..	..	..	183	..	183	183		

TABLE No 20
Jinswar Statement "Rabi", 1953-1962

Year	Tafseel Kasbat	Wheat	Barley	Kaha	Dharla	Masoor	Sarson	Post	Total crops harvested	Area of crops failed	Total area sown	Balance, correct area on which crops were sown	Total assess- ment of harvest	Inciden- ce of assessment on area of crops harvested
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1953	Kayar I .	1	27	..	..	..	..	7	35	..	35	35	137	1 2 5
	Kayar II .	..	..	..	..	..	..	..	..	..	..	..	..	..
	Bakhal .	7	6	..	..	..	..	1	14	..	14	14	..	..
	Karali I .	27	5	3	..	..	..	..	35	..	35	35	..	..
	Karali II .	31	4	..	..	..	..	..	35	..	35	35	..	..
	Total .	66	42	3	..	..	..	8	119	..	119	119	..	..
1954	Kayar I .	..	27	..	..	..	..	8	35	..	35	35	..	..
	Kayar II .	..	..	..	..	..	..	..	..	..	..	..	..	..
	Bakhal .	12	5	2	..	..	..	1	20	..	20	20	137	1 4 3
	Karali I .	20	7	1	..	..	..	1	29	..	29	29	..	..
	Karali II .	20	3	1	..	..	..	..	24	..	24	24	..	..
	Total .	52	42	4	..	..	..	10	108	..	108	108	..	..
1955	Kayar I .	4	28	..	..	..	..	..	32	..	32	32	..	..
	Kayar II .	..	..	..	..	..	..	..	..	..	..	..	..	..
	Bakhal .	6	7	3	..	1	..	..	17	..	17	17	138	1 12 4
	Karali I .	10	5	1	..	..	..	..	16	..	16	16	..	..
	Karali II .	7	6	..	..	..	..	..	13	..	13	13	..	..
	Total .	27	46	4	..	1	..	..	78	..	78	78	..	..
1956	Kayar I .	3	32	..	..	..	..	..	35	..	35	35	..	..
	Kayar II .	..	..	..	..	..	..	..	..	..	..	..	..	..
	Bakhal .	9	7	2	..	..	..	..	18	..	18	18	138	1 3 2
	Karali I .	24	6	3	1	..	..	..	34	..	34	34	..	..
	Karali II .	24	3	1	..	..	..	..	28	..	28	28	..	..
	Total .	60	48	6	1	..	..	..	115	..	115	155	..	..
1957	Kayar I .	3	32	..	..	..	..	..	35	..	35	35	..	..
	Kayar II .	..	..	..	..	..	..	..	..	..	..	..	..	..
	Bakhal .	9	6	2	..	..	..	..	18	..	18	18	138	1 3 2
	Karali I .	25	5	1	1	1	..	..	34	..	34	34	..	..
	Karali II .	24	3	1	..	..	..	..	28	..	28	38	..	..
	Total .	61	46	4	1	1	..	..	113	..	113	113	..	..
1958	Nahari .	3	35	..	..	..	..	..	38	..	38	38	..	..
	Barani .	61	14	8	1	1	..	..	85	..	85	85	138	1 1 11
	Total .	64	49	8	1	1	..	..	123	..	123	123	..	..
1959	Nahari .	2	37	..	..	..	..	..	39	..	39	39	..	..
	Barani .	64	52	7	1	2	..	..	126	..	126	126	138	0 13 5
	Total .	66	89	7	1	2	..	..	165	..	165	165	..	..
1960	Nahari .	2	39	..	..	..	..	..	41	..	41	41	..	..
	Barani .	56	56	8	1	3	..	..	123	..	123	123	138	0-84 P.
	Total .	58	94	8	1	3	..	..	164	..	164	164	..	..
1961	Nahari .	3	47	..	..	..	..	..	50	..	50	50	..	..
	Barani .	56	64	8	2	2	1	..	123	..	123	123	137	0-90 P.
	Total .	59	101	8	2	2	1	..	173	..	173	173	..	..
1962	Nahari .	2	33	..	..	..	..	..	35	..	35	35	..	..
	Barani .	69	14	5	1	1	..	..	90	..	94	90	138	1-10 P.
	Total .	71	47	5	1	1	..	..	125	..	125	125	..	..

chemical fertilizers. They spread dry needles and other green leaves in *goshal* beneath the cattle every day and remove these after about a week. Then it is taken to a secure place before the house or in a corner of a field from where it can easily be transferred to the fields. The manure is used when it is decomposed after keeping for a long time in the sun. The storing of the manure in front of the house is not hygienic. With the help of some farmers, community development staff dug compost pits where the farmers are advised to store their home-made manure. The farmers used the pits for one year and gave up their use next year with the result that the pits get filled with the mud during rainy season. In case these are always used, best type of local manure can be obtained as the cowdung will have sufficient time for decomposition in a closed pit.

The villagers are not keen towards the use of fertilizers. There is fertiliser depot with Lala Gauri Nand. The results were not encouraging, less than a ton of chemical fertilizer was sold during three years. The shopkeeper offered very easy terms like long term credit. There is a belief among the farmers that the successive use of fertilizer, burns up the soil fertility and turns the fields barren. The result for the first year they say may be good. Inder Dass a Rajput farmer, informed that on a certain plot, during 1960, he used improved maize seeds

and applied chemical fertilizer to obtain encouraging results. But he was not successful as the produce was an average yield. He felt that if a crow spoiled one maize stalk, the whole plant started rotting, whereas it does not happen if local seeds and manure are used. One more resident, Kahan Chand felt that about three years ago he used fertilizers and improved maize and wheat seeds on his holdings but the results were not encouraging. The Agriculture Inspector felt that the farmers have not been adopting the prescribed ways and methods for use, and hence the results were not good. According to them the soil of Chergaon fields have not been chemically analysed as no one had approached with such request.

The fertilizers are not so popular in Chuhara *ullaqua* as compared with other adjoining parts, like Jubbal and Kotkhari region where hundreds of maunds of fertilizer is used we gather.

Agricultural Implements—Farmers use their traditional agricultural implements. The blade of an old plough will not dig deep enough compared to an improved plough. The community development block have distributed one paddy thresher and one seed dresser free for two farmers. In table No. 21 is given a complete list of agricultural implements used by the farmers along with their durations, cost and use:—

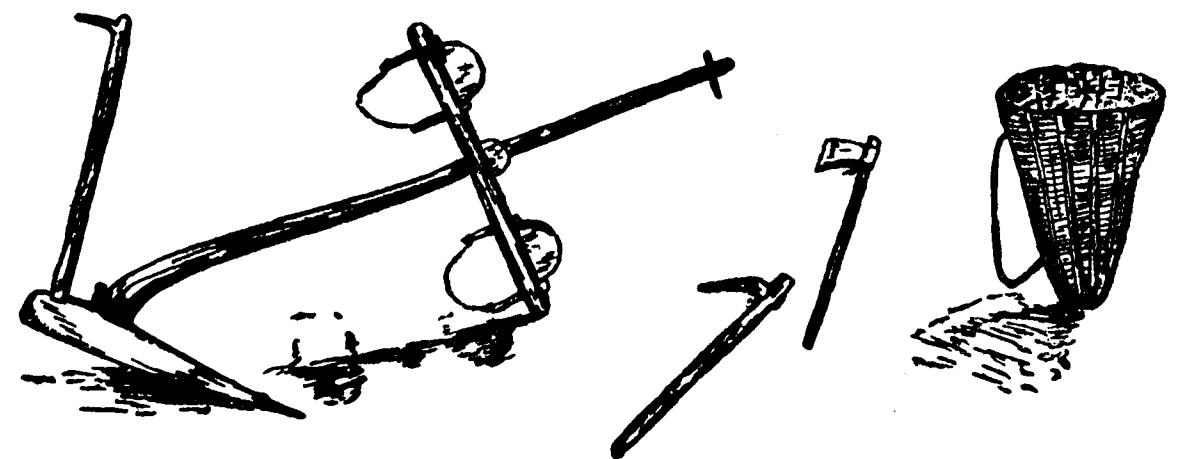
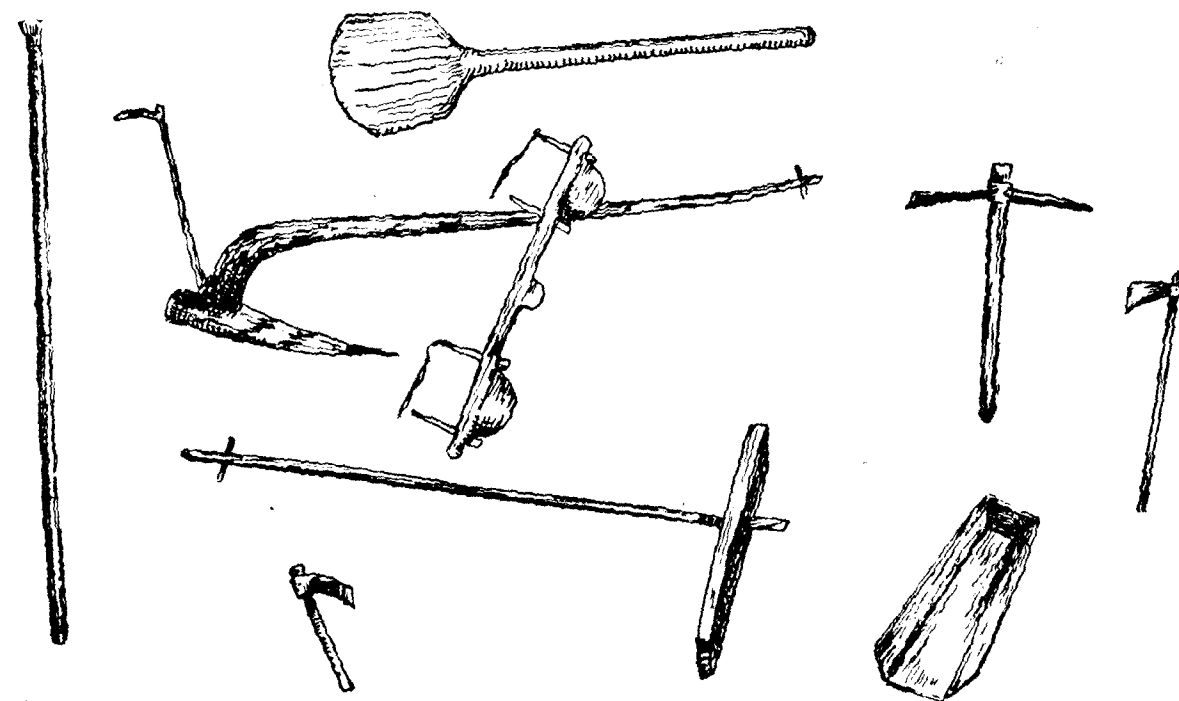


TABLE No. 21

Name of Implement (with English equivalent)	Estimated price	Time it lasts for (years)	Uses to which it is put
Haul (Plough)	Rs. nP 9 00	6	Ploughing
Fali (Plough share)	3 50	1	Do.
Jole (Levelling beam)	6 00	4	Levelling after ploughing and covering seed after sowing.
Pawra (Spade)	2 00	5	Used for collecting grains.
Shamaya (Wooden yoke)	4 50	2½ to 3	Yoke for plough.
Kulhari (Axe)	3 50	5	Cutting wood.
Dachi (Sickle)	4 50	3	Reaping.
Dachh (a sort of long sickle)	2 25	4	Stripping tree twigs.
Shupa (Winnowing made of tir or Nigal wood)	2 50	3	For winnowing.
Kuti (Trowel)	1 00	3	For hoeing maize and paddy and digging up grass.
Kutu (Spade)	2 00	3	Do.
Kasi (Mattock)	2 50	4	For digging.
Tanore (Nagal blir kets)	4 00	1	For keeping cattle mouth shut.
Angush (Wooden Worked rake)	0 25	4	For collecting grass and bhoss.
Mand (Iron rod)	1 00	6	For digging holes or breaking stones.
	6 00		



Agricultural diseases, weeds and pests—
The names of the diseases with their local names which attack the crops are given in Table No. 22. Locusts also come once a while after an interval of 2 to 3 years. During October, 1962, these were seen in Rohru area. Besides these, various weeds grow with paddy, wheat and maize crops. Local names of such harmful weeds are:—

Crops	Weeds
Koda, Maize and Chenna	Kawai, Moonth and Masrawari.
Paddy	Chonch
Wheat, Barley	Kayaloo and Kuraval

C.D. Staff keeps supply of insecticides and brief them in their know-how use. Among these the rat killing poison is also distributed to the cultivators. Monkeys, bears and birds are also a problem to the farmers as these claim a right over the crops.

The farmers guard their crops against bears by keeping night watch. They also produce sound by striking empty tins during night over erected machans. The monkeys and crows are kept at a distance either by raising noise or by hurling stones at them.

TABLE No. 22

Name of crop	Local name of crop	Insects and pests	Diseases	Control measures adopted against insect, pests and diseases
1	2	3	4	5
Maize	Beja	Chilo—Zonellus	..	5% D.D.T. dust and dieldrin spray.
Paddy	Dhan	(a) Heroglyphus banain (b) Leptispa phgmaea	(a) Brown Spot (b) Stem Rot.	50% to 10% B.H.C. dust and Spray, 50% D.D.T. Spray. 25% Folidol dust. Copper Fungicide, Boardo mixture Agrosan G., N., Peronox Spray.
Beans	..	..	..	..
Smaller Millets	..	..	..	..
Potato	Aaru	(a) Gnouvimoschema Operculela (b) Epilochena beetle (c) Agrotis Ypsilon	Late blight of Potato	2% D.D.T. dust, 5% D.D.T. Spray. 3-5% D.D.T. Spray 15% B.H.C. Spray Dieldrin Spray.
Peas	Mattar	Agrotis Ypsilon	..	..
Matri	Karhah	..	..	..
Mash	..	..	..	..
Wheat	Geu	..	(a) Rusts (b) Loose smut	Agrosan G.N. Hot water treatment.
Barley	Jau	..	(a) Rusts (b) Loose smut	Hot water treatment.
Grams	Chara	Agrotis Ypsilon	..	Dieldrin dust and spray.
Tomato	Tamatar	Tomato fruit borer	Damping off	2% D.D.T. dust, 10% copper sulphate solution spray burning of the layer with dried grass.
Cabbage, Brinjal etc. Gobhi, Sagotru	..	..	Stem rot, root rot damping off	Spraying with Bordo mixture weak sobs of formative, burning of layer.

Agricultural Practices—The agricultural calendar at Table No. 23 gives the cycle of rabi and kharif croppings and horticultural operation undertaken in and around the village.

The agricultural practice in the hills is rough due to the difficult terrain. With the advent of sowing season, farmers are seen carrying their wooden ploughs and driving their bullocks to the fields. Manure from cow-dung storage is carried to the fields in

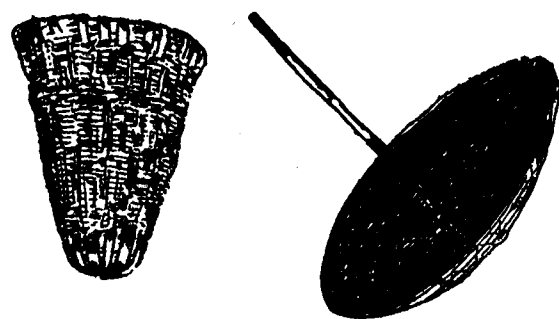
kiltas by women and is evenly spread over the fields. Sowing is done by broadcast method. Grass and other weeds growing in the fields are removed by women with the kuti. Paddy plantation is carried in groups by the women. Crops are collected in the individual khalyan where other operations like threshing and winnowing are done. The first step for paddy and wheat threshing is with bullocks. They tread over the spread stalks in khalyan. Constant beating with the long sticks is also done of crops. Winnowing is done with shoopa.

TABLE No. 23
Agricultural Calendar

Name of month 1	Name of the Crop Husbandry Operations to be carried out 2	Name of the Horticulture Operations to be carried out 3
January	..	Planting of fruit plants.
February	..	Do.
March	Weeding of Wheat, Barley, Grams	Pruning and grafting of fruit plants.
April	Sowing of Potato	Pruning and grafting and preparation of basir fruit plants.
May	Harvesting of Rabi Crops Earthing of Potato Crops	Basin preparation of fruit plants.
June	Harvesting of Rabi Crops Earthing of Potato Crops Sowing of Kharif Crops (Maize, Koda, Chena, Beans). Sowing of Paddy Nursery.	Do.
July	Weeding of Kharif Crops (Planting of Paddy)	Do.
August	Weeding of Kharif Crops Earthing of Potato Crop	Do.
September	Harvesting of Kharif Crop	Budding of fruit plants.
October	Sowing of Rabi Crops Harvesting of Potato Crop	Do.
November	Manuring	Plantation of temperate fruit plants.
December	..	Do.

It is observed that when the paddy is harvested it is spread in fields in symmetrical straight layers. A bunch of paddy crops tied in a bundle is kept standing in the middle. The layers of paddy crops are known as *mandla* and the bunch of paddy kept in the name of family *devta* is known as *jak*. Their custom differs with those of the farmers of Jubbal side, where the spreading of paddy crop is done in a different way. In Dochi village near Jubbal, it was observed that the systematical spreading of paddy is done with ears together of the two rows. The spreading is known *mandlar* and the bunch of paddy crops kept in the centre is known as *rana*. Some of the agricultural operations as known in their dialect are given as under:—

English term	Local term
Ploughing	Bana
Levelling	Jot launa
Levelling-paddy	Moi
Sowing	Bouna
Manuring	Gobrai
Irrigation	Kool Laeni
Hoeing	Nailna
Hoeing maize	Poorna
Reaping	Launa
Rice plantation	Roomna
Winnowing	Poodna
Husking	Kutna
Threshing by bullocks	Garna



Threshing by sticks Tokna
Winnowing by shoop Nishta
Sheaving of grains Chalna
Carrying of crops from Douna
fields to *khalyan*
Heap of paddy in *khal-yan* Kholim
Heap of grains Rash
Heap of hay Paral

Slightly more detailed operations of some crops are as:

RABI CROPS

Wheat—This is sown in September-October in *kayar* or *bakhal* land. Its chief operations are watering, two ploughings, ploughing and sowing. The crop is manured when it is 3" high and harvested in May-June. Bundles of crops are carried to houses and kept for one-two months in *tong*. These are gradually threshed, winnowed and grains removed.

Barley—Grown in *kayar* or *bakhal* land. Its operations are watering, one ploughing and levelling. Wide lines with the help of plough are made for sowing in October and November, followed by levelling, the crop is manured when it is 2-3" high and harvesting in June. Crops are spread over roofs for about a fortnight and then threshed with the help of bullocks. Winnowed and grains stored.

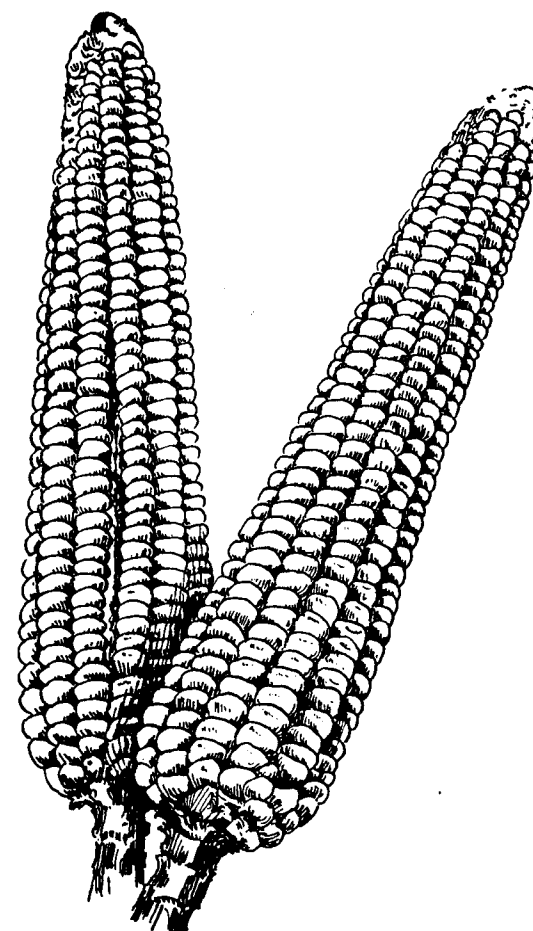
Masoor—Grown in *bakhal* land. Ploughing, levelling, sowing in October; manuring in Nov.-Dec., and harvested in May.

KHARIF CROPS

Paddy—This crop is sown in *kayar* land and requires water throughout its operations. First of all fields are manured and watered. After about six ploughings in March, these are levelled. Paddy (Nursery) is sown by broadcast method in March-April, again fields are ploughed and planked. Hoeing when crop is six inches high.

Now paddy seedlings are to be transplanted to other fields which are prepared as; manuring, watering, ploughing, three levellings in knee-deep water, plantation in June, followed by watering, hoeing at regular intervals and harvesting in October. The reaped crop is exposed to sun for about a week and then carried to *khalyan* in bundles known as *poolay*. These are most attractively arranged in the fields and in the centre they arrange a bunch-looking like a *devta*. Some farmers make *khalyan* in fields by plastering with cow-dung. The threshing is done with the help of bullocks and husking is carried out gradually by women throughout the winter in the *okhal*.

Maize—This crop is grown in *bakhal* land and sown in May-June. Its operations are; two-three ploughings, manuring, ploughing, levelling, sowing, levelling and hoeing when six inches high. Again hoeing when two feet high. It is harvested in September and cobs are spread on the roof for a fortnight. Grains are removed either by beating with sticks or by hands, and grains are stored.



Mash and Kulthi—This is sown on *bakhal* land in July and reaped in October. One ploughing, sowing, levelling, hoeing and reaping. It is kept for drying for a fortnight over roof and then threshed with the help of bullocks or sticks and winnowed.

Koda—Sown in April in *bakhal* land and harvested in October. Ploughing, sowing, levelling, manuring, hoeing done two times and harvesting. Crop is kept for about a month in *khalyan* for drying and then threshed with the help of sticks. After winnowing it is sieved and grains collected.

Chena and Kangni—Sown in *bakhal* land in May and June. Ploughing, sowing, levelling, hoeing and harvesting in October. Chena is threshed with feet and sieved. Taking out some grain for seed, the rest is parched, dried and winnowed. At the end, husking is carried out in leisure time. Kangni grain is not parched.

Bathu—Sown in *bakhal* or *karali* land. Its operations are same as that of Kangni but harvested a little earlier.

Kachalu—Sown in *bakhal* land in April and May and highly manured. It is harvested in October.

Potatoes—Sown in April-May in *bakhal* land. Two ploughings, manuring, sowing, hoeing and harvesting in October-November. Collected and sold to traders in the fields after keeping the required quantity for seeds and family consumption. Seeds are stored in pits.

Some of the important vegetables exclusively grown for kitchen are pumpkins,

brinjal, lady-finger, tomatoes, cabbage and cucumber.

The spirit of co-operative farming in the sense that, one farmer helps another at the time of different agricultural operations, still exists. Agricultural implements are also borrowed from one-another.

This reveals the unity among the villagers by giving reciprocal agricultural aid to each other at the time of need. Table No. 24 gives a picture of the reciprocal aid, caste-wise, rendered by the different households:—

TABLE No 24

Caste	No. of Households practising agriculture	No. of Households that borrow agricultural implements from others at the time of cultivation	No. of Households that take help of neighbours at the time of sowing and harvesting	No. of Households that assist neighbours and receive help at the time of cultivating in the shape of manual labour
1	2	3	4	5
Rajputs	19	16	11	11
Thakurs	11	7	8	8
Kolis	13	11	5	5
Other castes	..	..	..	..

Horticulture

There is a wide scope for the horticulture and the farmers are being attracted towards this. The reason is that a small apple orchard around the forest rest-house when in full bloom, has tempted the people. Some apple orchards are springing around Rohru. Government is advancing horticulture loan, refundable after five years in easy instalments. The climate and other soil conditions of this place are suitable for horticulture. The best orchard which can flourish here is of apples.

The fruit plants are collected from Government nurseries at Kotkhai, Khadrula or Mashobra. Sometimes, the plants are also procured from private nurseries of Kotgarh. Some families have taken horticulture loan and more villagers are taking. Farmers are setting aside a part of their holdings for planting fruit trees. People complain that cattle destroy their plants in the early stages. Three families of Thakurs and Rajputs have 214 apple plants, which have survived.

Soil Conservation

The soil is rocky. There is little soil conservation. Causes of erosion are the destruction of forests and excessive and uncontrolled use of grazing pastures along the banks.

The Government is taking measure to check further big erosion. By the river sides, the cattle are not permitted to graze. The two nurseries established at Seema and Chergaon, would provide different species of trees for plantation on the banks of the streams.



The popular variety which grows tremendously quick is willow and its plantation is favoured.

Land Reforms

Holdings in Chergaon are of long narrow strips on the slope of the hills. Not only the holdings are small in size, but these are not situated in one compact block and are scattered in small plots.

The people are partially in favour of some reforms. The tenants express that they may be declared as owners of the holdings. By this, tenants would be relieved of the heavy labour they have been putting in. Consolidation of holdings is favoured by the farmers. They state that with compact holdings, agricultural labour and time would be saved and boundary dispute between the farmers will end. A number of petty boundary disputes are reported to the Panchayat. A few rich Thakur families having enough holdings scattered at different places, fear that in the course of this reform, government may deprive them of the extra bulk of holdings and distribute among the landless classes.

Price of Land

The Statement No. 25 classifies the sales of land in the village during the last ten years. The average price of the land in Panch Sala period from 1952-53 to 1956-57, is Rs. 603.50 per *bigha* for irrigated land and Rs. 352.05 per *bigha* for *barani* land. During the period 1957-58 to 1961-62 the average price of land for irrigated and *barani* has been Rs. 12.05 and 53.06, respectively. During 1956-57 two mutations took place. The land was less than half *bigha* in each case. This has been omitted and price calculated. The area sold in the period 1952-53

to 1956-57 was more than an acre with 10 cases. In the 2nd period, the area was 41 acres with 45 cases of mutation. There is vast difference in the price of land between the two periods. Reason for difference in the price could not be ascertained, therefore it is difficult to assign any definite cause for it. Informal enquiries showed that in the past, there was a usual practice among the *zamindars* to show high price to the revenue authorities, whereas the deed was actually settled at a low price. For example if a particular piece of land was sold at Rs. 100, the seller and buyer will pose that the deed has been settled at Rs. 500, and accordingly the entries were made in the Revenue Records.

Nautor

Since 1960 to date, fifteen *nautor* land cases were granted. The names along with caste of the persons, who have acquired land during the last eleven years are given in table 26. In seven cases 6 persons belonging to scheduled-caste, have acquired the land. 8 cases of *nautors* stand in the names of Rajputs and Thakurs. Little mountainous area or some slopy fragments lying within the village area have been purchased. Before 1960, the Government rates for acquiring new land was Rs. 5 and Rs. 25 per *bigha* for the land lying outside and within the village boundary. But now the rates have been doubled to Rs. 10 and Rs. 50 per *bigha*. Except for the case dated 25-11-1957, the price of the land have been calculated at the above rates. The case dated 25-11-57 is a penalty case as told by the village Patwari. The peasant first illegally occupied the area and then filed an application for *nautor*. The penalty imposed was Rs. 40 plus Rs. 51 being the price of the land.

TABLE No. 25
Panchsala Statement

Year	No. of cases	Area	Irrigated	Barani	Price (irrigated)	Price Barani	Total Price	Revenue
1952-53	3	2 bighas	1 bigha	1 bigha	520	140	660	..
1953-54	4	3 bighas	1 bigha	2 bighas	652	480	1,132	..
1954-55	1	1 bigha	..	3 bighas	..	690	690	1
1955-56	..	..	..	..	..	..	..	..
1956-57	2	..	..	..	35	100	135	..
1957-58	14	16 acres	1 acre	15 acres	62	1,699	1,761	1 Nahari 24 Barani
1958-59	2	2 acres	..	2 acres	..	647	647	1
1959-60	4	1 acre	..	1 acre	..	960	960	2
1960-61	14	11 acres	..	11 acres	..	3,480	3,480	11
1961-62	11	11 acres	..	11 acres	..	418 Nahari 420 Barani 3,395 misc.	3,933	9

TABLE No. 26
Nautor Cases

Year	Name and Caste	Area		Price	Remarks
		Bighas	Biswas		
1	2	3	4	5	6
				Rs. Ps.	
31-7-50	Naindu Koli	1	11	7.75	Ordinary rate.
20-1-51	Inder Singh Rajput . . .	6	4	31.00	Do.
20-1-51	Murat Singh Rajput . . .	0	12	3.00	Do.
19-1-51	Manu Rajput	8	3	40.75	Do.
29-7-50	Madan Rajput	0	3	0.75	Do.
29-7-50	Gobind Ram Rajput . . .	4	4	21.00	Do.
14-5-51	Kedar Singh Rajput . . .	0	3	12.25	Abadi rate.
6-2-54	Inderdas Rajput	0	19	4.75	Ordinary rate.
6-2-56	Taftu Koli	0	8	8.00	Abadi rate.
3-12-56	Bindu Koli	0	1	2.50	Do.
1-8-57	Sobu Koli	0	1	2.50	Do.
19-12-57	Thapi Koli	0	2	1.02	Do.
11-10-60	Braistu Koli	3	10	25.00	Do.
11-10-60	Braistu Koli	0	3	7.50	Do.
25-11-57	Sunmani Rajput	5	2	91.00	Abadi rate and penalty rate.

TABLE No. 27
Mortgage Statement

Year	Total No. of mortgage	Unirrigated	Irrigated	Total areas	Mortgage debt	Land debt
1	2	3	4	5	6	7
1952-53	1	..	1 bigha	1 bigha	146	..
1953-54	2	..	..	..	735	1
1954-55	1	1 bigha	..	1	200	..
1955-56	1	1 bigha	..	1	52	..
1956-57	..	..	..	..	..	..
1957-58	1	..	..	..	200	..
1958-59	1	1 acre	..	1 acre	305	1
1959-60	3	1 acre	..	1 acre	940	1
1960-61	1	..	..	..	120	..
1961-62	8	37	1	38	760	Nihari 2
					5,000	Barani 25

Mortgage

A farmer is often in need of money which is borrowed from rich *zamindars*. He mortgages his possession or property as security which is recovered at payment of debt at agreed time. In Chergaon, poor peasants go to the money lenders and mortgage their property. The custom of mortgaging jewellery is also common. The money paid to the peasant by the landlord is approximately half the value of jewellery. In addition, the mortgagee charges interest at the rate of 25 per cent on the mortgage debt.

If the poor peasant is not in a position to repay the debt, the ornaments become the property of mortgagee. Thakurs and Rajputs are the principal mortgagees for Kolis. A few families of Thakurs and Rajputs also had to mortgage their jewellery with rich Thakur and Rajput families. The mortgagee ties a small chit to the different ornaments for distinguishing the owners. Now this custom is fading away. With the availability of employment on roads and building constructions, the peasants are able to meet their urgent and daily requirements by earning cash wages. Sometimes, the utensils are also

mortgaged to meet the urgent necessities of life.

Agricultural lands are also mortgaged by the needy peasants when they need money for marriage or to construct a new house or to repay old debt. Since 1952-53, 19 cases of mortgages were registered with the Revenue Department with highest number of cases during 1961-62, table No. 27.

The price of the mortgaged land does not indicate the actual market price. A needy peasant may mortgage his land at a low price. A *zamindar* cares little for the market price. On the other hand, a peasant is compelled to mortgage his land at low price under pressure of debt of his *sahukar*, and he does not hesitate to bow before the wishes of his *sahukar*.

TABLE No. 28
Redemption cases

Year	No. of Cases	Total area redeemed	Cultivated area redeemed	Consideration money paid on account of redemption	Revenue	Remarks
1	2	3	4	5	6	7
1952-53	1	..	..	320	..	..
1953-54	7	1 bigha	1 bigha	864	2	..
1954-55	4	1 "	1 "	572	1	..
1955-56	..	..	..	..	..	..
1956-57	1	..	..	30	..	..
1957-58	1	..	..	..	..	..
1958-59	..	..	..	..	..	..
1959-60	..	..	..	..	..	..
1960-61	1	..	..	320	..	..
1961-62	14	2 acres	2 acres	1,723	5	..

Redemption

Cases of redeeming the mortgaged land also take place. Sometimes a part of the land is redeemed instead of the whole mortgaged land. Some of the cases of redemption are effected by the sale of a part or whole of the land. Table No. 28 shows the number of redemption cases that took place between the years 1952-53 to 1961-62.

Tenancy System

In many cases the owner of a small area of land is also the tenant of another plot. There are four such families consisting of seventeen persons. 28 persons residing in 6 households are tenants. Practically, all tenants do not enjoy the right of occupancy. The owners frequently make fear the tenants by drawing their attention to ejection, when the latter neglect their duties towards them. The common term used here for a tenant is

Many provisions, desired by both the parties, are entered in the Revenue Records with the mortgage deed. These are known as *chagota* and *nagadi lagan*. *Chagota* deed takes place when mortgagee is unable to cultivate the land. Under it, the mortgaged land remains under the plough of the mortgager and some grains are given to the mortgagee at two harvests. The quantity of *chagota* is fixed by both the parties. Under *nagadi lagan*, the mortgagor pays some cash annually to the mortgagee. Usually it is equal to the amount of interest calculated at the mortgaged debt. There is one more clause, that a mortgagee can sell the deed to another *zamindar* along with the rights as explained above under *chagota* or *nagadi lagan*.

rigad. The following types of tenancy are found here.

Rigad—Under this system, a man borrows money from a rich family. When the former is not in a position to return the debt, the rich family asks his debtor to do agricultural labour on his fields. Grains are given at two harvests to the debtor or his family members whosoever works. The rates of such wages in kind are; 6 *bhars* of grain for a man and 3 *bhars* for a woman. On the other hand, the amount of debt, which has increased with the addition of interest, still stands. In this way *rigad* tenancy passes on from father to his son. This type of tenancy still exists in the village.

Basin—Under this system, a rich farmer gives a piece of agricultural holding and a small house to another poor family. In return he demands agricultural work to be done in his own agricultural fields. Besides,

all outside work like carrying of some household goods from one place to another are assigned to *basin*. He is given bread for one time during work. This system also exists in the village.

Baithiyarey—This system of tenancy does not exist in the village now, though it was common during the pre-independence era. A man used to take vast agricultural holdings belonging to Raja on *batai* system, further distributed the same agricultural holdings among some families who cultivated the land. The cultivators of these agricultural holdings were called *baithiyarey* or *baithoo*.

Harijans are mostly tenants. They have been often expressing their resentment against the prevalence of this age-old tenancy system. They cannot afford to keep good animals and live leisurely.

Animal Husbandry

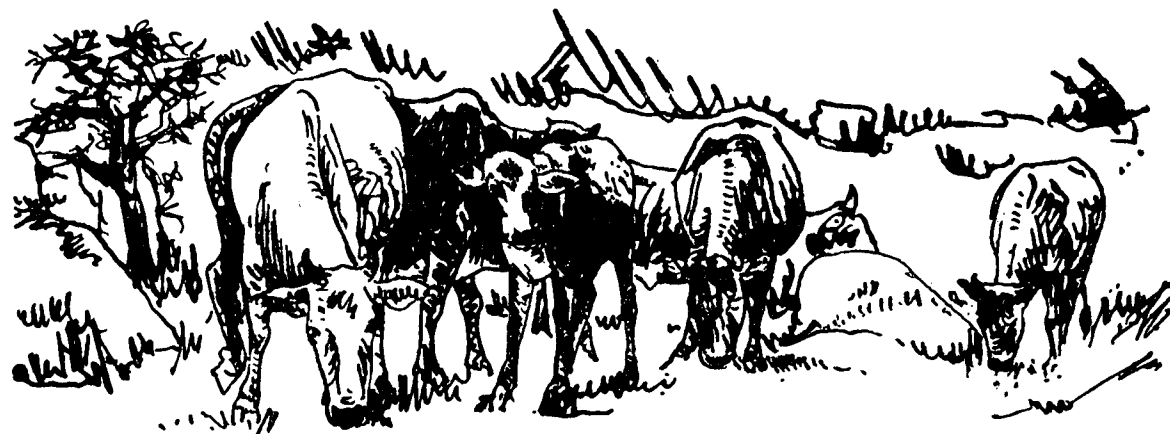
Cattle are an indispensable asset to village life composed of agricultural activities.

Agriculture in Chergaon is followed on the old pattern, cattle are also old, small, rickety and a great liability often. Here, farmers have no liking for artificial fertilizers, and rely upon their traditional home made manure. Hides and dry cow dung are the other useful products of cattle wealth.

Cattle of several types are reared up. She-buffaloes are reared by rich families of Thakurs and Rajputs. The breeds of the cattle are poor. They could improve if there were bulls of an improved variety. A red Sindhi bull is kept at the Civil Veterinary Hospital, Rohru, but the 9 miles distance makes it not always easy for farmers to take their cows to Rohru. A cow gives about $1\frac{1}{2}$ seers of milk per day and a she-buffaloe gives 5 seers per day. 16 households have kept large herds of goats and sheep immensely useful for wool. Sheep and goats are sheered twice a year. About half seer of wool is obtained at each sheering. First sheering is held before October and the second in the month of April.

TABLE No. 29
Livestock Statistics

Caste	Milch cattle		Draught Cattle		Goats/Sheep		Dog		Fowl	
	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.
Rajput	18	34	18	51	9	50	1	1	5	10
Brahmin	2	3	2	6	..	..	..	..	..	..
Sud	1	2	2	3	..	..	..	..	1	13
Thakur	9	20	11	37	5	80	1	1	..	..
Koli	6	8	11	26	2	13	1	1	1	1
Badhi	1	2	..	..	..	..	..	..	..	..
Khatri	..	..	..	..	..	..	..	..	..	..
Lohar	..	..	..	..	..	..	..	..	..	..
Total	37	69	44	123	16	143	3	3	7	24



Draught cattle, include the calves and *cateys* who have not attained the age of giving milk. The total number of milch and draught cattle and goats and sheep are sufficient. The poor families have to depend on rich families for the pair of bullocks for ploughing. And for this reason, they have to deviate slightly from their agricultural operations depending upon the availability of oxen, which of course are never refused. Generally, the people do not sell milk. One Rajput family of Ram Gopal, sells milk to the local shopkeepers @ Re. 1/- per seer. The others prepare curd.

Cattle are driven to the jungle by the two koli cow-herds. Cattle are brought to the village after sun set and the cow-herds is responsible for the loss of any cattle during the day. In the morning, each household gives bread to the cow-herds as his wages. Often cow-boys are accompanied by their mothers or elderly family member to the jungles because one boy finds it difficult to control the large number of cattle. There is an old ritual ceremony in connection with the cattle grazing known as *manna*. This is held on every third year on any auspicious day. A goat is purchased and slaughtered in honour of *Jabal-ka-devta* so that *devta* may protect their cattle for two years. Each household of cow-herds contributes about Rs. 10/- and the balance is collected by the villagers. The cow-herds in local dialect is a *gawala*. The job is not hereditary, and can be changed if *gawala* misbehaves. But no frequent changes were reported. Cattle are given names like Manglu, Mangli, Tiku, Dhonlu, Dhonli, Chonri, Chounri and Cham-bi.

During winter, goats and sheep are kept in the village, but, after winter, they are taken to high peaks *dandas* by a villager known as *fawal*. He is given grains at the two harvests. In some cases a household owning many of goats and sheep, a member from it takes the flock to *danda* and returns before the winter breaks in. On *dandas*, *fawals* from different villages gather and start their common kitchen for which cereals are supplied regularly by the respective village households. Some wool work is also carried out by them.

Whenever a cattle dies, it is handed over to the village Koli. If a cattle falls ill, it is treated either by local medicines or at the Veterinary Dispensary, Rohru.

Local cattle diseases—The feet begin to give pain after some wounds develop. To cure, it, the villagers apply paste of *chunkri* a herb found on the *dandas*.

Fathari—The joints of the legs begin to pain. Villagers touch red hot iron needles to the joints and the constant touches remove the pain. The process of touching is known as *dam dena*.

Rangad—The cattle feel pain in their tails which swell because of wounds. To cure, mustard oil is applied. Sometimes, the tail is cut off.

Under the fourth type of disease, cattle begin to loose hair and sometimes die. The villagers felt that this is a dangerous disease and there is no local cure.

If cattle suffer from a mad dog bite, they are either charmed or vows promised to *devta*. The particular cattle is also taken to the Civil Veterinary Hospital, Rohru, where they are treated with antirabic vaccination.

The following chart gives the number of sick animals treated at the Veterinary Hospital, Rohru in respect of Chergaon village.

Year	Name of disease	No. of cases
1955-56	Retention of placenta	1
	Lousiness	7
1956-57	Foot and Mouth	211
1960-61	Digestion	3
	Opacity of cornea	2
	Ticks and Lice	29
1961-62	Ticks and Lice	200
	Bronchitis	15
	Digestion	15

Castration work is performed in the Veterinary Hospital and also by village *gram sewak*. The following figures give number of cattle castrated at the hospital and by *gram sewak*—

Year	Castration at Veterinary Hospital	Castration by Gram sewak
1957	..	10
1958	..	8
1959	..	6
1960	..	8
1961	14	5
1962	15	7
	29	44
Grand Total=73		

Though grazing pastures are sufficient, other nourishing fodder is missing. Even the salt to the cattle is given in negligible quantity. The average life of a she-buffaloe is 16 years and that of a cow or a bull may be about 12 years. Cow begins to give milk at the age of 5 years. The bulls are yoked at the age of four.

Village Crafts and a few Household Industries

Some households practise village crafts which add a little to their economy.

TABLE No. 30

Name of Craft	No. of Households	Caste	No. of persons partially depending		
			Males	Females	Total
1	2	3	4	5	6
Silversmithy .	1	Lohar	4	1	5
Carpentry .	1	Badhi	3	6	9
Blacksmithy .	1	Lohar	2	1	3
Weaving .	2	Koli	8	6	14
Shoe-making	1	Koli	6	1	7
Total .	6		23	15	38

A brief note on each is given here:—

Silversmithy—This is an old craft being practised by a Lohar family. The chief patrons are rich families of Thakurs and Rajputs. He makes several types of ornaments

for women. This family does not wholly depend upon this craft and to supplement his livelihood, his wife works on the fields of Thakurs. He has landed property at Tangnu village and receives some grains as his share. Though perfect in making traditional ornaments, he can also cope with the demand of some modern types of ornaments which are becoming popular. The family lives in a rented room. The craftsman has set up his workshop in the open verandah in front of the room with his small *bhatti* locally known as *thikra* made out of a broken earthen pitcher. The tools used by him are: hammer, tongs, *zamboor*, chisel, anvil, *reja*, blowing-machine, *zandri*, brass plates, *thappa*, *thikra*, *chimta*, *tarajoo* and blower.

The approximate price of all the tools required by him is nearby Rs. 300. The village artisan has also placed an order for this. Sometimes artisans may receive tools at subsidised rates from the Block Development Officer's office. The production process depends upon the type of each ornament and in all cases it starts with the melting of gold or silver in an earthen pot. After cleaning it with *suhaga* and giving it a solid shape, the artisan moulds and makes the required ornament. The ornament so ready is given a finishing shine with a solution of water and *chuli*. The names of jewellery prepared by the artisan along with their wages and cost are given in table No. 31.

TABLE No. 31

Ornaments	Weight	Cost		Wages		Total Cost
		3		4		
1	2	3		4		5
		Rs. P.		Rs. P.		Rs. P.
Gold—						
Balu	3 tolas	435.00		10.00		455.00
Baragar	9 tolas	290.00		10.00		300.00
Fulli	9 mashas	109.00		6.00		115.00
Kangni	6 mashas	72.00		2.00		74.50
Mungri	1 tola	145.00		5.00		150.00
Murki	3 tolas	435.00		10.00		445.00
Nath	1 tola	145.00		6.00		151.00
Tilli	1 masha	12.00		1.50		13.50

TABLE No. 31—contd.

Silver—						
Chak	3 tolas	8.00	2.00	10.00		
Chandersain	60 tolas	150.00	30.00	180.00		
Dhagloo	30 tolas	75.00	15.00	90.00		
Jugnu	3 tolas	7.50	2.50	10.00		
Juti	40 tolas	100.00	20.00	120.00		
Kanthi	25 tolas	62.50	10.00	72.50		
Kach	20 tolas	50.00	10.00	60.00		
Khagwali	20 tolas	50.00	10.00	60.00		

The wages are paid in kind but a person from a distant village pays the wages in cash. His monthly income from this comes to about Rs. 60/- per month. The artisan is assisted by his younger brother.

Carpentry—There is a family of Badhi who makes and mends wooden agricultural implements. He also cultivates little land owned by him. He is sometimes working in constructing a house which adds to his tight economy. He is the single earning member in a large family. The artisan by the very nature of his work is indispensable to village community. He owns limited number of tools which serves his purpose and are; hammer, *tesa*, saw, *randa*, and *nihan*.

The tools are procured from Rohru though the artisan has acquired some of them from his father. The important articles made by the artisan are—

Name of articles	Approximate cost		Wages		Total cost		Remarks
	Rs.	P.	Rs.	P.	Rs.	P.	
Plough	6.50		2.50		9.00		Agr. use
Jole (levelling beam).	5.00		1.00		6.00		Do.
Shmaya (yolks)	3.00		2.00		5.00		Do.
Kharal	3.00		1.00		4.00		Do.
Kunalta	2.00		1.00		3.00		Do.

The wood of *ban*, *chuli*, *moru* and *shigal* is supplied by the farmers and wages paid in kind at the time of harvest. A rich farmer gives grains worth eight *pathas* to 16

pathas on each harvest whereas others give about 6 *pathas*. The grains consist of barley or maize or rice. This industry does not require big investment to run and the few tools stated above serve his purpose. He has set up his workshop in front of his house in an open space.

Blacksmithy—There is another family of Lohar in the village who attends to useful work of mending old iron agricultural tools and making new ones. He wholly depends upon this industry. For six months in a year, he works in another village because he does not find enough work to make both ends meet. He also makes two useful articles which display his craft. They are local locks and iron *angithis*. Every villager has at least one big lock for his *kuthar*. For better and bigger locks and *angithis* the farmers place their demands with skilled craftsmen living in Tikkri and Pekha Devadi. A big lock in Thakur Lila Singh's *Kuthar* weighs more than 2 seers. Its one foot long key bears the manufacturing date inscribed in Hindi as 2010 Samat. 25 Asauj.

These two articles are heavy and voluminous in size. *Angithis* weigh 10 to 20 seers and are rectangular, or hexagon or octagon in shape. The artisan takes long time in preparing these articles, therefore the wages for manufacturing, increase the total cost of production. Now, villagers do not go in for such costly items. To meet their present need they purchase cheap machine made locks and *angithis*. The locally made *angithi* is decorated with flowery brass plates with brass stands, the upper ends of which are made like Lion faces—*shermukh*. On four corners, heavy chains are fixed in the ring holes prepared for the purpose. It would not be out

of place to mention here that the iron *angithi* used at the Ruler's palace at Rampur came from this part of the Tehsil.

The main and subsidiary materials for production are supplied by the farmers and sometimes they also work on the bellows. Usually, the daughter of the craftsman is seen working on the bellows. Blacksmith owns a small number of tools namely, hammers, tongs, files, anvil, chisel, tin cutter and skin blower. He carries out his work in a small shed in the main village. Charcoal lies on one side of the shed and furnace set in the centre of the workshop. The tools made by craftsman are given below—

TABLE No. 32

Name of article	Cost of material		Wages		Total	
	Rs.	P.	Rs.	P.	Rs.	P.
Angithis	20	00	25	00	45	00
Chalna	1	00	0	50	1	50
Dach	1	75	0	50	2	25
Daahi	2	00	0	50	2	50
Jandha	5	00	10	00	15	00
Kasi	3	25	0	75	4	00
Kuthari	5	00	0	75	5	75
Kuti	1	50	0	50	2	00
Kutu	2	00	0	50	2	50
Phali	3	00	0	50	3	50
Shupa	2	00	0	50	2	50

The wages are paid in kind at the time of two harvests and average monthly income of the artisan counted in terms of cash comes very roughly to Rs. 25.

Weaving—In two households weaving is done besides depending upon other sources of livelihood. These craftsmen are busy in weaving woollen garments of the villagers out of the home spun yarn supplied by the latter. The tools and implements used by the craftsmen are old and out of date and therefore no improvement on the craft have been made by them. For designed articles, farmers go to a nearby famous weaver, Gian Chand who migrated from Kinnaur a decade ago. He resides in Sonda village 1½ miles towards Rohru. He is an expert craftsman and is famous in Chuhara valley for his

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designed shawls and *Khamroodar pyjama*. Names of different designs woven by the weaver are: *Dhari chel check*, *Darjei ghatum ka bel*, *Bel toplu*, *jali bel*, *Payaj patrang*, *toko patloo*, *shorach toplu*, *tarshool*, *Kambhati Bhee*, *gol tara* and *panwa toplu*.

The village craftsmen produce the following woollen articles shown along with the cost of production in Table No. 33—

TABLE No. 33

Name of article	Cost of material used	Wages earned		Total cost
		Rs.	Rs.	
1	2	3	4	
Pattoo (woollen) 4½' × 8'		Rs.	Rs.	Rs.
		20.00	6.00	26.00
Patti (woollen) 1½' × 15'		45.00	8.00	53.00
Fakula (goat's hair different sizes)		40.00	7.00	47.00

The craftsman manages to fix his hand throw shuttle loom in one corner of the living room. Sometimes he is seen weaving either under the *tong* or in the open space in front of his house. The limited tools owned by him are given here—

- Bamboo reeds.
- Cotton or wire healds.
- Throw shuttle.
- Totey-ka-pinjra*.
- Wooden pegs.

Under the Community Development Programme, training facilities for this craft exist at the Weaving Centre, Rohru. Free training is imparted exclusive of the stipend granted at the rates:—

1st four months—Rs. 30 P.M. plus their weaving charges.

2nd four months—Rs. 20 P.M.

3rd four months—Rs. 15 P.M.

One young man from a Thakur family received the training in latest designs in weaving on a fly shuttle loom. He now proposes to practise this craft in the village by installing the automatic loom procured by him from the Block Development authorities at half subsidy price, costing Rs. 120.

Shoe-making—The making of traditional types of shoes known as *lawatey* is practically vanishing. This craft was being practised by the Koli community of the village. Kolis, if asked by rich and influential Thakur and Rajput families, still prepare such shoes. Reason for the gradual decline of this craft

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is due to the liking for cheap machine made shoes. The second reason is that the Kolis have stopped the production of this craft due to certain social factors. One cobbler from Ranika Raipur in Punjab has settled near the village and meets the demands in respect of cheap hand made shoes.

Whenever a cattle dies, it is handed over to the Kolis, who remove it away to the bank of the stream or river. The owner of the cattle is given one pair of *lawatey* and one piece of *pariya*, an agricultural implement free and the rest of the carcase is utilized by the Koli.

The artisan works on this craft in spare time in a corner of his room. He owns few tools procured locally—

Rampa—For cutting leather.

Sua—A leather borer.

Zamboor—For putting leather cord.

Quai—Like anvil used in making shoes.

Sui—For preparing upper portion of *lawatey*.

Lawatey are very warm during winter and consist of two parts. The lower part is made of two or three layers of leather while the upper portion consists of knitted cloth of multi-coloured threads which resembles with the upper portion of *poola*. The lower portion is made by the artisan himself whereas the upper portion is knitted by the artisan's wife. Sometimes, the customer also helps in knitting the upper portion. The coloured threads are purchased from local *banias*. The approximate cost of a pair of *lawatey* as revealed by the artisan comes out to:—

Leather	Rs. 2.50
Woollen threads	Rs. 3.00
Wages	Rs. 2.00
Total	Rs. 7.50

The price of a pair of *lawatey* varies according to the size, quality of woollen thread used and designs prepared on the upper portion. Artisan receives price in kind or cash as well. People who have a keen liking for them purchase at the time of important fairs, like Rohru fair or Lavi fair at Rampur in November every year.

Spinning—Some spinning is done during winter. The nights are long and the household members sit in *pand* around the *chool* and spin wool. Tools for spinning are *takdi* operated by twisting fingers. Another tool is known as *koru* operated by placing on

thigh or in between two palms. *Koru* is bigger than *takdi*. During night all members operate *takdi* and during day time, men while moving in the village go on spinning on *koru*. The local wool of their sheep is not sufficient to meet their requirement, therefore, in the past, people used to go to Rampur to purchase wool during Lavi fair. But now-a-days, they prefer to buy wool from Dodra Kavar *illaqa*. The villagers feel that the wool of the Dodra-Kavar is inferior to that of Rampur. *Jurkhi* made out of their hand spun wool lasts upto three or four years if worn throughout the year. The villagers also spin goat's hair from which *kharcha* or *fakula* is made. It is used as a rug.

Bee keeping is practised by about one third of the houses who have a hive or two. This is a paying industry and adds a little to the economy of the people. In *goshal*, small bee hive cells are made in the wall of the house where bees are popularised. When the hives are full of honey a man wrapped in black clothes collects the honey during night. In one hand he carries burning dry cowdung cake or burning cotton clothes and with the second hand the hives are removed into a *prat*. The honey collected is partly used by the house members with *rotis* as a substitute for vegetables, and the rest of it is sold to local *banias* and Government Officials @ Rs. 2.50 P. per seer. The wax that is collected is used for medicines like curing eye sore. Sometimes it is given to village Kolis who make shoes.

Villagers also extract oil from the wild apricot—*chuli* nuts. This area is abundant in *chuli* trees. In its peak season during summer, men and women collect *chuli* in large quantity. These are kept in sun for two-three days to dry. The hard nuts are broken and kernels are dried on a fire pan for a little time and then ground. The oil is extracted by squeezing in between the hands. The remainder is given to cattle which serves as rich fodder. The villagers feel, oil made at home is more tasty and nourishing than the mustard oil sold in the market. Food cooked in this oil is very delicious.

Gharat—Out of the six *gharats* operated in the village, three belong to the residents of Chergaon. All *gharats* are operated on Andhra stream. Two *gharats* belong to two Koli brothers who live in separate households. Another household partitioned into two, operates the third *gharat* on alternate days. There is a queer way of paying the grinding charges of flour. The various types of grains are brought by the villagers in a

skin bag called *khalri*. It contains about twenty seers of grains. After grinding, the *gharati* removes two combined handfuls of *atta* as his charges which approximately weighs 10 *chatanks*. The grinding is done in presence of the owner. Sometimes the owner leaves the grains with the *gharati* who does the work. The charges in the shape of kind are removed in the presence of owner. Charges are not paid in cash. The average monthly income of each household varies between Rs. 20 to Rs. 35 per month.

Shopkeepers—The shopkeepers have migrated from Kangra District. They reside with their families. Three of them have acquired landed property here. There are two more shopkeepers in the village. One is Thakur by caste and another is a Rajput, running a cooperative shop. Three shopkeepers from Kangra are running big shops. All commodities of daily use are available with them. These include cloth of coarse and fine quality, cigarettes, canvas shoes, utensils, umbrellas, biscuits, tinned milk, powder milk, lanterns, torches and many other articles. The transactions are made in cash with the Government Officials. With the local people, goods are sold in exchange for the little quantity of grains brought by them. Households better off get articles on credit basis and at the harvest time, shopkeeper collects his bill alongwith the interest @ 6 per cent. The collection is usually in kind.

Shopkeepers earn a high margin of profit. The approximate rate of wheat flour prevailing at Simla market was Rs. 21.00 per maund in 1962. The transport charges from Simla to Chergaon are:—

	Rs.
Simla to Rohru by truck (H.G.T. rates)	4.25 per md.
Rohru to Chergaon (Mule rates)	2.00 per md.
Incidental charges	1.00 per md.

The cost comes to Rs. 28.25. But the selling price of wheat flour at Chergaon is Rs. 33.00 per maund. The approximate profit comes to 19 per cent. Similarly for other articles, the profits are still higher. The calculation has been made during the time of investigation in September, 1962.

After the enforcement of ration for sugar, it is being distributed by the Cooperative Department of Himachal Pradesh Administration through village Panchayats. Block Development Officer has also been empowered to issue special permits. At Chergaon, three kilograms of sugar per family is being

given. The quantity can however be increased or decreased depending upon the requirement of the family. The rates for some articles during December, 1963 are given here—

Name of article	Rate
	Rs.
Aluminium	10.00 per kilogram.
Bharat Blade	0.12 each blade.
Biscuit	1.50 to 2.00 each packet.
Blade 7 O'clock	0.30 each blade.
Brass	7.50 per kilogram.
Bucket 10" size	3.00 each.
Cigarettes Star	0.20 per packet.
Cigarettes Panama	0.70 per packet.
Canvas Shoes	3.00 to 5.00 each.
Coconut	4.50 per kilogram.
Copying Pencil	0.50 each.
Dates	2.25 per kilogram.
Fuel	2.50 per 40 kilograms.
Ghee Desi	8.50 per kilogram.
Ghee Vegetable	3.70 per kilogram.
Gram	0.88 per kilogram.
Hurricane Lantern (Medium Size)	5.00 to 7.00 each.
Iron	1.30 per kilogram.
Kishmish (inferior)	4.50 per kilogram.
Kerosene Oil	0.70 per bottle.
Lux Soap	0.60 per cake.
Maize flour	0.50 per kilogram.
Mustard Oil	2.88 per kilogram.
Match-box	0.10 per box.
Nib	0.12 each.
Nails Iron	2.00 per kilogram.
Pulse Urad Washed	1.50 per kilogram.
Pulse Urad Black	1.12 per kilogram.
Quilt (Ready made)	10.00 to 15.00 each.
Rice Basmati	1.40 per kilogram.
Salt	0.40 per kilogram.
Sunlight Soap	0.60 per cake.
Swan Ink	0.75 per bottle.
Tea Brooke Bond	2.75 each packet containing 259 grams.
Tobacco	1.50 per kilogram.
Umbrella (Medium size)	7.00 to 10.00 each.
Wheat flour	0.62 per kilogram (Local). 0.75 per kilogram (Simla).
White paper	0.88 per 24 sheets.
Wick Kerosene Lamp (Small size)	0.25 each.

There is a Brahman owning a tiny eating house. He has migrated from Kangra. He

prepares meals at the order of the travellers. On his meagre income, he has a big family to support. Another *hotelwala* is running his hotel in the Bhonda area. He is a local man of Chelala village and his hotel is known by the name of *Chuharoo* hotel. There are no monthly customers at these hotels.

A *mochi* has come from Rani-ka-Raipur. He makes and sells tanned leather. Being new he refrains from credit. This *mochi* lives in a rented house in Bhonda and undertakes repair of old shoes for which his charges are nominal.

A roving barber cuts the hair of people here and of surrounding areas. For four days in a week, he stays in the village and for other three days, he visits the surrounding villages in a range of 14 miles. While in Chergaon, the four shop-keepers of Kangra have agreed to stay for one day each with them where he is served food and tea. He renders free service to all the members of their household including the servants. His usual charges from villagers for hair cut and shave are four annas and two annas. On occasions like marriages or births in a *bania* family, he acts as a messenger and attends to other work. He is seen trimming the nails.

Two village tailors are Kolis. They do agriculture work besides stitching clothes. A new tailor from Kangra District has installed his shop recently. A Koli, named Tawarsi has been given a free sewing machine by the Block Development Officer. He asked for this. The case was recommended by the village Panchayat. The villagers get their clothes stitched by the old tailors as the new tailor from Kangra is not able to stitch the clothes of the village fashion. However he meets the requirement of Government officials and local *banias*. The rates for stitching the different clothes are:—

Name of Clothes stitched	Rates
Shirt	Rs. 0.50
Pyjama	Rs. 0.35
Bushahri Cap.	Rs. 0.75
Gandhi Cap	Rs. 0.10
Jurkhi	Rs. 2.00
Suthan	Rs. 0.50
Sadari	Rs. 1.00
Kachha	Rs. 0.25

Pastures and Fire-wood—People have vast grazing pastures for their cattle over the hills around with full grazing rights. Their cattle find green fodder over these stretched hill ranges. The rich families have their separate grass lands over which they exercise

right of cutting of hay against payment of nominal revenue. In addition vast area of other waste land also meets to the requirement of green grass as well as hay.

We may make a passing mention of collecting hay for winter months. From the early Bhadra women start collecting green grass from the jungles, bring it to village and spread it in the sun. In a single sunny day green grass gets dry. It is collected with wooden fork known as *augshu* and long thick ropes are made, known as *bali*. Men help in drying and making of *balies*. The grass is cut and carried to the village by the women. They go to jungle twice to fetch grass. Once before noon after taking morning meals and the second time in the afternoon. In some cases, women make hay in the jungle, and bring *balies* home. The *balies* are kept in the verandah. Sometimes they are hung from the tree branches.

Poor families of Kolis sell dry grass to rich families of Thakurs and Rajputs. They also sell green grass to local *banias* at the rate of one *pulla*—a bundle of grass, for one anna. Dry grass is sold @ 0.25 Paise per *bali*. *Banias* also make hay, but their collection is insufficient to meet their demand. They have kept mules beside cattle.

A few families of Kolis also sell fire wood to Govt. officials @ 50 Paise for one bundle which approximately weighs twenty seers. The firewood is collected from jungle.

Fishing

Fishing without a licence is prohibited in Andhra Pradesh. In Chergaon about ninety per cent of the population is non-vegetarian, they can't meet their supply of fish. The villagers do not say openly that they catch fish. But it was known that about a dozen fishing nets are kept by them. People catch fish either under darkness of night or in the early hours of morning. Fish are always plentiful in the stream, but the best time for catching them is during rainy season when due to the gushing water, fish take shelter under big boulders on the sides of banks where the flow of water is not heavy.

Occupational Mobility

We give Tables Nos. 34—36 on occupational mobility. From their study, one finds the trend in change from father's occupation to the occupation of his children. Different people wish different trades for their children. 13 persons have changed their father's occupation, 21 persons want change of occupation for their children.

TABLE No. 34
Occupation mobility
Nature of change from father's generation to present generation

Occupation (1)	No. of persons in the occupation (2)	Number of persons whose father's occupation was			
		Occupation No. 1 (i.e. his own) (3)	Occupation No. 2 age (4)	Occupation No. 3 Service (5)	Occupation No. 4 and so on Jagirdar (6)
Agriculture .	43	43	..	..	..
Service .	16	4	11	..	1
Business .	5	3	1	1	..
Blacksmithy .	1	1	..	..	..
Carpentry .	1	1	..	..	..
Silversmithy .	1	1	..	..	..
Labour .	1	1	..	..	..

TABLE No. 35
Occupation mobility—cause of change

Caste/ Community (1)	No. of persons who changed father's occupation			No. of persons who have changed their own earlier occupations			No. of persons who are not contented with present occu- pation (8)
	Voluntarily (2)	Forced by circumstances (3)	Other reasons (specify) (Financial) (4)	Voluntary (5)	Forced by circumstances (6)	Other reasons (7)	
Rajput .	8	..	..	..	..	..	8
Thakur .	..	..	..	..	..	..	..
Brahman .	4	..	2	..	..	..	..
Sud .	..	1	..	..	1	..	..
Khatri .	..	..	..	..	..	..	..
Koli .	..	..	..	..	..	..	12
Lohar .	..	..	..	..	..	..	2
Bahri .	..	..	..	..	..	..	1

TABLE No. 36
Occupational mobility—nature of aspiration

Occupation (1)	Number of persons in the occupation (2)	Number of persons who want their sons to be		
		In the same Occupation as in Col. 1 (i.e. his own) (3)	Occupation No. 1 Service (4)	Occupation No. 2 Agriculture (5)
Agriculture .	43	30	13	..
Service .	16	16	..	..
Business .	5	1	4	..
Blacksmithy .	1	..	1	..
Carpentry .	1	..	1	..
Silversmithy .	1	..	1	..
Labour .	1	..	1	1

Rural Indebtedness

Farmers with limited resources always need money. Under the stress of circumstances, they have to borrow to finance agricultural operations and to tide over the bad years.

Out of 68 households, 41 families claim to be under debt. The total debt is nearly Rs. 37,090. The table Nos. 37 and 38 show the causes for the debt. Rs. 5,500 is the total amount of Taccavi loan taken by the villagers. There was a litigation between a Koli and bania over one house belonging to the former and illegally occupied by the bania. A great amount of money was spent by both the parties. The Koli had to go to money lenders to borrow money. In the law court, bania lost and had to pay Rs. 4,000 to the Koli, who did not repay the debt and spent the amount on other needs. A Rajput family has run into heavy debt on account of giving wine on credit basis. He complained that people bought wine from his shop and did

not pay. He ran into debt to the amount of Rs. 4,000. One family of Badhi ran into heavy debt during his daughter's marriage. It was rumoured that he is selling his house just to clear the debt. Some families spend recklessly on social ceremonies like marriages, festivals and so on. One family is under debt on account of sickness. The other general causes of indebtedness in the village are house construction and to meet ordinary wants.

Rich Thakurs and Rajputs are the money lenders in the village. There is one *bania*, who also deals in money-lending. In the past, farmer used to go to the money-lender to borrow money, who used to give him the amount after getting a deed written in *tan-kri* script. Before giving the amount the money-lender used to deduct some amount under the custom *gant kholna*. The rate of such custom was annas -/2/- per rupee. By this custom it was meant that a relationship between a money-lender and his debtor has begun which perhaps will never end.

TABLE No. 37
Indebtedness
Indebtedness by Income Group

Income Group	Total No. of households	No. of households in debt	Percentage of Col. 3 to Col. 2	Average indebted- ness per household debt
1	2	1	50%	100.0
Rs. 25 and below .	10	8	80%	388.7
Rs. 26 to 50 .	15	12	80%	700.0
Rs. 51 to 75 .	7	6	85.7%	1,233.3
Rs. 76 to 100 .	34	14	41.2%	1,291.4
Rs. 101 and over .	68	41	60.3	
Total .				

TABLE No. 38
Indebtedness by causes
Indebtedness by cause of debt

Causes	Amount of debt	Number of families in debt	Proportion of debt due to cause to the total amount of debt
1	2	3	4
(a) Purchase of land .	200	1	200
(b) House construction or repairs, to existing building .	5,600	4	1,400
(c) Marriages .	3,900	4	975
(d) Funerals .	..	..	..
(e) To give dowry .	300	1	300
(f) To clear outstanding debts .	100	1	100
(g) Sickness .	15,490	30	516.3
(h) Ordinary wants .	..	..	..
(i) Household cultivation .	..	..	..
(j) Industry run by the household .	4,000	1	4,000
(k) Business run by the household .	5,500	6	916.7
(l) Taccavi loan for orchards .	2,000	1	2,000
(m) Litigation .	..	..	..
Total .	37,090	49*	756.9

*The total No. of families in debt is 41. The excess figure of 8 is due to that certain households are under debt for two or more reasons and hence the number has increased with the nature of debt.

The interest charged was four annas per rupee annually. This was collected at the end of each year. A farmer was hardly able to pay the loan leave aside the interest. Whenever the money-lender visited the house of his debtor he was treated well, respected and entertained to wine and meat. After a stay of a day or two and collecting a bit of the interest, the money-lender and his party used to proceed to another debtor. The money-lender used to collect huge sum by way of collecting interest and his principal remained the same. And the debt was inherited by the sons on the death of their fathers.

The relationship between a money-lender and his debtor, in the course of time created the tenancy system. Instead of paying interest, the tenants—*rigad* are now doing agricultural labour to escape the fury of zamindars.

Coinage, Weights and Measures

People are familiar with new coinage with their constant dealing with the shop-keepers.

In the past, they used to weigh articles in their traditional weighing scale known as *tool*. This had a rod to one end of which is tied scale made of cotton. The articles for weighing are put in the scale and are balanced with a weight hung on the other end. The weight is adjusted according to the quantity to weight. The common traditional weights are:—

18 <i>sarsai</i>	1 <i>kacha seer</i>
5 <i>kacha seers</i>	1 <i>patha</i>
16 <i>pathas</i>	1 <i>bhar</i>
20 <i>bhars</i>	1 <i>joon</i> or 1 <i>khar</i>
20 <i>khars</i>	1 <i>kharsa</i>

A *patha* is a measuring utensil which contains 1½ seer of rice. There is another small *patha* which contains half the quantity of the big *patha*.

The traditional way of measuring the length of a cloth still exists among the villagers. They are:—

1 <i>mushloun</i>	15" from elbow to fist.
1 <i>hath</i>	18" from elbow to tip of middle finger.
1 <i>baith</i>	6" from tip of thumb to tip of small finger.
1 <i>kudaiith</i>	5" from tip of thumb to tip of first finger.
1 <i>footoo</i>	12" two fists together with thumbs, stretched together.

With shopkeepers, they buy the cloth in terms of yards which later on is explained in terms of metres now.

Pedlars and Casual Visitors

Many from different parts visit Chergaon and sell little articles against cash payment. They also exchange their articles for the grains. Some people who come are:—

1. An old Sikh from Amritsar side visits the village twice in a year and collects counterfeit coins for which he gives half the value of such coins. In the village, he is known as *khotey paisay wala*, and is very popular among villagers.

2. A party of two-three men from Jagadhri side also visits the village and purchase old and unserviceable utensils against half the cost paid in cash. The party visits once a year.

3. A few Tibetans from Kinnaur side visit the village during winter to sell their petty things like *heeng*, *jeera*, *zayfal*, *sheelajeet* and beads. They get the price either in cash or in kind. A few Kinnauras from Kinnaur District also come to sell their goats and sheep. These people enter Rohru valley via Sangla-Buranghati route.

4. Some from Sirmur District visit this *illaqa* to sell their ginger against cash or kind.

5. A party of potters from Mandi and Bilaspur Districts come to this *illaqa*. They make the earthen pots on the spot and sell them against cash or kind.

6. Some fortune tellers—Pandits from Garhwal also pay frequent visits and collect cereals.

Other people who pass through the village or some-times stay for a night in the village are, Gujjars who go the high peaks in Chanshal, Nepalis and people from Mandi and Bilaspur Districts who are engaged as labourers by the Forest contractors, agents of big firms who visit the shopkeepers, and people from Dodrakawar, who take their sheep and goats to pastures in Bilaspur, Dhami, Arki, Tatapani, Mahlog and Solon during winter.

Income

The main source of income is agriculture. Subsidiary source of income is based upon rural crafts, agricultural labour and work on roads and buildings. The distribution of 68 households to their occupation in monthly income groups is given in Table No. 39. This is a very rough assessment because villagers are very vague in replying this.

TABLE NO. 39

Occupation of household	Monthly Income per Household in the Range				
	Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 100 and over
1	2	3	4	5	6
Agriculture	1	9	13	4	16
Service	..	..	2	2	12
Business	..	..	..	..	5
Blacksmithy	..	1	..	1	..
Carpentry	..	..	..	..	1
Labour	1	..	..	..	..

Table Nos. 40 and 41, give the castewise monthly income of the villagers by source and income. The figures have been collected on the basis of information revealed by the villagers. They have a tendency to understate their income and over-rate their expenditure.

The main occupation of Rajputs is agriculture. A few of them however do agricultural labour. One owns a wine shop and another runs a co-operative shop. The largest number of households fall above the monthly income group of Rs. 101. Three households come in the monthly income group of Rs. 76—100 seven in monthly income group of Rs. 51—75 and two in monthly income group of Rs. 26—50. There is no household under the monthly income of Rs. 25.

TABLE NO. 40

Caste	Occupation of household			Monthly income per household in range of				
	Main	Subsidiary	Source of Income	Rs. 25 & below	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
1	2	3	4	5	6	7	8	9
Rajput	Agriculture	Military Service	Agriculture and Military Service	..	1	..	..	..
	Do.	Agriculture	Agriculture & Agriculture Labour	..	1	1	..	..
	Do.	Labour	Agriculture & Labour	..	..	4	1	3
	Do.	Shopkeeper in Co-operative Society	Agriculture and Shop-keeping	..	..	1	..	1
	Govt. Service	..	Government service	..	..	1	2	7
	Agriculture	..	Agriculture	..	..	..	..	3
	Do.	Labour	Agriculture and Labour, wood cutting	..	..	..	..	1
	Do.	Milk & ghee selling	Agriculture, Milk and ghee selling	..	..	..	..	1
	Do.	Wine shop	Agriculture & Wine shop	..	..	1	1	3
	Do.	..	Agriculture	..	1	..	1	..
Thakur	Do.	Labour	Agriculture & Labour	..	..	..	..	1
	Do.	Chowkidar	Agriculture & Chowkidar	..	..	..	..	1
	Do.	Secy. Panchayat	Agriculture & Secy. Panchayat	..	..	..	..	1
	Do.	..	..	..	..	..	..	1

Thakur's main occupation is agriculture. One Thakur is employed as Secretary of Panchayat and another as Chowkidar of Panchayat. Five households fall in the monthly income group of Rs. 101 and above, two in Rs. 76—100 group one in Rs. 51—75 and three in Rs. 26—50 monthly income group.

Among Kolis, one household falls in the monthly income group of above Rs. 101. His occupation is agriculture, *gharat* and weaving. One falls in Rs. 76—100 group whose occupation is agriculture, agricultural labour and weaving. Four and two households fall in monthly income groups of Rs. 26—50 and below Rs. 25.

Some Brahmans are either Government officials or shopkeepers. Seven households fall in monthly income group of above Rs. 101 and one falls in Rs. 51—75 monthly income group.

A Khatri's monthly income is above Rs. 101. He is a Government servant.

Badhi's main occupation is carpentry and agriculture is his subsidiary occupation. His monthly income is above Rs. 101. He is to support a large family.

Two Sud shopkeepers are very rich and their monthly income is above Rs. 101 each.

Out of the two Lohar households, one works on iron and another on silversmithy, besides doing agriculture. Their monthly income is between Rs. 76—100 and Rs. 26—50.

TABLE No. 40—contd.

Caste	Occupation of household			Monthly income per household in range of				
	Main	Subsidiary	Source of Income	Rs. 25 & below	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
	1	2	3	4	5	6	7	8
Koli	Agriculture	Labourer on road	Agriculture & Labour	..	..	..	..	..
	Agriculture Labour	..	Agriculture Labour	2	2	..	..	..
	Agriculture	Agriculture Labourer	Agriculture and Agriculture Labourer	..	1	2	..	..
	Agriculture, Weaver	Road Labourer	Agriculture and Road Labourer.	..	1	1	..	..
	Agriculture	Agriculture Labour	Weaver and Agriculture Labourer.	..	..	1	..	..
	Agriculture	Tailoring	Agriculture and Tailoring	..	..	1	1	..
Brahman	Agriculture	Gharat & Weaving	Agriculture, Gharat & Weaving	..	..	..	..	1
	Govt. Service	..	Govt. Service	..	..	1	..	4
	Shopkeeper	..	Shopkeeper	..	..	..	..	2
	Hotelwala	..	Hotelwala	..	..	..	..	1
Khatri	Govt. Service	..	Govt. service	..	..	..	..	1
Badhi	Carpentry	Agriculture	Carpentry & Agriculture	..	..	..	..	1
Sud	Shopkeeper	..	Shopkeeper	..	..	..	..	2
Lohar	Blacksmithy	Agriculture	Blacksmithy, Agriculture and Labour	..	1	..	..	..
	Goldsmithy and silversmithy	..	Goldsmithy and Silver-smithy and Labour.	..	..	..	1	..

TABLE No. 41

Table of Income

Caste	No. of Households	Population	Total Income	Income per Household
1	2	3	4	5
			Rs.	Rs.
Rajput	29	156	47,135	1,625
Thakur	11	58	31,095	2,826
Lohar	2	8	1,450	725
Sud	2	25	21,460	107
Khatri	1	1	3,000	3,000
Badhi	1	9	1,275	1,275
Brahmin	8	29	19,460	2,432
Koli	14	66	9,620	687
Total	68	352	1,34,495	1,977*

*It is a very rough estimate.

Expenditure

Table No. 42 is classified, caste-wise and grouped in monthly incomes. The expenditure has been grouped into six headings; food, clothing, smoking, religion, education and miscellaneous. The miscellaneous head includes, the expenditure on house repairs, livestock, medical, travelling, soap, barber, cultivation, payment of debt and land revenue and others. These are all rough estimates, but should give the reader some little idea of economic table heads, however imperfect they may be by themselves, because of the vagueness of the replies.

These statements show that the main expenditure for all castes are food, clothing and smoking. Only a few artisan communities purchase little quantity of food grains from local shopkeepers and others manage to meet food requirement from their land produce. Agricultural labourers however are given grains by the owners for the work done by them.

Commodities of daily use are brought against cash from shopkeepers.

The expenditure on clothing is not much because, people use local woven woollen clothes out of home spun wool. A few Rajput and Thakur families use machine made cotton cloth during summer. School children are however seen in cotton clothes in their school uniforms. Young women have also developed a taste for cotton clothes which they put on during summer. All these show a trend for the machine made clothes.

Expenditure on smoking is incurred by men only as very few old ladies are seen smoking *hukka*. Drinking is yet another way of spending, and large number of people from all castes are reported to be drinking wine, such men mostly hail from high castes. At best this is an index of expenditure trends because villagers are ever so vague about giving this information.

TABLE No. 42

Castewise Average Monthly Expenditure per household by Income Group

Items of Expenditure	Rs. 25 & below		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 and Over	
	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
	2	3	4	5	6	7	8	9	10	11
Rajput										
Food	..	..	..	..	7	44.99	3	44.10	17	83.33
Clothing	..	..	2	31.24	7	4.04	3	4.44	17	13.25
Smoking	..	..	2	3.75	7	4.53	3	8.2	16	1.35
Religion	..	..	2	.62	7	.71	2	.83	13	1.63
Education	..	..	2	.62	7	.83	1	.83	6	1.55
Others	..	..	2	3.41	7	8.89	3	28.91	17	51.57
Thakur										
Food	..	..	3	32.77	1	58.33	2	58.33	5	143.33
Clothing	..	..	3	2.77	1	4.16	2	8.33	5	19.16
Smoking	..	..	3	.41	1	.41	2	.83	5	4.33
Religion	..	..	3	1.25	1	1.66	2	2.08	5	8.33
Education	..	..	3	..	1	.41	2	2.50	5	5.68
Others	..	..	3	3.59	1	3.75	2	6.20	5	118.16
Koli										
Food	..	..	4	33.75	6	37.35	1	75.00	1	91.61
Clothing	2	18.75	4	2.50	6	3.19	1	4.16	1	8.33
Smoking	2	1.25	4	.70	6	.48	1	.83	1	1.25
Religion	1	.16	4	.72	6	.67	1	4.16	1	.83
Education	1	4.16	4	..	6	.83	1	.41	..	..
Others	1	.58	4	3.35	6	3.56	1	13.16	1	14.58
Brahman										
Food	..	..	1	16.66	..	..	..	..	7	80.35
Clothing	..	..	1	4.16	..	..	..	..	7	12.02
Smoking	..	..	1	.83	..	..	..	..	6	1.80
Religion	..	..	1	1.66	..	..	..	..	6	2.70
Education	..	..	..	..	..	..	..	..	3	2.91
Others	..	..	1	28.16	..	..	..	..	7	59.92
Khatri										
Food	..	..	..	..	..	..	..	..	1	83.33
Clothing	..	..	..	..	..	..	..	..	1	41.66
Smoking	..	..	..	..	..	..	..	..	1	12.50
Religion	..	..	..	..	..	..	..	..	..	..
Education	..	..	..	..	..	..	..	..	..	..
Others	..	..	..	..	..	..	..	..	1	75.83
Badhi										
Food	..	..	..	..	..	..	..	..	1	83.33
Clothing	..	..	..	..	..	..	..	..	1	8.33
Smoking	..	..	..	..	..	..	..	..	1	0.83
Religion	..	..	..	..	..	..	..	..	1	0.83
Education	..	..	..	..	..	..	..	..	..	..
Others	..	..	..	..	..	..	..	..	1	3.31
Sud										
Food	..	..	..	..	..	..	..	..	2	229.16
Clothing	..	..	..	..	..	..	..	..	2	20.83
Smoking	..	..	..	..	..	..	..	..	2	6.25
Religion	..	..	..	..	..	..	..	..	2	8.33
Education	..	..	..	..	..	..	..	..	2	2.50
Others	..	..	..	..	..	..	..	..	2	486.24
Lohar										
Food	..	..	1	28.16	..	..	1	66.66	..	..
Clothing	..	..	1	2.50	..	..	1	8.33	..	..
Smoking	..	..	1	.41	..	..	1	.83	..	..
Religion	..	..	1	1.00	..	..	1	3.33	..	..
Education	..	..	..	..	..	..	..	..	..	..
Others	..	..	1	3.50	..	..	1	2.66	..	..

Village barber charges his wages in cash. People spend very little on hair cutting. They cut their hair after a long spell of few months. People spend little on travel and spend nothing on medicines. There is a Government dispensary. They also confine to their local treatment.

Villagers repay old debts which were taken for marriage, construction of houses or in death rites. On marriages, to keep their social position they spend lavishly. The amount of *reet* paid is also very high. In one case a Koli incurred large debts to fight litigation, when he had to face a rich shopkeeper.

Households who have kept buffaloes spend little on fodder like *khad*. More cattle are also added. Remittance to dependents are mostly made by Government officials, and also by one Thakur household who has sent his son to High School, Rohru. Government officials also pay for the insurance undertaken by them and also for the G.P. Fund.

Two shopkeepers pay income tax. Four shopkeepers and one Government official spend fair amounts for the servants kept by them. Shopkeepers have to spend on the livestock as they are to buy fodder from villagers against cash payment. Land revenue is paid by 37 households.

Case Study—Income and expenditure figures for all households have been filled up in schedules. For a case study we may take up one household of Thakur and Rajput, each and discuss their income and expenditure. These are just a rough estimate, because the replies are vague and very confused at times.

1. *Thakur family*—This is the richest agriculturist family in the village having 125 *bighas* of land. Family members in this household are:—

- 1. Head of the Household 59 years
- 2. Wife 50 years
- 3. Son 32 years
- 4. Son 18 years
- 5. Daughter-in-law 30 years
- 6. Daughter-in-law 20 years
- 7. Grandson 9 years
- 8. Grandson 7 years
- 9. Grandson 5 years
- 10. Grand-daughter 1 year

No. 1 does little work whereas Nos. 2, 3, 5 and 6 do the cultivation work besides women attending to home work. No. 4 reads in the 10th class in Government High School, Rohru. The family has sufficient land, therefore, agricultural labourers are employed for *rabi* and *kharif* harvests. They do ploughing, sowing, weeding and harvesting. During agricultural days, the average number of labourers employed by him is two. Sometimes about eight labourers are also engaged in a day. The Thakur informed that the number of labourers employed by him during *kharif* is more than *rabi*. Besides giving food grains at two harvests to the labourers, they are also given food two times a day during the working days.

Thakur uses his own seeds and old agricultural implements. He reported that he used fertilizers twice, but it did not give encouraging results. His income from his land and the expenditure have been given in Table No. 43 prepared on the figures revealed by the household.

TABLE No. 43

Income		Expenditure	
Agricultural Produce—			
Rice about 200 Mds.	Rs. 5,000	Food	Rs. 4,000
Wheat about 100 Mds.	2,000	Clothing	200
Barley about 150 Mds.	1,500	Smoking	150
Maize about 50 Mds.	750	Housing	100
Misc. Produce 30 Mds.	500	Education	50
Mandooa about 20 Mds.	200	Soap	30
Rent from houses	300	Barber	10
		Travelling	50
Total	10,250	Medical	100
		Religion	200
		Amusement	100
		Expenditure on cultivation (wages given in kind to Agri. labourers and artisan community)	2,100
		Expenditure on livestock	540
		Land Revenue	32
		Total	7,602

2. *Rajput family*—This Rajput family consists of 6 members and owns 17 *bighas* of agricultural land. The family composition is:—

- 1. Head of the household 50 years
- 2. Wife 45 years
- 3. Son 25 years
- 4. Daughter-in-law 27 years
- 5. Grandson 3 years
- 6. Grand-daughter 1 year

Nos. 1, 2 and 4 are doing agricultural work whereas, No. 3 is a village postman and takes little interest in agriculture. The family does not keep labour during the operational days due to small holdings. Two of his married daughters help in some agricultural operations when they visit their father. He seldom uses fertilizers and confines to the local manures. He prefers his own seeds, which he saves from the previous harvest. To supplement his livelihood, he manages from the rent of his houses and the salary of his son. His income and expenditure figures have been given in table No. 44.

TABLE No. 44

Income		Expenditure	
Agricultural produce—			
	Rs.		Rs.
Rice 12 mds.	300	Food	1,000
Wheat 7 mds.	150	Clothing	100
Barley 10 mds.	100	Smoking	10
		Housing	5
Misc. grains (Bagra anaj) 6 mds	100	Soap	3
		Barber	2
House Rent	600	Travelling	5
Salary of Son	318	Medical	10
		Religion	100
Total	1,568	Amusement	80
		Exp. on livestock	30
		Land Revenue	3.50
		Total	1,348.50



Birth, Marriage and Death Statistics

The statement shows the birth rate, sex-wise recorded from the register maintained by Chergaon Panchayat.

Period	Boys	Girls	Total
1-7-1957 to 31-12-1957	2	..	2
1958	1	..	1
1959	2	2	4
1960	3	2	5
1961	5	3	8
Upto 7-8-1962	1	1	2
Total	14	8	22

The increase in the number of children during the last five years is not so alarming.

The data in table No. 46 reveals that there are 102 married men as against 73 women. Four men and eleven women are widowers and widows while 2 men are divorced. A large number of married Government officials do not always keep their wives with them. There is the polyandrous pattern of marriages. Three households of Thakur, Rajput and Lo-har practise polyandrous marriage. One Sud, two Rajputs and two Kolis have two wives each.

TABLE No. 46

Age and Marital Status

Age Group	Total Population			Never Married		Married		Widowed		Divorced or Separated		
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	
	1	2	3	4	5	6	7	8	9	10	11	12
All ages	.	352	209	143	101	59	102	72	4	12	2	..
0-4	.	40	22	18	22	18	..	..	..	..	..	..
5-9	.	44	25	19	25	19	..	..	..	..	..	..
10-14	.	52	38	14	33	14	5	..	..	..	..	..
15-19	.	22	14	8	10	4	4	4	..	..	..	..
20-24	.	28	13	15	5	1	8	14	..	..	..	..
25-29	.	37	26	11	5	..	20	11	..	..	1	..
30-34	.	25	13	12	..	1	13	11	..	..	..	..
35-39	.	23	15	8	..	..	15	8	..	..	..	..
40-44	.	17	7	10	..	1	7	9	..	..	..	..
45-49	.	21	12	9	1	1	11	4	..	4	..	..
50-54	.	16	8	8	..	..	6	5	1	3	1	..
55-59	.	10	5	5	..	..	5	5	..	..	..	..
60 and over	.	17	11	6	..	..	8	1	3	5	..	..
Age not stated	.											

The Panchayat register maintains the death record of the village. There have been 23 deaths as against 22 births from 1-7-1957 upto 7-8-1962. Statement gives the death chart for the village.

Year	Males	Females	Total
1-7-57 to 31-12-57	2	..	2
1958	2	1	3
1959	4	3	7
1960	..	3	3
1961	3	3	6
Upto 7-8-1962	1	1	2
Total	12	11	23

children are admitted on the rolls when they are six. In July, 1962 there were 129 students out of which are 119 boys and 10 girls. This keeps on fluctuating between 120 and 135. There are about 10 Harijan children.



The winter vacation for two months begins from 24th December every year with one week monsoon break from the 1st Monday of August.

The children studying in the school are smartly dressed up and attend the school in their prescribed uniforms. Boys wear light brown clothes, Girls wear blue shirts,

Education

During 1948, a primary school was opened and it was upgraded to the middle standard from 2nd May, 1959. Before 1948, the nearest middle school was at Arhal. The high school was at Rampur. The children from Chergaon used to go to Arhal for study. No student from Chergaon ever went to the high school at Rampur or Simla. The thundering stream flowing by the side, is noisy but the children manage a habit. How they do is any one's guess. Probably they get used to all this. Boys and girls study together. The

IV. Social and Cultural Life

Age and Sex distribution

In 1951, the population was 215. This consisted of 110 males and 105 females. Population for 1961 Census has shown a rise of 101 persons over the population of 1951. Sex-wise population for 1961 is as under:—

Year	Males	Females	Total
1961	182	134	316

Establishment of Government Institutions and appointment of personnel has increased the population.

The survey of population conducted in July, 1962 further shows rise of 11.4 per cent over the 1961 population figures. Males have

always out-numbered females and number of females for 100 males are:—

Population			No. of females per hundred males
Year	Males	Females	
1951	110	105	95
1961	182	134	74
1962	209	143	68

The age and sex-wise population of the village is given in Table No. 45.

TABLE No. 45

Population by Age Groups

Total of all ages			0-4		5-9		10-14		15-19		20-24		25-29		30-34		35-44		45-59		60 & Over		Age not Stated	
P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
352	209	143	22	18	25	19	38	14	14	8	13	15	26	11	13	12	22	18	25	22	11	6	..	..

In all, there are 166 persons above the age of 25 years consisting of 112 men and 54 women. Seventeen persons are sixty or over. The total number of children between

the age groups of 0-4 and 5-9 are 40 and 44. In both the groups there are 47 males and 37 females,

Students play games like *kabaddi*, Volley ball and *kushti*. They do exercise on the single bar and parallel bars. *Kabaddi* is a favourite game. The compound of the school is kept fairly neat. Waste paper baskets made of empty dry milk tins are fixed to the wooden poles. The health record of each student has been maintained. No mid-day meals are served to the students. During 1961, about 650 lbs. dry milk was distributed among the children.

Three outdoor excursions were held during the last 3 years.

Year	Place where camped	Height
1960	Chander Nahan	15,000'
1961	Kalka Pattam	13,000'
1962	Chansul peak	14,000'

The party consists of about 50 children and a few teachers. A couple of nights are spent on such outings. Boys carry their food stuff. Every Saturday, recreations for children are held. These include, folk songs, folk dances, debates, speeches and short dramas. These bring out hidden talent. Children also take keen interest in agriculture and grow vegetables in a small garden attached with the school. During 1962-63, some vegetables were sold. The boys are also taken to the forest nursery and are shown different species of trees.

Besides, students grow flowers. The children have also started growing some trees on the banks of the stream and also around the school buildings.

Out of 129 students reading in the school, 24 boys and 7 girls belong to Chergaon. This includes children of Government officials and shopkeepers.

The break-up of children caste-wise who go to school from the village is—

Caste	Boys	Girls	Total
Rajput	9	1	10
Koli	1	..	1
Thakur	8	2	10
Sud	1	2	3
Brahman	5	2	7
Total	24	7	31

There are 26 boarders. The class-wise number of these boarders are—8th class—10 boys; 7th class—11 boys and 4th class—5 boys. They have come from about 15 villages around Chergaon lying in a radius of 7 miles.

There are 106 illiterate males and 131 females. The percentage of illiteracy in the village is 67.3. There is no matriculate person from the village leaving aside the Government officials and others. Only two persons have received their education upto Matric Standard, (Table No. 47).

TABLE NO. 47
Education

Age Groups	Any other Qualification 3 years or more																					
	Total Population						Literate without education—al stan-		Primary or Basic		Matric or High-er Second-ary		Inter-med-iates		Gra-duates		Diploma Holders B.A.B.Ed. titles		Holders Oriental titles		Overseers' course	
	P M F			M F		M F		M F		M F		M F		M F		M F		M F		M F		
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
All ages	352	209	143	106	131	22	6	67	6	9	..	..	..	1	..	2	..	1	..	..	..	
0—4	40	22	18	22	18	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
5—9	44	25	19	12	18	13	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
10—14	52	38	14	1	10	5	4	32	..	..	..	..	..	..	..	..	..	..	..	..	..	
15—19	22	14	8	6	7	..	..	8	1	..	..	..	..	..	..	..	..	..	..	..	..	
20—24	28	13	15	4	12	2	..	2	3	4	..	..	..	..	..	..	..	..	..	..	..	
25—29	37	26	11	14	10	1	..	7	1	2	..	..	..	..	..	..	..	..	..	..	..	
30—34	25	13	12	6	10	..	1	4	1	2	..	..	..	..	..	2	..	..	..	..	..	
35—39	23	15	8	7	8	..	..	6	..	1	..	..	..	1	..	..	..	1	..	..	..	
40—44	17	7	10	5	10	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	
45—49	21	12	9	9	9	..	..	3	..	..	..	..	..	..	..	..	..	..	..	..	..	
50—54	16	8	8	8	8	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
55—59	10	5	5	3	5	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	
60 & Over	17	11	6	9	6	1	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	

Medical and Public Health

Only Primary Health Centre has been opened. The nearest hospital is at Rohru where indoor and outdoor medical facilities are available. The most common diseases are, dysentery, fever, cold, cough and influenza. Children sometimes suffer from measles or chicken pox. Malaria is not so frequent. The old people felt that this was common prior to the banning on the poppy cultivation. In 1953, Malaria Eradication Scheme was introduced. D.D.T. spraying was started from 1954 and is being sprayed regularly during the transmission season between April and September every year. It was in 1958, that a mass scale programme was started to eradicate Malaria. One Malaria Surveillance worker has been posted in Chergaon. No case of Malaria has come up recently.



People have faith in the treatment by *Jantar Mantar*. Of course they also have a keen faith in Ayurvedic treatment. They go to Tikkri village three miles away where a Government Ayurvedic compounder is posted. Table No. 48 gives the number of households who believe in different types of treatment.

TABLE No. 48

Caste	No. of households who believe in			
	Allopathic	Ayurvedic	Jantar Mantar	Homoeopathic
Rajputs	28	14	19	2
Thakurs	11	6	11	..
Kolis	12	11	14	..
Badhi	1	1	1	..
Lohar	2	2	2	..
Brahmin	8	4	..	..
Sud	2	2	..	..
Khatri	1	1	..	1
Total	65	41	47	3

Treatment by Devta

The orthodox people also believe in their family *devta* for treatment of diseases. Whatever their *devta* suggests, is complied with at once. The family *devta* is called to the house of the patient accompanied by a party of about fifteen men. A goat is slain in honour of the *devta* and the party is entertained with good food. The *devta* is consulted through the oracle about the disease and treatment. On *devta's* suggestion one more goat is slain in its name. Thus, the family has to bear more expenditure in this connection. Only rich families of Thakurs and Rajputs can afford this type of treatment. Some younger generation, of the village are now losing faith in treatment by the *devta* and openly resent it. An elderly man, Fina Dass of Bhonda village has reformative views. He believes in *devtas*, but wants to remove all evil practices in this connection. He says that poor must be fed from the purse of the *devta*, as these *devtas* stand for equality and prosperity and not for the individual and rich.

Witch Doctor

A Thakur is the witch doctor. He is reported to be well conversant in the treatment of children by *Jantar Mantar*. He treats the children for loss of appetite, tonsils, when the body turns pale and depression on the head of children.

It was reported to the Investigator that he takes some ash and chants some *Mantras*

over it. The charmed ash is applied to the different parts of the child and he gets cured in a couple of days. For depression on the head of a small child, he applies the charmed ash to the throat and by his hand pulls up the hair from the centre of the head. Inder Thakur had also been reported to know the *Jantar*. This is tied to the arms or around neck of children for different diseases.

Villagers believe in evil spirits which reduce the child. He keeps weeping. To get cured from spirits like, *Daki*, *Daini* or *Shakan*, people go to their family *pandit* where he charms the child. He also gives a charmed *jantar* to be tied to the arms or the neck of the boy.

There is a local treatment for children from bad cold. The parents give roots like *Chukri* or *Nanai* as medicines. There is a crude way of curing the tonsils also. Any

expert elderly person puts his first finger into the mouth of the child and gives scratches to tonsils which start bleeding. Seeds of *dhatoora* are used for toothache. The ash of *bhojpatter* burnt in an earthen pot removes gastritis.

One auxiliary nurse-cum-mid-wife has been appointed in the Primary Health Centre who visits Chergaon. She attends to the maternity and urgent cases. She has attended few maternity cases in the village.

People are conservative and take little help from her though she frequently visits them.

Migration

In the past there has been gradual immigration. Table Nos. 49 and 50 throw some light on the settlement history of different castes.

TABLE No. 49

Caste	Total No. H.H.	Before 5 Generations	4-5 Generations	2-4 Generations	1 Generation	Present Generation
Brahman	8	..	..	..	1	7
Rajput	29	7	..	11	1	10
Thakur	11	4	2	4	1	..
Badhi	1	..	..	1	..	2
Sud	2	..	..	..	..	1
Khatri	1	..	..	..	..	1
Koli	14	1	4	4	8	1
Lohar	2	..	..	1	..	2

TABLE No. 50

Caste	Outside the State	Outside the District	Without Tehsil	Outside Tehsil
Brahman	..	..	..	..
Rajput	..	..	..	..
Thakur	..	..	..	..
Badhi	..	..	..	..
Sud	..	..	..	..
Khatri	..	..	..	..
Koli	..	..	..	..
Lohar	..	..	..	..

Family Structure and Inheritance of Property

Joint family system is the common family unit. This is approved by social traditions. Often they comprise of parents and their married sons, their wives and their children, or of brothers, their wives and their children.

It is common for sons, to separate for their father early after their marriage. The villa-

gers pointed out reasons like differences among sons with the arrival of their wives. As a result of division, the sons start a separate family which gradually becomes larger as more children are added. Again when sons grow up, they are married and continue to live with their parents, when new domestic quarrels take place within the family and again the division takes place. Thus the cycle of family formation and division goes on.

A young married couple separated from parents or brothers generally maintains close relationship and connection with their family. In the beginning the relations remain strained. But with time, disputes wear off and rituals, ceremonies, feasts and festivals bring them close together. The absence of anyone is viewed seriously.

Within the family units, the eldest male is regarded as the head of the family to whom all due respect is shown by other members. All agricultural operations are carried out at his guidance. His wife or next senior male is given the second place. The keys of the house are kept by the wife of the head and all internal household expenditure like food and bringing of ration from *kuthar* are regulated by her through directing her daughters and daughters-in-law. Side by side, the eldest woman imparts necessary instructions to the daughters-in-law. Between sons and daughters, preference is given to former, but in case daughter is elder, younger brothers show due respect to her.

Table No. 51 gives the classification of the family structure in the village.

TABLE No. 51

Caste	Total No. of Households	Types of families living in the household			
		Simple	Inter-mediate	Joint	Others
Rajput	29	6	3	10	10
Thakur	11	6	2	3	..
Brahman	8	4	..	2	2
Sud	2	2	..	..	..
Khatri	1	..	..	..	1
Lohar	2	..	..	2	..
Koli	14	7	4	2	1
Badhi	1	..	..	..	..

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

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

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

All married women except the headman's wife, are equal in status and those who bear children are most liked by the menfolk in the family. Children are loved by all the elders.

According to the Hindu Law, sons used to have full right to inherit the father's property. Daughters were not given any share in the property. They were carefully brought up till their marriage. In a word they used to get maintenance allowance till their marriage. After marriage girls had no claim to father's property. Traditions lay down that the aged father should equally divide the property among his sons in his presence. If unfortunately, he is unable to perform the division, property is divided by a senior, near and dear relative. It was also reported by some of the elderly people that cases of brothers having gone to civil courts or Panchayats for the division of property have also taken place.

In case one of the brothers is minor, he is looked after either by the aged father or mother or any of the brothers till he attains the age of sharing responsibilities. Usually the parents like to live and pass their last days with a son to whom they may give lion's share in the course of division. Other brothers do not object. If a man dies childless, the property goes to his wife. After her death, it is divided among her husband's brothers.

In polygamous marriages, the wives have equal right to their husband's property. Polyandry upto great extent, prevents the further division of the property. In case a son marries a low caste woman, he cannot have a claim to his father's property. Illegitimate sons do not have any claim.

After the enforcement of the act of Hindu Law of Succession, daughters can also claim the father's property. One Rajput and one Thakur family have set up an example by dividing their property among sons and daughters equally. At present, the property divided has been entered in the revenue records. It is under the ownership of the father but the daughters can have their share at will. This division took place at the wish of the father and not at the instance of the daughters. In no case had daughters desired to create troubles and press for their shares. When they were asked about this legislation,

villagers felt that this leads to further fragmentation of holdings and creates discord between brothers and sisters. On second thought the people felt that it was a good reform because like sons, the daughters were entitled to a share in their father's property.

Out of 68 households, 55 households were aware that there have been change in Hindu Succession Act.

Status of Women

Women carry out the household work. They cook, wash clothes, clean utensils and fetch water. They bring up children, rear cattle and collect fuel and fodder. They also work in the fields. Except ploughing, every thing else they do in Agriculture.

The lady of the household is the first person to get up early in winter or summer. She brooms the entire house. Then she lights the fire and keeps something for cooking and goes to *goshal* where she gives fodder to cattle and milks the cows. After this, she churns the curd. By this time her small children also wake up who are given tea or milk or *roties* kept from the previous night. Then she prepares the morning food for the family.

During the day, she has to work in the fields. She carries cowdung, does hoeing, reaping, collecting of crops, husking and winnowing. Water is fetched from the spring. She also collects fodder and fuel for kitchen.

In the evening, she cooks food, serves to members, cleans the utensils and the kitchen.

During off days from agriculture, she spins wool. After taking food she spins the wool till about 11.00 P.M. Before her husband and children go to bed, she provides hot water to clean their feet. She is the last person to go to bed.

Leisure and Recreation

After crops have been sown, villagers find some time for respite. The slack season are the winter months when it is severely cold outside.

Once a while a unit of Himachal Publicity Department gives a play. No dramas are staged. In the records of Gram Sewak, it has been written down that a dramatic club with 20 members was started during 1959. But no drama has been staged so far. During the course of investigation an effort was made by the Government officials and local persons to stage a drama, but it did not finalize.

In the off days, menfolk drink and the merry making continues for days. When local wine is finished, they switch over to the country liquor. This is a grand way of spending leisure.

Fairs, festivals and social rituals provide songs and laughters. The young men sometimes play cards. The shops are frequently visited by the villagers. The two *hotelwalas* also provide an opportunity to the villagers to while away their time where they come across other people of the area and discuss the matters of common interest. While washing clothes, women steal an hour or half to have heart's content gossips with their friends—village women under the shade of trees.

School going children are fond of playing *kabaddi*. The small children draw rectangular straight lines and play with a piece of stone moved by foot from one rectangle to another. This game is locally known as *giti*. Other children who do not attend the school, are busy in some work at home. They also attend to infants. Some are fishing in *kuhls* where a few fish are seldom entrapped from Andhra.



Dance

Men and women join into *jatra* during fairs and festivals, mostly after *kharif* crops have been sown. All ages participate and perform the dance by holding hands together and moving in a circle. The two hands are stretched so that the man or the woman on either sides holds the hands and a *dhair-like-Jater* is made. The steps are taken in uniform way. Sometimes, the hands are kept on the backs of the side partners.

The musical instruments played during the dance are: *nar singha, karnal, dhol, bam, nagara, dhamoti, kansol and bhana*.

Folk Songs and Fairs

During *jatras*, there are folk songs. These are alternately sung by men and women from the dancing party. These are also sung by women while doing agricultural work. Songs are composed by the villagers whenever any love episode or an interesting legend comes to light. These are composed in rural tunes. Some of the folk songs are—

गीत मोलकुराम

भात चाणों काड़ो झों झोंपीयो
आंसु ओलणे खायओ,
इज निहांडु थी मोलकु रामा,
इज केले न आओ।
इज आसु तो काणो तेरी
लागो नादणों पाणी
भात बाणों ताई झों झोंपीयो
सेसु ओरो मुई जाणी।

Gist—The beloved of Molku Ram complains to him that she cooked *jhinhri* rice the previous day and he never turned up. She had to eat rice tearfully.

Molku Ram feels sorry over the broken promise. He could not come as it was raining heavily. He knew that she had cooked rice and that she ate alone.

लामण

१. जूना राणीया बोड़ो कौरु आसरो तेरो
पोरा देशा दी जीऊं रोबाणनो मेरो
२. जोय लागी चानणीं घरे लागी
कुलु रे देशा जास लागी लो भावाणी
सेऊ आशा माखी रे बेण
३. जूना राणीया बोणी थाके बाना री शाणी
पारो देशा रा मालका
तेस बे घरे माटी मा आणी

४. जूना आगुड़े तारो निकड़ो मादु
आज मिलो सोंगीया ऐवी
जाणी मिला लो कादु।

Gist—This is sung by the women while working in the fields or while returning to the village from the forest carrying fuel or fodder.

Addressing the moon, the woman sings that moon is her companion in far off country.

Moon light is spread all over and one who wishes to meet a beloved can come in the disguise of a fly.

The woman requests the moon to wait and keep the moon light spread till her husband returns from a distant village.

First of all moon shines and then stars begin to twinkle. She asks her lover to meet as the tomorrow may never come.

गीत पहाड़ी

१. बाजी जान्दौ वाणौ बाई देवानु ले,
राजी जान्दौ वाणौ बाई देवानु ले।
सुरालिया कै डाण्डे बाई देवानु ले मुई भेड़ जाणी बाई
देवानु ले।
२. गुगुल्या की गोली बाई देवानु ले,
गुगुल्या की गोली बाई देवानु ले।
सुरालिया कै डाण्डे बाई देवानु ले, भेड़ चौरा टोली बाई
देवानु ले।
३. कतायो थी ऊना बाई देवानु ले,
कतायो थी ऊना बाई देवानु ले।
सुरालिया के डाण्डे बाई देवानु ले, भेड़ चौरा चुना बाई
देवानु ले।
४. वन्दुवया को वीरा बाई देवानु ले,
वन्दुवया को वीरा बाई देवानु ले।
सुरालिया के डाण्डे बाई देवानु ले, बौंगेरु कौ डौरा बाई
देवानु ले।
५. कांसे माजी थाली बाई देवानु ले,
कांसे माजी थाली बाई देवानु ले।
सुरालिया के डाण्डे बाई देवानु ले, भेड़ करी शाला बाई
देवानु ले।
६. चाकुलिया की शौरी बाई देवानु ले,
चाकुलिया की शौरी बाई देवानु ले।
सुरालिया के डाण्डे बाई देवानु ले, तम्बाकु दे भीरी बाई
देवानु ले।

Gist—A description of shepherd is made in this folk song. During summer, he takes his sheep and goats to high peak *Surati* covered with green pastures. He goes well dressed. Before going to *Surati*, he gathers his sheep and goats at *Daiwanoo*. He also collects all articles for use and then proceeds to *Surati*.

गीत

1. लाकड़ी डोयो भारे मास्ता मास्ता लै।
गेत लागे जोखोड़े भास्ता नऊये शुणा धारे लै।
2. खाडू लोयो टडरिया मास्ता मास्ता लै।
जैसी गौ डोली इमेजिरामा मेरे सुसुरीणा चऊरिया लै।
3. चाकुल्या को शैरी मास्ता चाकुल्या की.....लै।
4. छारू लायो छोई मास्ता, छारू लायो छोई मास्ता लै।
गेत लागे जोखोड़े मास्ता, कापीड़े दै धोई लै।
5. कोदे रीयो खेता मास्ता, नौनियाणी के गेता लै।
आच्छे लागे जाखोड़े मास्ता, नौनियाणी के गेता लै।
6. कपासि की कुशी मास्ता, कपासु की.....लै।
7. गेत लागे जोखोड़े मास्ता, जिऊ ता रोयो खशी लै।
आलु छिनियो भाजी मास्ता, आलु.....लै।

Gist:—Before a fair or festival where folk dances take place, people clean their houses and clothes. Clothes are washed with ash water. Clean clothes look nice. This song reflects the craze of the people for the coming festival. They collect food articles, fuel and buy a goat for sacrificing this.

गीत (माला)

1. मुले मा लाई हौलो कैरे मा लाये।
वाशे न दिया ली वावू रेंजरा री ठाये।
2. आगे गाऊ पोइलै खौशीपाली पा री माटी।
तेता पारू लाऊ लै वावू रेंजरा री नाटी।
3. खौशीपाली जांगलै काटी विण टांकी चीला।
मेरी खौशीपाली दो वावू आशणौ न मिला।
4. रेंजरा वावू री हौली शाऊली घोड़ी।
तिणो मारो खोशिपालु अ: पूचे हड्डी हड्डी चोड़ी।
5. रजरा वावू री हौली सिलबैरा थाली।
वांगले दी खौशीपालु अ: पीटो शीशे मारे शाली।
6. किणो किणो बोला ली खौशीपाली रो कांगी।
छाड़ी उंगला रेंजरा वावू लै तिदे पौड़ें आंगी।
7. ओछे मोटे काटणे वापो रेउशी रै वींडा।
वावू आशे पीटदे वापो खौशीपालु रींडा।
8. वाणे होंदे फुलके छोटे पलावी होंदी दाला।
रेंजरा वावू अ: देई तोंगा तोले काला।

Gist:—This has been sung in memory of an unknown forest ranger. The incident took place in forest Rest House in Kharshali. During his visit in the forest, he found an unmarked tree cut by someone. In his enquiry, he abused the people. On this, they were angry and gave him a sound beating. It is sung that the Forest Ranger took to his heels and jumped from the verandah, leaving the cooked food.

गीत

1. कीमू काटयो झूडी ले २, ग्याल्डी पौड़ी थाचे ले बौजीरा की मंडी ले।
2. लोजे भौरयो हाला ले २, एक मारो बौजीरा ले सात मारे जिगाला लै।
3. वाजी जान्दोवाणो ले २, तेरे पौड़ी जावला दा सोलेनी को ठाणो ले।
4. वाज्यो श्री वौड़ाई ले २, ग्याल्डी कैर थाचे ले वाई छुटी लोड़ाई ले।
5. रूपायां के पोंडा ले २, मोड़े भानौ नन्दलाल जिगालु की भौंडा ले।
6. लोहे चाण्यो छोड़ी ले २, जिगालु रै हाथै लै लोहे गोये पौड़ी ले।
7. डूडी जान्दे घोड़े ले २, जिगालु रै मूण दी ठाने वालेऊ कै जौड़ै ले।

Gist—On the ridge of Kalkapattam mountain, people from villages Khabbal and Jabbal take their goats for grazing. Usually, the villagers from these two villages quarrel over the grazing pasture as they claim it. During one of these quarrels, one shepherd, named Vaziroom of Khabbal was killed. The man who killed Vaziroom was later on arrested by the police and was handcuffed.

Fairs and Festivals

These form a joyful part of the village cultural life. This brings social unity among different shades of people. We mention a few fairs and festivals here.

FESTIVALS

Bissu—This is a festival celebrated on the 1st of Baisakh. Preparations begin two days before. Women get busy in washing clothes and cleaning houses. A thin rope of *bhang* is made in which red *Rhododendron* flowers are fixed. In the morning, the rope is tied around the house and little fire is burnt at the four corners where *Puja* is performed. By doing so, all harmful germs are supposed to die. Cattle are fed with *badu* grass mixed with salt and are tended for grazing in the early morning. Sometimes, the fodder is

charmed so that no casualty occur to their cattle during the year. *Fafra* grass is given to cattle as a medicine against itching.

Shakdi, *poldu*, *masoda* and rice are cooked. Some make *halwa*. Cooked rice and other preparations are sent to the married daughters and to near relatives. This is known as *kilti*. The village *Kolis* and *Turis* visit the houses of *Thakurs* and *Rajputs* in groups. They sing and shower blessings. They are given one rupee, a piece of cloth and grains. Family *pandit* and other village menials receive grains and food. In case a male child is born in a family on this day, a goat is slain to mark the occasion. Local distilled wine is a must in dinner and merry makings go on for two or three days.

Dhaknol—This festival is celebrated on the first of Sawan when paddy transplantation work is nearly over. People put on clean clothes and prepare delicious food like *poldu* and *halwa*. A ceremony is observed. Villagers make small images of cattle out of kneaded flour. In the afternoon these images are taken to an open ground near *Chalala* village. Women and children also accompany men. The people from nearby villages also come with some images. Before sunset, the elders place the images on the ground and the children beat them with sticks amidst cheers and shouts and the festival is over.

Chador—Is celebrated on the first of *Bhadra* Worship of family *devta* is performed by burning some fire over a flat stone kept on a log of mud. This festival is also celebrated by *Kolis*.

Pular—This is celebrated on any Sunday of *Asauj* in honour of *Andevta*. Everyone carries some food to the most fertile field and cook morning meals there. After worshipping the *Andevta*, the meals consisting of *poldu* are served to the family members in the field. They say the food is very delicious.

Diwali I—First *Diwali* is celebrated on the same day as in other parts of the country. The people put on new and clean clothes and prepare good dishes.

In the evening, *divas* are lighted in the houses and goddess *Laxmi* is worshipped. A queer way of concluding the festival is that after *puja*, people gather outside in an open space around a burning fire where they shout and call names. This custom is followed not because of any bias against any person but as an item of their old tradition in which no scuffles take place.

Diwali II—This is held after a month from the date of 1st *Diwali* and is called *Burhi*

Diwali in local dialect. On this day no lights are held and in the evening delicious food like meat, *poldu*, *badey* are made. Close relatives are invited to dinner. Wine is also served. *Kiltis* are sent to daughters and nieces who cannot attend the occasion. In the night, the custom of shouting and abusing is also there.

Magh-ka-Saja—Celebrated on the 1st of *Magh* for which preparations begin two days earlier. This festival has the great significance of making delicious local food and are sent to their married daughters, sisters and nieces in *kiltas*. If preparations are not sent to or received from near relatives, it is a bad omen. Usually, families expect *kilti* upto fifteenth of *Magh*. Wine is served in plenty and continues for five or six days.

Shiv-Ratri—In the month of *Phalgun*, this festival is celebrated in honour of Lord *Shiva*. Usual food like *poldu*, *shakdi*, *masoda* are prepared.

In the morning, the family members take their bath and put on new clothes. Big *rotis* called *rots* are also made of flour which weigh from one seer to 10 seers each. A room is white washed and cow dung applied to floor. In the corner all *rots* alongwith other house preparations are placed in decoration. Upon the big *rot*, goats, rams made out of kneaded flour are nicely ornamented and placed on there. Image of Lord *Ganpat*, is made out of cowdung and placed in the centre. *Kesar*, *kungoo*, and flowers are applied to *Ganpat's* forehead. Some *Rajput* families also make images of *Parvati* and keep it alongwith *Ganpat*. About one foot long garland is made out of green leaves of *bhar maili* flowers, *kubash* and barley. Wild citrus fruits locally known as *kimtoo* are also placed in the garland. This garland is known as *Mahadeva* and is hung in the centre over the preparations. *Puja* is held in the evening when all members of the house sing devotional songs. Some elder members of the house fast and food is served after the *puja*. Meat is an important item of food on this day. In some houses goats are slain.

For the village *Badhi* it is the biggest festival of the year. He celebrates it a day later with greater pomp and show. The quantity of the preparation is also more. After *puja* the villagers visit his house and sing devotional songs throughout the night in praise of Lord *Shiva*. Some rich families present some money like one anna or two, to *Mahadeva*, called *issur* by *Badhi* community.

Next day, the *Mahadeva* is removed and hung in a corner of the *tong*.

FAIRS

No fair is held in Chergaon. A brief mention of fairs held near the village are:—

Rohru Fair—This is held on the 9th and 10th of Baisakh each year in Rohru to celebrate the birth of Rohru *devta*. The date for the celebration of this fair was fixed by a *pandit* of *devta* many years ago. A brief legend about Rohru *devta* is worth mentioning here. It goes that about a century ago, there were about 160 households in village Gangtoli. In summer, the villagers used to tend their cattle, sheep and goats on Chansal peak. Among them was a man who had a mastery over the flute. Once he threw his flute decorated with *Nesar* flowers into river Pabber with the wish that it should reach his wife. The flute in the course of its flow reached Shikri stream below the present Rohru bridge and one day it came into the pitcher of his wife who was fetching water. Seeing the flute of the man, people believed that the husband of that woman had died, and the flute was carried by *Shikru devta* believed to be son of Kali goddess.

After this incident, some people of the village began to die of various diseases. A Brahman named Para told that the *devta* was angry with the people. The Brahman jumped in the *Shikri* stream below bridge and remained under water for a week. After that he appeared with an image of a god and some gold. He worshipped the deity for some days and then handed over it to the people of Rohru who started honouring it by way of celebrating the said fair annually.

About 8,000 people gather in this fair. Large number of people from Chergaon in colourful dresses and gay faces visit the fair. *Jatras* are held and wine forms the major item of those who have a craze for it. About fifty temporary stalls consisting of various articles for sale used to be installed by the people. Many goats are slaughtered. Four merry-go rounds, locally called *chadol* are fixed. Its charges are 16 rounds for six Paise. Government institutions exhibit their stalls depicting their achievements. Cinema show is given by the Publicity Department.

Laila fair—Is held on the 21st and 22nd of Sawan, at Laila 4 miles on the left bank of Pabber. This is celebrated in honour of Bhim, one of the five Pandavs. The legend goes that once Bhim was suffering from leprosy. His brother Sahadev, after consulting *pandit* told Bhim that he could be cured if he caught hold of Kedar calf who was alike other calves of the village but had some supreme powers. Bhim was told that the calf could

be distinguished as it does not eat salt. But Bhim could not distinguish it. Bhim was again told that the said calf will not pass under his legs. Bhim stretched his legs over two hill cliffs and the Kedar calf did not pass through his legs. He at once recognised it and ran after the calf. This proved like a wild goose chase. It was with utmost difficulty that Bhim was able to catch it near Kedar-nath. Thus Bhim recovered from leprosy and the fair is celebrated in his honour.

Five *devtas* of Dali, Gawas, Diswani, As-tani and Chopari villages come to the fair. During State regime, free ration to the *devta's* party was given on behalf of the ruler, but now *devta's* own *kothar* meets to this requirement. About two thousand people gather in the fair from the surrounding villages. Many persons come from Chergaon.

About twenty small stalls are put up in this fair. Mostly these consist of tea and cigarettes. Merry-go-rounds are also there. Men and women gather dressed in new and colourful clothes and dance *jatras* and sing. The best jewellery is put on by women on this fair. To maintain law and order in the fair, a couple of police-men are provided by the Rohru Police Station. Wine is not taken during daytime but is served after sunset. People return to their villages next day.

Devidhar fair—Is held in the memory of a *sadhu* about 8 miles away and the gathering is about 3,000. The legend goes that there was a Thakur family in Ransar valley who had no children. He undertook the pilgrimage to Mansrowar lake in the Himalayas to have a child. There are two big lakes named *Mantalab* and *Rakshas talab*. Thakur after taking bath in *Mantalab* started cooking food. A noble spirit living in the Mansrowar lake appeared before Thakur in the disguise of a *sadhu* and learnt about the delicious food of Ransar Valley. The spirit wanted to accompany the Thakur. Hesitatingly, the Thakur agreed and both of them started on the return journey. In the midway, Thakur thought of getting rid of *sadhu* and hid himself. Bewildered, the *sadhu* moved on and reached Badhi range. There he saw that an evil spirit was forcibly getting agricultural work from 136 men. On seeing the evil spirit the *sadhu* beat him with *kungshi*—poisonous plant. Next day the people of that area were happy to find that the devil was killed by the *sadhu*. The people were thus relieved of their miseries inflicted by the evil spirits. They give honour to the *sadhu* by celebrating this fair at Devidhar.

One *devta* of Devidhar village is present in the fair. People gather in new and colourful dresses. A few merry-go-rounds and

about ten to fifteen tiny shops crop up. Many *jatars* are held.

Some interesting fairs are held at Guma, Kupad, Bhampad and Intali villages.

A feature of fairs in this *illaqa* is, that women and young girls give parched wheat and rice or *modi* to their relatives, friends and to outsiders. In return they receive cash gifts from elders. The women carry bags of *modi* for distributing it among acquaintances.

Jagra—It is a night festival where every one keeps awake villages of rejoices.....and is held in the nearby villages of Sondha, Chalala, Tikkri, Khashdhar. Many from Chergaon join. The investigator had the occasion of attending *jagras* at Sondha and Chalala villages. These are held on *dooj teej* and *chauth* in the *Krishna pakash* of Bhadon month. Any of the three days can be chosen to celebrate *jagras* to honour Mahasu *devta's* birthday.

Villagers from the surrounding villages gather and sit around an open place meant for the *jagra*. Some people occupy the verandahs of the surrounding houses. The local *devta* is worshipped at about 9.00 P.M. The *devta's* priest worships *Chida*—an image on a flat stone balanced on a wooden beam. The image is made out of wheat flour and *kungu*. The people and village *devta* witness the *puja* ceremony amidst the beating of drums and playing of musical instruments. Some young men carry *khukries* in their hands. During *puja*, a goat is slaughtered and the head offered at *Chida*. The young men at once begin to dance with *khukries* in their hands and *devta* is also carried to dance. The oracle also dance under *devta's* influence. The dance continues for a while. Then it takes the form of a regular *jatra*. The *devta's* oracle and the priest first start the *jatra*. Their places are then taken by other influential people. A *Turan* also dances at the head of the *jatra*. She belongs to *Turi* scheduled caste. The dance continues till the break of dawn and is wound up by a dance of oracle and *Turan*. Free food is given to the poor at night. The fire on *Chida* is kept burning throughout the night. A regular feature during *devta's puja* is that the oracle pierces his cheek or tongue with a thin needle. This is done under the influence of the *devta*. But there is no wound.

In a *jagra* held at Sondha an account of an incident may be mentioned here. A young girl while dancing in *jatra* was talking with her new boy friend. Her previous young lover could not see the affair. Accompanied by friends, he dragged away the girl and gave her a good beating. None of the people pre-

sent in the *jagra* interfered in the affair and the *jagra* went on as usual. Some Government officials tried to interfere, but were threatened to remain away from the affair. Not an un-common sight.

In *jagra* at Khashdhar, two marriages of *dhara* type took place during that night. Both belonged to *swarn* castes.

Bhoj—It is a fair of Kolis. A *bhoj* was held near Sandasu about two miles away on the 27th Manghar. Many small *devtas* of Kolis from different village gathered.

Bhoonda—Bhoonda is a festival of Brahmins, like *shant* which is a festival of Rajputs and *bhoj* of Kolis. In *bhoonda* other castes participate to make it a success. In this festival, a man from a Beda caste is made to slide down a rope stretched between a cliff down to its bottom. It is held after twelve, fifteen or twenty years in villages; Nagar, Samarkot, Samrairi, Bachhunchh, Spail; Nandla, Kulgaon, Sholi and Kharahan of former Bushahr State and in Nirmand in Kulu. The investigator has some faint memories of a *bhoonda* seen in Nagar which has held sometimes about 21 years back, when a man was successfully lowered down the rope. In this festival, hundreds of people from all walks of life had gathered and many tiny shops were run. The Beda had two little red flags in his out stretched hands and his legs were tied with gunny bags full of sand to maintain the balance over the rope. His wife and children were sitting at the lower end and were praying. Many *devtas* were brought to Nagar. After he got to the end, the Beda was carried on the shoulders to the temple amidst great rejoicing and music.

After independence, Government banned any person from being lowered down the rope. To complete the ceremony, now a goat is lowered down—a substitute for a man.

Dialect

Villagers speak Chuharoo dialect when they talk to each other. This is the principal dialect of the whole valley. While talking to an outsider, the villagers manage to speak Hindi. In Rohru Tehsil four other dialects are spoken. These are the dialects of Dodra Kavar, Nawari, Mandalgarhi and Rohru areas. Two pieces from Ramayana translated in Chuharoo dialect are given at appendix No. VI.

Religion

In Chergaon mostly Hindus live. There is no temple of its own in the village and people worship *Jabbal devta* known as Jabbal Narain. Some of them have a small image of

it kept in their houses or in *kothars*. *Devta* plays a predominant part in social and ritual practices of the people.

The younger generation has little interest in religion and its ritual activities. Rich families perform worships and rituals in honour of their family *devta*. They also worship many other Hindu gods like Lord Krishna, Ram, Vishnu, Lakshmi and Shiva.

The elderly people have old beliefs which revolve round the doctrine of *karma*. Some are often heard to remark; "we must submit to what has been written in our fate. Human efforts cannot alter the will of God".

Caste-system also plays its own role and specifies that certain things must not be done by certain castes which may lead to impurity of their religion. For an example, inter-dining with a lower caste person is against the *dharma* of a *swarn*.

Besides Jabbal *devta*, Kolis also worship their *devta* known as *Kilbalu-ka-devta*. This *devta* has tracked to this part of the Tehsil via Kalka-pattam from Kilba a village in Kinnaur. There was a proud Koli named Bantoo who had seven sons. All the daughters-in-law of Koli Bantoo were turned barren by the *devta*. Other Kolis did not recognise the *devta* also. Therefore, *devta* through his powers, turned all bulls and cows un-serviceable. This created difficulties for the Koli community. The people were compelled to recognise and worship the *Kilbalu devta*.

Untouchability

Koli is a lower caste community doing agricultural labour for the high class. Jobs like leather work, tanning and flaying is done by some of the people. Untouchability is deep rooted in the social life of the people and the *swarns* keep the distance and show their taboos in many respects. The reason put forward for this stiff attitude by elderly persons is that Kolis dispose off the dead cattle and unclean them. Some went up to the extent of giving different eye witness account of the matter. *Swarns* have always dominated over this class. Cases of Kolis being beaten up by the Thakurs have also come to notice. In one of two such cases, a Thakur mercilessly beat a Koli boy simply because he did not give him a lantern. Other cases are there. Kolis have little land and feel tightly for houses to live in. The upper castes have always kept Kolis under their thumb. They get things done according to their desire.

Untouchability Act seems to have no meaning. *Swarn's* attitude is deeply rooted in certain traditional conventions, like not inter-

dining or fetching water from the same spring. Out of 68 households, 45 households know about Untouchability Act. Kolis are not permitted to enter the temples in this part. Till recently, the Brahmans of Chergaon were very orthodox. If one comes across a Koli in the journey, he would talk to him through a stone lying in the road. The Koli would at-once move to the left side of the Brahman and allow him to pass. Koli also avoids that his shadow may fall on the Brahman.

Tattooing

The women are fond of tattooing different parts of their body. The craze for this begins when they are still little girls. Tattooing is done in their own local method. Half ripened barley ears are taken and ground to make a thin paste. Some black soot from a frying pan, is mixed with the paste. The mixture is pricked in different parts of the body with a thorn of *bhaikhli* shrub. A rough sketch is always made out of a pencil on the body before tattooing. Some girls write their names and some like flowers or birds. The wound heals within three or four days. A little mustard oil is used. The parts of the body tattooed are forearms, lower portion of legs, breasts and sometimes chins, cheeks or forehead.

Very few elderly men keep long hair except the central portion of the head. The people told that this was a old custom and compare this to Lord Krishna who had long hair.

Common Habits

In summer, people get up at about 5.30 A.M. and go to bed at 9.30 P.M. In winter the hours are 6.30 A.M. and 11.00 P.M. Some men sleep in summer afternoons. Women do not have any time. They are busy in one work or the other.

At one time this part was an opium growing area. A few people used to take opium. Opium cultivation is banned now and no one takes it.

Men smoke *hukka* or cigarettes *bidies*. It is not common among women except a few old ladies. Men like a drink but not women. Among *Harijans*, there is a common habit while taking wine. Whenever a *Harijan* is offered wine by a party of *swarns*, the former bows in respect and utter *Ram-Ram* to the party, before he drinks the wine. He takes the wine in his hands and not in cup or tumbler before the party.

A woman greets another by bowing. Her two hands almost touch the feet. The other

woman acknowledges the greetings by raising her hands upto breast, praying for her and her husband's long life. The greeting is initiated by a younger or a *Harijan* woman.

Menstruation period is also considered an impure period for three days both among *swarns* and *Harijans*. The woman does not cook nor does she fetch water or enter the kitchen. She attends to outdoor work.

There is one common practice among the people. They call young girls or women and young boys by suffixing the word "ti" and "tu". For example, the names of Krishana, Sheela and Vidya—all women are called as Krishnati, Sheelati and Vidyati. Sohan Lal and Gian Chand are called as Sohanu or Giantu. This is an act of love and affection.

One more practice among the villagers is that goats are sometimes slaughtered on roofs during festivals and fairs.

Beliefs and Superstitions

People have deep rooted faith in various beliefs and superstitions.

The Supreme God is *Jabal-ka-devta*. All rituals and customs connected with their birth, marriage, death, house construction and others are directed by the wish of the *devta* through its oracle. Even the out-break of any epidemic and big disputes are referred to the *devta*.

About three decades back, people of Garhwal and this area used to graze their sheep and goats over *dandas* which form the boundary between former Bushahr State and Garhwal. Some men of Chuhara valley stole away goats and sheep of the other party. On hearing the news, the ruler of Bushahr imprisoned some of his own men just to teach them a lesson. Immediately after, the ruler fell ill and in spite of the best medical aid, he could not recover. Jabbal *devta* was held in high esteem by the ruler also, so he sent for the *devta*. The *devta* agreed to visit him provided all his men were first set free. The ruler agreed and *devta* cured him completely. The ruler was so pleased that he permitted *devta* to collect the revenue of the two villages amounting to Rs. 500/-.

About half a century back, one Lohar used to live in Chergaon. He married a woman of Dhagoli village few miles away. At the time of marriage, she was suffering from plague and died immediately after her marriage. While cremating her, a notorious man named Shoba Singh removed a *dhagloo*—a forearm ornament and the infection spread. He also died of plague. Plague spread in the village

and people began to die. They ran away and lived in the jungles. The village remained uninhabited for about a month. It was Jabbal *devta* who cleared plague and people returned to their homes.

Sick people get cared after making promises and gifts to the *devta*. Even if a son/grandson or daughter is born in a *swarn* household, the *devta* visits alongwith a party of ten or fifteen persons to pour congratulations. Food is served to the party for about two days at the cost of household. Some cash presents are also made.

A trend noticed among youngmen is that they do not respect the old beliefs so much now. Recently, Dharam Singh Rajput married his daughter to Gian Singh, *Panchayat* Chowkidar. After some-time Gian Singh turned but his wife and remarried. The first wife fell very sick. On this, Dharam Singh sent for a local *devta* of nearby village and entertained the party for two nights. Under the *devta's* influence, its oracle said that Gian Singh had taken the help of an evil spirit. When the oracle was entering the house of Gian Singh, he refused entry and the oracle returned. The whole matter ended in a fuss.

Devta's path should never run below the level of *Harijan's* houses. In Sondha village, *devta* is carried through a path made in fields because some houses of Kolis are at higher level. They say that *devta's* path is always high.

A strange way of settling a dispute over a stolen property exists in the village even now. Suppose a stolen goat is recovered from a person, both the parties who claim the goat, go to temple to decide the matter. Goat is kept before the *devta* and in the *devta's* name, the rightful owner removes his goat. The thief does not speak a word for fear of *devta's* curse. Similarly decisions over stolen properties are also taken.

There is a peculiar belief regarding solar or lunar eclipses. Whenever either of the eclipses takes place, the people begin to call names to *Rahu* or *Kaitu*. They shout like *chhod papiya chhod* meaning 'Oh rascal leave them'. According to them, either of the two is supposed to devour the sun or moon during an eclipse. People also give grains in charity to the Brahmans. During the eclipse, no food is cooked or taken. After the eclipse is over, people wash their utensils and cook fresh meals. In some houses, head and horns of a goat are fixed to the main door. They say this prevents entry of evil spirit. If two snakes are seen together a piece of cloth is spread over them. This is done so that no ill

may befall the onlooker. Dreams before midnights are usually not true and all dreams after twelve are supposed to come true. The cawing of a crow is considered a bad omen. Shiv Saran told that about two decades back, he had to go to Rampur to attend Raja's court leaving behind his ailing wife. In the journey he sat down to take rest and food, when a crow suddenly appeared and cawed. He feared that his wife had expired. Later on this was confirmed. He received the sad message at Rampur. If it cawed at the roof of a house, it is hoped that some guests would arrive. A fig tree before a house is considered auspicious whereas the root of a *kimoo* tree passing under a house is un auspicious. Twig of a Bhaikal tree is auspicious for *puja*.

About fifteen years back, the *swarns* considered bad eating of fowls or eggs and this was prohibited. Anyone eating fowls or eggs was excommunicated. Kolis used to take them. But now they have all started eating these.

Shiv Saran narrated another story where the dead body of his near relative in a nearby village was seen sitting alive. As the man died in the evening, his cremation was to be held next day. His wife tried to hide all the ornaments for remarriage. Immediately after stealing ornaments she raised hue and cry and her neighbours gathered to pay condolence. They were surprised to see that the dead man was sitting alive. Frightened, all left the room at once. When they entered the room again, the body was lying dead as before. It is said that a cat might have crossed the dead body.

There is a queer belief among women that they would not walk between two men coming from opposite direction or when they are sitting apart. Men sometimes try to play jokes with women by standing apart. Women do not pass. In case a woman walks through, men laugh it out.

Regarding agriculture, if there is no rain, people take the *devta* over a high peak. Prayers are held to evoke its spirit that rains may come in time. All men and women join the prayers and this continues for days together. The prayers are held day and night.

Some ears of the first harvest are kept in the caps by elderly men. Before the use of grains, a little portion is offered to the family *devta*. In case of *kharif* crops, grains are mixed with the food to be served to *pandits* on *shrads*. This is considered pious. Agricultural operations are carried out on all

days except Sunday. After husking paddy, a handful of rice is given to each woman present at that time.

While cooking, the last *roti* is always made of a bigger size. Before taking food, a little bit of it is offered to the fire in hearth. Before cooking *poldu* mustard oil bottle is taken round five times clockwise over the hearth.

The possession of a *gidad singhi* (horn of a jackal) is a lucky omen. If a jackal is shot on the third howling, the hunter is sure to get a *gidad singhi*. It is said that a little horn grows over its head which disappears after 3rd call. No body in the village possesses such a gifted article.

One more belief among the people is that if any person is able to find out a nest of a little white bird generally visible around stream and channel, he becomes very rich. The belief goes on that the white bird (*Saita Chaidu*) should be followed to its nest. The next morning its little birds be tied with a string. When the mother returns and sees the affair, it flies back to jungle and brings a little wild herb, the touch of which unties the knot. The next day the nest consisting of that herb should be removed and washed on a bank of stream in a place where the water passes below the two legs. An image of a tiger or serpent appears. The man must not be afraid of this and he should catch hold of the image, which turns into a little article. This is considered the doner of all wishes. The elders say that they knew a man who had possessed this article. In a theft case, he even broke the iron handcuffs while in the custody of the police.

One more belief prevalent among the villagers is regarding giving of poison—*vish dena*. The person is not given poison in a solid form. It is a spirit which causes the death of a person to whom food is served by the house wife who possesses that supernatural power. The story goes that this spirit is created by keeping the blood of five creatures frog, lizard, snake, scorpion and chameleon in an earthen pot together with a piece of any one ornament. The pot is kept in one portion of wall. After sometimes, a spirit is formed which empowers any household lady. It is said that while the lady is cooking *roties*, her hand sticks to the fry pan. She can only remove the hand if a promise is made that the *roti* would be given to the first person who appears before her, may be her husband or son or any other relative. To whoever the *roti* is served, moves with pain in his stomach and after confining to bed for about a week, the person dies. Of course, there is a

remedy for it. The person fearing the happening, ought to take opium or *bhang*. In that case the spirit does not affect and the food served changes colours.

First of all this *vish-dena* was found in the house of a Thakur. He felt disgusted from this evil spirit. With the advice of *Jabal-ka-devta* he took the pot to be thrown into the Pabber river. On the way little piece of ornament fell down from the pot which was picked up by another Thakur. Thus the spirit occupies the present house of a rich Thakur. It is said that when the pot was thrown into the river, the river turned pale and a big serpent was seen.

Villagers do not take any edible article from that house for fear of the spirit. It is believed that the house possessing that spirit, becomes rich.

Village Organisation and Leadership

Before the accession of Bushahr State, villagers were organized under different village leaders nominated by the ruler of the State. Selection of such leadership depended upon territory, caste and religion of the man and the posts were hereditary. For territory, a man should hail from a particular place who could command respect from the vast area just to facilitate the State work. Similarly, religion and caste also played a prominent role because a man belonging to a high caste would be able to organise the people in a better way.

Zaildar—The highest post of the village organisation in the past was of a *Zaildar* who was in charge of a *pargna* comprising of some group of villages. His main function used to maintain the law and order in his area. If any epidemic breaks out, he used to inform the ruler. All arrangements were made by him in connection with the visit of any distinguished person to his village. The level of the State's coffer was maintained by him by way of even resorting to compulsory collection. In return, he had certain privileges. He did not pay any land revenue. Some land was also given to him for cultivation by the ruler. Free services were offered to him by people of all shades.

Lambardar—The next in command of the village organisation is a village *lamberdar*. His primary duty is to collect land revenue and deposit it in the Government treasury for which he is paid five percent of the total collection. The intermediary agency between *lamberdar* and Government is a village *patwari*. In Chergaon, they have no *lamberdar* and the village falls under the *lamberdari* of Cheloti village. The post is hereditary.

Mate—The mate of the village is a village servant who is paid a fixed salary Rs. 13/- P.M. His function is to attend to Government officials and help them in discharging Government duties. The present mate is very tactful, witty and helpful. This is not a hereditary post.

Halbandi—A *halbandi* was a village servant and belonged to *Harijan* community. The *halbandi* was supposed to do all work free of charge as desired by *zaildar* or *lamberdar*. This was known as *begar*. If grains are to be carried from Rohru to Rampur, the *zaildar* would depute half a dozen *halbandis* from each village.

In the past, there was village panchayat consisting of elderly and influential people. They settled disputes between people hailing from different castes. The disputes used to be of minor nature like trespassing into another's fields. It saved their time and money and the inconvenience of appearing in State's court. Sometimes, the parties at dispute come to blows. To settle these disputes, the village elders used to play a very significant part. These were known as *panches*. They used to be in odd number and were men who were respected. Their verdict was respected and accepted. In case, any person or party tried to challenge the verdict, they were subjected to the imposition of social sanctions, like *hukapani band karna*. There was no caste panchayat among *Harijans*. If any minor dispute cropped up, that was settled by themselves. While selecting village *panches*, caste was one of the considerations. Kolis were always deprived of such organisation. They were always dominated by Rajputs and Thakurs.

Panchayat

The village Gram Panchayat with headquarters at Chergaon was established in 1954. It covers 22 villages with a total population of 2,677 persons, having 1,560 voters.

In all there are 17 members; 5 belong to Scheduled Castes and 3 are women. One male member represents the village in Gram Panchayat. Members of Gram Panchayat are known as *Panches* elected by votes of Gram Sabha. Its President and Vice-President known as *Pradhan* and *Up-Pradhan* are elected through direct election.

Activities of Gram Panchayat cover development of Panchayat circle, repairs of paths and cleaning of water sources. The Panchayat

settles disputes among different persons. It keeps a record of births and deaths of all villages in the circle, regulates fairs and festivals and collect tax from stall-holders and shopkeepers in the fairs. The Investigator observed the Panchayat of Kaloti an adjoining circle, collecting stall-tax during Laila fair. Meetings are held every month to review the position. Sometimes extraordinary meetings are also called by giving three days notice to the members.

A Nayaya Panchayat has been established. Members are known as Panches and the President and Vice-President as Sarpanch and Naib-sarpanch. The members are elected by direct votes, indirect election is held for Sarpanch and Naib-sarpanch. One *swarn* member from Chergaon represents the Nayaya Panchayat having 15 members. There is a Harijan Panch in this body.

Civil as well as criminal cases are taken by Nayaya Panchayat and trials are conducted when a case comes up. Fines are imposed. Some may refuse to pay them. Their cases are referred to the Magistrate Rohru for the recovery.

To settle disputes, Pradhan nominates a negotiation committee of 3 to 5 Panches which attempts to bring a compromise among the parties. Failing this, Pradhan also makes a personal attempt to bring the parties close. Similarly in Nayaya Panchayat, 3 negotiation committees have been made. A case is referred to any of the committees. If their efforts fail, the case is referred to a full bench of Nayaya Panchayat leaving aside Sarpanch. One member each for the aggrieved and the aggressor to represent their cases from Nayaya Panchayat, is allowed. Votes are taken by show of hands.

18 cases in respect of the village came up before the Panchayat out of which 15 were civil cases. Ten provisions dealing with the civil cases, fall under the jurisdiction of Gram Panchayat. Some of the important cases brought up before the Panchayat are—

1. Two parties quarrelled over a tree standing on the boundary of the two fields. One party belonged to Chergaon and the 2nd party belonged to Koti village. The case was taken up under Section 426, by the Nayaya Panchayat during 1960. The parties even came to blows over the ownership of the tree. The parties were brought to compromise and the tree was divided equally among them.

2. In another case, a married man turned out his wife as she was not bearing good character. The wife filed an application claiming maintenance allowance before the

Nayaya Panchayat. Under Section 488, the Panchayat tactfully handled the case. Neither of the parties were in a mood for reconciliation. Ultimately the two were united and they are now leading a happy life.

3. In another case a man threatened to kill another man when some minor quarrel arose between them. The aggrieved filed an application before Nayaya Panchayat. Under Section 107, it took up the case for hearing. As the aggrieved man could not produce the witness, the case was dismissed.

Except two, all the other 13 civil cases are in connection with rural indebtedness. The debtor could not pay the money and the money-lender filed suit against him in the Panchayat. All cases were settled by decreeing the debtor. Two cases are of the interesting nature. In one case, a family owed some grains to *devta*. The manager of that *devta* filed a suit against him. The case was taken up by the Panchayat during 1961, but no decision has been arrived at so far. In another case, one man stole a new pair of shoes worth Rs. 15 belonging to another person. The man filed an application with the Panchayat. A decree for Rs. 15 was passed against the accused.

A Secretary has been appointed to keep accounts of Panchayat, record proceedings and convene the meetings. He is paid Rs. 50 P.M. Now scales have been revised to Rs. 60—4—80. One *chaukidar-cum-peon* has also been appointed at Rs. 20 P.M. Both of them belong to Chergaon.

The investigator witnessed the Panchayat election held on the 30th August, 1962. In all 17 members were to be elected which are as—

Open Contest

Pradhan	1
Up-Pradhan	1
Reserved seats for Harijans.	4
Reserved seats for Harijans	1 (Woman)
General Seats	2 (Women)

Circle-wise Contest

General seats	8 (1 from each circle)
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There was a great interest on the election day. Large number of voters came to cast their votes. The eight circle-wise seats were filled up unanimously. Out of 9 open contest seats, 6 seats were also filled unanimously. Two general seats of women could not be filled up as no women candidates fought the

election. There was a keen contest for the seat of Pradhan. At first there were 4 candidates. One withdrew and three candidates were left in the field. A Rajput youth was declared elected who polled 160 votes.

The counting is done by raising of hands. In the election of Pradhan, the candidates were made to stand at a distance of a yard apart and the voters were asked to stand behind the person of their choice. Before election, the candidates were canvassing their voters and distributing free cigarettes. The highlight of the election was that one woman aged 90 and a dumb Thakur also exercised franchise.

When people were asked about separate Panchayats for different communities, they expressed different opinions. *Swarns* showed that they were contented with the functions of the present Panchayat and did not want any division in village community. Harijans

on the other hand remained silent and did not breath so freely. They grumbled and appeared unhappy with the present Panchayat. In fact, they are landless. They feel that their own separate Panchayat may do some good in uplifting their economic position.

For any suggestions towards improvements in the Panchayat, people have nothing to express. They say that it is functioning well. No harm has been done to any person and all major or small disputes are settled in the village. Uptill now, no appeal has been filed against Panchayat's judgement. During the past ten years, only eleven criminal cases reached Police Station, Rohru, out of which 5 were of theft, two of illicit distillation and one each of criminal assault on a girl, unauthorised possession of land, keeping of an unlicensed gun and an armed clash between two parties. Table No. 52 shows some information about main functions of Panchayat.

TABLE No. 52

Caste	No. of Households	No. that could tell the period of existence of Panchayat correctly	No. according to whom the main functions of the panchayat are				
			Function 1 To settle disputes	Function 2 Reforms	Function 3 To keep death & birth record	To keep Village health clean	Public Health
1	2	3	4	5	6	7	8
Rajput	29	26	29	3	..	3	1
Thakur	11	9	10	2	2	..	..
Brahman	8	7	8	3	1	2	..
Sud	2	2	2	1	..	1	..
Khatri	1	1	1	1	..	..	..
Koli	14	10	13	4	2	..	1
Lohar	2	1	1	..	..	..	..
Bahri	1	1	1	..	..	..	..

Co-operative Society

Rama Co-operative Multipurpose Society, Chergaon was started on the 13th October, 1951. It covers 22 villages comprising 2,500 members.

Capital

The present financial position of the society is—

Share Capital	Rs. 1,510.00
Working Capital	Rs. 2,844.00

Reserve Fund	Rs. 582.00
Other Fund	Rs. 115.00
Investment made by the Rama Co-operative Society in other Co-operative Institutions.	Rs. 200.00

The reserve fund has been created by collecting 25 per cent of the profit to meet the subsequent liabilities. Details of amount under item 'other funds' are—

Common good fund	Rs. 21.06
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Loss equilisation fund Rs. 52.45
Co-operative Education fund Rs. 40.72
The maximum credit limit of the society is Rs. 3,000.

Members and Share

Membership is open to all. One can become a member by buying a share of Rs. 10 and by depositing Re. 1 as an admission fee. Under the Act, the maximum number of shares that a member can have is either one fifth of total paid up share capital or Rs. 10,000 whichever is less. There are 52 members out of which 23 members belong to Chergaon. They have a total capital of Rs. 600 as their share. The maximum two shares of Rs. 100 each have been purchased by two Thakur brothers.

Liability—In case the society fails, liabilities on members are four times the subscribed share capital.

Purpose—At present, the aim of the society is to supply consumers articles to the members at cheap rates. No loans are advanced by the Society at present. With the advancing of loans, it will hamper the importance of money-lenders and reduce the market rate of interest.

Co-operative shop—A Co-operative shop has been started in a rented house for Rs. 5 P.M. The former salesman did not work honestly and embezzled amounts. Very few articles are seen in the shop. The managing committee can change the salesman if his work is not satisfactory. We gather he is not paid and is given 50 per cent of the profit as his share.

Attitude towards the society—Villagers do not understand nor appreciate the objects and aims of the society. One more reason, more than any other is lack of proper publicity, complexity of Government rules and structure of behaviour. They take it a cheap agency organised by Government officials and some influential villagers. Their activities are viewed with doubt. Members do not take interest in the society. The present society can run the shop at a better standard and we are sure one day, it can give relief to people by selling commodities at cheaper rates. Some at Chergaon have been requesting to the managing committee to run the shop better. The present shop remains closed for number of days together. If all *dhoop* is marketed by the Society it can give promising dividends to members and also to *Dhoop*-owners. Its nature of not advancing loans for agricultural and other purposes is another worry of the people. Farmers are compelled to approach money-lenders for taking loans at high rate of interest.

The accounts and its records are maintained by the Panchayat Secretary. He does this honorary work. Meetings are convened once a month.

Community Development Programmes

Prior to 2nd October, 1962, the village was covered by N.E.S. Block, Rohru. Now a new block has been opened to introduce more development schemes in Chuhara and Dodra Kavar *illaqa*. The office is in a small rented house, with unhygienic surroundings.

Stress had been made on the social, economical and cultural uplift of the people. Villagers undertake welfare measures like building of roads, cleaning of *bowlies*, donation of land and free labour for the construction of educational institution. They co-operative with technical staff who visit the village off and on. The activities may be grouped as: development in Agriculture, Horticulture, Animal Husbandry, Education and Social education, Cottage Industries and Crafts, Public Health, Women and Harijans Welfare, Co-operative Society, Panchayat and Communication. One village level worker has been in Chergaon village. He offers his personal help.

First aid to the sick persons is given. Seeds and fertilizers are provided at cheap rates. Horticultural loan worth Rs. 5,500 has been sanctioned to two *sawarn* families. Animal Husbandry being important factor for the rural economy also finds an attention by the Community Development staff. Small Crafts and Industries also receive aid. The extension officer, Industries pays frequent visits to the village and provides assistance to the village craftsmen. One *rani charkha* and one sewing machine has been given free. Two poor families of Harijans have received these. Tools at subsidised rates are also made available to the craftsmen. During his visit Sanitary Inspector gives talks to a group of people on sanitation. *Bowlies* are cleaned at regular intervals by the villagers. No clothes are washed near the main water spring. They keep the water clean for drinking.

One cannot help returning with the feeling that there is little or practically no publicity about the benefits that Government seeks to bring within every villager's common reach. Inexperienced and raw officers continue to be of little or no use. They can be a great source of criticism.

The forest department have been keenly interested in areas around Rohru and Chergaon. Their nurseries, should, one day, introduce on a large scale beautiful flowering shrubs and trees for their timber value, for revenue, for checking soil erosion and for solving fuel problems.

TABLE No. 53
Block Development Activities

Item	1955	1956	1957	1958	1959	1960	1961	1962	Remarks
Distribution of fertilizers	..	3 mds. (free)	5 mds.	1 md.	2 mds.	1 md. (free)	4 mds. (free)	1 md. (free)	Rates. Rs. 9.50 and 14.125 per md.
Distribution of Zinc phosphate	1 lb. (free)	1 lb.	½ lb.	1 lb.	½ lb.	½ lb.	1 lb.	½ lb. (free)	Rate Rs. 4 and 3.75 per lb.
Seeds treated with agrosin G.N.	..	40 mds.	30 mds.	30 mds.	30 mds.	25 mds.	25 mds.	10 mds.	(Free)
Distribution of apple plants	50	..	40	20	20	20	300	..	Rates between Rs. 1 and Rs. 1.50.
Digging of compost pits	10	4	5	10	2	2	2	3	
Agriculture demonstration plots laid down	..	4	6	3	3	4	5	3	
Distribution of seeds	1 lb. Veg.	1 lb. Veg.	wheat 1 md. @23 Paddy 13 seers @21 Veg. lb	Maize 10 seers @18 Paddy 10 seers @21 Wheat 2 mds @23 Veg. 1 lb.	Paddy 5 seers @21 Veg. ½ lb.	Wheat 20 seers @23 Veg. ½ lb.	Veg. ½ lb.	Veg. ½ lb.	

The development works undertaken by the New Stage I block, Chuhara, (Chergaon) during the year 1963-64 and 1964-65 are given below. For their execution public share is

twentyfive percent out of the total estimate expenditure. This includes areas near about Chergaon.

Year	Name of Scheme	Name of Village	Name of Gram Panchayat circle	Total expenditure
1963-64	I. Water Supply Scheme	1. Bhatwa	G/P Kalcti	3,620.00
		2. Jagtwani	G/P Tikri	4,985.00
		3. Gaon	G/P Khashdhar	5,750.00
		4. Dhak	Do.	5,520.00
		5. Raosi	G/P Gaonsari	6,220.00
		6. Hanochali	Do.	6,010.00
		7. Bakora	G/P Chergaon	5,470.00
		8. Chichwari	G/P Rohal	4,260.00
		9. Chaloti	G/P Chergaon	4,896.00
		10. Jangle	G/P Jangle	2,470.00
	II. Veg. growing and Orchard irrigation Scheme	1. Chiwari	G/P Sribasa	6,080.00
		2. Giriyani	G/P Dhamwali	6,730.00
		3. Hingori	G/P Rohal	6,472.00
		4. Gaonsari	G/P Gansari	4,440.00
		5. Kharot	G/P Bharhdhar	10,900.00
		6. Chergaon	G/P Chergaon	5,656.00
	III. Construction of bridges on river Pabber	1. Maila	G/P Pekka	500.00
		2. Mailma	G/P Dhamwali	500.00
	IV. Road Construction under Pilot Project	1. Chergaon-Rohal jeepable road (5 miles completed out of nine miles)		
		1. Kiterwari	G/P Kavar	9,540.00
1964-65	I. Water Supply Scheme	2. Jaskun	G/P Jakkha	4,320.00
		3. Jakhi	G/P Khashdhar	4,928.00
		4. Nandla	G/P Jangle	3,520.00
	II. Extension of Water Supply Scheme	1. Kharsholi	G/P Khashdhar	1,312.00
	III. Construction of Bridges	1. Mini	G/P Kaloti	4,100.00
		2. Mangwani	G/P Jangle	2,728.00

V. Conclusion

Since independence, there had been many significant changes. What was a remote area of Bushahr state, is now accessible area and developing into a prosperous part of the Pradesh. There were no means of communication it took nearly 6 to 7 days to get to Rohru on a horse or on foot. Now one gets there in a few hours.

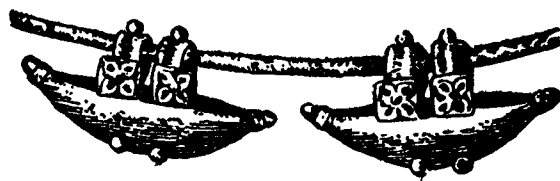
Forced labour—*begar*, which at one time was required, no longer exists. Big landlords whose authority was supreme and unchallenged in the past, are now losing their popularity. With the set up of Panchayat people exercise franchise according to their desire. Cases are decided by the Panchayat within the village without any distinction of class or creed. Village Co-operative Society now running, will have further improvement by the passage of time. With the establishment of a school in 1948, people are gradually realising the benefits of education. Prior to 1948, the people had to contend with the learning of *tankars* script from a *pandit*. A primary health centre is also functioning which provides medical facilities. Before the start of a vehicular road upto Chergaon more than 95 per cent of the people had not seen an automobile. A post office now functioning in the village, was a dream in the past.

Changes in the relationship of the village to the world outside also became increasingly significant after the independence. Shops and eating houses appeared in the village where people of different castes mix up and talk to each other.

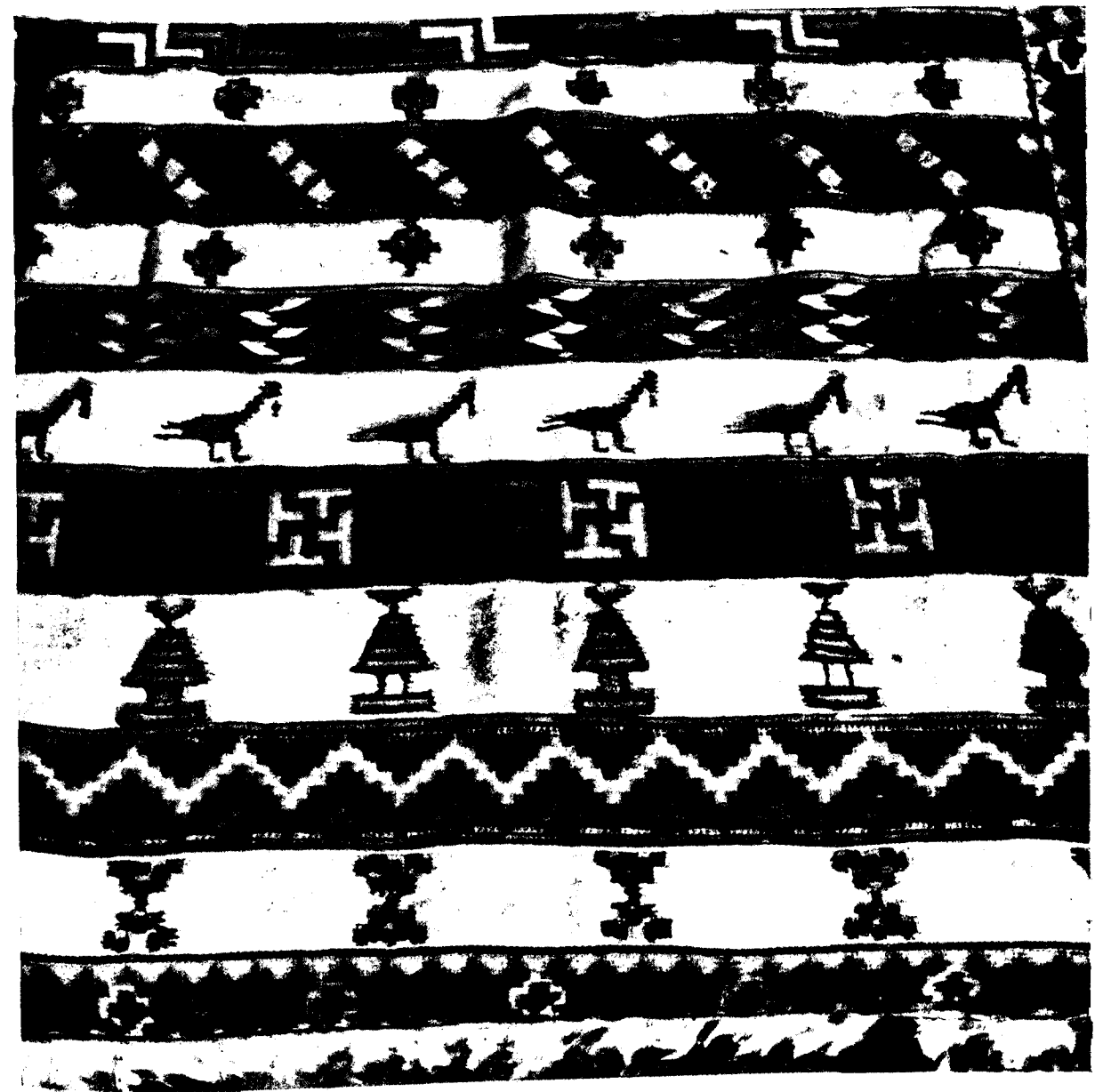
The change in the people's dress, ornaments and manners are observed. The use of shirt and *pyjama* has become common among the youngsters. Even the women have been seen using *pyjama* made of cotton cloth instead of traditional woollen *suthan*.

The heavy and old ornaments are not used by young women. They prefer light and new fashioned jewellery. There is a continuous expansion of Government institutions, system of transport, communication and trade. The people have become political conscious as well and know to exercise their franchise for selecting a suitable representative.

About a decade back, there were a few government officials posted, but now more than a score of Government officials representing different activities of the government are posted here. Villagers do not feel shy and mix with officials.



Woollen dhoru showing chamang teko weaving design

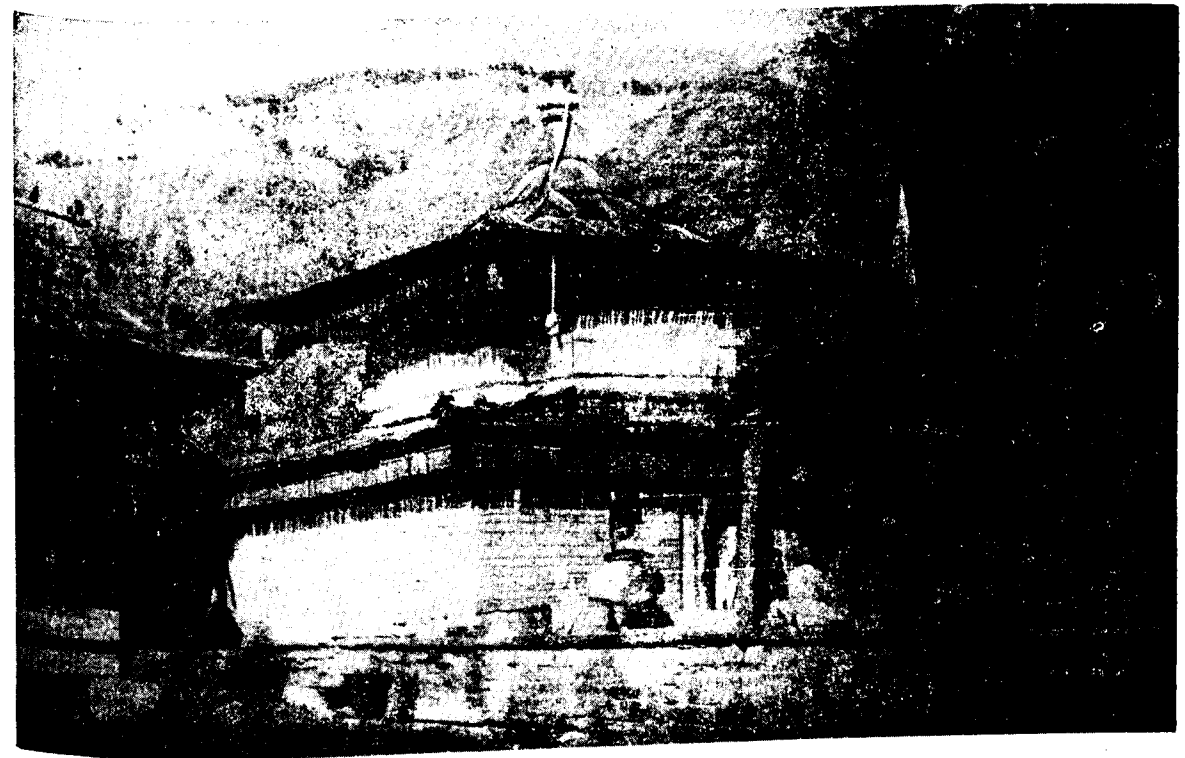


Common designs for Shawl

Chergaon in Pictures



Jubbal Palace, Deorth



Durga Temple at Hatkoti



Oracle, at Hatkoti Temple



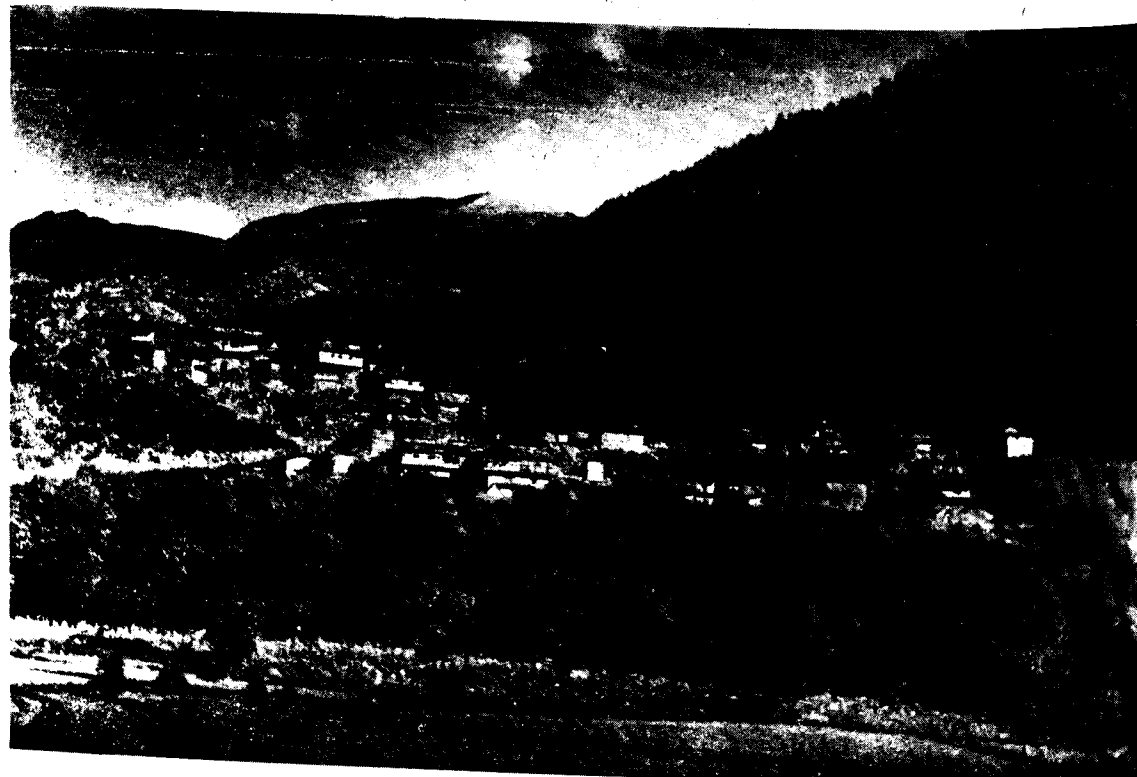
Pabbar Valley



Bathing in Pabbar



Rohru



Paddy Harvesting, Chergaon



Sacking harvest



Paddy Harvesting

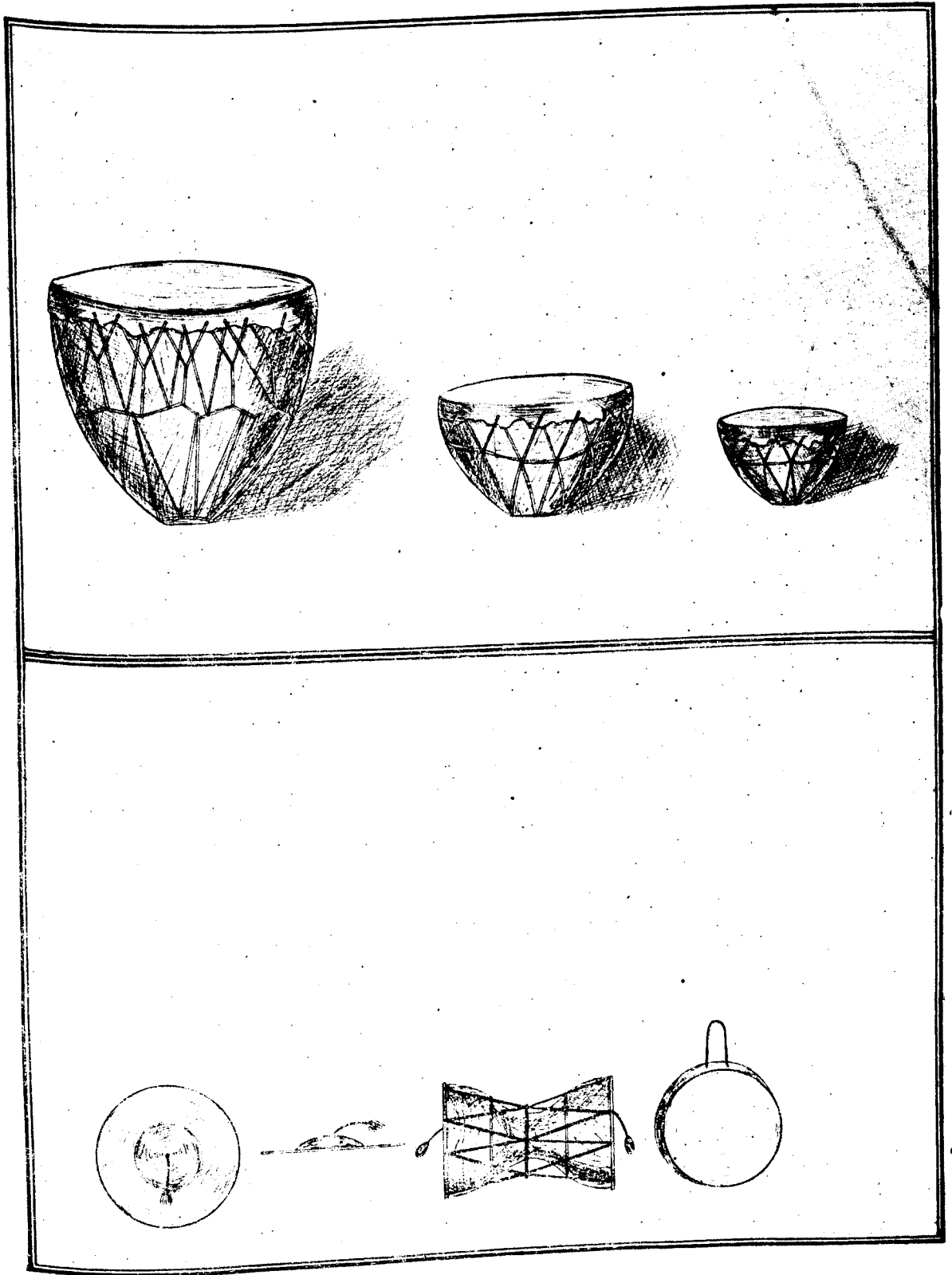


Devtas at Laila Fair



The Dancing Feet

Courtesy—Public Relations Department



Musical Instruments



Shio Temple at Hatkoti



Flowery Touch



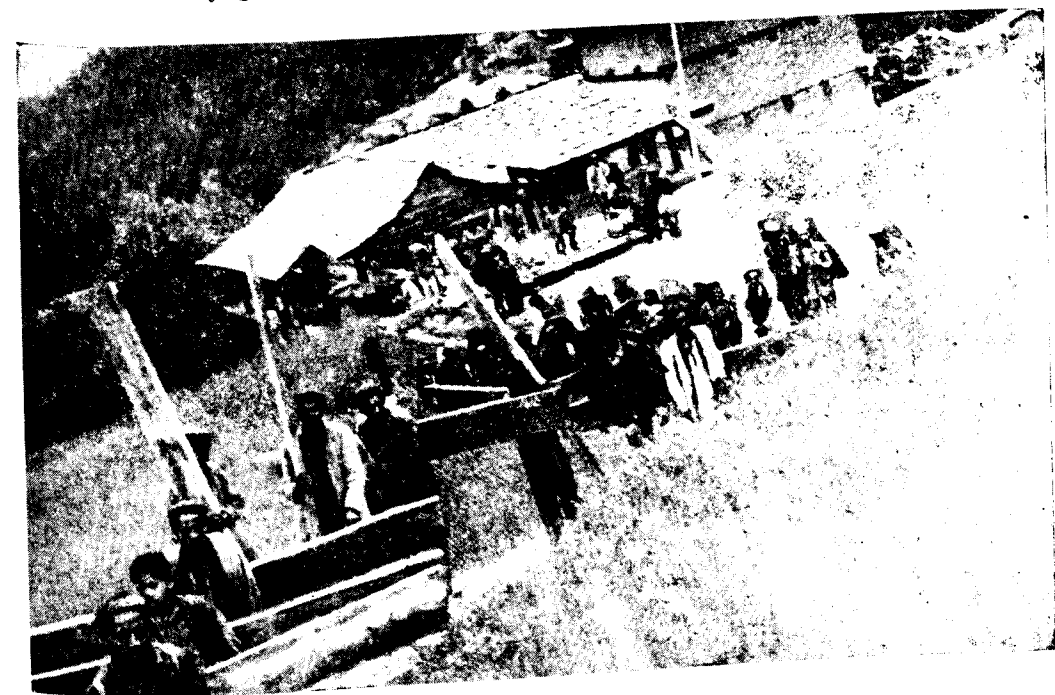
A shy gesture



A Group



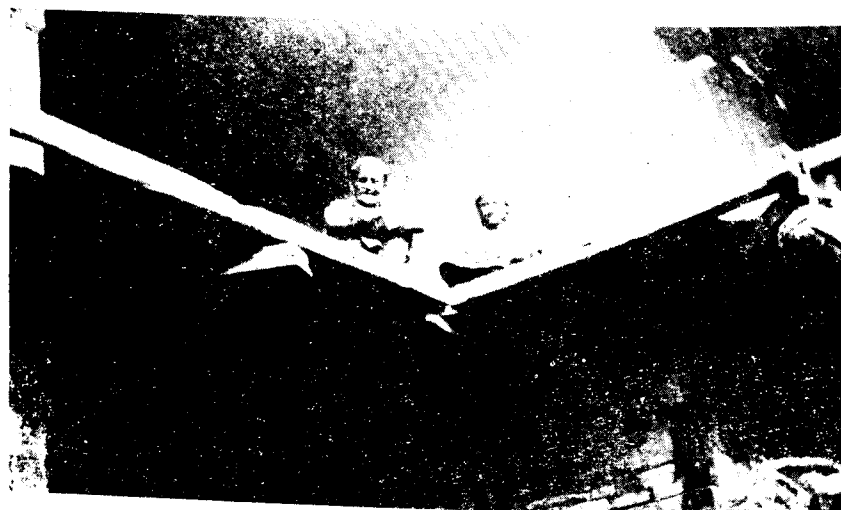
Polyandrous Family



Shramdan—Carrying Logs



A Young Group



An Old Couple



Th: Lila Singh, his wife and grandson



Shepherd



Sharpening a Sickle



Hay Stack



On way to the Fields



Going to Spring



Old Villagers



At the Spring



Wood Carving



Some Elaborate Wood Carvings



Innocent Smile



A Typical House



Dancers at Laila Fair



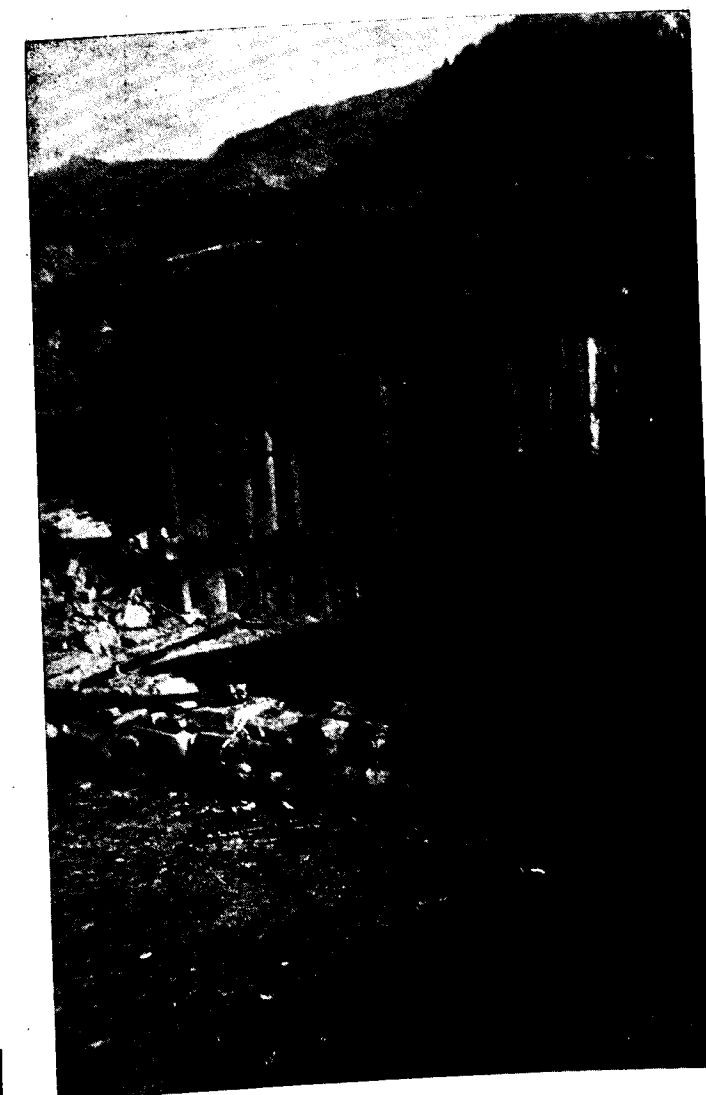
Laila Fair



Typical Dress and Ornaments



Gram Panchayat Election



'Kothar' for Storing Grains



To the Field



Loading Manure



Grand Children Dressed for an Occasion



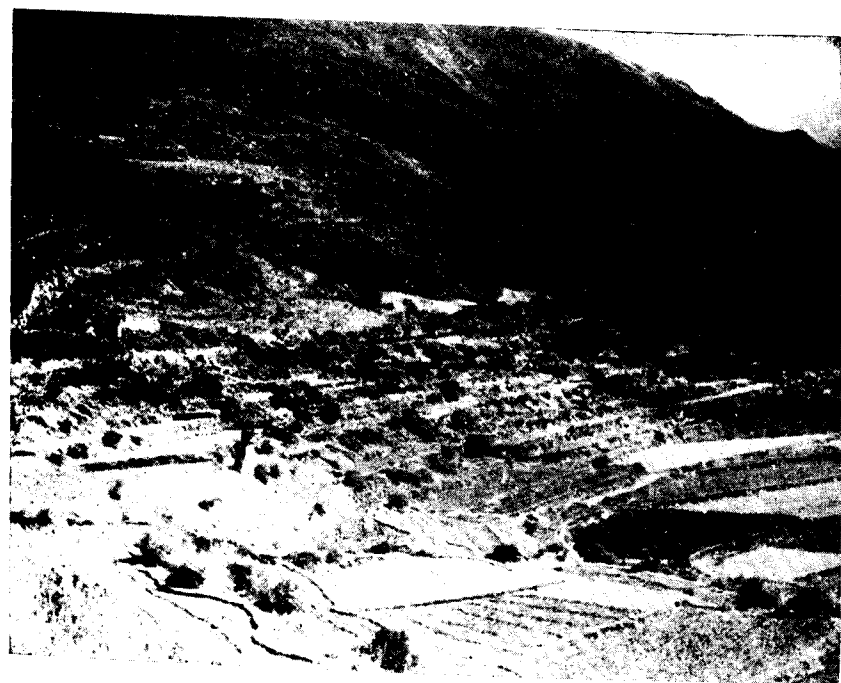
Kamarudar Payajam



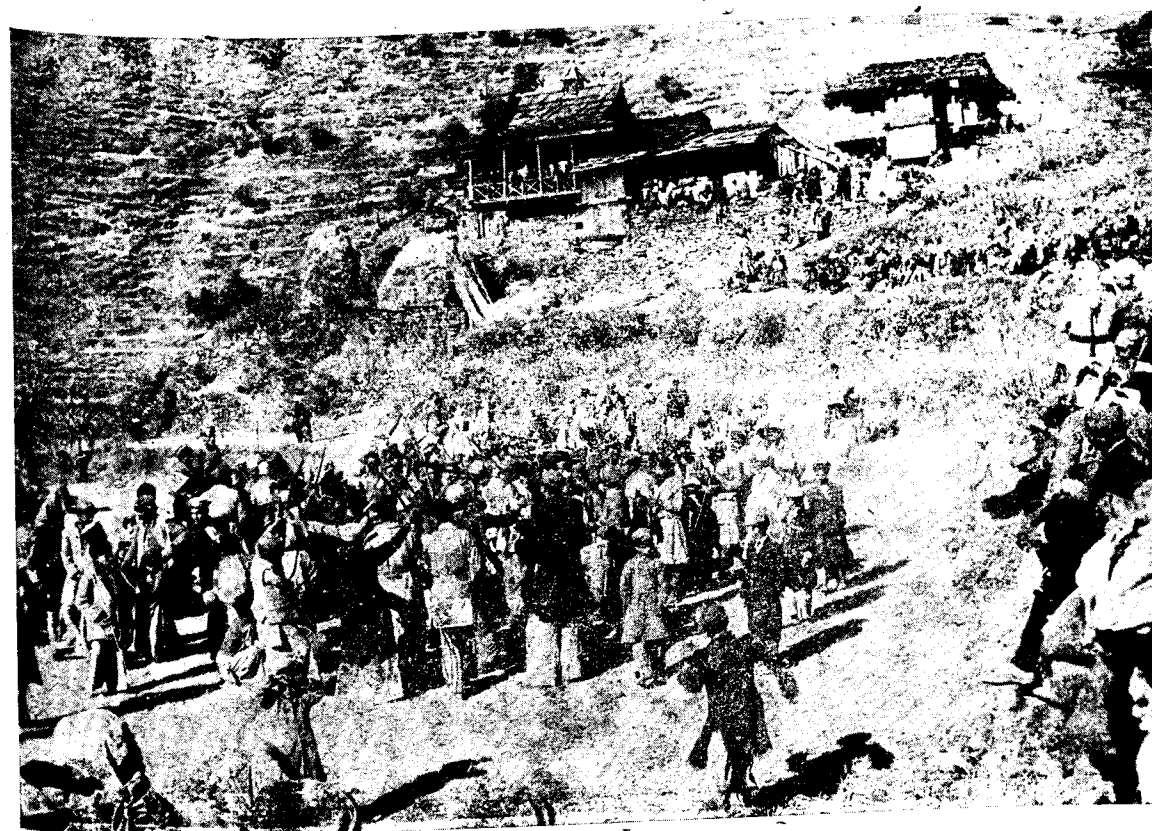
"Arba" for Washing Hands



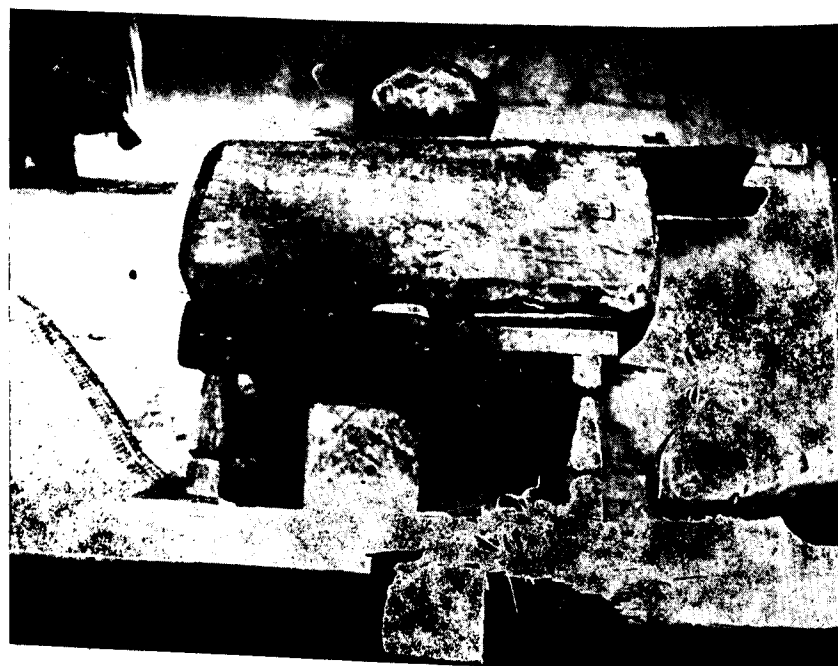
At School



Terraced fields



Bhoj Festival

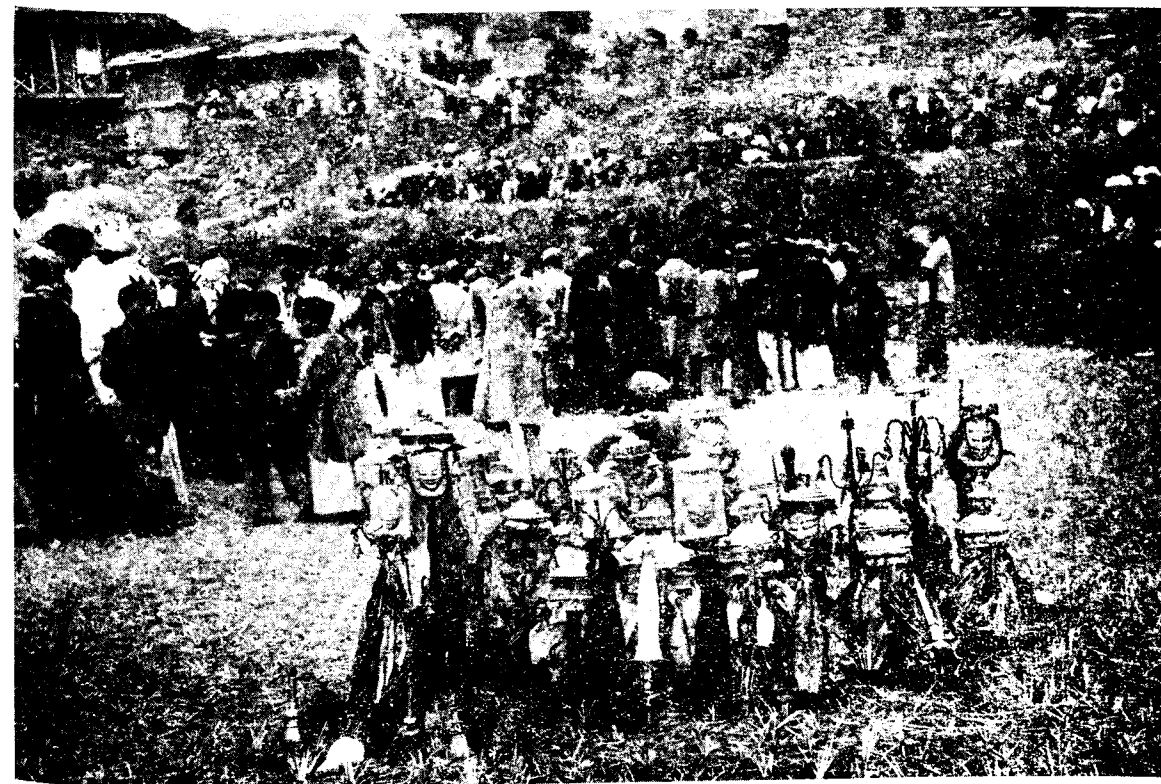


"Chaur" for keeping water





Devtas' Procession



Devtas' at Bhoj



"Bamli"



Folk Dances



A Group Dance



Another Group Dance



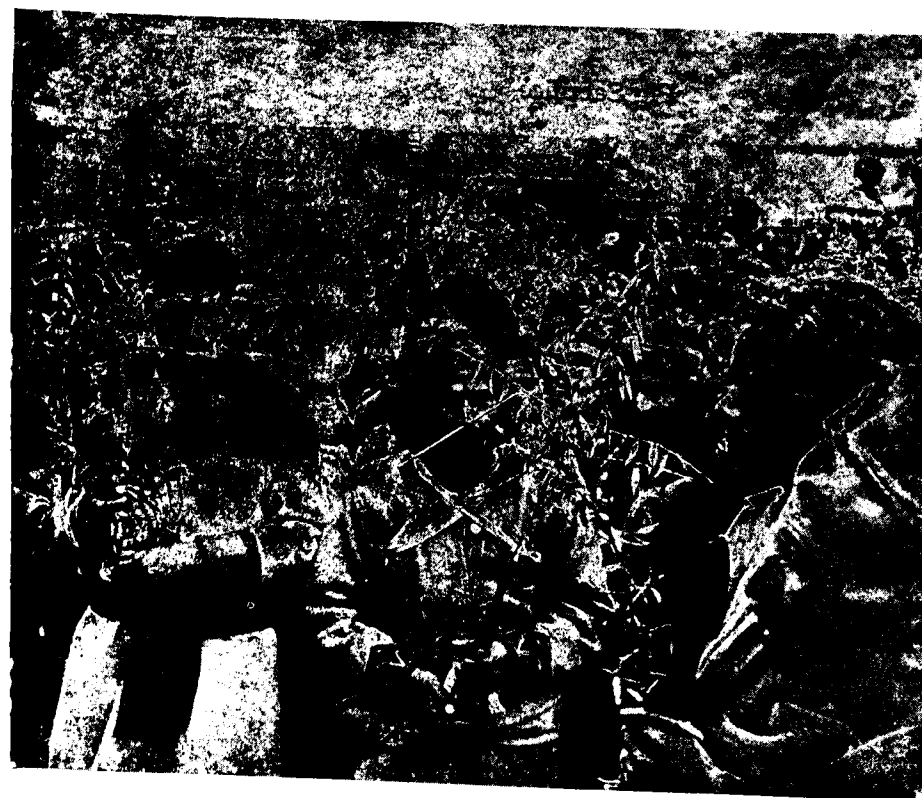
Pig Sacrifice



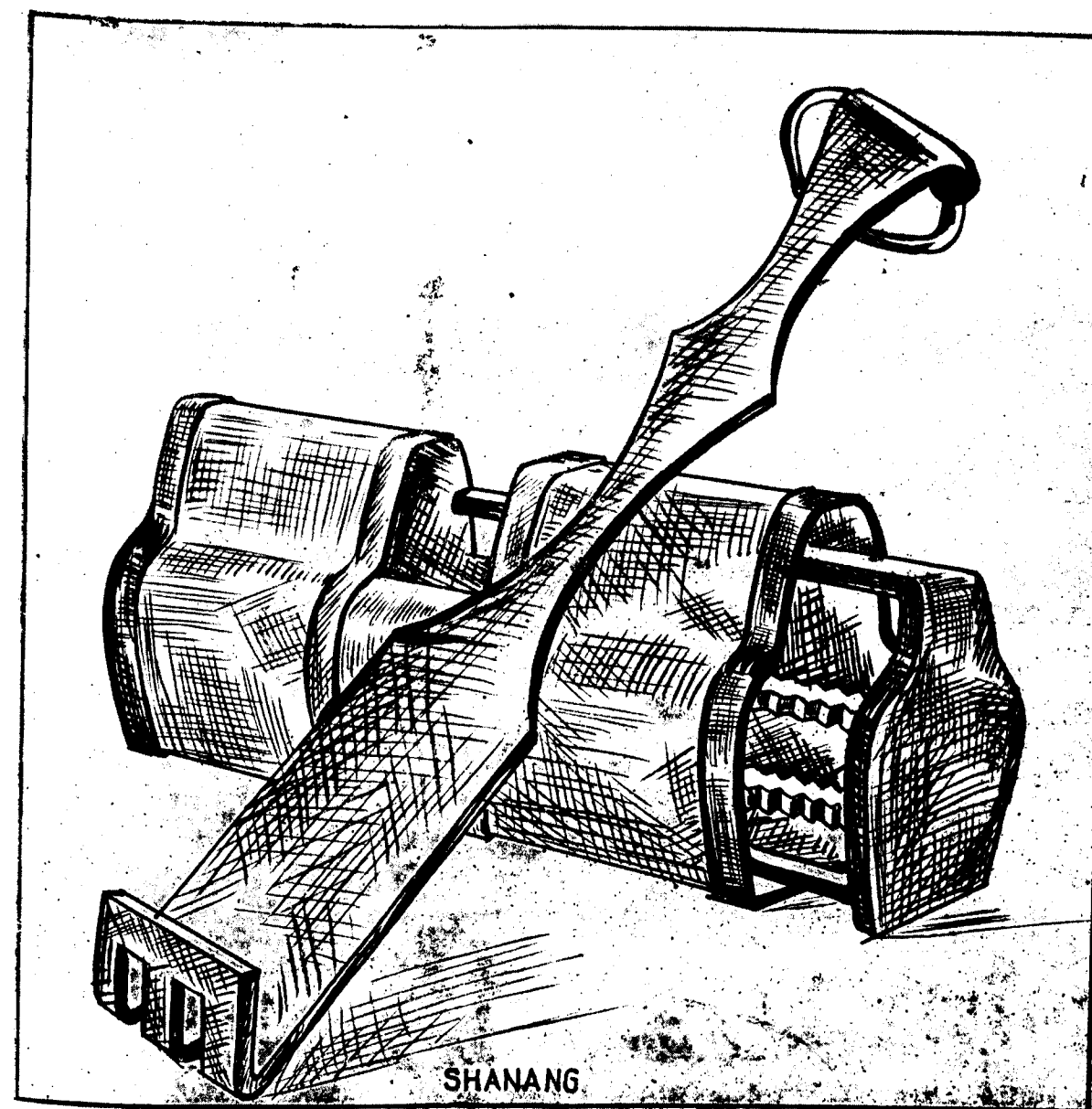
Goat Sacrifice



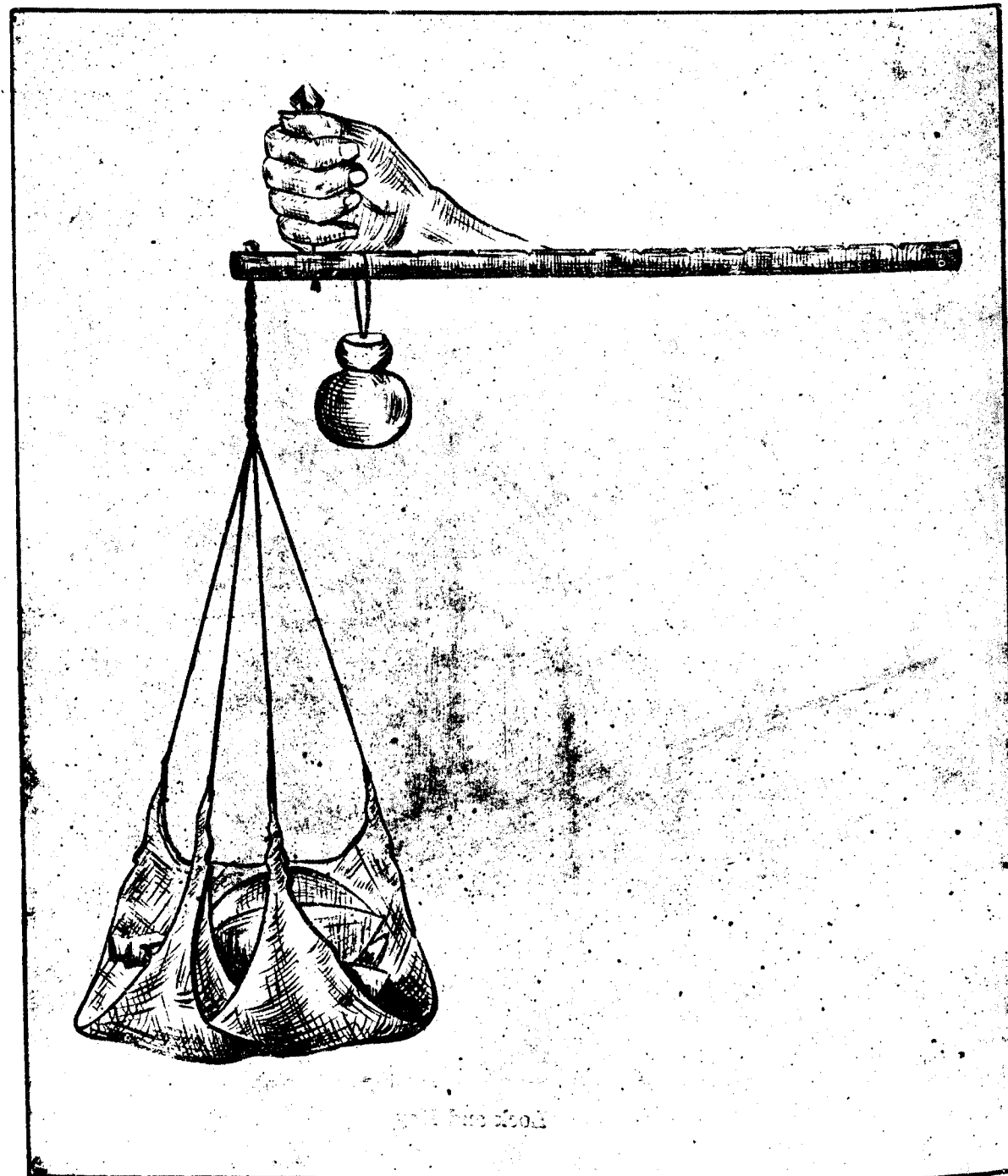
"Bambias" through the Nose and Cheek



Piercing of Nose and Cheeks with Bambis



Lock and Key



Weighing Instrument

As a single unit the village commands the loyalty of all who live in it irrespective of their affiliation to different castes. Villagers life revolves round the pivot of unity and co-operation within a certain frame of caste without which it is difficult for an individual to lead an isolated life. On festivals, people work together to make the occasion a success. Even in agricultural operations, people help each other of the time of need and in most cases the agricultural implements are also borrowed. The work on social sides like road construction, cleaning of *bowali* or repairs of *kuhl* are undertaken on collective basis.

Caste structure has a close tie with the village economics. Different castes are specialized in different trades. The non-cultivating castes or households provide certain special services to the cultivators and receive foodstuff as their wages. The quantity of food stuff received, depends upon various factors like economic position of the cultivator and the work done by the craftsman. It also depends upon the qualification of the craftsman in a particular occupation. A relationship between two different occupational classes is a product of obligation and

gives each of them a claim over the other. The system of reciprocal obligation on give and take basis in the village is known as *zhakhri kamana*.

Unity is also observed in their social life. The house structures of the villagers are uniform, they wear the same type of clothes and ornaments. The utensils used are of similar type. They speak one dialect irrespective of caste and community. All practise the same old technique in agriculture. Whether rich or poor, unity in all social functions is apparently the same. Their birth, marriage and death rites are broadly similar.

The study shows that 65 married women living in the village came from 49 different villages at a distance ranging up to 35 miles, leaving aside the *bania* families. If we take the daughters of Chergaon who are married outside the village, there will be about the same number of daughters married, in Chergaon from other villages. Thus little unit of 68 households becomes the centre of kinship bonds of 49 villages. It makes a small community of Chergaon to a bigger community of the *illaqa* imbibing many similar aspects of life.



APPENDICES

APPENDIX I

KINSHIP TERMS

English	Local term	English	Local term
Father	Baw	Sister's husband	Mitar
Mother	Ai	Daughter	Main
Elder sister	Dai	Son	Maun
Elder brother	Bhai	Daughter's husband	Jooani
Grand father	Nan	Wife	Chapodi
Grand mother	Nani	Son's wife	Booari
Father's sister	Boovi	Grand son	Kanaldoo
Grand father's sister	Aji	Grand daughter	Kanaldi
Dharm-brother	Goshtan	Mother's brother	Mama
Wife's sister	Salti	Mother's brother's wife	Mami
Father's brother	Kak	Mother's sister	Masi
Elder brother's wife	Dadani	Step mother	Zoldi Ai
		Younger brother	Bhaitoo
		Younger sister	Daitee

APPENDIX II

CONVERSION TABLE

One Maund	37.3 Kilo grams.	One Sq. mile	640 acres.
One Seer	930 grams.	One Metre	0.09 yard.
One Chattak	58 grams.	One Kilometre	0.62 mile.
One Tola	11.6 grams.	One Sq. Kilometre	0.31 Sq. mile.
One Yard	0.91 metre.	One Sq. mile	2.58 Sq. Kilometres.

APPENDIX III

NAMES OF MONTHS IN VIKRAMI YEAR

Chait	First Vikrami month (March-April)	Ausoj	Seventh Vikrami month (Sept.-October)
Baishakh	Second „ (April-May)	Kartik	Eighth „ (Oct.-November)
Jaith	Third „ (May-June)	Manghar	Ninth „ (Nov.-December)
Had	Fourth „ (June-July)	Poh	Tenth „ (Dec.-January)
Sawan	Fifth „ (July-August)	Magh	Eleventh „ (Jan.-February)
Badho	Sixth „ (August-September)	Falgun	Twelfth „ (February-March)

APPENDIX IV

NUMERALS

ए क	१	दस	१०
दुई	२	बीश	२०
तीन	३	इकतर बीय	३०
चार	४	दुई बीय	४०
पांज	५	ढाई बीय	५०
छो	६	चीन बीय	६०
सात	७	साढ़े चीन	७०
आठ	८	चार बीय	८०
नौ	९	साढ़े चार बीय	९०
		पांज बीय	१००

APPENDIX V

PROVERBS IN LOCAL DIALECT

(कहावतें)	१२. सांप गो डोरी डेई अब का देखाई।
१. जारे दूखा सो आपू पचाओ।	१३. भीतर रीते बाईठे चीटे।
२. भागां रा देखो।	१४. नुकीरीये डेओ लुदड़ी, सेई झूडकी सेई गुदड़ी
३. चाम्बा घालना।	१५. बारा बरशो नौकरी ले डेओ, भाठा झांकी
४. नाई पराई रूढ़ शीले न ताती।	१६. पाला रो पाकुड़दे-२ माला रो भी गंओ।
५. कान्हे री रूढ़ी।	१७. जिन्दगी गाई रो, पाप न दोष।
६. मां मुई बऊटी सुई पैडे रा दुई रा दुई।	१८. आपू ले गेष्टे दुजे ले ज्ञान।
७. व्याल को पाणी-दोष को पाऊणो नई थाकदो।	१९. घोरे रे न घाटो रो।
८. ऊपरी थुको पड़ो अपने मुई।	२०. निकमी नाई कुकर कुंडाई।
९. तेरी तालटी मुखे।	२१. बापा कु पूच पोड़ी डीम ढालो, तीये चाणी ओड़ी।
१०. जासरे घोरा शंख बजावा सेऊ इण्ण, बोला एजो का तुती आवाई।	२२. लिखा कु भीख मागनों।
११. फुल फटाके मंजी गूणं बोल, फैनेयां पुराजा कूणं।	२३. भोरी तो भोरी, फीरो भी।
	२४. खाई पीयो लेट, बोरी मारीयो फेट।

APPENDIX VI

RAMAYANA PIECES IN LOCAL DIALECT

लक्ष्मण को राम की शिक्षा

श्री भगवान राम लक्ष्मण को अपने साथ वनवास जाने के लिये स्वीकृति न देते हुये कहते हैं कि प्रिय लक्ष्मण, जिन लोगों ने माता-पिता और गुरु की आज्ञा का पालन किया है उन्होंने ही जन्म लेने का लाभ पाया है। इस लिये तुम भी मेरी शिक्षा मान लो और माता-पिता के चरणों की सेवा करो। भरत और शत्रुघ्न घर पर नहीं हैं, महाराज बूढ़े हैं और उनके मन में मेरा दुःख है। इस अवस्था (हालत) में मैं तुमको साथ लेकर वन जाऊं तो अयोध्या सभी प्रकार से अनाथ हो जायेगी। गुरु, पिता, माता, प्रजा और परिवार सभी पर भारी दुःख का भार आ पड़ेगा। इस लिये तुम यहीं रहो और सबको सन्तुष्ट करते रहो! यदि ऐसा नहीं होता तो बड़ा दोष होगा। जिसके राज्य में प्यारी प्रजा दुःखी रहती है, वह राजा अवश्य ही नरक का अधिकारी होता है।

यह सुनते ही लक्ष्मण बहुत ही व्याकुल हो गये। भगवान राम के वचनों से ऐसे सूख गये जैसे पाले के स्पर्श से कमल सूख जाता है।

व्याकुल लक्ष्मण राम के चरण पकड़ कर कहने लगे, नाथ, मैं तो आपके स्नेह में पला हुआ छोटा बच्चा हूँ और आप को छोड़ कर गुरु पिता माता किसी को भी नहीं जानता।

स्थानीय भाषा में अनुवाद

श्री भगवान राम लक्ष्मण आपू आरी वोणा लै निन्दी वै मन्जुरी न देन्दी वैसे बोला कि प्यारे लक्ष्मण जिऊं लोगूए गुरु, मां, बाबा रो बोलणो मानो आ तिऊंए अपने जर्वुणे रो फायदो उठावो आ। नैवे तू भी मैरो बोलणो मान और मां, बाबा, रे पैरु री सेवा कर। भरत और शत्रुघ्न घरा के नाई आस्ते। बाब बुढ़ो आ, ओर तेसे मना दी मैरो दुःख आ। इयां आलती दो आऊं ताऊंनो अ वोणा लै जेऊ लोता अयोध्या बादी तरफे खराव न होआ। गुरु, मां, बाब और परजा और घरवालेऊ सभी माथे भारी दुःखा री भार न पड़ा। तैवे तू, इदी थाक और बोदेऊ खुश करदो रे। जैवे इणा न होलो ता बीड़ो दोष हौ आ। जासरे राजा दी प्यारी परजा दुःखी रोआ सेऊ राजो जरूरी नौरका रो भागी हौ आ।

इणे शुणिआ लक्ष्मण भरी घबराओ। भगवान रामा रे वचन शुणि आ इणो शुको जिणो पाले पौड़ि अ कमल शुका। घबराओ हेंदो लक्ष्मण राम री टांगू पाकड़ि आ बोलदो लागो भाई, आऊं ता नैरेप्यारा दी पालुअ होंदो छोटी छोरू। और ताऊं छाड़ि अ गुरु, मां, बाब कासी भी न जानदो।

राम राज्य

श्री रामचन्द्र जी के राज्य पर प्रतिष्ठित होने पर तीनों लोक प्रसन्न हो गये। राम राज्य में कोई भी किसी से बैर न करता था सब लोग अपने वर्ण और आश्रम के अनुसार धर्म में तत्पर हुए सदा वेद मार्ग पर चलते थे। उन्हें न किसी बात का भय एवं शोक था और न कोई रोग ही सताता था। सब मनुष्य आपस में प्रेम करते थे। धर्म, सत्य, शौर्य, दया और दान पर आधारित था। पुरुष और स्त्री सभी राम भक्त थे। छोटी आयु में किसी की मृत्यु नहीं होती थी। न कोई पीड़ित था। सभी के शरीर सुन्दर और निरोग थे। सभी नर नारी उदार तथा परोपकारी थे। सभी पुरुष एक पत्नीव्रत थे। इसी प्रकार स्त्रियां भी मन, वचन और कर्म से पति का हित करने वाली थीं। वनों में वृक्ष सदा फलते और फलत थे। हाथी और शेर एक साथ प्रेम भाव से रहते थे। पशु सदा मन चाहा दूध देते थे। धरती सदा खेती से भरी रहती थी।

स्थानीय भाषा में अनुवाद

रामा लै राज

रामा लै राज मिलियो चिआ गुरी (पौड़ताल, मतलोग और ओकाश) खुश हुई। रामा रै राजा दी कोईकासी क दुग्मनी नाई करी थी। वादे लोग आपणी जाती और रीइणे आरी घमाई रीई अ वेदा री बाटा दी चाला थै। तिऊं लै कासी वाता रो डर और शोग नाई थै। न कोई रोग लागा थै। वादे लोग आपणा मांज प्यार कौरा थै। धर्म, सचाई, दया एथु दाणा माथे होआ थै। पुरिश छेवड़ी वादे रामा रै भगत थै। छोटे कोई भी न मरा थै। न कोई दुःखी थै। वादेऊं री जिऊ आच्छौ निरोग थै। वादे छेवड़ी पुरिश खुश अ भलाई करने वाले थै। वादे पुरिश पत्नीव्रत थै। छेवड़ी भी इणी मना, वचना और कामा कु भलाई करने वाली थी। वोणा दी पेड़ सदा फौला फुला थै। हाथी और बाग एकी वीने रोआ थै। दोंग सदा मर्जी रो दूध देआ थै। डोखरे कोछड़िपुं दी सदा आच्छी नाज होआ थै।

English Version

RAMA'S ADVICE TO LAXMANA

Lord Rama did not agree to Laxmana's accompanying him on exile. He told that only those who obeyed their parents and preceptor have succeeded in life. Therefore you should act upon my advice and serve the parents. Bharata and Shatrughana are not at home, father is old and he is worried about me. In such circumstances if I take

you with me for exile, Ayodhya will be a deserted town. Preceptor, father, mother, people and family will be in trouble. Therefore you stay here and keep them happy. In case you do not stay it will be a sin. In whose reign people are not happy, the ruler definitely deserves hell.

Hearing this Laxmana was perplexed. He was so sad as lotus becomes pale by the hoar frost.

Perplexed Laxmana lowered on the feet of Rama and said, "Lord, I am a small child brought up with your affection. I do not know father, mother and any body else except you".

English version

RAM RAJYA

When Rama established his reign, the whole world became happy. In Rama's reign,

APPENDIX VII

TROUT FISHING DEVELOPMENT FARM

One trout fisheries development farm was started in the year 1956 at Chergaon with the following staff:—

Assistant Warden of Fisheries.

Peon.

Fish Mukkadam.

Fish Watchman.

The site for the farm was selected because trout fish was in abundance in Pabber and Andhra. In fact the credit for this project goes to Mr. Glover, a former Britisher Chief Conservator of Forests, Punjab. During 1938-39, he introduced trout fish in this part of the country. To start with, he stocked eyed ova of trout fish in a spring water near Gashwani village five miles away on the bank of Andhra stream. When these ova developed into fry, he transferred them to Andhra Khad by a narrow water channel. Sooner, these little fry developed into big trout fish in the stream as well as in Pabber. In initial stages, he took precautions against any damage to the small ovas. His efforts of introducing trout fish in the Pabber and Andhra were a prologue to the establishment of the present Farm.

At present, there are four tanks, four nursery ponds and one hatchery room constructed by the side of the Government building built for the staff of the Fisheries Department. Water for the tanks is drawn from Andhra stream by means of about 100 ft. long wooden channel. The water is filtered in the first tank from where it is diverted to other tanks and Nursery ponds. In the tanks, big fish are kept whereas in the nur-

nobody had malice. All the people according to their caste and religious order, were devotees of their religions and followed the Vedas. They neither feared nor worried nor suffered from any disease. People loved each other. Cult was based on truth, bravery, sympathy and charity. All men and women were devotees of Rama. Death at early age was nowhere and nobody was oppressed. People had beautiful looks and enjoyed good health. All men and women were generous and benevolent. Men were attached to one wife only. Similarly women were well wishers of their husbands from the core of their hearts, words and actions. In the forest, trees were always blessed with flowers and fruits. Elephants and lions lived together with love. Livestock used to give milk according to requirements. Land was always green with crops.

sery ponds, small fry are allowed to develop. Both of them are not kept in one tank, because the big trout fish swallows the small fry. In between the big tanks and nursery ponds, is situated a hatchery room where ova are allowed to hatch out in the hatching trays. Recently, the hatchery room has been renovated and latest types of equipment has been fitted.

There are at least a dozen of fishing nets which have been illegally kept by the villagers. The department is taking every precaution against illicit fishing. This farm has been responsible for gradual increase in production of fish. Because of remoteness of the area and the small scale production of trout fish, the question of marketing and transportation does not arise at present. Temporary licenses for angling are given.

The area between Tikkri and Saunda villages along the Pabber is divided into eight beats for providing good scope for grand catches because each license-holder is directed to fish in different beats. No permanent license for angling is issued to any body. The different rates for the temporary licenses issued are as follow:—

Serial No.	Nature of licence	Amount	Duration
1	2	3	4
		Rs.	
1	Single Licence	5	Per day
2	Family licence (2 members)	7	Per day
3	Weekly single licence	20	One week
4	Weekly family licence (2 members)	30	One week

Anglers are not allowed to fish more than six trouts per licence, per day. The size of the catch should not be below ten inches. The anglers are supposed to bring their own fishing equipment (rod) and a good sportsman possesses his own first-aid-box also. This is used for giving aid to the fish if it is hurt and the catch is less than 10 inches.

The biggest catch of trout fish in the Pab-

ber is a ten pounder. The record of a trout in the country is a twenty-five pounder in Kashmir. Trout bigger than 25 lbs. do exist. The trout fish is very delicious and easy to handle as it contains only one fish-bone which can be removed easily.

In the office of the Assistant Warden of fisheries, specimens of dead trout and eyed ovas are preserved in sealed bottles.

APPENDIX VIII

EXTRACTS FROM BHOONDA—'A GLOSSARY OF THE TRIBES AND CASTES OF PUNJAB AND NORTH-WEST FRONTIER PROVINCE' BASED ON THE CENSUS REPORT FOR THE PUNJAB, 1883, BY THE LATE SIR DENZIL IBBETSON, K.C.S.I. AND THE CENSUS REPORT FOR THE PUNJAB, 1892, BY SIR EDWARD MACLAGAN, K.C.I.E., C.S.I. AND COMPILED BY H. A. ROSE, OF THE INDIAN CIVIL SERVICE.

In Outer Saraj Nirmand in the Nurpur Valley on the Sutlej Devi Ambika is worshipped, the great triennial fair being held in her honour. Every 12th year this fair is celebrated on a very large scale and is called the Bhunda. The following is an account of it.

In the era of the Rishis, there were three kinds of sacrifice: the *narmedi*, *gaumedi*, and *asvamedhi*, or sacrifices of men, kine and horses. These great sacrifices were performed by any one who had subdued the whole world, e.g., the Pandavas performed the horse-sacrifice. All the Rishis of renown used to assemble and sacrifice, and at the end of it they used to slaughter the man or animal, calling on the *deota's* name and burning the flesh. Then the bones were collected, and their prayers had such efficacy that the man or animal was restored to life. But after their era, goats and sheep began to be sacrificed, and, instead of killing a man, he was lowered on a rope, leaving it to chance whether he was killed or not. The Bhunda *mela* is the old *narmedi jag*, and the customs and rites are the same. This great fair is held at Nirmand, because Jam-daggan Rikhi being angry for some cause with his wife Ambika, mother of Paras Ram, ordered the latter to beat her, and he did so. In expiation Paras Ram gave lands to the Brahmans of Nirmand who in return agreed to spend one-tenth of the produce on this Bhunda fair. As the Bada caste was appointed as before to ride down the rope, the fair was called Bhunda, though some say Bhunda is a corruption of *bhandar* or temple treasure-house.

It is only held at fixed periods at Nirmand: elsewhere it is held when enough money etc. has been saved. The Nirmand fair is held in the same year as the Kumbh fair on the Ganges, i.e. once in 12 years. Three years

after each Bhunda is held the *Bharoji jag*; three years after that the *Bhatpur jag* occurs; and again three later, the *Shand jag*. These though attended by several *deotas* are of much less importance than the Bhunda. They have no connection with Paras Ram and a Bada is not lowered on a rope.

Before the recent Bhunda at Nirmand there had been Bhundas at Nithar (Buddha Mahadev), at Shamsar (Mahadev) in Narain-grah, at Baihna (Mahadev) in Sirigarh, and in December, 1892, at Gorah in Rampur State, at which latter a Bada had been lowered on a rope.

The rope for the sacrifice is made of grass, cut at a propitious time, with music, two-and-a-half months before the fair, and the Bada himself makes it, performing constant ablutions while working at it. When it is made the right length it is placed in the temple, and if any one steps across it he is fined a goat, which is sacrificed, and the rope must be re-made. No one may approach it with shoes on or with anything likely to defile it. It is revered as a *deota*. On the day of the fair it is lifted with great respect on the heads of men and taken to the cliff, where it is securely fastened. At every stage a goat or sheep is sacrificed to it, and when fixed the Bada is placed on it. No other caste can make or ride it and the Bedas regard this as a privilege and deem it disgraceful to refuse the descent. It is a profitable venture, as the Bada is fed by the people for a year, besides obtaining Rs. 84 in cash, jewellery and clothes with other presents for his wife also. Sacrifices are begun in temples where means are available for a Bhunda 2½ years beforehand.

Four Brahmans pray, and sacrifice daily by burning rice, fruit, *ghi* and goat's flesh, the fire being placed in an earthen vessel

sunk some four feet in the ground, and image of Kali being set up opposite to it, and small brass images of that goddess being placed near it. This vessel is called *nabne kund*, and it is only opened for the Bhunda, a large stone being placed over it on which the sacrifices at the Bhundas etc. are performed. Before the fair the *deotas* are summoned, and the ceremony cannot take place until they come. The *mohra* or image of a *deota* does not attend, the *kals* or silver vessel full of water alone being brought. The *deotas* who must attend are those of Khan, Mahel (in Suket), Nirt Nagar (in Rampur) and Nirmand (in Kulu). These are said to be five brothers. In addition three of Lalsah, Dadsah, Sanir and Sanglah (in Rampur) (called the *tadi deotas*) should also attend. Others may do so.

On a fixed day, called *chhilbichhli*, a picture of a pine tree is made of *sindur* (vermillion) on a clean place in front of the temple, and the *deota* who is to commence the fair is worshipped by the Brahmans. At this place also a fight takes place, and then all the *kalsas* of the *deotas* are collected and prayers recited. All the *deotas* then go into the *kothi* of the temple (where the treasure-house etc. are) on to the upper storey, and a *rath* of Shibji of white thread and a similar tree-picture to that outside are also made on the ground. On top of this is put a plate of *kansa* filled with rice, and a cocoanut wrapped in silk clothes is placed on top of the rice. In places on the picture are put cakes, rice and *mash* cakes with lamps at each corner. The *kalsas* are brought in and placed in order round the *dol* or *rath*, and if any *mohras* of the *deotas* have come they are placed on a clean spot near the wall. Grain is then given to the people from the temple store-house. This is called *chham-chani* or invitation.

Next day the *deota's gur* (*guru*) comes with, the *deota* and the people cook cakes

and worship round the village (*asikpher*) in which the goats, sheep, and sungar (a kind of small pig) are killed and again a mock struggle occurs, any one who likes taking an animal. When the circuit of the village is complete a number of sheep and goats are cruelly lain in the *kothi* of the temple. On the third day the rope is worshipped, and goats etc. sacrificed to it. The rope is then fastened on a cliff as described before, one end high up and the other lower down. The Bada bathes and is taken to the kund (of sacrifice). The Brahman worships him, and he is considered a god, the same worship being paid him as is paid to a *deota*. Five valuable things (*panchratan*) are placed in his mouth, as is done at the death of a Hindu. Then he is clothed in a *pagri* and *kurta*, and being placed on a goal is taken outside the temple. The Bada gives presents to the people, and is next made to ride on the *kardar's* (manager of a temple) back, and music is played as at a funeral. His wife and children, unclothed, sit beneath the rope and lament. At the top of the rope four *kumbhs* or vessels are placed, over which a board is put. The rope is fixed in the earth, passing over the board. A wooden saddle, like those used on *jhulas* or rope bridges, is placed on the rope, and on this the Bada sits, being firmly tied on to the rope. Skins or earth of equal weight are placed on each thigh and a white handkerchief is placed in his hand. He is lowered at first with ropes to test the balance, and then some barley is tied to his waist. These ropes are then cut and the Bada slides down. He is taken off at the bottom, and then he and his family beg of the people, taking whatever they touch. He and his wife are taken to the temple, Rs. 84 and jewellery etc. being given them. They are danced two-and-a-half times round in a circle and dismissed. On the fourth day after the temple gives presents to the *deotas* and people, the fair ends. This is called the *Beai jag*.

APPENDIX IX

EXTRACT FROM "OPEN AND PENCIL SKETCHES, BEING THE JOURNAL OF A TOUR IN INDIA" BY CAPTAIN MUNDY.

The next morning we marched about eight miles to the village of Rooroo. Our route lay along the side of a verdant hill, just above the right bank of the Pahbur, and without much variety in its elevation. The river, which is remarkably rapid, and about forty yards wide, meanders fantastically, sometimes in a

single stream, at others in many little rills, through a khader, or valley, between two ranges of hills. The banks are at this season covered at intervals with very fair crops of rice and other grain. The village of Rooroo is more considerable than the generality of mountain-hamlets, and the quantity of level

land in the vicinity affords greater scope for cultivation. A large building in the town was pointed out as the palace of the Barageh Ranah. He visited us in the afternoon, and gave us much useful information regarding our route, affording us small hopes of being able to take our horses more than two marches farther. One of the Ranah's attendants brought us a plentiful basket of fish and fruits. He also produced a musk-ball, which I persuaded him to exchange with me for a small pen-knife. Its scent was so powerful, that I could hardly bear it among my clothes in the boxes.

Our next day's journey was about eleven miles, and was very tedious from the sameness of the scenery and the intense heat. The road continued partly along the Khader of the river, and was in parts cut through the rocky mountain which overhangs its bed. There are one or two very nervous passages in it, where the road, scarcely two feet wide including the coping stone, turns abruptly round jutting buttresses of rock several hundred feet above the stream, which foams and boils at the foot, of the perpendicular precipice. The fort of Buttoulee, belonging to the Rajah of Bussahir, a very extensive district, stands on the left bank of the Pahbur, and is as is usual with the mountain-strongholds—situated on a lofty rock, standing out in lonely grandeur from the main range.

We passed two or three very considerable villages on our way, one of which, Bourah, is very picturesque and romantic in its situation. The method of preserving hay about here is curious, and appears to answer very well. It is loosely twisted into long, thick ropes, which being fastened together at one end, are thrown over the fork of a tree, the extremities hanging down, and the apex being thatched with straw. Our camp was pitched just under the village of Chergong, on the banks of a small stream, which, running from the north, falls into the Pahbur, half a mile hence. The thermometer 84°. Here we take leave of the latter river, and of the good road, (which continues along its banks towards the more eastern pass of Borenda,) and, striking off in a more northerly direction, we are to expect nothing more than mountain tracks for the four marches between Chergong and Shattoul Pass. A dak hurkarah reached us to-day with a letter from Captain Kennedy, advising us not to attempt to carry forward our ponies beyond Chergong—a piece of good advice completely thrown away, as we had predetermined to make the experiment. The plan of carrying a letter in these countries is novel enough.

The letter is tied in a split stick—resembling the rods used in courts of justice for the conveyance of notes over the heads of the multitude—and the postman runs along bearing it aloft; thus at once declaring his office, and preserving the dispatch from being soiled.

Oct. 1st. Left Chergong early, and turning our faces in a northern course, rode, walked, and clambered to the village of Dogolee, a short but very fatiguing march. The path—for there was no road—led alternately through rice-fields and along the rocky flank of the mountain on the left bank of the little torrent above mentioned. Many points were extremely difficult for the passage of horses; but sufficiently easy for the high-landers who carried the tents and baggage. After sundry narrow escapes, the Baron's pony fell over the side, and became in consequence so timid that it was not safe to bring him on; he was, therefore, sent back, with orders to wait at Khotghur, a large town in Bussahir, until our arrival there. Both the mules got falls, but fortunately in a spot where there was no precipice. The narrow defile through which we pursued our way, presents very different features to the comparatively tame scenery of our two last marches; the banks of the stream are beautifully fringed with magnificent alders and other trees of gigantic size; and the precipitous mountains flanking the valley on either hand are bristling with fir forests, from the midst of which the jutting peaks of black rocks rear their heads.

About half a mile from Dogolee we crossed the river by a rickety temporary bridge of rough pines and turf, thrown across two rocks which confine the stream in a narrow channel. The ponies accomplished the passage with great difficulty and risk; but the regular sangah having been carried away by the overflow of the river in the rains, there was no better means of passing the torrent.

From the river we had a most fatiguing ascent of a mile and a half, which, as our ponies and mules were all knocked up, we were obliged to perform on foot; a necessity not a little unwelcome to the Baron and myself, who for the two last days have been labouring under an indisposition, arising from our imprudence in bathing in the iced streams of the glaciers, and from the constant sudden changes of temperature to which we have been exposed. We found our tents pitched on a piece of ploughed ground near the hamlet of Dogolee. Though we are now within thirty miles of the Pass, the snowy peaks are entirely hidden from our view; yet these same glaciers are visible from Meerut, a distance of some twenty marches.

APPENDIX X

EXTRACT FROM "NARRATIVE OF A JOURNEY FROM CAUNPOOR TO THE BOORENDO PASS IN THE HIMILAYA MOUNTAINS VIA GWALIOR, AGRA, DELHI, AND SIRHIND" BY MAJOR SIR WILLIAM LLOYD AND CAPTAIN ALEXANDER GERARD'S.

16th June, Cheergaon, 7 m. 6f.—We changed our route this morning, and went by one that was shorter, better, and more picturesque. Leaving Pekka, we descended 14000 feet to the Pubbur, which was wreathed with foam. At 3m. 6f. we passed Kundrone and Teekurree. The former is a hamlet, prettily situated, just above Teekurree; the latter a house belonging to the Rana. The path, ran occasionally along the rocky sides of the mountain, overhanging the river; but the footing, in general, was secure. The sango over the Pubbur, at Teekurree, is a very good one.

The inhabitants of Cheergaon are very busy in the poppy-fields collecting opium. The apricots are now almost ripe.

Thermometer; highest 89°, lowest 63°, Fahr.

17th June, Rooroo, 11m. 2f.—We crossed over the Pubbur by the sango at Mandlee, which is a very disagreeable one, being many feet above the tremendous torrent, and re-crossed at Rooroo by three temporary ones, over as many branches of the river. The sangos are principally unpleasant, for they are rarely dangerous, from the swaying of the spars of which they are made, and from the carelessly-arranged platform, which is nothing more than a few ill-nailed planks, covered with branches and twigs, which are prevented from being blown away by slabs of stone of slate.

In this indifferent footing are many gaps, under which the torrent may be seen, hurled like a thunderbolt.

We found this road better shaded, and pleasanter than the one I went by to the Boorendo, which was on the right bank of the river. It passed through cultivation almost the whole way.

I was informed at Rooroo that brothers usually married the same girl, and that they divided the off spring by the gentle law of primogeniture, the eldest brother taking the first-born, and so on successively. I am to sorry to add, that female infanticide is also known here but it is to be hoped, that since the British influence extends its authority over these petty states, it is of secret and are occurrence.

Rooroo is the residence of the Chief Guru or Spiritual teacher of Bussheer. He visited us here on our way to the Boorendo, preceded by some chobdaars or mace-bearers, as a part of his ecclesiastical state, and very civilly expressed a desire to serve us, and was useful in procuring supplies of grain for our attendants. He is a fat portly, and goodnatured man. These districts produce two kinds of rice, one peculiar to the highlands, the other to the lowlands, besides, wheat and barley.

We had heavy rain in the evening.

Thermometer; highest 89°, lowest 54°, Fahr.

APPENDIX XI

Polyandry, as I have before observed, is frequent, and the men assigned as a reason, that their trading avocations often forcing them to be absent for a long period from their homes, it was requisite that the females should have more husbands than one.

They also acknowledged that it was not uncommon to sell their children in seasons of scarcity; indeed most Asiatic nations do the same under similar circumstances, but not otherwise.

APPENDIX XII

Scarcity and famine are of very frequent occurrence, from the crops in these elevated districts not ripening. This is chiefly after

severe winters. When this happens, the inhabitants eat vension, sheep, dried fruits, and roots.

The native are in general a hardy and active race, and, as we have often remarked, are kind and hospitable.

Domestic cats are common.

Mortar is not used in the construction of the buildings; in fact, the only limestone I saw during the tour, was a formation of black lime-stone between Syree and Semla. Clay is found in small quantities, but it is not used. Mica slate is the largest formation between the Punta Gaut, in the Tayog Purgunnah, and Pekka. Granite is scarce every where. Compact gneiss is the prevailing rock of the Parent Chain of the Himalay, which being exposed to the continual vicissitudes of the weather breaks into fragments, and forms those stupendous spiry, triangular, pyramidal, and precipitous gray pinnacles, which tower above the massive ranges in

barren sublimity. Amongst the lofty mountains at the base of the southern Himalas, mica, is found, forming rocks of enormous size and exceeding splendour. We were particularly struck with it on our way up to Jangleeg, where the slope of the valley was radiant with its fragments, like the shattered remains of some Elfin capital. Veins and blocks of quartz and feldspar, are abundant.

The uplands in these districts are covered with a rich turfy soil. Those facing the S. E. are less precipitous, more thinly wooded, and afford finer pasture than those facing the N. and N.W., which are usually overhung with large woods, which hide their steep and torn flanks.

I have remarked no manufactures, except that of the Sooklaat, or coarse woollen cloth, already mentioned.

APPENDIX XIII

BHOJ BY KHUSHAL CHAND

This fair was held at village Guma twelve miles away from Rohru from 26th November, 1964 to 28th November, 1964 for three days. There is a jeepable road upto Chirgaon and from there one has to proceed on foot. It is inhabited by Brahmins and Kolies. Their occupation is agriculture. The Kolies have a separate section about 100 yards away from where the Brahmins live. There are three temples in this village. One temple is of Devta Beinsar, second is of Parshu Ram and third of Kilbaru Devta. Of these temples, the first two are situated in the sections of Brahmins and the third one of Kilbaru Devta is situated in the Muhallah of Kolies. Devta Beinsar is considered the chief deity of the village. A Government Primary School is also functioning there.

In ancient times a Brahmin named Guman Dev came on excursion from 'Kashi' and settled permanently. As he had come only for travel (Ghumnay-phirnay) so he named the village 'Guma'.

Devta Beinsar

Later on Gumman Dev meditated on Chansher mountain. It was because of his meditations that three Devtas 'Bahishar', 'Beinsar' and 'Bana Shira' who lived over the mountain started from there. Bahishar Devta left for Garhwal in Uttar Pradesh. Devta Beinsar and Devta Bana Shira came on bet that who-so-ever dances first in a ground of village Guma shall be considered the elder deity. All the three Devtas parted from Chansher mountain. While Banashira Devta was

on his way to Guma village he came across some Kolies. He was overtaken by them and they started gambling. Beinsar Devta came straight to Guma village and organised a dance (Bishnu fair) there in a ground where the present temple of Beinsar Devta stands. When Devta Banashira came to know this he got angry and halted the dance. Beinsar Devta then gave him his own way and admitted his supremacy. Then Banashira Devta came to Guma village and lived along with Beinsar Devta. Since then the idol of Banashira Devta is placed at the head of 'rath' and below him is kept the idol of Beinsar Devta. However the temple is famous by the name of Beinsar Devta temple. The present temple has been built by the people about 40 years ago. The idol of Banashira Devta is made of silver and that of Beinsar Devta is made of brass. The descendants of Gumman Dev are the priests and Malis of this deity till today.

Kilbaru Devta

Kilbaru Devta has its temples in different parts of Rohru Tehsil. It has been adopted by the scheduled castes 'Kolies'. It is said that actually the deity belongs to village 'Kilba' in District Kinnaur. There it is worshipped and propitiated by the upper castes. From there it also migrated to Rohru Tehsil and somehow became untouchable. Then it was adopted by the Kolies and they built its temples at various places in their localities. Its idols are made of silver which are of similar shapes at different temples. These

idols are decorated with cloth pieces. The silver idols of Bishnu and Brass idols of Panch Birs mounted on iron sticks also accompany the Kilbaru Devta. The Kolies are the priests and Malies of this Devta. People of upper castes of the particular village where Kilbaru's temple stands also bow to this deity and make offerings to him.

Bhoj Fair/Festival

Bhoj is the name of a feast arranged by the Kolies of a village at their temple of Kilbaru Devta on his behalf to entertain the fellow Kolies having Kilbaru Devtas and living at other villages and *vice versa*. The Devtas and people of upper castes of other villagers except the village where it is held do not make any contributions in its celebration. The Kolies also do not entertain the people of upper castes living outside their own village. It is not held regularly as it is very expensive and people cannot afford it too often. It is held only when the people are sure that they have a good crop and are in a position to bear its expenses. The purpose of its holding is to strengthen the solidarity and friendship amongst the people of one caste living at different places.

Date of the fair

One year before the Bhoj fair the Mali or Kilbaru Devta forecasts that his Bhoj should be arranged for the next year. The people start grinding wheat and husking rice 6 months ahead of Bhoj. One month before the chief deity of the village i.e. Devta Beinsar in Guma village gives particular dates for holding the fair. Kilbaru Devta sends invitations to the other Kilbaru Devtas whom he wants to invite for the Bhoj through messengers four days before the fair/festival. The number of Kilbaru Devtas to be invited depends upon the capacity of the inhabitants of that particular village to feast them. The Koli inhabitants make mutual contributions of wheat flour, oil, rice, and coins amongst themselves and gain some help from the Devta's temples and other upper caste inhabitants of the village.

Bhoj fair at Guma

Arrangements

Arrangement for this fair was done collectively by the Kolies and Priests, Malies and trustees of Kilbaru and Beinsar Devta of Guma village. Invitations were sent to four Kilbaru Devtas of Kharshali, Larot, Tikkari and Gar Villages. There is no limit to the number of persons accompanying each deity. All the Koli inhabitants males, females and

children of the particular village can accompany the Kilbaru Devta. All of them are received as guests by the inviting deity and are provided food provisions till the fair lasts.

Programme and recreation.

On 26th November, 1964 the Koli villagers of Guma village prepared halwa, allu-ki-sabzi and pakwans during day time to be served to the Koli invitees in the evening. Dry ration was supplied to the people of Beinsar Devta.

At 4. P. M. the Beinsar Devta mounted on a wooden frame called 'Rath' was taken out of his temple to a ground in front of the temple with the beating of Dhols, Nagaras, Bhana, Kansar and Ransingas. The Devta was carried by two persons on their shoulders (one in front and the other behind). The Kilbaru Devta of Guma village was also taken out along with the idols of Bishnu and Panch Birs from his temple in Kolis Muhallah and was brought to meet the Beinsar Devta in the ground. The main idol of Kilbaru Devta was carried over by the Mali on his head. The idols of 'Bishnu' and Birs were carried by their respective Malies in their hands. This deity was brought ceremonially with the beating of musical instruments. On reaching in the ground the Mali carrying Kilbaru Devta over his head shivered, came in action and then came near the Rath of Beinsar Devta the chief deity. From there he bowed before him several times showing that the Kilbaru Devta was paying respects to the chief deity. Being untouchable he did not touch the 'Rath' of the chief deity. Then he went back and stood at one side of the ground. He was given a hand full of barley flour which he threw in the air. Then turn by turn or together as the case may be the invited deities came with the beating of musical instruments. First, all of them bowed before the chief deity and afterwards the Kilbaru devtas carried over their heads by the Malies were joined together showing that they were meeting each other. Then they drew back and stood at one side of the ground. After this the other Malies carrying the idols of Bishnu and Panch Birs also shivered and came in action. They too bowed before the chief deity and were given barley flour to be thrown in the air. Then they met with the respective Malies of other Kilbaru Devtas. After their meeting all of them came together before the chief deity with iron arrows in their hands. They bowed before him again and then pierced the arrows through their cheeks, and middle of noses. Some of them pierced through one cheek from inside the mouth and some through both the cheeks from one and to the other. It is said that by this act the Kilbaru Devta makes his power visible upon the masses as the Malies feel no pain while inserting

the arrows and not even a single drop of blood drips out during the course and afterwards. When all the Malies had inserted the arrow they again bowed before the chief deity and their own deities and then danced with the tune of musical instruments. After a short while the procession proceeded from the ground towards the temple of Kilbaru Devta. In the way the Beinsar Devta stayed in a field and the other Devtas went to Kilbaru Devta's temple in the Kolies section. There they stayed for the night. The arrows were taken out by the Malies themselves and then they came to their senses. After this the people separated. The invitees were served food by the Kolies in the fields. Woods were given to them to burn so that they may not feel cold at night. The different parties of Kilbaru Devtas stayed separately in the fields and burnt their own fire. The upper caste people who had come to see the fair stayed at the houses of upper caste Brahmins with whom they had got some acquaintance or had accompanied a person of their village who was known there.

After having their meals the people again came in the fields and held dances (Nati and Mala) during the whole night. The Kolies held separate dances and the upper caste people held their own separate dances as the upper caste people do not dance with the scheduled castes. The ladies and gents danced together.

In the morning of 27th November, all the invited parties were given dry ration (Mash-Ki-Dal and rice). They lit up their own separate hearths in the fields and cooked their own food themselves. At about 11 A.M. all the parties were ready after having their meals. Then the worship of all the Devtas was done by their respective priests with Dhoop Batti. Bhog of rice and Dal was also offered. After the worship all the deities (Beinsar Devta and Kilbaru Devtas) were out for a round of Guma village which is locally called 'Kore Bandhna', with the beating of musical instruments. The purpose is that no ghost (Bhoot Prait) may be able to enter the village. The chief deity was taken to the Kolies village and the Kilbaru Devtas were brought out of the Kilbaru Devtas temple there. The round started from the top of where Kolies live. The chief deity led the procession and the other devtas were carried behind him. On the top of the habitation of Kolies the Malies of all the Kilbaru Devtas came in action and pierced iron arrows through their noses and cheeks. A few "Mashals" were burnt there and a lamb was

slaughtered. His sacrifice was done in the name of god 'Agni'. Then the procession started further and reached the top of Brahmin Muhallah. There a ram was sacrificed in the name of 'Dev Ban' Devta whose temple is situated at 'Kandi Dhar' above Guma village. Then the procession reached near a stream below Guma village. It is said that previously a Bowli of drinking water used to be there. But its water was of inferior quality and caused goitres. So the people dismantled it a few years back. There a goat was sacrificed in the name of Jal Devta (water deity). A ram was sacrificed in the name of Kalies in a field on the right side of Guma village. From there the procession reached on the road leading to cremation ground below the Kolies Muhallah. There a pumpkin, a young pig and a cock were sacrificed in the name of the ghosts. In the end the procession reached on the right side of Kolies Muhallah and a ram was sacrificed there in the name of Chisralu (Devta or ghost). Last of all a goat was sacrificed on the roof of Kilbaru Devta's temple in Kolies Muhallah in the name of those Kalies who had come within the circumference (Kore). After this all the Malies took out their arrows and came to their senses. The Devtas were brought to the fields and rested there. The people started Naties.

Naties were of two types. One was a Nati in which musical instruments were beaten and the people danced at the tune of music with swords in one hand and their sheaths in the other. They did not sing any songs. Only gents took part in that dance. In the second type of dance (Nati) the males and females danced jointly. There was no playing of musical instruments. But first two men sang a line of some song and then two women repeated that line. Then the man would sing the second line of the song and the women would repeat that. Thus the whole song would be sung. After completion of this the next song was started. The naties continued till the evening. This was the peak day of the fair.

In the evening the parties concerned again started cooking their evening meals. Rice and meat was given to them to be cooked. At sunset the Kilbaru Devtas were again taken back to the Kilbaru Devtas temple. There they were worshipped and kept for the night. After having the evening meal the people again gathered in the fields and held dances during the whole night.

On 28th November, 1964 Mash-Ki-Dal and rice was given to the parties to be cooked

for the morning meal. Worship of the Devtas done at about 10 A.M. Then the people took their meals. After taking their food the people took the Kilbaru Devtas to the fair ground and seated them there. 'Nati' was held upto 3 P.M. on this day. At 3 P.M. the invited Kilbaru Devtas took leave and returned to their own temples. While departing each devta was given Rs. 2/- to Rs. 4/- as 'Bidaigi'. With the departure of the Devtas the fair came to an end and the visitors returned to their homes.

On this day particular type of songs locally called 'Lamans' were sung. It is sort of singing competition putting questions and answers giving between the males and females. In this contest the ladies and gents (two or more then two) divide themselves in two parts (ladies on the one side and gents on the other side). One section sits at the brim of one field and the other at the brim of another field. They remain about 10 to 16 yards away from each other so that one section can fully recognise the voice of another section. One section raises questions in the song and the other one gives replies there to. This sort of contest is said to be very familiar in the illaqua and continues for hours together.

Hindolas

Only two Hindolas were installed by the local people for the visitors to enjoy merry-go-rounds. The hindola bearers were charged rent at the rate of Rs. 5/- per Hindola by the Gram Panchayat.

Shopkeepers

Five sweet shops were opened in the fair this year. One shop was opened in the afternoon of 26th November, 1964 and the remaining were opened in the morning of 27th November, 1964. They were charged rent by the Gram Panchayat at the rates varying from Re. 1 to Rs. 5/- per shopkeeper. They came from Rohru, Chirgaon, Musli and Tikkri villages in Rohru Tehsil and dealt in the under-mentioned articles at the rates given against each item:—

1. Jalebbi	Rs. 4/- per Kilo.
2. Pakauras	Rs. 3/- per Kilo.
3. Besan Burfi	Rs. 4/- per Kilo.
4. Dry Sweets (Gari, Chhawara and ailai Hindana)	Rs. 4/- per Kilo.
5. Tea	19 Paise per Glass

No other articles were sold in this fair.

Gathering

On 26th November, the gathering was nearly 500 persons. On 27th November it went up to 1,000 persons. On 28th November it again fell down to 600 persons. It was so because on 26th November the Devtas reached in the evening. So only those people who either accompanied the Devtas or had any relations in the village came on that day. The other visitors who only had a lust to see the fair came in the morning on 27th November, stayed there for the night and returned to their homes early in the morning of 28th November. Only those persons attended to the fair on 28th November who were local, belonged to the nearest villages or had come with the devtas.

The visitors in the fair had gathered from Rohru, Chirgaon, Khushdhar, Khabal, Kharshali, Larot, Shilla Desh, Khanyara, Pekha, Tangnu, Maila, Barshil, Jangla and various other villages. The men were in large numbers than the women and children.

Diet arrangements

Special diet arrangements were made for those persons who had accompanied the invited Kilbaru Devtas. On 26th November evening they were given cooked food and for 27th and 28th November they were supplied dry ration to be cooked by themselves for three diems. The other visitors took their meals at the houses of local residents of Guma village. All were cordially received and served food by them. Nearby visitors used to return to their own homes for taking meals and then came again for the fair. No one had any difficulty in securing food.

Dress

Males—They usually put on 'Chapkan', Pyjama, Shirt, Bushehri Cap and Shoes. The Malies of Devtas wore this dress but while under the influence of their deity they wore a white cloth sheet (Janew) round one shoulder which covered half the waist. It is said that by wearing it they become sacred and the ghosts (bhoot prait) cannot influence them. It is not compulsory for the Brahmin and Rajput Malies to wear this cloth sheet because they already have the sacred thread. It is very essential for the Males of Scheduled Castes because they have no custom to put on a sacred thread. They carry a branch of 'Bhekhar' thorn (having leaves and thorns) in one hand while shivering in a trance. This too is done to keep away the ghosts.

Females—They generally wear Dhatu or round caps surrounded by a piece of cloth "Talla", Chapkan, Shirt, Rebbar Pyjama and

Gachi. A few of them have started wearing ladies coats and salwars. They use the typical jewellery and ornaments like Long, Tilli, Nath, Mungri, Drotu, Murki, Balian, Kach, Dholki, Tunki, Kangnu, Linju, Gachi, Jutti, Bund, Payajeba. These ornaments are of gold

APPENDIX XIV
SELECTED GLOSSARY

A		F	
Ann-devta	God of food.	Fakula	A rug made of goat's hair.
Angush	A wooden fork for collecting grass and crops.	Fawal	Shepherd.
B		Ganpat	God Ganesha.
Baithiarey	A tenant.	Ganga-jal	Water from Ganga.
Baithoo	A tenant.	Gowara	Cow-boy.
Baimi	Wild peach.	Gharat	Water mill.
Baja-wala	A musician.	Goshthey	Dry cow-dung cakes.
Banda	Betrothal.	Gonch	Cow's urine.
Barjar	Land lying fallow.	Gram-sewak	Village level worker.
Barat	Marriage-party.	H	
Basin	A tenant.	Hasti	Wooden handles of a bier.
Beda	A scheduled caste.	Heeng	Asafoetida.
Bedi	A wooden quadrangular in which marriage takes place.	Hukka	Hubble-bubble.
Begar	Forced labour.	I	
Bhakal	Un-irrigated land.	Ilaqua	Jurisdiction.
Bhatooru	A thick bread made of fermented flour.	J	
Bawoli	A water spring.	Jagri	Coffin.
C		Jamni	Purple.
Chari	A big hollow wooden log for storing water.	Janeo	Sacred thread worn by Hindus.
Chadol	Merry-go-round revolving vertically, supported on two posts fixed firmly in the ground.	Janter	A charmed article.
Chida	An image made on a flat stone for worship.	Janter-manter	Witch craft.
Chooday	Sweet fried bread.	Jatra	A folk dance.
Chuli	Wild apricot.	Jeera	Cumin seed.
Chullah	hearth.	Jhoer	Pyre
D		Joob	Green turf.
Daki-daini	Evil spirits.	Jutti	Of cotton thread used to plait hair.
Danda	Pastures over high peaks.	K	
Dah-sanskar	Cremation rites.	Kabaddi	A game.
Dan dena	To cure a sick cattle by touching a red hot iron rod.	Kail	Pine tree.
Dar-dakshna	Donations.	Kandi	A small basket with a handle.
Devta	Deity.	Kakar	Barking deer.
Dhara	Marriage by elopment.	Krali	Un-irrigated land.
Dheri dana	Money taken by the husband at the time of divorce.	Karoo	A medicinal herb.
Dhoop	Incense.	Kayar	Irrigated land.
Diva	Earthen-lamp.	Kapel Kriya	A ceremony at the time of cremation.
Do,	The second lunar day.	Katey	Buffaloe-calves.
Dori-mitri	Marriage by exchange.	Kesar	Saffron.
		Keem	Powder used to ferment bread.
		Khad	Stream.
		Kharal	A wooden utensil used for giving fodder to cattle.
		Khambroodar Suthan	A tight pyjama with coloured design below the knee.
		Kharcha	A rug made of goat's hair.

K—contd.		P—contd.	
Khat	A bier.	Panch-ratra	Five precious things.
Khalyan	A barn.	Pandit	A Brahman.
Kharif	The crop reaped in Autumn.	Pargna	An area comprising of a few villages.
Khalri	A skin bag.	Parvati	Goddess Parvati—consort of Shiva.
Kheer	A sweet dish made of milk and rice.	Patwari	Government official who keeps record of village accounts.
Khotey-Paisey-wala	A man collecting counterfeit coins.	Panch	Mediator.
Khukries	Small daggers.	Pind	Death rites performed by the eldest son or other male relative younger than the deceased, when prayers are recited for the departed soul. Oval balls of barley-flour, which are cast into water after the ceremony.
Kilta	Conical shaped basket.	Poola	A local foot-wear made of fibre.
Kilti	Food taken in Killa.	Poti	Stomach.
Kimoo	A wild citrus fruit.	Puja	Worship or prayer.
Kindaklu	Used for spinning wool.	Pulla	Bundles of hay or sheaves of crops.
Koond	Hearth.	Puras	Sweet fried bread.
Koru	Wool spinners.	Pradhan	President of Gram Panchayat.
Kothi	Wooden box.	R	
Kother	A store.	Rabi	Crop reaped in spring.
Kuhl	A small water channel for irrigation.	Reet	Divorce.
Kuth	A medicinal herb.	Roti	Bread.
Kunesh	Alnus nitida.	S	
Kunalta	A wooden vessel in which water is given to cattle.	Sadhu	A mendicant.
Kungu	Vermillion.	Swarn	Higher caste.
Kuntahi	A poisonous plant.	Sattu	Ground parched grains.
Kurta	Shirt.	Swarag-dawari	An outlet for smoke in the roof.
Kushti	Wrestling.	Sehra	Nuptial chaplet.
Kriya	A religious performance after death	Shellajit	Used as medicine.
Krishna paksh	Dark lunar half of the month.	Shradh	Feeding of Brahman at death anniversary.
L		Shudhi	Purification.
Lal kitab	Patwari's note-book.	Shoop	Winnowing fan.
Lassi	Whey.	Shooni	Broom.
Lawatey	Local shoes.	Shuklamata	Clay used for white-washing.
Lamberdar	A zamindar of a village who helps the collections of land revenues.	Shankan	An evil spirit.
M		Sil-Olanti	For grinding.
Mahurat	An auspicious moment.	Sotha	Betrothal.
Malthan	A place where pyre is raised.	Soonth	Dry ginger.
Mantras	Hymn.	Suhaga	Borax.
Manna	A ritual ceremony celebrated for the welfare of cattle.	Suthan	A pyjama.
Mahadeva	Shiva.	Surachali	A dialect.
Marvi	Cremation ground.	T	
Mochi	Cobbler.	Takdi	A spindle.
Modi	Parched grams.	Tankara	An old script used by landlords.
Mundan sanskar	Hair-cutting ceremony among Hindus.	Teej	Third day of the bright lunar month.
N		Takhat-posh	A wooden cot fixed to a corner of the room.
Nagdi Lagar	A form of mortgage deed.	Thikra	Broken pitcher used as forge.
Naib Sarpanch	Vice-president of Nayaya Panchayat.	Thari	A wine shop.
Nahari	Irrigated land.	Turi	Village musician often a scheduled caste.
Nath	A scheduled-caste.	U	
Narail	Hubble-bubble made of cocoanut.	Ulla baja	Music played in funerals.
Navratras	The first nine days of the bright half of Aswin or Chetra.	Z	
P		Zamindar	Land-holder.
Palki	Palanquin.	Zayphal	A nutmeg.
Patha	A weighing measure.	Zbakhari kamana	Clientele.
Pacca	Lasting.		

HIMACHAL PRADESH

Village Survey Monograph

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1. Brahmaur, Brahmaur Sub-Tehsil	Price Rs. 4.20
2. Chitrari, Chamba Tehsil	In Press.
3. Devi Kothi, Chaurah Tehsil	Price Rs. 3.10.
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District Mandi

1. Bir, Mandi Sadar Tehsil	In preparation.
2. Chauntra, Jogindernagar Tehsil	In Press.
3. Kot, Sarkaghat Tehsil	} In preparation.
4. Nalag, Sundarnagar Tehsil	
5. Pangna, Karsog Tehsil	} In Press.
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7. Rawalsar, Mandi Sadar Tehsil	

District Bilaspur

1. Dari and Dabhla, Ghamarwin Tehsil	} In Press.
2. Deoli, Bilaspur Sadar Tehsil	

District Mahasu

1. Basal, Solon Tehsil	In Press.
2. Batal, Arki Tehsil	} In Press.
3. Chaunri, Kasumpti Tehsil	
4. Chaupal, Chaupal Tehsil	
5. Delath, Rampur Tehsil	
6. Dodra and Kwar, Rohru Tehsil	Investigation yet to be started.
7. Gijari, Theog Tehsil	Price Rs. 2.45.
8. Purag, Kotkhai Sub-Tehsil	In preparation.
9. Shakrori, Seoni Sub-Tehsil	Price Rs. 3.00.
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4. Moginand, Nahan Tehsil	Rs. 3.75
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- II—A General Population Tables and Primary Census Abstract.
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IX Maps (Atlas).

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