

Regd
732
17.11.65



CENSUS OF INDIA 1961
VOLUME XX—PART VI—NO. 7

HIMACHAL PRADESH

A Village Survey

KUPHA, PARMAS, THAMOH AND MALET

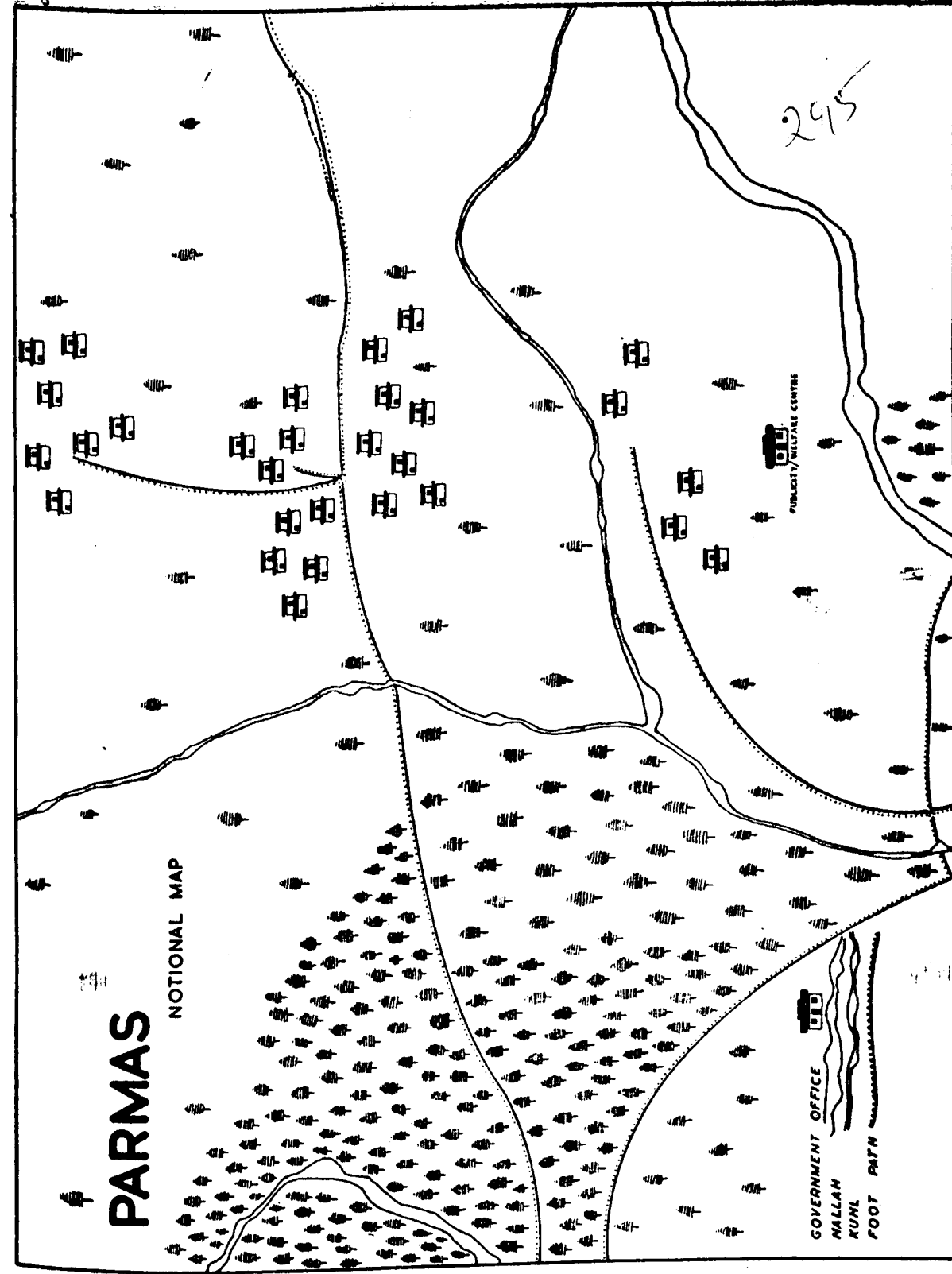
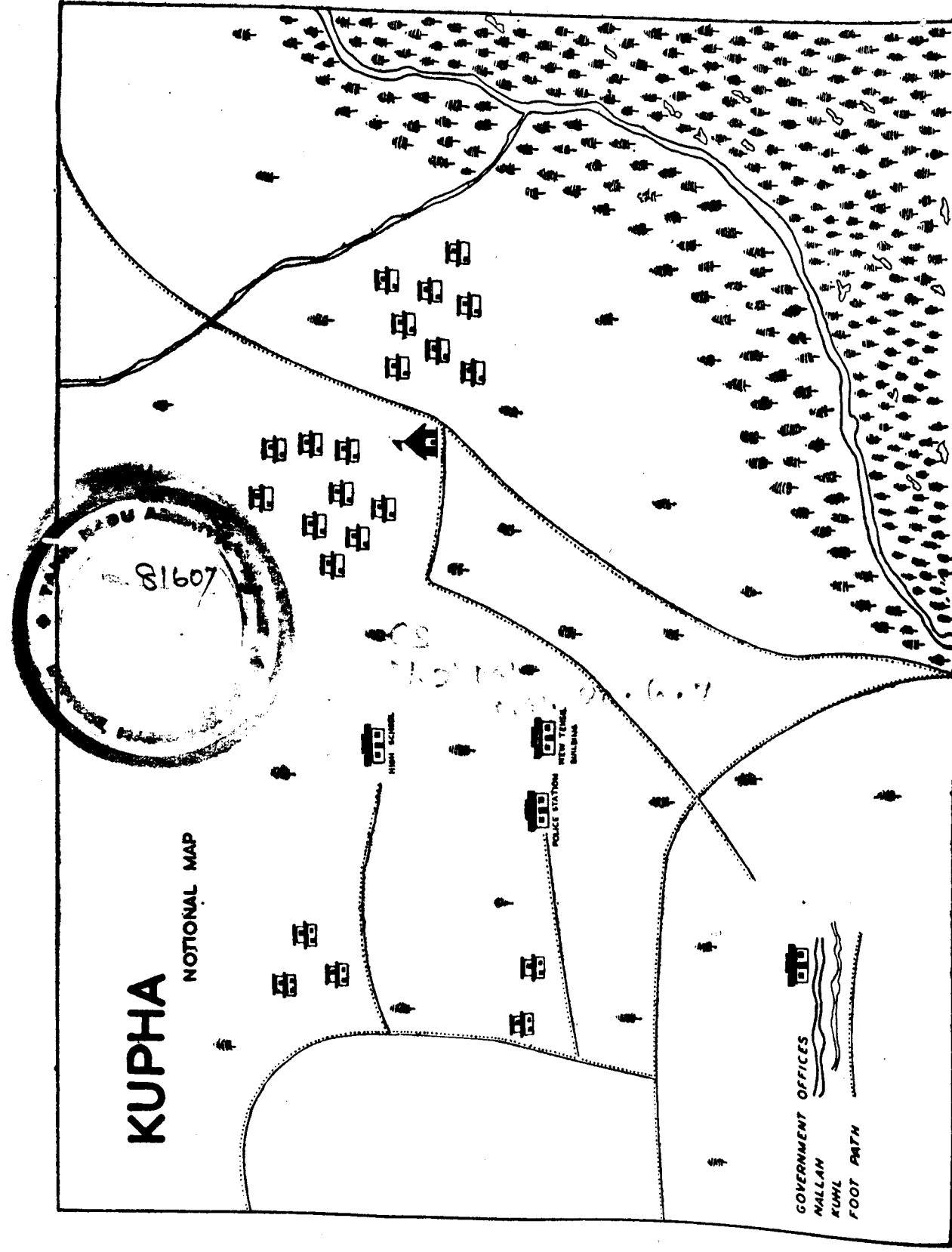
(Pangi Sub-Tehsil, Chamba District)

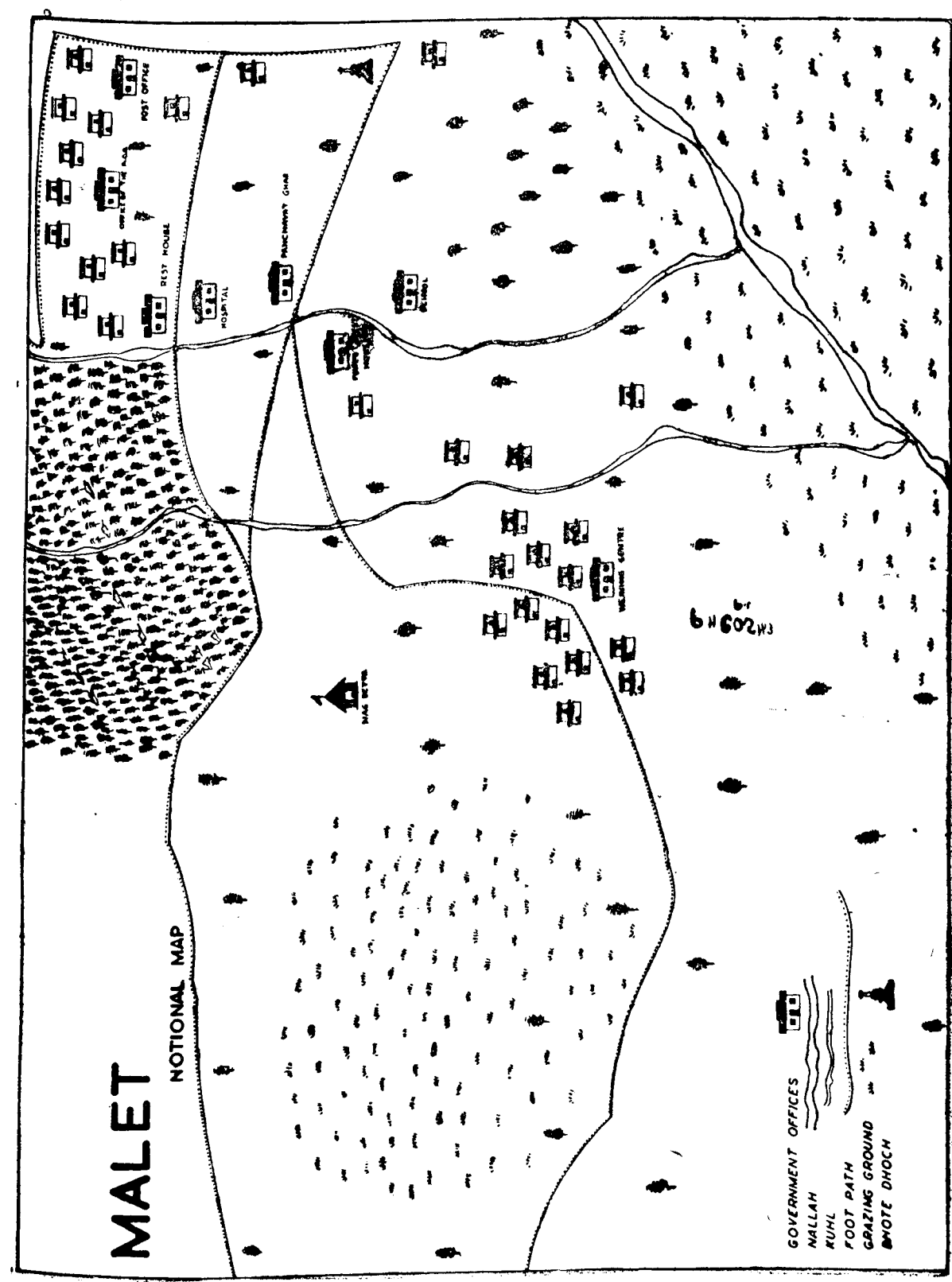
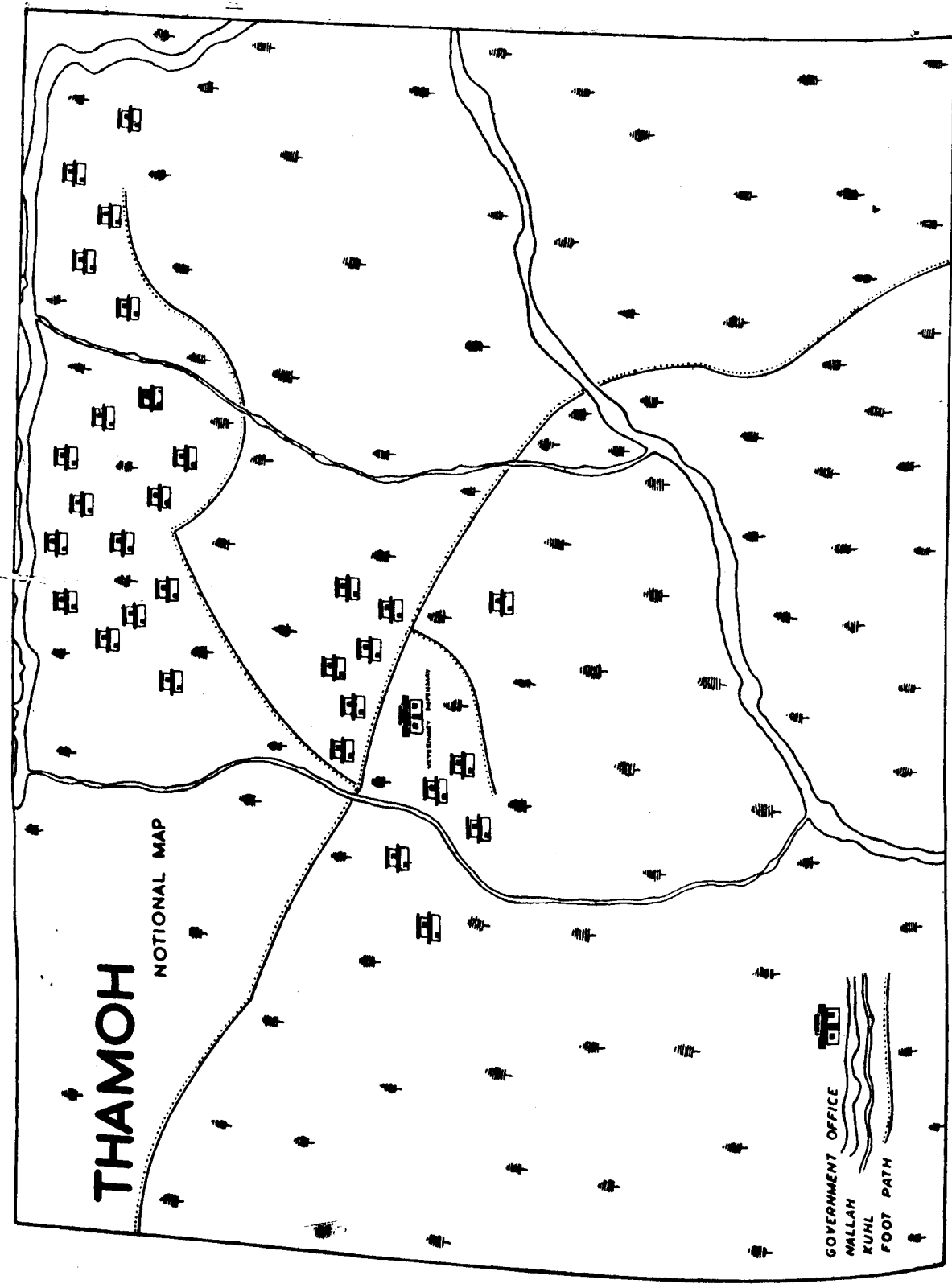
Field Investigation by
SURENDER MOHAN BHATNAGER
and
TARLOK CHAND SUD

Draft by
SURENDER MOHAN BHATNAGER

Editor
RAM CHANDRA PAL SINGH
of the Indian Administrative Service
Superintendent of Census Operations,
Himachal Pradesh

VII
- 237





Contents

	<i>Page</i>
<i>Foreword</i>	IX
<i>Preface</i>	XII
<i>Acknowledgements</i>	XIV
1 The Village	1
<i>Journey to Kilar—Origin of the inhabitants—Legend about the villages—Physical aspects—Geology, rock and soil—Climate—Water sources—Flora and fauna—Cremation ground—Public places—Welfare Institutions—Important villages and places of interest.</i>	
2 The People	10
<i>Population—Residential pattern—House-types—House construction—Fuel and lighting—Dress—Ornaments—Family Structure—Food and Drinks—Utensils.</i>	
3 Birth, Marriage & Death Customs	24
<i>Birth—A case study—Marriage—Death—Statistics relating to birth, marriage and death.</i>	
4 Social & Cultural Life	32
<i>Religious Institutions—Fairs and festivals—Leisure and recreations—Folk dances—Folk songs—Superstitions—Fountain slabs—Language.</i>	

5 Education and Public Health

Government High School Kilar—A case study—Shri Thakur Bapa Pangwal Ashram—Rural Dispensary Kilar—Diseases.

6 Economy

Economic resources—Income and expenditure—Inheritance of property—Gharats—Bee-keeping—Other products—Weights and measures—Markets—Indebtedness.

7 Agriculture

Sowing practices—Horticulture—Prosperous Farmer—A Case Study—Animal husbandry—Veterinary dispensary.

8 Village Crafts

Spinning and weaving—Thobi making—Drum making.

9 Community Development and Panchayats

N.E.S. block activities—Government weaving training centre, Kilar—Panchayat—Multipurpose cooperative society—Nyaya Panchayat—A case study.

10 Conclusion

Appendices

APPENDIX I—Extract taken from the "Report on the Pangi leased forests", Chamba State, by L. Gisborne Smith, 1891, pp. 1—6 and Appendix I

APPENDIX II—Extract from "A Glossary of the tribes and castes of the Punjab and North-West Frontier Province". Vol. III 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 the Hon. Sir E. D. Maclagan, K.C.I.E., C.S.I., and compiled by H. A. Rose

APPENDIX III—Extract from the Punjab States Gazetteer, Vol. XXII A, Chamba State, 1904, (pps. 261—266) by Dr. Hutchinson

APPENDIX IV—Extract taken from Guide to Dalhousie, compiled by Capt. J. B. Hutchinson, Revised by H. A. Rose, C.S.—1890

APPENDIX V—Kinship Table of Pangwals

APPENDIX VI—Language Specimen

APPENDIX VII—Impact of the changing patterns of Administration on the People of Pangi, by P. K. Mattoo, Deputy Commissioner, Chamba

CONTENTS

Page

46

49

57

66

69

72

74

80

83

87

89

90

92

CONTENTS

V.

Pa

APPENDIX VIII—Conversion Table 10

APPENDIX IX—Glossary 10

APPENDIX X—Questionnaire used by the Investigator 10

Art work, sketches and maps

O. C. Handa, Tuka Ram and B. S. Thakur.

Cover page

A young Pangwalen working on the road.

Photographs

U. D. Khosla, Bal Krishan "Times of India", Jack Gibson, Esq., O.B.E., P. K. Mattoo, Shiv Kumar, S. M. Bhatnager, T. C. Sud, and O. C. Handa.

Sketches

Some sketches have been reproduced from 'Early Wooden Temples of Chamba' by Hermann Goetz and Antiquities of Chamba

Foreword

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

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

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

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

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

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g. fishermen, forest workers, jhum cultivators, potters, weaversalt-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 foot-wear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of dieties, festivals and fairs. There

FOREWORD

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 changed in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of just enough statistics to give empirical under pinning 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 'con-sanguinity' 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.

FOREWORD

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

New Delhi
July 30, 1964.

ASOK MITRA
Registrar-General, India

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.

PREFACE

1960. We came across an article by him and wrote to him. He promptly sent me enlargements and these are some of the best photographs I have seen of the valley.

It must have been a terrible ordeal and quite difficult to get porters or companions on these arduous journeys. But these Investigators and subsequently Rup Chand Sharma and some others from this office cheerfully went there to carry out the fertility survey.

I am deeply grateful to Mrs. Monica Verma and Col. Anand Mozumdar who have gone through my editing and have improved upon it. Dr. Roy Burman, with his usual kindness reviewed our drafts generously. P. K. Mattoo, IAS, the Deputy Commissioner Chamba, very kindly sent me notional maps, prepared a detailed write-up and placed his collection of photographs entirely at our disposal. Some of these appear here.

BOSWELL, SIMLA-5.
10th Agrahayana, 1887.
3rd December, 1964.

Dr. Hutchinson, Dr. Vogel and Dr. Goetz have made very valuable reference on Chamba and Pangi. I have mentioned a few lines here and there.

This is one of the 35 village surveys the organisation seeks to bring out one day. It has been a task I have found ever so educating for myself and if the reader has found this interesting that is a wonderful reward for a labour of love.

I am so thankful to my colleagues Rikhi Ram Sharma, Assistant Superintendent of Census Operations, and Durga Singh, who have been a constant source of help and encouragement. I have no simple words to thank them because their interest, assistance has been a rich experience for me. S.R. Sethi, Manager Government of India Press, and his kind colleagues have helped with their usual generosity in making this monograph so attractive in print.

RAM CHANDRA PAL SINGH

Preface

It is a haunting regret that I have never been to these villages about which we are writing now. Opportunities I have had more than once, but it is ironical though having travelled in some difficult parts of Himachal Pradesh, I have been at a slight disadvantage in guiding and supervising this project.

I must owe to Shri Asok Mitra, the Registrar General, my sense of gratitude. He has always been a source of guidance. But for his generous support and help this aspect of my assignment may have been left empty. My gratitude is immeasurable to all that we have had the privilege of learning at his hands.

My meetings with the Pangwals have been ever since 1958 when I was the Deputy Commissioner of Chamba District. Since 1959 after taking over as the Superintendent of Census Operations, we have met them beyond Tisa and Brahmaur in Chamba District and at Rewalsar of all places. They have spent many hours talking to me whenever they come down to take up odd jobs or to work as labourers in Chamba either on the roadside or to work on some buildings. We have met them during the Shishu Fair in Rewalsar and also while trekking on a pilgrimage to Mani Mahesh in September, 1958. In subsequent years also I have seen them nearabout Brahmaur at the commencement of this fair. These villages were selected by me carefully because a revenue village in Pangi is rather small therefore we decided to have a group of villages surveyed,

xii

which lie close to each other. Many kind friends, colleagues and elders have narrated experience of Pangi and the material collected by our Investigators has been discussed with them on innumerable occasions.

A preliminary survey of these villages was carried out by I. D. Gupta and S. P. Shabi. They had the unique advantage of accompanying Jawala Prashad who is an experienced Revenue Assistant and has carried out settlement operations in different parts of Chamba District earlier. This was in 1960 when they all went to Pangi to train up the Enumerators and Supervisors and our Investigators carried out the preliminary survey. In subsequent years Tarlok Chand Sud and S. M. Bhatnager have been over and this is really the outcome of their efforts. A journey beyond Bera or Satrundi is arduous but could probably be described as *hurtfully beautiful*. They willingly took up this journey more than once to collect all possible links I could think of to make this monograph worthwhile. Many an elders in Chamba who had served in the Forest Department of the State regime or in other spheres of life did me a great good turn by discussing their trips and experiences in Pangi. They invariably mentioned about a *coffin allowance* that they used to receive for setting out on a journey to Pangi. I have had the fortune of receiving all the very good lot of photographs from Shri U. D. Khosla who was the Administrative Officer at the I.M.A. in

Acknowledgements

We are grateful to Karam Lal, his elder brother Dina Nath and his father Shingaroo, for giving all the information they had about the villages. And to Piar Chand, the peon of the Tehsil Office for all the help.

Jack Gibson, O.B.E., Principal Mayo College, Ajmer very kindly sent me the most attractive photographs of their trek beyond Tisa in 1959 and I have produced two of them here. Balkrishan of the Times of India, always so promptly came to my rescue whenever I have requested him for these photographs. Some photographs appear here. Tuka Ram has drawn the notional maps and B. S. Thakur sketches and drawings. O. C. Handa, has also taken photographs in Chamba and elsewhere. They make this monograph attractive.

A word about the cover photograph. This young Pangwalen was working on the roadside in Chamba. It was the first time she had

probably been photographed. She was most self conscious and a wreath of perspiration flooded her face as Handa tried to photograph her on a winter evening at Chamba. Luckily one of the snaps came out so well. Whoever saw it wished it to be on the cover page.

A gratitude is due to Gobardhan Singh, Librarian, Himachal Pradesh Secretariat for supplying relevant books and reports he had on the Pangli region. And to Dhyan Singh, Sub-Editor, who sent me some interesting and old Reports.

Then Shiv Kumar of the Deputy Commissioner's office Chamba sent me some photographs on Pangli dancers, when they visited Delhi for the 26th January few years ago. And I am grateful to him. To Onkar Nath Bhutani, Proof Reader I remember for going through this and re-correcting what crossed his scanning eye.

RAM CHANDRA PAL SINGH

1. The Village

ACROSS the forbidding 14,470 feet high Sañh Pass lies a cluster of villages—Kupha, Parmas, Thamoh and Malet in Chamba District 88 miles from Chamba. These villages are so interlinked as to form one compact settlement. All of them seem to meet at a place Kilar, the heart of the settlement. Chauki is also named Kilar which is the headquarter of Pangli Sub-Tehsil.

The valley is popularly known as Chanderbhaga. The Pangli or Mid-Himalaya range is a direct continuation of the main Himalaya axis. The two lofty mountains on either side of the valley run almost parallel to each other from north to north west, separating it from the Zhanskar range, and the southern is the Pangli range. The region between the Pangli and Zhanskar ranges is somewhat of an irregular square each side of which is about 35 miles.

The scenic beauty of the valley perhaps cannot be described better than it has been by Dr. J. Hutchinson.

"Pangli is unique in its grandeur and beauty: in this respect far surpassing any other portion of Chamba District. The scenery is sublime and imposing, and nature appears in her wildest and grandest moods. Everything is on a stupendous scale. The great river rolls along in a deep and narrow gorge, lashing itself into fury against the adamantine cliffs that confine it. Precipices spring from the brink, in places almost perpendicular, to a height of one or two thousand feet: on the lower ranges are grassy slopes of rich pasture with dense forests of pine and cedar, while high over all, the

stern and majestic mountains, piled on one another, attain in altitude of 18,000 to 21,000 feet rising far beyond the line of eternal snow. But all is not sublimity and grandeur. Every few miles the traveller reaches fairly open nooks of surpassing beauties, which may have been small lakes in some bygone age, while the river was cutting its way through a rocky barrier in front. There the villages are chiefly to be found. These are few in number, and of small size, for the region is sparsely inhabited."

The group of villages is dominated by the Pangwals, who profess Hinduism. They worship their local deities like Dehant Naag and Singhasni Mata. The main occupation is agriculture supplemented by livestock rearing and weaving.

The total area of these villages is 542 acres. The section-wise area of Kupha, Parmas, Thamoh and Malet being 88, 208, 114 and 132 acres. In all there are 119 houses with a population of 736 persons—380 males and 356 females. The density of the population per square mile comes to 869.07 persons. Village-wise break-up of the number of households is:

TABLE I

Sl. No.	Name of village	No. of households
1.	Kupha	32
2.	Parmas	30
3.	Thamoh	17
4.	Malet	40

Journey to Kilar

The approach to Kilar is a striking feature. Generally three routes are followed—one from Chamba, the other from Kishtwar in Jammu and Kashmir; and still another from Triloknath near the Rohtang Pass in Punjab. Of all these routes the most commonly tread is from Chamba, which remains open during the summer months from June onwards.

Tisa—The last bus terminus is Tisa at a distance of 43 miles from Chamba. It is the headquarter of Chaurah Tehsil. A number of other Government offices are also located here. From Tisa a 12 miles bridle path runs up to Tarela. The journey is performed on foot and the goods are carried on mules.

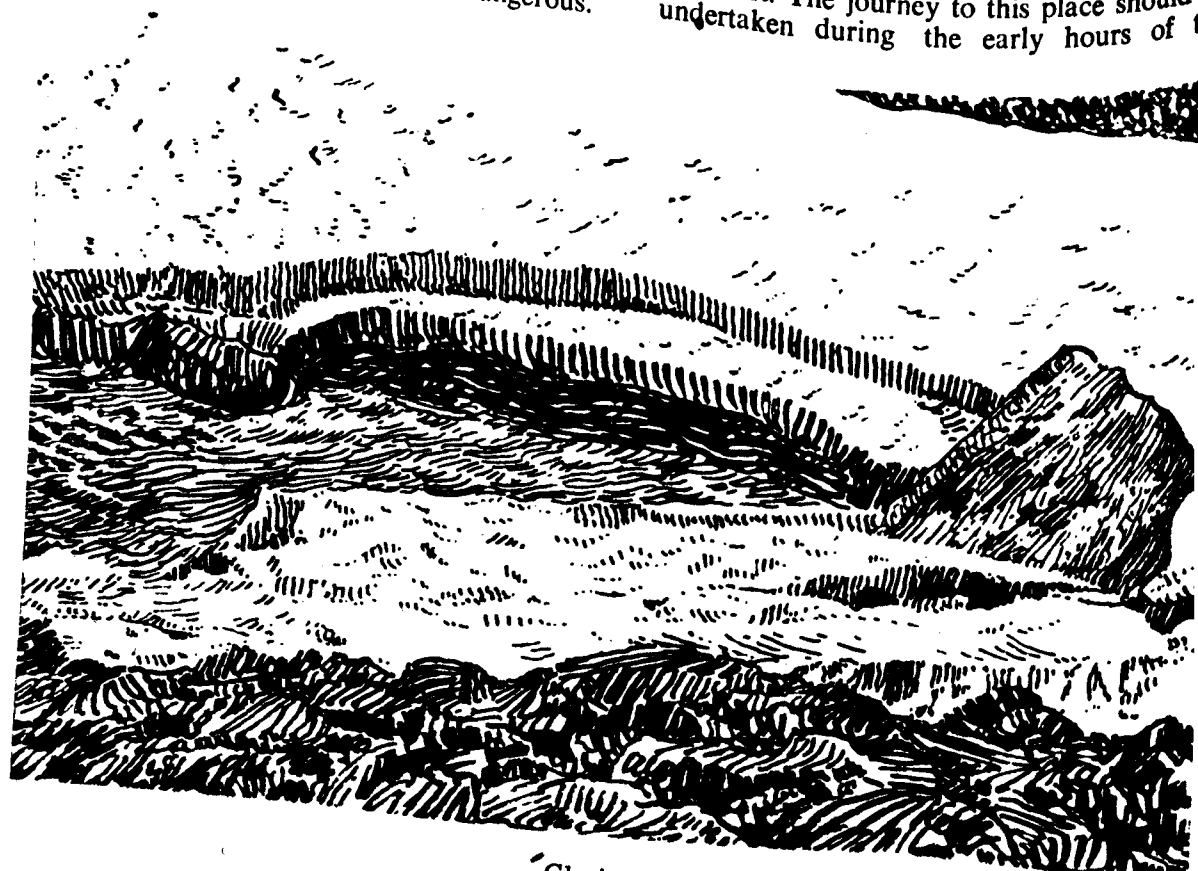
Tarela—Tarela is the base business centre for supply of commodities to Pangl. Here five shops deal in grocery and general merchandise. Although there is no rest house but the shopkeepers usually arrange for the night halt of the travellers. Here the mule track ends and the farther journey has to be undertaken on foot. Though Kilar is only 33 miles, the journey is most tiring and at times dangerous.

A glimpse of the dangerous nature of the journey is given in the following words of Dr. Hutchinson.

"The roads are just what one might expect in such a region, narrow and dangerous, so narrow indeed, that in some places there is barely room for two people to pass each other; in other parts the precipice affords no space for a road, which has to be carried along the face of the cliff, supported on iron bars fixed horizontally into the rock. Elsewhere the path crosses from ledge to ledge by means of *trungaries* or narrow wooden bridges of primitive and insecure kind, sometimes at a giddy height above the torrent."

Bhanodi—Starting from Tarela, the first halting station is Bhanodi at a distance of 6 miles. It is situated at a height of 8,550 feet. Besides a few houses of local inhabitants this place is mostly inhabited by the Bhotas. A small tea-cum-snack stall caters to the need of the travellers.

Satrundi—The next halt is Satrundi at 11,000 ft. The journey to this place should be undertaken during the early hours of the



Glacier

morning. It is also the base camp for the Sach Pass ascent.

Sach Pass—Early next morning at about 5 o'clock the ascent to Sach Pass is undertaken. The distance from Satrundi to the Pass is three miles but the onward journey up to Dunai is too tiring and at places without any beaten track. One has to walk on glaciers and rocks to reach Dunai. Along the journey three main risks are involved. Firstly, extra care has to be taken to follow only the visible beaten tracks on the glaciers otherwise even a slight deviation may prove fatal. Secondly, the traveller has to save himself from boulders which frequently roll down from the peaks. In this eleven miles track up to Dunai, the mountains are bare. Boulders and loose rocks roll down frequently and may hit the traveller. Thirdly, as the permanent paths cannot be made because of glaciers, one has to find his own way sometimes and during this, a slip can result in death by falling furlongs down the steep ravines.

After crossing the Sach Pass the onward journey mostly in steep descents, and sometimes in slight ascents, continues.

Goddess Bhagwati—A few superstitions and popular beliefs are also connected with the Sach Pass. An image of goddess Bhagwati has been erected at the gully by the local people and it is believed that she controls the entire weather and safe conduct of the travellers. While passing, people worship the goddess and offer a small piece of red cloth which later on they stick in their garments for the rest of the journey.

About half a mile below the Pass there is an open space of nearly 15,000 feet in area. A heavy rock lying on one side of the ground is said to represent a *Rakshas*—demon. The belief goes that every year during the traffic season the goddess turns this demon into the rock to avoid any harm to the passers-by. When the Pass is closed owing to heavy snowfall, she brings him to life so that he can again serve her. In support of this belief the Pang-



Sach pass

wals argue that if this was not so why should this rock change its position every year—though this may be a natural phenomenon.

Dunai—It is the next halting station being 12 miles away from Satrundi. It is situated at a height of 10,100 feet. There is a small building of two rooms under the charge of a dak runner. While going to Chamba it serves as a base camp for Sach Pass.

Bindrabani—From Dunai onward the journey up to Kilar becomes less arduous and there is a fairly wide path to walk on, free from glaciers. Bindrabani—a halting station, is on the way but as Kilar remains only 6 miles, it is by-passed more often.

Suspension Bridge/Trangaries—Even the last lap of the journey gives a jolt to the traveler when a shaky and dilapidated suspension bridge over Chanderbhaga, built long ago by the Himachal Public Works Department, has to be crossed. Its condition is so rickety that it starts swinging and swaying. The giddy depth below is enough to take anyone's nerves.

On the way a number of small bridges known as *trangaries* have also to be crossed. A *trangari* is made by placing two logs of wood across the stream. The upper surface is covered with flat stones and a workable crossing-path is made.

Origin of the inhabitants

The origin of the Pangwals is shrouded in mystery. However, three unconfirmed versions are available which give only a faint idea of the origin of Pangwals.

According to the first version it is said that because of the difficult terrain the state considered Pangi as the best place for sending those criminals who were condemned to life long sentences. It is presumed that these criminals permanently settled here, and married locally. As years rolled by their children and grandchildren established different settlements and came to be collectively called Pangwals. To substantiate this version it is said that even today the traditional *Pangwal tope* which is widely worn in this region bears a close resemblance to the one generally provided to prisoners.

According to the second version, it is said that in times immemorial the settlers of Lahul and Lower Chanab were faced with great difficulties because of heavy pressure on land and pastures. They were desperately in search

THE VILLAGE



Trangari

of more good lands and green pastures to feed themselves and their cattle. These people finally migrated to Pangi which then had plenty of both good land and green pastures. The Pangwals are said to be their descendents.

The third and the last version is of historical background. It is said that in the days of Muslim domination in India certain Rajput nobles apprehending persecution at the hands of the Moghuls decided to send their families to a safer place, which was beyond the reach of the attacking army of the Moghul Empire. Besides this they also thought that once they were free from this worry they would be able to give better fight to the Muslim invaders.

Because of the difficult terrains, it is said, Pangi was selected the best place for this purpose. The entire caravan of Rajput ladies, together with their children, left for Pangi escorted by their soldiers and servants. After several days of hazardous journey, the caravan finally reached here.

In the meanwhile most of the Rajput nobles who remained behind, died in the battle and many were seriously injured, and could not join their families at Pangi.

When all hopes of their warriors returning vanished the Rajput ladies ultimately married their servants and soldiers. The Pangwals today are said to be their direct descendents.

THE VILLAGE

This version can hold good in the sense that even today we find the Rajputs of Chandarbansi, Surejbansi and Thakur *gotras* among the Pangwals.

Legend about the villages

According to *misal hakiyat* it is said that a Brahmin family of the Markanday clan had one agricultural field named Thamoh. With the passage of time, more agricultural fields and houses sprang up in its vicinity, and the entire area was then named as Thamch.

With the exception of village Thamoh no information about the other villages is available.

Physical aspects

The group of villages are situated in the valley of the Chanderbhaga or Chenab river, lying in the north-eastern part of Chamba Town between the Punjab Lahul on the east, Zhanskar on the north and Padar District of Kashmir on the west and can be approached from Chamba proper through any of the following seven passes—

TABLE II

Name of the pass	Height in feet
1. Sach pass	14,178
2. Marwa pass	14,100
3. Kalicho pass	15,765
4. Kugti pass	16,536
5. Cheni pass	14,382
6. Drati pass	15,491
7. Chobia pass	16,447

Configuration—The valley is confined between two lofty mountain ranges, which run more or less parallel to each other in north to north-westerly direction and separate it from Zhanskar on the north and Chamba on the south. The northern range rises to snow crowned peaks of 18,000 to 21,000 feet and throws out lofty spurs terminating near the river in precipitous slopes, while the southern range rises more abruptly to a well-defined ridge varying from 14,000 to 18,000 feet in height. The valley is very mountainous and steep. The reserved forests are found in all situations between 6,200 to 12,000 feet elevations on slopes lying, with few exceptions, at an angle of over 35°; they are often interrupted by huge cliffs and big landslips. River

Chanderbhaga in places passes through rocky gorges several hundred feet deep.

Geology, rock and soil

The principal rock formation found in the forest region of the lower part of the valley, from a little north of Kilar, is gneissose granite. South of Kilar and in Lahul the formation is silurian, and the rocks consist of conglomerates with a matrix of micaceous schist slates, quartzite, and bands of sub-crystalline lime stones. Active landslips are frequently found on steep hill sides, particularly at higher elevations, being accentuated by the rigour of severe winters, snow drifts and strong winds. Portions of forest areas are also often covered with rocks and big boulders. The surface soil is generally dry and fragile without any adhesion or moisture in the summer, but, where stable, is on the whole quite suitable for tree growth.

Climate

The Pangi Valley lies in the semi-arid zone of the inner Himalaya, where monsoon rains seldom penetrate. Though no record of the rainfall is available for the period prior to 1951 there is little doubt that monsoon precipitation is very small compared with the rainfall on the southern side of the mountain range dividing Pangi from Chamba proper and that in some years it is quite insignificant. The shade temperature at Kilar, 8,411 feet, the headquarters of Pangi Sub-Tehsil, seldom exceeds 80°F or falls below 13°F. The snowfall on the other hand is heavy, the average total fall measured at Kilar during the ten winters ending 1927-28 being 15 feet 4 inches. Snow usually begins to fall on the passes in October and closes them early in November, reaching lower altitudes by the middle of December. It begins to disappear in March although small falls occur in April. The passes re-open in May, though the snow lasts on them till July and some of the higher elevations remain perpetually covered.

The region on the whole is subject to severe winters, heavy snowfall, strong winds and frequent avalanches, which in their cumulative effect are responsible for many landslips throughout the valley. In mid winter snow avalanches obstruct the course of the river at several places between Triloknath and Tindi, but such obstructions are temporary and not very serious in their effects.

The average monthly rainfall and snowfall for the last four years from 1957 to 1960 recorded at Kilar are—

TABLE III

Month	Rainfall in M.M.	Snowfall in M.M.
January	25.6	65.0
February	19.0	84.2
March	33.4	53.3
April	78.7	26.3
May	108.4	5.7
June	39.0	—
July	104.9	—
August	63.6	—
September	71.7	—
October	42.8	58.4
November	19.7	45.0
December	10.6	64.0

Water sources

The Chenab rises in glaciers on either side of the Bara Lacha Pass (16,200 feet) in Lahul and flows as two separate streams, the Chander and Bhaga to within twenty five miles of the Chamba boundary. It flows through Pangti for about 80 miles. Its fall is on the whole gradual, but being in a rock-bound channel, the current is strong and swift. The rise of water, which is drawn from a large area and derived in greater part from melting snow, is gradual and steady, acquiring its greatest volume in July and August.



Water fall

THE VILLAGE

The principal affluents of the Chenab in Pangti are the Sach and the Mayer streams. These rise in the watershed between Pangti and Zhanskar and flow through extensive and well wooded valleys. The Sach is fed by a number of tributaries, the chief among which are the Tuan, Saichu and Chasag, which meet at the village of Saichu and form a stream capable of floating short logs. The Mayer is somewhat longer than the Sach, having a course of about 40 miles and contains a larger volume of water. From the forest point of view it is, however of small importance, as the Mayer valley contains only a few open undemarcated forests of blue pine incapable of providing large quantities of timber for export.

Among the smaller feeders of the Chenab in the Pangti valley where floating of sawn timber is practicable may be mentioned the Didh, Ratwani (Jhampe), Cheni, Karu and the Briknei.

Springs—Perennial springs are common below Purthi but further up the valley the slopes are mostly very steep, dry, rocky and devoid of forest cover and water springs are less frequent.

In the villages under survey there are a number of natural water springs and small streams. All of them derive their volume of water from the snow-covered cliffs of the mountains. These springs and streams are canalized by the villagers and used both for domestic as well as irrigation purposes.

Flora and fauna

The villages and their surroundings are rich in flora and fauna. The climate and soil is suitable for the growth of particular species of vegetation and animals. The principle varieties are—

TABLE IV

Vernacular name	Scientific name
TREES	
Bes	Salix elegans
Bes	Salix fragilis
Bes	Salix daphnoides
Bhuj	Betula utilis
Chiat, Lem	Pinus excelsa
Diyar, Klen	Cedrus deodara
Kharak	Celtis australis
Piak	Alnus nitida
Sufeda	Populus alba
Tosh	Picea smithiana

THE VILLAGE

TABLE IV—contd.

Vernacular name	Scientific name
FRUIT TREES	
Chihri (Apricot)	Prunus armeniaca
Chun (Apple)	Pyrus malus
Miri (Chilgoza)	Pinus gerardiana
Than, Khor (Walnut)	Juglans regia
Thangi	Corylus colurna
SHRUBS	
Bakhru	Lonicera quinqueclaria
Kane	Spiraea sorbifolia
Pappar	Euonymus hamiltonianus
Pila Gulab	Rosa eglanteria
Shagal	Indigofera gerardiana
Zira	Carum bulbocastanus

Among the herbs, *banafsha*, *ban kakri*, *chora*, *dhoop*, *guchchi*, *mitha tilla*, and *peteesh* are found.

ANIMALS

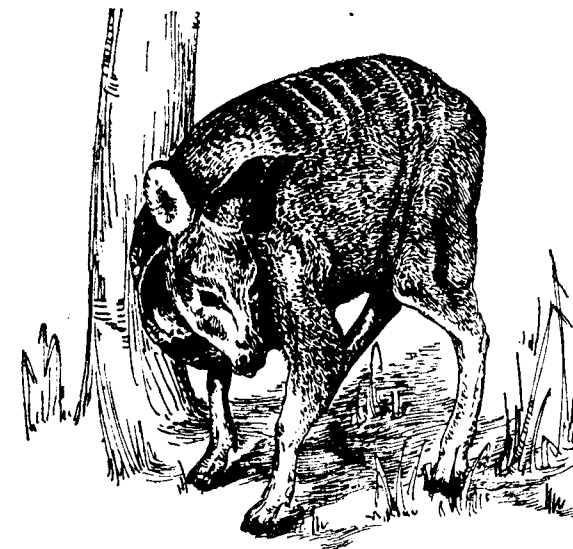
Ban biral (Leopard-cat)	Felis bengalensis
Bandar (Common monkey)	Inuus or macacus rhesus.
Bhalu, Rinch (Himalayan black bear)	Ursus torquatus, tibetanus, Helarctus, torquatus.
Gidhar (Jackal)	Canis aureus.
Goral	Nemorhaedus goral, cemas goral.
Ikar (Ounce or snow-leopard)	Felis uncia.
Kakar (Indian muntjac)	Cervulus muntjac.
Kastura, Kushk (Musk deer)	Moschus moschiferus.
Lal bhalu (Brown bear)	Ursus aetios, isabellinus.
Kart (Himalayan Tahr)	Hemitragus jemalicus, capra jemlaica.
Tendwa, Chita (Leopard or panther)	Felis pardus, panthera.

English name	Scientific name
--------------	-----------------

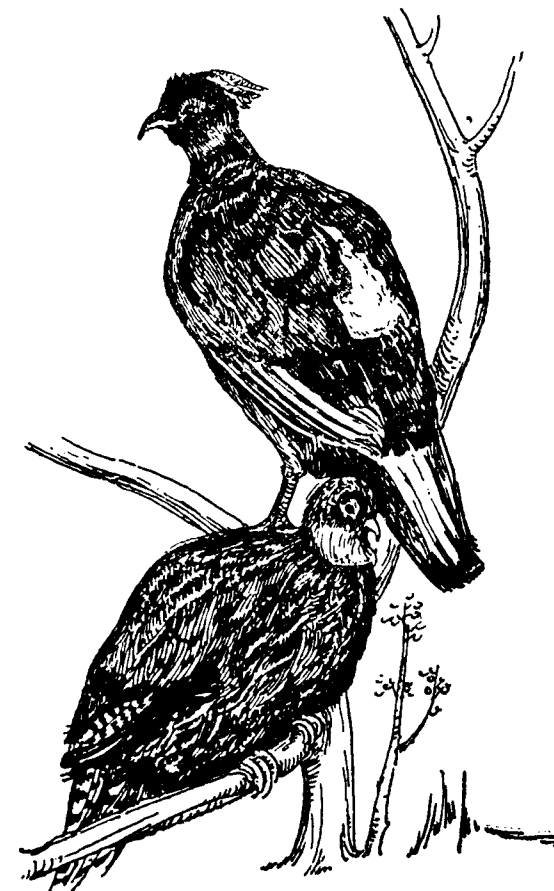
BIRDS

Black partridge	Francolinus francolinus (Linnaeus).
Black eagle	Ictinaetus malayensis temm. and laug.
Blue rock pigeon	Columba livia gamelin.
Chukor partridge	Alectoris gracca (Meisner).
Common House-crow	Corvus splendens.
Common Kalij pheasant	Gennacus leucomelanus (Latham).
House-sparrow	Passer domesticus linnaeus.
Monal or Impeyan pheasant	Lophohorus impejanus (Latham).

The domesticated animals include cats, *choors*, *chooris*, (the cross breed of cows and yaks), cows, dogs, goats, oxen and *jhat choors* (yaks).



Musk deer

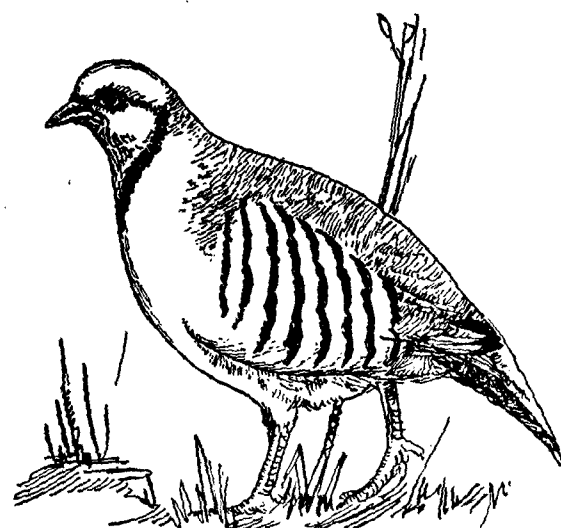


Monal

The information with regard to the physical aspects has been taken from the forest working plan of the region.



Bear



Chakore

Cremation ground

The cremation ground of the villages is situated about two miles from village Malet by the side of the river Chanderbhaga.

Public places

Rest House—There is a rest house under the charge of Himachal P.W.D. at Kilar. In the two rooms of the ground floor the Tehsil Office is housed and the remaining accommodation is provided to the tourists visiting this place.

Welfare institutions

A number of Welfare and Administrative institutions are also located here.

N.E.S. Block, Kilar—The N.E.S. Block was started in this region in 1957. Besides looking after other villages of the region it also covers the four villages under survey.

Government Weaving Centre, Kilar—The Government Weaving Training Centre was established in 1957. It was previously under the District Industries Department, but now, it has been transferred to the Block Department.

High School, Kilar—In 1958 the Middle School, Kilar was raised to a High School.

Government Hospital, Kilar—During the State regime, a Rural Dispensary was established in Kilar in the year 1939. After the formation of Himachal Pradesh, this dispensary was taken over by the Himachal Pradesh Administration and raised to the level of a full fledged hospital.

Veterinary Dispensary—The Veterinary Dispensary was established in Kilar on the 1st September, 1959, by the Himachal Pradesh Administration. It is located in village Thamo, and serves the entire Pangi Sub-Tehsil.

Post Office and Wireless Station—A Sub-Post Office is situated in Chauki. It is under the charge of a teacher who is a part-time worker. The dak is cleared early in the morning and is distributed in the evening. The post office remains open from 8.00 to 9.00 in the morning, and from 5.00 to 6.00 in the evening on all the working days. Excepting telegrams, the post office performs almost all the functions.



Mica water, Dharwas

The wireless station is located in Kawas, and is under the Police Station, Kilar.

Police Station—The Police Station is at present located in Chauki, but is very shortly shifting to its new building, recently constructed towards east of village Malet.

Shops—There are five shops at Kilar. The Pangwals and the officials purchase articles of grocery and merchandise from these shops. When the Sach Pass opens in the summer, every house-hold does bulk of purchasing at Tarela for the year. The Pangwals also prefer to dispose of their produce of zira, dhoop and mitha tila here. In return they purchase salt, clothes, utensils and sometimes even foodgrains.

Important villages and places of interest

Dharwas—is about six miles in the west of Kilar. It has fifty one households, with a population of 331 persons. It has one Middle School, a Community Library and a P.W.D. Rest House.

This place is very famous for the mica water spring. This spring is about one mile on the Kilar-Dharwas road. Its water contains a large quantity of mica and is believed to be very good for health. People from far off places come to drink it. The Gram Panchayat has properly canalised this water and has

allowed to flow it through a tap. The surrounding area has been built *pacca*.

Hundan—is about six miles from Kilar. It has twenty three households with a population of 134 persons. There is one Primary School. Three miles farther is a Bhatori, inhabited by the Bhote people. A Bhote temple is also located here. Every year famous Daikhan Jatra is held, and people from far off places come to participate.

Lujh—is about eight miles from Kilar on the border of Kishtwar. There are forty eight households with a population of 274 persons. A temple of Shitla Devi is located here.

Mindhal—is ten miles from Kilar. There are thirty one households with a population of 233 persons. It has a Primary School. A temple of Chamunda Devi, popularly known as Mindhal Devi is located here.

Ponto—is three miles away, across River Chanderbhaga. This village is situated opposite to Kilar. There are twenty one households with a population of 152 persons. It has a temple of Singhbaan Devta.

Sural—is about thirteen miles from Kilar. There are twenty nine households with a population of 133 persons. It has one Primary School. This village is mostly inhabited by Bhotes. A Bhote temple is also located here.

2. The People

THE main communities who live in these villages are Rajputs, Brahmins, Aryas and Lohars, the Rajputs and Brahmins forming the majority. The other communities are Mahajans, Guptas and Sikhs who are Government servants and have been posted here in connection with their duties.

Rajputs—The total population of the Rajputs in the group of villages is 529 persons. They are of Chandarbansi and Thakur *gotras*. Though they are spread over the four villages a majority of them live in villages Kupha and Thamoh.

All are agriculturists, spinning and weaving being their subsidiary occupation. Sometimes they take up small business also or run a grocery shop. As compared to Aryas and Lohars they are economically better off with sufficient land to till, supplemented with a sizeable livestock of cattle, goats and sheep to get ghee, milk, wool and meat. Sarvan a Rajput of Malet does not own any land but a small shop.

Brahmins—The Brahmins are next in the majority, with 139 persons. They are of Markanday and Kashyap *gotras*, and concentrate in Parmas.

Their main occupation is agriculture, with weaving and spinning as their subsidiary occupation. They run small shops also. Like Rajputs, the Brahmins are also well off. Beli Ram Brahmin of Parmas has a shop in Chauki apart from having a large stretch of land and livestock.

The Rajputs and Brahmins frequently marry amongst themselves, and the children follow the caste of the father.

Aryas and Lohars—Aryas and Lohars are the scheduled caste communities of the village and are the minorities next in order with a population of 45 and 10 persons respectively. They are the poor lot. Though their occupation is agriculture they have small holdings and have recourse to more than one subsidiary occupation. The Aryas, besides undertaking spinning and weaving are the Turis-Bajigar and run *Gharats* also.

The Lohars are the blacksmiths who apart from depending upon the agriculture, also mend and make the implements of the villagers. The remaining communities of Mahajans, Guptas and Sikhs consist of the government servants.

A list of persons classified by religion and communities is—

TABLE V

Community	Persons	Males	Females	Number of Households
Rajputs . . .	529	269	260	84
Brahmins . . .	139	73	66	24
Aryas . . .	45	24	21	5
Lohars . . .	10	5	5	2
Guptas . . .	6	4	2	2
Mahajans . . .	1	1	..	1
Sikhs . . .	6	4	2	1
Total . . .	736	380	356	119

Population

The total population of the villages recorded during July-August, 1962, comes to 736. According to the 1951 Census the total population was 641. As such there has been about fifteen per cent increase in the last thirteen years.

Out of the total population 380 are men and 356 women. The population by age groups is shown in Table VI.

Residential pattern

Rajputs, Brahmins, *Aryas* and *Lohars* live together. Although the main concentration of the Rajputs is in Kupha and Thamoh and that of Brahmins in village Parmas, the *Aryas* and the *Lohars* have also constructed their houses side by side. Similarly Rajputs and Brahmins also live in village Malet, although the *Aryas* have a good number of their houses there.

All houses are built along the mountain side—generally facing either east or south. No lanes or by-lanes exist. The house construction has been greatly influenced by the severe winters. The site should be sunny and near to fields and water. This has been taken into account.

House types

Generally double storeyed houses are built. The upper-storey is not built congruous to the lower storey. This is because upper storey is smaller in dimensions than the lower storey. Each storey generally has one room used for all purposes, i.e., cooking, sleeping and storing grains. In addition to this the ground storey room is used as a cattle-shed. It is in winter that this ground storey serves both the household members and the livestock. A few villagers have built houses with more than one room. Table VII shows households by number of rooms and by number of persons occupying.

The upper-storey is locally called *mahala* or *bukhaari* and the ground-storey is called *koth*. The Pangwals do not have separate cattle-sheds. The *koth* serves this purpose. In

two sides of *koth*, about six feet away from the walls, a wooden fence is fixed. The enclosure thus formed is the pen for the goats, sheep and cattle. Locally it is called *gawail* or *aaghal*.

The entrance to the ground storey is through a small door known as *shinkhal*. A small ventilator is provided which serves as an outlet for smoke also. It is fitted with wooden bars. A fire place—*chullah* is provided in the centre of the room.

During winter, the entire Pangwal family moves to the ground storey. The livestock is herded into the *gawail* or *aaghal*. With the heat of the *chullah* and also emitted by both the cattle and the household members, the temperature rises considerably and in the cosy warmth of the room, the Pangwals are able to pass the dreary winter months with the few clothes. When summer approaches, the livestock is sent to the pastures and the household members shift to the upper-storey.

House construction

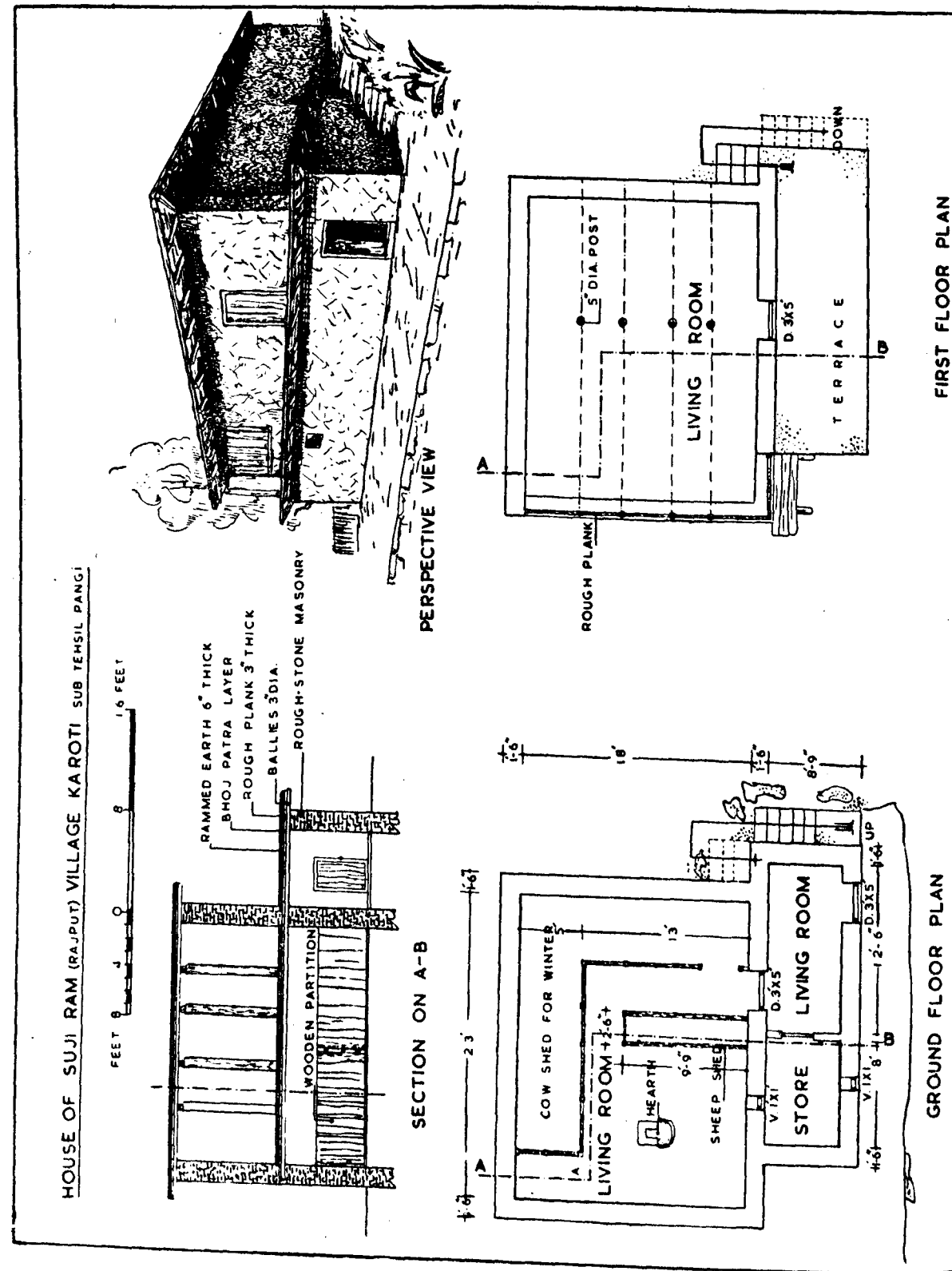
The main material used for constructing the houses are stones, wood, *bhojpatras* and *kangsi* grass. These are locally available.

The villagers help one another in the construction of the houses. One person from each household provides a day's free labour and the intending builder in return, of course, serves meals, in which *ghee* is served to one's hearts content. For all other days, wages are paid at the rate of Rs. 5.00 per day, per person.

Foundation (Manyad Rakhna)—The intending builder of a house invites the village elders to examine the suitability of the soil and site for the house. After this foundation is dug three to four feet deep. The laying of foundation is called *manyad rakhna*. A small ceremony is observed at that time. When the foundation has been dug out a small bowl containing milk, a small piece each of gold and silver, one or two flowers, mustard seeds and a small piece of *luchi*—*chapati* is buried in one corner.

TABLE VI

Total of all ages			0—4		5—9		10—14		15—19		20—24		25—29		30—34		35—44		45—59		60 and over	
Persons	Males	Females	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
736	380	356	46	52	68	54	39	31	35	36	38	33	35	42	30	30	32	33	33	25	24	29



Ground Storey—After the foundation has been laid, and filled up, work starts on the construction of the walls. Walls are generally eighteen inches thick, and of dry stone masonry. The door and ventilator are fixed at requisite heights in the walls.

Nias and Daar Lagana—When the walls of the ground storey are raised to the requisite height, big wooden logs called *nias* are laid on the walls. The heights of walls vary from house to house, ranging from $6\frac{1}{2}$ to 8 feet. This *nias* laying is a special occasion in the construction work. For this, the villagers collect and bring the *nias* from the forest. It is known as *daar lagana*. When the *nias* is laid, a small ceremony is performed. A ram is sacrificed by the household building the house. The liver of the ram is roasted and distributed among the villagers. A piece of white cloth is tied to the *nias* which, afterwards, is given to the mason along with the head of the slain ram. After this ceremony, the roofing of the ground storey is done. Wooden joists are laid across the *nias* and the walls. These are covered with small thin wooden boards called *faat*. The *faat* are covered with a typical grass known as *kangsi*. Over *kangsi*, sheets of *bhojpatra* are spread and on that about 6 inches of fine clay is evenly spread which is rammed down. That completes the ground storey.

Upper Storey—After the completion of the ground storey work starts to build up the walls of the upper storey. These walls as in the ground storey, are also generally 18 inches thick and of dry stone masonry. The door and ventilator having been fixed at requisite heights in the walls and the walls having been raised to the requisite heights, wooden logs



Carrying wood

and joists are laid across the walls. The walls of the upper storey are a little higher than the walls of the ground storey, ranging in different houses from 7 to 9 feet. Over the joists in the upper storey roofing is done as in the case of ground storey. The roof has a little slope to drain away the rain water. Both sides of the walls in the house are plastered with mud when the construction is complete.

Badhaie Manana—On the completion of the house, *badhaie manana* ceremony is performed. To observe this, the house is cleaned. A ram is sacrificed and the hearth—locally called *udhaan* is consecrated by sprinkling the blood of the ram. The meat is distributed among the kith and kins. A feast is also thrown to all the relatives and villagers, which leads to good amount of merry-making and dancing.

The expenditure on the construction of the most common type of two-storeyed house comes to approximately Rs. 2,000.

TABLE VII
Households by number of rooms and by number of persons occupying

Total Number of Households	Total No. of Rooms	Total No. 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 five rooms & 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
119	288	736	..	..	15	88	70	443	15	97	11	72	4	23	4	33

Makol—Is a sort of white clay and is used for white-washing the walls of the house.

Fuel and lighting

In every home, dry wood is burnt for cooking. The villagers bring this from Shatooni Forest, across the River Chanderbhaga. In *Chaitra* and *Vaisakha*, every household starts building up a big stock of dry wood to be used during winter. It has been observed that on an average a household collects one hundred to two hundred maunds of wood in this way.

To light the rooms, kerosene oil or *jagni*, an oiled wood extracted from the Deodar trees is burnt. The price of kerosene oil is very high—Rs. 1.50 per bottle. Many of the villagers as such, are forced to use *jagni*.

Dress

The villagers have their own peculiar and characteristic dress by which they are easily recognised. Most of the items of dress are woollen, woven at home.

MEN'S DRESS

Upper garments

Tope—The *tope* is a simple white skull cap. Its lower ends are piped with either a red or green cloth. The *tope* is slightly projected at the back which is turned upwards.

Kameej—The *kameej* or a cotton shirt, may be with or without collars. People generally select gaudy colours which do not get dirty soon.

Lekkar—The *lekkar* is a buttoned up coat, which reaches upto the knees. It is made of white woollen *pattu*.



Pangwal tope

THE PEOPLE



Pullay

Majhin or Kamarband—*Majhin* or *kamarband* is a black woollen cord which is wrapped around the *lekkar* at the waist.

Lower garments

Chalar—*Chalar* is the local name given to pyjama which may be made of woollen or cotton cloth. It is loose upto the knee but is tight below, with puckers along the calf and ankles.

Pullay—*Pullay* are the locally prepared straw or grass shoes. They wear out soon i.e., two to three pairs in a week but their utility is great in winter. In the first place they don't slip howsoever hard the snow and ice may be, and secondly they keep the feet warm and comfortable.

WOMEN'S DRESS

Upper Garments

Joji—*Joji*, a head-dress made of coloured silk or cotton, is the typical head dress of both Churrah and Pangl. The one worn by a Churrahan is bigger in size than that worn by a Pangwala. This has a tail attached to it, which is struck to the hair behind the neck with a pin. It is embroidered with colourful threads.

Kameri—*Kameri* is the local name given to a full sleeved shirt with a collar and is made of either printed or plain cheap handloom cloth purchased from the market.

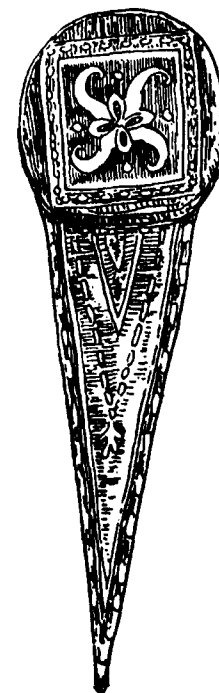
Chadroot—A woollen *pattu*—shawl or *chadroot* woven at home is wound round the

THE PEOPLE

body in a peculiar and graceful manner over the *kameri*. It is tied with a brass pin called *nalot*.



Pangwalen



Joji

Lower Garments

Chalan—The pyjama is commonly known as *chalan* and is made of cotton. It may be in black, or any other colour. The upper portion is quite loose, and the lower portion tighter. It is something like a *suthan* or a *rebdar* pyjama.

Like men, the women also wear *pullay*—in the feet.

In winter a second blanket is also worn and is put on in the same way as the *chadroot*, also *pattu*, pyjamas and socks. Sometimes a coloured *kamarband* is worn.

An older cap of thick *pattu* is worn by some of the middle aged women, but young women have discarded it. It is circular in shape with a round top.

The hair is parted in the middle and plaited into a pig-tail with a tassel at the end which hangs down the back.

Ornaments

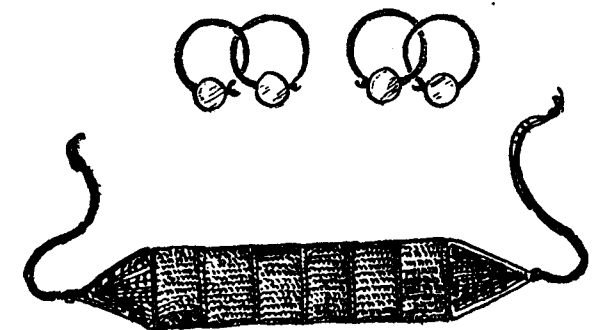
Women here are very fond of ornaments. With the exception of one or two articles of the ear and nose, the rest are all made of silver. No ornaments are worn on the head or in the feet.

Alla Ditta, a goldsmith of Chaurah keeps on visiting Kilar in summer every year. He stays in Kupha. The villagers bring him their gold and silver and he prepares different types of ornaments. For his labour he charges 75 nP. to 87 nP. per *tola*, of both gold and silver.

The ornaments used by the women are:—

ORNAMENTS FOR THE EARS

Karus—These are ear rings made of silver. Eight to ten *karus* are worn in each ear. The weight of a *karu* is about three *mashas*. Price—twelve annas each.



Karus and Galpattu

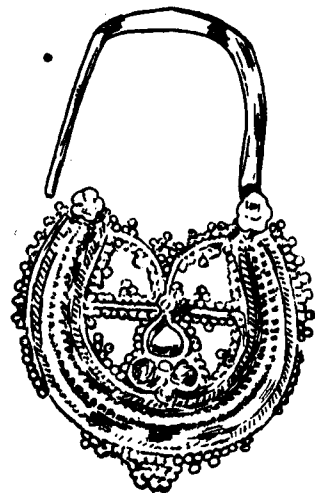
Sanglies—In the lower parts of the ears, silver chains called *sanglies* are worn. Usual weight—four to five *tolas* each. Price—Rs. 15 each.

Tikkies—A typical ear-ring made of gold. Usual weight—three *mashas*. Price—Rs. 22 each.

Karanphool—Silver tops weighing one to two *tolas* each, costing Rs. 3.50 nP. to 4.50 nP. per pair.

ORNAMENTS FOR THE NOSE

Murki—An ornament worn in the nose. It is made of gold, weighing six *mashas*. It is in the form of a circular plate studded with variegated colourful stones. Price—Rs. 44 each.



Murki

ORNAMENTS FOR THE NECK

Moti-dana/Dod-mala—A necklace prepared with silver beads and old four anna coins, or with just silver beads. Usual weight—eight *tolas*. Price Rs. 42 each.



Jantar

THE PEOPLE

Jantar—Another type of necklace with a longish silver rectangular frame.

Kandhri/Galpattu—A silver ornament wound around the neck. Usual weight ten *tolas*. Price Rs. 25 each.

Buttons—These buttons are worn on the shirt and are made of silver weighing about two *tolas*.

ORNAMENTS FOR THE HANDS

Bangays—These are silver bangles worn on the arms. Usual weight—nine to ten *tolas*. Price—Rs. 25 per pair.



Dodmala



Kandhri

THE PEOPLE



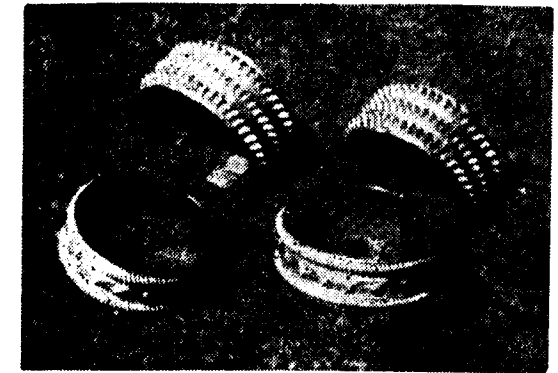
Jantar

Angoothi—Silver finger rings studded with either a colourful stone, or an old four anna coin. Usual weight—six *mashas*.

A few young women are fond of using lipstick. They borrow it from the wives of Govt. servants stationed at Kilar or purchase it from Chamba or Tisa during fairs.

Family structure

Joint family system prevails here. The eldest male member in a Pangwal family



Bangay

commands the highest respect, and every member of the house obeys him. Even when the sons get married, they prefer to live together. The daughters-in-law also work under his supervision. The family disintegrates only when some differences come up among them.

The village as a whole also functions like a big family. In all marriages and deaths, all households participate to perform the rites. Besides, no marriage alliances are conducted



Rana's family

Courtesy Antiquities of Chamba

within a village, as socially all girls and boys of a village behave like brothers and sisters.

Purdah—No *purdah* system exists among the women. Even a newly married bride moves about quite freely before all the senior members of the family. The father-in-law also talks freely with the daughter-in-law as he does with the other women members of the family.

Food and drinks

The staple food consists of *cheena*, barley and *alo*. Every household prepares *sattus* of all these grains, and keeps a big stock reserved for their daily consumption. *Sattu* is mostly consumed in summer because there is a great rush of agricultural work, and the women folk do not find time to cook in the morning. Meals are taken thrice a day.

1st Meal—They have their first meal at 9.00 A.M. or 10.00 A.M. and it invariably consists of *sattus* and whey.

2nd Meal—The second meal is taken at about 3.00 P.M. In these meals, *sattus*, chapaties or walnut mixed with roasted grains are eaten.

3rd Meal—The third meal is taken at about 7.00 P.M. or 8.00 P.M. At this time besides chapaties and *karies*, *cheena* is eaten in large quantities.

The Pangwals keep on storing whey the whole year long. For this purpose a special pot called *gharro* is used. Every day fresh whey is added to the stock of old whey. When the entire stock of whey settles down in the pot, its water is removed and thrown out. The residue is called *daho chaa*.

Due to the low temperature in winter, the *daho chaa* becomes very hard, and while eating it is cut with a knife into several small pieces.

They are also fond of pulses, which are mostly purchased from the market. For vegetables, wild herbs like *chhatrian*, *bichubuti* and *guchhies* are plucked from the jungles. These days every household has started growing their vegetables like cabbage, cauliflower and carrots.

The food habits, one meal of two households of each community are given in Tables VIII to XIII.

SOME RECIPES

Some of the important dishes prepared by the Pangwals on ceremonial occasions are as under:—

Manday—This is an important dish and is usually prepared on festive occasions. First of all the household takes a seer of wheat flour and dissolves it in a *konaie* in approximately two seers of water. The mixture is briskly stirred with the help of a wooden spoon, called *arwani*. As this is a strenuous job, usually men undertake to do it. When this mixture is ready, the rest of the job of preparing *manday* is performed by the ladies. They make cloth gloves which are called *luhapri* and by putting them on they dip their hands into the mixture. Before dipping in, the *luhapries* are greased with mustard oil, so that when the *manday* are to be prepared, the mixture does not stick to them.

Meanwhile, a *path*—the local name of a stone *tawa* is put on the *chullah*, and the fire is made into a bright flame. When the *path* has become hot, the mixture of *atta* and water is poured over it and spread to the size of a chapati, with the help of *luhapri*. The *manday* are then ready.

The *manday* are eaten with *ghee*, meat and honey.

Ghalel—During the summer months, the villagers keep on collecting the seeds of apricots locally called *chihri*. These seeds are broken and the inner white portion is removed. When only a month is left for the expected snowfall, the household sends the entire stock of this white portion to the *gharat*—water mill—to be ground to a fine powder. This powder is then brought home and put in a pot. One man keeps on adding water to this powder and then kneads it. More and more water is added till it becomes thin gruel. The pot containing the mixture is then put on the fire and gentle heat is allowed. On account of the heat the oil starts floating on the surface which is carefully removed to another pot. This oil called *ghalel* is put to several uses. Food is cooked in it and it is also consumed raw with chapaties.

Unes—This is very simple dish. In the first instance the household kneads *atta* with water. The *atta* is kneaded in the same way as if preparing chapaties. The kneaded *atta* is stretched out to a thin cord and given the shape of a S. Thereafter it is fried in *ghalel* and eaten with honey.

Luchi—The *luchies* occupy an important place in all the Pangwal ceremonies, specially marriages. The process of preparing *luchies* is also very simple. First of all wheat flour is

taken and kneaded with water. The kneaded *atta* is kept a bit hard. Thereafter small chapaties of the weight of one *chatank* are prepared and fried in walnut oil.

Beers—Like *luchies* the small chapaties of the kneaded flour are given a triangular shape and then fried in walnut oil. These are called *beers*.

Bakru—A *bakru* is made with half a seer of kneaded wheat flour, and given the shape of a goat. It is then fried in walnut oil or roasted in the fire. Sometimes, sugar or salt is also added to it.

Kunni—The *kunni* is prepared by folding a *manday*, and sufficient *ghee* placed in the fold. The *kunni* is an important dish sent to distant relatives on ceremonial occasions.

Walnut Oil—A large number of walnut trees grow in the region. During the season every household collects a good amount of walnuts. On any particular day they are broken and seed is extracted. It is then sent to the *gharat* to be ground to a fine powder. The powder is brought home and its oil is extracted in the same way as that of *ghalel*.

Ghee—In Pangwal ceremonies, plenty of *ghee* is consumed. Every household stores a

big quantity of *ghee* to meet the demand of any ceremony. As such each household keeps on collecting *ghee* daily and it is said that in this region even hundred years old *ghee* is available.

Meat—Pangwals are very fond of taking meat and irrespective of any caste its consumption is universal. When winter approaches every household slays one or two goats, and after skinning the bodies hang them in an airy room of the upper storey. Due to the low temperature, the meat remains refrigerated, and is then consumed gradually throughout the winter season.

DRINKS

Tea—Tea is taken only in winter. Some households purchase tea leaves from the market, but most of them use *choga* a local specie.

Choga—*Choga* is the name of a local tree. The Pangwals bring its bark which is cleaned and cut into several small pieces and then dried in the sun. This is then used for tea. To prepare tea the water is boiled, and milk, salt and *choga* or tea leaves are added and then taken by every member of the household.

TABLE VIII
RAJPUTS—FOOD HABITS

S. No.	Name	Relation to the head of household	Sex	Age	M/S/W*	Total No. of members					
						Males	Females	Total			
1	2	3	4	5	6	7	8	9	10	11	12
1	Puran Chand	Self	Male	41	M	9 per day (Exclusively)	Diameter 6" App. weight 2 Chatanks	12 Chatank (Exclusively)	Two Chatanks	Nil	Whey ½ seer.
2	Jhanki	Wife	Female	30	M	8 per day (Exclusively)	Do.	11 Chatanks	Do.	Nil	Do.
3	Begu	Wife	Female	25	M	Do.	Do.	Do.	Do.	Nil	Do.
4	Bangu	Mother	Female	80	W	6 per day (Exclusively)	Do.	9 Chatanks	Do.	Nil	Whey ½ seer.
5	Nanak	Son	Male	3	S	3 per day	Do.	3 Chatanks	½ seer	Nil	Do.
6	Baby	Daughter	Female	6 months		..	..	..	..	½ Chatank	..

THE PEOPLE

TABLE IX
RAJPUTS—FOOD HABITS

FOOD HABITS											
						Males	Females		Total		
Total No. of members						1	2		3		
Above 50 years						..	1		1		
Between 30-50 years						..	..		..		
Between 10-30 years						1	1		2		
Between 3-10 years						..	..		..		
Below 3 years						..	..		..		
S. No.	Name	Relation to the head of household	Sex	Age	M/S/W*	No. of chapatties consumed	Size & approximate weight of each chapati	Weight of rice if consumed	Quantity of Dal consumed	Quantity of milk consumed	Any other substance consumed
1	2	3	4	5	6	7	8	9	10	11	12
1	Shiam Lal	Self	Male	28	M	9 per day	Diameter 6" Weight 2 Chatanks	12 Chatanks	2 Chatanks	Nil	Whey ½ seer
2	Rooli	Wife	Female	25	M	8 per day	Do.	11 Chatanks	Do.	Nil	Do.
3	Sundri	Mother-in-law	Female	55	M	Do.	Do.	Do.	Do.	Nil	Do.

TABLE X
BRAHMIN—FOOD HABITS

FOOD HABITS											
				Males		Females		Total			
Total No. of members				6		3		9			
Above 50 years				1		..		1			
Between 30-50 years				..		..		..			
Between 10-30 years				3		3		6			
Between 3-10 years				1		..		1			
Below 3 years				1		..		1			
S. No.	Name	Relation to the head of household	Sex	Age	M/S/W*	No. of chapatis consumed	Size & approximate weight of each chapati	Weight of rice if consumed	Quantity of Dal consumed	Quantity of milk consumed	Any other substance consumed
1	2	3	4	5	6	7	8	9	10	11	12
1	Mangal Dass	Self	Male	25	W	9 per day	Diameter 6" weight 2 Chatanks	12 Chat- anks	2 Chatanks	Nil	Whey $\frac{1}{2}$ seer.
2	Karam Dass	Father	Male	70	W	8 per day	Do.	11 Chat- anks	2 Chatanks	Nil	Do.
3	Bhani	Brother	Male	22	M	9 per day	Do.	12 Chat- anks	2 Chatanks	Nil	Do.
4	Hari	Brother's Wife	Female	20	M	8 per day	Do.	11 Chat- anks	2 Chatanks	Nil	Do.
5	Bindi	Sister	Female	20	—	7 per day	Do.	10 Chat- anks	1 $\frac{1}{2}$ Chatanks	Nil	Do.
6	Phuli	Sister	Female	15	—	7 per day	Do.	10 Chat- anks	1 $\frac{1}{2}$ Chatanks	Nil	Do.
7	Beli	Brother	Male	12	—	6 per day	Do.	9 Chat- anks	1 $\frac{1}{2}$ Chatanks	Nil	Do.
8	Bhag Singh	Brother's Son.	Male	—	—	..	..	..	..	$\frac{1}{2}$ seer	Do.
9	Dea Singh	Brother's Son.	Male	6	—	3 per day	Do.	6 Chatanks	1 $\frac{1}{2}$ Chatanks	..	Whey $\frac{1}{2}$ seer.

THE PEOPLE

TABLE XI
BRAHMIN—FOOD HABITS

BRAHMIN—FOOD HABITS											
					Males		Females		Total		
Total No. of members					3		3		6		
Above 50 years					..		..		..		
Between 30—50 years					2		..		2		
Between 10—30 years					1		1		2		
Between 3—10 years					..		2		2		
Below 3 years					..		..		..		
S. No.	Name	Relation to the head of household	Sex	Age	M/S/W*	No. of chapatties consumed	Size & approximate weight of each chapati	Weight of rice if consumed	Quantity of Dal consumed	Quantity of milk consumed	Any other substance consumed
1	2	3	4	5	6	7	8	9	10	11	12
1	Gajinder Nath	Self	Male	36	M	9 per day	Diameter 6" weight 2 Chatanks	12 Chat- anks	2 Chatanks	Nil	Whey $\frac{1}{2}$ seer.
2	Gulabi	Wife	Female	25	M	Do.	Do.	Do.	Do.	Nil	Do.
3	Dila Ram	Wife's brother	Male	34	M	Do.	Do.	Do.	Do.	Nil	Do.
4	Roshan Lal	Do.	Male	22	—	Do.	Do.	Do.	Do.	Nil	Do.
5	Neo	Daughter	Female	6	—	6 per day	Do.	6 Chatanks	Nil	Nil	Whey $\frac{1}{2}$ seer.
6	Jamna	Daughter	Female	3	—	3 per day	Do.	4 Chatanks	1 Chatank	Nil.	Do.

TABLE XII

ARYAS—FOOD HABITS

S. No.	Name	Relation to the head of household	Sex	Age	M/S/W*	No. of chapatties consumed	Size & approximate weight of each chapati	Weight of rice if consumed	Quantity of Dal consumed	Quantity of milk consumed	Any other substance consumed
1	2	3	4	5	6	7	8	9	10	11	12
1	Bira	Self	Male	32	M	10 a day	Diameter 6" weight 2 Chatanks	14 Chat- anks.	½ seer	Nil	Whey ¾ seer.
2	Shyam Dei	Wife	Female	19	M	8 a day	Do.	12 Chat- anks	Do.	Nil	Do.
3	Dhan Dei	Daughter	Female	10	—	8 a day	Do.	12 Chat- anks	Do.	Nil	Do.
4	Hans Dei	Daughter	Female	8	—	6 a day	Do.	10 Chat- anks	Do.	Nil	Whey ¼ seer.
5	Prem Lal	Son	Male	6	—	6 a day	Do.	Do.	Do.	Nil	Do.
6	Hari Chand	Father	Male	70	W	8 a day	Do.	12 Chat- anks	Do.	Nil	Whey ¾ seer.

TABLE XIII
ARYAS—FOOD HABITS

		Males		Females		Total	
Total No. of members		4		3		7	
Above 50 years		1		..		1	
Between 30—50 years		..		1		1	
Between 10—30 years		..		1		1	
Between 3—10 years		..		3		3	
Below 3 years		..		1		1	

S. No.	Name	Relation to the head of household	Sex	Age	M/S/W*	No. of chapaties consumed	Size & approximate weight of each chapati	Weight of rice if consumed	Quantity of Dal Consumed	Quantity of milk consumed	Any other substance consumed
1	Jaiya	Head	Male	55	M	9 per day	Diameter 6" weight 2 Chh.	12 Chh.	½ seer	Nil	Whey ½ seer.
2	Atli	Wife	Female	40	M	10 per day	Do.	Do.	½ seer	Nil	Do.
3	Gori Devi	Daughter	Female	16	—	8 per day	Do.	10 Chh.	½ seer	Nil	Do.
4	Bhagat Ram	Son	Male	9	—	8 per day	Do.	10 Chh.	½ seer	Nil	Do.
5	Karam Chand	Son	Male	7	—	6 per day	Do.	10 Chh.	½ seer	Nil	Do.
6	Charan	Son	Male	5	—	6 per day	Do.	6 Chh.	½ seer	Nil	Do.
7	Gulli	Daughter	Female	1	—	..	..	..	..	½ seer	..

* M stands for married persons.
S stands for separated persons.
W stands for widowed persons.

Wine—Wine is consumed universally. No ceremony is complete where wine is not served. In this region, it is locally brewed from wheat or barley. Though the Pangwals keep on taking it throughout the year, a special quota of 20 to 40 seers of wine is reserved for winter.

To prepare wine, the villagers take the grains and boil them in water. They are then kept apart to get cold. *Fuf*—a special herb which is obtained from the *Khampas* is mixed in the boiled grains. Half a *tola* of *fuf* is mixed with about one kilo of boiled grains. The entire mixture is stored in a pitcher and covered with a woollen blanket. The pitcher is then buried in a room.

After remaining buried for two or three days the mixture starts fermenting. The pitcher is then taken out and the entire mixture poured into another pot. For two seers of grain, two bottles of water are added. The mouth of the pot is once again tightly covered and placed in a cool place. After a fortnight the wine is ready, and is then distilled.

The pot containing the wine mixture is put on the fire and briskly boiled. The steam is passed through a tube, which is dipped in cold water. The steam condenses in the tube the wine drips out from the other end.

Utensils

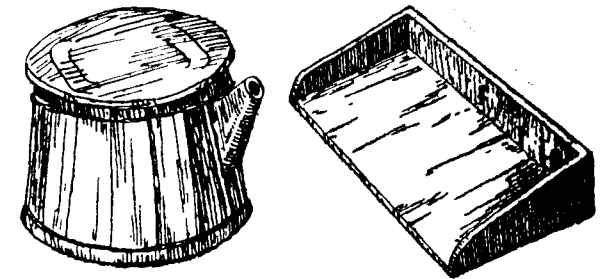
The villagers use metal, wooden and earthen utensils. Metal utensils which comprise of iron, brass, bronze and aluminium are purchased from Tarela, Tisa and Chamba. Wooden pots are purchased from *Khampas*. Earthen pots are brought from Suraal and Hundaan, where local potters prepare them.

Household utensils commonly in use are:—

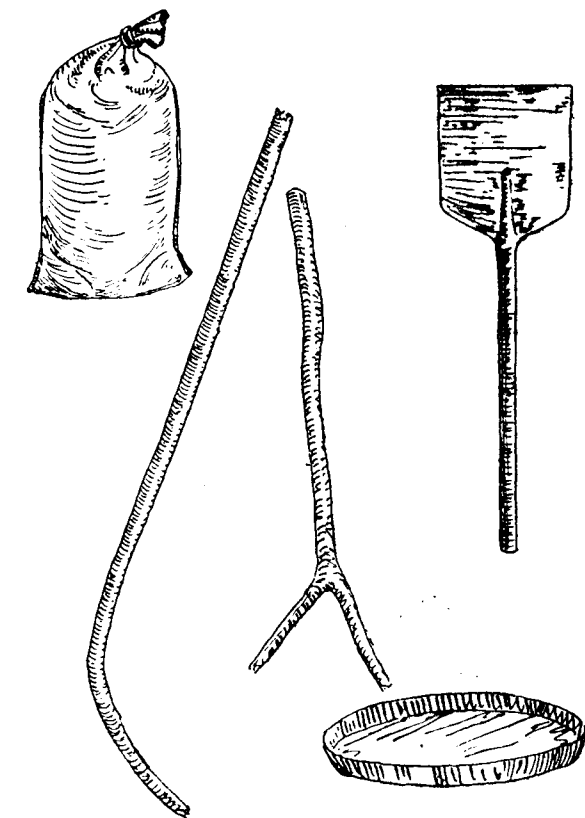
Local name	Use	Price
METAL		
Gagar	A pitcher made of brass & used for storing water	25
Tawi	An iron utensil used for frying chapaties	3
Thaslu	A frying pan made of brass	8
Lota	A pot made of brass and used for storing water, milk or whey	8
Karakti	An iron utensil used for frying	15
Laheth	A bigger size of iron frying pan	10
Kaul	Bowls made of bronze	4
Mungaie	Tongs—made of iron	2
Kalchi	A spoon made of brass or aluminium or bronze	2
Rajoori	A plate made of bronze	4
Katori	A bowl made of aluminium or bronze	5

TABLE XIV—contd.

Local name	Use	Price
WOODEN		
Duhan	A wooden pot used for storing whey or milk	Rs. 15
Chahungar	A bamboo basket used for storing articles	3
Kunni	A small bamboo basket, with a lid and a handle	3
Kunaie	A wooden basin used for washing woollen clothes	6
Chaan	A sieve made of wood and goat's skin	2
Fatten	A wooden winnowing fan	2
Narray	A hukka used for smoking tobacco	5

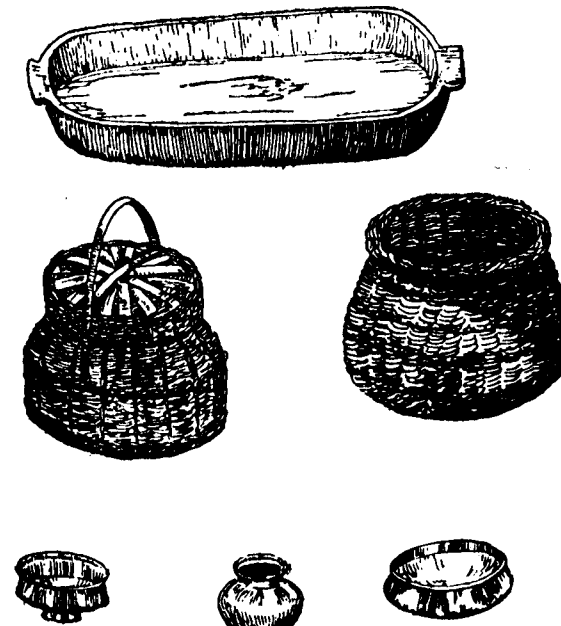


Utensils



Some household goods

Apart from the above utensils the earthen utensils consist of pitchers called *gharoo* and *handi* which are used for storing water, whey and *ghee*. A stone *tawa* called *path* is used for preparing *Manday*.



Utensils

3. Birth, Marriage and Death Customs

Birth

ALL religious and customary ceremonies take place after the child is born. A son is preferred. The pregnant mother is given the usual meals but *ghee* is increased in her daily diet. She is forbidden to take up any heavy work. The delivery case is usually attended by an aged woman of the house or of the village. A trained mid-wife is called only when the delivery has become complicated. No time is noted, only the day of birth is remembered. When the delivery has taken place and a son born, members of the household offer incense to the village deity. The household distributes *halwa* to the entire village.

Badhaie Dena—When the birth has taken place the husband or any other man from the house sets out to inform the parents of the mother and conveys the good tidings of the birth of a child. The parents of the mother burn incense before the village deity and great rejoicings are held. The messenger is given *sattu*, *ghee* and chapaties.

The next day the messenger leaves and at the time of his departure the household gives him approximately half a kilo of *luchies*, which he carries home.

On third day after the birth all relatives come to greet the lucky parents and bring either a goat or *bakroo*, *ghee* and *luchies*. One of the girl's parents also arrives on the same day. He/she brings a *kiltoo* full of

luchies, *cheena* and *ghee* with him. A small quantity of butter is also brought for massaging the child. Sometimes the girl's parents visit on the ninth day instead of the third day of the birth of the child. They bring a separate bundle of *luchies*, *ghee* and *cheena* for the mid-wife. All the relatives stay for only one or two days. When they return home, the household gives each one of them quarter seer of *ghee* and about two seers of *luchies*. An aged woman from the girl's parents comes and stays to massage the child for a month or so. The child is brought out of the room on the first, second or third month of birth.

Purification Ceremony—The purification ceremony takes place on the third, ninth or twelfth day of birth. All the mother's clothes are washed and the entire house is cleaned. In the evening every day the child is given a bath with luke warm water mixed with the urine of a *choori*—cow. After the bath the child is massaged with butter. No soap is used for bathing him.

Food for the mother—For first three days after the delivery the mother is given *halwa* each morning with a fair quantity of *ghee*. In place of sugar salt is added. For lunch and dinner, she is given big chapaties with *ghee*.

After three days, she takes normal food but the quantity of *ghee* remains high. For ten days after the delivery she is given very little water to drink. It has been observed that on

an average for the first ten days after the delivery she is made to take about six seers of *ghee*.

Naam Sanskaar—This ceremony is held after the first, third, seventh or ninth month of the birth of child. On any appointed day all villagers are invited and a small feast is given. The newly born child is brought out before the gathering and incense is burnt. There the child is named by the father.

Mundan Ceremony—The *mundan* ceremony is also held on the day of naming ceremony. The hair is cut by the maternal uncle. After this every villager gives Re. 1/- to Rs. 7/- to the child, which the mother receives. The money thus collected is spent to make a *tabeej* for the child.

The hair of the child are placed in a *kiltoo*. For this a special *kiltoo* called *gugtotoo* is taken and cowdung is applied on both the sides. The hair is put between two *bakroos*, or *mandays*. Incense is burnt before the basket and a man is deputed to carry it to *adhwari*. On reaching there he digs a pit and buries it. Sometimes the *kiltoo* carrying the hair is kept in the house for a year and then taken to the *adhwari*. The man who performs this duty is given chapaties and a seer of *ghee*.

When the child is taken outdoors on the third, seventh or ninth day after birth, incense is burnt before the first door of the first room which the child has to cross.

On the first *Punahie* festival, the parents take the child to the village deity accompanied by the villagers. They carry a *bakroo* made of four seers of *atta*; two or two and half seers of *ghee*; and twenty to twenty four seers of *halwa*. After offering this to the village deity these things are distributed among the villagers as *parshaad*. On returning home, a grand feast is thrown which includes heavy consumption of wine.

Praja-ka-Bhoje—A day is fixed for entertaining the villagers. In this feast the villagers are served with *luchi*, *ghee*, *gur* and *kari*. Meat and wine is also served. The *praja* in return give flowers to the parents of the child in token of their greetings.

When the child is taken to visit his maternal-grandfather for the first time he gets a ram and some utensils. While returning, the maternal grandfather also gives about five

seers of *luchies*, *manday* and about two seers of *ghee*.

A case study

In May, 1961, a son was born to Dina Nath. The delivery case had become complicated and so Phulli a trained mid-wife of the Kilar Hospital was called. After the birth, she was given Rs. 5 for her services. The father, Dina Nath was also present in the house at the time of the delivery, which took place at Karel, where his in-laws lived.

Immediately Dina Nath went to inform his parents at Thamoh. After the third day, his mother accompanied Dina Nath, and reached Karel with a *kilta* full of *manday*, *cheena* and *ghee*, all worth about Rs. 30/-. These things—*manday*, *cheena* and *ghee* were eaten by all including Dina Nath and his mother.

On the ninth day, the room was cleaned and cowdung was applied on the floor. The clothes of the mother were washed. *Luches* were cooked, and were eaten by all the members of the household. The villagers were also called on this day.

Since the child was very weak, Dina Nath brought him home on the nineteenth day of the birth. All relatives of Dina Nath came to congratulate. Every one brought *bakroos* of approximately two seers of flour, and quarter seer of *ghee*. In Dina Nath's house *manday* and *cheena* were cooked and served to the guests. The next day all relatives returned to their homes and on their departure about two seers of *manday* and *cheena* were given to each one of them by his parents.

Naam sanskaar ceremony was held after seven months of the birth of the child. On this day again all the relatives came. The villagers were also invited. The household cooked *manday* and *cheena* and served them to the guests.

The son was named as Jagoo because Dina Nath's wife liked this name. On this occasion each relative and villager gave Re. 1/- to the child which was received by his mother. With the entire sum thus collected, a silver *tabeej* was prepared for the child.

Unfortunately the child died after 18 months and no other ceremonies were performed.

Marriage

Among the high castes, Rajputs and Brahmins can inter-marry. The custom is similar

among the lower castes, the Aryas, Lohars and Dhakies inter-marry. A marriage is prohibited between kinsmen within ten degrees on the father's side and five degrees on the mother's side. The age for marriage is between 10 to 20 years in the case of boys and 8 to 20 years in the case of girls. A boy may start the search for a suitable girl himself. When he has found a girl, and she is also willing to marry him, further issues are settled by the parents of both the sides.

A marriage is performed in three stages—*pillam*, *fakki* and *chakki*.

Pillam—Through a third party the parents of the boy approach the parents of the girl and explore the possibilities of such a marriage alliance. If the girl's parents agree to it, both the sides fix a suitable day when the boy could meet the girl. On the appointed day the boy pays a visit to the parents of the girl, accompanied by three or four of his friends. The boy brings with him three or four bottles of wine, two to four seers of *luchies*, and a piece of ornament. All the members of the girl's household and the boy's party sit together and dine. The girl and her parents also join this party. Later on the girl accepts the piece of jewellery brought to her by the boy. This ceremony is called *pillam* since, the coming of the boy and his party to the house, and the girl's acceptance of the jewellery article indicates that the girl's parents have given their consent to the marriage.

This ceremony is celebrated only for a day. The boy and his party reach in the evening. At night they get together and eat and drink. Next day in the morning the boy and his party return to their homes.

Pillam as a ceremony is more important than the actual marriage, since after this day the boy keeps on frequently visiting his fiancée. From this day, the girl becomes legally the wife of the boy and if she has any issue the boy will be the legal father of the child. However, she does not leave her parent's home till the final marriage ceremony is performed.

Fakki—Within a year of *pillam* a day is fixed by both the parties to celebrate the *fakki* ceremony. According to popular belief this ceremony is not performed on either Tuesday or Friday, as both of these days are considered inauspicious. The boy pays a visit to the girl's house accompanied by the *diwaan*—the nego-

tiator, who is usually some relative or other respectable man of the village. The boy brings sixty to seventy bottles of wine, one maund of *luchies* and half a maund of *halwa*. The girl's parents might also ask for anything else other than eatables i.e., jewellery or clothes. Usually the boy and his party reach in the evening.

Lum—As night falls, both the parties sit together. The girl's parents also collect their friends and relatives. At this stage the girl's father asks for *lum*, a ceremony in which boy's side gives money to all the relatives of the girl. The parents of the girl get from Rs. 20 to Rs. 40 each. The brothers, sisters, uncles and maternal uncles of the girl get from Rs. 10 to Rs. 20 each. However, it remains to be decided by each relative whether he will or will not accept the *lum*.

After the *lum* ceremony, boy's side gives sixty to seventy *luchies* wrapped in a *pattu* to the maternal uncle of the girl, who distributes them among the gathering and the *pattu* is passed on to the girl. The girl's side serves food to all the persons present which again includes *luchies*, *halwa* and *kari*. When the meals are over, women dance till the early hours of the morning. The boy's side distributes monetary rewards according to their capacity, and this the women afterwards distribute among themselves. All of them stay overnight at the girl's place.

In the morning, the girl's parents entertain all with *luchies*, *manday*, *cheena* and meat. The boy and his party leave in the evening. At this stage the girl's parents give about a seer of *sattu* and twelve to thirteen *luchies* to every man of the party. If the boy likes he can stay for some days more, otherwise he also leaves the girl's place the same day.

Chakki—This is the term used for the final marriage. After *fakki* ceremony is over, both the parties again fix a day within one or one and half year of *fakki*. The practice is that the boy goes to the girl's house on a Sunday, Tuesday or Thursday and brings the bride home on a Monday, Wednesday or Friday. *Vaisakha*, *Asadha*, *Kartika*, *Pausa*, *Magha*, and *Phalgun* are considered auspicious months for marriage.

The groom visits the bride's house and leads a *barat* headed by the *diwaan* and *patmarah*—a cousin of the groom. *Patmarah* is the local name given to a person for performing certain duties in the marriage. He carries a sword

with him which, it is believed, renders protection to the groom against ghosts and evil spirits. The bridegroom wears the traditional dress. No music is played. Besides the actual *barat* of the groom, some *bhari* are also engaged to carry *kiltoos* of *luchies*, *halwa* and bottles of wine. The *bharies* deposit their load at the bride's place and return the same day.

On this occasion, the bridegroom takes with him sixty to seventy bottles of wine, about one maund of *luchies* and twenty to twenty four seers of *halwa*. Everyone assembles in a room at the girl's place and while the bride and bridegroom sit next to each other incense is burnt before them. Both of them then offer prayers before the village deity. This ceremony marks the end of the final performance of the marriage ceremonies.

In the evening a meal consisting of *luchies*, *karies*, meat and wine is served to the guests. Women sing and dance. The following morning, the bride wears new clothes, and ornaments which are given to her by her parents.

Accompanied by her maternal uncle, and a brother, she then sets out for her in-law's place. The procession is headed by the *diwaan* and the *patmarah* going ahead, and the couple following them. The *patmarah* keeps a sword with him. The maternal uncle and the brother of the bride come later on.

When the procession reaches the bridegroom's place a member of the household fires three or four shots in the air, which signal the arrival of the couple. It is also a small ceremony performed to scare away ghosts and other evil spirits barring their entrance to the house alongwith the couple. The couple stops at the main door. Meanwhile the eldest member of the house comes out carrying burning incense. He, first of all, worships the village deity and seeks the blessings of good luck for the couple and then offers it to the couple. With this ceremony performed, the couple enters the house.

Dowry—The dowry of the bride includes a *choori*, sheep, goats and household utensils. The bride's brothers and other relatives also give her some presents.

Panihaan Ceremony—This ceremony is also called *baidi khailna*. Both the bride and the bridegroom are sent out of a demarcated por-

tion called as *panihaan*. On the other side, the maternal uncle of the bridegroom prepares two *totus* with half a seer of *sattu*. The upper parts of these *totus* are given a cup like shape and are filled with *ghee* and honey. The maternal uncle covers both of these *totus* with his hands. The left hand's *totu* is meant for the groom and that of right hand for the bride. Before a small gathering of villagers, and other members of the household, the couple is signalled to take up their respective *totus* and eat them in the shortest possible time. Any one of the couple finishing earlier is considered to be smart and the other one lagging behind becomes the laughing stock of the gathering.

Those accompanying the bride i.e., the maternal uncle and the brothers of the bride are called as *diwants*. When the *panihaan* ceremony is over, the household entertains the *diwants*, the *patmarah*, and the *diwaan*, with *halwa* and *luchies*. They are also given the locally brewed wine to drink.

After a gap of about an hour, *rihani* takes place. In *rihani*, guests are given *ghee*, chapatis and honey. For two days a large quantity of wine is consumed. Every evening there is dancing and singing. In the case of the *diwants*, for these two days they are not allowed to drink water. In its place, they keep on consuming wine.

On the third day the *diwants* return home and on their departure, the household gives them four to twelve seers of *sattu*. On this day, the *diwaan* and *patmarah* also go home. In the evening of the third day, when all the guests have left, the household organises a *jattar*. All the neighbouring villagers are invited. Singing and dancing once again becomes the highlights of the programme. Wine is served to the gathering.

Gauna Ceremony—The *gauna* ceremony is called *phironi* in the local dialect. While the *diwants* are preparing to leave, they call aside the bride and give her an early date to visit her parents. On the fixed day, the bride accompanied by her husband, visits her parents. She also takes with her ten to twelve seers of *luchies* which, on reaching there are distributed among members of the household. The couple stays there usually for three to four days and when they depart, the bride's parents give them equal quantity of *luchies*, *sattu* and *ghee*.

OTHER TYPES OF MARRIAGES

Topilana—It is a widow re-marriage and is permissible a year after the death of her husband. The first right to claim the widow's hand rests with the late husband's brother, nephew or cousin. In the presence of two respectable men of the village, the new husband presents the widow with a *joji*. Her taking this *joji* means acceptance.

If another man wishes to marry the widow, he must obtain her parents' consent and pay a certain sum. He can then take her home as his wife.

Marriage by force—This is yet another kind of marriage prevalent in the region. When a boy and a girl fall in love, and both of them find certain obstacles in their marriage, the boy elopes with the girl. *Jatras* are considered to be the best occasions for this purpose.

The boy keeps an eye on the movements of the girl. Finding an opportunity he forcibly carries her home. The weeping and crying of the girl is attributed to merely a show. The parents and other relatives of the girl who are on the scene do not interfere.

These days slightly better methods are adopted. The abduction usually takes place in the night, when the girl arrives at a secret place of rendezvous. From there she absconds with her lover.

Three or four days after this happening, the father of the boy visits the parents of the girl accompanied by one or two of his relatives. They take with them a goat and thirty to forty bottles of wine. Both the sides sit together and discuss the matter. The discussion becomes hot, but ultimately the girl's side agrees to the marriage. Thereafter they present a he-goat and wine which is accepted by the girl's parents and it becomes a legally recognised marriage.

Then one day, the bride visits the house of her parents, accompanied by her husband. This is the *gauna* ceremony. She stays there for a day or so and then finally returns with her husband.

Divorce—Among the Pangwals women have every freedom, and divorce is recognised.

There are two forms, one in which the husband pays Rs. 6/- to his wife for her new husband, or gives his consent for the divorce before two respectable men of the village and then breaks a dry stick in two pieces over her

BIRTH, MARRIAGE AND DEATH CUSTOMS

head, in token of having broken the previous marriage alliance with her. The second form is that the husband accepts a certain sum from the lover of the lady and then breaks a dry stick in two either over the head of the lady or over the money accepted in token of having broken the previous marriage. In both these cases the wife is free to remarry.

Following is a typical song sung by the bride's side at the time of marriage.

बिवाह का गीत

साड़ें लाड़ी दा हो व्याह भागन्दा । साड़ लाड़ी।।
गंगा पहाड़ा दे हो वामन सह । गंगा।।।।।
गंगा पहाड़ा दे हो चनण नागें । गंगा।।।।
उस चनणा दो हो तिलक चड़ । उस।।।।।
लाड़ें लाड़ी दा हां वैदी फेंरे
ब्रम्हा विष्णु दा हो व्याह भागन्दा । ब्रम्हा।।।।।
सूरज चन्देर दा हो व्याह भागन्दा । सूरज।।।।।
शिवा स्वामी दा हो व्याह भागन्दा । शिवा।।।।।
सारे भाई चारे हो व्याह देखनदे । सारे।।।।।।।।

English Rendering

Saday lado da ho viah bhaganda—Lade.....
Ganga pahara day ho vaman sadday—Ganga.....
Ganga pahare day ho chanan naagay—Ganga.....
Us chanan do ho tilak charay—Us.....
Laray lari da ho vaidi pharay—Laray.....
Brahma Vishna da ho viah bhaganda—Brahma.....
Suraj chandair da ho viah bhaganda—Surej.....
Shiv sawami da ho viah bhaganda—Shiv.....
Saray bhai charay ho viah daikhanday—Saray.....

Translation

The marriage of our beloved friend is being solemnized. We have invited the Brahmins of Ganga mountains. The *Chandan* of Ganga mountain which is coiled by the snakes have also been brought to perform the marriage rites.

This marriage is that of Brahma and Vishnoo; sun and moon; and Swami Shiva. All relatives are watching it.

Death

In Pangwal death customs alone, the *Aryas* play village orchestra and a *pandit* is called to perform the rites. On an average from Rs. 500 to Rs. 700 are spent on death rites.

The person whose end seems drawing nearer is brought to the ground floor. As the custom

BIRTH, MARRIAGE AND DEATH CUSTOMS

is, no one is allowed to die on the cot. The dying man is immediately laid on the floor. Every care is taken that he does not lie between any two wooden beams of the roof. Otherwise, it is believed, that the person dies with great difficulty. Some drops of *ganga jal* are poured in his mouth.

One more rite is performed at this stage. When the person is breathing his last the eldest man of the house brings melted *ghee* in a bowl. All the members of the house then assemble around the dying one and turn by turn pour a drop of *ghee* in his mouth with their fingers. If any member is absent, the eldest member pours *ghee* on his behalf also.

After death the head is put towards the north and the feet towards the south. In this region almost all houses face south, and the back happens to be in the north. If any house is not built on this pattern, the dead man's head is laid facing the back of the house.

The news of the death is delivered to all the relatives, who arrive soon after. When everybody has assembled, three persons of the house are selected to perform the death rites. One is named *barohie*—a male member of the house, second is *kuri*—a small girl, and third is *laiwanti*—a married woman. The *barohie* informs the villagers of the death. The *kuri* does not have any duty on the first day. The *laiwanti* prepares *pulleys* for the *pandit*, *barohie*, and the *kuri*. She also washes all clothes of the house on *kathi*.

After some time the *praja* start gathering before the house. *Aryas* also reach there with their traditional musical instruments, consisting of *sankh*; *ghanta*; *dhole*; *nagarah*; flute; *raishing*. On reaching they start playing the funeral music through which they offer their condolences to the bereaved family. They play the music thrice, and on the third time the corpse is brought out of the room.

Before the arrival of the *praja* the corpse is already given a bath in luke warm water. The *praja* then dresses the corpse in new clothes consisting of a *tope*, a pair of gloves, socks, *pyjama*, shirt and *pattu* all made of *khassa*—an unbleached white cloth. This dress of the dead man is locally called *coffen*. Thereafter the corpse is again brought into the house and other relatives touch the dead body with some coins and pass them on to *arya*. While doing so they uncover their heads. The

household spreads a piece of *khassa* on the floor and the body is laid over it. Other relatives of the deceased also bring pieces of *khassa*, called *coffen*, which are spread over the corpse.

Vimaan—All these rites are performed before the *aryas* beat the drum the third time. On the sound of the drum, the *praja* brings out the corpse. When the ceremony is being performed in the house, the *praja* outside, prepares a *vimaan* by joining two logs of wood. This *vimaan* is placed at a certain place, slightly away from the house. This place is named as *vaitarni*. The corpse is then brought out and laid over it. In all the four corners of the *vimaan*, small lamps, made with kneaded *atta*, and filled with *ghee*, are placed and lighted with a burning *jagni*. The nearest male relative of the deceased walks three times round the corpse, bare headed. A ram is also led three times round the corpse and is finally handed over to the *aryas*. The *vimaan* bearing the dead body is then covered with red and yellow cloth. The nearest male relative, who had earlier walked thrice round the *vimaan* remains bare headed right upto the cremation ground. The rest of the relatives wear their caps.

Headed by the *aryas* the *vimaan* then proceeds towards cremation ground. Only men accompany the procession. On reaching there, the villagers bring their own quota of fire wood and a pyre is made. A piece of *khassa* is spread on the pyre and the corpse is laid over it. It is again covered with another piece of *khassa*. Thereafter, the entire corpse is completely covered with dry wood. The head is placed towards the east and the feet towards the west. The *khassa* pieces of those relatives of the deceased who do not want them to be burnt along with the corpse are brought back by the household. Usually three or four *khassa* pieces are burnt, and the rest are retained.

The eldest male relative takes three rounds of the pyre and in the course of third round sets it on fire. All the villagers, who have assembled round the pyre, later on help to ignite it.

When the body has been completely burnt the ashes are collected and immersed in the river Chanderbhaga. If any household wishes, he can also take the bones to Hardwaar. But such cases are rare.



Funeral pyre

After the ashes have been disposed of all the villagers assemble at a spot. Here the members of the *praja* find out as to who among the villagers did not participate in the funeral. The absentee is fined Re. 1.

When the funeral ceremony is over villagers return to their homes. The household concerned brings back the empty bowl of *ghee*, remaining pieces of *khasa*, *sankh* and *ghanta*. All these things are heaped in the upper storey.

All the villagers who attended the funeral take only one meal a day or three times *sattu* for the first three days after the death. Besides they also prepare one big *chapati* each in the evening and send it to the household of the deceased, with a little *ghee*. This *chapati* and *ghee* is meant for the *kuri*.

On return from the cremation ground the bereaved family keeps awake the whole night and mourn the death.

Kathi/Kirya Ceremony—The *kirya* ceremony is called *kathi*. It takes place on the third day after the death. The household concerned invites villagers and relatives, including *aryas*. Chapatis are cooked and given to the villagers, together with a little *ghee*.

On this day, the village *pandit* is also called. He burns incense before the feast starts and through the sacred *mantras* purifies all the remaining pieces of *khasa*.

If any household does not perform *kathi* on the third day it will then invite the villagers on the ninth, thirteenth or a month after the death and throws a feast. Each of the nearest relative gives a rupee and four seers of wheat to the household. Thereafter, for the first year, every month a feast is organised on the day the death occurred and all villagers, including the village *pandit* and the *aryas* are invited.

A year later a big *kathi* is again organised. The entire *praja* is invited and given a feast. Special dishes consisting of *manday* and *cheena* are prepared. The village *pandit* and the *aryas* are also invited. Before feast begins a small *havana* is conducted. The village *pandit* chants *mantras*.

When the feast is over and relatives are leaving for their homes, the household gives each one of them some *manday* and *cheena* to take home. The *pandit* who conducts the *havana* is given clothes and utensils, besides the usual quota of eatables given to all the relatives. This marks the end of all rituals connected with the death.

Dhaj—In this region stone slabs called *dhaj* with pointed heads and wearing round circular stones, are also erected in memory of one, or more than one deceased persons. These slabs bear rough inscriptions about the deceased and are prepared by the shepherds.

When a *dhaj* is to be erected, the household fixes a day and invites the entire *praja* to the function. The villagers dig a big hole for the *dhaj* in the compound of the house. Earlier, the *dhaj* is worshipped by the eldest male member of the household. The village *pandit* conducts this *puja*. It is placed in the pit, and again the *mantras* are chanted by the *pandit*. When it has been erected thus, the *aryas* go round it three times, playing the village orchestra.

All this is over, the household entertains the guests with a grand feast. Wine is heavily consumed. When the feast is over and the guests are about to leave, the household gives each man eight seers of *manday* and *cheena* to be carried home. In the case of the *aryas*, the quantity of *manday* and *cheena* is raised to twelve seers per man.

Statistics relating to birth, marriage and death

Birth Statistics—The village-wise birth statistics from 1960, upto August, 1962 (16-9-60 to 31-3-61; 1-4-61 to 31-12-61 and 1-1-62 to

31-8-62) obtained from the Kilar Panchayat, are:—

TABLE XV

Boys	Girls	Total	Boys	Girls	Total
	Village Kupha			Village Thomoh	
4	2	6	..	5	5
1	..	1	3	3	6
1	..	1	..	..	..
	Village Parmas			Village Malet	
..	2	2	4	2	6
..	2	2	3	6	9
2	..	2	3	1	4

Marriage Statistics—The statistics relating to marriage appear in Table XVI:—

TABLE XVI

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.	730	380	350	210	157	150	169	13	28	7	2
0-4	98	46	52	46	52	..	..	..	..	..	..
5-9	122	68	54	68	54	..	..	..	..	..	..
10-14	70	39	31	39	30	..	1	..	..	..	..
15-19	71	35	36	31	16	4	20	..	..	..	..
20-24	71	38	33	16	4	19	29	1	..	2	..
25-29	77	35	42	6	..	28	40	..	..	1	2
30-34	60	30	30	3	..	25	29	1	1	1	..
35-39	35	22	13	..	..	19	12	2	1	1	..
40-44	30	10	20	1	..	9	15	..	5	..	..
45-49	22	12	10	..	1	11	3	..	6	1	..
50-54	22	14	8	..	..	13	6	1	2	..	..
55-59	14	7	7	..	..	5	4	2	3	..	..
60 & over	44	24	20	..	..	17	10	6	10	1	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..

Death Statistics—The village-wise death statistics from 1960, upto August, 1962, (16-9-60

to 31-3-61, 1-4-61 to 31-12-61 and 1-1-62 to 31-8-62) are:—

TABLE XVII

Males	Females	Total	Males	Females	Total
	Village Kupha			Village Thomoh	
..	1	1	3	1	4
..	..	..	2	1	3
..	..	..	..	..	..
..	..	..	..	Village Malet	1
..	Village Parmas	2	..	1	..
1	2	3	..	1	1
2	1	3	..	..	..

beautiful wooden carving is done. The walls also bear stone inscriptions.

A list of the articles used in the temple are—

TABLE XVIII

Articles	Description
Bainch	Flute.
Chain	Also called Kanchaie. It is a musical instrument made of silver.
Deva	A lamp made of brass.
Dhons	Drums.
Ghanta	Big bells, made of brass.
Ghore-Mooth	A whisk made of choor tail.
Marchoole	A fan made of pea-cock feathers.
Nagaray	Drums.
Narsing	A musical instrument made of silver. It is also called Raishang.
Sankh	Conch.
Turi	Also called Narshaani. A musical instrument made of silver.

As is customary in this region, the temples are constructed by the *aryas*. And once they are completed no further repairs are carried out. If the temple building is decrepited it is pulled down, and reconstructed. In such cases generally the deity itself bids for the construction of a new abode through its *chaila*.

Every deity has a separate *pujara* and a *chaila*. Both of them are appointed by the deity. The function of the *pujara* is to perform the *puja* in the temple, and the *chaila* prophesies to the devotees on the deity's day.



Wood carving

Temple management—The temples are looked after by the people of the village. The *praja* appoints a *pujara* who performs day to day worship of the deity. Only the Brahmins or Rajputs are permitted to become *pujaras*. At the death of the *pujara* his son or a nearest relative can become the next *pujara*. The *chaila* of the deity is appointed in the same manner as the *pujara*.

The *pujara* is entitled to take away eatables offered to the deity. A *rakha*, who is generally Rajput or Brahmin by caste is appointed by the *praja* for all the temples under its jurisdiction. He takes away the cash offered in the



Stone carving

4. Social and Cultural Life

Religious institutions

TEMPLES—There are nine famous temples, which villagers worship. One each is in Kupha and Malet and the remaining are within a radius of twelve miles.

In Pangi Sub-Tehsil, temples are known as *Dehar*. Around them a small verandah is provided. The roofs which are made of wooden sleepers are always slanting on the sides. On the top of the roof, *tarshools* of the deity called *likhtar* and *gaja* are fixed. In the front of the verandah several bells are hung. On the wooden portion between the slanting roofs



Wood carvings



Wood carving

Each deity has separate tunes which are played on the flute on the deity's day. The worshippers offer special brass bells to the deity on the day of fulfilling their *sukhna*. The villagers bring these bells from Chamba.

temples and hands it over to the *praja*. These funds are utilised for purchasing articles for the temple.

When devotees sacrifice goats to the deity, the *pujara* gets the left leg and the liver of the goat. Half of the remaining portion goes to the *praja* and the other half to the devotee offering the sacrifice.

SOME IMPORTANT TEMPLES

Dehant Naag—Dehant Naag is an important deity in these villages and is worshipped at the time of drought. In summer months when the villagers do not have any rain (which is a common feature of this place as the villages lie in arid zone of inner Himalaya where monsoon seldom penetrate) they all go in a group to Dehant Naag, headed by an *arya* beating the drum, and worship the deity by sacrificing a goat in the temple.

This deity is also worshipped during the famous *Phool Jatra* each year. There is a very interesting legend narrated by Negi, Field Kanungo, Pangi as to how Dehant Naag came to Kilar.

It is stated that formerly the temple of Dehant Naag was located in the village Jhalma of Punjab Lahul. There every year, the villagers used to sacrifice one man out of them to this deity. They had fixed the turn and one man from each house used to be taken for sacrifice on the deity's day.

In this village there lived an old widow who had seven sons. Her six sons had already been sacrificed in the temple. When this incident occurred it was the turn of her seventh and the last child. She was very sad. While preparing *mandays* which her son had to carry with him the following morning she was weeping bitterly.

Meanwhile a shepherd by the name of Kithu appeared in this village. That day he had covered a long distance and was dead tired. He wanted to have a long rest. Besides looking for shelter he was also searching for food, since the exertion of the long journey had made him very hungry. So when he went past the old woman's house, the smell of *mandays* stimulated his hunger all the more. Without a moment's hesitation he decided to seek shelter there. But when he entered the house he was dismayed to see the

old lady in tears. After a few minutes' silence he enquired from the old lady as to what was the matter. Through her sobs she narrated the entire story of how her last son would be sacrificed the following day.

It is said that Kithu Gaddi, on hearing the tale of woe of the old lady, was moved. He volunteered himself to be sacrificed in place of her last son. Naturally this made the old lady very happy. Soon this news spread like wild fire through the whole village. That night Kithu Gaddi was sumptuously fed.

The following morning Kithu Gaddi was taken to the Devta's temple in a procession. All the way he was quite cheerful, and when he reached the temple he stopped at the altar and pointing towards the deity told the people that if he was a genuine Devta let him eat him up instead of his being sacrificed by others in his (the Devta's) name. The villagers agreed to his suggestion. After this he went towards the deity and offered first his hands and then his head to be devoured by the Devta. When for a long time nothing happened to him he again addressed the village gathering, saying that this was a false deity and all of them had been fools to give him human sacrifices. He further told them that it was his moral duty to free the villagers from the charm of that false Devta. Uttering these words he rushed into the temple and collecting the stone image of the deity hurled it into the river Chanderbhaga. It was in this manner that the villagers of Jhalma got rid of this Devta.

Now starts the second part of the story. When the image of Dehant Naag was thrown into the river, it went on rolling in the currents of the Chanderbhaga and finally reached the banks where Kilar is situated today. It is said that a Pangwal woman used to graze her cattle near the river bank. For some days one of her *choories* had not yielded any milk when milked at home. This had been the cause of good amount of rebukes to the woman from the other members of her house, because they all accused her that it was she who had been drinking the milk from the *choori* during the day. This made the Pangwalen very angry and worried and she decided to keep a firm watch upon that *choori*. When she took out her cattle for grazing, she purposely tied a long rope to the neck of *choori* to see where she went and

who sucked her milk. All of a sudden she found that a big stone image came out of the water and started sucking the milk from *choori's* teats. The Pangwalen who was watching it dashed on to the scene and with a big scold enquired from the stone who it was and why it had been sucking the milk from her *choori*. The sudden appearance of the Pangwalen startled the image and it immediately vanished into the water. After some time it again raised its head and enquired from the Pangwalen whether Kithu Gaddi was there? The Pangwalen replied that there was no man near by this name and nor she knew one and insisted upon knowing the identity of the stone. The stone image came out of the water and told the Pangwalen that he was Dehant Naag and requested her to carry him towards Kilar. He further told her that in the process of carrying him as soon as he became heavy, she should put him down which for times to come would become his future abode.

It is said that on hearing the identity of the image, the Pangwalen was terrified out of her wits, but finding no way out she put it on her back and started towards Kilar. On the way it became so light that she did not have to exert much to carry it. However, as the distance to Kilar was quite long she had to sit at three places to take a bit of rest. This image was first placed at Chulsaru, then at Ludhag, and finally at Hunsaan. Here it became so heavy that she could not carry it any further. It was then deposited there which became its abode. Gradually the villagers also constructed its temple there.

To repay her for carrying it to Hunsaan, the Devta asked her for a wish she would like to be granted. The Pangwalen, it is said, was so over-whelmed that for some time she could not decide what to ask for. For several years she had not been able to go to the *Phool jatra* since like all other days this day also, she was confronted with the problem of grazing her cattle. As such she begged the Devta to fulfill her this wish so that she could witness the *jatra*. Dehant Naag willingly granted this wish. It is said that since that time on the day of the *Phool jatra*, each year, all the Pangwals free their cattle early in the morning and they return home in the evening after grazing in the jungle without any harm done to them. In this way all the villagers can witness the *jatra*.

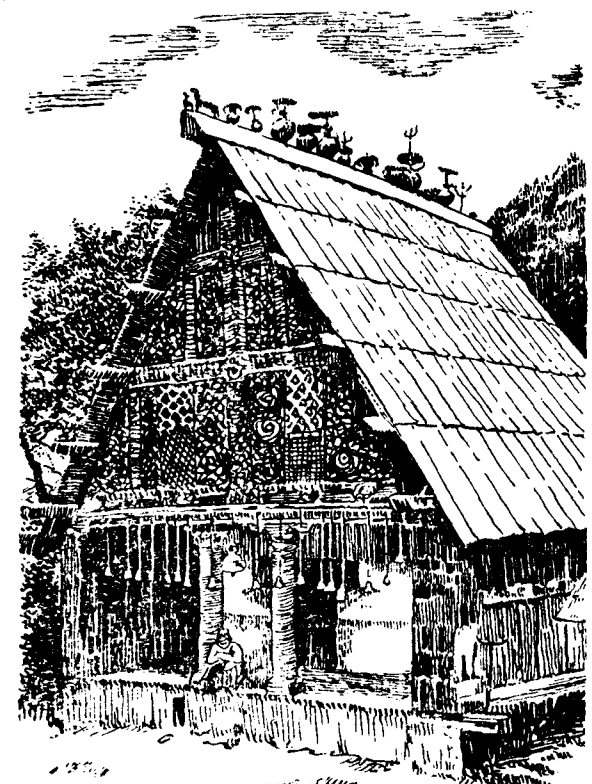
Singhasni Mata—The temple of Singhasni Mata is situated in Kupha. Every year in *Vaisakha* a *jatra* is organised here and Singhasni Mata is worshipped. The devotees offer goats and brass bells as their *sukhna*.

Naag Devta—This Naag Devta is another deity and is worshipped for the protection of cattle against diseases. The temple of Naag is situated in village Kawas about three miles away. Every year in *Vaisakha* a fair is organised here and people from far off places come to participate.

Navkund—The temple of Navkund Devta is situated in Hundan about eight miles away. Every year in *Bhadra* a fair is held here, and villagers from distant places come to attend.

Malasni Mata—The temple of Malasni Mata is situated in Karooni, about three miles away. In *Chaitra* every year a big fair is held and devotees come from far off places.

Chamunda Devi—The temple of Chamunda Devi is situated in Mindhal village. Every year in *Bhadra* a big fair takes place which is well attended.



Temple of Chamunda Devi

There is a legend as to how Chamunda Devi appeared here. It was given by Shrimati Ani Rudh of the Thakar Bapa Pangwal Ashram, Mindhal. It is said that at the place where Chamunda Devi's temple is located today there was the house of an old widow who had seven sons, all married. Because of the old age all her sons used to leave her behind in the house to attend to the household duties while the sons with their wives worked in the fields. For some times the old lady had been troubled because of a black stone which appeared daily in her *chullah*. Although she pressed it down every day but it would reappear the next day. She complained this matter to her sons several times, but they treated it a trifling matter and never paid any heed. Even when she narrated this to her neighbours she always had the same luck, because being old every one used to think it was her usual grumbling over small matters.

One day, when all her sons had gone to the fields, she noticed the black stone again appearing in the *chullah*. But unlike other days this day when she tried to press it down, the stone came up and the old lady heard a voice saying that it was Chamunda Devi and had been trying to appear in her *chullah* in the shape of a black stone. She alleged that she had been always pressing it down, thinking it to be a useless stone. The Devi told her that she wanted her temple to be constructed in that village (Mindhal) and for this asked her to call all her sons. The old lady on hearing Chamunda Devi's identity was terrified out of her wits and offering her deep apologies she ran towards the fields to call her sons. Her sons were tilling the land with only one *choor*, because the second *choor* had died. As such they had to exert a lot to till the land. When their mother came to call them back home, all started jeering at her and asked her to go back. Some of them asked her whether that Devi would help them to till the land with one *choor*? Disappointed she returned home and told the entire story to Chamunda Devi. The Devi was very angry, and with a big oath converted all her sons and daughters-in-law into stones which are still found lying in a field nearby. And through Devi's next curse from that day to this all the villagers in Mindhal till their land with only one *choor*. After forecasting it she bade the old lady to bring any other villager from the village. But wherever she went she found that either some one was sleeping or was spinning and did not want

to be disturbed—for all the villagers knew how the old lady had been complaining about a stone. As such, here again she did not have any luck. When she came back and narrated the entire story of her failure, the Devi was once again very angry and she cursed all the villagers that since that day no one in the village could sleep on the cot, nor could spin.

When after a shortwhile the Devi had calmed down a bit she saw that the old lady was trembling before her with fear. To console her the Devi asked the old lady to make a wish, since excepting her no one else obeyed her. Taking chance at the Devi's kindness the old lady requested that she should also be converted into a stone, because since all her sons and daughters-in-law had been turned to stones she would not be able to feed herself without their help. Her wish took the Devi completely by surprise, and she was moved by her pitiable condition. So while deeply regretting to grant her this wish, she told her that because of her services, she would be always worshipped first than the Devi herself in all the *jatras*. This tradition is still followed and on every *jatra* a big stone lying before the temple is worshipped first than the Devi.

Singhbaan Devta—The temple of Singhbaan Devta is situated in village Ponto, about six miles farther across the river Chanderbaga. Every year in the month of *Asvina* a big fair is organised here.

Baleen Basna—The temple of Baleen Basna is situated in village Karias, about three miles away. This deity is worshipped in the month of *Chaitra*, when a fair is held here.

Sheetla Devi—The temple of Sheetla Devi is situated in Lujh, about ten miles away in the western direction. Although this deity is worshipped every Sunday, a big fair takes place in the end of *Chaitra*. About five hundred persons attend it.

Triloki Nath Temple—The temple of Triloki Nath is situated in village Tundi of Chamba Lahul, about seventy five miles from Kilar. It is a famous Buddhist shrine of Bodhisttuva Triloki Nath or Avalokiteshvara. Every year in *Shravana* a big fair is held and people from far off places like Brahmaur, Kulu, Chamba and Ladakh come to participate. Total gathering soars to about one thousand persons. Some people from Kupha

Parmas, Thamoh and Malet also come on pilgrimage to this temple. No sacrifices are offered. Instead the devotees offer *puja* by burning earthen lamps of ghee. The Buddhist monks recite passages from holy books. A good number of shops dealing in different commodities are fixed and the traders have a brisk business.

Fairs and festivals

THE fairs in the local dialect are known as *jatras*. The villagers are very fond of them. The important ones are:—

Iwaan—This *jatra* is held in Dharwas, about ten miles away. The fair is celebrated in *Magha* and *Phalguna* each year. It continues for three days, first day it used to be for the Raja (now-a-days it is also held in the name of *praja*), the second day for the *praja*, and third day for *Naag Devta*. No other *devta* is worshipped in this *jatra*. About 500 to 600 persons from distant villages participate. Sweet and other shops are put up and miscellaneous articles are sold. During the day, the men dance to the tune of flutes, *nagara* and drums and women repeat it in the evening.

Every household prepares delicious meals, and serves wine.

Unoni—This fair is held in *Chaitra* and takes place at four places—Lujh, Suraal, Karuni and Karias where Sheetla Devi, Shakti Devi, Malasni Mata and Baleen Basna are worshipped. It also remains for three days. During the day, the men keep on dancing, and in the evening, the women dance in their villages. Delicious meals are prepared in each house and are taken with wine.

Sainch—This fair is held in *Chaitra* in Karuni, and remains only for just a day. During the day villagers worship Malasni Mata and offer sacrifices of goats and sheep. In the evening, they get down to dancing. About four to five hundred persons participate.

Daikhan—This fair is held in Hundan on 3rd and 4th *Shravana* every year. On 3rd it is celebrated in an open compound which is about a mile and a half away from Hundan. There is a small tank in the middle and people assemble around it. On the 4th it shifts to the village. This is a Bhote fair, but Pangwals also participate. The gathering soars to 500 or more. Main characteristic of this fair is that men and women dance by side. In other fairs

not dance during the day. Wine is served excessively.

Baira Jatra—On the fourth day of *Shravana* a fair is held in Bairagarh, about three miles away from Tarela in Churah. It remains for three days. On the first day goddess Bhagwati is brought from Devi-kothi and on her arrival the *Jatra* starts. Offerings are made and a number of shops are fixed.

Although this *Jatra* is mostly attended by the people of Churah, but Pangwals also participate.

Milyath—This fair is held in village Mindhal in the month of *Bhadra*, each year. It remains only for a day. During the day, the participants remain busy in worshipping the Devi, and sacrificing goats and sheep. In the evening, the men dance. Small shops are also put up. The total gathering is recorded between 400 to 500 persons.

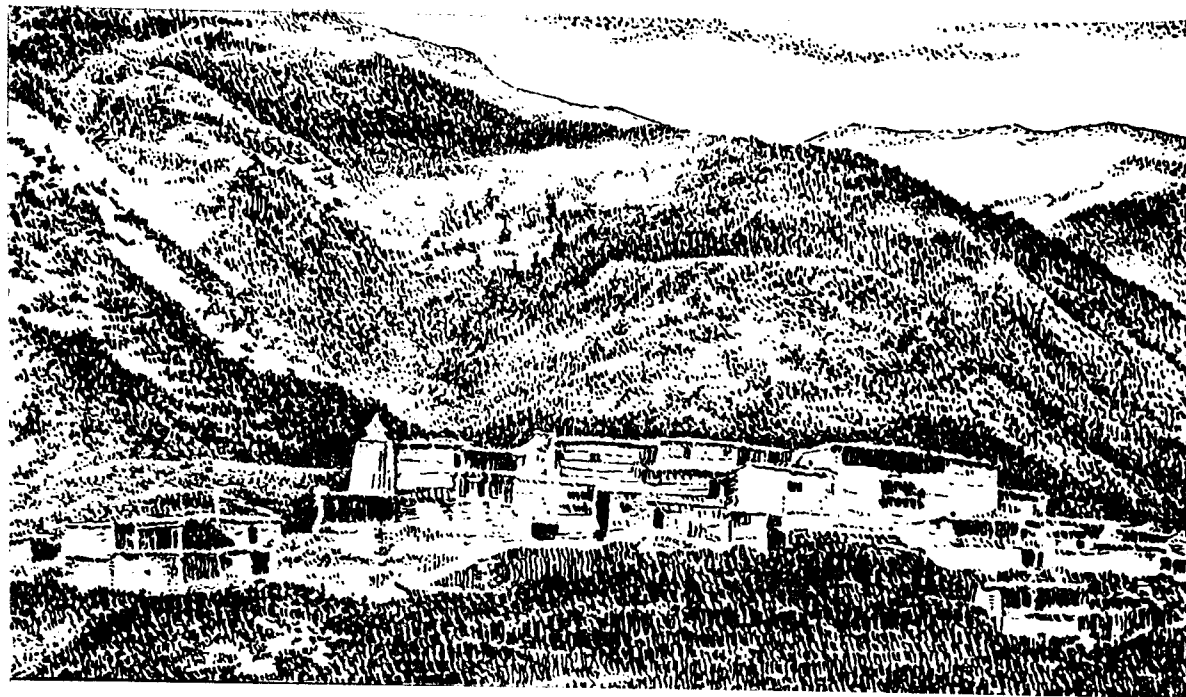
Sarjaat—This fair is also held in village Mindhal, on the day of *puranmashi* in *Asvina*. It also remains for a day. Like *Milyath jatra*, the participants remain busy during the day in worshipping the Chamunda Devi and offering sacrifices of goats and sheep. In the evening they are busy in dancing. About 400 to 500 persons participate.

This fair is repeated in *Asvina* and is held in Ponto. It remains for a day. This time, the villagers worship Singhbaan Devta and seek his blessings to save their cattle from leopards and bears.

Phool Jatra—This is the most popular fair. The literal meaning of *Phool jatra* is to mix up freely, and this actually happens on this day. Both men and women mix up freely and hold great rejoicings.

The *jatra* begins in the month of *Kartika* each year in Kupha and is held for four days. Men and women from the distant villages—Dharwas, Hundan and Suraal also take part.

Each day it starts from nine in the morning and continues till five in the evening. In all about one thousand persons participate. From eleven to four in the evening, men organise themselves into groups to perform the *sain* which they dance to the tune of flute and



Trilok Nath

On the fourth day, all the participants come to *Chauki* and hold a dance there. On the fifth day the fair is concluded by offering *puja* to Dehant Naag—the village deity. The devotees sacrifice goats and sheep.

This *jatra* is the last fair of the year and after this the region has heavy snowfall and the villagers cannot meet each other again for sometime. So, before the start of this fair, villagers go to their relatives and wish them to remain in good health throughout the winter by saying *matha matha beero*. The young members touch the feet of the elders. *Luchis*, *ghee*, *cheena* and meat are also exchanged. During the course of *Phool jatra*, delicious meals are cooked in every house. Wine is excessively consumed.

In this fair, men dance during the day, while women dance in the evening.

THE IMPORTANT FESTIVALS

Sankrant—On *sankrant*, the *lohars* and the *gawalays* visit every household, who give them one tablespoonful of *ghee* and about a seer of grain. Usually grain and *ghee* are given in the summer, and meat is given in winter. Early in the morning on this day, members of the household worship the village deity and in the evening eat *bakroos*.

Puranmashi—The villagers keep a fast on *puranmashi*—full-moon day—each month. The fast is broken in the evening. There is no bar to the taking of wheat or barley on this day. However, a sweet dish is invariably prepared. In the evening the moon is worshipped.

Shivratri—On *shivratri* which is celebrated in *Phalguna*, villagers keep a fast, and break it in the evening, by offering *puja* to Lord Shiva. *Phulen* and potatoes are eaten, and grain and salt are avoided. This day also *aryas* visit each house to get alms.

Sheel—This festival is celebrated on the day of *amaawash* of *Phalguna* or *Chaitra*. Villagers hold great rejoicings, since they were very much wearied with the snow. This festival heralds the spring season and the fear of snow is banished.

All the villagers get up early in the morning, and cook meat and by sprinkling water on the back of sheep and goats they see whether any village deity is angry with them or not. Spinning is suspended till *Pareed*—the next festival.

Every household takes *ghee* and chapatis in the morning. At about eleven meat is taken with *cheena* and *mandays*. At about four in the evening *rehani* is taken which consists of *halwa*, *manday* and *ghee*.

In the evening, at about seven or eight, every household burns an earthen lamp with *ghee*, and delicious meals prepared on this day are kept around it. As is customary in this region, these dishes are taken on *pareed*. Thereafter the Goddess Lakshmi is worshipped. In the evening *pinani*—a local dish prepared with *bhagani* and *gur*, is taken with *ghee*.

Pareed—This festival comes after the second day of *sheel*. The village deities are worshipped and then all the villagers meet and embrace one another. The eatables which were kept around the earthen lamp on the day of *sheel* are eaten on this day. Besides, the spinning which was temporarily suspended since *Sheel*, is resumed.

At day break one male member of each house goes to the *kailash*, the local name of small stream, and brings water in the pots used for milking the cows. By doing so, it is believed that the cattle give more milk. Another feature of this festival is that goats and sheep are fed well. The villagers also visit their friends and take with them *sattu*, which they eat wishing each other *bhala bhada* (May you be well).

Punahie—It is celebrated after the third or fifth day of *pareed*. The villagers make *bakroos* of *atta*, and *totus* of *sattus*, and visit their fields. This festival marks the restarting of all agricultural activities which had been abandoned due to the heavy snowfall of the winter. Therefore, on this day, a portion of the field is cleared by removing the snow, and is ploughed. When this is over, the villagers sit together and eat all the things they had brought from their homes.

Lishoo—This is the local name of *Baisakhi*, and is celebrated in *Vaisakha*. On this day, all the temples which were closed in winter, reopen. Villagers prepare *bakroos* and big *chapatis* in their houses, and offer them to the temples. In the evening, delicious meals are prepared.

Janam-ashtami—On *Janam-ashtami*, villagers keep a fast, and break it in the evening at about four, by offering *puja* to Lord Krishna. *Luchis* are offered in the temples, and distributed in the village. On this day Pangwals take their bath at 10.00 A.M. In the evening they take *phullan* and potatoes. Salt is forbidden. The *aryas* also visit each house to obtain alms.

Chajgi—This festival is celebrated on *puranmashi* of *Pausa*. At about six in the evening, all members go to their fields, nearby water-heads, *dhaj* and *dhoch* with burning *jagni* and offer *puja* to them. Thereafter they assemble at a fixed place and also bring with them two special burning *jagnis* which in the local dialect are called as *masharas*. One *mashara* each is placed in the centre to worship Millabhai Devi. When it is over, the villagers pick up their second *masharas*, and go to the Shiv temple. At this stage, the *aryas* also accompany the procession, beating the drums all the way. Here villagers offer *puja*, and then with these *masharas*, they return to the ground in *chauki* and hold great celebrations.

After the programme is over, villagers return to their houses, accompanied with burning *masharas*, which are later thrown on a walnut tree. It is said that if a *mashara* gets stuck on the tree the thrower will get a son, otherwise a daughter.

In the evening, every house prepares meat which is the speciality of this festival. Wine is also invariably consumed.

Baar—This festival comes on the last Tuesday of *Pausa*. Kali Mai is worshipped. Local dishes consisting of *luchis*, *halwa*, *auns* and *beer* are eaten in the evening. *Auns* are given to all the members of the household but *beers* are given only to the male members.

Uttrain—This festival is celebrated in the month of *Pausa*, and all households worship their ancestors. Early in the morning, water is sprinkled on the backs of all the goats and sheep reared by a household in the name of the village deity. If they shiver it is taken to mean that the deity is happy with the household, but if the reverse happens the household presumes that the deity is angry with them and a goat or sheep is sacrificed in the temple of the deity.

On the day of this festival, *manday* and *cheena* are given to all the relatives, and also taken by other members of the household with walnut oil.

Leisure and recreations

The Pangwals have bulk of the leisure in winter, as the entire region is covered with a thick sheet of snow and they are locked in their houses. After clearing the snow from the roof every day, the Pangwals spend their

leisure time in spinning and weaving. The women on the other hand, after attending to all the household duties, and also tending the cattle, busy themselves in spinning or preparing *pulleys*. Against it the summer is the peak season of agricultural activities and they have no leisure time worth its name.

Recreations—The Pangwals are very fond of cards, and simple *turap chaal* is the game widely played. Besides *choppar* played with *kories* is also in vogue.

On Independence Day and Krishi Mela each year, the Pangwals participate in matches of *Kabaddi*, tug-of-war and volley ball.

Folk dances

The Pangwals with whom sorrows and joys are short-lived are very fond of dancing. There are no social restrictions and whenever any occasion arises, they get together and keep on dancing for hours together.

Men and women always dance apart, forming their group separately. But when *ghorai*—a local dance is performed, both the groups of men and women start dancing together but their groups are separate, the men's group invariably encircling the women's group.

In a folk dance, having formed the groups, the Pangwals move in a circle, swaying the body half way round at each step, in an easy and graceful manner, with the arms alternatively over the head and then swung down.



Dancers

SOCIAL AND CULTURAL LIFE



Group dancing

One of their members acts as a leader. The dancing is accompanied with singing, the songs being sometimes amorous, but often in a metrical setting of some old legend or tradition. In a *jatra* the Pangwals dance to the tune of flute, drum and *nagara*, played by the *aryas*.

The dancing of the men is vigorous, and even boisterous. A dancer will sometimes continue to wheel round so long that he at last drops down from giddiness. In all village fairs dancing is an essential part of the procedure, and is often accompanied with drinking.

Folk Songs

The love of music is deeply planted in the hearts of Pangwals, and whenever there is any occasion it rises quite spontaneously. The Pangwal songs are based on either praising the beauty of Pangi, or on any love affairs.

In this song the beauty of Pangi has been described:—

पांगी सुणान्दे तिलमिला पाणी, मेरा दिल लागा पांगी हो ।
पांगी सुणान्दे ऊंचे ऊंचे पहाड़ा, मेरा दिल लागा पांगी हो ।
पांगी सुणान्दे ठंडा ठंडा पाणी, मेरा दिल लागा पांगी हो ।
पांगी सुणान्दे साचे रा जोता, मेरा दिल लागा पांगी हो ।
पांगी सुणान्दे एलोएँ सरापा, मेरा दिल लागा पांगी हो ।
पांगी सुणान्दे भाले भाले माणू, मेरा दिल लागा पांगी हो ।
पांगी सुणान्दे भोटकी रा नाचा, मेरा दिल लागा पांगी हो ।
पांगी सुणान्दे बड़ी बड़ी लोका, मेरा दिल लागा पांगी हो ।

English Rendering

Pangi sunanday tilmila pani—Mera dil laga Pangi ho.
Pangi sunanday unchay unchay pahara—Mera dil laga Pangi ho.
Pangi sunanday thanda thanda pani—Mera dil laga Pangi ho.
Pangi sunanday sachaya ra jota—Mera dil laga Pangi ho.

SOCIAL AND CULTURAL LIFE

Pangi sunanday alo sarapa—Mera dil laga Pangi ho.
Pangi sunanday bhalay bhalay manoo—Mera dil laga Pangi ho.
Pangi sunanday bhotri ra nacha—Mera dil laga Pangi ho.
Pangi sunanday bari bari loka—Mera dil laga Pangi ho.

Translation

The Pangwals love Pangi because it is famous for mica-water; high mountains; cold water; Sach Pass; wine of *alo*; innocent people; dance of Bhotari; and Government servants—whom they call as *bari loka*.

Unlike today, fewer Government servants used to visit Pangi in the past. The Pangwals had their contacts with Patwaries or Forest Guards. And both of these categories of Government servants had been frequently romantically dallying.

Following is a love song—duet between Madhoo, a forest guard, and his beloved Bhotelay:—

मधु: मेरी भोटलिये जोता पर बांगला पवाणा हो ।
भोटलिये: मधु गाड़ा हो बंगले जो शिसे लवाणे हो ।
मधु: प्यारी भोटलिये चफिरदे रखाणे हो ।
भोटलिये: मधु गाड़ा हो बन्द वणा घाली जो जाणा हो ।
मधु: प्यारी भोटलिये बन्द वणा पकड़ सुणदे हो ।
भोटलिये: मधु गाड़ा हो बन्द वणा खेलना शकारा हो ।
मधु: मेरी भोटलिये मेरी तेरी नितारा बनोरी हो ।
भोटलिये: मधु गाड़ा हो कुणि भला बैरिये बिछोड़ी हो ।
मधु: मेरी भोटलिये बैरिये दा सर देणा चहाली हो ।
भोटलिये: मधु गाड़ा हो कपटी कपट कमान्दे हो ।
मधु: प्यारी भोटलिये उठ खड़ी चल परदेशा हो ।

English Rendering

Madhoo—Meri Bhotelay Jota per bangla pawana ho.
Bhotelay—Madhoo Gada ho banglay jo shishay lawaanay ho.
Madhoo—Payari Bhotelay chafirday rakhanay ho.
Bhotelay—Madhoo Gada ho band bana dhali jo jana ho.
Madhoo—Pyari Bhotelay band bana pakar sunday ho.
Bhotelay—Madhoo Gada ho band bana khelna shakara ho.
Bhotelay—Madhoo Gada ho kooni bhala bairiya bichori ho.
Madhoo—Meri Bhotelay bairiya da sar daina choohali ho.
Bhotelay—Madhoo Gada ho kapti kapat kamanday ho.
Madhoo—Payari Bhotelay uth khari chaal pardesha ho.

Translation

The lover Madhoo Guard, tells his beloved Bhotelay that after their marriage they would construct a beautiful house, like a 'Bungalow' on the top of a mountain. His beloved suggests that they would also fit glass panes all

around to make it look exactly like a 'Bungalow'. He says that they would have several windows and ventilators. His beloved then pleads that when she is married to him, she would go to the reserved forests to bring grass for the cattle. Her lover teases her by saying that if she did so, she would be challaned by the Forest Department. Terrified she suggests that she would then like to go for hunting in these reserved forests.

To his beloved, by way of coaxing, he replies that their love is eternal and when they are married, both of them would do a great many things together. But Bhotelay is afraid of the evil persons and she suggests to her lover that till their marriage he should not create any enmity with such persons. To keep up her courage, Madhoo Guard confronts that if any evil man dared to come in his way he would crush his head. But she tells her lover that how so tough he might be, the evil men would never give up their evil ways. In the last verse Madhoo Guard appears to have agreed with her and suggests that they would go to a far off place and get married.

Here are some more songs popularly sung in the region—

प्रेम गीत

आदा दिला तेरे कने भाण हो । आदा दिला डक्कुए पाणा हो ।
हो मेरा दिला तेरे कने थिया हो तेरा दिला होरति लगेरा हो ।
उठ खड़ी चल परदेसा ओ । मोटरे री सैल करेन्दे हो । उठ... ।
उठ खड़ी चल परदेसा ओ रेलारी सैल करेन्दे हो ।
उठ खड़ी चल परदेसा ओ पंचाव दी सैल करेन्दे हो ।

English Rendering

Aada dila teray kanay bhana ho
Aada wila davkuay panna ho.
Ho mera dila teray kanay thiya ho
Tera dila horati lagora ho.
Uth khari chal paradesa aoo
Motray ri sail karanday ho.
Uth khari chal paradesa aoo
Raila ri sail karanday ho.
Uth khari chal paradesa aoo
Panjav di sail karanday ho.

Translation

This is a love song. The lover tells his beloved that with half of his heart he loves her and the other half he has kept in the box. Although he has given her his heart but he feels that she loves some one else. He wants her to leave that place and accompany him and roaming in Punjab they would ride in motor and rail.

अगी पातो रा धूपा हो । जाणा त्रिलोके नाथा हो ।
अगी पातो रा धूपा हो । खदलो वलें वलें जाणा हो ।
अगी पातो रा धूपा हो । त्रिलोके दर्शन जाणा हो ।
अगी पातो रा धूपा हो । त्रिलोके दिया भराणा हो ।

English Rendering

Agi pato ra dhupa ho—jana Triloke Nath ho.
Agi pato ra dhupa ho—khadlo valay valay jana ho.
Agi pato ra dhupa ho—Triloke darshan jana ho.
Agi pato ra dhupa ho—Triloke diya bharna ho.

Translation

This is a song sung by a devotee who wants to go to Triloki Nath for offering *Puja*. Here he says that the sun is hot emitting fire making it difficult to walk, and he has to go to Triloki Nath. He has to walk by the side of *nala* to have *darshan* of Triloki Nath and burn a *diya* there.

भले माणुआ हो भले तम्हारी शोंका हो । भले.....।
भले माणुआ हो भले तम्हारी शोंका हो । भले.....।
भले माणुआ हो भले तम्हारी इजत हो । भले.....।
भले माणुआ हो भले तम्हारी नाटा हो । भले.....।
भले माणुआ हो भले तम्हारी ढोला हो । भले.....।
भले माणुआ हो भले तम्हारी गल्ला हो । भले.....।
भले माणुआ हो भले तम्हारी शोंका हो । भले.....।

English Rendering

Bhalay Manua ho bhalay tumchri shonka ho—Bhalay....
Bhalay Manua ho bhalay tumchri shonka ho—Bhalay....
Bhalay Manua ho bhalay tumchri izat ho—Bhalay.....
Bhalay Manua ho bhalay tumchri nata ho—Bhalay.....
Bhalay Manua ho bhalay tumchri dhola ho—Bhalay.....
Bhalay Manua ho bhalay tumchri galla ho—Bhalay.....
Bhalay Manua ho bhalay tumchri shonka ho—Bhalay....

Translation

This song is sung in the praise of the people of Pangli. It says, oh good people of Pangli, you may have high tastes; you be widely respected; your dances be attractive; the rhythmic sound of your drum may be charming and your conversations be very sweet.

Superstitions

The villagers have blind faith in their Devtas. Whenever any body falls ill he will first of all rush to the *pujara* of the Devta and do the deity's bidding no matter howsoever heavy the cost may be. All the ills are considered to be a curse of deity and going to the hospital first, is considered to further displeasing the Devta. Some of the other common beliefs are:—

The hooting of an owl is considered inauspicious. It is believed that the place where an

owl hoots will become barren in due course. Howling of dogs is also considered inauspicious, which is linked with some one's death in the village. But the most important superstition is linked with the cawing of a crow. It is believed that if a crow starts cawing at a particular place, very soon misfortune will fall there. The crows as such are always scared away.

Sneezing is another bad omen. When some one sets out on an important mission, he will always be careful lest some body should sneeze. If it happens the man will temporarily postpone his visit. Crossing of the road by a snake or a cat, empty pitchers, and falling of sticks are some of the other superstitions against which a person going on any important mission will be very careful. If a snake enters a house the household instead of killing it, offers milk and burns incense, after which, it is said, the snake goes out itself.

The Pangwal women are very careful about the evil eye. Special care is taken to protect their new born babies and milch cattle against its effects.

To be born in the months of *Chaitra* and *Phalguna*, is considered to be extremely lucky, whereas those born in the months of *Sravana* and *Magha* are considered unlucky. Again people do not cut their nails and hair on Tuesdays and Saturdays. Thursdays and Sundays are preferred for this purpose.

Folk Lore—Many popular folk lores are prevalent in the entire Pangli region. These folk lores are mostly connected with the *rakshasas*. The *rakshasas* are considered to be the dead enemies of human beings and are believed to derive great pleasure from human sufferings. Even today many rituals are performed to scare them away. Many goats and sheep are slain to nullify their effects. Besides it is believed that through sacred *mantras* a spell can be cast over them.

The following three folk-lores given by Karam Lal, a Rajput of village Thamoh, will show how in the olden days the Pangwals have been dealing with the *rakshasas*.

Rakshasas of village Kawas—It will appear from this folk lore that though the people were afraid of *rakshasas* yet they had been made captives to work in the fields.

It is said that even till this day in the house of a Rana in village Kawas, sad music is played on all festive occasions. As the story runs a

Rana of village Kawas had a *rakshas* couple as his servants. They used to work in his fields. Once it so happened that when both of these *rakshasas* were working in the fields, they noticed that in the opposite village, Ponto, across the River Chanderbhaga, some villagers were carrying a dead body to the cremation ground. Both of them had never seen a dead body, because according to the local belief the *rakshasas* are immortal. They wondered as to what the villagers were carrying. At the same time their master, the Rana, was also standing nearby watching the procession of the dead man. The *rakshasas* enquired from the Rana as to what the villagers were carrying? Their master replied that they were carrying a dead man to cremate him. The female *rakshas* was completely taken by surprise, and curiously she asked her husband why, in Pangli Valley where most famous herbs like *saeski*, *maruwa* and *ganahan*.....grew, which could make human beings immortal, people still died? Unfortunately out of the many others she could name only three herbs when her husband quietened her with a big scold. But this made the Rana all the more curious, and he wanted to know the rest of the herbs also. For this the Rana adopted all possible means he could, but failed. At last in sheer disgust he imprisoned the couple in a dark room. Both of them were tied to two pillars side by side with a long rope.

While they were being taken to the prison the male *rakshas* asked that whenever there would be any rejoicings in the Rana's house they would be set free. It is said that the Rana agreed to this suggestion and since that day sad music is always played in his house on all festive occasions so that the *rakshasas* may not get away. The only three herbs named by the female *rakshas* are still found in abundance in Pangli and are considered to be of great medicinal value.

It is said that recently the roof of the room where these two *rakshasas* were believed to have been imprisoned, was dug. A spade slid down the hole and a man went to fetch it back. But it is said that he returned after full two months. Immediately after coming back he narrated that both the *rakshasas* were still alive awaiting a chance to get free. The man was so horrified to see the *rakshasas* that he died soon after.

Hundan.Ka Naach—This story tells that *rakshasas* have not been always immortal, but like human beings they also died.

It is said that in very olden days there were two learned brothers in Pangli, Sunno and Gharbhoo. Through some magic power these brothers could also transform themselves into kites.

Once during the course of *Bhanwat jatra*, which was taking place in Kailash near Hundan, *sain* a big religious dance was being performed. Sunno and Gharbhoo having turned themselves into kites were also watching this dance, by sitting on a tree. Among the participants of the dance, a *rakshas* was also dancing by disguising himself as a man. He had promised with his wife to bring her the leg of Gharbhoo, who he thought might come to witness the *jatra*. It was mid-night when the *rakshas*' wife shouted to her husband from the house and said, "*laal rowshi rakshas*" which meant that due to the falling of a pillar in the house, the leg of their son had broken. Sunno and Gharbhoo, who were quite learned immediately understood this language and it was clear to them that a *rakshas* disguised as a villager was participating in the dance. Through their vast knowledge it was clear to them that the *rakshas* had come for taking Gharbhoo's leg. To kill the *rakshas*, they somehow signalled to the participants to reverse the *sain* because until it was set right he would not be free and die by the day break. On the other hand that *rakshas* was in a hurry to go home to see the condition of his son. The *sain* went on till the morning. When it was dawn and the *sain* came to an end, the villagers found the big dead body of a *rakshas* lying on the ground.

The same day the body of the *rakshas* was cremated. It is said that when this incident took place there were 240 households in Hundan. All of them jointly performed his last rites.

Later on, the other *rakshasas* also came, and while regretting the evil intentions of their late colleague, they also made an alliance with the villagers for their subsistence rights. It is said that all villagers assembled and one elderly man took out a burning piece of wood and threw it towards the east of Hundan, which fell at Channal a distance of three miles. The villagers said that henceforth *Bhanwat jatra* would be held there, and the *rakshasas* were permitted to live two miles beyond that place.

For their food they were given three days every year after *Shivratri*. Even today during these three days all members of a house return

home before five in the evening. In front of all windows and ventilators sickles are kept and before the doors a line is drawn with a sickle. Wild thorns and big stones are also spread in the way to bar the entry of *rakshasas* in the house. Since that day the reverse *sain* dance is still performed in Hundan.

The Rakshasni of Dharwas—From this tale also it will appear that *rakshasas* do die. It will also appear that the *rakshasas* had not always been hated but like other village deities they are worshipped.

Once a family of *Rashian* used to live in Dharwas, about ten miles away from Kilar. One day a male member of the family went to collect *bhoje patras* in the jungle. When he was busy collecting them he found that slightly away from him a lady was also collecting *bhoje patras*. She was exceedingly beautiful and he was attracted towards her. He tried to talk to her, but to his surprise he found that she was dumb.

Meanwhile both of them collected sufficient *bhoje patras* and he enquired where she lived? Through gestures she informed him that she had no home. At this stage the man was not only a prey of her beauty but was also exceedingly moved out of pity for her. After a little thought, he decided to take her as his wife and brought her home. The beauty was more than sufficient to make him forget her dumbness. She was also very hard working. And his relatives were all praise to her. As time passed they had many children.

Once during heavy snow they were sitting near the *chullah*. His wife put a utensil full of *ghee* on the fire to melt, and started kneading *atta* for the *chapatis*. All of a sudden when the *ghee* had melted, a piece of charcoal balancing the pot slipped. As the pot tilted towards one side the *ghee* started flowing into the *chullah*. Addressing one another, both of them with one voice shouted '*array ghee.....*' so that any one of them might help in setting the pot right. But this extremely surprised the husband when he found that his wife whom he had taken as dumb could actually speak. He sensed a trick behind all this show, little knowing that a bigger surprise was waiting him. Soon after this incident his wife got up and through her tears informed him that, she was not a human being but in fact, a *rakshashni* and had been sent by other *rakshas*

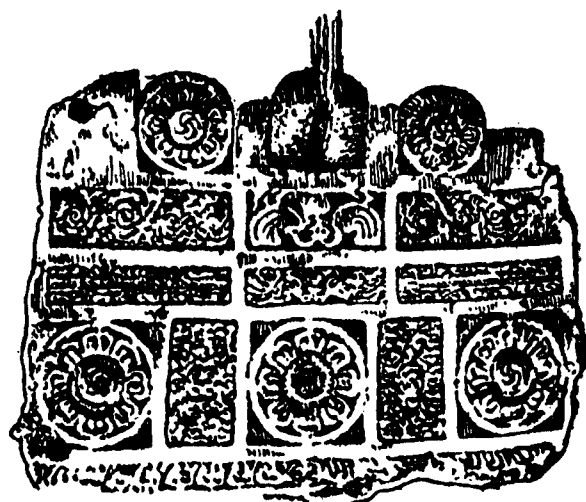
to prevent the blocking of Dharwas Nullah by glaciers so that the villagers might not have to face any hardship in winter. She told her husband that while she was coming here she had to make a promise that until the project was completed she would remain dumb lest she disclosed her secret. She said that she was sorry that before her job finished, this incident occurred and she had to disclose her identity. She thanked her husband for having treated her so nicely and requested him to look after her children well. She told him that three days after her departure a great snow-storm would come and bade him to go to the nullah when it had stopped and search the big crack in the glacier.

It is said that all her prophecies came true. On the third day there was a great snow storm, and when it had stopped, he went towards the nullah. There he found a big crack in the glacier and caught in it he saw a dead fox holding in her mouth a brick of gold. It is believed that that fox was the dead wife and she had wanted him to take that brick of gold so that it could be used for looking after the children properly.

Even to this day, this *rakshashni* is worshipped with great honour in this family.

Fountain slabs

In the entire region one comes across a good number of beautifully carved fountain slabs, fixed on the water heads. These slabs are locally called as *naun*. Following description appears about them in the Antiquities of Chamba State:



Fountain Slab



Fountain slabs—Courtesy Antiquities of Chamba

"In general the purely decorative carvings are executed with considerably greater skill than the figures, which are conspicuous chiefly for their clumsy appearance, rigid attitude and want of proportion. When the slabs bear inscriptions they are either incised on the raised rim, running horizontally between the rows of figures and decorative bands, or cut on one or two plain rectangular panels placed in the centre, at the two ends of the slab. The slabs are commonly set up against the steep hill slope, at places where water flows down or gushes forth from the rock. A stone spout sometimes ornamentally carved, is fixed in a square opening in the centre of the stone to allow the water to flow through.

As to the purpose of these fountain slabs the inscriptions leave no doubt that their erection was looked upon less as a work of general utility than as a meritorious act designed to secure future bliss to the founder and his relatives. The person for whose sake the stone was set up, either a deceased wife or husband, is often mentioned by name in the inscription."

Language

The dialect of this region is popularly known as Pangwali, which is a typical language of the whole of Pangi and is quite distinct from other languages spoken elsewhere in Chamba district. Some of the specimen of the Pangwali dialects are given below:—

The word *taoe* in Pangwali means *tumahara* (yours); *kitra* means *kitnay* (how many); *asay* means *hayn* (are/is); and *gatay* means *jatay-hain* (go/goes).

The Pangwals also twist the English words in their dialect or translate the English words in their own way. For *time* they call as *taimb*, for school as *aschool*; and for Master as *mastter*. A Forest Officer is called as *Jangli afser* and the Veterinary compounder as *dangger dacter*.

Similarly, some of the Urdu words have also been included in the dialect. For *jameen* (Land) they say *gamean* and *mamla* as *mau-mla*.

EDUCATION AND PUBLIC HEALTH

His second son, Prem Lal is doing a Ranger's course at Dehra Dun and third son, Chuni Lal is studying in the Intermediate in Government College, Chamba. His daughters are married in other villages.

Shri Thakar Bapa Pangwal Ashram Mindhal

The Parvatiya Adam Jati Sewak Sangh, established a School in Mindhal, ten miles away from Kilar in August, 1959. This School is popularly known as Shri Thakar Bapa Pangwal Ashram, and is up to the primary standard. It has twenty students and the classwise break

up is as under:—

Class	Students
I	8
II	5
III	2
IV	5

The School is run by three teachers, one of them being a lady teacher. Crafts like weaving and spinning and basic knowledge on agriculture are taught. The Himachal Pradesh Welfare Department gives grant in aid to this school.

5. Education & Public Health

Govt. High School Kilar

A SCHOOL of middle standard has been here from State times. It was established by one of the former rulers of Chamba, and was meant for whole Pangl Sub-Tehsil. After the formation of Himachal Pradesh, this Middle School was upgraded to a High School in 1958, and many other Primary and Middle Schools were started to cover the entire region. At present, this is the only High School in the Pangl Sub-Tehsil.

The school is housed in Malet in two buildings, quite apart from one another. The accommodation is insufficient and certain primary classes are held in the open. But this problem will be solved soon when the new school building which is under construction, is completed.

Strength of the School—In August, 1961, there were ten girls and seventy three boys. With a view to boost the strength, the School conducted a survey in 1961 in the region under the Scheme of Elementary Education Drive. This revealed that there are 177 children in the school-going age of 6 to 11 years who do not attend the School. The parents are being persuaded to send their children to the School.

One minor incident also took place which has decreased the strength. The villagers of Karias and Pargwaal represented to the Himachal Pradesh Administration that their children have to cross a difficult nullah on their way to the School. This being risky, they re-

quested that at least a Primary school be opened in any of these two villages so that the small children can be saved from this danger. Since no reply was received from the Himachal Pradesh Administration, they as a protest stopped sending their children to the school.

School Activities—A Dramatic Club has been organised and dramas are staged on Independence Day and Krishi Mela every year. Knitting and chalk making are taught.

A small play ground is attached to the school building, and games like Kabbadi and Volley-ball, are played.

In 1960, 120 lbs. of skimmed milk under the World Health Organisation Scheme, was received in the school. This has been distributed among the children.

Education Statistics—Though villages have had education facilities for a long time, there are only 122 persons literate out of the total population of 736 persons. The percentage of literacy comes to seventeen. It has been observed that villagers prefer to have their children working in the houses rather than their going to school. The education statistics are given in Table XIX.

A case Study

The highly educated family of these villages is that of Shiva Ram Rajput of village Malet. He has three sons and three daughters. The eldest son Sher Chand is a farmer and works in the fields. Like his father he is also illiterate.

TABLE XIX
Education Statistics

Group	Total Population			Illiterate		Literate without educational standard		Primary or Basic	
	P	M	F	M	F	M	F	M	F
All ages	736	380	356	285	329	47	16	29	11
0-4	98	46	52	46	51	16	11	11	3
5-9	122	68	54	52	43	12	..	9	5
10-14	70	39	31	16	28	4	..	4	..
15-19	71	35	36	20	31	3	1	1	..
20-24	71	38	33	24	32	3	3	..	..
25-29	77	35	42	27	39	2	..	2	1
30-34	60	30	30	24	30	2	..	1	1
35-39	35	22	13	18	12	2	..	..	..
40-44	30	10	20	7	19	1	..	1	..
45-49	22	12	10	10	9	1	..	..	..
50-54	22	14	8	12	8	1	..	..	..
55-59	14	7	7	6	7	..	..	..	..
60 & over	44	24	20	23	20	..	..	..	..

TABLE XIX—contd.

Age groups	Matric or Higher Secondary		Intermediates		Graduates		Diploma Holders	
	M	F	M	F	M	F	M	F
All ages	11	12	13	14	15	16	17	18
0-4	7	..	2	..	2	..	8	..
5-9	..	..	..	..	..	..	..	..
10-14	..	..	1	..	..	..	1	..
15-19	..	..	1	..	..	..	2	..
20-24	3	..	..	..	1	..	1	..
25-29	2	..	..	..	..	..	..	..
30-34	2	..	..	..	..	..	1	..
35-39	..	..	..	..	..	..	..	..
40-44	..	..	..	..	..	..	..	..
45-49	..	..	..	..	..	..	..	..
50-54	..	..	..	..	1	..	..	..
55-59	..	..	..	..	..	..	..	..
60 and over	..	..	..	..	..	..	..	..

Rural dispensary Kilar

A RURAL Dispensary was established here in 1939, in the Raja's regime which covered the entire Pangi region. After the formation of Himachal Pradesh, it was taken over by the Himachal Pradesh Government.

At present this Dispensary is located in a double storey building at Chauki. It is under the charge of a qualified doctor with the following staff:—

Compounder	...	...	1
Mid-wife (locally trained)	...	...	1
Leprosy technician I/c. Leprosy Clinic	...	...	1
V. D. Technician I/c. V.D., Clinic	...	...	1
T.B. Health Visitor (I/c. T.B. Clinic)	...	...	1

Diseases

Common diseases—The common diseases are Colic, Asthma, Pneumonia, Dysentery and Scabies. On an average 612.5 out-patients, who suffered from these diseases, were recorded each month during 1960.

The Dispensary also runs a Mobile Dispensary and renders Ayurvedic treatment in the far flung areas of Pangi, under the charge of a trained Compounder and two Sanitary Beldars. Medicines are carried by Beldars.

Leprosy—There are five cases of leprosy in every 1000 persons. Average annual receipts of Leprosy cases is fifteen. In this disease mostly preventive measures are recommended. Though the Leprosy Clinic was established in 1959, nearly sixty cases of Leprosy have so far been attended both in the Clinic and also during tours.

Venereal Disease—The Kilar Dispensary has been provided with V. D. Clinic in July, 1959, and since then 250 cases of V. D. have been treated.

T.B. Cases—The extent of T.B. is about five in every one thousand persons. The T.B. Clinic was provided in July, 1959, and since then five T.B. cases were detected in 1959; ten in 1960 and three cases in 1961 (Up to August, 61). The Dispensary has been providing treatment to these patients.

There may be many more undetected cases who do not come to the Clinic.

Small Pox—Small Pox broke out in Pangi in 1961. It started from Kistwar in October, and spread to all the adjoining places of Pangi, like Purthi, Lahul, Sach Pargana and Phindroo. About 50 persons died, but due to the timely and unflinching efforts of the medical department, it was controlled by November.

In one month, over 3000 persons were vaccinated.

Economic resources

THE economic life of the villagers is simple and in most cases marginal. They mainly depend on agriculture for their subsistence. No improvement is noticed to their agriculture technique which continues to be simple and patterned on old ways. As such the yield remains poor.

As would appear in Table XX (the land utilisation statement of the villages) seven acres of land in village Malet constitutes the forest.

Every household rears sizeable livestock and keeps herds of sheep and goats. The average, per household being:—

Cattle	Average per household
Milch cattle	3
Drought cattle	1
Sheep/Goats	7
Fowl	2

The villagers rear *choors* and *choori* which are cross breeds of cows and yaks. The *choors* and *choori* are accustomed to the steep slopes.

Most of the households weave woollen clothes. For this they have set up looms. The bulk of spinning and weaving is done in winter months, when due to heavy snowfall, villagers have sufficient time to divert their leisure towards it.

L/B(N)8SCO(HP)—5

6. Economy

After independence a number of government works have started. Among the important ones are the building construction works and road construction. The able-bodied Pangwals started working in these projects. Some of them have been working in government offices.

Income and expenditure

Agriculture is the main source of income in the group of villages as against the total households of 119, 101 households are agriculturists, 17 households are of government servants and 1 household a shop-keeper. The average annual income per household comes to roughly Rs. 1,506.84 nP. Tables XXI and XXII show monthly income per household by source and occupation, and distribution of households, by occupation, income and number of members.

The main item of expenditure is foodgrains, as, because of the low-productivity of the land, most of the foodgrain items are purchased from the market. The second important item of expenditure is clothing as heavy clothings is a necessity here on account of the severe winters. Table XXIII shows the average monthly expenditure per household by income groups and occupations. These are as a roughish estimate because there is always a wide fluctuation whenever an attempt is made to collect the information.

TABLE XX
Land Utilisation Statement

Year	Total geographical area	Forests	Barren & uncultivable land	ulturable waste	Permanent pastures & other grazing land	Current fallow	Fallow land other than current fallow	Net area sown	Total cropped area	Area sown more than once
1	2	3	4	5	6	7	8	9	10	11
Kupha										
1958-59	88	..	5	2	41	3	..	37	56	19
1959-60	88	..	5	2	41	2	..	38	52	14
1960-61	88	..	5	2	41	4	..	39	54	15
1961-62	88	..	5	2	41	4	..	36	51	15
Parmas										
1958-59	208	..	11	4	128	4	..	61	80	19
1959-60	208	..	11	4	128	18	..	47	82	35
1960-61	208	..	11	4	128	7	..	76	90	14
1961-62	208	..	11	4	128	7	..	58	94	36
Thamoh										
1958-59	114	..	10	4	53	5	..	42	75	33
1959-60	114	..	10	4	53	2	..	45	66	21
1960-61	114	..	10	4	53	1	..	44	74	30
1961-62	114	..	10	4	53	1	..	46	69	23
Malet										
1958-59	132	7	10	4	71	2	..	38	54	16
1959-60	132	7	10	4	71	3	..	37	51	14
1960-61	132	7	10	4	71	3	..	39	50	11
1961-62	132	7	10	4	71	3	..	37	48	11

TABLE XXI

Monthly income per household by source and occupation

Occupation of a household	Source of income	Monthly income per household in the range of				
		Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
1	2	3	4	5	6	7
Agriculturists	Cultivation	..	12	32	22	35
Government servants	Service	..	..	..	3	14
Business	Business	..	..	..	..	1

TABLE XXII
Distribution of Households by Occupation, Income and Number of Members

Occupation	No. of Households	Monthly income of Household					Total No. of members in households mentioned in Col. 2	No. of persons per household				No. of gainfully employed people per household
		Rs. 25	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over		Males above 12	Females above 12	Males below 12	Females below 12	
1	2	3	4	5	6	7	8	9	10	11	12	13
1. Agriculturists	101	..	12	32	22	35	665	224	220	113	108	349
2. Government servants	17	..	..	..	3	14	69	27	17	14	11	30
3. Business	1	..	..	..	..	1	2	2	..	..	..	2

TABLE XXIII
Average Monthly Expenditure per Household by Income Groups and Occupations

Item of Expenditure	All Households			Percentage of total expenditure on Food/Miscellaneous items.	Households with a monthly income of									
	Number of Households	Expenditure per Household	Expenditure per equivalent Adult-Male.		Rs. 25 & below		Rs. 26-50		Rs. 51-57		Rs. 76-100		Rs. 101 & over	
					Number of Households	Average expenditure	No. of Households	Average expenditure	No. of Households	Average expenditure	No. of Households	Average expenditure		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
		Rs.	Rs.			Rs.		Rs.		Rs.		Rs.		Rs.
FOOD	119	673	..	..	..	..	12	245	32	377	25	431	50	1,087
Land Revenue	101	9	..	..	..	..	12	4	32	7	22	12	35	12
Smoking	99	33	..	..	..	..	10	12	23	15	23	20	43	55
Clothing	119	180	..	..	..	..	12	83	32	113	25	128	50	273
Refreshments	54	55	..	..	..	..	..	..	..	..	2	15	20	93
Housing	22	86	..	..	..	..	..	..	..	..	..	..	..	..
B-MISCELLANEOUS EXPENDITURE														
(i) Education	74	43	..	..	..	..	11	17	17	11	17	17	34	77
(ii) Dhoby or Soap	93	24	..	..	..	..	11	23	9	20	12	43	40	
(iii) Barber	46	15	..	..	..	..	10	14	10	8	6	22	23	
(iv) Travelling	60	62	..	..	..	..	10	11	18	13	18	34	96	
(v) Medical fees & Medicines.	64	33	..	..	..	..	6	12	18	15	21	33	47	
(vi) Religious observances.	110	72	..	..	..	..	11	23	32	42	23	77	44	103
(vii) Amusements	12	49	..	..	..	..	1	15	2	37	3	33	7	57
(viii) Live Stock	51	50	..	..	..	..	4	20	15	34	13	27	20	74
(ix) Payments of Debts	42	54	..	..	..	..	5	17	11	16	10	32	28	85
(x) Remittances to dependents living elsewhere.	39	587	..	..	..	..	..	..	8	51	10	110	21	548
(xi) Expenditure on Cultivation and Industry.	55	50	..	..	..	..	1	50	17	49	18	25	19	75

Inheritance of property

The Hindu Succession Act is not applicable to the Pangwal tribe. For inheritance purposes the traditional practices are followed. Only legitimate sons get equal shares in the property. Illegitimate sons, and also the daughters do not have right to the property.

Adoption is recognised. No formalities are observed nor any restrictions are attached. In the presence of only a few respectable men of the village as witnesses, adoption takes place.

Gharats (Water-mills)

There are sixteen *gharats* catering to the need of the villagers. In winter all the nullahs remain frozen, and the *gharat* are operated in summer only. There remains heavy pressure on them as all the villagers have to ground the grains to *atta* for the entire year. For grinding one maund of grains a *gharati* charges two seers of grains. Village-wise detail of the *gharat* is—

TABLE XXIV

Village	No. of Gharats	Name of the owner
Kupha	1	Kamso
Paras	6	Arjun Sheru Karam Dass Charan Dass Diddo
Thamoh	6	Budh Dass Moti Dass Karam Dass Lala Udham Chand Sher Chand
Malet	3	Nant Ram Badbawa Raghu Mangal Dass

The *gharati* pay to Government a tax at the rate of Rs. 2/- per *gharat* per annum.

Bee-Keeping

Bee-keeping is practised by most of the households. The honey is used both for self consumption and for selling in the market. The price ranges from Rs. 4 to Rs. 7.50 nP. per seer.

In *Baisakh* the household makes a hole in a wall from outside. From inside that portion is made hollow, and a wooden box—*dandoo* is fixed with the back towards the inner side. This *dandoo* also bears a hole which is connected with another hole in the outside wall

so that the bees may easily reach the box. Before fixing the *dandoo* it is washed with soap, and a little bit of honey is put inside. Bees are attracted towards it and it becomes their abode.

Honey is extracted in the winter season when snow starts to fall. On a fixed day the lid of the *dandoo* is opened with a spoon called *taita*, and pieces of old clothes are burnt before it. The smoke drives the bees away and the honey is extracted from bee-hive with the help of hands. On an average six seers (*kacha*) of honey is extracted from each hive.

Other products

Zira—The region is famous for black *zira*, which grows wild in the form of small bushes. During the summer the *zira* bushes are collected and brought home. Here they are dried in the sun, and the *zira* grains are extracted. The usual sale price is from Rs. 5 to Rs. 5.50 nP. per seer.

Pateesh—*Pateesh* is found in the rocky mountain peaks. It is a small plant growing in between the cracks of the rocks. During the summer months the Pangwal collect these plants and bring them home. Here the roots are separated and dried.

Pateesh is put to several medicinal uses, particularly for stomach aches, and its price ranges from Rs. 100 to Rs. 150 per maund.

Shilajeet—*Shilajeet* is also one of the important products of the region. It is usually found in highly inaccessible rocky mountain peaks. The rocks containing the *shilajeet* are black in colour. The Pangwal break them in small pieces and bring home. Here they are boiled in water which dissolves the *shilajeet* contents. The water is then evaporated and pure *shilajeet* remains behind.

The usual sale price of *shilajeet* ranges from Rs. 2 to Rs. 2.50 nP. per *tola*.

Tilla—*Tilla* is another important product of the area. It is in the form of small plants growing on the mountain peaks. The plants are plucked and brought home. Here the roots are removed, dried and used both for eating and medicinal purposes, particularly for dysentery. The usual sale price of *tilla* ranges from Rs. 30 to Rs. 50 a maund.

Dhoop—In local dialect the *dhoop* is called as *dhool* and is abundantly found in the

region. To pluck it the Pangwal first of all obtain permits from the Forest Department which costs rupees two each. On a clear day the Pangwal go in search of it. It is in the form of small wild plants growing on the mountain peaks which are plucked and brought home. Here the upper portion of the plants and leaves are thrown away and the roots are retained. All these roots are dried in the sun for several days and are then crushed. The *dhoop* is ready. On an average the sale price of *dhoop* ranges from Rs. 70 to Rs. 90 a maund.

Weights and measures

New weights and measures have been introduced. A large number of people still use old weights and measures. They are popularly known as *Chamba tole*. A seer which is ordinarily of sixteen *chatanks* is taken of eighteen *chatanks*. The common weight is a *batti*. It is equal to two seers or thirty six *chatanks*. A local maund is called *kacha man* which has eighteen seers. A *kacha* seer is of thirty six *tolas*.

The grains are measured in the following way:—

2½ seers	= 1 manjiru.
2 manjiru	= 1 raund.
20 raund.	= 1 pairay.
20 pairay	= 1 khaar.

Following are the area measures:—

20 Biswa	= 1 Bigha
5 Bigha	= 1 acre

Cloth, *thobi*, *pattu* are measured by *hath*. One *hath* is roughly equal to 1½ feet.

Markets

There are two small markets. One of them is in Chauki. It has only four shops of local businessmen, dealing in grocery articles and general merchandise. The people of the group of villages purchase a few articles here. Bulk of the articles like salt, cloth and utensils are purchased from Tarela. This is the second market for the group of villages.

Tarela is about thirty three miles away. It is inhabited by the business community. There are in all five big shops dealing in grocery and general merchandise. Besides several other stalls like eating houses, tailormasters also exist. At Tarela the business during the summer

months is very brisk. Because of the region remaining cut off in winter due to heavy snowfall, and also on account of difficult terrain, the Pangwal and even Government servants store all Commodities for the whole year, and as soon as the Sach Pass opens in summer, more and more supplies are sent from Tarela to Kilar. The goods are transported on the human backs.

In the month of November, each year, one member of every Pangwal household visits Tarela to purchase salt in bulk for the whole year. This salt is transported on sheep and goats. They also bring with them big loads of their products like *zira*, *pateesh*, *shilajeet* to sell to the local businessmen.

A list of the prices of different commodities collected at Kilar during July—August 1962 is given below—

TABLE XXV

Name of Commodity	Usual Price Range
Maize	Rs. 20 to Rs. 30
Cheena	Rs. 20 to Rs. 30
Phulen	Rs. 20 to Rs. 30
Potatoes	Rs. 10 to Rs. 20
Bres	Rs. 20 to Rs. 40
Siul/Cholaie	Rs. 30 to Rs. 40
Tobacco	Rs. 20 to Rs. 30
Kodra	Rs. 20 to Rs. 40
Wheat	Rs. 20 to Rs. 60
Barley	Rs. 40 to Rs. 50
Alo	Rs. 40 to Rs. 50
Dhoop	Rs. 40 to Rs. 50
Tilla	Rs. 30 to Rs. 50
Ghee	Rs. 7.50 to Rs. 12.50
Walnut oil	Rs. 5 to Rs. 7.50
Zira	Rs. 5 to Rs. 7.50
Honey	Rs. 4 to Rs. 7.50
Chilgoza	Rs. 1.50 to Rs. 3
Thangi	Rs. 1 to Rs. 1.50
Meat and Mutton	Rs. 2 to Rs. 3
Wool	Rs. 5 to Rs. 7.50
Milk	Rs. 0.50 to Rs. 1
Pateesh	Rs. 50 to Rs. 60
Shilajeet	Rs. 2 to Rs. 2.50 per <i>tola</i>
Pattu	Rs. 20 to Rs. 23 (One yard wide and 10 yards long)
Blanket	Rs. 20 to Rs. 30 (One and a half yard wide and 10 yards long)
Thobi	Rs. 20 to Rs. 50 (@ Rs. 1.50 per <i>hath</i> —length or arm)
Pulley	Rs. 0.25 to Rs. 1 per pair

Indebtedness

Cases of indebtedness are not too many. Out of the total households of 119, 54 households are under debt with an average debt of Rs. 335.74 nP. per household. Table XXVI shows indebtedness by income group.

Causes of Indebtedness—The loans are obtained for purchasing foodgrains and clothes, or for the purchase of goats and sheep. Against the total loan of Rs. 18,130 investigated Rs. 9,780 was obtained for ordinary wants by 41 households against the total indebted households of 54. For marriages Rs. 2,200 was obtained by seven families. The remaining sum was obtained for other purposes. Table XXVII shows the indebtedness by causes in group of villages.

Source of Loans—The loans are obtained from wealthy villagers, mostly relatives. No

security is generally taken against the small loans and the rate of interest varies. But in the case of a big loan some security has to be given. The debtor either mortgages the ornaments or a piece of land. Three tables XXVIII to XXX depicts mortgage and redemption of land in the last four years. In some cases no interest is charged and in another cases it ranges from Rs. 5 to 10 per cent. per annum. When an interest free loan is given the debtor has to work in the fields of the creditor for a day during each sowing and harvesting season.

TABLE XXVI
A—Indebtedness

Income Group	Indebtedness by Income Group			
	Total No. of Households	No. of Households in debt	Percentage of Col. 3 to 2	Average indebtedness per Household in debt
1	2	3	4	5
Rs. 25 and below	..	..	..	..
Rs. 26 to 50	12	6	67	280
Rs. 51 to 75	32	22	71	330
Rs. 76 to 100	25	8	32	218
Rs. 101 and over	50	18	70	412

TABLE XXVII
B—Indebtedness by Causes

Causes	Indebtedness by causes of debt	
	Amount of debt	Number of families in debt
1	2	3
(a) Purchase of Land	250	1
(b) House construction or repairs, to existing building	1,800	3
(c) Marriages	2,200	7
(d) Funerals	..	..
(e) To give dowry	..	..
(f) To clear outstanding debts	..	..
(g) Sickness	..	..
(h) Ordinary wants	..	..
(i) Household cultivation	9,780	41
(j) Industry run by the household	..	..
(k) Business run by the household	4,100	2

TABLE XXVIII
Mortgages

Year	Total number of mortgages	Total area mortgaged	Mortgaged Area Cultivated			Mortgage debt	Average mortgage value per acre	Average mortgage value per acre cultivated	Multiple of land revenue
			Unirrigated	Irrigated	Total				
1	2	3	4	5	6	7	8	9	10
Thamoh									
1958-59	..	..	..	..	..	..	..	..	..
1959-60	..	..	..	..	..	..	..	..	..
1960-61	..	..	..	..	..	..	..	..	..
1961-62	1	Less than half acre	N.K.	N.K.	Less than half acre	N.K.	..	..	..
Parmas									
1958-59	..	..	..	..	..	..	..	..	..
1959-60	..	..	..	..	..	..	..	..	..
1960-61	..	..	..	..	..	..	..	..	..
1961-62	..	..	..	..	..	..	..	..	..
Malet									
1958-59	..	..	..	..	..	..	..	..	..
1959-60	..	..	..	..	..	..	..	..	..
1960-61	..	..	..	..	..	..	..	..	..
1961-62	..	..	..	..	..	..	..	..	..
Kupha									
1958-59	..	..	..	..	..	..	..	..	..
1959-60	..	..	..	..	..	..	..	..	..
1960-61	1	1 acre	N.K.	N.K.	1 acre	N.K.	..	..	..
1961-62	..	..	..	..	..	..	..	..	..

TABLE XXIX
Mortgages

Year	No. of mortgages	Area mortgaged in acres		Total area mortgaged expressed as a fraction of the total area of the village	Cultivated area mortgaged expressed as a fraction of the cultivated area of the village	Land revenue assessed on mortgaged area
		Total area	Cultivated area			
1	2	3	4	5	6	7
Thamoh						
1958-59	..	..	..	..	..	..
1959-60	..	..	..	..	..	..
1960-61	..	..	..	1/228	..	Less than a rupee
1961-62	1	Less than half acre	..	..	..	..
Parmas						
1958-59	..	..	..	..	..	..
1959-60	..	..	..	..	..	..
1960-61	..	..	..	..	..	..
1961-62	..	..	..	..	..	..
Malet						
1958-59	..	..	..	..	..	..
1959-60	..	..	..	..	..	..
1960-61	..	..	..	..	..	..
1961-62	..	..	..	..	..	..
Kupha						
1958-59	..	..	..	..	..	..
1959-60	..	..	..	1/88	1/88	Re. 1/2
1960-61	1	1 acre	1 acre	..	..	..
1961-62	..	..	..	..	..	..

TABLE XXX
Redemptions

Year	No. of redemptions	Total area redeemed	Cultivated area redeemed	Considerations, money paid on account of redemption
1	2	3	4	5
				Rs.
<i>Thamoh</i>				
1958-59	1	Less than half acre	N.K.	140
1959-60	..	..	..	..
1960-61	1	Less than half acre	N. K.	100
1961-62	3	1 Acre	1 Acre	450
<i>Parnas</i>				
1958-59	..	..	..	..
1959-60	..	..	..	..
1960-61	1	Less than half acre	Less than half acre	90
1961-62	1	Do	Do	300
<i>Malet</i>				
1958-59	1	1 Acre	1 Acre	300
1959-60	1	1 Acre	1 Acre	159
1960-61	..	..	..	..
1961-62	..	..	..	..
<i>Kupha</i>				
1958-59	..	..	..	..
1959-60	..	..	..	..
1960-61	6	6 Acre	6 Acre	2,124
1961-62	..	..	..	..

7. Agriculture

Sowing practices

DUE to the severe winters and heavy snow-fall, Pangwals get most of their produce in Kharif crops, and less in Rabi crops. Commonly sown crops are:—

Kharif Crops

- | | |
|-------------|------------|
| 1. Maize | 5. Bres |
| 2. Cheena | 6. Suil |
| 3. Phullan | 7. Tobacco |
| 4. Potatoes | 8. Kodra |

Rabi Crops

1. Wheat
2. Barley
3. Alo

The sowing practices of the crops are:—

Maize—Zea Mays—is sown in *Vaisakha*. When this crop is to be sown, the Pangwals, first of all, plough their fields. Cowdung manure is added and the entire field is once again ploughed. Maize seeds are broadcast.

When maize plants have grown a little, first hoeing takes place. At this stage, all the mem-

bers of the household help in this job. The second hoeing takes place after eight days of the first hoeing.

When the plants are three feet high the field is watered. Hoeing is also done. No further hoeing takes place after this and the plants grow to their full height. However, off and on, the Pangwal women keep on weeding the fields.

Maize crop is ready in *Bhadra-Asvina*. The plants are cut from the bottom. The cobs are removed and the stalks are used as fodder for cattle. All the cobs are spread in the fields and dried in the sun. After two or three days these cobs are carried to the houses where they are kept on the roofs for three or four days more.

The cobs are brought into a room where they are spread on the floor, and beaten with sticks. This way the maize grains are separated.

About eight seers of maize seed is required for a bigha of land, and the produce ranges between eight to ten maunds.

Along with maize, pulses like *rajmah* and *kulth* are also sown. *Rajmah* gets ready about two months earlier than the maize crop, but *kulth* is reaped along with maize.

Cheena—*Panicum (miliaccum)*—is one of the important crops of the region. This is sown in the month of *Jyaistha*. Before sowing the field is ploughed, cow-dung manure is added, and the field is once again ploughed. *Cheena* seed is sown in the field by broadcasting. After three or four days *cheena* field is given sufficient water through the *kuhl*.

In the months of *Bhadra*, when the plants are about six inches high first hoeing takes place and weeds are removed. The entire field is once again watered.

After first hoeing in *Bhadra* no more hoeing is done. The crop is ready for harvest by *Asvina-Kartika*. On a sunny day this is harvested. The Pangwals then enter the *cheena* field and pluck only the upper portions of the plants—*sittas*. The lower portion of the stalks is left in the fields which is later used for fodder.

The *sittas* are heaped in a room for three or four days so that they may dry. On a bright sunny day the entire stock is brought out in the courtyard and spread on the floor. The *choors* walk over them and in this way the grains of *cheena* are separated from the husk. The women fill baskets with *cheena* and winnow it by emptying the baskets from a certain height. The husk which is lighter than the grain is blown aside, and the *cheena* is separated from its chaff.

About four seers of seed is utilized for each *bigha* and the produce comes to approximately twenty five maunds.

Phullan (*Fagopyrum emarginatum*)—*Phullan* is sown in the month of *Sravana*. Earlier the field is cleaned and the superfluous grass weeded out. After this the field is ploughed and the *Phullan* seed is broadcast and then watered.

This crop gets ready in *Asvina*. On a bright day, the Pangwal women reap the crop right from bottom and make several small bundles. These are then carried home where they are united and spread on the roof.

In three or four days they completely dry. Members of the household get together and beat the stalks with long sticks. This way the *phullan* grains are extracted. The stalks are used as fodder for cattle.

Before getting the *phullan* grain ground in the *gharat*, they are dried in the sun.

Per *bigha*, about eight seers of *phullan* seed is sown and the production ranges from one to one and a half maunds.

Potatoes (*solanum tuberosum*)—Potatoes are sown in the month of *Jaishta* or *Ashadha*. First of all the fields are ploughed and weeds are removed, a sufficient quantity of manure is added. It is then again ploughed so that the manure is completely mixed up with the soil. When the fields have been prepared, the villagers make several furrows with a hoe. In these the potato seeds are sown in such a manner that each plant may be one foot apart from another. With the help of a hoe all the furrows are covered with soil, and the surface is levelled.

The first hoeing takes place when the potato plants are six inches. The weeds are removed and the field is watered.

The second hoeing is done when plants are about one foot high. Again weeding is done and loose soil is mounted on the roots of plants so that the potatoes grow well. The field is watered.

The crop is ready in *Asvina-Kartika*. The potatoes are pulled out with a hoe.

Per *bigha* about eight seers of seed is required and the total produce ranges between five to six maunds.

Bres (*Fagopyrum esculentum*)—This crop is of less importance and is mostly sown in pastures. In *Asadha-Sravana* the fields are ploughed once or twice and the *bres* seed is broadcast. The surface is covered with manure.

The *bres* plants are hoed three or four times and the whole field is weeded. The crop is ready in the month of *Asvina*.

On an average eight seers of seed is required for a *bigha* and the total produce ranges from twenty four to twenty five maunds.

Suil (*Amaranthus Anardana*)—This is sown in *Jyaistha*. No separate field is reserved for it and is generally sown all round the *cheena* field. The *suil* crop gets ready in the month of *Asauj* and reaped along with *cheena*.

The process of separating the *suil* grains from the husk is the same as that of *cheena* and *bres*.

Tobacco (*Nicotiana Rustica* or *Nicotiana Tobacum*)—In this region tobacco is grown only for local consumption and is sown in small quantities. The tobacco nursery is grown in the month of *Vaisakha* and its plot is prepared in the month of *Asadha* by ploughing it twice or thrice. Thereafter, the tobacco plants are transplanted in the plot. A sufficient quantity of water is also given to the field.

The tobacco crop is harvested in *Asvina*, when the tobacco leaves are plucked and dried in the sun. These are powdered and mixed with molasses. The tobacco is then ready.

Kodra (*Eleusine Corocona*)—*Kodra* is sown in *Vaisakha*, after the field is ploughed twice or thrice.

The first hoeing is done in *Jyaistha* and the field thoroughly weeded. Cow-dung manure is spread in the field so that the plants may have a healthy growth. The second hoeing is done in *Asadha*, and once again the wild grass is taken out. The *kodra* field is also watered at regular intervals.

This crop is ready in the month of *Asvina*. On a bright day, the *kodra* plants are cut right from the bottom. Thereafter small bundles are prepared and brought home, where they are spread on the roof to be completely dried.

After three or four days' sun the plants are collected at a place, and family members get together and beat them with long sticks. This way the grain get loosened from the chaff. They fill the baskets with the mixture and drop them from a certain height to separate the grains from the chaff.

On an average eight seers of *kodra* seeds are required for a *bigha*, and the total produce ranges from twenty three maunds to twenty four maunds.

Wheat (*Triticum Sativam*)—This is one of the important Rabi crops, since it is not used only for the preparation of wine but is also used for all dishes prepared on festive occasions. After wheat is sown, the entire *Pangi* region is covered with a thick sheet of snow. This is also sown in distant pastures. In pastu-

res it is usually sown in the last week of *Bhadra*, and in the villages, in the month of *Kartika* or *Asvina*.

First of all, the field is ploughed once or twice, and seed is broadcast. Then with the help of a hoe, the weeding is done and the surface of the field is levelled.

After few days the fields are covered with a thick sheet of snow. In *Phalguna* when the Pangwals have a bright day, they dig up the nearby earth by removing the snow, and spread the soil mixed with cow-dung manure on the field over the snow sheet. The snow under this layer melts and the wheat plants get both manure and water. Subsequent snowfalls again cover these fields and no effort is made to remove it. The wheat fields in *Adhwaries* remain untended.

In summer the wheat fields ripen yellow, which is an indication to harvest the crop. On any bright day of *Sravana*, villagers get into their fields and reap the crop right from the bottom. They make small bundles and bring them home. Here the bundles are opened and the plants are spread on the roof. Thereafter *choor* trample them so that the grain come out of the chaff. The stalks are carefully removed and stored in the house, to be used for making the pulley. The grains are separated from the chaff by winnowing and are then stored in the *kainchaars*. Chaff is used as fodder.

On an average eight seers of seed is used per *bigha*, and the yield ranges from one and a half maund to two maunds.

Barley and Alo—*Hordeum Hazastichum* or *Hordeum Valgarel*—The barley and *alo* are sown in *Asvina* and *Phalguna*. For these crops, the fields are ploughed only once, and the seed is broadcast. In *Chaitra* or *Vaisakha* months a layer of soil mixed with cow-dung manure is spread over the snow-covered fields.

These crops get ready in *Asadha* and *Sravana* respectively, and are reaped like the wheat crop.

On an average eight seers of seed is used per *bigha* for both of these crops, and the yield ranges from two to three maunds in case of barley and thirteen to fourteen maunds in case of *alo*. Table XXXI shows the *Jinaswar* statement.

TABLE XXXI

Area in acres.

Year	Kharif									Rabi				
	Maize	Cheena	Phullan	Potatoes	Bres	Suil	Tobacco	Kodra	Total	Wheat	Barley	Alo	Vegetable	Total
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
VILLAGE KUPHA														
1958	..	8	13	2	3	3	..	..	29	6	8	12	..	26
1959	..	3	8	1	5	3	..	1	21	11	9	10	..	30
1960	1	6	13	1	4	2	..	..	27	10	10	11	..	31
1961	1	3	11	1	5	1	..	..	22	9	9	8	..	26
1962	..	..	..	..	..	..	..	..	..	6	9	14	..	29
VILLAGE PARMAS														
1958	1	15	8	1	10	..	..	..	35	6	15	11	..	32
1959	1	17	10	..	12	..	..	..	42	16	14	15	..	45
1960	2	13	19	3	13	1	1	1	53	12	15	13	..	40
1961	1	7	26	5	12	..	1	..	52	10	16	12	..	38
1962	..	..	..	..	..	..	..	..	..	11	16	15	..	42
VILLAGE THAMOH														
1958	3	10	14	1	10	..	..	..	38	2	16	13	..	31
1959	2	11	12	1	10	..	..	..	36	11	15	11	..	37
1960	3	9	17	3	12	1	..	..	45	9	12	11	..	32
1961	2	7	20	1	10	..	1	..	41	8	14	12	..	34
1962	..	..	..	..	..	..	..	..	..	5	13	10	..	28
VILLAGE MALET														
1958	4	4	11	3	1	2	1	..	26	5	9	7	2	23
1959	3	8	4	2	2	2	1	..	27	12	13	3	..	28
1960	4	5	9	3	7	2	1	..	31	1	12	11	..	24
1961	2	5	13	1	4	1	1	..	28	3	15	6	..	27
1962	..	..	..	..	..	..	..	..	..	5	6	9	..	20

AGRICULTURE

Horticulture

According to some elderly persons the region has an excellent climate and can be eminently adopted for the production of many fruits. But because of the difficult terrain which involves high transport charges, the cultivation of fruit garden is not extensively carried on. The (edible pine) chilgoza, *thangi* (hazelnut) and walnut with a very hard nut grow wild in the forests and fields. Some households have also planted apples which are poor in quality and are not well looked after.



Apple blossom

To promote horticulture the Block Department of the area has been distributing fruit plants free of charge. Pruning and grafting of old trees is also undertaken by the Agriculture Inspector.

Ceremonies connected with farming practices—The Pangwal's year for agricultural activities starts from *Phalguna*. And on *puna-hie* agricultural activities commence. Every household goes to their fields and scratches a corner with the plough. This marks the starting of new year for agriculture. *Luchi* and *bakru* made of *sattu* are taken with honey. *Pilam* is also consumed.

When the new crops have been reaped and brought home they prepare *bakru* of about two seers of *atta* and offer them to the village deity.

Storing foodgrains—To store grains, villagers make big wooden boxes of the dimensions of 4' x 5' x 6'. These boxes are called *kainchaar* and are made by the local carpenters. The villagers supply their own wood and the carpenter is paid Rs. 5/- to Rs. 7/- for his labour.

A *kainchaar* can accommodate two to four *khaars* of grains—a *khaar* being equal to twenty *pairays* or approximately sixteen maunds.

Seed—When a crop has been harvested, a certain quantity is kept apart as seed for the next year. Improved variety of seeds are also obtained from the Block persons now-a-days.

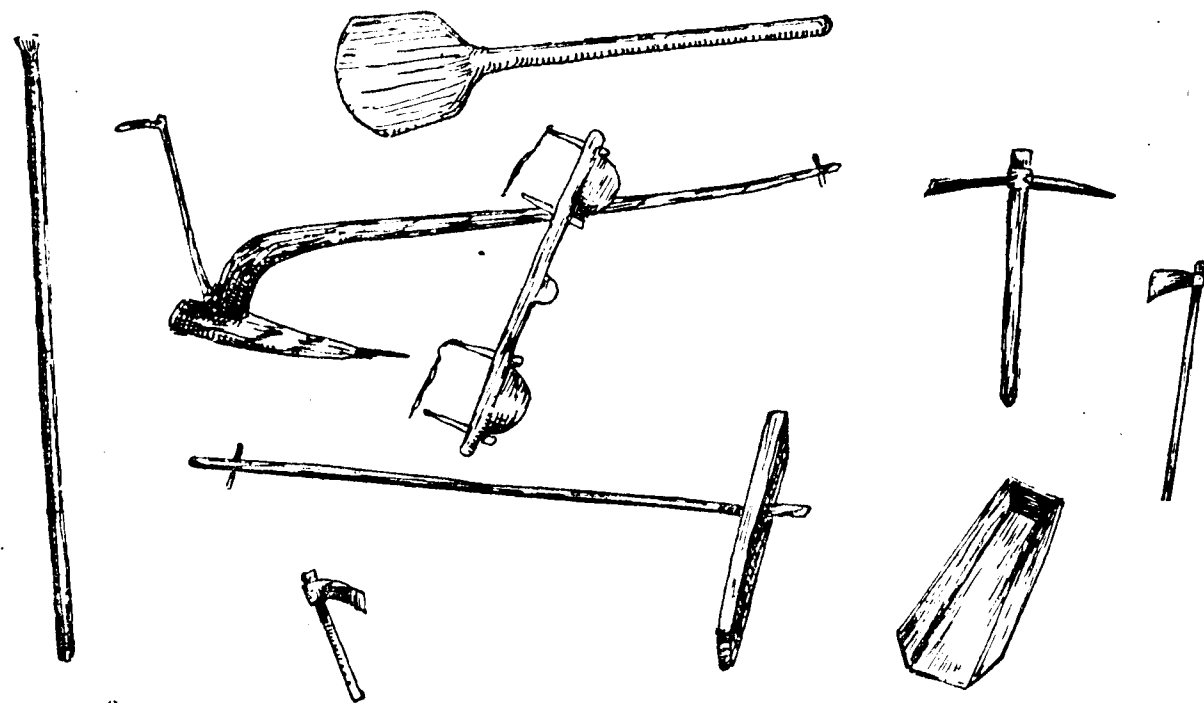
Irrigation—The physical situation of the Pangni region is such that monsoon seldom penetrate. As a result, the entire cultivated land has to be irrigated. The snow capped peaks, maintain the perennial supply of water.

Agriculture Implements—In the vicinity live three black-smiths, who make the agricultural implements for the villagers. One black-smith lives in village Karias, another in village Kawas and the third in Karuni. The Pangwals have made contracts with each black-smith and get their implements prepared. For this they bring their pig iron, which they purchase from Tisa and Chamba. For the labour the black-smith gets a *bakroo* of two and a half seer of *atta* or chapaties with one big spoon full of *ghee*, on every festival. After harvest every household also gives one bundle each of barley, *alo* and wheat. In table No. XXXII we give a list of implements.

PESTS AND PLANT DISEASES

Pests—Among pests, *gakul* and *pari*, the local name for root and stump borers are found. The Pangwals take no care against them. However, to kill rats, they obtain Zinc Phosphate, popularly known as rat poison, from the Block Development Office.

In this region black and brown bears are the biggest menace. When crops ripe, bears start coming down to the fields. The Pangwals take all possible care against them. Day and night one member from each house keeps a watch over the fields. Also when there is any indication of bears in the vicinity, news immediately spreads to all the villagers so that the bears may be scared away by their joint efforts.



Agriculture implements

TABLE XXXII
List of Implements

Serial No.	Agricultural Implements	Price	Useful life
		Rs.	Years
1	Hatelu (Hal)	15	10 to 20
2	Fattan (Chhaj)	2½	20 to 25
3	Kudali	2 to 2½	10
4	Gainti	7 to 8	50
5	Khairu	10	100
6	Danger	10 to 12	5 to 6
7	Daat	2 to 2½	50
8	Jayune	15	50 to 100
9	Hugcar	1 to 1½	10 to 20
10	Halo	25	40
11	Kasi	4 to 5	10 to 12
12	Chaun (Kilta)	5	5-6

Diseases—Among diseases, hill burnt of wheat, barley and bush wheat, and also loose-smut of wheat are found. Though both of these diseases can be cured by hot water treatment for which the Block Development Department have been giving demonstrations, the Pang-

wals do not bother much about them. At the most they throw ash in their fields which they consider to be the panacea for all plant diseases. When a plant starts rotting, they simply root it out and throw away so that other plants in the field remain un-affected.

Prosperous farmer—A case study

Ram Kishan Rajput of village Malet is the richest farmer. He is 39 years old and has studied up to the middle standard. He married twice but has no children. His family comprises of one male Tekay Ram, his servant, two wives, and two widowed sisters who are now living with him. His widowed sisters also do not have any child.

When the first elections of Panchayat were held in 1958, he was elected as Pradhan of the Gram Panchayat. As such, he is also an influential man in the group of villages.

Ram Kishan has about forty *bighas* of land, out of which twenty five *bighas* of land is irrigated. Besides about five *bighas* of land is in the *Andhwari*. The yearly land revenue paid by him comes to Rs. 7.25 nP.

Total yearly agricultural yield of Ram Kishan is—

TABLE XXXIII

Name of the crop	Quantity
Phullan	Mds. 20
Wheat	25
Maize	16
Barley	20
Potatoes	60
Tobacco	8 Seers

Converted in terms of money on the prevailing market rates in Pang, during 1962, (July-August) the total value of the above crops comes to about Rs. 3,785.

Livestock of Ram Kishan is—

TABLE XXXIV

Cattle	Milched	Dry	Total
Choori	8	4	12
Choor	..	4	4
Cows	3	..	3
She Goats	10	..	10
He Goats	..	5	5
Sheep	..	8	8

On an average Ram Kishan earns about Rs. 500 a year by selling milk, *ghee*, wool etc.

Subsidiary Occupations—Ram Kishan also runs a *gharat* through which he earns about Rs. 200, in a year.

He also owns a shop of grocery and general merchandise in Chauki, through which he gets Rs. 1,200 a year.

He has a big house and a large portion has been given on rent. He receives about Rs. 600 per year as rent.

The annual income and expenditure of Ram Kishan for the year 1962 calculated on the prevailing market prices during July-August, 1962 is—

TABLE XXXV

INCOME

	Rs. nP.
1. Agricultural produce	3,785.00
2. Live-stock (ghee, milk etc.)	500.00
3. Income from shop calculated roughly @ Rs. 100/- P.M.	1,200.00
4. Income from gharat	200.00
5. Rent from houses	600.00
Total	6,285.00

EXPENDITURE

1. Foodgrains	1,200.00
2. Clothings	800.00
3. Smoking	30.00
4. Repairs of House	70.00
5. Refreshments (Tea etc.)	100.00
6. Soap-Barber	70.00
7. Travelling	30.00
8. Medical	120.00
9. Religious	100.00
10. Expenditure on cultivation	600.00
11. Expenditure on shop	2.50
12. Expenditure on gharat	(Annual tax) 100.00
13. Expenditure on Livestock	7.25
14. Land Revenue	..
Total	3,259.75

The figures of income and expenditure have been given by Ram Kishan himself.

Animal husbandry

Every household rears a big live stock which consists of *choor*, *choori*, goats and sheep. The *choor* and *choori* are the cross-breeds between a cow and a Yak (*Jhut-choor*). They prove more useful to the steep slopes of the region than cow or buffaloes.

Most of the cattle are purchased from Chaurah and yaks from Bhotas who bring them from Jammu and Kashmir. The usual prices for cattle is—

TABLE XXXVI

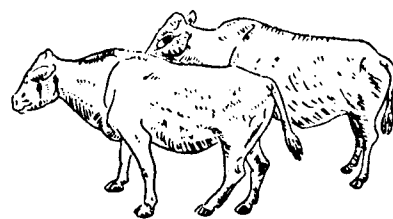
Cattle	Price
Chcor	Rs. 240 to Rs. 280
Choori	Rs. 400 to Rs. 500
Cow	Rs. 140 to Rs. 200
She-Goat	Rs. 60 to Rs. 70
Sheep	Rs. 50 to Rs. 60
He Goat	Rs. 100 to Rs. 120
Ram	Rs. 80 to Rs. 90

The live-stock census of the villages is given in table XXXVII.

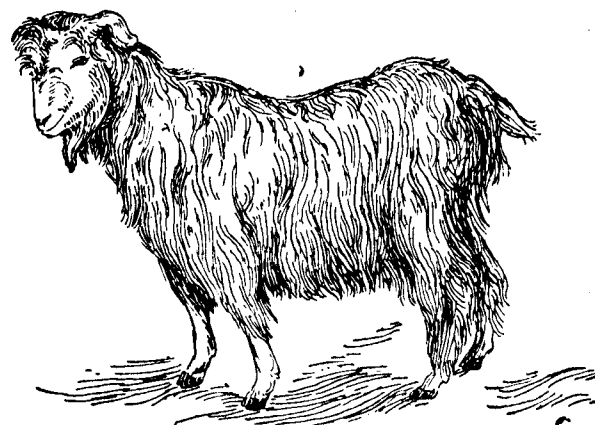
The villages suffer from shortage of fodder, and they have to go to far off places to collect grass. Owing to severe winters and heavy snow-fall, the live-stock remains locked in the houses and when summer approaches the cattle are sent to the distant pastures sometimes in the middle of *Jaishtha* or early *Asadha*. An auspicious day like *sankrant*, is chosen when the cattle are taken out of the house. The women burn incense and offer some *gur* to the cattle. Accompanied by a male member of the household, they leave for the pastures.

TABLE XXXVII
Live-stock Census

Caste/Owning	Milch cattle		Draught bullock		Goats/Sheep		Fowl	
	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.	No. of house-holds owning	Total No.
	2	3	4	5	6	7	8	9
Rajput	70	240	66	97	58	434	4	9
Brahmin	20	64	21	24	19	120	..	..
Mahajan	..	..	..	..	..	..	..	..
Gupta	..	..	..	..	..	..	..	..
Lohar	2	10	2	4	2	29	..	..
Sikh	..	..	..	..	..	..	..	..
Arya	4	14	4	7	3	13	..	..



Choor



Himalayan goat

Again on *sankrant* of *Kartika* the cattle return. The *Jhut-choor* is left on the mountain pastures until snow-falls. From *Kartika* to *Asadha*, the cattle remain imprisoned in the houses. Earlier, during the summer months, when the cattle are away to the pastures the households keep on collecting a big stock of grass for the cattle to be eaten during winter. The grass is brought from far off places, dried and then stocked. On an average each household collects forty *bhojas* of an approximate weight of one maund each.

Pastures—In the local dialect the pastures are known as *adhwari*. They are mostly situated on the peaks of mountains, about one to five miles away from the main village. The households have their lands there and cultivate wheat and barley. Besides, houses and cattle-sheds are also constructed, so that at night the cattle are locked in the sheds and the persons accompanying the live-stock retire to their rooms.

One member from each household looks after the cattle. Early in the morning he carries home milk from the pastures and then another person goes to the cattle.

The pastures are jointly operated by the villages. For Kupha and the adjoining villages like Kawaas and Bhatwaas the pasture is in Gail two miles away from Bhatwaas. For other villages—Parmas, Thamoh and Malet the pasture is in Bailon about two miles away from Hundan.

Diseases—Before the existence of a Veterinary Dispensary in Thamoh, established by the Animal Husbandry Department, the Pang-wals hardly knew of any medicine to give to their ailing cattle. When their cattle fell ill they were exploited in the hands of the *chailas* who, in the name of village deity and through the false prophecies used to take away a big booty all the time and never cured the ailing cattle. Now, the position is quite changed and when the cattle fall ill, the villagers get the medicines from the Veterinary Dispensary.

TABLE XXXVIII

Sl. No.	Month	Foot and mouth	Mange	Surgical	Respiratory	Digestion	Other contagious	Castration	Number of cases supplied with medicines
1	April	..	11	66	2	57	33	..	854
2	May	10	17	40	10	58	108	..	700
3	June	12	7	39	49	56	17	190	348
4	July	..	19	52	8	64	56	57	1,168
5	August	9	10	43	10	61	4	43	609
6	September	..	..	43	30	163	14	78	426
7	October	..	26	48	23	85	33	115	596
8	November	..	22	30	36	100	52	78	581
9	December	13	19	30	19	108	27	..	442
10	January	15	15	29	5	137	49	..	809
11	February	15	34	13	38	126	6	..	691
12	March	..	66	32	6	78	93	31	726

Veterinary dispensary

The Veterinary Dispensary was established in the Pangi Sub-Tehsil on 1st September, 1959. At present it is located in Thamoh.

The activities have so far been confined to supplying medicines only. In the case of sheep steps have been taken to improve the breed. The common diseases recorded in the region are:—

1. H. S. C.
2. Contagious.
3. Foot and Mouth.
4. Mange.
5. Digestion.

Formerly these diseases took a heavy toll of the lives of livestock in the region, but now due to the timely and unflinching efforts of the Veterinary Staff proper treatment is available to the ailing animals even at the remotest corner of the region. For the cure of ticks, D.D.T. and Gammaxian powder are supplied.

Since 1960, the Veterinary Department launched a scheme to improve the breed of sheep. For this a pasture has been started and twelve rams, half of Poll-worth breed and half of Rambouillet half-breed have been imported from Australia. By crossing the local sheep with these Australian rams, the breed of the sheep in the region would one day be improved. Number of cases attended during 1961-62 are given in table XXXVIII.

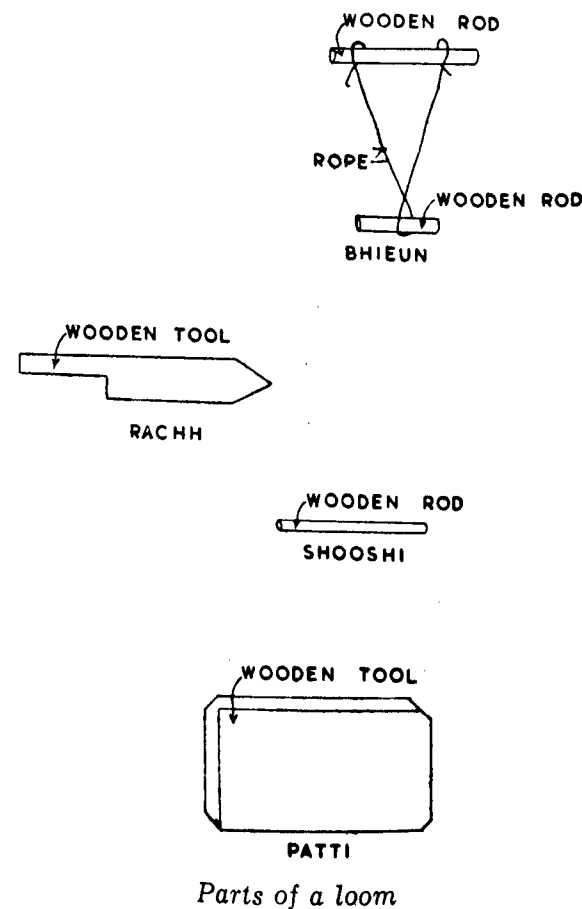
8 Village Crafts

Spinning and weaving

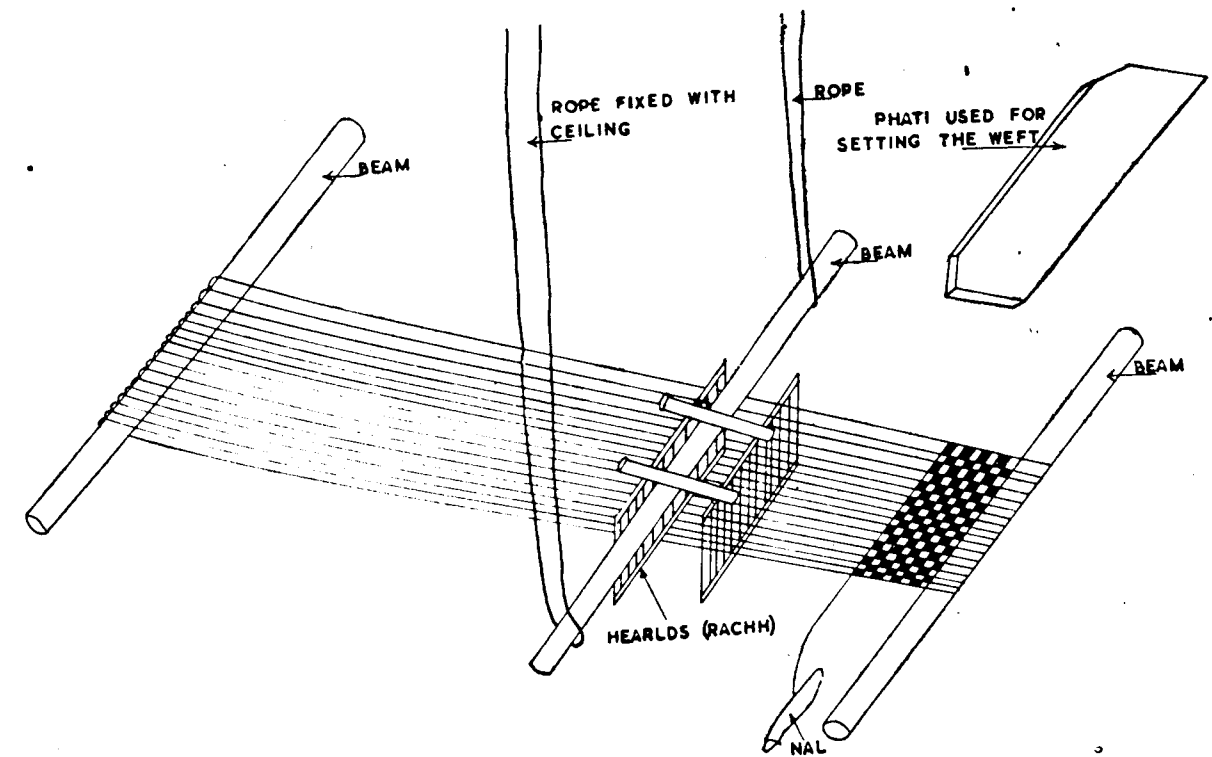
SPINNING and weaving are the traditional occupations. The villagers meet the bulk of their demands of woollen clothes by home woven cloth. Every household has fixed a handloom.

On the *sankrant* of *Jyaistha*, *Bhadra* or *Agrahayana* all the sheep, who are to be sheared, are given a bath. They are then let free to dry in the sun. When their fleece is completely dry an elderly man catches hold of each sheep turn by turn and shears the wool. The wool is then combed with both hands which in the local dialect is called as *fandhna*. It is then woven to a fine thread on *takli*. The spinning is done from *Jyaistha* to *Asvina*.

When winter sets in and the entire region is covered with a thick sheet of snow, the villagers have sufficient leisure and they devote their time towards weaving. All the spun threads are kept in a *choonki*—a pot, and finally a special thread is made by twisting the two woollen threads together. This special thread is kept in another *choonki* containing lukewarm water for three to four hours. After that the water is thrown and the bundle of thread is hung over the *chullah* for seven to ten days so that it may completely dry. On a particular day the thread is spread on *airnaa* and *pattu* are woven. The width of a *pattu* ranges from one to one and a half feet, but its length varies depending on the availability of woollen threads.



Although every household has its own quota of wool, but if the quantity is not sufficient they buy additional wool from Lahul area or their neighbours against an equal weight of *ghee*.



Different parts of a loom

For a *pattu* of ten yards with the width of one yard approximately, eight to nine seers of wool is required. The price ranges from Rs. 20 to Rs. 25 per *pattu*.

Thobi making

Thobi is the local name for drugget and it is put to several uses. The art of *thobi* making is very old in this region and is practised in almost every house. As a matter of fact there are two reasons for this industry being practised universally. In the first place a *thobi* forms an important item in a Pangwal house and it is used for bedding. In this respect its utility is all the more great because of its durability. Secondly, the raw material required for making it is available in every house.

The width of a *thobi* ranges from eight to ten inches, but its length varies depending on the availability of raw material. Preference is given to keeping the length from forty to forty-five *haths*—length of the arm. For using it the length of the *thobi* is cut according to the required size, and all the pieces are stitched together.

A *thobi* is made with the hair of goats and also with those growing on the tails of *choors*.

In *Jyaistha* when the weather is dry a day is fixed to shear the hair. For this purpose the cattle are given a bath with cold water, and their hair are cut and stored in a *choonki*. When all the hair have thus been obtained, the Pangwal rub them intensively with both the hands to form a twist. From this a fine thread is prepared on the *tarakri*. The white threads are dyed yellow and red with colours purchased from the market. When all the threads have been prepared they spread it on the *airnaa* and *thobi* is woven.

Material worth Rs. 29 to Rs. 32 is required for a *thobi* of the length ranging from forty to forty-five *haths*. The usual sale price calculated at the rate of Rs. 1.50 nP. per *hath* ranges from Rs. 60 to Rs. 67.50. It has been observed that through this industry a household can earn about Rs. 50 per month.

Drum making

Bikarmoo Arya of Village Malet prepares the traditional Pangwal drums, required for the rituals. But the demand for drums has become so little that he now does this work only when there is any order for it. Otherwise he remains busy in agricultural activities for his subsistence.

The Pangwal drums are about two and a half feet in length with circumference of about two feet. They are made entirely of wood with leather flaps mounted on both the sides. In all wood worth Rs. 2 and leather worth Rs. 1.50 nP. are required for each drum. The tools used are adze, saw, file and borer.

Bikarmoo does not have any separate room for it. The few tools that he has, are heaped in one corner of a multipurpose room of the house and are taken out in the compound when he has to make any drum.

For a drum, Bikarmoo first of all goes to a nearby jungle to bring a log of wood of

the required size. He then evens out the upper surface with the help of adze. The inner portion is also hollowed out by scooping the inside wood with the help of a borer and adze. Finally he takes two flaps of skin, cleans them, and then mounts them on both the sides of the drum. Cotton strings are fastened to the flaps to hold them sticking on both the mouths of the drum.

Bikarmoo has to spend about Rs. 4 for making a drum and he sells it for double the amount of expenditure, leaving thus behind a fair margin of profit. It has been observed that on an average he earns Rs. 32 a month in this industry.

BEYOND CHAMBA on way to PANGI





Growing Tisa



Carrying grains and salt to Pangl



P. K. Mittoo, Deputy Commissioner on way to Pangl

Temple orchestra at BHANORI

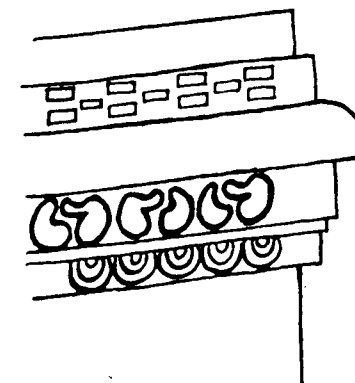




Weather beaten

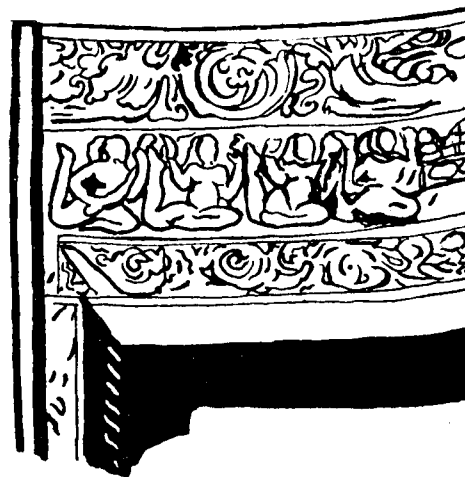


Age

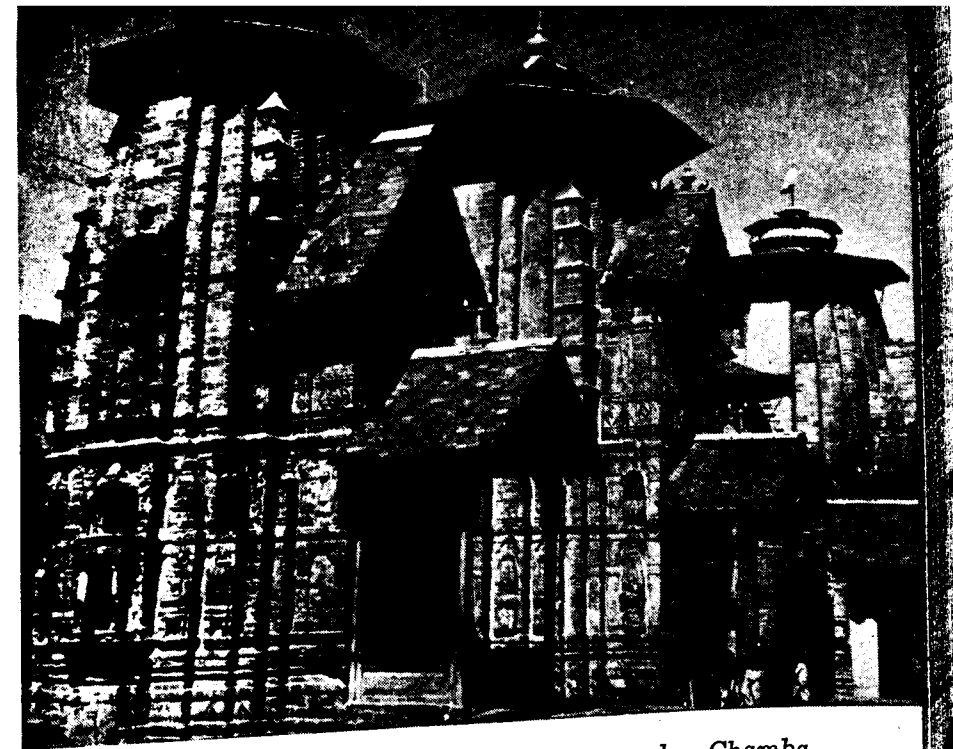
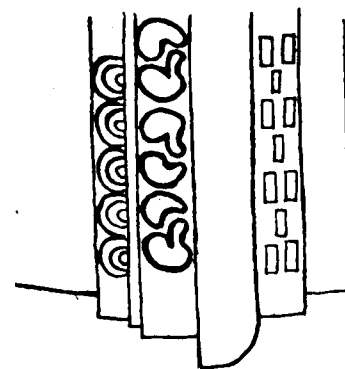




view of Chamba



Chaugan and Akhanchandi Palace

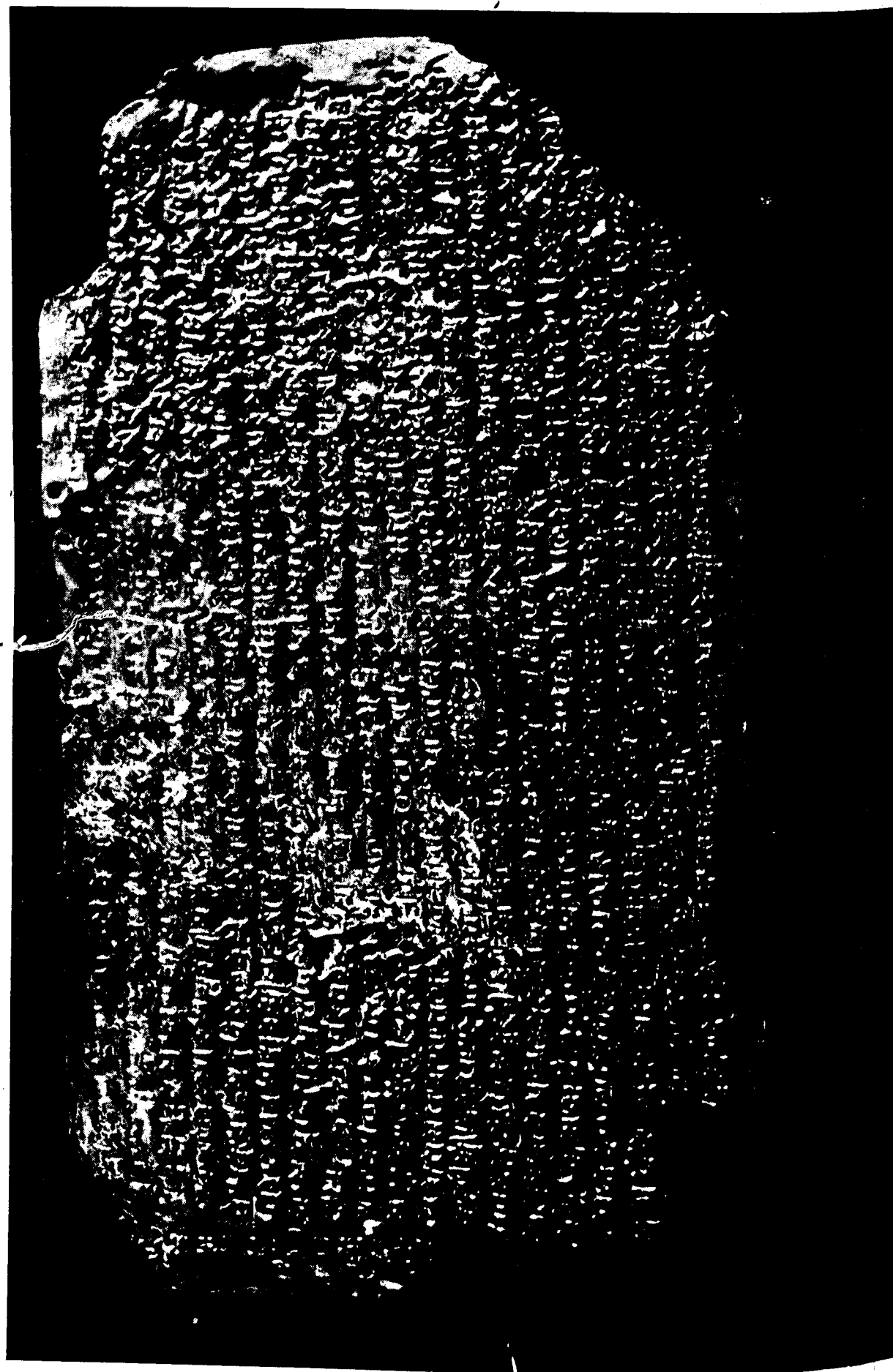


Lakshmi Narayan and other temples, Chamba



Group at Mindhal

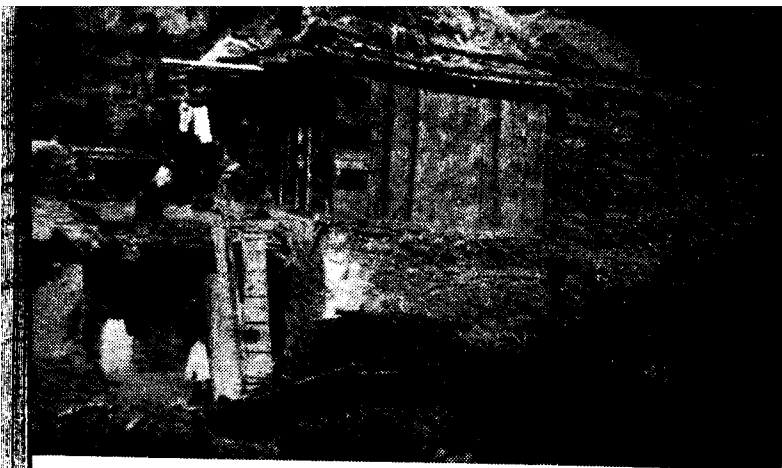




Pangwal group



With L. M. Srikant in Delhi



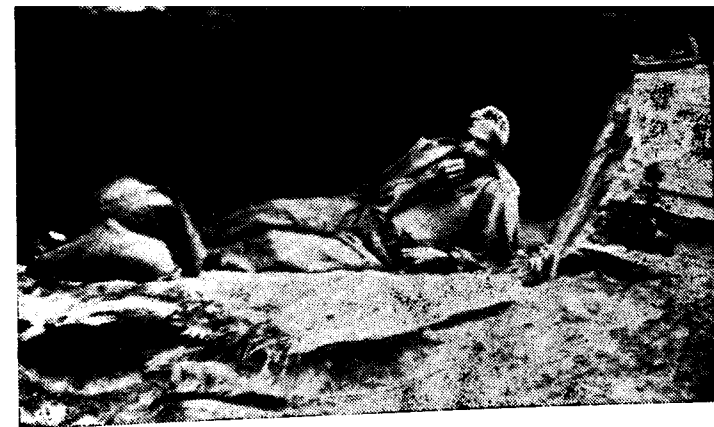
Typical house



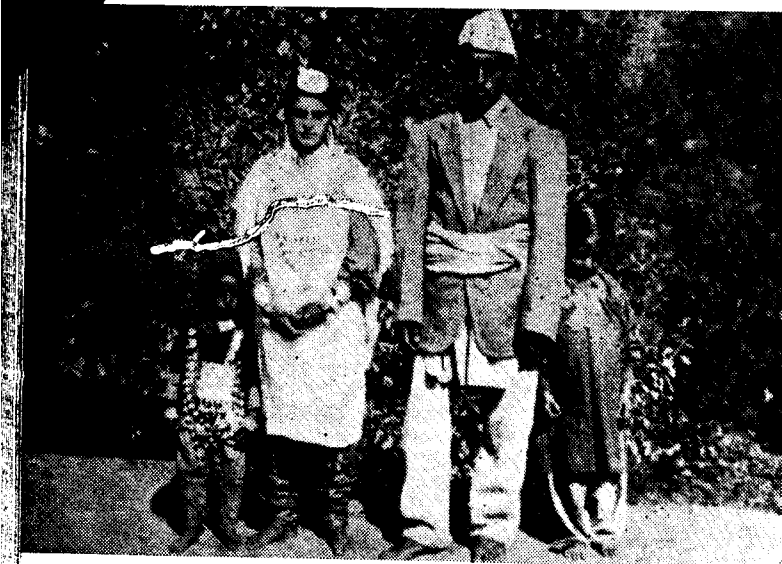
Sach Pass



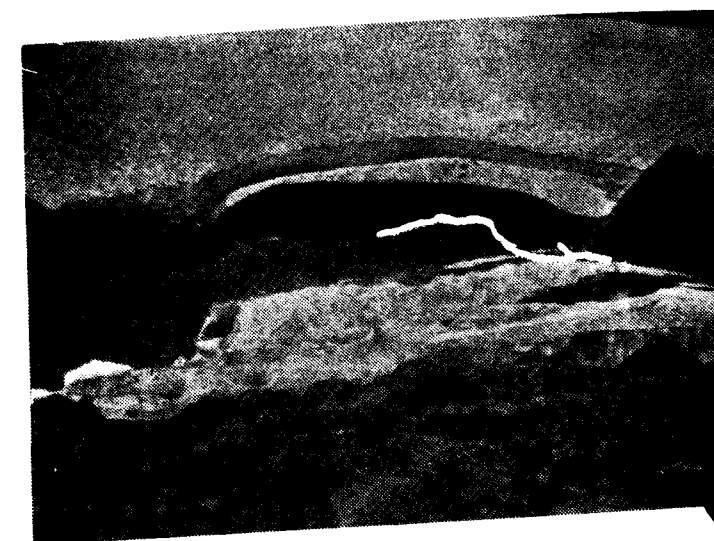
Ascent to Sach Pass



A porter's resting place



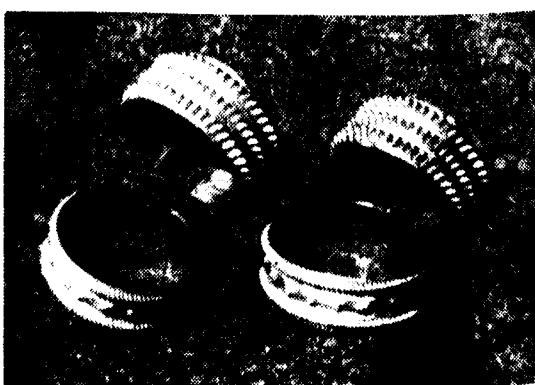
A young family



Glacier



Husking the grains



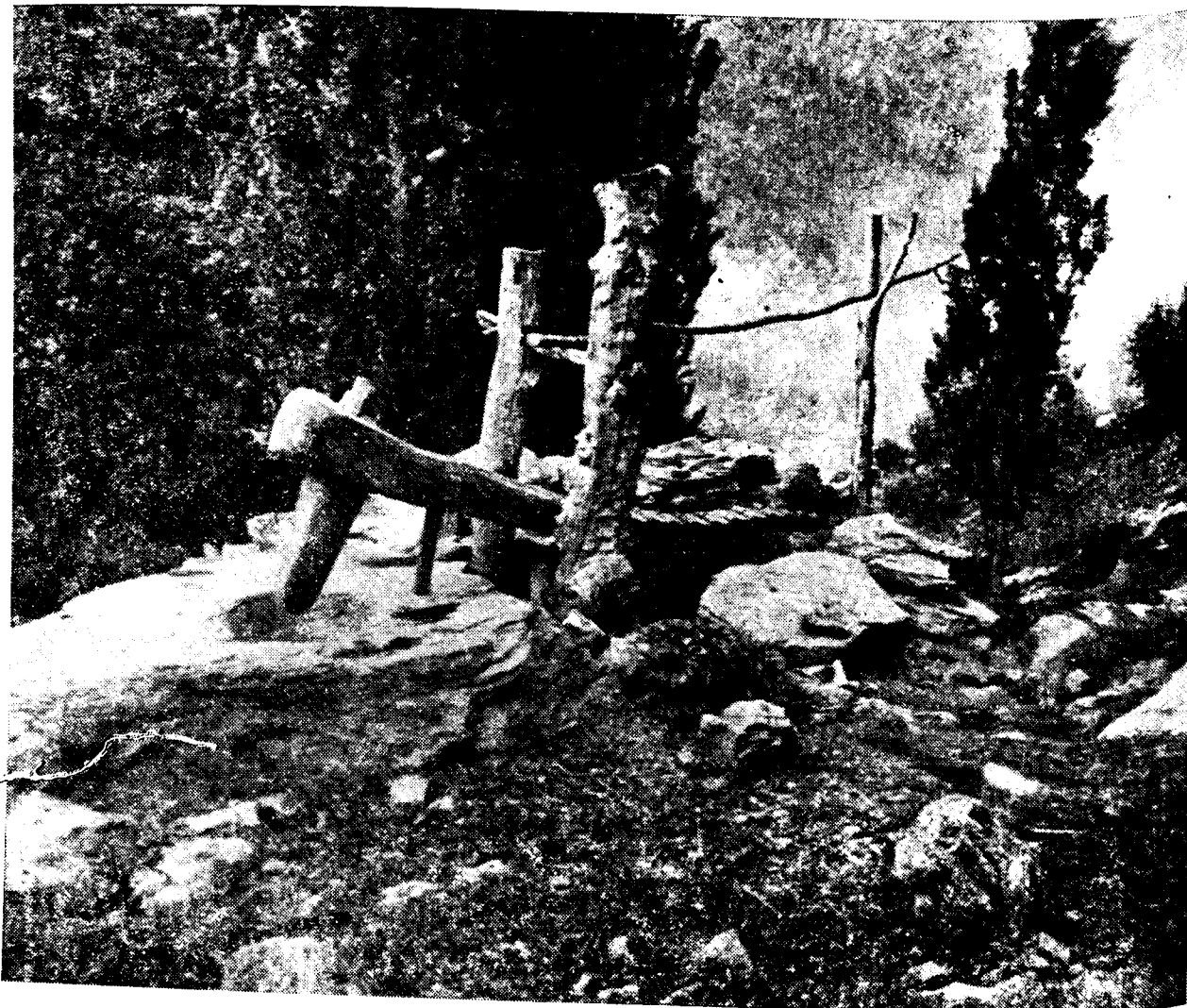
Bangay



Pullay



Sheep and lamb



Typical husking machine

Courtesy—Publicity Department

Dhaj



Dhoch



9 Community Development and Panchayat

N.E.S. block activities

These villages came under the National Extension Service Programme, since 1957. The main activities are—

- (1) Drinking water schemes for each of these villages are in hand, and will be executed by the end of 1962.
- (2) Improved wheat seed of N.P. 809 and N.P. 770 and vegetable seed of various kinds are distributed every year, free of cost.
- (3) Two Yaks, one in village Kupha and another in village Parmas, have been given by Block on subsidiary rates of Rs. 160 and Rs. 150 respectively.
- (4) To improve the sheep breed a ram of improved breed has also been given free in village Kupha.
- (5) The Krail-Malet road has been completed, and the work on Chauki-Kupha road is in progress.
- (6) Compost pits are dug for preparing additional compost.
- (7) *Kuhls* in the villages are renovated every year.
- (8) To develop horticulture, the Block has distributed several fruit plants

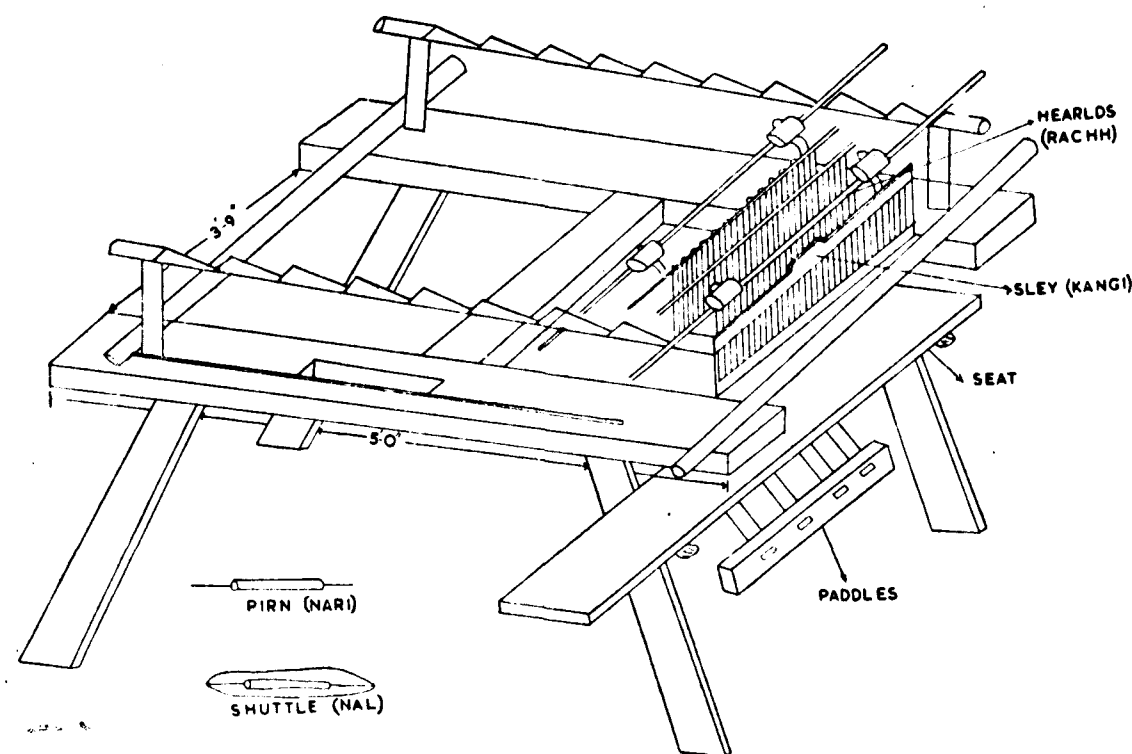
free of cost. Besides, pruning and grafting work is also undertaken.

Government weaving training centre Kilar

To train the villagers a Government Weaving Training Centre was established in village Malet in the year 1957. It was previously under the District Industries Department, but in 1961 was transferred to the Block Department at Kilar.

The Centre imparts useful training in weaving of bed-sheets, bed-covers, towels, shirting cloth, *khaddar* cloth, *Pangwal Chaddar*—both woollen and cotton, shawls and mufflers. The session of the Centre starts from 1st of July. The course of weaving, spinning and dyeing on the modern pattern is of one year's duration. Ten trainees, both girls and boys above the age of 15 years are admitted. However, in spinning trade, trainees even below the age of 12 are taken. A stipend of Rs. 25 per month is also provided to the trainees. All the articles prepared by the trainees are sold at moderate rates.

The Centre is located in a big room in village Malet. At present five looms have been installed, but provision for providing more looms in the Centre also exists. The Centre has two Weaving Masters, one for the spinning and weaving purposes and another under the Decentralised Scheme. The entire yarn is supplied to the trainees by the Centre. So far



Improved type of handloom

twenty three trainees have been trained. The target fixed for the year 1961-62, is—

1. Coaching to be given . . . 10 trainees.
2. Yarn to be consumed . . . 20 maunds.
3. Handlooms to be installed . . . 9
4. Amount of stipends to be disbursed . . . Rs. 2,000.
5. Products . . . Khaddar cloth, Pattn, Chaudar, Shirting cloth, Towels, Bed-sheets, Woollen Ruffie, Chaudar Ruffie, Shawl, Muffler, Table covers, Bed covers, Coating cloth and Dasutti cloth.

Panchayat

Although the elections to the Gram Panchayat were held in 1958, the Panchayat functioned two years later. It covers seventeen villages, including Kupha, Parmas, Thamoh and Malet. There are in all thirteen members, two being women—one from the Scheduled Caste. The headquarter of the Panchayat is in Malet. The meetings are held twice a month.

Activities—The Panchayat repaired twenty five miles of foot path in different villages of

its circle. In July 1962, it started constructing its Panchayat Ghar in Chauki which was scheduled to be completed by the end of the year. A sum of Rs. 289 was collected in *shramdaan*.

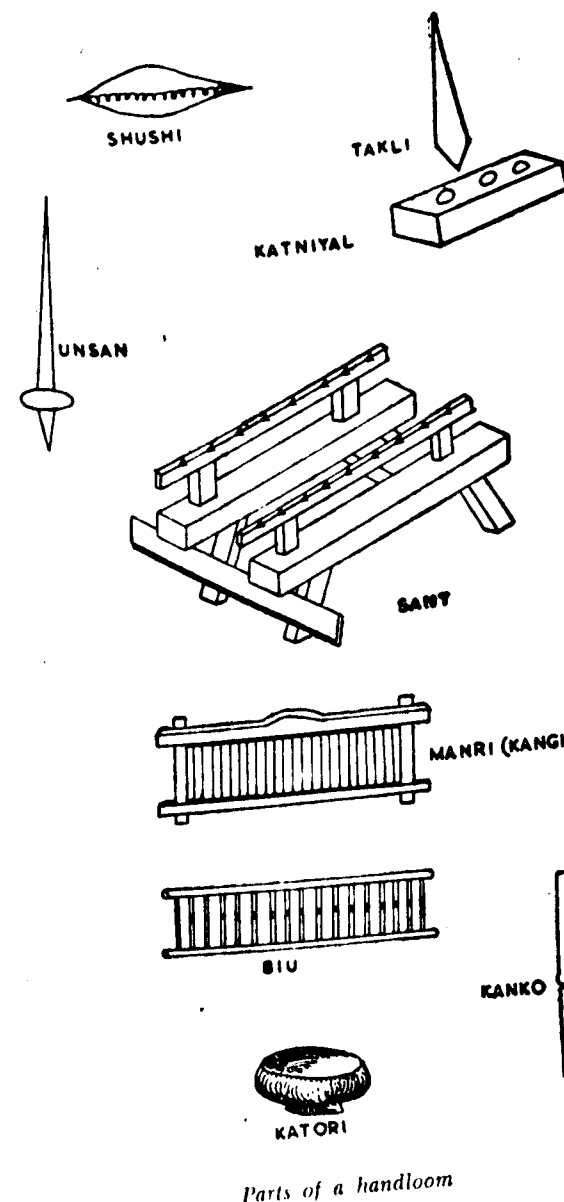
Multipurpose co-operative society

A multipurpose Co-operative Society is functioning at Kilar since 1954. It has one hundred members from thirty two villages. The meetings are held once a month.

It has a capital of Rs. 17,000. The activities of the society are confined to supply articles of necessity like foodgrains, *ghee*, oil, cloth and salt on a no-profit basis. These things are purchased from Tisa and Tarela or Chauki. Due to the shortage of money the Co-operative Society did not advance any loans to the members.

Nyaya Panchayat

Although the elections of the Nyaya Panchayat took place along with the elections of Gram Panchayat in 1958, it started functioning only in 1962. It has seventeen members, elected from the seventeen villages which constitute the Panchayat Circle.



Parts of a handloom

A case study of the Nyaya Panchayat

On 11th of *Phalguna* 2017, A sent an application to the Kilar Panchayat, stating that he had gone to celebrate a *jatra* in village Bharwaas. There, a dance with *ghanasa* (its shape is like an axe and is used for such occasion only) was going on. He also joined the group of the dancers and when his turn to take the *ghanasa* came, B along with his three associates, not only refused to pass on the *ghanasa* to him but also pushed him out of the dancing group. As such A alleged that he was disgraced by B and his three associates before a big gathering. A further wrote, that on account of this insult he went away quietly to his home. He had two witnesses who were present on the scene. While requesting the Panchayat to take proper action against B, A wrote that he had also contributed towards the cost of this *ghanasa* along with other villagers and as such had a right to take it.

On 9th *Chaitra*, the application was presented to the Nyaya Panchayat, and summons were issued to the accused and his three associates to appear before a Reconciliation Board on 24th. Meanwhile, the President constituted a Reconciliation Board comprising of five members of the Gram Panchayat. But as the quorum of the Board was not complete, the case was heard on 9th of *Asadha*. Both the accused and the applicant were heard and following judgment was given.

1. That the accused and his three associates should pay the applicant Rs. 5 each, as penalty.
2. That all the accused should pledge that in future they should not repeat this behaviour in any *jatra*.

CONCLUSION

grain in the valley every year and the food-grain is given to the villagers at subsidised rates from Chamba. The foodgrains are carried in little bags on goats and sheep.

It is very common to see the villagers in Chamba in winter or even during the Minjars. And we have come across some of them in Rewalsar and Manimahesh. Young and efficient officers should be posted in these areas

and they should be well paid so that they may distinctly carry out the work in this remote and undisturbed area. It should bring better results if senior officers of the rank of Sub-divisional Officers are posted there. Then there should be an efficient Tehsildar who would be able to keep a better supervision and co-ordinate the works of the different Government departments as that would be a great advantage for the people in the valley.

10 Conclusion

PANGI has always remained a very remote area of Chamba District. The bridle paths at places have been better maintained in recent years. Hazards were very great. The journey was treacherous. The villagers very vividly remember Raja Sham Singh's visit and how they provided *begar* from Tarela onwards. They also remember Raja's Kothidar. He was brute, merciless in collecting land revenue and carried out the Raja's order ruthlessly.

There have been so many changes at certain places but in Pangi change has been slow, subtle and perceptive. After the State was merged and formed the part of the Pradesh, for some years past, there had been a Naib-Tehsildar, a Police Officer and even a Doctor. About five years ago, a Block Development Officer was sent there. The greatest problem is the inaccessibility of Sach Pass. The villagers have had a complex of many officers who have been posted there. Many of the officers have not been to all the villages and there have been very disappointing results. The type of change and assistance that was expected from the officers has taken much longer.

There have been a fair number of visitors, Government servants and even Heads of Departments from Simla. It is a wrong criticism that no senior official ever goes to Pangi.

We have heard that the Primary School has been raised to Higher Secondary School. There are more schools in the valley.

There has been a few cases of crime. The untouchability will have an older stay there and as the years go by, this tradition will die with time. We hear of Rajputs and Brahmins inter-marriages. Scheduled Castes also inter-marry. Swarns do not marry Scheduled Castes. There may be odd love affairs but otherwise Society does not permit it.

Experiments are being carried out to grow better types of crops and better types of fruits. The period of stagnate economy would change but that may take another decade or two to bring about substantial results.

We gathered from discussion with some local officials that there are some better houses coming up. Empty houses have been rented out. There may be some expansions to houses. There is another tendency and men and women go out to Chamba to work as labourers. Men and women also go on pilgrimage and they enjoy fairs, festivals, songs and dances. Some of them are very accomplished dancers.

Like many hill people in different parts of the Pradesh, Pangwalas love a drink and they also distil at their homes. The women and the children are served with drink.

Men and women weave colourful designs of their blankets. The villagers grow Rabi crop or Kharif crop at the same time. Then we hear that they grow *zira*, *kuth*, *chilgoza*, apricots, walnuts and *dhoop*. *Shilajeet* is also found. There has been invariably a shortage of food.

Appendices

APPENDIX I

Extract taken from the "Report on the Pangl leased Forests, Chamba State, with proposals for their management for 10 years, by L. Gisborne Smith, Deputy Conservator of Forests, Lahore: printed by W. Ball & Co., 1891, pp. 1—6 and Appendix I".

PART I

The Projects and Their Management

GENERAL

SITUATION AND SURROUNDINGS OF THE FORESTS

1. Situation, area and physical features of the Pangl Valley—

Pangl is an outlying district of the Protected State of Chamba, situated between N. latitudes 32° and 33° 15' and E. longitudes 76° 20' and 77°.

It comprises an area of 1,176 square miles, and forms part of the valley of the Chenab or Chandra Bhaga. This river flows in a north-westerly direction through Pangl, between mountain ranges more or less parallel which separate the valley from Zanskar on the north and Chamba on the south. British Lahoul and Padar form continuations of the valley and its boundaries to the east and west, respectively.

The range separating Pangl from Zanskar rises to snow-crowned peaks of 18,000 and 21,000 feet, and throws out long lofty spurs terminating near the river in precipitous

slopes, while that between it and Chamba rises more abruptly to a well defined ridge varying from 14,000 to 18,000 feet. The valley between is exceedingly confined, the Chenab in places passing through rocky gorges several hundred feet deep.

2. Geological Formation—

The geological formation of Pangl is similar to that of the rest of Chamba. Black clay slate rocks and blocks of gneiss are visible along the jagged summits of the ranges. But it has probably a granitic base, for boulders of granite are found among felspar and mica schist, on the lower slopes.

Iron exists in many places, and limestone is common in the rocks and shingle on the Brakne tributary and near Margraon.

3. Climate—

The temperature at Kilar (8,411 feet), the headquarters of the Forest Officer, seldom exceeds 80° or falls below 13°. The rains commence in July, and, as a rule, last till the middle of September, though there are occasional showers throughout the year. The fall, however, is very slight rarely exceeding 30

APPENDICES

inches. Snow usually begins to fall on the passes in October and closes them by the middle of November, reaching lower altitudes by the 15th December. It begins to disappear again in March and the passes re-open in May, though the snow lasts on them till July and some of the higher elevations remain perpetually covered.

4. Roads, river and streams—

There is one main road in Pangl which follows the course of the river and connects the valley with British Lahoul on one side, and Padar on the other. In places it is a mere track running along either bank as the slope happens to be favourable, and is so bad in parts that, without seeing, it is not easy to conceive of a thoroughfare so difficult and dangerous. The worst part is between Salgraon and Margraon.

There are six routes from it, connecting Pangl with Chamba over passes of various altitudes from which they derive their names, viz., the Sach, the Cheni, the Marwa or Chara, the Drati, the Kalicho, and the Chobia. That over the Sach (14,328 feet elevation), though longest, is the best and most generally used.

A table of distances along these routes was prepared, but has been filed in manuscripts in the 'Conservator of Forests' Office to lessen the bulk of this report.

As may be gathered from their description, the paths in Pangl are totally unfit for the export of timber. Logs and scantlings are conveyed to the market by water, and the Chenab or Chandra Bagha is the main waterway. This river rises in glaciers on either side of the Bara Lacha Pass (16,221 feet) in British Lahoul and flows as two separate streams, the Chandra and Bagha, to within 25 miles of the Pangl boundary. Its length through Pangl is about 80 miles, and it winds another 200 through lofty mountain ranges in Kashmir before it reaches Aknur, where it debouches on to the plains. Next to the Sutlej it is the largest and longest of the Punjab rivers.

The fall, according to General Sir, A. Cunningham, is 34 feet per mile from Tandi to Kishtawar, and 26 feet per mile from Kishtawar to Aknur, below which it becomes navigable for boats and rafts.

The principal side streams and feeders in Pangl are the Sauch and Miyar. These rise in the watershed between Pangl and Zanskar, and flow through extensive and well wooded

valleys. The Sauch is fed by a number of tributaries, the chief among which are the Tuan Saichu and Chasag, which meet at the village of Saichu, and form a stream capable of floating short logs. The Miyar is somewhat longer than the Sauch, having a course of about 40 miles and contains a larger volume of water: it has a fall of 60 feet per mile near its junction with the Chenab.

5. Population—

Pangl is split up into four Revenue divisions or "ilaquas," which are administered by "Chars," "Likhniaras," "Batwals" and "Jutiars," as described at page 5 of the Upper Ravi Forest Report by Mr. D'Arcy.

A "Wazir" or "Kamdar" visits the valley six months in the year, and all petty forest and other cases are decided by him. Litigants rarely appeal to the Chamba Courts, as to be summoned there in the hot weather generally results in illness and often in death.

The population according to the Census of 1881 was 4,874, exclusive of the Forest Establishment, 2,471 being male and the rest female. It is distributed over the four Revenue "ilaquas" as follows:—

Darwas	747
Kilar	1,346
Sauch	1,417
Lahoul	1,364

With the exception of 377 "Bhots," who are probably the remnants of a race who once inhabited Pangl, as they still do British Lahoul, the population is chiefly Hindu and of the "Thakur" or "Rathi" caste. There are also "Lohars" and "Chenals" who are of low caste. "Brahmins," "Thakurs" and "Rathis" intermarry, and have no caste distinctions amongst themselves in Pangl. The "Bhots" live apart from the rest of the population, mostly at the head of long secluded valleys which are snow-bound in winter. They profess Buddhism, but the influence of Hinduism is discernible in the ruined state of their gompas (temples) and mani pani cairns. Among Hindus they claim to be of a caste superior to "Lohars" and "Chenals," but it is commonly believed that they have few, if any, caste prejudices. In common with the rest of the population they are much addicted to drink, and arak, a country spirit distilled from wheat or barley, and Sara, a species of hill bear, are brewed in almost every house.

Local deotas and devis, impersonations of Hindu gods and goddesses, are revered, and

snake worship is common. The largest temple dedicated to the latter form of worship is that of the Denti Nag, situated in a fine grove of deodar trees near Kilar.

The language of the country is "Pangali," a *patois* of "Chambali," and is written in the "Takri" variety of Hindi. But, as in other parts of the Chamba State, Urdu is generally understood.

The area of Pangli, as before stated, is 1,176 square miles, which is made up of 602 square miles of grass land, 476 of rock and perpetual snow, 93 of forest, and a fraction over 3 square miles of cultivation.

The cultivated area is only just sufficient to supply the wants of the inhabitants. The distance from a market, combined with bad communications, render the cultivation of a larger area unprofitable.

Revenue is assessed by the Rajah of Chamba partly in cash and partly in State labour or begar. The whole cash assessment amounts biennially to Rs. 8,700, of which Rs. 4,300 and 4,400 are paid alternately. The roads are repaired and the Rajah's hops cultivated by begar. The villagers have also some minor obligations which they perform without payment. They are impressed locally for the carriage of travellers' luggage, but this is paid for at a scale of rates fixed by the Chamba authorities.

Barley, wheat and millets are the chief products. Maize and potatoes were introduced by Major Longden in 1854, and the seed of the latter distributed in 1857 and 1867 by Lieutenant Peyton and Mr. Sparling. Fields of potatoes may now be seen in almost every village. The elevation and climate of Purthi are well suited to the growth of Indian corn, but the uncertainty of the crop and the depredations of bears prevent its being sown very largely.

Hops were introduced by Mr. Ellis, Deputy Conservator of Forests, in 1880, and there are now about 5 acres under Whitebine cultivation. The gardens chiefly belong to the Rajah of Chamba, though some zemindars at Re and Pontu have taken to cultivating the bine, proving it to be a remunerative occupation. The flowers are dried in hop oasts preparatory to export, and the chief market for them is Dalhousie.

6. Privileges exercised by the surrounding population in the forests—

The rights claimed by the people of Pangli are precisely similar to those recorded in

APPENDICES

favour of the zemindars in the rest of Chamba and mentioned in para. 4 of Mr. D'Arcy's Reports on the Upper Ravi Forests. As, however, under rule 11(o) of the Chamba lease, rights cannot be recorded in the demarcated forests, such usages are now treated as privileges, and a record of these may be found in Appendix V to this Report.

As before stated, there are 602 square miles of grass land in Pangli, and this with an abundant water-supply and small rainfall, makes the country specially suitable for sheep rearing and cattle farming. The chief wealth of the people lies in their flocks and herds. There are approximately, 15,900 sheep and goats and 4,900 kine and yaks in Pangli, as shown in the following table:—

Name of "Illaqua"	Name of village	Number of cattle	Number of sheep & goats	Remarks
DARWAS	Darwas	368	705	
	Sural	239	462	
	Luj	213	462	
	Sural Bhot	158	352	
KILAR	Karias	412	808	
	Kupha	103	231	
	Kalwas	201	303	
	Hundan	112	174	
	Hundan Bhot	75	210	
	Karewni	280	631	
	Kilar	387	754	
	Pontu	75	231	
	Pargraon	23	73	
	Phindpar	35	133	
	Phinru	69	239	
	Mindal	113	357	
	Kulal	59	57	
	Shaor	150	548	
	Purthi	97	329	
	Thandal	101	298	
	Re	126	503	
	Komaur }	100	261	
	Parmaur }			
SAUCH	Sauch	89	391	
	Kutal	115	400	
	Halaor	93	348	
	Sali	80	310	
	Shune	142	547	
	Udin	92	434	
	Saichu	27	81	
	Chasag	54	242	
	Chasag Bhot	23	79	
LAHOUL	Tindi	81	312	
	Salgraon	60	346	
	Margraon	122	713	
	Odapur	8	54	
	Sakoli	140	880	
	Hinis	68	469	
	Tundah	50	507	
	Kashowi	85	751	
	Sewndhari	32	461	
	Miyar	86	454	
TOTAL	42 villages	4,943	15,900	

APPENDICES

These animals are stall fed during the winter, grazed in wastes near the villages during spring and autumn, and taken up to pohalis or cattle pens on the higher grazing grounds above forest limits in summer.

As a rule, cattle, sheep and goats are grazed together in Pangli, but where the waste lands adjoining the villages are not of sufficient area to provide for this, cattle are permitted to graze in the forests during spring and autumn, while sheep and goats are excluded.

In some places sheep and goats have to be admitted as well as cattle; but the customs of the people and the difficult nature of the country are safeguards against excessive grazing in the forests.

The "Gadis", a roving pastoral race, visit Pangli with their flocks in July and remain in the valley till September. They obtain leases of the grazing on the Pangli dhars, which are put up to auction in Chamba every year, and cross the passes immediately the snow melts. They have no rights of grazing in the demarcated forests but frequently trespass in them, and this should be prevented as their flocks do great damage.

In 1874 an attempt was made to lease the dhars or bigger grazing grounds, on the left bank of the Chenab, in the Darwas, Kilar and Sauch illaques; but it provoked much opposition and was finally abandoned by the order of Mr. Burney, then Superintendent of the State, as it was found to interfere with local rights. A great deal of the pasturage on this side of the river is set aside for the growth of Moor-pabain, a species of rhubarb, probably together with croftiana, the leaves of which, together with wild carrots, nuts and edible fungi, go to supplement the meagre grain supply of the country.

The past history and present conditions of the forests—

7. Distribution of area—

Crossing the rugged grassy slopes at the tops of the pesses, we descend rapidly from the region of white barked birch (12,000 feet) into that of conifers (10,000 feet) missing the intermediate zones of rhododendron and oak common to moisture climates.

Belts of willow, wild hazel, maple and ash, skirt the river (7,000 feet), and strips of walnut, chestnut, elm, and alder fringe ravines or cluster in shady hollows. P. Gerardiana (the edible

pine) takes the place of P. Longifolia at lower elevations near the Padar boundary, while pencil-cedar is the characteristic feature of the forests in Pangli Lahoul.

The absence of oaks forms a striking contrast to the forests of Chamba, and point at once to the altered climatic conditions to which the Pangli forests are subject.

The principal deodar forests are in the immediate vicinity of the Chenab river, only a few being at any distance from the water's edge.

The total forest area is estimated at 93 square miles, of which 40.23 square miles have been demarcated under the Chamba lease and will be described in detail hereafter. The whole of the deodar producing area is not included in this demarcation, but there is nothing to prevent the undemarcated forests being reserved and worked with the rest when occasion arises.

8. Flora and fauna—

A statement of the principal trees and shrubs found in Pangli may be seen in Appendix II. A list of the Fauna was also prepared but has been filed in manuscript in Conservator of forests' Office Lahore, to reduce the bulk of the report.

9. The forests exploited before the annexation of the Punjab—

Prior to the annexation of the Punjab in 1849, little is known of the Pangli forests, though apparently desultory work was carried on in them by State agency, and by Mr. Arratoon, a contractor, who purchased trees from the State at Rs. 2 each.

10. Difficulty in procuring timber for public works. First arrangement with Rajah of Chamba and its failure—

In those days little thought appears to have been given to the marking of timber and what with the dishonesty of traders and of the inhabitants of Kashmir, very little ever reached the plains. This caused much inconvenience in the construction of the Sialkot Cantonment, and led to Mr. Prinsep, Assistant Commissioner, being deputed to visit the deodar tracts with a view to arrange for a supply in 1850. The difficulties in procuring timber however continued and finally resulted in the deputation of Major Longden to inspect and report upon the forests. An arrangement was

also entered into with the Rajah of Chamba for the delivery of deodar timber at Sialkot, but this failed in 1851.

11. Formation of Chenab Timber Agency—

In 1852 Timber Agencies were formed on the Ravi and Chenab, and on the completion of his inspection of the forests in 1854, Major Longden was appointed Agent on the latter river. After conducting operations for two years, he was succeeded by Lieutenant Peyton in 1856 and Major Thomas in 1859. Little was done in the interval owing to the mutiny, and regular operations were not resumed again till 1861.

The Agencies on the Ravi and Chenab were then amalgamated, and Mr. Smithe was appointed Superintendent of Forests; Mr. Murray being appointed Assistant on the Chenab.

Felling operations at this period were carried on a very extensive scale, no less than 25,000 trees being felled in two years. But the work was slightly impeded in 1862 by an outbreak of small-pox, the first appearance of this disease in Pangi. In 1863 the completion of the Sialkot Cantonment and the increasing demand for timber lower down in the plains, led to the removal of the Timber Depot from Aknur to Wazirabad.

12. Financial success of the Agency—

Financially speaking the Chenab Timber Agency was a success, as will be seen from the following table, and so far as the supply of a larger quantity of deodar went, it fully attained its object; no less than 2½ lakhs of cubic feet of that timber being delivered in the plains between 1861 and 1863—

Year	Revenue Rs.	Expenditure Rs.	Surplus Rs.
1861-62	113,823	108,790	23,033
1862-63	145,384	107,136	38,258

13. The forest leased and made over to the forest department—

In 1864 Dr. Cleghorn, Conservator of Forests, Madras, was deputed to report on the timber resources of the Punjab, and commented adversely on the indiscriminate and wasteful system of felling on the Chenab. At his suggestion the Chamba forests, which include those in Pangi, were leased by the British Government for a term of ninety-nine years, and made over to the Forest Department.

Mr. Sparling, Assistant Conservator of Forests, relieved Mr. Murray in 1865, but the supervision of the works on the Ravi and Chenab continued for some time under a Superintendent of Forests.

14. Opposition by Chamba officials and loss of timber—

Great difficulties were experienced at first through the opposition of the Chamba officials and dishonesty of traders; the former, seeing that their opportunities of illicit gain were being limited, incited the villagers to resist the authority of Forest Officers, and the traders under cover of permission to remove timber cut prior to the lease, were constantly purloining Government property.

15. Traders' timber lying in the forests—

This continued till 1870 when Government purchased the timber of traders lying in the Ravi and Chenab for Rs. 23,000, and the claim of Muhammad Sultan, who cut 10,000 trees in Pangi during 1862 and 1863, were settled.

16. Administrative changes in Division—

As before stated, the work on the Ravi and Chenab were supervised by one officer long after the Timber Agency on these rivers was abolished, but in 1868 Dr. Stewart divided the work into four divisional charges styled the "Upper and Lower Chenab and the Upper and Lower Ravi."

This distribution was again revised in 1874, owing to the large areas of forest taken up in other parts of the Province and the scarcity of Officers, and the Upper and Lower Ravi were amalgamated into what was afterwards known as the Ravi Division.

Since then, owing chiefly to the suspension of works in Pangi, the Upper Chenab Division has been added to the Ravi, and forms parts of what is now known as the Chamba Division.

17. Summary description of works of improvement—

A brief history of the works in Pangi will be found in Appendix V. It will be seen that rapid progress was made in improving communications and demarcating the forests, and that repeated—though somewhat costly and ineffectual—attempts were made at planting during the first twenty-three years of the lease.

List of Trees and Shrubs in Pangi

Botanical Name	Vernacular Name	Remarks	Botanical Name	Vernacular Name	Remarks
Berberis vulgaris	Kemba		Ribes Grossularia	Khanchi	
Berberis aristata	Kemba		Ribes orientale	Nabri	
Myricaria Germanica	..		Ribes rubrum	..	
Euonymus Hamiltonianus	Paper		Parrotia Jacquemontiana	Killar	
Euonymus (?)	Banchar		Lonicera quinquelocularis	Bakhru	
Sageretia theesans	..		Abelia triflora	..	
Aesculus indica	Gugu		Viburnum continifolium	Rajal	
Acer caesium	Mandar		Viburnum foetens	Tilhanj	
Acer pictum	Mandar		Rhododendron campanulatum	Shengra	
Indigofera heterantha	Shagal		Rhododendron Anthopogon	Shengra	
Indigofera (?)	Bara shagal		Rhododendron lepidotum	Shengra	
Polygonum vaccinifolium	Chubra		Fraxinus floribunda	Sunnu	
Desmodium oxyphyllum	Ban shagal		Fraxinus Moorcroftiana	Sanjal	
Prunus Armeniaca	Chir		Syringa Emodi	Shalangar	
Prunus Cerasus	Lewar		Jasminum officiale	Suni	White
Prunus (?)	Gol Lewar		Jasminum revolutum	Suni	Yellow
Prunus Prostata	Jara		Daphne oleoides	Juari	
Prunus Padus	Jammu		Hippophae rhamnoides	Chuak	
Spiroea soebifolia	Kano		Elaeagnus umbellata	Chindar	
Spiroea callosa	Kathe		Celtis australis	Khark	
Spiroea vestita	Kathe		Ulmus Wallichiana	Maral	
Spiroea bella	Kathe		Betula Bhojpattra	Burj	
Rubus lasiocarpus	Katanch		Alnus nitida	Paik	
Rubus biflorus	Katanch		Salix fragilis	Beus or Bed	
Rubus purpureus	Katanch		Salix elegans	Beus or Bed	
Rubus macus	Katanch		Salix daphnoides	Beus or Bed	
Rosa moschata	..		Salix Wallichiana	Beus or Bed	
Rosa Webbiana	..		Salix viminalis	Beus or Bed	
Rosa macrophylla	..		Populus nigra	Chanun	
Rosa (nov. spec.)	..	Large yellow flower.	Corylus Colurna	Thangi	
Rosa (nov. spec.)	..	Double flower	Juglans regia	Akhrot	
Rosa (nov. spec.)	..	White	Pinus Gerardiana	Chilgoza	
Rosa (nov. spec.)	..	White	Pinus excelsa	Chil	
Pyrus communis	Dandiali		Cedrun Deodara	Diar	
Pyrus variolosa	Keint (shegal).		Abies Smithiana	Re	
Pyrus Malus	Chuln		Abies Webbiana	Tosh	
Pyrus Aria	Amal		Juniperus communis	Bhittar	
Pyrus Aucuparia	Bhan	One white, one red	Juniperus recurva	Bhittar	
Crataegus Oxyacantha	Pingyat		Juniperus excelsa	Devi diar, Liur.	
Cotoneaster bacellaris	Rauns		Taxus baccata	Choga	
Cotoneaster acuminata	Rauns				
Cotoneaster nummularia	Rauns				
Cotoneaster vulgaris	Rauns				
Deutzia corymbosa	Bhatti				
Philadelphus coronarius	Khagas				

Miscellaneous

Hypericum perforatum
Plectranthus rugosus
Thymus serpyllum
Origanum normale

APPENDIX II

Extract from "A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province." Vol. III 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 the Hon. Sir E. D. MACLAGAN, K.C.I.E., C.S.I., and compiled by H. A. ROSE, (pp. 195—198).

PANGWAL—An inhabitant of Pangli in the Pangli wizarat of the Chamba State.

This generic name includes the following high castes—Brahmans, Rajputs, Thakurs and Rathis; and the following low castes—Halis, Lohars, Dakis and Meghs. There are also a few Tibetans in the side valleys in Pangli, who are called Bhots, but the Pangwals proper do not eat or intermarry with them. The high castes have no restrictions of food or marriage among themselves; the low castes are all endogamous. Among the high castes marriage is prohibited between kinsmen within five degrees on the mother's side and ten degrees on the father's side.

The observances at betrothal are simple. The boy's father, accompanied by a friend goes to the bride's house and opens negotiations. If the girl's parents consent the boy's father presents the girl's father with a rupee, an observance called *phakki diti*, i.e. assent. The boy's father must go to the girl's house again within a year to confirm the alliance, and this is known as *chakkhani*, literally, to eat food. The boy and a friend accompany him and the boy presents the girl with a pair of ear-rings (*balu*) and a bracelet (*kangan*), which collectively are called *bandha* and the observance is spoken of as *bandha dena*. The bridegroom also brings with him *luchis* or cakes which he puts down in the *chula* on birch bark, and on these he places Rs. 12 as a present to the girl's father, called *sidiali* in Kilar and Darwas parganas, and *banna* in Sach pargana. He also does obeisance at the feet of the girl's mother and presents to her Rs. 3, called *thilaul* in Kilar and Darwas and *guami* in Sach. The betrothal is then irrevocable, and if the boy annuls it he must pay the girl Rs. 6 for her man (consent); whereas if the girl annuls it, the boy, or his guardian, if he is a minor, can claim unlimited damages in court. Betrothal may be at any age.

Two forms of marriage are in vogue of which the superior form is called *janji* or *jani*.

The bridegroom with his friends goes to the bride's house and all the wedding guests are assembled in one room, the bridal pair sitting side by side, the bride being on the left. In Sach pargana three *totus** (cones) of *sattu* (gram parched and ground and then mixed with water) about a cubic high are prepared, with a hollow at the top into which *ghi* is poured. The four sides of the room and the two door posts are touched with a little of the *sattu* on one finger, and then a portion is presented to the bridal pair by the bride's maternal uncle with his arms crossed, and afterwards to each of the guests. A feast accompanied by singing, dancing and drinking follows.

Next morning the bride's parents and friends present the *suaj* or marriage gifts to her, consisting of sheep, utensils, money, etc., according to their means.

The marriage procession then departs to the bridegroom's house, but the bride's parents do not go, only her brother and other relatives. There also *totus* of *sattu* are prepared, one in Kilar and Darwas and seven or more in Sach. On arrival at the door the bridegroom's mother meets the bridal pair with a *totu*, a *lota* full of water, incense and a sheep, and does the *warna* ceremony with the sheep by passing it three times round their heads.† All then enter the house and the *totu* or *totus* are divided among all by the bridegroom's maternal uncle, a portion being first presented, at the bride's house, to the bride and bridegroom. A feast with songs and dancing follows, and the feasting is continued over the next day when *tambol* or wedding presents are presented to the bridegroom. On the third day the bride's relatives take their departure, but before going they are given a ball of *sattu* with honey, and each receives a present in money, varying from three to ten rupees, some of which is often returned. Fifteen or twenty days afterwards the *phirauni* ceremony takes

* In Kilar and Darwas no *totus* are made at the bride's house.

† The sheep is then killed and given to Halis.

place. The bride, accompanied by her husband, goes to her father's house taking with them same *sattu*, *luchis* or other things as a present, and remains three or four days.

The bride is often taken home by her husband after the betrothal has been completed without any ceremony whatever. This is generally done privately and, if the girl is of age, without the knowledge and consent of her parents. The bridegroom first goes to them and asks them to name an early day for the wedding, and if they reply that it cannot be for a year or more, he comes to an understanding privately with the girl and when a favourable opportunity offers, they slip away quietly to the husband's home. If the bride is a child the consent of her parents must first be obtained, and the husband often carries off his wife on his back. A *jani* is held in the bridegroom's house fifteen or twenty days afterwards at which *tambol* may be presented to the bridegroom but none of the bride's friends are present. The *phirauni* ceremony takes place by the couple going to the bride's house after a marriage with a present to her parents, while a rupee is given to the bride's mother by the bridegroom. An inferior form of marriage (*topi lani*) and the procedure in divorce resemble those in vogue among the Churahis.

Death observances are simple. Lepers and children under a year old are buried lying on the back and with their hands folded on the breast, and their head to the north. All others are burnt and the ashes collected the same day and thrown into the *Chandrabhaga*. The pyre (*chi*) may be made of any kind of wood and upon it the body is placed on its left side, with the head to the north and the face to the east. The shroud (*masru*) is torn into two pieces from the middle—one piece being placed under and the other over the corpse. *Ghi* is sprinkled over the wood and the pyre is usually lighted from the head and the feet.

For three or five days after a death only one meal called *upas* is eaten in the house by the relatives of the deceased. On the ninth day or later a *pitr* is generally erected. This consists of a piece of wood or a small slab of stone on which is carved a rough effigy of the deceased. The *pitr* is set up near a spring or stream by a Brahman in the presence of a brother or other relatives of the deceased and a young girl. A sheep is killed

in the house and some mantras are repeated at the stone, and a *tokri* or basket containing some articles belonging to the dead person is thrown into the stream. On their return to the house clothing is given to the Brahman and the young girl. A feast is then given to the near relatives of the deceased. The *pitr* is sometimes placed in a small hut near a stream, or near the village and then it is called a *war*.

For a year the date of the month on which the death took place is observed every month as a fast, and only one meal, also called *upas*, is eaten. At the end of a year the house is cleansed and the mourning comes to an end.

Those who can afford it erect a *dhaj* in memory of a deceased relative, but this ceremony is so expensive that few can afford to perform it. A long slab of stone is brought to the village, and on an appointed day all the people of the neighbourhood assemble. A sheep is sacrificed over one end of the slab as it lies on the ground and under the direction of a Brahman it is then set up one end—one end being buried in the ground. The relatives go round the stone three times from right to left. Sometimes a rough figure of the deceased is cut on it and over this *ghi* is rubbed—while the Brahman repeats certain mantras. A feast is then given to all who are present, and this is the chief cause of expense. This ceremony usually takes place a year after the death. Sometimes Rs. 600 are spent.

The family traditions of the Pangwals point to their having emigrated from the lower Chenab and the Ravi and Bias valleys, and also from Lahul.

The festivals in Pangli are as follows:—

1. The Bishu or Bisoa on 1st Baisakh, when *sauj* (small wheaten cakes soaked in *ghi*), *ghi*, incense, vermilion, flowers, rice and *gur* are offered to the Devis and relatives and friends are feasted, *lugri*, a kind of liquor made from *ailo* or barley, being freely indulged in.

2. The Antarain or Maghi on 1st Magh is held with similar observance, in memory of their ancestors, to whom offerings are made.

3. The Khaul on the Puranmasi or full moon of Magh, when a large torch called *dalputi* or *chajgi* is carried by the head of each hamlet and waved before the nearest idols. Feasts are given as at the Bishu mela, and boys make small torches called *ghainku* or

ghiunk which they swing round their heads in play and then throw at the walnut trees, in the belief that if the torch gets caught in the branches the thrower will have a son.

4. The Shorach (Shiv-ratri) called Shiwrati in Darwas, Shorat or Shaurat in Kilar, on varying dates in Phagan, is observed as a fast. Babris, milk, ghi, and honey are offered to Shiva and then eaten to break the fast.

5. The Sil mela is observed on the new moon after the Shiv-ratri in Magh or Phagan. It is a day of rejoicing to mark the departure of winter and the advent of spring. In every house there is eating and drinking at night. They make a totu of sattu with ghi and flowers on the top. Rising very early, before daylight, they worship the various objects in the house,

including the family god, and touch all of them with a little of the sattu. The younger members of each family do obeisance to the elders. At daylight they go to the houses of their friends that are near with a bit of sattu or chapati and make a salam and eat and drink a little with them, the younger in age always first, and say bhala dhada (may you be well) to one another. As soon as the snow clears from the roads they visit their friends and relatives in more distant villages to offer similar congratulations.

Jatras are also observed in Phagan accompanied by eating and drinking. The salutation among all castes in Pangi is Ruar-Rular. The Halis say Ruar to the high castes and get the answer "Ram Ram".

APPENDIX III

[Extract from the Punjab States Gazetteer, Vol. XXII A, Chamba State, 1904 (pp. 261—266 by Dr. Hutchinson)]

SECTION A—General Administration and State Staff

In ancient times, as the copper plates of the 10th and 11th centuries shows, the administration of the State was modelled on that of India generally, and lists of high-sounding official titles from the Raja to the executioner are given, and allusions made to the highest Brahmans, who held a prominent position among the eighteen elements of the State, down to the Medas, Andrakas, fishers and Chandalas.

In later times there used to be five principal officials of the State at the capital:—

- (1) Wazir or Chief Minister.
- (2) Thare da Mahta or Chief Financial Officer.
- (3) Bakhshi, who used to keep the military accounts and was responsible for the internal administration of the forces. This title is now borne by the Chief Revenue Officer of the State.
- (4) Hazre da Kotwal, who was in attendance on the Raja and carried out his orders.
- (5) Thare da Kotwal, who performed miscellaneous duties and disposed of petty cases occurring in the town; all other cases were settled by the Chief minister, while those of a special or serious nature were adjudicated upon in the Raja's Court.

There were separate Wazirs in Pangi and Brahmaur, but in the other parganas a Mahta and a Kotwal were appointed. These posts of Mahta and Kotwal were often held by men selected in the town and they transacted the business of their respective parganas from the capital. These posts were more or less sinecures.

Administrative Divisions Wizarats

The State naturally falls into five divisions as regards climate, people and products, and these form the five wizarats:—

1. Chamba or Sadr wizarat in the centre, containing the capital.

2. Churah wizarat to the north and north-west, bordering with Basohli and Bhadrawah in Jammu State.
3. Pangi wizarat, which comprises a portion of Lahaul and is geographically distinct from the rest of the State.
4. Brahmaur or Gaderan, an old wizarat lying to the south and south-east of Chamba.
5. Bhattiyat wizarat, lying to the south and south-west of the Dhauladhar and adjoining Kangra and Gurdaspur.

General Administration and State Staff

The Civil and Criminal Courts of Justice are located at the capital where the higher officers of the State reside, and they are presided over by Judges with 1st class magisterial powers appointed by the Raja; and are under his supervision and control. The final Court of Appeal is that presided over by the Raja himself. Next after the Chief in authority is the Wazir, who has much the same functions as attached to the office in former times. In the Raja's absence he is invested with full charge of the State. Of the old titles that of Bakhshi is now held by the Chief Revenue Officer, through whom all revenue payments are made, and credited into the treasury. The title of Kotwal is now borne by the Superintendent of Police, who has functions analogous to those of the Thare-da-Kotwal of former times. All criminal cases in the capital or from the parganas pass through his hands, and he makes the preliminary investigation and forwards the record to the Sadr Court for disposal.

Wizarat Officials

Each of the five wizarats is under the control of a Wazir, who, however, is non-resident, and has the title only when on duty in his wizarat. In every wizarat there is a Court with civil and criminal powers, and the presiding officer is vested with the powers of a 2nd Class Magistrate, and can also hear and decide civil suits upto Rs. 1,000 in value. These Courts can receive, hear and investigate petitions regarding revenue, and can send up the cases with their opinions to the Sadr Court. Pangi and Brahmaur have Courts only in summer.

The Vakil of the State at Dalhousie, having jurisdiction separate from the Bhattiyat wizarat, exercises the same powers as the other Wazirs and holds his Court at Dalhousie under special arrangements with Government. He hears all cases within his jurisdiction, comprising the parganas of Bathri, Sherpur, Nagali, Chun, Hubar, etc. Cases which are beyond his powers are instituted in, and decided by the Courts at Chamba. Cases of parganas in Bhattiyat, other than those falling under the jurisdiction of the Vakil at Dalhousie are decided in the Court of Bhattiyat wizarat.

Parganas

Each wizarat is subdivided into a certain number of parganas, or small administrative districts. The original designation of each administrative district was mandala, as shown by the copper plate deeds. The present name pargana or ilaqa probably came into use during the period of Mughal ascendancy. It is a popular belief that the State was formerly subdivided into 84 of these mandalas or parganas, and there is good reason for thinking that this belief is well founded.

The State was considerably larger in former times than it is now, including as it did the provinces of Rihlu and Palam to the south of the Dhaula Dhar, and Bhadrawah and Padar in the Chenab Valley. Even in 1846-47, when it came under British control there were still 72 parganas in the State (vide Vol. II, Treaties, Engagements and Sanads, pages 370, 371 and 372). The number has been much reduced since then by the amalgamation of two or more small parganas into one large administrative district, and now stands at 52. There were till recently 12 parganas in the Bhattiyat wizarat (where now there are only 10), hence the name "Barah Bhattian."

Each pargana has a State Kothi which is the headquarter and place of residence of the pargana officials when on duty. These Kothis differ much in size and general appearance, but most of the older ones have been erected according to a design very common in the State. This is a large square, measuring 20 or 30 yards on each side, with an open court-yard in the centre. The building is usually two or three storeys in height, and is divided into rooms and dalans or open verandah. There is a principal entrance door, and a staircase in the court-yard leading to the upper storeys. Some of these Kothis are very ancient, several of them dating from the time of the Ranas.

The more recently erected Kothis are of small size, and consist usually of a few rooms in line, with a verandah in front.

The work of each Pargana is carried on by a Char, a Likhnehara and a Batwal, called collectively Kardars or Kamdars. The jurisdiction of a Char is called Chari. The most ancient officials are probably the Char and the Batwal, and it seems certain that reference is made to them in the old title deeds, under the names Chata and Bhata. The office of Likhnehara is probably of more recent date. In certain places there is an office-bearer known as Chhota Char with jurisdiction separate from that of the Bara Char.

In former times the Char was the chief pargana official, and indeed, he is still generally regarded as such, though the tendency now is to look on the Likhnehara as having precedence, owing to his being responsible for the revenue and the accounts of the pargana. The Char had formerly much larger powers than now, being able to inflict a fine or imprisonment. The larger powers were withdrawn by the European Superintendents, except in the case of the officials at Brahmaur who in certain cases are allowed to impose a small fine. At the present time the pargana officials can only apprehend criminals and send them to Chamba for trial. In both civil and criminal cases they make the preliminary investigation. They also carry out all orders from the central authority, and provide coolies for State service as well as for travellers.

The other pargana office-bearers are subordinate to the Kardars, and their functions, including those of the Kardars, are as follows:—

1. Char—Already described.
2. Likhnehara—Keeps the revenue accounts, and does all clerical work.
3. Batwal—Carries out the orders of the Char and Likhnehara, holding under them a position analogous to that of the Hazre da Kotwal under the Raja in former times.
4. Jhutiya—A servant under the orders of the Batwal. He carries out the orders of the Kardars conveyed through his immediate chief, the Batwal.
5. Ugrahika—A peon who collects the revenue demand under the Kardars.

6. Jinsali—Was in charge of the magazine of the pargana, an office now abolished.
7. Pahari—The guardian of the State Kothi, records, and the revenue, both cash and kind.
8. Bhand—Cooks the Kardars' food and cleanses the utensils.
9. Hali—Keeps the Kothi clean and looks after the storage and safe-keeping of the grain.
10. Kagadaru—Carries letters.
11. Lakarhar—Supplies firewood to the Kothi.
12. Ghiyaru—Collects ghi from those who pay ghee as revenue.
13. Dudhyaru—Collects milk for officials.

Generally speaking, there is only one Kothi in each pargana; but in large parganas, which have been made up by the amalgamation of two or three smaller ones, there is more than one Kothi, and in each of them are separate Pahrís, Halís and Jhutiya's.

In the parganas of the Sadr wizarat, outside the capital, the ordinary office bearers Nos. 1 to 13 are in charge, excepting Nos. 6, 10, 12 and 13, which are now abolished.

In the Churah wizarat there used to be an officer, called Odhru, superior to the Kardars. In the parganas of Jhund, Bhalai, Kohal, Bhandal and Kihar. This post, along with Nos. 6, 10, 12 and 13, has now been abolished, but the others are maintained.

In the Pangí wizarat there used to be an officer, called Palasra below the Wazir; and subordinate to him were all the office-bearers Nos. 1 to 12 described above. The post of Palasra is now abolished, but the rest exist as elsewhere. In Pangí the Ugrahika is called Muqaddam, and he also does the work of a Jhutiya, there being no separate office-bearer of that name.

In Pangí there are three Charís, viz., Kilar, Sach and Darwas, each under the management of a Char with a full staff. In spite of its being thus subdivided the whole of Pangí is regarded as one single pargana.

In Lahaul the Char reside at Margraon and the Likhnehara at Tindi, each with a Muqaddam subordinate to him, but the Kothi in this ilaqa is at Udaipur. Most of this pargana is in-

cluded in the jagir of the Rana of Tiloknath, which is therefore regarded as the headquarters.

In Brahmaur, there used to be an officer under the Wazir called Amin, but this post has been abolished. All the other posts, as in other parganas, have been maintained. The Ugrahikas of other parganas, the Muqaddams of Pangí and the Durbiya's of Brahmaur perform similar duties, as already described. The post of Jhutiya is not unknown in Brahmaur proper, but his work is done by the Kotheru. There is also an additional office-bearer, called Ahru, below the Durbiya. The Kotheru and Ahru are not paid servants of the State, but are allowed certain concessions and privileges in their wizarat. In former times there was an office-bearer named Pattari, who had woollen blankets made for the Raja. The wool supplied for the blankets was realised from the people in lieu of revenue.

In Bhattiyat the office-bearers resemble in name and function those of Chamba and Churah, with the following exceptions:—

The parganas of Chun, Hubar and Chuari had each an officer called Odhru, and Tundi and Sihunta each in Amin, but these posts have now been abolished. They were superior to the Kardars. In Bhattiyat the Batwal is called Thareth; the Jhutiya, Batwal; the Ugrahika, Muqaddam, and the Bhand, Jhiwar or Jhur.

The Wazir Odhru, Amin, Mahta, Kotwal, Char, Likhnehara and Batwal of the parganas formerly received no salary direct from the State, but were allowed to collect certain other emoluments, called rakm, over the revenue demand. This formed a separate charge of cash and kind on the malguzar. Each office-bearer, entitled to rakm, was obliged to pay a fixed amount in lieu thereof to the State. This payment went under the name of bachh. Such men were supplied with food free of charge, by the State.

The other petty office-bearers rendered service on payment; or in lieu of revenue on rent-free land, called bajoh; or in consideration of not rendering personal labour in the shape of begar, etc.

In some parganas, also where there was a scarcity of artisans, blacksmiths, potters, etc., such workmen were granted bajoh land and their services taken without further payment

in their respective parganas. All these forms of remuneration have now been discontinued, and every man is paid for his services in cash.

The State revenue, both in cash and kind, is realised in two instalments, and credited into the Treasury. All kinds of grain appropriate to each crop are accepted, but under the head an (anaj) if that occurs in the patta (lease) only

barley, millet (kodra) and maize are taken. Ghi is also collected in two instalments. Grain required for State use is brought to the capital and the surplus is sold at the mufassil Kothis.

An abstract showing the parganas in each wizarat, with the cultivated area and revenue is appended:—

General Administration and State Staff

Name of Wizarat	Names of parganas in each Wizarat	Cultivated area in acres			Revenue collection in rupee		
		Kohli or Irrigated	Uar or Unirrigated	Total	Cash	Kind to the value of	Total
Sadr or (1) Chamba .	Rajnagar, Tariod, Dhund, Kharot, Gudiyal, Saho, Panjila, Kalandra, Samra, Lilh, Piura, Basu, Bakan, Mahla, Bhariyan, Karedh, Sach, Udaipur.	1,581	30,486	32,067	47,440	9,364	56,804
Churah .	Jhund, Bhalai, Manjir, Bhandal, Kihar, Diur, Hamgiri, Barnota, Bagor, Sai, Chanju, Baira, Tisa, Loh-Tikri, Jasaur, Kohal.	386	32,238	32,624	54,224	14,120	68,344
Pangi*	Kilar, Sach, Darwas, Lahul	..	3,019	3,019	5,818	..	5,818
Brahmaur	Brahmaur, Tretha, Chanota, Kothi-Rahu.	14	11,256	11,270	17,282	44	17,326
Bhattiyat	Bathri, Cherpur, Nagali, Chun, Hubar, Chuari, Raipur, Tundi, Sihunta, Bhatti-Tikri.	6,614	23,453	30,067	53,636	16,271	29,907
Total	..	8,595	100,452	109,047	178,400	39,799	218,199

*The total cultivated area in Pangi wizarat contains 1,433 acres of land irrigated by kuhls, but on account of the high altitude it does not produce rice, and so it should be considered as unirrigated.

APPENDIX IV

[Extract taken from Guide to Dalhousie, The Chamba State and the neighbouring Hills compiled by Captain J. B. Hutchinson. Revised by H. A. Rose, C.S., Assistant Commissioner, Dalhousie, 1890, and J. Hutchinson, L.R.C.P. & S.E., Chamba Mission]

Pangi routes

Chamba to Mindhal in Pangi via Cheni Pass

A branch leaves the Pangi road three miles beyond Tisa (33 miles) and runs to Debri-Kothi (12 miles). Here coolies are engaged for the Cheni Pass, 14,299 feet, which is crossed in three marches to Mindhal in Pangi. After passing Hail and entering the *nala* the road is a little rough for five miles. Higher up the *nala* is open and the road good. Camp near foot of pass (9 miles). A large cave high up on right bank affords good shelter in bad weather. On the second day the ascent is steep over glacier and a precipitous cliff where the road is dangerous. On the north is an icefield for some distance and then a rapid descent. Camp at *grats* near the junction of the ice streams (10 miles). Third day's march to Mindhal or Kalaul is a short one, of 5 miles.

Kilar to Kashtwar

From Kilar the road runs down the right bank of the Chandra Bhaga at a high level. Near Darwas (7 miles) there is a steep descent to cross the Sural Nala and then more gradual one to the *jhula* over the Sansari Nala, which is the Chamba boundary. Rising steeply the road runs on to Ashdari. (12 miles). and then again descends to cross the Angai Nala and further on the Kaban Nala at Sol (12 miles). This stage is rough. From Sol to Gulabgarh or Atholi (8 miles) the road is fairly good. From Gulabgarh a branch ascends the Bhutna Nala and crosses the Umasi Pass (17,400 feet) to Padam in Zanskar. The road is fairly good all the way. There is a large snow field on the top of the pass and the descent on the north side is very steep for a short distance, over snow. The marches from Gulabgarh are—Ghishoti, 16 miles; Lusani, 12 miles; camp at Sanjam near Sapphire mine, 8 miles; camp in a cave at Ruhar (15,000 feet) 8 miles; Gaura, 12 miles, over pass; Ayting, 10 miles. Padam 16 miles. Coolies are taken from Lusani to Ayting and traveller's baggage is generally examined at Sunjam, by the sepoy guard. The lower part of the Bhutna Nala is exceedingly pretty, and there is a fine cascade below Chishoti.

The main road to Kashtwar crosses to the left bank of the Chandra Bhaga at Padar, Camping ground at Atholi where there is a Post Office and small dispensary. Application should be made to the Tahsildar for coolies and supplies for three days. The hot sulphurous springs should be visited. First march—Atholi to Shasho, 12 miles, road good, first four miles on the plain. Jhar is the last village. Shasho to Lidrari Nala, 12 miles, road good but very precipitous in many parts: picturesque bridge over Kontaru Nala, fine scenery all the way. Lidrari to Ohli, 12 miles; road good but precipitous as far as Piyas Nala. Change coolies at Ohli. Ohli to Kashtwar, 12 miles, road good all the way; very fine view of Kashtwar plain from the shoulder of the hill. Camp on the Chaugan.

Kilar to Lahul and Kulu

After leaving Kilar the road crosses the Hunan stream and gradually drops to the bank of the main river at Siddh-ka-dera. It then enters a narrow chasm where the planks, forming the roadway, are supported on iron bars fixed in the cliff. The Parmaur and Saichu Nalas are crossed near Cheri, the next stage, on the river bank below Sach (8 miles). At Mindhal bridge the road crosses to the left bank and runs almost level to Purthi (10 miles). The Cheni and Shilal streams are bridged by trangaris and on a rock near the latter stream the glacial markings. At Purthi the road crosses the river by a wooden bridge to reach the forest rest-house; the main road running on past Ajog to the *jhula* at Shor (4 miles). The scenery all the way from Kilar to Shor is very fine.

The new road from Kilar to Shor was made in 1869-70. and is fairly good all the way, except at four spots where special care is necessary; these are at the rocky chasm near Phindru; between Cheri and Mindhal bridge; the approach to Purthi; and between Purthi and Shor.

The old road ascends from the Parmaur Nala to Sach and after crossing the Saichu Nala climbs through forest to the higher slopes, along which it runs to Reh and Purthi.

rejoining the lower road at the Shor Jhula. Except for a short distance east of Reh, this road though steep is good, and from it fine views of the main valley are obtained. A picturesque bridge spans the Mular Nala near Purthi.

From Shor the road which is difficult in places follows the left bank at a high level to Tothal, a small flat opposite where the Karun Nala joins the river. Beyond Tothal it runs along the face of a precipice over-hanging the Chanderbhaga to Rauli (9 miles), and most of the way is narrow and dangerous, but between Rauli and Tindi (7 miles) it is fairly good. From Tindi to the Harser Nala is an open flat, but the rest of the way to Silgraon (8 miles) is along the face of the cliff and somewhat

difficult. At Silgraon the road crosses to the right bank, and except at Kurcher Nala and one other spot, is narrow and dangerous all the way to the Darer Nala near Margaon (12 miles). At Margaon (12 miles) the Urgad Nala is crossed, and from this point the valley is open and the road good. At Udaipur the Miyar Nala is crossed by a wooden bridge, and Triloknath (6 miles) on the left bank, is reached by a bridge over the main river (6 miles). Another bridge above Triloknath carries the road back to the right bank along which it runs to the border at Tirot and then to Jarma (14 miles) in British Lahul. The Tirot Nala is crossed by a wooden Bridge. The next stages are Lota, 7 miles; and Kyelang, 9 miles. Road good all the way from Margraon, and fit for ponies.

APPENDICES

APPENDICES

APPENDIX V
Kinship table of Pangwals

Serial No.	Pangwali dialect	Meanings in Hindi	Serial No.	Pangwali dialect	Meanings in Hindi
1	Libi	Mata	26	Barh Bawoo	Taya
2	Buco, Budh	Pita	27	Barh Ice	Taie
3	Bhaio	Bara Bhai	28	Rahoonoo	Nanad
4	Daie	Bahen	29	Sassoo	Saas
5	Nanu	Nana	30	Sohraha	Susar
6	Nani	Nani	31	Dawuji	Bhabi
7	Dadoo	Dada	32	Mit	Jija
8	Dadi	Dadi	33	Mit	Jijay ka bhai
9	Mama	Mama	34	Dawuji	Jijay ki bahen
10	Mami	Mami	35	Sowra	Jijay ka baap
11	Puphi	Boowa	36	Sasoo	Jijay kemaken
12	Mama	Buie	37	Bhanej	Bahen ka larka
13	Joli	Dharampatni	38	Bhaneji	Bahen ki larki
14	Dhani	Pati	39	Gotha Bhawu	Brother who remains in the pastures.
15	Kuwa	Putra	40	Gotha Bao	Father who remains in the pastures.
16	Kuwae	Putri	41	Mahaan Bhawoo	Brother who goes to charand.
17	Bayuthi	Bahu	42	Chamba Bhawoo	One who has been to Chamba.
18	Potru	Potta	43	Jawaien	Jawaien (son-in-law)
19	Potri	Potti			
20	Mich, Math	Sala			
21	—	Sali is called by her name			
22	Bhanej	Dohitra			
23	Bhaneji	Dohitri			
24	Math Bawoo	Chacha			
25	Math Ice	Chachi			

APPENDIX VI

Language Specimen

Following are some translated paragraphs of Hindi into Pangwali dialect—

सीता परित्याग

सिंहासन पर बैठने के कुछ बाद एक दिन राम ने अपने और सीता के बारे में एक अपवाद किसी धोबी के मुख से यह अपवाद सुना गया था। राम एक दिन रात में वेश बदल कर धूम रहे थे। उन्होंने किसी को अपने से यह कहते सुना.....कुलटा, निकल जा यहां से मैं राम जैसा स्त्री कामी नहीं हूँ कि परायें घर में रहो स्त्री को फिर अपने घर में रख लूं। राम इस लोकापवाद से भयभीत हो गये। उन्होंने इस पर गंभीरता से विचार किया और अपने भाईयों को एकान्त में बुलाकर कहा—मेरी अंतर आत्मा कहती है कि सीता सर्वथा निर्दोष है, लेकिन लोगो को इस विषय में कुछ संदेह है उसके कारण समाज में ऐसी निन्दा हो रही है और लोकार्दश के दूषित होने का भय है। अतएव मैं सीता का परित्याग करने जा रहा हूँ। तुम लोग इसे बुरा न मानना.....।

पंगवाली (स्थानीय भाषा) में अनुवाद

साताई छोड़ण

राजशबी पठ विषण कछ राज वाद इक रोज राम आपु ता सीताई वारे विच यक वुरी वुक शूणी। यह वुरी वुक यक कश धोबी मुहुं केंया शुणो थित। राम यक रोज भेष बदली करी चकर लाव लगे थियथ तन्ही। कसै माणहु आपु जुएपी जें इयू बोते शुण.....कि वराम शिकल ला अडीहा कि अऊ राम म हड़को नई कि होईरी धी नठो जुएली फिर अयु धी रखुं राम लौख अश वक शुण कर डरीए गुआ। बन्ही ईस वारे अन्तर गुडै खयाल जोई सोचा ओर आपु सब भाइ अकैल वूलाई करी बौलणु लागा कि मे दिल विता कि सीत विच कतई दो नई पर मणह विच इस गले कुछ शक असा जरे लाई सभी विच अइयें दयिं भोण लगे सी अऊर पबलकी रिवाज विगफन डरआसा। सलाई अऊं सीताई छडदैन विचार कन्ता तुस इस गल्ला ह रा ना मनन।

हिन्दी (रामायण से लिया गया सन्दर्भ)

लक्ष्मण को राम की शिक्षा

श्री भगवान राम लक्ष्मण को अपने साथ बनवास 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 शत्रुघन घर पर नहीं हैं, महाराज बूढ़े हैं और उन के मन में मेरा दुःख है। इस अवस्था (हालत) में मैं तुम को साथ लेकर 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 सब को सन्तुष्ट करते रहो। यदि ऐसा नहीं होता तो बड़ा दोष होगा। जिस के राज्य में प्यारी प्रजा दुःखी रहती है, वह राजा अवश्य ही नरक का अधिकारी होता है।

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

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

पंगवाली (भाषा स्थानीय) में अनुवाद

लक्ष्मण जै रामे शिव

भगवान राम लक्ष्मण जै वोतथ कि तीउ मौउ जोई बणवास न एण आउर वोतथ कि प्यारे लक्ष्मण जैन्ही मणहुंजयें वाउए ता गुरु केंया मन्ते तन्ही पैदा मोणो फंदा उठाओसा। इस लिये तू में शिव मन आउर इयें वउए टहल कर। मरल ता शत्रुघन धीह नई। महाराजा बूढा भोई गो सा और तसे मन विच में दुख असा। इस हालत विच अऊ ताऊ अपप जोई वणो धिन धयोऊं। ता राजधानी सब किसमै रन्नी विषधीयेले। गुरु ईया बाऊ पबलिक ता टावर सभी पुठ भारी तकलोक एडवेल। इस लाई तू इठी विष आऊर सभी खुष करते रेह। अगर इऊ ना भोल ता बड़ा भारी कलंक भोई गयाल। जिसे राज अन्तर वचारी प्रजा दुःखी रेहन्ती सैराजा जरूर ही नरक जै घयाल। अतु शुण विदे कि लछमण उदास भोईगा। भगवान राम वचन शुण कोई से इयू शुक गा जिऊ ओणी छूणे लई विलिए कमल फेयूल शुखी धैन्तू। दुखी वछमन रामे जंग टाई केरी बोलुण लगे कि भेऊआ अऊं तै प्रेम अन्तर पाली मठड़ वच्चा असा अऊर तऊ छड़ी करी गुरु बोऊई कैसे भी ना जाणता।

राम राज्य

श्री रामचन्द्र जो के राज्य पर प्रतिष्ठित होने पर तीनों लोक प्रसन्न हो गये। राम राज्य में कोई भी किसी से वैर न करता था। सब लोक अपने अपने वर्ण और आश्रम के अनुसार धर्म में तत्पर हुए सदा वेद मार्ग पर चलते थे। उन्हें न किसी बातका 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 कभी मृत्यु नहीं होती थी। न कोई पीडित 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, नारी उदार तथा परोपकारी थीं। सभी पुरुष एक पत्नीव्रत थे। इसी प्रकार स्त्रियां भी मन, वचन और कर्म से पति का हित करने वाली थी। बनों में वृक्ष सदा फूलते और फलते थे। हाथी और शेर एक साथ प्रेम भाव से रहते थे। पशु सदा मन चाहा दूध देते थे। धरती खेती से भरी रहती थी।

पंगवाली (स्थानीय भाषा) में अनुवाद

राम राज्य

श्री राम चन्द्र नाज गदी पर विष्णु लाई तीन खुश भोई गो। राम राज्य अघतर कोई भी बसै जोई बुष्मडी न रखतिथ। सुभ मणह अतु अपू जात ता रेहणै मुताबक आऊ धर्म जुवाई हर वक्त वैदै रसते पर खलतिथ तन्ही न हीकसै किरमें डर थिया और न दुःख थिया। ता कसे भी विमारी ना भातिन्तथी। सब मणह आपप विच ग्रैद खुवाई विप्लंथ। तन्कै दम सचाई, वहादुरी, दया ता दान पर पटल थिया। चमाहणु ता मड़द सब रामे भगत थियें। माठड़ याडी जलैहणु गई दलेर थियें और अपणा आप छोर काई भी होरी भाला कर तैथ। सभी मदं अपु जुवैली जुवैई धर्म साथ टटवाते ता तेसु जमाहणु वी अपु कै घाणही जुवई मन लाई करी विप्लिथी जवान ता कमलेई घाणती जुवैई प्रेम करतिथ। वण वुटै हर दम फलतेथ ता फल वी लगते थै। हाथो ताडाल दीयो प्रेम जुवैई विप्लेथ। ठाडुड ता गुवैरु मन पुछीकरी दध देतेथ जिमी हर वक्त फीली लाई भरो भुन्ति थी।

APPENDIX VII

Impact of the changing patterns of administration on the people of Pangni, by P. K.

Mattoo, D.C. Chamba.

INTRODUCTION

Every change in the pattern of administration at the village level brings about a change in the way of life of the residents of villages. The impact of the changing pattern of administration is sometimes violent and perceptible, but at other occasions the impact is subtle and almost imperceptible. It is sometimes beneficial while at other occasions it is disastrous. A periodical study of the impact that a policy has produced in its area of operation, the changes it has brought about in social, cultural and even religious values, the institutions it has created and the institutions that it has destroyed, is extremely helpful in appreciating the usefulness or otherwise of the policy. The necessity of such an appreciation becomes still more important in a welfare state where the state exists for the good of the individual.

PHYSICAL FEATURES

Pangi Sub Tehsil is the largest administrative sub division of Chamba District in Himachal Pradesh. The area of the Sub Tehsil is well over 850 sq. miles.

The Mid-Himalayan Range, which is a direct continuation of the main Himalayan complex forms the Southern boundary of the Sub Tehsil. This range also known as the Pangi Range, enters Chamba on the Western border of the Bara Banghal Range and spans almost the entire length of the District. This range forms the natural line of watershed between the Ravi Valley and the Chander Bagha Valley. The average height of the range is 17000 ft. and the lowest approaches to Pangi Valley lie across passes, the lowest of which is 13050 ft. high (Rohtang Pass).

In the North Pangi Sub Tehsil is bordered by the majestic peaks of the Zaskar Range. This range is a part of the Inner-Himalayan Range of mountains, and forms to a large extent the line of demarcation between Chamba District and Zaskar in Ladakh District in the Jammu & Kashmir State.

In the East, the Sub Tehsil forms the continuation of the Chandra Bhaga catchment area. River Chandra and Bhaga which originate in Lauhal District of Punjab, join together at Tandi in Lauhal and thereafter

flow as one stream known in this area Chandrabhaga down through Pangi Valley.

Pangi Sub Tehsil is divided into two parts by a spur of what is known as Gurdhar range. The Western part of the Sub Tehsil is known as Pangi while as the Eastern Part is known as Lauhal (Chamba Lauhal).

The isolation of Pangi Valley which lies sandwiched between the heights of the Zaskar Range (average height 17000—18000 ft.) and the Pangi Range of mountains is complete. For more than six months in a year the passes across which pedestrian traffic is sustained remain closed.

The easiest approach from Chamba to Pangi is via Sach Pass (14478 ft.). Kilar is the headquarter of the Sub Tehsil and is at a distance of 86 miles from Chamba, the District Headquarters. Bus service is available on this road upto Tissa a distance of 40 miles. Rest of the distance has to be done, mostly on foot.

The Sub Tehsil can be approached from Manali-Kulu side after crossing Rohtang Pass in Punjab Lauhal. Punjab Lauhal in fact forms the Eastern boundary of the Sub Tehsil.

The third approach to the valley is via Kishtwar, where River Chandra Bhaga cuts a chasm in the Pangi Range of mountains and flows into Jammu and Kashmir territory. A small mountain stream forms the dividing line between J & K and Chamba on this side. This stream is known by the name "Sansari Nullah".

River Chandra Bhaga enters Pangi Sub Tehsil at Thiroth, the last inhabited village in Chamba Lauhal and flows through the entire length of the Sub Tehsil. This river forms the main life line of the area. At every break in the continuity of the two gigantic mountain ranges, a mountain stream joins the mighty river which down below in the plains is known as Chenab, one of the five major rivers of the Punjab Plains.

The terrain of the Sub Tehsil is such that cultivation is possible only in an extremely small area. Out of the eight hundred and odd square miles area only 8 sq. miles are cultivated. The rest of the area is either perpetually under snow or is here and there covered by Deodar, Neoza and birch trees. The total population of the Sub Tehsil is

10,807, the number of families being 1,671. There are only 81 populated revenue mohals which are further divided into 102 populated hamlets. The total land revenue of the Sub Tehsil is 13,360/-.

The inhabited villages in the Sub Tehsil are mostly situated along the banks of River Chandra Bhaga and its tributaries. The river bed level varies from about 7000 ft. to 8000 ft. and the villages are mostly located at heights ranging between 7000—9000 ft. There are a few Batori (Bhot) villages which lie well above this height.

During summer months inter-communication between various villages is possible on foot, but during winter months when snow covers the valley and the peaks all inter-communication stops with the result that each habitation becomes an isolated world by itself.

Residents of Pangi Sub Tehsil are broadly speaking divided into 3 groups, the Pangwals, the Lauhals and the Bhots. Pangwalas are the residents of Pangi Valley, which is the western part of the Sub Tehsil. Lauhals are the residents of Chamba Lauhal. Bhots are descendants of Indo-Tibetans who for ages have been residing along the Indo-Tibet trade routes. The Pangwalas are the largest population group in the Sub Tehsil.

Pangwalas—In order to appreciate the impact of the changing patterns of administration on the people of Pangi, it is essential to know something about the people who live in this area. Pangwalas live in small villages scattered on the right and left banks of river Chandra Bhaga. The villages are generally of a small size and consist of 10—16 houses. In some of the villages, the entire population consists of the scions of the same ancestral. In larger size villages the residents belong to two or three families.

Joint family system is the traditional way of life. The father and his children live under one roof and share their earnings.

The family generally lives in a single building. The house consists of 4 or 5 rooms. 4 rooms is the minimum. One of these four rooms is used for storing fodder, the second is used for storing rations, the 3rd is used for collection of milk products and for preparing chhachh. The fourth is the common living room which serves as a bedroom, drawing room, dining room, kitchen and also as the cattle shed. Rakh, the liquor which is used by Pangwalas is also extracted in this room.

The cattle are generally tied along the side of the room. Those who can afford, have planks fitted higher up along the walls in the form of shelves, which are used as beds. These shelves are known as 'TONS'. In places where Tons are not available people sleep on the floor in the middle of the room, which is known as Kothi. Since the Kothi is also used as the Kitchen, it gets filled up with smoke, which after choking up the place emerges out of chunks and crevices. People do not generally come out of the Kothi throughout the winter except to answer the calls of the nature.

Fodder for the animals which are kept in the Kothi is obtained through a hole from a room just above the Kothi in which fodder for winter is stocked. This fodder mostly consists of hay obtained during summer months from the hills and pastures.

Pangwal Village—The Pangwal village is generally located at the centre of the cultivated area of the village. The nearest field to the house is used for tobacco cultivation. Rest of the available cultivable area is used for growing inferior type of cereals.

There are no sweepers in the village. Every house owner is responsible for keeping his premises and surroundings clean. The village is extremely ill planned. Houses are huddled together without any thought whatsoever being given to sanitation. No latrines are provided with the result that the place stinks. Pollution of water sources is very common and everyone suffers from worms.

Professional artisans are hard to find. Everyone is his own mechanic, carpenter, blacksmith, cobbler and mason. There is no shopkeeper in the village. Inter village or inter family commerce is almost unknown.

Houses are constructed by villagers themselves by 'Dar' system. According to this system the entire village community helps the person who wants to construct a house in the carriage of timber etc. Wood is made available to the villagers on right holder rates which are almost nominal. When the construction of a house is in progress, the workers contribute voluntary labour. No wages are paid. The individual concerned feeds the workers three times a day.

Community life and village gods—Every village resident is member of an indigenous institution known as the "GRAUNTH". This institution is a sort of indigenous Panchayat. In this assembly, social, economic and

quasi-judicial matters are decided. Four or five villages together form what is called a Praja. Each Praja has a Devta or a Devi. Every Praja builds a temple for the deity. The construction of the village temple is undertaken on self help basis. The entire Praja contributes voluntary labour during the period of construction of the temple. Every temple is formally to be reconstructed after 7 years.

The Prohit of the temple has a hereditary office. On every Sankrant day a Puja is performed. The Praja generally visits the temple on this day.

Every Praja has a 'Mela' or a 'Fair' which is called Yatra. Yatra is celebrated twice a year. Yatra is a time of merriment and enjoyment. The occasion is celebrated by communal dancing and drinking. The duration of the Yatra extends from one to three days.

Food Habits—Wheat, Barley, Brace, Ailo, Phulan, Chanai, Maize, Potatoes and Ragi are the usual crop grown in the area. The entire area is a single cropped area. The average Pangwal family starts the day with a cup of tea brewed in pots. Salt is used instead of sugar. Milk is added to the tea if available. With this cup of tea people take chapati called Thotha, which is made mostly of Bhangri or Ailo. The mid-day meal consists of Thotha or Satu taken with Chhachh. The third meal is taken at about 4 or 5 P.M. So long as potatoes are available people take boiled potatoes with salt and pepper. After nightfall people take bread prepared out of a mixture of Chukri, barley and wheat.

Marriage—Marriage between unmarried couples is initiated either by an intermediary or a common relative. The intermediary is called the Bhalemans. 'PILAM' is the first ceremony. It is something akin to betrothal. On this day the bridegroom's family sends presents to the bride's family. These presents consist of Rakh, Luchis and some ceremonial ornaments usually of silver. The second stage of marriage ceremony is 'CHAKKI.' On this day the bridegroom's family prepares and sends about 10 to 12 Kilos of Halwa and a corresponding quantity of Luchis and about 50—60 bottles of Rakh to the bride's family. The third ceremony is the marriage proper. The bridegroom is accompanied by 5 persons to the bride's place. One of them is Bhalemans. The second is the younger brother. The remaining three persons are the near relatives of the bridegroom's family. The 'Barat' is provided with food by the bride's family.

There is a lot of communal dancing and singing and the party then returns home alongwith the bride. On return journey brother of the bridegroom is known as Patwara. Five to seven relatives accompany the bride. Dowry takes the shape of a cow, a goat and some agricultural implements. A child born after the Pilam ceremony is considered legitimate.

The second system of marriage is the 'Chori System'. A boy lifts an unmarried girl and takes her home. If the girl refuses to take food for 24 hours, she is returned to her parents. If, however, she takes food that is taken to be an indication of consent. Thereafter the marriage is celebrated as usual.

Divorce is a recognised practice. Elopement is also not looked down upon. If a married woman runs away with some person, then the person she elopes with has to pay a 'MAMLA' to the erstwhile husband. This settles the matter. In case of divorce the children stay with their father.

Death Ceremony—When a death takes place, the entire Praja collects at the house of the bereaved family. Relatives from other parts of the valley also arrive. The dead body is taken to the Shamshan and is cremated. Every relation of the bereaved family brings one Batti of foodgrains for the family. On the third day after the death a Brahman is called and old clothes of the deceased are handed over to him. For one year thereafter the family continues giving food to a Kanya.

One month of three months after the date of death, as may suit the family of the deceased, a general feast is arranged in the name of the deceased. It is for this day that the family keeps in reserve the best of its available food supplies which include ghee sometimes scores of years old. Liquor is not consumed on this day. For one year after death the family remains in mourning and no marriage takes place in the family.

Family Economy—Agriculture is the mainstay of the people of Pangli. Land holdings are, however, very small. A family with 30 Bighas (6 acres) of land is considered above average. On the average a family has land measuring about 3 acres.

On account of the climatic conditions land yields only one crop. A family has therefore to extract as much out of the land as possible. A family has diversified needs. All these needs must be met out of the yield of land. The danger of abnormal climatic conditions is always present. Maximum insurance must be provided for against crop failure. The

family therefore divides the small bit of its holding into several fields each growing a different crop. The distribute of crop in a 3 acre (60 Battis) land would be as follows:—

1. 10 Battis of wheat.
2. 10 Battis of Ailo.
3. 5 Battis of Barley.
4. 20 Battis of Bhace.
5. 5 Battis of Potatoes.
6. 10 Battis of Chanai or Phulan.

Total 60 Battis.

In case of adequate rain, 10 Battis of wheat will yield 30 Battis of wheat.

10 Battis of wheat yield ...	30 Battis.
10 Battis of Ailo yield ...	40—50 Battis.
5 Battis of Barley yield ...	20 Battis.
20 Battis of Bhace yield ...	60—80 Battis.
5 Battis of Potatoes yield ...	60 Battis.
10 Battis of Chanai or phulan yield	30 Battis.

240 Battis,
=480 Kilograms.

(One Batti is roughly equal to 2 Kilograms)

The village people are extremely dependant on rain. In case of failure of rain there is a complete failure of crop.

In the higher regions ploughing for wheat is done in the month of May and only one ploughing is done. Seed is sown before ploughing. The crop ripens in the month of September. The piece of land which is under wheat in one year is used for Bhace next year. Bhace is sown in June and ripens in two months time. No manure is used for the Crops which also ripen in September, in the third year. Ailo, Barley or Wheat will be sown in the succeeding year. Compost manure is extensively used for these crops.

Wheat is extensively used for purposes of food. Chukri is mixed with wheat flour. Out of Ailo and Barley a portion is left for extraction of wine. When the brew ferments, the liquor is distilled. The dried up remnants, are again ground into flour and used as such. In case fermentation is not successful, the mixture is thoroughly stirred and consumed in raw form. This mixture is known as Lugri. Alongwith liquor people take boiled meat or potatoes or dried and baked Ailo called Khale. People keep meat for drying during October or November and use the same during winter.

People do not sell their agricultural products under any circumstances. For their other needs like salt, they go to the plains and work as labourers. They also collect local minor forest produce and exchange it for salt at Trella across Sach Pass.

Every family has a few sheep and goats. The average number of sheep and goats is 8. Wool is utilized for making cloth for use of the family. A crude spinning Takli is used. Both men and women do the spinning, but only men do the weaving.

On the average each family has a cow and a Churi, a cross between Yak and Cow. The milk yield is very low (only 2 seers a day). In summer months the cattle are sent to the Dudhars for grazing. The cattle are grazed by one man on behalf of the whole community each family supplying the cowherdsman by turns.

The social, cultural and moral values of the people of Pangli, their village institutions, their beliefs and taboos, their very way of life constitute a heroic commentary on the epic struggle for existence of the human being. Man in these areas lives face to face with the extremely destructive as well as the benign forces of nature. The mysterious mingles with the real in these places. Man has therefore to lean as much on perceptible effort as on hope and belief in these parts of the world.

The Pangwal has devised an extremely simple, self contained and self sustained economy to meet this situation. He has a very small holding and cannot hope to bring under plough more area than he has already done. He must therefore eke out his existence out of what little is available to him.

In these terrains the way of life of the people bears the marked imprints of the natural environment of the place which brings into bearing two distinct situations. The first is the limitedness of resources. It has already been pointed out earlier that the maximum land holding of a family is about 6 acres and the average ranges between 3 to 4 acres. The holding is extremely small. There is very little scope for increasing the size of the holding by bringing under plough new fields or barren lands because the slope of the valley which is more a precipitous ravine than anything else is hardly such as will allow breaking of fresh plots. The problem on the other hand is that of a diminishing size of the holding firstly because of erosion and secondly because of the increase in population. The population of the valley which was 5,846 in 1901 has

gone up to 11,678 in 1961. The rise in population has been tremendous. The total area under cultivation is 28,951 Bighas (5,790 acres), 40 per cent of which is rainfed. Erosion has been playing hell in these areas. On both sides of the river Chandra Bhaga and left and right in the ravines and gorges one finds steep precipitous landslips which have destroyed the entire fertility of the soil. Even village Abadis in this part of the country are facing the problem of being completely washed off.

Besides land the only available source of livelihood to the Pangwals is the forest. Forest yields firewood, timber for construction, Chukri, which is mixed with flour and eaten as such, local tea herbs and minor forest produce, the only item of commerce in the area. The Pangwal has therefore been leaning very heavily on the forest for keeping his existence going. The minor forest produce which he can collect includes Zira and Dhoop which can be readily exchanged for salt at Trela across the Sach Pass. The energy utilized in one trip and the time it takes is so long that the Pangwal hardly if ever does more than one trip across the pass in a year and that also simply because he must have salt and if possible some minor luxuries like tobacco and cloth. The passes remain open during the summer, which is of a short duration in the valley and coincides with the main agricultural season of the place. At this time every day counts for the Pangwal, who must prepare his field, sow the seed hurriedly, and finish up with the collection of harvest.

Nature has no doubt adorned this area with perpetual beauty, but the isolation and desolation of the place is both perpetual and complete. Man is circumscribed by the limitation of resources. Land, what little he has, and forests what little they can yield for local consumption are all that the Pangwal has to look upto. Water flows in abundance in this valley but the gorges are so deep that hardly if ever one drinks water out of the major river i.e. Chandra Bhaga.

The second situation to which a reference was made earlier is the limitedness of opportunity. Here again nature is the dominant force. The working season collides with the agricultural season. There are therefore periods of stress and strain as far as utilization of manpower is concerned. During the main season there is a rush on labour and even five rupees a day is not sufficient to divert labour from agriculture. Money counts for nothing because it cannot be eaten as a substitute for food. Food is the

first priority. Besides agricultural activity, the forest provide some source of employment but then again the Pangwal is so much occupied with his own land that he does not find anything attractive enough to divert him from his way of life. The off season is a season of complete inactivity. It is a period of one might say hibernation. The family and the cattle get huddled up together in the family abode and spend the dreary long months huddled up at one place. Going out is both unprofitable as well as dangerous. No rescue parties are available to locate a missing person. Snows are heavy and cold is extreme. Danger of both exposure as well as accident is there. A man has to live on his own. A man lost is a man lost. Movement and enterprise therefore remain both suspended during the winter months.

The Pangwals' economy is very limited. He cannot afford wasteful ceremonies. Marriage ceremony is therefore a limited affair. So are other ceremonies. Local resources are used to the maximum extent in meeting all local requirements. In case one cannot afford a normal marriage he may resort to marriage by capture. In case a wife becomes unfaithful and wants to marry someone, the first husband cannot afford to lose what he has spent on his wife. He must therefore be compensated. Ghee is a luxury which must not be consumed except to propitiate the dead and please the ancestors.

Man, beyond doubt, is a mirror of the environment that nature has provided for him. In industrialized countries, and in scientifically advanced countries man has to an extent dominated nature and created his own canvass in place of the reflection. In the isolated areas like Pangni, the mirror still reflects the environment in its true and bare details.

PRE-MERGER ADMINISTRATIVE SET UP OF PANGNI

Kardars—Pangni Sub Tehsil was divided into 4 Parganas in the time of erstwhile State viz., Dharwas, Kilar, Sach and Lauhal. The headquarters of the Parganas were located at Dharwas, Kilar, Sach and Udepur whereas the offices used to be located at the Kardars Kothi. In the Kardar Kothi the Likhniyara and the Char had their offices. In addition to them there used to be one Pahri, 2 Batwals, one Darwani, 8 Mukaddam, one Akar, Jhutiari, Baand and a Lakariyara.

The seniormost functionary in the Pargana was the Char. His duty was to attend to criminal disputes, site inspections, civil cases as also to look after the arrangements for the stay of His Highness.

The Likhniyara was responsible for collecting land revenue, preparing and maintaining the Jamabandi for the land revenue and also for attending to land disputes. He also had the duty of carrying land revenue (Maliya) to Chamba once in a year during the month of Asuj.

Mukaddam would make on the spot collection of the land revenue in the villages and would bring the land revenue so collected to the Likhniyara. When His Highness or any other senior officer would visit the place the Mukaddam had the duty of collecting day to day provisions like goats and sheep, ghee, milk and flour. People say that Pangni was self sufficient in wheat.

Pahri had the duty of supplying milk and ghee etc. to the Kardars. He also kept the keys of the Kardar Kothi, the official residence of the Pargana functionaries. There was an official rate fixed for every item of supply according to which the villagers used to be paid. The rates used to be approved every year by the court at Chamba.

The Batwal had to perform duties identical to those of the police and to assist the Char in the discharge of his functions.

There used to be two Jhutiars in a Pargana who would bring the persons concerned to the Kardar Kothi on receiving orders from his senior officers. The Jhutiari had to take orders from both the Char and the Likhniyara.

The Darwani was the woman who would clean the Kardar Kothi.

The Baand had to clean utensils.

The Lakariyara had to bring fuel wood for the visiting officers and His Highness.

The Akar had to go to Chamba with the Maliya (land revenue) with the Likhniyara.

The pay of the Char was Rs. 50/- for the year. The Likhniyara was paid Rs. 60/- a year, the Batwal would get Rs. 16/- per annum, the Pahri Rs. 11/- per annum, the Darwani Rs. 11/- per annum, the Mukaddam Rs. 14/- per annum and the Jhutiari Rs. 8/- per annum. The Akar did not receive any pay. The Baand was paid Rs. 6/- per annum. Lakariyara was paid the cost of the fuel wood according to the rate of the wood fixed by the Chamba Darbar.

People of Pangni had to pay land revenue to the State. In addition they had to pay to the State one Patti for two families for which the families concerned would get Re. 1/- as rebate in the land revenue. One or two Battis of Zira from

M/B(N)8SCO(HP)—

the Pargana and one pair of Pulas (grass shoes), about 2 seers of Seski (Artemisia), 2 Battis of Thangi, and about 2 seers of Bhutkeshi. About 20 pieces of milk bread also had to be given to the State alongwith the land revenue. The residents of the Pargana had to provide 10 or 12 persons to carry the land revenue up to Alwas. The Kardars were given free rations and food etc. for one month at Chamba, when they went to Chamba for the remittance of the land revenue. The Char would get Rs. 3/- as gift, Rs. 3 to Likhniyara, Rs. 1/8 to Mukaddam and Rs. 1/8 to Akars. People had to contribute compulsory free labour for making the road upto Kilar from Sach Pass and also roads in the interior. When His Highness would visit this place the labourers were also supplied on no cost basis by the ilaqa. The Kardar Kothi had to be maintained free by the area concerned.

His Highness Maharaja Sham Singh visited Pangni more than 5 times. His Highness Maharaja Bhuri Singh visited this place twice, the last visit took place in 1967 (B). His Highness Raja Ram Singh visited this area every year for eight years.

A Magistrate 1st Class would visit this place once in a year and for deciding the cases locally. In addition to the Kardars for the management of the forests there was a Revenue Forest Department and Reserve Forest Department locally called 'CHHOTI JANGLAT' and 'BARI JANGLAT' respectively. One Forest Guard has his headquarters at Kilar. The Superintendent, Revenue Forests would visit Pangni once in a year. In the Revenue Forests the local people were entitled to get Deodar trees at the rate of Re. 1/- per tree, Kail at the rate of -/8/- and Tosh (fur) at the rate of -/4/-. The Revenue Forests were open for grazing and for extraction of minor forest produce. One Forest Guard was appointed to look after the reserve forests in one Pargana. There was only one Range Officer within the entire valley who used to be assisted by a Block Officer. The Reserve Forests were on lease with the British Govt. till 1908. Thereafter the management of these forests was taken over by the State for 5 years. In 1913 the management of the forests was finally transferred to the State with certain conditions.

There was an elementary Public Works Department in the valley and one Supervisor used to stay at Kilar. He was called Jamadar and had to look after the maintenance of the footpaths. Begar was made available once a year and for other repairs jobs

the appointment was made at the rate of -/6/- to -/8/- a day. In case of murder the Char would make a report to the Darbar and the Police from Chamba would come for investigation.

The medical aid available to the people of the valley was limited to the once a year visit of the Doctor during summer months from Chamba.

There was only one Primary School at Kilar in the whole area which employed only one seasonal teacher. This teacher also looked after the local Post Office. The State was running the Postal Services.

The Likhniyara had the powers to issue coercive processes for non-payment of land revenue. Nautor cases were to be sanctioned by His Highness on the recommendations of the Kardars.

POST-MERGER SET UP OF PANGI

General Administration—The erstwhile Wazart of Pangi has now been constituted into a Revenue Sub Tehsil of the district w.e.f. June 1950. The Naib Tehsildar who has his headquarters at Kilar exercises the powers of a Magistrate IIInd Class and remains incharge of Sub Tehsil. Prior to the year 1959-60 the Naib Tehsildar used to shift his headquarters during the winter season to Tissa, but w.e.f. 1st April 1960 this annual shifting has been stopped.

Revenue Administration—Pangi Sub Tehsil has been divided into two Kanungo circles and 10 Patwar circles after the completion of settlement operations in this district. Before the settlement only one Kanungo with 4 Patwaris, one each in the 4 Parganas of the Sub Tehsil were posted in the area as an inter-measure after the accession. The total number of estates in the Sub Tehsil is 224 and the cultivated area 6804 acres. The assessed land revenue for the entire Sub Tehsil is Rs. 5,673/- per annum. The land revenue is now being realized through the agency of Lambardars from the land owners.

The Naib Tehsildar exercises the powers of Assistant Collector IIInd Grade and is competent to dispose of local revenue suits. Nautor applications are checked and verified by the Naib Tehsildar and are subsequently forwarded to the District Officers for sanction.

The revenue records of the Sub Tehsil are still being kept at Tissa as Pangi Sub Tehsil forms a part of the Churah Tehsil. The revenue accounts of the Sub Tehsil are also

APPENDICES

being maintained alongwith the revenue accounts of Churah Tehsil. The Naib Tehsildar is assisted in the discharge of his duties by one reader only.

Forest Administration—An independent Forest Division has been created in the valley under charge of the Divisional Forest Officer. The D.F.O. has his headquarters at Kilar. The Division came into being w.e.f. October 1961. At present the Divisional Territory has been divided into three ranges each under the charge of a Forest Range Officer. These ranges have been further divided into 7 forester blocks and 24 protective charges. With the merger of the State with the Union of India the administrative distinction between the Revenue Forests and the Reserve Forests has now been abolished and the entire forest administration is in the hands of the Forest Department.

Public Works Department—A massive road construction programme has been initiated in Pangi Valley. To cope up with this work an independent P.W.D. Division under the charge of an Executive Engineer was created for this valley w.e.f. January, 1957. While the headquarters of the Executive Engineer are located at Kilar, the Executive Engineer and his office staff are allowed to shift to Chamba during the winter season to enable them to arrange for supplies of necessary equipment and material. For administrative convenience the valley has been divided into three sub divisions viz., Kilar; Tindi and Udaipur Sub Divisions each under the charge of a Sub Divisional Officer (P.W.D.).

Education—At the moment there are 22 Primary Schools, two Middle Schools, one High School and one Higher Secondary School in the Sub Tehsil. One Assistant District Inspector of Schools has been posted to look after the administrative arrangements of various primary and other schools in the Sub Tehsil.

Medical Aid—There is one Primary Health Centre at Kilar. Three A. V. Dispensaries and one Allopathic Dispensary have also been provided in the Sub Tehsil in addition to the P.H.C. for looking after the health of the people. The hospital at Kilar has 6 beds and is under the charge of an M.B.B.S. Doctor. A Maternity and Child Welfare Centre is also functioning at Udaipur.

Panchayats—A Tehsil Panchayat with 10 non-official members each representing one Panchayat circle has been constituted in the Sub Tehsil. The Naib Tehsildar, the Block Development Officer and the Panchayat

APPENDICES

Inspector also attend the meeting of the Tehsil Panchayat. This Panchayat is performing the functions of the erstwhile Block Development Committee. Under the provisions of the Himachal Pradesh Panchayat Raj Act the Sub Tehsil has been divided into 10 Gram Panchayat Circles each more or less co-terminus with the Patwar Circle. Gram Panchayats have been constituted in each village. These Panchayats are looking after the day to day administration of village affairs.

Community Development Block—Pangi Block came into existence on the 2nd of October, 1957. It has now completed 5 years of its existence. The first stage of the Block has, however, further been extended up to 30th of September, 1963. In addition to the Block Development Officer there are 21 other officials on the block staff. Besides these the Tribal Development Block provides for 4 additional officials. From the Pooled Staff 11 officials are available to the Block.

13 Coop. Societies have been registered in the Block which covers the entire area of the Sub Tehsil. Massive re-construction work of irrigational Kuhl and repairs to local paths has been taken up under the block programme. Hundreds of Kilograms of improved variety of wheat seed and vegetable seeds have been distributed to the farmers. One Horticulture Nursery has been established at Kilar and will be ready to supply fruit plants to the residents of this Sub Tehsil within a year's time. Small horticulture nurseries have also been laid at other places in the Block. Under the Industries programme a Carpentry Centre has been set up at Jalwas. There is a Weaving Centre at Kilar in which training is given to local craftsmen. The Block has also undertaken development of apiaries, improvement in the breed of local sheep and cattle and introduction of small scale industries in the Sub Tehsil.

Police Administration—A regular Police Station at Kilar and a Police Post at Udaipur have been started w.e.f. 22nd June 1960 and 24th July 1960 respectively to look after the law and order situation in the Sub Tehsil.

Reaction to the Introduction of New Factors—The expansion of the activities of the State in Pangi Sub Tehsil has been of phenomenal nature. Every additional or new activity undertaken in this area by the State has introduced a new factor into the life of the Pangwal. These new factors can con-

veniently be identified as follows:—

- (1) Introduction of a Benefactor.
- (2) Introduction of Panchayats.
- (3) Introduction of Controls.
- (4) Introduction of the Govt. servants.
- (5) Introduction of wage earning system.

1. **Introduction of a Benefactor**—Subsequent to the inauguration of the Block, and the creation of the P.W.D. Division, the Forest Division and establishment of Schools considerable improvement has taken place in the economic condition of the Pangwal. Large sums of money have been spent on providing essential amenities like medicines etc. to the general public. The money spent by the Government Servants in the form of cost of purchases and payment for services has added to the economic well being of the local residents. Massive constructional programme undertaken by various departments have provided adequate additional means for earning to the Pangwal with the result that there has been a general improvement in the economic condition of the Pangwal.

Government has also arranged for the supply of large quantities of foodgrains, salt and wool to the area on subsidized rates with the result that it has been possible for the local residents to make purchases of edible and other essential commodities on reasonable rates.

The isolation of the area and the difficulties of the terrain had created in the Pangwal a sense of complete reliance. While the amenities provided by the Government have gone a long way towards relieving the rigours of life of this area a side effect of the introduction of the amenities has been the destruction of the spirit of self reliance in the Pangwal. There is a striking transformation in the approach of the Pangwal towards the harder aspects of life now. He has started shirking from strenuous efforts and is reluctant to undertake hard tasks even when an adequate remuneration is available.

The common man has now begun to look up to the Government as a benign benefactor and is prepared at every stage to press his demands for better amenities. There is hardly any realisation of the limitation of the resources of the Government in this area with the result that failure on the part of the Government to provide amenities creates a sense of great resentment in the Pangwal.

Introduction of Panchayats—The introduction of statutory panchayats has brought with it the destruction of Praja system of administration of the village in these areas. Elections are now being held regularly to fill up the vacancies in various panchayats institutions. An undercurrent of deceit and lust for power is discernible. The simplicity of the indigenous method of disposal of local disputes is gradually being replaced by the more complicated system of disposal through courts of law.

Introduction of Controls—With its expanded administrative set up the Forest Department has started tightening the controls on the supply of the timber and fire wood etc. to the estate right holders. Certain pastures have also been closed in order to undertake extensive measures for soil conservation. The introduction of these controls has given rise to a sense of resentment against the Forest Department in this area.

Introduction of Government Servants—One of the most interesting factors which has been introduced into the life of a resident of Pangli is the Government servant. The Government servant usually is an educated official who comes from the plains or from less inaccessible areas of Chamba or other districts of Himachal Pradesh. He usually has a wider outlook on life and has a wider appreciation of modern cultural trends.

The contact between the Government servants and the local residents has resulted in the widening of the intellectual horizon of the local resident. The approach to life of the Pangwal has undergone a considerable amount of change. There is a continuous adoption of the ways of life of the person from the plains. The Pangwal has under this impact given up certain bad habits and has adopted a more hygienic way of life. A change has also taken place in the composition of the food of the Pangwal. Previously the dependence on imported fine grains was almost non-existent but now the demand for better quality cereals is increasing day after day. The dress of the local resident has also been effected by the impact of the cultural contact between the local resident and the Government servant. New trends in dress are discernible in the entire valley.

The imprints of impact of the cultural contact can also be seen in the changes in the architectural structure of the typical Pangwal residence. Large sized windows are gradually making their appearance and so are modern types of stair cases, kitchen, gardens and latrines.

APPENDICES

In consonance with the prevalence of the caste system in the plains there has been a gradual hardening of caste system in Pangli. Efforts are being made by the local society to identify itself with the class conscious society of the plains.

Introduction of the Wage Earning System—The most important change in the life of the Pangwal has been the introduction of the wage earning system. Prior to the implementation of the programmes of development undertaken by various departments there was hardly any opportunity for earning wages within the valley. Subsequent to the undertaking of these projects opportunity to earn money has been made available to the local residents within his own village. A large quantity of money has been expended in the valley. With the introduction of this money trade and commerce which were almost non-existent in this area have received a fillip. Shops have started making their appearance and transactions in money have gradually started becoming the routine method of purchase and sale. Since money is now available a demand for the village artisan whose services can be hired has also gone up.

Introduction of wage earning system has effected the joint family system. Previously since there were no opportunity to earn outside the limited domain of agriculture, independent existence outside the family group was not possible but with the introduction of opportunity for earning wages, it is now possible for a couple to establish itself outside the circumstances of the family circle. In a number of cases young men have now established their independent family groups.

The availability of money has also introduced a demand for imported foodgrains supplied and a demand for imported cloth and other amenities and luxuries.

Conclusion—The People of Pangli are on the threshold of a new era of existence. Communication facilities connecting the valley with the plains are improving at a fast rate. Within a few years of time the valley will be connected by jeepable roads to the rest of the country. Commercial activities are bound to increase severalfold with the improvement in the means of communication. Better communication facilities will also mean more visitors, greater exploitation of local sources and relief from the drudgery of life. There will consequently be a wider identification with the community in the rest of India. With the spread of education the

APPENDICES

valley will provide more officials and officers to the State Government, larger number of technicians to look after local small scale industries and a greater number of well read farmers who can change the pattern of agriculture in this scarcity affected area. New trends in the realm of horticulture, apiaries, forest industries, small scale industries will

open up to the people of this valley larger opportunities for gainful employment.

What effect the destruction of the indigenous institutions, the betterment of the economic condition of the people, wide spread education and better means of communication will ultimately have on the people of this valley remains to be seen.

81607

APPENDIX VIII Conversion Table

1 Tola	= 12 Grams
1 Chhatak	= 58 Grams
4 Chhataks	= 233 Grams
8 Chhataks	= 467 Grams
12 Chhataks	= 700 Grams
1 Seer	= 930 Grams
1 Maund	= 37.324 Kilograms
1 Ounce	= 28.350 Grams
1 Pound	= 0.4536 Kilograms
1 Cwt.	= 50.802 Kilograms
1 Yard	= 0.9144 Metro
640 Acres	= 1 Square Mile
1 Metro	= 1.0936 Yards
1 Kilometre	= 0.6214 Mile
1 Square Kilometre	= 0.386 Sq. mile
1 Square Mile	= 2.5899 Sq. Kilometres.

APPENDICES

APPENDICES

APPENDIX IX

Glossary of some selected local words used in this monograph:

Glossary of some terms

A		Daikhaan . . . Local festival.
Aaghal . . .	A penn.	Dandoo . . . Bee-hive.
Adhwari . . .	Pasture.	Dehant Naag . . . Deity.
Airnaa . . .	A Loom.	Dehar . . . Temple.
Anguthi . . .	Finger-ring.	Deva . . . Earthen-lamp.
Arwani . . .	Wooden spoon for preparing manday.	Dhaj . . . Memorial.
		Didh . . . Tributary.
		Diwaants . . . Brothers of the bride.
		Diyar . . . A tree.
B		
Baar . . .	Local festival.	F
Bainch . . .	Flute.	Faat . . . Wooden boards.
Bajigar . . .	Musician	Fandna . . . Combing the wool.
Baleen Basna . . .	Deity.	Fatten . . . Winnowing fan.
Bangay . . .	Ornament.	
Barohi . . .	A married woman who performs certain rites at the time of death.	G
	Tree.	Gaja . . . Trident.
Bes . . .	Adze.	Galel . . . Apricot oil.
Bhailu . . .	Porter.	Ganahen . . . Local herb.
Bhari . . .	Birch tree.	Garbhoo . . . Learned man.
Bhuj . . .	Stinging nettle.	Gawail . . . Cattle Pen.
Bichhu-butti . . .	A feeder.	Ghanta . . . Gong.
Brikni . . .	Upper storey of the house.	Gharro . . . Pitcher.
Bukhaari . . .		Guchhi . . . Mushrooms.
		Gugtotoo . . . A kiltu used for carrying child's hair at Mundan.
C		
Challer . . .	Pyjama.	H
Chamunda Devi . . .	Deity.	Havana . . . Sacrifice in which burn offerings are made.
Channal . . .	A place.	
Chander-bansi . . .	Sub-caste of Rajput.	J
Chasag . . .	Tributary.	Jagni . . . An oiled wood extracted from chil tree and used for lighting.
Chaun . . .	A basket.	Jagmani . . . A contract between craftsman and his patrons in regard to the payment of the price of article.
Cheni . . .	A pass.	
Chhatrian . . .	Wild herb.	Jatra . . . Fair.
Chaupar . . .	A game.	Jhalma . . . A village.
Choori . . .	Cross-breed of cow and yak.	Jhat Choor . . . Yak.
		Joji . . . Head-dress of the women.
D		
Daan . . .	Giving alms.	
Daar Lagana . . .	To lay the nias.	
Daat . . .	Sickle.	
Daho-chaa . . .	A dish prepared out of whey.	

APPENDICES

K			
Kailash	Small streams of nallahs.	Manyad rakhana	To lay the foundation.
Kainchaar	Wooden box used for storing grains.	Marchool	Fan made of pea-cock feathers.
Kalchi	Spoon.	Maruwa	Local herb.
Kalicho	Pass.	Marwa	A Pass.
Kamarband	Cord.	Mashra	Special type of Jagni made for Chajgi festival.
Kameej	Shirt.	Misal Hakiyta	Records of the Tehsil.
Kameeri	Shirt.	Mitha tilla	A jungle product.
Kanchanie	Musical instrument.	Mugear	Agricultural implement.
Kandhri	Ornament for the neck.	Maugaie	Utensil.
Kangsi grass	Typical grass used for laying the ceilings.		
Karahiti	Utensil.	N	
Karies	A food.	Naal	Drain.
Karnaal	Musical instrument.	Naag	Deity.
Karan-phool	Ear-rings.	Nalot	Pin.
Kathi	Kirya ceremony.	Narray	Hubble-bubble.
Katori	Bowl.	Narsing	Musical instrument made of silver. It is also called Raisingh.
Khaar	A local measure being equal to twenty pairyas or approximately sixteen maunds.	Naun	Fountain-slab.
Khampas	Bhot.	Naukund	Deity.
Khasa	Shroud.	Nias	Beam.
Kori	Pebbles.		
Kothi	Ceremony performed after third day of death. This is also called Kirya.	P	
Kuri	The name given to a small girl for performing certain death-rites.	Pairaya	Local weight.
		Panaries	A food.
		Pargwaal	A village.
		Pateesh	A medicinal herb.
		Path	Stone <i>tawa</i> .
		Patmarah	One who performs certain rites in the marriage.
		Pattu	Locally prepared shawl.
		Phironi	A local name for Gauna ceremony.
		Piak	A tree.
		Pillam	First stage of marriage. Also locally brewed wine.
		Ponto	A village.
		Pulley	Locally prepared grass shoes.
L		R	
Laal rowshi rakshas	O rakshas, the leg of our son has broken.	Rajoori	Utensil.
Laiwanti	The name given to a lady to perform certain death-rites.	Rakha	One who maintains the accounts of the temple.
Likhtar	One who keeps the accounts of the village temple.	Rakshas	Demon.
Luchhi	Local food.	Ratwani	A feeder.
Lum	Money given by the husband to the relatives of the bride at the time of marriage.		
M			
Mahala	Upper-storey.		
Majhin	Coat.		
Makole	Local clay used for white-washing.		

APPENDICES

S			
Saarjaat	A local fair.	Thangi	A tree.
Shagee	A shrub.	Thaslu	A utensil.
Saichu	A tributary.	Thobi	Mattress.
Sainch	A fair.	Tindi	A place.
Sankh	Conch-shell.	Tope	Cap.
Sashi	A local herb.	Topilana	Widow re-marriage.
Sheetla Devi	Deity.	Tosh	A tree.
Shilajeet	Mineral pitch, bitumen.	Trangri	Bridge.
Shinghasni Mata	Deity.	Tuan	A tributary.
Shinkal	Door.	Tun	A tree.
Singhbaan Devta	Deity.		
Sufeda	A tree.	U	
Sunno	A learned man.	Udhan	Hearth.
		Unes	A food.
		Unoni	A festival.
		Uttrain	A festival.
		V	
		Vimaan	Bier.
T			
Takri	An instrument used for twisting thread.		

APPENDIX X

QUESTIONNAIRE USED BY INVESTIGATOR

HOUSEHOLD SCHEDULE

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

2-A. FAMILY COMPOSITION

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

2-B. FAMILY COMPOSITION

Economic Status	Serial No.	Name	Place of birth		Caste/Tribe	Gotra/Clan	Other languages spoken	Occupation		Place of Occupation		Whether living with or away from the family	Present address	Since when living away from the family	How many times visited the family during 1959-61	Remarks
1	2	3	4	5				Distance from the village	Main	Subsidiary	9					
Earners																
Dependents living with family																
Dependents living away from the family																
Casual members																

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

2-A, Column 4:—M—Male, F—Female, Col. 7:—M—Married, S—Separated, W—Widowed, D—Divorced.

3. MIGRATION

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

4. RELIGION

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

5. INHERITANCE

- (a) Do you know that there have been changes in recent years in Hindu Adoption Act?
- (b) Do you know that there have been changes in recent years in Hindu Succession Act?
- (c) Which relatives, including male members and widows and daughters, married, unmarried, inherit property on the death of married male person belonging to the same caste as that of your household?
- (d) What is the share of each member?
- (e) Are you in favour of inheritance of property by daughters equally with sons?

6. AGRICULTURE

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

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

- (f) (i) In case of owned land, how and when the family came to own land?
(ii) What is the land revenue for the land owned, has there been any recent change?
- (g) In case the household has leased in land—
(i) Who is the landlord?
(ii) Where does he stay (if outside the village, the distance should be given)?
(iii) What is his occupation?
(iv) Since when has the land been leased in?
(v) On what terms the land has been leased in? Has there been any recent change?
- (h) If the land has been leased out—
(i) To how many tenants?
(ii) Since when?
(iii) On what terms? Has there been any recent change?
- (i) If there is any cultivable land which is lying fallow—
(i) Since when it is lying fallow?
(ii) Why is it lying fallow?
- (j) Is the household cultivating any land by hired labour? If so—
(i) Quantity of land cultivated through hired labour
(ii) Agricultural operations in which hired labourers were engaged
(iii) No. of man-days for which hired labourers were engaged
(iv) Average wages per day paid to hired labourers
- (k) If the household has irrigated land—
(i) Source of water and nature of irrigation facility
(ii) Since when irrigation facility is available
(iii) Through what agencies the facility has been provided
(iv) Terms on which the facility is obtained
(v) Whether there has been any change in extent of cultivation, nature of crop, yield etc., due to irrigation facility.
- (l) Do you borrow agricultural implements from others at the time of cultivation?
- (m) Do you take help of neighbours at the time of sowing or harvesting?
- (n) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour?
- (o) How much did your father own at the time of his death—
(i) Land in acres
(ii) Houses and other property
- (p) Have you got yourself recorded as share cropper during the last settlement?
- (q) (i) Have you been evicted in the wake of land legislation?
(ii) If yes, state the quantity of land.

7. LIVESTOCK AND POULTRY

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

APPENDICES

8. COTTAGE INDUSTRIES AND OCCUPATION

(a) Cottage Industries—

- (i) What are the cottage industries of the village?
(ii) Which of these is practised by your household?
(iii) How many members join in this work?
(1) Male..... (2) Female..... (3) Children.....
(iv) Have you adopted any Industry during the last five years?
(v) If yes, name the industry
(vi) What are the raw materials used?
(vii) Have you adopted new tools for your industry during the last five years?
(viii) What are the products?
(ix) Name the Art and Craft in which you or any member of your household has earned proficiency?
(x) From where do you get the raw materials? Distance..... Miles
(xi) Where do you dispose of the goods manufactured? Distance..... Miles
(xii) What is your monthly income from this source?
(xiii) What are your difficulties in this regard?
(xiv) When and how did you learn the art or craft concerned?
(xv) Do you consider further training necessary?
(xvi) If yes, describe the type of training you desire
(xvii) (a) If you are engaged in trade or business, mention the commodities dealt in?
(b) How do you get your finance?
(c) What is your approximate profit?

(b) Occupation—

- (i) Have you changed your father's occupation?
(ii) If yes, Why? Voluntarily/forced by circumstances/other reasons
(iii) Have you changed your own earlier occupation?
(iv) If yes, state, Voluntarily/forced by circumstances/other reasons
(v) Are you contented with the present occupation?
(vi) What was your father's occupation?
(vii) Which occupation would you prefer for your children?

9. EDUCATION

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

- (l) Does any member of the household regularly read a newspaper or listen to news broadcasts through the community radio sets?

10. HOUSING

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

Room No.	Length	Breadth	Area (Yds.)
----------	--------	---------	-------------

- (e) Surroundings of the house—
(i) Whether open places are attached?
(ii) Whether flowers are grown around the house?
(iii) Whether paths and vicinity are clean?
- (f) Whether there is a separate—
(i) Kitchen
(ii) Bath Room
(iii) Latrine
(iv) Cattle Shed
- (g) Whether the cattle shed is clean?
- (h) In which direction is the main living room facing?
- (i) Whether the house is owned/rented (If rented give rent per month)?
- (j) Give approximate age of the house
- (k) What materials have been used in construction of the house?
- (l) Whether such materials are available with facility?
- (m) If not, what are the difficulties?
- (n) Whether the village is electrified?
- (o) If so, whether your house is also electrified?
- (p) Whether drinking water supply (water taps) is available in the village?
- (q) If not, what is the source and its distance from the village—
(i) Source
(ii) Distance
- (r) If water supply is not available, would you contribute if Government help is received in this regard?
- (s) Whether 'bowlies' from where village people obtain water are clean and cleaned at regular intervals?
- (t) Do you spend any amount on—
(1) Water Rs. per month
(2) Electricity Rs. per month

11. UN-EMPLOYMENT

- (a) Is there any member of household searching for a job?
- (b) If so, give the following details—

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

- (c) Do you know that Employment Exchanges help in providing jobs?
- (d) Whether any member of your household has registered his/her name with any Employment Exchange?

12. MEDICAL AND FAMILY PLANNING

- (a) *Medical treatment*—
1. Have you or any member of your household suffered from any disease during the last year?
2. If yes, what type of treatment was received and how many patients were treated—
(i) Allopathic
(ii) Ayurvedic
(iii) Homoeopathic
(iv) Unani
(v) Jantar Mantar
(vi) Combination of more than one system
- (b) *Medical consultation*—
Have you contracted medical consultation during last years—
(i) In public hospitals or dispensaries
(ii) In private hospitals or dispensaries
(iii) By calling in physicians, allopaths, homoeopaths etc.
- (c) *Maternity Cases*—
1. How many maternity cases of your household were hospitalized during last year?
2. How many cases of your household were confined during the last year—
(i) In Hospital
(ii) By bringing doctor home
(iii) By qualified midwife at home
(iv) By unqualified dai at home
(v) Without assistance
(vi) Birth Statistics—

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

- (d) (i) How often does the vaccinator visit the village?
(ii) Number of members of the household, who have been vaccinated?
- (e) *Family Planning*—
(i) Are you aware of the Family Planning Centre?
(ii) Do you want more children?
(iii) Does your wife also want more children?

13. PANCHAYATS

- (a) Is there any Panchayat functioning in your village?
- (b) If yes, since how long the panchayat is in existence?
- (c) Are you or any other member of your household a member of Gram/Nayaya/Tehsil Panchayat?
- (d) Is the Panchayat working properly?
- (e) If not, what improvements do you suggest?
- (f) Give general financial conditions of the Panchayat.
- (g) What are the main activities of the Panchayat known to you?
- (h) What are the difficulties in attending the Panchayat?

- (i) What are the main parties in your Panchayat and which caste is leading the Panchayat?
- (j) Has any caste or tribe of your village got separate Panchayat?
- (k) If yes, what are the main functions of this caste or tribal Panchayat?
- (l) Since the statutory Panchayats are functioning, why do you think these caste or tribal Panchayats should still continue?
- (m) Has there been any improvement in your village since the establishment of the Panchayat?
- (n) If yes, what have been the improvements?
- (o) Can you cite a decision in which the Panchayat has not acted properly?
- (p) Have you always reported to the Panchayat of any births or deaths that might have occurred in your household?

14. CO-OPERATION

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

15. TRANSPORT AND MARKETS

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

16. SOCIAL CUSTOMS

A—DRESS AND ORNAMENTS

- (a) Whether there is a distinction of dress for the major castes or economic classes and how?
- (b) What are the different types of dresses used?
- (c) Whether the dress is locally prepared or procured from outside?
- (d) Whether there is any change in the dress at the time of ceremonial occasions and festivals?

- (e) If yes, what is the dress on such occasions?
- (f) What type of footwear is mostly used?
- (g) Is it manufactured locally?
- (h) What are the main items of ornaments used by ladies generally at the time of marriage?
- (i) Give local names of the ornaments with drawings, if possible.
- (j) Are these prepared with Gold/Silver/Brass or any other metal?

B—DIET

- (a) How many times a day do the members of the household take their meals?
- (b) What is the staple food of the village?
- (c) Is the staple food used after being boiled or cooked with fats?
- (d) What are other important items of your food?

Name of food

- (i) Foodgrains
- (ii) Pulses
- (iii) Vegetables
- (iv) Milk and Milk Products
- (v) Oils and Fats
- (vi) Others
- (e) Does the household take sugar?
- (f) Does the household take tea?
- (g) What type of utensils are commonly used?
- (h) From where are these procured?
- (i) Types of food tabooed or prohibited?
- (j) The number of vegetarians in the household—
Male
Female

C—FURNITURE

- (a) What are the main items of furniture used in your house—

Names of the items

- (i) Charpoy
- (ii) Bed
- (iii) Chair
- (iv) Stool
- (v) Table
- (vi) Bench
- (vii) Almira
- (viii) Mirror
- (ix) Hurricane Lantern
- (x) Torch
- (xi) Wall shelf
- (xii) Other items

(b) Other important items in the home—

- (i) Watch
- (ii) Cycle
- (iii) Radio
- (iv) Petromax Lamp
- (v) Umbrella
- (vi) Stove
- (vii) Gramophone
- (viii) Other items

(c) Has any of the items of furniture mentioned at (a) been acquired first time in the last five years. If yes, which are these articles?

(d) Does the household use toilet soap/washing soap?

(e) Are clothes given to washerman to be cleaned?

D—SAVINGS

(a) Has the household acquired any property during the last ten years without incurring debt or selling any property? If so, give money value of such property and/or

(b) Made any savings in cash and/or

(c) Invested capital in any new undertaking or building.

E—MARRIAGE ETC.

(a) Has any marriage in contravention of caste or tribal law taken place in the household?

(b) If such a marriage has taken place give details about the marriage.

(c) With what castes or tribes other than the caste or tribe of household is marriage permissible?

(d) With which of such castes or tribes would marriage be desirable?

(e) Whether any dowry is given?

(f) If yes, how much?

(g) What is the custom of marriage in your family?

(h) Do you want any improvements in the marriage custom?

(i) Whether drinking is customary during marriages?

(j) (i) Do you or your family members drink?

(ii) If yes, give number of those who drink.

(k) Whether polygamy or polyandry is allowed among you?

(l) Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to other communities?

(m) Customs about birth.

F—COMMUNITY

(a) Does the head of the household know the names of the Panchayat/Thana or Tehsil/District in which his village is situated?

(b) Does the head of the household know names of the principal rivers flowing through the district?

(c) Is the household aware of any legislative or executive measures in post-independence period effecting any change in the land tenure system with particular reference to the following:—

(i) Abolition of Zamindari and intermediary rights

(ii) Ceiling in ownership of land

(iii) Transferring ownership right to the tillers of the soil

(iv) Redistribution of land vested with the Govt.

(v) Consolidation of holding

(vi) Resumption of land by owner

(vii) Protection against alienation of land

(viii) Special protection to the Scheduled Tribes

(ix) Revision of rent

(x) Sanction against keeping the land fallow

(xi) Production of the share of share-croppers

(xii) Protection of the interest of the service tenant

(xiii) Management of waste land

(xiv) Collection of revenue

(xv) Others

(d) Has the household been effected in any way by any of the measures—

(i) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting the rights of utilization of forest produce?

(ii) If yes, what are the salient features of the same?

(iii) How and to what extent has the household been affected by the above?

(e) (i) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting fishing rights in any water-logged area, river, stream, lake?

(ii) If yes, what are the salient features of the same?

(iii) How and to what extent has household been affected by the above?

(f) (i) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting grazing rights over any area?

(ii) If yes, what are the salient features of the same?

(iii) How and to what extent has the household been affected by the above?

(g) (i) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting rights of shifting cultivation of any people over any area?

(ii) If yes, what are the salient features of the same?

(iii) How and to what extent has the household been affected by the above?

(h) (i) (a) Does the head of the household know any person who is working as a forced labour or bonded labour?

(b) If yes, give the following particulars of the persons concerned—

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

(ii) (a) Is the household aware of any legislative or executive measures in the post-independence period abolishing forced labour and bonded labour?

(b) If yes, what are the salient features of the same?

(c) To what extent has it been effective?

17. PLAN ACTIVITIES AND GENERAL

1. (a) Is there a N.E.S. Block in your area?
- (b) Do you know what are the functions of Gram Sewak?
- (c) If yes, describe his functions.
2. (a) Have you benefited from the N.E.S. Blocks?
- (b) If yes, how have you benefited?

3. (a) Have you secured the following during the last ten years—
 (i) Better irrigation facilities
 (ii) Better type of cattle
 (iii) More land for cultivation
 (iv) Land improvement measures like reclamation, soil conservation, consolidation of holdings.
 (b) What benefits have you or your village derived during the last ten years from National Extension Service or community project?
 (c) Have you participated in activities of work of community project by contributing land, labour, cash or material?
 4. Are you or any member of your household taking active part in politics?

18. WAGES

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

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

19. SALE AND PURCHASE OF VALUABLE ASSETS DURING LAST YEAR

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

20. SOURCE OF FINANCE FOR CAPITAL EXPENDITURE

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

21. MAJOR HEADS OF INCOME AND EXPENDITURE DURING LAST YEAR

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

VILLAGE SCHEDULE AND FOLKLORE

Name of the District

Name of Village

Name of Tehsil

Area of Village

Number of households

What is the religion which majority of villagers profess?

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

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

2. ORGANISATIONAL AND OPERATIVE DETAILS

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

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

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

4. FURNISH THE FOLLOWING PARTICULARS REGARDING EMIGRATION FROM THE VILLAGE

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

5. FURNISH THE FOLLOWING PARTICULARS ABOUT IMMIGRATION INTO THE VILLAGE

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

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

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

A—MEDICAL AND PUBLIC HEALTH

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

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

B—MARRIAGE

- Are marriage alliances contracted among only close relatives or even distant relatives or unknown persons of the same caste?
- Is the concurrence of the boy and girl taken for the marriage or decided by elders only?
 - Is there any other method adopted by which the girl chooses the bridegroom?
- What is the age at which boys and girls are generally married?

4. Are there any inter-caste marriages in the village?
5. Is there approval of relatives or friends in respect of inter-caste marriages?
6. If there is no approval how is the marriage performed? Is it under Registration Act or under the holy fire of sacrament?
7. Is widow remarriage permitted in the community?
8. (i) Is there divorce/re-marriage?
(ii) Cite the case of largest number for which a woman has divorced and remarried.
9. Is there any Polygamy or Polyandry existing in the community even now?
10. Is a remarried widow treated as an out-caste for purposes of sacred functions?
11. Is there any separate place used for Harijan marriage parties to stay?
12. If the marriage is performed under the Hindu Custom before the holy fire, is Purohit (Pandit) requested to perform the marriage, or is it done even without the service of a Purohit?
13. How many days are spent on a marriage?
14. What are the main features of the marriage function?
15. Is there any practice of receiving gifts from relatives or friends in cash or kind?
16. Similarly are the relatives and friends gives any presents like Dhoties and Saries?
17. Describe the dress and ornaments prescribed for the bride and bridegroom (Take photographs).
18. (i) Is there any custom of giving dowry to—
Bride
Bridegroom
(ii) Is it given in cash or kind, and how much?
19. (i) Is there any custom of taking the bride and bridegroom round the village in procession?
(ii) Describe the various modes of processions.
20. (i) During the marriage time or during the procession, are musical instruments played upon for entertainment?
(ii) What are those musical instruments?
21. Is there any special custom of the bride staying with her husband once for all without coming to her parents at any time later?
22. Describe 'GAUNA' ceremony fully for different castes.
23. Is there any special custom of singing songs some days before the marriage by relatives of —
Bride
Bridegroom
24. Give the text of any special songs sung while sending away the bride from her parents' house.
25. What is the probable expenditure incurred in a marriage—
(i) For bride
(ii) For bridegroom
26. How is money procured—
(i) By loan
(ii) By sale of land
(iii) Any other way
27. Any other details of interest about marriage customs.
28. Do you want any improvement in the marriage custom?
29. Food for the pregnant mother.
30. Articles of food prohibited for pregnant mother.

31. Where does the birth take place?
32. Any celebrations customarily held to celebrate the expectant motherhood?
33. Who helps in the delivery of the child?
(i) Mother and other relatives only
(ii) Either Mother-in-law and other relatives only
(iii) Either (i) and (ii) with the assistance of a "Dai"
(iv) A 'Dai' or a male attendant only
(v) A Nurse in the Hospital
34. Describe in full (on separate sheet) the various ceremonies and customs connected with "Nam-Sanskar", "Mundan" and "Yagyo-Pavit" etc.

C—DEATH CUSTOMS

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

D—ENTERTAINMENT AND RECREATIONS

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

E—CRIMES

Village Disputes referred to different Authorities last year

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

F—COMMON HABITS

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

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

G—MISCELLANEOUS

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

APPENDICES

6. Are there any Craftsmen in the Village?

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

H—VILLAGE CENSUS AND OCCUPATION

Village.....Date

Tehsil/Sub-Tehsil.....Investigator

District.....

State.....

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

J—LAND AND CROPS

(Information to be collected from the Patwaris)

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

I. FOLKLORE

A—GENERAL

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

B—AGRICULTURE

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

C—MARKETS AND FAIRS

1. Draw a rough map showing the market towns within about 30 miles of the village, and mark against each the day of the week in which each market is held. Are any special local products bought and sold in these markets generally or at particular seasons? or are any particular customs observed in connection with them?
2. What annual fairs are held in your district, and at what dates? Are any of them connected with particular saints' days or with dates on the Calendar? Are any special products sold at these annual fairs, such as cattle, sheep, geese, etc.? Are any peculiar customs observed in connection with them?
3. Is there any particular time of year at which people enter into contracts to engage in work in farms or elsewhere?
4. Do you know of any peculiar methods of auctioneering products such as closing the bids in some unusual way?
5. Names and particulars of the markets most commonly visited:—

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

APPENDICES

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

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

II. AMUSEMENTS

A—DANCE AND DRAMA

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

B—GAMES OF SKILL

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

C—GAMES OF AGILITY

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

D—WIT CONTESTS

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

E—FORFEITS AND PENALTIES

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

F—LUCK IN GAMES

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

G—SEASONAL GAMES

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

III. LOCAL LEGENDS

THE COUNTRYSIDE

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

IV. LUCK AND WIT

A—OBJECT AND ACTS

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

APPENDICES

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

B—AMULETS

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

C—DIVINATION

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

D—ANIMALS AND PLANTS

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

E—TIMES AND PLACES

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

APPENDIX XI
CENSUS OF INDIA 1961 PUBLICATIONS
VILLAGE SURVEY MONOGRAPHS

District Chamba

Chitrari, Chamba Tehsil.
 Devi Kothi, Chaurah Tehsil. (Price Rs. 3.10).
 Maingal, Chamba Tehsil.
 Lakkar Mandi, Bhattiyat Tehsil.
 Hatli, Bhattiyat Tehsil.
 Brahmaur, Brahmaur Sub-Tehsil. (Price Rs. 4.20).
 Kupha, Parmas, Malet and Kareti (Thamoh) Pangi Sub-Tehsil. (Present issue).

District Mandi

Chauntra, Jogindarnagar Tehsil.
 Bir, Mandi Sadar Tehsil.
 Rawalsar, Mandi Sadar Tehsil.
 Kot, Sarkaghat Tehsil.
 Panjain, Chichol Tehsil.
 Nalag, Sundarnagar Tehsil.
 Pangna, Karsog Tehsil.

District Bilaspur

Dari and Dabhla, Chanderpur Tehsil.
 Deoli, Bilaspur Sadar Tehsil.

District Mahasu

Shakrori, Seoni Sub-Tehsil. (Price Rs. 3.00).
 Batal, Arki Tehsil.
 Shathala, Kumharsain Sub-Tehsil.
 Dclath, Rampur Tehsil.
 Dodra and Kwar, Rohru Tehsil.
 Chergaon, Rohru Tehsil.
 Purag, Kotkhai Sub-Tehsil.
 Gijari, Theog Tehsil (Price Rs. 2.45).
 Chaunri, Kasumpti Tehsil.
 Basal, Solon Tehsil.
 Chaupal, Chaupal Tehsil.
 Jubbal, Jubbal Tehsil.

District Sirmur

Mangarh, Pachhad Tehsil.
 Rajana, Rainka Tehsil.
 Moginand, Nahan Tehsil.
 Kolar, Paonta Tehsil.
 Kamrao, Paonta Tehsil.

District Kinnaur

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

CENTRAL GOVERNMENT PUBLICATIONS

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

- | | |
|--|---|
| I-A General Report. | V-B(I) Ethnographic notes on Scheduled Castes & Scheduled Tribes. |
| I-B Report on Vital Statistics of the Decade including reprints. | V-B(II) A study of Gaddi Scheduled Tribes and affiliated castes by Prof. William H. Newell. |
| I-C Subsidiary Tables. | VI Village Survey Monographs (35 villages). |
| II-A General Population Tables and Primary Census Abstracts. (Price Rs. 1.75). | VII-A Survey of handicrafts. |
| II-B Economic Tables. | VII-B Fairs and Festivals. |
| II-C Cultural & Migration Tables. | VIII-A Administration Report—Enumeration (for official use only). |
| III Household Economic Tables. | VIII-B Administration Report—Tabulation (for official use only). |
| IV Report on Housing and Establishments. (Price Rs. 26.50). | IX Maps (Atlas). |
| V-A Special Tables on Schedule Castes and Scheduled Tribes (including reprints). | |

1961 CENSUS HIMACHAL PRADESH GOVERNMENT PUBLICATIONS

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