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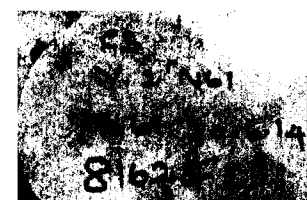
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HIMACHAL PRADESH

A Village Survey of

CHAUNTRA

(Jogindar Nagar Tehsil, Mandi District)

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Field Investigation and Draft

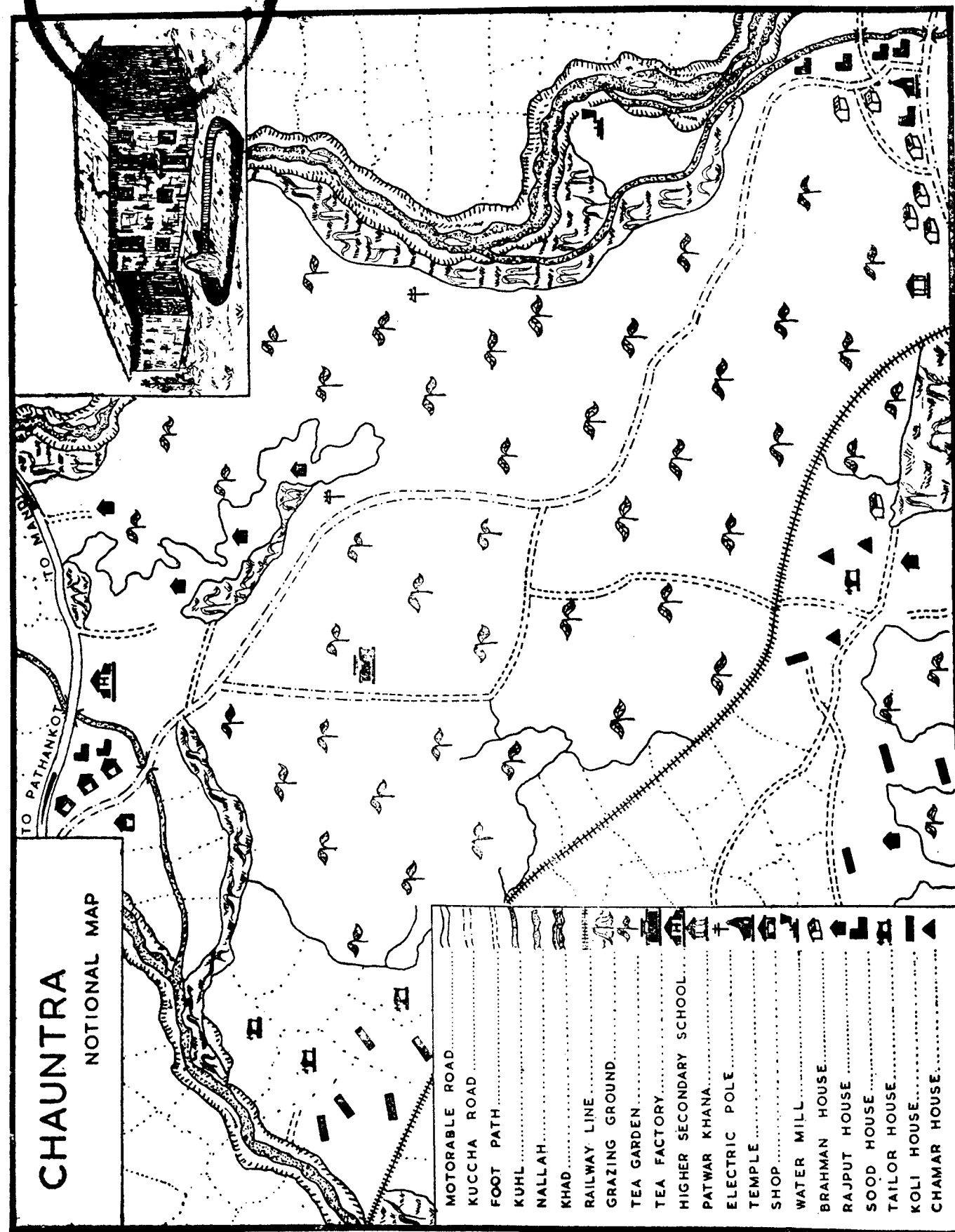
by

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Editor

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Superintendent of Census Operations*



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Foreword

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HIMACHAL PRADESH VILLAGE SURVEYS

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 centralization 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.

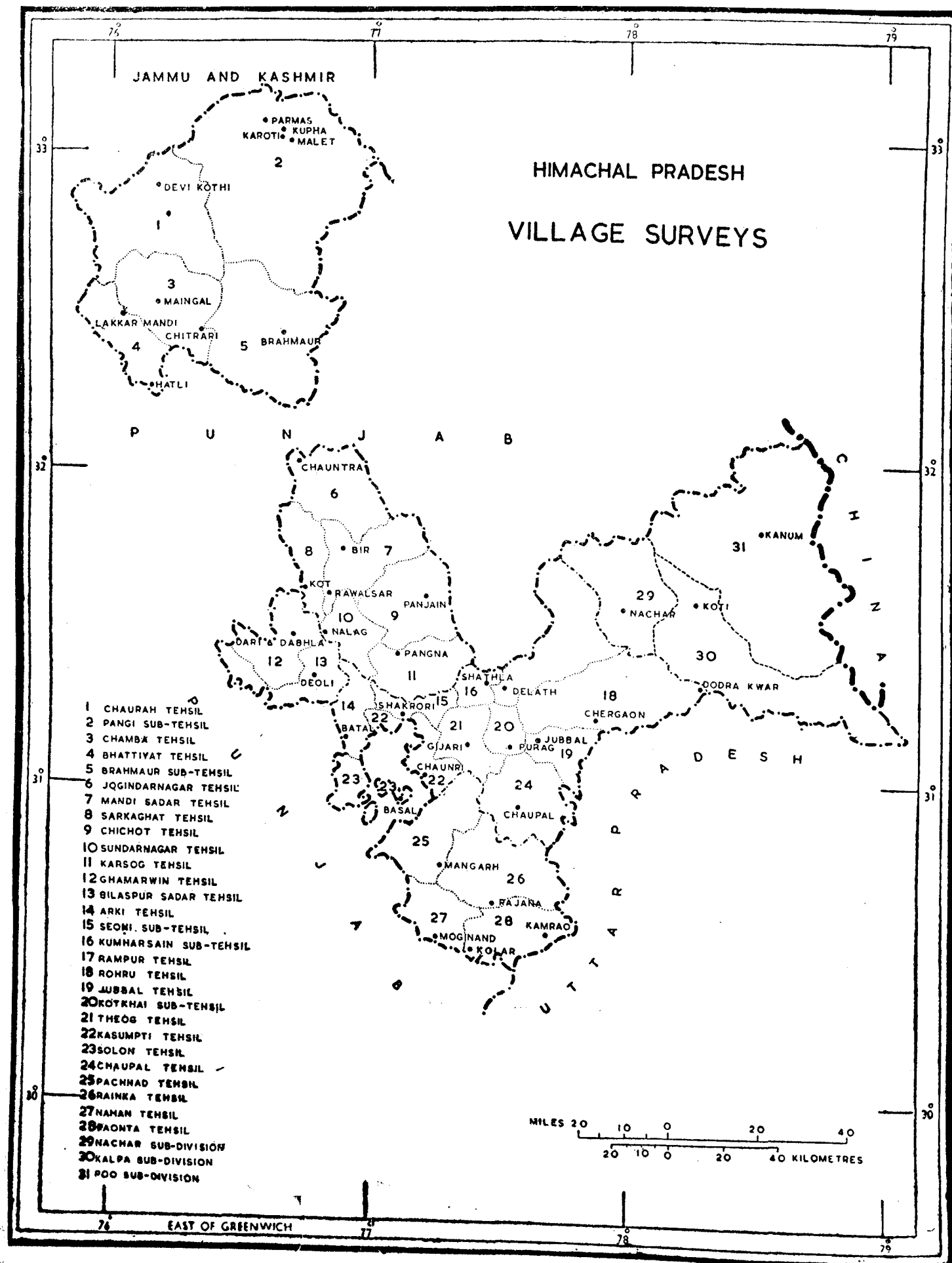
A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five the distribution was to be as follows:—

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

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

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

(iii)



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 deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960 by two specimen schedules, one for each household, the other for the village as whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census Operations, but once the

census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May, 1961), Darjeeling and Srinagar (June, 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November, 1961, however, more was expected of these survey 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 was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The social studies section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

ASOK MITRA

Registrar General, India

NEW DELHI—July 30, 1964.

Preface

Labour of love. These village surveys and other varied studies we are carrying out as parts of Census of India 1961 Programmes.

This gave me a life times opportunity to roam around Himachal Pradesh to my hearts content. I have seen what very few have because this assignment has spread over a period nearly of 6 years, and the studies covered as many diverse and interesting topics. It has been a greatest reward I could have sought. Any study of villages have innumerable pit-falls when one goes to give a picture of approximate incomes and I am sure many would be drawn at my audacity. But the hole idea is to give as clear a picture as we could of our life in villages in our times and even an approximate guess after frequent questioning would throw some light on the economies. Very often the changes are rapid and the correct picture cannot be given because either we did not observe them or because the changes we had expected have not taken place rapidly or where we had expected the change, it did not take place. This monograph contains a good lot of photographs, line drawings added by O. C. Handa Artist-Photographer from my office and Pran Nath Mago from the Handicraft Board and notional maps by Tuka Ram. These pictures were taken in these areas and by the time one looks for these ornaments or goes to look for the things which we have given, the researches have to be far deeper than we have had to do because it is not always so easy to get them.

I have received goodwill from innumerable sources and when these publications are out, readers would realise that it needed years of devoted work of my colleagues to bring out these. Not knowing exactly how these would be published and initially even not knowing what the project clearly was.

Schedules were prepared by our devoted colleague Shri Durga Singh. Changes were made and after the readers have carefully gone through the Registrar General's foreword, they would realise more the value of such studies.

Laying a few miles away from Jogindarnagar, there is a picturesque village of Chauntra. In trying to select a village from Jogindarnagar, I had two choices; either to take a village in the remote area or to take a village nearer the roadside and when I discussed with the number of elders from Mandi District, a name that was often mentioned was Chauntra. The final choice fell on a village in which there is a tea plantation. Tea is grown only in parts of Mandi District bordering Kangra District and this was one of the considerations. This is the roadside village in some of the prettiest parts of the District. I have been there a number of times and have been on this wonderfully metalled road that links Pathankot and Kulu at one end and Manali at the other. In Chauntra one hears of slow wandering railway train which is not a very common sight in Himachal Pradesh. The train stops for a moment in Chauntra and passes on to Jogindarnagar or to Pathankot.

This is a multi-community village about which we tried to give as authentic a picture as we possibly could. The survey has been spread over a few years in which the field investigations have been carried out by Dharam Pal Kapur. He has his home in Mandi District and has roamed around the District fairly extensively. I have roamed around Chauntra, Dhelu and attended a fair at Jogindarnagar. In these years we have tried to piece the Cross-section of social life here. I have roamed around the Tea Estates and the villages a number of times. Some steady changes have been observed by the time my material was ready to the Press. Chauntra is the Headquarter of the N.E.S. and Block. There is a Higher Secondary School. Signs of prosperity are seen all over. Apart from these, modern buses and cars pass along the road to Mandi. There are innumerable goats and sheep and their owners the Gaddis roaming around all over Chauntra during autumn and spring.

It was a versatility of interest of Shri Asok Mitra, ICS, Registrar General, India who has foresight and that has inspired us in this

In piecing my material together, I must confess, English was not my mother tongue and at times there have been grammatical mistakes and I would only seek forgiveness of my readers. Because by the time I have to bring out about 60 publications and it would be very likely that I would have committed some mistakes. It would be most unfair for me to lay the burden on my colleagues who did their best.

Dr. Roy Burman, Officer on Special Duty, Office of the Registrar General, India, has been brooding over such studies from different parts of India and has been good enough to give his comments. At times it was possible to incorporate them and at other times it was not. Some times I took long period going through the proofs because certain priorities have to be given to my other reports. Over all consideration was to produce a versatility of material worth the readers interest and I do not know to what extent I have been able to achieve that and shall always bow to the readers verdict. In Mandi District we have to bring out 6 village surveys and it would be a variety of interest from different parts of the District.

BOSWELL, SIMLA;
30th June, 1965.

I also convey my warm thanks to His Highness Shri Raja Joginder Sen of Mandi for kindly let me have information at different times that was of use to us.

I would like to convey my warm gratitude to Shri Rikhi Ram Sharma, Assistant Supdt. of Census Operations, my colleague here, who often cheered me when I was depressed or at other times gave criticism which was worthwhile. Others from my office who have been around Chauntra are Khushal Chand and L. C. Sharma. We have given some appendices which I thought would be of interest to the readers.

Shri K. Janakiraman, Manager, Government of India Press and his colleague Shri N. K. Mudalior and their junior colleagues have shown me a kindness and they have spent late hours, leisure and holidays and gave innumerable suggestions to bring out my report more attractively. But for them these pages would have remained scattered in oblivion. They cheerfully overlooked my mistakes and any corrections or additions they have done were with commendable patience and devotion. I would like to convey them my most warm thanks.

RAM CHANDRA PAL SINGH

Acknowledgements

I would convey my thanks to S/Shri Khazan Singh, Manager, Raj Kumar's Tea Factory, Tara Chand the then Headmaster of Govt. Middle School, Chauntra and Jiwa Nand, Secretary Panchayat, Chauntra, I also owe my gratitude to S/Shri Jamit Singh, Jagdish Chander and Krishan Chand typists

BOSWELL, SIMLA;
30th June, 1965

who typed these reports by coming to office on holidays and sitting late in office. To S/Shri O. N. Bhutani, Prem Nath Sharma, Karam Chand and Om Parkash, Proof Readers, I convey my thanks. P. C. Bali, my Stenographer was also of help to me.

RAM CHANDRA PAL SINGH

1 *The Village*

Introduction

Chauntra is a picturesque and lively village near Jagindar Nagar. This sprawls over gentle and fertile hills. The surroundings are charming with snow-capped mountains and pine forests on the surrounding hills.

The Pathankot-Jogindarnagar railway line—small gauge passes through. The nearest railway station is at Ahju, two miles away. The train stops at Chauntra for a minute or two.

The notional map indicates Chauntra having a natural demarcation from three sides. These are Bajgar Khad and Makkar Nal nearby. Even in summer the Bajgar Khad remains full of water. This swells in the rainy season. This *khad* is the main source of the two *kuhls* which irrigate the fields and supply drinking water for the village. Chauntra is surrounded by Marohru Dhar, Sukhar Dhar covered with Ban trees, Seori Dhar and Bhahori Dhar. At the base of Sukhar Dhar there flows Sukhar Khad which remains dry during summer. The village is divided into three parts—Upper Chauntra, Raj Kumar's Tea Factory and Lower Chauntra. Upper Chauntra is on one side of Mandi-Pathankot road. There are some shops. Also the school buildings are in Upper Chauntra. Lower Chauntra is the main inhabited area. There are three shops and the railway line passes through. There is the main temple, Welfare Centre and *patwarkhana*.

The inhabitants are Brahmins, Rajputs, Suds, Khattris, Tarkhan, Chamar, Koli, Banj-hare, Julah, Darji and Mannas. The main occupation is agriculture and labour. Shop-keeping, basket making, weaving, carpentry and service are also there.

Physical Aspects

Configuration—An extract from Working Plan, Mandi State Forests is given here. This may be of interest to the readers.

“The Beas enters Mandi from Kulu Valley by a spectacular gorge and flows west to Mandi town, where it turns abruptly north, later twisting gradually west-ward again to enter Kangra district near Sandhol. Its main right bank tributaries are the Chuli, Uhl and Luni, rise in the high hills of the Kulu and Bhanghal border to the north, while on its left bank the main side-streams are the Tirthan, Chori, Bakhli, Jiuni and Suket; which rise in the Sutlej-Beas water-shed in the south-east and the Soni which drains the lower hills in the west.

The State territory is roughly diamond-shaped with its south-east and north-west extremities in high hill tracts, which run upto 13,000 feet on the flanks of the great Dhaura Dhar range in the north, and to nearly 11,000 feet at some points on the Sutlej-Beas water-shed west of the Jalori pass. The whole of the eastern half of the State between these ranges is decidedly mountainous, the Beas running in a deep gorge in many places 5,000 feet below points which are less than 2 miles map distance from the river. South of Mandi town the valley of Suketi forms the Balh Plain, the

only really flat piece of ground in the whole State and west of this is a series of lower rolling hills rising to about 4,000 feet. The forests occur at all elevations from 3,000 to 11,000 feet.

The water sheds between these Beas tributaries all tend to form a series of ridges running N.N.W. to S.S.E. across the State, but serves in the middle by the gorge of Beas itself. Some of the more important have not generally accepted name, for instance, the Sutlej-Beas water-shed is variously known as Kamrunag Dhar, Kanjira Dhar, Shikari Dhar, while the spur of the Dhaulā Dhar on the Kulu border has half a dozen different names between Nargu Peak in the north and Tung Devi peak above the Larji gorge. The only feature with the one widely accepted name is the Ghogar Dhar which separates the Uhl from the Beas between Mandi Town and the Kangra border, and which is itself an outlier of the main Dhaulā Dhar to the north.

Flora

Flora of the area as obtained from the Forest Range Officer is given below. The definitions have been obtained from "Plants of the Punjab" by Col. C. D. Bamber, M.V.O., I.M.S.:—

Albizia Stipulata—Ohi—A large flat tree of very rapid growth, grey bark with short wrinkles crossed by deeper horizontal furrows. Leaves 7-12 inches long. Flowers are yellowish-white, slightly tinged with red. Stamens 1 to 1.3 inches long, very slender, red-tinged. Pod thin, of uniform light-brown colour, 8 to 10 seeded, often rugose over the seeds.

Berberis Lycium—Kashmar—A shrub of smaller size with somewhat gregarious in habit; bark white. Leaves 1.5 to 2.5 inches long, narrow oblanceolate, subsessile, mucronate, coriaceous, glaucous beneath, with prominent reticulate veins. Flowers dull yellow. Berries ovoid, bluish violet, with a distinct staple at the apex. An extract from the stem and roots used in medicine.

Bombax Malabaricum—Simbal—A large deciduous tree. Stem straight, more or less buttressed at the base when old, covered with large conical prickles when young; branches whorled, horizontally spreading. Leaves 6 to 12 inches long. Flowers 4 to 5 inches across, fleshy. Petals crimson or orange, 3 to 6 inches long, oblong, white-tomentose outside. The wood is very soft and perishable, but durable under water. It

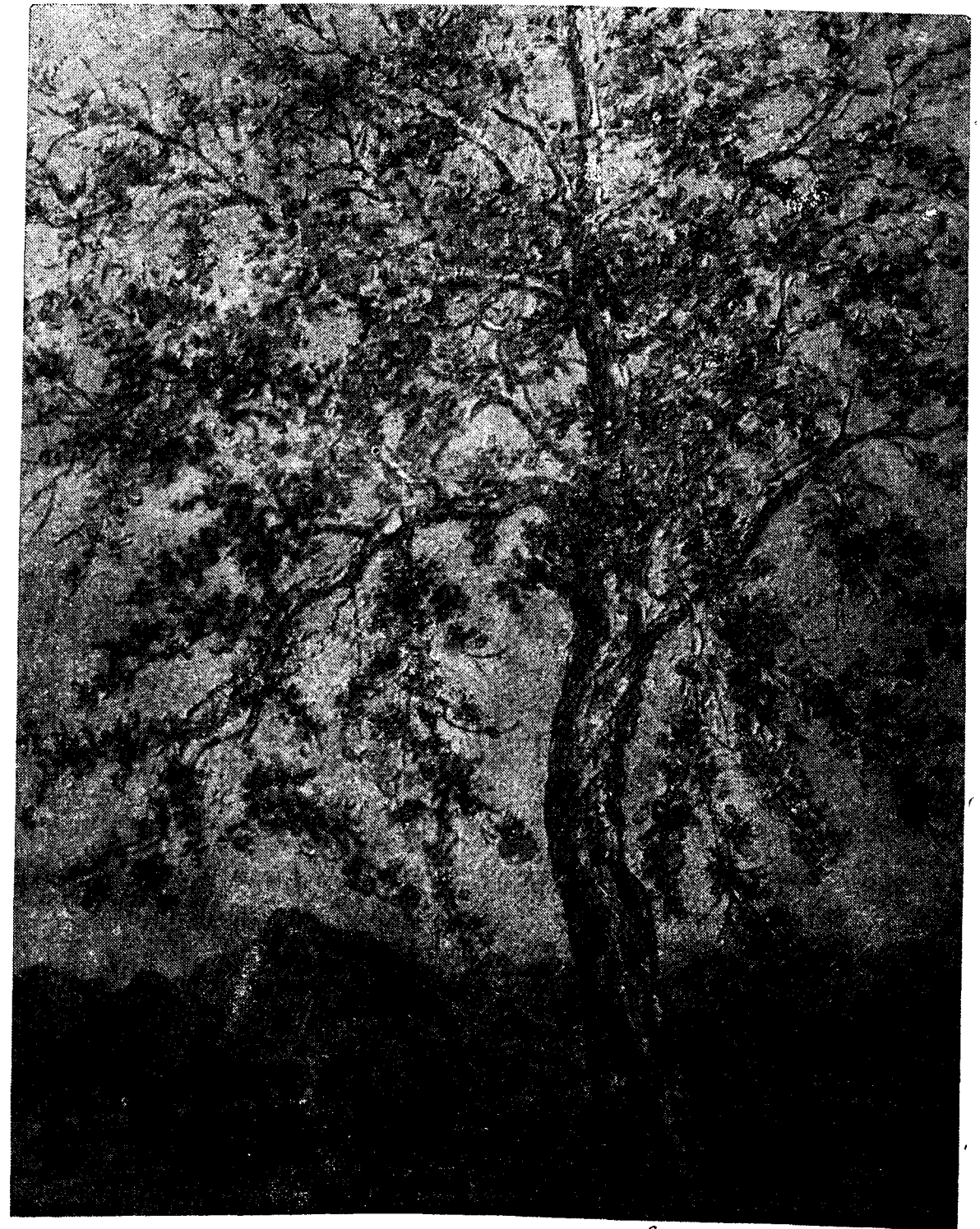
is used for planking, packing cases. The cotton is used to stuff pillows and cushions.

Cedrela Toona—Tooni—A large tree with a dense spreading crown and thin dark-grey bark which is smooth up to middle age. Leaves paripinnate, 1-2 ft. long. Flowers cream-coloured, scented like honey, in ample drooping panicles. Seeds reddish brown, light, with a membranous wing at either end, about .5 inch long including the wings. It is a fast-growing species, attaining a girth of 60 inches in little more than 30 years. The heart-wood is red, seasons well, takes a fine polish, and is easy to work. It is durable and is not eaten by white ants. The leaves are used as fodder. The bark has astringent properties and is used in medicine.

Celtis Australis—Khirk—A middle-sized deciduous tree; bark bluish-grey or brown, often with whitish specks, larger trees with narrow horizontal wrinkles; branchlets drooping. Leaves alternate, 3 to 5 inches long by 1 to 3.25 inches broad. Flowers polygamous. Fruit an ellipsoid drupe, about .4 inch long, purplish-black. Wood yellowish-grey with irregular streaks of darker colour; annual rings distinct. It is tough and strong and is used for oars, whip-handles, churnsticks and other purposes. The leaves are lopped for fodder.

Dalbergia Sissoo—Shisham—A fairly large tree; bark grey, somewhat reticulately longitudinally furrowed, exfoliating in narrow strips; young parts grey-downy. Leaflets 3 to 5, distinctly alternate, 1 to 2.5 inches diam. Flowers .2 to .3 inches long, pale-white in racemes 1 to 1.5 inches long, which are arranged in short axillary panicles. The heart-wood is brown, mottled with darker longitudinal veins, hard and close-grained: annual rings not distinctly marked. It is very elastic, seasons well, does not warp or split, and takes a fine. The twigs and leaves are lopped for fodder.

Dendrocalamus Hamiltonii—Banjh—A bamboo tree with stems slanting on all sides or curved downwards. Culms up to 80 feet in height and 4.7 inches diam. with long stout branches above, adpressedly densely white-pubescent when young, dull-green when old nodes marked with root scars: internodes 12 to 20 inches long; walls .5 inch thick. Leaves variable upto 15 by 2.5 inches, broadly lanceolate, cuspidate, smooth above, rough beneath, minutely serrulate at the edges; main lateral nerves 6-17 pairs. Being thin-walled and rather soft, it is not very good for building purposes, but is much used for basket and mat work.



Simbal Tree

Ficus Palmata—Phegra—A tree with smooth grey bark. Leaves alternate, 3 to 5 inches long, orbicular-ovate. Wood white, close and even-grained, moderately hard; Fruit eaten.

Grewia Oppositifolia—Biul—It is a moderate-sized tree with whitish bark. Leaves 3 to 6 by 1.5 to 3 inches broadly ovate-lanceolate, acuminate, obtusely but closely serrate scabrous above, pubescent beneath; base unequally rounded. Flowers in leaf-opposed umbellate cymes. Wood white, weighing 45 to 50 lbs. per cft. The inner bark yields a fibre which is used for rope making and the leaves are much valued for fodder.

Juglans Regia—Walnut—Khor—A large aromatic deciduous tree with valvety shoots; bark grey, longitudinally fissured. Leaves imparipinnate. 6-15 inches long, thickly tomentose while young. Heartwood greyish-brown with darker streaks, often mottled, even-grained, moderately hard, seasons and polishes well. It is in great demand for gun-stocks. The bark is used as a dye and in medicines and cleaning the teeth.

Lantana Camara—Panj Phulru—A straggling aromatic shrubs 4 to 8 feet high with small recurved prickles on the branches. Leaves opposite, simple, 1 to 3 inches long by .5 to 2 inches broad, ovate-oblong, acute, base sub-cordate, truncate or cuneate, crenate-serrate rugose above, scabrid on both surfaces; petiole .2 to .8 inch long. Flower in pedunculate, short, capitate spikes which appear sub-umbellate when young. Fruit drupaceous, .2 inch diameter, greenish blue or black, shining; pyrenes 2, 1—seed. It is a native of Tropical America but has become completely naturalised and is troublesome weed. The flowers are normally orange, but plants in cultivation show various colours from cream to yellow, crimson and purple.

Melia Azedarach—Drek—A moderate-sized tree with smooth dark-grey bark. Leaves bipinnate, sometimes tripinnate, 9 to 18 inches long. Flowers lilac-blue. The tree grows very fast and coppices extremely well. Heart-wood reddish-brown, takes a good polish, and is used for furniture. The bark is extremely bitter, and is employed as an anthelmintic. The leaves are also lopped for fodder.

Morus Indica—Tut—A mulberry tree of moderate size with fruit black when ripe.

Pinus Longifolia—Chil—A large light-loving tree with a clear straight bole: bark 1 to 2 inches thick, outer corky and in thin crisp plates, reddish-brown inner brick red,

vertically and spirally furrowed; branches rough, soon corky; leaves in bundles of 3, 9 to 12 inches long, obscurely triquetrous, light-green; sheath greyish-brown, persistent, fimbriate. The heart-wood is soft, reddish; annual rings well marked. The wood is not durable, especially when exposed to wet. The sap-wood yields large quantities of resin, from which turpentine and rosin are manufactured.

Prinsepia Utilis—Bhekhara—A dark-green spinous shrubs; bark green on branches, brownish while and peeling off in vertical strips on the main stem; spines often leaf-bearing. Flowers white. An oil is expressed from the seeds.

Prunus Puddum—Paja—A moderate-sized tree; bark brownish-grey, smooth peeling off in thin shining horizontal strips. Leaves 3 to 5 by 1 to 1.5 inches. Flowers about 8 inch across, at first rose-coloured fading to nearly white. Heart-wood reddish, moderately hard, strong, durable, with pleasant smell. The branches with the shining bark, are used for walking sticks.

Punica Granatum—Daru—A shrub or small tree with dark grey bark; branchlets often spinescent. Flowers sessile, terminal, solitary or in short 3-flowered cymes. Fruit about 1.5 inches in diameter, with a reddish-brown coriaceous rind which ultimately breaks up irregularly; seeds about .2 inch long, angled, with a pellucid reddish yellow or ruby-coloured aril filled with an acid or sweet juice. Wood light-yellow, compact and close-grained. The flowers give a light red dye. The fruit is eaten, the bark and rind of the fruit are very astringent, and are used in medicine as well as tanning.

Quercus Incana—Ban—A large tree; bark dark-grey, rough with cracks and fissures. Leaves 3 to 6 by 1 to 2 inches, oblong or ovate-lanceolate. Heart-wood reddish-brown, very hard, warps and splits in seasoning. Annual rings indistinct. The wood is used locally for ploughs and is a good fuel.

Rubus ellipticus—Akhe—A large shrub; branches stout, shaggy with long reddish bristles, often also with glandular hair; prickles sharp. Leaves pinnately 3—foliolate, the lower one sometimes 1—foliolate. Fruit .4 to .6 inch in diameter, yellow; drupes small, crowded; receptacle cylindrical hairy. The fruit has an agreeable flavour, and is greedily eaten, wherever the plant grows.

Sapindus Mukurossi—Dodni—A handsome tree, somewhat resembling Tun; bark grey. Leaves alternate, paripinnate, 12 to 20 inches



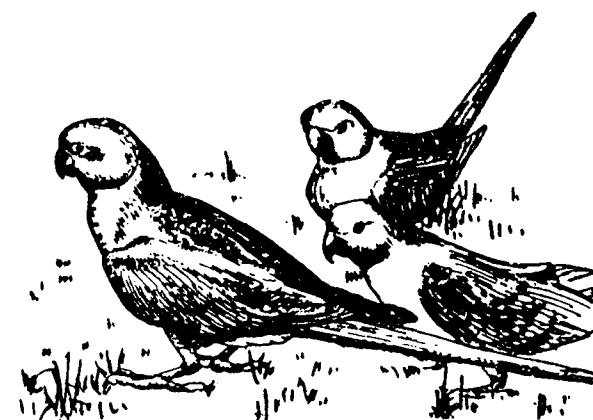
Kachnar

long. Flowers small, regular, polygamous. Fruit is fleshy globose 1—seeded drupe, .7 to 1 inch diameter; seed smooth, black, loose inside when dry; the saponaceous pericarp wrinkled and somewhat translucent in the dry fruit. Wood light-yellow, moderately hard, compact and close-grained. It is not used. The tree is much valued for the fruit, which is a good substitute for washing soap, to which it is considered even superior in the case of woollen or silk fabrics.

Zanthoxylum Alatum—Tirmira—A shrub or small tree with corky bark, and strong prickles on the branches, petioles and midrib of the leaflets. Leaves alternate. Flowers small, yellow, usually 1—sexual. Wood close-grained, heavy, hard, and of a yellow colour, used for walking sticks. Tooth brushes are made of the branchlets, which and also the aromatic fruit are good for toothache.

Fauna

Sparrows, crows, doves rock pigeons, cuckoos, wagtails, bulbuls and pheasants jungle fowl are found in the forest nearby. Then there is the leopard, rabbit, jackal, snake, flying fox, squirrel, barking deer in the vicinity.



Parrot



Leopard



Pigeons

Climate

The cool breeze and bracing climate make summer pleasant. The maximum temperature does not exceed 95 degree F. Whenever the temperature goes a bit higher, the clouds appear. There is heavy down-pour of rains. Winter is not so severe. The village has a light snow-fall sometimes. The aspect of the village being sunny, the snow does not last long.

No record regarding rain fall and temperature of the village is available. Data in respect of Joginder Nagar which is almost at the same height, is:

The Earthquake

An account of the earthquake which gripped Kangra and Mandi districts appears in the Kangra Gazetteer.

At six o'clock in the morning of 4th April, 1905 Kangra District witnessed an earthquake which by the ruin it caused and the consequent loss of life can scarcely be equalled by any other calamities recorded in the history of this part of the Province. There were two tremulous vibrations and two principal shocks with about 3 or 4 seconds between the latter. The vast majority of residents were abed at the time. The morning was calm and beautiful and then in a moment with two fearful lurches every house in the affected area collapsed amid the thunder of falling rocks; There was a roar of the falling rafters and walls and the thousand shrieks for mercy, confusion and terror and death. Rescue and exhumation went during the day while at night the scene was weird in the extreme. The wretched and grief stricken survivors huddled themselves together in the open, made piles of timber extracted from the debris and set fire to them to keep away the cold. Every second or third hour there was a shock although not very severe and a roar like the boom of cannon. Bridges and built-up roads collapsed in many places involving an interruption of communications.

Water Sources

The main source of the drinking water is *kuhls* from Bajgar Khad. These *kuhls* pass through the village. In the lower Chauntra the villagers residing nearabout the temple bring water from the *bowli* situated on the Bajgar Khad.

History

Before Raja Sidh Sen ruled Mandi State from 1684 to 1727 A.D., Chauntra formed a

part of Bhangahal State. Some lines of interest are given here from the Punjab District Gazetteers, Volume VII, Part A, Kangra District—

“The Bhangahal State included Bara Bhangahal in the Ravi Valley and all the territory now lying between Kangra and Kulu called Chhota Bhangahal; also in all probability the area between Chhota Bhangahal and Bias river, now in Mandi, Paprola, Lanodh and Rajehr, now in Kangra, also originally belonged to Bhangahal State. The capital of the State was at Bir in Bir Bhangahal”.

Raja Prithvi Pal, son-in-law of Raja Sidh Sen of Mandi ruled Bhangahal. Raja Sidh Sen cast covetous eyes on his son-in-law's principality. He sought to annex it by treachery and invited Prithvi Pal to Mandi. In Mandi, he was killed. The territory in Bhangahal was annexed to Mandi. This included Cahuntra.

Chauntra was an un-inhabited area once. The land served as pasture for the flocks of sheep and goats belonging to the shepherds who migrated from high hills. During the reign of Raja Bijai Sen from 1851 to 1902, the Britishers had their tea plantations in Kangra District. They were keen to extend the plantations. They were conducting their surveys in the nearby areas. They found the soil of Chauntra suitable. Raja Bijai Sen was very far-sighted. He got wind of it somehow and thought that the area would be annexed into British territory. He managed to procure tea seeds within a very short period and made use of the land turning it into his own tea plantation. When the Britishers approached the Raja to lease out the land to them he came out with his sound pretext that the land had already been made use of by him.

The tea garden was established in Chauntra. With the tea garden came some labourers from nearby areas. They settled permanently. Then came the Brahmins and other communities. They purchased land. This is how once an uninhabited land has turned into gardens, producing tea.

Legend behind the names of the village, Khad and Nullah—Chauntra is a substitute for a raised platform. There was a platform at the site of the temple. The villagers belonging to the surrounding village while going to sell the produce of their land had to pass this. They used to rest there and call it Chauntra.

Data regarding rainfall in respect of Jogindar Nagar

Total	Years	January February March April May June July August September October November December											
		Days R.F.											
95	88.65 1951	N.R.D.	R.F.	N.R.D.	R.F.	N.R.D.	R.F.	N.R.D.	R.F.	N.R.D.	R.F.	N.R.D.	R.F.
87	74.66 1952	.	4	4.40 5	2.82 11	7.20 2	0.86 5	1.04 11	16.43 19	4.66 21	21.00 6	4.12 ..	.. 3
91	99.66 1953	.	10	5.44 4	1.86 4	1.93 5	2.64 4	1.64 9	7.25 26	38.69 19	34.15 6	3.46 ..	.. 1
95	118.27 1954	.	10	6.47 11	10.65 6	3.35 ..	..	2	0.25 3	2.44 20	26.75 24	52.99 14	13.62 4
95	99.23 1955	.	9	6.60 1	1.66 3	1.99 3	2.20 6	4.75 5	4.83 23	25.39 22	24.66 12	13.80 9	12.55 ..
92	75.63 1956	.	3	1.25 1	0.50 7	3.75 2	0.80 5	2.86 12	20.95 17	14.66 19	18.97 12	6.14 8	4.15 1
83	2,393.0 1957	.	12	177.4	2	29.0	7	101.6	3	65.5	2	35.5	7
75	2,122.9 1958	.	6	120.9	3	30.2	5	81.0	2	33.6	2	10.4	2
112	2,637.3 1959	.	9	100.9	7	167.5	5	43.5	5	23.3	2	17.4	8
77	1,853.6 1960	.	5	56.8	..	..	9	89.9	3	42.6	1	2.5	5

HIMACHAL PRADESH

(Temperature 1956 to 1960)

Station—JOGINDAR NAGAR

District—MANDI

Months	Year 1956			Year 1957			Year 1958			Year 1959			Year 1960		
	Mean			Mean			Mean			Mean			Mean		
	Maxi- mum	High- est	Mini- mum	Maxi- mum	High- est	Mini- mum	Maxi- mum	High- est	Mini- mum	Maxi- mum	High- est	Mini- mum	Maxi- mum	High- est	Mini- mum
January	..	..	..	54.7	66.0	38.9	58.5	65.0	41.0	59.0	64.0	40.0	57.6	66.0	30.7
February	..	..	..	61.1	74.0	39.5	61.9	69.0	41.0	58.1	70.0	41.0	70.5	74.0	45.4
March	..	..	..	67.7	77.5	46.9	72.5	83.0	47.6	73.8	84.0	47.5	68.1	76.0	46.7
April	..	..	..	75.3	83.0	53.0	84.0	94.0	58.0	82.3	88.5	56.3	79.1	86.5	53.9
May	..	..	..	82.3	97.0	58.5	89.8	94.0	61.5	89.5	97.0	65.0	90.0	98.0	63.5
June	..	..	..	86.2	98.2	63.0	93.7	101.5	67.1	89.3	96.0	67.7	94.4	100.0	67.4
July	..	..	..	84.6	95.0	68.1	86.6	88.0	68.4	89.6	98.0	57.5	83.3	90.0	68.2
August	..	..	..	82.1	89.0	65.4	81.5	86.0	65.5	90.1	98.0	57.7	88.6	88.0	67.3
September	..	..	..	80.6	85.0	60.8	77.2	86.0	65.6	90.2	98.0	54.0	83.6	88.0	62.4
October	74.1	84.0	53.6	77.5	84.0	54.0	76.0	80.0	56.3	85.5	94.0	45.0	78.3	85.0	53.2
November	70.9	78.0	44.8	75.5	81.0	43.0	68.1	74.0	48.2	68.7	79.0	35.9	68.2	73.0	44.8
December	59.5	74.5	40.7	66.5	81.0	42.2	64.4	74.0	42.9	64.5	70.0	40.4	63.3	69.0	42.1

THE VILLAGR

THE VILLAGE

Villagers have their versions for the names of nearby khads and nullahs. They feel Bajgar Khad was the main source of supply of *Bajri* and stones used for constructing motorable road. It was on this account that the stream was given the name—Bajgar. Baj mean 'bajri' and Gar means stones. *Sukhar* khad is called so because it remains dry most of the year. Makkar Nal is mischievous when there is a heavy down-pour. It is due to this mischief meaning 'Makkar' from which the nullah derives its name.

Population Figures

According to 1951 Census the population was 219. The Census count for 1961 shows that there were 269. By the time this survey was conducted, the population increased to 272. The area of the village is 404 acres.

According to the figures collected by the Investigator, there are 53 households. The table shows the size and composition of the households.

Table showing the size and composition of the households

Total No. of House- Holds	Single member			2—3 Members			4—6 Members			7—9 Members			10 Members and above		
	House- Holds	Males	Females	House- Holds	Males	Females	House- holds	Males	Females	House- holds	Males	Females	House- holds	Males	Fe- males
53	4	3	1	12	13	20	25	60	64	8	32	28	4	24	27

Residential Pattern

In Upper Chauntra there are six shops. Three belong to Suds. One belongs to a tailor who lives in Lower Chauntra. Then there is a meat-seller, Koli by caste and belonging to a nearby village. The wine-shop is run by a Rajput. The house of Lamber-

dar is in Upper Chauntra. In Lower Chauntra there are two shops belonging to Suds. The Brahmins have houses close to the temple. The houses of other castes are scattered all over to the Southern direction of the railway line. The kacha track connecting lower Chauntra with Ahju passes nearby. The houses of Rajputs are grouped together.

2 The People

Cast Composition

There are 11 castes. Rajputs, Brahmins, Suds, Tarkhans, Kolis and Chamars live there. The caste-wise break-up of the population is:—

Religion	Community	Persons	Males	Females
Hindu	Rajput	91	42	49
	Brahmins	28	16	12
	Sood	43	24	19
	Khatri	15	8	7
	Chamar	27	15	12
	Koli	15	8	7
	Banjhara	17	7	10
	Tarkhan	19	9	10
	Julah	5	2	3
	Darji	5	2	3
	Manhas	7	2	5

Brief notes on the castes are:—

Brahmins—There are 7 Brahmin households, of which 16 are male and 12 females. The patwari lives in one. The other households have migrated from Lad-Bharol illaqa and villages adjacent. They possessed land in the village and used to come there at the time of sowing and harvesting only. With the passing of time, they acquired more land and constructed their houses.

The Brahmins of Chauntra till their land. Some deal in tea and run small shops. One is a cook. He is engaged in villages around during marriages and other functions.

Out of the 7 Brahmin house-holds, four have Batish as their *gotra* and *Ghagru* as their sub-caste. Other two have *Bhardwaj gorta* with *Padha* and *Dutt* as their sub-caste. The seventh is of *Prasar gotra* and of *Awasihi* sub-caste. Marriages are contracted in nearby villages or in Kangra.

Rajputs—There are 20 Rajputs house-holds comprising of 42 men and 49 women. Like Brahmins, Rajputs have migrated from Lad-Bharol illaqa and other nearby villages. Most of them possess little land which they till. Apart from this they plough land belonging to some persons living in Mandi. Three of the Rajput house-holds were granted land in lieu of their service in the military.

Sub-caste-wise and gotra-wise break-up of the Rajput house-holds is:—

Serial No	Sub-caste	Gotra	No. of house-holds
1	<i>Baseru</i>	<i>Kondel</i>	9
2	<i>Katuhya</i>	<i>Shandil</i>	5
3	<i>Thakur</i>	<i>Bhardwaj</i>	2
4	<i>Mamnyan</i>	<i>Bhardwaj</i>	1
5	<i>Byangi</i>	<i>Sonkhyan</i>	1
6	<i>Parmar</i>	<i>Kondel</i>	1
7	<i>Thakur</i>	<i>Prasar</i>	1

The 9 house-holds of Baserus, though calling themselves Rajputs are said to belong to scheduled caste. Originally they were

Kolis. This was revealed while other Kolis of the village were contacted. Other Rajputs also confirm it. They do not inter-marry or inter-dine with them. This change took place after 1947. Baserus inter-marry within the same *gotra* and the same sub-castes. The Rajputs do not.

In Kangra Gazetteer, the Rajputs have been divided into five categories. Katuhias have been placed in the 5th category which has been termed as 'Rathi' but inferior. In the gazetteer following note runs about Rathis.

"The Rathis muster a large number. They are essentially an agricultural class, and prevail throughout the Palampur and Hamirpur Tehsils. The Rathis and Ghirths constitute the two great cultivating tribes in Kangra proper and the hills below it, where they fill much the same position as do the Kanets in the parts of the east. In all level and irrigated tracts, however, the soil is fertile and produce exuberant, the Ghirths abound; while in the proper uplands, where the crops are scanty and the soil demands severe labour to compensate the husbandman, the Rathis predominate. It is as rare to find a Rathi in the valleys as to meet a Ghirth in the more secluded hills. Each class holds possession of its peculiar domain and the different habits and associations created by the different localities have impressed upon each caste a peculiar physiognomy and character. The Rathis generally are a robust and handsome race; their features are regular and well defined; their colour usually fair: and their limbs athletic as if exercised and engorged by the stubborn soil upon which their lot is thrown. On the other hand, the Ghirth is dark and coarse-featured; his body is stunted and sickly; goitre is fearfully prevalent among this race; and the reflection occurs to the mind that however, teeming and profile the soil, however, favourable to vegetable life, the air and climate are not equally adapted to the development of the human frame. The Rathis are attentive and careful agriculturists. Their women take little or no part in the labours of the field. In origin they belong neither to the Rajput nor to the Sudra class; but are apparently an amalgamation of both. Some Rathis wear the Janco. Though they appear to be degenerate Rajputs yet as Sudras. Their ranks are being constantly than to the Rajputs proper, they should, if they are to be definitely classified, be classed as Sudras. Their ranks are being constantly increased by defections from the Rajputs, and by illegitimate connections. The offspring of a Rajput father by a Sudra mother

would be styled a Rathi, and accepted as such by the brotherhood. The sects of the Rathis are innumerable; no one could render a true and faithful catalogue of them. They are as numerous as the villages they inhabit, from which indeed their distinguishing names are generally derived. A Rathi is cognisant only of the sects which immediately surround him. They form a society quite sufficient for his few wants, and he has little idea of the extent and ramifications of his tribe. The higher sects only are generally styled Thakars. These are affronted at being called Rathis, although they do not effect to be pure Rajputs. The Rathis generally assume the thread of caste. They avoid wine, and are extremely temperate and frugal in their habits. They take money for their daughters or exchange them; a practice reprobated by the Shastras and not countenanced by the highest castes. On the death of an elder brother, the widow lives with the next brother, or, if she leaves his household, he is entitled to recover her value from the husband she selects. Altogether, the Rathis are the best hill subjects of the Government; their manners are simple, quiet and unaffected; they are devoted to agriculture, not unacquainted with the use of arms, honest, mainly, industrious and loyal".

The two households, one of Parmar with *Kondel gotra* and the other of Thakur with *Prasar gotra* are the employees of Tea factory. They belong to Sarkaghat Tehsil.

Suds—There are five households of Suds. Their population is 43 with 24 men and 19 women. Suds found Chauntra a suitable place where they could establish their business. They belonged to Kangra. At present Suds own agricultural land as well as tea gardens. They have their tenants to till their land, but the tea gardens, they manage themselves. Almost all the shops in the village are run by them. One of them is running a oil crusher, husking machine and a tea factory. They are considered the most moneyed persons. People call them Karar. An extract from Punjab Castes by Sir Denzil Ibbetson speaks of the Sud community in Punjab:—

"The Suds are almost entirely confined to the lower hills, and the districts that lie immediately under them as far west as Amritsar. Their headquarters are at Ludhiana and the neighbouring town of Machiwara and they are, I believe, unknown outside the Punjab. They are almost wholly mercantile in their pursuits though occasionally taking service as clerks, and occupy a social position markedly inferior to that of either the Baniya or the Khatri. They wear

a jeneo or sacred thread made of three instead of six strands and many of them practise widow marriage. With the exception of a few who are Sikhs they are almost all Hindus, but are, in comparison with other mercantile castes, very lax in the observance of their religion. They indulge freely in meat and wine and in habits, customs, and social position resemble very closely the Kayaths. The tribe is apparently an ancient one, but I can obtain no definite information as to its origin. Various fanciful derivations of the tribal name are current, for the most part of an opprobrious nature. I attempted to make enquiries from some leading Suds, but the result was the assembling of a Panchayat, the ransacking of the Sanskrit classics for proof of their Kashtirya origin, and a heated discussion in the journal of Anjuman.

They are divided into two main sections, the Uchandia or Sud of the hills and Nawandia or Sud of the plains. I find, however, that some of the Suds of Hoshiarpur trace their origin from Sarhind. They also distinguish the Suds who do not have widow marriages from those who are called Kharas and the latter and their children Gola, Dogla or Chichan. The latter corresponds with Sasa and Gata Banyas and do not intermarry. The Suds forbid marriage in all four *gotras* and here again show how much less their tribal customs have been affected by their religion than have those of the Banyas and Khattris. They are of good physique, and are an intelligent and enterprising caste with great power of combination and self-restraint; and they have lately made what appears to be really successful effort to reduce their marriage expenses by general agreement. The extensive sugar trade of Ludhiana, and generally the agricultural money-lending of the richest part of that district are almost entirely in their hands. They are proverbially acute and prosperous men of business and there is saying; "If a Sud is across the river, leave your bundle on this side". The husbandman of the village is a mere child in their hands".

The Suds of Chauntra are of Ale, Gagal and Kashav *gotras*. They do not marry in the same *gotra* and marriages take place in close by villages or in Kangra. Widow marriage is not prevalent. The birth of a girl was once considered boon among them as the form of marriage known as *batta satta* was common. They used to receive cash while giving away their daughters in marriages. Both these customs have died and the Suds of the village claim that these customs never existed.

Khattris—There are only 5 households with 15 persons, 8 men and 7 women. These are temporary settlers in Chauntra. The heads of 3 households are employed in the Raj Kumar's Tea Factory. The fourth is Secretary of Panchayat and the 5th, a Gram-Sewika. They belong to Mandi.

Tarkhan—There are 5 households with a population of 9 men and 10 women. Originally Tarkhans were Kolis. They are also called Thavin about whom Ibbetson has written in his Punjab Castes.

"The Thavi is the Carpenter and stone-mason of the hills, just as the Raj of the plains, who is a bricklayer by occupation, is said to be generally a Tarkhan by caste. His principal occupation is building the village houses, which are in those parts made of stone; and he also does what wood work required for them. He thus forms the connecting link between the workers in wood or Tarkhans on the one hand, and the bricklayers and masons or Rajs on the other. Most unfortunately my office have included the head Tarkhan so that they are only shown separately for Hill States; and indeed many of the Hill States have themselves followed the same course, so that our figures are very incomplete. In Gurdaspur 1,722 and in Sialkot 1,063 Thavis are thus included under Tarkhan. The Thavi is a Hindu, and ranks in social standing far above Dagi or outcaste menial, but somewhat below the Kanet or inferior cultivating caste of the hills".

The Tarkhans of Chauntra do not have much of a social status. Like Kolis they form the untouchable class. They intermarry with Chamars. Sidhu a carpenter is married to Shankaru daughter of a Chamar from Majharu village. Gojri the present wife of Bhumi Singh married thrice. She is a daughter of a Chamar from Ner. His first two wives were Chamars' daughters. The Tarkhans of the village are of Bhardwaj and Kondel *gotras*. They do not have restrictions about marrying in the same *gotra*.

Dress

There is no distinction in dress among the different castes. People economically better off wear better and superior clothes. Others have to do with coarse ones. In summer, which is not so severe, the people put on cotton clothes. In winter, warm clothes are a must.

The summer dress comprises of *paijama*, *kachha*, shirt and a cap of mill made cotton cloth. While working in the fields, the men put on only *kachha* and a *banyan*. Khadi

clad farmers are not common. A few spin cotton and prepare their khadi. In winter woollen coat is used. There is no change in *paijama* except that some who can afford, put on tight woollen *paijamas*. Jawahar jackets and pull-overs are common.

Among youngsters, clothes are changing. While visiting a town or going outside Chauntra, they prefer to put on cotton trousers instead of *paijama*. The farmers purchase shoes from Jogindernagar, Sukha Bagh or Baij Nath. The richer and non-agriculturist communities put on the same type of clothes. Their woollen clothes are mill made. The school going children often use shorts and shirts.

In festivals and marriage parties, gaudy new clothes are worn. Elders use a pink Pagri on marriages.

Women use *salwar* and *kameez*. They use a *dopatta*. Among Suds and Rajputs they put on a *ghaghra*, *suttan*, *choli* and *kameez* with a *dopatta*.

For day-to-day use the garments are of simplest colours, modest and becoming. On fairs and festivals the texture is adorned with patterns printed in silver and golden *gota*. Sometimes the whole garment is made of silken cloth of streaked colours tastefully associated. The *choli* is made of equally gay material. There is a weaver who weaves woollen *patti* for the villagers. There may be *ghagras* also.

Ornaments

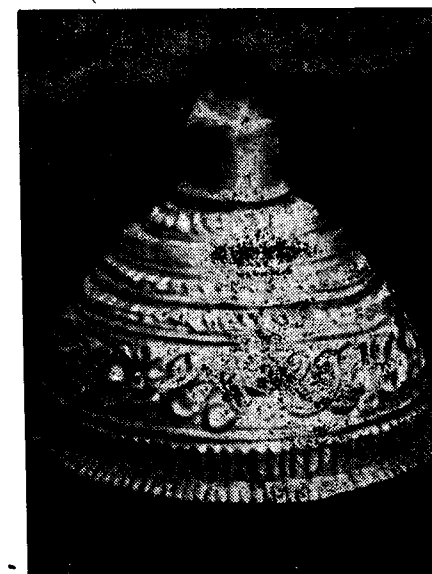
Love for ornaments is a common among women, irrespective of their economical position. Gold and silver ornaments are common. The goldsmith at Joginder nagar and Baij Nath prepare this jewellery. Traditional heavy jewellery used to be preferred. Now women are coming to lighter ornaments of new design.

ORNAMENTS FOR THE HEAD

Chakor Chundi—Commonly it is known as *chak*. A small bowl sort of ornament made of gold or silver is fixed over the top of the head. For a newly wedded bride it is a must. Poorer people have *chakor chundi* of silver. The weight varies from 2 to 4 *tolas*.

Shingar Patti—It is a gold ornament put round the fore-head. A sort of flat chain of small and flat beads with a pendulum in the centre. The weight varies from 2 to 5 *tolas*.

Mang Tika—It is an ornament of gold for fore-head. The average weight varies from $\frac{1}{2}$ to 1 *tola*.



Chak

ORNAMENTS FOR THE EARS

Bali—Ear ring of gold or silver. This weighs about 1 to 2 *tolas*.

Kante—Another type of ear rings of gold weighing $\frac{1}{2}$ to 2 *tolas*.

Tops—Gold or silver ear rings which is unlike *bali* or *kante*. A pair weighs 1 to 2 *tolas*.

ORNAMENTS FOR THE NOSE

Balu or Nath—A large nose ring of gold or silver with a chain attached. The other end of the chain is fastened to the hair by a hook. This is also a must for bride at the time of marriage. Weight from 2 to 5 *tolas*.

Balu—A nose ring of gold, smaller in size. It weighs 1 to 2 *tolas*.

Tili—Of gold studded with a tiny stone at the top.

Long—A sort of *tili* with a bigger top studded with three or four tiny stones.

ORNAMENTS FOR THE NECK

Har—A heavy necklace of gold or silver of different patterns. Weighs 20 to 40 *tolas*.

Locket—A lighter necklace of gold or silver. Weighs 1 to 2 *tolas*.

Kanthi—Ornament worn tight around the neck of different designs.

ORNAMENTS FOR THE WRIST

Snangan—Round bracelets of gold or silver. A pair weighs five to ten *tolas*. Called *tohe* also.

Karohlu—Round below bracelets of gold or silver. A pair weighs 3 to 5 *tolas*.

Banga—Glass bangles.

ORNAMENTS FOR THE FINGERS

Mundri—A finger ring.

Arsi—A finger ring with a round or rectangular glass fixed on it. This may be in gold or silver.

Chhalla—A silver ring.

ORNAMENTS FOR THE TOE AND ANKLE

Phul—Rings of silver.

ORNAMENTS FOR THE ANKLES

Pazeb—Heavy silver anklets.

House Type

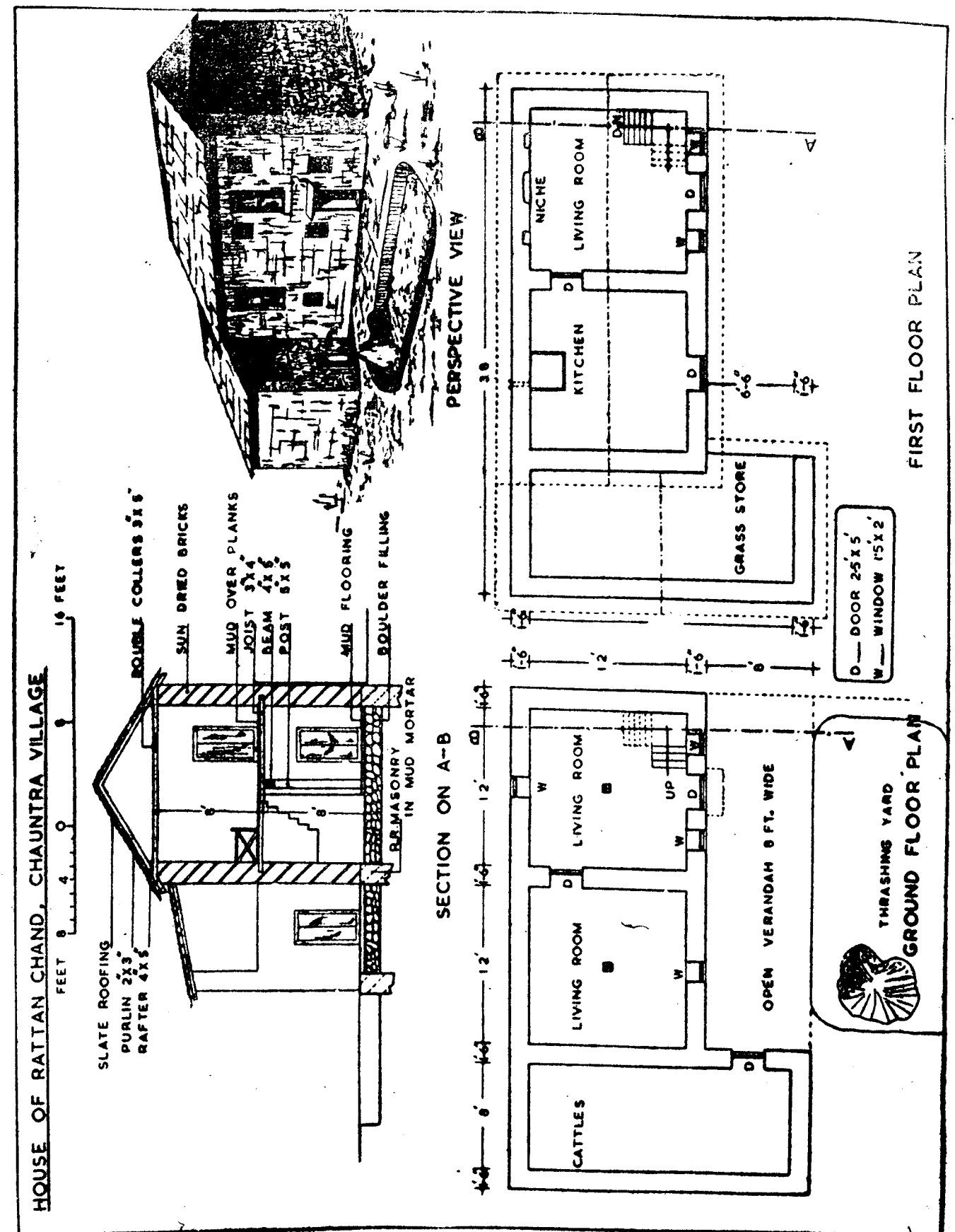
The pattern of construction of the houses is mainly influenced by the Kangra district. The houses are double storeyed with a front verandah in both the floors. Being in the open and spacious valley, there is no dirth of land for constructing houses. The main *abadi* of the village is in lower Chauntra. Houses are scattered in groups of two to three. Every house has a spacious courtward. Many of the houses are surrounded by fields or by kitchen gardens. The Suds are considered to be better off. They have houses of *chawki* type with shops to one of the wings facing the village street. Other houses have a 'L' or 'U' shaped lay-out. Such houses belong to the villagers having average means. These are mostly Brahmans, Rajputs and a few of scheduled castes. The peasantry many have modest houses with barrack-like lay-out and no verandah in first floor. For keeping the cattle, the villagers build a separate cowshed to one side of the house. This cow shed is a small hut with thatched roof. Except a few houses which have been built new, houses are semi-pucca.

Site, near the fields where water is available is preferred. The soil being sandy-loam and porous, the foundation has to be dug deeper. The depth varies from 4 to 5 feet.

The foundation is not dug further, if a hard layer or rock is some-times struck at a lower depth. The width of the foundation varies from 2 to 2½ feet. After digging the

foundation the bed is watered and rammed thoroughly. This brings compactness and evenness. Then upto 9 inches to one foot thickness the foundation is filled with boulders. These boulders are available from Bajgar Khad and other nullahs nearby. This layer of boulders is again rammed thoroughly. The foundation is some-times dug before rains and kept open to the weather for the entire season. This secures maximum firmness to the foundation. On an auspicious day, foundation stone is laid and then the shaping of the structure starts. The thickness of the wall upto the ground level and some-times upto plinth level is kept the same as the width of foundation. But now, masonry work in the foundations in off-sets is being preferred. This system is economical and facilitates the structural work. Ordinarily dry masonry is used. The plinth level varies from 9 inches to 18 inches. When the masonry work upto the plinth level is complete, the room portion in-between four walls is filled up with flints, pieces of stones, and brickbats to bring the surface in level with the walls which have already been raised upto plinth level. Then door frames are placed wherever necessary. Placing of the frame of main door is marked with minor rituals. A red *mauli* is tied to the frames and *gur* is distributed among the workers. The mason, incharge of the construction gets a turban and money depending upon the means of the owner. The masonry work is continued after leaving gaps for the doors. When walls are raised upto window level, the window frames are placed. One window suffices for each room. At various stages of the wall construction, care is taken to provide lintels, small openings and niches. The villagers find it difficult to get structural stone. This is found in a limited quantity. They use extensively sun-dried bricks. The stones are used for construction of outer walls of the ground floor. For the inner walls in both the floors and the outer walls of the 1st floor, bricks are used. The standard size of the brick is 10" x 5" x 2½". This can vary in certain cases. The villagers make these bricks. Clay is kneaded thoroughly with feet after adding dry pine-leaves. This is then put into moulds and given shape of bricks. They are dried thoroughly in the sun. Thickness of the outer walls is 1½ feet. The interior walls are sometimes of single brick.

When the construction is complete upto first floor level a *shateer* is placed across each room on the shorter span, so that half of the thickness of the walls at centre serves, as bearing of the *shateer*. This is followed by placing the wooden or bamboo *karian* over



the *shateer*. Unlike other hill villages, the height of the walls is not kept low in Chauntra. It varies from 7 to 8 feet in the ground floor and 6 to 7 feet in the first floor. Then starts the construction of four walls of the first floor. After fixing the door and window frames, these walls are raised upto the roof level. Postponing the construction operations in the interior of the house roofing is taken up first. The houses in the village have gabled roofing with four slopes. For roofing trusses are not provided. Instead, two rafters and a beam between them are fixed. In many of the houses where thatched roofing is provided for rafters bamboo poles are used instead of timber. One end of the rafter is fixed on the ridge pole with a notch. The other end rests on the wall end with sufficient projection towards gable end. On the rafter purlins are fixed. The spacing of the purlins varies according to the length and breadth of the slates to be used. The slates are nailed on purlins from gable end to ridge. To avoid leakage, lap of 2" to 3" is given at the joints. The slates used are procured from Kanhyara Khan near Dharam Sala. Slates are also available at Jogindernagar where they are transported from slate quarries in Mandi district. Ceiling is not generally provided.

The work in the interior of the house is then taken up. Ground floor is generally *kacha*. In the first floor both mud and wooden floorings are found. In the ground floor, the natural bed is watered and rammed with *durmat* thoroughly, so that it becomes firm and compact. Then the space is filled in with waste material and earth upto the plinth level. A thick coating of *qara* or mud mixed with cow dung is then given which when dried is followed by a fine cow-dung coating. Similarly walls are plastered with *gara* and cow-dung and then white-washed with *makol*. Sometimes walls up to window height are coloured with *losti*.

Chawki Type

A *chawki* type house has a rectangular or square paved court-yard which is enclosed from three and in certain cases from all the four sides, by double storeyed wings of a house. All wings have verandahs facing the court-yard. Entry to the house is through a room called *praur* in the ground floor. A stair-case at one corner leads to the first floor. Arrangements of the rooms in both the floors is the same. If the ground floor has 4 rooms, the 1st floor will have the same number of the rooms of same length and breadth. In case there is no room in one of the wing of a house that wing, is called *naswar*. All the rooms of a *chawki* have separate doors to enter

through verandah. They can be inter-connected from inside. The verandah in the 1st floor has wooden railings. In such houses, there are separate kitchens mostly in the upper storey. The houses of 'L' shaped lay-out are of the same type with the difference that such houses have only two wings and entry to the house is direct through the verandah of the ground floor.

In a house with barrack-like lay out, there are usually one to two rooms in the ground floor and only one big hall sort of room in the 1st floor. There can be two rooms in the 1st floor. The breadth of the rooms in ground floor varies between 12' and 15' and length between 15' and 20'. Entrance to the house is through a verandah in the ground floor. Each room has a separate 5' x 3' door with a 2' x 1½' window. Sometimes these windows are substituted by small round holes. In one of the corners of a room in ground floor, a stair-case is provided. It connects ground-floor with the first floor. The portion of roof with steeper slope of such a house is thatched whereas saltes are used for the flatter portion. The inmates occupy the lower floor, the upper being used during the greater part of the year as lumber room or store room for grains. During the rains the upper room is used for cooking and in many cases as a sleeping room also. Whole family occupies it at night in order to escape the close and unhealthy air of the ground floor in rains.

There is no separate kitchen and the living room serves the purpose. The rooms are kept clean. The lower parts of inner walls are plastered with red or light coloured earth known as *lohti*. The front space is kept tidy and fresh and the whole is encircled by a hedge of trees and bramble maintaining somewhat privacy.

The local names for the different parts of the house are:—

- 1. *Angan*—Courtyard or the portion of land facing the front of the house.
- 2. *Bala*—Rafters.
- 3. *Bharti*—Boulder filling in the foundation.
- 4. *Bheen*—Ridge of the verandah in the ground floor.
- 5. *Bhit*—Door.
- 6. *Birang*—Wooden railing in the verandah of the first floor.
- 7. *Chhananr*—Thatch of the roof.
- 8. *Chhaprur*—Gable end.
- 9. *Chokathha*—Window frames.

- 10. *Dharwan chhat*—Gabled roof.
- 11. *Dwari*—Window.
- 12. *Dwar sakha*—Door frames.
- 13. *Gara*—Mud mortar.
- 13A. *Karyan*—Joists.
- 14. *Lada*—Ridge pole.
- 15. *Lakore*—Niches.
- 16. *Maidgi*—Mud plastering.
- 17. *Nwewn*—Foundation.
- 17A. *Oata*—Verandah in the ground floor.
- 18. *Obra*—Rooms in the ground floor.
- 19. *Paura*—Verandah in the 1st floor.
- 20. *Phare*—Wooden planks.
- 21. *Praur*—A room in the ground floor, through which one can enter the house.
- 22. *Sangha*—Stair case.
- 23. *Tarah*—Shieling.
- 24. *Thamb*—Posts supporting the first floor.
- 25. *Trusses*—Kainchi.
- 26. *Wan*—A big room in ground or first floor with no front wall.

Household Goods

Community	No. of house-holds possessing						
	Cots	Chair	Table	Mirror	Bench	Stool	Wall-shelf
1	2	3	4	5	6	7	8
Brahmin	7	4	3	7	..	3	7
Rajput	17	7	3	20	1	2	20
Khatri	5	4	4	5	..	1	3
Sud	5	5	3	5	2	1	5
Tarkhan	3	1	..	5	2	3	5
Julah	..	..	..	1	..	..	1
Darji	1	..	..	1	..	1	1
Bhanjare	1	..	..	1	..	..	1
Manhas	..	..	..	1	..	..	1
Chamar	4	..	1	4	..	..	4
Koli	3	..	..	3	..	..	3

This gives an idea of the household goods. The houses are furnished in the simplest style. People squat on gunny bags or home made *pands* of leaves or *manjri* of date leaves.

The chairs are of old style. Similarly, the cots with bamboo frames are common. Every house possesses a cot. Many houses use wooden packing cases as tables.

The better off and well-to-do Suds have latest furniture. They have sofa sets, tables, almirahs and carpets. Table lamps, radios, heaters and electric irons are found in their houses. The furniture is bought from Pathankot or Kartarpur.

For winter bedding, the mattresses used are padded with rice straw and cotton. *Khindas* form quilts. Bedsheets are used seldom.

For storing grains long bamboo containers known as *perus* are used. A *peru* is 5 to 6 feet high with a diameter of 2 to 3 feet. It is plastered with cowdung and clay. Big wooden boxes—*kothar* are also used for storing. households by wall calendars and other coloured pictures to decorate their walls. Often coloured pictures of film stars are stuck up.

Food and Drinks

The staple food of the villagers is maize wheat, rice, pulses and *kodra*. *Maize* is a great favourite. This is served alongwith *kodra* from September till May. After that wheat harvest matures. For the remaining period wheat *atta* forms the common diet. Rice is served with pulses once a day throughout the year.

The agriculturists have three meals a day. Before going to their morning work the men eat *roti* kept from the last evening. This meal is called *nohari*. At noon, the peasant takes his meals. Members of the household join. This meal consists of rice and *daal*. In the evening tea is served alongwith *roti*. The dinner also consists of *roti* and vegetables fried in mustard oil. Vegetables may be cabbage, cauliflower, brinjal, tomatoes, pumpkin, ladyfinger, turnip, radish, *karela*, potatoes and long gourd. In the village, there are a few who grow vegetables. The *dals* used are *masur*, gram, *urad*, *moong*, *kulath* and *rong*. The popular cooking medium is mustard oil. The spices used are *dhania*, *zira*, *hing*, turmeric and chillies.

On festive occasions and in winter, the villagers slaughter a goat. This meat is very much relished. Meat is also purchased from the local meat seller at Upper Chauntra. The milk does not form a part of their daily diet.

Though most of the households possess cows they generally turn the milk into curd and extract *ghee*. Fresh milk is put in an earthen vessel and heated. It is then left untouched till evening when more milk is added to it. After boiling, the entire lot is kept to form curd after adding a little *chhachh*. Early in the morning the curd is poured into

another earthen vessel and churned. The butter that floats on the surface is separated by hand and put into a bowl containing cold water. The butter collected for a number of days is then heated on direct fire in metallic vessel and allowed to rest. The impurities which float on the boiling butter are removed and the *ghee* is then poured into some earthen pots. The *lassi* or *chhachh* so obtained is consumed with meals after boiling it and adding chillies and salt according to taste. Sometimes *besan* is added to *lassi* while boiling.

Every household keeps either mango or some other pickle. *Chatni* with green chillies is relished. Raw onions and radish forms a *salad*.

Apart from the farmers, villagers have their food twice daily. They too consume rice generally at about 10.00 A. M. Then there are pulses—saltish or sour. The sour pulses are prepared by adding tamarind and *pitchh*. Tea is served twice a day during mornings and evenings. *Bhaturus* are preferred to chapatis. To relish them, *kacha desi ghee* is added.

The villagers take *sattu* boiled or roasted barley or maize. The boiled grains are dried and then ground. The *sattus* are served in the afternoon with *lassi* or cold water during summer monsoons. Once a while, the villagers eat *buns* or bread in the Halwai's shop. Other items on the menu may be—

Kachori of Kodra—Popularly, known as, *kodre rei kachori* is prepared like *bhaturus*. These contain spiced and salted *urd* ground to paste after soaking well in water for 10 to 18 hours. These are flattened into thick cakes and left to ferment for hours. They are baked.

Bhalla—Popularly known as *basa*, the *bhallas* are prepared from *urd ki dal*. This is well soaked in water for hours and then ground to paste. This paste is well meshed with hands as spices are added. Rings are made and fried in *ghee* or mustard oil.

Babroos—Wheat flour or *maida* is turned into thin paste by mixing it in water. Sugar or jaggery is added to the taste and the paste is fried in *ghee* or mustard oil, in bits. The paste when put, in boiling *ghee* or oil, attains round and flat shape.

Potandas—*Potanda* is a thin and smooth type of *chapati* made from fine kneaded wheat flour with a tinge of *ghee* on both the sides. This is taken with *ghee* and *shakkar*.

Madrah—Dry beans or white grams are soaked in water for 8 to 12 hours. These are fried in *ghee* and curd. Spices are added.

After adding a little quantity of water, the mixture is left to simmer on slow fire. This is quite tasty combination with rice. In marriages it is popularly served. To have real *madrah*, it is said that curd, grams or beans and *ghee* should be of the same quantity and water should not be added.

Askadoo—This is prepared out of rice soaked in water and dried in the sun. The dried rice is ground into flour and kneaded in water. To prepare *askadoo*, a type of stone mould is used. This is flat and round with thick disc of stone having small round hollow holes. The mould is put on fire and when this is hot, *ghee* is applied. The flour is filled in the hollow mould and left to be cooked. When this is ready, the mould is removed and *askadoos* are served with *ghee* and *shakkar*.

Muhani—A sour dish prepared by adding tamarind and *pitchh*.

Halwa—Sweet dish made by frying *suji* or wheat flour and adding water and sugar.

As regards drinks the villagers drink *dharubri* or *sur*. This is made by fermentating rice flour and herbs. This drink is served on festivals and ceremonies celebrated by the scheduled castes. Permits are granted by the Excise Department to villagers who are interested.

The villagers have great liking for sweets which contain sugar in maximum quantity. Sweets like *jalebi*, *besan ki barfi* and *khurma* are cherished very much. There is a local confectioner.

Birth Customs

A pregnant mother is considered to fall an easier prey to evil eyes of a *bhoot*, a *pashach*, a *masnan*, a *paret* and other evil spirits. It is a must for her not to go to a burning ground, a stream, a forest or any lonely place. As the days pass on and woman begins to attain the advanced stage, she has to be careful not to have a miscarriage or abortion. She does not carry heavy loads and water from kuhl. During the 8th month of pregnancy the Sirimant Sanskar is celebrated. A Brahmin or a *purohit* is called for. He performs *havan* and chants *mantras* while a yellow cord is tied round the waist of the expectant mother.

It is common in all the communities to segregate the woman into a separate room. This is mostly in the ground floor. When she complains of labour pains, experienced women of the household or of the neighbourhood attend. In many cases the *dai* comes from the

Welfare Centre. To scare off the evil spirits, an iron weapon—a sickle, a sword or mostly a knife is placed under the bedding—this bedding may consist of *paral-ki-manjri* and one or two old blankets which could be washed later on.

After birth, the child is given a hot bath. On the birth of a son, among Brahmins, a *havan* is performed. Gods are worshipped and *vedic* texts are chanted. The time of birth is noted. The child is made to taste *garsut-jaiphal*, *harar*, *ajwain* and *sonf* mixed in milk. It is after this that the child is given breast feeding. For three or four days *roti* is not given to the mother. She is served sufficient quantity of pure *deshi ghee*. Her diet consists of light foods, milk and *kohani*—dry fruits like almond, *chauhara*, *dakh* and *coco-nut* are crumbled and fried in *ghee*. Sugar is added. To keep the bowls of the child in order, *ghutti* consisting of an extract of saunf, *dakh*, violets, rose leaves made up with water is given. The labour room is kept warm. At the entrance cowdung fire is kept in some vessel. Anyone who enters the room puts a pinch of mustard oil in it.

The time of the birth noted is communicated to the *purohit* or *gyotishi* who visits the house on the 4th or 5th day of the birth with the horoscope. From the horoscope he predicts the child's future. In case there is anything insecure, the *purohit* suggests *shudhi*. This is invariably performed by parents. From the horoscope the first letter of the child's birth name is declared.

Guntar—Till purification the mother is not supposed to touch any one. As long as she remains confined, all those who touch her must be prepared for a bath and to wash their clothes. The days of impurity are known as *sutak*. The purification of the mother and child takes place on the 11th day in case of Brahmins, the 13th day in case of Rajputs and 16th in the case of other castes. The house is purified by sprinkling mixture of *ghee*, *dahi*, milk or honey, Ganges water and cow's urine. The men folk have a first look at the child. In token of good wishes they give the child and the mother, money and gifts. The parents of the mother give her new clothes and a piece of jewellery. A feast is held and relatives are invited. The utensils, clothes and floor of the house are cleaned.

On Guntar day the mother and the child come out from the house for the first time. For the child it is a first view of the sun and outside world. After this the mother moves about. She can go out but avoids taking the child to distant places or places where there

are tall trees. This is observed for about 6 months.

Anaj Chatana—This ceremony is popularly known as *lugru* in Mandi and *khirpu* in Kangra. When the child is 8 or 10 months old, it is given food prepared out of grains. On an auspicious day fixed by the *purohit*, *lugru* is prepared. *Khair*, bread, fruit and alike are placed before the child. The things which he touches first is supposed to be his favourite food. Similarly articles like books, pens, ink-pots, swords, coins, scales are placed and the thing which he catches hold of first is supposed to suggest the profession which the child may follow one day.

Nam Sanskar—No uniformity is observed for keeping the name of the child. The *purohit* suggests the 1st letter of the name. In many cases the entire name is suggested by him. Some keep the name or the Guntar day, others on the *lugru* day and yet others after 6 months.

Mundan Sanskar—For a son *Mundan Sanskar* is celebrated before he is 2½ years of age. An auspicious day is fixed by the *purohit*. Relatives from the mother side are invited. The maternal uncle places a piece of red cloth on the head of the child, and the *purohit* goes on chanting *mantras*, while the barber cuts the hair. The hair are offered to the *Kul Devta* with a sacrifice of a lamb. Well-to-do families celebrate at a place where the temple of *Kul Devta* is located. A feast is given to the relatives and friends on this occasion. Sweets accompany the party to the temple where ceremonies take place.

Janeu Ceremony—This is one of the important ceremonies. The boy is invested with the sacred thread. This ceremony takes place between the age of seven and ten. If circumstances are not suitable, it is postponed till the age of sixteen. A good number of relatives are invited on this occasion and feasts are given to them. The day for the ceremony must be an auspicious. The *havan* is performed and boy attires as a *Jogi*. He begs for alms from his relatives who give him *puries* and money. These alms go to the *purohit*. Then the *purohit* gives him a *mantra* and places the *janeu* on his left shoulder. This ceremony is not celebrated by the scheduled castes.

Marriage Customs

Dharm Pun—In this type of marriage the parents of the girl give away their daughter. Money transactions are not made and rites of marriage are observed according to *vedas*. This type is prevalent among Hindus of higher castes like Brahmins and Khatris.

Bata Sata—Exchange of boys and girls take place between two families. Sometimes there are four to five links in the chain and a breach of promise creates confusion especially if some promises have already been fulfilled. This prevails among most of the castes but is not common in Brahmins, Khatri and Rajputs. Among Suds it was common in the past, it is disappearing now rapidly.

Barina—Cash payment is made for the bride. The amount varies according to the terms settled. This is common among scheduled castes. Suds also used to contract marriages by making cash payment to the parents of the bride. The system has disappeared now.

Reet or Lag—If a couple do not pull on, the woman leaves her husband and goes back to her parent's house. She may select a new husband, or go back to her parents. They return the amount charged for the bride. If she remarries, her new husband has to pay compensation to the previous husband. This marriage is common among the scheduled castes and Baseru Rajputs.

Jhanjra—A younger brother can marry the widow of the elder brother. He has to wait for a year or so after his brother's death. This form is allowed among scheduled castes and Baseru Rajputs.

Among Brahmins marriages are not performed in the same *gotra*. This is true in case of Karars, Khatri and Rajputs. Among scheduled castes and Baseru Rajputs marriages in the same *gotra*, are allowed. Consent of the boy and the girl is not taken and the marriage is decided by elders. The average age for a boy's marriage is 18 and for girls 14.

The negotiations for a marriage are started by the boy's side. A girl is selected. The parents are approached through some intermediary persons known to each side. If the girl's parents show an inclination, the boy's father is informed. The ceremony consists of sending to boy's house the *purohit* by the girl's side with some sweets and *tikka*. There the *purohit* gets the boy to worship *Ganesha*. Then he goes back with presents for the girl. These consists of clothes, a piece of jewellery and some times cash. The boy's side send their *purohit* to the girl's house with *tikka* and sweets. He comes back with presents consisting of clothes and sweets for the boy. In the boy's house, the women gather to sing.

Among scheduled castes, the boy's father alongwith one or two relatives goes to the girl's parents with his proposal. If acceptable

to him, he submits a proposal for the money to be charged. In case the boy's father cannot afford the payment of cash, he has to arrange a girl in exchange. This may be relative's daughter in case he does not have his own. After settling terms, the boy's father gives a few rupees as a token present to the girl. When he reaches home, clothes, jewellery and some sweet are sent for the girl.

Biah Mahurat—An auspicious day is fixed. Men from the boy's house go to the girl's parents to fix a date. If they approve, messengers from both sides consult the astrologer. Then the *purohit* writes the detailed marriage programme. This is the *Lakhnotri*. Relatives are intimated about the marriage. A few days earlier, invitations are extended personally in the village.

The ceremonies start a month before the actual marriage. Women get together and sing daily. They get *ghee* and *gur* or fried grams.

Samhurat—On the first day of the marriage, the rites start with worshipping *Ganapati*, *kalash* or *kumba*, *navgrah*. *Batna* is rubbed on the boy's body. Three *maulis* are tied around his right wrist. He is taken out into the courtyard by his mother for a bath. While bathing *maulis* are untied. After it the mother again leads him to inside where deceased ancestors are worshipped and *Shanti havan* performed. These rites are performed in the girl's house also. On this day, all the women apply *batna* and take bath.

Tel Ceremony—On the second day or according to the *mahurat*, figures denoting a bride and bridegroom are drawn on the wall by the women. A *pihri* is placed on the floor, below the wall where figures have been drawn. On the *pihri* a *murti* of *Ganesh* is placed. The *murti* alongwith *nav-grah* are worshipped. The *purohit* gets the boy to wear a *munjh-mala* over his head. Then the boy's nearest kin followed by others pour drops of oil with drub grass in his head and give a pice or two to *purohit* who goes on chanting *mantras*. *Torans* are fixed on the main gate of the house and the door of the room where *murti* of *Ganesh* is installed. In the house of the girl, *bedi* is fixed in the courtyard. The *bedi* and *torans* are presents from the maternal uncle. In addition to this the maternal uncle incurs expenditure over *sehra* and clothes for the bridegroom and clothes and a piece of jewellery for the mother. On the girl's side, the maternal uncle incurs expenditure over the clothes and jewellery for the bride and her mother. He gives some presents which form the items of dowry.

Parsahin—After *tel* ceremony, the boy has a bath. He puts on the clothes and *sehra* presented by the maternal uncle. His *bhabhi* applies *kajal* in his eyes and the sister rubs a bit of *tika* on the forehead. Then *arti* is waved over his head. The father and other relatives offer him presents. Accompanied by his mother and *purohit*, he goes to the entrance of the house and stands below the *torans*. Here *mantras* are recited and *arti* is again waved over his head by his aunts. A little girl stands at the entrance with a *lota* of water. The bridegroom drops a coin in the *lota* and gets into the palanquin.

Marriage procession—Then starts the procession composed of relatives of the groom and friends. They are dressed in their best and led by the musicians, who go on playing on the *shehnai*, *dholak*, *nigara* and band. The relatives use pinkish *pagri*. The family *purohit* accompanies the *barat*. He carries oil to be poured on bride at the time of the *Tilsand* ceremony. On arrival the party is received heartily and led to the house arranged for their stay.

Suhag patari—*Suhag patari* is for the bride. This consists of clothes, *chandan*, *chura*, *kesar*, *sindoor*, *mehandi*, *supari* and other toilets like cream, and powder. These are contained in a box or in a bamboo *changer*. The *purohit* proceeds to the bride's house to present the *suhag patari*. After his return, the bridegroom and his *baratis* are led to the bride's house. The musicians also accompany them.

The father's sister or often elderly woman of bride's side receives the bridegroom. They perform the *arti*. The bridegroom is given a bath and made to wear *dhoti*, a sacred thread and a ring of gold or silver. The scheduled caste bridegroom does not wear sacred thread. The maternal uncle leads him to the *bedi*. The bride is brought to the *bedi* by her *mama*. She is attired in red robe and the face covered with red *dopatta*. Thereafter the *purohit* performs certain minor rites such as *chhari* or twigs.

Lagan and Kanyadan—The couple sits down in the *bedi*. The girl's father offers *sankalap* in which he gives away his daughter to his son-in-law and washes the couple's feet as they sit before him. *Chichar* is performed by the bridegroom. *Ganapati*, *Brahma*, *Vishnu*, *Kumbh*, *Dia* and the nine planets are worshipped. Then the girl's *dopatta* is held out and the boy dubs it with little red vermillion. Similarly, the girl dubs the boy's turban. The girl is then made to stretch her hands and *purohit* puts in it a coin, *drub*, flowers

and rice. The boy now lays his hands over hers while the *purohit* goes on chanting *mantras*. Then the girl's father performs *Kanyadan*. At the conclusion of this rite, the articles in girl's hand are given to the *purohit*.

Sargundhi—The boy and the girl then retire to the room where the deity of *Ganesh* is kept. They worship the deity and the planets. Then the girl is dressed in clothes contained in the *suhag-patari*. This is followed by *sargundhi*. The hair of the bride is combed while the other women gathered there go on singing *sargundhi* songs. Then some coins or a ring are put in pot containing mixture of milk and water. The bride and the bridegroom try to take it out. This is called *dudh-mundri*. With her *dopatta* tied with the *shawl* of the bridegroom, the bride is escorted to the *bedi* by her maternal uncle. Of course, the bridegroom also follows her. In the *bedi* they again worship *Ganapati*, *Navgrah*, *Brahma*, *Vishnu*, *Kumbh*, *Saptrishi* and the four *Veds*. Now the couple stands and have rounds of the sacred fire. The boy keeps his right hand on the bride's back all the time. After each round the couple worship by throwing *til*, *drub*, milk and *kungu*. This constitutes the binding rites in the wedding.

Gotra-char—This is followed by *gotra-char*. The relatives and friends give their presents. These are either in cash or clothes, utensils and jewellery. The value of the presents vary according to the relationship and the means. Then *gotra-char* are recited. This consists of naming of the boy's and girl's ancestors upto the 3 to 5 degree to show that they are of purestock. Then the girl belongs to the same *gotra* as of the boy.

After these ceremonies are over and the *baratis* have a feast in which many others from the village are invited, the bride takes leave of her relatives. This scene is touching as the parents and other friends of the bride feel pangs of departure and sing tunes, be fitting the occasion. The bride also leaves her parents and other associates, with a heavy heart. The bride is carried in a *palki* presented by her parents. The *palki* is covered from all the sides with red blinders. The bride is followed by the bridegroom who may either be in a *palki* or on a horse. The *baratis*, brother or uncle of the bride and the musicians accompany. The procession is followed by persons carrying presents.

In the boy's village, the couple is received by the maternal aunt of the bridegroom who waves *arti* over the couple. The couple enters the home at the auspicious hour. Inside the house, *Ganesh* is worshipped.

Then the bridegroom leaves the room. All the women belonging to the household and those of the neighbour-hood and relatives gather to see the bride. They give her some cash. On the second day of the arrival the couple worship a pomegranate tree. After feasting and rejoicing is over, the bride accompanied by her uncle or brother leaves for her parent's house.

Muklawā—The last of the ceremonies is *maklawā*. After the marriage—sometime *maklawā* takes place years later, when a little girl has been married. Otherwise, in ordinary cases, *maklawā* takes place after a few days or a few months. On an auspicious day, the bridegroom goes to his father-in-law's house and brings back the bride to his house.

Dowry—Dowry given may consist of gold and silver ornaments, utensils, furniture, beddings, and such articles as parents can afford. Relatives also give some presents. These are included in the dowry.

Age Groups	Total population		Never married		Married		Widowed	
	P	M	F	M	F	M	F	F
All ages	272	132	140	66	67	59	60	13
0—14	103	49	54	49	52	..	2	..
15—34	81	33	48	16	15	17	33	..
35—59	68	40	28	1	..	35	22	4
60 & over	20	16	10	..	..	7	3	3

Out of 49 men and 54 women in age-group 0—14 only 2 are married. This shows that early marriages are not popular in the village any longer and when the boy and girls are above 14 years, marriages are solemnized.

Death Customs

When one is on death bed members of the household are informed. The villagers consider it inauspicious if one dies lying on a cot or inside the room. A portion of the floor of the verandah is painted with cow dung, where *til*, *kungu* and *drub* are then spread. The bedding consists of blankets and old mattresses stuffed with hay. This is laid over this sanctified portion. The patient is removed to this bed. Care is taken so that patient faces the north. The relatives and others of the family gather around. The nearest of the kith and kin give rice, wheat, pulses, gold and even cash which the dying man

gives away in charity. The amount depends on one's economical condition and relationship. In case of Brahmins, Rajputs, Khatri and Suds, a cow is given in charity. It is believed that this cow helps the soul of the dead person to cross a stream, known as '*Batarni Nadi*' which comes on his way to *Yunlok* where all the dead persons are summoned to the past account of their doing.

When the patient begins to breathe hard and is about to die, small pieces of gold, silver copper, pearl or *munga* and *tulsi* commonly known as "*Panchratna*" is put in his mouth. Those who cannot afford these five articles of *Panch ratna*, place some silver coin and *tulsi* leaves. *Ganga-jal* is also put. *Shalokas* from the *Gita* and '*Ram Ram*', '*Sita Ram*' and '*Radhe Shyam*' are recited in the ears of the dying man. After the death of the person, a lamp of flour is lit and kept burning for ten days. A *pari* with a little hole in its bottom is filled with water and tied. The water drops constantly. While the dead body is lying inside the house the women related to the deceased collect around the dead body and weep loudly. A carpenter prepares a bier of bamboo or timber. As far as possible, the use of iron nails in the bier is avoided. Wooden nails and *suttar* are used. The body is bathed and wrapped in new clothes. Some relatives bring the winding sheets which are placed over the pyre. These are generally silken. After placing the dead body on the bier, *pind* is offered. Four of the nearest relatives lift the bier on their shoulders. They wear white dhoties and bare foot. When dead body is carried out, some coins and dry fruits are thrown over it. While carrying the body, its feet should face to the front.

The male relatives of the deceased and at least one member from each household accompany the bier with their heads uncovered. The procession is headed by the Acharaj who goes on blowing cunch from time to time. Someone among the mourners chants '*Ram Nam Sat Hai, Hari ka Nam Sat Hai*'. The mourners also carry logs of wood with them. When the procession has covered the half distance to the Cremation ground second *pind* is offered, a pitcher is broken and the Acharaj chants some verses. In Chauntra dead bodies are burnt on the bank of *Bajgar Khad*. The place is washed and then the pyre is laid on. The body is placed on the pyre and before it is set on fire, the more valuable clothings are taken off and given to the Acharaj and rest are burnt along with the body. The pyre is laid from north to south. Before lighting the pyre third *pind* is offered and the eldest son or in his absence the nearest relative goes round and set on fire first

to that portion of the pyre which contains the head. Small pieces of sandal wood are distributed among the mourners. The mourners throw pieces of sandal wood into the pyre and pay their last homage to the deceased. Then all except one or two persons go to their homes or to the bowl where they wash their clothes and also bath.

On the third day, the kinsmen accompanied by the Acharaj go to the *Shamshan-ghat* to collect the '*phul*' or '*ashtu*'. These are washed with *Ganga-jal* and put into red silk bag. It is considered auspicious if the *ashtus* are immersed in river *Ganges* at *Hardwar* within ten days. But, in case one cannot afford to go to *Hardwar*, the *ashtus* are given to someone going to *Hardwar* whenever, such person is available.

For nine days *pind dan* is done and the relatives of the deceased sleep on the floor, eat once a day. They do not change their clothes. On the Tuesday or on the Saturday which falls within the 9 days of the death, the nearest relatives get their head cleaned shaved. On the 10th day, the house is swept. Men and women of the household and all those who observe mourning wash their clothes and utensils. After this, comes *Kriya ceremony* performed on the 11th day in case of Brahmins and on the 16th day among

other communities. On this day, *havan* is performed and *Acharaj* is given a charpoy with bedding, utensils, clothings and sometimes ornaments also. *Ganga-jal* mixed with *Guntar* is sprinkled all over the house. The utensils and other household goods are again cleaned. The women take bath and wash their hair. There is a feast. Relatives are invited. Among *Baseru Rajputs* and scheduled castes, a goat is killed, and meat is served. On this day *pinds* for the full year are also offered. This day marks the end of the mourning, and the household returns normal.

For the first year, meals are sent to Acharaj daily by only those who can afford it. Those who cannot afford send meals only once a month at the time *Mahki*. *Barkhi* is celebrated one year after the death. On this day *pinds* are offered and a general food is offered to *Brahmin Acharaj* and near relative. *Barkhis* are celebrated on the 2nd and 3rd anniversary also. The fourth anniversary is *Chaubarkha*. On this day, 360 *pinds* are offered. *Purchit* gets utensils, bedding, a cot and ornaments. The Acharaj and his wife get clothes. The articles given in charity depends on one's means. On this day a feast is held and relatives are invited. The *Chaubarkha* is followed by *Sharadh* every year.

man in the village. He narrates so many stories of his life when he was on active service.

Again the table gives details regarding the workers classified by sex, age-groups and occupations:—

Age groups	Govt. Service			Private Service			Agriculture			Business			Tailoring		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All ages	4	3	1	15	15	..	53	26	27	9	9	..	2	2	..
0—14	..	..	..	..	..	..	14	7	7	..	..	..	..	..	..
15—34	9	8	1	1	1	..	19	7	12	1	1	..	2	2	..
35—59	5	5	..	12	12	..	17	10	7	7	7	..	..	..	..
60 and Over	..	..	..	2	2	..	3	2	1	1	1	..	..	..	..

Age groups	Carpentry			Weaving			Bamboo Basketry			Labour			Tea Contractor			Meat selling		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
All Ages	3	3	..	1	1	..	3	3	..	24	5	19	1	1	..	1	1	..
0—14	..	..	..	..	..	..	..	..	..	7	..	7	..	..	..	..	..	..
15—34	1	1	..	..	..	..	1	1	..	13	3	10	..	..	..	..	..	..
35—59	2	2	..	1	1	..	1	1	..	4	2	2	..	..	..	..	..	..
60 and Over	..	..	..	..	..	..	1	1	..	..	..	..	..	1	..	1	1	..

In all 14 persons, 13 men and 1 woman, are Government employees. The only woman Government employee is the Gram Sewika and the posts held by the men are those of teachers, Patwari, Secretary Panchayat, peons in various offices at Joginder Nagar, Drivers in the Government Transport, and Forest guards. The fifteen persons in private service are employed in the Tea factory owned by the Rajkumar of Mandi and the local Sud.

Coming to Agriculture there are 53 workers which include 26 men and 27 women. These figures indicate that the women outnumber the men. The women folk work side by side with their men. They assist them in all the agricultural operations except the ploughing. The women are, therefore, equally responsible if not more. Agriculture also forms subsidiary occupation of villagers employed in other primary professions like tailoring, carpentry, weaving and basketry.

Tailoring is practised by two households. One is of a Tarkhan and the other of a Chamar. Shemphi who has returned himself as Darji by caste earns his livelihood by working as labourer. Three men are engaged in carpentry. All the three households are of Tarkhans. The only Julah in village is employed in weaving, whereas one household of Banjhara practises basketry. The 9 persons engaged in business includes both Suds and Brahmins. Twenty-four persons, 5 men and 19 women are engaged as labourers. It would be seen that except for the age group of 60 and over, women of all the age groups including age-group 0—14 are engaged as manual labourers. The Tea Industry gives the employment to the women folk. The work which they have to execute there is lighter than ordinary labour.*

The table gives the details regarding non-workers by sex, broad age groups and nature of activity:—

Age groups	Total non-workers			Full time students or children attending school			Persons engaged in household duties			Dependents, infants and children not attending school			Persons seeking employment for the 1st time		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
All ages	146	53	93	53	34	19	49	..	49	44	19	25	..	..	..
0—14	82	42	40	40	25	15	2	..	2	40	17	23	..	..	..
15—34	34	9	25	13	9	4	20	..	20	1	..	1	..	..	..
35—59	19	..	19	..	..	..	19	..	19	..	..	..	..	..	..
60 and above	11	2	9	..	..	..	8	..	8	3	2	1	..	..	..

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3 Economy

Economic Resources

Agriculture is the mainstay of the villagers. The land under cultivation there is limited. The village comprises of four hundred and four acres. Out of this two hundred and eighty three acres are under cultivation. Tea gardens occupy an area of one hundred and ninety seven acres; leaving aside only eighty six acres of land for other agricultural operations. These tea gardens are mainly the property of Rajkumar of Mandi and one of the Suds residing in the village. Other Suds and Brahmins also own the tea gradens but their holdings are quite small. Apart from the tea estate, the Rajkumar of Mandi is the owner of a good portion of land under other agricultural operations.

It is evident that the produce of this land cannot meet the need of an average household. It becomes necessary for them to supplement their income and go in for other subsidiary occupations. Apart from the village artisans like weaver, carpenters and Bhanjharas who add to the economy of the village, the villagers alongwith their women folk work as labourers in the tea estate. Suds who are essentially a business community have their income from shop-keeping and business. One of the Brahmins buys the tea leaves from his fellow villagers, who own petty tea estates, and sell them in Amritsar market after getting the leaves processed. The other Brahmin is a good cook. He is engaged by the villagers and even at Jogindernagar on the festive occasions. Besides these professions the villagers are employed in Government and Private services. The table gives details of workers and non-workers in the village.

Workers and Non-workers

Age groups	Total population			Workers			Non-workers		
	P	M	F	P	M	F	P	M	F
All ages	272	132	140	126	86	47	146	53	93
0—14	103	49	54	21	7	14	82	42	40
15—34	81	33	48	47	24	23	34	9	25
35—59	68	40	28	49	40	9	19	..	19
60 and Over	20	10	10	9	8	1	11	2	9

Out of total population of 272 persons 126 are workers and 146 non-workers. Out of these non-workers 82 persons are from age-group 0—14. The sex-wise break-up of non-workers from this group is 42 men and 40 women. Similarly in the age group of 15—34 among men 24 are workers and 9 non-workers whereas among women 23 are workers and 25 non-workers. The women folk assist their men in the agricultural operations. They also work as labourers in the tea estate; where their main function is plucking of the tea leave.

The 9 non-workers men are all students. The women non-workers are engaged in household duties. In the age-group of 60 and above only two men have been returned as non-workers, and this indicates that even the old men lend a helping hand to add to the economy of the household.

Two of them are retired military personnel. One, though, a dumb and deaf, is still a good farmer. Being an experienced and old man he has been found most interesting

In all there are 146 non-workers and their percentage comes to 53.68. In age-group 0—14, out of 82 non-workers (42 boys and 40 girls) 40 persons (25 boys and 15 girls) are full-time students and in age-group 15—34 the number of full-time students is 17 persons, 13 boys and 4 girls.

This will show that only a few students have gone in for education above middle standard.

This is because there was no high school in the village, but the villagers are very keen to get their lots educated and they have started a private school to impart education up to high standard. Persons engaged in household duties are 49—all women. Forty four persons, 19 men and 25 women fall within the category of dependents, infants and children not attending school. Out of them 40 persons, 17 boys and 23 girls are in the age-group of 0—14 years. It is interesting to note that out of them 15 boys and 17 girls are within the age-group of 0—14 years. At the time when the investigator filled in the household schedules, no one in the village was seeking employment anywhere, but when the investigator visited the village for the second time, after about a year, there were two men who had got their names registered in the employment exchange, Mandi. Both these men were fresh Matriculates.

Tea Plantation

Past History—The past history of tea plantations, as given in the Kangra District Gazetteer is:—

"In 1849 Dr. Jameson, Superintendent of the Botanical Gardens, North-West Provinces, visited the District to ascertain its fitness to grow tea. His opinion being very favourable, three Government Nurseries were started without delay with young plants from Almora and Dehra Dun at Kangra elevation 2,500 feet, Nagrota, 2,900 feet and Bhawarna 3,200 feet. From a variety of causes the Kangra nursery did not succeed, but in the other two the plants flourished beyond even Dr. Jameson's anticipations. Writing now in 1925 and using the accumulated experience of seventy years as a guide it may be safely stated that tea in the Kangra district does best on the foot-hill and lower slopes of the Dhaulā Dhar or outer range of the Himalaya between 3,000 feet and 4,500 feet altitude. At 5,000 feet the yield of leaf decreases for want of warmth and below 3,000 feet the rainfall is insufficient to give good results.

The next step was the establishment in 1852 of a Government plantation at Holta near Palampur at an elevation of 4,200 feet,

and its success led in 1859 and 1860 to the introduction of private enterprise and capital. In 1860 the Holta plantation produced 29,312 lbs. of tea which realised at public auction and by private sale average prices of Re. 1 per lb. and Re. 1-11-0 per lb. respectively.

In 1852, before the Holta garden was made, a demand for land risen and the Commissioner enquired whether any, besides that at Holta, was available. No other land had been reserved, but it was argued by the Deputy Commissioner that Government was not debarred by Mr. Barnes' Settlement from appropriating surplus waste. The Chief Commissioner held that to appropriate waste within village boundaries would be an unpopular measure and one of questionable legality, and recommended that the zamindars should be encouraged to take tea planting on a small scale. The demand for land by outsiders continued; the plan of inducing the zamindars to plant failed almost completely; and in 1856, and again in 1858-59, long correspondences arose, in which the rights of the zamindars in the waste were discussed, Government adhered to its first decision that the waste could not be appropriated except with the consent of the zamindars and the result was that in 1860 Lieutenant Paske was deputed to assist intending tea planters to buy or lease waste lands, and during the six months he was employed on this duty effected the transfer of about 2,596 acres. The negotiations proved difficult: the little land obtained was put up to auction as the applications were numerous. In 1862 the question was re-opened, but again decided as before; but Mr. Egerton, the Deputy Commissioner, was authorized to make trial of his own suggestion that the zamindars might be induced to give up a larger proportion of the forest land if the forest rules were relaxed in the remainder and a free right to cut trees in parts were offered instead of money. By these inducements Mr. Egerton succeeded in getting the zamindars to surrender 2,547 acres, which were sold by auction in 1863. Half or three-fourth of the price realized was given as of grace to the zamindars; and with the high prices bid and the desirability of encouraging tea-cultivation. It was decided that all these sales should confer title to hold free of land-tax. A large proportion of lands sold in 1863, and a smaller part of those sold in 1860 were, from the great elevation, steepness, slope, or want of soil, of no use to the purchasers except as grass or fuel-reserves. But the planters did not rely entirely on help from Government. In 1861-62 some of the pioneers, for example Mr. Duff, Captain

Fitzgerald, Messrs. Shaw and Lennex, had gained the confidence of the people and begun to acquire by private sale a good deal of waste or cultivated land for tea-cultivation.

The following remarks as to the climate, soil, and other conditions considered essential in the success of tea culture as found in the Kangra Valley are taken from Major Paske's report of 1872:—

"As regards climate, a hot, damp climate, with a rainfall of not less than 100 inches per annum, is shown to be required for teas, and this climate the Kangra Valley possesses for at least seven months in the year, at elevation from 2,500 feet to 4,500 or 5,000 feet above the sea, nor within these elevations is the cold so severe during the remaining months of the year as in any way to injure or retard the growth of the tea-plants. The lowest elevation at which an estate is situated is 2,437 feet, and the highest elevation of any estate 5,500 feet. There, is however only one estate at so high an elevation, the next highest is at 4,500 feet and the generality of the estates are at elevations between 3,000 and 4,000 feet. Hot winds are not known in Kangra Valley, and between the months of March and October there is considerable moist heat, accompanied by a rainfall of, on average, 110 inches in the year at Palampur. The great Dhaulā Dhar or snowy range on the slopes of which, or in the valley below, the tea estates are situated, besides apparently arresting the passage of clouds and causing them to exhaust their rain more copiously in the valley below, provides great facilities for irrigation in the numerous mountain streams and torrents fed from perennial snows. In the matter of soil while no artificial arrangements can alter the conditions of the climate, soil can be in a measure created, and, at any rate, considerable improved. With the little superficial knowledge I possess on the subject tea culture, I do not profess to know which is the best soil for teas. While some say that a rich greasy loam, and others a light sandy loam, is the best soil, I observe that there are considerable varieties of soil on which tea has been planted in this District, and in all of these it has succeeded more or less,—the measure of success of course depending much upon the extent of labour and pains and skill in cultivation. Connected with the question of soil comes the subject of manure. All the planters are well aware of the advantages of manure in increasing the yield or plants, and all avail themselves to some extent of the facilities they may possess for manuring. I am disposed to think,

however, that, on the whole, planters might make greater efforts to increase their supplies of manure".

Tea requires warmer climate with heavy rains. The soil must be porous and land slopy. There should be no dampness and soil must absorb the water right up to the root of the plant. A separate portion of land is selected for nursery where seeds are sown. The best season for sowing is early winter-end of December or beginning of January. Before sowing, the land is ploughed thoroughly and the organic manure added to it. Ridges as required for sowing potatoes, are formed. The top of these ridges are flattened a bit and the seed sown there at a distance of 3 to 4 inches apart from each other. Watering has to be done weekly or so depending on the weather. It takes about 21 days for the seed to germinate. Watering has to be continued regularly even after germination of seed. When the plant is of about eight months' old and about 12" to 14" in length, it is transplanted in the garden by digging pits 4 to 5 feet apart from each other. The best season for transplantation is rainy season. Before transplanting the soil is ploughed thoroughly, and made porous and enriched with super-phosphate manures.

In the first winter after transplantation the young plants of tea have to be protected from frost etc. by sowing the seeds of shade plants such as pulses preferably mash (*Phaseolus radiatus*), jute and a plant known as Baga Madhelwa in the space left vacant between the tea plants at the time of transplantation. The plant of Baga Madhelwa is considered most suitable for the purpose. It grows to its full height within eight months and served as protection plant in winter, where-after its leaves begin to fall and plants start dying. The dead plants and leaves serve green nitrogen manure to the tea plants. In summer the shade or protection plants are lopped so that the tea plant is fully exposed to the sun which is so essential for its growth.

The soil is then manured and hoed regularly for two years after the transplantation. When the plant becomes three years' old and about four feet in height, its stem is scratched with a knife about half an inch deep around the circumference at about six inches from the soil. This process is called ring-pruning. The plant, above the height where ring-pruned begins to shoot at the point of ring-pruning. The new branches of the plant look like a thick shrub. The appropriate time for ring pruning is winter—the end of December or early January. Up to the next

winter when plant becomes four years' old and attains the height of 24 to 30 inches, it is pruned from its top and height reduced to 18 inches only. In the next winter the plant is of five years' age and 30 to 36 inches in height, the process of pruning the top is again repeated and the height kept at 24 inches.

At this age the plant becomes fully matured and fit. The plucking of leaves commence in the month of April and May. Only two or at the maximum three upper-most petals should be plucked from a bud which contains about five to six petals. Deeper the plucking, poorer the quality of the tea. The deeper plucking of leaves is termed as 'Shaving' and this shaving checks the growth of the plants. The tea plant does not require artificial watering after transplantation. Tea is a tropical plant and it flourishes in company of another. In other words, the outer circumference of branches of one plant should be in contact with those of the other.

Tea plant is believed to be ever-green. Its average life is 120 years. It is also diseaseless, but requires manuring and hoeing throughout. At the age of sixty to seventy, the plant is cut off totally from three to four inches of its stem. This process is called 'Collar Pruning'. Collar pruning is done in winter season, where-after the plant regains its full growth within one year. The top is again pruned and it is ready for plucking alongwith the other plants.

The above details regarding tea plantation were supplied to the Investigator by Shri Khazan Singh, Manager of the Tea Estate owned by Shri Rajkumar of Mandi.

Tea Manufacturing

In Chauntra, two varieties of tea, Black tea and Green tea, are manufactured. To manufacture Black tea, the tea leaves go through the following processes:—

Whithering—The green leaves plucked from the plants are spread in the courtyard meant for the purpose and kept there for about twelve to eighteen hours. This removes moisture from the leaves.

Rolling—When the leaves are withered, are rolled by hand or by a machine available in Raj Kumar's tea factory. The leaves get cylindrical shape. This process is known as Marai.

Fermentation—The rolled leaves are dumped in heaps inside the factory for 90 minutes in summer and for 150 minutes in the rainy

season. The heaps are covered with thick jute cloth.

Drying—The fermented leaves are dried in the sun by spreading them in spacious courtyards. Drying process is done by a drying machine. Heat is produced by lighting fire. The temperature goes up to 150 degrees F. The heat produced raises the temperature of the air which is blown on leaves by fans. Two seers of leaves get dry in twelve minutes in this machine.

Cutting—The dried leaves are cut by a machine. The machine cut 20 maunds of tea in one hour.

Sorting—This is the final process in which the unwanted particles in the tea are removed by hand.

The manufacturing of Green Tea constitutes of the following processes—

Roasting—There is a machine for this purpose. It consists of a big drum in which stirrers work on power. The drum is filled in with tea leaves and fire is lit under the drum. The temperature goes up to 180 degrees F. The stirrers inside the drum are set to work and the process is continued for 3 to 5 minutes.

Rolling—Is done in the same way as in manufacturing 'Black Teas'.

Drying—This is the same in 'Black tea'.

When the green tea is boiled it gives a greenish tinge. It is very strong tea and is consumed by persons who have a taste for it.

According to the information supplied by the Manager Tea Estate, one maund of tea seeds has about sixteen to eighteen thousands of seeds. The annual yield of tea leaves from the mature plant grown in one acre of land is from 1,500 to 1,600 pounds which reduces to 380 to 400 pounds when manufactured. For obtaining seeds from a plant, it is not pruned like other plants after ring pruning. A plant begins to produce the seeds at the age of 5 years.

In Chauntra two varieties of plants, China plant and Assam plant, are grown. The leaves of China plant are smaller in size and better in quality than the other. The markets where the manufacturers in Chauntra sell their tea are in Amritsar, Cochin and Calcutta from where it is exported to Afghanistan, Tibet and Kashmir. This tea is also consumed in Lahul area of Kulu. It is surprising to note that this tea is not so much popular in the village itself.

The tea plant is diseasefree. Tea leaves are bitter in taste and cattle do not like it. Kai, kusha and bhang are the weeds which grow in Tea gardens at Chauntra. These weeds have to be removed from time to time otherwise growth of the plants is told upon.

SHRI RAJKUMAR SAHIB CHAUNTRA AND DHELU ESTATE

The largest tea garden at Chauntra belongs to Raj Kumar of Mandi. The name of the Estate is 'Shri Raj Kumar Sahib Chauntra and Dhelu Tea Estate. It has its branch at Dhelu also. The estate possesses its own tea manufacturing factory at Chauntra. The entire estate including Dhelu comprises of 180.39 acres and has about 400,000 tea plants. The details of labour employed by the Estate during the past three years are—

Year	No. of mandays during the year	Average men employed	Average women employed	Average boys employed	Average girls employed	Total Average
1	2	3	4	5	6	7
1960	17893	30.50	16.50	5.51	5.02	57.53
1959	171132	33.54	14.28	3.44	4.53	55.80
1958	21293	29.01	20.70	12.58	6.39	68.68

Maximum number of labourers are employed in plucking season and it is women folk who do most of the plucking with their

deft hands. Average output a day of a labourer who works for eight hours a day comes to 25 to 30 seers of leaves. The daily wages which have been fixed by the Tea Board of India, are—

Men	Re. 1
Women	0.69 n.P.
Boys and girls	0.44 to 50 n.P.

The data of tea produced and manufactured during the last three years in the entire Estate is—

Year	Produce of green leaves	Tea manufactured
1958	2229 Mds. 20 Seers . .	51500 Lbs.
1959	2611 Mds. 10 Seers . .	28053 K.G.
1960	3217 Mds. 29 Seers . .	34736 K.G.

The Estate has one Manager, one accountant, one mechanic and a few labourers as its permanent employees. It also employs an auditor when the accounts are to be got audited. At the time of the visit of the Investigator, one such auditor who is a pensioner was auditing the account.

There is one more tea factory owned by a local Sud. When asked about the income and other details about it, the Sud did not come out with the information.

Agriculture

Milan Raquba (Naksha No 1 from village note book)

Year	Geographical area	Forests	Barren and Uncultivable land	Land put to non-agricultural uses	Cultivable waste	Permanent pastures and grazing land	Land under misc. trees and groves in net area	Current fallow	Fallow land other than current fallow	Net area sown	Total cropped area	Area sown more than once
1951-52	. .	337	..	33	28	10	19	..	..	246	463	222
1952-53	. .	336	..	34	28	10	19	..	..	245	472	227
1953-54	. .	336	..	34	28	10	19	..	..	245	480	235
1954-55	. .	336	..	34	28	10	19	..	..	245	469	224
1955-56	. .	336	..	34	28	8	19	..	3	244	479	235
1956-57	. .	338	..	34	28	8	19	2	2	245	483	238
1957-58	. .	338	..	34	28	8	19	1	2	246	487	241
1958-59	. .	339	..	34	28	10	19	3	..	245	476	231
1959-60	. .	339	..	34	28	10	19	3	3	242	474	232
1960-61	. .	404	..	35	35	10	41	..	..	283	594	261

The total area of the village has been shown as 404 acres in the year 1960-61 whereas it varied from 336 acres to 339 acres during the years 1951-52 to 1959-60. The area under cultivation is 283 acres in the year 1960-61. It varies between 242 and 246 acres during 1951-52 and 1959-60. The increase in the area for 1960-61 is due to re-measurement of the boundary of the village. The increase in the net area under cultivation is 41 acres against the over-all increase of 65 acres in the

total area. There has been an increase of 22 acres in permanent pastures and grazing land. The land under non-agricultural use also shows an increase of 7 acres. The figures under the area sown more than once varies from 222 to 241 acres.

Jinswar statements for the last ten years give details about the crops harvested in the village—

Rabi											
Year	Description of land	Wheat	Barley	Flax	Rape seed	Tea	Onions	Vegetables	Total crops harvested	Area of crops failed	Total area sown
1	2	3	4	5	6	7	8	9	10	11	12
1952	Kohli Awal . . .	46	6	2	1	13	..	..	68	..	68
	Kohli Doyam . . .	4	1	1	..	2	..	..	8	..	8
	Barani Awal . . .	2	..	..	..	..	..	..	2	..	2
	Tea plantation . . .	..	..	..	..	151	..	..	151	..	151
	Total . . .	52	7	3	1	166	..	..	229	..	229
1953	Kohli Awal . . .	47	4	1	..	15	..	..	67	..	67
	Kohli Doyam . . .	3	..	1	..	1	..	..	5	..	5
	Barani Awal . . .	2	..	..	..	2	..	..	4	..	4
	Tea plantation . . .	..	..	..	..	153	..	..	153	..	153
	Total . . .	52	4	2	..	171	..	..	229	..	229
1954	Kohli Awal . . .	51	4	4	..	14	..	..	73	..	73
	Kohli Doyam . . .	3	2	1	..	2	..	..	8	..	8
	Barani Awal . . .	2	1	..	..	..	..	..	3	..	3
	Tea plantation . . .	..	..	..	..	153	..	..	153	..	153
	Total . . .	50	7	5	..	169	..	..	237	..	237
1955	Kohli Awal . . .	40	5	2	..	12	1	..	60	..	60
	Kohli Doyam . . .	5	..	1	..	..	..	..	6	..	6
	Barani Awal . . .	1	1	1	..	3	..	..	6	..	6
	Tea plantation . . .	..	..	..	..	155	..	..	155	..	155
	Total . . .	46	6	4	..	170	1	..	227	..	227
1956	Irrigated . . .	58	2	4	..	16	..	..	80	..	80
	Non-irrigated . . .	2	1	..	..	2	..	..	5	..	5
	Tea plantation . . .	..	..	..	..	155	..	..	155	..	155
	Total . . .	60	3	4	..	173	..	..	140	..	240
1957	Irrigated . . .	47	8	4	..	4	..	1	64	..	64
	Non-irrigated . . .	3	..	1	..	..	..	..	4	..	4
	Tea plantation . . .	..	..	..	..	172	..	..	172	..	172
	Total . . .	50	8	5	..	176	..	1	240	..	240
1958	Irrigated . . .	55	3	2	1	4	..	1	66	..	66
	Non-irrigated . . .	3	..	..	..	..	..	..	3	..	3
	Tea plantation . . .	..	..	..	..	170	..	..	170	..	170
	Total . . .	58	3	2	1	174	..	1	239	..	239

Rabi—contd.											
1	2	3	4	5	6	7	8	9	10	11	12
1959	Irrigated . . .	43	5	4	1	4	..	..	57	..	57
	Non-irrigated . . .	2	..	1	..	..	..	..	3	..	3
	Tea plantation . . .	..	..	..	..	170	..	..	170	..	170
	Total . . .	45	5	5	1	174	..	..	230	..	230
1960	Irrigated . . .	43	3	5	3	3	..	..	57	..	57
	Non-irrigated . . .	2	1	..	..	..	..	..	3	..	3
	Tea plantation . . .	..	..	..	..	170	..	..	170	..	170
	Total . . .	45	4	5	3	173	..	..	230	..	230
1961	Dhani Awal . . .	2	..	..	..	..	..	..	2	..	2
	Kalahu Awal . . .	33	2	3	..	..	1	1	40	..	40
	Kalahu Doyam . . .	18	2	..	1	..	..	..	21	..	21
	Tea plantation . . .	..	..	..	..	197	..	..	197	..	197
	Total . . .	53	4	3	1	197	1	1	260	..	260

Kharif												
Year	Description of land	Paddy	Maize	Kodra	Mash	Kulath	Chillies	Vegetables	Tea	Total crops harvested	Area of crops failed	Total area sown
1956	Irrigated . . .	8	52	5	..	..	..	2	2	69	..	69
	Non-irrigated . . .	1	3	..	..	..	..	..	..	4	..	4
	Tea plantation . . .	..	..	..	..	..	..	..	170	170	..	170
	Total . . .	9	55	5	..	..	..	2	172	243	..	243
1957	Irrigated . . .	7	54	6	..	..	..	1	1	69	..	69
	Non-irrigated . . .	1	3	1	..	..	..	..	..	5	..	5
	Tea plantation . . .	..	..	..	..	..	..	..	170	170	..	170
	Total . . .	8	57	7	..	..	..	1	171	171	..	171
1958	Irrigated . . .	5	52	4	..	..	..	1	5	67	..	67
	Non-irrigated . . .	1	4	..	..	..	..	..	..	5	..	5
	Tea plantation . . .	..	..	..	..	..	..	..	170	170	..	170
	Total . . .	6	56	4	..	..	..	1	175	242	..	242
1959	Irrigated . . .	6	48	6	..	..	..	1	5	66	..	66
	Non-irrigated . . .	1	2	1	..	..	..	..	1	5	..	5
	Tea plantation . . .	..	..	..	..	..	..	..	170	170	..	170
	Total . . .	7	50	7	..	..	..	1	176	241	..	241
1960	Dhani Awal . . .	2	..	..	..	..	..	..	..	3	..	3
	Kalahu Awal . . .	5	38	3	1	..	..	1	..	48	..	48
	Kalahu Doyam . . .	1	26	3	..	..	..	..	..	30	..	30
	Barani Awal . . .	..	1	..	..	..	..	..	..	1	..	1
	Tea plantation . . .	..	..	..	..	..	..	..	197	197	..	197
	Total . . .	8	65	6	1	..	..	1	197	279	..	279

Kharif—contd.

Year	Description of land	Name of crops								Total crops harvested	Area of crops failed	Total area sown
		Paddy	Maize	Kodra	Mash	Kulath	Chillies	Vegetables	Tea			
1951	Kohli Awal	4	46	6	3	2	..	2	15	78	..	78
	Kohli Doyam	1	3	..	..	..	..	..	..	4	..	4
	Barani Awal	1	1	1	1	..	..	..	2	6	..	6
	Tea plantation	..	..	..	..	..	..	..	151	151	..	151
	Total	6	50	7	4	2	..	2	168	239	..	239
1952	Kohli Awal	8	49	6	..	1	1	..	14	79	..	79
	Kohli Doyam	1	3	1	..	..	..	..	..	5	..	5
	Tea plantation	..	..	..	..	..	..	..	153	153	..	153
	Barani Awal	1	1	2	2	..	..	..	..	6	..	6
	Total	10	53	9	2	1	1	..	167	243	..	243
1953	Kohli Awal	6	51	5	..	..	..	..	14	76	..	76
	Kohli Doyam	1	4	1	..	..	..	..	..	6	..	6
	Barani Awal	2	3	..	..	..	..	..	..	6	..	6
	Tea plantation	..	..	..	..	..	..	..	153	153	..	153
	Total	9	58	7	..	..	..	..	167	243	..	243
1954	Kohli Awal	9	41	7	3	1	..	..	16	77	..	77
	Kohli Doyam	..	4	1	1	..	..	..	..	6	..	6
	Barani Awal	2	2	..	..	..	..	..	2	2	..	2
	Tea plantation	..	..	..	..	..	..	..	153	153	..	153
	Total	11	47	8	4	1	..	..	171	242	..	242
1955	Irrigated	8	46	8	..	3	1	..	16	82	..	82
	Non-irrigated	2	2	..	..	..	..	..	..	4	..	4
	Tea plantation	..	..	..	..	..	..	..	153	153	..	153
	Total	10	48	8	..	3	1	..	169	239	..	239

The land being double-cropped—Dofasli—both kharif and rabi crops are harvested in Chauntra.

KHARIF CROPS

Local name	English name
Dhan	Paddy
Chhali	Maize
Kodra	Millet
Mah	Pulses
Kulath	Pulses

RABI CROPS

Kanal	Wheat
Jau	Barley
Saronh	Rape seed
Alsi	Flax

Agricultural Practices

Paddy—The area under paddy cultivation in Chauntra is small. Maize forms the chief crop. For sowing paddy in the end of May, the land is ploughed and clods broken. The stones and pebbles are removed. Then manure is added.

The soil is again ploughed lightly and the seed is sown by broadcasting. The soil is ploughed again and sohaga applied. Three days after the sowing donalti is dragged by bulls. The process is termed chhub dena.

The plants are cut from the bottom and spread in the fields. When completely dried they are removed to khalyan where they are stored in shape of kundris. Threshing is done in December. The dried plants are spread in

VEGETABLES

The vegetables sown in the village are

Local name	English name
Matar	Peas
Kachalu	Kachalu
Dhania	Coriander
Karela	Fanugreek
Petha	
Kadu	Pumpkin
Baingun	Brinjal
Alu	Potato
Muli	Radish
Piaz	Onion
Bhindi	Lady-finger
Tamatar	Tomatoes

The villagers sow vegetables in the fields surrounding their houses, and consume the produce themselves. Similarly there is hardly any villager who sells foodgrains produced in his land. However, sometimes at the time of harvesting a villager may go to a local shopkeeper with a seer or two of wheat or maize and barter it for jaggery or something else, he is in need of.

Horticulture

Villagers do not grow orchards though we find some trees of walnuts, banana, galgal, jhamiri. A Sud has also planted oranges, malta, sweet lemons, and citrus fruits.

Chauntra Sericulture Nursery—Near Chauntra, the Sericulture Department has planted nursery of mulberry plants. This nursery was established in the year 1955 and is known as Chauntra Sericulture Nursery. The following varieties of mulberry have been planted in the nursery.

1. Local Sapling.
2. China Cutting.
3. Philippine Cutting.
4. Local Cutting
5. China Sapling.
6. Goshorama or Japanese Cuttings.

A plant becomes fit for transplantation when it attains the age of one to one and a half years. The leaves of these trees are distributed free of cost to the persons who wish to rear silk worms. Village Chauntra has, however, not drawn any benefit from this nursery.

Extent of Holding

The table indicates the extent of land holdings community-wise—

the khalyan and bulls made to tread them. After this, straw is removed from the grain by means of winnowing fans. This work is executed by the women. Average produce of paddy per acre is 9 maunds.

Maize—After cutting the wheat in Jeth, the land is ploughed, weeds are removed and the land cleaned of pebbles, stones and dead roots of wheat plants. Then the clods are broken and the soil levelled with the help of sohaga. After a shower of rains, manure is added. The land is again ploughed by one of the peasants and the other goes on sowing seeds in a line keeping a distance of about 2 feet in between the two seeds. Sohaga is again applied and the soil levelled. First hoeing and weeding is done in the month of Har, and the second in Sawan. At the time of second weeding, pulses like kulath and mash are also sown in the same fields. The crop ripens towards the end of Bhadon but harvested in Asoj. The plants are cut from the middle of the stem and heaped in the field. Cobs are removed and then the grains extracted. The average produce of maize is 9 maunds per acre.

Kodra—After harvesting wheat in Baisakh, the soil is ploughed and cleaned of unwanted material like pebbles, stones, weeds and dead roots. Levelling is done with sohaga and the seed is sown by broadcasting method. In the end of Jeth, the soil is scratched with dana-dalti. This process is again repeated a month later. Weeding and hoeing is done in Sawan and the crop reaps in Kartik. Only sitas are cut from the plants. Threshing is done by beating the sitas with sticks. Kodra is said to be everlasting grain, and the people keep it stored for many years. The average produce of kodra per acre is 10 maunds.

RABI CROPS

The major rabi crops are wheat and barley.

Wheat—Five to seven days after harvesting maize in Asoj, the land is ploughed deep. Clods are broken, and soil cleaned of pebbles, stones and dead stems of maize plants. Then sohaga is applied and manure is added. Then seed is sown by broadcasting method. In case of wheat no hoeing is done, but weeds are removed by hands. However, after sowing, the land is again ploughed and levelled with sohaga. The crop ripens towards the end of Baisakh, but it is harvested in Jeth. Plants are cut from the middle of the stem, tied in bundles and heaped in the khalyan. Winnowing is done with the help of winnowing fans. This work is mostly done by the ladies. The average yield per acre is 8 maunds.

Barley—The cultivation of Barley is also done in the same manner as in wheat. The average yield per acre is 9 maunds per acre.

Number of households and extent of land

Community	No land	5 cents and below	10 to 20 Cents	21 to 50 cents	50 cents to 1 acre	1 to 2.4 acres	2.5 to 4.5 acres	5 to 10 acres	10 acres and above
Rajputs	3	..	..	..	2	9	5	1	..
Brahmans	1	..	..	..	1	4	..	1	..
Suds	..	..	..	..	..	3	1	..	1
Khatriis	5	..	..	..	..	..	..	..	..
Chamars	..	..	..	2	..	2	..	..	..
Koli	..	..	1	..	..	1	1	..	..
Banjhare	1	..	..	..	..	..	..	..	..
Tarkhan	1	..	..	3	..	1	..	..	..
Julah	..	..	..	..	..	..	..	..	..
Darji	..	..	..	1	..	..	..	..	..
Manjas	..	..	1	..	..	..	..	..	..
Total	11	..	2	6	3	21	7	2	1

Out of 53 total households in the village, 11 do not possess any land. These include 5 Khatriis who do not belong to the village. Only one household of a Sud owns more than 10 acres of land. The majority of 4 households possess 1 to 2.4 acres of land. There are two households possessing 5 to 10 acres. This indicates that the land possessed by the vil-

lagers is not sufficient to meet their day to day need of foodgrains and thus they have to supplement their income from other profes-

sions.
Now let us come to the average cost of land. This is available from the Panchsala Statement of the sale of the land.

Panchsala Statement

Serial No.	No. of Mutation	Area of the land sold			Land revenue	Sale price	Average price
		Bigha	Biswa	Biswansi			
					Rs. nP	Rs. nP.	
1	193	1	14	8	1.06	225.00	
2	195	10	16	14	6.12	2200.00	
3	197	0	19	2	0.50	2941.00	
4	201	3	15	8	2.19	650.00	
5	202	0	6	9	0.15	675.00	
6	207	0	5	5	0.12	2500.00	
7	1	0	17	11	0.90	250.00	
Total		18	14	17	10.92	6794.00	357.00

The average sale price of land in the vil-
lage comes to Rs. 357.00 per *bigha*.

Sale of nautors—The statement showing
the grant of *nautors* in the village for the last
ten years is:—

Grant of Nautors

Serial No.	No. of Mutation	Date of order	Name of person to whom the Nautor was granted	Area granted			Nazrana paid
				Bigha	Biswa	Biswansi	
							Rs. nP.
1	177	17-12-55	Dhungal S/o Chamaru, caste Rajput, resident of Tramat	1	2	8	11.19
2	179	26-5-56	Mast Ram S/o Vansi Ram, caste Sud, resident of Chauntra	0	3	4	8.00
3	183	16-10-56	Kahan S/o Sant, caste Julah, resident of Batehr	2	15	7	28.00
4	185	16-10-56	Sidhu, S/o Sant, caste Julah, resident of Batehr	2	19	16	30.60
5	187	16-10-56	Prabha and Gangu Sons of Chamaru, caste Koli, residents of Chauntra	2	13	9	26.12
6	188	16-10-56	Khajana Ram S/o Sidhu, caste Darji, resident of Chauntra	0	10	14	8.75
7	192	30-12-56	Govind S/o Chamaru, caste Koli, resident of Chauntra	1	12	4	16.12
8	203	15-2-59	Shankar S/o Katku, caste Dumna, resident of Chauntra	0	18	16	15.00
9	204	15-2-59	Sant S/o Sardaru, caste Julah, resident of Chauntra	0	9	0	9.47
10	206	20-4-59	Nand Lal S/o Panjku, resident of Kohra	2	11	6	25.65
11	209	22-12-59	H. P. Government, Education Deptt.	9	18	5	..
12	221	8-8-60	Jeeta S/o Hachhu, resident of Chauntra	0	19	2	9.55
13	222	12-1-61	Khazana Ram, S/o Sidhu, caste Darji, resident of Chauntra	2	0	0	20.00
14	2	24-5-61	Amar Chand S/o Jog Raj, caste Sud, resident of Chauntra	0	3	0	7.50

Land settlement—The settlement of the vil-
lage was in progress when the investigator
visited the village in December, 1961. The
classification of the land according to the
previous settlement was—

The classification of land according to the
recent settlement is—

Serial No.	Classification of land	Area		
		Bigha	Biswa	Biswansi
1	Dhani Awal	10	5	14
2	Kalahu Awal	246	5	5
3	Kalahu Doyam	155	4	9
4	Barani Awal	2	11	13
5	Bagicha Chai Barani	984	17	0
6	Bagicha Phaldar	15	14	8
7	Banjar Kadeem	49	0	6
8	Karethar	177	15	16
9	Charagah Natha Drakhtan	204	2	15
10	Ger Mumkin	172	11	17
	Total	2,018	9	1

Serial No.	Classification of land	Area		
		Bigha	Biswa	Biswansi
1	Kohli Awal.	309	0	4
2	Kohli Doyam	32	8	18
3	Barani Awal	19	13	3
4	Bagicha Chai	852	7	12
5	Bagicha Phaldar	10	1	12
6	Beer	63	19	10
7	Kharethar	139	9	7
8	Charand	95	5	13
9	Banjar Jadeed	15	1	11
10	Banjar Kadeem	42	17	8
11	Ger Mumkin	103	19	0
	Total	1,683	14	18

The classification statements show that
there has been increase of 334 *bighas*, 14
biswas and 3 *biswansis* in the area of the vil-
lage according to the recent settlement.

Twenty *biswansis* make one *biswa* and twenty *biswas* make one *bigha*. Approximately five *bighas* make one acre.

Irrigation

Out of 86 acres under cultivation for crops other than tea, 82 acres is irrigated land in the village. Two *kuhls*, one belonging to the Rajkumar of Mandi and the other belonging to villagers and called *Bisht ki kuhl*, are the source of supply of water for irrigation purposes. The source of these *kuhls* is *Bajgar Khad*. In summer, the water in these *kuhls* dries up and villagers face a good deal of paucity of water. This forms their major problem and leads to disputes. The villagers submitted many representations to the Administration on this behalf and they informed that the Public Works Department conducted their surveys to no results. All of them are willing to contribute the maximum they can afford for water supply work or the construction of *kuhls* and tanks.

Agricultural Implements

These implements have been used since long.

Serial No.	Name of the implement	App. Cost	Duration	Use
		Rs.	Years	
1	Desi Ifal	3	3 to 4	For ploughing
2	Jungra	3	3	For yoking the bulls
3	Mai	4	4/5	For smoothing the surface of a field
4	Mach	2	2/3	Puddler used to leveling muddy land, for paddy
5	Bhutan	1	5/6	Clod-breaker
6	Dandalti	4	3/4	A harrow with eight or ten bamboo teeth dragged by bulls, used for opening the soil around the young plants
7	Trengra or Panchangra	3	3/4	Similar to Dandalti
8	Kudal	3-50	3	Tilling the land
9	Daranti	1	3/4	A sickle for cutting grass
10	Khurpi	1	2/3	A hoe
11	Kahi	1	2/3	A mattok
12	Kilni	1	2/3	For digging
13	Jhubbal	25	15/20	Crow-bar
14	Chakku	1 to 2	2/3	Plucking tea leaves
15	Soop	1-50	2-3	Winnowing fan
16	Belcha	5	5/6	For digging

Villagers get their agricultural implements made by Lohars at Satehar and Passar. They supply iron. The wages are paid in kind.

- Lohara—1 patha paddy.
- Kilni—1 patha.
- Kodal—1 patha.
- Axe—4 pathas.
- Darat—2 pathas.

For repairing and sharpening the old implements Lohar gets 12 *pathas* of paddy or 6 *pathas* of maize and 6 *pathas* of wheat or 12 *pathas* of Kodra at harvest. To collect grains, Lohar goes from house to house.

Similar to Lohar, the only Majhara household in the village make bamboo baskets, *changers* and *perus* for the villagers.

- Tokru—2 pathas of paddy.
- Changer—4 pathas of paddy.
- Peru—2 pathas for a peru of capacity of every 20 seers.

One *patha* contains 18 *chhataks* of paddy and 24 *chhataks* of maize.

Animal Husbandry

A cattle fair is a must for an agriculturist. To buy cattle and bullocks villagers visit Sundernagar during Nalwari in March. In addition to bullocks, the villagers keep cows, sheep and goats. The livestock statistics of the village are—

Caste	Milch cattle		Draught bullocks		Goats/Sheep	
	House-holds	Total No.	House-holds	Total No.	House-holds	Total No.
Rajputs	17	38	17	37	6	19
Brahmans	6	15	4	4	3	7
Suds	4	15	2	7	2	11
Koli	2	10	2	4	1	1
Tarkhan	3	4	1	2	..	..
Chamar	3	3	2	3	1	1
Khatri	..	..	..	..	..	..
Julah	1	3	1	2	..	..
Majhara	1	3	..	..	..	..
Darji	..	..	..	..	..	..
Manhas	1	1	1	1	1	2
Total	38	92	30	60	14	41

Out of 53 households 38 possess 92 milch cattle. Thirty households possess 60 draught bullocks, fourteen households possess 41

goats and sheep, 4 households have a few birds.

The cattle are kept in sheds during the night. These cattle sheds are hut sort of construction with thatched roofs. Every household possessing cattle has a shed adjacent to the main house.

The construction of the shed is such that they are dingy and dark, though villagers would like to keep the sheds clean. During the day cattle are let loose for grazing. The trees of Beuhl provide fodder.

The common cattle diseases in the area are—

Serial No.	English Name	Local Name
1	Foot and mouth disease	Mukhu or Khur Kharera
2	Haemorrhagic Septicamia	Gar Ghutti
3	Rinder pest	Manwan
4	Diarrhoea	Jullab
5	Mange	Charad
6	Stomachache	Pet ki dard
7	Pneumonia	Nomonia

Death of cattle on account of eating poisonous plants *lantana* and *jungli muttar* occurs sometimes. These plants are found in the village.

The approximate cost of cattle are :—

1	Cow	Rs. 20 to Rs. 60
2	Calf	Rs. 15 to Rs. 20
3	Bullocks	Rs. 150 to Rs. 300 per pair
4	Sheep	Rs. 20 to Rs. 25
5	Buffalo	Rs. 150 to Rs. 300
6	Goat	Rs. 20 to Rs. 25

Village craft and industry

The village craft and industry are important. Carpentry, weaving and basketry fetch some income. There are other crafts like embroidery, knitting, *bina* making and *chatai* making from which there is no income. These are made for beauty and comfort.

Bina making—There are a few Rajput and Brahman women who utilize their leisure in making *binas* or *asans*. The raw material is *niru ghass* found in tea gardens. The fibre is of Beuhl. These *binas* are used in the house.

The process of making *binas* from Beuhl is simple. Beuhl fibre is extracted by softening in water and beating out the bark from the

stalks. The fibre is dyed in different shades for designs and beauty. Colouring is simple. A thick solution of dye is made. The fibre is soaked in this. Then a few tufts of *niru ghass* are held together and the fibre twisted around to form a string. After this it is coiled to form a big disc of about 18" diameter.

Asan making—Brahmin and Sud women also weave carpets or mats from left-over knitting wool. The articles produced are for household use. The tools are a wooden frame and a fork.

A cotton warp is arranged on the frame vertically. Through this warp, cotton or woolen yarns are interwoven horizontally. At each crossing of the warp and the wool three or four small pieces of knitting wool are fastened. Then the short ends are spread out to make it a closely woven piece.

After completing each layer, it is pressed down with a comb. The process is laborious. A few such pieces were seen in an exhibition at Jogindarnagar with slips quoting Rs. 45 to Rs. 50 as the cost.

Stone utensils—At Dehlu, four miles away, a community of artisans known as Batadas or Sangtarash supplement their income to a tune of Rs. 75 to Rs. 100 per month by making stone utensils, stone deities and stone designs. They do this work throughout the year, except the monsoons.

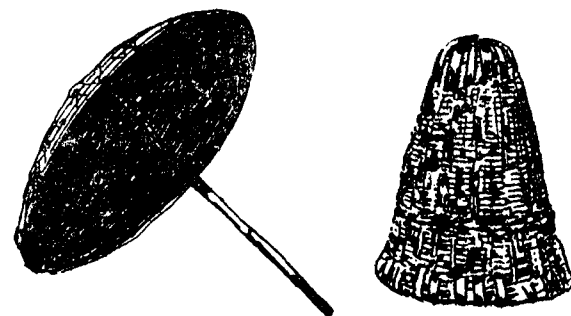
The material used is a good quality of stone, which they collect from the khuds and nullahs. Stone of slightly bluish colour is preferred, since it contains less of sand. Tools are locally made hammers, chisels and dividers.

The process of working is very simple. A stone of suitable size is obtained and chiselled of into the rough shape of the required utensil. Then with the help of dividers they mark out the circular designs after which the article is given finishing touch with the help of chisels of various sizes. The utensils thus prepared are then smoothened by grinding the surface with hard and rough stone pieces. The articles prepared are—

Serial No.	Name of the article	App. cost
1	Angithis	Re. 1 to Rs. 2
2	Kundis	Re. 1 to Rs. 1-50
3	Sil Bata	Re. 1 to Rs. 2
4	Chakkies for Gharat	Rs. 5 to Rs. 7
5	Askries	Re. 1 to Rs. 1-50
6	Deod-sidh	Re. 1 to Rs. 1-50

Carpentry—The Tarkhan community are engaged in this. Apart from wooden parts of agricultural implements, the Tarkhans are engaged in construction of houses. In Chauntra, Tarkhans are paid in cash. In the village their daily wages vary from Rs. 3 to Rs. 4 while in Jogindarnagar they get Rs. 5 per day. The tools used by them are a saw, *tesa*, files, *randa*, *barma*, *nihan*, *hammers*, *zumoor*, *sanni*, pendulum, a spirit level and a foot-rule.

Basket-making—There is only one household in the village which is employed in basket-making. Bamboo baskets, *obnus*, *perus*, *kiltas* and other items made from bamboo are fairly used by the villagers. Even for the tea-plantation, bamboo baskets are a must. Bamboo is available in the village itself. The articles prepared by the artisans are—



Kilta and Obnu

Name	App. Cost
Tokre	Re. 0.50 to Rs. 2.00
Kilta	Rs. 2 to Rs. 2.50
Peru	Rs. 3.00 to Rs. 6.00
Chhikka	Re. 0.25
Changer	Re. 1.00 to Rs. 1.50
Chhaj	Re. 1.00 to Rs. 1.50
Obnu	Rs. 2.00 to Rs. 2.50

Except for the *obnu*, the raw material for all the articles consists of bamboo. The technique of making all these articles is same as else-where. However *obnu* requires a little description.

Obnus are umbrellas made of bamboo splints and the fine outer bark of silver birch. These are used on large scale by the farmers while working in their fields in heavy

rains. There was a time when the modern umbrellas were not in vogue. The *obnus* had a very good market. Even in towns these were popular. One of the artisans had received a special recognition from the ruler of Mandi for his craftsmanship. Once he presented the ruler a waist-coat made of bamboo splints. His name was Daglu. As a mark of recognition, the artisan was honoured with a free gift of land and remission of taxes.

Three types of umbrellas are made. These are—

1. Birch bark umbrella.
2. Dhak leaf umbrella.
3. Dhak leaf obnu.

The raw material used for these articles is

1. Bamboo.
2. Dhak leaf umbrella.
3. Goat hair or hemp.
4. Birch bark.

Except for the birch bark other material is locally available. While migrating from higher hills the Gaddies sell this bark at Rs. 1.50 per seer. The only tool employed is the ordinary sickle, though the sickles are many in number and of different sizes and curves. The bamboo is cut into fine splints. The splints are very intricately woven into a net work in the inner side of the shield and kept in position by five or six tiers of thin bamboo splints circling the shield on the inner side. On the outer side is spread out the birch bark, which is stitched into the shield by strong threads made either of goat hair or hemp fibre.

Income

The villagers are reluctant to come out with their income and the figures quoted in the table may be taken to give a very rough idea. There is no family which could fall within the very lean income group of Rs. 25 or below per month. Six out of 53 households engaged in agriculture, service, carpentry and tailoring come within the income group of Rs. 26 to Rs. 50. Fourteen fall within the income group of Rs. 51 to Rs. 75. They are engaged in agriculture and labour, agriculture and Government service, private service, carpentry and agriculture and meat selling. Again 14 households fall within the income group of Rs. 76 to Rs. 100. These households are engaged in agriculture and labour, business, Government service, Government service and agriculture, private service, carpentry and agriculture, labour and agriculture, tailoring and agriculture and weaving and

agriculture. Nineteen households are in income group of Rs. 100 and over. Six of them are employed in agriculture and labour, three only in business, two in only Government service, one in Government service and agri-

culture, one each in private service, labour and agriculture, basket making and agriculture and tea contracts. All these figures show that the economical condition of the humble villagers is neither bad nor too good.

Occupation of a household		Source of Income	Monthly income per household			
Main	Subsidiary		Rs. 26 to 50	Rs. 51 to 75	Rs. 76 to 100	Rs. 101 and Over
Agriculture	Labour	Agriculture & Labour	1	8	4	6
Business	Service	Business, Service and Land	..	..	..	3
Business	Land	Business and Land	..	..	1	3
Government Service	Government service	Government Service	..	..	2	2
Government Service	Agriculture	Government Service	1	1	2	1
Private Service	Private Service	Private Service	1	3	1	1
Carpenter	Agriculture	Carpentry and Agriculture	1	1	1	..
Lohar	Agriculture	Labour and Agriculture	1	..	1	1
Tailor	Agriculture	Tailoring and Agriculture	1	..	1	..
Basket making	Agriculture	Basket making and Agriculture	..	..	..	1
Weaving	Agriculture	Weaving and Agriculture	..	..	1	..
Meat selling	Meat selling	Meat selling	..	1	..	..
Tea Contract	..	Tea selling and land	..	..	..	1
Total			6	14	14	19

Expenditure

The average monthly expenditure per household represents amounts spent by it on main items, food, clothing, education and others. 'Others' include expenditure incurred on religious ceremonies, marriages, amusements, medical aid, tobacco and the like. The statement would show that the main item of expenditure is the food which shows a steady increase with the economical position of the household. The expenditure on education is little, because so far as the education up to the Matric standard is concerned, it costs very little and whatever expenditure is returned in the statement depicts nominal school fees, books and stationery. Two households, in income group of Rs. 100 and over have shown Rs. 83.33 and Rs. 51.80 per month on Education. A son of the head of the house, L/P(D)8800HP-5

which spend Rs. 83.33 per month on education is getting overseer's training, whereas a daughter of the head of the household spending Rs. 51.80 per month on education is studying in a college.

The villagers try to adjust their expenditure within their income, but still the borrowings cannot be dispensed with in society and so is the case here. Except for a few, the day to day expenditure of all the households is met from their income, but at times they have to indulge in indebtedness on account of marriage, repairs and construction of houses and treatment of patients suffering from prolonged disease. If the present times are able to influence them to cut short their marriage and death expenditure, it would help in establishing their economy on a better footing.

Occupation	Income Group	House-holds	Food Rs. nP.	Clothing Rs. nP.	Smoking Rs. nP.	Housing Rs. nP.	Refresh- ment Rs. nP.	Edu- cation Rs. nP.	Dhobi Rs. nP.	Barber Rs. nP.
Service Private	26—50	1	29.17	8.33	3.33	2.00	0.83	..	..	0.25
Agriculture	"	1	37.25	8.33	1.67	..	..	1.25	..	0.17
Carpenter	"	1	66.38	8.33	3.33	..	1.67	..	..	0.08
Service	"	1	41.67	4.17	1.25	..	..	..	..	0.08
Tailor	"	1	40.25	8.33	4.17	0.83	1.25	..	..	0.17
Labourer	"	1	45.67	8.33	2.08	..	..	..	..	0.17
Total	"	6	..	..	..	..	..	..	..	..
Service	51—75	1	50.00	12.50	4.17	..	1.25	0.42	..	0.17
Carpenter	"	1	58.17	8.33	1.25	..	..	0.33	..	0.17
Meat seller	"	1	50.00	5.83	2.50	..	1.25	..	..	0.17
Service Private	"	3	53.56	6.25	2.50	..	2.08	..	..	0.12
Agriculture	"	4	56.18	5.21	1.87	..	..	0.35	..	0.19
Agriculture-Cum-Labour	"	4	52.67	5.21	1.35	..	0.31	0.23	..	0.21
Total	"	14	..	..	..	..	..	..	..	..
Weaver	76—100	1	63.00	8.33	4.17	..	1.67	1.25	..	0.42
Tailor	"	1	60.33	8.33	1.67	..	..	..	..	0.25
Carpenter	"	1	61.67	8.33	4.17	..	1.25	..	..	0.75
Business and Agriculture	"	1	345.50	25.00	8.33	2.08	2.50	..	1.25	0.33
Labourer	"	1	66.67	12.50	4.16	..	..	..	..	0.17
Service Private	"	1	75.00	12.50	3.33	..	4.16	8.33	1.67	0.25
Agriculture Labour	"	2	66.28	8.83	1.33	..	..	0.42	..	0.17
Agriculture	"	2	77.62	10.42	1.87	..	..	0.25	..	0.12
Service	"	4	45.37	11.46	3.33	..	2.19	0.10	..	0.10
Total	"	14	..	..	..	..	..	..	..	..
Service Private	100 & Over	1	58.33	12.50	..	..	1.67	83.33	..	0.42
Tea Contractor	"	1	71.17	8.33	4.17	..	..	3.33	..	0.25
Labourer	"	1	85.25	12.50	4.17	..	..	1.25	..	0.42
Bamboo work	"	1	100.00	16.67	4.17	..	..	1.25	..	0.50
Agriculture-Cum-Labour	"	2	84.92	10.42	1.67	..	0.83	..	..	0.29
Service	"	3	78.00	22.22	5.55	3.89	0.83	4.58	..	0.33
Agriculture	"	4	124.23	14.58	8.44	..	4.17	0.94	..	0.35
Business	"	6	118.06	30.56	12.60	0.69	13.19	51.80	2.78	0.78
Total	"	19	..	..	..	..	..	..	..	..

Occupation	Income Group	House-holds	Travelling Rs. nP.	Medical Rs. nP.	Religious Rs. nP.	Debt Repay Rs. nP.	Remit- tances to dependents Rs. nP.	Culti- vation Rs. nP.	Industry Rs. nP.	Business Rs. nP.	Live- stock Rs. nP.	Land Revenue Rs. nP.
Service Private	26—50	1	0.42	0.42	..	..	..	..	..	..	..	..
Agriculture	"	1	..	0.42	0.42	8.33	..	1.25	..	..	..	0.42
Carpenter	"	1	..	..	1.25	..	..	0.83	..	..	..	..
Service	"	1	..	0.25	0.67	5.83	..	..	..	..	..	..
Tailor	"	1	..	..	1.25	4.17	..	0.25	..	..	..	0.01
Labourer	"	1	..	1.25	0.42	8.33	..	2.50	..	..	..	..
Total	"	6	..	..	..	..	..	..	..	..	..	..
Service	51—75	1	2.08	0.83	0.42	..	8.33	..	..	..	..	..
Carpenter	"	1	..	0.58	0.17	..	4.17	5.83	..	..	..	..
Meat seller	"	1	0.83	..	3.75	..	..	..	..	..	..	..
Service Private	"	3	0.83	0.71	0.95	..	..	..	..	..	..	..
Agriculture	"	4	..	0.63	0.33	2.60	..	1.77	..	..	..	0.24
Agriculture-Cum-Labour	"	4	0.15	0.19	0.23	1.88	0.42	0.73	..	..	..	0.21
Total	"	14	..	..	..	..	..	..	..	..	..	..
Weaver	76—100	1	..	1.25	0.42	..	..	1.67	..	..	..	0.12
Tailor	"	1	2.08	0.42	1.08	4.16	..	0.58	..	..	..	0.06
Carpenter	"	1	1.25	0.83	2.58	..	..	..	..	..	..	..
Business & Agriculture	"	1	1.67	2.50	3.33	..	..	16.67	..	..	..	3.33
Labourer	"	1	..	1.67	0.42	4.16	..	..	..	..	..	..
Service private	"	1	1.25	1.25	2.08	..	..	..	..	..	..	..
Agriculture-Cum-Labour	"	2	0.83	0.75	..	4.58	..	3.33	..	..	..	..
Agriculture	"	2	..	0.83	1.29	4.17	..	2.21	..	..	..	..
Service	"	4	1.14	0.94	1.25	..	16.67	0.52	..	..	..	..
Total	"	14	..	..	..	..	..	..	..	..	..	..
Service Private	100 & Over	1	1.67	2.50	..	..	..	..	..	..	..	..
Tea Contractor	"	1	4.17	1.25	0.83	..	8.33	1.25	..	16.67	..	0.42
Labourer	"	1	..	1.25	0.42	..	..	1.25	..	..	..	..
Bamboo work	"	1	..	1.67	..	5.00	..	..	..	..	..	..
Agriculture-Cum-Labour	"	2	1.87	1.46	2.08	10.04	1.67	..	..	..	..	..
Service	"	3	2.50	7.22	5.14	..	16.67	0.69	..	..	..	0.12
Agriculture	"	4	0.10	3.85	4.12	..	..	7.50	..	..	..	0.87
Business	"	6	12.00	9.27	5.07	..	4.17	11.04	6.94	62.50	..	..
Total	"	19	..	..	..	..	..	..	..	..	..	..

Indebtedness

Income Group	No. of households	No. of households in debt
Rs. 25 and below . . .	..	..
Rs. 26 to 50 . . .	6	5
Rs. 51 to 75 . . .	14	9
Rs. 76 to 100 . . .	14	3
Rs. 101 & Over . . .	19	6

Indebtedness by causes

Causes	No. of families in debt	Average amount of debt per household
1. House construction or repairs to existing building.	2	850
2. Marriages	5	660
3. Sickness	3	433
4. Ordinary wants	3	500
5. Household cultivation .	8	275
6. Sickness, education and marriage	2	950

All the households have been divided into five income categories. In the second category 83.33 per cent. in the third category 64.43 per cent. in the fourth category only 21.43 per cent. and in the fifth 31.60 per cent. households are under debt. Out of 53 households as many as 23 households are under debt. The principal causes of debt are marriages and household needs. Three of the households had to go under debt on account of ordinary wants, whereas three more households had to incur debts because of treatment of patients suffering from prolonged diseases. Similarly two households constructed new houses. The loans are mostly raised from the private money lenders who charge interest at the rate of 15 per cent. These amounts are not prohibitive and could be returned quickly. I would like to give a word of warning that these to us seem at the higher side and are casually given.

4 Social and Cultural Life

Leisure and Recreation

The social and cultural life of the villagers is reflected by their way of life and the cycle of the fairs and festivals which they celebrate throughout the year. How, the villagers behave towards each other, towards an outsider and other fellow-villagers whether they are inclined towards the education of their children and other social reforms, are matters of interest. The villagers have a few means of amusements and recreations since three years a cinema house has been opened at Jogindarnagar. Whenever some religious or good film is exhibited, the villagers, do not miss the chance to enjoy it. At times, they enjoy a circus show at Jogindarnagar. Jugglers with their black bear and a monkey are seen in summer. Then, folk-songs which reflect their aspirations, hopes and sorrows are sung on various occasions. The children enjoy their local games like *guli-danda*, *khinoo*, *gite*, *pithoo*, *lukk-khilani*, *chhunchuani*, *kabbadi*, *stappu* and *phul ka phul*. In the evening the women gather in the temple and sing *bhajans* which are mostly composed on film tunes.

Inspite of these things, the majority of the villagers are first agriculturists. The topics of gossip are generally the weather, prices and day to day news. In the fields, the villagers were reluctant to answer the queries made by the investigator. But, then the work is more important and the villagers have little time for leisure, and whenever they get any off-hour once in a blue moon, they pass it in gossiping, and playing cards or *chopar*.

Dance and Drama

Villagers who belong to scheduled castes dance and sing loudly on the marriages and festivals like *Bissu*, *Sair* and *Diwali*. It is only men's affair. Two type of dances are popular. One is *Ludy* and the other is *Nati*. The musical instruments played on such occasions are harmonium, *tabla*, *chimta*, *dholak*, *damru*, *shehnai* and *jhanjar*.

Ludy—This dance is performed by two men holding big staffs. The musicians sit to one side. While dancing they make gestures as if they were fighting against each other by striking the staff and trying to save themselves.

Nati—The men make a circle and the musicians who sit in the centre play melodious tunes. The men forming the circle dance on these tunes by stepping forward and backward, bending and moving in a circle. The songs of this occasion are given in the Appendix.

Folk songs—Folk songs popular in the village are given in the appendix.

Temples

There is one small temple in Chauntra. This has idols of goodess *Durga* and *Radha Krishana*, installed by late Kanshi Ram, a *Khatri* from Mandi. Kanshi Ram had his house and land in village *Batehr*. He was a great devotee of goddess *Durga*. One night in dream he had a vision of the goddess who instructed him to install her image in the

area. Early in the morning Kanshi Ram called for masons and asked them to make an image of stone of the goddess. Four miles away there was a temple of goddess *Vijeshwari*. The masons were asked to go there and shape the image of Goddess like Goddess *Vijeshwari*. When the masons reached the spot, they found a stone which was fit for making an image. The new image was given the name of *Vijeshwari*. Kanshi Ram accompanied by sixteen persons were able to get the image installed on the present site after performing the religious ceremonies. Then a small *mandap* was constructed. Previously it was a very small temple but about four years ago a local Sud took in hand the task of extension of this temple. He added new idol of Radha Krishna. An inn was added. A portion houses the Welfare Centre run by the Himachal Pradesh Social Welfare Board.

At present there is no *pujari* of the temple. The widow of the Sud who expired after extending the temple building, performs the *puja*. There is no organised *kirtan* or *bhajan mandli*. Villagers gather in the temple to offer prayers, *bhajans* are sung. While doing so music is played on *dholki*, *chimta* and *khartals*. Such functions are held on Tuesday and Saturday. There are other occasions like *Bissu*, *navratras* and *Janam-ashtmi* when worship is held on a bigger scale. *Jagras* are performed. The devotees keep fast. They break the fast by eating fruits and milk products at night. They keep awake and go on singing *bhajan* till the morning. On these occasions people from the surrounding villages visit the temple and pray. It is a custom to offer a few seers of grains of every new harvest to the temple.

Stories are prevalent about stopping the trains for a minute or two at Chauntra. They link the Goddess with it. In 1928 when Jogindarnagar was linked with Nagrota by the railway line, the villagers of Chauntra requested the Railway authorities that there should be a station at Chauntra. The request was turned down. A few days later a serious accident occurred just nearby in which two or three persons died. The authorities fixed a board with 'Dead Stop' written on it. Thus the Train used to stop at Chauntra for a minute or two. This railway line was removed during the war. In 1954 when this line was again laid, the villagers approached the authorities again, but this time too, the authorities did not agree. Again a serious accident re-occurred on the same spot and the Railway authorities restored the previous concession to the villagers, by fixing a board, 'Dead Stop' written on it.

Deod Sidh—One of the typical custom in Chauntra and the surrounding villages is that every household has a platform sort of structure in front of the homestead. On this platform an idol is kept showing a man with moustaches, sitting. He is 'Deod Sidh'. Villagers are of the view that it is an incarnation of God Shiva and saves them from evil spirits, keeps away the epidemic and brings harmony and prosperity to the household. The idol of Deod Sidh is worshipped daily in the morning and evening by one of the members of the household. The villagers also offer a seer of grains newly harvested before consuming the same themselves. In Punjab District Gazetteers Volume VII Part A Kangra District 1924-25 following lines run about Deod Sidh.

"Further very marked features of the hill religion is the deot-sidh stones to be seen by every wayside and before thousands of cottages. These stones are in the form of the impress of two feet. Tradition says that a *chela* of Surukhnath used while pasturing cattle to drink their milk and the villagers in the evening always found their cattle dry. They went in their distress to a great miracle-worker who watched the lad and found out the truth. To get rid of him he threw his stick and ordered him not to return till he had found it. But the boy's power of finding it was greater than the master's power of making it disappear and he found it at once. The miracle-worker finding that a greater than he had appeared sought to kill the lad, but he ran away and the hillside opened and admitted him. There is the head-quarter of his worship in Hamirpur Tehsil near Chakmoh village. From there the worship spreads over the neighbourhood. A light used to appear over the cleft and the word dot is used for dewa. A common offering before the stones is a tiny rough wooden sandal".

Gugga—The Gugga festival is celebrated on Nawin after Krishna Janam Ashtmi. A party of five or seven men is formed. One of them carries a *Gugga ki Chhatri* and others play on musical instruments. They go from house to house. Along with villagers then they go to *Gugga ke sthan* on Daswin day. According to the villagers legend behind Gugga is that he was Kashatri Raja. His mother's name was Wachhal. His relatives were aspiring for the throne, very much distressed when he was born. They tried to kill him by fair and foul means. First of all his aunt, mother's sister, took the initiative. She applied a potent poison to her breasts and let Gugga suck them. But the poison had no effect on Gugga. Then she sought the help of

Vishi-har the king of Nagas. Vishi-har also tried his best but could do Gugga no harm. While he was stinging, Gugga caught hold of him and began to twist the snake's head with great force. When Vishi-har was about to die, he begged pardon of Gugga and promised that he shall get his daughter, Suli-har married to him. Gugga forgave and married his daughter. But this did not put an end of his enemies. His aunt then sent her own sons to fight Gugga and to kill him. When Gugga came back after fighting with his cousins, his mother asked him to leave the country. Gugga complied with the orders of his mother. When Gugga did not show his face to his mother, for a pretty long time, she thought that Gugga might have been killed by some one.

Suli-har, Gugga's wife was very much devoted to him and dressed herself like a *suhagan*. Observing this, her mother-in-law told her that her son must have died and she should not dress herself as a *suhagan*. Suli-har informed her mother-in-law that Gugga was alive and visited her daily at mid-night. Mother Wachhal did not sleep that night and when Gugga came at mid-night she caught hold of him and asked him tauntingly that was it her son Gugga who did not comply with the wish of his mother. Gugga took the form of a snake and was never seen by any one later on. This legend is in the form of a song which is sung in praise of Gugga. The song runs as under.

गीत (गूगे का जन्म)

केहड़िया घड़िया गूगा मल जन्मयां केहड़िया रौगलां बहना
केहड़िया घड़िया लीला जन्मया ।

सिरदे ब्लाणुएँ गूगा मल जन्मया चढ़े ध्याड़े बहना रौगला
शिकरी दोपहरे

लीला जन्मया, खवर ता हुई मासिया वाचछले मारुये सूरमा
जन्मया ।

सवा मन जहर चिचू ये चढ़ाई लया मासिये, मारुये कितियां
चढ़ाइयां ।

घाहीता पीदी गढ़ मारुये पुजी गई, आई जायां भानजा तू
मेरे या ।

लैन्दी ता गोदिया चिचू यां दैदी, दहण हय गूगा मल लैया
वांय हाय

चिचू मुहां दिता, सवा मन जहर गुगे मले चूसी लैया हड़ियां
दी वारी आई ।

छड़ियां भानजा तू मेरे या मासी हुन्दी मैं तेरी, कब का मैं
भानजा तेरा ता

कब की तू मेरी मासी सवा मन जहर चिचूए चढ़ाई लैई आई ।

चौन्दी ता पोन्दी प्यालपुर उतरी गई, विषी हर नागे जगाया ।
जागयां ता जागयां भाई विषीहर नागा, मारुये सूरमा जन्मया
सवा मन जहर विषी हरे चढ़ाई लेया मारुये कितियां चढ़ाइयां
घौन्दा ता पीन्दा गढ़ माहुये पुजी गया सूना वे हालोलुवा
विषीहरी छाई नैया जीहा पर डंग चलाई दिता ।

मुड़िया ते पकड़या सवा मन जहर चूसी लै या अब हड़िया दी
वारी आई छड़ि देयां जीजा छड़ि देयां भनोई, गुली हर
कन्या देहंगा तिजो व्योही कदकना जीना कदकना भनोई
सवा मन जहर लैई आया चढ़ाई ॥

गीत (युद्ध का वर्णन)

मैं तिहाया मेरा लीला तिहाया, वाचछल माता तिहाया बू
पानी पिला दे ।

पानी दे बदले बेटा दूध पिला दूँ कपला गऊ दा,
तेरे लीले नूँ पिला दूँ ठण्डा नीर, रण दिया खवरा सुनादे ।

पानी नी के ठण्डा होई जांचा ता रण दी खवरा सुनाया
इन्हा गल्लां बेटा मैं मन दी नहीं, चेला तू जोगी दा उन्हा
दी निसानी दिखा

दोनो मुण्डियां मैं हाजर करदा सकयां मसेरां दी, इन्हा नूँ
लैयां पहचानी सुनवांचछली माता

किस तरह तेरे हय पैर बने, किस तरह मारी तलवार सकयां
मसेरां नूँ । तैन् विदेश तेरे लीले नूँ विदेश मेरे मुलका रा
पानी पीना हराम ॥

छत्ती गूगे का प्रसिद्ध गीत तहसील जोगिन्द्र नगर के इलाका
नेरकलां जीतपुर में आरम्भ भादू बदी एकम तिथि से नौमी
तिथि तक हर वर्ष प्रत्येक ग्राम में गाया जाता है । यह गीत
गवर्मेन्ट हाई स्कूल जोगिन्द्र नगर की तरफ से सेवा में
प्रेषित है ।

गीत

बेवरा दे घर छतरी राजा जमयां नागा रे बेहड़िया जाइया
कन्या वे कंवारी ए भाइया गूगया—

सदी वे मंगादे कुला रे पंडता गूगे री रास गणना
दो भाइया गूगया—

सिरदे बिहाणुएँ गुगा राजा जमयां खड़या छतर नीला बोड़ा
अंदर बड़या गूगामल जमयां बाहर मारुए बजदी
बधाइयां—

गूगे की माता का प्रश्न बहू पर ?

हय तेरे मैहदी बहूये पैर तेरे मैहदी किसदा कर दी सुहाग
बहूये किस दा कर दी सुहाग—

गुगा राजा था मेरा बेटा वह युद्ध में मार चुकाया हुण
किसदा करदी सुहाग वे हां—भीमसेन राजा आता है
या और कोई—

गुगे की रानी सुहलयर का उत्तर ?

भीमसेन राजा मेरा धर्मा रा भाई तैं मीजो ससे झूठ गलाया
ए झूठ गलाया

सास का फिर प्रश्न ?

ओ सब सब बतायां बहुये होर कुण तेरे बला आवदा—

बहु का उत्तर ?

बहु तेरा बेटा आता है गुगा छत्ती पक्के धाते हाथी की
स्वारी पर वे हां—

मसाले जलदे रात को खेल खेला कर सवेरे चले जांदा वे
हां—

सास ने विश्वास के लिये भित के पीछे छिप कर पहरा

करके पुत्र को पकड़ लिया उस समय पुत्र का उत्तर ?

माता मेरिये छोड़ी दे आं पलए मेरे हां—

मैं हुण कदी भी नहीं ओधा वे हां—

मैं चले जाणा पताल पूरी जो हां यह कर पुत्र गुगा राणा
चला जाता है—

बिछोड़े पर गीत रयार हुआ ।

In Kangra Gazetteer, following lines run about Gugga Pir:—

"The Guggas are curious sheds which are not seen elsewhere. They contain a number of images, and are supposed to be specially efficacious for snake bites. The image of Gugga is always that of a mounted horseman the most noted in the District is that a Dhawala on the road from Jwalamukhi to Dehra. Others may be seen at Baijnath and in many parts of hills. The story connected with them is told as follows. Somewhere in the Dakkan there were two sisters Bachla and Kachla, wives of a Chauhan Rajput named Dev Raj. They were without issue, and in the hopes of issue Bachla went one day to the shrine of Surukhnath: then she was promised that if she came again she would be given a fruit to eat and a child would be assured her. Kachla hearing of this went next day in the guise and dress of Bachla and received and ate the fruit. The next day Bachla went and found that her sister had stolen her blessing as Jacob did that of Esau. She was, however, given another fruit half of which she ate and half she gave the mare she was riding. To Kachla was born a daughter Gugri, to Bachla

a son Gugga, and the mare likewise had a foal. Gugga and this foal were brought up together. When he came to man's estate Gugga heard the fame of a beautiful maiden, and taking the horse (his foster brother) he went to woo her. For years he lived with her, being changed by day by the sorcery of the country to a sheep, and by night he re-assumed the form of a Raja. In his absence a pretender arose to the State and attempted to force an entrance to the palace. The door-keeper who had grown blind since Gugga's departure refused him admittance and disbelieving his assertion that he was Gugga insisted that on Gugga's return he would receive his sight. Ultimately being hard pressed Gugri sent a letter by the hand of a Brahman to Gugga in Bangahal. He realising the state of affairs abandoned his life of pleasure and with help of the Brahman escaped from the sorcery that bound him. By the same aid the horse that had grown old and thin was restored, and Gugga once more mounted his steed and departed. On his return home the doorkeeper received his sight and Gugga and Gugri both performed miracles of prowess in fighting and the former even fought for a time after he had lost his head. After death he was venerated as a god, and is always represented on horseback. Any person suffering from snake-bite is usually taken to Gugga, when the priest examines him, mutter incantations, and if he sees that it must be a fatal case, sends him away with the comfortable assurance that he has done something mortally to offend the local deity and cannot be forgiven. There are eight nags, of whom the most important is Shesh Nag, who supports the world on his head. The others are Takshak, Basuki, Najr Danshan, Kar Kotak, Hemmalli, Sankhu (or Dudhia, the milky snake) and Kali Nag. The two latter are worshipped on Tuesday, especially in Har and Sawan: they protect crops from white-ants and rats and are offered milk, honey, he-goats, etc.

Famous places for the cure of snake-bite are Baba Shibu-ka-than in the Nurpur illaqa, Saloh in Palampur and Trippal near Kangra.

After the Diwali there is held in November a festival called Nag-ki-puja, at which an image of Nag is made of gobar and worshipped. If snake is seen after this it is called niugra (ungrateful) and killed".

Fairs and Festivals

One fair is held in Chauntra in the month of Jeth from 19th to 22nd. The fair is 'Chauntra ka mela'. The mela has its history from the date when the opening ceremony of the

temple was celebrated and the people from the surrounding villages gathered to worship the newly installed Goddess. Since then this has become a fair. About 800 to 10,000 people from the village and other surrounding areas gather. Every family offers a seer of wheat harvested in the season to the Goddess. The mela is now organised by a local Sud. The Panchayat helps. There are merry-go-rounds, a market, wrestling and sports by school children.

Other fairs nearabout are—

Baba Balak Rupri Fair—Temple of Baba Balak Rupri is located a mile from Joginder Nagar. This temple is known throughout the area. Instead of idol of any God or Goddess, a few silver snakes have been installed. Baba Balak Rupri is from the same family to which a Devta known as Diyot Sidh in Bilaspur, belongs. He is considered to be a younger one whereas Diyot Sidh is the elder. Villagers from the entire area in Joginder Nagar visit this temple throughout the year but in fairs held on every Saturday during months of Asarh and Mangsar, gathering is more. People offer grains to the Devta. Goats and sheep are sacrificed in honour of the devta in hills. Such sacrifices are prohibited in this temple. The temple has about 150 bighas of landed property managed by the temple committee. Throughout the year, people come with their children of 3 to 5 years of age to celebrate *mundan* ceremony there.

Joginder Nagar Fair—The fair is held every year from 1st Chaitra to the 4th, near the railway station. This fair is not very old. It is only 15 years ago that the people of Jogindarnagar thought that some fair should be held there every year. A committee was formed and funds were collected. The First Chet, was fixed for the fair. At present also a committee consisting of citizens of Jogindarnagar, Tehsildar and other Government officials manage the whole show. The committee draws its income from contributions and rent charges from the shop-keepers who set up their temporary shops during the fair.

Attendance—People from every nook and corner of Joginder Nagar Tehsil come to Joginder Nagar to enjoy this fair. The total attendance is estimated to four to five thousands and the ratio of men and women can be said to be fifty fifty.

Most of the shop-keepers who instal their temporary stalls are from Joginder Nagar and surrounding villages. A few come from Baij Nath, Palampur and even from Amritsar. Besides other articles of general

merchandise, earthen pots, copper and brass vessels, sweets, chat shops are specialities. The number of stalls and hawkers who instal their stalls are approximately:—

(a) Foodstuff—sweets and chats	20 to 25
(b) Utensils—copper, brass, iron, glass and earthenwares.	10 to 12
(c) Stationery, lanterns, torches, looking glasses, combs and various other assorted goods	18 to 20
(d) Haquims and indigenous medicine sellers	2 to 3
(e) Books and pictures	1 to 2
(f) Cloth, ready-made old garments and handloom products	3 to 4

Wrestling matches, tug of war, kabaddi and volley ball matches are the special features of the fair. The winners are awarded prizes. Various departments like Agriculture, Forest, Industry and Medical set their exhibitions. Devta Harabagh graces the occasion. He comes from Harabagh which is about 3 miles from Joginder Nagar.

Machhival Fair—Machhya is situated on the confluence of two streams—Rana and Bijgar, $4\frac{1}{2}$ miles from Jogindarnagar. There is a small temple of Machhinder Devta on the bank of Bijgar khad. Machhinder Nath was a guru of Gorakh Nath. He performed penance for considerable period. There is a portion of the stream where fish of various sizes are found in abundance. These fish are considered holy and no one is to catch them. It is said that the leader of these fish is very big and wears a nose-ring. The mela is held on the northern bank of the Rana Khad from 1st to 3rd Baisakh every year. The visitors feed wheat flour to these fish. Children enjoy it very much. People from the neighbouring villages come to enjoy the fair and the gathering has 800 to 1,000 persons. The arrangements of the fair are made by Bhararu Panchayat.

About 50 hawkers and shopkeepers set their stalls. The majority of them are of sweet sellers, chat shops, fruit sellers and earthenware sellers. The visitors have a dip in the holy waters of Machhiyal. It is considered that by this, the Machhinder Devta comes to their rescue whenever they are troubled by enemies. Wrestling and Kabaddi matches are a feature.

Apart from these fairs, the villagers also attend Shivratri fairs which are held in Baij Nath about 8 miles from Chauntra.

FESTIVALS

A good many festivals are celebrated by the villagers in Chauntra. The most important of these are:

Baisakhi—*Baisakhi* or *Bissu* is celebrated on the 1st of *Baisakhi*—13th April. On this occasion charity consisting of pitcher are given to the *purohit*. Fast is observed by the higher castes, but scheduled castes observe this by feasting and drinking *sur*. The special dishes as *babroo*, *kheer* and *bhallas* are prepared.

Janam Ashtmi—It falls in the month of *Sawan* or *Bhadon*. Lord Krishna was born on this date at mid-night. The occasion is marked for celebrating his birthday. Many who keep fast take only *phalhar* consisting of milk, fruits and *ogla*, potatoes and *arbi*. At night the villagers gather in the temple and worship the image of *Radha* and *Krishna*. Some women keep *jagra*. *Shlokas* from *Geeta* are recited and story of Lord Krishna is narrated.

Ganesh Chaturthi—Falls in the month of *Bhadon*. *Ganesh* was born on this day. The main feature of the festival is making clay toys and images of *Ganesh*. This is not celebrated by the scheduled castes.

Sair—This is the chief festival of the farmers and is celebrated on the first day of *Asuj*. This day marks the end of rainy season. *Bartwaras* are sent to the sisters, daughters or they are called to their parents' house where they are served food. Villagers also wear new clothes on this day and maize cobs, *kimb* and a silver coin are worshipped. *Kheer*, *babroo*, *puris* and *halwa* are the special dishes. The scheduled castes drink *sur* and dance a great deal. The women sing *Sair* song which runs:—

गाना सैर

आया सौण महीना, चिकड़ चमड़।
गोरिये सैरी रेयां खोड़ा बन्ड चुन्ड,
लेयां। इस सलेरे सुन के सैर रित आई
सैर को ढोई बटोली अन्दर पा ले।
सब को बंड चुडीं भाई बरादर को बांट
दसे दें और शिष नवायें ॥

Durga Ashtmi—This festival is celebrated to mark the birth day of goddess *Durga*. The villagers including scheduled castes keep fast and worship goddess *Bijeshwari*.

Shivratri—This festival comes in the month of *Phalgun* and is held in the *Krishan Paksha* in memory of Lord Shiva. The people keep fast on this day. It is said that on this day Lord Shiva married the daughter of Raja Himachal. On this marriage the *bhagats* of Lord Shiva rejoiced and kept fast. Among the villagers *Shivratri* is considered the best day for marriage ceremony. Usual dishes are enjoyed.

Holi—This festival falls in *Phagun* and marks the end of winter. The villagers enjoy by play of colours. This festival is celebrated in the memory of *Holi*, a sister of father of *Prahlad Bhagat*. *Prahlad Bhagat* was a great devotee of Lord Vishnu. He saved some kittens which had entered into the kiln of a potter, by praying to Lord Vishnu. This had a great effect on the people and contrary to the wishes of their king they also started worshipping Vishnu. The king father of *Prahlad* become very furious while he learned it, and tried to kill his son by torturing him in many ways. But *Prahlad* did not die. At last he summoned his sister *Holi* who had a boon that the fire would have no effect on her. She was made to sit in a huge fire with *Prahlad* in her lap. By the virtue of Lord Vishnu, *Prahlad* did not die and on the contrary, *Holi* was burnt into ashes. Thus on this festival, *Holi* is burnt by lighting fire by every household.

On all these festive occasions, villagers clean their houses, and some diagrams are drawn in the courtyard. The main gates of the houses are also decorated with flowers and leaves.

A song on this festival is sung by the villagers. It runs:—

गाना होली

माता मेरिये बांवारीये जे कारनी
मेरी मईया। माता मेरिये बांवारीये
किधरां देशां वसुन्दे मां दुघर देशे
मलण आई विन्दी या दी सेवा वो
कराया कोण माई तेरी पुजा वो करे
कोण संख वो बजाये बर्म माई
तेती पूजा करे विस्तु संखा वो बजाये
मलन बागे फूलां छुंगे भोजकी चनण
घसे, वरमा विषनू मनिमहेश
खड़े अर्जन चोर सलाये ॥

Common Beliefs and Superstitions

A good many superstitions prevail here. Though many of these superstitions are common but it will be worthwhile to mention them.

An auspicious day and time is chosen for ploughing the land for the first time during a particular harvest. A Sunday or Tuesday is preferred. Before ploughing the land, a handful of grains out of seed are given in charity to Brahman. While ploughing, if a snake is killed or it raps to the blade of the plough, some *praschit* suggested by the *purohit* has to be performed. To start on a journey or to start some new enterprise on Nawin day is considered inauspicious. A few seers of grains are presented to the *purohit*, temple, Deod Sidh and daughter before the household consume the new harvested crop. Sneezing at the time when some ceremony is in progress is discarded. A journey is avoided on Sunday, Tuesday and Friday. Opposing wind is considered inauspicious. A howling of an owl or kite sitting on a tree nearby are evil omens. A sudden tremor on any part of ones body mark various good or bad omens. Itching of palm of a left hand indicates expenditure. If the sole of the foot itches, it indicates rains. Two persons yawning simultaneously indicates that the persons shall hear news of death of some body.

Similarly there are various types of beliefs and superstitions regarding the spirits and witch craft. The villagers believe that there exists a person in the village, who has mastery over certain evil spirits, whom he summons to do evils to a desired person. There is a house on the main gate of which a monkey skull is hung. The owner of the house believes that this skull keeps away the evil spirits.

Untouchability

Even here caste has deep roots. Kolis and other scheduled castes are considered as a diseased part of the society. They are looked down upon. They have suffered so much depression that they still hesitate to enjoy the liberty which the Indian Constitution has now provided to them. The temples have been made open to them, but the poor and depressed Harijans do not dare to enter.

Harijans are kept segregated when they are present in functions celebrated by the *swarn* Hindus. There are no bowlies in the village and it is a boon for the villagers.

Succession and Right of Inheritance

If a man marries a woman of lower caste, he is sometimes discarded by his parents and is debarred from inheritance rights.

(a) Property is inherited in equal terms by the sons of the deceased if he had only one wife. The widow does not get any share but it is obligatory on the sons to meet her all expenditure.

(b) If the deceased had more than one wife and all of them bore sons, the property is distributed equally among the sons and widows does not get any share. In case any of the widows has no son, she gets a share equal to that of each son. This custom of inheritance is called *mundi* system.

(c) If the deceased has more than one wives, the property is distributed equally in accordance to the number of wives and further it is distributed equally among the sons according to number of sons a particular widow has. This system is called *chaundi*.

Community Centre

Some of the literate boys and men make use of the Community Centre in the village. This Community Centre is being run by the Education Department. This centre has 2,000 books in its library. In addition there are periodicals and journals to which the Centre contribute regularly. Daily news papers maintained by the Centre are *The Tribune*, *Nav Bharat Times* and *Milap*. Apart from the literary section, the Centre also provides other recreation facilities. People make use of the musical instruments there such as *dholak*, *tabla*, *jhanjar*, *chintas*, *khartals* and a radio. Music programme is held weekly on every Tuesday.

Welfare Centre

In addition to the Community Centre, there is also a Welfare Centre in Lower Chauntra. This centre was established on the 18th November, 1958 by the Social Welfare Board, Himachal Pradesh. It started with a kindergarten school with 22 students. In the year 1959 the number of students varied from 28 to 67.

Lessons of some basic education are imparted to the children. They are also taught some day-to-day manners. Free milk is distributed to them daily.

In December, 1958, crafts like stitching, spinning, embroidery, tailoring, straw fan making and rug making were also introduced. These crafts are taught to women only. To start with, there were only 7

students whereas the number has now swelled to 18. The Centre has also employed a trained *dai* to conduct delivery cases in the village.

Education

Villagers in Chauntra deserve appreciation for the consciousness which they have developed towards education. Even the elders who were not so much interested in getting their children educated, are now convinced that it is the education only which shall glorify and brighten the future of their little tiny tots. Every effort is now being made by them to give their children the maximum education. The total population of the village of persons in age group 0—14 is 103. This includes 49 boys and 54 girls.

After subtracting 32 persons of age group 0—4 years who are too young to join the school, the number reduces to 81. Out of these 81 persons 40 persons including 25 boys and 15 girls are full time students. Similarly in age group 15—34 years, out of 34 non-workers, 9 men and 25 women, 13 persons, 9 men and 4 women are students.

During the State period, there were limited schools, but, Chauntra had a Government Lower Middle School. Even before the merger of Mandi State into Himachal Pradesh. After merger, it was in April, 1951 that this school was raised to the middle standard. No record regarding strength of the students at the time when it was raised to the middle standard is available.

At present the name of the school is Senior Basic School, Chauntra. This name was given to it in the year 1958 when basic training in certain crafts like spinning, fan making, basketry, toy making, chalk making and carpentry were introduced. The school caters to many other villages like Ahjoo, Matroo, Sainthal, Galoo and Trammat where there are primary or lower middle schools. Both girls and boys study there and number of the girl students is very encouraging.

The strength of the school for the years 1959 to 1961 was:

Year	Total No. of boys	Total No. of Harijan boys	Total No. of girls	No. of Harijan girls	Total strength
1959	515	152	92	5	607
1960	517	111	126	10	643
1961	571	136	149	14	720

The school has separate buildings. Three of them are in Upper Chauntra and one in the premises of Raj Kumar Tea Estate. All the three buildings in upper Chauntra belong to the Government. The fourth is a rented one. In spite of these buildings, school is short of accommodation. Some of the classes are held in open air. The matter regarding extension of the building is under active consideration of Government.

A play ground is attached to the school. Boys play hockey, volley ball and foot ball.

The teaching establishment of the school consists of 17 teachers which also include two lady teachers.

The villagers have managed to open a private High School consisting of 9th and 10th classes.

The present strength of the school is 40 students in the 9th class against 26 when it was started in the year 1959. In 10th class, the number of the students is 25. In 1961, 23 students appeared in Matriculation Examination out of which 22 got through. The school started with Rs. 5,000 raised by the public contribution. The grant-in-aid received from the Government amounts to Rs. 1,400 during the year 1959 and Rs. 2,554 during the year 1960.

The villagers wish that the Government should raise the Middle School to Higher Secondary.

The table gives the literacy position of the village:—

Age group	Total population					Illiterate		Literate without educational standard		Primary or Basic		Matric or Higher Secondary		Intermediate		Graduate	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
All ages	272	132	140	77	108	25	19	23	13	6	..	..	..	1	..	..	..
0—14	103	49	54	22	39	17	14	10	1	..	..	..	..	..	..	..	..
15—34	81	33	48	23	35	1	5	6	8	2	..	..	..	1	..	..	..
35—59	68	40	28	22	24	7	..	7	4	4	..	..	..	..	..	..	..
60 and over	10	10	10	10	..	..	..	..	..	..	..	..	..	..	..	..	..

Out of the total population of 272 persons, consisting of 132 men and 142 women, 77 men and 108 women are illiterate. 25 men and 19 women have though no educational qualification, they can read and write Hindi.

Medical and Public Health

The villagers have faith in all types of treatments including Allopathic, Ayurvedic and treatment by Jantar mantar. They feel the last treatment is most effective for hysteria, snake bites and mental diseases. There is a dispensary closeby. About fifty to sixty patients from the villages visit this dispensary daily. A general complaint is that medicines are hardly ever available. Common medicines like Sulphadiazine, Sulphaguanadin, A.P.C. powder and Soda-bicarb are rare. In addition to this there is a well equipped Civil Hospital at Jogindarnagar where all modern Allopathic treatment facilities are available. The hospital has an indoor ward as well as well equipped operation theatre and a X-ray plant. The hospital has a separate dental department and maternity centre. The people of Chauntra prefer to travel longer distance to Jogindarnagar to get treatment there instead of visiting the dispensary.

The common diseases are fever, cold, cough, influenza. Due to impure water supply the stomach diseases like dysentery, diarrhoea are common in summer and rainy season. There were two cases of T.B. in the village though no one disclosed it during the enquiry. The National Malaria Eradication Programme Unit is functioning well. Every house in the village is sprayed twice a year.

A few minor ailments and indigenous treatments are as follows:—

Common Cold—Jushanda which contains *manakka*, *muhlati*, *banafsha*, *anaga* and *maghan* is boiled in water. When the water reduces to one fourth some sugar is added. This mixture is given to the patient.

Fever—*Chhoti illaichi* and *metha saunph* with some *ajwain* is boiled in water. An extract is given to the patient.

Cough—1. *Anar ka chhilka* for chewing. 2. *Magh* and honey. 3. Extract of *ajwain*.

Jantar mantar treatment is practised by Brahman and two scheduled castes. This treatment constitutes of chanting various types of *mantras* and summoning different *Devatas* to relieve the patient is said to be that certain devils enter the body of the patient and cause ailment. The treatment lies in summoning *Devatas* of good spirits

who are stronger than those causing ailments and who can give relief. This treatment is dying out.

Sanitation

The villagers keep their houses quite clean. The manure is dumped in pits and the cow-sheds are cleaned. There is no proper drainage system, yet water flows due to the land being slopy. On festivals, houses are white-washed, and the floor given coating of thin layer of cow dung and floors are cleaned with a washing of clay.

Panchayats

In 1954 the Chauntra Gram Panchayat was established. There is a Judicial Panchayat also.

Gram Panchayat Chauntra covers 36 villages and has its headquarters at village Kohra. This Panchayat has 27 members elected by casting votes by a show of hands. The new members are elected every three years. From Chauntra, there are three members. Besides these members, there is a paid Secretary who belongs to Mandi but resides in Chauntra. The Secretary performs the clerical jobs and maintain records. He and the *Chaukidar* are paid employees. Meetings of Gram Panchayat are held on the 5th and the 20th of every month. The *Pradhan* presides. A meeting can be held with prior notice of 7 days. The quorum of the house is 9 members. From the Gram Panchayat a member is nominated as a member of Tehsil Panchayat. The function of Panchayat consists of repairing of bowlies, cleaning and lighting of public streets, sanitation, maintaining of birth and death register, organising fairs and festivals and maintaining of primary schools. The activities of the Panchayat in Chauntra village particularly are not encouraging. Villagers are not satisfied as nothing according to them has been done to solve the major problem of the villagers which is the water supply. The Panchayat has constructed two bowlies one at two miles from Chauntra and the other at village Sainthal. The Panchayat maintains a library, sports goods and a few minor implements required for the repair of paths and bowlies.

The aid received from the Administration upto Rs. 2,400 was spent on a tank for Harijans at Sainthal.

The activities of Nyaya Panchayat are mainly to deal with Diwani, Revenue and minor criminal cases. The Nyaya Panchayat, Chauntra was established on the 8th Janu-

ary, 1958. It has 15 members. These fifteen members include Sarpanch, Naib Sarpanch and a Harijan Panch. Panches are elected by voting. The Pradhan and Up-pradhan of Gram Panchayat are elected by direct election whereas the Sarpanch and Naib Sarpanch are elected by indirect elections. There is no member from Chauntra in Nyaya Panchayat.

The Nyaya Panchayat conducts trials whenever cases come before it. A small committee consisting of 3 or 5 members is constituted. In case Sarpanch or Naib Sarpanch happens to be a member of such a committee, he is the ex-officio Chairman. Otherwise members of the committee elect a Chairman out of them. No crimes are committed. The main cases which come before the Panchayat are like encroachment on other's land, dispute over cattle or minor thefts. Uptil now 109 cases were referred to the Panchayat. Out of these 108 ended in compromise and in one case the accused was fined only Re. 1 which the accused duly paid.

Co-operative Societies

Co-operative Societies have been organised on a circle basis. Such societies have a number of villages. Chauntra is covered by 'Chauntra Sewa Sehkari Sabha'. This Sabha covers 36 villages and has its headquarters at Kohra a mile away. The society was established on 2nd March, 1955. Originally the scope of the society was limited to advance loans for the purchase of cattle, seeds and repairing of the houses. It had 51 members including two who belonged to Chauntra. It started with a paid up capital of Rs. 810. Rs. 10 contributed by each member as membership and Rs. 300 received as subsidy from Government.

On 12th February, 1960 the society increased its activities and adopted its present name. Now the society has been allotted quota of salt, sugar, wheat and rice. They have appointed an agent who invests his capital. The society charges from him 25 nP. per maund as commission. The rates for sale

of these articles are fixed by the Civil Supply Deptt.

The Society had share capital of Rs. 1,280 with total membership of 117 persons. Total assets and liabilities of the society is Rs. 2,282. Rupees 2,076 have been advanced as loans to the members from whom the interest is charged at the rate of 9.38 per cent a year. The loan advanced is recovered in six monthly instalments in case the amount exceeds Rs. 100. These are collected in two years. In case of Rs. 100 or less, the loan is recovered in six monthly instalments. The maximum loan advanced is Rs. 300.

Community Development

Initially there was one Community Development Block with its headquarters at Joginder Nagar. It covered the entire tehsil Joginder Nagar. It was to be opened on the 2nd Oct. 1957, but due to certain administrative reasons, it opened in Feb. 1958 as a N.E.S. Block. In April in the same year, it was raised to a Stage I Block. Chauntra was also covered under this Block, but the villagers and the public in general were very critical of the Block authorities. They complained that the Development Department were practically doing nothing in the village. This was true to a great extent, as no activity of the Block Department was visible in the village when this survey was carried out.

The area under Joginder Nagar Block being more, it was bifurcated into two in April 1961. A new Block on pre-extension stage was opened which was to have its headquarter at Joginder Nagar. The headquarter is likely to shift to Chauntra when a building becomes available there. Due to non-availability of a building the headquarter was set at Joginder Nagar for the time being. Efforts were being made to hire a building at Chauntra as soon as possible. This Block which has been named after the village was raised to Stage I in April, 1962. With the opening of the new Block, the villagers are hopeful that the Block authorities would now be able to guide them.

Chauntra was, at one time, a pasture land where Gaddis grazed their flocks of sheep and goats in winter. After carrying out survey there, some British firms found the land suitable for the cultivation. The ruler of Mandi took advantage of it and planted his own tea garden there. This opened new avenues for the people in the surrounding villages to work as labourers. In the course of time a few more took to tea plantation and with the establishment of a tea factory, Chauntra became a nucleus village.

Experts on the subject are of the view that the condition of tea plantation in this area is not satisfactory. The reasons are attributed to lack of sufficient knowledge, absence of expert advice and guidance to the growers and to small land holdings. A few years ago, Sunil Guha, a tea plantation expert of Tea Board inspected the area to review the condition of the plantations. He is of the opinion that the working in these plantations has not been methodical at any stage. The planters try to extract every thing possible from the plant and thus damage it. According to him, the average production of tea here is about 200 lbs. per acre as compared to 1,500 lbs. per acre in some blocks in the adjoining Kangra valley. He points out that tea is a highly organised industry which is conducted on scientific lines at every stage. He hopes that things can be improved here to an appreciable expectations if proper lines of cultivation and manufacturing are followed up. Keeping all these things in view, the Himachal Pradesh Government have opened an experimental farm at Ahju where expert advice is imparted and the growers are induced to work on modern lines. The small

5 Conclusion

growers are thinking of organising themselves into cooperatives. With all these measures taken, the results are expected to be better. In Bir, a village a few miles away in Kangra district, similar conditions were prevailing. The growers there took to the similar measures and the industry is on good footing there now.

With the merger of the States to form Himachal Pradesh, changes are taking place in every sphere of life. The railway line which was removed by the Britishers during the 2nd Great War has now been restored, and the village may have railway station shortly. The primary school of the State times has been raised to a high school. A dispensary is located in the village. The village was covered by the N.E.S. Block at Joginder Nagar. But the villagers had a grouse that the block authorities had totally neglected the village. Now this grouse has been removed and a new Block has been opened with its headquarter at Joginder Nagar for the present. The Sericulture Department have their nursery in the village. The villagers can make use of it and take any advice regarding culturing of silk-worms. There have been reforms in the tenancy act. A few have acquired their own land.

The villagers have a general complaint regarding irrigation facilities. But, then the P.W.D. conducted survey and are planning to tap Bajgar Khad further to dig one more kuhl to the village. The village is electrified now and connected by telephone. A sub post office has recently been opened and there is a plan to open a telegraph office. Adult education camps are organised from time to time

and the response from the villagers is encouraging. Villagers have started making use of the Community Centre. A few read newspapers and magazines regularly there. Some women are receiving training in embroidery and mat making in the Welfare Centre. Services of the qualified dai in the Centre are also obtained.

With the spread of education, the villagers are becoming conscious of bringing about social reforms. They realize the importance of having a small family. Polygamy is on the decline. Marriages are now contracted when the boy and the girl are much older than before. Scheduled castes are not so much looked down by the Swarns. They are

permitted to enter the local temple. The villagers have developed habits of cleanliness. They sweep their houses and the premises daily.

They are a peace-loving people. If any quarrel arises, the matter is either settled mutually or referred to the Panchayat. They have attained political awareness and take keen interest in panchayat and general elections. Villagers are well informed about the day to day developments in the country. Most of them know about the provisions of Hindu Succession Act and Untouchability Act. With all these developments only the time will show how Chauntra leaps forward towards progress.

CHAUNTRA IN PICTURES



A part of the village



A tea garden



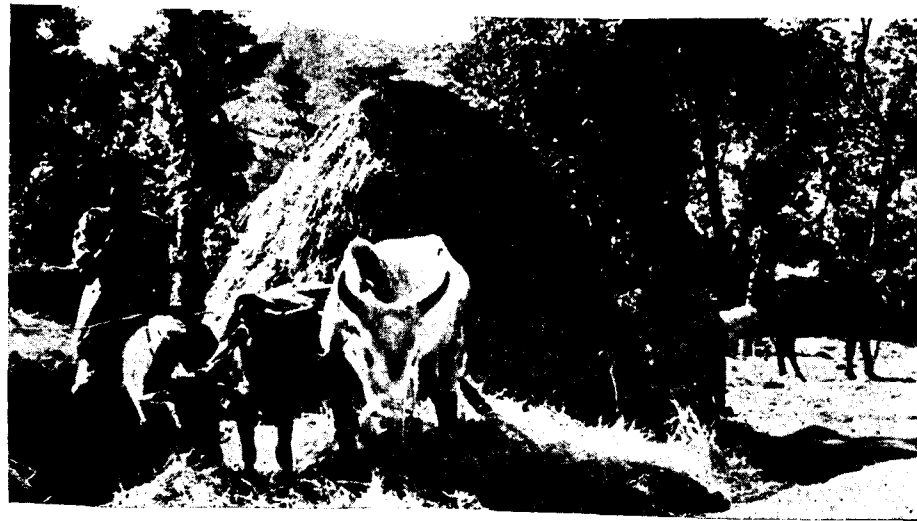
Another part of the village



Gossiping while working



Plucking tea leaves



Thrashing grains



Pack mules



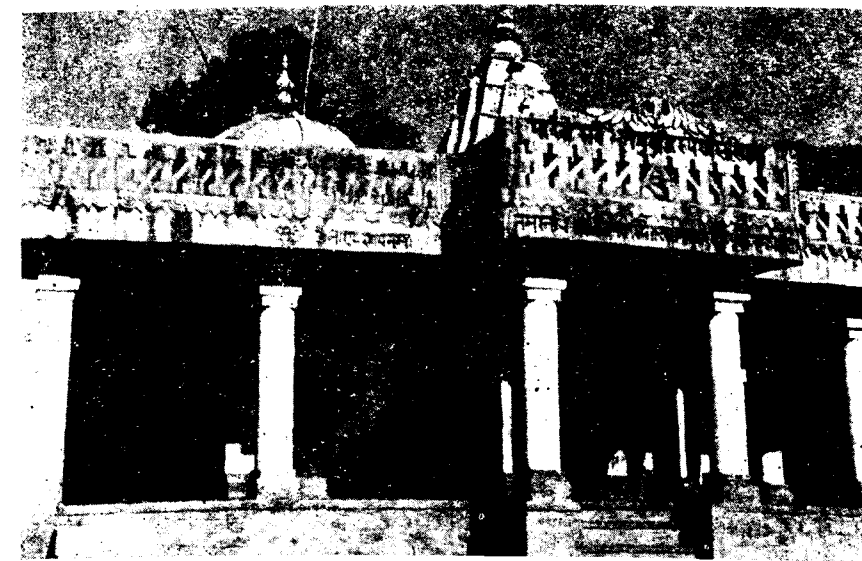
Pathankot-Jogindarnagar train passes by the village



The village high school building



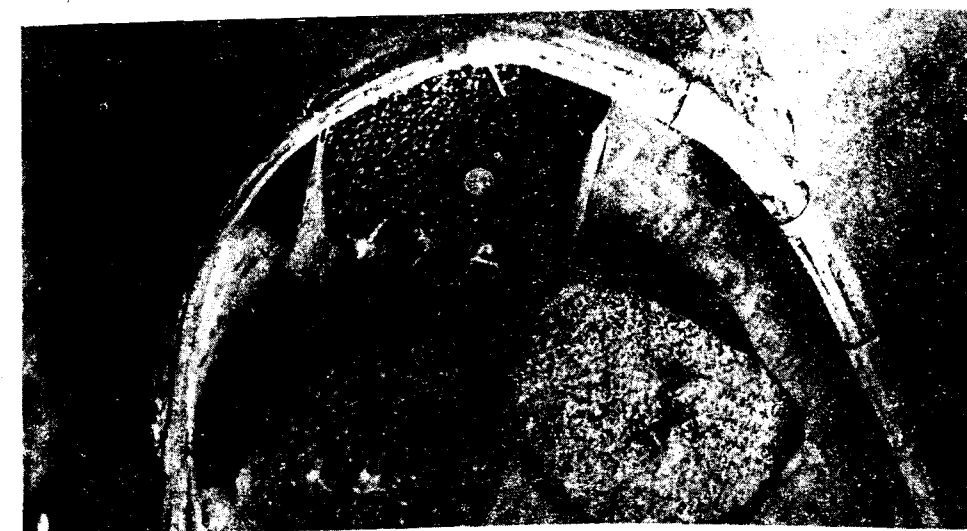
A village tea shop serves refreshing hot cup of tea



A village temple



Tea grading



Foodgrains to be given in charity



A village shop



Chauntra



At work



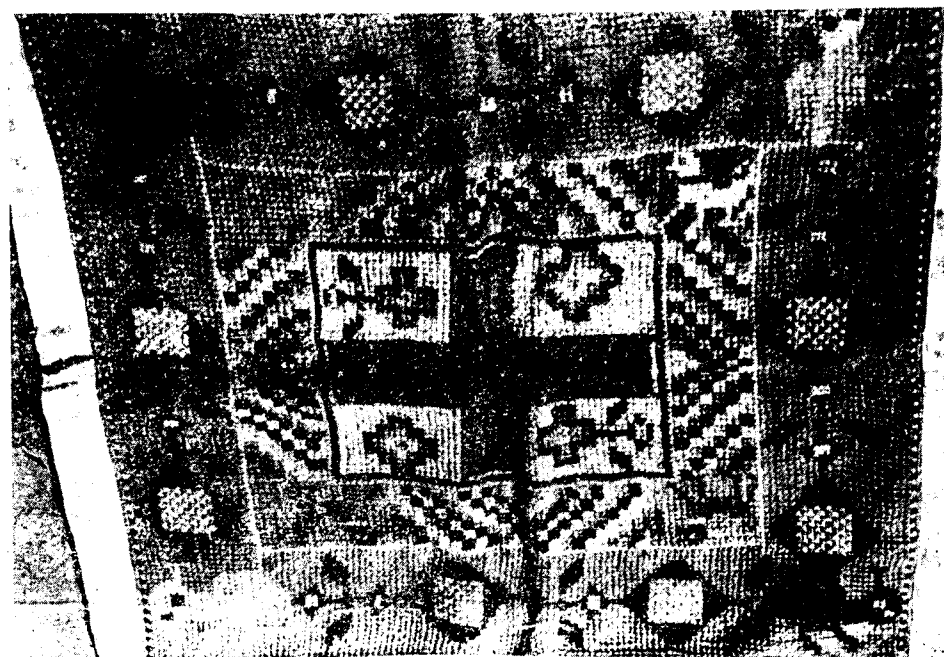
A swing in the children park



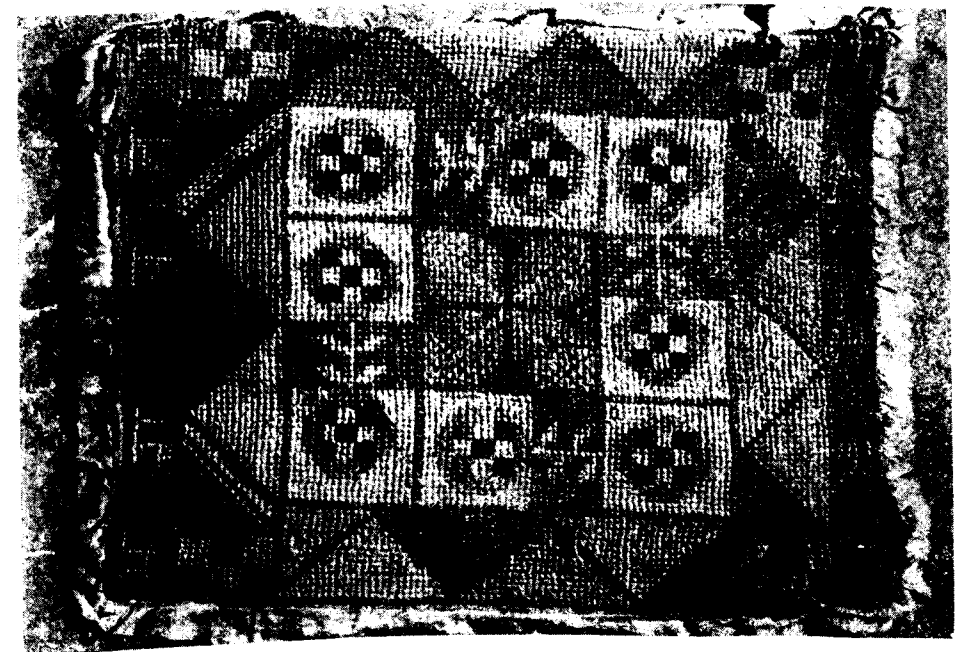
Performing tula-dan—Weighing against corn



A village belle



An embroidered asan



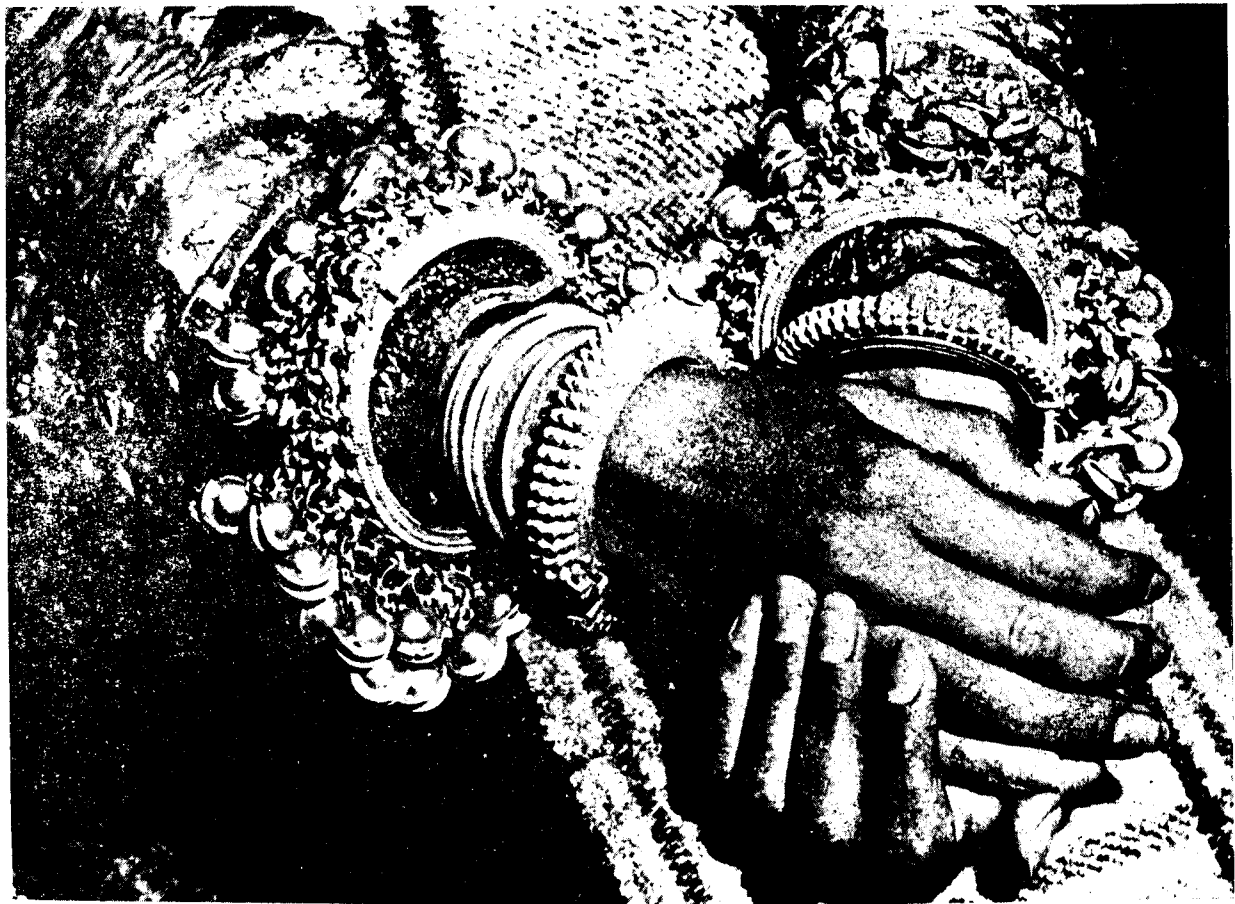
An embroidered pillow cover



A Gaddan proud of her jewellery



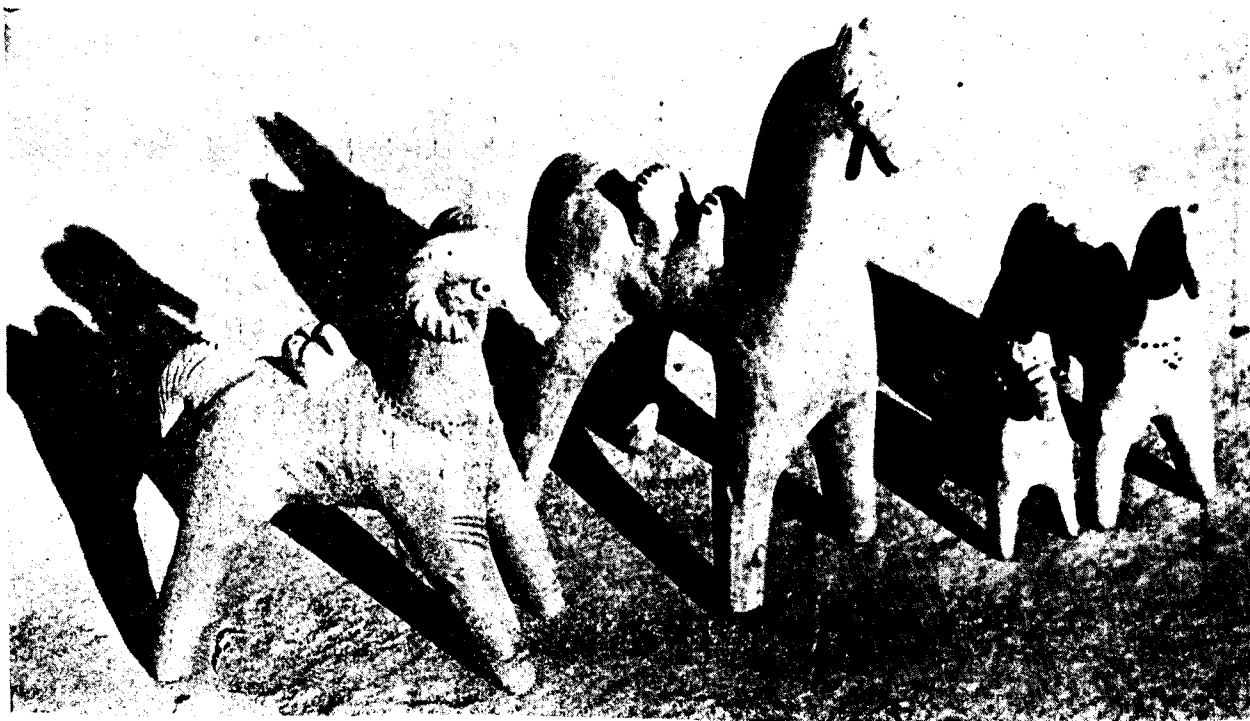
She is not weighed with her balu, blak, champakali, dodhala and murkis



Bracelets



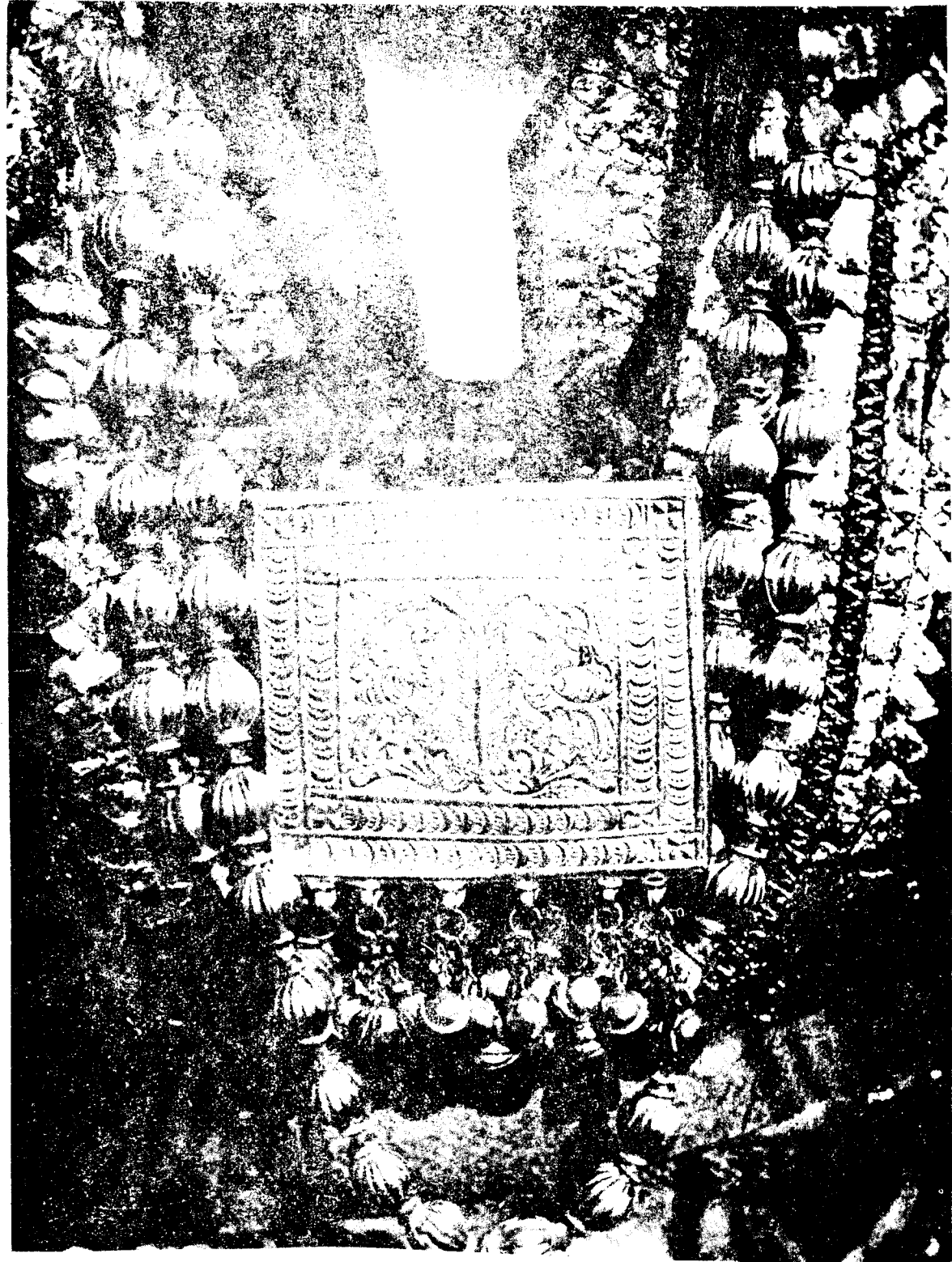
Finger-rings and bracelets



Clay toys



Dodmala with a pendant



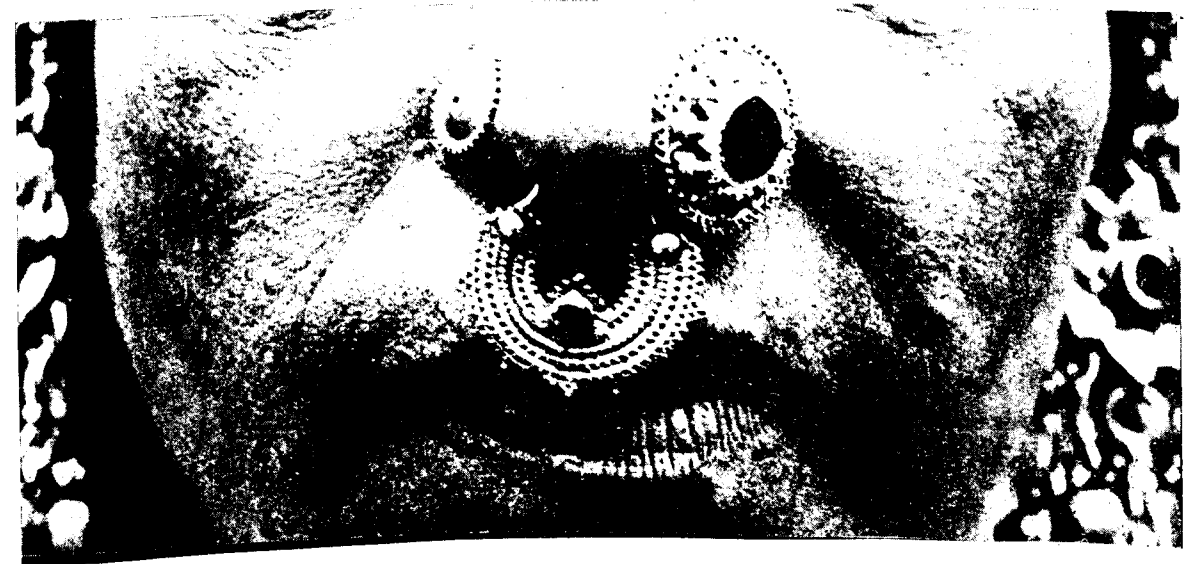
Ornaments for the neck. The central one is called chauki necklace



Necklace



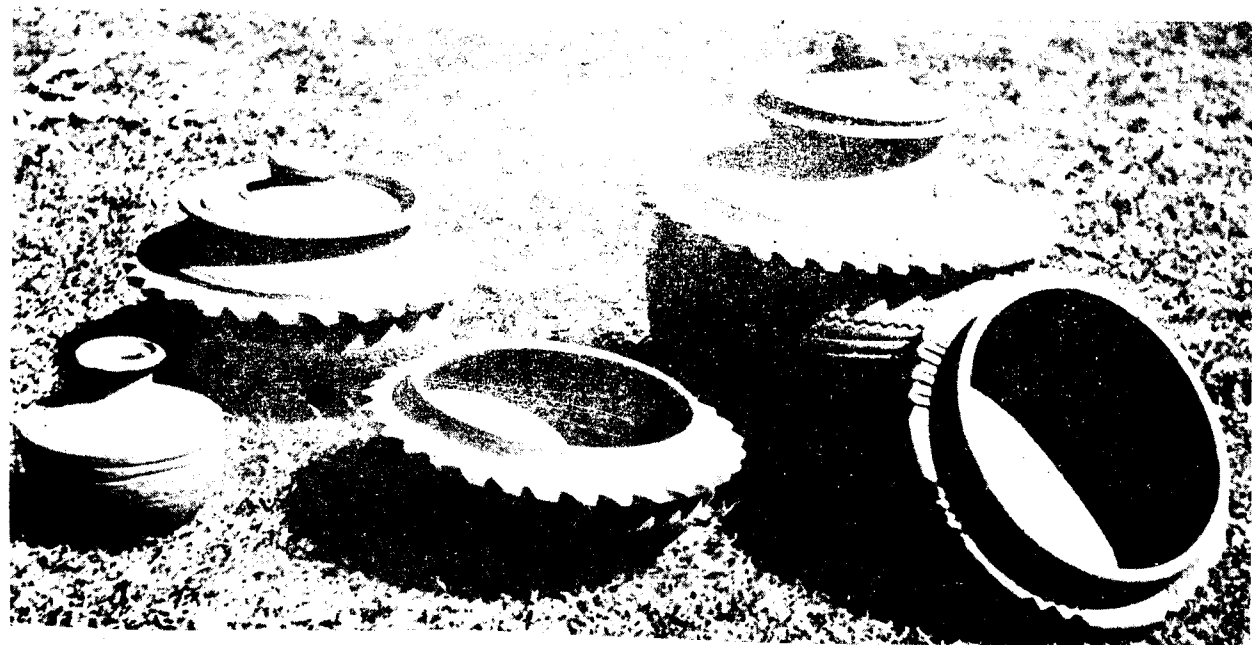
Another type of light necklace



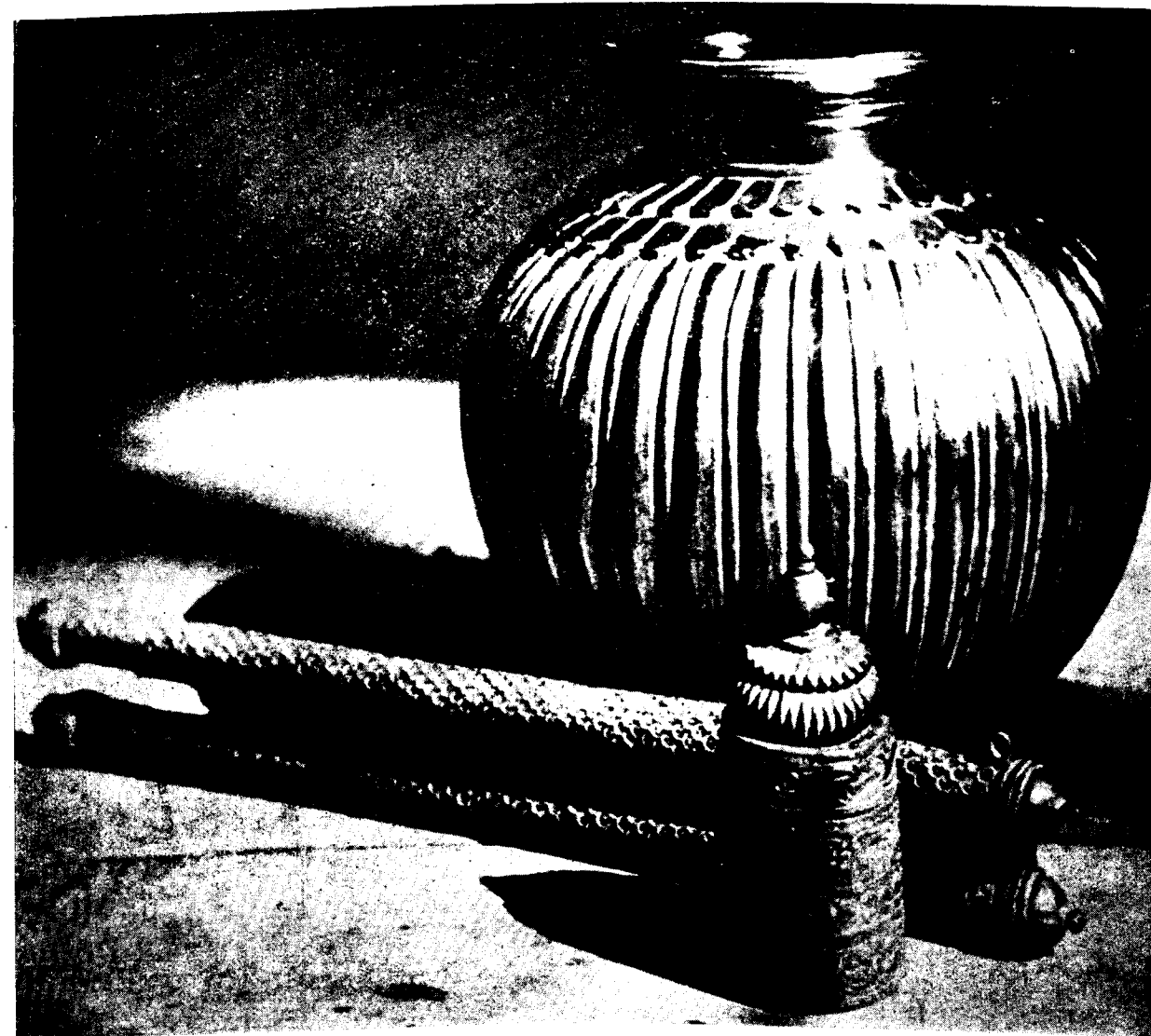
Balu and the nose stud



Earthen pitchers and lamp with a handle



Earthen receptacles for curds and jhol



Brace receptacle for pens and inkpot and lota



Decorative earthen-wares



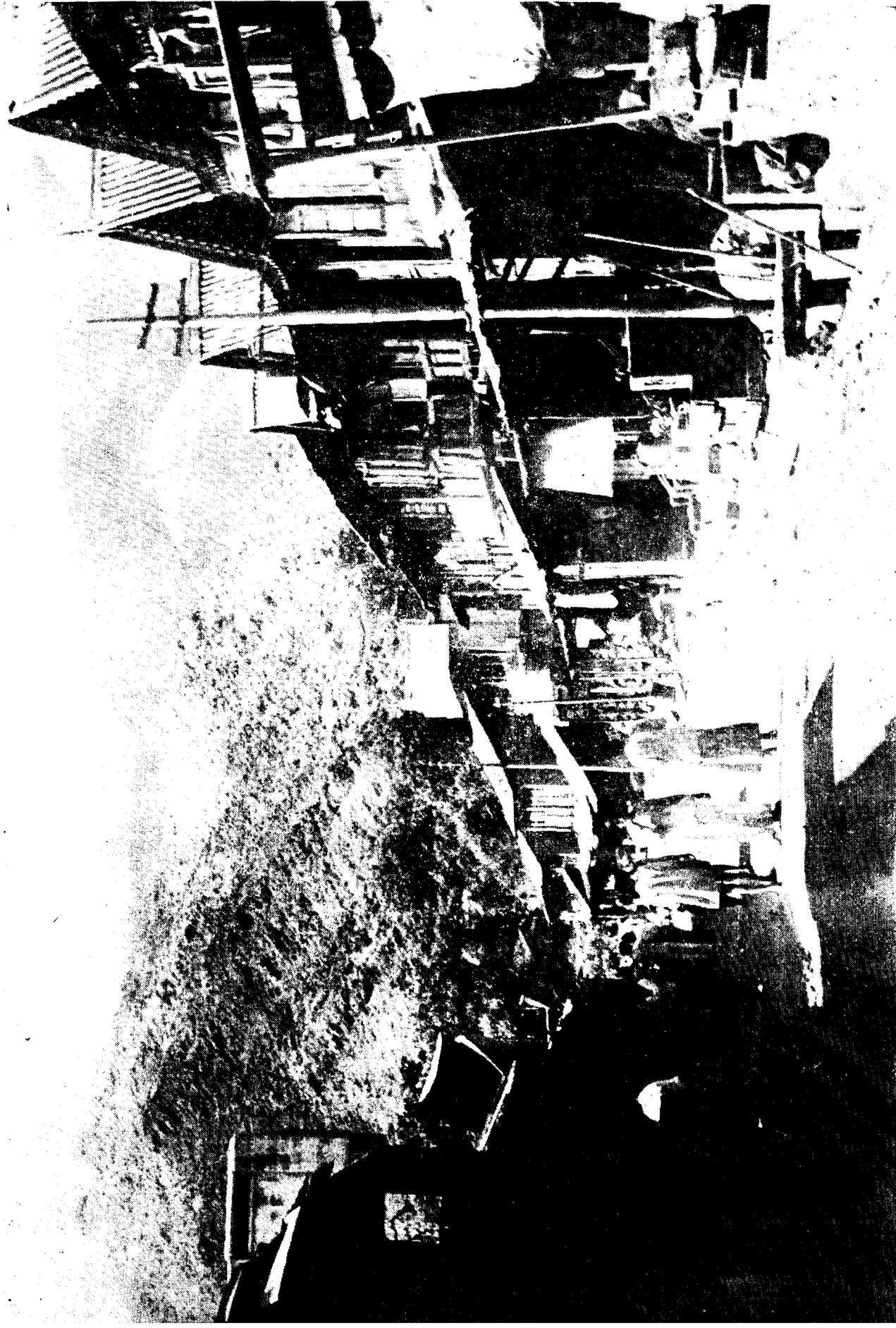
A brass gagar for storing water



A game of chess is keenly enjoyed



Playing cards



A bazar view of Joazeiro, Bahia, Brazil



APPENDIX I

(i) Extract from Punjab Gazetteers, Mandi State, 1920.

The Raja as owner of the soil—Miscellaneous Taxation—The Raja as sole owner of the soil and the ruler and master of his subjects was clearly entitled to share in every source of profit enjoyed by his people, and the development of secular institutions is mainly a record of the means adopted to enforce his claims. The interest of the cultivator in the soil was derived by grant from the Raja, and unless he had been conceded special privileges, it was confined to his right to enjoy the produce after payment of the share of the chief. Whether his possession had in practice originated or not from the issue of a royal title deed did not signify, the theory of his tenure was the same. What the Raja's share was, depended on circumstances. In regard to land, it appears to have been rare in the Hill States for the State to take a specific share of either the gross or net produce. An early form of assessment was a rateable levy in grain varying very roughly with the amount of land held and the means of the cultivator. An advance on this was the use of the seed measure which purported to grade the productivity of the soil according to the amount of the seed sown.

The merit of this reform in Mandi is ascribed to Mian Juppu who lived in the 17th century, and he is also credited with the introduction of *begar* and cesses. But it is certain that *begar* existed long before Mian Juppu's day, and what he did was probably to transform the obligation from a personal one to one dependent on and varying with the possession of land. Tradition says that Mian Juppu made his grain assessment after elaborate crop experiments; but he appears also to have relied largely on popular estimates and hence retained the various seed measures in local use. These varied from village to village and in later times resulted in great confusion, but the grain assessment per unit imposed by Mian Juppu was, on the whole, a fair one. State granaries were established in suitable centres and the collections of grain concentrated there. Each granary had its own

staff consisting usually of a storekeeper, treasurer, accountant, weighman and menial. After their needs had been satisfied, the balance was consigned to the capital, and in early times provided the chief source from which the Raja, his relatives, retainers, officials and servants were maintained. Later, the expenses of almost continuous warfare and the imposition of tribute by victorious enemies necessitated the partial substitution of a cash for a grain collection; but even then collections of kind were maintained in some of the most fertile tracts in order to provide for the needs of the palace and several State Departments. The existence side by side of two distinct systems of assessment inevitably led to inequalities and these were accentuated by other defects and abuses which will be described in a later chapter.

The begar system—By means of the system of *begar*, or unpaid labour, the theory of a partnership in all assets was logically extended to the physical powers of the people. The obligation of *begar* was part and parcel of the revenue system. Originally it was a personal obligation, but later was definitely associated with the possession of land. It represented the ruler's claim to personal services and was of three kinds:—

- (1) *Phutkar begar*—consisting of trifling services rendered to the State such as the carriage of *dak*.
- (2) *Phant begar*—consisting of services rendered to the State, such as the mending of village roads, which did not ordinarily occupy more than ten days. In this may be included what is popularly called *badi jadi begar* viz., services given on special occasions of rejoicing or mourning in the ruling family, and on the tours of high Government officials.
- (3) *Pala begar*—which involved services in some department for a fixed period varying in different parts of the State from one to three months.



A stone dresser

The last was by far the most important and burdensome form of *begar*. For many years, it had been regarded as a burden attaching to the possession of land, and in theory its incidence varied with the area held. Up to recent times, certain classes, however, were exempt from giving *pala begar*. These were the superior clans of Rajputs, non-agricultural Brahmans, Khattris and shop-keepers.

The Rajputs were expected to give military services instead, but, in return for this, they held assignments of land revenue known as *rozards*; Brahmans were expected to assist at State festivals, to work in the Raja's kitchen on special occasions and always to pray for the long life and prosperity of their Chief; Khattris and other traders had to help with the distribution of supplies and preparation of accounts on occasions of State entertainment. But none of these obligations can be classed as *pala begar* and were rather of the nature of *phant begar*.

State servants and their families were also exempt, this group containing a large number of village officers who escaped the burden by the performances of nominal services. Individuals were exempted either by favour or on payment of *nazrana*. In addition, *mal-guzars* were sometimes allowed to commute the obligation into an annual cash payment known as *bethangna*, and some 16 years ago this principle was extended to the case of non-agriculturists who were themselves unable to give manual labour. Their old holdings, which had always been free from *begar*, were not assessed to *bethangna*, but all new acquisitions were made liable to the tax.

Such was briefly the theory of *pala begar*, the practice was far different. Under the system as it obtained immediately before its abolition, the rich and the strong escaped, the poor and the weak had to bear a double burden. Between different classes and between members of the same class, gross inequalities existed which entirely robbed the system of its original merits. To some extent the lack of uniformity was deliberate, for it was the policy of the State to take light *begar* and a heavy cash or grain revenue where the soil was fertile, and the converse where the surplus produce was small, but, even when allowance is made for this, the distribution was extremely unfair. The popular estimate of the system is well summed up in the two following proverbs: "The sky loses its brightness when overcast with clouds, water its purity when covered with slime, a pretty wife her charm at her parents' home and a man his manliness in the Raja's *begar* ser-

vice"; and "a *chamar* even at the point of death dreams of *begar*."

The severity of *begar* was tempered by making the family and not the individual the unit of conscription. Exemptions, absolute or temporary, were also given in the case of the aged, infirm and minors; but the burden was very heavy and one consequence was the maintenance of large joint families. The State indeed had to discourage partition in its own interests, in order to prevent the corvée unduly encroaching on production and so curtailing the resources of the land, on which the revenue mainly depended. In Saraj, the result was to encourage polyandry; for several brothers naturally preferred to remain joint rather than to split up and so increase the aggregate assessment of *begar*, and, having decided on a joint establishment, there was strong inducement to have a wife in common, since the hill women will rarely tolerate a rival in her home and is apt to make her menfolk rue the introduction of one.

The *begar* system, in short, although well suited to the conditions of the State when the requirements of the Raja and his court were moderate, the currency of money limited and the resources of the people slender, became economically and socially unsound as soon as other means of assessment were possible and the opportunities of the people to earn cash wages from outside labour were adequate.

Miscellaneous Taxation—The principle of claiming a share in all activities of the people resulted in a formidable roll of miscellaneous demands, partly of the nature of *begar* and partly in the form of a tax on profits. The menial classes had to supply articles of their handiwork. The iron-smelters gave ore, the Chamars leather, the Dumnas baskets and ropes, and the Chanals oil. Cultivators of special crops, such as tobacco and sugarcane, had to pay special cesses. Taxes were imposed on watermills and shops. Owner of herds and flocks had to give *ghi* and goats, respectively. Arbitrary demands were imposed as necessity required or opportunity offered. The people of *Chuhar* for instance, had to pay *palo-ra-ghi*, an exaction which originated in the presentation of a *nazar*; while in the hill tracts many persons had to give both unpaid service and the monetary value of its commutation, the result of a promise made by *wazir* Gosaon, but never performed, a abolish *begar*.

Miscellaneous Taxation—Thus the system of a division of all assets lost the merits which it undoubtedly possessed under a

strong, if primitive, government supervised by the chief in person. Its weakness was its liability to abuse. It was incapable of easy revision and the Rajas generally preferred to leave matters as they were than to review an assessment which had become obsolete. This inaction favoured the rich and powerful as against the poor and weak. The former extended their land without paying more revenue; they were often able to evade *begar* and, where they could not evade it, they were generally successful in commuting it into a cash payment. The cultivation of the poor, on the other hand, remained much as it was, while a steady decline in the number who gave *begar* made the obligations more oppressive for the remainder. Additions to the roll of taxes involved more hands through which they had to pass, and the checks on exaction and peculation were generally quite inadequate. Much was lost on the way, the people being subject to the petty exactions of a number of subordinate officials. "For a dozen cucumbers," says one Mandi proverb "there are eighteen tax-collectors. The Raja is blind and does not understand his interests"; while another proverb describes the natural consequences—"The Raja's treasury is emptied as quickly as it is filled."

Extract from Punjab Gazetteers, Mandi State, 1920.

Revenue Assignments—Religious Assignments—A study of the various forms of revenue assignment recognised by former Rajas affords information of some interest regarding the early organisation of government. Some of the *santhas*, or title deeds, are inscribed on copper plates, but the great majority are written on Sialkoti paper. They are in the Tankri script and the calligraphy is usually excellent, the art of executing title deeds having apparently been regarded as a high accomplishment by the *kaiths* or scribes. The language is stately and dignified, and although there is often much tautology, there is never any obscurity as to the terms of the grant. Archaic words are of frequent occurrence, and these, with the peculiar form of composition employed, make the detection of forgeries a comparatively easy matter. Each *santha* was attested by the Raja from whom it issued; but he did not sign his name, the attestation consisting of the words, *sahih*, *sahih likhia*, or *sahih perman*. In very rare cases, where the *santha* relates to a religious grant, the title deed contains the impress of the Raja's open hand in saffron and the grant is then always regarded as irrevocable. Similarly, on some of the copper plates the figure of a cow is carved to show the sacred character of the assignment.

The name of the royal grant was entered in the body of the deed by the scribe, and in many instances the names of the chief officials present when the grant was conferred were also recorded. A copy of the deed was maintained amongst the State archives and the original preserved with the greatest care by the grantee and his descendants. Many deeds were undoubtedly destroyed in the earthquake of 1905; but there are several thousands in existence, some of great age but still in excellent preservation. Rough translations of a few typical grants are given below.

Sasan basi grant. (Religious grant on condition of residence)—"From the court of Sri Maharaja Shamsher Sen, King of Kings, of eternal ancestry—

Abha Ram Pharu has come before us and has petitioned us as that since many generations he and his ancestors have lived in the village of Manbhali of the Tungal *waziri*, that the said village was conferred on them revenue free, as a residence therein, that accordingly from the date of the grant until the present day they have lived in the village and that they now occupy the land, that in the reign of Sri Raja Sidh Sen of noble memory, the grant was broken and the revenue thereof conferred on a servant of the palace. Falling at our feet he prayed that, as our royal ancestors from the immemorial have looked with favour on him and his forefathers and have been pleased to regard them as serfs of the soil, so shall we now cherish him and his dependents and placing round their necks the sacred thread of our benevolence shall continue to them the grant made by our royal ancestors. When we had heard the prayer of Abha Ram, our noble son and heir, Surma Sen, made representation to us on their behalf declaring that from the days of his childhood they had spent their time in doing him service and he begged that, having regard to our love for him and the services they had given, we should bestow our favour on them.

"Let it be known therefore that we have conferred on Abha Ram the village of Manbhali and the land therein without limit or boundary. As his forefathers enjoyed it in the past, so shall he enjoy it from the next spring harvest. Abha Ram shall dwell therein and shall render us faithful and loyal service. If anyone shall trespass on the rights of Abha Ram he shall be deemed false. We have given the grant of our royal benevolence. Our children shall maintain it and the children of Abha Ram shall enjoy it.

"Given in the presence of our heir-apparent the noble Surma Sen; of Prohit Deb Ditta, Bisht; and of Dharm Nath, Kotwal. Let Bairagi Ram, Bisht, take from Abha Ram the cesses which all pay, but let Abha Ram enjoy the revenue.

Written by the scribe Manku on the 16th Har Sambat 39."

A Copper Plate Grant—"On the 3rd day of Magh of the Sambat year 1884, Ram Chandra and the Hindu faith being our witnesses, we have written this holy and auspicious title deed.

"From the court of Sri Maharaja Zalim Sen, King of Kings, of eternal lineage—

"We have adopted as our son by the rites of the Hindu religion, the worthy Sahai, by caste a Brahman and by family a Lagwal. Of our bounty we have given him a title deed inscribed on a copper plate. With Shiva and Parvati as our witnesses we have granted to Sahai in perpetuity and as an act of merit, one house and 2 *khars*, 4 *lakhs* of land. Sahai shall possess and enjoy the land, the revenue in cash and grain, the trees and bushes standing thereon and the houses and the site thereof. All these shall he enjoy without limit or boundary, and he shall ever pray for our long life and welfare. We have given to Sahai all cesses of whatsoever kind, our right to free service, the tax on water-mills, grazing fees on goats and the levy in kind on buffaloes. We have given also to Sahai our rights to service and cesses from all who dwell on the land, whether they be tillers of the soil or landless labourers.

"Our children shall faithfully observe this grant and the children of Sahai shall enjoy the land. We have done this benevolence. We have given a deed on copper which shall remain for ever. We have relinquished our rights. If a Hindu intrude on the land, then he shall be accursed with the curse of the cow; if a Musalman trespass then shall he be accursed with the curse of the pig. Let none intrude or trespass. We have gifted the land as our noble brother gifted it before us. Let the god Bhut Nath and the goddess Rajeshri devour the trespasser and intruder. We have written the deed as a supreme act of religion *dharm dharmyan*."

A Sasan Grant—"From the court of Sri Raja Shamsher Sen, King of Kings, of eternal ancestry—

"The village of Sarwahan was formerly held in *Sasan* by the three Brahmans, Jogi, Nanda and Khuru. But in the days of Mano-

har Dhani Ram, words having arisen about the service they should render to us the land was taken back. So they killed themselves. Jogi died and his wife died also, and the others fled for refuge to Suket. And after this their enmity fell upon us. So having called before us the grand-sons of Nanda and Jogi we have given in perpetuity the village of Sarwahan as religious gift. They shall enjoy it without boundary or limit and shall pray for our long life and prosperity. If any man harm them, he shall be a traitor to us, for the bones of the dead lie in the village, and so we have given the land. Given in the presence of Mian Dhur Jatia, 18th day of Asuj, Sambat 37."

Religious grant to a physician for services rendered—"By order of the noble Mian Ishri Sen, heir-apparent. Let it be known that we have conferred one *khar* of land, revenue free as an act of charity on Nand Bharti, Gosaon. There was sore sickness amongst the ladies of the palace, but Nand Bharti effected a speedy cure and for this service we have granted him the *sasan*. Nand Bharti shall enjoy the produce thereof and shall ever pray for our health and welfare. Of the nine *khars* of land contained the village, Nand Bharti shall receive eight *lakhs* cultivated by Kansa Brahman; 2 *lakhs* cultivated by Nantu Koli; and 10 *lakhs* cultivated by Dilu Koli and of such land he shall have rights of user over the trees, the roads and the drinking places for men and beast."

An Inam for Services rendered—"By the command of Maharaja Suraj Sen, King of Kings, of eternal ancestry—

"Jalpu, *Palsra*, has made petition to us that as the noble Hari Sen conferred on him the village of Didnun, so many we also renew the grant. As our noble father gave him a title-deed, so do we now bestow on him a perpetual lease. We have given this village of Didnun to Jalpu, his family and dependents, sons and grand-sons. So long as the sun and the moon, the sea and the Ganges remain, so long shall they enjoy the village. We remit also all *begar* service and cesses. Should a man commit a sin, may even though he be guilty of murder, and take refuge in the village, he shall be pardoned. For Jalpu of his own accord has rendered us service of his merit, and has conquered for us part of the territory round-Kamlah Fort. Should any man trespass in this village then if he be a Hindu let him be regarded as a Musalman and if he be a Musalman let him be regarded as a Hindu."

"Written on the 27th of the month of Sawan in the year 11 Sambat."

Service Grant—"From the court of Sri Maharaja Balbir Sen, King of Kings, of eternal ancestry—

"Be it known that we have conferred on Sher Singh, son of Sodha, Guleria Rajput, a grant of land rent free in service tenure. The area thereof is 4 *khars*, 4 *lakhs* and the revenue assessed thereon is Rs. 80. The said Sher Singh shall enjoy the grant. Let him render true and loyal service and we, the Maharaja, will cherish and protect him. Let him commit treachery and he will reap the fruits of his deeds. He shall keep good and proper clothes and his five weapons* in readiness. On whatsoever service, we the Maharaja, shall send him there will he go and serve us faithfully and well. So shall he enjoy the land, the fruits and the revenue thereof, and the *begar* service appurtenant thereto."

Various Kinds of Grants—Assignments of land revenue were of various kinds and given with different motives. The grant of small free-holds to menials and artisans on condition of unpaid labour, when called upon to give it, was a slight mitigation of the *begar* system. Grant for military service were held almost entirely by Rajputs, who, too proud to cultivate the land themselves, were content to engage hired servants, enjoy the produce without payment of revenue, and spend a large portion of their time in the congenial pursuit of fighting the Raja's neighbours. They were liable to be called up at any time, and had to appear armed and equipped at their own expense. They received a maintenance allowance but no pay, and it may be doubted whether the feudal level was ever well disciplined. The establishment of law and order, on the assumption of suzerainty by the British Government, deprived the levy of its primary occupation; but few of the service grants were resumed, the assignees being required either to serve for a few months at intervals of several years in the army and other departments, or to attend the Raja's court when summoned. The existence of a considerable body of Rajputs living on their rent-free tenures and with much time on their hands was neither in the interest of the State nor of the grantees. Many of the service grants were therefore resumed at the recent Settlement.

Basi—The *basi* or homestead grants were originally intended as an encouragement to settlement in portions of the State where the population was scanty, but the areas granted were usually small. Later they were given to favourites and sometimes in reward for distinguished service; but although the

*The fire weapons were sword, shield, dagger, lance and musket.

condition of residence on the grant was imposed it was rarely enforced.

Pal—Pal or maintenance grants were of a private character and were given to deserving persons of straitened means for life, or for a fixed term.

Jagirs—*Jagirs* were confined to assignments in favour of members of the ruling family, being so regulated as to allow the Mians to maintain their dignity without permitting them to obtain an undesirable amount of power. The continuance of the *jagir* was dependent on the will of the Raja and in theory it was liable to reduction on the death of each holder. It has also been the custom of the Mandi Rajas to make provision for their Ranis and other female dependents by the grant of *jagirs* consisting mainly of land. These are administered by the ladies themselves through their own establishments, and are expected to cover all expenses of their households.

Under the Rajas' however, the *jagirs* of the ladies in favour have always been supplemented by private gifts and allowances.

Inams and muafis—*Inams* and *muafis* were conferred for special services, either military or civil. They were given sometimes in perpetuity and sometimes without any specification of time; but past Rajas have generally maintained the grants of their predecessors where the services were of unusual merit.

Religious assignments—The religious assignments are in several respects the most interesting, both because of their variety and the light they throw on the influence of the Brahmans. The endowments of the village gods present the features commonly found in the hills. The deity is the *malguzar* as well as the assignee, and his tenants either pay rent into his treasury or cultivate the land on condition of service. The great majority of the gods are land-holders and several of them hold assignments of considerable value granted either in recognition of their importance, or as a reward for a supposed miracle. The grant in favour of orthodox temples, most of which are situated in Mandi town, are in the hands of *pujaries*, and in the past sufficient care has not been taken to ensure their proper use. The management of the State temples is in charge of the Department of Dharmarth—religion and charity—which administers the endowments. The Department is associated with the national god, Madho Rao, who has himself a large assignment.

Religious assignments or *sasans* are sometimes held by persons not of a priestly caste. They then owe their name either to the nature of the gift or the purpose it was designed to achieve. In the first class are included acts of charity performed on the Raja's birthday or some other auspicious occasion, such as the marriage of a Rajput's daughter at the Raja's expense and bestowal of a dowry in land for the support of her husband and their children. Of the second class, are gifts made to avert an evil influence, a characteristic example of which may be cited. One of the Rajas had several members of a Rajput family murdered and was hunted by the spirits of his victims. In order to placate them he set up their images endowing them with a grant of land, which is still held by the descendants of the Rajputs on condition of service at the shrine.

The majority of *sasans*, however, are held by Brahmans, most of whom perform priestly functions, only, but some of whom also engage in agriculture. The grants are almost invariably in perpetuity and some are *Sium-parman* without limit or boundary. There are several villages in which the Rajas would not take even a drink of water lest they should incur guilt by enjoying what they had gifted irrevocably. There is for example a tale told of one Raja who, when on tour in one of these villages, inadvertently ate the fruit of the wild peach. He was soon attacked by violent pain, and relief was afforded only when the forbidden fruit was evacuated and his teeth cleansed of the morsels which had clung to them. The tree from which he had plucked the fruit withered from that day but the Brahmans obtained an addition to their grant. Again a gift to a Brahman is a efficacious means of removing an impending or actual evil. A cow was killed by accident near the palace and a Brahman got a gift of rent-free land. A priest and his wife, offended because they were asked to do some unusual service, committed suicide out of spite their shades hunted the Raja, who had to beg their relatives to settle in the State and accept, at his hands, the gift of a whole village free of revenue. The preparation of a *mantra*, if it proved successful, was often followed by the conferment of a *sasan*, and, since the Brahman was the chief diagnoser of ailments, his opportunities for acquiring grants were many and were rarely wasted.

More numerous were grants of a genuinely religious origin, bestowed with the object of acquiring merit. No pilgrimage was complete without the conferment of land on a Brahman, and both residents of the State and

priests at the famous places of Hindu pilgrimage hold land obtained in this way. The celebration of the marriage of a Brahman girl was a common act of charity, accompanied by the allotment of land for her husband's support. The performance of domestic ceremonies was often accompanied by a grant to the officiating priest, and on the important public festivals the bestowal of *sasans* was sometimes made. In one case, as the *santha* reproduced on page 72 shows, the Raja actually adopted a Brahman as his *dharmputr*, or son according to professors of white magic were given revenue-free assignments either in perpetuity or on condition of service. Many obtained land simply because they were Brahmans.

Nor have the Brahmans of Mandi depended solely on the piety and superstition of the Rajas. Many of their *santhas* are derived from Mians and other members of the ruling family who conferred grants out of their own *jagirs*, the ladies of the *harmasara*, in particular, being open to Brahmanic influence.

Unfortunately, the *sasans* were not always used for the purpose for which they were given. No bar on their alienation was imposed, and hence the more powerful grantees added to their own grants by purchases and mortgages from their poorer caste-fellows. Thus, although there are very few Brahman families which do not hold some land rent-free, the large grants have tended to gravitate into a few hands. This tendency was encouraged by the influence wielded by those Brahmans who for one cause or another were in close touch with palace affairs. They supplied the instructors of the Rajas and their heirs, acted as spiritual advisers and were selected as confidential servants. When occasion offered they pandered to and encouraged the failings of their masters. They often had great power though they did not make an open display of it in preferring to exercise it by palace intrigues rather than by the assumption of political office. The Brahmans of Mandi who have served as *Wazir* have, indeed been few; but the smallness of their number is no index to the authority which the priestly community has always possessed. Nor, with a few honourable exceptions, can it be said that they have used it for the benefit of the State. Where the Khatri as a class obtained a strong position by their superior education, undoubted ability and unprincipled estuteness the Brahmans won their by personal influence, palace intrigue and religious pressure. But, in both communities, there have been men who served the Raja's faithfully and honestly.

Extract from Punjab Gazetteers, Mandi State, 1920.

(The old Mandi and Suket States comprise the present District Mandi of Himachal Pradesh).

Land Revenue—The first Regular Settlement—A regular settlement of the State having been desired by the late Raja Bhiwani Sen, it was sanctioned by the Punjab Government. Mr. Garbett, I.C.S., joined as Settlement Officer in February 1911, but owing to illness was obliged to leave in the following June. Mr. Gordon Walker, I.C.S., succeeded him at the end of October 1911, and soon after he assumed charge the work of measurement commenced. He unfortunately had taken leave on medical certificate in February 1915, and was succeeded in the following March by Mr. Emerson, I.C.S., Mr. Gordon Walker, before he gave over charge, had practically completed measurement work, the system adopted being the triangulation method prescribed for hill districts in the Punjab, field books and *khataunis* being prepared in the usual way as measurement proceeded. The unit of length adopted was the *karm* of 56 inches and the unit of area the bigah of one-fifth of an acre. Survey was generally confined to the cultivated and grass lands, but the relative positions of scattered patches of cultivation were plotted on the mapping sheet with approximate accuracy so that there will be little difficulty in incorporating *nautor*. The usual scale was 40 *karms* to inch, but owing to the minute sub-division of the holdings a scale of 20 *karms* had to be adopted in many villages, and in a few one of 10 *karms* was necessary. The total number of fields measured was about 1,200,000 the average size of a *khassra* number of cultivated land being one-ninth of an acre. The smallness of the fields is due to the fact that on partition the land is not divided out in blocks, the share-holders splitting up most of the fields in order to secure for each his fair share of every kind of land. But although differences of quality are undoubtedly considerable even within a small area, there is no doubt that fragmentation is carried to excess.

Tenures—The Raja is sole proprietor of the soil and no other proprietary rights exist. Under him the superior right-holders are assignees of land revenue, and *malguzars*, viz., persons responsible for the payment of the land revenue. The former are in the vast majority of cases of the same status as proprietary assignees in the Punjab. They receive from the cultivators payments in cash or kind which are now regarded as rent, al-

though in many cases these payments represent the old revenue, demand; and on resumption of their assignment the settlement is made with them and not with their tenants. They were therefore recorded as *malguzars*, the term in regard to them meaning the person who would be responsible for the payment of the revenue were it not assigned.

The continued possession of *malguzars* is conditional on loyalty and obedience to the chief, the punctual payment of land revenues and cesses and the rendering of authorised dues and services. They may not, without the sanction of the Raja, make any permanent or temporary alienation of their holdings by way of sale, gift, or mortgage; nor may they create a tenancy by way of lease for a period of more than five years.

The only private *malguzari* right recognised in grass lands relates to the small areas for which the occupiers were paying the revenue at the commencement of the regular Settlement. For the rest, the Raja has been entered as proprietor and the *malguzars* of the cultivated land attached as his tenants-at-will. The tenant of the *malguzar*, if there be one, enjoys the same status in the grass lands as in the cultivated land to which they appertain.

Two classes of tenants have now been recognised, tenants-at-will and occupancy tenants.

Occupancy rights were granted:—

- (1) if the cultivator, or his ancestor, had been in undisturbed possession for more than twelve years.
- (2) if the cultivator, or his ancestor, had broken up the land to cultivation.
- (3) if the cultivator, or his ancestor, had built a house on the land or otherwise made permanent improvements.

These terms were liberal, with the result that 68 per cent. of the total area under tenancy is now held in occupancy right. Their rights have been defined in a Tenancy Regulation, which, while following generally the lines of the Punjab Tenancy Act, had been framed to meet local conditions. No occupancy tenant can be ejected without the previous sanction of the Raja, but, subject to this condition, he is liable to eviction if he wilfully neglects the cultivation of his holding, or if he fails within a period of two years to satisfy a decree for an arrear of rent passed against him. Security of tenure has thus been assured, and this is in accordance with popular sentiment; but, on the other hand

the rents payable by the occupancy tenants are not privileged ones. Succession is governed by customary rules of inheritance, which *inter alia* give to a widow a life interest in the holding provided that she continues to re-

side in her late husband's house. Chastity amongst the Kanets and lower tribes is not then a condition of enjoyment. The rights of tenants-at-will correspond generally to those enjoyed by the same class in the Punjab.

MANDI DISTRICT—Flora Belt No. I

Serial No.	Scientific or botanical name	English name	Vernacular or local name	Altitudinal range		Remarks
				Lower limit	Upper limit	
1	2	3	4	5	6	7
1	<i>Acacia Arabica</i>	..	Kikar	..	3,000	Timber and fuel.
2	<i>Acacia Catechu</i>	..	Khair	..	4,000	Do.
3	<i>Adhatoda Vasica</i>	..	Baikar, Bangha	..	4,000	
4	<i>Albizia lebbek</i>	..	Siris	..	5,000	Timber and fuel.
5	<i>Albizia stipulata</i>	..	Chi	..	4,000	Do.
6	<i>Arundinaria Falcata</i>	..	..	..	5,000	
7	<i>Bauhinia purpurea</i>	..	Karli	..	5,000	Leaves for fodder, fuel.
8	<i>Bauhinia Variegata</i>	..	Kachnar	..	4,000	Leaves for fodder, fuel.
9	<i>Bauhinia Vahlia</i>	..	Taur	2,000	5,000	Rope is made of the stem, the leaves are used as plates and made into umbrellas, wood burnt in temples.
10	<i>Bombax malabaricum</i>	Silk cotton tree	Simbal, Simal	3,000	4,000	Valuable timber in the lower hills.
11	<i>Butea frondosa</i>	..	Plash, Plah	..	4,000	The leaves are used for fodder as plates and for making umbrellas. A yellow dye is made from the flowers, a red astringent gum is obtained from the bark.
12	<i>Cassia fistula</i>	Indian laburnum	Alih, Ambal Tas	..	4,000	Seed used as a purgative.
13	<i>Cascaria tomentosa</i>	..	Bheri	..	5,000	The fruit is used as a diuretic.
14	<i>Cedrela Toona</i>	Tun	Tuni	..	3,000	Timber used for building, furniture etc.
15	<i>Colebrookia oppositifolia</i>	..	Pamera	1,657	4,000	
16	<i>Dalbergia sissoo</i>	Shisham	Sihan, Tali	..	4,000	Timber tree.
17	<i>Dendro-calamus strictur</i>	Bamboo	Bahanj	1,000	3,500	Used for building poles, sticks, mats.
18	<i>Dodonaea Viscosa</i>	..	Sanatta	..	4,500	
19	<i>Ehretia laevis</i>	..	Sakar	..	3,000	
20	<i>Erythrina suberosa</i>	..	Dhauldhak	..	4,000	
21	<i>Eugenia Jambolana</i>	..	Jamman, Junni	..	5,000	Timber and fuel, fruits are eaten.
22	<i>Ficus bengalensis</i>	Banyan	Barkat	..	4,000	Usually planted as shade-giver.
23	<i>Ficus religiosa</i>	Peepul	Pipal	..	5,000	Do.
24	<i>Ficus roschurghii</i>	..	Triambal	..	5,000	Fodder leaves, fruit eaten.
25	<i>Flacourtia ramontchi</i>	..	Kangu	..	4,000	
26	<i>Flemingia congesta</i>	..	..	3,000	5,000	
27	<i>Indigofera cordifolia</i>	..	..	..	5,000	
28	<i>Kydia calicina</i>	..	Dhauldhak	..	4,000	
29	<i>Machilus odoratissima</i>	..	Chan	..	5,000	
30	<i>Mallotus Philippinensis</i>	..	Kambal	..	4,500	The crimson powder which covers the capsules is used for dyeing silk.
31	<i>Mangifera Indica</i>	Mango	Am, Amb	..	4,000	Timber used for building, fruit eaten.
32	<i>Melia azedarach</i>	The persian lilak	Drek	3,000	5,000	Oil as extracted from the fruit.
33	<i>Murraya Koenigii</i>	..	Gandheli	..	5,000	
34	<i>Myetanthus arbertristia</i>	..	Harsingar	..	4,000	
35	<i>Odina wodier</i>	..	Salambra	..	4,000	Used for building etc. A yellow gum is obtained from the bark and used for calico printing.
36	<i>Ougenia-dalbergioides</i>	..	Sanan	..	4,000	Wood for furniture and agricultural instruments, leaves for fodder.
37	<i>Phyllanthus emblica</i>	..	Ambla	..	4,500	Fruits are eaten, fuel.
38	<i>Sapindus Mukorossi</i>	Soap-nut tree	Ritha, Doda	..	4,000	The fruit is used instead of soap for washing clothes.
39	<i>Spondias mangifera</i>	The hog plum tree	Ambara	..	5,000	Leaves for fodder, fruit eaten wood for fuel.
40	<i>Woodfordia floribunda</i>	..	Dhawi	..	5,000	
41	<i>Wrightia tomentosa</i>	..	Dudhi	..	2,000	
42	<i>Zabtho-xylum alatum</i>	..	Timber, Timru	..	5,000	

MANDI DISTRICT—Belt No. II

Serial No.	Scientific or botanical name	English name	Vernacular or local name	Altitudinal range		Remarks
				Lower limit 2,000	Upper limit 9,000	
1	2	3	4	5	6	7
1	<i>Acer oblongum</i>	..	..	2,000	6,000	
2	<i>Ainsliaea aptera</i>	..	..	6,000	8,000	
3	<i>Alnus nepalensis</i>	Alder	Kosh	3,000	9,000	Timber, fuel, bark for tanning.
4	<i>Anaphalis cinnamomea</i>	..	..	5,000	9,000	
5	<i>Arundinaria Falcata</i>	Hill Bamboo	Nirgal	4,000	7,500	Stems are used for pipes, basket work etc.
6	<i>Berberia lyeioum</i>	Barbery	Kashmal	3,000	7,000	The fruit is eaten, Resaut, an extract prepared from the root is used as a febrifuge. Brush-wood used for fuel hedges etc.
7	<i>Boennighausenia Albiflora</i>	..	Pissumar	4,000	8,000	
8	<i>Buddloia Paniculata</i>	..	Chiti boi	2,500	8,000	
9	<i>Bunus Sempervirens</i>	Box	Summa, Shamshad	5,000	9,000	Wood used for combs etc.
10	<i>Carissa spinarum</i>	..	Karunda	..	6,000	
11	<i>Carpinus viminea</i>	Hornbeam	Chir	5,000	9,000	Fuel and fodder.
12	<i>Cedrela serrata</i>	Hill Tun	Darli	4,000	8,000	Timber used for furniture.
13	<i>Cornus Capitata</i>	The straw berry	Thramal	3,500	7,000	Fruit edible.
14	<i>Cornus macrophylla</i>	..	Kandar	4,000	8,000	
15	<i>Desmodium floribunda</i>	..	..	5,000	7,000	
16	<i>Engelhardtia colebrookiana</i>	..	Samma	..	6,000	
17	<i>Ficus Palmata</i>	..	Phagra	..	9,000	Fuel, fruit eaten.
18	<i>Fragaria Indica</i>	..	Paljor	3,000	8,000	
19	<i>Fraxinus floribunda</i>	Ash	Angu	5,000	9,000	Timber, Manna exudes from the bark by incision.
20	<i>Grewia oppositifolia</i>	..	Biyuhai, biul	..	6,000	Wood used for pole (tangri) or the field roller (mol) leaves for fodder. The fibres of the inner bark are made into roles. Dry branches are used for torch wood and fruit is eaten.
21	<i>Hedera-Helix</i>	..	Bankakari	6,000	8,000	
22	<i>Inula Cuspidata</i>	..	..	4,000	7,000	
23	<i>Litsea Umbrosa</i>	..	Chirindi	3,000	9,000	
23-A	<i>Lizyphus Jujuba</i>	..	Ber, Bere	..	6,000	Fruit edible.
24	<i>Morus Indica</i>	Mulberry	Tut	..	7,000	Fruit eaten, timber and fuel.
24-A	<i>Morus Serrata</i>	Do.	Chumu	4,000	9,000	Domestic utensils, fodder tree.
25	<i>Myrsine Africana</i>	..	Bebrang, Shamshad	2,000	9,000	
26	<i>Myrica Nagi</i>	..	Kaiphai, Kafal	3,000	6,000	
27	<i>Olea cuspidata</i>	Olive	Kahu	2,000	6,000	Walking sticks, fuel and fodder.

MANDI DISTRICT—Belt No. II—contd.

Serial No.	Scientific or botanical name	English name	Vernacular or local name	Altitudinal range		Remarks
				Lower limit 2,000	Upper limit 9,000	
1	2	3	4	5	6	7
28	Plectranthus Rugosus .	..	Chhichhri .	3,000	8,000	
29	Potentilla nephalensis .	..	Rattan jot .	5,000	9,000	
30	Prinsepia utilis .	..	Bekhal .	2,000	9,000	Oil obtained from the seeds is used for food, illumination and external application.
31	Prunus Puddum .	..	Paja .	2,000	6,000	Fodder leaves and fuel.
32	Punica Granatam .	Pomegranate .	Anar, Daru .	3,000	6,000	Fruit eaten, bark as a dye and for churety.
33	Pyrus pashia .	..	Kainth, Segal .	2,500	8,000	Wood used for Agricultural implements.
34	Quercus dilatata .	Holly oak .	Mehru .	4,500	9,000	Agricultural implements, leaves for fodder bark for tanning.
35	Quercus Glauca .	Green oak .	Banni .	2,000	6,000	Fuel and fodder.
36	Quercus Incana .	White oak .	Ban .	3,000	8,000	Fuel charcoal, fodder, bark for tanning, for building and agricultural implement.
37	Rhus cotinus .	Venetian sumach .	Tung Titri .	3,000	6,000	The wood is used for dying wool, Orange or scarlet the bark and leaves for tanning.
38	Rhus Punjabensi .	..	Tieri .	4,000	8,000	The juice is highly corrosive and raises blisters on the skin. The heart wood is used for building furniture etc. Galls which form on the leaves known as Kakri singhi are used for medicine.
39	Rhus Wallichii .	..	Rikhal .	5,000	8,000	Do.
40	Rosa Moschata .	..	Tarni .	4,000	8,000	
41	Rubus ellipticus .	..	Ancha, Akha .	2,000	7,000	
42	Rubus Paniculatus .	Rasp berry .	Kalakha, Lisri .	3,000	7,000	Fruit eaten.
43	Salix Babylonica .	Weeping Willon .	Maxnun .	..	9,000	Planted as shade giver.
44	Saliva glutinosa .	..	..	6,000	9,000	
45	Sarcocoea Pruniformis .	..	..	5,000	9,000	
46	Spiraea Canescens .	..	..	5,000	9,000	
47	Staphylea emodi .	..	Nagdaun .	6,000	9,000	Walking sticks made of this wood, orange or scarlet the bark and leaves for tanning.
48	Symplocos cretaegoides .	..	Lejh, Lodar .	2,000	8,000	A yellow dye is obtained from the leaves and bark.
49	Viola sarpens .	..	..	5,000	7,000	
50	Wikstroemia canescens .	..	..	5,000	9,000	

MANDI DISTRICT—Belt No. III

Serial No.	Scientific or botanical name	English name	Vernacular or local name	Altitudinal range		Remarks
				Lower limit 2,000	Upper limit 9,000	
1	2	3	4	5	6	7
1	Abies Pindrow .	Silver fir .	Tos .	7,000	12,000	Timber trees.
2	Acer cassium .	Indian horse chestnut.	Khanor .	4,000	12,000	Walking sticks made of this wood are supposed to keep off snakes.
3	Aesculus Indica .	..	Khanor .	4,000	10,000	The seeds are made into flour and eaten, the wood is used for domestic utensils.
4	Artemisia vulgaris .	Elm .	Chambra .	5,000	12,000	
5	Arundinaria Spathiflora .	Yew .	Garhi .	7,000	10,000	Stems are used for pipes, basket work etc.
6	Berberis Coriaki .	Barberry .	..	6,000	10,000	The fruit is eaten, Rasunt, an extract prepared from the root is used as febrifuge. Brush wood used for fuel hedges etc.
7	Berberis Lyoium .	Do.	..	6,000	10,000	Do.
8	Berberis vulgaris .	Do.	Kashmal .	8,000	12,000	Do.
9	Caltha palustris .	Marsh Mangold .	Baringu .	8,000	10,000	
10	Cedrus deodars .	Deodar .	Kelo .	4,000	10,000	Timber tree.
11	Celtis australis .	Elm .	Khirk .	4,000	10,000	Timber fuel and fodder.
12	Clematis montana .	Do.	Ghantiali .	4,000	12,000	
13	Cotoneaster Kacillaris .	Apricot .	Riuns .	4,000	10,000	Used for walking sticks.
14	Cotoneaster Microphylla .	Elm .	Jinjru .	4,000	10,000	
15	Daphne papyracea .	Do.	Khirk .	5,000	10,000	
16	Euonymus ringens .	Barberry .	..	6,000	10,000	
17	Geum urbanum .	Herb bennet .	Garhi .	6,000	11,000	
18	Indigofera gerardiana .	Indian horse chestnut	Kathi .	3,000	12,000	Leaves for fodder.
19	Iris nepalensis .	Elm .	Chiluchi .	5,000	10,000	
20	Juglans regia .	Walnut .	Akhrot, Khor .	3,000	11,000	Timber for building furniture etc.
21	Lonicera angustifolia .	Elm .	Jinjru .	6,000	12,000	
22	Picea Morinda .	Spruce .	Rai .	6,000	11,000	
23	Pinus excelsa .	Blue pine .	Kail .	5,000	12,000	Timber tree.
24	Populus ciliata .	Himalayan Poplar	Pahari Pipal .	4,000	10,000	Planted as shade giver, fuel and fodder.
25	Prunus Padus .	Herb bennet .	Jamun .	4,000	10,000	Fuel.
26	Prunus Arnieneica .	Apricot .	Aru .	..	12,000	Fruit eaten.
27	Pyrus Lanata .	..	Palo .	8,000	10,000	
28	Quercus semecarpifolia .	Red Oak .	Kharsu .	6,000	12,000	Fuel, charcoal, fodder, bark for tanning, agricultural implements, and in places for building.
29	Rhododendron arboreum .	Apricot .	Brah .	4,000	10,000	Fuel. The flowers are made into chutney and the wood into agricultural implements and domestic utensils.
30	Spiraea canescens .	..	Khushti .	5,000	12,000	Fruit eaten.
31	Spiraea Lindleyana .	Elm .	Chiluchi .	4,000	11,000	
32	Taxus baccata .	Yew .	Rakhal .	6,000	11,000	Bark used for paper making.
33	Ulmus villosa .	Elm .	Marhnu, Maran .	3,500	10,000	Planted as roadside tree.
34	Ulmus Willichiana .	Do.	Do.	4,000	10,000	Timber.
35	Caltha palustris .	Marsh Mangold .	Baringu .	8,000	10,000	

MANDI DISTRICT—Belt No. IV—4,000 to 13,249

Serial No.	Scientific or botanical name	English name	Vernacular or local name	Altitudinal range		Remarks
				Lower limit 2,000	Upper limit 9,000	
1	2	3	4	5	6	7
1	Anemone obtusiloba	..	Rattanjog	8,000	13,249	
2	Betula Utilis	Birch	Bhojpatta	4,000	13,249	The bark is used as paper for writing and packing and also for umbrella covers.
3	Primula denticulata	..	..	7,000	13,000	
4	Pyrus Aucuparia	Rowan	Rattal, rung, grek	9,000	13,000	
5	Thymus serpyllum	..	Marho	5,000	13,000	
6	Viburnum nervosum	..	Amrola	10,000	13,000	

Belt No. V—(Miscellaneous)

Serial No.	Scientific or botanical name	English name	Vernacular or local name	Altitudinal range		Remarks
				Lower limit 2,000	Upper limit 9,000	
1	2	3	4	5	6	7
1	Micromeria biflorus	..	..	1,657	7,000	
2	Pinus longifolia	Chirpine	Chil	1,657	8,000	The resin is used as a dressing for sores.
3	Rhus pistacia intergerrima	..	Kakre, Kakar	1,657	8,000	

MANDI DISTRICT—Belt Fauna

Serial No.	English name	Scientific name	Local name	Altitudinal range				Remarks
				Below 4,000 ft.	Mid land 4,000 to 8,000 ft.	High land about 8,000 ft.	Passenger	
1	2	3	4	5	6	7	8	9
Birds								
1	Alline swift	Micropus melba	..	..	..	..	..	
2	Black partridge	Francolinus francolinus	..	..	..	..	..	Upto 5,000 Ft.
3	Blue bearded bee eater	..	..	..	..	..	..	Upto 5,000 Ft.
4	Blue rock pigeon	Columba livia	..	..	..	..	..	
5	Bulbul (spp)	..	..	..	..	..	..	
6	Cheer pheasant	Catreus wallichii	Chir	..	..	..	..	5,000 to 8,500 Ft.
7	Chukor	Alectoris graeca	Chikor	..	..	..	..	4,000 to 6,000 Ft.
8	Cinnamon tree sparrow	Passer rutilans	..	..	..	..	..	4,000 to 9,000 Ft.
9	Common swallow	Hirundo rustica	..	..	..	..	..	
10	Cuckoos (spp)	..	..	..	..	..	..	
11	Dark grey bush chat	Rhodophila ferrea	..	..	..	..	..	4,000 to 10,000 Ft.
12	Duck (spp)	..	..	..	..	..	..	
13	Falcon (spp)	..	..	..	..	..	..	
14	Fly catcher (spp)	..	..	..	..	..	..	
15	Forest eagle (spp)	..	..	..	..	..	..	

MANDI DISTRICT—Belt Fauna—contd.

Serial No.	English name	Scientific name	Local name	Altitudinal range				Remarks
				Below 4,000ft.	Mid land 4,000 to 8,000 ft.	High land about 8,000 ft.	Passenger	
1	2	3	4	5	6	7	8	9
16	Gold finch	..	..	..	..	..	..	Upto 7,000 Ft.
17	Golden eagle	Aquila chrysaetus	..	..	..	..	..	Found in high altitude.
18	Goshawk	Astur Gentilis	..	..	..	..	..	
19	Green finch	Hypacanthis spinoides	..	..	..	..	..	4,000 to 9,000 Ft.
20	Grey partridge	Francolinus pondicerianus	..	..	..	..	..	Upto 15,000 ft.
21	H. wk (spp)	..	..	..	..	..	..	
22	Himalayan nut creacker	Nucifraga caryocatactes	..	..	..	..	..	Found in conifer forest.
23	Himalayan tree pie	Dendrocitta vagabunda	..	..	..	..	..	Found in ever-green forest.
24	Himalayan wood pigeon	Palumbus casiotis	..	..	..	..	..	Kail forests.
25	Horned pheasant	Tragupan melanocephala	Jujurana or Phulga.	..	..	..	..	Found in high elevation.
26	Jungle fowl (spp)	..	..	..	..	..	..	
27	Kalij pheasant	Genndeus leuconelanus	Kalij or Kalesar	..	..	..	..	From foot of hills to 9,000 Ft.
28	Kite (spp)	..	..	..	..	..	..	
29	Koklas pheasant	Pucrasia macrolopha	Koklas or Kwaksa	..	..	..	..	7,000 to 10,000 Ft.
30	Lammergeir	Gypactus barbatus	..	..	..	..	..	
31	Laughing thrush	Trochalopteron erythrocephalum	..	..	..	..	..	6,000 to 9,000 Ft. in summer and upto 4,000 Ft. in winter.
32	Laughing thrush (White throated).	Monticola solitaria	..	..	..	..	..	Upto 7,000 Ft.
33	Monal	Lophophorus impejanus	Monal	..	..	..	..	From 9,000 to 11,000 Ft.
34	Orange mining wet	Pericrocopus flammeus	..	..	..	..	..	Upto 6,000 Ft.
35	Owl (spp)	..	..	..	..	..	..	
36	Peacock	Pavo cristatus	Mor	..	..	..	..	2,000 to 6,000 Ft.
37	Pipit	Anthus rufulus	..	..	..	..	..	Upto 6,000 Ft.
38	Plubeons red-start	Myaeronis fuliginosa	..	..	..	..	..	4,000 to 13,000 Ft.
39	Quail	Coturnix coromandelicus	Bater	..	..	..	..	Upto 7,000 Ft.
40	Red headed trogon	Harpactes erythrocephalus	..	..	..	..	..	
41	Ruby throat	Calliope pectoralis	..	..	..	..	..	
42	Rufous babbler	Dunetia hyperythra	..	..	..	..	..	From the foot of the hill to 5,500 Ft.
43	Show pigeon	Columba leuconota	..	..	..	..	..	
44	Shrikes (spp)	..	..	..	..	..	..	
45	Simla black tit	Parus nuchalis	..	..	..	..	..	6,000 to 10,000 or more.
46	Spotted babbler	Pellorneum ruficeps	..	..	..	..	..	From the foot of the hill to 5,500 Ft.
47	Spotted forktail	Enicurus maculatus	..	..	..	..	..	3,000 to 12,000 Ft.
48	Tickellis willow Warbler	..	..	..	..	..	..	Upto 8,000 Ft.

MANDI DISTRICT—Belt Fauna—concl'd.

Serial No.	English name	Scientific name	Local name	Altitudinal range				Remarks
				Below 4,000 ft.	Mid land 4,000 to 8,000 ft.	High land about 8,000 ft.	Passenger	
1	2	3	4	5	6	7	8	9
49	Vulture (spp)	..	..	..	..	..	..	Found in higher altitude.
50	Wag tails (spp)	..	..	..	..	..	..	
51	Warblers (spp)	..	..	..	..	..	..	
52	Whistling thrush	Myothonus temminckii	..	..	..	..	..	Upto 15,000 Ft.
53	White capped, redstart	Chaimarrhornis laucecephala.	..	..	..	..	..	6,000 to 16,000 Ft.
54	Wood cock	Scolopax rusticola	..	..	..	..	..	4,000 to 8,000 Ft.
55	Wood partridge	Arboricola torquola	..	..	..	..	..	6,000 to 8,000 Ft.
Fishes								
56	Mahsir	Barbus tor	Khakiaru Mahsir Seer (Big) Serra (Small) Sirdu (Small)	..	..	..	..	
57	Mountain barbel	Amblyiceps mangois Babus stigma Barilius bendilisis Barilus wagra Cerrhina lotia Glyptosternum Pectinopterum Labeo diplostomus Memachilus rupicola Ophioccephalus gachua Orienus sinuatus	Joghi Bharta Pata Patli Topra Nai Geor Dundai Wanka Karot Chith (small) Gugal Gungal Sal (big) Saloti Swali	..	..	..	..	
Mammels								
58	Barking deer	Muntiacus muntjak	Kakkar	..	..	..	..	Himalayas from hill foot to 9,000 Ft.
59	Black bear	Selenarcetos thibetanus	Bhalu	..	..	..	..	Common upto 11,000 Ft.
60	Flying fox	Pteropus Edwardsil	..	..	..	..	..	
61	Flying squirrel (spp)	..	..	..	..	..	..	
62	Goral	Comas goral	Ghoral	..	..	..	..	From 1,000 to 9,000 Ft.
63	Gothus	..	..	..	..	..	..	
64	Jackal	Caris aureus	Gidder	..	..	..	..	
65	Langur (spp)	..	..	..	..	..	..	
66	Leopard	Banthera padus	Chitta, Brag	..	..	..	..	Common in jungles.
67	Monkeys (spp)	Macacus	..	..	..	..	..	
68	Musk deer	Moschus moschiferrous	..	..	..	..	..	
69	Pig	Sus critatus, sus indicus	Soor	..	..	..	..	Upto 7,000 Ft.
70	Pine marten (spp)	..	..	..	..	..	..	
71	Porcupine (spp)	..	..	..	..	..	..	
72	Rhesus monkey	Macacus Rhesus	..	..	..	..	..	
73	Seroo/Fox (spp)	Capricornis sumatraensis.	Sarao	..	..	..	..	8,000 to 12,000 Ft./6,000 to 12,000 Ft.
74	Wild cat	Felis chaus	Ban bili	..	..	..	..	
Raptiles								
75	Cobra	Naia tripudians	..	..	..	..	..	
76	Grass snakes	Dryophis mycterizans	..	..	..	..	..	
77	Karait	Bungarus Candidus	..	..	..	..	..	
78	Leeches	..	..	..	..	..	..	
79	Rock lizards	..	..	..	..	..	..	
80	Vipers (spp)	..	..	..	..	..	..	
81	White snakes	..	..	..	..	..	..	

VILLAGE SURVEY MONOGRAPHS

District Chamba

Chitrari, Chamba Tehsil (Price: Rs. 3.60).
Devi Kothi, Chaurah Tehsil (Price: Rs. 3.10).
Maingal, Chamba Tehsil.
Lakkar Mandi, Bhattiyat Tehsil.
Hatli, Bhattiyat Tehsil (Price: Rs. 3.40).
Brahmaur, Brahmaur Sub-Tehsil (Price: Rs. 4.20).
Kupha, Parmas, Malet and Karoti (Thamoh) Pangi Sub-Tehsil (Price: Rs. 4.40).

District Mandi

Chauntra, Jogindarnagar Tehsil [Present Issue].
Bir, Mandi Sadar Tehsil.
Rawalsar, Mandi Sadar Tehsil.
Kot, Sarkaghat Tehsil.
Panjain, Chichot Tehsil.
Nalag, Sundarnagar Tehsil.
Pangna, Karsog Tehsil.

District Bilaspur

Debli, Bilaspur Sadar Tehsil.
Dari and Dabhla, Ghamarwin Tehsil.

District Mahasu

Shakrori, Seoni Sub-Tehsil (Price: Rs. 3.00)
Batal, Arki Tehsil.
Shathala, Kumharsain Sub-Tehsil (Price: Rs. 5).
Delath, Rampur Tehsil.
Dodra and Kwar, Rohru Tehsil.
Chergaon, Rohru Tehsil.
Purag, Kotkhai Sub-Tehsil.
Gijari, Theog Tehsil (Price: Rs. 2.45).
Chaunri, Kasumpti Tehsil.
Basal, Solon Tehsil.
Chaupal, Chaupal Tehsil.
Jubbal, Jubbal Tehsil.

District Sirmur

Mangarh, Pachhad Tehsil.
Rajana, Rainka Tehsil.
Moginand, Nahan Tehsil (Price: Rs. 3.75).
Kolar, Paonta Tehsil (Price: Rs. 3.45).
Kamrao, Paonta Tehsil.

District Kinnaur

Kothi, Kalpa Sub-Division (Price: Rs. 3.55).
Nachar, Nachar Sub-Division.
Kanum, Poo Sub-Division.

CENTRAL GOVERNMENT PUBLICATIONS

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

- I-A General Report.

I-B Report on Vital Statistics and Fertility Survey

I-C Subsidiary Tables

II-A General Population Tables and Primary Census Abstracts (Price: Rs. 1.75).

II-B Economic Tables.

II-C Cultural and Migration Tables

III Household Economic Tables

IV Report on Housing and Establishments (Price: Rs. 15.50. De Luxe: Rs. 26.50).

V-A Special Tables on Scheduled Castes and Scheduled Tribes (including reprints).
- V-B(I) Ethnographic Notes on Scheduled Castes and Scheduled Tribes.

V-B(II) A study of Gaddi Scheduled Tribes and affiliated castes by Prof. William H. Newell.

VI Village Survey Monographs (35 villages).

VII-A Survey of Handicrafts.

VII-B Fairs and Festivals.

VIII-A Administration Report—Enumeration (for official use only).

VIII-B Administration Report—Tabulation (for official use only).

IX Maps (Atlas).

1961 CENSUS HIMACHAL PRADESH GOVERNMENT PUBLICATIONS

District Handbook, Chamba

District Handbook, Mandi

District Handbook Bilaspur

District Handbook, Mahasu

District Handbook, Sirmur

District Handbook, Kinnaur

