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HIMACHAL PRADESH

A Village Survey of

DABHLA DARI

Ghamarwin Tehsil, Bilaspur District

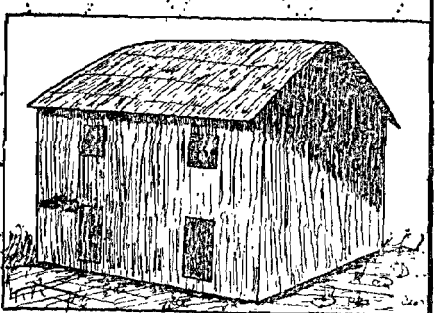
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DABHLA
NOTIONAL MAP

HALLAH.....
SCHOOL.....
PANCHAYAT GHAR.....
SHOP.....
BOWLI.....
WELL.....
BRAHMAN.....
DAULA.....
RAJPUT.....
HARIJAN.....



DARI
NOTIONAL MAP

HALLAH.....
BOWLI.....
BRAHMAN.....
MUSALMAN.....

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Foreword

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

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the inter-pretation 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 village selected statistically at random. The selection was avowedly purposive: the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

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

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e.g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry workers etc. A village should

have a minimum population of 400, the optimum being between 500 and 700.

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

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extramural 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 a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel' to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity! schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand; with too many general statements and a

growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-related processes, and finally to examine the social and economic processes, set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

(New Delhi)
July 30, 1964

ASOK MITRA
Registrar General, India

PREFACE

With a population of 433 persons Dabhla and Dari are two adjoining villages in Tehsil Ghamarwin of District Bilaspur. For the purpose of the survey these were taken as one unit keeping in view the characteristics set-forth for these studies. At a distance of 4 miles from Ghamarwin the village is influenced by modern trends of changes and will give an idea about the customs and changes that have taken place.

Dabhla and Dari is a medium sized multi-caste village. It is not a matter of far distant past that Dabhla and Dari was difficult of approach and people had to walk long distances whenever they were required to visit towns. But they are now in advantageous position from the communication and transport facilities point of view. With 98 households it is inhabited by as many as 8 castes predominant being the Brahmins. Their occupations, interdependence and social intermingling are the important factors which would reveal the working system of the rural society. The interdependence of the Scheduled Castes on the so called higher castes has undergone many changes during the recent past with the launching of the development plans the villagers found opportunities at their door as a result of which some of them improved their living conditions. Better housing, better transport, better education and medical facilities are more significant about which the villagers find changes.

No appreciable change is expected in agriculture, but fresh avenues of employment nearer their homes have proved helpful to them.

I would like to convey my gratitude to those who rendered useful cooperation in bringing out this monograph.

I hope this little piece of work like others will come up to the expectations of the lovers of the census organisation.

RAM CHANDRA PAL SINGH

1. The Village

Introduction

Dabhla and Dari are two adjoining villages at a height of 2,300 feet and about four miles from Ghamarwin, the Tehsil headquarters. These were selected for survey because these are medium sized villages with a population of 433 persons having an agricultural bias. During the last 15 years the changes that have occurred here are in the form of the merger of the Bilaspur State to form a district of Himachal Pradesh. An all weather motor road to Ghamarwin from Bilaspur with the highest bridge in India over Sutlej at Kandraur have made the village easily accessible.

These villages are inhabited by Brahmins, Chamars and Daolas who besides agriculture are engaged in floating timber or *ghals* and are a Scheduled Caste.

Legend

According to a belief, the Brahmins were the first settlers of Dabhla. They are supposed to be the descendants of Rishi Vashisht, a great saint in *Treta Yuga* i.e. in the Ramayana-age. He was the *Raj Guru* of Rama, the hero of Ramayana. His main contemporary was Vishwamitra who was a Kshatrya by caste, but had taken to austerities. Vishwamitra used to be called *Rajrishi* by Vishisht Muni who was himself a Brahmin. This form of welcome was not liked by Vishwamitra who aspired to be called as *Braham Rishi*. Rishi Vashisht refused to do so saying that so long Vishwamitra could not control his anger he could not be called *Braham Rishi*. As such whenever Vashisht Muni's wife gave birth to a son he used to go to his house. He was always welcomed as *Rajrishi*. On this Vishwamitra used to get angry and killed the new born. Thus Vishwamitra killed six sons of Vashisht.

Vashisht's wife was expecting her seventh child when Nard Muni the proverbial trouble shooter in Hindu mythology visited his house and said, "Please think of your past and the present". In the near future when your wife will deliver a child Vishwamitra is sure to pay a visit. In case you call him *Rajrishi* it is certain that out of anger he would kill your son. Welcome him as *Braham Rishi* instead of *Rajrishi*. Vashisht agreed.

After sometime a son was born. Vishwamitra came as usual. This time he was welcomed as *Braham Rishi*. He was pleased and prayed for the long life of the new born. This son was named Sant. Later on two other children were named Sunandan, and Basant Kumar. The family lived at a place *now-identified with Lucknow in Uttar Pradesh*.

Sant had three sons Tooarsia, Banarsia and Sangarsia. Due to unknown reasons these brothers decided to leave Lucknow and set out to find a new abode. After roaming about four months they reached Kathalag, a village five miles from Dabhla.

Tooarsia migrated further. He settled at Dabhla. Banarsia went to Kothi.

The word Dabhla begins with 'Da' which means fire in the local dialect. It is told that the village site was a dense forest. Seven times it was gutted. So the place was named Dabhla or a place of fire.

Brahmins style themselves as *Saraswat Kathialoo Brahmins*. The word *Kathialoo* means a resident of Kathalag. This indicates that their fore-fathers may have migrated from Kathalag. In Dari no one knows who

were the first settlers and from where they migrated. Daru means wild pomegranate. According to the elders of Dari this locality derived its name from wild pomegranate. According to custom the fields and localities are given names after the trees that stand there. Only one other household belonging to a different community came to reside here about eight years ago.

Situation and extent

The villages are bounded by Glassin, Gatol and *Gehri Panzel* from one side and *Morsingi* on the other. The Lendi Cho flows in the west and separates Dabhla—Dari from Kashole. *Karyal Cho* separates Dabhla from Glassin in the east. Lendi cho divides Dabhla into two portions. The eastern sector of Baghal and *Neri* Plangaries is predominated by Chamars while the western part is possessed by Brahmins, Seer Khad touches the southern fringes of Dabhla.

Physical Aspects

According to the revenue papers Dabhla has an area of 288 acres while Dari has 138 acres. Out of the total land of 426 acres 193 acres are under the plough. The remaining area covered with grazing lands and ravines.

Cultivated fields are found in different tracts. The population lives in the cultivable area. From a hill top at Glassin, Dabhla seems to have been divided into three natural parts by rivulets. Each part looks like a separate settlement. The main village is inhabited by Brahmins. Daolas live at their gharats along the Seer Khad. In the third part Chamars are in a majority.

Area in acres	No. of house-holds	Population		
		Persons	Males	Females
1	2	3	4	5
Dabhla . .	65	307	125	182
Dari . .	138	126	54	72

Size—Dabhla consists of seven hamlets or *palangaries,* some of these *palangaries* have been named to denote a particular group of fields while others are inhabited. Dari has no *palangari.*

Beghal *palangaries* is inhabited by Chamars and Kolies and a Brahmin shopkeeper. Neri *Palangari* has two households of a Hesi and a Jat. Surar has three Daola Households. At Jarol there is one Brahmin family. At Lerah there are two families of Brahmins. At Belh and Gor there is no habitation. Out of these *palangaries* Beghal is the biggest and lies between Karial and Lendi Chos.

Climate

October to February may be taken as the autumn and winter seasons. During this period sometimes the temperature falls to freezing point. During the months of December and January a few inches of rain-fall is also receved. Along the course of Seer Khad thick fog prevails during this period.

From mid April to about the middle of June is the hot weather. This can easily be called the draught period. In most of the areas there is scarcity of water even for household use. Temperature shoots upto 110°F and dust storms of high velocity are quite common and usually they are there in the afternoon.

From the middle of June till September is the rainy season. A greater part of the annual rainfall is received during these months.

The climate on the whole is sub-tropical in the valleys and lower ranges.

Fauna

The common birds seen are:—

Papeeha (Sparrow hawk).

Titter (Partridge).

Crows, Sparrows, Kites, Vultures.

The wild animals often seen are:—

Banbilla.
Barasingha
Gidder
Goh
Kakkar
Mangoo (Naul)
Sailee (Porcupine)
Sehru (Rabbit)
Soor (Wild bear).

Domestic animals—

Buffaloes, oxen, cows, dogs, goats, sheep, and cats are the domestic animals.

Snakes are found here during summer and monsoon. The common types are *'phaniar' khadpa, Soter, Laman, Lalrangeekeera* and *deena.* A *phaniar* may be eight feet long with broad hood. Cobra is called *khadpa.* A *khadpa* may be five feet long. *Soter* snake is also dangerous. *Lalrangee* and *deena* snakes are not so poisonous. Their victims may be cured by faith curers. Lizards are seen in houses and on rocks. Squirrels are all over.

Geology

According to the Report No. 53 of the Central Soil Conservation Board, the area belongs to the Middle Shiwalik System. The main geological formations are sand stones and shales. They occur in close proximity with each other and are at places intermixed. Sometimes they appear in the same cut where they lie over and above the other The sand stones near village Kothi and north of it are more compact and hard. The shales are soft and vary in colour from pink and yellow to grey.

Both the sand stones as well as the shales are without lime as they do not give effervescence with dil HCl.

According to the same report the rock **weathering is brought about mainly by the** physical agents especially by the temperature. The chemical weathering processes are not so active as most of the rain water does not get sufficient time to come in contact with the rocks and is drained away. Most of the rainfall is obtained only during the rainy season i.e. July, August and September and for the rest of the year the precipitation received is insignificant from the point of view of rock weathering (page 2).

Soil with particular reference to Soil erosion—The villages lie in Bhakra Catchment area and fall under Seer Khad catchment. According to report No. 53 "The basis of the characteristics observed by the surveyor and confirmed by laboratory tests soils are classified into series, types and phases. The soil type is the basic maping unit and may consist of several phases and such types that resemble each other in most of their characteristics except texture of surface horizon and ground into the same soil series.

Soils having the same texture in the surface layer and similar in kind thickness and arrangement of soil layers are classified as one soil type.

Because of differences other than these of kind, thickness and arrangement of layer, some soil types are divided into two or more phases, slope variations, rock out crops, degree of erosion depth of soil over the substratum or natural drainage are examples of characteristics that suggest dividing a soil type into phases.

Two or more soil types that differ in surface texture but are otherwise similar in kind, thickness and arrangement of soil layers are normally designated as a soil series.

Roads and Communications

Roads—The motor roads pass three miles in the eastern direction and five miles at southern side. The nearest bus terminus for the village is Ghamarwin from where the village is approached by a foot path. It takes about 45 minutes to reach the village. Some years ago mules were kept by villagers. Due to cheap transport system through buses no mules are kept now. Before expansion of motor transport the beasts of burden were mules, donkeys and camels. They were kept by these who belonged to the districts of Ambala and Hoshiarpur and used to bring gur, shakkar, salt and other articles.

Post Office—The nearest post office is at Morsingi. The postman visits these villages on alternate days. Very often persons going to Ghamarwin and Kothi take letters with them to be posted there. The villagers going to Morsingi may inquire about their *dak* in the post office which is under the charge of a school teacher.

Market—Ghamarwin is the main marketing centre for these villagers. There are a few shops in Dabhla also. People prefer to take only small or emergent purchases in the village due to comparatively higher cost. People of Dari may also go to Morsingi and Kasol villages.

Cremation ground—It is held that the best place for cremating dead bodies is where there is a confluence of three streams or ravines. So the people mostly cremate the dead on the side of the Seer Khad where waters of two other *khads* join. Some people of Dari and other villages may cremate their dead along the ravines nearer to them. According to a tradition cremation only takes place where there is flowing water near about. No particular or specified place has been fixed for any particular caste for cremation.

Other important places

At Ghamarwin there are the Tehsil Office, School, eating houses, shops and private doctors. Here a number of institutions are located. We give a table showing important places here and the villages near about.

Table showing institutions and temples located in Dabhla—Dari and Neighburing Villages

Location	Institutions	Tamples and places of worship	Buildings	Crafts/Industries
Dabhla-Dari .	..	Durga Thai at Dabhla	Panchayat Ghar	Weaving, oil crushing and leather work.
Glassin (1 mile)	1. Government Tailoring Centre . .	..	Gramsewak hut	Basketary ware and Blacksmithy.
	2. Patwar Khana	..		
Kothi . . (3 miles)	1. Key Village Centre . .	Thakur's Temple	..	Pottery, Basketary ware and Blacksmithy.
	2. Dabhla Co-operative Society			
	3. Branch Post Office.			
	4. Primary School.			
Ghamarwin . (5 miles)	1. Veterinary Hospital Cum Key Village Centre.			
	2. Court of the Tehsildar.			
	3. Block Development Office .	Temple .	P.W.D. Rest House.	Blacksmithy, Silversmithy and Basketary ware.
	4. Govt. Basketary Centre.			
	5. Information Centre.			
	6. Post and Telegraph Office.			
	7. Govt. Higher Secondary School . .			
	8. Public Health Centre			
	9. Family Planning Centre			
	10. Police Station			
	11. Govt. Weaving and Demonstration Centre.			
	12. Booking Office, Himachal Pradesh Government Transport.			
	13. Sub-Divisional Office, P.W.D.			
Morsingi . (1 mile)	1. Post Office . . .	..	..	
	2. Primary School.			

2. The People and their Material Equipment

The population enumerated in the survey period in January and February, 1962 consisted of:

Households classified by religion and castes

Religion	Caste	No. of House-holds	Persons	Males	Females
1	2	3	4	5	6
Hindu .	Brahmin .	54	256	103	153
	Daola .	17	96	42	54
	Chamar .	12	53	25	28
	Koli .	2	10	2	8
	Jat .	1	5	1	4
	Hesi .	1	2	1	1
	Khatri .	1	2	1	1
Muslim .	Muslim .	1	9	4	5
	Total .	98	433	179	254

Caste Composition

Dabhla-Dari is inhabited by seven castes of Hindus. There is just one Muslim household.

Brahmins are dominant. Socially they have a high position in surrounding villages and are invited on births and marriages' to act as priests. Their neighbours invite them at *shradhs* and *bhatties.*

In social status Jat and Kolis are considered below Rajputs. The Jat household has a higher position than Kolis, who are not treated untouchables though the Brahmins do not accept food from a Koli.

Among other families Daola, Hesi and Chamar sections of Scheduled Castes are treated menials by the upper classes. Daolas who are traditionally water millers are the higher ones among the Scheduled Castes as compared to Hesi and Chamars. In a Daola marriage a Brahmin priest may be invited to performs ceremonies. A Daola usually sits apart and does not sit on a *charpoy* before a Caste Hindu.

Chamar families are considered to be the lowest socially. They live in the eastern Dabhla, and are treated untouchables, because they remove the skins of dead animals. Some Chamar families may be better off than even Brahmins. These castes have a number of *gotros.* Brahmins belong to one *gotra.* The Brahmins of Dari belong to Rattan Bhardwaj *gotra.* According to elderly Brahmins and the village priest, *gotra,* means the lineage of a particular *rishi.* The *rishies,* it is belived by them, were the early settlers on earth. Marriages are avoided in the same *gotras.*

These sub divisions are not so strict among the Scheduled Castes, because many informants did not know their *gotra* and had to enquire about it from other persons. Even then they were not certain whether the information they were giving was correct.

At festivals Chamars attend on their Brahmin patrons. The collect grains from Brahmins to celebrate festivals like *Baisakhi, Cheerian di Saji, Sair, Lohri* and *Diwali.* Each Brahmin family would give grains to Chamars who serve him. One Koli is a barber to the Brahmins and may work for Daolas also but seldom for Chamars. He is sent for by Brahmins on auspicious occasions. For shaving and hair cutting he receives payment in kind only at harvest time.

Language

We produce here an extract from Linguistic Survey of India.[1]

Kahluri or Bilaspuri

The languages of most of the Simla Hill States are various forms of Western Pahari. The most western states are Kahlur, Mangal, Nalagarh, and Mahlog. In the west of the two latter states the language is Powadhi Panjabi, and will be dealt with under that head. The dialect of their eastern parts is Handuri Pahari. The dialect of the states of Kahlur (Bilaspur) and Mangal is called Kahluri or Bilaspuri (Bilaspur being the chief town of Kahlur). Kahlur lies immediately to the east of the Hoshiarpur District. In the adjoining hilly part of that district a dialect is spoken which is locally called Pahari. It is the same as Kahluri.[2]

Kahluri has hitherto been described as a form of western Pahari. An examination of the specimen will show that this is not the case. It is simply a rude Panjabi, similar to that spoken in Hoshiarpur.

It is necessary to give full specimens of this dialect. A few sentences from a version of the Prodigal Son, given in transliteration, will show its character.

INDO-ARYAN FAMILY CENTRAL GROUP

KAHLURI DIALECT (MANGAL STATE DISTRICT SIMLA)

PUNJABI

Eki	manude	do
One	man-of	two
putt	the	laukhe
sons	were	By-the-younger
putta	apne	buddheno
son	his own	father to
galaya	jo	jadad
it was said	what	property
mere	bande	aodi,
on-my	share	comes
so	manno	dei-de
that	me-to	give
Tine	so	jadad
By him	that	property
apne	dui	pattanu
his own	two	sons to sons
bandi	ditti	jade
having divided	was given	when
laukhe	putte	apna
by-the younger	son	his-own
bandi	lai-lia,	ta
share	was taken then	then
dur	pardesanu	chali-gaya
a-far	foreign -country-to	he-went-away
Uthi	jai-ke	tine
there	having gone	bhi him
apni	jadad	be-arath
his own	property	uselessly
gawai-ditti	jad	o
was-lost	when	he
sari	jadada	gawai
the whole	property	having-wasted
baitha	ta	us
sat,	then	that
mulakhde-bich	bata	kal
country-of-in	a-great	famine
paya,	o	bara
fell,	he	very
kangal	hoi-gaya	ta
poor	became	then
O	us	mulakhde
he	that	country-of
faihnewalede	kane	raihne
inhabitant-of	near	to-oive
lage,	tine	apni
began,	by-him	his-own
jimina-bich	suranu	charne
fields-in	swine-to	to-graze
bheja	so	suradi
it-was-sent	he	the-swine-of
khurakde	bache-hui	satka-kane
remaining food-of	remaining	husks-with
apna	pet	bharda-tha,
his-own	belly	filling-was,
tin-nu	hor	koi
him-to	other	anyone
kichh	na	dada-tha
anything	not	giving-was

Houses

The houses are scattered in pleasant and picturesque surroundings. Most of these are double storeyed having adjoining cattle sheds. The distant cattle sheds are used in summer or kharif season and the nearer ones in winter. Houses do not have *verandahs*. Only one house which is shop-cum-dwelling has an open *verandah*.

For construction of houses, skilled workmen are engaged from neighbouring villages of Kothi, Glassin, Kasole and Kalari, Labourers for odd jobs come from these villages. They are engaged on daily wages. *Phalguna* and *Chaitra* months of Bikrami Samvat are considered suitable months for constructing houses. This season is neither too hot nor too cold and people are relatively free from agricultural operations.

There is dearth of timber. *Tahli* wood is considered more useful for doors and windows. *Slates* have to be brought from Kangra District. *Surar* grass used for thatched houses is locally available. This is found in neighbouring villages too. For thatched houses bamboo commonly growing here is used for rafters and *batons*. Iron nails, hooks and bolts are available at Ghamarwin. Cement has been used in a few houses. Dressed stones and sun dried bricks are used for the walls.

[1]. Linguistic Survey of India, Pages 677-678.

[2]. Towards the North-East of Hoshiarpur, the dialect rather approaches that of Kangra. Thus it has the Kangra dative postposition *jo*.

The double storeyed houses have the same pattern. There is always a *kacha* staircase inside of a room of the ground floor to reach the first floor. The rooms of the ground floor are usually provided with barred windows. In the first floor the rooms have windows with shutters or without in poor families. The roofs are either gable ended with two slopes or conical shaped with four slopes. The majority of houses in Dabhla are two sloped while in Dari these are four sloped. The kitchen is mostly in the upper storey. The houses face either east or west. There is a courtyard infront of every house.

The ground floor portion of the house may be divided into three or four parts when the outer dimensions of a house are 17×13 *hdths*. In such cases the entrance room is rectangular with one door. Or sometimes it is divided into two separate almost square rooms—having separate entrances. The inner small rooms or *obries* next to the entrance rooms are rough squares with doors linking them with the front rooms. However, in the first floor there are three rooms; one the rectangular room linked with a staircase and the other two of almost the same length and breadth and sometimes with shutterless doors opening into the rectangular room.

Men folk generally use the entrance room as a bed room. Women and children sleep in *obries* which are also used as stores for grains. One of the rooms in the first floor is used as kitchen.

Rooms are almost of equal dimensions. A typical room is 10′×7′ and 8 feet in height. A closed *verandah* type room is 22′×7′ by 8 feet in height. The main entrances are about 6′×3′. The inner doors are near about 5′×2½′, i.e. comparatively smaller. A barred window is 2′×1½′ while a window with shutters is about 2½′×1½′.

Households by Number of Rooms and the Number of Persons Occupying

Total number of House-holds	Total number of rooms	Total number of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Household with five rooms and more	
			No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members	No. of house-holds	Total No. of family members
89	329	433	..	..	12	53	16	72	7	34	35	146	4	25	15	103

In most houses generally there is ample accommodation while fifty three persons are living in single room houses. These are a majority of Daolas who stay in *gharats*. 146 persons belonging to 35 families live in dwellings having four rooms each. 103 persons live in houses having five or more rooms each. Sixteen families live in small houses having two rooms each.

A hearth is provided in the first floor where the fire is lit in winter. Members of the household sit around it to warm themselves. Due to shortage of timber less windows are provided. In the kitchen a circular outlet for smoke about one foot in diameter is provided in the wall facing the fields. The hearth in a Brahmin family may be found surrounded by a raised platform or *chauka* few inches higher than the level of the kitchen floor. Some 50 years ago Brahmins were so orthodox in their outlook, that they never ate *kacha* food if that *chauka* was polluted by a non-brahmin. Near the stair-passage a *gadthali* is provided to keep pitchers. There may be a common courtyard sometimes shared by two families residing opposite each other. There may be small beds around the courtyard in which coriander, *sonph*, and garlic or flower may be grown.

Construction—For walls trenches 2′×3′ deep and 1½ feet wide are dug out to lay the foundations. The walls which are of dressed stones and fixed with clay mortar rise from these trenches to the ground level. From ground level these are raised to the height of the floor of the upper flat with stones and unbaked bricks. The walls of the first floor may sometimes be entirely of dressed stones in certain houses. The doors and barred windows are fixed at appropriate places when the walls at sides start rising.

When the walls of the first floor have been almost completed the roof is lad. Side by

side the walls of first floor go on rising. For roof batons supported at both the ends by walls are laid at 1½ feet from each other. The batons are laid breadthwise. Over the frame wooden planks of the thickness of ¾″ are placed and fixed with nails. The mats of date leaves are laid, or dry *chil* needles are spread over the wood work. Over this moist clay is laid some 4″ deep and this is pressed with wooden *bats*. Then a plaster of ½″ thickness of clay is given. For giving a smooth touch to the surface a coating of cowdung and clay is given. This completes the roof of the ground flat which serves as the floor for the upper flat.

There is sometimes a garret like top flat in a house where surplus baskets, coal, fire-wood, agricultural implements and earthen-wares are kept. Ceiling of the first floor which is also the floor of the garret is constructed in the similar way but clay work is dispensed with.

A beam is placed over the side walls linking them at the top. The raftors and batons are then placed on either side of the beam. The roof is covered with slates or grass. The walls are plastered from in and outside with a thick plaster of clay. Coatings of cowdung-clay and white *golu*, a local clay, are given to beautify it.

The local names of various parts in a house are:—

English name	Local name
Single storeyed house	*Bij paure ghar*
Double storeyed house	*Paure wala ghar*
House by 17 × 9 haths	*Kchra ghar*
House by 17 × 13 haths	*Dohra ghar*
Ventilator or barred window	*Roshandan*
Wall	*Kandh or Bheet*
Floor	*Bajitter*
Roof	*Pauth*
Ceiling	*Chhat*
First floor	*Baur*
Ground floor	*Paura*
Entrance room in a double storeyed house	*Beeh*
A window with shutters	*Khirki*
A window without shutters	*Dwari*

Customs about house construction—Well begun is half done. It is believed that a priest can help a good deal in this behalf. The owner may take some soil from the selected site to the priest. The priest may tell by seeing the soil and consulting *patri* whether the site selected is suitable or otherwise. In case he does not approve of the site the location is moved slightly i.e. by some feet this way or that.

The priest may adopt another method to approve the site. He may place the soil in a metal plate and rotate it. In case the soil powder changes its colour slightly the site selected is considered to be suitable. Otherwise the location is changed. In such cases the whim or the judgement of the priest is the final word to decide whether the colour has changed or not.

The priest finds out an auspicious day for starting the constructions after consulting his almanac. The first step towards construction is to place a *chaka*. A big stone is placed in a trench in the morning of the auspicious day in the presence of the priest. The owner and some workmen are also present. *Puja* is performed by the priest. Red vermillion, rice, *shakkar*, a pice, a *cowrie* and a *mauli*. are put over the big stone. Then it is covered with soil. Later on a wall of the house may be constructed over it. *Dakashana* is given to all workmen and priest. In the morning *shakkar* is distributed among children and others.

The construction is stopped and a new site selected if jackals or wild animal howl while the *chaka* is being laid. Foxes and jackals are believed to bring ill luck.

When the door is fixed a shell, a pice, rice and little *kusha*-grass blades with some flower petals are placed in a piece of red cloth and tied to the upper shaft of the main door. The main living room of the house is made to face east or west but never the south as that would be inauspicious.

The house is not occupied fully unless *Pritishta* or opening ceremony has been performed. Preferably it is performed before the house is occupied or otherwise sometime later on at a convenient day. This ritual may be dispensed with altogether by the poor people.

The *Pritishta* ceremony commences with the performances of a continuous recitation of scriptures beginning a week earlier from the auspicious day. On the fixed day a long garland of mango and *ber* leaves known as *patarmala* is prepared with hand spun yarn. This is tied around the outer walls of the house. Belief goes that this *mala* keeps the evil spirits away. *Havan* is performed by the Brahmins and members of the family. Food is served to relatives and members of the community.

Some sort of mutual help used to come from the near and dear ones in the initial stages. This was known as *jowari lagana*. One had to request his neighbours, dear and near ones to help him by bringing

stones and preparing unbaked bricks. Everyone willingly came and helped. At least one person from each family used to attend even if it meant keeping one's work pending. This was voluntary help. The host had to serve them good food. This custom is now disappearing. It has become a costly affair to feed so many. According to a member of the Panchayat those who come do not work hard.

Repairs and beautifying of houses—On auspicious and festive occasions the walls are decorated with roughly drawn floral and plant figures. For colouring ordinary dyes are used. The dyes are mixed in clay. For drawings, fast colours are preferred. Usually blue, black, green, red and vermillion colours are used.

The walls are white washed with clay mixed with dyes. The coloured wash is applied to walls in three stages. Usually one-third of the wall from the floor is of one colour. Above it a border nearly 6 inches wide is of another colour preferably yellow. The rest of the wall may be washed in another colour. The house walls are plastered from outside every alternate year with a thick plaster of clay. White clay commonly called *golu* is used for white washing. Houses are invariably repaired and white washed before marriages or after the rainy season.

Planning of Dwellings—The houses in both the villages seem to have been built without proper planning. The houses at one place may be seen grouped together like a *mohalla* while at other places there may be a solitary house on the side of a field.

In Dari, a part of the village seems to have been built with some sort of planning. It is said that some 25 years back a huge fire engulfed the village and almost half of the buildings were gutted. After that a little care was taken in the construction pattern. The new houses were built with the slate roofs and sufficient space was provided in between. This decreased congestion to some extent.

There is no difference between the houses of Scheduled Castes and others. Economic factor, however, has played some role in the construction of a house. Naturally a poor man cannot afford a costlier house. A major difference found in new and old houses is that some provision is made for ventilation and light in the new houses.

Dress

The male dress consists of:—

UPPER GARMENTS

Topi—Is made of bleached long cloth and is semi-spherical. The old folk usually wear it.

Kishtidar topi—May be of cotton or woollen. It is popular with the younger generation.

Got Topi—It is a sort of round cap that shopkeepers use.

Safa, Pagree or Turban—Old men prefer to wear turbans of white muslin. Coloured turbans are not liked.

During marriages, close relatives of the bridegroom and father of the bride wear pink turbans.

Jhaggi—Is a home sewn vest.

Kameez or shirt—A shirt with collars, full sleeved and having cuffs. It has a pocket on the left. Half sleeved shirts are preferred in summer.

Kurta—A collar-less and cuffless shirt used in summer having pockets on the sides near the waist.

Wasket—Is a waist coat of cotton or woollen cloth. Some may wear close necked-buttoned up *waskets*. Most popular with older persons.

Sweater—The young men like to wear woollen sweaters instead of *wasket*.

Bandgale-ka-coat—Is a close necked buttoned up coat. Usually made of rough tweeds or *patti*.

Khula coat—It is frock coat usually made of cotton having two or three buttons in front.

LOWER GARMENTS

Khulimuri pajama—A *pajama* having broader ends.

Churidar pajama—A *pajama* tighter below the knees, worn by the older men.

Dhoti—The Brahmins use it after taking bath; permorming *puja* or while going to attend ceremonies.

The school boys sometimes wear *khaki* or blue knickers, as a part of their school dress. Trousers are worn by some villagers or government servants.

UPPER GARMENTS (WOMEN'S DRESS)

Chadaroo dupatta—Is head dress and worn in summer. Muslin is used for *dupattas*. Now nylon *dupattas* have become popular and are worn at all festive occasions, marriages and fairs.

Chaddar and *Khes*—These are sheets of coarse cloth. In winter these have greater utility due to their thickness.

Pattu—A rough, coarse, hand spun hand woven light blanket is used by men and women in winter. The women use it to cover their head too.

Kurta or women's shirt—A shirt with collars, sleeves but not buttoned up like men's shirt. According to the fashion in vogue now a women's shirt comes upto knees. Some may have buttons on the back. The pockets are usually on the sides. Printed *chints* are preferred at auspicious occasions.

Sweaters are worn by some girls. Coats and *waskets* are not worn by the women here. Married women never wear black or white head dress except when they have to attend a mourning.

LOWER GARMENTS

Shalwar—The common Punjabi *Salwar* is used by girls and women.

Lehnga—An old dress *lehnga* is sometimes worm over the Salwar. Newly married girls may wear this for a few months after marriage. It is comparable to a big voluminous skirt.

Rebdar Suthan—About twenty years back women used to wear *pyjamas* which were tight above ankles. But these are worn now by old women only and that too seldom. On festive occasions women use colourful clothes. Sometimes these are embroidered. On auspicious occasions red shade is popular and considered auspicious.

Shoes—The common shoes worn are the *pahari joota* prepared by local cobblers. Cheap and rough durby shoes are sometimes prepared by these cobblers. Tyre sole chappals have become popular. Canvas shoes are sold in Ghamarwin. Common shoes for women are *panian* open at heels.

Joota resembling men's *pahari joota*, but somewhat lighter is used when women have to work in fields.

Ornaments

Silver ornaments are commonly used. The ornaments for head, wrists, and ankles are heavy. Gold ornaments are worn in the nose. This is a sign of *suhaag* among all the castes. During marriages or fairs a woman, would put on almost all the ornaments she possesses. The ornaments commonly worn are:—

ORNAMENTS FOR THE HEAD

Chak—*Chak* is of two types. *Boranwala chak* and simple *chak*. A *boranwala chak* is a cup-shape hemispherical ornament, made of silver with designs and motifs embassed on the outer surface. Small pendants are suspended on the side facing the neck. It is worn on special occasions.

The simple *chak* is disc shaped and without pendants. Worn at all times and is much lighter than the other one.

Clips—These are made of silver usually with a motif of a peacock. These are used to keep the hair in place.

Phuls—Worn at marriages by well-to-do families. A *phul* resembles a *boranwala chak* but much smaller in size and without pendants. These are worn a little above each ear and always in a pair.

ORNAMENTS FOR THE EARS

Balies—Made of silver and each weighs about 5 to 6 grams. Older women are fond of putting on *ballies*. Three of four *ballies* are put on each earlobe for which separate holes are pierced before hand.

Kanta—A bell shaped piece, fringed with small drops. It is suspended from the earlobe by a hook. These are made of gold or silver. *Cheap kantas* of allow with glass pieces studded in them are becoming popular. These are available with shopkeepers at Bilaspur or at fairs.

Tops—A minature flower shaped ornament for the ear. These may be of alloy, gold or silver. A pair of *tops* weights about 10 grams.

Tilli—These are miniature *tops* studded with immitation pearl or turquoise.

ORNAMENTS FOR THE NOSE

Balu—A nose ring of gold without pendants.

Besar—A big *balu* with pendants. Sometimes a wire is coiled around this nose ring with glass beads.

Nath—A beautiful nose ring suspended from the nose.

Laung—A small gold stud set with immitation pearls or turquoise weighs about six grams.

Tilli—A miniature *laung*.

ORNAMENTS FOR THE NECK

Haar—A silver necklace consisting of some five or six chains. A pendant is fixed in the middle which has a motif of a flower or peacock.

Kantha—The gold globules are threaded. This is worn on festive occasions. The motif on the globules is of a lion or star.

Mala—A silver chain having small pendants. Malas of glass beads are becoming popular. Sometimes women wear amulets as ornaments with a motif of lion.

ORNAMENTS FOR THE WRISTS AND FINGERS

Chhalbalian—A bracelet with pendants attached to the outer circular surface of the ornaments. A soft jingling sound is produced.

Gajroo—Chhalbalian without pendants. There are flower motifs.

Kanganoo—A solid heavy bracelet of silver and in some case of gold. These are flexible and have motifs of a lion or snake.

Choor—A heavy wristlet of silver with motif of stars and flowers.

Bangan—Glass bangles are liked by all girls and young women.

Angoothi—A finger ring made of gold. silver or alloy.

ORNAMENTS FOR ANKLES

The women rarely wear any ornaments in the ankles. A well-to-do family, however, may give an anklet to the bride.

Tora—A common name for different types of anklets. Sometimes these have metal beads which jingle.

Chhalla—A toe ring.

ORNAMENTS WORN BY MEN

Kantha—This is worn at marriages round the neck.

Nantian—Small ear rings of gold.

Silver button are used for shirts. These are five to six attractive silver buttons with a silver chain. The ornaments can be prepared at Bilaspur, Ghamarwin, Kothi and Galashin. On festive occasions like marriage or fairs, women put on many ornaments. Unmarried girls hardly wear ornaments except bangles. A married woman would invariably wear a nose stud or *tilli*.

Cheap immitation ornaments of brass and alloy are becoming popular.

Tattooing

Some men and women like to get themselves tattooed. Twenty years ago this was quite the rage of the time. Now tattooing is not so common. Cheap jewellery and cheap cosmetics have relegated the love for tattooing to the back ground.

The common forms of tattooing among women is a small black dot on the cheek or the chin. It may be a flower or a peacock on the wrist. Men like a peacock, wrist watch, ओं on their wrists or back of the palm. Fairs are the occasions where the professional tattooing is done. This is just a personal adornment. No superstition is attached.

Utensils

The common utensils of the kitchen of an average family are made of bronze/brass, aluminium, iron and clay. Well-to-do families have more of bronze and fine Moradabad utensils.

The earthenwares are supplied by the potters of Kothi, three miles from Dabhla. He receives grains at the harvest season. Some of the common items of a kitchen are:—

Name of Utensil		Use
Aluminium Utensils—		
Patiloo	Re. 1 to Rs. 2	For cooking rice and preparing tea.
Glass	Re. 0·50 to Re. 0·75	For drinking water and milk.
Kauli	Re. 0·20 to Re. 0·50	For serving vegetables. Also used as a lid for cooking pots.
Brass Utensils		
Banti	Rs. 5 to Rs. 12	For washing rice and pulses before cooking.
Balloo	Rs. 3 to Rs. 6	For milching cows or buffaloes.
Dabra	Rs. 5 to Rs. 12	For cooking vegetables and rice.
Gagar	Rs. 10 to Rs. 15	For fetching water.
Batloi	Rs. 50 to Rs. 75	For cooking pulses at marriages and feasts.
Karchha	Rs. 5 to Rs. 8	A big laddle used at feasts.
Karchhi	Re. 1 to Rs. 2·50	A laddle for serving *daal* or vegetables.
Kauli	Re. 1 to Rs. 2	For serving vegetables and pulses.
Parat	Re. 7 to Rs. 12	For kneading flour.
Patila	Rs. 7 to Rs. 12	Mainly for cooking rice and *pateroo*.
Earthenwares		
Chati	Re. 1	For churning curd.
Dhonoo	Rs. 5	For boiling milk.
Ghara	Re. 1 to Rs. 1·50	For keeping spices and other petty items of kitchen.
Manghi	Re. 0·50	For keeping *ghee*.

Name		Use
Iron Utensils—		
Balti	Rs. 4 to Rs. 6	For fetching and carying water and for bathing purposes.
Chimta	Re. 0·50 to Re. 0·75	A pair of tongs for holding embers.
Karahi	Rs. 5 to Rs. 8	A big frying pan.
Karahu	Rs. 2 to Rs. 3	A small frying pan.
Mulikunda	Rs. 1·50 to Rs. 2	For grating purposes.
Parat	Re. 1 to Rs. 2	For kneading flour in families.
Sansi	Re. 1 to Rs. 1·50	For grasping hot utensils.
Tasla	Rs. 3 to Rs. 5	A shallow pan.
Tawa	Rs. 2 to Rs. 4	For baking *chapaties*.
Tawi	Rs. 10 to Rs. 15	For frying *babhroo* at marriages.
Thainthoo	Re. 0·50 to Re. 1	An iron implement for kitchen.
Stonewares		
Kundi	Re. 1 to Rs. 1·25	Used as mortar.
Chakki	Rs. 2 to Rs. 3	A domestic grinder.
Sil	Rs. 2 to Rs. 3	For preparing pastes.
Woodenwares		
Madhani	Re. 1 to Rs. 1·50	For churning curd and preparing whey.
Nali		For giving oil to cattle.
Phukna		For blowing fire.

Thatheras at Ghamarwin mend metalwares. Tinning of brass-wares is not done. Different types of metal wares can be purchased from Ghamarwin. The price of these things is charged by weight. Brass wares are sold @ Rs. 6/- per kilogram while iron wares @ Rs. 1.75 to Rs. 2.75 per kilogram. China and glasswares too are used. Some families possess a few cups and glass tumblers. These are used to serve tea to guests.

Household Goods

Apart from ornaments and utensils people possess beddings cots, wooden boxes, lamps, lanterns, umbrellas and spinning wheels. Then of course there are a number of agriculture implements.

Material Culture—Possession of Goods

Caste	Number of Households possessing							
	Charpoy	Steel Box	Chair	Wooden Box	Lantern	Watch	Umbrella	Spinning Wheel
1	2	3	4	5	6	7	8	9
Brahmin	54	49	5	50	42	1	47	37
Daola	16	13	..	13	7	..	15	8
Chamar	12	10	1	9	5	..	7	10
Koli	2	2	..	1	1	..	1	2
Muslim	1	1	..	1	1	..	1	1
Jat	1	1	..	1	1	..	1	1
Hesi	1	..	..	1	..	..	..	..
Khatri	1	1	..	1	1	1	1	..

Even a poor family possesses one *charpoy* for each adult. This is a necessity. In summer they have to sleep in the courtyard. There is always the risk of snakes, scorpions and insects. A wooden box is invariably there in the kitchen to keep food, milk and *chha*. If these things are left open, the sparrows, rats and cats have a bite out of it. Items like tables, chairs, stools are not seen very much here. *Charkhas* are there with 59 families. According to a tradition this forms an item of dowry. Then there are umbrellas. During the rainy season villagers prepare umbrellas from *taur* leaves. These cannot be folded but can last four months. Every family possesses a wick lamp without any chimney. Hurricane lanterns are common. Four persons possess sewing machines. Two families, one of a Brahmin and the other of a Chamar own guns.

The common items of bedding are *khinds* and straw *manjries*. The rags and old clothes are stitched together to form a *khind*. This *khind* is used as a matress as well as a quilt. A *manjri* is prepared from paddy straw and used as a matress in winter. *Chatai* of *Khajoor* leaves is used as a mat. *Binnas* from paddy straw are small mats. *Hookas*, *jhajhries* and *kalies* are there for smoking. Smoking in clay *hukka* is preferred to smoking in metal *hukkas* in summer because in a clay *hukka* water through which the smoke is inhailed remains cool. These are known as *jhajhries*.

Food and Drinks

The staple food is maize. Thick maize *chapaties* are commonly served in all households from September to April. Wheat *Chapaties* or *bhaturoos* are taken during summer. Rice is taken off and on. Out of 89 households, one household has 2 meals a day, 73 households 3 meals a day and 15 households 4 meals a day. Usually three are taken. Before going to their morning work villagers take the left overs of the previous night. This is known as *datialu*. Between 10.00 A.M. and 12.00 A.M. a full meal is taken. In the evening, usually an hour after sunset there is the supper when all members of the household sit together and enjoy their meals. During working season the third light meal is taken before evening which is *sanjialu*.

Items of Food—Vegetable are mostly consumed in the rainy season when they grow in abundance. These are pumpkin, gourd, brinjal, raddish, lady finger and bitter gourd. Vegetables oils are used wherever it is necessary. Then there are *kachaloo* and *Sarson* leaves.

The daolas are fond of fish which they eat throughout the year. Brahmins take it occasionally. Meat is taken rarely. A goat may be slaughtered within the village and meat shared by others.

Tea is taken by all households although *gur* and *shakkar* is used generally instead of sugar. *Sharbat* and whey are taken in the morning during summer.

Mango is the popular fruit of the region during July and August. A few *papaya*, *guava*, orange and banana plants have been planted.

Those who drink liquor say that they take it when they go out of the district as Bilaspur is a dry area. But it was reliably gathered that some sort of illicit distillation goes on.

Kacha and Pacca foods—All cooked foods may be divided into two broad categories. Rice, pulses of all type are included in *kacha* food while vegetables, *chapaties* of all cereals and milk products are classified as *pucca* food. Two decades ago Brahmins would not accept *kacha* food cooked by a non-brahmin. They may, however, eat all *pucca* food cooked by caste Hindus. This concept has almost totally disappeared. All the young members accept *kacha* food cooked by caste Hindus. Some of the orthodox old persons of other villages, however, still observe this custom.

Food Taboos—Some food taboos are:—

(i) A women during her unclean period is not allowed to cook food so long as she does not take a bath and change her clothes. She cannot enter the kitchen nor can she touch earthen vessels lest they should get polluted.

(ii) To cook and consume rice on *Ekadishi* is considered unholy.

(iii) Mutton of sheep is avoided by Brahmins in all cases while they do take goats meat.

(iv) Brahmin widows always take vegetarian food.

(v) Meat is not served on *Puranmashi*, and other days when villagers fast.

(vi) While observing weekly fast, salt is not taken whereas on a fast at a festival foodgrains are avoided.

(vii) Cooked foods or water is not accepted upto 11 days from the household where a birth or death has taken place.

(viii) Cooked food including water stored in the pitchers becomes polluted during eclipses and is not taken at all.

(ix) Serving of non-vegetarian foods within 15 days after the death of a member of a household is objectionable.

(x) Eating of onion and garlic is avoided on *Puranmashi*.

(xi) The Brahmins of Dabhla do not take food or drink cooked or touched by any resident of Kasole, a nearby village. According to a legend once the entire district of present Bilaspur plunged into the hands of Roondhs. Roondhs were considered to be a savage people whose chief source of livelihood was plundering. Even in these days the tales of their loot and plunder are narrated by the old folk. Anyhow it is said that a Roondh chief asked a Kasole resident either to marry his daughter with the son of the former or face the consequences. The denial to the proposal would have meant destruction of the entire village of Kasole. So taking all pros and cons into consideration the villagers hatched a conspiracy to teach a lesson to this Roondh's Chief by killing the

entire Roondh population at the cost of their own lives. They informed the chief that they were ready to marry the village daughter to his son and sent the invitation. The marriage party came. Poison was mixed in the water that was to be served to the party.

The marriage party was served with food and poisoned water .The party was taking meals in the courtyard while the bride and the bridegroom were performing marriage ceremonies within the house. The bride was *pativarata.* Getting a chance for a short while she informed the husband of all the affairs. She requested him to take care of his life, because after the party the bridegroom was sure to be killed. The Roondh bridegroom jumped out of the window and escaped into the village pastures. He was chased immediately and over powered on the side of a *gorge* situated at Kasole, and killed by villegers. The members of the marriage party were lying dead because they had taken poisoned water. As soon as the bride heard about the fate of her husband she fainted. When she regained conscience she came to the site and observed *satee* in the presence of the residents of Kasole and Dabhla. She said to the audience, "Hence forth I would take my fellow villagers a low caste men who killed the husband of their daughter. I will consider the residents of Dabhla my real parents and would request them not to take food or drink from these sinners of Kasole". Since then it is said that these men do not have food from Kasole villagers though they do accept such things from their daughters. A *samadhi* was built at the place where she became *satee.* People come there and pay homage to get their wishes fulfilled. The *Samadhi* is not worshipped by the residents of Kasole.

Maize Roti—The maize is ground into flour A dough is prepared by mixing some warm water in the flour in a *parat.* After this it is well kneaded, and shaped into thick round chapaties or *rotis.* The *roti* is cooked over a hot *tawa,* from both the sides. Then it is placed on the embers. The outer surface also becomes harder. Rice and *daals* are boiled and then served. Salt is added to all eatables when they are half cooked.

Delicacies like *ankloo, ankilian, patanaa, babhroo, bhala, choorma, roti, poteroo, khir* and *berwa roties* are taken on festivals and auspicious occasions.

Ankloo is a delicious food invariably served on Diwali. Rice flour is formed into a paste. A special stone mould known to be *chaunsi* is heated on the hearth. A little oil is applied to the *chaunsi.* In the *chaunsi* there are small depressions. The paste is poured into these when the *chaunsi* heats up. The water of the paste dries and an ankloo becomes hard and after that is served with milk and *shakkar.*

Anklies are made of rice. The paste, which is prepared for *ankloos* is cooked over the iron *tawa* like a *roti.* It need not be put over the embers. *Tawa* is rubbed every now and then with oil so that the *ankli* may not stick to the *tawa.* These may then be taken with *daal* but preferably with milk and *shakkar*

Babroo is a sweet *roti. Shakkar* is mixed in the kneaded flour before the dough is ready for the *babroos.* It is then prepared the same way as a *roti* and fried in oil.

Bhallas are prepared from *mah daal.* The *daal* is soaked in water to soften it for three to six hours. After that the skin of the *daal* is removed. The left over substance is ground into a paste by grinding it on a stone slab. The small thick *bhallas* are then fried in oil. These may then be taken with *roties.* The *bhallas* may be put into curd. *Curry* is prepared from *Bhallas.*

Rot and *Choorma* are foods meant for offerings. A wheat or maize *roti* about half an inch thick is fried on *Tawa* in *ghee.* To make it sweet, some brown sugar is added before the dough is prepared. This is known to be *rot.* When this is broken and crunched and again roasted in some *ghee* it becomes *choorma.*

Berwa roties of maize and wheat flour are liked much. The *daal* is prepared as mentioned for *bhallas.* This is put into *roties.* The *roties* are then cooked. The *berwa* of *kachaloo* is prepared from boiled *kachaloos.* During rains *khir* and *pateroo* are taken a great deal. A paste of gram flour or *basen* as it is called is prepared. Salt, coriander and onions are added to this paste and it is spread over *kachaloo* leaf. Again a leaf is put on the first one and these things spread. When this has been done for four or five times the leaves are wrapped. These are steam cooked in pot and taken with whey.

Sattoo are taken off and on. *Sattoos* of barley are liked. The barley grains are roasted in an iron pan and then ground. The powder so prepared may be taken either with whey and salt or water and *shakkar*.

Food on fasts—At such occasions, *phalahar* food is taken. *Phalahar* food consists of fruits milk and milk-products, sago boiled in milk, boiled potatoes and *kachaloos*. No cereal diet is taken.

The other fasts are observed monthly on full-moon *Sankranti* or Tuesday of each month. No salted food or salt in any form is taken at such fasts. It is customary to take only one meal in the evening on all fasts.

Birth

No prenatal ceremony is performed. The expectant mother leads a normal life, but she does not exert herself much or carry heavy loads. This is a precaution against miscarriage or abortion. A pregnant woman should avoid going to lonely places, cremation ground and places where people get together to mourn. She avoids passing under a *pipal* or *ber* tree at noon.

The birth of a son is preferred to a daughter. The saying that a girl is a liability and a son an asset is believed by all. The birth of a male child is celebrated with great joy. There are some religious ceremonies depending upon the social and economic condition of the family. The Scheduled Castes seldom bother about birth ceremonies.

The delivery usually takes place in the *obri* of the ground floor. An old woman of neighbourhood, a local *dai* and female relatives help in the delivery. After the birth of the child, particularly if it happens to be a son of a well-to-do family the women sing and rejoice. These women get *shakkar*. The family priest and other Brahmins offer *dub* grass to the father by way of congratulations. Time of birth is noted for preparing the horoscope.

The *dai* would get Rs. 10 or so for her services for ten days. She gets old garments of the mother. After delivery, the placenta may be burried by the *dai* at a place where it can not be dug out by a dog or cat.

Gursat—After the birth of a son an elder member may put some honey or *shakkar* in the child's mouth. This is known as *Gursat*. He receives a rupee or so from the child's father.

If the parents are well-to-do, the Brahman priest may be called to prepare the child's horoscope the next day. Poor parents among Swarans and Scheduled Castes do not observe this. No fuss is made when a girl is born.

The priest or *padha* as he is called, prepares the horoscope. He brings this to the house duly wrapped in red cloth. It is worshipped while being presented to the father or an elder member of the house. The father would then return it and request the priest to tell about the future of the new born. Then he reads it. In case the stars are found to be unfavourable the household is advised to give grains, oil, *til*, sarson in charity to a *padha* or a low caste Brahman. He is advised to perform *tuladan* locally called Tola. This is weighing a child against wheat, rice, salt, gur, *ghee* and maize. These things are given to the *Padha* or Brahmin.

A number of precautions are taken to protect the child from the evil eye. No hole or window of the delivery room is kept open lest bad luck should enter the house and affect the mother or the child. A cat must not be seen by the mother. A sickle, an axe or a knife must be kept under the *charpoy* or below the pillow. This is believed to help in preventing dreadful dreams. For a period of at least eight days the mother avoids to be seen by persons who are not related to her.

Food for the mother—During the postnatal period, the woman is given a type of sweet food known as *sundh* or *balh*, made of *ghee*, *sonth*, almonds, *chhohara*, *pista*, *cocoanut*, *rasins*, gums, *mungi* and sugar.

These are roasted in *ghee*. Then the mixture is made into small balls and given to the mother with milk. She is forbidden from taking curd and whey.

Gauntrala—During auspicious occasions, particularly on the eleventh day among Brahmins and Daolas and on fifteenth day among Chamars, a purification ceremony is held. This is called *gauntrala*. The *gauntrala* may be postponed for a day or so if the auspicious day falls on a Saturday or Sunday.

The house where a birth takes place, is considered impure til gauntrala ceremony is performed. This period is called "Sutak". During this period the mother remains in the lower storey. Nobody accepts food or drinks

from such a house except relatives and people of lower castes. At *gauntrala* ceremony, the house is purified with *havan* and recitation of vedic hymns. A mixture of cow's urine and *gangajal* is sprinkled over those who are present. The mother, child and father including other close relatives also sip it a little. A feast may be organised. Vegetarian or non-vegetarian food may be served. Clothes may be given by the family to their married daughters provided the house is rich enough to bear these expenses.

Mundan Ceremony—Is simple in these villages and can be performed without a priest. The local barbar may cut the child's hair for the first time and take food with the household. A small feast may be organised consisting of ten or fifteen persons.

Nam-karan—Or name giving ceremony is simple. A name may be suggested by any one from the house. At Karan-Ved or piercing of ear-lobes, *shakkar* may be distributed in the neighbourhood. *Yagyo Pavit*, the sacred-thread ceremony may be performed before marriage and a detailed description is being given under marriage customs. These customs are not performed by the Scheduled Castes. However, if they want to wear a *janeu*, they may have it, from the Brahmin and wear it without performing any ceremony.

Bidh Biyaee—Some of the Brahmin families perform *bidh-biyaee* ceremony for a male child. The *dai* attending the delivery case prepares four crude figures of the newly born child out of cow-dung. On the day of *gauntrala*, these are given to the father of the child by the *dai* duly wrapped in a piece of red cloth. The *dai* may receive grains from the father. These figures are kept in a *pasara* together with the *bidh-biyaee* of other males.

The idea behind *Bidh biyaee* could not be ascertained. These are, however, worshipped at birth-days all through the life and are consigned to some stream after the death of the person concerned.

Barrenness and Still Births—These are attributed to bad luck, the result of bad actions in the past life or displeasure of family or village gods. Sufficient charity, mantras, charma, incantations and Ayurvedic treatment are the remedies prescribed. Ayurvedic treatment is given preference to other treatments.

Marriage

Certain degrees of relationship are prohibited for marriage relations. The higher castes do not marry within their own *gotra* nor with a family belonging to the mother's *gotra*. Chamars and Julahe do not observe this rule strictly.

For a girl, the age of marriage is fourteen years, while a boy, gets married between sixteen to twenty years. But girls have been married at the age of eight and ten years. In one case a girl was married when she was twenty-two years. Another was married when she was ten months old. The child marriages, in cradles mentioned above, took place about forty years ago. However, child-marriage has practically ceased to be observed due to existing legislations and social awareness.

Kudmai—The initiative for marriage is usually taken from the boy's side. The first step towards matrimonial alliance is *kudmai* or betrothel. A *kudmai* is a promise between the parents of the boy and girl for their engagement. If the families concerned are in a position to celebrate a *kudmai* then *tikka* consisting of red vermillion, a cocoanut, a *janeu*, Rs. 5 and some garments are sent to the boy by the parents of the girl. The family *purohit* carries these things. The boy may wear the *janeu* in the presence of village elders. Musicians are engaged and community feast is held. An average family may spend Rs. 100 to celebrate a *kudmai*. In a simple *kudmai* the father of the girl would send a rupee and a seer of gur to the boy.

While fixing a date for marriage the position of stars and the birth timings of the boy and girl are taken into consideration. Marriage is fixed on an auspicious day. The months of Chaitra, Bhadra and Pausha are considered inauspicious for marriages. A week or so before the day of marriage gur is distributed among the relatives through the priest. This signifies invitation to attend the marriage.

Rituals Before Marriage

Samoot—The first ceremony of a marriage is *samoot*. At a *samoot* puja is performed by the priest. Food is served to neighbours and invitees. At night women sing and rejoice. They may also organise a dance. While parting they are given *shakkar* or *till chauli*—parched rice *till* mixed in *shakkar*.

Sand—One day before the departure of the marriage party *sand* is performed at night. The priest conducts the *puja* which is performed by the maternal uncle of the

groom. Nine stars are worshipped by offering nine types of grains in worship. This is called *Nav Greha puja*. These go to the priest in addition to *dakshana* and a turban. Food is served to close relatives. *Sand* really stands for *Shant* when blessings of *Nav Grehas* are invoked so that marriage may come off peacefully.

Janeu—Then the *Janeu* ceremony takes place. This is a colourful ceremony. The bridegroom rubs wheat flour on his body. He puts on a deer skin and a yellow or *ochre chola*, and thus poses to be a *sadhu*. The priest becomes the *guru*. The *guru* sends him among the assembled women with a bag on his shoulder, *chimta* in one hand, a *kamandal* in the other. He begs alms from them. The women put some flour. This is repeated four times. Then the *guru* gives him the thread, and *gur-mantra*. This ceremony is not performed by Schedule Castes.

Bhreedian Bharnian—Then comes the *'Bhreedian Bharnian'* ceremony. The maternal uncle, presents garments to the bridegrooms' his father and mother. The bridegroom's side may return the garments to them. Worship of *'Navgraha'* is performed to protect the bridegroom from evil spirits. This marks the end of the all night ceremonies. Now the marriage ceremony begins, as women sing joyfully.

Ceremonies on the day of marriage

Parsai—is the first ceremony on the day of marriage. Early in the morning, the barber cuts the bridegroom's hair. The hair are collected by the groom's sister in her *dopatta* and she receives Rs. 1.12 for that. Then the bridegroom sits on a *'chauki'* for a bath. The women sing and apply *'batna'* on his body. The *Batna* is a cleaning agent. Then he sits, on an *'asan'*. A drawing with wheat flour forming a *mandap* is drawn around it. The Brahmin priest performs *'puja'*. *Sehra* and clothes are presented by the maternal uncle. The groom puts on these clothes with the help of a barber who receives a rupee or so. Sisters and other close relatives give *tamol* and garments. A *'Tamol'* is a gift consisting of a piece of cheap cotton cloth, gur, a rupee and some coins. This ceremony is over by the afternoon.

Then a steel-box is filled up with clothes, *puja* articles, ornaments, jaggery, coins and oil. These articles, are meant for use in the house of the bride. This marks the end of *'parsai'* ceremony.

Tikka Tamol—Now comes the *'Tikka Tamol'*. The groom is seated on a wooden seat duly dressed for the marriage. The mother or grand-mother comes to put a red mark on the forehead and gives him a *tamol*. Some coins are given to the barber after having been waved over his head three or four times. This is called *warna*. The *tamol* including the coins goes to the barber. The groom's mother again gives him a *tamol*, which he retains. Then near ones come, put a mark on his forehead and given *tamol*. These are retained. When the ceremony finishes, the groom's sister-in-law i.e. *bhabi* comes and puts *Kajal* in his eyes for which she receives a rupee.

The groom is now ready to depart. When he is about to depart, his clothes are caught in jest by the girls of the family. He is allowed to proceed only if he gives them some cash. He is carried in a planquin to the bride's house. The priest would sit in the *palki* first. He receives a rupee or so as *'dakshna'* and then vacates the seat for the bridegroom. *"Warana"* is again performed by the mother of the groom. These are given to the bearers. It is believed that this action of the mother wards off ill luck from the bridegroom. Then the bridegroom pays the bearers. After that, they carry him to the bride's house. The marriage procession consists of drum beaters ahead followed by brass band, *palki* and then members of the marriage-party who follow on foot. Women do not join the procession. On the way, small coins may be given to children who come to see the marriage procession.

On reaching the bride's village, the party is housed in the village inn. If no inn is there, the party is accommodated in some other house, already acquired and kept ready for the purpose.

Ceremonies Concerning Wedding

Milni—On arriving at the bride's house, the first function is *'Milni'*. Members of the marriage-party are welcomed and the bride's father accompanied by his friends and relatives come to meet. He and father of the groom are soon locked in an affectionate hearty hug. So do others. They, are most cordially received and entertained.

Lagan—Next comes *'Lagan'* ceremony, the ceremony of actual wedding. The groom is offered clothes by the in-laws, which he puts on. He sits under the *bedi* by the side of the priest. *'Arati'* is performed by the women that

assemble and by the priest. A *'mauli'* string with seven knots is given to the groom to be untied. In case he fails to open the knots women tease him.

The lagan begins with a havan. The bride's father offers due worship to the bridegroom. He is compared to Lord Krishna. Then the bride is conducted to the *bedi*. She sits besides the groom on his left side. Now the couple performs *'havan'* jointly. The bride and the groom take oath of fidality to each other. Both of them take rounds of the sacred fire. This signifies that they have taken the oaths of faithfulness in the presence of *'Agni'* i.e., fire god. A young woman may now arrange *'Mukh Dishata'*. Under the cover of a blanket and in the bright light of petromax lamp the couple have a good glimpse of each other.

Sankalp—*'Kanyadan' Sankalp*, is performed by the bride's parents. Both of them put some water and *kusha* grass in their hands while the priest chants mantras. As soon as the chanting is over the water is poured on the hands of the groom. This indicates that the daughter has been given to the groom. At every step coins are to be given to the priests as *'dakshna'*.

Kamdev Puja—Then the couple is taken to the main room of the house. There they worship *"Kamdev"*, God of love. The roughly drawn figures of a man and woman on a wall represent *Kamdev* and his wife *Ratti*. This is colourfully done. There may be plants and pottery. Women sing, while the couple plays games like *'rang khelna'* and *'soor khelna'*. In *'rang khelna'*, a coin is thrown in a *thali* full of milky water. The couple has to search for the coin. Whoever brings out the coin first, is cheered while the other is gently teased. In *'soor khelna'*, the wife's sister prepares a crude figure of a pig out of kneaded wheat flour. She would put some mustard-seeds in a *thali* and over the seeds, the pig is placed. A small bow and arrow of bamboo is given to the groom. He is asked to aim at the pig by sitting behind the bride in such a way that the bride is between the two arms of the groom. The *thali* remains in the hands of a woman who keeps it moving slightly so that the bride-groom may miss the aim, and there is plenty of fun. All this is done to test the skill of the groom in fun and good mirth.

Bedi Puja—The newly weds are then brought out and they perform *bedi-pujan*. The couple worships the *bedi* under which they, stand united. *Havan* is performed. After worship of *bedi*, the couple takes four rounds.

The couple remains sitting and offers *'tamol'* to the priest. Other close relatives of girl may offer tamol to the bridegroom. The priest then puts water in a *lota* and chants *mantras* pertaining to *Kanya dan*. At this, all young and old, close and distant relatives of girl's side drop coins in this water. It is, considered an act of charity to give cash on this occasion. Again the couple is brought inside and worship of *'Kamdev'* is performed. Then the bridegroom goes to the halting place.

Sir Gundi—*'Sir Gundi'* or hair-dressing of the bride is another ceremony associated with marriage. The bride's hair are dressed the next day for which oil of *tel-talai* is used. During the hair-dressing period the bridegroom remains sitting by the side of the bride. After hair dressing again games like *soor khelna* and *rang khelna* are played. The women who are there tease and cut jokes with the bridegroom. He has to narrate some *chhands*. These are couplets.

When this is finished then all workmen belonging to girl's side are invited by the bridegroom. They are given bidaigies or cash reward of a rupee or so in appreciation of their services. Before noon a lunch is served.

At the time of departure the members of the marriage party are seated in the court yard. The bride and the groom again perform *puja* inside the house. *Kleeras*—*Chhaka* made of cocoanut, dates and sheels are tied to bride's hands by the relatives as presents. The bride is seated in a *doli*. She is given a very touching fare-well. At this time women sing touching songs which are full of pathos as parents bid fare-well to their beloved daughter. Few fare-wells have so much of sadness as this. Some may distribute coins to the children who come to see the party off.

When the bridegroom return to the village the couple enters the house at an auspicious hour. She is brought out of the *doli* by the mother of the groom or in her absence by the eldest woman of the family. The sisters of the bridegroom may block the passage by standing across it and allow the couple to enter the house only when they have received some cash payment. All this is in fun. Singing by women goes on all this time. Here they sing welcome songs congratulating the mother of the groom on the auspicious occasion.

Inside the room, the couple is seated before the *'Kamdeo'*. This is worshipped by them. Worship of *Nav-graha* is performed. Then they play *'Guna Khelna'*. The bride gives *guna* to the close relatives and receives cash from them. She offers *ghee* and *shakkar* to her husband three times for fun. Food is served to those who are present.

Braham Puja—On the next day *Braham puja* is performed. The couple with priests and women go to worship the *pipal* tree. There they tie hand-spun yarn around the tree and perform *havan*, and seek blessings. Musical instruments are played upon throughout *Braham puja* ceremony.

Then the couple and procession return.

At the house, the bride and the groom put off the *kleeras* and *sehra* before the *'Kamdeo'*. *Kleeras* are given to the sisters of the groom while the *sehra* is given to the bride who further hands it over to her mother-in-law for preservation. This is hung from a peg or roof.

After a night's stay the couple returns to the bride's parents' house. They bow to the *'toren'* gate. On the next day, a *charpoy* is placed in the court-yard and a bed-sheet is spread upon it. On one side of the *charpoy*, the bride is given a *'toren'* bath while on the other, the groom has a similar bath; a sort of sacred bath. This marks the end of the marriage.

Maklawa—A *maklawa* is the first customary visit of the wife to her husband's house. This may be postponed for some convenient time if the girl is minor. In usual cases it takes place within a year at some auspicious day. The husband goes to his wife's house to bring her to his own house. The parents of the bride give a basket full of fried sweet *chapaties* to the couple. On arrival these are distributed among the neighbours and friends of the husband.

Three Types of Marriages—These are *mul*, *batta* and *pun* marriages. In *mul* marriage the parents of the girl demand some amount from the boy's side to meet marriage expenses. The amount sometimes exceeds Rs. 2,000. This is more so for elderly widowers who want to remarry or when some one wants to get a second wife while the first one is there.

In *batta*, commonly known *batta satta* a girl is given in marriage in exchange for a bride for the brother of the bride. This is done because it is convenient. Sometimes the chain is long enough to bind some three or four issues of a family in a promise of marriage.

A *pun* type of marriage is the most sacred of all. It is becoming popular due to its prevalence in richer and well-to-do families. But *batta satta* is more common. Previously, some 20 years ago there were *mul* and *batta* marriages and *pun* marriages were rare.

Separation—Except Brahmins the marriage may be broken by having a divorce among the other castes. But there was no case of divorce or separation in Dabhla Dari though cases of remarriage after the death of the husband were there among the Scheduled Castes. In the case of re-marriages of separated women or widow, no ceremony is performed except that food is served to the husband, relatives and friends. In such cases some amount has to be paid to the heirs of the first husband for remarriage expenditure incurred by them. There is no taboo against accepting one's brother's widow.

Subsequent Marriage—Among all the castes the subsequent marriage is performed the same way as the first marriage provided it is not a widow remarriage. If the first wife has died the second wife would put a *saukan* round her neck. A rough effigy of the first wife is drawn by the silversmith over a small plate and studded in an ornament meant for the neck. It is believed that the dead wife hunts the second wife. But when she puts her figure round the neck as an amulet the soul of the former is pacified and does not harm the second wife.

In Dabhla one separated Brahmin woman inherited property of her parents. Then she married a refugee who used to visit the village before partition. The couple joins functions and social ceremonies of other Brahmins. According to this refugee the case indicates the change that has come to the village after independence. He predicts that time is not far away when widow re-marriage among Brahmins shall have to be permitted by the village elders. Though this marriage was performed in contravention of the village social customs the couple is not subject to any discrimination. In a scheduled caste marriage all or a few ceremonies like, Kanyadan, Sirgundhi, Bhreddian Bharnian and Tikka Tamol may be dispensed with and the marriage rites are much simpler.

Dowry—A bride-groom invariably receives dowry. The articles of dowry are necessities of life. These include clothes, a cot, beddings, spinning-wheel and kitchen utensils. There may even be a sewing-machine.

Among Chamars and other Scheduled Castes, the customs are similar. The marriages of Chamars are performed by their own priest known as *Sant*, who lives at Auhar. The priest is consulted to find out the auspicious time called *Saat*. The marriages of Daolas may be, solemnised by Brahmin priests. The marriage function takes two days normally.

Death Rites

Numerous rights have to be performed at death. It is considered bad if a person dies on a *charpoy*. The dying persons gives away in charity foodgrains and clothes and if his means permit a cow may also be given to a Brahmin or *Acharaj*. It is believed that the charity at the eleventh hour particularly of a cow, saves a man from the torture of *'Yamdoots'* the agents of Yama, the god of death after death. After *dan, panch-ratna*—pearl, gold, silver, copper and *tulsi* and *ganga-jal*—is placed in the mouth of the dying person under the belief that such act helps the soul in its last journey and the death is painless. As soon as he expires, conch-shell is blown to announce the death. Sons, daughters' sons, younger brothers and their sons get their heads shaved as a symbol of mourning. A bier of *bamboo* is prepared and the corpse is carried to the cremation-ground. Before departure *pinds* are given in the name of deceased over the bier.

By this time an *Acharaj* comes or is sent for to give *pinds* and to perform other ceremonies. He lives at Gatti, a village five miles from Dabhla.

Fuel for cremation—Generally the eldest son has to perform death rites. He puts on white clothes and carries an earthen pot full of cowdung cakes and fire. The *Acharaj* chants *mantras*. The villagers accompanying the procession carry fire wood. The villagers are also entitled to cut one *chil* tree for cremation under forest customary rights. The forest-guard has to see that this concession is not misused. In case the entire fuel is not utilised on the day of the cremation the guard may take possession of the surplus fuel and deposit it with the department.

Half way pinds—When the funeral procession has covered almost half the distance to the cremation ground the bier is placed on the ground and again *pinds* are offered. Here the pall bearers may change.

Cremation—On arrival at the cremation ground at the side of *Seer Khad* the bier is placed on the ground and *havan* is performed near the head of the deceased. *Pinds* are given here too. Later on a heap of fire-wood approximately six feet long and three feet wide is prepared. The corpse is bathed alongwith the clothes or coffin and placed upon the fire-wood. The head is kept towards the North. More fire-wood is placed upon it so that the entire height of the pyre comes to about four feet. The *Acharaj* may remove costly clothes and ornaments before the body is placed on the pyre. The person who has to perform the death-rites lights the pyre. The *gotri* or chief mourner throws a seer of *ghee, samagri* and *rasin* on the pyre.

Kapal Kirya—When the body is being consumed by the flames, the son touches the skull with a bamboo-stick.

The distant relatives and neighbours bathe in the Seer Khad, wash their clothes and return home. Four close relatives stay till the corpse is finally consumed by the flames.

Burnt bones of hands, head, toes, knees and feet are collected in a handkerchief. These are brought to the house and kept for a few days until these are sent to Hardwar to be finally immersed in the *Ganga*. Those who cannot bear this expenditure immerse these ashes either in the khad or in the Sutlej.

An earthen lamp is lit in the main room of the house. If the flame blows out it foretells more misfortunes for the family. A pitcher is suspended by a rope from the ceiling. A hole is made at the bottom of the pitcher and a string is passed through. The pitcher is filled with water which drips drop by drop. This is filled every day. The idea behind pouring water is that the departed soul does not feel thirsty on its new journey. Every day *'Garur Puran'* is read out by the priest. For seven days in the morning *pinds* are offered by the *gotri* through the *Acharaj* besides the *khad* or the stream. The *Acharaj* does not attend the death rituals of the Scheduled castes. They perform such rites without the *Acharaj*, and may sometimes give up *pinds* after the first day. Among the Scheduled caste, the brahmin may, perform a *havan* in Daola houses to round off the period of mourning.

Seja Dan—On the seventh day a *seja* which consists of a *charpoy*, utensils, bedding and garments is prepared. After *havan* this is

given to the *Acharaj*. Old clothes of the deceased may be given along with this. The *Acharaj* is paid some cash for *puja* and *havan*. Early in the morning, on the seventh day, two to three persons bring out the lamp that has been burning since the death. But this is preferably not carried through the main door. Near the *khad* the wick and the oil is burnt. Then everyone returns. While carrying the earthen lamp no one speaks on the way.

Kapre Dhona—In the morning of the tenth day, members of the family, relatives and neighbours go to *Seer Khad*. Women walk ahead while the men follow. At the *khad* every one has a bath and washes clothes and then all return. While returning the men lead and women follow. On reaching the court-yard the priest sprinkles a mixture of cow's urine and *ganga-jal* over them with *kusha* grass. The floor of the house is plastered with cow-dung. This is known as *'Kapre Dhona'*. The *'Garur Puran'* is finally read out to the listeners on the side of the *khad*.

Kirya—On the eleventh day, *havan* is performed and *'Seja'* is given to a *purohit*. Sixteen Brahmins who perform *puja* are served food. Each is given one *dhoti, thali, lota, glass* and *janeu*. This is *'Kirya'*. It may be postponed for a day or so if it falls on a Saturday or Sunday. The *"patak"* period finishes on this day. The house is regarded unclean till the *kirya* is performed. The widow removes her ornaments. She may put on simple rings.

Solah—On the sixteenth day, provided it is not a Saturday or Sunday, a feast may be held by some families. This is the day when the mourning period comes to an end broken by taking *'heeing'* and *'turka'* or fried articles. The mourners do not come on Sundays, Thursdays or Saturdays. They do not observe any form of greetings.

Maiki—After one month, *'maiki'* is performed. A *'Seja'* is given to the *Bedua* a low grade Brahmin, who gives *pind*. The *'maiki'* may be performed every month upto a year after death but *seja* is given on the first *'maiki'*.

Barkhi—After one year *'barkhi'* is performed. A feast is arranged for the relatives and villagers. On this occasion *puja* and *havan* are performed. A complete *'seja'* goes to the *purohit*.

Among the Scheduled castes these articles are given to their own *dheo-dhayans* i.e. gods and daughters.

Chubarkhi—It is performed on the fourth death anniversary. All relatives are invited and brahmins are feasted. Here again a complete *seja* is given to the family purohit. This marks the end of the death rites.

Shradhs—Every year *shradhs* are performed when food is served to the Brahmins in the month of *Asvina*. It is believed that the food served to the Brahmins at *shradhs* is consumed by the deceased during life after death. The family prepares good vegetarian food. The day of *shradh* corresponds to the day of death of a person. First of all some pieces of chapaties are thrown to crows and dogs. The Brahmins' feet are washed by the host before he is served food. After taking meals the Brahmin receives *dakashana* of five paisa or so and blesses the host. The scheduled castes invite their own *dheo dhayans* on *shradhs*.

Autar—If a person dies without a son a crude figure symbolising the deceased is carved out by the Lohar on a small stone slab. This is placed under a *pipal* tree and worshipped on the day of *Kirya*. It is believed that only if a son performs the death rites the soul of the deceased is appeased. The *autars*, would pacify the soul. Appeasement of the deceased—ancestor worship—is done by the higher classes. The family may erect a way side *chabutra* or plant a *pipal* or *banyan* tree, where the passers-by would rest a while. During summer arrangement for drinking water may be made at the *chabutras* in the memory of the dead. Other forms include repairs of a *chabutra*, construction or repair of a *baoli* and recitation of holy scriptures on the death anniversaries. Occasionally the worships include offering of rote to the autar.

If a person commits suicide a *dehri* is prepared and kept in the house. This is worshipped at the time of harvest. In case of deaths during the *Panchak* period of the year, *Shanti* is performed on *Kriya* day. Among Brahmins bells and drums may be played on the death of old men. The bells may be rung by the deceased's neighbours. A *Hesi* plays the drum.

The death of pregnant women is attributed to the wrath of God. In such cases the foetus is brought out of the body. The child is buried while the mother cremated. Persons dying of small pox are burried. *Sadhus*, lepers and T.B. patients are invariably burried.

It is believed that a '*Lairthi*' and the newly born child are haunted by the evil spirits if precautions are not taken. The mother of a new born child is called "Lairthi". In such cases if a women dies within the *gauntrala* period her soul it is believed, does not rest in peace. The soul takes the form of a witch or churel. The *churel* haunts the houses and ravines and wails for her child. Her feet are turned backwards. The help of *chelas* is sought to pacify the *churel*. It is said that if a *churel* is not treated by a *chela* there is likelihood of another death in the family. This naturally ensures a steady flow of clients to the *chelas*.

3. Economy

Agriculture is the mainstay of the people. The produce of fields is sufficient to feed the population even when the crops are average. Food grains are seldom imported.

Workers and Non-Workers

A few persons run *gharats*, make shoes and take to fishing. They may take to tailoring, retail selling of foodgrains, salt, cotton cloth and articles of grocery.

Age Group	Total Population			Workers			Non-Workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages . . .	433	179	254	211	87	124	222	92	130
0—14 . . .	180	82	98	4	1	3	176	81	95
15—34 . . .	119	44	75	96	35	61	23	9	14
35—59 . . .	87	33	54	81	33	48	6	..	6
60 & Over . . .	47	20	27	30	18	12	17	2	15

Of the total population about 211 are workers. The maximum number of workers fall under the age group to 15 to 34 years while there are four workers who are below 14 years.

The proportion of male workers to women workers is 41:59. Among non-workers most of the women are over 60. They are old an infirm. So are the 2 old men who can not work.

152 persons are agriculturists. 22 persons run water mills. 15 prepare shoes and 8 persons remain occupied with a bit of fishing. Women work in the field they do manuring, sowing, weeding, harvesting and winnowing. Then they prepare food, milk and feed the cattle and bring fodder for them. In water mills more women are engaged than men.

Other occupations are tailoring and business.

Workers Classified by Sex, Broad Age-groups and Occupations

Age Groups	Occupation 1—Agriculture			Occupation 2—Cattle Grazing			Occupation 3—Tailoring		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages . . .	152	53	99	1	1	..	3	3	..
0—14 . . .	3	..	3	1	1	..	..	..	..
15—34 . . .	64	20	44	..	..	..	2	2	..
35—59 . . .	61	20	41	..	..	..	1	1	..
60 & above . .	24	13	11	..	..	..	..	..	..

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Workers Classified by Sex, Broad Age-groups and Occupations—contd.

Age groups	Occupation 4—Fishing			Occupation 5—Business			Occupation 6—Weaving		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	11	12	13	14	15	16	17	18	19
All Ages	8	5	3	2	2	..	1	1	..
0—14	..	..	..	..	..	..	..	..	..
15—34	5	3	2	1	1	..	..	..	..
35—59	3	2	1	..	..	..	..	..	..
60 & above	..	..	..	1	1	..	1	1	..

Workers Classified by Sex, Broad Age-groups and Occupations—contd.

Age groups	Occupation 7—*Gharat* (Water milling)			Occupation 8—Cobbler (Shoe-making)			Occupation 9—Unskilled Labourers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	20	21	22	23	24	25	26	27	28
All Ages	22	8	14	15	10	5	3	1	2
0—14	..	..	..	..	..	..	..	..	..
15—34	13	2	11	9	6	3	2	1	1
35—59	8	5	3	5	3	2	1	..	1
60 and above	1	1	..	1	1	..	..	..	..

Workers Classified by Sex, Broad Age-groups and Occupations—contd.

Age groups	Occupation 10—Service with Individuals			Occupation 11—Musical Instrument Playing			Occupation 12—*Gharat* Accessory Manufacture		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	29	30	31	32	33	34	35	36	37
All Ages	1	1	..	1	1	..	2	1	1
0—14	..	..	..	..	..	..	..	..	..
15—34	..	..	..	..	..	..	..	..	..
35—59	1	1	..	1	1	..	..	..	..
60 & above	..	..	..	..	..	..	2	1	1

Non-Workers by Broad Age-groups and Nature of Activity

Age groups	Total Non-Workers			Full time Students or Children attending school		Persons engaged only in household duties		Dependents, Infants and Children not attending school		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
	2	3	4	5	6	7	8	9	10	11	12
All Ages	222	92	130	42	5	..	12	50	113	..	..
0—14	176	81	95	35	4	..	..	46	91	..	..
15—34	23	9	14	7	1	..	7	2	6	..	..
35—59	6	..	6	..	..	..	3	..	3	..	..
60 & over	17	2	15	..	..	..	2	2	13	..	..

The table gives statistical data about the non-workers. The highest number of non-workers falls under the category of dependents, infants and children who are not attending school. The children attending school form the next largest number of dependents.

Persons belonging to other categories, pensioners or land lords, are not found in these two villages.

Agriculture

Agriculture is the pivot around which the entire economy of farmers, water millers, cobblers and fishermen revolves. Brahmins are the dominant land owners.

Area—Out of the total area of 426 acres, 193 acres were under the plough in 1960-61. There is no land under forests. 58 acres comprise of barren and uncultivable land. 108 acres are used as pastures. There is no current fallow in Dari. But Dabhla has 17 acres of current fallow. 168 acres can be utilised for rabi and kharif crops. The cultivable fields are supported at sides by stone and soil hedges. In some parts these may be enclosed where no rice cultivation is possible. Irrigation facilities are not commonly available. Some few plots in the vicinity of *chos* are watered by *kuhls.*

Principal Crops

KHARIF CROPS

Maize—Maize is the chief crop sown in June-July and harvested in September-October. The land is ploughed twice before sowing. Three weedings are done during the crop season. Hybrid maize, the villagers felt, had lesser grains than the local variety. The dry stalks are used as fodder and fuel. During 1961 maize was cultivated on 94 acres.

Paddy—Paddy is cultivated in unirrigated and marshy lands. The regular rainfall brings about a good crop. The villagers say that a crop never failed though variations in total production are there.

The local variety is being replaced by improved varieties. These are known to be *phul-patasha, basmati,* and *begmi.* The peasants have favoured the improved seeds and according to one peasant, with improved seeds and proper use of fertilizers he was able to produce some 25 per cent more.

Improved method of paddy cultivation has been introduced, though villagers were not enthusiastic about it. They felt this method did not yield more produce and too much of labour was involved. During 1961 paddy was sown on 60 acres.

Mash—Mash is the major pulse and is taken almost daily with maize *rotis.* During 1961 the area under *mash* crop was 20 acres. *Mash* may be sown in fields growing maize.

Another crop *kachaloo* known as *arbi* in other parts of Himachal Pradesh and Punjab is of some significance. It is sown after monsoons in the lands close to houses. It requires sufficient manure. The weeding and hoeing is done thrice and *kachaloo* is dug out in the month of September. The big broad green leaves may be plucked off and on for preparing-paters.

Other minor kharif crops are *kulath,* ginger, *til, seul, haldi.* Details about the area under these crops were not available in the village note book. In the beds around the house or on the fringes of fields the vegetables like lady fingers, pumpkins, bottle gourds, bitter gourds, brinjles, and tomatoes may be grown.

RABI CROPS

Wheat—The most important rabi crop is wheat. Usually mixed cropping of grams and wheat is done. Improved varieties of ridley wheat, No. P. 792, NP 829 and NP 809 have been introduced. The area under gram and wheat in 1961 was 158 acres.

Other minor rabi crops were:—

Mustard oil seeds in 2 acres.

Barley sown in 1 acre.

Tobacco sown in 2 acres.

Masoor or lentil

Onions.

Peas.

Garlic.

Tobacco, onions, peas, garlic, corriander is grown a little.

Fertilizers and Manure

Many villagers did not like to use chemical fertilizers. They feel that fertilizers enhance the fertility in the first stage, while in the subsequent years this falls rapidly. This prejudice is gradually diminishing. The *Gram Sewak* had correctly given some demonstrations. The fertilizers were sold by the co-operative society.

SALE FIGURES

	Mds.	Srs.
Ammonium sulphate sold in 1960-61 . .	8	20
Superphosphate sold in 1960-61 . . .	1	00
Ammonium sulphate sold in 1961-62 . .	42	00
Superphosphate sold in 1961-62 . .	33	00

The use of fertilizers is to be regulated in initial stages. The fertilizers are mixed with organic manure and added to maize. But for paddy these may be put without mixing with manure. Wheat is manured with organic manure as it is preferred to chemical fertilizers.

Rotation of crop—The common rotations followed are:—

Wheat and gram in winter followed by maize.

Wheat in winter followed by paddy and Paddy-follows paddy in rainy season in marshy lands.

For crop diseases some local remedies are used. Ash is thrown over the diseased plants. The wheat crop suffers black rust and bunt of wheat. The diseased plants are destroyed.

Paddy hopper destroys the plants at the flowering stage. The only remedy is spraying of D.D.T. and pesticides. Paddy stem borer harms the crop when the rains are not frequent. Other pest diseases are *swara* cater-piller, rice hispa and stink bug controlled through insecticides and pesticides. The maize crop is damaged by, white ants, maize root borer and maize stem borer. No local treatments were effective.

We give below the agriculture calendar followed by the villagers.

Agriculture Calendar

Name of month	Nature of Activities
1. January	Weeds are removed from the wheat fields. In case there is late sowing of wheat followed by an early rainfall then hoeing with *dandali*. First tillage is done to the fields which are water logged and only paddy cultivation is possible. Hoeing and weeding is done to potatoes which have been introduced recently in 1963.

Agriculture Calendar—contd.

Name of month	Nature of Activities
2. February	Preparation of tobacco nursery. During the last week reaping of mustard crop starts. Transplanting of tobacco nursery is taken in hand. Weeds are removed from wheat fields and tobacco is watered for the first time after transplanting. Semi water logged fields may be ploughed for the second time.
3. March	Transplantation of tobacco. Removal of weeds from the fields. Cutting and threshing of mustard crop. By the end of the second fortnight reaping of grams may start.
4. April	Complete harvesting of wheat and grams. By the end of April almost most of the total rabi crops is harvested and threshed. The field is ploughed for kharif crop after wheat has been completely reaped. Sowing of paddy in semi water logged fields is completed.
5. May	Threshing of wheat is completed. Ploughing of fields for kharif crop. Plucking of tobacco leaves. Manuring for paddy and maize. Reaping of tobacco leaves.
6. June	Manuring for maize and paddy. Beginning of sowing paddy and one hoeing with *dandali*.
7. July	Sowing of paddy and maize if it rains. First hoeing of maize.
8. August	By the first fortnight another hoeing for maize and weeds are removed. Main or second ploughing to paddy fields. Fertilizers are applied to paddy. An *alode* or light ploughing is done to maize plants. In *alode* mixed cropping of *mah*, *mungi* and *rongi* is done.
9. September	Removal of grass. Harvesting of paddy and maize may start. Threshing of *mah*, *mungi* and *rongi* begins.
10. October	Reaping of maize and paddy completed. First plough is given and stems of maize removed. Clods are broken and second ploughing is given. By the middle of the month threshing of maize and paddy starts.
11. November	Husking and threshing of paddy and maize completed and sowing of wheat, sarson and grams starts.
12. December	Sowing of all rabi crops is completed. Hoeing of fields done by *dandali* after the rains.

Seed and Production rates—No crop cutting experiment had been performed in the vicinity. As such no reliable figures regarding the seed used per bigha and production rates could be obtained. These have been collected from local farmers.

Name of Crop	Type of land unirrigated	Approximate seed per bigha	Approximate production per bigha
1	2	3	4
Wheat .	A	6 seers	6 maunds
	B	6 seers	4 maunds
	C	7 seers	3 maunds
Maize .	A	2 seers	8 maunds
	B	2½ seers	6 maunds
	C	2½ seers	4 maunds
Paddy . .	A	7 seers	6 maunds
	B	7 seers	4½ maunds
	C	..	Not grown in inferior land.
Sarson . .	A	1½ seers	6 maunds
	B	1½ seers	4 maunds
	C	2 seers	2½ maunds

While collecting these estimates, the rainfall was taken as average, fields were manured properly and little damage was done by crows, parrots, locusts, rats, jackals and monkeys.

The land is tilled by the land owner. In some cases widows are unable to cultivate their own lands, their relatives do that and pay half the produce. Share is always paid in kind. The share to artisans like potters, cobblers, barbers, blacksmiths and basket makers is paid in kind. It depends upon the family's paying capacity. Cases of unregistered mortgages were detected. The system is known as *gehna.*

Utilisation and Marketing—Agriculture produce including maize stalks, wheat and paddy straw are utilized. Straw is used as fodder. Maize stalks are used as fodder or as fuel for the kitchen. These fodders are not sold. Every household has to bring the fodder from the nearest high hills when the local grass crop is poor.

The farmers seldom export the grain. Whatever is surplus is sold to Daolas and other petty agriculturists or relatives who run short of foodgrains.

Cultivation—Usually two ploughings are given for wheat and three for maize. The first ploughing for maize is given as early as possible after the wheat has been harvested. The second ploughing is given when the rains are expected. After that with the third ploughing the maize seed is sown in lines and in some cases broadcast. Then the land is levelled with *maira.* More manure is used for Maize crops than for Rabi crops.

For paddy the land which is almost semi-water logged is ploughed thrice. Other lands are ploughed three to four times. The seed is sown in the first type of lands in early *Jyaistha* while in others it is sown in late *Jyaistha* or early *Asadha.*

The paddy seed is usually sown duly germinated. The seed is soaked in water for a few hours. After that it is put in a basket and covered with a *khind.* When germination starts it is planted into the fields.

In superior lands the wheat is sown soon after the maize is harvested. In other lands too it may be sown at the same time provided there is sufficient moisture in the soil. Otherwise the sowing is put off till it rains. Sowing of wheat at times had to be postponed till late November due to late rains. Mixed cropping of wheat and grams is done on inferior lands.

Hoeing and weeding of maize has to be done thrice while for wheat once or twice. This is done generally by women. *Haloain, banchhole, doogli, drora, alani, peazi, bhadiala, pitpapra, ghanau* are the common weeds found growing in the fields during the Rabi crop season. *Jhanda, chhura, kohri* and *kothara* are the weeds found in kharif crops. *Alani,* and *kohri* are poisonous plants. *Darora, bhadiala, ghanau* are taken as vegetables.

The reaped crops are brought to a *khalian.* There the crop is left to dry. While threshing wheat and paddy bullocks are used. Even *maira* may be moved over these crops. The heap is beaten with sticks and the husk is separated from the common heap. The husk that is left with the grains is blown with a *chhajli* or winnowing fan. The grains fall apart from the husk.

The cobs of the maize are separated and dried up in the *khalian.* Then these are beaten with bamboo sticks. Grains are separated and the cob is used as fuel.

Agricultural implements—These implements have been used for centuries. Tools and implements can be prepared by the Lohars who live in nearby villages. Every farmer has the essential agricultural implements.

Agricultural Implements

Sl. No.	Name of implement	Price	Average life	Use and Remarks
		Rs.		
1	*Hal* (Plough)	15·00	6 months	For ploughing.
2	*Jungla* (Yoke) .	5·00	6 months	To control bullocks while ploughing.
3	*Dandali* . .	5·00	3 years	To perform a hoeing operation.
4	*Maira* (levelling beam) . .	3·00	2 years	To level the field.

Agricultural Implements—contd.

Sl. No.	Name of implement	Price	Average life	Use and Remarks
5	*Kudali* (Spade)	5·00	10 years	For digging.
6	*Khilni* (hoe) .	1·50	1 year	For weeding and hoeing.
7	*Kudaloo* .	1·50	1 year	A small *Kudali*.
8	*Chamb* (Indian spade) . .	5·00	5 years	For digging.
9	*Dat* (big sickle)	4·00	10 years	For cutting crops and grass.
10	*Kuharee* (Axe) .	15·00	years	To cut trees.
11	*Kuharoo* (Smaller Axe) .	4·00	4 years	To cut fire wood.
12	*Baila* . .	5·00	18 years	To cut fire wood.
13	*Mool* . .	2·00	1 year (No life)	To thresh paddy.
14	*Mungar* . .	2·00	10 years	To thresh paddy and other grains.
15	*Chakki* (Grinding mill-portable)	5·00	Many years	For grinding and crushing.
16	*Ukhali* (a sort of fixed pestle) .	3·00	Many years	A hollow stone wherein paddy is put and threshed with *mungar*.
17	*Dal* (bigger basket) .	2·00	1 year	To carry and transport crops from fields.
18	*Sup* (winnowing fan) . .	3·00	2 years	To separate grains from straw.
19	*Kerairon* (seive)	4·00	About 5 years.	Multipurpose work.

An enquiry from peasants showed that no improvement has been made in implements. The main obstacle in the way of modernisation of tools and implements is that the bullocks are weak. They cannot use heavier implements.

Storage Vessels—The agricultural products are stored in an unique type of vessel made of *bamboo* strips and is called *peroo*. They are of different sizes. A bigger *peroo* may contain as much as 20 maunds. A *peroo* like this cannot be passed through doors. It is half made out of the house. The remaining part is completed after keeping it inside the store on the ground floor. Before use it has to be coated from inside and outside with a thick plaster of clay and cow dung. Earthen pitchers are used to keep *dals* and other cereals. Goat skins may sometimes be used for carrying wheat or maize.

The labourers employed during agricultural activities are some Daola women or persons that have meagre holdings and little income. These labourers are paid in cash. They receive two meals a day in addition to wages at the rate of Re. 1.50 per day.

Animal Husbandry

The table gives the livestock statistics in the village.

Livestock Statistics

Caste/Community	Milk Cattle		Draught Bullocks		Goats and Sheep	
	No. of house-holds owning	Total number	No. of house-holds owning	Total number	No. of house-holds owning	Total number
1	2	3	4	5	6	7
Brahmin	46	89	37	74	25	38
Chamar	8	10	7	14	4	6
Daola	1	1	1	2	1	3
Hesi	..	..	..	..	..	..
Jat	1	2	1	1	..	..
Koli	2	2	2	5	2	5
Khatri	..	..	..	..	1	1
Muslim	1	7	1	3	1	2

About 265 heads of cattle were counted. There were 111 milch cattle. 59 families own milch cattle. Brahmins own the largest number of milch cattle while out of 17 families of Daolas only one was possessing a cow. These persons are landless and as such cannot get fodder. Buying grass is an expensive affair. The pastures and grass lands are not sufficient to support more cattle.

Villagers do not have milk regularly, but children and old people take milk regularly, if available. Other grown up and adult members consume whey and *ghee*.

Male calves are preferred to female calves. Villagers can purchase a milk cow or a buffaloe from others but cannot get a well fed and well brought up bullock. A calf of more than three years can be put to plough. The cows cost less and are easier to look after. A buffaloe costs more and needs plenty of fodder.

The number of bullocks in the village is 99. These are owned by 49 families, but some poor villagers cannot afford to maintain them throughout the year just for a working season of nearly 2 months. Under such circumstances cultivators seek the assistance of others, who usually loan out free their bullocks to plough the land.

39 families own sheep. Only one family had a goat. During the year one gets two shearings of wool from sheep and when it is fully grown up it may be slain for meat. The mutton of self reared goat or sheep is a taboo.

Poultry and Fowls—Brahmins consider it a taboo to keep these birds. If one's foot falls on the droppings of a cock or hen it is believed that this pains the dead ancestors. The person is considered polluted and may have a bath.

Old people do not like to eat eggs. Younger Brahmins cannot take eggs in the presence of elders.

Fishing—is done by nine families of Daolas. Other families of Daolas also practise fishing but perhaps without obtaining license.

These persons go about 2 miles upward and four miles downward the Seerkhad to fish. When they do not find fish in Seerkhad in May they may go to the Sutlej for fishing.

Fish is mostly exchanged for grains and paddy. A kilogram of fish may get two kilograms of grains. It is usually complained that some persons of other villages particularly Rajputs destroy small fish by using explosives. Though there are guards of the Fishery Department to keep a watch yet these things sometimes happen. Daolas are rather upset about people using explosives.

Fishing is done with a net. A fisherman would throw a small pebble in the water. Fish take it to be a bait and swim towards it. The fisherman throws his net and then collects his catch.

Household Industries

Type of Industries run by the Households

Caste/Community	Name of Industry	No. of households practising it as	
		Main source of livelihood	Subsidiary source of livelihood
1	2	3	4
Chamar . .	Shoe making .	7	1
Daola . .	Grinding Mill .	9	2
Daola . .	Weaving . .	1	..

The *gharats* or water mills are run by Daolas. It is the main source of earning for 9 families. Two families own a *gharat* jointly and operate it in turns. There are 22 *gharats* in all. The Daola millers grind wheat and maize and supply atta to the surrounding villagers. They charge two parts for every 40 parts as their labour. No wages are collected in cash.

The stream is the source of power for the *gharats*. Water can be obtained after paying a fee of Rs. 9 for two *chakkies* and Rs. 6 for one *chakki* yearly to Government. The equipment required in industry are two grinding stones and a wooden *garur*. The grinding stones can be prepared locally from rock stone. *Garur* can be prepared from *shisham* wood.

One Daola claims to be an expert manufacturer of *gharat* accessories and he prepares the accessories for others. His charges are not fixed. He usually charges at the time of harvest in kind.

The *gharats* are situated on the side of *Seer Khad* and work upto the beginning of monsoon. The *khads* are in spate during monsoons. Then the Daolas stop the work, remove their temporary shelters and move to their houses in Dabhla. *Gharat* business is stopped for two months. During rainy season temporary seasonal *gharats* start working along the *chos* where plenty of water is available during these days. No *gharat* works on *Luind Cho.* An average *gharat* may grind some 10 maunds of grains in a day.

Shoe-making—is done by Chamars. They are traditional cobblers. They are still paid in kind after each harvest, but they have started charging in cash as well.

Apart from making shoes, they are skinners of dead animals and remove dead bodies. They are tanners of locally removed hides and skins.

For shoes they use rough type of locally tanned leather. But this does not meet their requirements. They get some shoes from Ghamarwin. There is a co-operative society which deals in leather. Previously they used to bring leather from Jahu which used to cost them 50 per cent more. Their women help in preparing shoes.

A unique thing they prepare is a buffaloe skin or *sanai.* This is used to cross the *khads* and rivers. Skin of a dead animal is skilfully removed so that the entire skin is untempered. The feet and the tail portion is stitched. Air is blown in from the neck portion and the skin takes the shape of a big baloon. Now this is put into the river. The Daola or *Tarai* lies across the skin on his stomach. He starts paddling with his legs and moves on and floats down the river. Sometimes he uses small wooden oars. The *sanais* are extensively used when timber is floated down the river. The cost of a *sanai* comes to Rs. 15 and lasts for about six years.

Weaving—This art has almost vanished. Some families of Daolas used to weave twenty years ago. They have left it mainly due to availability of cheap mill made cloth. A Daola weaver used to be supplied hand spun yarn by the villagers. According to a local villager the spinning wheel with young women are lying idle. This affected the weavers. They had to give up weaving. They resorted to fishing, running of *gharats* and floating timber.

Commerce—Two shopkeepers carry on business in general articles. The Brahmin shopkeeper deals in cotton cloth, articles of general merchandise and grocery. According to the Brahmin shopkeeper cotton cloth, salt, gur and foodgrains sell more as compared to other things. He has invested some Rs. 5,000 in the business. With the other shopkeeper business is just a past-time. He hardly transacts business exceeding a few hundred rupees during the year.

Oil Pressing—The only Muslim teli of Dari presses out oil for the villagers. They supply him mustard oil seeds. He also gets oil seeds from Ghamarwin and sells oil on retail basis.

Ten years ago these villagers had to husk the paddy themselves at home. But now they take their paddy to the paddy husking machine at Ghamarwin. The charges are nominal. Considerable time and labour is saved. It is said that the rice husked in the machine is not so tasty as the hand pounded rice. The pestle is fixed in the floor of the room or courtyard and is made of stone. A pestle may be 1½ feet deep and 1 foot in diameter.

Other Artisans—The blacksmith, Bhanjara —basket maker and potter for these villages reside in nearby villages of Glassin, Kothi, and Morsingi. They do not accept wages in cash.

Other Occupations—Some villagers work as labourers nearby. A few had gone to Amritsar. Three of them were working in a cotton textile mill. Others have taken up service with shopkeepers as accountants, salesmen and domestic servants. One young man was a rikshaw puller in Jullundur. Two were working in Government departments in Simla and Mandi. One from Dabhla was in the army. His brother is a tailor in Ghamarwin. One Brahmin of Dari had taken up hotel business in Ghamarwin. Two men of Dabhla were working as drivers with private operators at Kalka and Matiana. Two persons of a Chamar family are working as fitters in Bhakra Nangal. One was reported to be an engineer in West Bengal.

Hesi plays musical instruments on different occasions. When he is short of food or money he goes from house to house and plays the drum. Some collections are made. These collections are made on festive occasions as well.

Ghal—Each lot of timber whether big or small floated down the river is called Ghal. The Daolas are expert in floating timber in rivers and *khads*. They go to high hills in all the districts of Himachal Pradesh, Uttar Pradesh, and Kashmir. There they are employed to go down with floating timber. Eleven Daola families and one Jat household are engaged in this business. 14 members were found outside the village on ghals. Other castes go on ghals when they run short of money.

The ghal workers are of two types—*taroos* and *dabaroos*. A *taroo* or swimmer accompanies the floating timber in rivers. A *dabaroo* builds wooden passages through which timber is brought to river. His work is more ardous and dangerous. He therefore gets more wages than a *taroo*. There is a Daola *jamadar* in Dabhla who arranges labourers for contractors. He would give an advance to the labourers and no wages or salaries are settled before hand. However, when the work finishes they are paid wages on the basis of the profit of the contractor. If the contractor earns much he may give slightly higher wages. Otherwise they are completely at the mercy of the contractor. Moreover it is the contractor who decides the amount of the profit and not the workers. It was gathered that a *taroo* may get upto Rs. 100 or 125 P.M. whereas a *dabaroo* may get upto Rs. 150 a month. When they leave the village for work they carry with them their supply of *Hukka* Tobacco which they prepare themselves. They may carry some maize flour too. On an average each one may save from Rs. 400 to Rs. 600 during the floating season which lasts from September to February.

Male members from 19 families worked as unskilled labourers on road off and on. The rate of payment is Rs. 2 per day from 9 A.M. to 5 P.M.

One woman was not able to earn anything and was living on the help she received from her relatives. Some Daolas make fishing nets also.

Gold Washing—The Daolas say that gold is found in the regions of *chos* of Dabhla in the silt and mud brought down by the rainwater. This mud is mixed in water and poured in *phaloo*, a wooden tray. A big *'sander'* which serves the purpose of a *'cauldron'* is required to store the mixture of mud and water. The water drains out. The process is repeated several times when the entire silt is washed out. The gold particles settle at the bottom with stone particles. These particles are picked up. The occupation is carried only in the rains. A party of four persons completes the process. The process is known as *sansai* and the workers are known *sansoas* in the local dialect. Their earnings are meagre. After working throughout the day a *sansoa* hardly earns a rupee a day.

For obtaining permission to carry the occupation they pay a fixed revenue to the Government. The *sansoas* say that during recent years restrictions on gold washing have been imposed by the Forest Department with a view to checking soil erosion. As such this is done on a very negligible scale. We were told this was never very paying.

One Koli serves as a barber. He gets a share of the produce at the harvest. On special occasions, such as marriages he is paid individually a little cash. On auspicious occasions he plays the *narsinga* and receives some cash and food for himself, his wife and other members of the family.

Persons who earn by going out of the village have influenced the village economy. Besides adding to the family earnings they are held in respect by others. It is felt that such people have been earning in far off lands. While getting married people wish to marry their daughters to such persons who have been earning in distant lands. All these persons regularly visit their homes. The usual time of their migration is the period after sowing crops or before harvest.

Income Statistics

We give income tables. The income is approximate:—

Monthly income of Brahmin Households in the range of

Occupation of Households	Below Rs. 50	Rs. 51—75	Rs. 76—100	Above Rs. 100
1	2	3	4	5
Agriculture . .	13	3	3	10
Labourer . . .	1	..	..	..
Agriculture and Service	1	1	3	5
Agriculture, Tailoring and Service . .	..	..	..	1
Agriculture and Labourer . . .	1	1	5	2
Agriculture and Lamberdar . . .	..	..	..	1
Agriculture and Rickshaw pulling . .	..	..	1	..
Agriculture and Hotel .	..	..	1	..
Shopkeeper. . .	..	..	..	1
Total .	16	5	13	20

Agriculture is carried on by all families except one shopkeeper. The shopkeeper possesses agricultural land in an other village and gets his share of the produce.

In all 13 families fall in the income range of Rs. 76—100 while 5 families come under the range of Rs. 51—75. Twenty households have been placed in the group whose average monthly produce exceeds Rs. 100. The average monthly income of six families does not exceed Rs. 25. There is an old woman in Dari. She may sometimes find work in the fields. But mostly she gets free food from her neighbours. She has been taken as a labourer. Ten families have been placed in the range of Rs. 26—50.

Monthly income of Daola Household in the range of

Occupation of Households	Rs. 26—50	Rs. 51—75	Rs. 76—100	Above Rs. 100
1	2	3	4	5
Agriculture, Weaving and Chowkidari .	1	..	..	..
Gharat Accessories Manufacturer . .	..	1	..	..
Ghal and Fishing .	..	..	1	1
Ghal, Fishing and Labourer . . .	..	..	2	..
Gharati . . .	..	..	..	7
Fishing . . .	..	..	..	3
Gharati and Fishing	..	..	1	..
Total .	1	1	4	11

Among Daolas we do not find any family earning less than Rs. 25 per month. Seven families of *gharatis* and three families of fishermen have an income of more than Rs. 100 per month. Four families have been placed in the income range of Rs. 76—100. One person who prepares *gharat* accessories falls in the income range of Rs. 51—75. Daola families earn their livelihood from seven major heads.

Monthly income of Chamar Households in the range of

Occupation of Households	Rs. 26—50	Rs. 51—75	Rs. 76—100	Above Rs. 100
1	2	3	4	5
Agriculture . .	1	..	..	..
Agriculture Labourer .	1	..	1	..
Agriculture Labourer, Selling of Milk and Ghee . . .	1	..	..	..
Service with a local Farmer . . .	1	..	..	..
Cobbler and Agriculture	1	1	..	1
Cobbler . . .	..	..	..	1
Cobbler and Service .	..	..	..	1
Cobbler and Labourer .	..	1	1	..
Total .	5	2	2	3

Two families of Chamar have been placed in the income range of Rs. 76—100 while five families come in Rs. 26—50. Three families who prepare shoes are earning more than Rs. 100 per month.

Monthly income of Koli Households in the range of

Occupation of Households	Rs. 26—50	Rs. 51—75	Rs. 76—100	Above Rs. 100
1	2	3	4	5
Agriculture . .	1	..	..	..
Agriculture and Labourer . . .	..	1	..	..
Total .	1	1	..	..

Out of Kolis one family who depends on agriculture has been placed in the range of Rs. 26—50. The other household also cuts hair. He earns in the range of Rs. 51—75 per month.

The Muslim family who works on the *ghani* and resorts to labour gets more than Rs. 100 per month. Same is with the Jat family. The Hesi falls in the range of Rs. 25—50 and the Khatri household in the income range of Rs. 51—75.

Average monthly expenditure per Household by income groups of households

Items of Expenditure	Rs. 25 and below		Rs. 26—50		Rs. 51—75		Rs. 76—100		Rs. 101 and over	
	No. of Households	Approximate average expenditure	No. of Households	Approximate average expenditure	No. of Households	Approximate average expenditure	No. of Households	Approximate average expenditure	No. of Households	Approximate average expenditure
1	2	3	4	5	6	7	8	9	10	11
Brahmin										
Food . .	6	12	10	16	5	26	13	48	20	79
Clothing .	5	3	10	5	5	9	13	13	20	22
Education .	..	..	3	2	1	8	3	8	11	36
Medical .	2	5	7	4	4	15	11	10	17	5

Average monthly expenditure per Household by income groups of households—contd.

1	2	3	4	5	6	7	8	9	10	11
Daola										
Food	..	..	1	17	1	42	4	56	11	86
Clothing	..	..	1	8	1	7	4	10	11	14
Education	..	..	..	..	..	..	..	..	4	1
Medical	..	..	1	1	1	1	4	3	11	1
Others	..	..	1	5	1	23	4	16	11	43
Chamar										
Food	1	13	4	18	2	29	2	29	3	75
Clothing	1	1	4	2	2	6	2	7	3	28
Education	..	..	..	..	1	2	1	2	2	3
Medical	1	..	4	1	2	1	2	1	3	5
Others	1	3	4	11	2	16	2	39	3	94
Koli										
Food	..	..	1	33	1	33	..	..	..	..
Clothing	..	..	1	3	1	7	..	..	..	..
Education	..	..	..	..	..	..	..	..	..	..
Medical	..	..	1	..	1	1	..	..	..	..
Others	..	..	1	13	1	25	..	..	..	..
Muslim										
Food	..	..	..	..	..	..	..	..	1	58
Clothing	..	..	..	..	..	..	..	..	1	17
Education	..	..	..	..	..	..	..	..	..	..
Medical	..	..	..	..	..	..	..	..	1	1
Others	..	..	..	..	..	..	..	..	1	45
Jat										
Food	..	..	..	..	..	..	..	..	1	42
Clothing	..	..	..	..	..	..	..	..	1	8
Education	..	..	..	..	..	..	..	..	..	..
Medical	..	..	..	..	..	..	..	..	1	1
Others	..	..	..	..	..	..	..	..	1	54
Hesi										
Food	..	..	1	25	..	..	..	..	..	..
Clothing	..	..	1	2	..	..	..	..	..	..
Education	..	..	..	..	..	..	..	..	..	..
Medical	..	..	..	..	..	..	..	..	..	..
Others	..	..	1	6	..	..	..	..	..	..
Khatri										
Food	..	..	..	..	1	25	..	..	..	..
Clothing	..	..	..	..	1	17	..	..	..	..
Education	..	..	..	..	..	..	..	..	..	..
Medical	..	..	..	..	..	..	..	..	..	..
Others	..	..	..	..	1	16	..	..	..	..

Expenditure

We have collected a rough index on expenditure. In the table the households have been divided into different income ranges. The tables give an idea about the approximate caste-wise expenditure on food, clothing, education and medical. The expenditure on smoking, refreshment, soap, barber, travelling, religious amusements, debt repayments, remittances to dependents, cultivation, household industries, entertainment, fuel, light, livestock and miscellaneous charges have been grouped under one head.

The major expenditure in every case is food. The expenditure on education is nil in the poorer families. There is very little expenditure on education in Koli, Muslim, Jat, Hesi and Khatri households.

Indebtedness

No debts had been incurred by 23 families. The debt for one family comes to Rs. 910/-. The highest debt of Rs. 3,000 was payable by a Brahmin. This was for constructing his house.

The rate of interest comes to 12 and much more per annum.

The main reasons for taking loans by villagers are social ceremonies, family expenses and purchase of bullocks. The principal and interest partly or wholly are paid from the sale proceeds of grains after the harvest. If one could not pay the principal amount he would work as a labourer and try to pay the yearly interest. The debtors act honestly and feel it their moral duty to pay the debts. There is a belief in the area that one who dies without paying a debt in this life has to repay the same during the life after death by being born as a donkey or a mule. According to a belief these animals were the debtors during their life before the present birth of those creditors who own them now. They are paying the debts to their owners by carrying loads and earning for their masters. There are 66 families who have some small debts. The figures are not very alarming and with a will to pay off debts there is no need to worry.

Indebtedness

Income group	Total of households	No. of households in debt	Average indebtedness per household in debt
1	2	3	4
Rs. 25 and below	6	2	255
Rs. 26 to 50	17	13	611
Rs. 51 to 75	8	7	728
Rs. 76 to 100	18	14	756
Rs. 101 and over	40	30	1,206

It will be seen from the table that the increase in income has not affected the debt position. The average debt per family has increased with increase in income.

Sources of Debt—Professional money lenders are not found here or in the surrounding villages. A needy person has to get loans from friends and relatives.

Credit—Worthiness of a peasant is taken into consideration while advancing loan. The deed may be in writing for large and long term loans. Otherwise a promise is enough.

The villagers were in heavy debt before independence. At that time they had no opportunities of earning as labourers. The post independence years and the last decade brought a big change. Their capacity to repay the debt increased considerably with more opportunities of employment.

Co-operative Society

There is no co-operative society functioning in the villages. Some villagers of Dabhla are the members of co-operative societies functioning in Ghamarwin and Kothi.

The society at Ghamarwin deals in leather and is known as the Dabhla Charam Hastudyog Sehkari Samiti with its premises at Ghamarwin. This society was established in November, 1959, with a subscribed capital of Rs. 710.00, each share being of Rs. 10.00. The shares are held by 58 members out of which 8 persons of Chamar caste belong to Dabhla. Government has aided the society as:—

1. Pay of Secretary—Rs. 300.00 (paid annually as aid).
2. Grant received in 1960—Rs. 1,200.00
3. Grant received in 1961—Rs. 400.00
4. Loan advanced by Co-operative Bank —Rs. 1,000.00.

The cobblers of Dabhla were satisfied with the working of the co-operative society. Their main problem before the establishment of society was to obtain quality leather on credit. The leather merchants of Jahu charged exorbitant rates. According to a local chamar who is the member of H.P. Legislative Assembly the cobblers used to obtain medium leather at Rs. 6/- per seer from Jahu in 1959. Now they get this leather through the society at the same rate. This leather is now being sold at Rs. 7/- per seer at Jahu. Thus, with the establishment of society the cobblers have saved Re. 1/- per seer in addition to two days labour charges for going and returning from Jahu.

Four members were makers of shoes. The profit is distributed by them every month.

Though the society had some loss in the initial stages a profit of Rs. 410/- was declared for 1960-61. On the whole the working of the co-operative society may be considered satisfactory.

The Dabhla Multipurpose Co-operative Society has been set up at Kothi. It has 114 members belonging to Dabhla Patwar Circle. Nine members belong to Dabhla. No one from Dari has become a member of the society so far.

This society was formed in 1955. It deals in fertilizers, Mandi rock salt, sugar, foodgrains, kerosene oil and main items of grocery. Since its inception the society had sold 62 maunds of fertilizers upto February, 1962.

The financial position of the society seems to be steady. It has raised a subscribed capital of Rs. 1820.00 through the sale of 182 shares of Rs. 10/ each. A loan of Rs. 4500/- has been raised from the co-operative bank besides a subsidy from the government.

According to the balance sheets the society is earning more year by year yet the people and members were not satisfied. One of the reasons is that the sodiety is three miles away from Dhabla. The villagers are least affected through the business of society. They complain that prices charged by the society are not cheaper compared to the prices charged by businessmen.

4. Social and Cultural Life

In 1951 the population was 322. Now there is a rise of about 35 per cent.

Population by age groups

	Total	Males	Females
A. Total of all ages in 1951 . . .	322	145	177
B. Total of all ages in 1962 . . .	433	179	254
C. Population by age groups			
0—4 years . .	70	29	41
5—9 years . .	65	28	37
10—14 ,, . .	45	25	20
15—19 ,, . .	43	14	29
20—24 ,, . .	28	12	16
25—29 ,, . .	23	16	17
30—34 ,, . .	25	12	13
35—44 ,, . .	39	16	23
45—59 ,, . .	48	17	31
60 years and over .	47	20	27

Females outnumbered males by 32 in 1951. They have increased by 75 in 1962.

Seventy persons are under four years. 47 persons are more than sixty years of age.

Births and Death

Details about Births and Deaths

Year	Births		Deaths	
	Males	Females	Males	Females
1	2	3	4	5
1-8-57 to 31-12-57 .	3	5	..	2
1958 . . .	4	7	4	6
1959 . . .	7	14	3	3
1960 . . .	4	5	2	4
1961 . . .	7	7	2	2
1962 . . .	25	38	11	17
Total .	50	76	22	34

The birth statistics show that more girls are born than boys. During the period some 5½ years there is a net addition of 70 persons after accounting for the deaths.

Marital Status

Marriage Statistics

Caste	Total of married persons	Castewise Age at Marriage: 10 years and below		Between 11—13 years		Between 14—15 years		Between 16—20 years		Between 21—25 years		More than 26 years	
		Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Brahmin	144	5	49	3	23	3	16	14	9	13	..	9	..
Chamar .	32	1	2	..	4	1	9	5	4	6	..	..	..
Daola .	47	1	9	2	8	3	5	6	7	5	..	1	..
Hesi .	2	..	1	..	..	..	..	..	..	1	..	..	..
Jat .	2	..	1	..	1	..	..	..	..	..	..	..	..
Khatri .	2	..	..	..	..	1	..	..	1	..	..	..	..
Koli .	7	..	1		2	..	2	2	..	..	..	..	..
Muslim .	4	1	1	..	1	..	..	..	1	..	..	..	..
Total .	240	8	64	5	39	8	32	27	22	25	..	10	..

Age and Marital Status

Age Group	Total Population			Never Married		Married		Widowed		Divorced or Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
All ages	433	179	254	94	99	76	108	8	47	1	..
0—4	70	29	41	29	41	..	..	..	..	..	..
5—9	65	28	37	28	37	..	..	..	..	..	..
10—14	45	25	20	23	17	2	3	..	..	..	..
15—19	43	14	29	13	4	1	25	..	..	..	..
20—24	28	12	16	1	..	10	16	1	..	..	..
25—29	23	6	17	..	..	6	17	..	..	..	..
30—34	25	12	13	..	..	12	12	..	1	..	..
35—39	20	6	14	..	..	6	9	..	5	..	..
40—44	19	10	9	..	..	9	5	1	4	..	..
45—49	11	4	7	..	..	2	6	1	1	1	..
50—54	22	9	13	..	..	9	5	..	8	..	..
55—59	15	4	11	..	..	2	6	2	5	..	..
60 and over	47	20	27	..	..	17	4	3	23	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..

In the past many said that child marriage was the order of the day. The figures show that a fair number of marriages took place at too early an age. But now the age of marriage is increasing. The parents are keen to get their children married during their life time. They are keen to see their grand children. They get more happiness out of bringing up grand-children. A great deal of time is required to change their outlook in respect of child marriages.

It will be seen that 72 marriages or 30% married persons were wedded at 10 years or below. The ratio of boys to girls is striking in this group. 44 or 18% of the married persons were married between 11—13 years. Thus 116 or 48% of the total marriages were solemnised in early childhood. A girl married above 20 years is not there.

184 persons or 42% of the population is married. There are 55 widowed persons; the widowers and widows being 15:85. The striking contrast is due to the absence of widow remarriage. 33 widowed persons or 60% of the total widowed persons are above 55 years.

Cases of polygamy are found among Brahmins. In Dabhla one has two wives. In Dari there are seven men each having two wives.

Settlement of Families—One Brahmin who carries retail business in Dabhla has come from nearby village. He visits his village occasionally and has constructed a shop-cum-dwelling house in Dabhla.

A Daola belonging to erstwhile Bhajji State has settled in Dabhla. There was a Daola widow whom he married and now stays here.

The Hesi came from Mandi District about forty years back. His wife had divorced him. So he did not like to remain in the same village and came to Dabhla. Since then he stayed on.

The Muslim family of Dari migrated from Kangra District and was offered land for cultivation. His father had quarrelled with his brothers and did not like to stay with them. He left his village for good.

Literacy

Education—In this sphere change has taken place. 54 boys and girls were studying in the schools at Morsingi, Ghamarwin and Kothi. Kothi and Morsingi have primary schools. At Ghamarwin there is a higher secondary school. In 1963 a primary school started functioning at Dabhla.

In all 65 persons were found literate and have been classified in four groups:—

One woman married in Dabhla has done her Prabhakar. One boy of Dari was studying in the higher secondary class at Ghamarwin. 21 males have studied upto primary school. They are able to read and write letters. 41 persons had studied partly in school and partly at home.

Two Brahmin boys of Dari and Dabhla were studying in the Punjab. One was studying in B.Sc. (Agriculture) at Ludhiana while the other was in an Engineering College.

Girls Education—Eleven girls were going to school, two from the family of the panchayat secretary. The villagers have a strange notion about educating their daughters. They feel that girls would not be joining offices later on, therefore, there was no need to educate them. But exceptional cases could be traced where parents realised that girls should be given opportunities to study in schools. They feel that conditions are fast changing and illiteracy would be their big handicap one day.

Harijan Education—Two children from Chamar households were attending school regularly. Daola children add nothing to the family income by grazing cattle and watching fields yet they were not being sent to school. The parents felt that after all their children would have to fish in waters, go to *ghal* or grind *atta,* therefore, education would hardly serve any useful purpose.

Education

Age groups	Total Population			Illiterate		Literate without educational standard		Primary or Basic		Matric or Higher Secondary		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14
All ages	433	179	254	122	246	35	6	21	1	1	..	..	1
0—4	70	29	41	29	41	..	..	..	..	..	..	..	..
5—9	65	28	37	14	33	14	4	..	..	..	..	..	..
10—14	45	25	20	6	19	11	1	8	..	..	..	..	..
15—19	43	14	29	5	28	1	..	8	1	..	..	..	..
20—24	28	12	16	9	15	..	..	2	..	1	..	..	1
25—29	23	6	17	5	16	..	1	1	..	..	..	..	..
30—34	25	12	13	9	13	2	..	1	..	..	..	..	..
35—39	20	6	14	5	14	1	..	..	..	..	..	..	..
40—44	19	10	9	8	9	2	..	..	..	..	..	..	..
45—49	11	4	7	4	7	..	..	..	..	..	..	..	..
50—54	22	9	13	8	13	1	..	..		..	..	..	..
55—59	15	4	11	4	11	..	..	..	..	..	..	..	..
60 and over	47	20	27	16	27	3	..	1	..	..	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..

Of the 433 persons 368 or 85 per cent are illiterate. The literacy among women comes to three per cent against 32 per cent among men.

Family Structure

The maximum number of persons or forty-three per cent of the population live in seven to nine members' households. Seven per cent of the population live in the households having ten or more members. 157 persons constituting thirty six per cent of the population live in 4 to 6 members households. Five or six members is the average size of a family. Ten households are single member households. These are of widows and a Hesi.

Nature of a Family—There are three broad classes of families, simple, intermediate and joint families. Among simple families we include those families which consist of husband, wife and unmarried children. Intermediate families consist of a married couple, unmarried brothers, sisters and may be one of the parents. Joint families include the couple with married sons, daughters or with married brothers and sisters.

35 families are in the first category. Thirteen families may be placed under the second group. Forty families are included in the group of joint families. Conditions have changed much. The system of joint families has started disintegrating. A married son would favour a separate home of his own.

Size and Composition of Households

Total number of Households	Single member			2—3 Members		
	Household	Males	Females	Household	Males	Females
1	2	3	4	5	6	7
89	10	1	9	20	18	32

Total number of Households	4—6 Members			7—9 Members			10 Members & above		
	House-hold	Males	Females	House-hold	Males	Females	House-hold	Males	Females
1	8	9	10	11	12	13	14	15	16
89	32	65	92	24	80	105	3	15	16

Inter-Family Relations

The inter-family relations are cordial. If disputes arise, they are settled by the village elders.

Sometimes neighbours are not too cordial towards each other. Minor quarrels arise over children, cattle tresspass or diversion of the water. These cases are reconciled with time. According to the *Lamberdar* such disputes were common a few years ago. The cause was fragmentation of holdings. Disputes arose for passage for cattle. Since cattle would slightly eat up the crops growing by the sides of fields a quarrel would start.

Position of Women

Women play an important role in affairs of the family. They cook food for all, maintain order when the husband is out and look after the live-stock during the day. And bring up children. A girl has no choice in the selection of her husband. Some slight sort of a veil is there as women pass men particularly if they are strangers. A Brahmin widow is generally not to remarry. In case she wants to remarry, no Brahmin in the village would accept her A man may remarry in spite of his first wife being alive. In other castes a widow can remarry only when some money is paid to her relatives. Among Brahmins a woman never ploughs the land. After the death of her husband she should eat simple food, dress simply and keep herself busy with the work in the house or fields. The saying goes: "a woman should remain under the control of her parents in the childhood, husband in youth and children in her old age".

Inheritance of Property

Tradition did not allow women to inherit property. In widow-hood she could possess the property of her husband but could not sell it. She could spend the earnings from land so long as she was alive. After her death the property passed on to the brothers of her husband or to other collaterals.

Now under the Hindu Succession Act, the women have become cautious and realise their rights. The village folk feel the daughters do not ask for their share from their parental property and say so while filling in an affidavit in the court. Only very few persons agreed that the daughters should be given the right of inheritance.

Elderly men are not in favour of these measures. Out of the eighty-nine informants nine were in favour of this law while others were against it. Five girls have derived benefit under this law.

The argument advanced by the orthodox section against the measures is that it breeds hatred between brothers and sisters. They feel that a daughter receives her share in the shape of dowry at the time of marriage. Moreover when a girl has become a member of another house she should not be given the right in her parents property. She is not able to plough the land independently. If girls inherit the property they usually sell the land and go to live with their husbands. This has happened in the cases where girls inherited property.

Previously the rights of inheritance passed on to the sons. In case there were sons from two wives the property was divided first. Each part was further divided among the sons of the same mother equally and this type of partition is known as *Choonda wand*. The other method is of equal distribution among the brothers. This principle is known as *Moonda wand*. According to this all the sons get an equal share in family assets. For minor children mothers act as guardians. Illegitimate children have no share what-so-ever.

Sanitation and Health

The surroundings of the village are pretty, attractive and clean enough. Cattle dung does lie near-about the dwellings. The paths and the surroundings become slippery when it rains. Cattle are tethered on one side of the courtyard. This causes some nuisance. A bath twice a week in winter, oftener during summer is common.

During winter the fruit of *rata* (Reetha) tree is used for washing. Hearth ash is used for cleaning mattresses or quilts. There is a washermen at Ghamarwin. Villagers prefer to do their washings at home.

Malaria was the biggest enemy of the people. This has been wiped out. Malaria surveillance workers visit every house regularly. During 1961 three cases of malaria were reported. These were cured in the early stages.

The health of the people is fairly good. For minor ailments indigenous medicines are used. For major ones they attend the Health Centre at Ghamarwin.

Leisure and Recreation

June and July are the leisure months. There is a chatterer (*guppey*), who goes on chatting and entertains everyone. *Hukka*, cards and a bit of relaxation are common leisurely traits. Then there may be game of *chaupar* or a game of chess.

The common recreation among children are games like *guli-danda*, *kabaddi*, hide and seek. Children love to make sand castles along the little *nullahs*. Then they make little houses, fields, trees and so on, goes a fanciful play full of delight, humour, charm and a bit of the architect's skill.

Hide and Seek—A child is declared as a *dai* and sits at a point. The eyes of the child called *chor* or thief are closed by this *Dai*. The other children hide behind trees, walls, houses and rocks. The *chor* would cry "coming, I am coming". If some one cries 'come' the thief is free to look for others. A player who escapes from him and touches the *dai* wins. One who is touched by the thief is the new thief. The successive thief gets eyes closed from the *dai* and so on. In case a thief does not touch a companion before one touches the *dai* he again acts as the thief and continues till another child is touched.

Uchangitti—This is played with five pebbles and is a common game. Mostly it is played by girls, but occasionally small boys may indulge in this.

Gidda—*Gidda* dance is popular with women and girls. Daola women are fond of dancing the *Gidda*. They organise dances on occasions like marriages and births. During moonlit nights these women come to a *Chabootra* at Dabhla to dance.

The women sit in circle, they sing and clap their hands. One of them dances in a circle. She claps her hands in front and then whirls around. While dancing she would raise her right heel. If there is no drum an earthen pitcher is tapped. Women may use tinkling anklets or *gungros*.

Men on festive occasions dance under the *pipal* tree at Dabhla particularly when blessings of goddess Durga are sought by the villagers. Two or three of them dance, moving round and round with their hands spread open and jumping. The speed and tempo of the dance increases but the movements remain the same. The dancer dances on the beats of a drum played by the Hesi drummer.

Fairs and festivals are great entertainment. Nalwari and Rangnath fairs at Bilaspur, Savan Ashatami fair at Naina Devi and Guga fair at Geharwin are attended with great enthusiasm.

A feature of festivals is that a fast is observed. Grains, cooked vegetables, pulses and salty food is avoided. *Phal Ahar* diet is taken in the afternoon. This consists of fruits, *kachaloo*, potatoes, parched *siul*, milk and *sago*. Festivals are not celebrated in families where a bereavement has taken. A festival is abondoned for all times to come if death takes place that day. It is resumed only when a birth of a male child takes place on that day in the family.

Fairs and Festivals

Basoa or Baisakhi—Falls on the first day of Baisakh. *Puja* is performed. *Swarans* give pitchers to Brahmins in charity. A family may engage some one to serve drinking water to passers by. Such persons are called *"Bhro"*. At Dabhla, a shopkeeper has installed a *piao*. Other villagers may give pitchers in charity at this *bhro*.

Ankloo and *anklian* are cooked and consumed with milk. A small fair is held close by Tikeri.

Puranmashi—Is the full noon. A fast is observed. Salty dishes are avoided. *Satyanarain katha* is recited by some. It is believed that the family who organises this is blessed by all the gods and goddesses. Their blessings lead to health, wealth and prosperity. When the narration is over, *parshad*

and *charnamrit* is distributed. Some cash is offered to the pandit. Scheduled caste observe it when their own priest performs the recitation.

Nauli—Is observed by the Swarn castes. It falls on the first day of *Jaishtha*. *Babroos* are cooked and served to all. Married daughters are invited.

Nirjala Ikadishi—Falls on the eleventh day of the bright half moon in *Jaishtha* or *Asadha*. Villagers fast and *phalhar* is taken. Sweet water is offered. *Udyappan* may also be organised by well-to-do persons. *Dhoties* are given to Brahmins. A bedding may be given to priest.

Nag Panchami—Falls on the fifth day in the light half of the month of *Sharavana* or *Bhadra*. *Rote* is offered to the deities kept under a *pipal* tree. A rough figure of snake is drawn with cow dung on one of the outer walls of the cattle-shed. The eldest member of the family offers flowers. This worship is believed to keep snakes away.

Cheeren-di-saaji—Celebrated at night of the first day of *Shravana*. Incense and *tikka* is given to the family *thakurs*. *Bhabroos* and *patandas* are served. On this day *parasites* of cattle are picked up and put in wet cow-dung. The dung is later on thrown on the manure heap.

Rakhrunya—Falls on the day of new moon in *Bhadra*. Married daughters are invited. They along with other village girls tie *rakhri* to the wrists of their brothers and relatives. They may receive presents and cash from them in return.

Cheerian-da-brat—This is celebrated on the third day of bright half in the month of *Bhadon*. Some persons prepare clay toys and worship them. Fast is observed by women in the house.

Women dress up colourfully and put on ornaments. It is believed this prayer bestows conjugal happiness. The old legend is associated with the story of how *Parvati* had to undertake severe penance to win *Shiva*.

Prayers are offered. A *patra* is attractively decorated with these pretty little clay toys which the girls of the village make. These are coloured. There may be bright peacocks, birds, snakes, *Shiva-Linga*. There is *dhoop-diya*.

Pathar Chauth—The day after *Cheerianda-brat* is *Pathar Chauth*. They avoid seeing the moon. If one sees the moon, pebbles would be thrown on a neighbour's house to ward of the evil effect of seeing the moon.

Bhadon Masya—Is celebrated on the last day of dark half in *Bhadra*. The priests offer kusha grass.

Gugga Naumi—On the ninth day of *Bhadhra* this is celebrated. A fair is held in *Nagroan* for a day. Nearly 500 persons assemble. Grains and coins are offered to *Gugga* image placed in a shrine. These are taken by the priests. Wrestling matches are an attraction. Those who cannot go to the fair give *rote* to *Gugga* at Dabhala and Dari.

A fair is held at Gehrwin to commemorate the historic exploits of *Gugga*. Groups of people move from place to place singing the episodes of his adventurous life and converge at *Gugga's* temple.

Janamashtami—Falls on the eight day of the dark half in the month of Bhadra. The grown ups observe fast and worship images of *Krishna* and *Radha* kept in the house. Some may prepare swings. Family deities are placed in it. People may go to Ghamarwin where they perform *puja* in the temple. *Kiratan* is performed.

Anant Chaudas—Men observe fast. *Udyanpan* may be performed.

Sair—The main festival of *Sair* is observed on the first day of *Asauj*. During the early hours of the morning the barber goes about with a basket in his hand. This basket contains *galgal* (a citrus variety) flowers, paddy shoots, barley shoots and *turf*. A lighted earthen lamp is kept in the basket. The barber goes from house to house with this. The *galgal* is the emblem of the fruits of the harvest about to be reaped. The members of the family meet on that day and the women appear in their best. They offer grains and leave coins in the basket. These are taken by the barber. *Bhalla* and wheat *chapaties* are served. This marks the end of the rainy season and people thank God because the rains have gone leaving their houses and crops undamaged.

Navratras of Asauj—People perform *paath* and *havan* in their houses. The rich go to temples to perform worship.

Vijay Dashami or Dushehra—Falls in Ashavina. *Rote* is given to the gods under the *pipal* trees at Dabhla and Dari. At Ghamarwin a fair is held where effigies of *Ravna* and his brothers are burnt. *Ravana's* defeat is commemorated. A household may invite small girls of the neighbourhood and serve *halwa*. Some coins may be given.

Karva Chauth—Falls on the fourth day of the dark half in *Kartika*. This is the festival of married women. They celebrate it keenly. A married woman would take four *karvas*—earthen vessels. These are filled with rice. Some water is poured on these *karvas*. Women worship these. These are then given to the priest the husband and to one of the relatives.

The women dress in their best. They fast. Even sewing, cutting and knitting may be abandoned for the day. It is believed that such actions may bring misfortune to their husbands. At night the women would first see the moon, light a lamp of *ghee*, worship the moon and then take food. Every woman would like to look her best—like a bride.

Panj Bhikhami Puranmashi—Falls on the day of full moon during *Kartika* or *Margashirsha*. Everyone fast. Those who do not observe fast take *khichri*. For five days the people would not take *heeing*. Such families also perform *puja* and keep an earthen lamp lit continuously for five days.

Dewali—Falls on the *Amavasya* in *Kartika* and is celebrated to mark the return of *Rama* to *Ayodhya* after 14 years of exile. *Ankloo* is the favourite food taken with milk on Dewali. Those who are better off bring *Kheelan*, parched rice, sweets and fireworks from Ghamarwin and delight their children. Among Brahmins there is a belief that Lakshmi; the goddess of wealth visits houses on this day. As such a Brahmin would worship a rupee coin. This is considered to represent Lakshmi. At dusk they light earthen lamps and illuminate the surroundings.

Barlaj—The next day of Dewali is *Barlaj*. *Ankloo* food is served. The artisans and peasants worship their tools and implements. Fields are not ploughed. Brahmins worship *pipal* and the legendary *Goverdhan Parbat*.

Bhai-Duj—Falls on the third day of Dewali. Sisters give *tamol*, clothes and sweets to their brothers. Brothers in turn give them presents and money. Sweet food like *khir* and *halwa* are cooked.

Lohri—During the month of *Pausa*, children go from door to door and narrate *Lohri* verses. They receive grains. The households where a son's birth or marriage has taken place may give coins to these children. On the last day of the month a log fire is burnt. People come and sit around it. Humorous and sometimes naughty songs are sung by children. Local problems may be discussed. Parched grams, maize and *gur* are served.

On the first day of *Magha*, *khichri* is prepared by all. Well-to-do families may take *ankloos*.

Sangat Chauth—A *brat* is observed by the women and *udyappan* may be performed.

Gauntries—Fall on the third day of the light half in *Pausa*. Fast is observed by women and *Bhallas*, *ankloos* or *poloos* are served.

Basant Panchami—Falls on the fifth day of light half in the month of *Magha*. Men and women wear head dress of yellow colour because Sarson flowers profusely and represents the advent of spring. *Bhallas*, *poloos* and *ankloos* are cooked by all.

Shivratri—Is the third day before the new moon in *Phalguna*. A fast is observed. *Shiva* is worshipped. The villagers do not name *Chaitra*. Instead Hesi or Turi drum beater comes who sings song of *Chaitra*. Some women go round singing *Chaitra* song and play on the *Dholak*.

The Chamars collect grains from their Brahmin *Jajmans* on *Baisakhi*, *Cheerian di Saaji*, *Sair*, *Lohri*, *Dewali* and *Shivratri*. The Brahmins would give grains of maize.

Elderly persons observe fasts on the first day called *Sankrant* of each *Bikrami* month and on *Puranmashi*. Certain persons fast on Tuesdays. Only one salt free meal is taken on these days. The fasts which are observed every week or every month are discontinued when a *udayappan* has been performed on such day. Expenditure during an average *udayappan* may be Rs. 300/-.

A fair is held at *Morsingi* close to Dari. About two thousand men attend the fair. Sweets and articles of merchandise including cheap cosmetics are on sale. A cattle market is also held. Nearly fifty cattle are sold in a day. The fair is held under the village committee.

Previously the villagers had to buy bullocks and livestock at the Nalwar fair at Bilaspur. Now they purchase them at Morsingi. The cattle which have to be disposed of at lower rates at home can be exchanged with cattle traders there. The fair is being celebrated annually since four years.

A fair of *Bheanoo* Pir is held in *Guddoo* on the day following *Gugga Naumi*. This lasts for two days. There is a place of *Lakhdata* where devotees and followers of *Lakhdata Pir* offer coins and grains. These go to the *Chela* of the *Pir*. The collections of grains come to a few maunds. There may

be some cash, *ghee, gur* and pulses. There is a belief that offering grains to the Pir keeps cattle free from disease. About one thousand persons attend.

A fair is held in *Bhel* hamlet on the third day of *Asauj*. There is a sacred place of *Paharia* deity in the village. The *chela* answers the querries of the people and tells them the causes of their sufferings and diseases. Such miseries are usually attributed to the wrath of *Paharia* God. The *chela* finds out a solution which ends up with slaughtering of a goat or sheep or offering of *Choorma* sweet to appease the *Paharia* deity. The local people believe that his wrath leads to evil effects more so for women.

Chugan fair is held in *Laddan* on the second day of *Ashvina*. At *Laddan* village there is a place of *Paharia god worshipped* by the villagers.

Haria Devi fair at *Hari Taliangar* is held on the 8th and 9th day of *Jestha*. About 5,000 persons attend. Wrestling matches are a feature of the fair.

The local deities, gods and goddesses mould the social life. On every auspicious occasion or important day, villagers would like to worship these gods. Their blessings are invoked at times of disease and misery. They do not worship many of these deities in a particular temple but under any *pipal* tree or on a platform by offering *halwa, rote,* or sweets. Here is a list of the more important deities:—

Gugga—This deity can be seen in *Gugga* temples called Maris places and platforms erected around *pipal* or *banyan* trees. An image of a rider on horse back roughly carved out on a stone and installed there denotes *Gugga*. At Dabhla an idol of *Gugga* exists in the *Nagroan* portion. At the time of worship the devotees sometimes organise a community feast. According to a prevailing belief the worship of *Gugga* prevents the devotees from snake bite and cattle keep well. On such occasions blessings of *Gugga* are sought by offering him *rote, choorma* and *halwa*. At Dabhla this god may be seen placed under a *pipal* tree around which a platform had been constructed about two hundred years back by some devotees. A feature of *Gugga* in this vilage is that though there is a *Gugga* image no *Chelas* are attached to it. A local *purohit* is invited to chant *mantras* when some one offers *rote*. The Kangra District Gazetteers (Part A). 1924-25 has given the following account of *Gugga*.

"Some where in Daccan there where 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 Gorakhnath *then she was promised that if she came again she would be given a fruit to eat and 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 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 reassumed the form of a* Raja. *In his absence a pretender arose to the estate 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 Brahmin to* Gugga *in* Bangahal. *He realising the state of affairs abandoned his life of pleasure and with the help of Brahmin 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 door-keeper received his sight and* Gugga *and* Gogri *both performed miracles of powers 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 horse back. Any person suffering from snake bite is susually taken to* Gugga *when the priest examines him, mutters incantations, and if he sees that it must be a fatal case, sends him away with the comfortable assurance that he has done something to mortally offend the local deity and cannot be forgiven. (Page* 210-211)".

During the month of *Bhadra* the famous festival of *Gugga Naumi* is celebrated. From first to the eighth day of *Bhadra* some people go from house to house singing *Gugga's* life history. Scheduled Castes and Swarans go jointly. Daolas may form their

separte groups or *mandlies*. In a small *mandli* they may have greater share of grains which they receive while going around.

The *mandli* has a *Gugga* emblem with them. Each leading person in a *mandli* may hold one iron rod in his hand as emblem. The head of the rod is shaped like a snakes-hood. *Maulies* are tied to the rod. Insence is offered in the morning before a party sets out singing.

Other members of the *mandli* may beat a *dauroo*. One or two others may have bronze *thalies* and beat them. Instruments are played alongwith the songs of *Gugga*. On the last day : the day of *Gugga Naumi* the songs are sung on the *Gugga Sthan* at Nagroan.

Paharia is another diety. According to common belief this has assumed the form of a horse rider in white clothes. Worship is the same as for *Gugga*. There is no *chela* in these villages. There is no particular place of this god in either of the villages. Offerings of *halwa* may be made to a *pipal* tree as a mark of respect to this deity. According to a general belief he is a very revengeful god and gets easily offended. The newly married wives and girls who do not have faith in him are supposed to suffer from fits. In Dabhla a young girl became a little crazy after her marriage. She used to tear her garments and abuse passers by. She was attended by many *chelas* but no one could cure her. At last a *chela* of Paharia deity came from Suket who invoked the blessings of the God. Only then she recovered. So goes the local story.

Narsing Bir also is a woman's deity although it is worshipped by men as well. So is *Lakhadata*.

Household deities called thakurs are worshipped in Brahmin households. Stone, clay and brass images of Rama, Krishan, Sita Radha and Ganesh are brought from places of pilgrimage. Then these are kept by Brahmin families ni their houses. These are worshipped daily with flowers, dhoop and drub grass. 33 Brahmin households were possessing thakurs in their homes which they wroshipped daily.

The people of this side have faith in performing pilgrimage. From Dari three persons have visited many places of pilgrimage throughout the country.

Durga or goddess Bhagwati is worshipped mostly by Brahmins. Her blessings are sought to get good luck in agriculture, business, marriage and litigation. Animal sacrifice is made occasionally under the tree at Dabhla where these gods have been placed. Outsiders may come here and offer sacrifices. The sacrifices of goats, sheep are made to appease them. The flesh of the slain animal is taken by the person concerned. The flesh may be consumed by the sacrificing persons themselves or given to their own relatives. At *Daro* there is a *sthan* of Durga over a *chabootra* under a *pipal* tree. There sacrifices are not made. Anmial sacrifice is resorted to invariably when these villagers go to places where there are temples with *chelas*. *Bheano Pir* has a *Samadhi in Dabhla*. But the only image is a huge stone. This lies on the approach road to Dabhla near the water mills on the bank of Seer Khad. He is worshipped by the Daolas as the god of the khad. He is appeased against heavy rains, floods in the *khar* and land slides.

Sidh or *Dewat-Sidh* is a deity in whom many families have faith. A stone with a crude impression of two human feet on it has been placed on the *Chabootra*, at Dabhla to represent the *Dewat Sidh*, along with other images. At Dari there is a *sthapna of Sidh*. This is worshipped in these villages in the same way as *Gugga* and *Paharia* gods. The villagers are ignorant about any legend of this deity.

According to Kangra District Gazetteer (1924-25), "The very marked features of the hill religion is the *deot Sidha* stones to be seen every way side and before thousands of cottages. The stones are in the form of the impress of two feet. Tradition says that a *Chela* (Disciple) of *Gorakh nath*, while pasturing cattle used to drink 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 throw away his stick and ordered him not to return till he found it. But the boys powers of finding it was greater than the masters 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 hill side opened and admitted him. There is the headquarter of his worship in Hamirpur Tehsil near Chakmoh village and from there the worship spread all over the neighbourhood. A light used to appear over the cleft and hence the word *deot* for *deva* (page 212).

Other deities believed in by these persons are *Khawaja Pir, Santaina, Haria Devi, Mata* and *Nar*. Daola section of Scheduled Caste has great faith in *Khawaja Pir* and a fast is observed as a mark of rememberance. No detailed account in respect of these gods could be obtained. *Khawaja Pir* is short name of *Khawaja Kizar* who according to Muslim mythology is the presiding deity of all rivers, *khads*. The Daolas worship it because they work in water either as *gharatis*, fishermen or timber floaters. *Nag* is believed to be a snake deity. He rules the snakes and his occasoional worship ensures protection from snake bites. Santaina is the goddess of clouds. Mata denotes Durga and goddess of small-pox.

Ancestor worship is common. The leading idea behind this is that deads acquire merit from the pious actions of the living members of the family. During Shradhs food is served to Brahmins and relatives in memory of the ancestors. Another form is to build a *chabootra* around a *pipal* or a *Banyan* tree by the way-side for traveller to rest. This may be of stones. A few may plant a *pipal* or *Banyan* tree. When this grows up a *chabootra* is erected around.

Songs

Giti—A giti is a small song: Though each stanza is different from the other yet the last words of each line is in rhyme. Here are some typical gities. These may even be known as gangies.

तेरे कोठे ते पेया अंगिया

मरने ते होर डरदे असां लड़गे तलवारी नंगिया

A vest is lying on the roof of your hut
We are not afraid of fighting and will fight with a sword into death

डबी भरी ए छुहारयां दी

इक जोड़ी विछड़ी गई दूजी जोड़ी सकीना दी

The small box is full of *chhoharas*
A couple has separated while the other two are dandies

डेहरा ते आईयां बन्द बोतलां

चिट्टे चौलां विच खंड पाईरी चार घ्याड़े ज्वानी मजना ।

Sealed bottles have been brought from Dehar.
The sugar has been mixed with rice. Youth is shortlived.

THE SONG OF GAMBHRI

This famous love song is based on the true love story of one Gambhri who fell in love with Pistu; a wrestler of a higher caste. She used to follow him wherever he went to wrestle. When their love affair become known they eloped. Sometimes later they were caught and Pistu was imprisoned. But Gambhri loved him all the same. She left her husband and married Pistu. Since she was a dancing girl verses of her love affair have become some of the best known songs around here.

1. Khana pina nand laina bo Gambhrie
Khatta ni khana lo mithha ni khana
Khane bagan de kele ni Gambhrie

(*ii*) Bandla parnalia Khadi Kawalia
Garmian paundian pakhwa jhulwe Pistu
Ni Gambrie khane bagan de kele

(*iii*) Khasam mare kei hor ghat karie
Dewar mare kian raina ne Gembrie
Khane bagan de kele ni Gambrie

(*iv*) Kapre phate main darzie te seawan
Dil jo phate kian seena ni Gambrie
Khane bagan de kele ni gambhrie

Translation:—

Eat, drink and be merry,
O beautiful Gambhri.

You need hardly relish
things sour and sweet,

When sweet and soft bananas
You have enough to eat.

Though path to bandla
Is difficult and steep,

Why worry sweet heart
Pistu lulls you to sleep.

Eat drink and be merry on sweet Gambhri
Let the wretched husband die
Another can be had,

Torn clothes can be mended
But not a broken heart

Eat, drink and be merry O sweet Gambhri.

MOHAN'S SONG

The song dates back to the region of Raja Bijai Chand of Bilaspur. The Raja had a favourite employee named Bhandari. Once Bhandari quarrelled with a local person and murdered him. The ruler held an enquiry himself. When Bhandari found that he was sure to be convicted he approached his brother Mohan. He requested him to confess the crime. Mohan taking pity on his domestic life and mainly to save the life of his brother confessed that it was he who had killed the man. The Raja knew the actual position and informed him of the consequences arising out of such a confession. But Mohan confessed the crime and said "Not Bhandari but I committed the murder". Any how he was hanged for murder in the famous *sandoo* ground of Bilaspur. The

people were moved by this tragic death of Mohan. The common villager immortalised him through this song.*

तू नी दिसदा ओ मोहना तू नी दिसदा
भईया रीया किया ते तू नी दिसदा
तेरे फिकरे वे मोहना तेरे फिकरे
मेरा दिल लगा सुकणा तेरे फिकरे
आया मरना ओ मोहना आया मरना
भाईये री गलाया पर आया मरना
फांसी चढ़ना वो मोहना फांसी चढ़ना
निदनों रे वारह बजे फांसी चढ़ना
परवाना लिखिता ओ मोहना परवाना लिखिता
राजे तेरी फांसी रा परवाना लिखिता
खाई पहनी ले ओ मोहना खाई पहनी ले
अपणी मरजी रा खाई पहनी लै
दान करी ले ओ मोहना दान करि लै
अपणी मरजी रा दान करि लै
तै नी वचणा हो मोहना तैनी वचणा
राजे रिया कलमा ते तै नी वचणा
लग्या सुखणे ओ मोहना लग्या सुखने
तोला तोला खून तेरा लग्या सुखणे
फांसी चढ़ी गया वो लोको फांसी चढ़ि गया
भाईये री पर फांसी चढ़ि लगाया ।

अंगणा लेपू वाहरा लेपू देखा घरा दियां जोतां
भैवड़ दे घर भैनड़ आई ता पुछदी घरां देआ भेदा
क्या भैणे तेरे वीर परौणे आए क्या तै धाम स्वाई
मैनू गोरख थोथिया भैरिये भैणे मैं कल फिर मंगण जाणा
जिस्से जो जल्ले भैनड़या पेटे टेम्व पुकारी
कपड़े दयां भैनेड़िये मैं केलुए पूजण जाणा ।

Translation :

I have besmeared the house from inside and outside and now I am watching the holy lights.

The sister has come to her sister's house and is finding out all about the secrets.

She inquires from her sister as to why she has organised the feast. Was Bir coming.

"Gorakh has hinted me about something and I am going to him to beg a fruit.

When she was about to go some one complained about stomach ache.

"Give me your clothes sister as I have to go to worship Kelu Bir".

*From Himachal ke Loke Geet

Chhands— During sirguindi ceremony in marriage the Brahmin bridegroom has to narrate some *Chhands*. Some of the typical *Chhands* are given here.

1. Siri Sutra Jetha putra
   Narag chola sasua Sabad singha bhdiya
   Chhand bol juei-ya.
2. Chhand bolyan maha nando
   Sita baya-i Ram Chando
   Mauliya chon bed rachi
   Pavn pani magar makhi
3. Chhand bole ki chhand bole
   Chhanda age pauri
   Sassa re ghaghre ag lagi
   Tan bauri jo dauri
4. Chhand bole ki chhand bole
   Chhanda age gorna
   Eko jo bayai leye chalya
   Doojiya the dhang karna
5. Chhand bole ki chhand bole
   Chhanda age thali
   Dooji Chhand tan bolya
   Je kane chale sali.

Lohri verses—During Lohri days the children go from house to house and sing. They receive grains from the families. Here are two lohri songs.

1. Lohri-e-ni geega mori-e-ni
   Geega Jamya tha gur bandya tha
   Gur reorean thi-an.
   Til phadaki de the
   Kuriyan chiryan bandi de the
   Jiwe tere shagge wala
   Jiwe tere top-e-wala
   Teria paggariya upper joa
   Tere putter jamme sau
   Teri-ya-paggariya upper thali
   Tere putter jamme-e-chali
   Teri-ya paggariya upper keser
   Tera bhala kare—parmeser.
2. Dantriya dantara—dantarsa
   Jholia bumbal kala—dantarsa
   Jholia lage chander pather—dantarsa
   Saun meen-e-rakhe dantarsa
   Saun Sada bhai-dantarsa
   Bhai-e-judjudai dantarsa
   Bhabo kuchher geega-dantarsa
   Oh-hi sara bhatteeja-dantarsa
   Bhateej-e-hath-e pair-e gharian-dantarsa
   Kini sunyare gharian-dantarsa
   Gharne wala heera-dantarsa
   Gharne wala heera-dantarsa
   Heer-e the sir te tope-dantarsa
   Nau sau lagde moti-dantarsa.

Popular Sayings

1. *Siyane re galaira ta amle da swad pichhe te yad aunda.* (Just as an amla gives real taste when it has been eaten similarly an old man's advice is valued after the events. This saying is told when one suffers due to non-acceptance of the advice given by elders.

2. *Jitte kukar ni uthi dot ni* (There are no mornings where there are no cocks). The story behind this saying is that once a cock told men that if it did not crow there would be no mornings. One day out of jealousy the cock kept silent taking for granted that there would be no morning. To his surprise there was morning. The saying is told when some one boasts about his success.

3. *Moote ch machhiyan ni talondian.* (Fish cannot be fried in urine) is used when someone tries at big job with small investment.

4. A couplet:

Pandit vaid, mashalachi tinon chatur kah-e Loken jo dind-e chanani appoo nehre jae.

Learned person, a *vaid* and a torch bearer lead others but suffer themselves. A pandit foretels the future of others but is not certain about his own future. A vaid gives medicines for ailing persons. A torch bearer shows light to others but himself.

5. *Jat muhasil-brahman sah*

Baniya hakim keher khuda

It is nothing short of divine curse if there be a Jat accountant, a Brahman moneylender and a *Baniya* administrator because it is sure to create chaos.

6. *Ker-e raje paur bajeer chatta faquir.* The sowing through lines is *raja* i.e. best transplanting is *wazir,* i.e. 2nd best and broad casting *faqir* i.e. poor result. Though the saying condemns the broadcasting method of sowing yet it is the universally accepted way of sowing in the region.

Some typical riddles—

1. *Ik khet ti bara banne*
iki iki boote ti ti ganne

(There is a field which has twelve corners-boundries, each plant in the field has thirty sugarcanes—the year).

2. *Man jammi ni put chhani charya*

(There was no existence of the mother but her sin was on the roof. (Fire and smoke).

3. *Itni ki titri jire jire aand*

siyan-e manuan roai ke mooi-na-bharai rand

(A small butterfly has tiny-teeth. After agonizing the elders this widow did not die. (A wasp).

4. *Pipal ta dubya san-e chundiya Hath mal mal nha-e*

Ghra na doob-e auli chiree dharyaee ja-e

(A pipal was drowned from top to bottom but there was not enough water to wash hands. So much so that a bottom of a pitcher was not wet and a sparrow could not quench its thirst. (Indicates dew drops).

Witch-craft—According to Kashi Ram of Dabhla some ten years ago it was a common belief that diseases occurred due to the wrath and annoyance of the deities. This belief is fast disappearing and now people mostly seek the advice of doctors or vaids at Ghamarwin. However, *chelas* of deities are still held in great esteem and their assistance is sought to find out cause of ill-fate. The *chela* adopts two ways to find it out.

The *chela* burns some incense and mustard seeds on embers. Some beat a *thali* and *dauroo.* During this process the *chela* shakes his body violently. When he has done this for a while it is considered that he has gone into trance and is possessed by the deity. Then he answers the queries and attributes the reason to a particular deity. He advises some ways and means out from the trouble. This is known as *chele-da-khelna.*

In other method the reason may be found by the *chela* by throwing grains on the floor. He would name a particular deity and throw some grains on the floor. If the grains are of odd numbers it is presumed that the deity after whose name the grains were thrown is not annoyed. If the grains are found of even number the reason of the ill luck or disease is attributed to the displeasure of that deity. The grains are thrown again and again naming a particular deity till these are found of even number. When this has been found out he may suggest some remedy to appease the deity which may be—

Sacrificing a cock or goat to appease him.

Offering of *rote.*

Pilgrimage to a particular place or *thai* of the deity.

Giving of charity to a Brahmin.

Obtaining an armlet or amulet. These are obtainable for child troubles and put on around the neck to protect the child from evil influence.

Keeping of sarson seeds given by the *chela.*

Offering *mantras* by the *chela* before the person who is affected.

According to villagers *chelas* are representatives of the deities. They can protect victims from the wrath of deities by adopting methods to appease them. This method of treatment is resorted to in case of mental troubles, hild drseases, skin disease, barrenness or when epidemics break out affecting human beings and cattle. There are no expert faith curers and hence they are called from other villages.

A spell to treat scorpian bite:

Ath tangam thai katin
Bichho jharan sol jatin
Jhar jae to jhar deon
Nin tan nil kanth chgal deon.

Treatment for hydrophobia—When rabies afflicts a man or an animal they usually go to a Rajput at Maryoli-village some eight miles from Dabhla Dari. The Rajput household has been told a secret by a saint that a particular herb cures hydrophobia. Whenever anyone suffers from the disease they get medicines from him. This treatment is believed to be efficacious. Nothing is charged for the medicine.

Superstitions

Villagers observe omens and beliefs in their daily life. Dreams, snakes and crows have certain significance. These according to them foretell the coming events.

Dreams—Omens—To see a marriage party in a dream foretells misfortunes. To see a relative attired as bridegroom means the death of a close relative in the near future. On the contrary to see a funeral procession in a dream is considered lucky. To see a living person as dead in the dream enhances his longivity. To see a dead person in dream means that he has not achieved salvation and in such cases the priests may recommend some charity or recitations.

2. To see a place on fire in a dream portends abnormal loss due to natural calamities.

3. To give charity in dreams foretells about rise of prices of daily necessities.

4. To see a snake indicates some trouble for the house. To kill a snake indicates surrender of the enemy. To see a snake biting is a good omen.

5. To sell foodgrains is bad but to buy is good.

6. To ride a horse indicates bright future.

7. To see or to pluck a fruit by a women in the dream means happy child birth.

8. To weep is a good omen while to be happy and to laugh indicates troubles.

9. The sale of livestock portends loss of wealth while the purchase indicates prosperity.

Omens—Journey—One must not proceed on a journey the same day if he is called back just when he was to start. It foretells that the journey would end fruitless.

2. To take some *gur* or curd before proceeding on journey ensures a happy safe journey. The mission would be fulfilled.

3. If by chance, a shoe is placed or seen over the other shoe it is believed that a long journey is forthcoming for a member of the house.

4. To see a widow, hearing some one sneezing, to meet a person carrying empty vessel on starting a journey is a bad omen.

5. To ensure a good journey *kumbh* is organised. A girl will fill a *lota* of water and stand near the house on a path where one should pass her on the journey. He would put some coins in the *lota* which go to the girl.

Other Omens—Lucky and unluck actions and things:—

1. Sundays and Thursdays are unlucky days for shaving and cutting hair. One must not shave during the month when one was born. Shaving during *shradhs* is a taboo.

2. Never give salt to a person on his hand otherwise the person who takes it would go under debt.

3. Don't hang a scale on your shoulders. Otherwise a famine is sure to start.

4. It is a bad omen to see an upturned shoe.

5. To rub oil on Sunday on the body is sinful. It should invariably be applied on Saturdays.

6. To see a broom-stick kept standing by some other person is a bad omen. It is believed to invite quarrel.

7. It is a good omen for all purposes if one sees a baby sucking his thumb.

8. To see a partridge, a peacock, a snake or a fox on the left while starting on business is lucky.

9. If a crow caws near the house in an unusual way a guest is expected.

10. To eat grams on Sundays is bad. On Saturdays it is good, because such an action is believed the offset the evil effect of Saturn of *Shanni.*

11. After bath it is good to stand out and offer water to the sun.

12. It is bad to eat in a broken *thali.*

13. A shopkeeper won't sell on credit in the morning otherwise the whole day is bound to be unlucky and unprofitable.

Popular actions and beliefs—1. Never sweep the house in the evening when the lamps are being lit. It is bad as it is the time for the goddess of wealth—Lakshmi to visit.

2. Don't pluck green things after sunset, as the green plants go to sleep by this time.

3. Before taking the first morsel from the morning meal a person would keep apart three bits of his food out of his plate for a cow, crow and a dog. Otherwise these report about the miserliness of the person to his ancestors who curse and condemn him.

4. During menstruation period a woman is considered unclean and untouchable. She becomes pure on the fourth day when she has had a bath and has changed her clothes.

5. If one sees the face of a quarrelsome person first thing in the morning, the entire day is bound to pass unhappily.

6. Don't wear gold ornaments below ankles as it arises the jealously of Lakshmi the goddess of wealth.

7. The villagers believe that the earth rests upon the horns of a sacred bull. The bull supports the earth upon each horn alternately. When the bull feels tired he shifts the burden from one horn to the other and during this change the earth-tremours. This is the earthquake.

8. The rainbow is a servant of God. When the rains stop the rainbow is sent to earth to verify whether the requisite rain fall in a particular area has been attained or not.

9. It is a sin if a cow dies with a rope round the neck. So when a cow is sick it is let loose to avoid death with a rope round her neck.

10. A couplet goes:—

Bhari dopehri jamboo bole
Ratin bole kag,
Is mulkha ni rehna raja
Uthana bare bhiyag

Where howling of jackal is heard during the day or cawing of crow during night don't stay or live in that land. Get up early in the morning to leave the land if by chance you have spent the night there quite ignorant of these facts. Because these things are bad omens.

11. Do not sleep keeping your head towards the south.

12. A man becomes a donkey in his next life if he does not gamble on Dewali is the belief prevailing among gamblers.

13. *Kansa* the bronze attracts the lightening. According to a legend *Devki*—the wife of Vasudev, father of Lord Krishna was the sister of the demon king *Kans. Kans* had been told that a baby from *Devki* would kill him and retrieve the kingdom from demons. So *Kans* put his sister behind bars and ordered the guards to snatch and kill her child.

Sometimes afterwards *Devki* gave birth to a daughter. The king ordered the child to be killed by striking against a stone. No sooner the child was struck against the stone she slipped from the hands of the guard and became lightening. Since then, out of enmity the lightening destroys *kansa*—the metal named after the demon king.

14. Men do not weild the broom. Sweeping during dusk and at night is also a taboo.

15. A folk saying:—

Chhike nahaye chhike khaye chhike rahye soe,
Chhike bat na handiya bhaen sarp sone the hoe

Sneezing is good for bathing, eating and sleeping. But never proceed on a journey while sneezing even if there is a chance to get plenty of gold.

Birth—A child born in *Kartika* is considered bad. The bad effect can be warded off if grains are given in charity.

The birth of a calf in *Bhadra*, colt in *Chaitra* and buffalo calf in *Magha* is a bad omen. Precautions have to be taken from a priest to ward off the evil influence.

A folk saying about births reads:—

Maghe dhanwati kanya—Phagun suhagan bhabhet,
Baisakhe Jethe pati raton balabha

A girl born in *Magha* month shall have a life free from poverty. A *Phalguna* born girl will never become a widow. She will be loved much by her husband if born during the months of *Baisakha* and *Jyaistha.*

Folk Tales

Folk tales provide amusement to children. They hear such tales from old women. Some interesting folk tales are given here.

The folk tale of a king—Once there was a king. He was very fond of hearing new things. When nothing was left to be told by his subjects he proclaimed that any person who would compose a couplet will be rewarded a *taka* of gold provided it is new and uncopied.

A poor Brahmin who had never seen a *taka* of gold during his life felt surprised. But cursed himself that in spite of being a Brahmin he was not able to compose poetry. He thought whether he could compose poetry or not he would be free to hear such pieces of art in the *darbar* where persons would be coming to recite couplets to the *raja.*

So one day he undertook a journey towards the capital. Due to the scorching heat of sun he sat under a tree on the way side to rest. Near the tree there was a water pond. The buffaloes entered the pond, rolled themselves in the muddy water of the pond and came out. On the ground the buffaloes would again roll upon as they felt uneasy with mud. He saw this fun for a short while and then composed this couplet:—

Ghas ghasai phir ghase ghas ghas lai pani,
Jis bidh too ghase seh bidh main jani.

"You are rubbing and rolling on the ground again and again. The cause of rubbing and rolling yourself on the ground is known to me. You are feeling the itch". He murmured it again and again. He thought that if the *raja* could like it he would become rich. So he continued further in the hope of getting a *taka* of gold from the *Raja.*

He reached the city at night. Immediately he went to *raja* and narrated his couplet. Considering that the Brahmin was a poor man, he was told to attend the *darbar* next day so that the Brahmin was not disheartened.

The *Vazir* of the *raja* felt jealous of the crazy *raja* and wanted to kill him and usurp his throne. He had hatched a conspiracy with the barber of the *Raja.* The *Vazir* had told him that he should cut the throat of the *raja* while shaving him in the morning. Having disposed of the king the *Vazir* would assume the charge of the kingdom as *raja* and appoint the barber as his *Vazir.*

Next day when he woke up the *raja* sent for the barber. Then the barber had an opportunity to make the conspiracy a success. He took a long sharp razor to shave the *raja.* The *raja* sat and the barber began to rub his face with a little water before shaving. Later on he rubbed his razor over his palm and began shaving. He had shaved upto his throat when the barber again began to sharpen his razor by rubbing it over the palm. The *raja constantly* thinking about the ambiguous couplet and in his mood he spoke.

Ghas ghasai phir ghase ghas ghas lai pani,
Jis bidh too ghase seh bidh main jani

The barber immediately concluded that the *raja* had the information about the conspiracy and was addressing this couplet to him. His face became pale on hearing the last words *"Jis bidh too ghase seh bidh main jani".* He lost control over himself and fell at the feet of *raja* saying. "It is not I but the *Vazir* who has directed me to kill you by cutting your throat", and begged pardon. The *raja* ordered him to tell everything frankly and fearlessly. The barber told him the entire story of the conspiracy.

The *raja* was happy that his life had been saved by the couplet of the Brahmin. At noon he found the Brahmin present in the *darbar.* He called him and rewarded him generously. The barber was imprisoned and the *Vazir* executed.

The idea behind this story is that chance plays a great role in human life. Man proposes, God disposes.

2. *A Folk Tale—A man and a lion (Sade tin hatha kane ser)*—In this story it has been shown that the man is the God's most superior creature. He may not possess enough strength for his protection but one thing, brain, possessed by him has been deprived to other creatures.

A human being has been called here *sade-tin hatha* or of three and half arms length.

It is said that the height of every person is three and half arms when measured by his own *hath*—the length from below to middle finger tip.

There lived a lioness in a jungle. She gave birth to a little cub. He was very proud of his strength. Once he said to his mother, "Is there any more powerful creature than me in this universe". His mother replied, "Yes. "*Sade tin hatha*". "Beware of him". He said, "Alright, Mother; I will bring a "*sade tin hatha*" and kill him before you. Then you will agree that lion is the most powerful creature in the universe".

So he set out in search of a "*sade-tin-hatha*". He first met a donkey and said to him; "Are you "*sade tin hatha*"?

The donkey said, "No brother; I am not "*sade tin hatha*". Don't mention the name of such a vicious creature. He is most selfish and cruel. He puts load on my back, makes me carry it and if I feel tired he beats me. Beware of him". The lion kept silent and went further.

He further met a snake. The lion asked the same question. The snake replied, "Please don't utter his name. He might be going here or there. In case he sees me he is sure to give me a strong blow of his wooden stick and then I will be no more. So don't mention this creature and beware of him". Next he met an elephant and a camel. They too spoke against "*sade-tin-hatha*".

At last he met a woodcutter who had an axe and was going to jungle to bring firewood. No sooner did the wood-cutter see him his face fell with fear. The lion from the very appearance judged that he was "*sade tin hatha*", but thought that such a feeble and weak creature cannot be "*sade-tin hatha*" from whom all creatures fear. He roared and said, "Are you "*sade-tin-hatha*"? *Where does he live*"?

The woodcutter replied, "Yes. I am *sade tin hatha*". I am going to jungle to bring firewood. I am feeling feverish". Hearing this the lion felt joyous and said, "Follow me. I will eat you. But not here. I will take you to my mother and before her I will eat your flesh". Finding no alternative and time for thinking out any solution of the problem he followed.

The woodcutter started thinking over this misfortune. He found that his small axe was of no use to behead the lion in one stroke. Receiving the first stroke the lion would tear him to pieces before he could inflict the second one. He thought of a strategen and said to the lion, "Brother! your mother is my mother's sister and as such you are related to me. You may kill me or eat my flesh but I must return home. From there I will bring some ornaments to present to your mother". But the lion turned down his request saying "I am well aware of the tricks of "*sade tin hothas*". You want to escape. In case I allow you to go you will never return. So don't mind and leave the idea of ornaments". The man followed him.

At last they reached the side of ravine which was in spate. The lion jumped and crossed to the other side. The woodcutter (*sade-tin-hatha*) was unable to do so. So the lion came on the same side and began to wait till the water receded.

They were waiting when a log of wood was seen floating, and coming towards them. The woodcutter went upto knee-deep water in the ravine. He said to the lion "It will take some time for the water to recede. In the meantime I may prepare an ornament from the log for your mother. Because it seems to be unmanly to go to her without any present". And he started preparing the ornament.

With in a short time he prepared a trap with his axe from that log. He then said to the lion, "Brother! I have prepared an ornament for your mother. But I have not seen her since long. As such I do not remember whether this ornament would fit her neck. It may be big or small. So let me put it round your neck to find out whether it would fit your mother too". The lion allowed him to find out the suitability by putting the ornament round the neck.

The woodcutter, while shaping the trap had also prepared a small hook and put that in the pocket. The woodcutter then put the trap round the neck of the lion and was moving the trap slowly from side to side. Doing this he brought out the hook from the pocket and put it in the lion's neck. The woodcutter then returned to his home.

The lion was helpless. The wisdom of the man had at last captured the king of jungle.

Salutations

As a matter of course older men in the villages are respected. While coming from outside the young folk touch the feet of the old saying". "*Matha Tekda*" meaning "I bow my head". The eldest male or female members of the family are greeted in the same way.

Similarly the Scheduled Caste people offer salutations. To a Brahmin he would salute first saying *"Matha Tekda"*. The Brahmin would greet him with *'Raji Reh'*, meaning "be hale and healthy". A Harijan woman would first put off her shoes, come two or three steps forward and bow by putting her finger on the forehead saying *"Matha Tekdi Ji"*. The members of the same caste and of the same age would utter *"peri pai"* to each other. Women usually embrace each other while parting away or meeting.

Now due to the schooling of children and outside influence people greet the outsiders with *Nameste* and *Jai Hind*. Salutations are not observed at all when one goes to offer condolences to a bereaved family. During the entire period of mourning salutations are not offered.

Daily Life—The daily life of a villager whether rich, poor or craftsman begins with the morning puff of *hooka*. It is a must and no one goes without it. After leaving the bed (Summer 5-00 A.M. and in winter 6-30 A.M.) one would like to smoke *hooka* and spend 15 minutes on cleaning it and putting tobacco and then puffing on it. It is a great pastime. While smoking, a person won't like to give his stem to another who belongs to a lower caste. Scheduled Castes cannot touch a *hooka* belonging to a person of higher caste. Other Non-Scheduled Castes may smoke the *hooka* without the stem. The women would lit the kitchen fire after leaving the bed and cook *dal* or vegetables. Men and women may then go out to fetch water.

By this time the children wake up. They are served some food reserved from the past evening. During harvest season in May-June and August-September the members who go out for work take *datialu*. The women keep themselves busy doing household duties, bringing fire-wood and fodder from the fields. Preparing food is done entirely by house-wives except on certain days when they may be sick or during the unclean period. They usually go to bed by 9-00 P.M. in winter and 10-00 P.M. in summer.

The concept of Untouchability

The Brahmins may be considered the orthodox section. Untouchability is in one form or the other practised by all the non-Scheduled Castes.

The Scheduled Castes are denied the use of common water source. In early days they were subjected to more social injustices. A man belonging to this class could not go bare-headed. He could not sit on a cot alongwith a Swarn. Harijans had to render *begar* to the ruler and to the villagers. At community feasts he was served last and that too out of the premises.

Conditions have changed much. The institution of *begar* has been abolished. In the social sphere some change is felt by the Scheduled Castes. They move bare headed. Swarns do not object to this. A Harijan may not though sit on the same cot with a Swarn but he gives a separate *charpoy* to the Swarn and may sit on a cot before a Swarn.

While going out the Harijans feel the change. He can go to a hotel and eat alongwith others. At Ghamarwin he takes milk at the *halwai's* shop without any discrimination. Within the village certain young men were found telling that though they are not in favour of untouchability they had to practise it for fear of elders. In schools Harijan children have equal opportunity with others.

At Dabhla there are two *baolies* from where clean drinking water is obtained. One is used by Chamars and the other by Brahmins. The Daolas do not take water from the *baoli* of Chamars while Brahmins do not allow them to take water from their own *baoli*. Daolas may take water from a dirty *baoli*. So Daola girls wait on the *baoli* of Brahmins. Whenever a Swarn comes he pours water in the pitcher of Daola with his pitcher. All sections of Scheduled Castes practise untouchability among themselves.

Abolition of Untouchability—Some people are not aware of the law banning untouchability. Out of 54 Brahmin informants 49 were aware of this law. Among Scheduled Castes 24 informants were aware while 8 were not aware of such measures. These are old men who seldom go out and are not concerned with such affairs.

Functioning of Democratic Institutions—Matters arising out of cattle tress-pass, field demarcations, family quarrels and minor disputes are referred to a committee of elders for decision which generally result in reconciliation.

During February, 1962 it was decided by the village community to organise a feast to avert the evil effects of the conjunction

of eight planets. Since the feast had to be held on contributions, the share of each family was fixed according to his paying capacity. One family did not join saying that fixation of share is against the very principle of contribution and did not give his share. He was not ready to hear as to how much he should contribute. According to his view point the contribution should have been voluntary and that one's sweet will should be the sole criteria to judge his paying capacity. The organisers of the feast told him that whatever share had been fixed could not be reduced as every one would try to contribute less and less and the function would become a failure. The man did not agree and refused to contribute.

The organisers met and approached the influential men of the village. They discussed the issue with the party who was not willing to obey the decision already arrived at. Hot words were exchanged and the defaulter was told clearly either he should give his fixed share or be ex-communicated. So much so that he was informed that water from the common source would also be refused to him. The person concerned then had to come to his knees and agreed to abide by the decision. Such is the force that this body of elders wields.

With the establishment of statutory Panchayat, these informal committees have receded into background. It is seldom that these are constituted unless the issue does not fall within the purview of the village panchayat.

The statutory Gram Panchayat of Dabhla Patwar Circle is functioning at Kothi since 31st January, 1957. It represents 19 villages with a population of 3,260 persons. The membership is 25 excluding the President and Vice-President. Six members have been elected out of Scheduled Castes, while four seats are held by women. Dabhla Dari is represented by three members out of which one belongs to Scheduled Castes.

The election to these Panchayat is very simple. Members were elected uncontested. The spokesmen of the communities who are influential nominate their representatives for election. They are not opposed.

The Panchayat functions under the Himachal Pradesh Panchayat Raj Act of 1952. The powers, functions and jurisdictions of Panchayats have been described in the Act.

The Gram Panchayat entertained 28 criminal and 12 civil cases during the last three years from 8th November, 1958 to 26th December, 1961. During this period there were appeals in 6 cases. Only in one case the contesting parties were not satisfied. They went to court.

The budget estimates of Dabhla Gram Panchayat are given below showing financial position of the Panchayat:

Income		Expenditure	
Year 1960-61			
	Rs.		Rs.
1. Arrears for realisation	1,480	1. Pay and allowances	960
2. Grant as pay and allowances	780	2. Stationery	50
3. Stationery Grant	..	3. School building	6,000
4. Subsidy for school building	3,000	4. Construction of—	
5. Subsidy for the construction of baolis	1,000	(a) Chabootra	1,000
		(b) Roads	3,650
6. Subsidy for drains and link road	1,750	(c) Kuhls	2,000
		(d) Baolis	2,000
7. Income from community fair	50	(e) Drains	500
8. Subsidy for the construction of kuhl and chabootra.	50	5. Community fair	150
		6. Contribution towards Employees Provident Fund	100
9. Local rate	726·13		
10. Fees	134·50	7. Miscellaneous	188
11. Shramdan	7,250	8. Unforeseen charges	322·63

Budget estimates for the year 1961-62 have been given in appendix.

The two statements show that Panchayat's biggest income is received from government by way of subsidies and grants. It is mostly spent on welfare works. Even in Dabhla the Panchayat has constructed two *baolis*. A *kuhl* is being constructed. On being completed this will irrigate 2 acres of land and it would be possible to grow potatoes. At present potatoes are not grown in the area due to lack of irrigation.

The villagers are generally satisfied with the Panchayat. Some members do not take interest. They do not attend the Panchayat meetings. For a meeting on the 24-1-62 only 12 out of 27 members were present.

Community Development

The villages are covered under Ghamarwin Community Development Block. The programme aims at revolutionizing the outlook of the people in social and economic spheres. The villagers have felt some change. But they have developed an outlook that it is for the Government to provide basic amenities like minor irrigation channels, better seeds, basic medical facilities, and proper education for their children. But on their own part they hesitate to contribute their share. Neither do they like to render *shramdan* nor obtain seeds on payment. If there is a question of free distribution of seeds, fertilizers or plants every villager would be keen to avail of the occasion. To quote an example the procedure regarding rat killing campaign has undergone some change. The villagers who want to obtain zinc phosphate to kill rats were advised by the Gram Sewak to start a collective campaign against these pests in the houses and fields, rather than destroy rats in their own houses. But the suggestion did not find favour. The Gram Sewak, who possessed enough patience, had to advice them for three hours and only then they agreed to seek help of the other villagers in this campaign.

The Gram Sewak circle consists of 34 villages with headquarters at Glassin. Here are some of the works done by the Block.

Agriculture—Keeping in view the difficulties about the procurement of disease free seed the serasin method of seed treatment has been introduced. Wheat and paddy seed is treated by mixing three ounces of serasin powder to 40 kilograms of seed. This type of disease free seed gives better crops and ensures protection from diseases like black rust. In 1960-61 and 1961-62, more than 35 and 113 maunds of seed was treated respectively in the Gram Sewak circle.

To meet the shortage of improved seed 5 maunds of paddy seed and 35 maunds of wheat seed was exchanged in 1960 in the circle. Under this scheme some keen farmers are supplied improved seed. When the crop is harvested they exchange the produce with the local varieties of grains. The farmers exchanging improved variety receive Re. 1 per maund as premium.

New varieties of paddy T. 21, China 13 and China 988 have been introduced. Improved varieties of wheat like redley, NP. 809, NP. 829 and NP. 792 have been sown. The results were encouraging. NP. 829 is an early maturing variety and grows satisfactorily even in the case of less rainfall. Following are some of the distribution figures of improved seeds in the circle.

1. Wheat distributed in October and November, 1960—1 md. 38 srs.
2. Wheat distributed in 1961—2 mds.
3. Wheat distributed in 1963—40 mds.

Horticulture—Common fruit trees grown in the area are mangoes and Papitas. But now people have planted trees of other varieties. Some of the important figures in respect of horticultural activities in Dabhla are:—

Lemon—40 plants.
Malta—21 plants.
Pear—2 plants.
Pomegranate—20 plants.
Mango—6 plants.
Lichi—4 plants.

Under *Vanmahotasava* Programme 500 fuel plants were distributed in 1961-62 in the circle.

Pest Control—Under rat eradication campaign 3,846 acres were covered in 1960 and 3,012 acres in 1961. The rats are killed by giving zinc phosphate mixed in wheat flour and *gur*. 8½ lbs. of this insecticide were utilised in 1960 and 16 lbs. in 1961.

Miscellaneous—The drinking water facilities available in both the villages have been improved by the Block. With the initiative of the Block and Panchayat two water sources at Dabhla and one at Dari were constructed and repaired.

The *baoli* at Dari was constructed in 1956-57 at a total cost of Rs. 840.00. Out of this amount Rs. 240 were paid by the Block agency while the rest of the amount was paid by the beneficiaries in labour and cash.

Two *baolis* each at a cost of Rs. 1,500 were constructed at Dabhla. In one case the beneficiaries contributed Rs. 900 while in the other, which was used by the caste Hindu, they contributed Rs. 1,050 in labour and cash. Though the sources of drinking water have been improved villagers don't clean them regularly. On inquiry they would always shift the responsibility to their fellow villagers saying that they do not co-operate. They may even go to the extent that the Government should do this work. In other words they feel that the Government should entrust such functions to certain villagers who should be paid by the Government.

For tanning leather the Chamars use *kacha chabachas* or pits. The quality of tanned leather is inferior. To improve their lot the Block agency had sanctioned an amount of Rs. 1,677.00 in 1962-63 for the construction of improved type of pits. The cost of the project has been divided between the beneficiaries and block agency on 50 : 50 basis.

Similarly an irrigation well was to be constructed in 1962-63 at a cost of Rs. 4,254 and 50 per cent share was to be paid by the Block.

An irrigation *kuhl* had been constructed at Dabhla in 1962-63 at a cost of Rs. 947. The Block agency contributed Rs. 700 towards this project and the area to the extent of 2 acres has been brought under irrigation.

5. Conclusion

During a brief stay in the village one gathers that to improve their lot is not easy. To quote an example it was decided by some villagers to hold a community feast on contributory basis to avoid the bad influence of the conjunction of eight planets which were going to assemble during the first week of February, 1962. Within three days 5 maunds of rice, 2 maunds of pulses besides Rs. 112 in cash were collected for the purpose and all arrangements made on the fixed day. But they do not cooperate to clean a *baoli* or to contribute towards the installation of water taps in the village or constructing another *baoli* for Daolas. A mentality has developed that it is the function of the Government to look after their welfare. They may be heard complaining that so called proper treatment is not received in hospitals but they seldom realise that they too have certain responsibilities in respect of sanitation. So much so that they would not like to keep the cow-dung in manure pits though they would not hesitate to blame the Government for the spread of flies in summer. Shortage of fodder and firewood is attributed to the so called restrictions imposed by the forest department, but they do not take the trouble either to cultivate fodder grasses or plant trees on barren lands. Causes of their backwardness are attributed to so called poverty. Yet they may spend lavishly on useless functions, such as deaths, births, and marriages. Children are not sent to school on the plea that there is none to look after the household duties although education up to fifth class is free. Complaints may be heard about the poverty due to low yield from land but they would never like to apply chemical fertilizers saying that fertilizers destroy the land in the long run.

But the account given above does not mean that no progress in any sphere has been made and the village is there where it stood before independence. Remarkable achievements have made in malaria control, education, transport and communications.

It is said by the villagers that before independence it was a custom to collect three months provision of a diet consisting of *mung-ki-dal* and wheat flour to fight malaria fever in summer. It was a common belief that this diet can reduce the severity of fever to a great extent. It is an admitted fact. That due to the prevalence of malaria sometimes they could not harvest their standing crops as all the members were down with fever. But now such cases are things of the past. In fact the intensive D.D.T., spraying scheme has eradicated all flies, mosquitoes and other insects. The destruction of mosquitoes has resulted in eradication of malaria. In addition the malaria surveillance workers keep so much vigilence that a malaria case is immediately detected and given top priority of treatment either at home by the worker himself or in the hospital (Public Health Centre) at Ghamarwin. Such measures adopted by Government though seldom catch the eye of village folks yet they take it as a major blessing of post independence era.

Progress is being gradually made in the sphere of education and has been discussed fully in the last pages.

This shows that though war against illiteracy is not going on successfully yet some success has definitely been achieved. Two persons were found receiving higher technical education out of the State. It was re-

vealed that one person is receiving education in civil engineering.

Similar are the benefits of Panchayat. During the year 1961 no case falling under the jurisdiction of Panchayat went to the court. The parties preferred to lead a harmonious life and the Panchayat helped them in reconciling cases. This means that not a single *paisa* was spent upon litigation. The activities of leather co-operative cannot be minimised.

The facilities of transport and communications have increased tremendously. Prior to independence there was only one bus service upto Ghamarwin which has now become an important traffic centre. From here buses to all parts of Himachal and Punjab can be had now. Previously going to Simla was considered a problem due to lack of means of communication. But now they can reach Simla on the same evening. With the completion of Bhakra Reservoir direct motor boat service is plying between Kandraur and Bhakra which previously operated only between Bilaspur and Bhakra. This account clearly shows improvement in communications too.

Thus one may feel satisfaction about the change taking place there though progress is slow. Spread of education through schools and adult literacy centres will wipe out the ignorance consequently resulting in a better and easy life.

They will also, in due course, learn the advantages of better farming with better seeds and chemical fertilizers. This should change their way of life as more income from agriculture which is their mainstay should help in providing them more amenities. It is not easy to change the orthodox mode of life and the fatalistic attitude of the people in so short a time. But the wheel of change has started moving and it is expected that the villagers who till lately were considered backward would in the near future acquire their rightful place among well-to-do farmers.

Appendices

APPENDIX I

The Foundation of the State of Bilaspur*

The founder of Bilaspur State was Raja Bir Chand, a cadet of the Chandel Rajput family, then ruling Chanderi in Bandelkhand. The ruler of the State at the time was Harihar Chand who had five sons, named Gobind Chand, Bir Chand, Gambir Chand, Kabir Chand and Sabir Chand. Leaving his ancestral kingdom in the possession of his eldest son, he travelled north, with his other sons and an army, into the Panjab, being supernaturally guided, as the Binod states, by the goddess of flame at Jwalamukhi in Kangra. After reaching the hills they conquered a place called Jhandbhari, now in Hoshiarpur, and having built a fort settled there for a time. They then went on to Jwalamukhi to pay their devotions at the shrine. Nadaun being near, a visit was paid to the Raja of Kangra, then resident there. When engaged in the game of tent-pegging during the visit, the youngest of the four brothers, named Sabir Chand, was thrown from his horse and killed. This was attributed to treachery on the part of the Kangra Raja, and led to an encounter in which he and Harihar Chand were both killed. Bir Chand then assumed command of the force and retired to the Satluj Valley, where he conquered a territory from the local rulers and settled on the left bank.

Being guided by some propitious signs to a site for his capital he built a temple to Naina Devi on one of the seven dhars, now called Dhar Naina Devi. At the end of the hill he erected a fort called Kot-Kahlur, and founded a town on the plain, called Naina Devi, as the capital of the new State.

The local petty Chiefs were then attacked and subjected, and an advance was made against the Barah Thakuraian, which were all overcome. These were—Baghal, Kunihar, Beja, Dhami, Keonthal, Kothar, Jubbal, Baghat, Bhajji, Mailog, Mangal and Balsan.

Tribute was imposed upon them and they were also under obligation to render feudal service when summoned and to attend for the presentation of their *nazars* at the yearly Sairi or Autumn *Jalsa* in *Asuj*. The yearly tribute amounted to Rs. 7,800, and, it is said was paid down to the beginning of British rule in 1815.

With the aid of the Ranas and Thakurs, Bir Chand invaded Sirmur and annexed a portion of that State and fixed the boundary at Gorakhgarh.

He also took one *pargana* from Hindur, then under older rulers, and fixed his boundary at Manaswal in the Dun. The Satluj was also crossed and a portion of territory annexed on the right bank, called Dhar-kot.

Bir Chand was followed by a number of Rajas of whom we know only the names. These were, Udhran Chand, Jaskarn Chand, Madanbrahm Chand, Ahl Chand, Kahil Chand, Slar Chand, Men Chand, Sen Chand, Sulkhan Chand, Kahn Chand.

The last of these, being the eleventh in descent from Bir Chand, conquered Hindur and gave it to his second son, Sujit Chand, from whom the ruling line of Hindur or Nalagarh is descended.

Kahn Chand was succeeded by Ajit Chand, Gokal Chand, Udai Chand, Gen Chand, Prithivi Chand and Sangar Chand. The last had ten sons from whom are descended the Darol, Jhandwal, Sangwa, Ghal, Nanglu, Meghori and Dohkli Mian families, still extent in the State.

*History of Punjab Hill States Vol. II pages 496 to 498.

APPENDIX II

Death Ceremonies of the Hill Rajas[1]

"When a *Raja* is near the point of death, a low class Brahman is summoned from some place outside the State. A dish of sweetened rice and milk is prepared, and when the breath leaves the body a portion of this is placed in the right hand of the corpse. The Brahman then approaches and eats of the rice out of the lifeless hand. For each spoonful he swallows he receives a reward of fifteen rupees, but the fees earned on such occasions do not run into an extravagent amount. He is then dressed in the clothes and ornaments of the late ruler, is given a sword, a palanquin and a horse, and is furnished with cooking vessels from the royal kitchen, and with anything else within reason which he may desire. He is lodged either in the palace or in building adjacent to it, and is given as attendants the personal servants of the late *Raja*. In some places he is addressed as *Raja*. He is not allowed to leave the residence allotted to him, except on special occasions, when he repairs the temple where the services for the dead chief are held. For a whole year he lives in the State as an honoured guest, the monthly gifts of food offered for the comfort of the *Raja's* soul are consumed by him. His last feast is on the first anniversary of death when he obtains the *barshela*, or offerings of cakes and other food, made in the name of the deceased ruler. This he enjoys early in the morning. The same afternoon he is escorted with every mark of honour outside the confines of the State. He is himself mounted on a horse, but the chief officials who follow him go on foot. The latter throw alms of copper coins on him as he rides, and having accompanied him a mile or so respectfully ask permission to return. This is formally given but the Brahman is not allowed to proceed alone. An escort of soldiers or police go with him to the frontier, which he must cross before night-fall. It is part of their duty to see that he does not alight from his horse, and if necessary they must prevent him from doing so by force. They have also to see that he neither gives away nor sells, within the State territory, any of the various gifts he has accumulated during his year of office. Once across the border he can never return"

"The explanation of this custom is contained in the title of the Brahman. He is known as the pret palu, pret meaning the immature soul, and palu, the sustainer or feeder. The priest is the envelope of the Raja's soul, which passes into his body through the spoonfuls of sweetened rice. The Raja, though dead, still lives in the human sustainer of his soul, and it is to the king and not to the priest that homage is paid. The Brahman's wants and desires are those of the departed ruler and hence must be gratified at once, for fear as much as piety accounted for the original institution, though now-a-days the veneration of the dead is the dominating motive. Nevertheless, the prohibition on the Brahman alighting from his horse is still ascribed to the belief that, should he do so, the late Raja would continue to rule in spirit over that part of the territory within view. Similarly, the fear of a conflict of authority explains the removal outside the State of all clothes and ornaments worn by the pret palu and all gifts acquired by him".

"The above interpretation of the banishment of the Raja's deputy disposes of a theory advanced in the Golden Bough. A very brief account of the custom is their given, and it is suggested that the Brahman may have been originally a sacrificial victim, slain vicariously for the Raja, and that, as was often the case in similar substitutions, the extreme penalty was commuted into a sentence of exile. But although traces of kingly sacrifice are found in the Himalaya, the institution of the pret palu is not one of them. There is no evidence whatever to show that he was ever slain, and his death, in fact, would have defeated the very object of his appointment".

For the above interesting note we are indebted to Mr. H.W. Emerson, I.C.S., and it is probable that the custom was prevalent in all the Hill States. The procedure, however, was not everywhere uniform. In Chamba, for example, the rice and milk ceremony is performed at the burning ghat, before the corpse is placed on the pyre, and the Brahman is, the same day, mounted on a horse and escorted across the bridge over the Ravi, which is regarded as equal to expulsion from the State, to which he may never return. The other portion of the ceremonial procedure is discharged in a modified form by a branch of a local Brahman family, in which the office has been hereditary for many generations—(The Golden Bough 'The Dying God'—page 154).

[1] This note has been taken from the History of Punjab Hill States, Vol. II.

APPENDIX III

Dialect

SOME SPECIMEN OF THE LOCAL

English	Kehluri equivalent
Anguish	पीड़ा
Bile	पित
Brain	दमाक
Character	चालचलन
Confidence	त्वार
Delight	खुशी
Desire	इच्छा
Relief	छुटकारा
Habit	स्वाभाव
Heriditry	पिता पुरषी
Humour	मखौलवाजी
Hunger	भुख
Obscene	गन्दा
Pain	तकलीफ
Play	खलवाड़
Pleasure	मौज
Practice	पराटीश
Purpose	मतलब
Respect	इज्जत
Scope	फंला
Taste	स्वाद
Touch	छुणा
Vision	नजर
Sharp	पैना
Utility	फैदेवन्द
Worry	फिकर
Calling	निऊदा
Hiking	पैदल घुमणा
Scenery	नजारा
Waterfall	नाला
Measurements	नाप
Boat	वड़ी
Progeny	उलाद
Saving	वचत
Income	ग्रामदणी

English	Kehluri equivalent
Rest	दम लैणा
Partner	साझी
Value	मुल
Jam	मरब्बा
Bullock	बलद
Calf	वच्छू
Cock	कुकड़
Field	खेतर
Cowdung	गोग्रा
Manure	मैल
Seed	विऊ
Plant	बूटे
Implements	पडेग्रो
Maize	छल्लियां
Sister	वैछणा
Mother-in-law	ससु
Father	बापु
Daughter-in-law	वई
Daughter	मुन्नी
Neighbour	पड़ेसी
Pickle	चार
Honey	मखीर
Shirt	करता
Bed	मंजा
Quilt	लेहेफ़
Nosering	नकारी वेसर
Armlet	चूड़ा
Nail	नहा
Type	नमूना
Folkbelief	लोका जो विश्वास
Gens	गोत
Rib	पसड़ी
Towel	परना
Favour	किरपा

Some sentences in English translated in local dialect:—

English	Local dialect
What is your name ?	तेरा क्या नां है ?
Do you know the Lamberdar of your village ?	तुह अपणे गांवां रे लम्बरदारा जो जाणा है ?
How many sons have you ?	तेरे कौ दवू है ?
What is your mother tongue ?	तुसां री अपणी बोली क्या है ?
What are the principal places of interest of your village ?	तुसां रे गांवा रियां मना जो खुश रखणे रियां जगहां कुण कुण है ?
What is the popu'ation of your village ?	तुसां रे गांवां कितने महांणूं है ?
Who maintains the village paths ?	गांवों रिया वाटा रा इन्तजाम कुण करा हां ?
Who is the oldest person of your village ?	तुसां रे गांवां सभनिते सायाणा महाणू कुण हां ?
What are the main items of ornaments used by the hilly women ?	पहाड़ी औरतां केहड़े केहड़े ज्योर पहनां इयां ?
Are these prepared with gold or with silver ?	क्या तिन्हां जो सिउने रेयां वणाये कि जान्दी रेया ?
Is there any dispensary in your village ?	क्या तुसां रे गांवां हस्पताल हया ?
Is there any private forest in your district ?	क्या तुसां रे गांवां दे पास कोई अपणा जंगल है ?
What is your annual income from the orchard ?	बागा ते तेरी सालाना आमदणी क्या है ?
Is there any leprosy centre in your district ?	क्या तुसां रे जिले ज कोड़ीआं जो रखणे री जगह है कोई ?
Do you send all your children of school going age to school?	क्या तुसां सकूला चो जाणे वालेआं दवुआं जो सकूला जो भेजीए?
Whether electricity is available in your village ?	क्या तुसां रे गांवां बिजली जान्दी है ?
Is cement available in abundant quantity ?	क्या सिमट काफी मिली जां ?
Is there any police chowki near your village ?	क्या तुसां रे गांवां नेड़े पुलसा री चौकी है ?
Do you take loan from the money lender of your village for the payment of land revenue ?	क्या तुह मामला अपणे गांवां रे सहुकारा ते लै कने देहा ?
Is there any Ex-service man living in your village ?	क्या तुसां रे गांवां कोई फौजी महाणू हया ?

APPENDIX IV

A—*Land Utilization of Dabhla-Dari

Year	Village	Area	Forests	Barren and unculturable land	(Land put to non-agricultural uses)	Culturable waste	Permanent pastures and grazing lands	Land under misc. tree crops and groves in net area sown	Current fallows	Fallow land other than current fallows	Net area sown	Total cropped area	Area sown more than once	Remarks
1955-56	Dabhla	288	..	..	55	28	74	..	8	6	117	215	98	
	Dari	138	..	..	14	10	36	..	3	2	73	125	52	
1956-57	Dabhla	288	..	..	55	28	74	..	8	6	117	215	98	
	Dari	138	..	..	14	10	36	..	3	2	73	125	52	
1957-58	Dabhla	288	..	55	40	27	34	..	7	..	125	188	63	
	Dari	138	..	14	9	11	25	..	..	..	79	130	51	
1958-59	Dabhla	288	..	44	40	27	34	..	7	..	136	188	52	
	Dari	138	..	14	..	10	25	..	..	1	79	130	51	
1959-60	Dabhla	288	..	44	..	..	74	..	17	39	114	232	118	
	Dari	138	..	14	..	..	34	..	..	11	79	153	74	
1960-61	Dabhla	288	..	44	..		74	..	17	39	119	231	112	
	Dari	138	..	14	..	..	34	..	..	16	74	130	56	

*Area shown is in acres.

APPENDIX V—*contd.*

B—Jinswar Statements Kharif (Autumn) and Rabi (Spring) crops

Year	Village	Area under Kharif Crops									Remarks
		Paddy	Maize	Sonph	Mung	Kulth	Haldi	Til	Kachalu	Mah	Koda	
1956	Dabhla	158	383	1	2	8	1	1	5	3	..	Area in Bighas
	Dari	214	161	..	..	6	1	2	4	16	5	Do.
1957	Dabhla	158	394	..	2	8	1	1	5	30	..	Area in acres
	Dari	221	165	..	..	6	1	2	4	18	5	Do.
1958	Dabhla	23	78	..	2	..	..	..	1	10	..	Do.
	Dari	41	26	..	..	1	..	..	1	8	1	Do.
1959	Dabhla	24	77	..	2	..	..	..	1	10	..	Do.
	Dari	28	43	..	..	1	..	..	..	6	1	Do.
1960	Dabhla	24	77	..	2	..	..	..	1	10	..	Do
	Dari	28	43	..	..	1	..	..	..	..	1	Do.
1961	Dabhla	28	61	..	..	..	..	..	1	15	..	Do.
	Dari	32	33	..	..	..	..	..	..	5	..	Do.

Year	Village	Area under Rabi Crops								Remarks
		Wheat	Barley	Gram	Masoor	Sarson	Tobacco	Peas	Onion	
1956	Dabhla		Not known							
	Dari			Do.						
1957	Dabhla	72	1	18	..	..	1	..	..	Area in Bighas
	Dari	39	..	13	..	..	1	..	..	Do.
1958	Dabhla	58	1	16	..	..	1	1	..	Area in acres
	Dari	37	..	14	..	..	1	..	..	Do.
1959	Dabhla	96	..	19	1	1	1	..	..	Do.
	Dari	57	..	15	..	..	1	..	..	Do.
1960	Dabhla	96	..	19	1	1	1	..	..	Do.
	Dari	59	..	14	..	..	1	..	..	Do.
1961	Dabhla	98	1	16	..	1	1	..	..	Do.
	Dari	41	..	3	..	1	1	..	1	Do.

APPENDIX V

Weights and Measures

In rural area internal transactions are done with local weights. These are:

1 katcha seer or ser	=32 tolas
1 pucca seer or ser	=80 tolas or 2½ katcha seers
1 katcha man	=16 pucca or 40 katcha seers
1 pucca man	=40 standard seers
1 Khar	=20 katcha man
1 batti	=2 pucca seers
1 Dhari	=2 battis
1 pansera	=5 pucca seers

With the introduction of metric system all other weights except the *katcha man* and the *batti* have gone into background. However, *katcha man* continues to be in use to some extent and is taken equal to 16 kilograms. A *batti* is of two kilograms now. They feel that calculation through *katcha man* is easier as the are accustomed to such calculations. Cereals and millets are weighed by *kátcha man.*

The common measure is hath. This is the length between the elbow and the middle finger of hand. Roughly a hath is taken to be of 1½ feet.

For measuring milk they still use common *pao* which is about 250 milliliters.

Measurement of land is expressed in *bighas.*

1 *acre* 5.39 *bighas*

1 *acre* 5.39 *bighas*

APPENDIX VI

Gugga Fair of Gherwin

Gherwin is three miles from Samoh on Bilaspur-Jhandhuta motor road in Ghamarwin Tehsil. A jeepable road connects Samoh with Gherwin and the distance is five miles. Through a short cut, which is mostly used by pedestrians, Gherwin is about four hours journey from Bilaspur Town. The Govind Sagar has to be crossed through a ferry or motor boat near Bilaspur. From the other side of Bilaspur a steep ascent leads one to a hill top near Salasi village. The view of Govind Sagar is appealing from Salasi. Therefrom a foot path of about three miles leads one to Gherwin.

In nearabout villages Gherwin is known by the name of *Guge-da-gran or Gugga's* village. This is because great reverence is shown to Gherwin by the villagers due to the *Gugga* Temple. Some may call the village *Padagana,* a corrupted form of the word *Pargana.*

The temple of *Gugga* is situated on a hill top, which overlooks the Govind Sagar. The courtyard of the temple is paved with dressed stones. Outside the temple one finds a crude stone figure of a lion. This is about four feet high and is believed to be the vehicle of goddess *Durga.* By the side of the lion there is a bull. But its importance is known to none. However, a devotee may seldom be seen bowing to the bull.

On the other side of the temple there may be seen figures of *Ganesh* and *Kelo Batwal.* These images are seen placed under a *banyan* tree. Inside the temple there are objects of worship. These are stone images of:

1. *Guru Gorakh Nath*: sitting in a meditative mood.
2. *Nag*: A stone image of a snake with raised hood.
3. *Ghoga*: She was a Brahmin. She is said to be the nurse of *Gugga.* Others say that she was the wife of *Gugga's* family purohit. There is a sacred bull in front of *Ghoga.*
4. *Gugga.* He is sitting on the back of a stone horse The horse is painted dark blue. Besides him is his sister.
5. *Phithu Bhadiar.* He is said to be *Gugga's* sister's husband.
6. *Hanuman.* On the left hand of the temple's door there is stone image of *Hanuman.*

On the other side of the temple there may be seen stone images of *Hanuman, Ganesh, Devi* and *Deo.* These are of little importance and usually escape the notice of a casual visitor. The temple has a flat roof. How and when the temple was constructed is not known. But two legends are associated with its construction. It is said that a man from Gherwin went to *Bagar Des* i.e. Rajasthan. There was a temple of *Gugga* there. He brought some soil from within the temple of *Gugga.* This was first placed in village *Chamleyo* where it denied to stay. Then it was taken to Gherwin, the present site of the temple and it stayed. Later on a temple was constructed at the spot. The images were furnished by various devotees at different occasions.

According to another story a person went in connection with some business to Kabul. There he was caught by tribesmen. The tribesmen decided to kill him and he was put in a cell. He prayed to *Gugga* for his life. Suddenly the doors opened and the guards fell asleep. He availed this opportunity and hastened back to Gherwin. Reaching here he constructed a *Gugga* temple out of reverence. The images of *Gugga, Gorakh Nath* and *Phithu Bhadiar* are said to have been installed by him. Some say that the temple is nearly 500 years old. Later on it was repaired off and on. The major repairs were carried by a local resident some 70 years back.

It will be interesting to know the story of *Gugga,* based on a popular poetical narration by bards and published by R.C. Temple in his book "Legends of the Punjab, Vol. I".

Raja Jewer of Bagar had two queens; *Bachhal* and *Kachhal.* But he had no issue of any of them to keep up the lineage. *Guru Gorakh Nath,* known for his miraculous power, happened to stay in the garden of *Raja Jewer.* Queen *Bachhal,* anxious to have blessings of *Gorakh Nath* to get son, worshipped and served him stealthily in the garden. He was pleased with her services and devotion and promised to grant her boon for issue and asked her to come the next day. *Kachhal* came to know of this and she impersonated for *Bachhal* and received boon for twins from *Gorakh Nath* before *Bachhal* could visit him. When *Bachhal* came and prostrated on the feet of *Guru* he asked her why she had come again when she had already been blessed for twins.

Bachhal implored that it was not she but some other woman had deceived him. Satisfied with her innocence *Gorakh Nath* told her that a son would be born to her who would be famous for his bravery and ingenuity. He also cursed *Kachhal* that she would die after the birth of twins.

On the other hand *Kachhal* poisoned the ears of *Jewer* against *Bachhal* who was turned out of the palace. While going to her maternal house at *Gajni* the oxen of her cart were bitten by a snake and fell dead. *Bachhal* weeping, lamenting and disappointed at the loss of oxen fell asleep when in dream she heard the voice of unborn *Gugga* who asked her to cut a branch of *neem* tree and invoke *Gorakh Nath* to cure the oxen. She did accordingly and oxen came to life. She set on her journey and at last reached *Gajni* Fort where she met her mother and told her the whole story.

In the meantime some miraculous power told *Jewer* in his dream to bring back queen *Bachhal* as she had not committed any *sin*. He went to *Gajni Fort* and brought her back. On reaching home *Gugga* was born and royal priest predicted that he would be a popular and powerful ruler. *Jewer* was delighted and declared him heir to the throne.

Gugga was engaged to *Sirial*, daughter of *Raja Sanja of Kamrup*. But *Jewer* died and *Sanja* considered it inauspicious and broke the engagement. But *Gugga*, with the help of *Tatig Nag* who was sent by *Basak Nag* the King of snakes, succeeded to get the hand of *Sirial*.

Arjan and *Surjan*, sons of *Kachhal* and step brothers of *Gugga*, demanded share of the kingdom which *Gugga* refused. At this they fought war with *Gugga* and were slain. *Gugga*, due to his virtues, was considered as god even after his death and is still worshipped.

From the day of *Raksha Bandhan* the bands of devotees of different castes like Chamars, Rajputs and Brahmins move from house to house singing heroic exploits and life story of *Gugga*. The person moving ahead carries in his hand an iron rod about three feet long commonly called *Chhari*. Its top is shaped like the hood of a snake. Dhoop is kept burning. Some *maulies* are also tied to it. Another person may hold a leaf umbrella. Old and new clothes given by families are tied to it. Others have *dauroo*—small hand drums. One may also have a *thali*. The hands of singers narrate the story of *Gugga* to the accompaniment of these instruments. The household gives them grains and a rupee or so in offering.

The party of singers sets out after sunrise. On arrival in a house they are seated on mats. First of all the leader of the party gives a summary of the narration in plain language which is a mixture of their own dialect, Hindi and Punjabi. Thereafter the party begins to sing a portion of the life history of *Gugga*. It is mostly the portions of his heroic exploits. Usually a party spends about fifteen minutes in a house. Some ladies and children may also offer cash to the *Chhari*. In the evening they return to their homes and distribute the collections among themselves. This thing goes on upto the day of *Gugga Naumi*. Many people feel that the singers have adopted the week as a mean of begging grains rather than appeasing *Gugga*. At Bilaspur some parties consisting of children are also seen begging grains from house to house in the name of *Gugga*.

The preparation of fair begins on the next day of *Gugga Naumi*. In 1964 this day fell on the 1st of September. On this day *Gugga* is entreated upon to be present in the temple. It is an invocation to *Gugga*. The function in 1964 started nearabout 10 at night on the next day of *Gugga Naumi*. Three parties of Brahmins and Rajputs *sang bharats* one after another. The attendence which used to be some five hundred a decade ago was hardly sixty this year. The children had out numbered the grown ups. The reason is advocated that the common man is losing faih day by day and the children come just to have a fun.

Bharats were sung from 10.30 at night till 2.30 A.M. in the morning of the next day. Thereafter some three persons decided to stop the songs and entreated upon *Gugga* to come

When the entry of *Gugga* used to be proclaimed two goats were also sacrificed outside the temple. But the practice has almost stopped now due to the rising prices of goats. No goat was sacrificed in the temple premises during the entire fair period in 1964. During state regime the goats were offered by the ruling family. Later on these were given by the Panchayat. But with the passage of time the custom is vanishing.

Then next eight days are for fair. But in reality the fair is held on the last three or four days. During the first four days there

is hardly any activity worth mentioning. Sometimes a solitary devotee may come and offer grains to *Gugga* in the temple. During this time the dealers also start fixing their tents.

The fair previously used to be held within the temple premises. But now many may establish their booths and shops in the *verandahs* of the houses of local residents Within the temple premises there are specified places for all type of stall holders *viz.*, general merchants, sweet sellers. photographers and bangle sellers. The spaces for sweet sellers, *handolas* are provided by auction. For example a particular part of the land will be reserved for *halwais.* There the land will be divided in the requisite number of stalls. These are then offered to the dealers by auction and 25 per cent amount is realised on the spot. The balance is recovered next day. If the dealer fails to occupy his space within three days after *Gugga Naumi* the advance is forfeited and the space is further allotted to other dealers.

The *Bharai*—drum beater moves from shop to shop beating his drum. The companion of *Bharai* receives some coins from the stall holders as alms. Behind the *Bharai* moves the representative of Panchayat who collects the dues against a receipt. The income so realised is spent on the management of the fair. Here is the statement of income and expenditure for the year 1963.

Income

	Rs. P.
1. Offerings in cash	214·46
2. Income from the sale proceeds of grains offered by devotees	182·00
3. Taxes from land allotted to stall holders, This also includes 25% advance and balance of the last year	338·25
Total	734·71

Expenditure

1. Clothes for images in the temple	14·66
2. Sweets or Parshad	30·00
3. Decoration of surroundings and purchase of bunting	3·93
4. Lighting and rent of petromax and lanterns	26·48
5. Kerosene oil and purchase of incense-*samagari*	18·88
6. Minor repairs of temple and surroundings	130·00
7. Painting of images	24·50
8. Pay of the priest	96·00
9. Sewing charges of clothes for deities and purchase of turbans for Bharias	22·00
10. Alms to Gugga parties	16·00
11. Rent of office	6·00
12. Repair of drums	22·00
13. Miscellaneous and unforeseen charges	150·00
Balance	174·26
Total	734·71

The shopkeepers mostly come from Ghamarwin and Bilaspur which are nearly 15 and 8 Kilometres respectively through short cuts. They also come from *Jhandutta* and *Auhar.* Two had come from Anandpur in Punjab which is about 20 kilometres through a shortcut. Previously many came from Kangra District in the Punjab.

The main item sold in the fair are sweets. There were 16 sweetsellers in 1964 including eating houses, tea stalls and *chatwalas.* Next come the general merchants. They deal in cheap cosmetics, hosiery, toys and bangles. The *bangle-walas* have brisk business. There were two photographers, nearly 8 fruit sellers, two quack dentists and an optician. One person was also selling ready made silver ornaments. A young man was selling framed and unframed pictures of film stars, deities and scenery. Earthen wares and basketry wares were sold in early days but no such person was seen in 1964. A dramatic party of Hamirpur staged short dramas during night and day time. During day time they gave comic performances. A performance used to last about half an hour and the ticket was ten paise per head. At night they staged dramas concerning the lives of the heroes of *Mahabharata.* The ticket for such performances was 25 paise per head.

The attendance in the fair used to be heavy in the past years. Now it has decreased. Because due to the completion of Bhakra Dam and entry of dam waters into low lying rivulets the approach to Gherwin has become somewhat difficult resulting in low attendance. According to many the influence of the deity has fallen to a very low ebb. The attendance in the fair now hardly exceeds 4,000 persons. Previously in heavy rains also the attendance could exceed 5,000 persons easily.

Recreation and Welfare—When possible the District Public Relation Officer organises film shows and documentaries are exhibited. Snake charmer and juggler demonstarte their own tricks. A palmist was there to read the fortunes.

The *tamak* has great attraction. It is a big kettle shaped drum beaten only on one side. The two drums are beaten to a tune. A third person who is an expert in *tamak* beating beats the *tamak* with two rods to the tune. During this process he will jump here and there. This is a worthsèeing thing in a fair and many enjoy it. The *tamak* beater may give 20 or 30 paise to *Bharai* as alm.

The Panchayat frames by laws to keep cleanliness in the fair. The dealers of sweets are bound to use clean water in their preparations and strict check to this effect is made by the Panchayat.

The *handolas*—merry go rounds are liked much by young girls and children. The girls sing songs of their choice while enjoying the swings.

Wrestling Matches—A wrestling match is a must at a *Gugga* fair and is held on either of the last two days. It is believed that those who take part in such a match either as spectators or otherwise, are blessed by *Gugga*. Wrestlers from far away places like Kangra and Hoshiarpur Districts were invited here. But with the passage of time the wrestling matches have begun to lose interest. Now only children have this game. They get some 20 or 30 paise each, the winner comparatively a bit more. The payment is made out of temple funds. A devotee sometimes requests the priest to organise a match on his behalf because this is considered a meritorious act. The payment to the parties in such a case made by the devotee. During the matches the devotees face the temple and say *'Jai Gugga Hazar Pir'* with folded hands. The *Bharais* remain beating the drums all this time.

Before such matches are organised the *Bharais* beat drums at the spot. Sometime after one of the *Bharai* would obtain a *lota* of milk and water with some coins. The milk he pours in a circle under which none except wrestlers enter. This is called *Kar Dena*. Then the other *Bharai* dances or jumps for a while in the circle to mark the beginning of the function.

The fair ends with *thaluan-da-mela* or the fair of metallic plates. Previously it was a tradition in the area particularly at Gherwin, that all women and girls used to go at *Gugga* temple. They would carry the items of offering like *rot* and grains in metallic plates. No man could go to fair on this day. After making their offerings they would go to every sweet seller who would put some pieces of sweets in their metallic plates. But this has totally vanished now. Women are seen daily going to the temple and making offerings. No woman now goes to a sweet seller begging *parshad*. The reason as stated by the elders is that ruffian element has made the celebration of this day impossible.

During *Thaluan-da-mela* the beating of drums was stopped. Only one *handola* of a Lohar of Gherwin was allowed to function. The women could have swings in this very *handola* only. It is said that a husband who used to check his wife from going to this fair always fell victim to a snake bite. It was believed that foot and mouth diseases among cattles were due to the wrath of *Gugga*, because women hesitated to attend the last fair.

It would be interesting to give here some tales and legends connected with *Gugga* at Gherwin. It is said that once *Raja Vijai Chand of Bilaspur* (1894—1925 A.D.) came to *Gugga* Temple to witness the first day of *gugga mari baithana*. The arrangements for his seat were made in the courtyard outside the main door. He lay on a nice cot. Kirpa Ram Rajput of village Barsindh offered himself for *khel*. Soon after he went into trance and began to give the news of *Gugga's* journey from *Maroo Desh*. Soonafter he told the *Raja* that *Gugga* was coming with storm and that he should leave the cot to welcome *Gugga* but the *Raja* did not take it seriously and mocked at his utterings. The *chela* warned him to leave the cot immediately but the *Raja* remained sitting. With a gust of wind the cot was upset and the *Raja* was thrown off the cot. Many heard the rattling sounds of horse's hoofs. Even then the *Raja* did not take the event seriously.

In those days the weather was going dry and the maize plants had almost died. The *Raja* proclaimed that he would be convinced of the power of *Gugga* if it rained. Within a short time a small cloud appeared in the horizon. It covered the sky after a while and rain begain in torrents. The *Raja* thanked *Gugga* and promised to send clothes to temple images every year on *Gugga Naumi*. Since then the tradition has been followed. But with the integration of the State the practice stopped. Now clothes are provided by the Panchayat out of the income of fair.

During state regime *Raja Vijai Chand* ordered the suspension of the fair as a measure to check an epidemic. The priests requested him to allow the fair but in vain. One day when the *Raja* was to sleep on his bed a big snake appeared on the ceiling. This was something extra-ordinary. The *Rajpurohit* predicted that it was all due to the wrath of *Gugga*. So the *Raja* permitted the observance of the fair.

During state regime two he-goats were offered to *Gugga* by the ruling family. One goat was sacrificed in the temple. Its meat was shared by all priests of the temple. The second goat duly offered to *Gugga* was taken back to Bilaspur where it was slain and consumed as *parshad by* the ruling family.

Once, it is said, that *Raja* Anand Chand stopped the offering of the goats to Gherwin *Gugga*. Thus he earned the wrath of deity. At night when he came to his sleeping room he saw four big snakes each in a corner of the room. The royal priests told that it was all due to the wrath of *Gugga*. Then the *Raja* had to make a promise that he would not stop the tradition. Only then the snakes disappeared.

Bhandari Ram is a resident of Gherwin. It is said that when he was on Burma Front during World War II he including his party were about to be captured by the enemy. He remembered *Gugga* and repelled the enemy. He won Victoria Cross. According to him this was all due to the blessings of *Gugga*.

Once during the reign of Raja Anand Chand a vendor started selling wine within the temple premises. The priest and others objected to this. But the vendor did not agree to shift the stall. The weather was cloudy. All of a sudden the rain started and lightening fell on the stall. All bottles were smashed and liquor was destroyed. Such is the power of *Gugga* according to the village folks.

Gugga is equally respected by many Muslims. According to a legend he did not die but disappeared in the earth in *Marou Desh*. So he is worshipped by Muslims too. Many offer him coins and grains. On the night of *Gugga-da-mari baithana*, the *Bharai* Muslims also come with their drums to invoke *Gugga*. Muslims do not enter the temple.

Gugga-da-Dera—A *Gugga-da-dera* may be organised by an enthusiastic person whose wishes may have been fulfilled by the blessings of *Gugga*. The head of the household invites a party of singers. A grand feast is held in the evening where these singers and other dear and near ones are served vegetarian or non-vegetarian dinner. Then the party begins to sing songs in praise of *Gugga*. They continue singing througout the night till dusk time. All members of the household and neighbourhood keep awake at night. Next day they take food and go. This may be viewed as a thanks giving day to *Gugga*. These may be organised in all seasons except summer. A *Chela* may also come and answer the queries.

APPENDIX VII

Flora and Fauna

Serial No.	Scientific Name	English Name	Hindi Name	Altitudinal range	Remarks
1	2	3	4	5	6
1	Canis aureus	Jackal	Giddar, Siyal, Phiyal		
2	Cemes Goral	Garol	Pij, Ban-bakri, Ghorrur, Ghoral, Gharal	(feet) 3000 to 6503	
3	Cervulus muntjac	Barking deer	Kakar or Kakkar	Upto 6503	
4	Cervus unicolor	Sambar	Sambhar, Samar, Rall (Barasingha)		
5	Felis (Bengalensisi)	Leopard	Chitta-billa		
6	Felis Chaus	Jungle Cat	Billa, Banbilla, Jungle Billa	Upto 6503	Rare
7	Felis Pardus	Leopard, Panther,	Chitta, Billa, Bagar		Rare
8	Herpestes auropunciatus	Small Indian Mongoose	Neol, Nyul Neola, Dhor	Lower ranges	
9	Herpestes smithi	Common Indian Mongoose	Do.		
10	Hyaena striate	Hyena	Tarkh		
11	Hystri bucura-Hestrix bucura	Indian Porcupine	Syal, Shai, Kundewalli	Upto 6503	
12	Lepus ruficaudatus	Common Indian Hare	Khargosh, Seru, Pharru, Susya, Sassu, Usa, Suhaceha.		
13	Lutra vulgaris	Common Otter	Ud, Ulbila, Judhar		
14	Macacus rhesus	Bengal Monkey, Rhesus Monkey.	Bander		
15	Manxisaurita	Saridrei, Hill Pangolian	Sargal Saka		
16	Mus (Whole family)	Rats and Mice	Chuha, Chuhi		
17	Mustela flavigula	Pine Matrten	Chitorala, Chibfa, Sakka		
18	Pteropusmdius	Indian Fruit Bat	Badur Barbagul, Monis, Chumgidda, Ultakao.		
19	Pteromysoral	Largo brown flaying Squirrel.	Ban, Uddan Galhari		
20	Scruius Indicus	Squirrel.	Galehtu.		
21	Semno pitchecus or Presbytes schistaceus.	Langur	Langur		
22	Suseristatus	Indian Wild Boar	Suar, Budh		
23	Viverr Paradoxurus-gray	Himalayan Palm Civet	Bausokr, Dakani		

APPENDIX VII—contd.

MIGRATORY FAUNA

Sl. No.	Scientific Name	English Name	Altitudinal range
1	Accipiter nisus melanoschistos, (Hume)	Indian Sparrow Hawk	
2	Acridotheres tristis tristis (L)	Common Mynah	Upto 6503
3	Alseonax ruficaudatus (Swains)	Flycatcher	
4	Catreus wakichii (Hardw)	Cheer Pheasant	From foothills to 6503′
5	Ceriornis macrolophus macrolophus (Less)	Koklas Pheasant	Above 6000′
6	Certhia himalayana himalayana (Vigors)	Himalayan Tree-Creeper	Upto 6503′
7	Cinnyris asiatica (Leth)	Purple Sunbird	
8	Columba livia (gmel)	Blue Rock Pigeon	Above 5000′
9	Corvus macrorhynchos intermedius (Adams)	Himalayan Jungle Crow	Upto 6503′
10A	Creocorys sylvanus (Hodgs)	Upland Pipit	Upto 6000′
10B	Cuculus canorus canorus (L)	Common Cuckoo	
10C	Cuculus optatus (Gould)	Himalayan Cuckoo	
10D	Culicicapo ceylonensis pallidior, (Ticehurst)	Simla grey-headed Flycatcher	3000 to 6503′
11A	Dendrocitta vagabunda (Lath)	Tree Pie	2000 to 6503′
11B	Dicrurus longicaudatus (Hay)	Indian Grey Drongo	
11C	Dryobates auriceps (Vigors)	Western Himalayan Pied-woodpecker	2500 to 6503′
12	Dendrotreron hodgsoni (Vigors)	Speckled Wood Pigeon	
13	Dryobates auriceps (Vigors)	Brown-fronted Pied woodpecker	Do.
14	Emberizacia stracheyi (Moore)	Eastern Meadow-Bunting	From foothills to 6503′
15	Emberiza fucata arcuata. (Sharpe)	Indian -Grey-headed Bunting	Do.
16	Emberiza stewarti (Blyth)	White-capped Bunting	Do.
17	Enicurus maculatus maculatus. (Gigors)	Western Spotted-Forktail	4000 to 6503′
18A	Falco tinnunculus tinnunculus (L)	Kestrel	2500 to 6503′
18B	Fringilauda nemoricola altaica (Eversm)	Stoliczka's Mountain-Finch	
19	Falco subbuteo (L)	Hobby	
20	Garrulax alboguiaris histleri (Stuart Baker)	Western White-throated-Launging Thrush Bearded	
21	Gypactus barbatus (L)	Vulture	4000 to 6503′
22	Gyps himalayensis (Hume)	Himalayan Vulture	
23	Hemichelidon sibirica-gulmergi (Stuart Nhker)	Kashmir Sooty (Flycatcher)	
24	Hirundo daurica nepalensis (Hodgs)	Hodgson's Striated Swallow	3000 to 6503′
25	Hitrococcy sparveroides (Vigros)	Large Hawk Cuckoo	
26	Horornis pallidus (Brooks)	Pale Bush-Warbler	300 to 6503′
27	Hypacanthis spinoides (Vigors)	Himalayan Green Finch	Upto 6503′
28	Lanius shach erythronotus (Vigors)	Rufous-backed Shrike	Upto 6503′
29	Machlolophus xanthogenys (Vigors)	Yellow browed Tit	
30	Megalaima Virens Marshallorum (Swinhoe)	Great Himalayan Barbet	From foothills. to 6503′

APPENDIX VII—contd.

MIGRATORY FAUNA

Sl. No.	Scientific Name	English Name	Altitudinal range
31	Micropus apus (L)	Common Swift	
32	Milvus migrans (Bodd)	Common Parish Kite.	
33	Molastes Leucogenysieuco-ghys (Gray)	White Cheeked Bulbul	3000 to 6503′
34	Monticola rufiventris (Jard)	Chestnut-bellied, Rock-thrush	4000 to 6503′
35	Motacilla alba albodes (Hodgs)	Ho gson's Wagtail	2000 to 6503′
36	Motacilla alpapersonta (Gould)	Maske' Wagtail	Do.
37	Myophonus tommlackii (Vigors)	Himalayan Whistling-Thrush	From Foothills to 6503′
38A	Neophron percuopterus (L)	White Scavenger Vulture	
38B	Nucifraga caryeoatacteshemisplia (Vigors)	Himalayan Nut-cracker	3000 to 6503′
39	Oenattho pleschanka pleschanka (Lepschin)	Pie Chat	2000 to 6503′
40	Oreicola ferrea ferrea (Gray)	Dark-Grey Bush Chat	2000 to 6503′
41A	Oriolus oriolus kundoo (Sykes)	Golden Oriole	Upto 6503′
41B	Otus spilocephalus (Blyth)	Spotted Scope Owl	4000 to 6503′
42	Passer domesticus Indicus (Jard)	Indian House-Sparrow	Upto 6503′
43	Phoenicurus frontalis (Virots)	Blue fronted Redstart	4000 to 6503′
44	Phylloscopus affinis (Tick)	Tickell's Willow-Warbler	Upto 6503′
45	Phylloscopus trochiloides Ludlowi (Whistler)	Dull Green Willow-Warbler	Upto 6503′
46	Pleruthius erythroptorus (Vigros)	Red-winged Shrike-babbler	3500 to 6503′
47	Prunella strophista Jerdoni (Brooks)	Jerdon's Accentor	From foothills to 6503 feet.
48	Picus squamatus squmatus (Vigors)	Scaly-breasted Green Woodpecker	Above 5000′
49	Psittacula schisticeps (Hodgs)		
50	Pyrrhula erythrocephala (Vigors)	Red-headed Ballfinch	4000 to 6503′
51	Saxicila Caprata bicolor (Sykes)	Pied Bush-Chat	Upto 6503′
52	Saxicola torquata Indica (Bylth)	Indian Bush-Chat	2500 to 6503′
53	Seicerous xanthoschistos (Gray)	Gray headed Flycatcher Warbler	From foothills upto 6503′
54A	Strix miviocla (Blyth)	Himalayan Wod-Owl	Above 4000′
54B	Streptopelia orientalis meena (Sykes)	Indian Rufous turtle Dove	Upto 6503′
54C	Siva strigula strigula (hodgs)	Stripe-throated Siva	
55	Spenocercus-3 (Vigos)	Wedge-tailed Green Pigeon	
56	Streptopelia Senegalensis (L)	Little Brown Dove	
57	Suya crinigera crinigera (Hodgs)	Brown Hill-Warbler	3000 to 6503′
58	Trochalopteron variegatum variegatum (Vigors)	Eastern Variegated Laughing Thrush	
59	Upupa epops (L)	Hoopoe	Upto 5000′
60	Urocissa erythorhyncha occipitalis (Blyth)	Red-billed Blue Magpie	2000 to 6503′
61	Zosterops palpebrosa (Temm)	White-eye	Upto 6503′

APPENDIX VII—contd.

BIRDS

Sl. No.	Scientific Name	English Name	Local Name	Altitudinal Range
1	2	3	4	5
1	Alectoria grace graca	Chukar or Chikor, cocabis Chukor.	Chukor, Chukra, Chakur, khonk, kaunk, kakh-chahru.	Upto 6503′
2	Anas platyrhylchà platyrhyncha limaeus.	Mallard	Nillsir, nilrugi, murgahabi	Migrant
3	Anthropoides, virgo	Demoiselle Crane	Karkarru, Choota kunj	Very rare, Migrant
4	Astur badius	Shikra or Brown-Hawk	*Male* Chepku *Female* Shikra	
5	Astur gentilis schedowi	Eastern Goshawk	Zoora Baz	
6	Clapella gallingago	Common Snipe	Jalakri	Very rare
7	Caprimulgus Europaesuunwini asiaticus	Himalayan Night Jar	Chippal, Chappa, debethri, debbak andha chirya.	
8	Casarca ferruginea	Ruddy Sheldrake or Brahminy Duck.	Surkhab, Chakwa, Cahkwi lalsurkhab.	Migrant.
9	Catreus Wallichii	Chir pheasant	Chri, Chihir, chaman, Chair.	
10	Chaulelasmus streperus	Gadwall	Mila, bhur, beykhur, murghabi	Migrant
11	Columba-palumbus	Eastern wood pigeon or ring		Upto 6503′
12	Conturnix-Cormandelica	Black-breasted or Rain Quail		Upto 6600′
13	Conturnix-comurnix Coturnix communis	Common Quail	Bater, bara bater, gagasbater, khair-bater, china-bater.	Migrant.
14	Corvus lavillanti	Himalayan Jungle	Kowa, Kawwa, Kan, pahari-kawa.	Upto 6503′
15	Corvus splendens	House row	Kam, kawa, desi-kan	
16	Crocopus Pheeni copterus	Green pigeon	Kabutar	Throughout the District.
17	Crus	Eastern Crane	Kunj, Kulang, murghabi	Migrant.
18	Dafila acuta	Pintail	Sanh, Sink-par, murghabi	Migrant.
19	Francolinus-pondicerianus	Grey partridge	Titar, tittur, bagga-titar-parila	Upto 1500′
20	Francolinus vulgaris	Black partridge	Kala-titar, koddi-tittar	Upto 6500′
21	Gallus bajkiva	Common Red jungli fowl	Jungli murgi, bankukar	
22	Gennaeous hamiltonli Gennafus hailtoni.	White-crested-kalij	Kolsa, kaljiji, Kalesha	Upto 6000′
23	Haliaetus Leucoryphus	Pallas fishing Eagle	Kuri	
24	Ichthyophage humilis Plumbeus	Himalayan grey-headed	Kuri	
25	Marecapenelope	Qigeon	Peasan, Patari, Choote, murghabi	Migrant.
26	Nettion crecca	Common Tela	Do.	Migrant.
27	Pavo Cristatus	Common Peafowl	Mor, Majjher, nodar	Upto 5000′
28	Phalacrocorax carpo	Indian largecormorant	Pankowa jal kan	
29	Psittacula eupatria	Large India paroquet	Tota, raitola	
29a	Puca atra-atra	Common coot	Khuskal, dasari, kari-murgabi	Upto 6503′
30	Psittacula himalayana	Himalayan Slaty headed Parrot	Tula, tota, pahari tiyan	Upto 2000′ to 6503′
31	Psittacula krameri	Rose-ringed paroquet	Do.	Upto 5000′
31a	Rurnix dussumieri	Little Button Quail	Lawa, Chhota-lawa	
32	Strentopelia Chinensia	Indian spotted Dove	Chuggi, fakhta, tottru, chotta-fakhta.	
33	Streptopelia orientalis	Rufous, Turtle-Dove	Kamlwa, chittal	Upto 6503′
34	Tadorna-Tadorna	Sheldrake	Safed chakwa, shah chakwa Safed Surkhab.	Migrant.
35	Venellus-Venellus	Lawping pet or Green Plover	Bodhur or Tatiri	Upto 4000′

APPENDIX VII—concld.

FISH

Sl. No.	Scientific Name	English Name	Local Name	Altitudinal Range		Remarks
				Below 4000′	4000′ & above	
1	2	3	4	5	6	7
1	Barbus (Tor) putitora	Mahsir	Mahsir	Yes	..	..
2	Barilus bedelisis	..	Chihoa	Yes	..	..
3	Cyprinus carpio	Mirror carp	Mirror Carp	Yes	Yes	..
4	Garra lamta	..	Kurka Huska	Yes	..	..
5	Labeo dero	..	Gid	Yes	..	..
6	Labeo dyocheilus	..	Kuni	Yes	..	..
7	Oreinus plagiostomus plagiostomus	Himalayan Barbel	Saloh/Gongli	Yes	..	..

REPTILES

Sl. No.	Scientific Name	English Name	Local Name	Altitudinal Range	Remarks
1	2	3	4	5	6
1	Bungarus Chudidus	Karait	..	..	..
2	Naia Tripudins	Cobra	Kharpa	..	..
3	Do.	..	Bains	..	..
4	Do.	..	Rati	..	..
5	Do.	..	Sankh Chore	..	..
6	Do.	..	Sotar (Do munha)	..	..
7	Do.	..	Nag	..	..
8	Do.	Leeches	..	..	..
9	Do.	Rock lizard	..	..	..

APPENDIX VIII
GLOSSARY

Agni	Fire.
Arti	Song in praise of a deity.
Atli	A raised platform by the side of a wall
Atta	Flour Powder.
Autars	Issueless ancestors.
Badaigies	Money or presents given at the time of farewell.
Bali	Ear ring.
Balties	Buckets.
Balu	Nose ring.
Baoli	Water spring. A spring.
Batta Satta	System of marriage by exchange.
Bedi	A canopy shaped structrure in the courtyard where marriage ceremonies are solemnised.
Bhaddoo	Cooking pot.
Bhanjra	A basket maker of Doomna caste.
Bhatti	A special ceremony when many ase feaste.
Bhiksha	Alms.
Bhro	A place where water is served to thirsty travellers.
Bigha	One fifth of an acre.
Bil	A tree.
Bindi	Red mark on the women's forehead.
Binna	A seat made of paddy straw.
Bir	A local dicty.
Braina	Food to the bridegroom on the first day of marriage.
Chabootra	A raised platform of stones where passersby take rest.
Chadar	Women's head dress.
Chaka	Stone slab.
Chapati	Unleavened Bread.
Acharaj	Low caste Brahmin invited at death occasions.
Charkha	Spinning Wheel.
Charnamrit	A mixture of cow milk, curd, sugar, honey, fruit and Ganga-jal.
Charpoy	Stringed cot.
Chatai	Mat.
Chauka	A raised platform around the kitchen hearth.
Chauki	Wooden seat.
Chela	Sorecerer.
Chha	Whey.
Chhanani	A seive.
Chhands	Rough couplets told during a marriage ceremony.
Chhohara	Dry dates.
Chil	Pinus longifolia.
Churel	A wicked supernatural woman.
Cho	Rivulet
Chola	Robe.
Choora	The set of bridal bangles.
Dai	A woman attending delivery.
Dakh	Dry raisins.
Dakshina	Money given to Pandit on ceremonies.
Daola	A section of Scheduled Castes.
Datialu	Breakfast.
Dauroo	A small drum.
Dewali	Hindu festival of light and joy.
Dhayans	Sisters.
Dheo Dhayans	Children ranking to daughters and sisters.
Dhoonoo	Clay utensil used to boil milk.
Dhoop	Incense burnt in temples or during worship.
Bhoti	Loin-cloth.
Diwa	An earthen lamp.
Doli	Palanquin.
Dopatta	Headgear for women.
Dub	Grass blades used during worship.
Duree	Carpet.
Garur Puran	One of the eighteen Puranas of the Hindu scriptures.
Gharat	Mill for grinding corn.
Ghungat	Veil.
Ghungroos	Tinklers.
Goloo	A kind of clay.
Gond	Catechu.
Gotra	A sub-division of caste Clan.
Gram Sabha	Village Panchayat.
Gram Sewak	Village level worker.
Grehas	stars.
Guna	Sweets prepared from wheat flour shakkar & ghee.
Gur	Jaggery.
Guru	Preceptor.
Halwa	Pudding.
Hukka	Smoking pipe.
Janeu	Sacred thread.
Jantar Mantar	Charms and incantations.
Pajhries	Claypots for hooka.
Joota	Shoes.
Kaochaloo	Aun colocasia.
Kajoo	Casheunuts.
Kaleera	A chain mode of dates and cocoanut.
Kali	Metallic hooka
Kapal Kirya	A ceremony entailing touching of skull of a dead person with a wooden pole during erlmation pole during
Karahi	Cremation
Karchhi	Ladle.
Karwa	Small earthen vessel.
Katha	Recitation from scriptures.
Kaudi	A shell.
Kirtan	Collective recitation of devotional songs.
Khad	A streamlet.
Khajoor	Dates.
Kharif	Autumn crop.
Khatri	A section of upper class Hindu.

APPENDIX VIII—contd.

Khesi	A cotton sheet.
Khind	A mattress.
Khir	Milk pudding.
Khian	Threshing floor.
Kiari	A small plot.
Kooja	An earthen ware.
Koondi-danda	A portable mortar and pestle.
Kungoo	Red powder or vermilion.
Kurta	Shirt.
Kusha	A saored grass Poa cynosuroides.
Lag	Customary compensation right.
Lakshami	Goddess of wealth and prosperity.
Mash	A type of pulse.
Mala	Chain a neck ornament.
Mandali	Party group.
Manjari	A carpet of paddy straw.
Mauli	A red string of cotton used for auspicious occasions.
Mazdoori	Unskilled labour.
Mela	A fair.
Milni	Meeting at the time of weddings.
Muni	Ascetic.
Nankas	Mother's perants:
Navgraha	Literally means nine planets. Nine stars.
Nayaya	Judicial.
Okhal-mool	Mortar and pestle.
Pada	A brahmin priest.
Partishta	House opening ceremony.
Palki	Palanquin.
Papies	Sinful men.
Parat	A metal trough.
Parshad	Offerings.
Patari	A basket.
Patarmala	A garland of leaves.
Path	Reading holy books.
Patila	A kettle.
Pattoo	A coarse blanket.
Phatooni	A waist coat.
Pheras	Sacred rounds of the fire during marriage.
Phalahar	The food taken on fasts.
Pinds	Small balls of barley flour offered to the departed soul.
Puja	Traditional worship.
Prohit	A priest of Brahmin custe.
Pucca	Literally reliable.
Pun	Merit. Well wishes.
Puranmashi	Full moon day.
Pyjama	A pair of trousers.
Rabi	Spring harvest.
Rajrishi	King of saints.
Rishi	Saint
Roondhi	A savage.
Roti	A chapati.
Sag	Green leafy vegetables.
Sakranti	First day of a Bikrami month.
Samadhi	Tomb.
Samagri	Mixture of various herbs.
Sankalap	An undertaking.
Sankh	Conch shell.
Sant	Chamar priest.
Sat	An auspicions hour
Satee	Self immolation by a woman along with her dead husband.
Satoo	Flour of parched grains.
Sehra	Wedding chaplet worn by the bridegroom.
Sel	Traditional rope fibre.
Salwar	Women's trousers.
Sharadh	Feasting at death anniversary.
Sharbat	Cold drink.
Shiva	Hindu god of destruction.
Sil batta	A flat slab and a stone.
Supari	Arica nut.
Sutak	Impurity due to birth.
Tamaira	Copper pot to heat water.
Tamol	Cash presented to a person.
Tawa	Iron pan.
Teli	A persons extracting oil.
Thakurs	Objects of worship made of stone.
Thai	Shrine.
Thali	Metallic plate.
Tikka	Red powder Vermilion.
Tilchauli	Mixture of rice, sesmum and shakkar
Tola	Weighment of child with grains.
Topi	Skull cap.
Toren	The gate built at marriage.
Tulsi	A type of sacred plant.
Yam doots	Agents of the god of death.

M/P(N)2SCOHP—500—5-6-69—GIPS

New Bilaspur Township



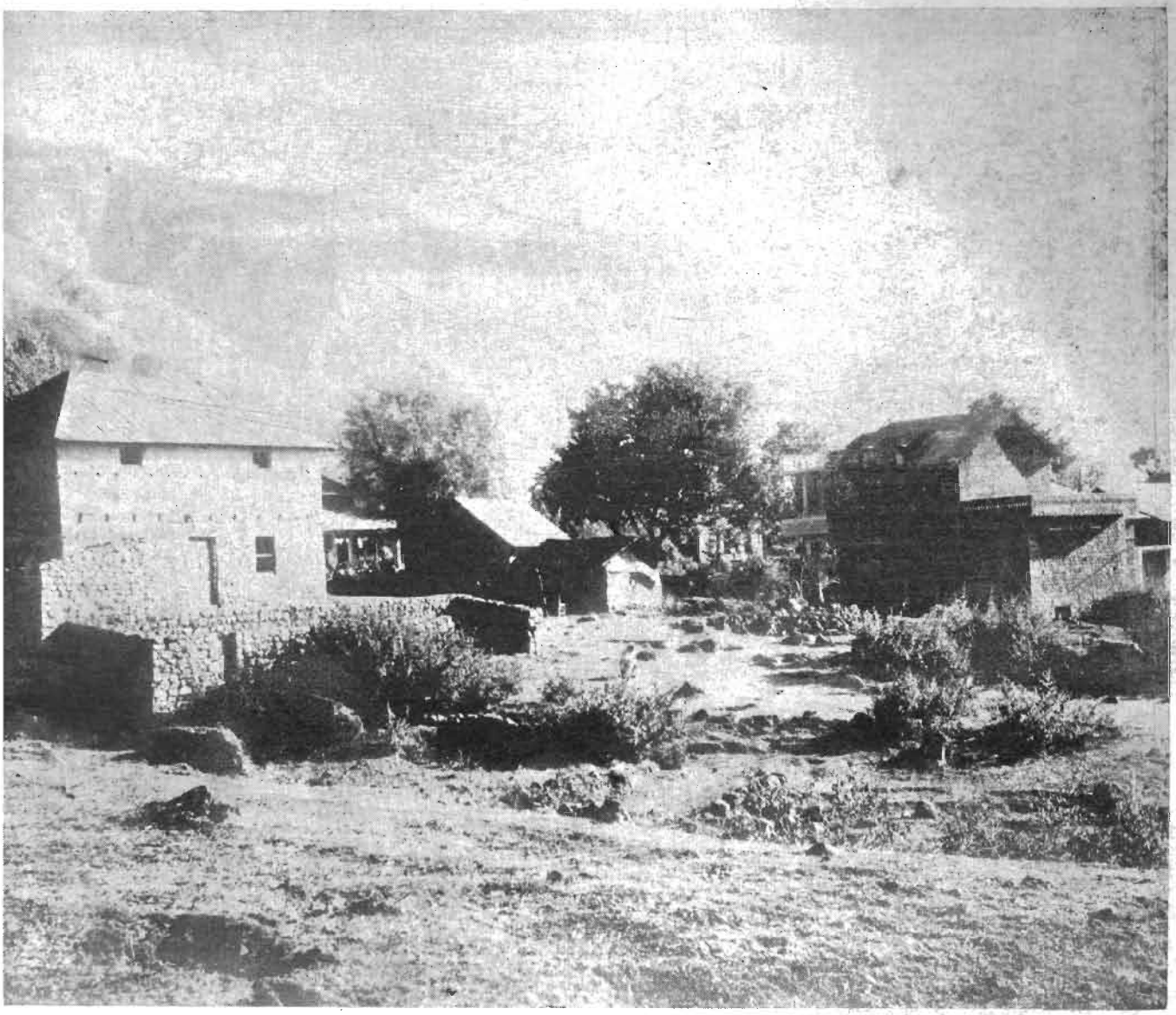
Children playing in the open



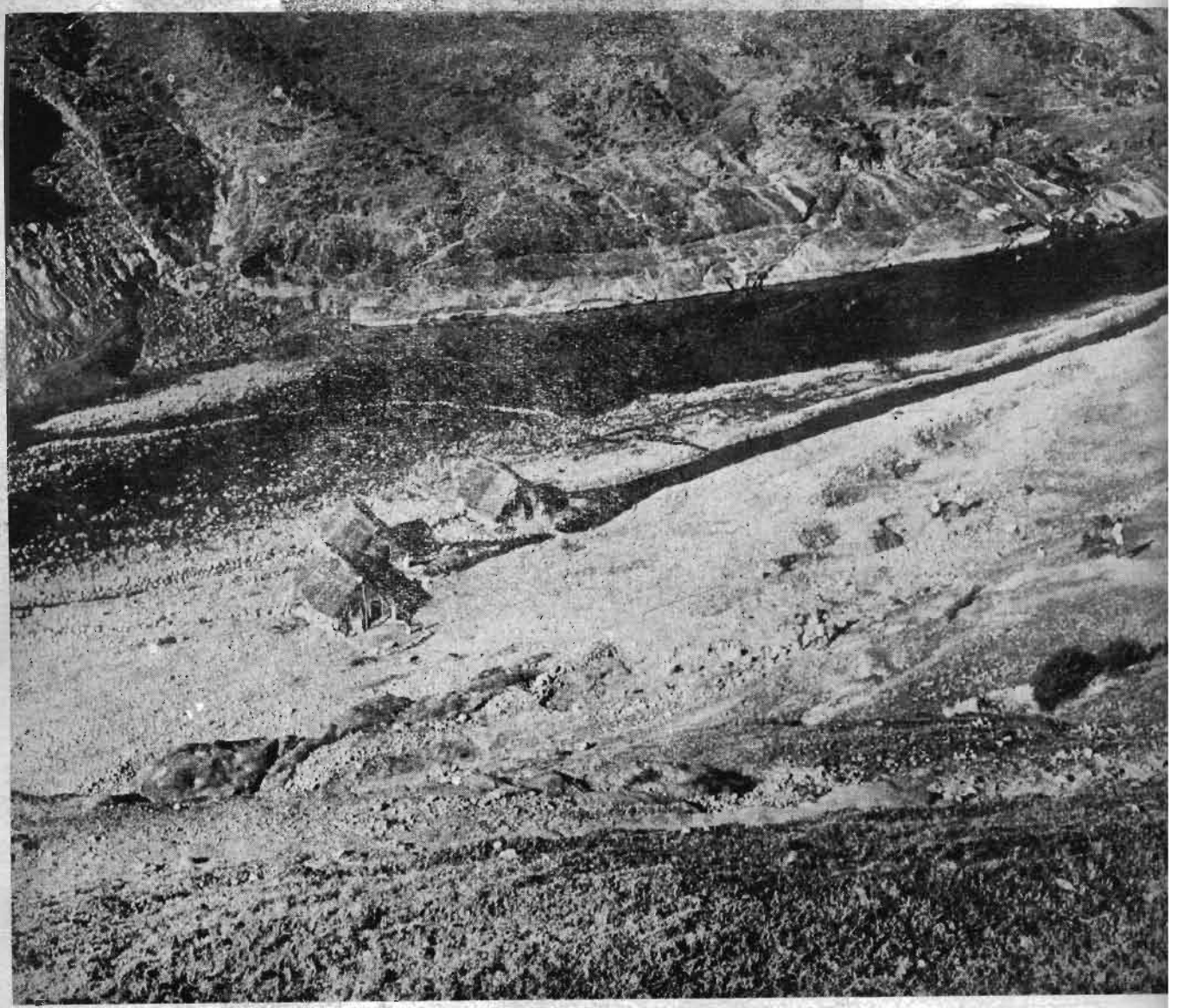
Sun set and Gobindsagar



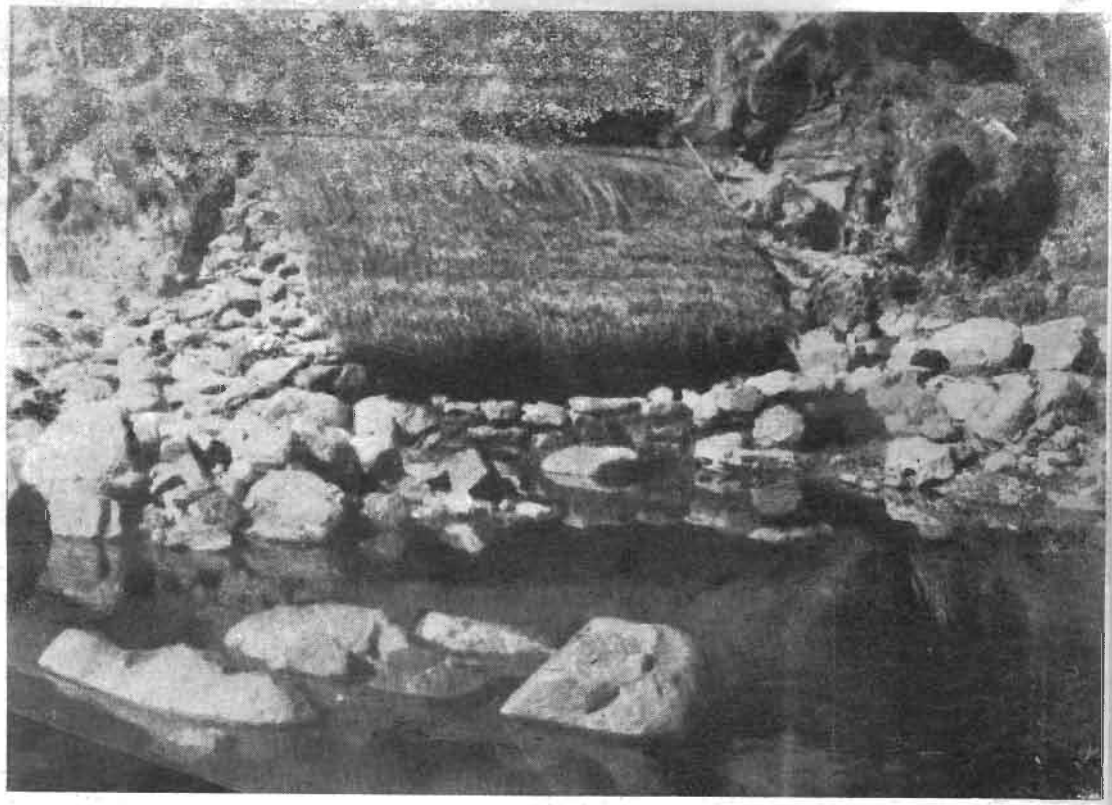
The village deity



Ghamarwin



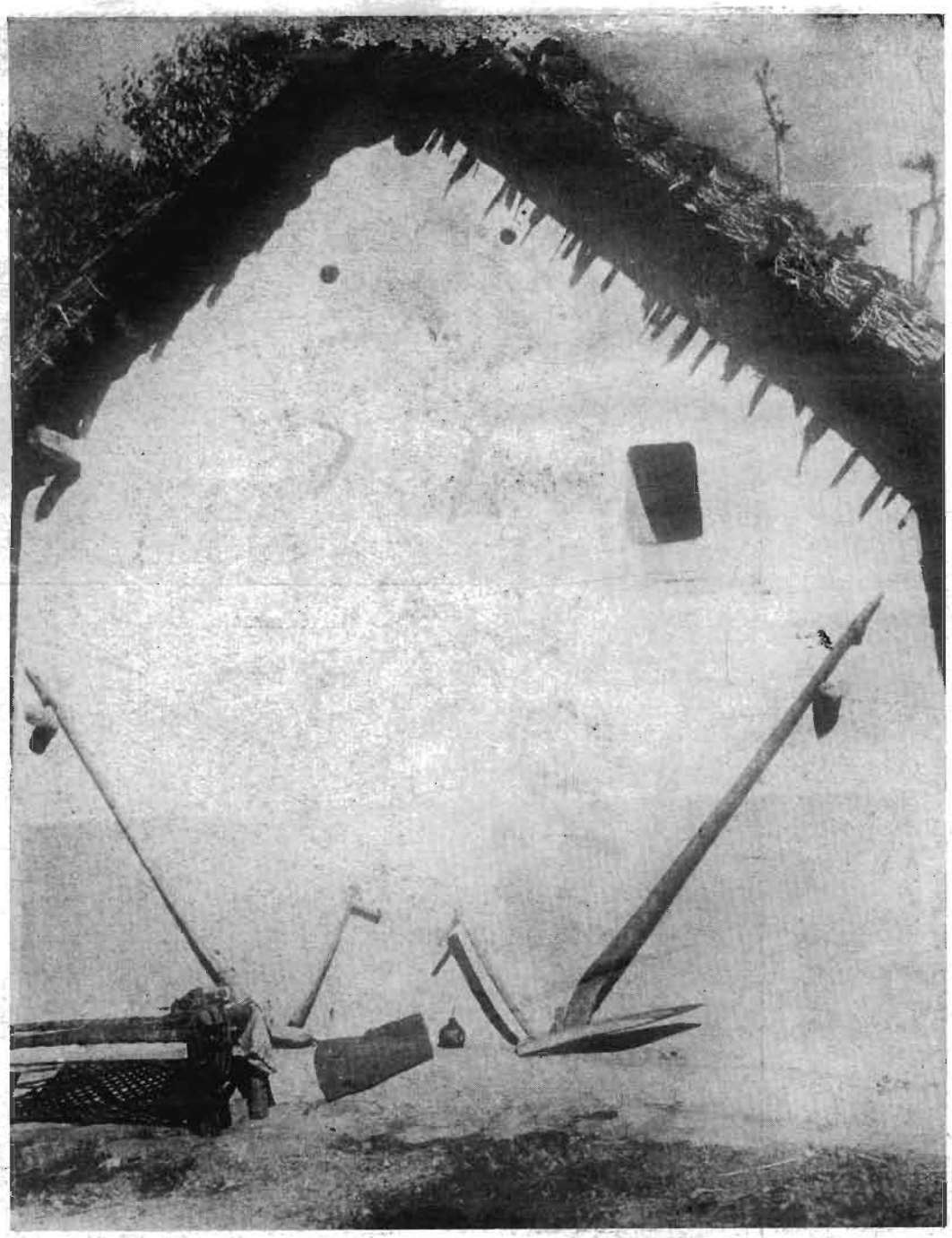
Gharats on the Alikhad



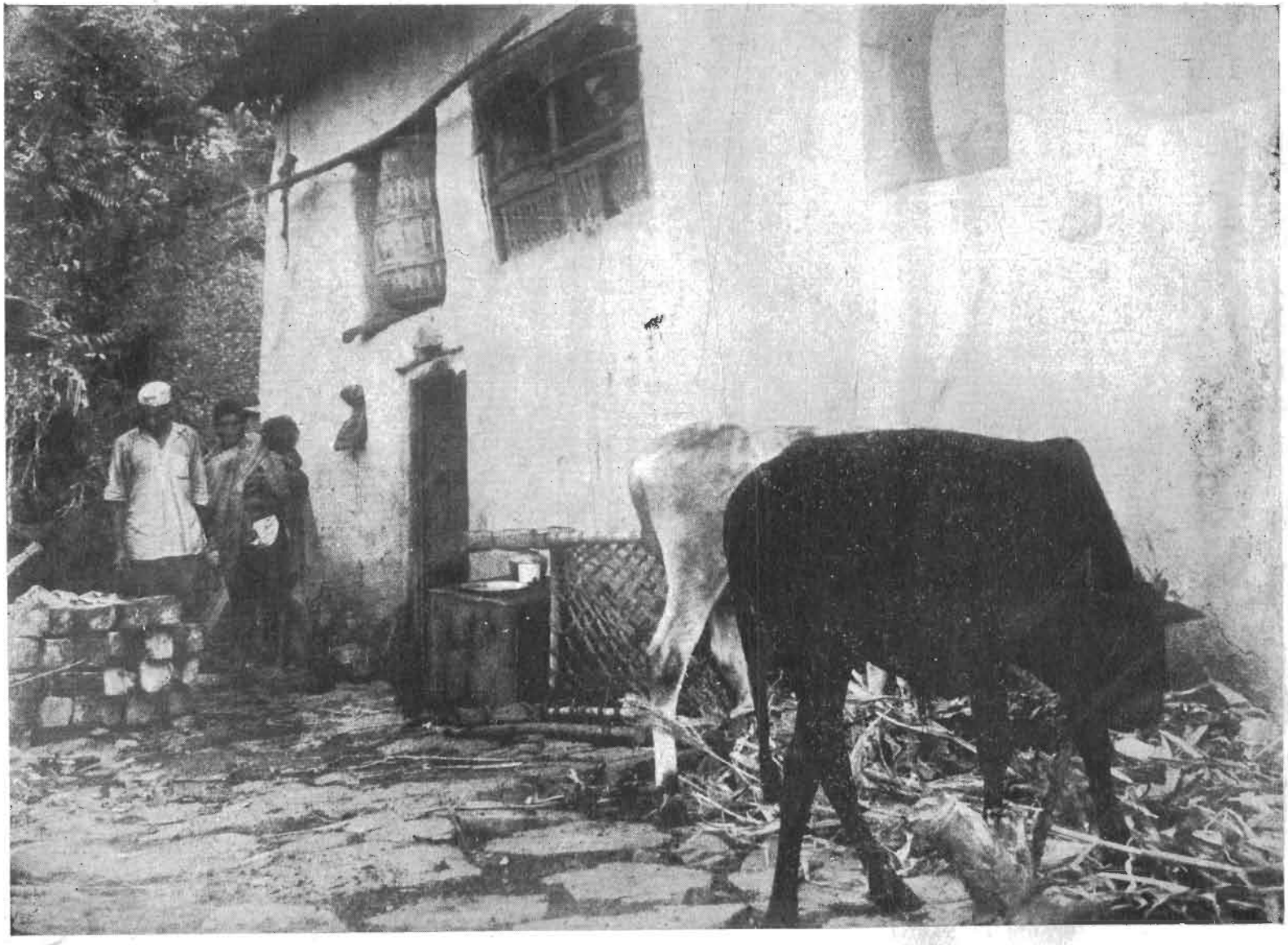
A Gharat



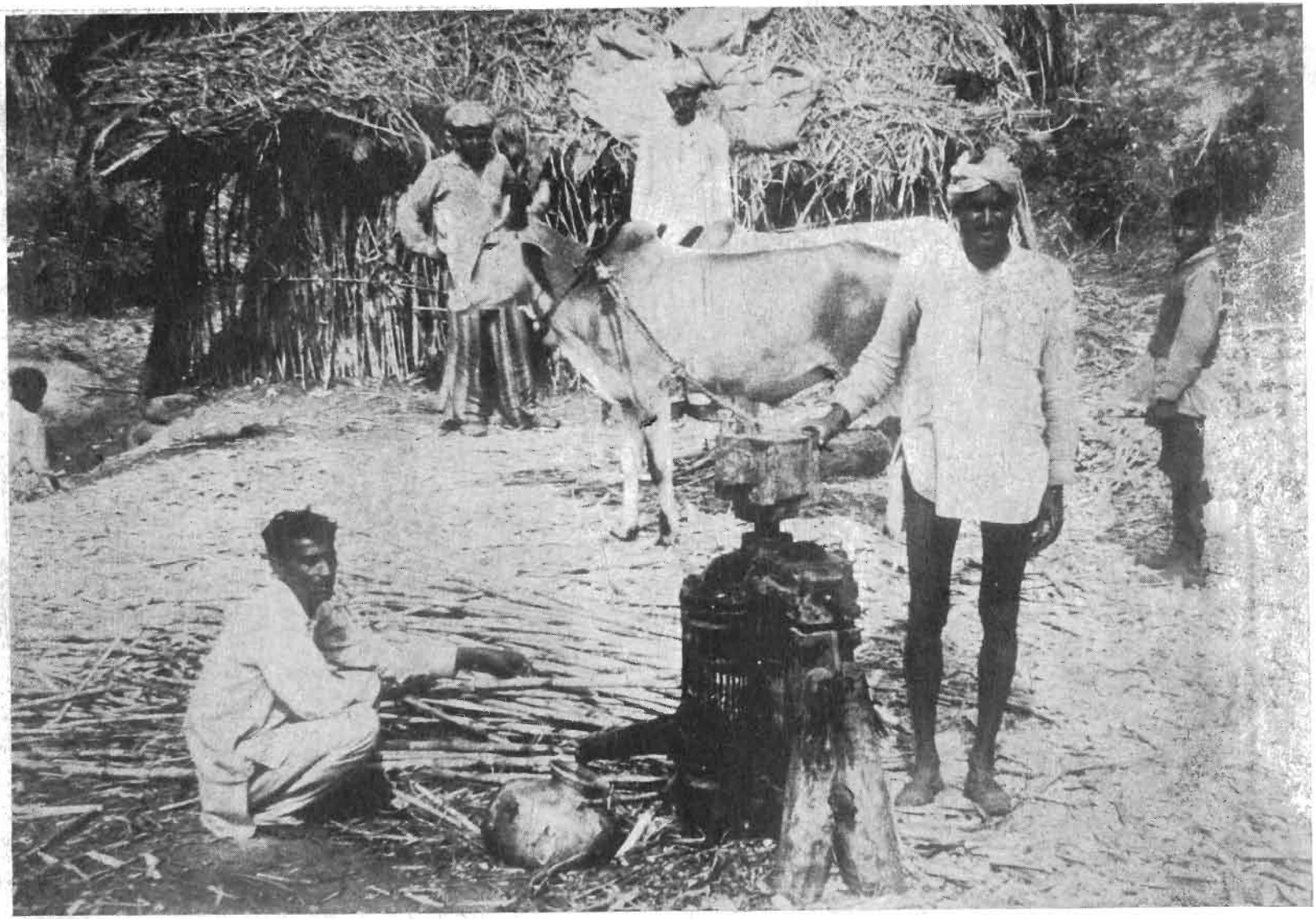
A distant view of the village



Agricultural Impliments



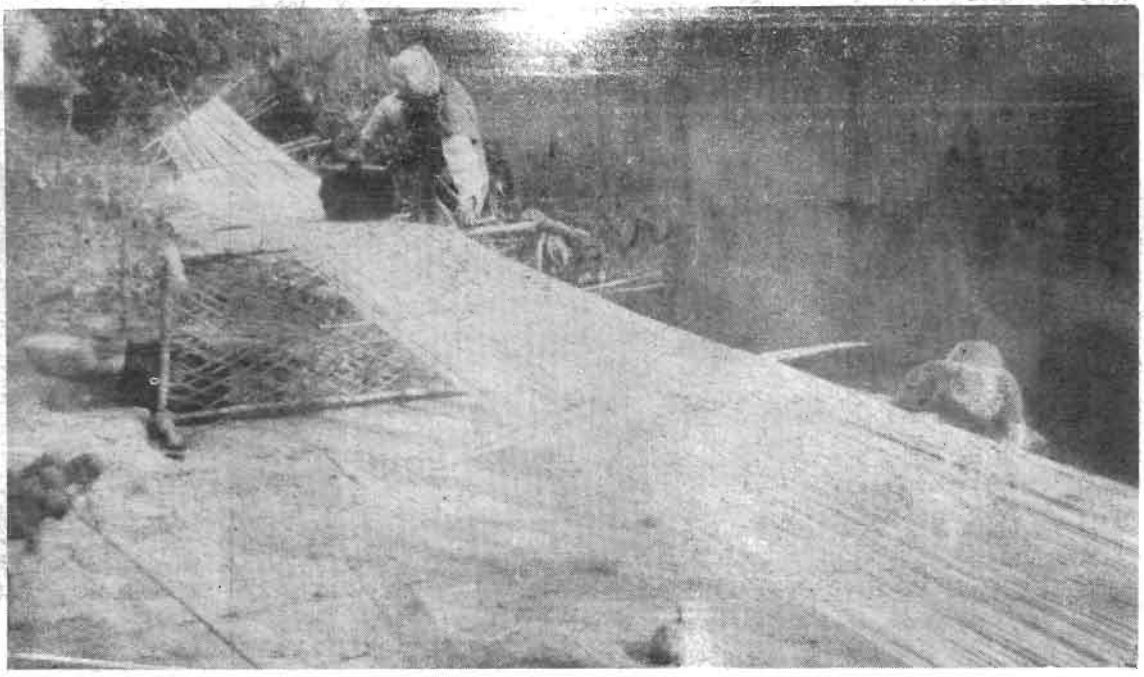
The busy courtyard of a house



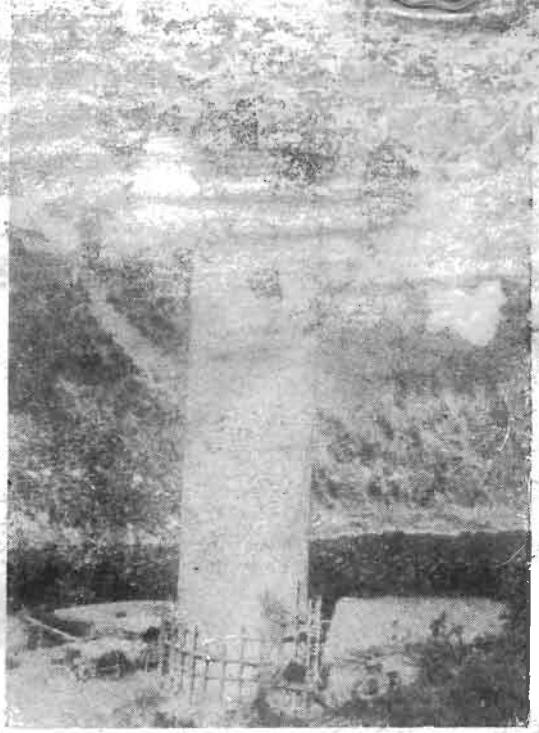
Cane crusher



Cattle tethered in front of a house



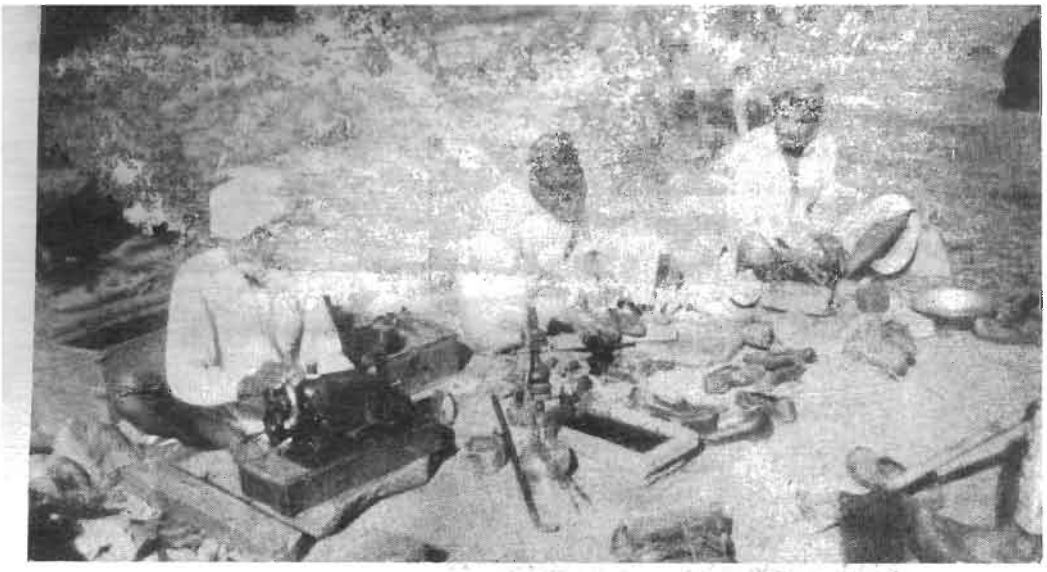
A weaver



Pier of Kandror bridge

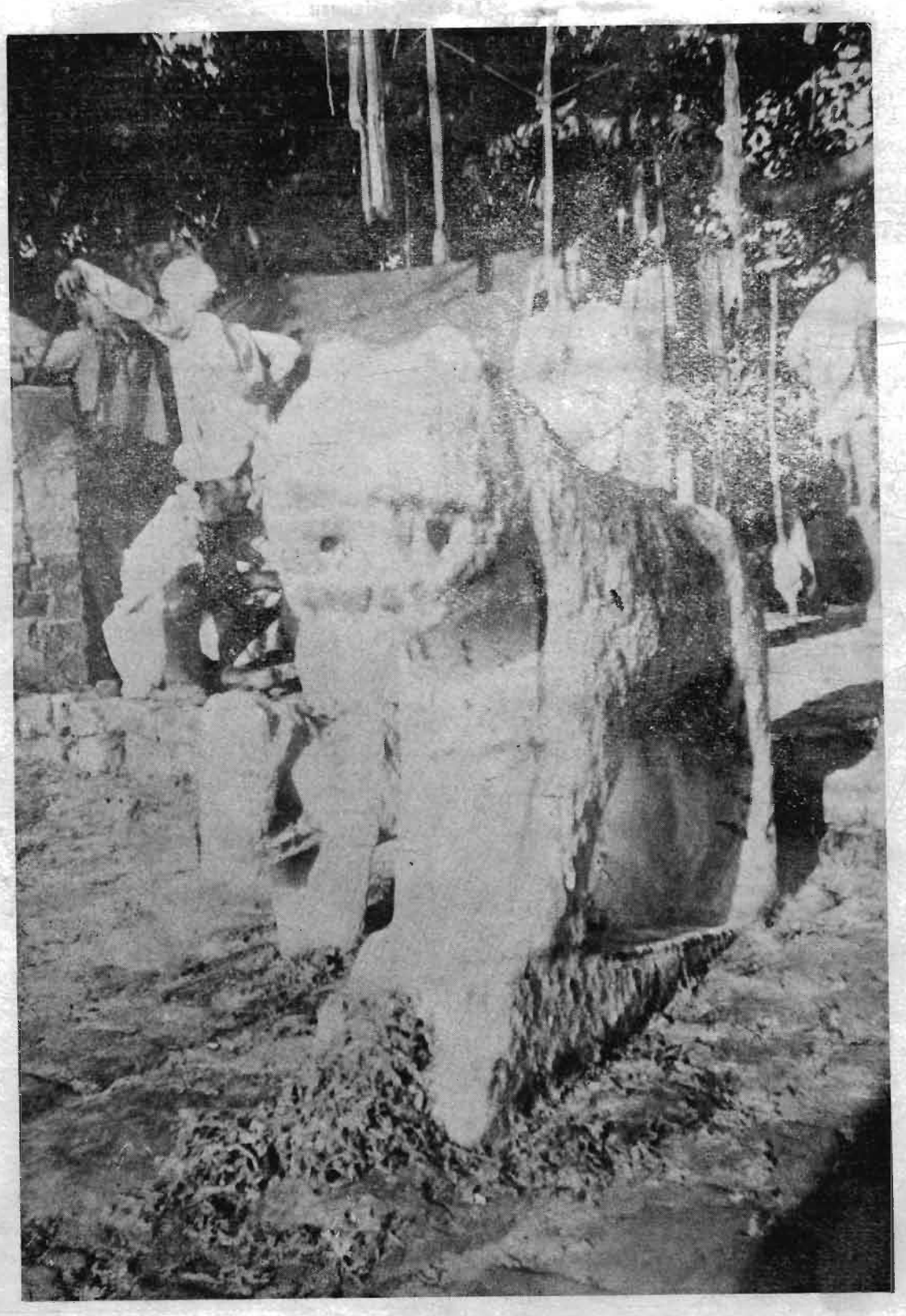


Cow dung cakes



A Chamar family at work

Dancing to the tune of drum at Gugga fair



Gugga fair—Ghamarwin

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