

CENSUS OF INDIA 1961

Volume XIII—Part VI—No. 43

VILLAGE SURVEY MONOGRAPHS OF PUNJAB

MONOGRAPH NO. 43

KALATH

A VILLAGE IN SIMLA DISTRICT

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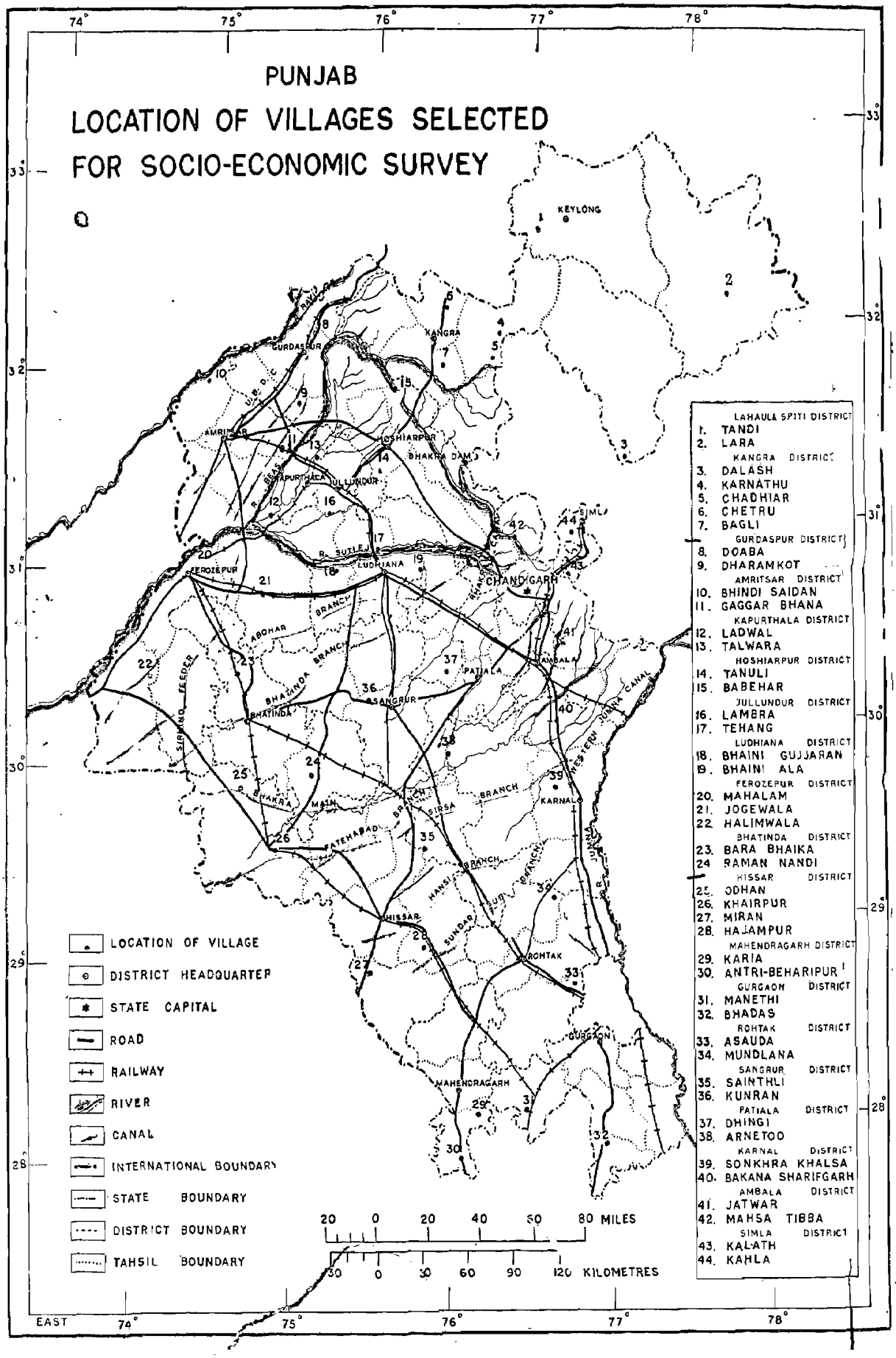

PUNJAB
LOCATION OF VILLAGES SELECTED
FOR SOCIO-ECONOMIC SURVEY
LAHAULA SPITI DISTRICT
1. TANDI
2. LARA
KANGRA DISTRICT
3. DALASH
4. KARNATHU
5. CHADHIAR
6. CHETRU
7. BAGLI
GURDASPUR DISTRICT
8. DOABA
9. DHARAMKOT
AMRITSAR DISTRICT
10. BHINDI SAIDAN
11. GAGGAR BHANA
KAPURTHALA DISTRICT
12. LADWAL
13. TALWARA
HOSHIARPUR DISTRICT
14. TANULI
15. BABEHAR
JULLUNDUR DISTRICT
16. LAMBRA
17. TEHANG
LUDHIANA DISTRICT
18. BHAINI GUJJARAN
19. BHAINI ALA
FEROZEPUR DISTRICT
20. MAHALAM
21. JOGEWALA
22. HALIMWALA
BHATINDA DISTRICT
23. BARA BHAIKA
24 RAMAN NANDI
HISSAR DISTRICT
25. ODHAN
26. KHAIRPUR
27. MIRAN
28. HAJAMPUR
MAHENDRAGARH DISTRICT
29. KARIA
30. ANTRI-BEHARIPUR
GURGAON DISTRICT
31. MANETHI
32. BHADAS
ROHTAK DISTRICT
33. ASAUDA
34. MUNDLANA
SANGRUR DISTRICT
35. SAINTHLI
36. KUNRAN
PATIALA DISTRICT
37. DHINGI
38. ARNETOO
KARNAL DISTRICT
39. SONKHRA KHALSA
40. BAKANA SHARIFGARH
AMBALA DISTRICT
41. JATWAR
42. MAHSA TIBBA
SIMLA DISTRICT
43. KALATH
44. KAHLA
LOCATION OF VILLAGE
DISTRICT HEADQUARTER
STATE CAPITAL
ROAD
RAILWAY
RIVER
CANAL
INTERNATIONAL BOUNDARY
STATE BOUNDARY
DISTRICT BOUNDARY
TAHSIL BOUNDARY
20 0 20 40 60 80 MILES
30 0 30 60 90 120 KILOMETRES
KEYLONG
KANGRA
GURDASPUR
AMRITSAR
HOSHIARPUR
BHAKRA DAM
KAPURTHALA
JULLUNDUR
SIMLA
CHANDIGARH
LUDHIANA
FEROZEPUR
PATIALA
AMBALA
SANGRUR
BHATINDA
KARNAL
SIRSA
FATEHABAD
HISSAR
ROHTAK
GURGAON
MAHENDRAGARH
BHAKRA MAIN BRANCH
ABOHAR BRANCH
BHATINDA BRANCH
SIRSA BRANCH
HANSI BRANCH
SUB BRANCH
SUNDAR BRANCH
WESTERN JUMNA CANAL
SUTLEJ
JUMNA
EAST
74°
75°
76°
77°
78°
33°
32°
31°
30°
29°
28°

CENSUS PUBLICATIONS

The 1961 Census Reports on Punjab will bear uniformally *Volume No. XIII*, and will be printed in the following parts :—

Part I-A	...	*General Report.*
Part I-B	...	*Report on Vital Statistics.*
Part I-C	...	*Subsidiary Tables (in two books).*
Part II-A	...	*General Population Tables.*
Part II-B	...	*Economic Tables (in two books).*
Part II-C	...	*Cultural and Migration Tables (in two books).*
Part III	...	*Household Economic Tables.*
Part IV-A	...	*Report on Housing and Establishments.*
Part IV-B	...	*Tables on Housing and Establishments.*
Part V-A	...	*Special Tables on Scheduled Castes and Scheduled Tribes.*
Part V-B	...	*Ethnographic notes on Scheduled Castes and Scheduled Tribes.*
Part VI	...	*Village Survey Monographs : 44 in number, each relating to an individual village.*
Part VII-A	...	*Report on Selected Handicrafts.*
Part VII-B	...	*Report and Tables on Fairs and Festivals.*
Part VIII-A	...	*Administration Report : Enumeration (Not for sale).*
Part VIII-B		*Administration Report : Tabulation (Not for sale).*
Part IX	...	*Socio-Economic Atlas.*

Besides, there will be 19 District Census Handbooks, one for each district.

FOREWORD

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

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

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

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September, 1959, the Survey set itself the task of what might be called a record *in situ* of material traits,

like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960, by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September, 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, 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 conclusions', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May, 1961), Darjeeling and Srinagar (June, 1961), restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November, 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. In the later half of 1961, again was organised within the Census Commission a section on Social Studies which assumed the task of giving shape to the general frame of study and providing technical help to Superintendents of Census Operations in the matter of conducting surveys, their analysis and presentation. This section headed by Dr. B. K. Roy Burman, has been responsible for going through each monograph and offering useful suggestions which were much welcomed by my colleagues. 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.

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 adopted for this monograph have been printed in Appendices I and II to the monograph on village Tandi.

NEW DELHI:
The 24th May, 1962.

A. MITRA
Registrar-General, India.

INTRODUCTION

Census is essentially a statistical survey and as such it partakes of the limitations of these surveys because of its dealing with such aspects of human life as are capable of being expressed numerically or quantitatively. A Census report deals with the total population, rate of its growth, its distribution over land and according to age, sex, marital status, literacy, language, religion, occupation and other allied topics. But the Census report does not satisfy completely the reader desirous of knowing the people as they live: it furnishes little information on social structure and material culture of the population—the type of houses they live in, the clothes they wear, the food they eat, their household equipment, their livestock, their hours of work and recreation, their beliefs and customs and their traditions and aspirations.

2. With a view to presenting a more complete picture of the people than was done at the previous censuses it has been decided to prepare along with the main 1961 Census Report complementary monographs on socio-economic study of some selected villages. These studies have been limited to rural areas. The mode of selection of villages for socio-economic survey has been explained in the Foreword. The list of 44 villages selected for survey is given in the location map which appears as frontispiece to this report.

3. Kalath is a small village of 8 households inhabited by Rajputs, Brahmans and Chamars. It represents the tiny villages which are found in the lower hills of the Simla District. The village economy is characterised by backward farming and non-agricultural subsidiary occupations. Kalath has been included in the N.E.S. Block, Dharmpur, since April, 1957. The monograph on Kalath reveals the socio-economic conditions and the mode of life of the hill-folks of the Kandaghat Tahsil.

4. A preliminary survey of this village was conducted during 1962 by Shri Janak Raj Vashistha, M.A., Economic Investigator in about two weeks' time. The data collected during this visit was scrutinized by me and Shri Ojha, and later a detailed inquiry was conducted by Shri Vashistha. His work was all along supervised and guided by Shri B. S. Ojha, I.A.S., Deputy Superintendent of Census Operations, Punjab, who visited the village and wrote the final draft. Having had the experiences of the previous surveys, I was able to offer some suggestions and edit the report.

5. I am grateful to Dr. B. K. Roy Burman, Officer on Special Duty (Social Studies) of the Registrar-General, India's office for affording overall guidance in the village surveys from time to time.

6. I have further to acknowledge the valuable assistance given by Miss Swaranjit Chopra, M.A., Shri Kewal Krishan and Shri J. R. Kalia, Artists,

in preparing maps, sketches and photographs. The organisation is indebted to Shri Huttam Chand, *Lambardar* of village Kalath, for his whole-hearted co-operation during the enquiry.

I must greatly appreciate the hard work done by Sarvshri O. P. Sobti, Satya Dev Sharma, Stenographers, R. L. Khosla, Editing Assistant and Daulat Ram, Superviser, for typing out the report, correcting proofs and generally seeing it through the press.

CHANDIGARH:
The 6th August, 1965.

R. L. ANAND
Superintendent of Census Operations, Punjab.

CONTENTS

	PAGE
FOREWORD ..	i
INTRODUCTION ..	v
CHAPTER I—THE VILLAGE	
Introduction; Ground for selection; Location; Physical Aspects; Climate; Rainfall; Flora; Fauna; Size; Number of Households; Residential Pattern; Communication; Important Public Places; Market ..	1
CHAPTER II—THE PEOPLE AND THEIR MATERIAL EQUIPMENT	
Ethnic Composition; Housetype; Dress; Household Goods; Food and Drinks; Birth customs; Marriage customs; Death customs ..	9
CHAPTER III—ECONOMY	
Land utilization; Livestock; Factors influencing Economic life; Economic activity and nature of change; Agriculture; Commerce; Indebtedness; Co-operation ..	25
CHAPTER IV—SOCIAL AND CULTURAL LIFE	
Age and Sex statistics; Birth and Death statistics; Mobility of population; Marital status; Disease statistics; Education statistics; Family structure; Inheritance of property; Leisure and Recreation; Fairs; Religious practices; Village Organisation; Village Panchayat; Development works; Regulation of Dowry; Removal of Untouchability ..	47
CHAPTER V—CONCLUSION	
Conclusion ..	59
Glossary of Local terms ..	77
TABLES	
1. Size of Households 2. Settlement History 3. Population Castewise ..	63
4. Use of Ornaments 5. Material Culture—Use of Toilet, etc. ..	64
6. Material Culture—Possession of Furniture 7. Material Culture—Possession of Consumer Goods 8. Food Habits. ..	65
9. Share-croppers 10. Workers and Non-workers classified by Broad Age-groups ..	66
11. Workers classified by Sex, Broad Age-groups and Occupation (Main and Subsidiary) ..	67

		PAGE
12.	Non-workers by Broad Age-groups (Nature of activity) ..	68
13.	Change in Ownership of Land during one Generation ..	
14.	Livestock Statistics ..	
15.	Indebtedness—by Sources and Causes ..	69
16.	Marital status by Age-groups ..	70
17.	Population—Literacy by Age-groups ..	71
18.	Attitude towards Family Planning with reference to age of the Head of the Household ..	72
19.	Attitude towards Family Planning with reference to number of Sons and Daughters in the Household ..	
20.	Attitude towards Family Planning with reference to age of Child-bearing Woman ..	73
21.	Attitude towards Family Planning with reference to duration of Marriage ..	

MAPS

1.	Map of Punjab showing location of village Kalath ..	Frontispiece
2.	Sketch Map of village Kalath ..	Facing page 1

PHOTOGRAPHS

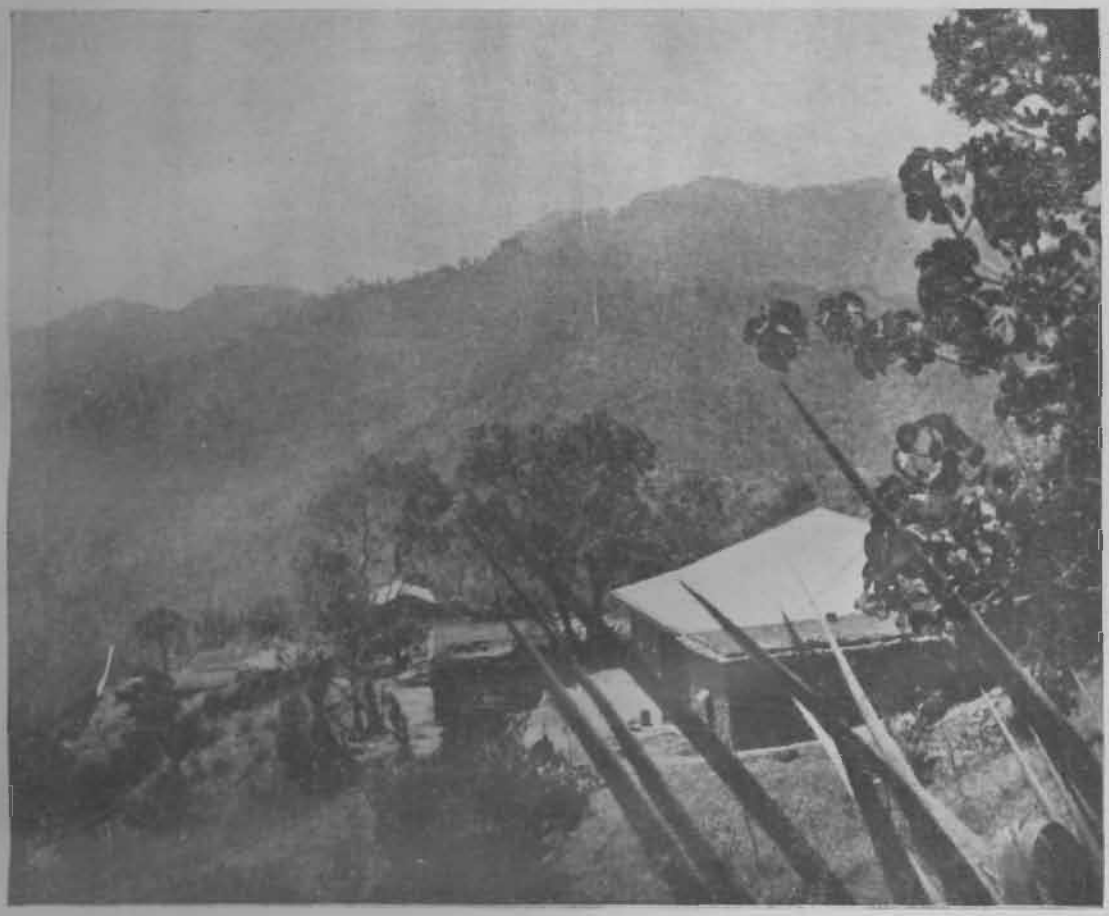
		Between pages
1.	Kalath as seen from the North ..	viii—1
2.	The landscape of Kalath showing terraced agricultural fields ..	
3.	Residence of *Lambardar* Huttam Chand ..	12-13
4.	Obera—Cattle-shed ..	
5.	The Cows ..	
6.	Mother of Huttam Chand, the *Lambardar* ..	
7.	A Rajput with his two wives and children ..	
8.	Grinding the corn ..	
9.	The Kitchen ..	16-17
10.	Kitchen utensils ..	
11.	Household goods in a Ramdasi household ..	
12.	The shrine of Guru Balram Dass ..	52-53
13.	The village-gods ..	

SKETCHES

1.	Housetypes—Plans ..	10-11
2.	Ornaments ..	14-15
3.	A *bauli* ..	
4.	Household Goods ..	
5.	Ploughing operations ..	36-37
6.	Sawing operations ..	
7.	Winnowing operations ..	
8.	Pounding operations ..	
9.	Agricultural Implements ..	40-41

CHARTS AND GRAPHS

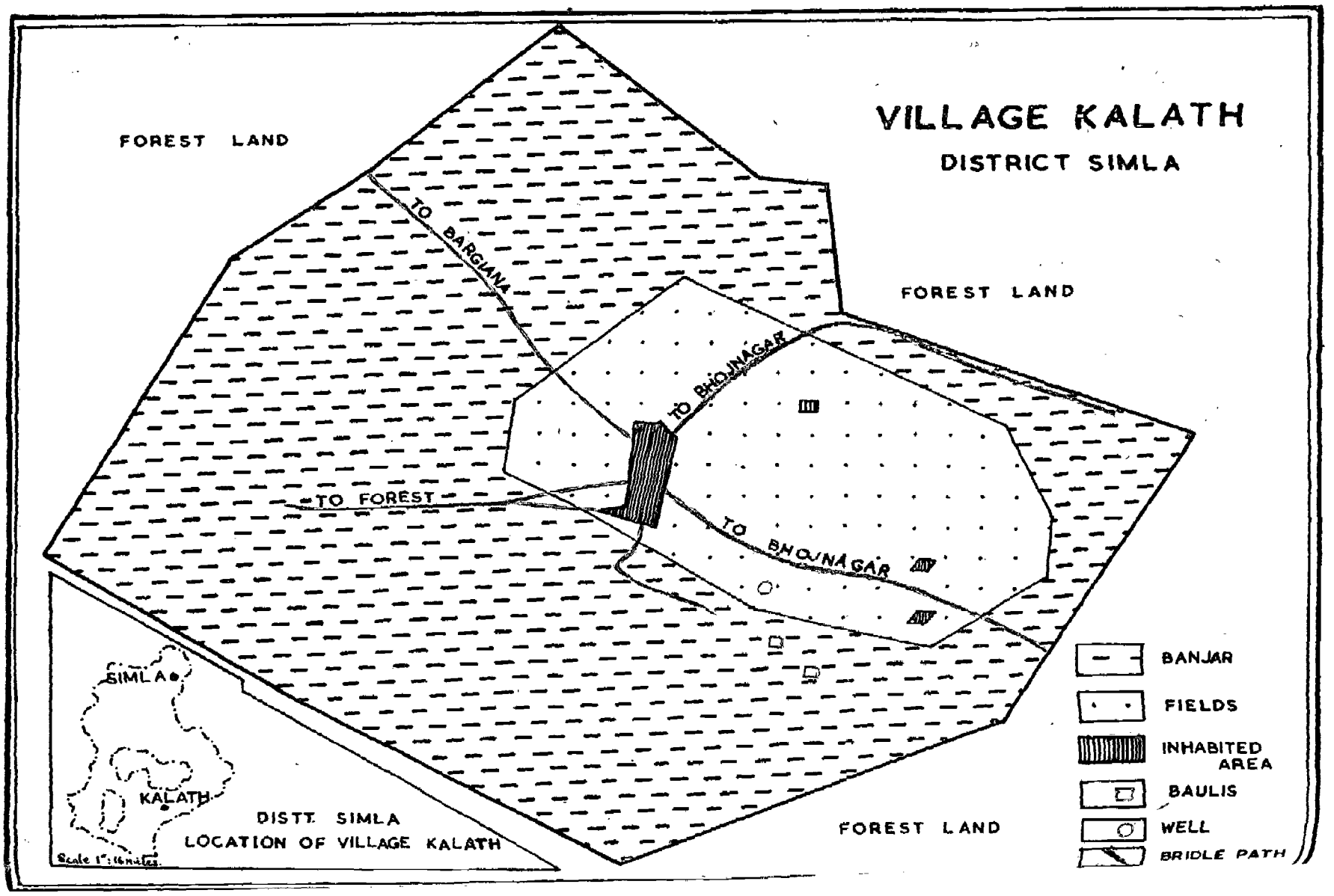
1.	Ethnic Composition ..	60-61
2.	Literacy ..	
3.	Age Pyramid ..	
4.	Marital Status ..	
5.	Workers by Age-groups ..	
6.	Workers by Occupation ..	
7.	Non-workers by Occupation ..	
8.	Indebtedness ..	



Kalath as seen from the North. On the hillock are the remains of a fort built by the Raja of Baghat State for the defence of the territory against Gurkhas.



Landscape of Kalath, showing terraced agricultural fields.


VILLAGE KALATH
DISTRICT SIMLA
FOREST LAND
FOREST LAND
FOREST LAND
TO BARGIANA
TO BHOJNAGAR
TO FOREST
TO BHOJNAGAR
SIMLA
KALATH
DISTT. SIMLA
LOCATION OF VILLAGE KALATH
Scale 1" : 16 miles
BANJAR
FIELDS
INHABITED AREA
BAULIS
WELL
BRIDLE PATH

CHAPTER I

THE VILLAGE

INTRODUCTION

Kalath, a small village of eight households in the Kandaghat Tahsil of Simla District is perched on a 6,000 feet high beautiful ridge surrounded by tall magnificent forests of the ever green *Pinus-longifolia* providing a picturesque setting against the background of lofty hills. The economy of the village is largely agrarian characterised by traditional backward practices and techniques of cultivation. The entire agricultural land in the village is *barani*. Government service, skilled and unskilled labour are taken up as subsidiary occupations. Out of eight households in the village four belong to Rajputs, three to Ramdasis and one to a Brahman. Two Rajput and one Ramdasi households are peasant-proprietors, one Rajput, one Brahman and two Ramdasi households are tenant cultivators and the head of the remaining Rajput household is a forest-guard in the service of the Forest Department.

GROUND FOR SELECTION

Kalath represents a moderate village of this region of the lower range of Simla Hills in Kandaghat Tahsil, characterised by tiny villages based on backward agricultural economy and subsidized by casual labour. A number of tiny villages in this region with separate Hadbast Numbers for their individual recognition are grouped together forming a 'bhoj' for the purpose of collective revenue record. Thus Kalath Bhoj, besides Kalath, includes four other villages whose Hadbast Numbers, number of households, population and area according to the 1961-census are given below:—

Name of village	Hadbast Number	Number of households	Population	Area (Acres)
Rathaal	903	5	18	38
Kumharon	904	3	19	371
Barghiana	905	14	52	83
Barhain Kalan	906	1	3	42
Kalath	907	7	37	199

The above statement reveals that the average number of households in a village in Kalath Bhoj is 6; the average population being 26. Thus Kalath is a village of an average size. The socio-economic conditions prevailing in Kalath in fact generally represent main features of socio-economic life in the lower Simla Hills in the Kandaghat Tahsil. The survey of Kalath reveals the mutual dependence and adjustment of tiny villages comprising a *Bhoj*. It also represents a closed and backward community of hill-folk operating on small scale economy and being ex-

posed to modernising influences. The selection of village Kalath has an additional advantage of having three households of Ramdasis, a scheduled caste whose life has been studied in detail.

LOCATION

The village is situated three miles to the west of Joharji, which is eight miles from Kumar Hatti on the Kumar Hatti-Nahan fair-weather motorable road. One mile long jeepable road connects Joharji with Bhojnagar from where a two-mile long bridle-path across a gradual acclivity leads to Kalath. The physical exertion involved in the ascent is amply compensated by the refreshing sight of the varied scenery of beautiful forests, lush-green country-side and majestic hills, all around. However, the residents of Kalath prefer directly to reach the village from Kumar Hatti (7 miles) and Dagshai (6 miles) by short-cuts. For going to Kalka, they usually follow a five-mile long bridle-path lying through thick forest up to a place called 'Chakki ka mor' on the Kalka-Simla road, from where Kalka is only nine miles away and is approached by bus. Kalath is about 24 miles from Kandaghat, the Tahsil and Sub-Divisional Headquarters and 45 miles from Simla, the District Headquarters. Solan and Kalka, which the residents visit for shopping and seeing motion pictures are 15 and 14 miles, respectively. The nearest police-post is at Dagshai, 6 miles from Kalath. The police-station is located at Dharampur, 6 miles towards the north-west.

PHYSICAL ASPECTS

The village lies on a 6,000 feet high ridge. It is surrounded by Government forests of Pinus-longifolia and the boundary of no other village coincides with that of Kalath. *"The beds of the Dagshai group proper consist almost exclusively of two distinct types of rock. One is a bright red or purple homogeneous clay, weathering into small rounded nodular lumps; the other a fine-grained hard sand-stone of grey or purplish colour." Agricultural fields lie to the north-east of the *abadi*. There is a small pond to the east of the main habitation. Most of the *shamlat* land consisting of forests and pastures lies to its south-west.

CLIMATE

The climate of the terrain is dry but bracing. The winter season extends from the middle of *Kartik* to the middle of *Phalgun*. In the dry weather the days are moderately cold but the mornings and nights are quite cold. Occasionally snow falls about one foot, from the middle of *posh* to the first quarter of *Magh*. During rain and snow-fall it gets misty and cold even during the day. The rainy season lasts from the middle of *Asadh* to the middle of *Asuj* when the weather is always uncertain. Summer is always pleasant.

RAINFALL

The average annual rainfall for the last decade from 1953 to 1962 is 1,440 mm. which pours in 80 days. Maximum rainfall occurs in the months of July (27.4 per cent), August (21.9 per cent) and September (14.3 per cent). The intensity of rainfall has declined in recent years. While during the quinquennium

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*Source Gazetteer of Phulkian State—1904, Page 6.

1953—57, the average annual rainfall for the period is 1674.3 mm. showering in 83 days, it is 1206.6 mm. falling in 75 days for the quinquennium 1958—62. Thus the decrease of annual average rainfall and number of rainy days during the last quinquennium over the immediately preceding one is about 28 and 10 per cent, respectively.

FLORA

Forests of *cheehl* surround the village site and agricultural fields, and yield timber besides secreting the resinuous juice which is converted into turpentine. A big forest of pine trees is owned by the village statutory panchayat and is a source of considerable income to it.

Other wild trees found in abundance in this region include *tun* and *jamoa* used as timber; *byol, kharak, sanan, saharu, shen, dhao* or *chhal, kaathi, dhaai,* and *taunr* used as fuel and grasses. The wood of *sanan* and *kainth* is used for making ploughs and other agricultural implements. *Tejphal, kakkar, khair, ritha, karmaru, simble, byonse* are also found growing here and there along the footpaths.

Saharu tree provides shade and is found mostly near watery places.

Apricot, pear, *bagugosha*, walnut, pomegranate, *fagora*, raspberry and *timble* are the fruit trees found here. Except the first four which are artificially cultivated, others grow wild. Eucalyptus trees are also grown.

Various kinds of spinous bushes like *kasmal, karaunda, beri, heinr* and *kangu* are seen growing here and there. *Ramban* is also found. Various kinds of herbs like *brahmibooti, moosali safed, tarkash, charaita, sahastra mool,* violet etc., are available in the forest but only violet is collected by women and sold at Dagshai or at shops in the neighbouring villages.

FAUNA

Wild animals and birds are found in fairly large numbers. The surroundings of the village offer very good opportunity for game of pheasants, quails and partridges, *chakors* and *chakwas* which are seen in huge numbers. *Ghole and kakhar* (kinds of wild goats) are bagged for meat. *Ghole, kakhar,* wild pig, antelope stag, fox, jackal, monkey, ape, and bear are plentiful and do considerable damage to crops. Hare, rabbit and porcupine are also found. Hyenas (*lakar baghas*) and panthers (*bagh*) make occasional appearance and kill domestic animals. Three persons in the village hold licences for guns which are meant not only to protect life and property but are also used for hunting.

Snakes of various species are found in this area. The local names are *kharappa* (cobra) having an expanded hood, *golia*, a long snake with small mouth, *satak*, a flying snake and *rataf*, a green and moderately long snake. There has been no case of snake-bite in the village during the last decade though some cases have occurred in the neighbouring villages. Indigenous recipes are used for curing snake-bites and *mantras* are chanted.

SIZE

The village has an area of nearly 200 acres. The population of the

village according to the 1961-census is 37 including 20 males and 17 females and according to the 1951-census is 16 including 8 males and 8 females, which shows 131.25 per cent increase during the decade. However, due to immigration and emigration of some households during the last two years, the population of the village at the time of actual survey (January, 1963) was 51 including 26 males and 25 females which gives further increase of 38 per cent over the 1961-census population. Out of 51 souls, 9 persons : 4 males and 5 females are in the age-group 0—4, 8 persons : 4 of each sex in 5—9 age-group, 7 persons : 5 males and 2 females are in the age-group 10—14, 5 persons : 2 males and 3 females are in the age-group 20—24, 4 persons: one male and 3 females in the age-group 25—29, 3 males in the age-group 30—34, 4 persons : one male and 3 females in the age-group 35—39, one male in the age-group 45—49, 2 females in the age-group 50—54, one male in the age-group 55—59 and the remaining 7 persons : 4 males and 3 females are in the age-group 60 and above.

NUMBER OF HOUSEHOLDS

At the 1951-census there were five households. This number rose to 8 in 1963 at the time of the Survey. Of the 8 households, 4 belonged to Rajputs, 3 to Ramdasis and one to a Brahman. One household of a Rajput had a single member, one Brahman and one Ramdasi households had two to three members, one Rajput household had 4 to 6 members, 2 Rajput households had 7 to 9 members and 2 Ramdasi households had 10 to 13 members. Out of eight households : 5 households (three of Rajputs and one each of Ramdasis and Brahmans) were simple consisting of husband, wife and unmarried children; one household of a Rajput was of intermediate type, i.e., married couple and unmarried brother, sister, and one of the parents; and two households of Ramdasis were joint families, i.e., married couple with married sons/daughters or with married brothers/sisters. (TABLE 1).

RESIDENTIAL PATTERN

The main habitat which lies on the ridge contains 5 households contiguous to one another though not adjoining. They stand almost in a line from south to north. In the extreme south of the habitat is the forest-*chauki* occupied by a Rajput forest-guard. The houses next in order towards the north of the forest-*chauki* are of a Ramdasi, a Brahman, and two Rajput households, respectively. The slope of the ridge containing habitat rises from south to north. Other three houses are constructed in the fields, east of the main *abadi* and are on descending altitude from east to west. The two upper and lower houses belong to Ramdasis and in the middle is the house of a Rajput. The village is small but compact.

COMMUNICATION

Kumar Hatti in the north and Koti in the west are the two nearest railway stations situated on Kalka-Simla narrow gauge railway line, each at a distance of about six miles. The village is situated at a distance of three miles from the Nahan-Kumar Hatti road. A bridle-path links the

village with this road at Joharji and two buses run daily on this road except in the rainy season when the traffic is dislocated due to heavy landslides. Pack-ponies and mules are the most important means of transport in this hilly tract. Pony-load charges amount to Rs. 2½ per maund from the village to Kalka and Rs. 2 only to Dagshai and Kumar Hatti. Small weights are carried by people on their backs. *Kiltas* (long conical baskets) are tied on the backs by the people who go to the neighbouring places for shopping or marketing agricultural produce. Women carry load on their heads. Bridle-paths from the village branch off to villages Shararh (2 miles in the south), Mahiyan (1½ miles in the east), Tarol (2 miles in the north), Barhain Kalan (2½ miles towards north-east), Kumharon (2 miles towards north-west), Barghiana (one mile towards north-west) and Oel (1½ miles towards west). These bridle-paths are small and *kachcha* and are repaired after every two or three years by the people of the villages using these bridle-paths. The shrubs and other vegetation growing on the paths are cut and stones placed wherever required.

The Kumar Hatti-Nahan motorable road has been constructed about 13 years ago after Independence. As already mentioned, the residents of Kalath hardly derive any benefit either from Kumar Hatti-Nahan road or from the railway stations. For going to outlying important places on Kalka-Simla road, they catch bus from Kumar Hatti (7 miles) and from 'Chakki Ka Mor' (5 miles) which they travel on foot. A branch post-office exists at Bhojnagar (2 miles) since the year 1955 which covers 22 villages. Mail is delivered once a week, usually the people who visit Bhojnagar themselves get their mail. The post-office has one sub-postmaster and one delivery agent-*cum*-runner and is located in the house of the sub-postmaster. It does not provide any Savings Bank facilities so far. The nearest post-office is at Dagshai. The monthly average of money orders for the 22 villages received and issued in the year—July, 1959 to June, 1960 is Rs. 304 and Rs. 433, in the year—July, 1960 to June, 1961 is Rs. 523 and Rs. 603, in the year—July, 1961 to June, 1962 is Rs. 635 and Rs. 485, respectively. During the last two years only three money orders valuing Rs. 60, Rs. 150 and Rs. 71.30 nP., were received in village Kalath. No money order was issued from the post-office of Bhojnagar. About 12 letters are on the average received and 15 despatched daily from the Bhojnagar post-office. The telegraph office is at Dagshai (6 miles). About 10 to 12 telegrams in a year are received by the Bhojnagar Branch post-office.

IMPORTANT PUBLIC PLACES

Kalath proper does not contain any public place of its own except two water springs (*baulies*) and one well which are located in the south of the main habitat at a distance of about a quarter furlong. All castes can fill water from these places. The Ramdasis, however, cannot put earthen pitchers into the water. The water is sweet and of good quality. The water is filled in brass-vessels, tin canisters and earthen-pitchers (only by clean-castes). There is no professional water-carrier in the village. On a hill-top near the habitat, 17 small faces of iron of *Gandeota*, the tutelary-god (*Kulisht*) of Rajput *Lambardar* household, are kept on a stone-slab. The *Lambardar*, having entered the Aryasmaj sect

does not pay obeisance to this god any more. Near the habitat are three places dedicated to *Bali*, the tutelary god (*Kulisht*) of Ramdasis, burying underground the heads of sacrificed goats which are looked upon with reverence by members of Ramdasi caste. The cremation ground is at a distance of two miles in the north on the bank of Kaushalya Stream, near village Tarol.

The nearest primary school, an ayurvedic dispensary, the branch post-office and the joint statutory panchayat of 32 small villages are located at Bhojnagar (2 miles). The nearest veterinary dispensary and the police-station are at Dharampur (6 miles) and the nearst police-post, hospital, and a high school are at Dagshai (6 miles). The Bhojnagar Multipurpose Co-operative Society, Limited, Kalath, covering about 40 villages is located at Bhojnagar.

The office of the N.E.S. Block covering Kalath is at Dharampur. The Tahsil and Sub-Divisional Headquarters are located at Kandaghat (24 miles) and District Headquarters at Simla (45 miles).

The nearest educational centre for college studies is at Solan (15 miles) which has a Government degree college, a senior basic training college, an agricultural college, Sanskrit college and an industrial training institute.

There are a number of forts near Kalath. These forts were constructed by the Raja of Baghat State for military defence of the territory against the Gurkhas who made occasional invasions. One of them known as fort of Jagatgarh, located on a hill-top in the south of Kalath, near village Shogi (2 miles) is clearly visible from this village and is a place of great interest to the military personnel who often visit it. Though the fort is now in ruins, it still retains signs of its past glory, its skilful and dextrous construction. Other such forts include fort of Ajmergarh, near Bhojnagar, in the east of Kalath, fort of Banasar on the Banasar peak, 5 miles south of Kalath, fort of Gumman, 8 miles in the west of Kalath, forts of Baroti and Taksaal, 9 and 10 miles, respectively in the west of the village Kalath.

Another place of interest is a tank at Joharji, about 3 miles towards east. Some people identify this tank with the one where Sharwana was killed by King Dashratha, mistaking Sharwana for an elephant while many others doubt its authenticity. There is a small platform made of stone-bricks about 3 feet high, 2 feet long and 1½ feet wide and a portrait of Sharwana has been carved on a stone-slab (12″ × 12″) and placed on the above platform. This monument of Sharwana near the tank is worshipped with flowers by the village-folk and the travellers who happen to pay visits to it. Three seasonal streams known as Kaushalya Stream, Kekai Stream and Sumitra Stream are said to have their sources near the tank which flow in the north, east and south directions, respectively. At a distance of one mile from Joharji, a big stone lies in Kekai Stream in the east containing a hand impression which is associated with Lakshmana, the elder son of Sumitra, wife of King Dashratha. Rural-folk who pass near it, rub their thumb on it and touch it on the forehead.

A massive stone lies inside the tank at Joharji which is said to have

been thrown down, long ago by a demon named Mahisasur of Mahiyan village on a saint named *Guru* Balram Das, who practised penance near this tank. It is firmly believed that the saint with his supernatural powers warded off the stone which fell down in the tank. There is a small well inside the tank and the stone is lying on its mouth. The rural-folk also believe that the stone cannot be taken out of the tank. A sepulchre of the *Guru* is constructed in a small temple nearby and a fair is held for five days in the end of November, every year in his commemoration.

MARKET

For small scale shopping the residents of Kalath make purchases from shops at Bhojnagar and Joharji, which they almost occasionally visit. But the nearest markets where good number of shops exist selling almost everything of daily utility are at Dagshai (6 miles), Kumar Hatti (7 miles), Solan (15 miles) and Kalka (14 miles). People of Kalath mostly visit markets of Dagshai and Kalka. Agricultural produce is mostly sold in the village itself or some quantity at Dagshai. Ginger is taken to Kalka where an open market exists for auction.

Genealogical details pertaining to village Kalath, as excerpted from the Misl-e-Hakiat are as under:—

(a) *Details regarding foundation and distribution of rights in land.*—This village was founded about 200 years ago in the reign of the Raja of the Baghat State. A person of the *Kanet Kashyap got* belonging to village Nangar in the territory of Sirmur founded this village by reclaiming the waste land with the permission of the rulers. Nothing is known about the payment or non-payment of presents because there is no written lease-deed to throw any light on the subject. Our elders have all along been owner-cultivators. In the beginning, the land was equally divided between Bishnu and Ganga Ram and later on either of them acquired ownership rights in the land under their cultivation. Bishnu's descendants, Niktoo and Hukmi died issueless and their share in the land all reverting to the ruler was auctioned and purchased by Salag, the grandson of Lalji for Rs. 61 in *Sammat* 1924. Since then we, the descendants of Lalji, are occupying land which originally was held by Bishnu. We have been paying land revenue and hold share in the *shamlat*. The *shamlat* covers an area of 672 *bighas* and all persons have rights in it.

(b) *Wajah-Tasmia.*—The name of the founder is not known. It is, however, understood that one of our elders founded this village. The land of this village was not good. Therefore, only *Kulth* (a kind of pulse) was grown here and as a result the name of the

village became 'Kulthiwala' which got later on corrupted to that of 'Kalath', its present name.

(c) *Mode of recovery of land revenue, etc.*—The previous history is not known. In the reign of the Raja of Baghat State, land revenue was recovered in kind and was assessed on the standing crops. Later on, cash-rent was fixed, but the exact amount is not known. And eversince this village was included in the State of Patiala, land revenue has been collected in cash. At the time of Settlement in *Sammat* 1916, land revenue was fixed at Rs. 70. For the next 30 years the rent was fixed at Rs. 63-11-0. Half of it is deposited in Government Treasury at the *Kharif* harvest and the rest at the *Rabi* harvest.

CHAPTER II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

ETHNIC COMPOSITION

The population of Kalath consists of 51 souls distributed in 8 households and 3 castes, namely, Rajput, Brahman and Ramdasi. There are 4 households of the Rajput caste comprising 20 persons of whom 10 belong to each sex. The forest-guard, a Government employee in the Forest Department, constitutes a single member household. The village *Lambardar* Huttam Chand is the head of a family of 7 members including 4 males and 3 females. His forefathers settled in this village ten generations ago after migrating from village Nangar of the Sirmur District of Himachal Pradesh. One Rajput family shifted here from village Chhadon a decade ago, a neighbouring village three miles away and another household came here only a year ago from Kumharon, a village two miles away. The *Lambardar* and the forest-guard belong to the *Kashyap* and *Garg got*, respectively. Gian Singh and Moti Ram belong to the *Kaundal got*, Huttam Chand's father became a follower of the Arya Smaj whereas others are Sanatanists. Three Rajput households state their tutelary gods to be *Gan-Deota*, *Bijju Deota*, and *Deor-Sidh*. Besides, all Rajputs except Huttam Chand pay obeisance to the Hindu deities.

Five Rajputs out of 20 are literate : one has matriculated, one has attained the primary standard and three children go to school. Besides, one person can write his name in *Devnagri* and another in *Tankri*. Huttam Chand and Gian Singh are peasant-proprietors. Moti Ram is a tenant. Eight out of 11 workers follow agriculture as their main occupation and two out of them engage themselves in masonry and unskilled labour as a subsidiary calling. Two persons engage themselves exclusively in cattle-tending and one has taken up Government service as a forest-guard. Of the 20 persons belonging to the Rajput caste, 8 persons equally divided among males and females are married and one is a widow. Huttam Chand has two wives. Marriage by *karewa*, i.e., with a separated or divorced woman is quite common among Rajputs.

The solitary Brahman household belonging to the *Vashistha got* comprises four persons. The Brahman, moved into this village only seven months ago from Kheel, a village only three miles away. He originally belonged to the Palampur Tahsil of the Kangra District from where he came away some 20 years ago at the age of 18 years in search of work. He worked as a casual labourer at Dagshai Cantt. for a number of years and then contracted *karewa* with a separated woman in village Kheel and settled there. The sons from the

previous husband of his wife ousted him from village Kheel and so he took up tenancy cultivation at Kalath. *Deor-Sidh* is the tutelary god of the Brahman household. Both the husband and the wife engage themselves in cultivation and supplement their income from casual labour. Their economic status is very low though by tradition the caste status is high.

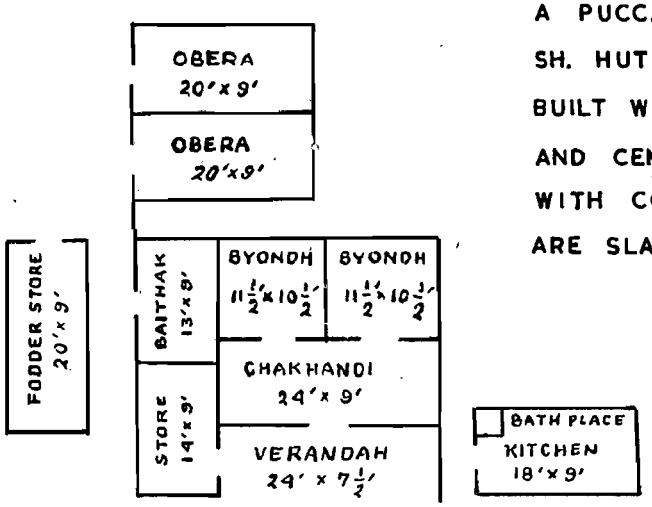
Ramdasis, who are Hindu Chamars, number 27 souls including 14 males and 13 females and constitute three households. One Ramdasi household settled in the village four generations ago from within the Kandaghat Tahsil, the second came here three generations ago from Bilaspur in Himachal Pradesh, and the third migrated here only three years ago from Kasauli. Ramdasis are divided into *Sahote, Bhatti,* and *Bains gots.* Their tutelary gods are *Bali Deota* and *Batoli Devi.* Of the three Ramdasi households one is a peasant-proprietor and two are tenants. Their working force consists of 17 persons and 11 of them including five males and six females engage themselves in agriculure, three males tend cattle and one man is employed as a Lineman in the State Electricity Board at Dagshai and subsidises his income from tailoring. Only one Ramdasi out of 27 has acquired the primary standard of education, rest of them are illiterates. Six males and seven females among them are married and a male and a female each are widowed. Among Ramdasis also marriage by *karewa* is quite common. (TABLES 1 to 3).

HOUSETYPE

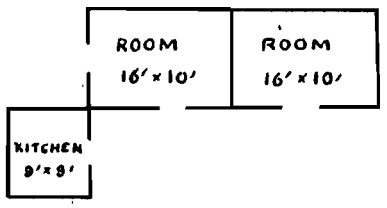
In this village there are only eight residential houses including the forest-*chauki.* The forest-*chauki* and the house of Huttam Chand, *Lambardar,* are *pucca,* the house of Chhanga Ram is partly *pucca* and partly *kachcha,* and the remaining five houses are *kachcha* constructions. All the houses are single-storeyed and scattered all over the habitation. Notional plans of different houses have been given separately.

The house owned by Huttam Chand is made of superior material, cement and shapely stone-slabs. The roof of the main building is made of corrugated iron sheets, slanting sideways, resting on rafters of *cheehl* and *tun.* The ceiling is made of thin battens of *cheehl* joined close together. Between the iron sheets and the wood battens is left some space locally called *changar* for storing spare goods and articles of occasional domestic use. The house has a verandah measuring 24′ × 7½′ in front. The ceiling of the verandah is partly supported on four cement pillars erected at regular distances. The gate in the verandah leads into a big hall locally called *chakhandi* which is 24′ × 9′ in size. *Chakhandi* is backed by two rooms of equal size (11½′ × 10½′), each called *byondh* in the local dialect. To the left of the verandah and *chakhandi* is built, another room measuring 14′×9′ used for storing food stuffs and other sundry articles. The end of the store is partitioned off as a guest-room, running the remaining breadth of the house (13′ × 9′). The Government officials visiting the village stay in this room of the *Lambardar's* house. A separate kitchen (18′ × 9′) adjoining the house has also been provided. While *chakhandi* is mainly used for sitting and sleeping, *byondhs* are also used for storing agricultural produce. At the back of the house are two *oberas,* i.e., cattle-sheds each

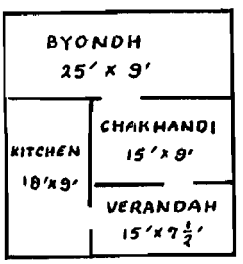
HOUSE TYPES - PLANS

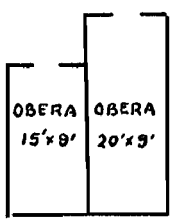


A PUCCA COMMODIOUS HOUSE OF SH. HUTTAM CHAND (LAMBARDAR) BUILT WITH SHAPELY STONE SLABS AND CEMENT. THE ROOFS COVERED WITH CORRUGATED IRON SHEETS ARE SLANTING SIDEWAYS.

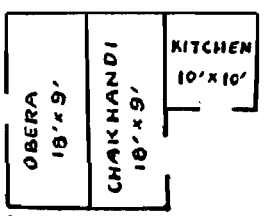


FOREST CHAUKI — ANOTHER PUCCA BUILT HOUSE WITH STONESLABS SET IN CEMENT. ROOFS ARE MADE OF CORRUGATED IRON SHEETS.





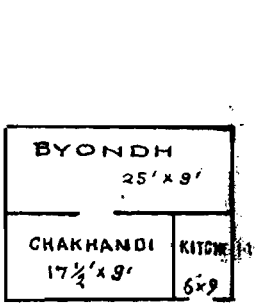
HOUSE OF SH. GIAN SINGH (RAJPUT). A KACHCHA HOUSE WITH FLAT ROOFS

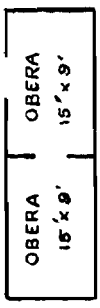


HOUSE OF SH. MOTI RAM (RAJPUT) THE HOUSE IS KACHCHA WITH FLAT ROOFS

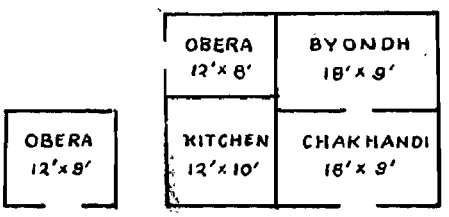
R. KALIA

HOUSETYPES - PLANS



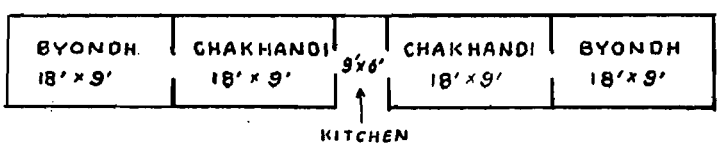


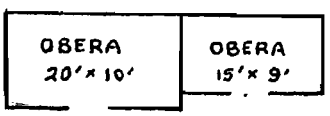
A KACHCHA HOUSE WITH FLAT ROOFS BELONGING TO ATMA RAM (BRAHMIN)



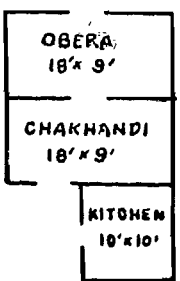


A COMMODIOUS HOUSE BELONGING TO CHHANGA RAM (RAMDASI) THE ENTIRE STRUCTURE EXCEPT BAITHAK IS KACHCHA WITH FLAT ROOFS AND KACHCHA FLOORING. THE BAITHAK IS PUCCA.





HOUSE OF SOBIA (RAMDASI). ALL KACHCHA



HOUSE OF MARU (RAMDASI). THE STRUCTURE IS KACHCHA WITH FLAT ROOFS.

R. KALIA

measuring 20′ × 9′ and to the left side of the residential rooms is built a room meant for storing agricultural implements and fodder.

The floorings of the *baithak* and verandah of the residential quarters and of the kitchen are *pucca* but those of others are *kachcha*. The roofs of the cattle-sheds, the stack room for implements and fodder and the kitchen are flat *kachcha* constructions made of branches and unhewn logs of trees overlaid with grass and earth. The iron sheet roof is so arranged that rain water automatically flows through the conduit pipe fixed at one end and gets stored in iron barrels known as *dhols*. Each room of the residential building has a window with iron bars and wooden doors having two glass-panes each. Out of six windows, four have also wire-gauze and iron projections locally known as *sayadan*. There is no ventilator. There are almirahs in the store room, the *byondhs* and the kitchen.

Forest-*chauki*, the other *pucca* stone structure consists of two *chakhandis* each measuring 16′×10′. To its left is a kitchen (9′ × 9′). There is no verandah. The walls are made of concrete and stone-slabs and the roof is covered with iron sheets but has no *changar*. The house has two windows with iron bars and wire-gauze : one in each room; and two almirahs : one in a *chakhandi* and the other in the kitchen. There is no ventilator, except in the kitchen. The flooring of the kitchen is *pucca*, and that of *chakhandis* is *kachcha*.

The house belonging to Gian Singh, Rajput is *kachcha* with a flat roof. There is a verandah (15′ × 7½′) facing the open with ceiling supported on wooden columns in front of the *chakhandi* measuring 15′ × 9′ which is backed by a *byondh* 25′ × 9′. To the left of the *chakhandi* and verandah is a kitchen which opens on the verandah. Two *oberas* of the size of 20′ × 9′ and 15′ × 9′ are constructed in front of the house somewhat towards its left. The kitchen, the *chakhandi* and the *byondh* have windows. All floorings are *kachcha*.

The house belonging to Moti Ram Rajput is *kachcha* with a flat roof and *kachcha* floorings. It consists of only one room (18′×9′) and one kitchen (10′ × 10′). The living room is backed by an *obera* equal in size. The house has neither a window nor a ventilator.

The house of Atma Ram, the Brahman, is also *kachcha* with a flat roof and *kachcha* floorings. It has a *chakhandi* (17½′ × 9′) and a kitchen (6′×9′) facing the open and backed by a *byondh*, 25′ × 9′ in size. There is a two-roomed cattleshed measuring 30′ × 9′ somewhat removed from the living rooms.

The house owned by Chhanga Ram is *kachcha* with flat roofs and *kachcha* floorings except that the walls of the *baithak* are *pucca*. There is a *chakhandi* (18′×9′), backed by a *byondh* of equal size. The kitchen 12′ × 10′ in size adjoins the *chakhandi* to the left and is backed by an *obera* measuring 12′ × 8′. The *baithak* measuring 30′ × 9′ is in front. Three *oberas*, each of the size of 12′ × 9′ have been built separately. The house is commodious. It contains windows and almirahs but no ventilators.

The house of Sobia, a Ramdasi, has four rooms, two on each side of

the kitchen (9′ × 6′). The size of each room is 18′ × 9′. The house is *kachcha* with a *kachcha* flat roof and *kachcha* floorings. The house is commodious but has no windows and almirahs. There are two *oberas* to the left of the living house measuring 20′ × 10′ and 15′ × 9′, respectively.

The house belonging to another Ramdasi, named Maru, is *kachcha* having a flat roof and *kachcha* floorings. This house has a *chakhandi* (18′ × 9′) backed by an *obera* of equal size. A kitchen (10′ × 10′) is situated towards the right. The house has no windows, almirahs and ventilators.

Generally, entrances to living rooms of all these houses face the east.

The plinth is raised 9″ to 12″ high after the ground is levelled. The height to roof is nine feet. The floorings are *kachcha* except those of the kitchen of forest-*chauki* and the *baithak*, kitchen and verandah of Huttam Chand's house. Ventilators either do not exist at all or are substituted by holes in the walls and the roofs of *kachcha* houses. In every house a hole is made in the roof immediately above the hearth to provide an outlet for smoke. Windows are provided only in four houses : three belonging to Rajputs and one to a Ramdasi. In three houses, iron-hangers fitted on pegs have been fixed in walls for hanging clothes. In *kachcha* houses the roof is generally made of logs of wood, branches of trees with overlaying of grass and earth, successively, though in a few houses rafters have been used. Except in two cases, the walls of all houses are made of stones and mud. Two houses have roofs made of iron sheets with a flat ceiling made of wooden battens joined together. Short conduit pipes are fixed in the roofs and in the rainy season, water is stored in big iron barrels.

No house in this village has a second storey. Out of eight houses two are *pucca* and one is semi-*pucca*.

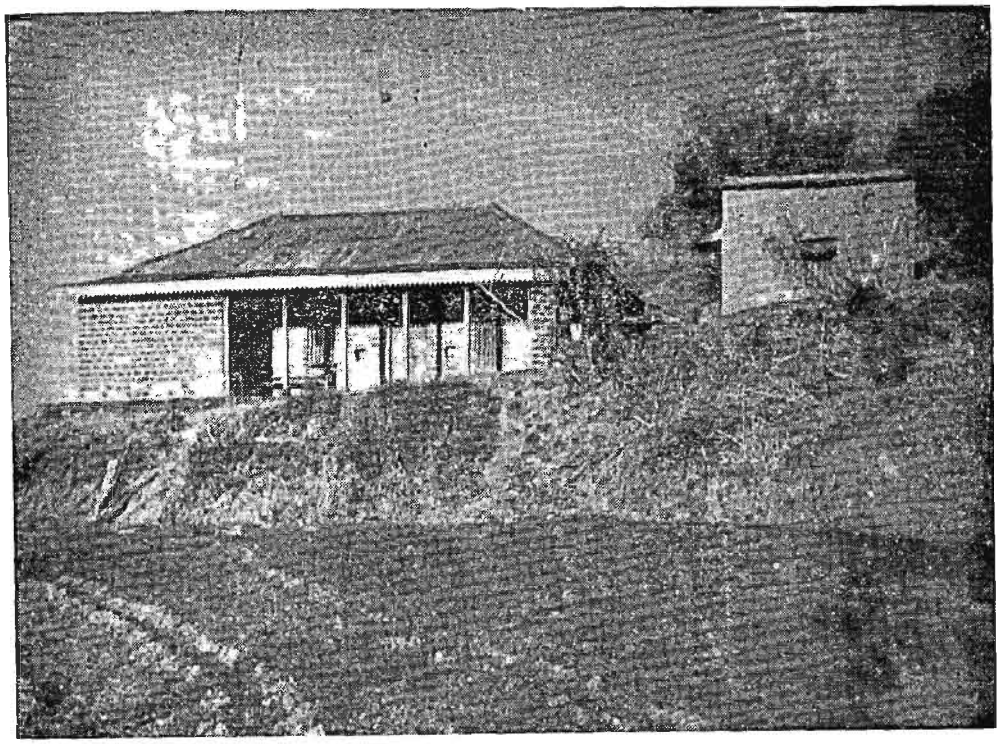
Cheehl and *tun*, the timber used in house construction, is locally available and is obtained from the *shamlat* land free of charge. Stone and earth are also locally obtained. Iron goods and cement are brought from Kalka, Solan and Dagshai.

Cattle are taken to the pastures during the day for grazing and are tethered at night in separate sheds called *oberas* built for them. *Oberas* are small rooms, made of stones and mud, having roofs of logs of wood, branches of trees, grass and earth.

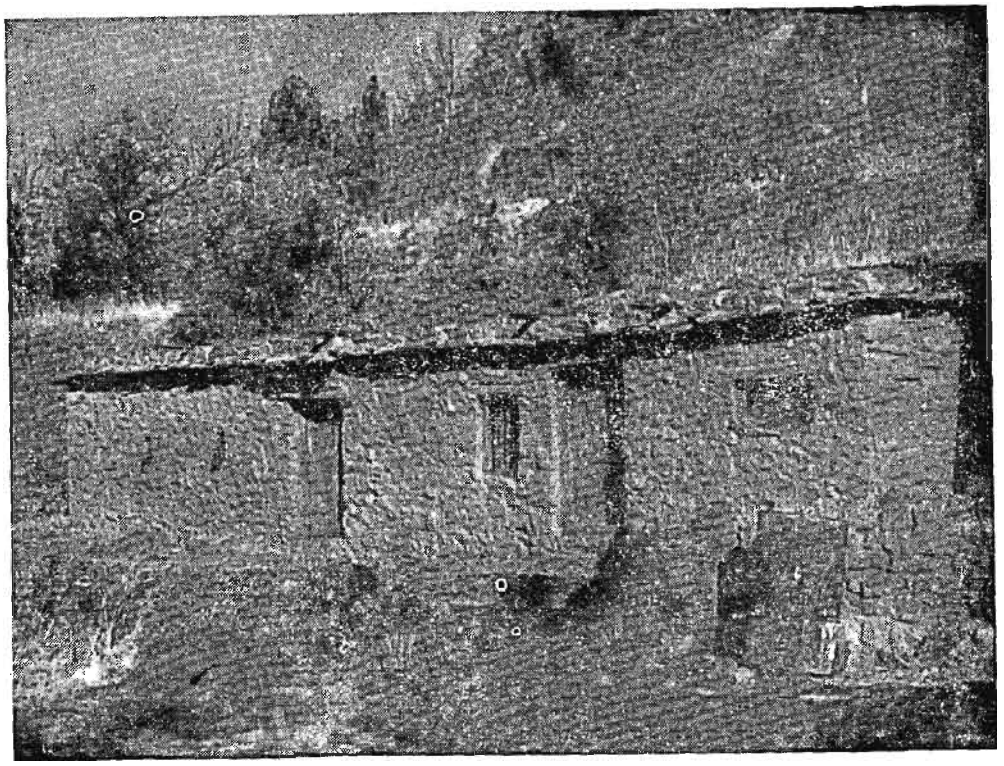
A corner of the kitchen having an improvised gutter is earmarked for taking bath. In five houses, 3 of Rajputs, one of a Brahman and one of a Ramdasi, it is *pucca* and in other three houses it is *kachcha*. Only in one Rajput house, it is made in the corner of the verandah. The space for bathing, in the house of the *Lambardar* is covered but in the remaining seven houses it is exposed.

Masons, carpenters and labourers are locally available. The first two charge four and a half rupees daily while the daily wages of a labourer are two rupees. Mutual help in the form of manual labour is also arranged at the time of house construction both from the village and outside.

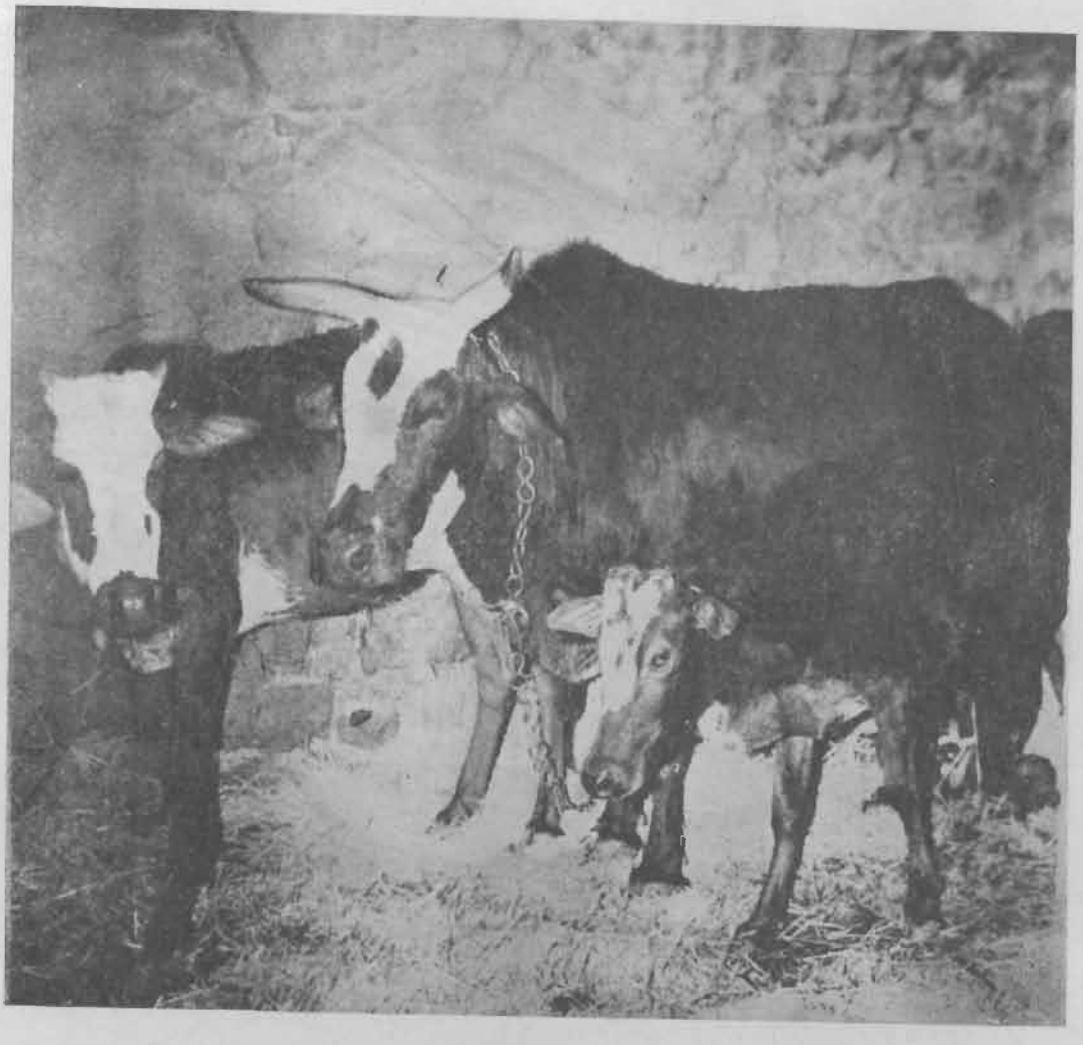
Houses are white-washed once a year in two cases only but mud-plastering is done twice a year, on the



Residence of *Lambardar*—Huttam Chand.



Obera—Cattle-shed



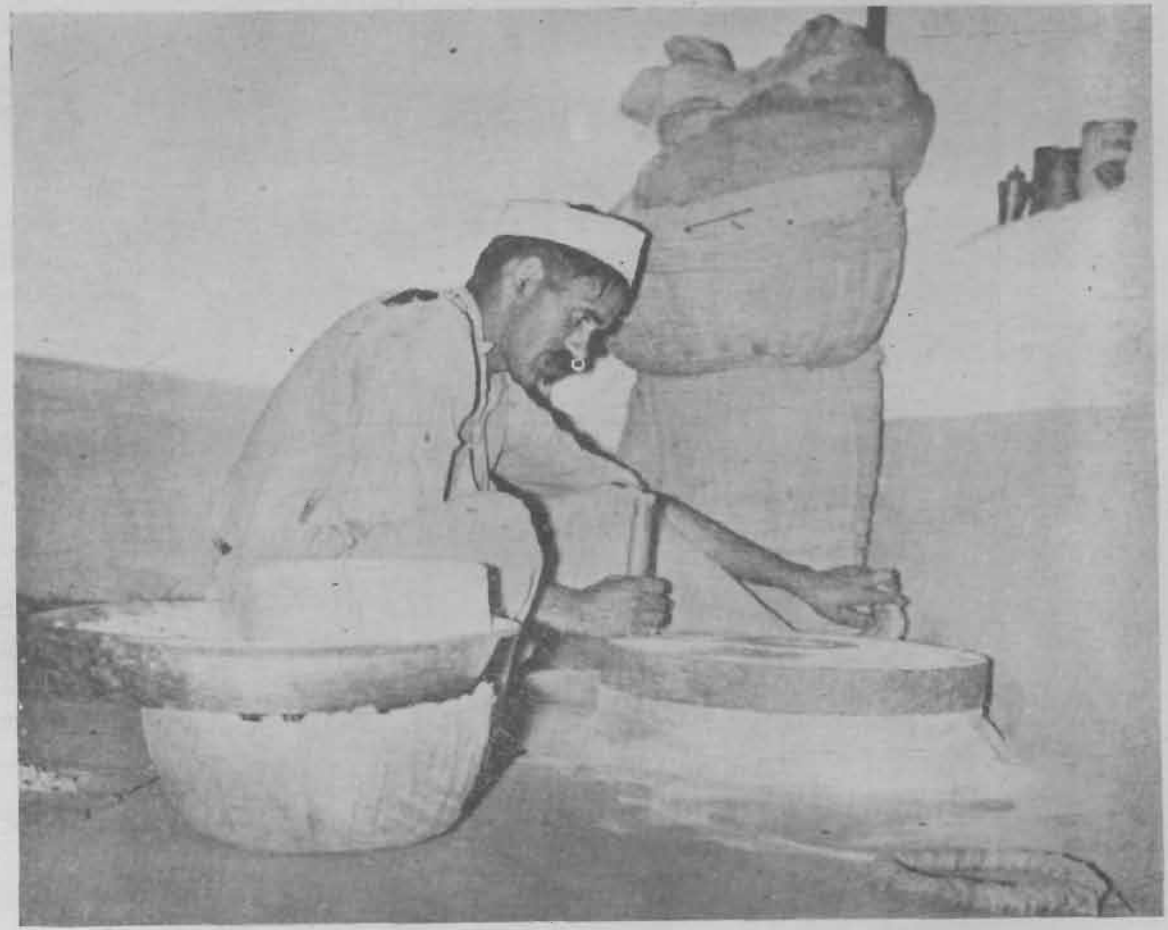
The cows.



Mother of Huttam Chand, the *Lambardar*.



A Rajput farmer with his two wives and children.



Grinding the corn.

occasion of *Diwali* and *Baisakhi*. The *kachcha* floorings are generally washed with cow-dung mixed with mud and water once a week.

Hurricane lanterns and tin lamps burning kerosene oil are used to provide light at night and in the early morning.

Out of eight households four have their own houses and the remaining four are living in rented or rent-free houses. Only three households possess houses with separate sleeping rooms for each couple.

Cost of construction

The cost of construction of a good *pucca* house (33′ × 31′) having five rooms and one verandah, and with an iron-sheet roof, owned by the village *Lambardar*, a Rajput, constructed in 1952 is as follows:—

Item of expenditure	*Approximate cost* (Rupees)
Cost of levelling the land	850
Cost of hewing stones	1,500
Cost of transporting hewn stones	300
Cost of cement	35
Cost of sand	30
Payment to labourers	1,575
Payment to masons	1,800
Payment to carpenters	1,620
Cost of iron-sheets	960
Cost of iron goods/accessories	500
Cost of glass-panes	15
Cost of extra timber (purchased from market)	250
Cost of sawing and transporting wood	1,000
Total	10,435

Cost of construction of an average *kachcha* house (31′ × 28′) with three rooms and one verandah, owned by Shri Gian Singh Rajput, is as follows :—

Item of expenditure	*Approximate cost* (Rupees)
Levelling the land	200
Breaking stones	300
Sawing of wood	300
Transporting of wood and stones	200
Masonary	450
Iron goods/accessories	20
Total	1,470

Building Customs

The foundation stone is laid on an auspicious day advised by the *Pandit*. The word 'ॐ' is written on the foundation stone and the *Pandit* recites *mantras* praying for successful completion of the house as well as for its durable life. Jaggery is distributed to the persons present on the occasion. After completion, the house is occupied by the owner's family on an auspicious date according to *shubh-mahurat* and the *Pandit* performs *pratishtha* prayer by reciting *mantras*.

DRESS

The dress of male adults and adolescents consists of a pair of trousers, a shirt and a cap, all made of mill-made cheap coarse cotton cloth. Underwear is substituted for trousers at the time of conducting agricultural operations. Vests are also worn by some people. In winter, woollen sweaters, warm jackets and coats and woollen blankets are used as a protection aginst the biting cold and piercing winds, typical of winter climate in mountainous areas. No sartorial distinctions are associated with different castes. At the time of conducting agricultural operations

villagers restrict their scanty dress to tattered rags which are thoroughly soiled and stained. However, when out, visiting relations or making purchases from the market they wear patch-free clothes.

Women wear simple dresses consisting of jumper, *salwar* and scarf thrown over the head and shoulders. Occasionally petti-coats are substituted for *salwars*. Bodice is worn under the shirt. Woollen sweaters and shawls are used in winter.

As a rule, nobody walks about bare-footed. Country-made shoes are purchased from the neighbouring villages and pump-shoes are purchased from Dagshai and Solan. Women wear *jootas* and boots. It is customary to spare one or two suits of superior quality cloth to be worn on socially important occasions. Men, of course, have cotton clothes but the women of clean-castes spare one or two suits of silken clothes and those of Ramdasis of cotton clothes.

ORNAMENTS

The women are fond of various types of ornaments. The commonest type are those made of gold and silver, though ornaments of inferior metals and alloys are also used by the poor classes. Out of eight households, six including four Rajput and two Ramdasi households possess ornaments. While in three Rajput and two Ramdasi households both males and females wear ornaments, in one Rajput household only females wear ornaments. The Brahman household and one of the Ramdasi households do not wear ornaments. (TABLE 4).

The list of ornaments, the parts of body adorned, the metals used and approximate weights are given below.

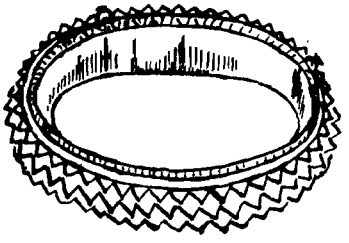
Ornament	Part of of the body adorned	Metal	Approximate weight*
Chak	Head	Silver	25 to 30 tolas
Clips	Head	Silver	3 tolas
Mundran (2)	Ear	Gold	3 tolas
Dandian (8)	Ear	(i) Gold (ii) Silver	4 tolas 5 tolas
Teeli	Nose	Gold	½ masha
Laung	Nose	Gold	1 tola
Murki	Nose	Gold	1½ tolas
Haar	Neck	Silver	40 tolas
Dolari	Neck	Silver	30 tolas
Mhel	Neck	Silver	16 tolas
Churian (2)	Wrists	Silver	40 tolas
Kangan (2)	Wrists	Silver	25 tolas
Anguthi	Finger	Silver/Gold	½ tola
Jhanjaran (2)	Ankles	Silver	20 tolas
Pazeban (2)	Ankles	Silver	40 tolas
Gulshan-pattian	Ankles	Silver	40 tolas

* A *tola* is roughly equal to 32 grams divided into 12 *mashas*.

ORNAMENTS

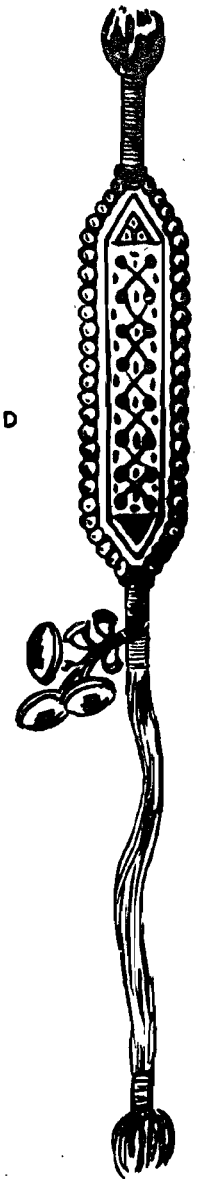


BAZOO BAND

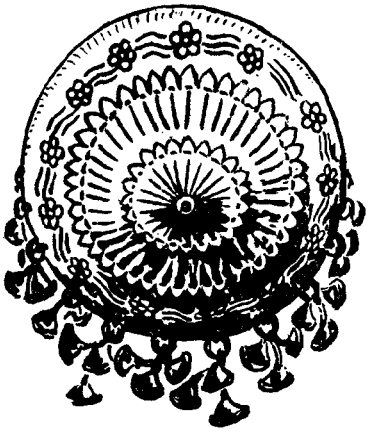


GAJRA

BAZOO BAND



CHAK





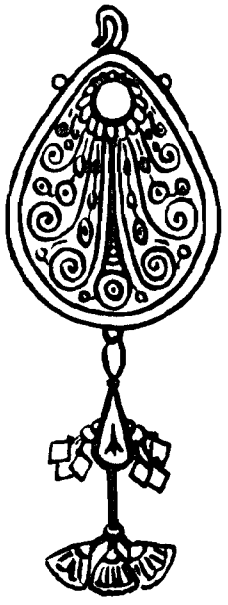
BALI

BALI



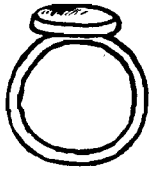
R. KALIA

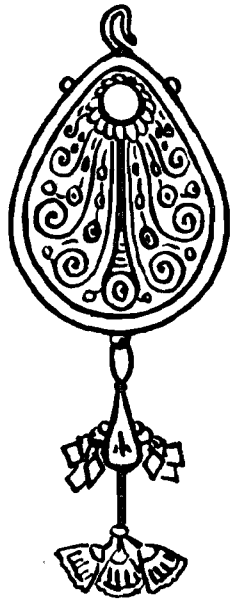
ORNAMENTS



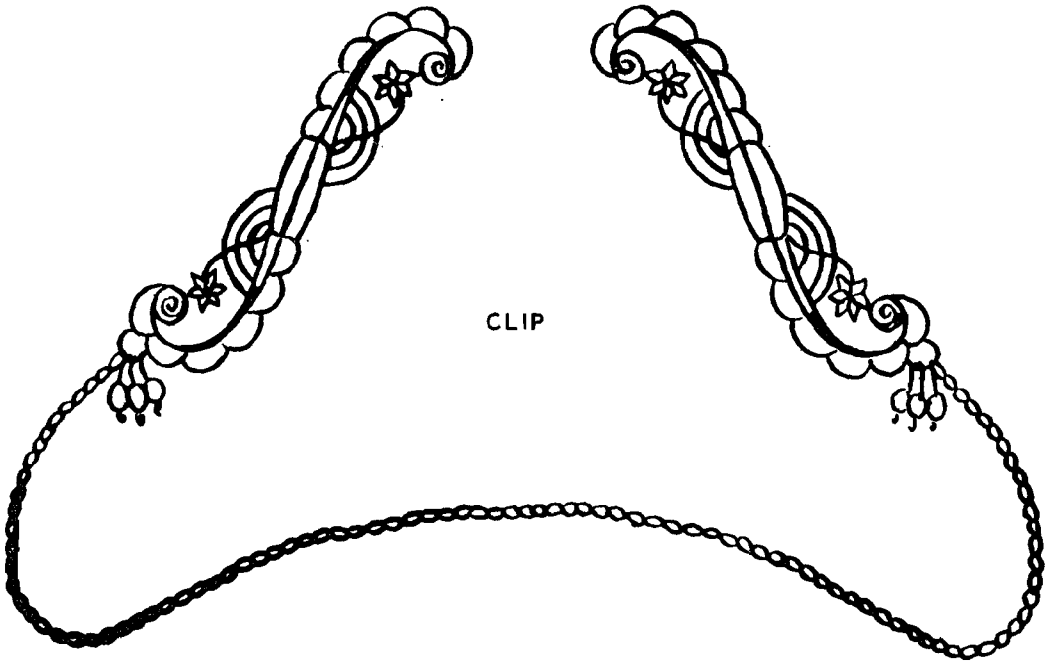
MUNDRAN

ANGUTHI





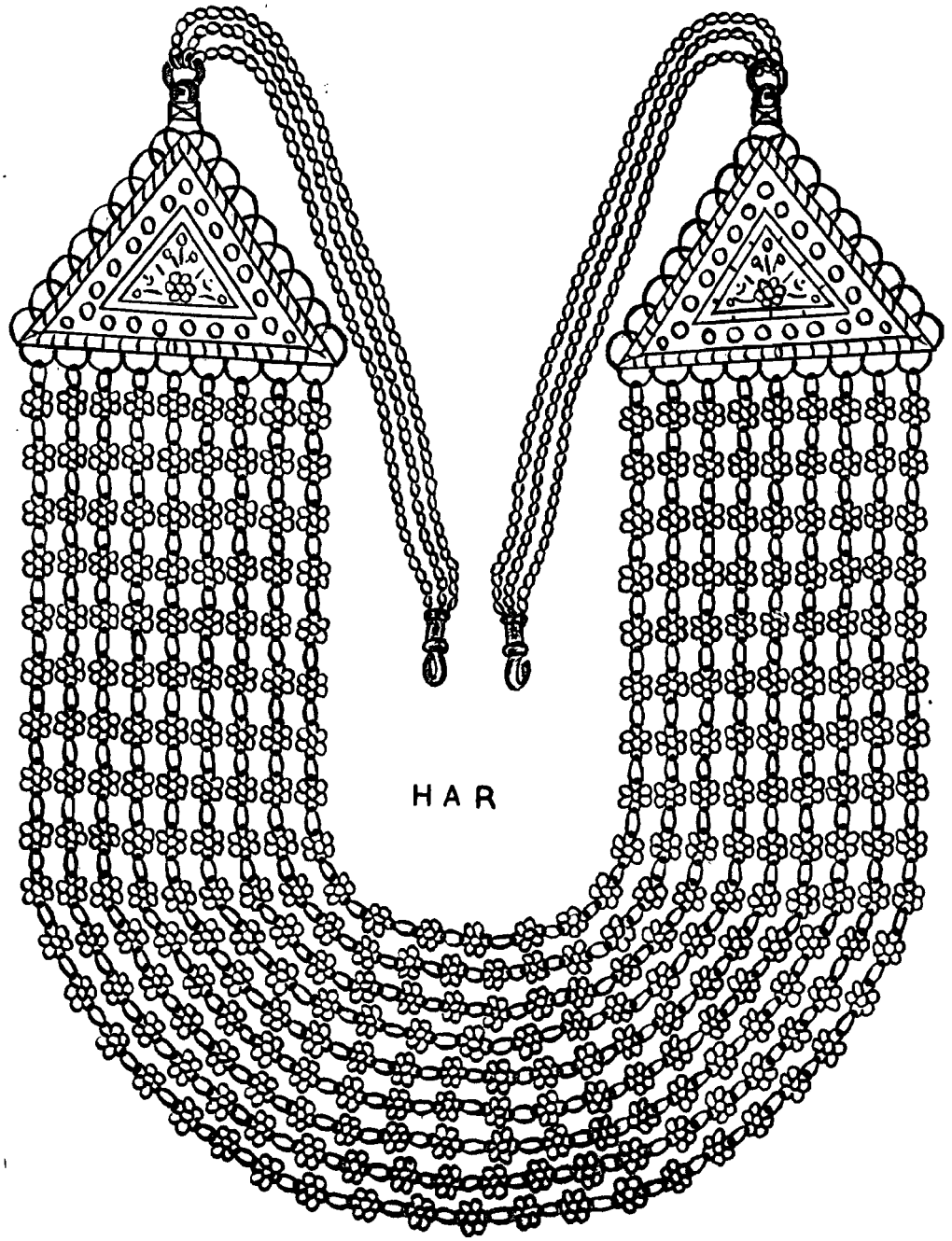
MUNDRAN



CLIP

Kalia

ORNAMENTS



HAR

kalia



A BAULI

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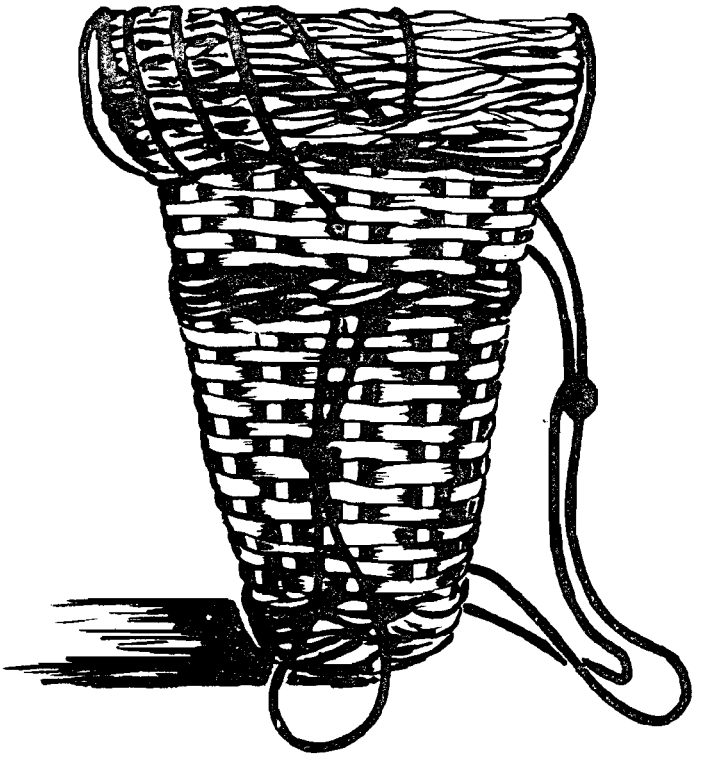
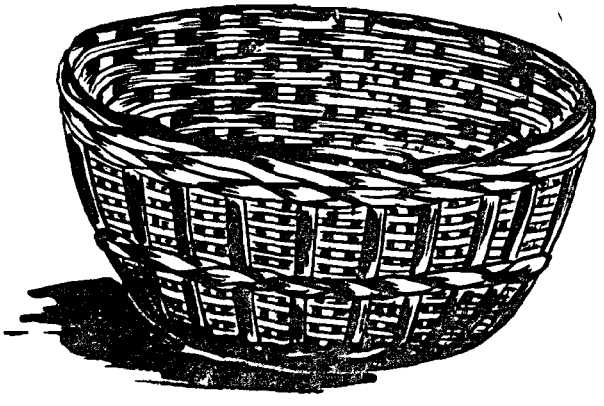
HOUSEHOLD GOODS



KILTA



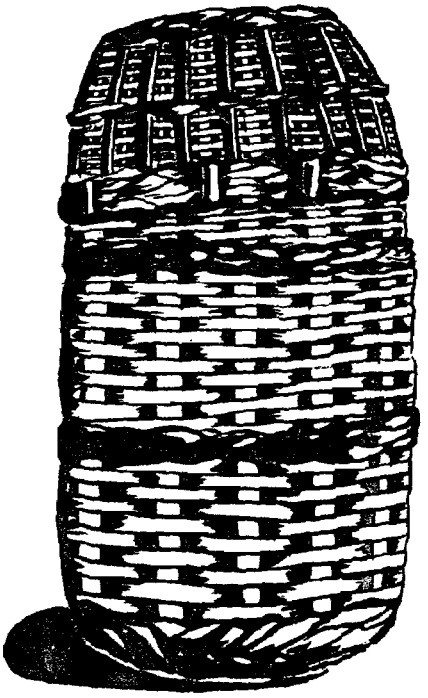
TOKRI

J.R. KALIA

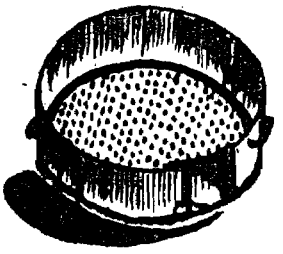
HOUSEHOLD GOODS



WEIGHTS



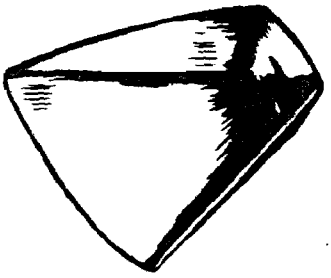
PAICHHI



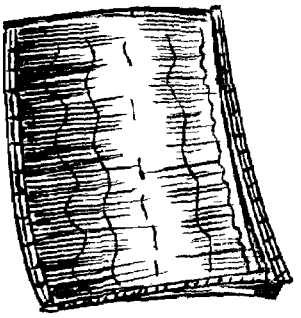
PARYONA (SIEVE)



TAKKRI



SHUPP



CHHAJ

J.R. KALIA

For daily use *chak*, clips, *mundran, dandian, teeli, laung, churian* and *kangan* are worn and the rest of these are worn on festive occasions only. The only ornament of common use among males is the finger-ring.

Out of eight households only one Rajput household possesses a mosquito curtain. Seven households use both toilet and washing soaps while one Brahman uses only washing soap. No household sends linen to washerman. (TABLE 5).

HOUSEHOLD GOODS

Furniture used by the villagers is simple and designed to meet utilitarian needs. *Khatias, manjris, moorhas* and wooden boxes are the main articles of furniture found in almost every household. Out of eight households, all possess *khatias;* seven households including one of a Brahman, three of Rajputs and three of Ramdasis keep mattings; one household of a Rajput owns bedstead and chairs; four households including one of a Brahman, two of Rajputs and one of a Ramdasi possess tables; seven households including four of Rajputs and three of Ramdasis have mirrors; one Rajput has acquired a wooden bench and one Ramdasi household owns wooden stools. Of the articles of furniture mentioned above, only one table has been acquired during the last five years. (TABLE 6).

As for consumer goods, six households including four of Rajputs and two of Ramdasis use hurricane lanterns, one Rajput household owns a petromax; five households including one of a Brahman, two of Rajputs and two of Ramdasis keep torches. Two households of Rajputs use independent pens; three households including one of Rajputs and two of Ramdasis have wrist watches, one Ramdasi household has a gramophone; two households, one of Rajputs and one of Ramdasis own sewing machines. Three households, one of Rajputs and two of Ramdasis keep guns. Out of these consumer goods only one household of Ramdasis has acquired a sewing machine and a wrist watch during the last five years. (TABLE 7).

Mats or *manjris* and *moorhas* are made from leaves of palm-trees. Mats are used sometimes by the clean-castes and generally by the Ramdasis to sleep on at night.

Bohiyas, small shallow containers made of reed or cane, and *chhabis* made of bamboo are used for carrying food to the fields.

Every household possesses a big sieve made of goat skin, a grindstone, a mortar, a churn, an umbrella, and a pair of scales consisting of small wooden baskets suspended from a bar of wood. Foodgrains are stored either in sacks or in *paichhis* and *paistas,* long baskets made of bamboo parts, which hold about four maunds of grains. Long wooden boxes of rectangular shape with several exclusive parts within are commonly used in every household for storing flour, pulses, salt, etc. Earthen pitchers, tin canisters and oblong brass jars are also utilised for storing goods.

The utensils include *patila, degchi, tokni, prat, baati, gilas, gadwi, thali, kauli* and *karchhi* of brass, *thali, katori,* and *bhaddu* of bell-metal, and *karahi* of iron.

FOOD AND DRINKS

The staple food of residents is maize. Other cereals consumed during the year include wheat, rice, and *koda*—a millet grown in *kharif.*

Out of eight households interviewed, five including one of a Brahman and two each of Rajputs and Ramdasis reported that their staple food was maize; of one Ramdasi household was maize and *koda*, and of two Rajput households was maize, wheat and rice, almost in equal quantities. (TABLE 8). During four months from May to August wheat is mainly consumed occasionally alternated with maize or rice. Maize is mostly taken from September to April, sometimes substituted by rice and wheat. *Koda* is taken by Ramdasis and poor people of clean-castes in the months of December and January. *Chapatis* are spread with hands and are baked on *tawa* placed on a hearth. *Askaloo*, small balls of rice, are cooked in a special earthen plate having small round sockets. These baked balls of rice are taken with some pottage of pulse or boiled butter-milk. During May and June, when the grains are new, *bhatooras*, fermented *chapatis* of wheat, are eagerly taken while during July and August simple *chapatis* without fermentation are prepared. *Luske*, soft and delicate *chapatis* of wheat or rice are prepared from flour diluted with water and fermented with sodium bicarbonate. These are baked on a stone-pan which is covered with a lid and are taken with *mash* pulse and eaten with much delight.

Pulses or vegetables are cooked twice a day. Butter-milk, onion, chillies fried in *ghee* and ginger are the other items of food commonly taken. Sauce is prepared from mint, pomegranate seeds (*anardana*), onion, sesamum seeds, and some sour grasses locally found. Butter and pure *ghee* are used in vegetables. Tea is taken once or twice a day. Milk is consumed in small quantities. All households eat non-vegetarian food. Meat is prepared four to five times a month in Rajput households while Ramdasis take it once or twice a month. Three Rajput, two Ramdasi and one Brahman households take liquor. Meat is obtained by *shikar* of pheasants, quails, partridges and wild goats. Mutton is purchased from Dagshai and Kumar Hatti.

Meals are taken thrice a day in summer and twice a day in winter. The hour and menu of each meal are indicated below.

SUMMER (May to August)

Hours for meals		*Menu*
7 a.m.	..	Tea and food spared from the preceding supper and butter.
10 a.m.	..	Wheat *chapatis* and *mash* pulse (July—August). Wheat *bhatooras* (May—June) with some change of curry and rice and *luske* of wheat or rice.
1 p.m.	..	Maize *satoos* with butter-milk, sauce, salt and pickles.
3 p.m.	..	Leavings of lunch. (Those who take *satoos* at 1 p.m. do not take meals at 3 p.m.)
5 p.m.	..	Tea
8 p.m.	..	Same as for lunch.
9 p.m.	..	Milk (Those who own milch-cattle).



The kitchen.



Kitchen utensils.



Household goods in a Ramdasi Household. Among other things in the rack are seen a time piece, a battery and a radio-set.

WINTER (September to April)

8 a.m.	...	Tea and leavings of preceding supper with butter.
11 a.m.	...	Maize *chapatis, sarson sag* and pulse alternated occasionally with wheat *chapatis* and rice.
4 p.m.	...	Tea and leavings of lunch (for only those who work hard).
8 p.m.	...	Same as for lunch.

Sweet dishes are prepared at least once a month. Sweet boiled rice, *halwa* and *kheer* are the favourite dishes. *Satoos,* prepared by grinding parched grains of maize are taken with butter-milk in summer in the afternoon. The *satoos* are eagerly taken by everyone, old and young alike. *Kheroo,* a kind of stew is prepared from butter-milk and gram-flour and cooked as a vegetable. *Rehru,* another type of soup is prepared by simply boiling the stale butter-milk and adding salt and chillies to it. Both *kheroo* and *rehru* are generally substituted for vegetables and mostly taken with boiled rice. Vegetable oils and *desi ghee* are the medium of cooking. Cooking is done on a *chulha,* which usually has three holes: one in the middle for cooking and the other two at the back of the middle one, for keeping the cooked stuff warm.

BIRTH CUSTOMS

Birth customs are almost similar among all castes in the village. The services of an untrained *dai* belonging to village Gathan, three miles away, are obtained at the time of accouchement, in preference to a trained *dai* posted at Government Ayurvedic Dispensary, Bhojnagar as the people are biased against her competence and practical experience in handling delivery cases. The umbilical cord is placed on an old silver rupee and then cut with a sharp knife by the *dai* who gets one rupee for this performance. Placenta mixed with *gur,* salt and grains is put in an earthen bowl and buried in the *obera,* the cattle-shed. The baby is given bath in a small cauldron and a rupee coin and some quantity of brandy is put in the water. The rupee is afterwards taken by the *dai.* A mark is made on the forehead of the baby with girdle-black to immunise him against the effect of the evil eye. The birth of a male child is announced by the beat of a drum. The father gives a rupee each to the youngsters present at the time of confinement, except to those belonging to the same *got* as he. The word ' ॐ ', the holy monosyllable indicative of the various attributes of the supreme being is written in honey and *ghee* on the tongue of the baby with the miniature stick of an ornament, and this sacred syllable is also whispered in his ear. *Janam-ghutti,* an indigenous syrup and gripe-water are given to the new-born.

At the time of confinement the mother lies upon dry paddy stalks covered with a *durree* spread on the ground. An iron weapon and fire are placed near her couch as a protection against the evil spirits and the latter also as a protection against cold. After delivery she takes bath and changes into new clothes. For ten days, the mother is fed on *halwa* dish, milk and *panjiri,* consisting of wheat-flour fried in pure *ghee, sugar* and dry-fruit. The umbilical cord which gets dissociated

on the third or the fourth day is worn round the infant's neck with a red string. After it has dried up the naval string is made up into a silver amulet. When the child starts teething, a necklace consisting of this cord covered in a silver amulet, the nail of a panther, the tooth of a lion, a cowrie-shell and a pice coin is worn by the baby.

Dasuthan ceremony is observed, ten days after the birth. Friends and relatives are invited on this day if it is a male birth, and each of them brings some gift for the new-born baby such as, clothes, caps, toys and ornaments. Leaves of mango and *pipal* trees are hung on the main entrance to the house. The women coming to greet the new-born bring *ghee,* rice, *gur* and grains. It is considered inauspicious for a woman to come without any present for the child. All visitors are served with meals. On this day all the rooms of the house are cleaned and the utensils are scoured with wood-ash. The mother and the baby are given bath and clad in new clothes, and *panch-gabh,* consisting of milk, honey, cow-urine, cow-dung and water is sprinkled in the house for purification. *Havan* is performed by the *Pandit* who is called from the village Batoli or Kainthi, each at a distance of three miles. The *Pandit* ties a sacred thread round the wrists of the baby and the mother. Both the mother and the father offer oblations to the fire, as the *Pandit* recites ritual hymns. The relative give one rupee each to the baby in addition to the gifts. After *havan* good meals are served to the visitors. Baptism is also performed on this very day. The *Pandit* writes three names, after consulting the planetary positions at the time of birth on a *dhoti,* in red farinaceous powder called *gulal* and the parents select one of these. The *dhoti* is given to the *Pandit* besides about ten rupees as payment for his services. The *dai* gets about five rupees and a suit of clothes if it is a male birth and only money if it is a female birth. Males and females make merry and sing songs in exclusive groups.

The ceremonial pollution ends after the *dasuthan* ceremony. The mother starts moving freely about the house. The baby is taken out in the sun and the mother offers water to the Sun-god. Until the *dasuthan* ceremony is performed, the persons visiting the mother in confinement have to warm their hands on fire kept near the entrance before approaching her.

The tonsure ceremony of the child must be performed in the third month or the third year following his birth. The barber shaves the head while the *Pandit* recites *mantras.* The hair are tied in a piece of cloth and concealed in a ball of green cow-dung which is allowed to dry. When dry this ball is preserved in a box. The women bring grains, *gur* and *ghee* on this day. *Halwa* dish is prepared and served to the guests. The Ramdasis perform *havan* ceremony on the seventh day following child birth. The date of tonsure ceremony is not fixed in advance. On any auspicious day, the brother-in-law of the child's father shaves his head. Other practices are similar to those followed by other castes. The residents do not celebrate birth anniversaries of their children but Huttam Chand arranges to serve meals to Brahmans and friends at every birthday of his son.

MARRIAGE CUSTOMS

Marriage customs in hills differ widely from those prevalent in the

plains. Here the person acting as the go-between or the prospective bridegroom's father himself makes the offer for matrimony. If the girl's father is willing to consider the proposal he asks the boy to visit his house. The boy meets the parents of the girl and she herself sees him from a hide-out. If match is approved, a *Pandit* is requested to advise on the suitability of marriage after consulting the horoscope. With the *Pandit's* approval the heads of the negotiating families decide upon matrimonial alliance by word of honour. In this area hill-folk do not contract marriages with the persons of the same *got.*

On an auspicious day fixed after consultation with the *Pandit* the boy's father, a relation, a villager and a *Pandit* visit the girl's home for betrothal ceremony. The party carries five seers of *shakkar* to be distributed at the ceremony, some clothes, a pair of shoes, and three ornaments usually including a *chak* for the head, a *hansli,* i.e., a necklace, and a finger-ring, and *prandi* for the would-be-bride. The host serves *halwa* dish to all present. The black *prandi* and the red thread are given to the girl to do her hair with. The party returns to the boy's home the next morning.

By mutual consultation the parties fix the day for solemnizing marriage. Eight days before the appointed day the bride's father sends a formal invitation to the bridegroom's father through a messenger belonging to the Barber or the Brahman community. For 3, 5 or 7 days preceding marriage as advised by the *Pandit,* the bodies of the bride and the bridegroom are daily anointed at their respective places with *batna* which is a mixture of flour, incense, turmeric and rapeseed oil. From this day women from the community gather and sing marriage songs, and these gatherings continue to take place till after all the marriage ceremonies are over. Myrtle is also applied to the hands of the bride and the bridegroom during the first *batna. Shakkar* is distributed among women attending the ceremony. They are also served with meals. On the day the *batna* ceremony commences a *kangna* containing a piece of betel-nut, kernel of coconut, an iron ring, cowrie-shell, etc., are tied round the wrists of the boy and the girl by the *Pandit.*

One day before the marriage, the relatives assemble who are feasted on good meals. The *Pandit* performs *saant* ceremony by worshipping nine *grahas* and tying *kangna* round the wrist of the boy. The *sehra* (marriage crown) is placed on the head of the bridegroom by the *Pandit* in the morning of the marriage day. His brother's wife puts antimony in one eye of the bridegroom but puts it in the second eye only after receiving a rupee from him. The bridegroom wears clothes brought by his maternal uncle. The barber holds a mirror for the bridegroom and gets a rupee. The *neota* ceremony is then performed in which the relatives deliver money varying from one rupee to ten rupees and a two-yard long piece of muslin cloth, each to the bridegroom. The father of the boy delivers a rupee to each of his daughters, both married and unmarried for fanning the head of the bridegroom with a portion of their *chadar.* At the time of departure of the marriage party, the barber carries the bridegroom outside the house about 15 paces and beseats him in a palanquin. The mother offers him a little of curd, rice and pulse there, and the offal is fed to the cow.

The marriage party then proceeds to the bride's village, with the Brahman carrying two flags bearing the sacred syllable ' ॐ ', walking in front. The Chamars who carry the palanquin receive Rs. 1.25 nP. each for their service and are given one rupee each on return. On the way is placed a pitcher containing water in which the father of the bridegroom or his cashier puts some money.

On arrival at the bride's village, the marriage party is comfortably lodged at a suitable place. The bride's father led by a *Pandit,* a drummer and a *shehnai* player comes there and performs *aarti* of the bridegroom to the accompaniment of hymns following which the fathers of the bride and bridegroom have *milni,* i.e., formal introduction by embracing and putting *shakkar* in each other's mouth. Each of them takes out a one-rupee note from his pocket, passes it twice over the other's head and offers it to the barber.

The members of the marriage party are provided with hot water to wash their feet to be relieved of fatigue. All of them are then served with tea, sweets and salted edibles. This is followed by a sumptuous dinner.

At the time of *lagan* the bridegroom and his close relatives are invited to the bride's house. The bridegroom puts some money in an earthen pitcher filled with water at the entrance gate of the house and the sisters-in-law allow him to enter the house after receiving money from him. The bride and the bridegroom have to take purificatory bath before the performance of *lagan* rites. Then they are taken to a *mandap* set up for the purpose. The *Pandit* starts the ceremony by performing worship of the nine *grahas.* The parents of the bride make *sankalap* and offer bride to the bridegroom. *Phera* ceremony may be held immediately after the *lagan* or after an interval of an hour or two according to *mahoorat.* The sacred fire is burnt and once again *nau-graha pooja* is performed by the *Pandit.* The bridegroom and the bride go seven times round the fire, in the first three rounds, the bridegroom leads while in the latter four rounds he follows the bride. Then *kanyadan* is made by the father of the bride to the bridegroom. *Vari* containing silken dresses and 8 to 10 ornaments for the bride is exhibited by the father of the bridegroom. The father of the bride gives a dowry consisting of two or three suits of clothes, utensils, bedding, a cow or buffalo, etc., according to his status.

The bride and the bridegroom are then taken inside the house where the female relatives dress the hair of the bride and make her wear clothes and ornaments while the sisters-in-law cut jokes with the bridegroom.

After taking lunch the marriage party sets out on the return journey. The chief relatives of the bride and the bridegroom besmear one another with *gulal.* The bride and the bridegroom are seated in palanquins. The father of the bridegroom throws coins three or five times over the palanquin of the bride and these are collected by the urchins, belonging to poor sections. On the return journey the marriage party stops at a short distance from the home of the bridegroom. The sister of the bridegroom makes the bride alight from the palanquin. The carriers swing the palanquin of the bridegroom till he pays them a rupee or so. The sister of the bridegroom places a utensil of

water on the head of the bride as the latter approaches her husband's house. Before the newly married couple enters the house, the sister or mother of the bridegroom pours oil on the threshold. The *Pandit* places some blades of *dhub* grass at the main entrance gate and makes the couple pay obeisance and performs *aarti* and some *pooja*. Then some women hold aloft a piece of cloth under which the bride walks slowly leading the bridegroom. A short while later the bride and the bridegroom unknot the *kangnas* from each other's wrist.

On the same day takes place another ceremony. In a deep plate of brass or bell-metal filled with coloured water, a rupee coin, dry-fruits and some ornaments are put. The bride and the bridegroom enter a contest centring round picking up the rupee coin from the plate; the former tries with both hands while the latter uses only one hand. They are given seven chances. The contestant scoring higher points than the other is applauded and cheered. After this ceremony, the bride touches the feet of her parents-in-law.

On the second day is performed the *dham* ceremony. A he-goat is sacrificed and served along with liquor to the relatives of the bride who accompany her. All relatives of the bride except her brother who stays back depart in the afternoon.

In the evening, the couple is conducted to a water place by female relatives who take with them sprouts of barley sown before marriage on the first day of *batna* ceremony. On the way the sisters of the bridegroom make imprints on stones with hands besmeared with *gulal*. The sprouts are floated in water and *khawaja*, the water-god, is propitiated by the new couple. The bride brings some water in a pot from the water place and gives it for drinking to her sisters-in-law and mother-in-law at the threshold of the house.

On the day following the *dham* ceremony, the bride accompanied by her brother, husband, father-in-law and *Purohit* goes back to her paternal home. This ceremony is called *gheran-pheran*. The sprouts of barley are floated in water by the couple in bride's parental village also. The bridegroom stays for a night at his father-in-law's house and then returns home with his bride.

Karewa

Karewa is a second rate marriage as it is contracted with a woman who is widowed, separated or divorced. No elaborate ceremonies take place at *karewa* and the bridegroom does not attend the ceremony. If the father of the widowed or separated woman agrees to a particular matrimonial alliance then in consultation with the would-be-husband of his daughter he approaches the previous husband or if he is dead, his near relatives, and settles the amount of compensation called *rit* to be paid for abrogating the previous marital relationship. This amount usually ranges between Rs. 500 and Rs. 800, which is determined by a Panchayat in which both parties are adequately represented. After *rit* is paid to the previous husband, he certifies in writing that he no longer has any relation with his wife. The separated wife is then delivered to the second husband on his reimbursing the entire amount of *rit*.

On the fixed day four or five persons representing the bridegroom's

family usually his father, two relatives or co-villagers, the *Pandit* and a barber go to the bride's village. The father of the bride invites members of his community to a dinner but no ceremony takes place on this day. Next day the *Purohit* applies *gur* to the mouth of the bride and makes her wear an ornament. The ladies then dress the hair of the bride and make her wear the dress and ornaments brought by bridegroom's father. She is taken to the bridegroom in a palanquin. Two or three persons accompany her. A few ceremonies are performed during her first visit to her new husband's house. Her mother-in-law pours oil on the threshold. The *Pandit* performs *pooja* by putting *dhub* grass at the threshold and burning incense. The ceremony of untying the *kangnas* and the contest for picking a rupee coin from the coloured water also take place on this very day. The bride makes her sister-in-law and parents-in-law drink handfuls of water. On the next day, a he-goat is slaughtered and served to the relatives of the bride who accompany her. The relatives of the bride then leave for her parental village. Thus concludes the marriage ceremony.

The cases of divorce and remarriage are frequent whenever the relations between a husband and his wife become strained, tense or bitter due to conjugal infidelity, sexual laxity of one of them, or for some other reason. The wife then leaves her husband's house and takes up residence in her paternal home. A separated woman cannot remarry unless her husband on being given compensation by way of *rit* agrees to certify the annulment of his marriage with her.

The near relatives of a divorced woman and other persons of her caste do not give their daughter to her former husband. In case no child is born to the first wife for some years a second marriage is arranged with her consent. If a child is born to the first wife, before the solemnization of the second marriage, the second relation is not dissolved. It is the firm conviction of hill-folk in this area that one can desert one's wife after marriage but cannot do so after betrothal and before actual marriage.

The first wife attends her husband's second marriage. She parts with a few ornaments for the second wife and even shares sweets with her before the holy fire at the time of *phera* ceremony.

Polygamy is fairly common in this area. Men consider it worthwhile marrying more than one wife because women work in the fields and thereby augment the labour force at the disposal of the household. Polyandry, however, is not practised at all.

In Kalath there are a number of examples of marriage by *karewa*. 'A' contracted his first marriage at the age of 17 and second at the age of 21 years. After some time both wives deserted him and he dissolved the marriages after receiving the *rit* amounting to Rs. 600 and Rs. 800, respectively, from the new husbands. He contracted *karewa* at the age of 27 years with a separated woman after paying compensation of Rs. 700 to her previous husband. Again, he contracted marriage with another woman at the age of 41 years. Thus, at present he has two wives living.

'B' married by *karewa* at the age of 22 and 40 years after paying *rit* amounting to Rs. 500 and Rs. 600, respectively. Both *karewas* have

been dissolved and he is now without a wife.

'C' got married at the age of 18 years but dissolved the marriage after two years. Then he contracted *karewa* at the age of 20 years. The amount of *rit* in either case was Rs. 600. Marriage by *karewa* is equally prevalent among Rajputs, Brahmans and Ramdasis and there are cases of such marriages in the age-groups 40—50 and 50—60 years even.

Marital relations are established strictly within the main caste. Only the *got* of the head of the household is considered prohibitive for contracting a marriage among all castes.

A consanguineous marriage cannot take place—

(i) with the son or daughter of one's maternal uncle;

(ii) with the son or daughter of one's mother's sister;

(iii) with the son or daughter of one's father's sister;

(iv) with the grand-daughter of one's mother's sister.

However, a boy can contract a consanguineous marriage with the grand-daughter of his grandfather's sister, the grand-daughter of his father's maternal uncle, the grand-daughter of his mother's father's sister, the grand-daughter of his mother's maternal uncle.

Out of the eight heads of households interviewed one Rajput and two Ramdasis had no objection to form marital ties with different communities including Sikhs, Hindus and Europeans but no such marriage has taken place in the village so far.

DEATH CUSTOMS

A child dying at the age of less than five years is, buried among all castes. The dead aged more than five years are cremated. The dying man is usually made to give in charity a cow, some grains and *gur* to the *Brahman*. A person approaching his end is removed from the bed and laid on the ground. *Panch-ratna* consisting of five different metals is put in the mouth of the dead person. A few empty pitchers are broken by the eldest son or wife and conch-shells are sounded to pronounce a death in the house.

The corpse is given a bath and wrapped in a 13-yard long shroud of cloth. A number of shroud-pieces are then laid over the dead body. The corpse is then put on the bier placed outside the house with its head pointing towards the north. The *Pandit* makes the chief mourner deliver five *pinds*, globular balls of kneaded flour, one at the place of expiry, second at the entrance gate where the corpse is laid on the bier, third on the way called *vishram-pind*, fourth at the cremation ground and the last beside the funeral pyre. The bier is carried to the cremation ground which is at a distance of two miles from the village at the bank of the Kaushalya Stream near village Tarol. One of the mourners goes on throwing barley grains all along the way from the house to the cremation ground. The bier is laid on the pyre with head towards the north. A sharp weapon is placed under its head and *ghee* is put in the mouth of the corpse and also sprinkled on it. The conch-shell is blown and the chief mourner after making a round of the pyre

sets it on fire. When the corpse is nearly half burnt, the chief mourner gets himself shaved by the barber and performs *kapal kriya* by breaking the skull of the corpse with a stick. After this ceremony, all mourners throw pieces of wood in the burning pyre, which is called *dharam-ki-lakri*. Except five or seven persons who stay back till the corpse is finally consumed by fire, all others return. In the way, they take a bath in the stream, wash their clothes or just sprinkle water on themselves for purification. After the corpse is fully burnt persons staying back in the cremation ground collect the remains which are kept in the house in a box and are sent to Hardwar for immersion in the Ganges at any time before solar eclipse. The nearest relatives go to Pehowa for performing *gati*, i.e., the ceremony to liberate the soul of the deceased person within five years of his death.

Mourning continues for ten days following death. On the tenth day clothes are washed at a water place. During the mourning days, the *Pandit* recites *katha* of *Gita* or *Gaayatri* for the benefit of the departed soul. *Kriya-karam* ceremony is performed on the 11th day. The clothes of the deceased, bedding, cot, grains, utensils, etc., are given in charity to the *Acharaj*. The *Acharaj* sprinkles liquid of *panch-gabh* consisting of water, milk, *ghee*, honey and cow-urine on the relations of the deceased and thus ends the ritual impurity. The *makaan* ceremony is performed on the 13th, 15th or 17th day (on the 14th day in case of Ramdasis). On that day meals are served to the family members, friends and relatives. The near relatives deliver a turban (*pagri*) to the chief mourner. The ritual impurity lasts 11 days only.

Barkhi and *chaubarkha* are celebrated on the occasion of the first and fourth death anniversary, respectively. Cooked rice is served to *Brahmans* and unmarried girls. Clothes, utensils, grains, bedding, cots, etc., are given to the *Acharaj* in charity. Except one Rajput household, all others perform *shradh* ceremony of the deceased every year.

CHAPTER III

ECONOMY

The economy of Kalath is entirely agricultural. The land area of the village is 199 acres according to revenue papers. The pattern of land utilisation is revealed by the statement given below.

Land utilisation statement of village Kalath in *Kachcha bighas*

Year	Total area	*Agricultural land*				*Non-agricultural land*				
		Total agricultural land	Bangar I	Bangar II	Bangar III	Total Non-agricultural land	Old fallows	Ghasiai	Jungle and Pasture	Uncultivable
1904 to 1909	954	113	43	69	1	841	6	103	665	67
1945 to 1950	954	116	45	67	4	838	7	123	642	66
1961 to 1962	954	78	34	44	..	876	43	123	642	68

As is clear from the above statement, the entire agricultural land of this village is un-irrigated. It has been classified into three categories : Bangar I, Bangar II and Bangar III. Bangar I is un-irrigated land of superior quality, Bangar II is of mediocre quality and Bangar III is of an inferior quality. Out of the total area of 954 *bighas* in 1961-62, 78 *bighas* were classified as agricultural land: Bangar I, 34 *bighas* and Bangar II, 44 *bighas*. Nearly eight per cent of the total area of the village was devoted to cultivation in 1961-62. It will be observed that area under cultivation decreased by 4 per cent during the decade preceding 1961-62 and by about the same percentage during the preceding half a century. Agricultural land measured 113 *bighas* in 1910 and 116 *bighas* in 1950. The size of cultivated area has shrunk due to swelling of area under old fallows. The area classified as old fallows has increased from nearly 7 *bighas* in 1949-50, to about 43 *bighas* in 1961-62. Further it emerges from the statement that though the area of different grades of agricultural land has actually decreased during the last decade yet the change in the percentage ratio to the total agricultural land in corresponding years indicates first, that the percentage ratio of Bangar I has increased from 39 per cent in 1950 to 44 per cent in 1961; secondly that the percentage of Bangar II to the total

agricultural area has decreased from 58 in 1950 to 56 in 1961 and thirdly, that the area classified as Bangar III has totally disappeared. Thus, the decrease of agricultural area is attributable mainly to the deterioration of some portion of Bangar II and the whole of Bangar III land to fallows, current as well as old, the cultivation of which is highly uneconomical. It appears that legal sanctions against keeping land fallow for avoidable reasons have not been implemented in the Kandaghat Tahsil of Simla District.

A perusal of the following land utilization statement of Kalath Bhoj, which besides Kalath, includes four other villages namely: Rathaal, Kumharon, Barghiana, and Barhain Kalan also reveals similar trends.

Land utilisation statement of Kalath Bhoj (including village Rathaal, Kumharon, Barghiana, Barhain Kalan and Kalath)

Year	Total area	Unculti-vable waste	Cultivable waste	*Agricultural land (Acres)*		
				Total	Irrigated	Un-irrigated
1941—45 ..	389	50	260	79	9	70
1951-52 ..	389	50	270	69	9	60
1961-62 ..	389	50	275	64	8	56

Agricultural land in Kalath Bhoj has decreased from 79 acres during 1941-45 to 69 acres in 1951-52 and to 64 acres in 1961-62. The decrease in cultivated area is offset by a corresponding increase in the area of fallow land.

A comparison of land utilisation statistics of village Kalath with those of Bhoj Kalath, will again show that whereas in the former case agricultural land for the year 1961-62 is only about 8 per cent of the total area it is approximately 16 per cent in the latter case. Secondly, that whereas 13 per cent of total agricultural land in Bhoj is irrigated by *Kuhls* it is totally un-irrigated in Kalath. Thirdly, that the fall in agricultural land during the last decade in the village is 4 per cent whereas it is only a little over 1 per cent in the Bhoj and during the last 20 to 40 years it is 4 per cent in the case of village and as much for the Bhoj. The third point clearly brings out the fact that while the phenomenon of decrease in agricultural land is an old development in the Bhoj, it is of recent origin in the village.

Non-agricultural land.—In Kalath Bhoj the percentage of agricultural land to the total area is very small. In 1961-62, 84 per cent of the area in this Bhoj and 92 per cent in Kalath was classified as non-agricultural. Of the total area not available for cultivation in Kalath, 5 per cent fell under old fallows, 14 per cent was *ghasini*, i.e., grass land, 73 per cent was under forest and 8 per cent was un-cultivable waste. The area released from cultivation has registered an increase of about 4 per cent during the last decade. As already noted this change

is due to conversion of cultivable land into fallow land. The size of old fallows increased from nearly 7 *bighas* to 43 *bighas* between 1949-50 and 1960-61. The area of *ghasini* land increased by nearly 20 *bighas* during 1909-45, but has remained constant during the preceding fifteen years. Area under jungles and pastures declined from 665 *bighas* to 642 *bighas* during 1909-45 and has remained the same during the last decade.

Table showing ownership of *shamlat* and non-agricultural land is given below.

Classification of non-agricultural land as owned by village Households and shamlat lands

Year	Total non-agri-cultural land	*Non-agricultural shamlat land*					*Non-agricultural land owned by village Households*				
		Total land owned	Old fallows	Ghasini	Jungles and pas-tures	Uncultivable waste	Total land owned	Old fallows	Ghasini	Jungle and pastures	Uncultivable land
1	2	3	4	5	6	7	8	9	10	11	12
1904—1909	841	672	1	21	642	8	169	5	82	23	59
1949-50	838	672	1	21	642	8	166	5	102	..	59
1961-62	876	672	1	21	642	8	204	42	102	..	60

The ownership of agricultural land is confined to the residents only. Out of the total non-agricultural land measuring 876 *bighas* nearly 672 *bighas* classified as *shamlat* land are owned by the statutory panchayat and the remaining 204 *bighas* are held by individual households.

The ownership of the jungle and pasture land measuring 642 *bighas* vests in the village panchayat. Out of 43 *bighas* classified as old fallows 42 *bighas* are owned by the residents and only one *bigha* is included in the *shamlat* land. The major portion of *ghasini* and uncultivable waste lands measuring 102 *bighas* and 60 *bighas*, respectively are owned by the villagers as against 21 *bighas* and 8 *bighas*, respectively which fall under the *shamlat* land.

Out of a total area of 68 *bighas* of uncultivable waste land, 6 *bighas* are under village habitation, 6 *bighas* under roads and paths, 2 *bighas* under *khad* and *choi* and 54 *bighas* under *dhak* or *toda*.

During the year 1962-63, Kalath a tiny village as it is, contributed to the State Revenues a sum of Rs. 82.04 p., including Rs. 49.45 p. as Land Revenue, Rs. 24.73 p. as local rates, Rs. 2.47 p. as *Lambardari*, and Rs. 5.39 p. as surcharges.

LIVESTOCK

The livestock Statistics for Kalath are given below:—

Animals	Number in the year		
	1961	1962	1963
Cows ..	28	19	18
Bullocks ..	23	23	26
Buffaloes ..	11	9	10
Sheep ..	2	2	2
Goats ..	5	20	17
Ponies ..	2	..	..
Buffalo-Bullocks ..	1	..	..
Cow-bulls ..	1	1	1
Total ..	73	74	74

Scrutiny of the above statistics would reveal that the number of cows decreased from 28 to 19 and 18 in the years 1962 and 1963, respectively, the number of bullocks remained the same in the year 1962 but showed an increase of 3 in the year 1963, the number of buffaloes fell from 11 to 9 during 1962 but again increased to 10 during 1963. The number of goats shows a considerable increase in the year 1962 but it again fell by 3 in the year 1963. While the number of cow-bulls and sheep remained the same during all the three years in the village, ponies and buffalo-bulls, whose number was 2 and 1, respectively, got eliminated from 1962. There has not been any significant change in the total number of livestock during the last two years.

FACTORS INFLUENCING ECONOMIC LIFE

The pattern of economic life in this village has not undergone any significant change during the last decade but a passing mention may be made of the indicators and factors of change.

Agrarian Reforms.—No household in this village has a holding of more than 30 acres. In fact, in the whole tahsil of Kandaghat, only two persons own more than 30 acres of land, one 34.94 acres and the other 36.32 acres. But land has not been declared surplus so far in either case, and no tenant has been resettled on surplus area.

Due to non-implementation of the legislative measure against keeping the land fallow, and non-issuance of notices so far, old fallows have increased from 7 *bighas* in 1949-50 to 43 *bighas* in 1961-62. The quantum of old fallows held by land-owners is as under:

	Old fallows
	Bighas Biswas
1. Shri Huttam Chand (Rajput)—	
Out of owned land ..	18—11
Out of mortgaged land ...	2—8
Out of rented land ..	4—16
Total ..	25—15 or 26 Bighas
2. Shri Bhagwan Das (Vaish) and Others Out of owned land ..	12—7 or 13 Bighas
3. Shri Sant Ram Chhanga Ram (Ramdasis)	
Out of owned land ..	4—4
Grand Total	42—6 or 43 Bighas

Thus out of four cultivating owners in the village, three possess old fallow land. The main justification offered to explain the swelling in the area of fallow lands is non-profitability of cultivating Bangar III land and some bits of Bangar II land in the absence of irrigation facilities. Neither of the households aspires to reclaim old fallows.

Revision of land revenue rates has had very little effect here, because the holdings are small and un-irrigated. The rate of assessment after and prior to revision of land revenue rates in 1956-57 is as follows.

Type of land	Rate of assessment per *bigha*
Bangar I ..	11 annas
Bangar II ..	7 annas
Bangar III ..	3 annas
Old fallows ..	1½ annas
Ghasini ..	1½ annas

Prior to 1956-57 local rate at 20 per cent and *Lambardari* at the rate of one anna per rupee were levied in the total assessment but after the revision the local rate has been enhanced to 50 per cent and *Lambardari* to 5 per cent. The assessment charges amounting to Rs. 64.25 nP., increased to Rs. 76.70 nP., as a result of the revision.

The *batai* rent fixed at one-third of the produce has remained unchanged.

Out of four *batai* tenants including one Brahman, one Rajput and two Ramdasis, only two Ramdasis have been able to get themselves recorded as share-croppers in the revisionary settlement, one of them has been cultivating land on *batai* rent for the last twenty years and the other for the last three years. With the introduction of tenancy legislation, there is a tendency to enter into oral agreements regarding terms of lease and the cultivation of land is shown in the name of the owner in the revenue records. (TABLE 9).

The legislation regarding transferring ownership rights to the tillers of the soil has not affected the villagers so far as there is no occupancy-tenant in the village. At present, only one tenant is cultivating land under the *batai* system for the last twenty years.

The introduction of Hindu Succession Act in the year 1956, has affected the age-old custom of inheritance of land by sons only. So far there are three cases in which the land was equally divided between males and females, after the death of the father or an issueless relative. All these three households reside outside but own land in the village. Two *Vaish* households of Bhojnagar have shared nearly 54 *bighas* of land in Kalath owned by a mutual cousin who died issueless, at the rate of ½ share among two brothers belonging to one household and the other ½ share among three brothers and four sisters belonging to the other —*vide* mutation numbers 44 and 45, dated 19th March, 1958. In the second case about 27 *bighas* of land were shared by three brothers and four sisters at the death of their father, a *Vaish* from Bhojnagar,—*vide* mutation No. 47, dated 21st July, 1958. In the third

case ¼ *bigha* of land owned in Kalath by a Brahman of Kumharon village was divided equally among his widow, one daughter and one son,—*vide* mutation number 48, dated 11th November, 1959.

Adoption of children has never been popular in this village as found from the genealogical chart and *Jamabandi* registers. A number of issueless or unmarried persons owning land have died and their lands have been transferred to their nearest claimants.

No land improvement measures have been implemented by the villagers. Terraced cultivation, use of chemical fertilizers and reclamation of fallows have not materialised so far. Land holdings have not been consolidated since 1962. The agricultural staff of N.E.S. Block, Dharampur has been organising demonstration plots high lighting the utility of chemical fertilizers in the neighbouring village of Bhojnagar. The impact of the demonstration activities is not yet visible in Kalath.

IMPROVEMENT OF COMMUNICATION

As already pointed out, Nahan-Kumar Hatti motorable road and a jeepable road between Joharji and Bhojnagar branching off the Nahan-Kumar Hatti road have been constructed during the post-Independence period. The construction of Kumar Hatti-Solan fair-weather road has facilitated the contact of population of this area with Solan. To reach Kumar Hatti by road the residents have to travel three miles on foot up to Joharji from where they get a seat in the bus at the rate of 0.80 nP per passenger. Generally, they reach Kumar Hatti on foot by a six-mile long short-cut. The repair work on the Nahan-Kumar Hatti road, which gets breached through heavy landslides in rainy season provides some employment facilities to the poor people. The bridle-paths branching off from Kalath to the surrounding villages are repaired and improved wherever required by the people of villages benefiting from these paths after every three or four years. Hill-folk transport goods either on pack-ponies or on their own backs.

The establishment of a branch post office at Bhojnagar, two miles away, since 1955 has facilitated delivery of mail and remittance of money. During the last two years, three money orders amounting to Rs. 281.30 nP. were received by the residents of Kalath. Though there is only one runner for 22 villages including Kalath, and mail is delivered only once a week in a village, yet casual visitors to Bhojnagar bring the mail and deliver to addressees. This branch post office does not provide facilities for opening Savings Bank accounts.

At the time of survey, nobody owned a radio-set in the village nor any had been provided by the Block Development Agency. Now, however, one Ramdasi household has recently acquired one radio-set.

MARKETING FACILITIES

The nearest regulated market is at Kalka which can be approached by a nine-mile long bridle-path. Ginger is the major crop which is marketed there. The transport charges of pack-ponies are Rs. 2.50 nP. per maund. A commission agent at Kalka charges Rs. 3 for every hundred rupees worth of sale proceeds as his *arhat* i.e. commission and loading and unloading

charges at the rate of three annas per bag. The surplus quantity of maize and wheat foodgrains are sold within the village proper which is purchased by non-cultivating consumers and shop-keepers of neighbouring villages.

The nearest market for purchase of consumer goods exists at Dagshai, six miles away and Kumar Hatti though some facilities of shopping are also available at Bhojnagar where there is one shop and at Joharji where there are two shops dealing in grocery, general merchandise and cloth.

SOURCE OF FINANCE

The major source of finance are money-lenders of Bhojnagar, friends and relatives and co-operative society which have provided 56 per cent, 34.67 per cent and 9.33 per cent respectively of the total outstanding debt. The total amounts provided by these three sources being Rs. 2,100, Rs. 1,300 and Rs. 350, respectively. The money-lenders of Bhojnagar who advance loans to the needy persons deduct 6¼ per cent of the total amount of loan at the time of making cash advance and then charge interest at the rate of 12 per cent on the full principal amount. The co-operative society collects Rs 9.27 per hundred rupees of loans advanced by it. Friends and relatives either do not charge any interest or get 12 per cent per annum. Well-to-do owner cultivators advance loans up to Rs. 200 to their tenants and do not charge any interest for six months. Agriculture is mostly self-financed as only 13.3 per cent of the total debt has been incurred for this purpose. 82.7 per cent of the loans have been sought to meet domestic requirements and the remaining 4 per cent has been taken for purchase of livestock.

ECONOMIC ACTIVITY AND NATURE OF CHANGE

Livelihood classes

Out of eight households in the village, seven are agriculturists including three cultivating owners and four *batai* tenants. Two of them supplement their income from masonry, another two from unskilled labour and one from service and tailoring. The remaining household is in Government employment as forest-guard.

Out of a population of 51 persons, 29 persons including 17 males and 12 females are workers and 22 persons including 9 males and 13 females are non-workers. Out of 29 workers, 4 males and 2 females are in the age-group 0-14, 6 males and 6 females in the age-group 15-34, 3 males and 4 females in the age-group 35-59 and 4 males are aged more than 60 years. Again, out of 29 workers, 10 males and 10 females are engaged in agriculture as their major occupation. Out of them 4 males subsidize their income from masonry and 3 males from unskilled labour. Of these 20 workers engaged in agriculture 1 male is in the age-group 0—14, 4 males and 6 females are in the age-group 15-34, 3 males and 4 females are in the age-group 35-59, and 2 males are above 60 years of age. (TABLES 10 and 11).

Out of the remaining 9 workers, 3 males and 2 females in the 0—14 age-group are cattle tenders, 2 males

in the age-group 15-34 are in service, one of them supplementing his income through tailoring, and two males in the age-group of 60 and above are unskilled labourers. (TABLE 11).

Out of 22 non-workers; 8 males and 8 females in the age-group 0—14 are dependant infants and children not attending school, one male and one female in the same age-group are full time students attending school, one female in the age-group of 35-59 and 3 females in the age-group 60 and above are exclusively engaged in household work. (TABLE 12).

According to the 1951-census Kalath had 5 households and 16 persons, whereas according to the present survey (January, 1963), there are eight households and 51 persons. The owner-cultivators and their dependents have increased from 3 persons belonging to a single household in 1951-census to 23 persons distributed in three households in 1963. This increase of 20 persons is made up of 5 persons belonging to a Rajput household which immigrated here in 1952 and purchased land, one Ramdasi tenant household consisting of 11 persons which has acquired ownership and three births and one marriage.

The number of tenant cultivators and their dependents has increased from 13 persons in 1951-census to 24 persons at the time of 1963 survey. This increase of 11 persons in this class of livelihood, inspite of the fact that the number of households has remained constant at 4 is accounted for firstly, by change in the households on account of two emigrations and three immigrations and secondly by the conversion of a non-owning cultivator household into an owning cultivator household (which is in fact a factor of decrease in number) and thirdly, by increase of number in the households already existing. The first factor has caused a net increase of 9 persons, the second factor caused a decrease of 5 persons whereas the third one has increased the number by 7 excluding an old man who is a cultivating labourer. Thus in all, 11 persons have increased in this class of livelihood during this period.

In the third category *viz* cultivating labourers and their dependents, only two old persons, an owner cultivator and the other a non-owning cultivator have taken to agricultural labour. Both these persons are Ramdasis.

In the livelihood category of service, one forest-guard who lives alone has immigrated into the village and another Ramdasi has taken up service as a lineman in the Electricity Department, at Dagshai. Thus two persons in the village have taken to service after 1951-census.

Out of 8 interviewees only one Rajput has changed his paternal occupation by giving up agriculture and taking up Government service as forest-guard. One Brahman and one Ramdasi have changed their own earlier occupations, i.e. each of them substituted unskilled labour by tenant cultivation. Some change is, however, discernible in the nature of aspiration for future occupation. Two households of agriculturists want their sons to enter Government service while the remaining six favour the continuation of their present occupations.

The ownership of land in village Kalath by households is given below.

Name of owners	No. of HHs.	Caste	Place of residence	Agricultural land owned	Non-Agri-cultural land owned	Total land owned
				Bighas-Biswas	*Bighas-Biswas*	*Bighas-Biswas*
1. Baldev Singh and Sukhdev Singh, sons of Huttam Chand	1	Rajput	Kalath	32-4	88-10	120-14
2. Gian Singh, son of Rati Ram	1	Rajput	Kalath	7-5	2-11	9-16
3. Sant Ram and Chhanga Ram, sons of Mahiyan	1	Ramdasi	Kalath	12-7	20-3	32-10
4. Mansha Ram, son of Surat Ram and Mathu Ram, son of Budh Ram	2	Rajput	Madho-ka-Naal, four miles from Kalath	6-18	20-7	27-5
5. Durgi, widow of Khiali Ram, and Baladut, son of Dhumi, Kalavati, daughter of Dhumi and Dharmi, wife of Dhumi	2	Brahman	Kumharon, two miles from Kalath	..	0-10	0-10
6. Bhagwan Dass, Jagan Nath, sons of Punun and Hari Krishan, Ram Kishan, Radha Krishan, sons of Joti, and Darshini, Satya and Bimla, daughters of Joti	2	Bania	Bhojnagar, 2 miles from Kalath	20-16	66-19	87-15
			Total	79-10	199-0	278-10

The total number of people owning land in the village, according to the quadrennial record i.e., *Jamabandi* for 1961-62 is 19 and those owning agricultural land 15. The total cultivated area in 1961-62 being 79 *Bighas*

gives an average of approximately five *bighas* per owner. The total number of households owning agricultural land is 7 including outsiders which gives an average of nearly 11 *bighas* per household.

Out of 3 land-owning resident households in the village only one Rajput household has suffered loss of land after the death of his father, while another Rajput and one Ramdasi household have gained land during one generation. (TABLE 13)

HISTORY OF OWNERSHIP

The genealogical chart for 1904—10 and *Jamabandi* for village Kalath show first of all two Rajput landowners named Ganga Ram and Bishnu owning 172 *bighas* 8 *biswas* and 109 *bighas* 8 *biswas* of land, respectively. Bishnu had two sons named Hukmi and Naktoo, both of whom died issueless. There being no heir to land, the Government acquired and sold it to Lalji, a *bania* of *garg got* and resident of Bhojnagar for a *nazrana* of Rs. 61 in 1869 A.D.

Lalji had three sons, named Kanhiya, Udam and Salag Ram. Udam died issueless while Kanhiya was survived by one son, Rajir, who had a son named Dhanpat, who also died issueless and their property rights were transferred to Salag Ram the nearest claimant, who had two sons named Punun and Joti, the descendants of whom *viz.*, Bhagwan Das and Jagan Nath of the former, and Hari Krishan, Ram Kishan, Radha Krishan, Darshini, Satya and Bimla of the latter are the present owners. Together they own 87 *bighas* 15 *biswas* of land and live at Bhojnagar. The remaining 21 *bighas* and 13 *biswas* of land were sold by them to a local Ramdasi household on 28th January, 1960, for Rs. 2,330. The descendants of Lalji never settled in Kalath, and got their land holdings cultivated either by tenants or hired labourers. Occasionally, however they spent a few months in Kalath in the busy-season cultivating the land themselves, when no tenant or labourer was available.

Ganga Ram, the second Rajput progenitor owning 172 *bighas* and 8 *biswas* of land, had three sons named Bulaki, Sakandru and Kaluja. Bulaki had one son named Damkaru who in turn had three sons named, Moti, Jangoo and Bajar. Bajar had two sons named Baratu and Rodu, both of whom died issueless while Moti and Jangoo had three sons each, out of whom two, Surat Ram of Moti and Budh Ram of Jangoo survived. They migrated to village Madho-ka-Naal in Himachal Pradesh, four miles away from Kalath, in the year 1908 A. D., because they believed that by staying in the village their generation would become extinct. Mansha Ram, son of Surat Ram and Mathu, son of Budh Ram, are the present owners. Together they own 27 *bighas* and 5 *biswas* of land, out of which 15 *bighas* and 19 *biswas* have been mortgaged with Huttam Chand, their cousin of the fifth degree in patrilineal relationship living in Kalath. They have also entrusted to him their remaining land, measuring 11 *bighas* and 6 *biswas*, free of rent though Huttam Chand is responsible to pay the land revenue for this land.

Sakandru, the second son of Ganga Ram, had one son named Atma. Atma's son was Udia, who further had two sons named Surat Ram and Shiv Ram,

the latter having died issueless. Surat Ram's son Huttam Chand, resides in Kalath, and has transferred his ownership rights to his two minor sons named Baldev Singh and Sukhdev Singh. They hold 120 *bighas* and 14 *biswas* of land having sold 10 *bighas* and 17 *biswas* of land to Sant Ram, and Chhanga Ram, resident Ramdasis for Rs. 1,500 on 17th May, 1958 and 9 *bighas* and 17 *biswas* to Gian Singh, a recently settled Rajput, for Rs. 750 on 17th May, 1958.

Kaluja, the third son of Ganga Ram, had one son named Paharu, who had two sons named Anant Ram and Kheroo, the latter having died without issue. Anant Ram sold all his land to Udia, son of Atma the grandfather of Huttam Chand and himself migrated to Himachal Pradesh.

Thus Huttam Chand and his two sons are the only survivors in Kalath of the long lineage of Ganga Ram, the original progenitor.

Shiv Ram and Surat Ram, the grandfathers of Huttam Chand, had given 10 *biswas* of land in charity to Karam Das and Lachchmi Ram, Brahmans of village Kumharon, 2 miles away. Karam Das had a son named Dhumi, who left behind one son named Bala Dut, one daughter Kalavati and widow Dharmi who at present own 5 *biswas* of land. Lachchmi Ram had two sons named Shanki and Kanshi Ram and the latter died issueless. Shanki Ram had a son named Khiali Ram, who also died and his widow named Durgi owns 5 *biswas* of land at present.

Sant Ram and Chhanga Ram of Ramdasi caste, the present owners, own 32 *bighas* and 10 *bighas* of land, having purchased 10 *bighas* and 17 *biswas* from Huttam Chand Rajput, on 17th May, 1958, for Rs. 1,500 and 21 *bighas* and 13 *biswas* from Jagan Nath and other *Banias* of Bhojnagar on 28th January, 1960, for Rs. 2,330.

Gian Singh, son of Rati Ram, the other Rajput owner has acquired 9 *bighas* and 17 *biswas* of land from Huttam Chand Rajput, on 17th May, 1958, for Rs. 750.

AGRICULTURE

Agriculture, the mainstay of the village households is carried on according to old and antiquated practices and techniques of cultivation. The fields are small but levelled. Land is un-irrigated. The use of chemical fertilizers has not so far been introduced. Tools and equipment are outdated. Seeds are mostly of indigenous variety. Sowing is done by the broadcast method. Agricultural land is gradually degenerating into old fallows and there is no recognisable aspiration among residents to reclaim fallow lands. Skilled and unskilled labour or service is regarded more remunerative than cultivation of fallow land. Traditional approach to agriculture and conventional farming practices persist to the exclusion of the knowledge and adoption of new and scientific methods of farming.

The various crops grown in Kalath are described in the succeeding paragraphs.

Wheat.—The fields earmarked for wheat crop are ploughed and then levelled with *suhaga* in the beginning of *Kartik*. From mid *Kartik* to mid

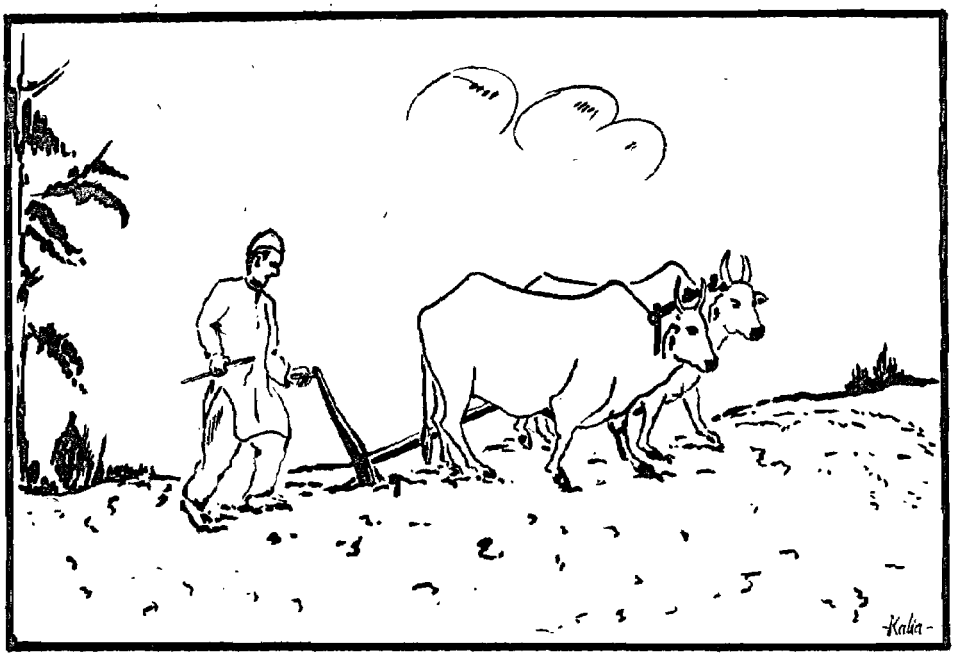
Maghar, furrows are made with a plough, so that the seeds which are thrown broadcast may get evenly distributed. After seeds are broadcast, the fields are once again ploughed and levelled and divided into narrow oblong plots. The seeds sprout by the eighth day. About 2 months later, i.e., from the beginning of *Posh* to the end of *Magh*, when the saplings attain the height of about 4 inches, farmyard manure is added to the fields at the rate of 50 maunds per *bigha*. The soil is not loosened by hoeing , though weeding is done once during *Phalgun* and *Chetra* when the corn-cobs begin to appear. The important weeds infecting the crop include *Khanua, methi, chanchala, dudhli* and *saneu*. The crop is harvested in the end of *Baisakh*. Seed requirement per *bigha* is 5 seers, and the average produce of *Bangar* I land is 4 maunds and of *Bangar* II, 2 maunds per *bigha*.

Barley.—As in the case of wheat crop, the land to be put under barley is ploughed once, levelled and furrowed in the middle of *Kartik*. Sowing begins around the 20th *Kartik* but it may be delayed till as late as the beginning of *Magh*, if rains are late and the soil is not moist enough. The sown area is then divided into small plots. Farmyard manure is not generally applied but sometimes it is added at the rate of 15 maunds per *bigha*. The seeds sprout by the 8th day. Fields are not hoed. Weeding is done but once during *Phalgun-Chetra*. The harvesting of barley crop starts on the 15th of *Baisakh* and continues till the 15th of *Jeth*. Seeds are sown broadcast at the rate of 6 seers per *bigha* and the produce varies between 2 and 3 maunds per *bigha* according as the land is *Bangar* II or *Bangar* I.

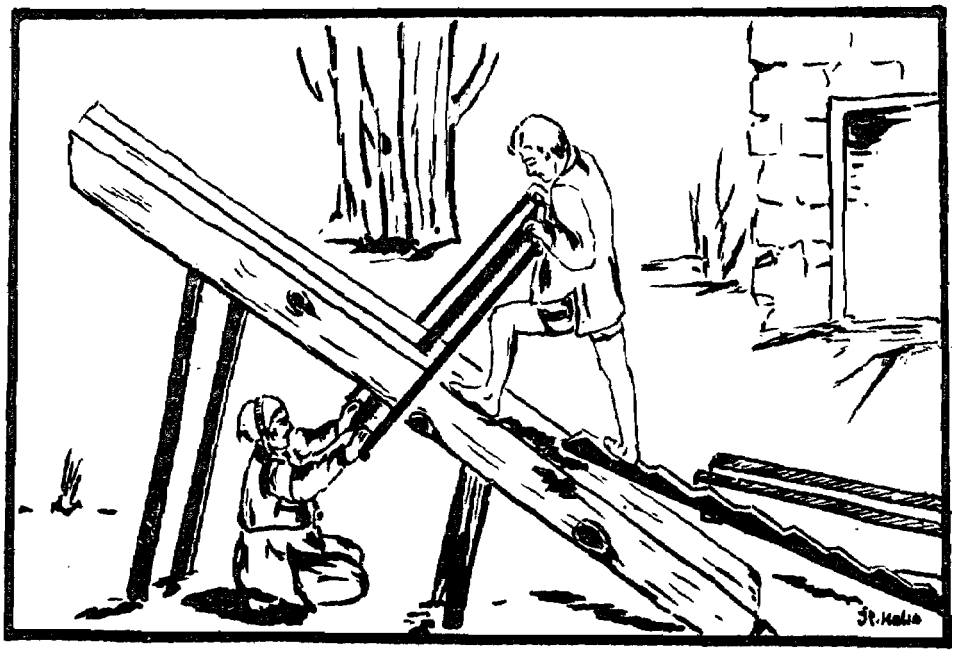
Gram.—Gram fields are sown broadcast in the middle of *Asuj* after two ploughings and one levelling. Sowing over, the land is once again ploughed, levelled and divided into plots. Neither farmyard manure is added to gram fields nor is any hoeing and weeding done in them. The crop is collected between the 10th and the 20th of *Baisakh*. Seeds are sown at the rate of 6 seers per *bigha* and the produce of *Bangar* II land is 2 to 3 maunds per *bigha* and of *Bangar* I 5 maunds per *bigha*.

Sarson.—No land is put exclusively under sarson. The common practice is to scatter sarson seeds in wheat fields and sarson sticks are plucked one by one.

Maize.—Farmyard manure is first applied to the fields earmarked for maize crop in the beginning of *Jeth* at the rate of 50 maunds per *bigha*. After rainfall, usually around the middle of *Jeth* seeds are sown broadcast. The land is then ploughed and levelled with *suhaga* and then divided into plots. Sprouts appear on the 4th or 5th day. The soil is hoed with *khilna* twice : once after about 25 days of sowing and for the second time after about a month or so of first hoeing. One weeding is given to the fields in the middle of *Bhadon*. The important weeds include *jharaonk, chhikka, shanathu, wilayati ghass*, and *dubra*. The maize crop is harvested in the beginning of *Kartik*. Cucumber and pumpkin seeds are also sown in maize fields and french-bean and lady-finger on the embankments (*dols*) separating the fields. The seeds are sown at the rate of 5 to 6 seers per *bigha* and the produce on *Bangar* I *and Bangar* II land is 4 maunds and 3 maunds, respectively, per *bigha*.



PLOUGHING FIELD



SAWING LOGS

WINNOWING



POUNDING



Paddy.—The land is ploughed once in *Magh* and twice in *Phalgun.* After each ploughing, the land is levelled with *suhaga* so that it may retain and preserve moisture. Before the third ploughing the land is fertilised with farmyard manure at the rate of 70 to 80 maunds per *bigha.* Seeds are sown by broadcast method in the middle of *Chet.* The land is again ploughed and levelled. Saplings are not transplanted as the land is un-irrigated. The land is twice hoed and twice weeded. The first hoeing takes place after 1½ months of sowing, the second hoeing follows a month later. One weeding is done fifteen days after the last hoeing and the second weeding takes place after an interval of 20 days. The paddy crop is harvested during the later half of *Kartik.* Cucumbers also are sown in paddy fields. Seeds are sown at the rate of 5 seers per *bigha* and the produce on *Bangar* II land is 3 maunds and on *Bangar* I land 5 maunds per *bigha.*

Koda.—Koda is sown in the end of *Jeth* after the field is given only one ploughing. The land is levelled after the rainfall. Farmyard manure is not used. The sprouts appear on the 5th day. One hoeing is done in the beginning of *Bhadon* and one weeding is given in the end of *Bhadon* if weed growth is large. The corn-cobs are cut from the *koda* sticks in the beginning of November and the stalks which are fed to the livestock are harvested during three months from the beginning of November to the beginning of February. The seeds are sown at the rate of 3 seers per *bigha* and the produce per *bigha* varies between 2 and 3 maunds according as the land is *Bangar* II or *Bangar* I.

Arbi-kachalu.—The fields are fertilised with farmyard manure in *Magh* at the rate of 50 maunds per *bigha.* The land is ploughed thrice : once in *Magh,* once in *Phalgun* and once in the middle of *Chet.* The second ploughing is also followed by levelling with *suhaga.* After rainfall, the seeds are sown in lines by hands according to the *kera* method. The land is then levelled with *suhaga.* The sprouts appear after one month. The fields are hoed once in the beginning of *Sharavana* and then weeded in the middle of *Bhadon.* The leaves are cooked as vegetable. The crop of *arbi-kachalu* is dug out from the beginning of *Kartik* to the middle of *Magh.* The seeds are sown at the rate of one maund per *bigha* and the produce varies between 15 and 20 maunds per *bigha.*

Mash.—No farmyard manure is used. Without any previous ploughing, the seeds are sown broadcast in the first week of *Sharavana* and then the land is ploughed. Some persons also level the land with *suhaga* while others do not do so. The sprouts appear on the 4th day. The fields are not hoed. One or two weedings are given after intervals of one month. The harvest is reaped in the middle of *Kartik.* The seeds are sown at the rate of 2 seers per *bigha* and the produce varies between one and two maunds per *bigha.*

Ginger.—The land devoted to the ginger crop is once ploughed in *Magh* and farmyard manure is then applied at the rate of 50 maunds per *bigha.* After three or four rainy days, the land is again ploughed and levelled. In the beginning of *Baisakh,* after another ploughing, the field is divided into plots and the seeds of ginger are sown by hand and *khilna.* The sown

field is covered with layers of waste fodder and blades of *cheehl* as protection against sun-shine. Another heavy dose of farmyard manure at the rate of 100 maunds per *bigha* is then spread on the fields. Sprouts appear after one month. The fields are not hoed but a weeding each is given in middle of *Jeth*, beginning of *Sharavana* and middle of *Bhadon*. Ginger is dug out from the last week of *Asuj* to the end of *Maghar*. The seeds are sown at the rate of 4 maunds per *bigha* and the produce varies between 15 and 20 maunds per *bigha*. The seeds once sown do not get wasted but can be used in the next crop also. Seeds of ginger are obtained from other neighbouring villages, because the seeds are preserved underground in those lands getting irrigational facilities.

Kulth.—Kulth is sown by broadcast method in the middle of *Asadh* without ploughing fields previously. After sowing, the field is ploughed and levelled with *suhaga*. Farmyard manure is not used. The soil is not hoed. One weeding is done in the end of *Sharavana*. The crop is harvested from 20th of *Asuj* to the end of *Kartik*. Seeds are sown at the rate of 2 seers per *bigha* and the produce varies between 1½ and 2 maunds per *bigha*.

Haldi (turmeric).—The fields in which *Haldi* is grown are ploughed in *Magh* and farmyard manure is applied at the rate of 50 maunds per *bigha*. The land is again ploughed and levelled after it has rained. Turmeric seeds are sown in the beginning of *Baisakh*. The fields are then covered with fodder waste and blades of *cheehl*. Another dose of farmyard manure at the rate of 15 maunds per *bigha* is then given to the fields. The sprouts appear after one month of sowing. The land is not hoed. The fields are given two weedings: one in *Sharavana* and the other in *Bhadon*. Turmeric is dug out from the beginning of *Maghar* to the middle of *Magh*. The seed is sown at the rate of 4 maunds per *bigha* and the produce varies between 10 and 15 maunds per *bigha*.

Jinswar statement of *Rabi* and *Kharif* crops of village Kalath, for 1961-62.

Rabi crops—1961			*Kharif crops—1962*		
Area under each crop	*Bighas*	*Biswas*	*Area under each crop*	*Bighas*	*Biswas*
Wheat	44	16	Paddy	0	11
			Ginger	3	11
Barley	2	7	*Arbi*	0	8
			Maize	44	18
Lentils	0	11	*Mash*	3	..
			Koda	4	6
Mustard	1	4	*Kulth*	1	14
Total cropped area	48	18	Total cropped area	58	8
Area failed to mature	17	2	Area failed to mature	9	16
Current fallows	12	7	Current fallows	10	3
Total Agricultural land	78	7	Total agricultural land	78	7

From the *Jinswar* statement of Kalath given above it may be noted that wheat among the *Rabi* crops and maize among the *Kharif* crops constitute the principal crops grown in the village and each covers some 75 to 80 per cent of cultivated area. Minor *Rabi* crops include barley, lentils and mustard and minor *Kharif* crops include paddy, ginger, *arbi*, mash, *koda* and *kulth*. Ginger has begun to be grown since the *Kharif* of 1960 only because it yields a bumper crop.

On comparing the figures of production and acreage under cultivation of *Rabi* and *Kharif* crops for the last 20 years it is to be observed that firstly, total area under each crop has greatly declined from what it was during 1941-42 due to shifting of agricultural land to old fallows, secondly, *Kharif* crops appear to be somewhat more important than *Rabi* crops both in relation to acreage and production and thirdly, among cash and food crops, the latter especially wheat, maize and rice cover the major acreage of cultivated land. For the last 5 years, the cultivation of tobacco, gram, onion, lentils, garlic and mustard among the *Rabi* crops and of *koda, kulth, arbi* and turmeric among the *Kharif* crops has suffered a decline. Due to huge reduction of cultivable land it is not surprising to note that main, if not exclusive, attention and effort has been diverted to the cultivation of food crops.

The household enquiry has revealed that the following quantities of agricultural produce have been obtained by residents of Kalath during 1962-63:—

Commodity		Quantity (Mds.)
Wheat	..	133
Maize	..	180
Ginger	..	94
Fruit	..	40
Barley	..	6½
Pulses	..	1½
Vegetables	..	4½
Paddy	..	2½
Oil-seeds	..	½
Chillies	..	½
Koda	..	10
Kulth	..	3

Tools and Equipment.—No change has taken place in farming tools and equipment over the generations. A *Lohar* of village Batoli, 3 miles from Kalath offers his menial services for making and repairing agricultural implements on customary biannual payments. He gets 30 seers of grains at each harvest. Besides, he is entitled to receive twelve meals, on festive occasions during the year, or in the alternative 10 seers of grains for the year. On ceremonial occasions like marriage, he is offered meals and at the marriage of the daughter, he will also receive a rupee coin. If on such an occasion, a he-goat is slaughtered, he is given a 10 inch long piece of meat out of the spine, and four pieces from the legs and the skin. Wood for making agricultural implements is available free of cost. The agriculturists have a right to cut a

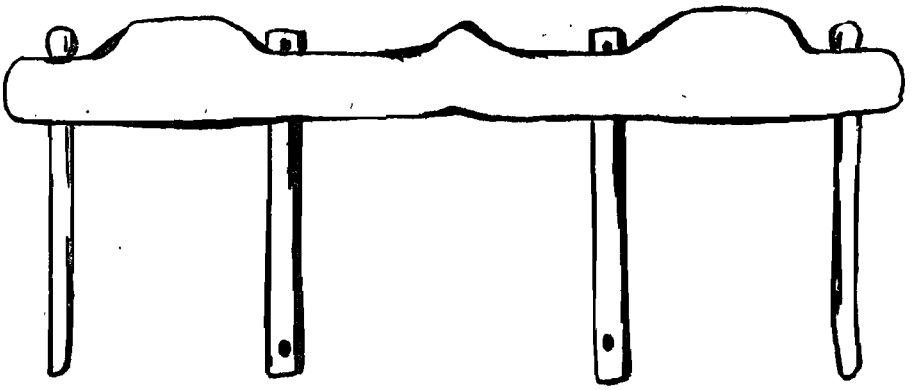
tree from the *shamlat* jungles twice a year for making agricultural implements. Iron is purchased from Dagshai. A list of agricultural implements given below depicts their use, durability and cost.

Name of implement	Use	Duration	Cost
MADE BY LOHAR—			Rs. P.
Hal ..	Ploughing the fields	6 months	1.00
Panjali ..	Yoking the bullocks	5 years	2.00
Khilna ..	Hoeing and weeding	1 year	0.75
Kudali ..	Light hoeinng	1 year	1.00
Drati ..	Cutting grass and crops	1 year	0.50
Drat ..	Cutting thick wood	3 years	1.00
Kulhari ..	Cutting wood	6 years	3:00
PURCHASED FROM MARKET—			
Suhagi ..	Levelling fields	1 year	2.00
Gahan ..	Making maize plants sparsely grown and hoeing purpose	10 years	20.00
Kassi ..	Embanking fields	10 years	4.00
Gainti ..	Digging earth, and straightening banks of the fields	5 years	6.00
Jhabbal ..	Breaking big stones	15 years	18.00
Hathora ..	Breaking stones	10 years	5.00
Basola or tesa ..	Smoothening the wood	15 years	5.00
Varma ..	Making holes into the wood	10 years	5.00
Aara ..	Sawing the wood	15 years	7.00
Aari ..	Sawing small pieces of wood	10 years	4.00
Belcha ..	Carrying the earth	10 years	5.00
Furnahi ..	For sawing the rafters	10 years	20.00

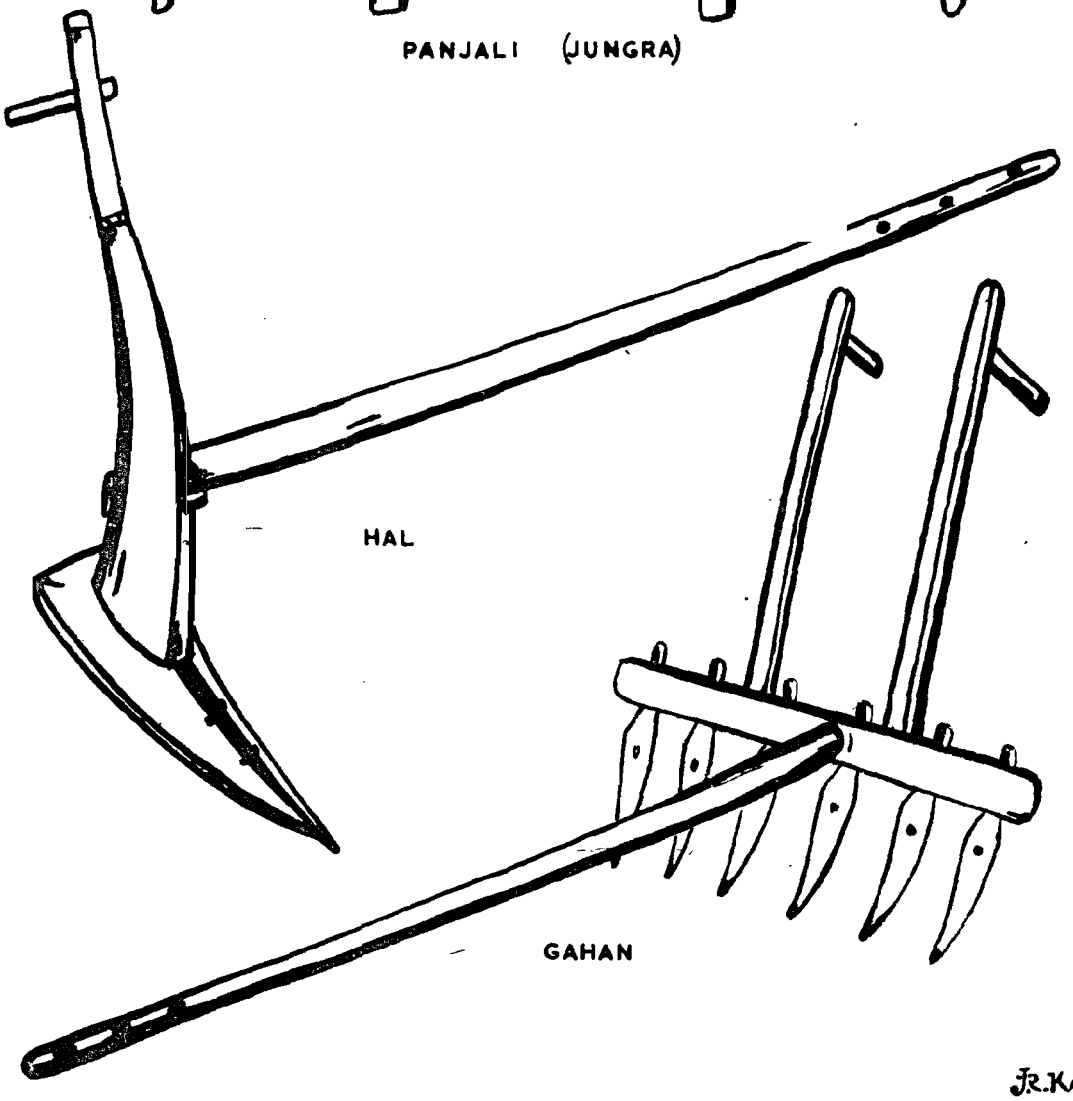
Note :—The cost of implements made by *Lohars* is exclusive of the price of wood which is free and value of customary payments made in kind.

Organisation of man-power.—All male and female adults except the old and the infirm actively engage in conducting various agricultural operations though ploughing is done exclusively by males. Agricultural labourers are locally available. They are employed for ploughing, sowing, weeding, hoeing and harvesting for which they get two rupees per day. For digging of turmeric, ginger and *arbi*, a labourer gets three meals and

AGRICULTURAL IMPLEMENTS



PANJALI (JUNGRA)

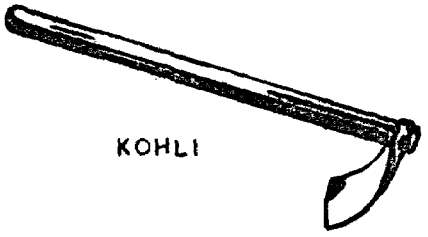


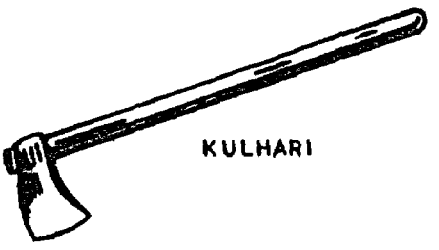
HAL

GAHAN

JR. KALIA

TOOLS AND IMPLEMENTS


KOHLI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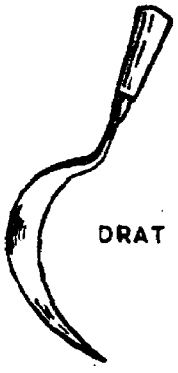
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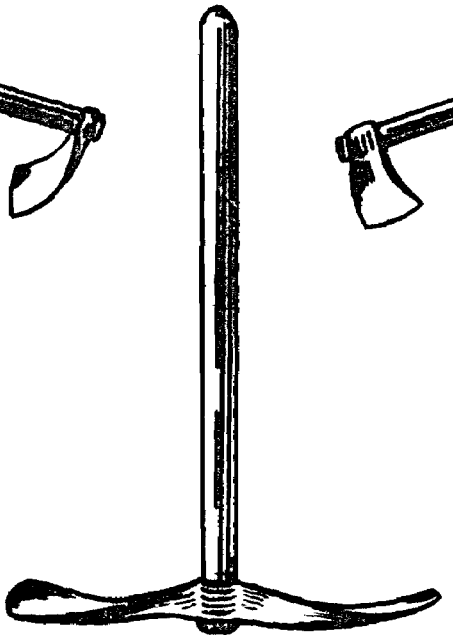
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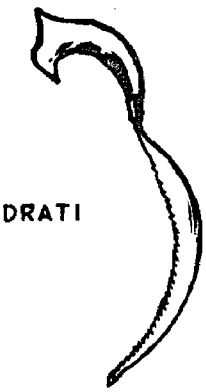
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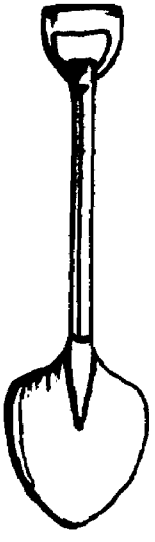


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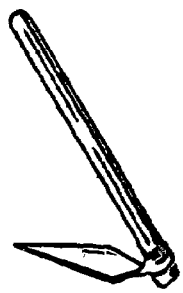
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GANDHALA



Kalna

cigarettes, besides two rupees. During the last two years, the daily wages of a labourer have increased from Rs. 1.50 nP., to Rs. 2.00. Out of seven cultivating households in the village, only two Rajput households employed daily labourers during the year 1962-63 for Rs. 150 and 100 each. A landlord gets 16 days of free labour during one year from his tenants, though he serves them three meals on every day they render service. Mutual assistance locally called *buare* is also availed of both from within and outside the village especially at the time of weeding and hoeing of maize crop. Out of 8 households, 3 of Rajputs and 2 of Ramdasis assist neighbours and receive help at the time of cultivation in the form of manual labour, while only 3 Rajput households take help of neighbours at the time of sowing and harvesting. The outside villages from which mutual help is obtained include Bhojnagar, Mahiyan, Rathaal, Tarol, Barghiana and Kumharon. Three Harijan musicians; two drummers and one *shehnai* player are employed from village Kiarad, 3 miles away from Kalath at the rate of Rs. 6 per day. These musicians play on their instruments while persons rendering mutual assistance labour in fields. The host household arranges meals and tea for guest labourers. Of late, there is a tendency to substitute paid labour for free mutual assistance.

Utilisation of produce.—The pattern of utilisation of farm produce in this village becomes apparent from the following statement.

Name of produce		Quantity produced in 1962 (maunds)	Quantity consumed in 1962 (maunds)
Wheat	...	133	112
Maize	..	180	145
Barley	..	6½	6½
Pulses	..	1½	1½
Oilseeds	..	½	½
Chillies	..	½	½
Ginger	..	94	1
Paddy	..	2½	2½
Koda	..	10	10
Kulth	..	3	3
Vegetables	..	4½	4½

Thus 83.4 per cent of the food crops and 100 per cent of vegetables grown in the village are consumed by the producing households themselves. Ginger and fruit, the two cash crops are almost entirely offered for sale.

Marketing of produce.—Ginger is marketed at Kalka in the organised market. Transport charges by pack-ponies are rupees two per maund from Kalath to Kalka. The commission agents charge 3 nP., per rupee

of sale-proceeds and 3 annas per sack of ginger as loading and weighing charges. Thus if ginger sells at Rs. 25 per maund, the agriculturist will pay Rs. 2 for transport charges, 37 nP., for weighing and loading charges, and 60 nP., for commission to the *arhati*, and will get a net price of Rs. 22.03 nP., for one maund of ginger sold. During the year 1962, the people of Kalath sold 93 maunds of ginger in the organised market of Kalka.

Forty maunds of fruit including pears, apricots, *zardalu*, peaches and bananas were also sold at Dagshai, Kumar-Hatti and Kalka during the last year.

21 maunds of wheat and 35 maunds of maize which form 16.6 per cent of the total produce of food-grains were sold inside the village to the shop-keepers and non-cultivating households of Kalath and neighbouring villages.

The calendar of important agricultural activities is given below.

Month	*Activities*
Chet ...	Ploughing or *arbi* fields; sowing of paddy and *arbi;* weeding of wheat and barley.
Baisakh ...	Sowing and manuring of turmeric; ploughing, sowing and manuring of ginger fields; harvesting of wheat, barley and gram; hoeing of paddy.
Jeth ...	Harvesting of wheat and barley completed; weeding of ginger and hoeing of paddy; manuring of maize-fields; sowing and ploughing of maize and *koda.*
Asadh ...	Sowing and ploughing of *kulth;* hoeing of maize; weeding of paddy.
Sharavana ...	Sowing and ploughing of *mash;* weeding of paddy, ginger, turmeric and *kulth;* hoeing of maize and *arbi.*
Bhadon ...	Weeding of *mash,* ginger, *arbi,* maize, *koda,* turmeric continued; hoeing of *koda.*
Asuj ...	Ploughing and sowing of gram; harvesting of *kulth* and digging of ginger.
Kartik ...	Ploughing and sowing of wheat and barley; harvesting of maize, *koda,* paddy, *mash;* digging of *arbi* and ginger.
Maghar ...	Digging out of *arbi* and ginger continued and of turmeric started.
Posh ...	Manuring of wheat-fields; digging of *arbi* and turmeric continued.
Magh ...	Digging of turmeric and *arbi* completed; ploughing and manuring of turmeric, *arbi* and ginger fields for the next crop.
Phalgun ...	Weeding of wheat and barley; ploughing for *arbi* continued; ploughing and manuring of paddy fields.

ANIMAL HUSBANDRY

Out of eight households, 7 possess 18 cows, 4 keep 10 buffaloes, 4 own 17 goats, one maintains 2 sheep and 7 have 26 bullocks. During the last one year, 4 cows worth Rs. 198 were sold by two households, and two bullocks, 3 cows and one buffalo all valuing Rs. 280 were purchased by three households. (TABLE 14).

The ownership and control of *shamlat* pastures vest in the statutory panchayat. The residents hold grazing rights in the Panchayat and Government-owned pastures and jungles except in the reserve forests. Both male and female children, and women graze their own cattle. There is no paid-grazier in the village. Cattle are kept on pastures between about 10 a.m. and 6 p.m., all the year round. At night they are tethered in *oberas* constructed near residential houses. During summer nights, buffaloes are tied outside the *obera*, while other livestock inside it.

The nearest veterinary dispensary is at Dharampur and it started functioning only in May, 1962. It does not provide facilities for artificial insemination. The officials of the dispensary visited this village once for vaccinating the cattle but the residents did not give their consent out of prejudice lest any harm should result. During the last one year of its functioning no villager has sought medical aid for cattle from the veterinary dispensary, instead they use their own indigenous recipes for treatment of cattle diseases. The cattle are of ordinary poor hilly breed. No measures whatever have so far been taken to improve their breed.

A cow costs between 40 and 60 rupees and yields 3 to 4 seers of milk per day on the average. The price of a pair of bullocks varies between 125 and 150 rupees. There is one bull of hilly breed which covers the whole lot of cows in the village. The buffaloes are covered by a buffalo-bull from village Tarol, 2 miles away.

The livestock is fed on green grass from the middle of *Baisakh* to the middle of *Asuj*. During these first three months namely, *Baisakh*, *Jeth* and *Asadh*, grass is obtained from *ghasini* land and during *Sharavana*, *Bhadon* and *Asuj*, it is gathered from other waste lands. From the middle of *Asuj* to the middle of *Kartik* when the grass is dry, it is reaped and stored and during the remaining 6 months, it is fed to cattle. Important grasses found in this area include *wilayati ghas*, *baru*, *dholu* and *chhachhloi*. Besides, stalks of maize during *Kartik* and *Maghar*, wheat straws during *Jeth* and *Asadh* and stalks of *koda* during *Maghar*, *Posh* and *Magh* are also fed to them. Cows and buffaloes when in lactation are fed on coarsely ground grains of parched wheat and barley and the bullocks are given a mixture of wheat and gram grains.

From the beginning of *Kartik* to the end of *Chet*, leaves of *byol*, *Kharak*, *karaal*, *sanan* and *pulah* trees and of *taunr* creeper are fed to cows and buffaloes in lactation and leaves of *dhai*, *kaathi* and *galheju* trees to goats.

Tools and equipments are ordinary and consist of *rassa* (a string) or *sangal* (an iron chain) for tethering cattle, a *killa* (a wooden peg fixed into the ground for tethering cattle), an iron *tasla* (cauldron) for feeding grains and a bamboo *tokari* (basket)

or *kilta* for carrying away dung and fodder waste. No mangers are provided in the *obera* and the fodder is spread on the ground for being fed to cattle.

The sale and purchase of animals is strictly confined to neighbouring villages within a radius of 10 miles. Usually, cattle are reared and maintained for domestic and agricultural purposes.

Out of seven households who rear cattle, only one Ramdasi has obtained a loan of Rs. 150 from the co-operative society for the purchase of bullocks.

The consumption of milk and *ghee* is generally very poor. Butter is skimmed from almost all the milk and *ghee* is sold. Two Rajputs and one Ramdasi sell *ghee* varying between 20 seers and one maund each during the year.

Dogs and cats are kept as pets. Two households keep three dogs of ordinary breed and three possess seven cats. (TABLE 14).

COMMERCE

There is no shop in the village. Goods are purchased from Bhojnagar, Joharji, Dagshai and Kumar-Hatti. Groups of dealers visit Kalath by rotation, once or twice a month to sell cloth, utensils, and general merchandise.

Articles bought by the residents include, salt, cigarettes, soap, soda, cloth, kerosene oil, mustard oil, sugar, *gur*, tea, matches, pulses, iron goods, spices, utensils, shoes and other general merchandise.

The articles sold out at Dagshai and Kalka include maize, wheat, ginger, pears, apricots and *desi ghee*.

INDEBTEDNESS

In Kalath four households are under debt. The total outstanding debt amounts of Rs. 3,750. Three households have incurred a debt of Rs. 150, 200 and 600, respectively; the fourth has taken a loan of Rs. 1,000 for house construction and Rs. 1,800 for consumption purposes. 80 per cent of this debt is shared by two Rajput households and 20 per cent by two Ramdasi households. Three of the indebted households are peasant proprietors, while the fourth is a tenant. Money-lenders have advanced 56 per cent of the amount, the co-operative society 9.33 per cent and friends and relatives 34.67 per cent.

A bulk of debt has been incurred for unproductive purposes. An analysis of causes reveals that 48 per cent of the debt has been incurred to meet domestic requirements, 26.7 per cent for construction of houses, 21.3 per cent for agriculture, and 4 per cent for the purchase of livestock. (TABLE 15).

Banias and shop-keepers generally demand ornaments as surety for the loans, but personal surety suffices when the credit of the borrower is high.

The only addition to the sources advancing loans is the co-operative society which was established in 1956.

It may be seen that out of a total loan of Rs. 4,150 taken by four households, Rs. 1,500 were obtained in 1957 from friends or relatives; Rs. 150 in 1958 from the co-operative society, Rs. 1,500 in 1960 from money-lenders and Rs. 1,000 in 1961 from all the

three sources mentioned above. Thus the oldest outstanding debt was incurred in 1957. No interest is charged for seed-loans taken in kind which are repaid at the next harvest. Loans taken in kind for consumption have to be repaid at $1\frac{1}{4}$ times the quantity taken.

CO-OPERATION

The Bhojnagar Multi-purpose Co-operative Society Limited, situated at Bhojnagar covers about 40 villages. It was established in the year 1958. Number of members, working capital and loans advanced are 58 persons, Rs. 3,042 and Rs. 2,239, respectively. The rate of interest charged on loans is $9\frac{3}{4}$ per cent. Out of eight households in the village, two Rajputs and one Ramdasi are members of the co-operative society. Others lack confidence in the co-operative society and feel that they would not get any loans even if they become members.

CHAPTER IV

SOCIAL AND CULTURAL LIFE

AGE AND SEX STATISTICS

Of the 51 souls including 26 males and 25 females in Kalath, according to the present survey, 24 persons including 13 males and 11 females are children of whom 4 males and 5 females are in the age-group 0—4, four of each sex in the age-group 5—9 and 5 males and 2 females in the age-group 10—14.

Twelve persons, 6 of each sex, are young persons falling in the age-group 15—34. Out of them 2 males and 3 females are in the age-group 20—24, one male and 3 females in the age-group 25—29 and 3 males in the age-group 30—34.

Eight persons including 3 males and 5 females belong to the age-group 35—59. Out of them one male and 3 females are in the age-group 35—39, one male in the age-group 45—49, 2 females in the age-group 50—54 and one male in the age-group 55—59. Seven persons including 4 males and 3 females are aged more than 60 years. (TABLE 16).

BIRTH AND DEATH STATISTICS

During the last five years, 1958—62, for which statistics are available from the birth and death registers maintained by the village *Chaukidar,* there have been 8 births : 5 males and 3 females. Among them 4 males and one female were born to Ramdasi parents; one of each sex to Rajput and one female to Brahman parents.

During the same period, there were 5 cases of death involving 4 males and one female, all among Ramdasis. Of these 2 were male infants, one male was aged nearly 70 years, another 60 years and one female was aged nearly 40 years. Fever, dysentery, diarrhoea and respiratory diseases are the important known causes of death.

MOBILITY OF POPULATION

Movements of households to and from the village have had a substantial influence on the population, age and sex distribution and caste structure of village households, during the last decade. At the time of the last census in 1951, there were only five households in the village of which one belonged to Rajputs and 4 to Ramdasis. Out of them the Rajput and 2 Ramdasi households still reside in the village. Out of the remaining two households, one Ramdasi household, a tenant by occupation, went away and settled in village Badhal, three miles from Kalath, in 1960. It consisted of a couple only. The wife sought divorce and the

husband being alone left the village and went to live with his relatives in Badhal village. The other Ramdasi tenant household also consisted of wife and husband only. The wife died in the year 1953 and the husband in the year 1959.

Two Ramdasi tenant households, one from District Bilaspur in Himachal Pradesh and the other from the Ambala District took up temporary residence here but left in 1962 as the place did not suit them.

The forest-*chauki* was constructed in the village by the Forest Department, Punjab, in the year 1954 and a Brahman family of a forest-guard settled in the village from within the Tahsil but was replaced by a Rajput forest-guard in the year 1962, also from within the Tahsil, on account of transfer. Besides the forest-guard, 4 other households including 2 of Rajputs and one each of Ramdasis and Brahmans, at present residing here have come into the village during the last decade. Out of them one Rajput household of a neighbouring village in-migrated in 1952, purchased land and settled permanently. Another Rajput tenant household has come to the village in the year 1962 from village Kumharon on account of eviction there, though he originally hailed from Mandi in Himachal Pradesh from where he came away seven years ago. The remaining Brahman and Ramdasi tenant households settled in the village in 1962 and 1960, respectively. The former belongs to Tahsil Palampur of Kangra District and the latter to Tahsil Hamirpur of the same District. It is obvious from these facts that there is greater mobility of residents among tenants than among peasant-proprietors.

MARITAL STATUS

At the time of the survey all the 24 persons below the age of 14, i.e. 13 males and 11 females had not married. Another unmarried person belonged to the age-group 20—24. Twenty-three persons including 11 males and 12 females aged more than 20 years were married. Three persons, including one female each in the age-group 25—29 and 60 and above, and one male in the age-group 30—34 were widowed. There was no separated or divorced person, though 5 out of 11 married women and 2 out of 13 married men had been divorced more than once. Again, 5 women and 4 men had married more than once on account of death or divorce of their previous husband or wife. One Rajput peasant-proprietor maintained two wives. The phenomenon of marriage is universal as no person aged more than 24 years was unmarried. (TABLE 16).

DISEASE STATISTICS

At the time of survey one woman aged 20 and another aged 50 years were suffering from rheumatic pains for four months and one year, respectively. One woman aged 45 years suffered from dyspepsia and liver trouble for the previous one year and another Brahman woman aged 22 years suffered from pain in stomach for the previous four months. All males enjoyed sound health. Household enquiries revealed that out of 8 households 3 believed in allopathic system of treatment, one combined *jantar-mantar* with allopathic, two availed of both allopathic, and Ayurvedic and another two sought Ayurvedic treatment from the *Hakim* and *jantar-mantar* from the sooth-sayer.

A Government Ayurvedic Dispensary has been functioning at village Bhojnagar since the month of May, 1958. The staff consists of one *Ayurved-Acharya-cum-Dhanvantri* doctor, one *up-Vaidya*, one trained *dai* and two class IV Government servants. The building is *pucca* having a verandah, one office room, one consultation room, one dispensary and one store. The number of out-door patients treated during the years 1959-60, 1960-61 and 1961-62 was 3,898, 5,292 and 4,184, respectively.

The disease statistics as obtained from the Government Ayurvedic Dispensary, Bhojnagar, for the year 1961-62 are as follows:—

Disease	*No. of cases*
Fever	179
Malaria	41
Typhoid	13
T.B.	10
Pneumonia	18
Acidity	14
Asthama	16
Bronchitis	93
Coryza	24
Diarrhoea	46
Dysentery	38
Liver diseases	42
Bodily swellings	9
Dyspepsia	127
Piles	6
Blood diseases	20
Bile	10
Diabetes	20
Gonorrhoea	3
Syphilis	6
Nervous disorder	79
Eye diseases	8
Ear diseases	17
Boils and pimples	14
Hurt	48
Burns	4
Leucorrhoea	12
Cholera	12
Tooth diseases	26
Haemorrhage	4
Anaemia	4
Total	963

EDUCATION STATISTICS

Out of 51 persons only 5 males are literate : one in the age-group 20—24 is a Matriculate, two in the age-group 30—34 and 45—49, respectively have passed the primary standard and the remaining two in the age-groups 5—9 and 10—14 have just begun their schooling. Out of 46 illiterate persons, 5 males can merely write their names, three in Hindi; one in Punjabi and one in *Tankri*. The level of literacy is clearly very low. The literate persons, small as is their number, are found almost exclusively among Rajputs; only one of them being a Ramdasi. (TABLE 17).

FAMILY STRUCTURE

Five households including 3 of Rajputs and one each of Brahmans and Ramdasis, have simple families consisting of husband, wife and unmarried children; one Rajput household is an intermediate family comprising a married couple, unmarried children and a widowed mother;

and two Ramdasi households have joint families consisting of married couple with married sons and daughters.

At the time of 1951-census, out of 5 households 3 Ramdasi households consisted of simple families, one Ramdasi household of joint family and one Rajput household of intermediate family.

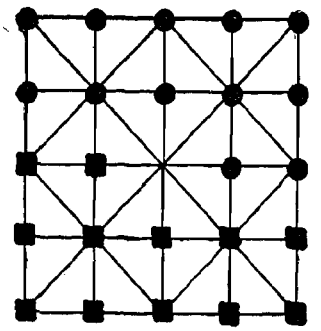
Again, out of eight households, one Rajput household consists of a single member, one each of Ramdasis and Brahmans of 2-3 members, one Rajput household of 4-6 members, two Rajput households of 7-9 members and two Ramdasi households of 10-13 members. At the time of 1951-census out of 5 households two Ramdasi households consisted of 2-3 members and one Rajput and two Ramdasi households of 4-6 members.

INHERITANCE OF PROPERTY

According to custom only sons are entitled to inherit property and by convention in all the eight households unmarried sons get an equal share with the married ones. The introduction and application of the Hindu Succession Act, 1956 empowering the daughters and the widows to have share in the property jointly with the sons has sponsored a significant change. Though none of the resident households has been affected so far, yet some households owning land in the village but living outside have already been affected by the operation of this Act, as has been mentioned in Chapter III. Out of eight households, 3 Rajput and 3 Ramdasi households are aware of the changes in the Hindu Succession Act, while one Rajput and one Brahman household are ignorant of these. Again, out of 8 persons interviewed, only two Ramdasis, aged 45 and 55 years and one Rajput, aged 40 years agreed that daughters should inherit paternal property equally with sons; others were against the Act.

LEISURE AND RECREATION

There is no special arrangement for children to play. Children below the age of five years play hide and seek, and throw about pebbles. Boys play cards and tip-cat (*gulli-danda*). There is no social recreation centre in the village where people can spend their time leisurely and gossip. The graziers play on flute in the jungle and sing folk-songs. *Barah-beti* is eagerly played by youngsters who go to the jungle for grazing cattle. *Barah-beti* is a game of 24 pebbles, twelve of each kind, say, flat and round in shape, placed into a square with twenty-five cross-points earmarked on earth with a miniature stick, one pebble placed on each cross-point and the middle most cross-point is left unoccupied as shown in diagram No. 1.

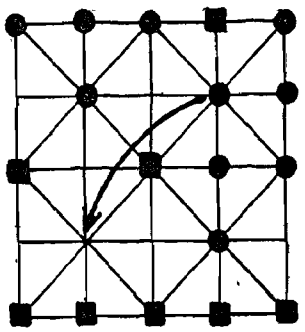


Diag. No. 1

Twelve pieces of pebbles of each kind belong to each of the two players. Each player makes clever moves to oust the pebbles of his opponent out of the square and retain his own inside the square. The player

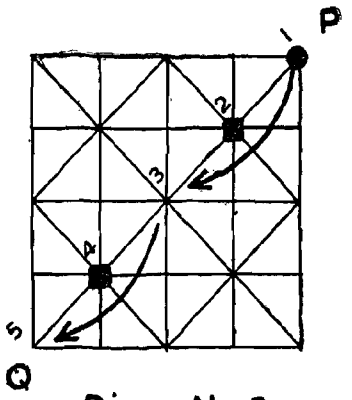
whose pebbles are ousted, loses the game.

Explanation.—Suppose A and B are two players. Round pebbles belong to A and flat ones to B. Each player in his turn has to move one of his pebbles from one cross-point to the next in any direction which-so-ever. Now if A's round pebble is followed by B's flat pebble on the same straight line in any direction and the third cross-point on the same line is unoccupied by round or flat pebble, then A will put his round pebble on the empty cross-point and oust B's flat pebble out of the square, as shown in diagram No. 2. Similarly, if it is B's turn he can oust A's round pebble and place his flat one on the unoccupied cross-point next to that on which A's round pebble is placed.



Diag. No. 2

In the third diagram it is shown how A's round pebble can oust B's two flat pebbles in a single move. On a straight line PQ, the third cross-point is unoccupied and the flat pebble is following the round one. So the round pebble will occupy the middlemost cross-point. Now again the position is the same (i.e., followed by a flat pebble and the next cross-point is un-occupied), the round pebble will jump to the 5th cross-point and will also-oust the flat pebble placed in 4th cross-point on the straight line PQ.



Diag. No. 3

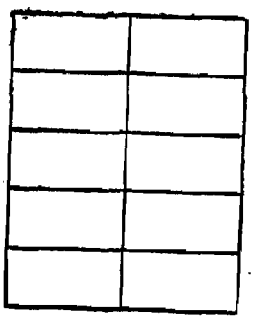
Thus one who ousts all the pebbles of the opponent wins the game.

There is another game played by the youngsters with marbles, but very often these marbles are substituted by round stones or round raw fruits. A small hole is made in the ground and the players standing some five or six feet away endeavour to throw some roundish object, such as a round piece of stone, chestnut or walnut into the hole. The player who gets his chestnut into the hole or nearest to the hole will take the first turn and the player whose chestnut falls second nearest to the hole will take the second turn and so on.

Now the player who will take the first turn collects equal number of chestnuts (say, two from each player) and these are thrown at the hole. Those falling in it are retained by him. Then with another chestnut in his hand he will strike one of the chestnuts falling outside the hole

which is pointed out to him by his fellow-players. If he actually succeeds in striking at the aimed chestnut, he will bag all of them. In case he does not succeed in striking that chestnut, the second player will collect the remaining chestnuts and proceed exactly as his predecessor. If a player strikes a wrong chestnut, then he will lose not only those which fall in the hole but will also have to pay from his pocket one more chestnut as a penalty. One game concludes after all the chestnuts are bagged by one or more players.

Staapu.—This is another game played by children, both males and females. A *staapu* is marked on the ground with a stick. It contains ten rectangles as shown in the diagram. below. The player who takes turn throws a flat stone or potshred, turn by turn in every rectangle and then hops on his right foot from rectangle to rectangle. After reaching the rectangle containing the potshred he will strike it back with his foot turn by turn through each preceding rectangle till it is pushed out of the circumscribed space.

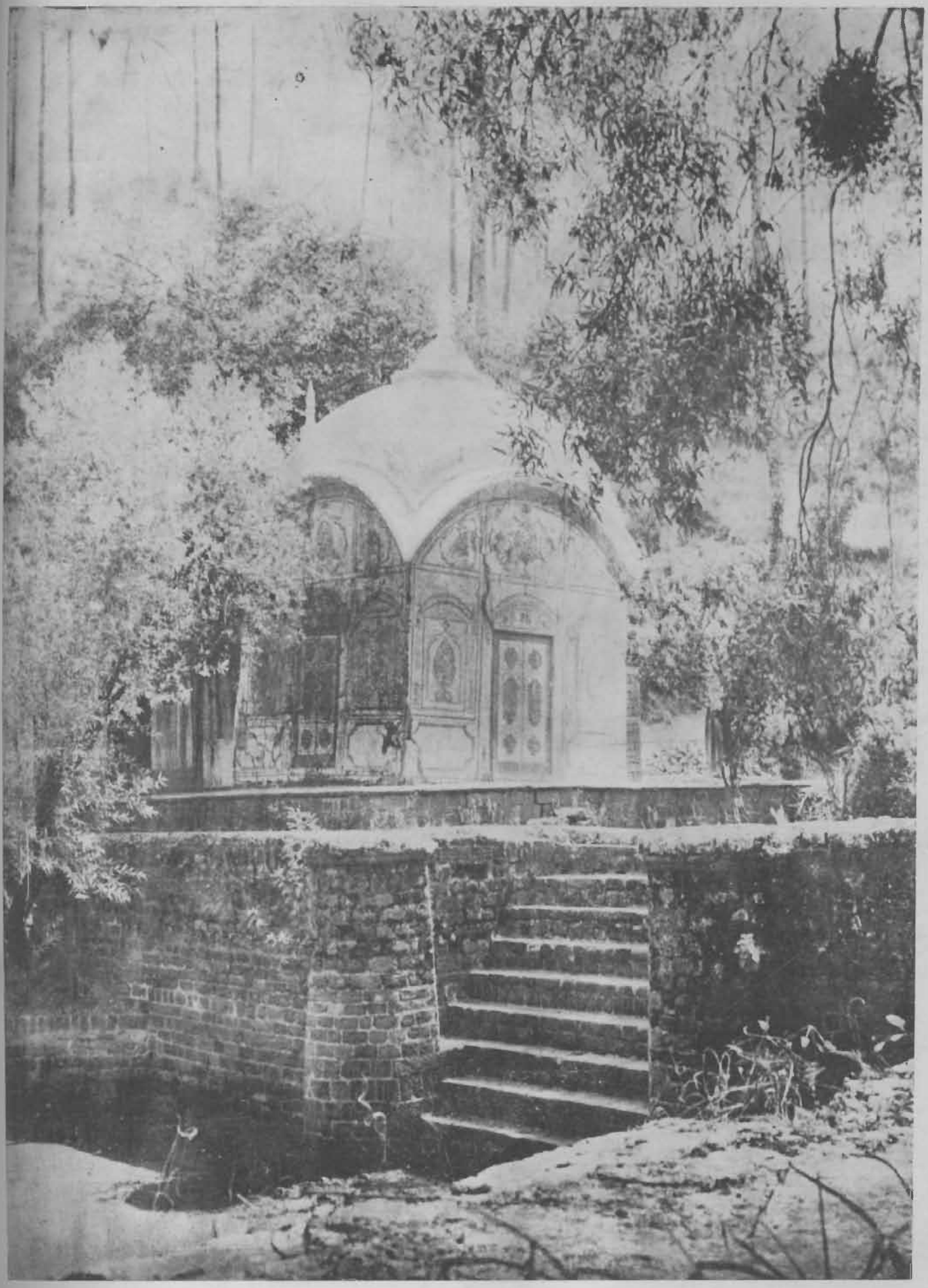


Explanation.—To begin with, the player throws the potshred in the first rectangle, jumps into it on his right foot and kicks the potshred out of the *staapu.* In the second turn, he throws the piece in the second rectangle, jumps on his right foot first to the first rectangle and then from there to the second where the potshred is lying and kicks the piece with his foot, first, to the first rectangle and then out of the *staapu.* Thus the game continues till the potshred is thrown into and kicked out of each of the ten rectangles.

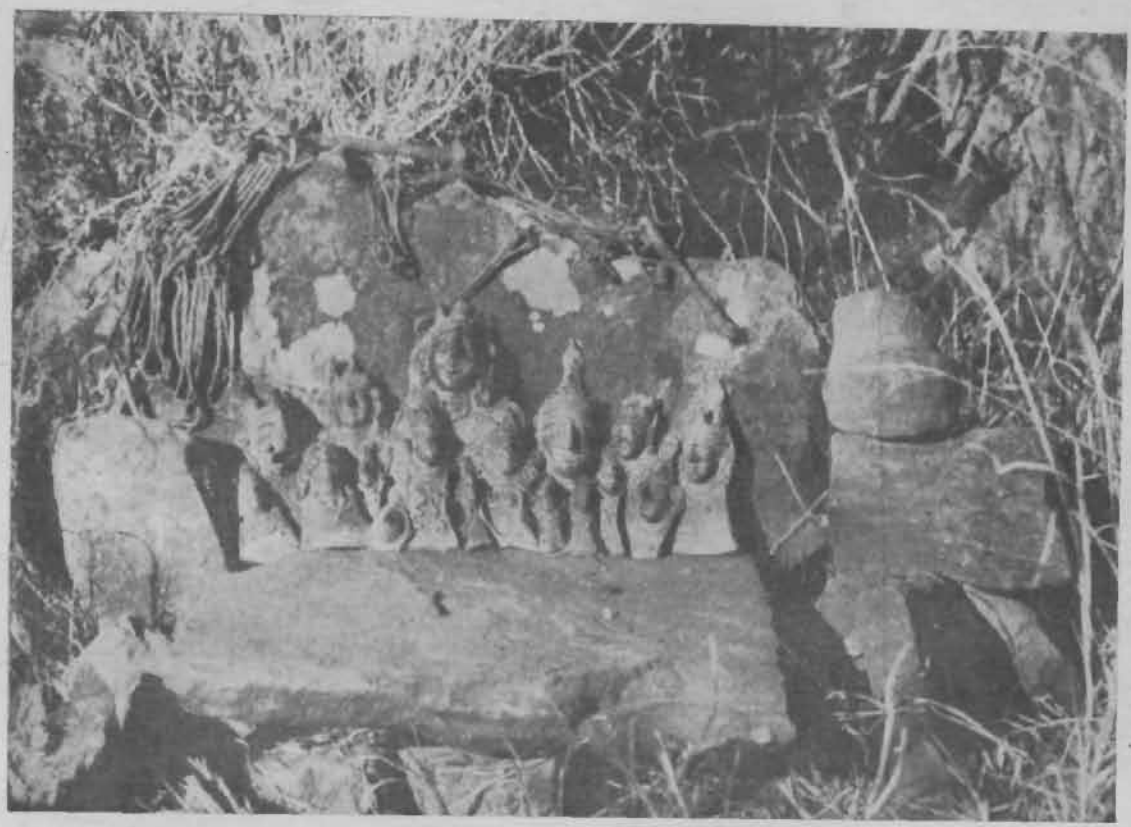
The player loses his turn if he throws the piece in the wrong rectangle or if it stays at the boundary line. He will also miss the game if the piece while pushed back enters the wrong rectangle or the player's foot touches the line or his left foot touches the ground enclosed with the rectangles.

Pithu.—Players divide themselves in two parties. A *pithu,* i.e., 4 flat pieces of potshred arranged one on the other, is made on the ground. Every player joining the game in turn takes an aim at the *pithu* with a rubber ball. A player can take three chances to hit the target. Once the *pithu* is shattered his partners try to rearrange it while members of opposite party hit them with the ball. If the party succeeds in rebuilding the *pithu* without any of its members getting hit it will score the point. The duration of the game varies according to the number of points constituting one game.

The children enjoy swings on the ropes hung from a tree. During autumn when thick layers of blades of pine trees accumulate on the ground, the children roll down the



The shrine of Guru Balram Dass, located by the side of a tank. It is believed to be the spot where Sharavana was shot dead by king Dashratha, mistaking him for an elephant.



The village-gods.

slopes and make merry. On rainy days being free from agricultural pre-occupations the villagers sit in a group, gossip and sing folk-songs. About half a dozen male adults visit Solan and Kasauli occasionally to enjoy cinema shows.

FAIRS

Joharji-ka-Mela.—About 1,000 persons of the surrounding villages attend the fair held at Joharji, 3 miles from Kalath, for five days in the end of November, every year in memory of *Guru* Balram Das, a saint. The devotees of the *Guru* make offerings at his sepulchre. About 100 shops selling general merchandise, sweets, eatables, toys and grocery articles are set up. Kabaddi tournament and folk-plays are arranged by the village panchayat. The Community Block arranges exhibitions of agricultural implements, woollen cloth, honey, *ghee* and cattle of good breed. Professional dancers and singers provide much entertainment to the visitors.

(2) A fair is held at Bhojnagar for one day in the month of April to worship goddess Durga. The temple is beautifully decorated. *Halwa* dish is prepared in every household and men and women go to the temple to pay their obeisance to the goddess. About 200 persons attend the fair. Wrestling matches are the special feature of entertainment at this occasion.

(3) Another fair which the residents of Kalath attend is held at village Cabe-ki-Nahon, six miles away for one night only in the beginning of June, on the sixth lunar day of *Jeth.* The fair is attended by about a thousand persons mostly women. The temple at Nahon contains idols of fairies. The women sing and dance and most of them wobble their heads to pretend as if they are possessed by the fairies. Wrestling bouts are arranged. Confectionary and eatables are sold at about thirty stalls temporarily set up for the occasion.

(4) *Parion-ka-Mela at Koti.*—Similar to the fair at Nahon the fair at Koti five miles from Kalath, is also associated with fairies and is held on the 7th lunar night of *Jeth.* The fair is attended by some 2,000 persons. About 150 shops selling eatables, cloth and general merchandise are set up on the occasion. The Development Block Agency arranges cinema-shows and wrestling matches.

RELIGIOUS PRACTICES

All the eight households of the village are Hindus by religion. Only the Rajput *Lambardar* belongs to the Aryasmaj sect while the three Rajputs and the Brahman are Sanatanist and the three Ramdasi households are followers of the Ravidasi sect. They pay obeisance to all Hindu deities and hilly godlings. There is no temple or any other place of worship in this village except two monuments of *Bali,* a tutelary godling in whose supernatural powers the Ramdasis have profound faith. They have erected two small stone structures in the name of *Bali* under each of which has been buried the head of a he-goat. There is no priest in this village. When the Ramdasis wish some auspicious desire to be fulfilled, such as, procreation of progeny, marriage of a son or a daughter or to

avert some misfortune like protracted illness, they pledge to sacrifice a he-goat at the monument of *Bali* godling and they execute this pledge when the desire is fulfilled or the misfortune is averted. They devoutly believe that sacrifice of a he-goat pleases the godling. After gathering every crop, the Ramdasis worship *Bali*. Friends and relatives are invited on some auspicious day. Dancing and merriments continue throughout the night. Meat is prepared and exchanged among the caste households. They also pay homage to Ravidas on the occasion. The actual birthday of Saint Ravidas, however, is not celebrated. The Brahman and Rajput households also consider it a religious duty to remember gods at the time of transporting new grains home. Food is served to Brahmans and unmarried girls. There is a sepulchre of *Guru* Balram Das at Joharji. All Ramdasi households believe in him. There is a small temple of Durga goddess at Bhojnagar, two miles towards the east. There is another temple of Vijaysar (also called Bijju)—a Rajput *devta* in Kumharon village, and of *Gan devta* in Tarol village.

The Rajput households worship *Durga* goddess during *Navratras*. *Katha* of *Satya-Narayan* and *Maha-Mritunjai* are recited once or twice a year in the house of Rajput *Lambardar*, despite the fact that he belongs to Aryasmaj sect. He has left worshipping *Gan devta* his tutelary godling whose idols lie neglected on a mound. The head of another Rajput household pays frequent visits to the temple of Vijaysar *devta* and pays obeisance. The third Rajput household pays homage to *Deor Sidh*, the tutelary godling.

The following twelve festivals are celebrated in almost every village household but the performance is confined mostly to feast and fasts:—

(1) *Baisakhi* on the first day of *Baisakh*.

(2) *Rihaali*, on the first day of *Sharavana*.

(3) *Rakhari* on the full moon day of *Sharavana*.

(4) *Janam-Ashtmi* on the eighth day of dark fortnight of *Bhadon*.

(5) *Aathon* on the eighth lunar day of *Asuj*.

(6) *Diwali* on the fifteenth day of the dark fortnight of the month of *Kartik*.

(7) *Parwa* on the day following *Diwali*.

(8) *Teej* on the third day after *Diwali*.

(9) *Deothan* eleven days after *Diwali* festival.

(10) *Lohri* on the last night of *Posh*.

(11) *Pathar-chauth*.

(12) Holi on the full moon day in the month of *Phalgun*.

VILLAGE ORGANISATION

Though the villagers co-operate and render mutual assistance to each other in daily life but internally each is at conflict with the other. The Rajput *Lambardar* who is the only original settler in Kalath seeks to command over others. Two out of three Ramdasi households who are among the highest income-groups

want to be equated with Rajputs in social status, especially in the wake of Government legislation abolishing untouchability. The other Rajput peasant proprietor who has immigrated into the village during the last decade and the forest-guard also a Rajput who has settled recently, have *not been able satisfactorily to adjust* themselves with the Rajput *Lambardar*. The remaining Rajput household, the Brahman household and Ramdasi household, who are mere tenant-*cum*-unskilled labourers and among the lowest income-group, humour everybody to make their existence in the village smooth. The frequent change of tenants, as revealed from the immigration and emigration in the village reveals that the relations between the owner cultivators and tenants are not always cordial. There are no community panchayats among Rajputs and Ramdasis. All disputes are referred to the joint statutory panchayat with headquarters at Bhojnagar. The President of the panchayat stays at Bhojnagar and the Vice-President, the Rajput *Lambardar*, in Kalath. The members of the clean-castes inter-dine freely. There is no inter-dining between the clean-castes and Ramdasis. The Ramdasis can, however, draw water from the water spring used by the clean-castes but they cannot immerse earthen pitchers in it.

Inter-village co-operation and collaboration ar manifest in the form of mutual assistance rendered at the time of weeding of maize, in constructing and repairing bridle-paths and on the occasion of social and ceremonial functions.

VILLAGE PANCHAYAT

There is a joint statutory panchayat of four Bhojes covering 32 villages. There are 5 villages in Androli Bhoj, 20 in Teekari Bhoj, 2 in Tarol Bhoj and 5 in Kalath Bhoj.

The first panchayat was elected in February, 1955, and the second one in January, 1960. The first panchayat had nine members : 5 Rajputs, one *Brahman, one Nai and two Harijans.* While the present panchayat has 6 members : 4 Rajputs, one *Bania* and one *Harijan,* at least one from each Bhoj. Thus in both the panchayats, the Rajputs have had a dominant share in representation.

Income and expenditure of the present panchayat for 21 months, i.e., from January, 1961 to 20th September, 1962, is given below. The major portion of income is obtained from jungles.

Income.—

	Rs.
1. Balance inherited from the previous Panchayat ..	565.80
2. Contract of resin-extraction and sale of trees. ..	12,112.00
3. Fee for trees from residents for house-construction ..	38.00
4. Court-fee ..	86.00
5. Sale of a spare book 'Panchayat Act' ..	2.00
6. Grants from Block : ..	
2 water-springs Rs. 600.00 School furniture Rs. 100.00 ..	700.00
7. Grant from Block for celebration of Independence day ..	25.00
8. Interest ..	108.56
9. 1/10th of land revenue ..	198.20
10. Cash rent of water-mill Tarol ..	4.00
Total ..	13,839.56

Expenditure—	Rs.	Rs.
1. Miscellaneous.—		
(i) Paper, ink, pad etc. ..	8.36	
(ii) Postage, envelops, post-cards, registered letters, etc. ..	45.79	
(iii) Law books, registers, forms, stamps, etc. ..	68.83	228.85
(iv) Travelling allowance of members ..	75.87	
(v) Grant to Primary School students of Bhojnagar for celebrating Independence day ..	30.00	
2. Purchase of one duree 15′×10′ ..		61.80
3. Copy of Panchayat *shamlat* area plan ..		32.81
4. Cooliage for marking and numbering of pine trees ..		85.50
5. Sports Fund, 1961 ..		12.00
6. Security to Forest Department at posts Dagshai and Dharmpore ..		7,250.50
7. Grants for water-springs to villages Gatoli and Jabal ..		600.00
8. Grant to Primary School, Bhojnagar for purchase of furniture ..		100.00
Total ..		8,371.46

DEVELOPMENT WORKS

The old panchayat constructed a water-spring at village Kumharon by contributing fifty per cent of the cost, the other half having been provided by the Block Agency. The panchayat contributed one fourth of the cost of a primary school building at Bhojnagar. The construction of a dispensary building was also taken in hand but it remained incomplete.

The present panchayat has completed the dispensary building at Bhojnagar at a cost of Rs. 6,800 (Rs. 3,000 contributed by Block and Rs. 3,800 from the panchayat fund) and school building at Bhojnagar at a cost of Rs. 1,500 (Rs. 1,100 contributed by the Block and Rs. 400 by the panchayat. It constructed three water-springs one each at village Gatoli, Mahiyan and Kumharon. Grant of Rs. 300 was made available to the panchayat from the Block funds for each water-spring and an equal amount was contributed by the villagers. Both the panchayats have not undertaken any development work in Kalath so far.

From 8th January, 1961 to 20th September, 1962, 16 criminal cases were registered, out of which 13 were compromised, one was dismissed in the absence of adequate proof, the other was filed due to absence of both the parties and the third was transferred to the Court of S.D.O., Kandaghat.

During the same period, 20 civil suits were instituted out of which 16 were compromised, 2 were filed as falling out of the jurisdiction of the panchayat, one was again filed due to absence of the complainant, and in the remaining case a decree was passed against the defendant.

Of all the cases instituted with the panchayat, 3 civil suits and one criminal case involved the residents of Kalath.

Out of eight persons interviewed two did not know the functions of the statutory panchayat, according to 5 the functions of the panchayat were to execute development activities and to settle disputes and according to the remaining one person its functions were limited to settlement of disputes. Only two persons could correctly tell the period of existence of the statutory panchayat. Again, out of eight persons, five were of the opinion that the panchayat was working properly, one person was dissatisfied with its functioning; while the remaining two, being new comers to the village were not prepared to

commit their opinion. Again, 6 out of 8 persons claimed that the dominant caste in the statutory panchayat was the Rajput though there was only one Rajput member from this village.

All the eight interviewees stated that they were not benefited in any way from the activities of the panchayat. Only the Rajput member of the panchayat was aware of some development works undertaken by it in some villages other than Kalath.

There is no voluntary organisation in the village. There is a small library in the house of Huttam Chand *Lambardar* which contains about 50 books in Hindi and Urdu. These books are on the Aryasmaj sect, health, hygiene and religion. All persons except a few know Urdu but none except Huttam Chand himself derives benefit from these books.

Out of 8 persons interviewed, one Brahman who was in his thirties and one Rajput in his early twenties expressed desire for more children. On the other hand, 2 Rajputs and one Ramdasi aged more than 50 years and one Rajput in his forties did not want any more children. The remaining 2 Ramdasis were old persons no longer living with their wives. One Brahman already having one son and one Rajput having no son wanted to have more children but 3 Rajputs having 1—3 sons and one Ramdasi having no son did not want any more children. Again, out of two persons wanting more children the age of child-bearing mother was 35 years in the case of Brahman and 20 years in the case of Rajput. On the other hand, out of 4 persons wanting no more children the age of 2 Rajput child-bearing mothers was above 40 years, between 36 and 40 years of one Rajput and one Ramdasi mothers and 22 years of one Rajput woman who is the second wife of the *Lambardar*. The duration of marriage of two persons including one Brahman and one Rajput couples wanting more children was less than five years and of four wanting no more children the duration of marriage of 3 was over 20 years and of one was 18 years. (TABLES 18—21).

None of the residents desire to add any more children to the family after the age of 40 years. Though the people are in favour of restricting the size of family yet at present none uses contraceptives or has sought advice from the family planning centre. Out of 8 persons who were interviewed, 7 were of the opinion that a man should have 3 to 4 children and only one wanted 5 to 6 children. According to all the eight interviewees, there was no Family Planning Centre in the area.

REGULATION OF DOWRY

The institution of dowry is not so important in this hilly area as in the plains and it is least binding on the father of the bride because in the hills it is the father of the boy who seeks matrimonial alliance with the father of the bride. This is not to say that the institution of dowry is altogether absent. Out of 8 households only 2 Rajputs gave dowry worth Rs. 2,000 in cash, property, and ornaments, and one Rajput and one Ramdasi received dowry valued at Rs. 100 only in the form of property. The attitude of the people is very much in favour of restriction on dowry.

REMOVAL OF UNTOUCHABILITY

The problem of untouchability has lessened to a large extent. The members of clean-castes do not take

purificatory baths, if touched accidentally by a Ramdasi. Harijans can draw water from the water-springs used by the members of the clean-castes except that they cannot immerse their pitchers in them. Some of the Ramdasis, though socially low, have good economic standing and compare favourably with the Rajput households. Their rising economic status and consciousness of legislation prohibiting practice of untouchability in any form is gradually elevating their social status. Out of eight persons interviewed, seven are aware of Untouchability Offences Act.

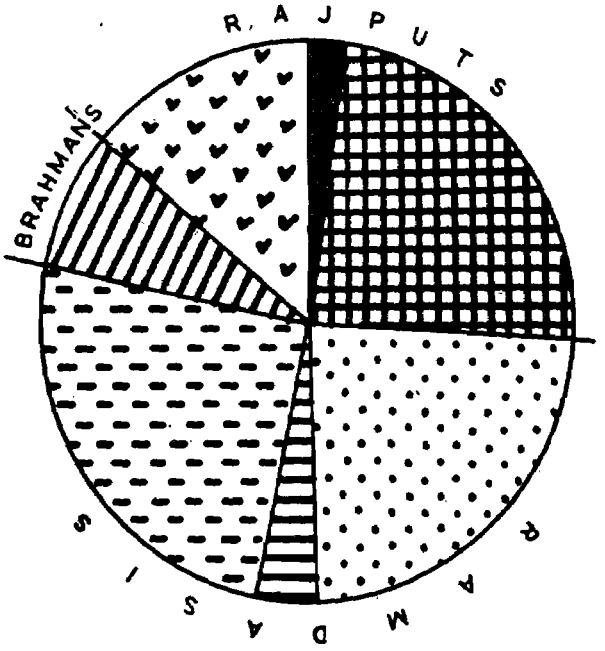
CHAPTER V

CONCLUSION

Kalath is a small and backward village of the lower Simla hills. It is typical of the area inasmuch as it represents a community in transition with declining dependence on agriculture. The residents are hard-working though illiterate. The income of five households out of eight ranges between Rs. 1,000 and Rs. 4,000 per year. They cling to conventions and superstitions rather tenaciously. Illness is attributed to the wrath of super-natural power and the cure is supposed to lie not in medicine but *jantar-mantar*, and propitiation of the tutelary godlings. The sight of a pregnant woman, a beggar with matted hair, a Rajput without his conventional weapons and a Brahman without *tilak* is regarded as an ill-omen. On the other hand, the sight of a sweeper or a person carrying a pitcher of water on his head is regarded as highly auspicious. However, there are indications that the sway of these superstitions over the minds of village-folk will decrease in the wake of new ideas and influences being spread by governmental agencies. Although illiteracy is so large as to be almost universal yet all the persons interviewed knew the name of the District and Panchayat headquarters and the Police-Station. Recently, a Ramdasi household has bought a radio-set and the small village community is now exposed to the influence of community listening programmes. Fifty per cent of the persons interviewed knew that the village had been covered by the Development Block, Dharampore, and seven knew the *Gram Sevak*. The visits of the *Gram Sevika* to this village were not many and only two persons seemed to know her. Four out of eight persons knew the Panchayat Inspector, the Medical Officer, the Veterinary Officer and the Block Development Officer. The villagers were hardly aware of the existence of the Social Education Organiser, Agricultural Inspector and the Co-operative Inspector and this clearly indicates that not much effort is being made to improve agriculture.

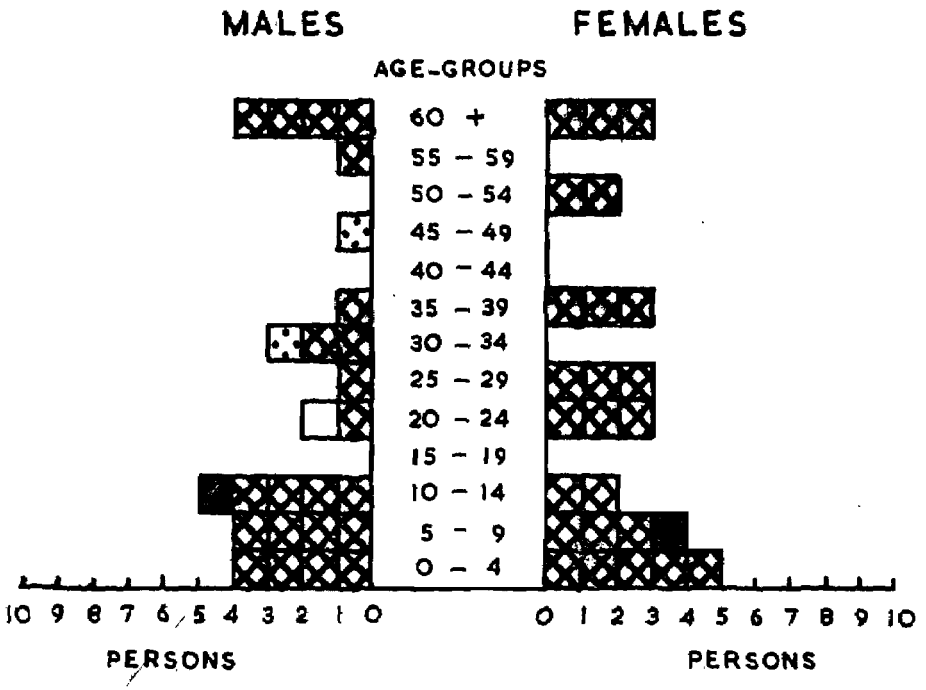
All the eight persons interviewed were generally aware of the legislative and executive measures extending or restricting their grazing rights, and privileges to utilise forest produce. All of them knew that forced labour had been abolished. Six could tell about the changes in the Hindu Succession and the Hindu Adoption Acts. Thus, they are generally acquainted with the measures and developments immediately effecting their living and environment. Given intensification of development and welfare activities this closed village community will favourably respond to new ideas and influences.

ETHNIC COMPOSITION



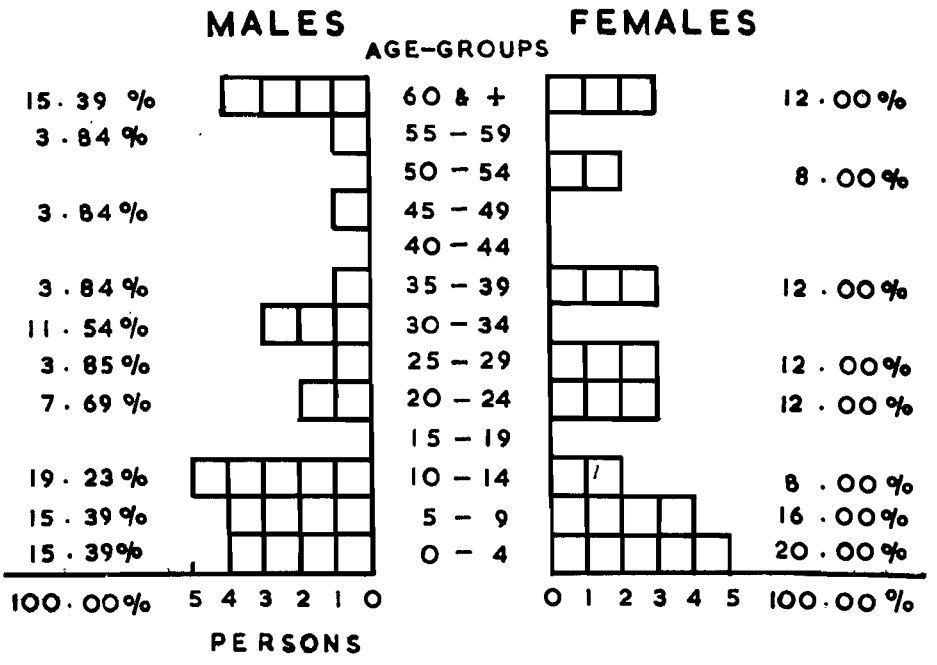
KASHYAP	13.73 %
GARG	1.96 %
KAUNDAL	23.53 %
SAHOTE	23.53 %
BHATTI	3.92 %
BAINS	25.49 %
VASHISTHA	7.84 %

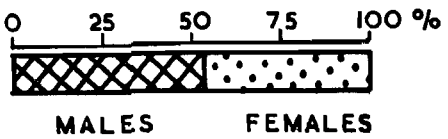
LITERACY



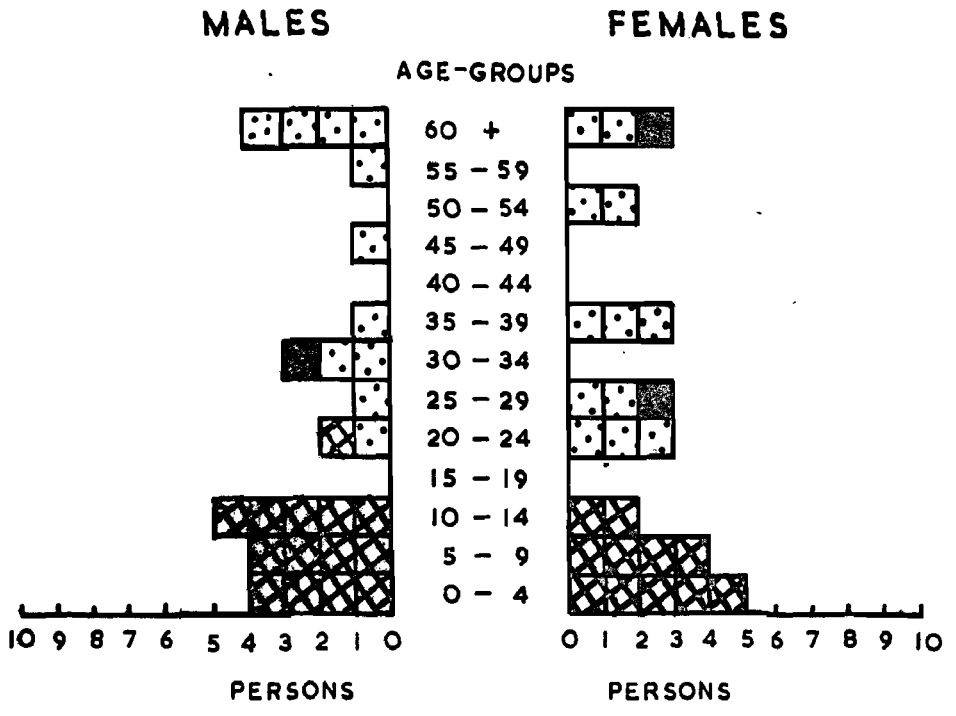
ILLITERATE	90 · 20 %
LITERATE WITHOUT EDUCATIONAL STANDARD	3 · 92 %
LITERATE – PRIMARY OR JUNIOR BASIC	3 · 92 %
LITERATE – MATRIC	1 · 96 %

AGE PYRAMID


MALES
FEMALES
AGE-GROUPS
15.39 %
3.84 %
3.84 %
3.84 %
11.54 %
3.85 %
7.69 %
19.23 %
15.39 %
15.39%
100.00%
60 & +
55 – 59
50 – 54
45 – 49
40 – 44
35 – 39
30 – 34
25 – 29
20 – 24
15 – 19
10 – 14
5 – 9
0 – 4
5 4 3 2 1 0
PERSONS
0 1 2 3 4 5
12.00%
8.00%
12.00%
12.00%
12.00%
8.00%
16.00%
20.00%
100.00%


0
25
50
75
100 %
MALES
FEMALES

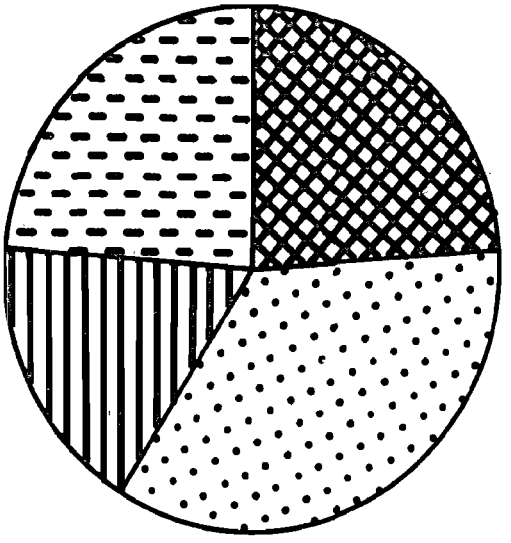
MARITAL STATUS



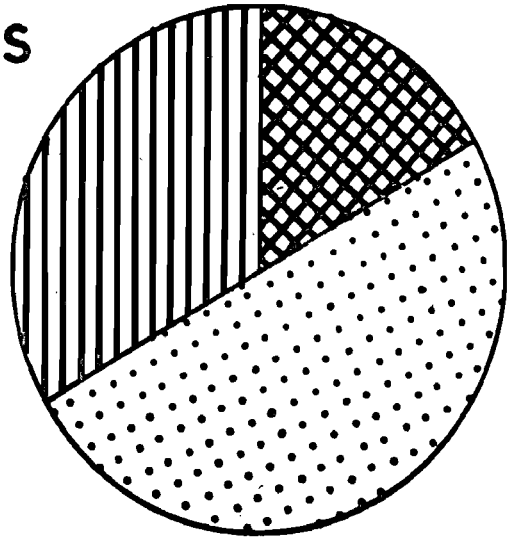
NEVER MARRIED	49 . 02 %
MARRIED	45 . 10 %
WIDOWED OR DIVORCED	5 . 88 %

WORKERS BY AGE-GROUPS

MALES



FEMALES



AGE-GROUPS



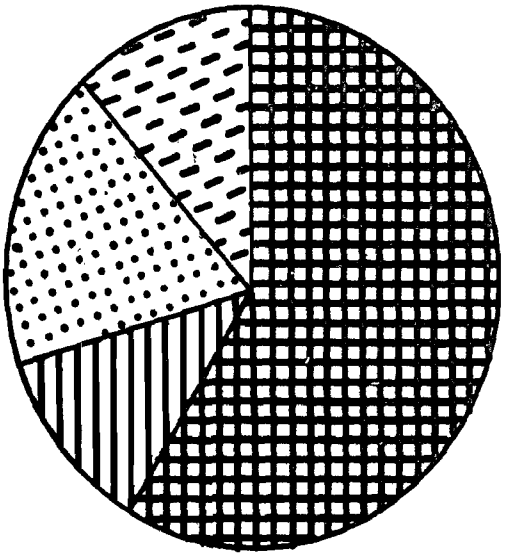
0 – 14

15 – 34

35 – 59

60 +

WORKERS BY OCCUPATION



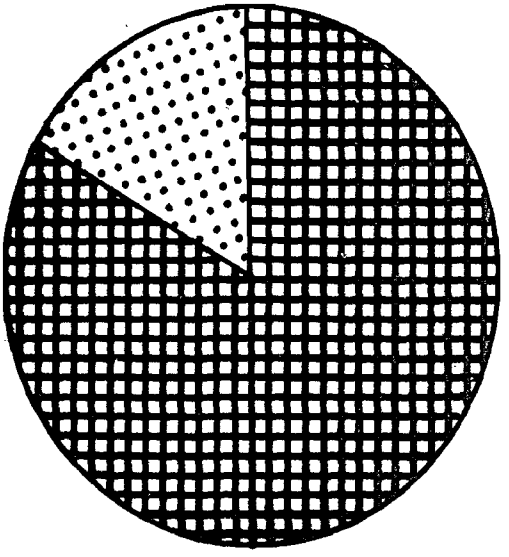
MALES

AGRICULTURE

UN-SKILLED LABOUR

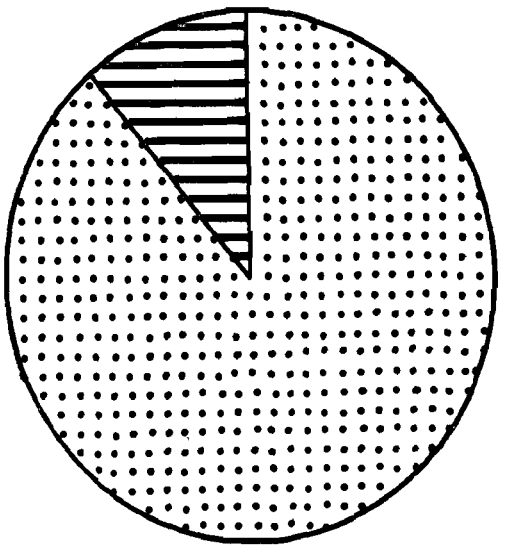
CATTLE GRAZING

SERVICE



FEMALES

NON-WORKERS BY OCCUPATION

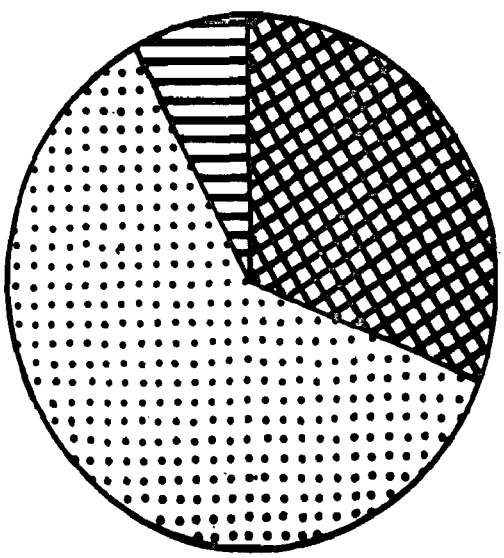


MALES

HOUSEHOLD WORKERS

DEPENDANTS, INFANTS, CHILDREN NOT ATTENDING SCHOOLS.

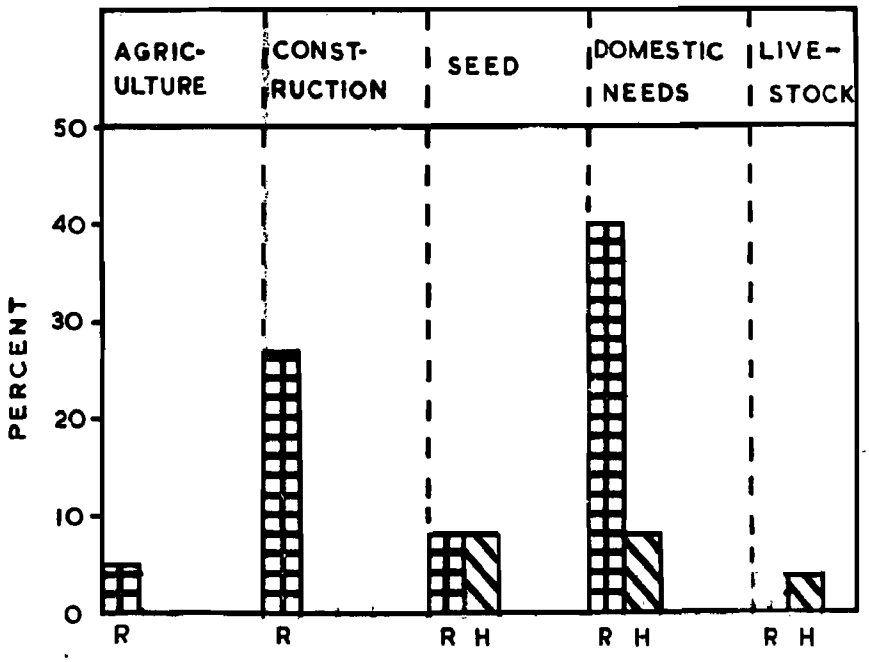
FULL TIME STUDENTS, CHILDREN ATTENDING SCHOOLS



FEMALES

INDEBTEDNESS

BY CAUSES & CASTE-WISE



RAJPUTS – R

RAMDASI – H

Note: No Brahmin household is under any debt.

TABLES 1-21

VILLAGE SURVEY MONOGRAPH

KALATH

TABLE 1
Size of Households

Caste	*Total number of households*				*Single member*		
	HH	P	M	F	HH	M	F
Rajput ..	4	20	10	10	1	1	..
Ramdasi ..	3	27	14	13	..	..	..
Brahman ..	1	4	2	2	..	..	..
Total ..	**8**	**51**	**26**	**25**	**1**	**1**	..

Caste	*2-3 members*			*4—6 members*			*7—9 members*			*10 members and above*		
	HH	M	F	HH	M	F	HH	M	F	HH	M	F
Rajput ..	..	..	..	1	1	4	2	8	6	..	..	..
Ramdasi ..	1	1	1	..	..	..	..	..	..	2	13	12
Brahman ..	1	2	2	..	..	..	..	..	..	..	..	..
Total	**2**	**3**	**3**	**1**	**1**	**4**	**2**	**8**	**6**	**2**	**13**	**12**

HH—Households. P—Persons. M—Males. F—Females.

TABLE 2
Settlement History

Caste	Total number of households	*Number of households settled in the village*			
		Between 5—10 generations	Between 2—4 generations	One generation ago	In the present generation
Rajput ..	4	1	..	..	3
Ramdasi ..	3	..	2	..	1
Brahman ..	1	..	..	..	1
Total ..	**8**	**1**	**2**	..	**5**

TABLE 3
Population Castewise

Caste	Sub-caste	Number of households	Males	Females	Total Persons
Rajput ..	*Kashyap* ..	1	4	3	7
	Garg ..	1	1	..	1
	Kaundal ..	2	5	7	12
	Total Rajputs ..	**4**	**10**	**10**	**20**
Ramdasi ..	*Sahote* ..	1	5	7	12
	Bhatti ..	1	1	1	2
	Bains ..	1	8	5	13
	Total Ramdasis ..	**3**	**14**	**13**	**27**
Brahman ..	*Vashistha* ..	1	2	2	4
	Total Brahmans ..	**1**	**2**	**2**	**4**

TABLE 4
Use of Ornaments

	Total number of households	Rajput	Ramdasi	Brahman
Total number of households in the community ..	**8**	4	3	1
Total number of households wearing ornaments ..	..	4	2	..
Households in which males, females and children all wear ornaments ..	..	..	..	..
Households in which males and females only wear ornaments ..	..	3	2	..
Households in which males only wear ornaments ..	..	..	..	..
Households in which females only wear ornaments ..	..	1	..	..
Households in which children only wear ornaments ..	..	..	..	..
Households in which females and children wear ornaments ..	..	..	..	..
Households in which males and children wear ornaments ..	..	..	..	..
Households using no ornaments ..	..	..	1	1

TABLE 5
Material Culture—Use of Toilet etc.

Caste	Total number of households	Number of households that Use mosquito curtains	Do not use mosquito curtains	Use toilet soap	Use washing soap	Use toilet and washing soap both	Do not use any soap
Rajput ..	4	1	3	..	..	4	..
Ramdasi ..	3	..	3	..	..	3	..
Brahman ..	1	..	1	..	1	..	..
Total ..	**8**	**1**	**7**	..	**1**	**7**	..

TABLE 6
Material Culture—Possession of Furniture

Caste	Total number of house-holds	Number of households possessing *Bed-steads*	*Khatias*	*Mattings or Manjris*	*Chairs*	*Tables*	*Mir-rors*	*Benches*	*Stools*	*Jal-chowkis*
Rajput ..	4	1	4	3	1	2	4	1	..	..
Ramdasi ..	3	..	3	3	..	1	3	..	1	1
Brahman ..	1	..	1	1	..	1	..	..	..	..
Total ..	**8**	**1**	**8**	**7**	**1**	**4**	**7**	**1**	1	1

TABLE 7
Material Culture—Possession of Consumer Goods

Caste	Total number of house-holds	Hurricane lanterns	Patro-maxes	Torches	Guns	Pens	Gramo-phone	Wrist watches	Sewing machines
Rajput ..	4	4	1	2	1	2	..	1	1
Ramdasi ..	3	2	..	2	2	..	1	2	1
Brahman ..	1	..	..	1	..	..	..	..	..
Total ..	**8**	**6**	**1**	**5**	**3**	**2**	**1**	**3**	**2**

TABLE 8
Food Habits

Caste	Total number of households	Number of households whose staple diet is			Number of households who are	
		Maize only	Maize and Koda	Maize, Wheat and Rice	Vegetarian	Non-vegetarian
Rajput ..	4	2	..	2	..	4
Ramdasi ..	3	2	1	..	..	3
Brahman ..	1	1	..	..	..	1
Total ..	**8**	**5**	**1**	**2**	..	**8**

TABLE 9
Share-croppers

Caste	Number of share-croppers	Number that could get themselves recorded as share-croppers during settlement	Number that could not get themselves recorded as share-croppers during settlement	Eviction in the wake of land legislation
Rajput ..	1	..	1	..
Ramdasi ..	2	2	..	..
Brahman ..	1	..	1	..
Total ..	**4**	**2**	**2**	..

TABLE 10
Workers and Non-workers classified by Broad Age-groups

Age-group	Total population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
0—14 ..	24	13	11	6	4	2	18	9	9
15—34 ..	12	6	6	12	6	6	..	..	..
35—59 ..	8	3	5	7	3	4	1	..	1
60 and above	7	4	3	4	4	..	3	..	3
Total ..	**51**	**26**	**25**	**29**	**17**	**12**	**22**	**9**	**13**

TABLE 11

Workers classified by Sex; Broad Age-groups and Occupation (Main and Subsidiary)

Age-group	Agriculture				Masonry			
	Males		*Females*		*Males*		*Females*	
	M	S	M	S	M	S	M	S
0—14	1	..	..	..	..	..	..	..
15—34	4	..	6	..	..	3	..	..
35—59	3	..	4	..	..	..	..	..
60 and above	2	..	..	..	..	1	..	..
Total	**10**	..	**10**	..	..	**4**	..	..

Age-group	Un-skilled labour				Cattle Grazing			
	Males		*Females*		*Males*		*Females*	
	M	S	M	S	M	S	M	S
0—14	..	..	..	..	3	..	2	..
15—34	..	1	..	..	..	..	..	..
35—59	..	1	..	..	..	..	..	..
60 and above	2	1	..	..	..	..	..	..
Total	**2**	**3**	..	..	**3**	..	**2**	..

Age-group	Service				Tailoring			
	Males		*Females*		*Males*		*Females*	
	M	S	M	S	M	S	M	S
0—14	..	..	..	..	..	..	..	..
15—34	2	..	..	..	..	1	..	..
35—59	..	..	..	..	..	..	..	..
60 and above	..	..	..	..	..	..	..	..
Total	**2**	..	..	..	..	**1**	..	..

M— Main occupation; S—Subsidiary occupation.

TABLE 12

Non-workers by Broad Age-groups (Nature of activity)

Age-group	Non-workers			Persons engaged in household work		Dependants, infants, children not attending school		Persons seeking employment for the first time		Full time students, children attending school		Retired persons		Others	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F
0—14 ..	18	9	9	..	..	8	8	..	..	1	1	..	..	..	..
15—34 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
35—59 ..	1	..	1	..	1	..	..	..	..	..	..	..	..	..	..
60 and above	3	..	3	..	3	..	..	..	..	..	..	..	..	..	..
Total ..	**22**	**9**	**13**	..	**4**	**8**	**8**	..	..	**1**	**1**	..	..	..	..

P—Persons. M—Males. F—Females.

TABLE 13

Change in Ownership of Land during one Generation

Caste	Total number of households in the village	Number of households owning land	Number of households that have		
			Suffered loss of land during one generation	Gained land during one generation	Neither lost nor gained land during one generation
Rajput ..	4	3	1	1	1
Ramdasi ..	3	3	..	1	2
Brahman ..	1	1	..	..	1
Total ..	**8**	**7**	**1**	**2**	**4**

TABLE 14

Livestock Statistics

Caste	Total number of households	Cows		Buffaloes		Goats		Sheep		Bullocks		Pet-dogs		Cats	
		N.H.	N.P.	N.H.	N.P.	N.H.	N.P.	N.H.	N.P.	N.H.	N.P.	N.H.	N.P.	N.H.	N.P.
Rajput ..	4	3	8	3	7	1	1	1	2	3	11	1	1	2	6
Ramdasi ..	3	3	9	1	3	3	16	..	..	3	13	1	2	1	1
Brahman ..	1	1	1	..	..	..	..	..	..	1	2	..	..	..	..
Total ..	**8**	**7**	**18**	**4**	**10**	**4**	**17**	**1**	**2**	**7**	**26**	**2**	**3**	**3**	**7**

N.H.—No. of Households ; N.P.—No. of animals possessed.

TABLE 15

Indebtedness—by Sources and Causes

	Money-lender			*Co-operative Society*		
	Rajput	Ramdasi	Brahman	Rajput	Ramdasi	Brahman
	Rs	Rs	Rs	Rs	Rs	Rs
Agriculture ..	..	..	..	200	..	..
Construction ..	..	..	..	..	..	..
Seed ..	..	300	..	..	..	..
Domestic needs ..	1,500	300	..	..	..	..
Livestock ..	..	..	..	..	150	..
Total ..	**Rs. 2,100 or 56 per cent**			**Rs. 350 or 9·33 per cent**		

	Friends and relatives			*Total Loan*			**Total**
	Rajput	Ramdasi	Brahman	Rajput	Ramdasi	Brahman	
	Rs	Rs	Rs	Rs	Rs	Rs	Rs
Agriculture ..	..	..	..	200	..	..	**200 or 5.3 per cent**
Construction ..	1,000	..	..	1,000	..	..	**1,000 or 26.7 per cent**
Seed ..	300	..	..	300	300	..	**600 or 16.0 per cent**
Domestic needs ..	..	..	..	1,500	300	..	**1,800 or 48.0 per cent**
Livestock ..	..	..	..	..	150	.	**150 or 4.0 per cent**
Total .	**Rs. 1,300 or 34.67 per cent**			**Rs. 3,750 or 100 per cent**			**3,750 or 100 per cent**

TABLE 16

Marital status by Age-groups

Age-group	Total population			Never married		Married		Widowed or separated and others	
	P	M	F	M	F	M	F	M	F
0—4 ..	9	4	5	4	5	..	..	..	..
5—9 ..	8	4	4	4	4	..	..	..	..
10—14 ..	7	5	2	5	2	..	..	..	..
15—19 ..	..	..	..	..	..	..	..	..	..
20—24 ..	5	2	3	1	..	1	3	..	..
25—29 ..	4	1	3	..	..	1	2	..	1
30—34 ..	3	3	..	..	..	2	..	1	..
35—39 ..	4	1	3	..	..	1	3	..	..
40—44 ..	..	..	..	..	..	..	..	..	..
45—49 ..	1	1	..	..	..	1	..	..	..
50—54 ..	2	..	2	..	..	..	2	..	..
55—59 ..	1	1	..	..	..	1	..	..	..
60 and above ..	7	4	3	..	..	4	2	..	1
Total ..	**51**	**26**	**25**	**14**	**11**	**11**	**12**	**1**	**2**

TABLE 17

Population—Literacy by Age-groups

Age-group	Total Population			Illiterate			Literate									
							Total			Without educational standard		Primary or Junior Basic		Matric		Others*
	P	M	F	P	M	F	P	M	F	M	F	M	F	M	F	
0—4 ..	9	4	5	9	4	5	..	..	..	..	..	..	..	..	..	..
5—9 ..	8	4	4	7	4	3	1	..	1	..	1	..	..	..	..	..
10—14 ..	7	5	2	6	4	2	1	1	..	1	..	..	..	..	..	..
15—19 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
20—24 ..	5	2	3	4	1	3	1	1	..	..	..	..	..	1	..	..
25—29 ..	4	1	3	4	1	3	..	..	..	..	..	..	..	..	..	..
30—34 ..	3	3	..	2	2	..	1	1	..	..	..	1	..	..	..	..
35—39 ..	4	1	3	4	1	3	..	..	..	..	..	..	..	..	..	..
40—44 ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
45—49 ..	1	1	..	..	..	..	1	1	..	..	..	1	..	..	..	..
50—54 ..	2	..	2	2	..	2	..	..	..	..	..	..	..	..	..	..
55—59 ..	1	1	..	1	1	..	..	..	..	..	..	..	..	..	..	..
60 and above	7	4	3	7	4	3	..	..	..	..	..	..	..	..	..	..
Total ..	**51**	**26**	**25**	**46**	**22**	**24**	**5**	**4**	**1**	**1**	**1**	**2**	..	**1**	..	..

*Middle, Intermediate, Graduates Diploma holders or Technically educated.

TABLE 18

Attitude towards Family Planning with reference to age of the Head of the Household

Caste	Total number of households	*Number of the heads of households wanting more children, the age of the head of household (male) being*					*Number of the heads of households wanting no more children, the age of the head of household (male) being*					Number of widowed
		above 50 years	41—50 years	31—40 years	21—30 years	20 or less years	above 50 years	41—50 years	31—40 years	21—30 years	20 or less years	
Rajput	4	..	..	..	1	..	2	1	..	..	..	..
Ramdasi	3	..	..	..	..	..	1	..	..	..	..	2
Brahman	1	..	..	1	..	..	..	..	..	..	..	..
Total	8	..	..	1	1	..	3	1	..	..	..	2

TABLE 19

Attitude towards Family Planning with reference to number of Sons and Daughters in the Household

Caste	Total No. of households	Number aware of the Family Planning Centre	*Number of households wanting more children who*						*Number of households wanting no more children and who*				
			Have more than three sons in the household	Have 1—3 sons in the household	Have no son	Have no daughter	Have no children	Have more than 3 sons in the household	Have 1—3 sons in the household	Have no son	Have no daughter	Have no children	Number of unmarried and separated persons
Rajput	4	..	..	..	1	..	..	..	3	..	..	..	..
Ramdasi	3	..	..	..	..	..	..	..	..	1	..	..	2
Brahman	1	..	..	1	..	..	..	..	..	..	..	..	..
Total	8	..	..	1	1	..	..	..	3	1	..	..	2

TABLE 20

Attitude towards Family Planning with reference to age of Child-bearing Woman

Caste	Total No. of households	*Number of the households wanting more children; age of child-bearing woman being*							*Number of households wanting no more children; the age of the child-bearing woman being*							Number of widowed, separated and unmarried persons
		above 40 years	36—40 years	31—35 years	26—30 years	21—25 years	16—20 years	Less than 16 years	above 40 years	36—40 years	31—35 years	26—30 years	21—25 years	16—20 years	Less than 16 years	
Rajput	4	..	..	..	..	..	1	..	2	1	..	..	1	..	..	..
Ramdasi	3	..	..	..	..	..	..	..	..	1	..	..	..	..	..	2
Brahman	1	..	..	1	..	..	..	..	..	..	..	..	..	..	..	..
Total	**8**	..	..	**1**	..	..	**1**	..	**2**	**2**	..	..	**1**	..	..	**2**

N.B.—One Rajput has two wives.

TABLE 21

Attitude towards Family Planning with reference to duration of Marriage

Caste	No. of households	*Number of the heads of households wanting more children; duration of marriage being*					*Number of the heads of the households wanting no more children, duration of marriage being*					Number of widowed, separated and unmarried persons
		over 20 years	16—20 years	11—15 years	6—10 years	5 or less years	over 20 years	16—20 years	11—15 years	6—10 years	5 or less years	
Rajput	4	..	..	..	..	1	2	1	..	..	..	..
Ramdasi	3	..	..	..	..	..	1	..	..	..	..	2
Brahman	1	..	..	..	..	1	..	..	..	..	..	..
Total	**8**	..	..	..	..	**2**	**3**	**1**	..	..	..	**2**

N.B.—One Rajput has two wives

GLOSSARY

VILLAGE SURVEY MONOGRAPH

KALATH

GLOSSARY

A

Aarti .. A marriage ceremony performed by moving a lighted lamp round the face of the bridegroom.

Abadi .. Habitation.

Acharaj .. A Brahman who accepts offerings at the cremation ceremoney.

Anardana .. Dried seeds of pomegranate.

Anguthi .. A finger-ring.

Anna ... An obsolete Indian coin equivalent to six Paise.

Arbi .. A specie of arum, the root of which is used as vegetable; Arum calocasia.

Ara .. A big hand-saw worked by two persons.

Arhat .. Commission.

Arhati .. Commission-agent.

Ari .. A small hand-saw.

Asuj .. September-October.

Asadh .. June-July.

Askaloo .. Small balls or rice cooked in a special earthen plate having small round sockets.

B

Baati .. A wide mouthed deep plate of brass.

Bagh .. Panther.

Bagu-gosha .. A fine and soft variety of pear.

Baisakh .. April-May.

Baithak .. Drawing-room.

Bangar .. Up-land tract.

Barah-Beeti .. A game of 24 pebbles.

Barani .. Dependant on rainfall.

Barkhi .. First anniversary.

Baru .. A grass; Sorghum halepense.

Basola .. An adze.

Batai .. System of farming based on payment of rent in kind.

Batna .. Ceremonial rubbing of the body with yellow paste; a marriage custom.

Bauli .. A water spring.

Belcha .. A pickaxe or mattock.

Beri .. Zizyphus Jajuba.

Bhaddu .. A cooking vessel of bell-metal.

Bhadon .. August-September.

Bhoj .. Group of tiny villages for collective revenue record.

Bhatoora .. A fermented *chapati.*

Bigha (kachcha) .. 5/24 of an acre; 0.0843096 hectare.

Biswa (kachcha) .. One-twentieth of a *bigha*; .0042152 hectare.

Bohiya .. Small shallow dishes made of reed or cane.

Brahmi-booti .. A plant, the consumption of which is believed to improve memory and intelligence.

Buare .. The system of mutual help in farming.

Byol .. Grewia oppositifolia.

Byonse .. Salix sp.

C

Chadar .. A sheet of cloth.

Chak .. A head ornament of silver.

Chakhandi .. Front room of the house.

Chakor .. The red legged partridge which is said to be enamoured of moon.

Chakwa .. The ruddy goose.

Chanchala .. A weed.

Changar .. An attic.

Chapati ... An Indian loaf.

Charaita .. A medicinal plant.

Chaubarkha .. Fourth anniversary.

Chauki .. Post.

Cheehl .. Pinus longifolia.

Chet/Chetra .. March-April.

Chhachhloi .. A kind of grass.

Chhabi .. A shallow dish made of bamboo pieces.

Chhal .. Anogeissous latifolia.

Chhika .. A weed.

Churian .. Bangles.

D

Dai .. An untrained midwife.

Dasuthan .. A ceremoney performed on the tenth day following child-birth.

Dandian .. Gold or silver ear-rings worn by females.

Degchi .. A cooking vessel of brass or copper.

Deota/Devta .. A minor god.

Desi .. Country-made.

Devi .. A goddess.

Dhaai .. Wendlandia exerta.

Dham .. Community meal.

Dhao ... Anogeissous latifolia.

Dharam-ki lakri .. The firewood thrown in the burning pyre by each of the mourners.

Dhol .. An iron barrel.

Dholu . A variety of grass.

Dhoti .. A sheet of white cloth worn by males.
Dhub .. The sacred grass; Eragrostis cynosuroides.
Dol .. An embankment in the field.
Dolari .. A silver necklace.
Drat .. A big sickle.
Drati .. A small sickle.
Dubra .. A weed.
Dudhli .. A weed.
Durree .. A carpet.

F

Fagora .. Ficus virgata.
Furnahi .. A big saw used for sawing the beams and rafters.

G

Gaayatri ... A *mantra* of the *Rigveda.*
Gadwi .. A small round vessel.
Gahan .. An agricultural implement for thrashing corn.
Gainti .. A pickaxe.
Galheju .. A tree, the leaves of which are fed to goats.
Gati .. The ceremony to liberate the soul of the deceased.
Ghasini .. Grass land; pasture.
Ghee .. Clarified butter.
Gheran-pheran .. First bringing of the bride after marriage from her parents house to bridegroom's house.
Ghole .. A wild goat.
Gilas .. A tumbler.
Graha .. A planet.
Gulal .. Red farinaceous powder.
Gulli-danda .. Tip-cat, a game.
Gulshan-pattian .. Silver anklets worn by females.
Gur .. Jaggery.

H

Haar .. A necklace.
Hakim .. A physician who follows the Unani system of medical treatment.
Hal .. Country plough.
Haldi .. Turmeric.
Halwa .. A sweet dish of wheat flour, sugar and *ghee.*
Hansli .. A silver necklace.
Hathora .. A hammer.
Havan .. A fire-sacrifice.
Heinr .. Rubus ellipticus.

J

Jamabandi .. Quadrennial record.
Jamoa .. Eugenia variety.
Janam-ghutti .. An indigenous herbal preparation given to infants.

Jantar-mantar .. A charm or magic formula.
Jeth .. May-June.
Jhabbal .. An iron rod for moving stones.
Jharaonk .. A weed.
Jhanjar .. A tinkling silver anklet.
Jinswar .. Crop statement.
Joota .. A country shoe.

K

Kaathi .. Indigofera pulchella.
Kachalu .. An esculent root; Arum colocasia.
Kachcha .. Incomplete or imperfect, applied to village measures of area and weight as distinguished from those recognised by Government.
Kainth .. Pyrus variolosa.
Kakhar .. A wild goat; ibex.
Kakkar .. Pistacia integerrima.
Kangan .. Silver bracelet.
Kangna .. A particoloured thread containing an iron ring tied round the right wrist of a bride or bridegroom.
Kangu .. Flacourtia sapida.
Kanyadan .. The bestowing of a girl in marriage.
Kapal-kirya .. Breaking the skull of the deceased, a funeral ceremoney.
Karaal .. A wild tree, the leaves of which are used as fodder for animals.
Karahi .. A cauldron used in cooking.
Karaunda .. Carrissa diffusa.
Karchhi .. A ladle.
Karewa .. Remarriage of a woman without undergoing normal marriage ceremonies.
Karmaru .. Albizzia odoratissima.
Kartik .. October-November.
Kasmal .. Berberis lycium.
Kassi .. A mattock.
Katha .. A religious discourse.
Katori .. A drinking bowl of bell-metal.
Kauli .. Small deep dish.
Kera .. Hand-sowing.
Khair .. Acacia catechu.
Khanua .. A weed.
Kharak .. Celtis Australis.
Kharif .. Autumn crop.
Khatia .. A cot.
Khawaja .. The water-god.
Kheer .. Rice boiled in milk and sweetened with sugar.
Kheroo .. A kind of stew prepared from butter-milk and gram-flour and cooked as a vegetable.

Kilta .. A long conical basket carried on the back by hill-folk.
Kirya-karm .. Obsequies.
Koda .. A cereal; Eleusine corocana.
Kudali .. A hoe.
Kuhl .. A Temporary water channel made by raising a bund to divert the water of a stream.
Kulhari .. A common axe for cutting wood.
Kulisht .. A tutelary god.
Kulth .. A pulse; Dolichos uniflorus.

L

Lagan .. An auspicious time for the performance of marriage.
Lakarbagha .. Hyena.
Lambardar .. Village headman.
Laung .. Nose-plug.
Lohar .. Blacksmith.
Luska .. A soft and delicate *chapati* of wheat or rice flour baked on a stone pan covered with lid.

M

Magh .. January-February.
Maghar .. November-December.
Makaan .. Mourning visit to the relatives of the deceased.
Mandap .. A canopy raised for marriage purpose.
Manjri .. A mattress.
Mantra .. Incantations.
Mash .. Black gram; Phaseolous radiatus.
Maund .. 0.373242 quintals.
Methi .... Trigonella foenumgraecum.
Mhel .. A necklace consisting of sixteen silver rupees.
Milni .. A custom observed during the marriage ceremoney when the relatives of the bridegroom and bride embrace each other.
Misl-e-Hakiat .. Record of rights.
Moorha .. Square pieces knitted of palm-leaves used for sitting.
Moosali-safed .. A plant the roots of which are used in medicine.
Mundran .. Ear-rings.
Murki .. Nose-ring.

N

Nau-graha-pooja .. Worship of the nine planets.
Nazrana .. An abatement from the revenue of an estate retained by Government in making land revenue assignment to an individual.
Neota .. The custom in a kinship group of giving cash presents to bridegroom at his marriage.

O

Obera .. Cattle-shed.

P

Paichhi/Paista . A barrel shaped bamboo receptacle for holding grains.

Panch-gabh .. Mixture of water, milk, *ghee*, honey, and cow-urine given to remove ritual impurity.

Panch-ratna .. Five different metals put in the mouth of the deceased believed to be meritorious for the dead.

Pandit .. A learned Brahman.

Panjali .. A yoke.

Panjiri .. Parched wheat flour treated in *ghee* and mixed with sugar and dry fruits.

Patila .. A pot or stew-pan in which vegetables, etc., are cooked.

Pazeb .. Silver anklets worn by females.

Phalgun .. February-March.

Phera .. Perambulations of the sacred fire by bridegroom and bride.

Pipal .. Ficus religiosa.

Pithu .. A game played with potshreds and rubber ball.

Pooja .. Worship.

Posh .. December-January.

Prandi .. Braid ribbon.

Prat .. A kneading tray of brass or copper.

Pratishtha .. Consecration of a newly built house.

Pulahi .. A wild tree the leaves of which are fed to cattle.

Purohit .. A Hindu priest.

R

Rabi .. Spring crops.

Ramban .. A medicinal plant.

Rassa .. A tethering rope.

Rehru .. A type of spiced soup of boiled butter-milk.

Rit .. Amount of compensation paid to the divorced husband for abrogating the previous marital relations with his wife.

Ritha .. Sapindus emarginatus.

S

Sag .. Green leaves of *sarson* cooked as vegetable.

Saharu . Debregeasia bicolar.

Sahastra-mool .. A medicinal plant.

Salwar .. Trousers worn by females.

Sammat .. Hindu era, started in 57 B.C.

Sanan .. Ougeinia dalbergioides.

Saneu .. A weed.

Sangal .. A tethering chain of iron.

Sankalp .. Volition.

Sarson .. Indian colza; mustard; Brassica campestris.

Sattoos .. Meal of parched grain.

Sawan/Sharavana .. July-August.

Sayadan .. A parasol.

Seer .. 0.93,310 Kilogram.

Sehra .. The wedding chaplet on the bridegroom's forehead.

Shahnai .. A clarionet.

Shakkar .. Cane-sugar.

Shamlat .. Common land of the village.

Shanathu .. A weed.

Shen .. Terminalia tomentosa.

Shradh .. .. The offering of water, food, etc., to the Brahmans in honour of manes.

Simble .. Bombax malabaricum.

Staapu .. A game.

Shub-mahurat .. An auspicious time.

Suhaga .. A clod-crusher.

Suhagi .. A small clod-crusher.

T

Tasla .. A small tub or trough.

Taunr .. A creaper with thick trunk..

Tawa .. An iron plate on which *chapatis* are baked.

Teeli .. A nose-pin.

Tejphal .. Zanthoxylum alatum.

Thal .. A platter.

Thali .. A metal tray.

Timble .. Ficus roxburghii.

Tokari .. A basket.

Tokani .. A large brass or copper vessel for carrying and holding water.

Tun ... Cedrela toona.

V

Vari .. Presents of clothes and ornaments from bridegroom's father for the bride.

Varma . Auger.

Vedi .. The canopy under which marriage is solemnised.

W

Vishram-pind .. A round ball of cooked rice offered to the deceased half way between the house and the cremation ground.

Wajah tasmia .. Cause of nomenclature of the village.

Wilayati ghaas .. A weed.

Z

Zardalu .. Apricot.

24527 SC—800—4-8-65—C., P. & S., Pb., Chandigarh.

ERRATA

Page	Column	Para	Line	For	Read
18	1	2	31	relative	relatives
30	1	3	7	since 1962. The	Since 1962, the
35	2	1	1	10 *bighas*	10 *biswas*
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77	A	—	16	balls or rice	balls of rice