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HIMACHAL PRADESH

A Village Survey of

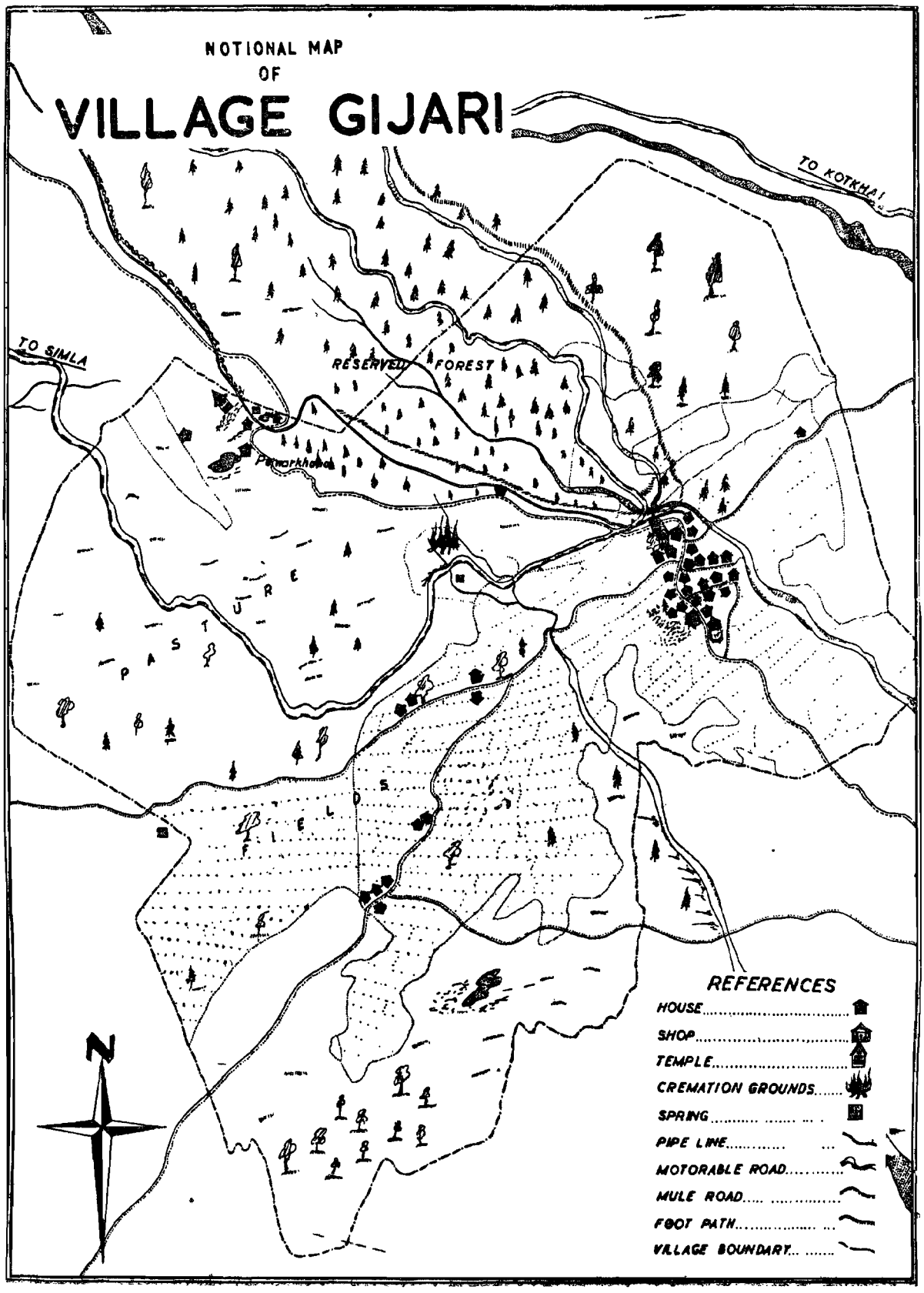
GIJARI

(Theog Tehsil, Mahasu District)

Field Investigation and Draft
by
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NOTIONAL MAP
OF
VILLAGE GIJARI
TO KOTKHAI
TO SIMLA
RESERVED FOREST
PASTURE
FIELDS
N
REFERENCES
HOUSE
SHOP
TEMPLE
CREMATION GROUNDS
SPRING
PIPE LINE
MOTORABLE ROAD
MULE ROAD
FOOT PATH
VILLAGE BOUNDARY

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Foreword

APART from laying the foundations of demography in this subcontinent, 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 bypaths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

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

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

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

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

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

(*c*) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be,

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further a field, 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, introductd groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life und 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 inter-related processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural changes. In the latter half of 1961 again was organized 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 finally adopted for this monograph have been printed in an appendix.

NEW DELHI
24 *May* 1962

A. MITRA
Registrar General, India

Preface

WHAT a bagful of inquisitive officials have landed up here seems to have been the first reaction of the elders in Gijari when it was explained to them that we were from the Census Organisation and were going to conduct the village survey. Instead of our insatiable inquiry, there was a flood of questions as to who we were and what we were going to do and what was the purpose of such a survey. It needed a patient Investigator to break the crux and to negotiate for the required information in a calm, friendly and patient way—and the detailed questioning started. Over these 3 to 4 years we have visited Gijari a number of times. This was amongst our first survey. Ishwar Dayal has spent many months there and it has taken a long long time for us to complete this monograph. The reasons are obvious, the pitfalls glaring. Little bits of information took us back to the village more often than we had anticipated. It is only after all this that we have been able to catch the character of the village and know more about the people about whom we are going to write here. At first I found them somewhat allergic with Block activities and exceedingly critical about all Government officials and their methods of working. Between themselves elders continuously seemed to have a dig at each other. They were superstitious, very dogmatic in their attitude towards the scheduled castes and one of the reasons may have been that the area remained undeveloped for a while and after Independence their values of men and matters had not crystallized in a way everyone hoped.

So we thought—after coming into contact with them for years together, we find these years have made them mellower, reason has taken the place of prejudice, suspicion has given way to kindness. Those who were so critical about our survey and would not allow any photographs of the temple to be taken, kindly consented and O. C. Handa of this office has taken some attractive photographs of the temple, the village and the people.

In the form of dress and habits of the orthodox there may not have been very much of change, but a change is there.

Purely due to our tenacity I suppose, elders were finally very indulgent and accepted us. We were fortunate to attend a marriage in a Scheduled Caste family—My friend Loku's daughter was married in a simple ceremony. We were also fortunate enough to see men and women working in the fields, to have sat in their homes and shared their meals and a cup of tea. They had given us Thoda performance, songs and dance and had conveyed to us generally the blessings of the *devta*. We had gone there in rain, snow and on sunny days and seen the villagers in different moods. Self-respecting and very inquisitive sort of villagers had a right to know what we are doing year after year in their midst. I hope this monograph of ours gives an authentic picture of their way of life. Roving around in cloud, rain, snow and sun and when harvest was just about to be cut, induces us to see human nature in a varied mood. This quiet but communicative and more or less self-contained village with its links in villages nearby, seems to be better off. There was no vagrants or beggars.

Ishwar Dayal has often been at the mercy of many for accommodation and so many other kindnesses for the information that he had

to collect from house to house. Patiently and laboriously he has at last completed this task. Whatever delays were inevitable. When we went there last in May there was more of water in the village, the village was electrified, more of Block activities were noticed. *Devta's* tenants seemed to feel that with the Big Landed Estates Act they may own lands and may be in a position to get hortieultural loans as a result of which more orchards would come up and the standard of living would rise. Looking back over these years I have a vivid recollection of Zalim's father telling long long narration of Gairu pointing out in all directions to tell me from where all his many wives had come. There was Kanshi Ram who showed us the indulgence of joining others in arranging charming functions in his own rough way of doing things. We were sorry to hear of his gave illness recently.

I am ever so grateful to the Registrar General, Shri Ashok Mitra, for his foreword, for his interest in our work and words of encouragement when I needed them so much. If in some semblance this has come up to his expectation, I am rewarded.

"BOSWELL", SIMLA-5.
10th July 1963
19 *Ashadha,* 1885.

I am very grateful to Dr. Roy Burman for going through the monograph for more than once and giving us his valuable suggestions. I am also grateful to Rikhi Ram and Durga Singh, my office colleagues, for their hours of patience and labour in helping me when at times I was so impatient and disappointed because of one reason or the other.

To Goverdhan Singh, Librarian of the H. P. Secretariat library, I owe a sense of gratitude because of liis unfailing interest for the many books which he has always referred me to. He has been good enough to prepare a write-up on folksongs and the language portions of this monograph. I have also received many kindnesses from Bijay Singh who was until recently C.E.O. of the Territorial Council, and he has given me so much information on birds which I have included here. Also A. K. Mukherjee, of the Chief Conservator, Forests' office has given me information on plant life. It is because of all these and the kindnesses I have received from S. R. Sethi, Manager, Government of India Press and his colleagues in the Government of India Press that I have been able to piece what would have otherwise remained a scattered bouquet.

RAM CHANDRA PAL SINGH

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Acknowledgement

OUR thanks are due to Dhani Ram and Giaru Ram, the elders of the village, for their extensive knowledge of the rural background; and to Lakshmi Chand Sharma of this office who so kindly helped us to collect folk songs, I am also so grateful to Balkrishan that eminent photographer of the Times of India for the many photographs on Himachal he has sent us and I am printing two of them here. S. P. Shabi was also associated in the preliminary survey. We have utilised a number of sketches prepared in our office from the photographs on jewellery taken by Shree Ranvir Studio, Simla. On potatoes the photographs were so kindly sent to us from the Agriculture Information Centre of the Himachal Pradesh Development Department, Simla.

1 *The Village*

Introduction

At 7000 feet Gijari, one of the bigger villages in Tehsil Theog, possesses the representative traits of rural folks residing on the Himalayan Mountain ranges in this part of the country. The village lies sprawled over the gentle slopes with golden harvest in May and being located at a high spot of these ranges has advantage point to command an alround view of the surrounding hills. It lies in the North-East direction of Theog Town about four miles on the Theog-Kotkhai-Jubbal-Rohru road.

In 1952 the village was covered by the National Extension Block having Theog as headquarters. There are a number of conveniences which villagers here are able to obtain. Theog has a Tehsil Office, a dispensary, a High School and a Veterinary Hospital. It has also a growing market and a brisk trade between September-October every year.

This growing trade has had a fillip in 1948 only after the initiation of the series of five year plans. The impact on the economic structure has been steadily observed and it is one of those villages where social change has been slow.

The village was selected for study among other reasons due to the ancient temple of Mahasu which is not only the presiding deity of the village but of a number of other neighbouring villages falling within a radius of about ten miles owing their loyalty and allegience to it. The ruler of the erstwhile Theog State continues to patronise the temple.

Besides the ruler, a total of about three hundred households worship the deity as *'Kalyaney'* living in twelve villages. Offerings in the form of cash and kind are made before the deity. To preserve and maintain the institution each household contributes grain to a common fund ranging from five to twenty seers on the harvesting of Rabi and Kharif crops.

The temple is important not only for archaeology but is rich in folk-lore. The wooden carvings alround is an additional attraction and gives an insight into the ancient craftsmanship. The proprietary rights of the whole village land rest not in the actual tillers of the soil but in the temple institution. This factor singles out the village as a unique example to study the social compactness and cohesion of society.

Origin of the village

About the year 1700 A.D. village Palana was inhabited by a very notorious criminal tribe *BHAVI*. These people were trouble shooters by their nature and looting and plundering were their ancestorial professions. Getting over-award and tortured by the successive acts of violence the inhabitants of the neighbouring villages ran out to distant places for shelter and protection. A Brahmin Ram Sarya, resident of one of the neighbouring villages ran away as far as the erstwhile State of Garhwal to seek refuge and protection. A Raja from Chandel Thakur family ruled Garhwal at that time. Ram Sarya narrated the woeful tale of sufferings of the people in this region to him. Ram Sarya explained all that ferocious *Bhavi* Tribe had done and prayed the Garhwal ruler to exterminate them. The Raja was moved by this horrowing tale and agreed to send his three sons Yashvir

Chander, Gajinder Chander and Rattan Chander with him to subdue the tribe so that peace prevails. After a fierce battle between the forces of these three gallant young men and the *Bhavi* Tribe the latter were defeated and the *Bhavi* Tribe was practically exterminated. The sons of the Raja succeeded in establishing a consolidated kingdom which comprised of scattered parts in this region. This later on formed the erstwhile State of Theog. After a lapse of time, some sort of a friction arose among these brothers and they decided to part. Gajinder Chander went to Ghund and ruled there, Rattan Chander was given the portion of Balson. He had a number of sons who had large family to support. Domestic harmony could no longer be maintained and they decided to part. Some of the members of their families headed by one Gigri, decided to leave Balson and settled down at a spot now Gijari, the place derived its name from the head of the members who settled there. So legend goes the incident took place in the Seventeenth Century. These settlers were the devotees of *dom devta;* a temple was erected which can be seen to day in Gijari in a fairly good condition, realising that it is nearly 300 years old.

Settlement history

According to the legendary version of the settlement narrated here and recorded in the village note-books, Rajputs were the first settlers and descendants of one Gigri. But, on the other hand, the genealogical tables attached to village note-books mention six households of Rajputs and one each of Brahmin, Turi and Rehar castes, who were the original settlers in the village. The present inhabitants are the descendants of these nine households. Besides there is also one household of the Badhi community and four of the Lohars who are the permanent residents of the villages. The genealogical table is silent on this point. According to their own version, they are living here since ages.

The principle of land distribution is said to be *Kabza.* Gradually the proprietary rights of the land on the hill slopes, occupied by households for tilling came to be recognized by the authorities, and the succeeding generations distributed the land among themselves (according to the law of the land). The Rajputs and Kanets believe that their ancestors had given the tiny plots out of their holdings to the scheduled caste communities of Rehars, Turis, Badhis and Lohars to make the village economically a self-sufficient unit. With the big landed estates act coming into being these temple lands would be affected. Now the tenants would get proprietary rights. One hopes, their economic conditions world improve, possibly when villagers start laying orchards.

Communication

A motor road from Theog to Kotkhai passes by the side of the village. Buses and trucks are easily available for carrying passengers and transportation of marketable commodities. Jais, where the Panchayat Ghar is located lies on the main road. A foot-path also leads to village Parala from Gijari.

Next comes the mules which play a vital role in transportation. The mule track passes through Gijari-Kanda above the road, and the distance of four miles is reduced to two and a half. Mules are expensive animals to bring or to keep although they are considered a coveted possession. The village has the distinction of having a horse too which is the proud possession of Giaru Ram, an influential person in the erstwhile Theog State.

Legend behind the origin of the river

Every river or spring has a halo of its origin and traces back to a legend or an anecdote River Giri is held in high esteem by all. Dhani Ram and Giaru Ram have narrated a legend. It is believed that in olden times a very learned saint lived at Kupar Peak, twenty miles from Gijari and two miles up-hill from Ori (Khara-Pather). At Kupar Peak people were confronted with water scarcity. They had to cover long distances on foot to fetch water from natural springs. The people of this village approached the saint with great expectations and requested him to remove this genuine difficulty by his supernatural powers. The saint took it as a challenge to his divine spirit and accepted it. After continuing his meditation for days together, one day he lifted his holy pair of tongs (*Chimta*) and struck them on the ground, invoking the blessings of the gods beyond—A bang and a spring gushed out. Thus started the eternal flow of the river Giri which is also considered sacred and is called Giri Ganga, although it finally joins the Yamuna at Paonta in District Sirmur. To commemorate this event people of the neighbouring and far off villages come together on 'Baisakhi', at this spot to take a dip in the sacred water. The late Rana Padam Chand of the erstwhile Jubbal State, built a temple each of God Shiva and Goddess Ganga here. The pilgrims worship the deities. A Dharamshala—shelter—was also erected there for the religious people.

Physical aspects

The country is mountainous and varies in elevation (from 3750 to 9872 feet). One main ridge extends along the eastern boundary from which spurs branch off towards the river Giri. The gradients are gentle to moderately steep except on some of the slopes where the ground is precipitous. The forest covers the upper

slopes in almost continuous belt between and above cultivation from 5500 to 9872 feet elevation. The village forms a part of Giri catchment area.

River Giri flows about two and half miles down below whereas Parala-ka-Nala, a tributary of the river courses at a distance of about four furlongs from the village. While traversing its serpentine course, the river presents a grand view. Beyond the few ranges is the Choor Chandni range, which is the last to be seen. This range is about 13,000 feet and remains clothed in snow for about 5 months in a year.

Climate—The climate is cold as it snows in December, January and February although the short summer is pleasant, crisp and bracing. According to the forest working plan, daily maximum temperature does not exceed 77°F. The rain-fall on the whole is adequate, July to September being the wet months.

The rainfall has been recorded at Theog as there is no rain-gauge in the village. Draughts occur some time in May, June, October and November, when there is a fire hazard.

The heaviest snowfall occurs in January and February. During the winter months the weather becomes intolerable when mercury slips down the zero degree FH. But as the village site bears a sunny aspect it does not remain snowbound for long. Even the blizzards are not uncommon during winter. (The prevailing wind direction is from North, North-East to South and South-West in summer and almost constantly South in winter).

Only the abnormal snow-fall as was recorded in 1945-46 and 1960-61, did some damage to the young congestedly growing *Kail* by up-rooting and breaking the tops of the trees.

The *deodar* rarely suffers from snowbreak.

Flora

The common types of trees and creepers that are found around here are given below:—

Local Names	Botanical Names	Utility
Bhang	Cannabis Sativa	An annual herb. The fibres are used for making rope. The intoxicating drugs, *bhang* and *choros* are prepared from the resinus contents of the stems, young leaves and flowers.
Beul	Grewia Oppositifolia	A small or medium sized tree. The leaves are a very good fodder. The fibre is used as rope. The wood is tough and is excellent; used for agricultural implements.
Bhaikal	Prinsepia—utilis	The seeds yield an oil used for burning.
Kachnar	Bauhinia Variegata	A medium size tree. Leaves are used as fodder and the flowers used for making *tarkari* and pickles. Wood is durable but little used. The bark is used for local tanning and dying.
Khirak	Celtis Australis	A deciduous tree. The leaves are a very good fodder.
Kail	Pinus excelsa	A tall evergreen coniferous tree. Yields excellent timber used for house building. Yields rosin turpin. Needles used as bedding for cattle and subsequently as a manure, dry cones are used as fuel.
Kaith	Pyrus Pashia	A small deciduous tree. The fruit is edible when half decayed. Yields good fuel.
Maljinn	Bauhinia Vahlii	A gigantic climber. Leaves are very good for fodder and are also used as plates and wrapping of parcels etc. The bark yields a strong coarse fibre used for rough cordages.
Siaru	Debregeasia Hypolicua.	A large evergreen shrub. The bark yields a fibre used for ropes.
Taijbal	Zanthoxylum Alatum	A shrub or small tree. The branches are used as walking sticks, twigs as tooth brushes, and the fruit as a remedy for tooth-ache.

Apart from these principal varieties of trees, *dholu and sarkanda species of grass grow in* abundance both on the village pasture land and round about the village. Then of course we pass through an abundance of *deodar*, and there is a sprinking of walnut, chest-nut, plums, peaches and apples, as we go into Theog.

Fauna

The commonest type of birds and animals found in the District is given in the Appendix.

The eminent ornithologist Salim Ali has mentioned in Indian Hill Birds about the well-recognized natural axiom, known as Berg-mann's Rule, that among warm-blooded animals which inhabit an extensive geographical range, those occupying the colder portions grow to a larger size than their fellows of the warmer portions. In these areas, the birds would exhibit increased lung capacity, and the other points that seem to

characterize them are that they seek their food on the ground while hopping about, and fly little. There is also a tendency for the birds to migrate a little. One would come across magpie, laughing-thrushes, crows, *bulbul,* seven-sisters. In an appendix, a fairly detailed list of the birds found in Mahasu District has been given. Amongst the animals we have seen a leopard nearabout the village and then there are a number of barking deer, porcupines, rabbits, flying-squirrels, monkeys, *langur,* bears and jackals. Another detailed list of animals has also been appended. The environmental conditions are so much guarded by the temperature, rainfall, snow, that there is invariably a sort of migration amongst birds and animals. Then there are a number of finches, rock pigeons, doves, sparrows, wabblers, *chakor,* and junglefowl. All these may be seen one time or another of the year on our way to Gijari from Simla.

TABLE I

Monthly Rainfall (in millimeters) at Theog—the Tehsil Headquarters of the village Gijari, 4 miles away by motorable roads

Year	January	February	March	April	May	June	July	August	September	October	November	December
1	2	3	4	5	6	7	8	9	10	11	12	13
1958 . . .	..	..	..	..	..	..	..	480·0	205·7	32·2	No rain	101·9
1959 . . .	108·7	93·0	51·1	44·8	50·4	30·7	371·8	140·5	131·7	40·8	35·8	No rainfall
1960 . . .	118·3	No rain	91·2	39·2	10·7	111·2	281·2	191·7	98·9	12·1	No rain	50·8
1961 . . .	94·2	120·6	51·4	70·0	49·5	137·5	253·2	186·4	141·9	44·8	..	..

The area is a snow-bound one and snow falls during the months of December, January and February although it is not uncommon to see the snow falling even during the month of March. During this period, generally the temperature reaches below 32 degrees F.H.

Source :—Tehsil Records, Theog.

Size

The total area of the village is 329 acres, out of which 87 acres is under the plough. In all, the village community comprises of 39 households. At the time of survey, information from only 37 households could be collected as the members belonging to the two households were away from the village. These households belong to the *Badhi* and Rajput Castes. Table II gives the area, houses and population of the village.

TABLE II

Area in			No of houses	No. of households	Population		
Acres	Hectars	Density			Persons	Males	Females
1	2	3	4	5	6	7	8
329	133·15	326·8	60	37	168	88	80

Table III gives an idea about the agewise distribution of the population.

TABLE III

Age-group	Males	Females	Total
1	2	3	4
Total of all ages .	88	80	168
0—4 . . .	6	5	11
5—9 . . .	8	7	15
10—14 . . .	9	5	14
15—19 . . .	3	6	9
20—24 . . .	4	6	10
25—29 . . .	8	7	15
30—34 . .	8	6	14
35—44 . . .	18	15	33
45—59 . . .	14	14	28
60 and above .	10	9	19

The highest percentage of people is in the age-groups 35—44, 45—59 and 60 and more which is a pointer in the direction that people enjoy longevity.

The hold of the joint family system has not yet loosened but families are still compact and manageable. An idea about the size and composition of households can be got from table IV.

TABLE IV

Total Number of households	Single Members			2—3			4—6			7—9			10 and above		
	Household	M	F	H	M	F	H	M	F	H	M	F	H	M	F
37	1	..	1	15	18	20	13	36	24	6	23	24	2	11	11

A household with four to ten members or more should be considered, on an average, to belong to a joint family and there is a majority of such households, 21 as against 15 households with 2-3 members.

The castes residing in the village are Rajputs, Brahmins, Badhis, Lohars, Turis, Rehars, Dumnas and Khatris. Rajputs being the first settlers. All the castes trace their origin from the respective common ancestors. The number of households classified by religious communities, castes and sub-castes are shown in Table V.

TABLE V

No. of households	Community or caste	Sub-caste	Number of households		
			Persons	Males	Females
21	Rajput	Attri and Chandel	106	53	53
1	Khatri	..	6	4	2
1	Brahman	..	4	1	3
5	Dumna	..	17	10	7
4	Lohar	..	11	5	6
4	Rehar	Balli	21	13	8
1	Turi	Kashyap	3	2	1

Majority of persons belonging to the households other than Rajputs do not know their sub-castes.

2 *The People*

Castes

THE caste composition of the village is diversified and Rajputs, Brahmins, Khatris, Lohars, Turis, Dumnas and Rehars live side by side. Rajputs, Brahmins and Khatris form the *swarns* and the remaining castes are lower to them in social status and form the scheduled castes of the village. The scheduled caste people can broadly be classified into artisans and menials who as a matter of right are entitled to certain shares of the produce of land. In return they perform certain duties for the benefit of the whole village community. No household is exclusively engaged in household industry. Agriculture continues to remain their principal occupation. Table VI shows the castewise composition of population.

TABLE VI

Swaran Castes (Upper Castes)				Scheduled Castes			
Caste	No. of house-holds	Males	Fe-males	Caste	No. of house-holds	Males	Fe-males
1	2	3	4	5	6	7	8
Rajput .	21	53	53	Dumna	5	10	7
Brahmin .	1	1	3	Lohar	4	5	6
Khatri .	1	4	2	Rehar	4	13	8
				Turi	1	2	1

Rajputs—They form the dominant caste-group of the village and, as recorded in the village note-books, are the original settlers. Sometimes, the Kanets claim themselves as being of impure Rajput descent and give themselves the alternative name of Rajputs. Without exception, they form an agricultural community and hold a major portion of the land. They are the *swarns* or higher castes and do not inter-dine with other castes excepting the Brahmins.

Brahmins—They are on an equal footing with the Rajputs. They work either as priests or agriculturists. Except the Rajputs, they do not have inter-dining relationships with other castes.

Khatris—The Rajputs and Brahmins treat them as equals. On their part, they would not like to mix freely with the menials.

Rajputs and Brahmins are engaged in agriculture whereas the Khatri comes from outside; he has set up a tea stall.

Badhis and Lohars—Badhis (Carpenters) and Lohars (Blacksmiths) are the artisans. They carry out their ancestral occupations and get grains from each household.

The blacksmith gets twenty seers of grains from each household on the harvesting of *rabi* and *kharif* crops and prepares iron implements, the material is supplied by the villagers. As the village is not large enough to keep them busy throughout the year, one of the blacksmiths also works as a tailor. Besides, the blacksmiths have their small plots of land. Finding it difficult to make both ends meet, the Badhi left the village. He has been pursuaded to return to the village because the villagers were short of a blacksmith.

Turis—They are the drummers. Besides beating the drums at the temple, they attend marriages and other festive occasions and play music at folk dances. They get *roti* from each

household at the time of festivities. They also get 5 seers of grain from each household after every six months on festive occasions. Coins are also given to them.

Dumnas and Rehars—They weave *kiltas* and tend cattle of a few households who have no youngsters to look after their cattle. It is also a part of their social obligation to remove the carcases of dead animals. By remunerations, they get food both the times. On that particular day, 1 seer flour is also given. If the number of persons happen to be four, each one of them gets the same. From the households for whom they tend the cattle, they get three *rotis* either of maize or wheat as the case be. Grains, ranging from two seers to five seers are given to him by each household on the harvesting of *rabi* and *kharif* crops.

The scheduled caste households are exempted from payment of land revenue and have to do *begar* for the entire village—*begar* is compulsory service without wages.

Houses

The 60 odd houses are scattered indiscriminately. Houses are dominated by the village temple. 3 to 4 storeyed houses are common and cement is seldom used. Very few households have a kitchen or a bath or a chimney. Generally an opening of the slates on the top of the room forms as chimney and the kitchens are full of smoke and soot.

There is profuse use of timber, mud-plaster, stone and slate for the roofs. An old widow, Kinauri's house would be roughly having a room of about 20′, with the small door opening and upstairs forms another room with wooden verandah going around. The rooms are dark. The cost of these houses will range from Rs. 1,000 to Rs. 1,500. A medium type of house belonging to a village carpenter would have 2 rooms on the ground floor, mainly used for cattle and with two small doors about 3′ × 4′ and rooms would be about 16′ sq. each. Upstairs there may be two rooms, a living room and a kitchen-cum-store and a wooden verandah of about 3′ width going round the house. There would be profusion of wood and slates. The approximate cost of this would be about Rs. 2,000. A slightly newer type would be with a cattle shed setting apart 15′ and a small door and there may be 2 bigger rooms, small room, a kitchen and a bath on the top though there will not be very much of ventilation and usually they have small doors. There may be a panelled and glazed room, apart from a big room. This would cost about Rs. 5,000. The walls will have wooden planks, wooden lintel, wooden beams and stone. Rough slates are used for roofs, rough stones for walls, mud and *gobri* plaster and *deodar* wood is used for construction. In a majority of houses the facing and the main gate is kept towards North and North-East. The reason being that the wish of the *devta* is respected and anyone not doing so would incur his displeasure. In case of those rare houses which have their main gates towards South and West, special permission is obtained from the local priest and he undertakes to appease the deity in case of displeasure by special worship.

Auspicious date for laying the foundation—For laying the foundation of the new houses, the all famous Pandit (village priest) is consulted and he fixes auspicious day. *Devta* in the local temple is worshiped and his blessings are invoked. *Nauratras*, the days immediately preceding the Dussehra festival are considered auspicious for house building.

Construction—The main entrance is low to keep the rooms warm. The height of the walls ranges from 6 feet to 7 feet whereas the dimensions of the door is as low as 3′ × 4½′ and 3′ × 5½′.

Timber, stones, clay and slates are all that one needs and these are collected from near. Paints, Varnish and window panes are used very sparingly and only in case of newly set-up structures. In these new houses, window-panes are used and a coating of paints is also given on the wooden walls and ceiling. White-washing is often done in April. After winter is over, people feel that their houses should be brightened and darkness caused by the layers of soot removed.

The village blacksmith and carpenter assist in the iron work and designing and preparing of wooden frames. But as far as the question of collecting of stones, timber and slates is concerned a member from each household assists. A day is fixed and villagers go to the nearby jungles and *khuds* to bring stones. The nearby slopes are desolate and completely denuded of trees. The lack of transportation facilities adds to their difficulties and even the mule tracks are not found at places. (In the local dialect mutual cooperation for construction work is known as *bowana*. Food is offered). Artistic wood-work and pleasing rose flower motifs on some of the wooden ceilings have also been carved out in some of the cases and are both designed and executed by the village carpenter.

Masons from neighbouring villages of Ghund and Mathli are engaged as there are no local masons. They are paid in cash and in kind, their daily wages being Rs. 2 besides free meals. The blacksmiths form a popular 'Bhararay' community of Balson and have a wide reputation for their talent in intricate iron work. Minor devices like bolts, handles, nuts and screws are made with their rudimentary and traditional tools from pig iron obtained from Theog or Simla. These blacksmiths are also endowed with the

artistic skill of making statues and execute this delicate work in a most absorbing manner. The work of such a nature demands great patience and adeptness. The minor articles of iron are manufactured by the blacksmiths.

A sort of white clay or *makol* found at Karailli, a few miles from Gijari is used invariably by all the households for white-washing; this clay gives an attractive colour.

Bartandari Rates

The *bartandari* rates of the timber to be used by the villagers for the construction of their houses are given in Table VII.

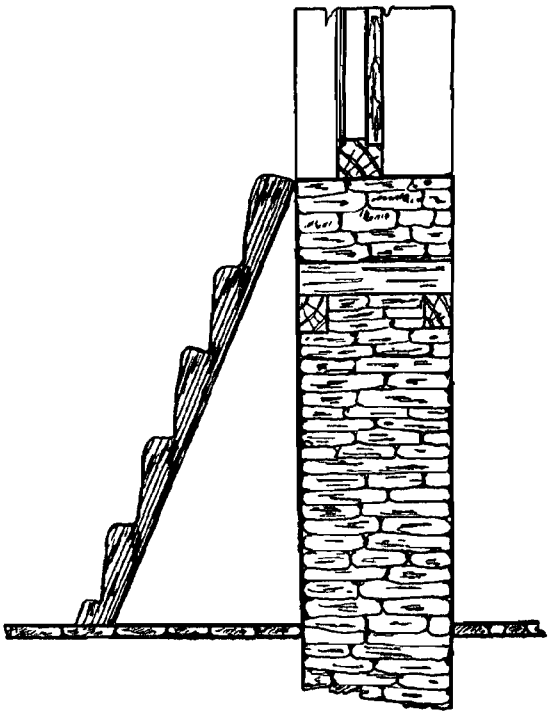
TABLE VII

Type of the tree	Class I (24″ & up)	Class II (18″ to 23″)	Class III (12″ to 17″)	Class IV under 12″
1	2	3	4	5
	Rs. nP.	Rs. nP.	Rs. nP.	Rs. nP
Deodar	8·00	6·00	4·00	2·00
Kail	1·50	0·75	0·37	0·19
Rai	0·75	0·50	0·25	0·12
Chil	0·75	0·50	0·37	0·19
Ban & Mohru	0·19	0·37	0·25	0·12
Walnut	6·00	4·00	3·00	1·00

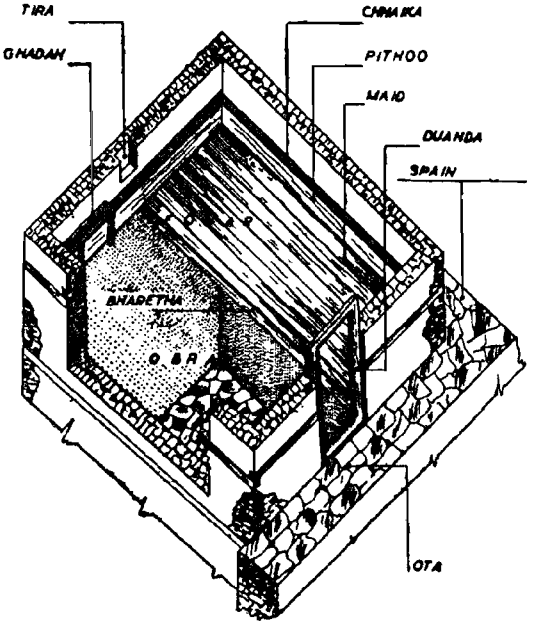
According to the rules, the villagers are entitled to get five trees from the jungles after every five years for construction. The forest Ranger is authorised to sanction this. In case they need more trees they approach the Divisional Forest Officer.

Parts of the House

Local Name	Description
Obra	Ground floor used as cattle-shed.
Fohar	First floor of the house.
Ota	A platform made of stones.
Tira	A niche in the walls where household articles are stored.
Chhaika	Skirting round the wall in the green colour 2½ in width.
Ghadath	A wooden bench for keeping waterful pitchers.
Maid	Ceiling.
Bharetha	Vertical rafter used in the ceiling.
Shilta	A log of wood with notches just like ladder to approach the attic.
Chhander	Attic.
Duanda	Door.
Pithoo	Wooden flat log used in the bottom portion of the walls to serve as a comfort for backs.
Zazru	A place for bathing.
Spain	A verandah attached around the house.



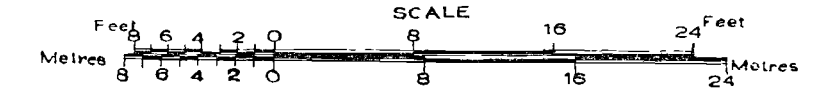
Shairta

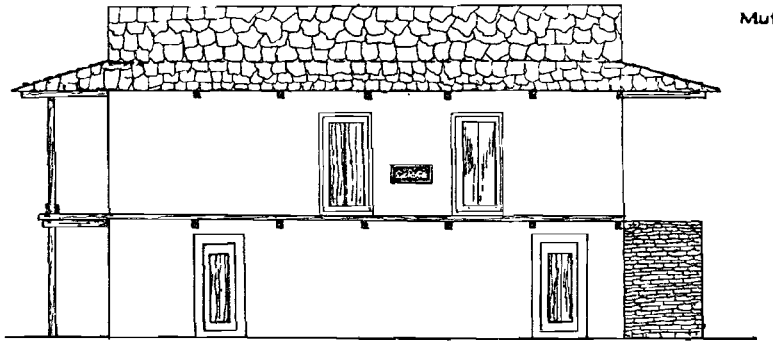


House with local names

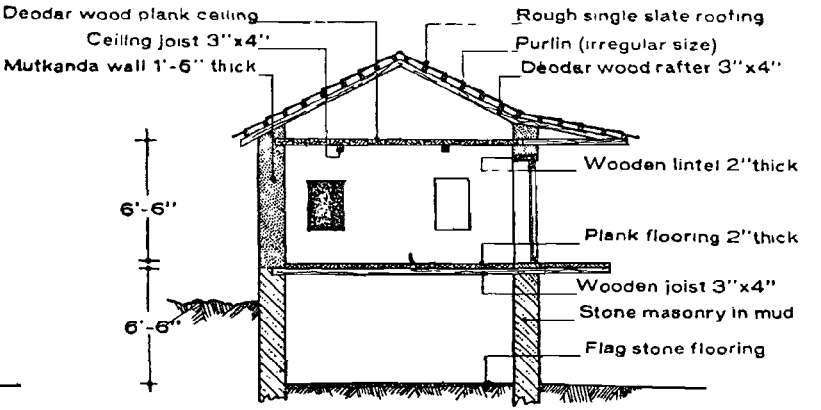
HOUSE OF SH. LOKU

Village Gijari Teh. Theog

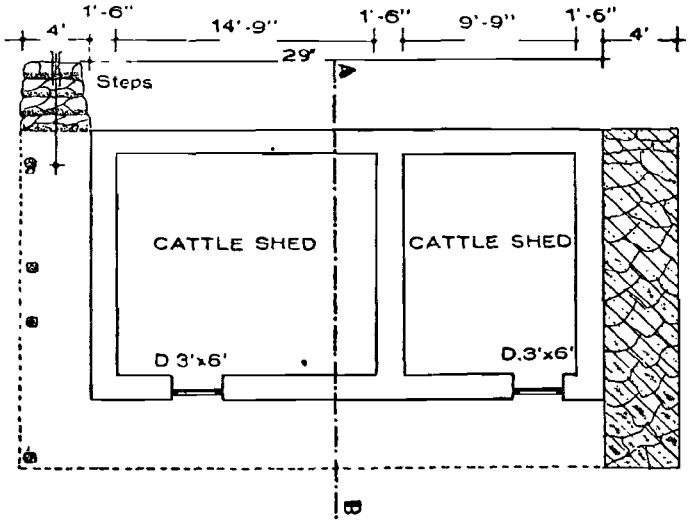




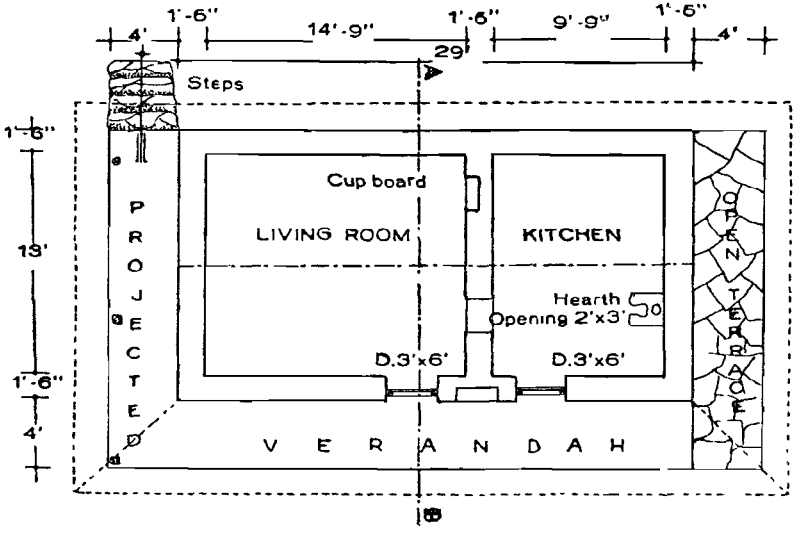
Front Elevation



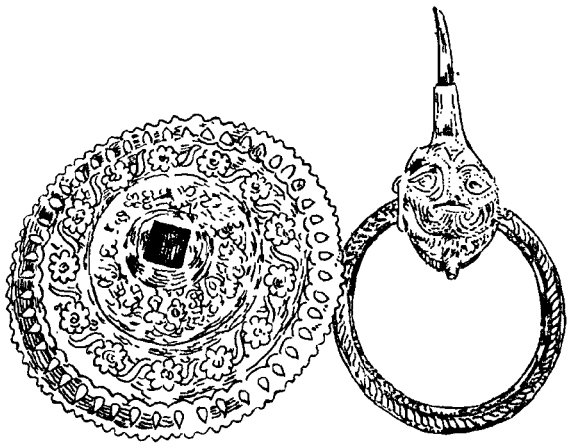
Section on A-B



Ground Floor Plan



First Floor Plan



Handle of the temple door

Utensils

Metallic and earthen utensils are commonly used for cooking and to serve food. The metallic utensils are mostly brass and bronze. Aluminium and iron utensils are also used. The earthen pitchers are brought from Balson, Balena or Koti, as there is no potter in Gijari. These are used mostly for churning milk or for storing water.

Every household possesses a wide range of utensils. A few of the households also use cups and plates.

Khanda—Grains are stored in *khandas*. These are huge wooden boxes which are fixed in living rooms. They measure about 3′ and have heavy lids. These are used for storing grains.

Utensils	Use	Metal	Weight	Price
				Rs. nP.
Batloi	Brass pitcher for fetching water	Brass	6 to 8 seers	6/- per seer
Chelta	A big brass pot for boiling water	Brass	9 to 12 seers	Do.
Glass	Brass tumbler	Brass	5 Chhataks	2/-
Kauli	A small bond	Brass	2 Chhataks	1/-
Bhadu	Bronze utensil for cooking purposes	Bronze	8 to 12 seers	10/- per seer
Karai	A frying pan	Iron	7 seers	14/-
Thali	A big brass or bronze plate	Bronze	½ seer	5/-
Degchi	A moderate sized brass utensil for boiling purposes	Brass	3 to 5 seers	6/- per seer
Pannun	For pouring tea	Brass	One seer	6/-
Sansi	A type of iron tongs used for removing pans from the furnace	Iron	2 seers	4/-
Dhethu		Brass		2/-
Magali	Plate	Brass		1/50 to 2/
Khumbra	A big alloy utensil for boiling rice	Alloy	20 to 30 seers	50/-
Kanali	A big sized brass plate used for kneading flour	Brass	6 seers	36/-

Lighting

Lighting—A few houses have been electrified recently. The use of tiny lamps and hurricane lanterns is common. Four households, belonging to Rehars and Dumnas are not in a position even to afford the luxury of a hurricane lantern; other households possess two lanterns each. Kerosene oil is used.

Fuel

Fire wood is collected from Kaleri Forests, three miles away. According to a version one member from every household goes out in the small hours of the morning and returns with a back load late at night. Thus a day is taken in bringing the wood.

Furniture

Charpoy—A superstition in the village is that anyone using the *charpoy* or *khatia* would be doing so against the ruling of the *devta* and is apt to incur the wrath of the omnipotent Mahasu deity. The belief has its root in antiquity and even due to the impact of modern influence, it is not on the wane. The households who use them have obtained the special permission of *devta* after consulting the priest.

Kharcha—The use of woollen rug or *kharcha* as they are known is common. These are spread out on the floor of the main living room. In the well-to-do families of the Rajputs the number of beddings are more. With low caste households the number of beddings are less.

Razai—Razai or quilt has become very common and gradually replacing the old blankets.

Blankets—The blankets are woven with domestically sheared wool. Bed sheets are considered an article of luxury and only a few well-to-do families use them. Pillows are seldom used.

Tea poys—These are small wooden stools. Twenty-five households, mostly Rajputs, Brahmins and a few belonging to the Rehars use them.

Chairs—Only 5 households of Rajputs use chairs.

Tables—On the other hand, only 2 households of Rajputs use tables. Tables and chairs continue to be treated as luxury goods by other castes.

Benches and stools—One household of the Rajputs uses benches and stools.

Miscellaneous

Mirrors—Every household possesses a mirror.

Radio Sets—There is one Rajput household which owns a battery radio-set.

Hurricane Lanterns—Lanterns are commonly used, so are torches.

Kerosene stoves—Only one Rajput household uses a stove.

Dress

People dress up simply. The women have a tendency to use very contrasting colours. If the *kurta* and *rebdar pyjama* is in dark blue or black colour, the *dhathu* is in deep yellow, orange, or golden or with little checks. A prominent part of a men's dress near Theog is *loia*. These hillfolks dress up as—

WOMEN

(a) Dhathu
(b) Kamiz or (Kurta)
(c) Rebdar Pyjama
(d) Waist-coat
(e) Pattoo
(f) Shoes.

Dhathu—A square piece of cloth in bright shades, measuring about one yard, folded into half like a scarf and wrapped round the head and corners being joined. Finally at the back the two corners are tied over a knot.

Kameez or Kurta—Women use a slightly different cut in the shirt as compared to men. This is an ordinary type of shirt with collars and buttons in the front but lengthier and looser than the ones used by men. The women have a liking for different shades such as crimson, yellow, green and pinkish. The old name of this shirt or *kurta* is *'Jhagga'*. At the bottom a border of a contrasting colour is used.

Rebdar Pyjama—Is similar to the *'churidar pyjama'* except for the difference in the bottom. The bottom is slightly loose and does not form many folds at the ankle. This is loose near the knees or ankle whereas a *churidar pyjama* would be tighter. It is made of cotton and hand-woven woollen cloth.

Pattoo and Shawl—During the winter these are used. A *pattoo* may be $2\frac{1}{4}$ yards in length made of *pasham* or wool costing about Rs. 15 to Rs. 60. A *shawl* may be of cotton generally manufactured in Amritsar or Ludhiana and would cost a few rupees. Woollen shawls would cost more.

Waist Coat—Commonly known as jacket, it is a sleeveless waist-coat made from a *patti*.

Salar (Churidar Pyjama)—Is a tight *churidar pyjama* made from rough cotton cloth, either mill-made or hand-spun. Generally it is dark black in colour.

Garara—Possibly *garara* is brought from outside Himachal Pradesh and is similar in all respects to *salwar* used extensively in the Punjab.

Chester—A type of a collar-less ladies coat, having floral designs embroidered with silk on the back and also on the sides in front.

The traditional and the new types of dresses have one thing in common. The head-dress consists of a *dhathu*. Possibly the climatic conditions explain the form of this head-dress which, indeed, looks very pleasing and graceful. The women folk have to work in the fields and tend cattle, bring fire wood and grass from far off places and if they use a dress like *dupatta*, they may not be able to work as freely. During the winter it protects the head against the chilly winds.

Pantas—These are the local shoes and are similar to *gurgabis*.

MEN

(a) Theogia Topa
(b) Kurta
(c) Pyjama
(d) Gachhi.
(e) Loias

Theogia Topa—*Theogia Topa* is made of cotton and may be slightly embroidered. It resembles the Nepali Cap. The younger generations have developed a taste for Gandhi Cap which is gradually replacing the *Theogia* Cap. Gandhi Cap can either be of cotton or of woollen cloth, being used mostly during winter. The older people still adhere to the *Theogia Topa*.

Kurta—*Kurta* is a cotton shirt with or without the collars.

Pyjama—The *pyjama* used are both of the *salar* and *rebdar* type. More or less they are similar to the ones used by women.

Gachhi—*Gachhi* is a piece of cloth about 2 to 3 yards tied around the waist.

Loias—Loia is an indigenous type of a cape with sleaves and without collars or buttons and is worn since olden times. It is known as *loia* prepared from woollen cloth. Stitching is done in hand. (This is a loose type of button-less coat, which the villagers put on their shoulders and hold the two sides together in front with their hands.

Dresses used for Games

(a) Woollen churidar pyjama.

(b) Gloves.

(c) Shirts with different colours on the collars or on the pockets.

(d) Big Boots.

(e) While playing *thoda,* people wrap thick *pads round their ankles. The arrows are aimed* at the portion below the knees and the pads are used to ensure that the arrows do not hurt.

Big Boots—They are similar to the full boots and are prepared by the local cobblers.

Gloves—The gloves are made of leather and are red and pink in colour. Like the boots, they are also made by the local cobblers. They are used only on the right hand, and are called *khoshis.*

Shirts—These are with different colours on the collars or on the pockets.

Pantas—For the local shoes *pantas,* they depend upon the cobblers living at Chaunri—about two and half miles away. They deal exclusively in old styles and their clientale consists of old people.

Dresses on Ceremonial Occasions

While dancing, a scarf or a coloured handkerchief is kept in right hand, otherwise there is no change in the dress.

Mourning Dresses

After death, the widow replaces her *dhathu* with a black one. She also removes her ornaments, otherwise there is no change in the dresses used either by men or women.

Trends of change in the Dress

Except for a few old people, the use of *pantas*—local shoes—is on the decline. The young women and the girls are gradually taking to the *sandals* and *chapalis* and might well be spotted putting them on the festivals and wedding occasions. The use of trousers, pullovers and other item of modern dress is gradually increasing.



Loia



Slight changes in dress

DISTINCTION WITH REGARD TO DRESS

Distinction with regard to dress between different castes is absent. Besides the old and hand-woven clothes, the people have also developed a taste for mill made cloth. The old styles are slowly yielding to the new cut and designs among the school going childern who are often seen going to the school dressed in shorts and striped *pyjamas*. The tiny school-going girls put on *salwar-kameez* with *dhathu*.

Purchase of wool—Some of the villagers purchase mill made cheap cloth at Theog, but many of them prefer the hand-spun and hand-woven woollen cloth. They get the weavers at Chamech to do all this for them, as there are no weavers either in the village. Chamech is only three miles from Gijari. Ready-made handloom woollen cloth is also purchased at Theog. The villagers also spin wool by means of a *takli* in their spare time and afterwards hand over this to the weavers at Chamech for weaving.

Ornaments

Women have had an instinctive fondness for a variety of ornaments. The ladies of the *swarn* or upper castes use gold ornaments whereas those of lower castes feel contented with silver ones. The traditional ornaments used to be heavy and more lavish but are giving place to the simpler and light ones. A few goldsmiths, living at Thoth cater to the needs of the villagers to some extent. But now these are mostly made by the silversmiths at Theog.

In the absence of banking habits, people have found it more convenient to invest their savings in the ornaments which are used during emergencies. Gold used to be imported from the plains. Men use the ornaments very sparingly as finger rings or as ear-rings or silver buttons for shirts.

ORNAMENTS FOR THE HEAD

Chak—The ornament is shaped like a round silver disc with *meenakari* of green, yellow, blue and red colours over it which makes it really a decorative piece.

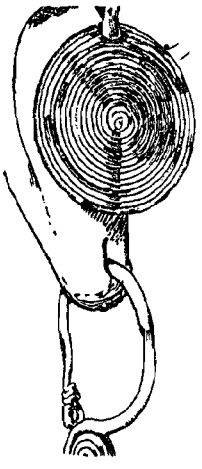
Clip—*Clip* is a silver ornament to hold the tresses together.

Singar-Patti—*Singar-Patti* is a silver band for the forehead.

ORNAMENTS FOR THE EARS

Bragar—*Bragar* can be made either of gold or silver. The women belonging to the Rehar caste use silver *bragar*.

Darotu—*Darotu* is slightly a lighter and cheaper substitute for *bragar*.



Darotu

Dandi or Kantali—The ornament can be made either of gold or silver. These are ordinary rings and are used by old women. These are used in groups consisting of three rings in each ear.

Phulli—An ordinary ornament made of gold, with a stone studded in the centre. These are like Tops usually worn in the plains.

Mungri—*Mungri* is designed in a very simple manner. A coil of gold or silver about two to three inches in length is all that is *mungri*.

Subze or Kante—These are gold ornaments. A jewelled pendant in varied forms hangs from the ear.

Sedu—*Sedu* is a silver ornament weighing about five to six tolas. It is just a bunch of flowers, one above the other having a chain passing below the chin and joining both the lower portions used in the ears.

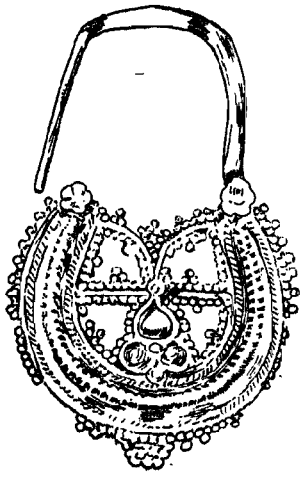
ORNAMENTS FOR THE NOSE

Nath—*Nath* is a big nose-ring and is boat-shaped hanging down from the nose covering middle portion of the upper lip.

Laung—An ornament set with a turquoise. Covering a part of the nose.

Bulak—A small pendant either attached to the *nath* or the nose.

Mukri—or *phulli* is the nose ring studded with a stone or may be just gold, steel with a covered end.



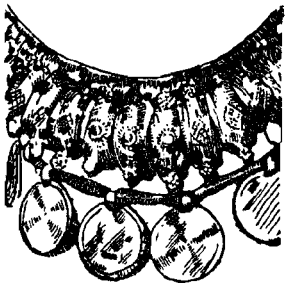
Murki

ORNAMENTS FOR THE NECK

Chandan Har—Is a necklace consisting of a large number of chains.

Gulaband—A gold collar which may either be plain or jewelled.

Har or Mala—A necklace of gold beads.



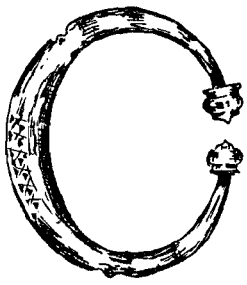
Har

Kanthi—Necklace fitting close to the neck, may be with or without a pendant.

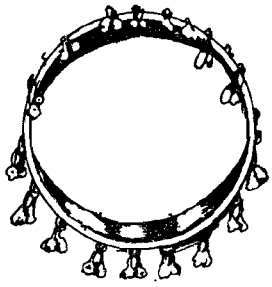
ORNAMENTS FOR THE WRIST

Gajru—Is a bracelet made of square gold studs, mounted on silk band.

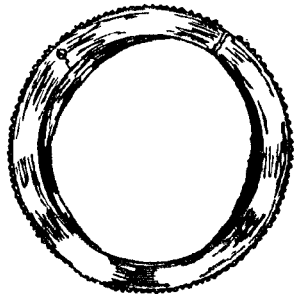
Churis or Kangan—A bracelet made either of silver or gold, enamelled or set with stones.



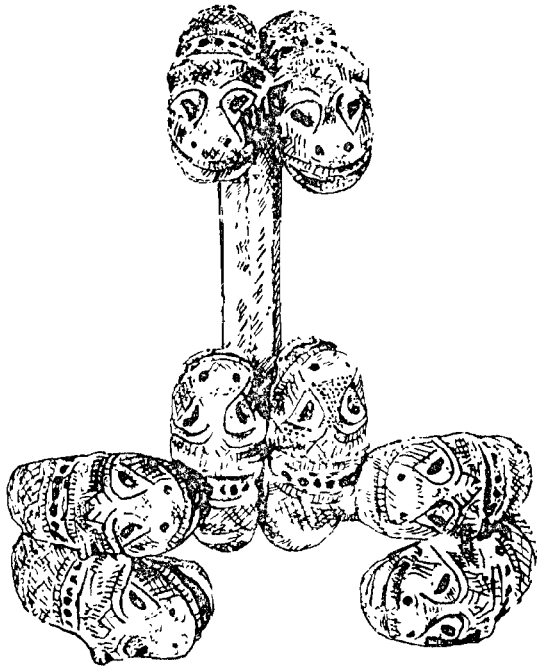
Kara



Kangnu



Bang

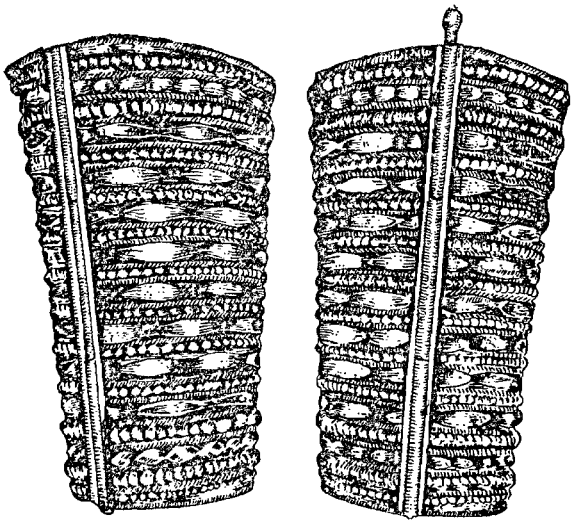


Dhagley

Dhagley—These are silver bangles.

Bangles—Known as *bang* and besides the golden and silver ones, young girls are really very fond of the glass bangles.

Churas—These are bracelets made of silver and worn on the arm.



Chura

Ornaments for the Fingers

Anguthi—A ring set with stones and is made of gold or silver.

Ornaments for the Ankles

Pazeb—A silver ornament weighing approximately 20 to 30 tolas and worn round the ankles. Its form is like a chain and produces a jingling sound when ladies walk.

Ornaments for Toes

Chhalla—It is a plain hoop like ring, either plain or set with nuts or stones made of silver used on toes.

There is no particular caste distinction as to the use of gold or silver. Economic status of the household concerned is the chief determinant. Some of the young girls use brazen ornaments and the other types of cheap and readily available pieces.

Name of ornament	Approximate weight	Approximate cost
	Tolas	Rs.
Wrist Ornaments		
Bunds silver	5	13
Chura	40	100
Dhagley	20	50
Churi	20	50
Gajru	20	50
Kach	40	100
Dosri	40	100
Kanthi	5	13
Ear Ornaments		
Darotu Gold	4	560
Bragar	5	700
Kentiali	5	700
Kentiali plain	6	840
Kante	2	280
Gokhru	3	420
Moongi	3	420
Kanbala	3	420
Phulli	1	140
Nose Ornaments		
Long Gold	1	140
Nathtoo or murki	2	280
Bulak	1	140
Others		
Buttons with chain (Silver)	8	20

Food Habits

Wheat and maize constitute the staple diet in summer and winter. Paddy is also grown around although insignificantly and there are a number of houses who would like to have at least one principal rice meal daily. The households belonging to high or *swarn* castes produce sufficient wheat and maize grains for consumption throughout the year; those belonging to low castes are helped by people who are better off. This is for services rendered by them. This does not constitute a regular source of income since the conventional wages are in the form of chapaties or rotis which they collect from house to house. Some of the low castes are also engaged as coolies.

For food consumption we may classify the villagers as tenants and other persons who do the hard manual labour and secondly persons engaged in non-agricultural professions. Without exception, everybody is non-vegetarian. Meat is taken occasionally whenever the goat or sheep is slayed by *sukhana* or an offering is made for fulfilment of a prayer. Every one has a cow or a buffalo but the milk yield is low and has not yet formed a part of regular menu.



An old woman

Breakfast (Cheli) or Nohari	Mid-day (Dopehari)	Supper (Biali)
	Summer	
1. Left-overs of chapaties (wheat flour) with vegetables or pulses of the previous night with tea.	1. Rice meal with the pulses of *mash*, french-beans or *masoor*.	1. Occasionally rice and pulses.
or	or	or
2. *Bhaturas* with a little of ghee or if not available with salt alone.	2. Wheat chapaties with some vegetable grown by the household or pulses or pickles of *anardana*.	2. Meat of goat or lamb also taken although occasionally.
or	or	or
3. *Sattu* of maize mixed with *chhachh* taken from March onwards.	3. *Bhaturas* with vegetables or pickles of *anardana* or a little of ghee.	3. *Bhaturas* with a little of ghee. or 4. Chapaties of wheat flour with pulses of *mash*, *massar* and french-beans or vegetables.
	Winter	
1. Left-overs of chapaties (maize-flour) with potato, vegetables or pulses of the previous night with tea.	1. Rice and pulses (*mash*, *massar* and French-beans).	1. Maize bread and vegetables of the season i.e. potato, onion and *dhania*.
or	or	or
2. *Bhaturas* with a little of ghee or if not available with salt alone.	2. *Makki-ki-roti* and vegetables and a little of pickles of *anardana*.	2. Maize bread with pulses alone.
or	or	or
3. Maize bread along with salt and tea.	3. *Bhaturas* with little of ghee or pulses.	3. Rice occasionally with meat either of goat or lamb; pickles of *galgal* are also relished.

Whenever vegetables are available they are added to the days menu, more so during rainy season.

Bhaturoo is a thick chapati made from fermented wheat flour taken either with *ghee* or *dal,* and vegetables.

Sirkoo—Is also a thick chapati made from fermented wheat flour and with a little of opium seed and *ghee.* It tastes well with pulses or *shakkar.*

Pakain—Pakain are fried chapaties. These are similar to the *puris* consumed in the plains taken either with vegetables or pulses.

Sansay—Sansay are similar to fried wafers prepared from well-ground and well kneaded rice flour.

Bhallays—Bhallays are prepared from *urd-ki dal* and fried in *ghee* or mustard oil.

Babroo—Babroo or *puras* are made of wheat or *bathu* flour.

Ashkaloos—Prepared from well kneaded rice flour.

These are very tasty and are eaten with pulses or vegetables or meat.

Rotkus—These are prepared on Shivratri or festivals weighing sometimes about five seers. Can be sweet and saltish.

Mithi and Khatti Dal—Dried grapes are sweet or sour. *Imli* or *amchur* are added to *dals* to give these flavours.

Sattu—Sattu is taken from March onwards prepared by grinding boiled and dried maize and is mixed with *chhachh* (whay) or salt or *shakkar* (jaggery powder) to taste.

Tea and milk—Tea and milk is taken by all the households at least once a day. Due to the poor breed of the cattle here is not enough milk. A quantity of milk is converted into *ghee* and *chhachh* (whay). Young children are given little milk as and when it can be spared.

Vegetables—These are taken in negligible quantities. A few of the households plant vegetables such as cabbage, cauliflower, tomatoes, pumpkins and lady-finger during the rainy season.

Pumpkins are kept on house roofs for many months drying. Therefore, these are consumed during winter. People have shown a liking for vegetables but due to lack of irrigation facilities they could only grow little in the past. Potatoes are also taken with the evening meals from October to March.

Chhachh—Skimmed curd or *chhachh* forms a regular item of the diet. This is taken with meals twice a day.

The diet is not a balanced one. It is rich in carbohydrates and also in protein contents but the fats and salt contents are poor. Vitamins are present in small quantities as fruits and vegetables are also consumed although occasionally. These are taken during short periods and that too in small quantities. Other protective foods like eggs, fish and meat are taken in small quantities.

3 *Birth, Marriage & Death Customs*

Birth

At Child birth, the a ssistance of an old lady or a *dai* (mid-wife) is sought. She is called to the *obra* (cattle shed) and attends to most delivery cases for which she is paid a few rupees, depending on the economic status of the household. Meals are also served. Here in Gijari, Gulaboo attends to all cases. She belongs to the Rehar caste and resides in the village.

Manta—No elaborate customs are observed either before or after birth. The goats are sacrificed as *manta* or *sukhna* to the *Timba* of *Durga* or *Kuli,* whenever a son is born, *rothus* are offered to the deity.

Obra and Child Birth—The mother gives birth in the corner of an *obra.* An old and worn-out sheet of cloth is hung to give a touch of privacy. After birth, the mother and the child are given a bath in luke-warm water. The mother is confined to the *obra* either for seven or nine days. During this period she is attended to regularly by the same *dai,* who helps her to bathe daily. It is also common to massage the mother with *ghee* during the first seven days. All this work and the washing of her clothes is done by mid-wife. The period of *sutak* remains for 22 days during which the mother is not supposed to enter the kitchen or to touch any household goods.

Diet for the mother—Care is taken to look after the mother well. A type of diet is given for the first nine days. *Zawain* (a spice) is ground very thin and roasted and afterwards mixed with hot *ghee* and sugar. It now becomes a nourishing diet from the village standard. *Bari, halwa* and milk are mixed with dry fruits. There are also other items consumed extensively by the mother to recoup her health. *Bari* and *halwa* are something like a pudding. The *nashasta, ghee* and milk are boiled together. Any sour food is considered a taboo during this period. The mother is given rice and *dal* after 9 days. The regular diet consisting of chapaties is given after a fortnight.

Rituals attending the birth—The birth of first male child is a joyful occasion as it confirms the continuity of the generation. During that night, ladies of the village get together at the door of the family where the child is born and sing and dance. Messages for the relatives and friends are sent through the village *Turi.* On hearing the news they set out for the house and bring *ghee, shakkar* and coins and offer them to the child. Double the coins are returned. Not much significance is attached to the second birth.

The maternal uncle visits the house on 5th, 7th or 9th day, the date fixed by the priest. He brings four to six *pathas* of wheat, one seer of *ghee* (butter), *phalru* (bedding for the baby) and *kangnu* (silver or gold bracelets) and a set of clothes for his sister. He also brings *drub* (dry tuft).

Namkaran (Name-giving ceremony)—The namkaran or naming ceremony is observed on some auspicious day. According to the prevalent practice, the name is given after the baby is six months old; however, if the baby is a girl, no *namkaran* ceremony is observed and the name is given ordinarily without any ceremony.

The priest suggests a number of names after consulting the boy's horoscope or *tipra* after

studying *grehas*. Here *gur* and parched grains are distributed and the ceremony comes to an end.

Yagyo Pavit—Wearing the sacred thread once entitled a man to be distinguished as Aryan but now few observe this ritual. According to the scriptures, the ceremony should take place between the ages 7 and 8. But now it has sometimes become a part of marriage.

The rituals are performed at the boy's house. He is shaved and ointed meticulously and wears a saffron *dhoti* and wooden sandals. The priest chants vedic hymns and the boy takes a bow before his parents and others assembled. The sacred thread consisting of three fine threads are interwined into one. The three threads indicate Trinity—*Brahma, Vishnu, Mahesh* while the white colour indicates the sign of purity. While the thread is being put on the body across the left shoulder, the assembled guests shower their blessings and the boy repeats *gayatri mantra* a number of times slowly. The prominent feature consists in adopting a *guru*. The boy accepts the priest as his *guru*. The *guru* whispers the *gayatri mantra* into the boy's ears. After this, a feast is held where all the guests are entertained.

Marriage customs

Amongst the rustic folk in these areas, marriage is regarded as a matter of course and little thought is given to the grave responsibilities that go with it. No thought is given as to whether children can be supported after one gets married.

Scheduled Castes (Badhi) Marriage—It is worthwhile to give an eye witness account of a marriage in the village on 9th August, 1962. The young teenager girl was our friend Loku's daughter. Loku belonged to the Scheduled Caste and was nearing 50. She was betrothed a year ago in the neighbouring village Bajoha, three miles away towards Theog. At the time of marriage, the boy was twenty years old and the marriage was performed as *chhota parena* form. The boy was not present and was in his village.

The ceremonies started at 10.00 in the morning. The corner of the main living room was set apart for this. On this space, a small earthen pitcher or *kalsha* was placed on a *patha* (containing barley, sesamum, *mash*, wheat, rice, maize and grain). The *kalsha* was full of *ganga jal, gow-mutar, gobar, dudha* and *ghee* (butter). *Panch-Gabbay* is the name given to these articles. A piece of *narail* was placed above the *kalsha*. A rough and cotton cloth was tied over and formed a canopy. Besides, bronze plate containing some flowers, *maoli* (red thread), *chandan* (sandal-wood paste) vermillion, dry fruits and jaggery powder were placed by the side of the *patha*. A lighted *diva arti*, a little bell and conch were the other articles. All this was collectively kept on what is known as the *bedi*. Later on the *purohit* offered *arti* to Mahasu deity. The *purohit* started the *Sat-Narayan Katha* to remove the effect of evil spirits or evil *grehas*. Nine different articles were given in the name of different planets listed below. The bride, the parents, and the priests, including those belonging to the *swarn* caste sit in a part of the room.

Planet	Bags of article given in charity
Brihaspati	Gram Pulses
Shani	Mashi
Mangal	Masur
Kaitu	Sesamum
Budh	Moong
Surya	Wheat
Shukkar	Paddy
Chandarma	Rice
Rahu	Sarson (Mustard)

The young bride was wearing a dark brown suit, red *dhattu*, yellow jacket, silver *chhap* (ring) and a gold ornament bragar weighing about two *tolas*. During the ceremony the village ladies sang *suhag* songs. The first phase was over by 12.30 P.M. to the accompaniment of the beating of drum by the Turi (drummer). He was given Rs. 2 besides meals for that day.

The second phase started at 2.00 P.M. and lasted only for a very short time. The chief feature consisted of the offerings made in cash by all the household of the village and also the *baradri* who had assembled on the occasion. Locally this is known as *tikka* ceremony and an amount of Rs. 400 was collected which was given to the girl.

Lagan—The third phase started at 4.00 P.M. in the presence of a priest from the boy's side. The bridegroom was not present. Three of them reached the village at 2.30 P.M. but they remained outside as the *lagan* (auspicious time) was fixed for 4.00 P.M. They were ceremoniously received and brought to the room where the *bedi* was put up. They had brought ornaments, clothes and other miscellaneous articles for the girl. The suit for the girl consisted of *kameez (kurta), salwar (garara), chaddar benarsi*, coat, jacket, socks, canvass shoes and an umbrella. The ornaments *bragar, chapp, gajru, kantali, phulli, kanthi, chak, suhag puda, suhag-choora, mukh naini, naitar-bala, bindu, kala-kach*, a bottle of scent, *kanghu* and a looking glass were brought by the *purohits* of the boy's side.

Bhai-Chara ceremony—A saffron coloured turban was given by the girl to Het Ram, a Rajput. He accepted the turban and in exchange gave Rs. 3 to the girl. Now he was bound to accompany the girl to her in-law's house.

Bidai—The fourth and the final phase was that of *bidai*. At about 6-30 P.M. the three priests left the village on foot along with the bride and Het Ram. Turn by turn, the *sakha*—friends, of the bride carried her on their backs outside the village and returned. By way of dowry, the girl was given two suits. A *dham* was given to the entire village community. As the Rajputs do not have inter-dining relationship with the Badhis, they were given all the articles of food by Loku which were cooked separately. Thus came to an end the daughter's marriage on a note of sadness at the bride's departure.

The marriage is solemnised according to custom always preceded by betrothal. In the past, engagements took place at a very early age. Now the marriage age is between 17 and 13 years for boys and girls. Ordinarily, marriage does not take place till the girl has attained the age of puberty. To obtain the prior approval of the boy or the girl to their marriage is something unknown. It is the elders from both the sides who decide. The celebrations present a colourful spectacle and there is much of fan fare. The verve and exuberance of a typical country-side manifest themselves on this occasion. Villagers marry their children outside the village, but to marry within the village is not prohibited if there is no link of *Sagotra-spinda,* and the parents do not belong to the same *gotra.* Only one *gotra* is left on father's side. But now this practice is not strictly adhered to since some marry in the same *gotra.*

Varni—About a year before the marriage *varni* takes place. This is similar to the betrothal and the initiative is taken by the boy's side. On some auspicious day, the boy's father along with *purohit* visits the girl's father. He carries *paranda, shakkar,* and clothes for the girl. The boy's father offers clothes and *paranda* to the girl whereas *shakkar* is distributed among the friends and relatives present on the occasion. The *purohit* recites vedic hymns and invokes the blessings of Shiva. The ceremony marks a mutual contract.

Vivah—After about one year, again the village priest is consulted to fix an auspicious day for marriage. When this is fixed, a party consisting of 200 to 300 persons headed by the village orchestra sets out towards the house of the bride making fun, song, dance, general rejoicings and worship in one form or another. The arrangements for the boarding and lodging of the marriage party is the responsibility of the girl's side. Generally, the party stays in the *sarai,* if any, otherwise they stay in tents. The party stays there for about three days and during their stay they are served delicious food of the village. The bridegroom wears an embroidered turban of light orange colour and carries sword in his right hand. He is carried in a *palki* whereas others go on foot.

Tel ceremony—A few days before the actual performance of the marriage, *tel* and *batna* are applied to the boy and the girl. The ladies of the house and other ladies do this three or four times a day. *Tel* is sent to the girl's house by the boy's side after having applied to the boy. The ceremony is continued upto the time when the girl enters the *bedi* and the boy sits in the *palki* (palanquin) on the way to the girl's house for marriage. *Batna* is a paste made of barley flour, *sarson* oil and turmeric and exotic essence and perfumes added. *Lagan, kanyadan* and *bidai* —all the rituals are interspersed with the singing and in a way, these reflect the depth of the creative feelings of rural folk. These are few lines of a typical song sung on this occasion:

लारिए मेरीए लाम्बीए खजुरे कुणीए वैए रोलणे दूं ।
नई वियाही ग्राम्वे नई विहाऐ वापूए लेखे वैएऊ मेरी ।
घने रे घने लाड़े रे ग्रा बापुग्रा जेने ये करज सजाया ।
ऐतनी दूरे माड़े पूछो लाड़े रे का दीते शावरीए दाणे ।
सौना चांदी मुक्ता दिता नई दिता कन्येरा दाणे ।

The parties remain busy in the performance of rituals during these three days and thereafter the marriage party returns with the bride, who is accompanied by her younger brothers and sisters. She too is carried in a *palki* (palanquin). When the party reaches the village of the bridegroom, the ladies are already there to welcome her. She alights from the *palki* in the midst of songs in a chorus. The bridegroom alights and they are taken in a procession to the local temple. Flowers and coins are offered and blessings of the deity invoked. Next day, the parents of the bridegroom arrange a sumptuous *dham* and all the friends, relatives and near and dear ones are invited. Sometimes these may exceed five to seven hundred people. A huge expenditure is incurred on the occasion ranging from Rs. 3,000 to Rs. 7,000. On the bride's side, the expenditure has been put at Rs. 3,000 to Rs. 4,000.

The priests who perform these ceremonies live in close-by Tikri. Eighteen Brahmin families live in Tikri, 13 out of them work as priests and, turn by turn, each head of the household comes to Gijari and resides there all the year round. This arrangement was finalised before the State merged in 1948.

Parena—The *parena* form of marriage comes second in order of merit and is distinctly different from *vivah.* The initiative can be taken by either side and the *varni*—the betrothal ceremony is similar to one in *vivah.* After a period of about six months or a year, some auspicious day is fixed and is conveyed to the bride's side. Some persons from the boy's side, invariably

some relatives accompanied by a *purohit* visits the bride's house. He carries some jewellery, *dhathu* (head-dress), *paranda* for the bride. All these are choicest articles according to the prevailing standards. After staying there for a day he accompanies the bride back to his village the next day. The girl arrives either on foot or on horseback and is accompanied by a few of her relatives, usually younger brothers and sisters. She puts on the garments offered by her in-laws. On reaching the village, rituals are the same observed as in *vivah*. On a rather conservative estimates, the expenditure has been put at Rs. 500 to Rs. 1,000 on either side.

Chhota Parena—Last in merit comes the *Chhota parena* which is prevalent among low castes who may be the economically backward classes. Except for the initial consultations with the priest in regard to the fixation of some auspicious date, no other ritual, explained in the *vivah* and *parena* form of marriage, are observed. According to it, the bride comes on her own to the house of the bridegroom in the company of some of her younger brothers and sisters. The marriage takes place without the bridegroom being present—in *absentia*.

> "Broadly speaking, there is no difference between *Parena* and *Chhota Parena* form of marriages. Essentially it is the financial position of the person concerned which determines as to whether the marriage is *Parena* or *Chhota Parena*. If the number of invitees does not exceed two to five and, comparatively speaking, the celebrations are not much on significant scale, we may call it *Chhota Parena*: On the other hand, when larger number of people participate in the function, it is *Parena*".

Intercaste Marriage—Intercaste marriage is regarded as social taboo and the risk involved is nothing short of ex-communication. Gijari has no case to report. However, two marriages have been solemnized in the region and gained so much currency. Both the boys and the girls belonged to different Panchayat circles. In the first case, the girl belonged to Koli caste of village Total in Panchayat Deorighat and the boy was Mian Rajput from Koti in Sandhu Panchayat, the former being a low caste and the latter a *swarn*. It was a love marriage. Having been turned out from the village by their parents, they approached Shiv Singh, President, Gram Panchayat, Jais and asked his help to formalize the alliance. The President is a Rajput and a progressive agriculturist. He collected a few persons and formalized the marriage. But he failed to persuade the father of the boy to acquiesce in the alliance, and at present the couple are living with the parents of the girl. The other incident relates to an inter-caste marriage between a Koli girl Rashmu and Rajput boy Daulat Ram of village Kyari in Deorighat Panchayat. As a token of appreciation, we learn, that the President has been awarded Rs. 50 by the Administration.

Divorce—The marital ties are generally very loose in this region and the right to divorce is exercised without any let or hindrance. Discretion in this matter is mostly exercised by the husband. Except for the sanctity of time, no other reason could be adduced to explain the existence of this age-old institution. Now it has become so deep rooted in the social fabric that on no occasion was it ever looked down as unusual. The causes of divorce are common. The divorce system is so common that out of the total married population of 52 males and 47 females, 24 males and an equal number of females have been married more than once.

Widow Re-marriage—Widow marriage is allowed and if a girl is widowed in her young age, she chooses a man of her choice after a year. Then the ceremonies are formalised as in *Chhota parena* form of marriage. The cases of divorce are referred to *Khumbri*. It is a traditional Panchayat of village elders. The person who intends to divorce conveys his or her decision to this assembly which accords approval as a matter of routine. The system of marrying the widows of either the younger or elder brothers is not found in Gijari. The number of widowed persons is 14. There are twelve women and two men in the age-groups of 40 years and more.

Polygamy—Polygamy is on a wide scale. Some of the well-to-do families keep two to three wives and the explanation offered is essentially an economic one. In the absence of spare family members they go in for second and third marriage so that the additional members could attend to work in the house and the field.

The choice generally falls on the sister-in-law. In all there are 7 cases of polygamy, the highest number being among the Rajputs. The other households belong to the Lohar, Badhi and Dumna castes who have one case of polygamy each. Table VIII gives an idea about persons married more than once.

TABLE VIII

Name of Caste	Married once only	Married twice	Married thrice or more
Rajputs . .	24	11	3
Lohar . .	2	2	1
Badhi . .	2	--	--
Turi . .	1	--	--
Dumna . .	3	3	1
Rehar . .	4	2	--

Reet—*Reet* system is also found in the region. It is a type of bargaining by which the new husband gives a certain price for the wife either to her divorced husband or to her parents if she is living with them after having left her previous husband. After the payment he brings her to his home. Here it is the *Chhota parena* form of marriage which is gone through. Of late, however, people have come to attach a sort of stigma to the institution of *Reet*. Broadly speaking, *Reet* is almost extinct in Gijari.

Death customs

Cremation—Age-old customs die hard and more particularly in the countryside where change, if any, is very slow. To dispose of the dead body is followed with elaborate and very tedious affairs and are akin to the complexity observed in Hindu society. The dead bodies are cremated whereas those of children below $2\frac{1}{2}$ years are burried on the banks of the river. There is a separate cremation ground for different castes although the rites are practically the same. There is no custom of floating corpses in the river. The corpse is taken in a procession in which the entire community participates and pay their last respects. Relatives and friends assemble on the occasion and follow the procession which is led by the village Turis who play *Hernsinghas, nigaras* and trumpets.

Period of mourning—The period of mourning remains for 16 days in the whole village, but it is observed for one year in the house where death has taken place. Among the Dumnas, Rehars and Turis, the period of mourning remains for three days. When a person is dying he is laid on the ground, and the head is kept towards the north. Generally the people are lifted from the *charpoy* and kept on the floor before death. But even if he or she happens to be lying on the bed at the time of death, the body is immediately removed from there and laid on the ground. It is considered inauspicious to die on a *charpoy*. The moment the person breathes his last, *Panchratna—gold, copper, silver, moonga* and *ganga-jal* is poured into his mouth to ensure a better life afterwards. A lamp is lighted at the time of death and is kept there for nine days. Before taking the body to cremation grounds it is given a bath either in cold or lukewarm water. An *arthi* is prepared by the Dumnas. Coffin cloth in two colours of white and red are used, indigenously known as *dhoa* and *masruh*. The white coffin cloth is spread out on the *arthi* and the red one is used to cover up the corpse.

Pind Dan—The first pind dan is performed in the house when the *arthi* is lifted to be carried to the cremation grounds. Whenever the procession on its way has to cross the stream or nulah, invariably the *pinds* are placed by their side. Finally, on reaching the grounds the balls are placed there. The *pinds* are given to the *Charge-Brahmin* continuously for 11 days, the number of *pinds* increasing proportionately till it reaches eleven on the final day. Coins are also thrown over the body when it is being carried to the cremation grounds. Funeral pyre is then prepared with firewood, and the corpse is placed. Some *ghee* is then sprinkled and the pyre is lit generally by the eldest son. When part of the body is consumed by the flames, *kapal kriya* is performed by the eldest son or in his absence by the nearest relative.

On the tenth day, the house is cleaned thoroughly when the impurities associated with death are believed to be removed. On the eleventh day *kriya* ceremony is performed by the eldest son or the nearest relative. On this occasion, a *Charge-Brahmin* is invited and offered a cow, a sheep, clothes, bedding and pair of shoes by way of charity in the name of the deceased person. On the sixteenth day, a *dham* is held in which thirty to fourty Brahmins are feasted. Neighbours, friends and relatives are also invited to this *dham*. Sometimes the number of invitees may be two hundred.

Immersion of Ashes at Hardwar—One most important item is the immersion of ashes which are carried to Hardwar by the eldest son or in his absence by some other person. This means a series of rituals conducted by the *panda*. Invariably the *pandas* have old ties with certain areas and say for Gijari there would be a particular *panda* who would help in performing the rituals in Kusha Ghat. Sometimes the head is shaved here also. On the completion of first year *barkhi* (first death anniversary) is performed. The ceremony is simple as only one or two Brahmins are feasted.

Chobarkh—It is the 4th death anniversary. Brahmins are feasted and they are given household articles by way of charity in the name of the deceased. The customs associated with death ceremonies involve a good deal of expenditure. Dhani Ram, an elder of the village, has worked out the expenditure which a family incurs invariably on death.

Name of item	Expenditure
	Rs.
Coffin cloth (white) or Dhoa	4
Coffin cloth (Red) or Masruh	9
Firewood	9
Arthi (prepared by Dumnas)	15
Coins which are thrown over the dead body	5 to 6
Turi (the village Drummer)	15 to 20
Expenditure with regard to the immersion of ashes in Ganges	100

The biggest item of expenditure is on *dham* which is held on the sixteenth day and has been put at Rs. 300 to Rs. 500, or so.

The widow removes all her ornaments and abandons their use along with that of gaudy and coloured clothes. She should never use these articles again normally unless of course she remarries. The scheduled caste families observe all the traditions except that these ceremonies come to an end on the third day. The Brahmins do not have inter-dining relationships with them and as such are supplied with the ration. They cook themselves and eat it afterwards.

Shradhs—As anywhere else, *shradhs* are performed in *Asoj*. For *shradhs,* the year is divided into lunar months consisting of 28 days each. The month is sub-divided into *Krishan Paksh* and *Shukl Paksh,* each consisting of fourteen days—known as *tithis*. The *shradhs* are held in the fortnight of *Shukl-Paksh*.

If *puja* is not performed and tributes not paid to the elders in the form of inviting the priests for a feast when the *tithi* coincides with the date of death anniversary, the evil spirits or ghosts would tend to haunt the places where the deceased person had lived. This is the common belief. The priests prepare the *pinds* and their offerings are made in the name of the deceased person. They are given a few coins as *dakshana* after meals have been taken.

Generally a *dham* is held if the person whose *shradh* is being performed, happens to be near relative such as father or mother. On this occasion, neighbours, friends and relatives are invited to a feast.

4 *Social & Cultural Life*

Religious institutions in the village

ONLY one temple is situated in the heart of the village and exquisite wood-work in the most elegant style on all its sides reflects the artistic grandeur of bygone days.

Legend gives the background to the settlement of Mahasu *devta* in the village in place of *Doom devta* whose temple can be still seen on the adjacent side, although in a somewhat dilapidated condition. Once the Ruler was gravely ill and all the *devtas* were invited to cure him by their magical powers as all other treatment had proved ineffective. When all the *devtas* had congregated, a voice came thundering in the air and immediately all the candles burning before the *devtas* went out excepting that before *Khanta devta*. At this *ghainta* or the *guru* of *devtas* spoke to the Ruler that his *devta* had reached and the disease would vanish on the condition that a tank be constructed at that place and the *tal* be filled with the waters of river Giri. Giri river flows at a low level and is about 1,000 feet below south of this place. The Ruler agreed and at once ordered the construction of a tank. The tank was filled with eighty-four lakh pitchers of water carried from Giri by all the inhabitants of Theog State. When the tank was filled to the brim, the Ruler took a bath and was cured. Mahasu *devta* drove Doom *devta* from Gijari as the Rana was enchanted by this *devta* and the settlement of Mahasu *devta* came to be recognized. On each *Rishi-Panchmi* and *Saji* special worship is offered to the *devta*.

The *havan* ceremonies are performed quite profusely.

The 'Sajis' are:

(a) Baisakh-ki-Saji,
(b) Sawan-ki-Saji,
(c) Deepmala or Katak-ki-Saji,
(d) Magh-ki-Saji.

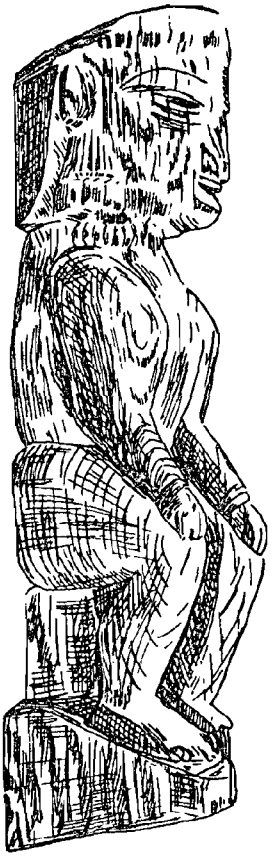
On the particular day of *Sajis*, the *devta's* voice can be heard through two persons only in the whole village. They are Hari Singh and Anant Ram, and are popularly known as either *ghainta* or *malis* of the *devta*. Whenever anyone in the village wants to carry out important work and is inclined to seek the consultation, he along with the *ghainta* goes to the temple and there prays before the *devta*. Then the *ghainta* assumes the spirits of the *devta* and speaks to the people.

Again, the villagers have narrated a version according to which Hari Singh may fix a rupee coin in the wall anywhere and the whistling of the *devta* resounds through it

Temple Management—The temple is managed by a committee of six members. At the time of survey, the following persons were on the managing committee:—

1. Giaru Ram	Wazir or President.	
2. Kania Ram	Vice President.	
3. Sukh Lal	Bhandari or Cashier.	
4. Dhani Ram	Members.	
5. Anant Ram		
6. Mathu Ram		

As the ownership rights of the land rest with the *devta*, collection of land revenue from the villagers is the sole responsibility of the management. It enjoys certain rights of *muafi*. The



Wood Carving

management collects the land revenue in the form of grains and the revenue paid by it after every six months is Rs. 27.23 nP. The sum is contributed by the villagers in proportion to the land held by them. Besides the land revenue the villagers also contribute to the *devtas* fund also. The sum of voluntary contributions ranges from Rs. 25 to Rs. 75, paying capacity being the main criterion. The amount collected is spent on many items, *havan* being the major one.

The Brahmin and the Turi are also paid certain dues from the treasury after every six months. In the months of *Haar*, they get wheat and maize is given in the month of *Kartik*. The following is the description—

Name of Caste	*Quantity*
Brahmin	1.25 mds.
Turi	1.25 mds.

Turn by turn, the Brahmins of Tikri come for the regular worship of Mahasu *devta* and by way of their services get daily meals and some grains at the specified rate.

Every Rajput household gives 20 seers and 5 seers of wheat respectively to the Brahmin and Turi in the month of *Kartik*. The same quantity of maize is given in the month of *Haar*. Turn by turn on daily basis, the villagers provide him with meals. The Brahmin stays in the village temple and sleeps in the second storey. The Brahmins of Tikri are the descendants of two brothers. The one who worships in Gijari are 8 and the other remaining families are 12. The Rana of Theog had fixed their turns which continues to be honoured up to this day.

Only after obtaining special permission of the village elders, the visitors are allowed. The visitors should have nothing of leather on his body and he must get his hands and feet washed before entering. The *devta* is worshipped twice a day, as a matter of fact, just before noon when it is presumed that all might have had their morning meals and at about 9-30 P.M. with the same presumption. The worshipping of the *devta* is accompanied by the beating of *nigara* (kettle drum) by the professional drummer, a Turi.

The village priest enjoys a good deal of respect and reverence and is consulted in all matters of importance. They are regarded as spiritual leaders and their services are always looked for on all the religious and social occasions. Although there is one household of the Brahmin in the village, but the ones from Tikri are considered learned. One Brahmin from village Tikri is widely travelled and has been to almost all places of pilgrimage in India. The associations of these Brahmins with the religious ceremonies like *yagyopavit, shradh* and *mundan* are indispensable.

Following is list of villages:—

1. Kashu.
2. Tikri.
3. Dhali (Schedule Caste village).
4. Shergal.
5. Gajoat.
6. Bainla.
7. Kun.
8. Shanai (only Schedule Castes).
9. Parala.
10. Dharmai.
11. Ilmi-Mandroat.
12. Bagra.

The practice of slaying goats and sheep to appease the deities is prevalent. To secure the fulfilment of their wishes, people still resort to

sukhna ritual accofding to which, on some auspicious day either goats or sheep are slayed on the *chauntra*. This wooden stand has been erected in the village on one side of the path about twenty yards away from the village square. All the persons subscribe to the cost of the animal but it is slayed in the name of one who originally took the initiative.

Timba of Durga or *Kuli* is about half a mile above the vallage. The place of settlement of the deity is recognized by a little red flag. The people of Parala, Parbati and Gijari are the devotees of this deity, Parala and Parbati being the neighbouring villages. On the day fixed by the priest, all the people of these three villages assemble at the *Timba*. Three goats are taken there and pudding is prepared. In the name of *sukhna*, the goats are sacrificed.

The attendants of the deity are known as *kolu* and *bir*. One of the *birs* is a big *bir* and the other ones are called as small *birs*. When the goat is sacrificed in the name of *bara bir*, the amount collected on the spot is distributed among the members of Rajput caste. Reverse is the case when the goat is sacrificed in the name of small *bir* as the amount so collected is distributed among the Rehars who are scheduled castes.

Every three or four years, the idol of the Mahasu deity is taken to Nohol in Garhwal in the month of *Chait* of the Bikrami era, 57 miles from the village. The approach lies via Kotkhai —Jubbal—Hatkoti—Arakot—Teoni and then on to Nohol. Although the Bus goes up to Hatkoti, but they cover the whole journey on foot and it takes them five days to do so. The date on which they set out is decided by the priest.

The idol is carried by the priest in his hands and he is accompanied by 30 to 40 devotees. The Turi also accompanies the procession but does not play on his instrument. *Palki* is not used on this occasion. Again, it is considered a taboo to stay in any house or building as it is feared that the image of the *devta* may not be polluted. The stay at Nohol is only for a night. Here at Nohol, the image of the deity is bathed in the *bowly* (spring) which is located in the temple premises. Rupees thirty to forty is given here by way of *sukhna*.

On the way back, the image is brought in a procession escorted by the village orchestra from Chhaila—a distance of 5 miles down the village. The image of the *birs* from the Mahasu temple are also taken there and these are all brought together in the form of a procession. Next day a grand feast or *dham* is given and an expenditure of about Rs. 500 is incurred on this occasion. Throughout they remain singing the songs in praise of the deity. These are the few lines of the song—

तेरी जानी हनोले राजा
बिमला को जायो
कोलू छोड़ो काशामीरो
मानरथे आयो राजा
तेरी जानी.....
कुंगी की बाड़ी
चार भाई महासू
माता देयी लाड़ी
गोगल के धूप
चार भाई महासू
नारायण के रूप
तेरी जानी.....
फुलने मांगो नोलाखो री किरनी
सुनेरी भांगी
तेरी जानी हनोले राजा पइये फटा जानी
चार भाई महासू हुने ।

Legend goes—The place of origin of the deity is Nohol. Having left Kulu and Kashmir he came to Manrah and there established himself. The Kungi Garden is just near the temple in Nohol. It was laid out by him. There they began to live as a joint family consisting of four brothers, mother and wife. People of Nohol began to worship him with *gugal* and incenses. The *bowly* where the image of Mahasu deity is given a bath burst into a spring.

Fairs and festivals

When enquiries are made about the origin of the legends and lores associated with the festivals, the villagers just raise their hands in sheer ignorance. They celebrate them simply because it is a tradition with them and because they have been doing so since times immemorial. They await for the day with great eagerness and days before the actual festival, preparations are to be made in a maticulous way. There are four local festivals which are known as *Sajis* reference to which has already been made. They fall on the first days of four different months of Bikrami Era. Special worship takes place of Mahasu *devta* and *havan* ceremony is observed wherein all the villagers take part; *Ghee* and *Samagri* are thrown into the fire to appease the *agni* (fire) *devta*. Besides these *Sajis, Rishi Panchmi* is celebrated with great eclat. This is the principal fair of the village and falls in the month of *Ashwin*. The other festivals celebrated in the village include *Lohri, Shivratri, Baisakhi, Dussehra* and worship of *Kul devta*. Following is the detail of the festivals.

Lohri—*Lohri* falls on the first of *Magh;* people would get up early in the morning and dress up in their best, would go downhill in groups until they reach river Giri and take a bath in it. On this day a dip in the holy river is believed to wash off all sins. Afterwards, charities comprising of *til* (sesamum) clothes and *khichri* (rice mixed with the pulse of *mung*) are offered with a generous heart to the needy. Even the poorest of households on this day offers something in charity which, valued conservatively, comes to Rs. 20 per family. Fire is lit up at same place and before it *vedic* hymns are chanted by the village priest. *Ahuties* (substance comprising of *til* and *ghee*) are thrown into the fire. The offerings of flowers and coins are made in the local temple.

Shivratri—Being wedded to the cult of Shiva, the festival of *Shivratri* has an importance of its own among the hill-folk. At night all the villagers are in a jovial mood and spend the whole night in dancing, singing and merry-making. The young women wear their best dresses mostly in colours of orange, crimson, yellow, red, grey and black. They prepare pancakes and the next day send this cooked food to their daughters who are married far away. They also distribute these amongst the Harijan people. The night is set apart for rejoicings and is spent with gay abandon. On charities the well-to-do house holds incur an expenditure of at least Rs. 20. Little idols of Shiva and Parvati are made of clay or cowdung in every household. After the festival is over, these images are placed by the side of water. In the village under study, they were placed on the top of wall of a *hoze* constructed recently to store the water.

Holi—Holi is relatively a new festival and seems to have been imported from Punjab. Village youngsters and adults belonging to the scheduled castes sprinkle coloured water upon each other and the festival ends on a note of prayers offered to the Mahasu *devta.*

Dussehra—The festival is celebrated throughout India. In the village Gijari, particularly the Rajput community celebrates it with great eclat. Every year a great festival is held at Sainj on the Dussehra day, Sainj being six miles downhill from the village and at one time the administrative headquarters of the erstwhile State of Theog. Earthen pitchers form a major part of the whole show. The Rana sets aside three pitchers, one being of brass and the others of clay. One by one the pitchers are placed on the ground personifying the heads of Ravana, the demon king. Then people come forward with their guns and fire at the pitchers from a distance of about half furlong. They go on striking until a particular pitcher gets struck at the hands of some good marksman. The winner gets a prize of Rs. 5 as a token of his marksmanship. In this way, the other two pitchers are also struck and the persons concerned get the prizes of Rs. 3 and Re. 1 respectively.

Raksha Bandhan—Here in the village it is believed to be a Brahmins' festival and the day is devoted exclusively to the study and teaching of *vedas* and scriptures by them. In a few well-to-do houses *havan* is also performed. The day is particularly reserved for changing the *janeus*—sacred thread.

Diwali—It is called the Vaish festival and is also celebrated in the village and simply consists of *Laxmi-Pujan* but unlike the people living in the plains *diwali* is not celebrated in much significant way.

Rishi Panchmi—This is the greatest of all fairs and is essentially local in character. Preparations are made for the celebration, months before the actual day. The fair falls on first of *Ashwin* and invitations are sent to the friends and relatives to visit the village on this occasion. All the arrangements of boarding and lodging are made on behalf of *devta* i.e., expenditure is borne by the temple treasury. According to the conservative estimates worked out by the villagers, about six to seven hundred persons congregate on this occasion. The temple is decorated in a beautiful manner and gates are erected at several points. Banana leaves and other green leaves are generally used for making the gates. Buntings and other tiny flags are used on an extensive scale to impart a festive appearance to the occasion. During the days of festival, the villagers devote their whole time in entertaining the guests. They are served with the best dishes and care is taken to make the guests comfortable during their stay. Special *puja* (worship) is performed of Mahasu *devta* and during the course of *puja* people are lost in deep meditation. An expenditure of about seven to eight hundred is incurred on this occasion and is borne by the Temple Management Committee (village common fund).

Recreation and games

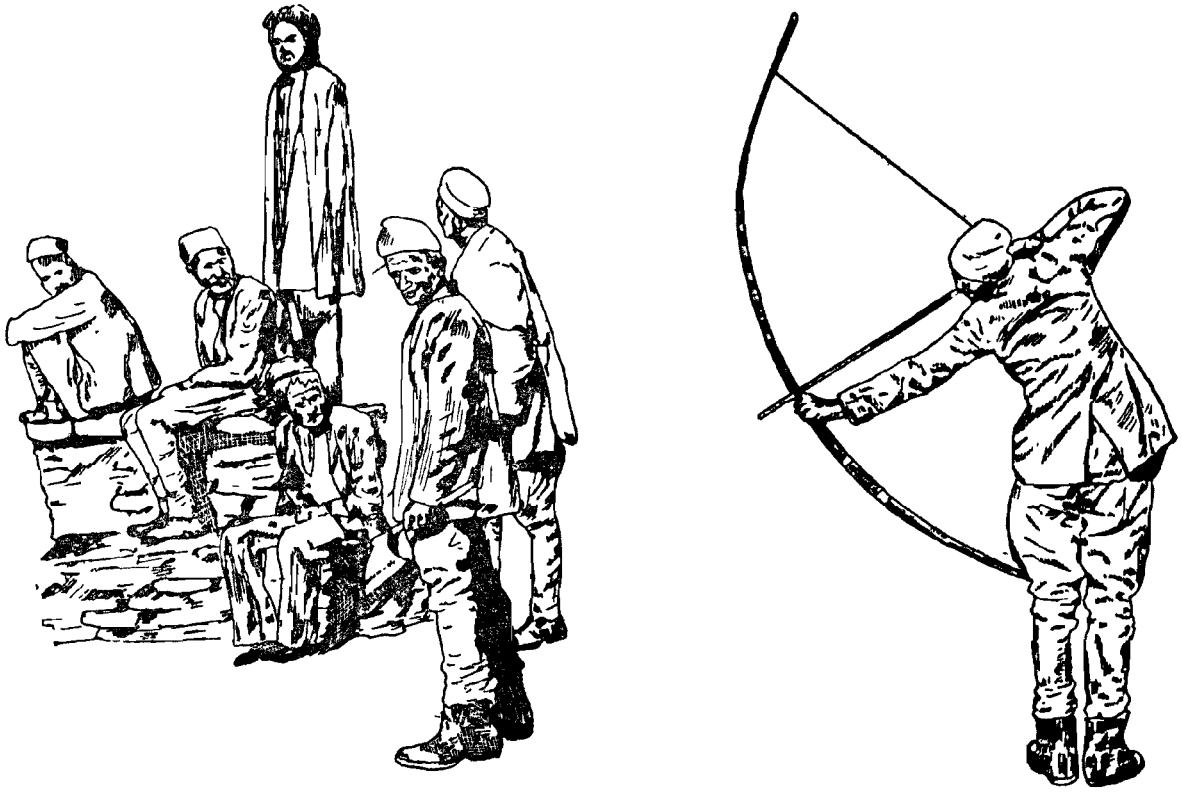
Villagers have forced leisure from mid-December to mid-February. During this period, the male members of the households who are relatively more enterprising than women, concentrate on spinning of wool, and later get it weaved from the weavers living in the neighbouring villages. Others simply bask in the sun and gossip or play cards. In fact the household industry of wool-spinning once flourished in the region. Now due to the non-availability of raw wool and high prices, and also due to the availability of cheap mill-made and hand-loom cloth at Theog, people have stopped taking keen interest in it.

Favourite games of the children are 'Hide and Seek' and 'Tossing the ball'. The games played by the children at school are wrestling and other miscellaneous games of athletics.

There are four games, essentially indigenous in origin, which are played by the villagers. One of the games is played by the boys, two by the grown-ups and the third one exclusively by women. The games are played with great joy on the festive occasions. Taking them one by one, first comes 'Ghooic', played by the boys—the boys divide themselves into two teams comprising equal members, and play turn by turn. At a time one member from each of the teams participates in the game. Two stones are placed some 15 paces apart and a member from one of the teams would stand besides one of them. The fielding team would send one of its members, who stands some six paces away from the middle point on the line between the two stones. Now the target for the member of the playing team is to run from one stone to the other untouched by the player of the 'fielding team', who in turn would try to touch him while he is still in the way. In the course of his traversing the distances between the two stones, if he is touched by his opponent while still in the way he is declared as 'out', whereas if he passes untouched he would go on repeating the rounds till he is out. When all the members of the playing team have thus been declared as 'out', it will take up fielding while the other team would play in the same manner.

The favourite traditional games of the adults are *thoda* and *diali* and are generally played on the occasion of *Baisakhi* and *Rishi Panchmi* festivals. The team from Gijari in both these games have been champions since very long times.

Thoda—It is played by two persons at a time, both the persons dress-up typically. One takes a bow and blunt arrows while the other stands in his front with his back to the former, about three to four paces away. With the beating of drums the man in front starts jumping and swinging, while the one standing behind arms his bow with a blunt arrow and tries to aim at his legs below the knees, he shouts with joy and all the spectators encourage him. A point which needs specific mention here is that if the arrow hits the leg of the defender with such a force that he gets physically injured and bleeding starts, he is declared as senior to him for all times to come, and they will never again contest with each other in future. It has become a regular practice in the village to slay a goat to invoke the blessings of Mahasu *devta*, whenever a team of *thoda* has to go out for competition elsewhere. The bows and arrows used in the game are prepared by the Chanal community of the region.



Thodu game

Diali—It is another game in which most of the adults take part and is played vigorously. The game is played generally on the occasion of *Diwali*. Two teams consisting of two persons each play the game at a time. All the four participants wear *gachi*—a piece of cloth three to four yards in length tied round the waist. Two of the participants stand together shoulder to shoulder and grip each other's *gachi* from their respective backs, whereas the other two would stand behind them. The task of the persons standing behind the other is to make them fall together somehow. With the beating of drums the game starts and a sort of wrestling starts in which one party only defends and the other makes all possible offences. The defending team of the two would always be gripping each other's *gachi*, which would prevent them from falling together, whereas the offending party would try all possible tricks-gripping, pushing, jostling and the like to make them fall somehow. The team which succeeds in its aim is declared as victorious.

The only means of recreation with the women is *nach* which takes place in the evening; some 15 women dance in a semi circular line and sing to the rhythm of village musical instruments. Here the musical instruments consist of *shahnai* and *dholak*.

Dances

Mala and *Diali* are the two types of dances which are very common in upper Mahasu, the former being more popular. Generally these are danced on festivals, marriages or fairs. The number of participants may range from four or five to twenty and twenty-five. The persons so participating form a chain or *mala* as it is called locally. The formation of the chain can be of varied types and the movement of the steps and body may also depend upon the pattern of the chain so formed. Special dresses are worn by the professional dancers and may consist of white *achkan, churidar pyjama,* and *pagri*. *Kalgi* and *zanziri* are the only ornaments used on this occasion. The former being a silver mounted tuft with peacock feathers or upright silver



Dance steps from the back



Dance Steps

strips whereas the latter a series of silver chains covering right portion of the forehead and hanging down the ear.

In the first type of *mala* (Rihali), the position of the body is straight with slight bend in front. The chain is formed by putting the hands in front. The right hand is held by the right of the next person and the left one by the left and so on. The characteristic movement in the dance is the movement of the feet.

First—Left foot forward and kept just before the right foot.

Then a little bending of the torse in a rhythmic way.

Second—right foot forward and kept just before the left foot then back and a slight bend.

In this way the movement is performed slowly or swiftly, as the case may be, forward, sideways or backward. Then with a dramatic swiftness, a dip with all bending is given to the whole chain.

The chain in the other formation is of a different type. The right hand contains a coloured scarf and left one is put on the waist of the next person. In this formation, the movement of the feet is essentially serpentine and is accompanied by the swaying of the hankies. The movement of the feet is something like this—

right-left right-left-right side forward
left side back-ward-bending
Hankie flowing in the air
Hankie comes back-gesture to the left
waist bending up to the knees
and the movement in a leisurely way.

Hanumana Bira—The participants form a number of pairs in such a way that the left hands are kept free, and the right ones are kept on each others waist. The pairs so formed keep

their bodies erect and stand behind each other. They now do the jumping in a circle. The movement of the feet is something like this

Left foot forward

Right foot forward—jumping

And one lot of the pairs turns at the others —then they hurry up in the same circle. In their left hands they may have either hankies or *massals*—lighted torches.

Dances for women—The women hold each others waists from the back. Otherwise the position of the body and the movement of the steps remains the same (while dancing, there is none of the bending lower of the bodies to be noticed in the case of men). They are graceful, effeminate, and attractive. There is no special ceremonial dress for the performance but slight musical back-ground—a humming of a local song may complete the occasion.

Common habits and important customs

Six of the residents of Gijari were opium addicts but now due to the restrictions they have to go without it. Smoking is common in the village. Grown-up girls and women also smoke. As for drinking, it is only the male members who sometimes go to Theog for a peg or two.

The father, brothers and God-brother (*dharambhai*) after harvesting the *Rabi* and *Kharif* crops go to the houses of their married sisters and daughters and give them either cooked meals or money as their share because of affection for them. (On the *Shivratri* festival the married sisters and daughters are given either *gur* or money or *pakain* as their share of *Shivratri*).

When the first month of the *Vikrami* Year i.e., *Chait* commences, no-body speaks the name of this month as it is considered inauspicious. The Turis go from house to house and dance. *Chait* is spoken first by this community and after hearing it from them every body can speak it.

Fields are given names. Some are meaningful while others are not. Such names are *ath, bash, sheel, bagain, kalyooni, dhar*—meaning a field having *kainth* trees growing in it.

Superstitions and general folk-lore

But for a small lot of youngsters, people of Gijari are superstitious. For commencing agricultural operations, like sowing, ploughing, reaping and thrashing, Monday, Wednesday, Thursday and Friday are considered to be favourable and even lucky, whereas all other days are considered to be inauspicious. To start any of the agricultural operations or to start the construction of a new house, 5th, 7th, 9th, 10th 21st and 24th *Parvishtas* (days of the months of the *Vikrami* Era) are avoided generally as they are considered inauspicious.

Noise and sounds by cows, cuckoo birds, or leopard are considered to be lucky whereas those by an owl, jackal, crow and ass are considered to be unlucky.

Sight of a dead body, a low caste, peacock or a cuckoo bird are supposed to be lucky. To meet a snake, a cat or an ass on the way are considered to be unlucky. Sneezing before a journey commences is an evil omen.

Some of the more orthodox members of the village community are prone to the 'Evil Eye' and call it *Dankni Lagana*. It is believed that the persons who wish to possess what belongs to others; with eager eyes cast a sort of an evil effect. Say for example if a person is going to eat his meals and a very hungry person has a greedy look at it, then meals will not be digested or say a person who does not possess a cow casts an eager look on a very healthy one owned by somebody else, this cow may go dry. To have protection from Evil Eye and to dispel its effects, *pandits* are invited to perform *Tantric Puja* of the deities. Gold and silver rings with particular stones are also worn by villagers to ward off ill luck.

Dreams are supposed to carry meanings and, generally speaking, to see silver white garments, a fair and beautiful lady, a horse, an elephant, a Brahmin, a corpse, a cow, a pigeon, or to see some one eating meat and taking wines and performing *puja* are all considered to be lucky. To see gold, a marriage, a death, dark complexioned people, a monkey, a bear, a snake, eclipse, fire, red things or to take rice with curd, to fly in the air are all considered to be unlucky.

As a general rule, bats, fowls, crows, spiders, frogs, toads and snails are supposed to bring ill-luck. Cattle, goats, peacocks, butterflies, cuckoos and cats are considered to bring good luck. Again all the fruit-bearing trees, *Tulsi doob* or *Joob* turf, *deodar* and banana plants are supposed to have lucky effects. Dead and withered trees growing anywhere and in front of a house are considered to be unlucky.

To cut nails and hair on Sunday, Tuesday, or Saturday is supposed to have unlucky effect.

Further, to be born in the months of *Magh, Phalgun, Baisakh, Jaisth, Asadh* and *Magar* of the *Vikrami* Era is supposed to be either lucky or unlucky according to the planets. To dispel the evil effects of the stars on those born in the month of *Kartik*, special *puja* of god Shiva and other *devtas* is performed, this *puja* has been given a special name as *'Shanti Karana'*.

It is believed that bald-headed persons would either be very rich or very poor. A person having a mole on foot, is supposed to traverse great distances on foot, and the one with a mole on one's back would have to carry big loads on his back throughout his life.

The *pandits* tell fortunes of the people with the help of horoscopes and a special type of steel dice.

Tantric Puja—Three or five *dias* (lamps) made of wheat flour are prepared. These are placed on a flat piece of stone and are filled up with *ghee* and are lit up. A bronze plate is taken and a few substances such as vermillion, rice, *gur*, and some dry fruits are placed in it. The services of the village priests are called for to worship the affected person of the household concerned The piece of stone on which the lamps are placed are lifted up and are moved three or five times round the head of the affected person. Last of all, the stone is taken away and kept at some distant place in the jungle.

The second round of worship must take place within six months especially during the *navratras*, the days immediately preceding the Dussehra Festival.

5 *Untouchability and Social Status of Women*

UNTOUCHABILITY has long been banned under the constitution and this is known to every one in the village, but it continues to be practised in one form or the other. Lohars, Badhis, Turis, Rehars and Dumnas form the Scheduled Castes and are, therefore, considered at a lower social level than the Rajputs and Brahmins. They have a tendency to look upon these as inferiors though all the castes live side by side in the village. The social status of Lohars, Badhis and Turis is relatively better than that of the Rehars, and Dumnas. Possibly this is because the Turis are the traditional musical instrument players of the deity and the Lohars and Badhis carry out the repairs as and when required. They are not permitted to enter the inner temple where the image of the deity is kept. The Rājputs and Brahmins do not dine or smoke with the Scheduled Castes. Whenever the Scheduled Castes throw a feast, especially on the marital occasions and the Rajputs are invited the meals are prepared by Rajputs themselves and taken separately. Social disabilities in varied forms are observed by the community. The Rajputs and Brahmins do not allow the Kolis, Rehars, Dumnas and Chamars to enter their houses. Lohars, Badhis and Turis can go up to the verandah of the house only. There is an exception to this. Whenever construction or repairs are to be carried out, they are permitted to enter the house but they must carry instruments of trade. They are not allowed by convention to carry water from the spring reserved for the Rajputs.

The roots of untouchability are deep and wide and affect the entire social fabric. Scheduled Castes do not have free social relations with the others.

The Lohars do not allow the Chamars, Rehars and Dumnas to enter their houses. All other castes at the higher rung of the social ladder are free to do so. The Badhis are somewhat on an equal social footing with Lohars. The Turis occupy a place one step lower than the Lohars and Badhis. Except for the Chamars, Rehars and Dumnas, they allow others to enter their houses as they have a higher social rank.

The Rehars and Dumnas are at the lowest rung. They are not allowed to enter the precincts of the temple and are denied admittance to the houses of any other castes and must take water only from the spring earmarked for them. Convention forbids them to smoke from the *hukka* of other castes who do not eat food prepared by them. The Rehars remove the carcasses of dead animals and get free meals on that day apart from one seer of flour. If four persons are engaged, all of them get the same quantity.

A good deal of pursuation and a lot of effort both by the Government and the social reformers is required before these taboos would break down. Old prejudices die hard and the inferiority complex persists. The stigma of class distinction cannot be effected unless they are made economically self-reliant. There is no restriction to wearing any ornaments.

These communities are exempted from payment of land revenue and in lieu thereof have to do *begar*—a sort of compulsory service without the payment of wages. The service is

rendered to the whole village community on behalf of the *devta*.

Social Status of Women

Apart from attending to the domestic chores, she works in the fields. We are told that since very long times the women do not plough fields. They are fond of dances and songs.

Pardah system is not practised in any form but it is interesting to observe that the father-in-law and the husbands feel a little odd to call their daughters-in-law and first wives respectively by their names.

The girls go around unchaproned and are free to choose a person of their choice. The marriage bonds are loose enough to snap without making it difficult for either party to get out and women use their discretion free enough.

The impact of the times is visible. Fair number of girls are joining schools. Seats in the Panchayat councils are reserved for women and they are taking keen interest. Some girls from adjoining areas are joining as Gram Sawika and Mid-wives. With regard to inheritance of property by daughters equally with sons, the women in the area are getting conscious. They are contesting and claiming the right to property in courts.

6 *Education and Medical*

FOUR men and two women can be termed as just literates. They can read and write a simple letter. Nine men have completed the primary school education. There is a solitary girl also the only one matriculate. The literacy population comes to only 17. Calculated in term of percentage, it comes to only 10 per cent as compared with the 19 per cent literacy of Mahasu district which is dismally low figure. The literacy figure is bound to show an upward trend in the coming years as a majority of the school going children attend school at Jais. The Scheduled Caste people do not like sending children to school.

Due to their prejudices, villagers have failed to keep pace with literacy growth elsewhere. At their persistent requests the Rana of Theog accepted a proposal and agreed to establish a Primary School in April, 1947. The villagers had undertaken to arrange for accommodation to house the institution and the building belongs to the *devta* (Temple) which is now being used as a place where visitors stay when they are in Gijari. Laik Ram, now a permanent resident of the village was moved to leave his job at Cecil Hotel, Simla, and to serve as a teacher at the school. He left the job where he was getting Rs. 85 and accepted a paltry sum of Rs. 23 p.m. After sometime villagers again *en bloc* approached the State to stop entry of Scheduled Caste children into the school as the sanctity of the *devta* was likely to be polluted by them. According to Laik Ram he tried his utmost to dissuade the villagers from taking such a drastic step but all in vain. Finally the State agreed to shift the school to Parala, two and half miles away. Later, in the wake of mass literacy campaign the State Government opened another Primary School at Jais, two miles from Gijari towards Theog.

There is a provision in development Block budget for setting up a Primary School at Gijari during the Third Plan.

There is a Government High School for boys and a separate Girls Higher Secondary School at Theog. Before June, 1962, girls used to study alongwith the boys in the high classes. The Girls Middle School was raised to the Higher Secondary Standard. Now they study together only in the primary classes. The Government High School was raised from the Primary School established in the year 1924 as D.A.V. School and had remained under the management of Vidya Pracharini Sabha, Simla, till 18th October, 1956. Then it was taken over by Government and raised to Matriculation Standard. There are 381 boys and 5 girls in the school including 49 Scheduled Caste boys. The total number of children in the school in 1961 was 336 consisting of 313 boys and 23 girls, of which 56 belonged to the Scheduled Caste.

The accommodation for the school is not satisfactory. At present there are 16 teachers for this institution. A play-ground is attached to the school. Common type of games played in the school are Volley Ball, Basket Ball, Kabaddi and the athletics.

N.C.C.—The N.C.C. was introduced in April, 1961. The sanctioned strength is 45. Of late, however, the number has been raised to 50.

Results—The results are quite satisfactory. The position of the pass percentage for middle classes is equally good.

Five scholarships have been won by the students in 1961 and 1962 in the lower classes.

Extra-curricular activities—The Dramatic club and the Literary club are functioning. The day starts with a discourse on moral teaching. Every day portions from the autobiographies of great men are read out by teachers at roll call. Other activities are—

1. Scouting.
2. Physical efficiency circle.
3. Young Mathematicians circle.
4. Agricultural circle.
5. Social study and History circle.

Medical and Public Health

Theog is the nearest place where proper medical facilities are available at the Civil Hospital. In the village there is a practitioner, either Ayurvedic or Allopathic.

Belief is cast more in Ayurvedic and Jantar Mantar types of treatments than in the modern and Allopathic ones. Apart from a Government Hospital providing both for indoor and outdoor facilities, there are about 15 Vaids who practise Ayurveda in the neighbouring villages. A sort of blind faith prevails amongst the villagers towards these Vaids and their services are sought in case of any ailment.

'Jantar Mantar' type of treatment is given by the elder members of the Brahmin community who live at Tikri. The same Brahmins serve as priests of the Temple at Gijari. The treatment consists of chanting various 'Sanskrit Mantras' and thereby calling different *devtas* for help and relief of the patient.

Of late, however, the allopathic treatment is becoming popular among the young. They avail of the facilities provided by the well equipped hospital at Theog. The old men visit the hospital as a last resort and only when they are convinced that both the Ayurvedic and 'Jantar Mantar' have failed.

Fever and intestinal disorders seem to be common and V.D. is not a menace any longer

During the state time the medical facilities were very meagre. The dispensary existed in a small rural hut. Indoor facilities were not available.

Regular hospital building was constructed in 1946 and could accommodate 25 patients. A good stock of medicines and equipment was supplied to this hospital. Now the hospital is equipped with the X-Ray Plant, and a M. & C.W. Centre has been added. The hospital is a small self contained unit and can cater for greater medical facilities to a large number of people.

A family planning clinic is attached and some avail of the facilities.

Superstitions have contributed to ill health. Mostly they depend on the local deities or some other super-natural forces to cure their ailments rather than to get scientific treatment. Unprotected springs are the usual sources of water supply and their cleanliness is never cared for. However, it is hoped that with the propagation of good health measures, they would become conscious about their health.

Sanitation—Drainage system is lacking in the village but does not pose any problem. The terrain of the place being slopy, water does not get stagnant. Regular sprays of D.D.T. are carried out in all the houses. The vaccinator visits the village regularly.

7 *Economy*

AGRICULTURE is the one transcendent industry in the village to which the others are but auxiliary. The area under plough is 86 acres out of 329 acres. The ownership rights consist of the proprietary rights vesting in the *devta*. In other words there is a joint hold of the whole village community with permanent and heritable rights, but they cannot sell land to the outsiders. There is a customary taboo in this regard. A major portion of the land is held by the *swarns*—Rajputs and Brahmins—although the other castes also work as tillers of the soil and can broadly be classified as agriculturists. The area tilled by the castes other than *swarns* is only 15 acres. Besides, an area measuring only 15 bighas has been reclaimed during the last 10 years and given over to the Badhi for Rs. 700. In a few cases the *swarns* have leased out very tiny portions to the low-castes in lieu of the services which they perform. This is done by permission of the Temple Committee. The agriculture produce is sufficient to feed the village and leaves little by way of marketable surplus. In case anyone household runs short of foodgrains they make mutual arrangements and seldom visit the market at Theog.

Besides agriculture there are a number of subsidiary professions followed by other castes apart from the *swarns*—Rajputs and Brahmins. The Lohars, Badhis, Turis and Rehars are, broadly speaking, blacksmiths, carpenters, drum-beaters and basket-makers.

In addition to these occupations the villagers are engaged in business and work as labourers to supplement their means.

Mules—Although the road passes by the village, villagers continue to depend on mules for taking their cash crop to Theog. Before the roads were constructed, mules constituted the sole means of transporting and bring maximum earnings during autumn as potato is reaped and sold during these months. They earn as much as Rs. 25 a day. They do not, however, get this rate of wages all the year round and during the lean months have to accept an amount of fifteen rupees.

Five Rajputs own over a dozen mules. Naturally enough they are considered to be prosperous. The cost of a pair of mules may be Rs. 2,500. After deducting the expenditure incurred on the feeding of the animals and also wages to the muleteers, the earnings on an average come to Rs. 2,500 annually per pair.

Bee-keeping—In all, three households keep hollow wooden boxes. They use very simple devices to collect honey and are not enthusiastic about improved methods. They extract honey for their use.

Road construction and new buildings at Theog—The villagers have found a new avenue of income by working as unskilled labourers. This opportunity is open to all and villagers avail of it, compared to the prevailing village standards, may be said to earn a reasonable income. On an average, six men have been working as labourers regularly.

Business—There are three small shopkeepers. One of them has come from outside. The local shopkeepers deal in sundry articles of daily use, such as cigarettes, matches, kerosene oil, mustard

oil, parched gram, jaggery, salt, turmeric. An outsider has set up a small *halwai's* shop which is in Gijari-Kanda by the side of the short-cut to Theog. His clientele consists of the trekkers who often come from the neighbouring villages to visit Theog. This brings small earnings.

Scope of Economic Resources is limited. However, in the post-independence era, additional opportunities have opened for employments. With the passing of years, there is a change noticed in the local tastes and requirements. Sooner or later there is bound to be a change in the economic standards. Better means of communications have inspired them to shake off their initial apathy towards change.

Every household grows potatoes and there is a general keenness to improve this crop.

The villagers are interested in pursuing new vocations. One of them is working as a part-time hosiery worker in Government Production-cum-Training Centre, Theog and earns, on an average Rs. 50 p.m. An idea about the number of households engaged in various occupations can be had from Table IX.

TABLE IX

Households engaged in Cultivation, Industry and Business

Total No. of households	Households engaged in cultivation	Households engaged in business	Households engaged in cultivation and industry	Households engaged in cultivation and business
37	24	1	8	2

This does not mention two households as one works exclusively as labourer and the other is dependent on others. Of the non-agriculturist families, one household has settled in the village from outside.

Twenty four households are agriculturists whereas 10 households are employed in miscellaneous occupations, 8 in cultivation and industry and 2 in cultivation and business.

Income Tables—This gives an idea of the caste-wise monthly income of the villagers by source and occupation. There is a tendency for either to under-estimate or over-estimate the income. Only after great persuasion, they could be brought around to give a general idea about their income as is shown in Table X.

TABLE X

Monthly Income per Rajput Household by Source and Occupation

Occupation of household		Monthly income per household in the range of		
Main	Subsidiary	Rs. 51—75	Rs. 76—100	Rs. 101 and over
1	2	3	4	5
Agriculture	Hosiery	..	..	1
Agriculture	Business	1	..	1
Agriculture	..	1	3	13

NOTE—One Rajput household is dependent upon others and the income works out below Rs. 25.

Occupation Castewise—Agriculture forms the principal occupation of the Rajput households. Leaving aside one dependent household, there is no family which is covered either by the income range of Rs. 0—25 or Rs. 26—50. The dependent household has no landed property in the village. Being an old woman, she is not able to take up any job.

Coming to the income range of Rs. 51—75, we notice that one family has income source exclusively in agriculture whereas the other, besides being an agriculturist, also depends on business. This small family consisting of two, derives the major portion of its income as it is covered by the range of 2.4 acres as landed property. The other family is relatively a bigger one and consists of seven members. On the land side it is covered by the range of 2.5 to 4.9 acres.

Only 3 families are covered by the income range of Rs. 76—100 and they are agriculturists. Two of the families fall in the range of 10 acres and more. The size of their families is three each. The third family is covered by the range of 2.5 to 4.9 acres and has to support four members.

The largest number of Rajput families come under the income group of Rs. 101 and over. In this income group 13 families are engaged exclusively in agriculture. The remaining two depend partly upon industry and partly on business. The two families are covered by the range of 5 -10 acres. The household engaged in business as its subsidiary occupation, has a sizeable family to support of 10 persons. The remaining one consists only of three persons.

One would be led to infer from these figures that the percentage of comparatively prosperous households is among the Rajputs. From the prevailing village standards the persons having an

income below Rs. 50 are poor as shown in Table XI.

TABLE XI

Monthly Income per Lohar Household by Source and Occupation

Occupation of household		Monthly income per household in the range of				
Main	Subsidiary	Rs. 25 and below	Rs. 26 to Rs. 50	Rs. 51 to Rs. 75	Rs. 76 to Rs. 100	Rs. 100 and over
Agriculture	Blacksmithy	..	2	..	1	..
Agriculture	Blacksmithy Tailoring	..	..	..	1	..

Among the Lohars, 2 families come in the income range of Rs. 26—50, and they derive their income from agriculture and blacksmithy. One of the families consists of three persons and is covered by the range of 2.5 to 9 acres in so far as the cultivation of land is concerned. The other family has only two persons to support and has no land worth the name. The bread-winner of this family works as agricultural labourer. Another family falling in the income group of Rs. 76—100 has his source of income in agriculture and blacksmithy. It consists of only three members and is covered by the range 1 to 2.4 acres. Still there is another family deriving income from agriculture, blacksmithy and tailoring and is covered by the income range of Rs. 76—100. It consists of only two members and falls in the range of 1 to 2.4 acres.

As compared to the Rajput households, there is no Lohar family falling in the income-group of Rs. 100 and more. In accordance with the prevailing village standards, two families may be said to be moderately well off and the remaining two having lean incomes.

TABLE XII

Monthly Income per Rehar Household by Source and Occupation

Occupation of household		Source of income	Monthly income per household in the range of			
Main	Subsidiary		Rs. 25 and below	Rs. 26 to Rs. 50	Rs. 51 to Rs. 75	Rs. 76 to Rs. 100
Agriculture	..	Agriculture	1	1	..	1
Agriculture	Kilta making	Agriculture Industry	..	1	..	..

Among the Rehar households, there is only one family which earns from agriculture and kilta-making. This comes in the income range of Rs. 26—50 and consists only of four persons, and falls in the range of 50 cents to 1 acre as far as lands are concerned. The other three families solely depend on agriculture and labour. One of the families is very poor since it comes in the range of Rs. 25 or so. This consists of five members and possesses 50 cents to one acre. Out of the remaining two families, one falls in the income range of Rs. 26—50 whereas the other is covered by the range of Rs. 76—100. The size of land holdings is about one acre for each of the families. Table XII shows monthly income per Rehar household by source and occupation.

TABLE XIII

Monthly Income per Dumna Household by Source and Occupation

Occupation of household		Source of income	Monthly income per household in the range of			
Main	Subsidiary		Rs. 25 and below	Rs. 26 to Rs. 50	Rs. 51 to Rs. 75	Rs. 76 to Rs. 100
Agriculture	..	Agriculture	1	1	..	1
Agriculture	Kilta making	Agriculture Industry	2	..	..	..

Having gone through the table showing monthly income of the Dumna households, it will be observed that none of the households is covered by the income range of Rs. 101 or more. Two of the households depend partly upon Kilta-making and are mainly agriculturists. These are covered by the income range of Rs. 25 or so and possess small holdings of 21 to 50 cents. These are small families composed of two persons each. One of the families lives moderately as it falls in the income range of Rs. 76 to 100. Apart from agriculture, the head of the family works as midwife. This is her major source of income. The family consists only of 3 members. The remaining two families also graze cattle belonging to Rajput households in exchange for the conventional wages. They are also agriculturists. One of them comes in the income range of Rs. 25 whereas the other falls in the group of Rs. 26 to 50. They own little land say between 50 cents to one acre. The former household has six persons. Except the Khatri household covered by the income range of Rs. 76 to 100, the other two families of Turi and Brahmin fall in the income group of Rs. 26 to 50. This shows that business continues to be paying. The Turi household consists of three members and lies in the range 1 to 2.4 acres. The Brahmin and Khatri households consists of 4 to 6 members. For lands the Brahmin household falls in the

range 1 to 2.4 acres whereas the Khatri household has no land worth the name. Table XIII shows Monthly Income per Dumna household by source and occupation.

Expenditure

The statement on 'Expenditure' gives the break-up of amounts spent on different items. The expenditure has been worked out community-wise and is shown in monthly income groups. Food, clothing and education have been shown separately. The remaining items have been grouped together as 'Others'. These include items such as smoking, medical aid, amount spent on birth, marriage and death ceremonies and on travelling.

The main expenditure is on food and clothing. Very little is spent on education. This is explained as there is no school in Gijari. Only few children from here go to the school at Jais. Whatever is spent is on books and stationery.

The statement on expenditure as revealed statistically in Table XIV shows that the average expenditure is more in the higher income-group of Rs. 101. This is due to the improved type of diet consumed by the households that are better off. In all there are 16 households and all belong to the Rajput community. With the progressive increase in income, very little change is observed. As for clothing there is a slight variation in the dress and this differs from caste to caste. The variations in respect of expenditure on food and clothing are bound to be there in the case of different communities falling in the same income-group. The average expenditure on food in the higher income-group is more as compared to the low ones. Partly this is due to the fact that the Scheduled Caste communities mostly falling in the low income-groups get a few *chapaties* offered from the *swarn caste* households and to that extent their expenditure on food is reduced correspondingly.

TABLE XIV

Estimated Monthly Expenditure

Serial No.	Items of Expenditure	Households with a Monthly Income of: Rs. 25 and Below — No. of Households	Rs. 25 and Below — Average expenditure	Rs. 26—50 — No. of Households	Rs. 26—50 — Average expenditure	Rs. 51—75 — No. of Households	Rs. 51—75 — Average expenditure	Rs. 76—100 — No. of Households	Rs. 76—100 — Average expenditure	Rs. 101 and above — No. of Households	Rs. 101 and above — Average expenditure
			Rs. nP.		Rs. nP.		Rs. nP.		Rs. nP		Rs. nP.
		Average Monthly Expenditure by Rajput Household by Income Groups									
1	Food	1	15·00	1	40·00	1	35·00	2	111·00	16	100·50
2	Clothing	1	0·42	1	8·33	1	4·16	2	6·25	16	22·83
3	Education	..	..	1	2·33	1	0·42	..	..	16	1·33
4	Others	1	0·58	1	52·00	1	3·33	2	31·43	16	61·66
		Average Monthly Expenditure by Lohar Household by Income Groups									
1	Food	..	..	2	14·75	..	..	2	55·00	..	..
2	Clothing	..	..	2	4·16	..	..	2	16·66	..	..
3	Education	..	..	..	..	..	..	..	..	..	..
4	Others	..	..	2	4·16	..	..	2	24·11	..	..
		Average Monthly Expenditure by Rehar Household by Income Groups									
1	Food	1	12·50	1	33·50	2	62·00	..	..	..	..
2	Clothing	1	2·50	1	4·16	2	8·33	..	..	..	..
3	Education	..	..	..	..	..	..	..	..	..	..
4	Others	1	2·66	1	7·91	2	16·66	..	..	..	..
		Average Monthly Expenditure by Dumna Household by Income Groups									
1	Food	3	10·00	1	33·33	..	..	1	20·00	..	..
2	Clothing	3	1·83	1	8·33	..	..	1	0·42	..	..
3	Education	..	..	..	..	..	..	..	..	..	..
4	Others	3	1·58	1	8·42	..	..	1	1·00	..	..
		Average Monthly Expenditure by Turi Household by Income Groups									
1	Food	..	..	1	8·33	..	..	..	..	..	..
2	Clothing	..	..	1	8·33	..	..	..	..	..	..
3	Education	..	..	..	..	..	..	..	..	..	..
4	Others	..	..	1	9·42	..	..	..	..	..	..
		Average Monthly Expenditure by Brahmin Household by Income Groups									
1	Food	..	..	1	20·00	..	..	..	..	..	..
2	Clothing	..	..	1	4·16	..	..	..	..	..	..
3	Education	..	..	..	..	..	..	..	..	..	..
4	Others	..	..	1	7·91	..	..	..	..	..	..
		Average Monthly Expenditure by Khatri Household by Income Groups									
1	Food	..	..	..	..	..	..	1	25·00	..	..
2	Clothing	..	..	..	..	..	..	1	8·33	..	..
3	Education	..	..	..	..	..	..	..	..	..	..
4	Others	..	..	..	..	..	..	1	24·16	..	..

The expenditure on housing may not be significant. During the last decade, only a few new rooms have been constructed. The same old houses provide enough accommodation.

The main items of clothes were either hand-spun or hand-woven. Occasionally rough cotton cloth was purchased. But now one observes a marked change in this old pattern. The mill made cloth is readily available and is relatively cheaper and has caught the fancy.

A trend of change is seen among the younger folk who wear trousers, pullovers and coloured striped *pyjamas*. Prints and checks anywhere on display in the show-windows attract young women. With the passage of time this trend would continue to influence more and more people and the percentage of expenditure is bound to increase. A number of other items have entered into their consumption pattern. The Rajput households possess crockery and a number of households use torches, shaving sets, rubber chappals, sandals. They also get medicines from the Chemist's shop at Theog and as such the expenditure on medical aid is bound to go up.

One feature that emerges from a detailed review of the economy forecasts a better future. The traditional and old type of structure is showing signs of strains and is being gradually replaced by potato-oriented economy. The area under potato cash crop is bound to increase more and more as it injects a sizable amount of cash money into the otherwise scarred economy.

With villagers expecting to get proprietary rights, they would get horticulture loans and lay orchards. And apple would improve their economy, but the waiting may be a decade or less.

Indebtedness—The village community has been divided into income groups worked out in percentages; 80 per cent of the households in the first, 85.7 per cent in the second, 33.3 per cent in third and fourth and 81.25 per cent in the fifth category respectively are in debt. The principal causes for the debts may be marriages, clearance of the older debts, sickness, daily needs, household cultivation and purchase of animals as is clear from Tables XV and XVI. For all purposes the loans are raised either in the village or from landlords in the neighbouring villages of Boat, Gajot and Bamila. The rate of interest may be anything from 12 per cent to 15 per cent.

Daily Needs—Eighteen families have incurred debts. The loans are incurred to meet the day to day requirements in the hope that the amount would be repaid on the next harvest of potato. But either due to the widening range of their requirements or some other reasons the loans show a tendency to accumulate.

TABLE XV

Indebtedness

Income Group	Total No. of House-holds	No. of House-holds in debt	Percent-age of Col. 3 to 2
1	2	3	4
Rs. 25 and below . .	5	4	80%
Rs. 26—50 . . .	7	6	85·7%
Rs. 51—75 . . .	3	1	33·3%
Rs. 76—100 . . .	6	2	33·3%
Rs. 101 and over .	16	13	81·25%
	37	26	

TABLE XVI

Indebtedness by causes

Causes	No. of Families in debt	Average amount of debt per household
1	2	3
		Rs.
(*a*) Marriages	2	1,700
(*b*) To clear old debts . . .	1	2,500
(*c*) Sickness	2	1,150
(*d*) Ordinary wants . . .	18	810
(*e*) Household Cultivation . .	2	625
(*f*) Purchase of animals, mules etc. .	1	3,500

Marriage—Marriage expenses still continue to dominate their way of life. Two families have run into debts and the average amount of debt comes to Rs. 1,700 due to this.

Sickness—Rs. 1,000 was borrowed by a Lohar for the treatment of his son. An amount of Rs. 1,300 was also borrowed by another family.

Purchase of animals—In another case, indebtedness was incurred to purchase a pair of mules.

Redemption of old debts—Rs. 2,500 is a heavy amount and the loan was incurred by one household to pay off old debts.

Cultivation—Indispensable items as purchase of seeds, ploughs and other minor agricultural implements may mean slight indebtedness in the beginning but the amount incurred by these families has a tendency to inflate over the

years due to compound interest. The amount under 'Ordinary Wants' is paid off at short intervals and incurred again and is somewhat free from the tyranny of compound interest. Another feature is that the highest number of families is covered by the income range of Rs. 101 and more which shows that the percentage rise is in direct proportion to the rise in income. This may be explained by the widening range of tastes as a good amount is outstanding in the ledgers of shopkeepers at Theog, according to villagers.

On the whole the picture is not alarming. With increased cultivation of potato cash crop the villagers would find it easier to pay off the old debts and not to incur the fresh ones.

After having gone through Tables XVII, XVIII and XIX, we observe that there are more workers and less non-workers. The number of workers is minimum in the age-group of 0—14 because of young children and the largest number of non-workers comes up from this age-group. The other feature consists of the number of women workers running parallel to that of male workers. This is because women work hand in hand with their men folk in the fields, and also attend to the household chores. However, they are not working on roads.

TABLE XVII

Workers and non-workers

Age-Groups	Total Population			Workers			Non-Workers		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
All ages	168	88	80	135	75	60	33	13	20
0—14	40	23	17	12	10	2	28	13	15
15—34	48	23	25	47	23	24	1	..	1
35—59	61	32	29	61	32	29	..	..	..
60—	19	10	9	15	10	5	4	..	4

TABLE XVIII

Workers classified by broad age-groups and occupation

Age Groups	Agriculture			Industry			Labour			Business			Service		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All ages	124	64	60	..	..	..	6	6	..	3	3	..	2	2	..
0—14	10	8	2	..	..	..	2	2	..	..	..	..	..	..	..
15—34	42	18	24	..	..	..	3	3	..	1	1	..	1	1	..
35—39	58	29	29	..	..	..	1	1	..	1	1	..	1	1	..
60—	14	9	5	..	..	..	..	..	..	1	1	..	..	..	..

TABLE XIX

Non-workers—Broad age groups and nature of activity

Age Groups	Total Non-Workers			Full time students or children attending school			Persons engaged only in household duties			Dependents, infants and children not attending school and persons permanently disabled		
	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13
All ages	33	13	20	6	3	3	1	..	1	26	10	16
0—14	28	13	15	6	3	3	..	..	..	22	10	12
15—34	1	..	1	..	..	..	1	..	1	..	..	..
35—59	..	..	..	..	..	..	..	..	..	..	..	..
60—	4	..	4	..	..	..	..	..	..	4	..	4

Only men work as coolies. Partly due to the arduous nature of the job but more often it has been a sort of a taboo for women folk to join the ranks of labourers. They would do any work in the house or tend cattle or bring grass and wood but not work as labourers. Out of 6 labourers, two persons come up from the age-group of 0—14 followed by three from the age-group of 15—34. There is only one person in the age-group of 35—39 which, to some extent, explains the contention that the older men are reluctant to work on the roads which is perfectly understandable.

One person has taken up service in the age group of 15—34 followed by another in the age-group of 35—59 which shows that the villagers are not at all fond of services. These men are working for the mule-owners. Again it is too much to expect a Muleteer to be a *Paharan.*

Beggars, vagrants or women without a source of income are not there in the village. Nor are there who depend solely upon unearned incomes.

The 1951 census does not provide any data to study the relative trends and in its absence it is well-nigh impossible to hazard any guess.

The Panchayat came into existence only recently and initially the villagers were not quite conscious about the importance of supplying information regarding births and deaths. Now, of course, invariably every case is being reported to the Panchayat well in time.

Drum Beating

Beating the drum twice or thrice daily is not the sole occupation of the Turi since he also works as an agriculturist. For remuneration of *devta's* service, he gets one *chapati* daily from *swarn* households. A couple of years back, the number of *chapaties* was two but now it has been reduced to one. Besides, he also gets 5 seers of grains from every household both on the harvesting of *rabi* and *kharif* crops.

Local weights

Patha—It is the local measure and contains $2\frac{1}{2}$ seers of grains. The one studded with antique coins is the property of the temple and the villagers look upon it as a sacred *patha.* It is in this *patha* that they measure their share of contributions towards the *bhandar* of devta at the time of every harvest. This *patha* is considered equal to any object of worship and is treated as such.

As for the local currency and measures there are none.

These are the other Weights

(i) Thakri . . .	$\frac{1}{4}$ Patha
(ii) Ada . . .	4 Pathas
(iii) Jeun . . .	1 Maund
(iv) Khar . . .	20 Jeuns
(v) 16 Pathas . .	1 Maund.

During the time of survey we used to hear about tolas, chhataks and seers used very commonly as weights.

8 *Agriculture*

AGRICULTURE is the mainstay of the people. In 1960-61, out of 329 acres of land, 86 acres were under cultivation. The main crops are wheat and maize. Potatoes also flourish and have effected their economy substantially.

Wheat—Wheat is the principal crop of the region. First ploughing is done immediately after harvesting either in late September or early October and the second ploughing just before sowing is done, invariably preceded by a little rainfall. The duration between the two successive ploughings is generally 8 to 10 days. Afterwards the seed is broadcast. Hoeing is done twice to remove weeds, the first hoeing is done after the seeds have germinated and the second when the plants have grown up a little—say about 2 feet. The harvesting of the wheat crop takes place in May when the sun shines bright. Men and women participate and remain busy.

Barley, Cheena and Masur—These crops are also sown at the same time as wheat. The agricultural practices are also similar. Barley ripens a month earlier from Mid-April to Mid-May, all other *rabi* crops are harvested about the same time.

The *kharif* crops consist of paddy, maize, *kodra, bathu,* (Amaranthers) *mash, kangni, kulath, kachalu* and potato.

Kontis—*Kontis* weighing 8 to 12 *chhataks* are made on the spot. In one corner of the field, these *kontis* are collected in the form of *bojhas.*

Bojhas—The *bojhas* consist of 24 to 30 *kontis* and may weigh upto a maund or so. For removing the chaff out of the grain, the *bojhas* are brought to the *khilwan.* Here these are untied and spread all over.

Langshay—Now starts the furious beating with the *Langshay*—these being long wooden sticks measuring about 4 yards. Then for some time the harvest is left to be dried in the hot sun. Afterwards the oxen are brought in and tread on it repeatedly round the *khilwan* till the grain is completely separated from the straw. In the end, *shup*—the local winnowing fan comes handy and the chaff is removed from the grains. About six to eight *chhataks* of grain is thus separated from a *konti* of 8 to 12 *chhataks.*

Maize—The maize crop is grown abundantly throughout the whole area and constitutes the staple foodgrain of the region. Immediately after the harvesting of the *rabi* crop in May, the fields are prepared for the sowing of *kharif* crops. It would appear from the Jinswar statement that maize was the single crop sown on the largest area under cultivation. 41 acres out of the total sown area of 84 acres was under this crop. Paddy cultivation is very insignificant. In the year 1960-61, the area under this crop was only 3 acres and only two households had taken to its cultivation. It was told that production of this crop hardly comes to 2 maunds in a year.

Garay—The maize is harvested and stacked in one corner of the field. The stacks may weigh fifteen to twenty maunds. The *garays* are not touched for fifteen days in order to make sure that the crop may ripe completely.

Kadathay—After the lapse of this period, stalks of *Kadathay* are separated from the maize cobs. The cobs are now spread all over the roofs so that they may be dried up.

Dungas—Now these are brought to the *khilwan* and beaten furiously with the help of *dungas*—these are wooden sticks measuring one yard in length. The grains now become separated from the *gulas* or cobs.

Shup—in the end, the *shup* or winnowing fan becomes handy to remove the straw from the grains.

Gulas—The *gulas* serve the purpose of fuel.

Serial No.	English Name	Local Name	Botanical Name
1	2	3	4
		RABI	
1	Wheat	Kanak	Triticum Satiyum or Triticum valgare
2	Tobacco	Tambacu	Nicoriana rustica or Nicotiana tobacum.
3	Mustard	Sheron	Brassioa Juncea.
4	Barley	Jaun	Hordeum hexasti-chum or Hordeum Volgage.
5	Bengal Gram	Chana	Cicer arictinum.
6	Lentil	Masar	Lens Esculante.
7	Linseed	Alsi	Linum Usitatissimum.
		KHARIF	
1	Maize	Kukri	Zea mays.
2	Rice	Chawal	Oryza Sativa.
3	Kauni	Kauni	Panicum Italicum.
4	Cheena	Cheena	Panicum Miliaceum.
5	Cotton	Kapah	Grossypium herba-ceum.
6	Black Gram	Mash (Mah)	Phaseolus radiatus.
7	Green Gram	Moongi	Phaseolus radiatus.
8	Horse Gram	Kulth	Phaseolus Mun.
9	Sesamum	Til	Sesamum indicum.
		VEGETABLES	
1	Potatoes	Alu	Solanum tuberosum.
2	Peas	Matar	
3	Onion	Piaz	Allium Cepa.
4	Garlic	Lahsan	Allium satiyum.
5	Tomato	Tomatar	Lyco persicum.
6	Carrot	Gaajar	Danceos Garota.
7	Chillies	Pipli	Capsicum annum.

Agricultural Calendar

1. Crop Seasons

Period	Sowing Period	Harvesting Period	Crops
		KHARIF	
Kartik (Late March to October).	Jeth-Asarh (Late April to May)	April—October	Maize, Paddy, Kodra, Bathu, Mash, Kangni, Kulath, Kuchalu, Potato and Vegetable like Pumpkins and Brinjals.
		RABI	
October to December.	October to November	April—May	Wheat, Barley, Channa, Masur.

2. Season and Duration of Principal Crops

Crop	Season	Duration
Paddy	Kharif	3 Months (June to September).
Maize	Kharif	3 Months (June to September).
Wheat	Rabi	6 Months (November to May).
Barley	Rabi	6 Months (October to April).
Potatoes	Kharif	5 Months (April to October).
Kuchalu	Kharif	4 Months (April to September).

3. IMPORTANT AGRICULTURAL OPERATIONS

	Preparation of the Soil	Sowing and Transplanting	Growing and Maturing	Harvesting and Thrashing
January	..	..	..	..
February	Preparation and Manuring of lands for Potatoes and Kachalu	..	..	..
March	Preparation and Manuring of lands for Potatoes and Kachalu	..	..	..
April	..	Potato is Sown	..	Harvesting and thrashing of Barley.
May	*Preparatory tillage for* Kharif Crops.	.. ..	*Hoeing of Potato Crop*	*Harvesting and thrashing* of Wheat and Mash.
June	..	Sowing of Maize, Paddy and lesser Millets like Cheena, Bathu, Kangani and Koda.	..	..
July	..	Transplantation of paddy, operation carried forward from June, completion of the sowing of all Kharif Crop vegetables also sown.	Hoeing of Maize	..
August	..	..	..	..
September	..	..	..	Harvesting of maize, paddy, potato and all the lesser millets.
October	Preparation and tilling of soil for Rabi Crops.	Rabi Crops like wheat and barley sown.	..	..
November	Ploughing and manuring the lands.	Sowing of Rabi Crops	..	..
December	..	..	Hoeing of Rabi Crops	..

The people find scarcity of grass. Before winter sets in, men and women start collecting and stocking the grass of all types. It has been observed that after breakfast they set out for the pasture, sometimes four or five miles away from the village. In winter the cattle are kept inside as the village is a snow-bound area and it is not without hazards that the cattle are taken outside during this period of the year.

On an average, they collect six or seven *bojhas* of grass. *Bojha* is a local measure intended to give an idea in quantitative terms. One *bojha* weighs 1.25 Mds. (10 *poolas* consist of one *bojha* and one *poola* weighs 5 seers).

During the months of August and January, no agricultural operations are generally carried out. August is a month which has a heavy rainfall whereas due to heavy snow-fall, people remain inside and confine themselves to such activities as wool spinning during January.

It would appear from the land utilization statements shown in Table XXIII that the total area of the village has remained the same during the last 10 years at 329 acres. On the other hand, the total net area sown has shown a progressive increase. It was increased from 79 acres in the year 1951-52 to 86 acres in the year 1960-61. The area under current fallow has shown an upward trend which is due to the increased cultivation of potato crop. The land on which potato is sown is left fallow during the following cropping season.

As against an increase in the area under cultivation, the area under 'permanent Pastures and other grazing Lands' has shown a marked decrease from 212 acres in 1951-52 to 201 acres in the year 1960-61. During the past decade only 15 *bighas* (about 3 acres) have been reclaimed which the land utilization statement does not account for.

According to the revenue records the entire area under cultivation has been classified as *barani* as rain-fall is the only source of water. The types of land in acres for two years, i.e. 1959-60 and 1960-61 are:—

Land	1959-60	1960-61
Bakhal Awal	47	56
Bakhal Doem	40	42
Banjar Kadim	11	13
Gasni	55	59
Bani	1	1
Gair-Mumkin	21	30
Chayand Belhia Trees	154	128
	329	329

Again, *bakhal* is a type of rain-fed land and is graded quality-wise. Either one or two crops a year can be grown.

Manuring

The fields are laid out on the hill sides and are terraced with retaining walls. As such their sloping nature is inevitable. The poor fertility of the soil is due to shallow and stony soil. Farm-yard manure is used on an extensive scale. About 50 *kiltas* full of manure are spread out in a *bigha*. The chemical fertilizers have been started to be used but on a small scale. Villagers feel that the entire village land is *bakhal* and accordingly in the absence of irrigation facilities, the application of chemical fertilizers does more harm than good. With wheat they do not use these at all. Further they say that the chemical fertilizers harden the soil for next sowing. The National Extension Service officials on the other hand, are of the opinion that since the villagers do not mix the fertilizers with lime, proper results are not secured. Just before sowing it is a common sight to see women carrying manure from *obras* to the fields by means of age-old *kiltas*.



Woman at work

Cowdung—It is the traditional organic manure used after mixing it with dry leaves and rough bushes, which are carried from nearby jungles of Kaleri and Dharoch. It has been observed that sufficient amount of time is not left for preparing organic manure and therefore proper decay and decomposition does not take place. The quality of manure remains poor. There is no practice of digging out manure pits in the farms for depositing cowdung and instead, either the organic manure is directly taken to the fields or dumped in front of the house.

Green Manuring—Three households were supplied with sanhemp. The ploughing, hoeing and harvesting is done with age-old implements. The fields are first manured and then ploughed before the sowing is done by broadcasting the seed and finally one or two ploughings are given. Two miles down-hill on the banks of River Giri, there exists a Govt. Seed Multiplication Farm. Hitherto the farm has continued its activities to wheat seed production and horticulture nursery. The villagers have willingly sown the improved seeds as they have shown better results. At this farm three of the villagers have also been trained as 'Gram Sahayaks', who assist the farm authorities to spread the idea of using improved seeds more and more. The following list gives an idea about the variety of seeds used in the village and the rates against them were supplied by Dhani Ram.

Description of Seed	Rate per Maund
	Rs.
Maize—Garu	12
Wheat—Kyat (Reddish)	16
Wheat—Zhurdi (Whitish)	18
Wheat—Kanehru (Whitish)	18
Potato—Nambri	18
Potato—Dhankri	18
Kodra	10
Mash	30
Bathu	14

Khilwan—After harvest the crops are brought in bundles to the *khilwan* which may be on the periphery of the village or near houses. The grains are thrashed out of the harvest and the oxen are made to trample it in round circular motions. The usual winnowing process is carried out to separate the grains from the chaff. Also children use wisker baskets and *ookhal* (mortar).

The process is different in the case of maize. The use is not made of the oxen. Ripe cobs are plucked from the standing crop and are generally spread out on the roofs to be dried in the sun. Then the wooden mortars become handy and these cobs are beaten to separate the grains. An idea about the average produce in maunds per *bigha* can be got from a table. It shows the quantity of seed and the quantity of produce for various crops. It is followed by the Jinswar Statement for both the *rabi* and *kharif* crops. This clearly shows the pattern of cropping prevailing here.

Potato is the only cash crop. In a way, the whole of the village economy depends largely upon this seed potato produced for export. Every houschold has taken to cultivation. It would appear from the Jinswar Statement as given in Tables XXI and XXII that the area under this crop is progressively on the increase. The area has increased from 25 acres in the year 1957 to 30 acres in 1960 which shows a percentage increase of 20%. When compared to 84 acres, the total area under cultivation in the year 1960, it would be seen that this area is the second largest under any other single crop.

An extract from Farmers of India by M. S. Randhawa has something to say about potatoes—

> "It is the most important cash crop of Himachal Pradesh. The rural economy of the State depends largely on the seed potato produced for export which meets nearby 20 per cent of the total seed requirements of the country. The production is concentrated mainly in Mahasu District, being more than 70 per cent of the total quantity of seed potato produced in the State. The average annual exports are of the order of 450,000 maunds bringing an income of about Rs. 67.5 lakhs to the growers.
>
> The crops of potato are raised annually, but the summer crop is more important as 98 per cent of the total potato area is devoted to its cultivation. The planting time for the summer crop varies from January to April according to variations in altitude. At lower elevations, the planting season extends from January to February, while at higher altitudes it lasts from the end of March to the end of April. Most of the crop is harvested from middle of September to the end of November.
>
> The average yield of potato from Government farms is as high as 100 maunds, but the overall state average is about 45 maunds against the all-India average of 109 maunds. The yield of potatoes in Belgium is as high as 224 maunds per acre. The low yields in Himachal Pradesh are mainly due to the use of degenerable seed stocks, poor fertility of the soil, and inadequate use of farmyard manure and fertilizers".

The land under potato cultivation is left fallow during the following crop season and, comparatively speaking is manured more heavily. Table XX gives an idea about the quantity of potatoes grown on holdings of different sizes.

TABLE XX

Serial No.	Size of Holding	Land	Crop	Seed	Quantity
1	2	3	4	5	6
1	7 Bighas	Bakhal Awal	Wheat	1¼ Maunds	16 Mds.
2	8 Bighas	Do.	Potatoes	22 Maunds (Half Dhankri and half Nambri)	90 Mds. (Half Dhankri and half Nambri)
3	3·5 Bighas	Do.	Potatoes (Nambri)	13 Mds.	90 Mds.
4	2 Bighas	Bakhal Doem	Potatoes (Dhankri)	4 Maunds	20 Mds.
5	¾ Bighas	Bakhal Awal	Wheat (Zhurdi)	10 Seers	2¾ Mds.
6	1·5 Bighas	Do.	Maize (Gharu)	5 Seers	4 Mds.
7	1·5 Bighas	Bakhal Doem	Kodra and Mash	3 Seers and 2 Seers	1½ Mds. and 1½ Mds.
8	2 Bighas	Do.	Potatoes	4½ Mds.	30 Mds.
9	2 Bighas	Bakhal Awal	Wheat (Kyat)	10 Seers	7 Mds.

TABLE XX—*contd.*

1	2	3	4	5	6
10	2·75 Bighas	Bakhal Awal	Wheat	10 Seers	1·5 Mds.
11	3 Bighas	Bakhal Doem	Maize (Gharu)	4 Seers	3 Mds.
12	2 Bighas	Do.	Wheat (Kyat)	12 Seers	4 Mds.
13	7 Bighas	Bakhal Awal	Wheat (Kyat)	1·5 Seers	20 Mds.
14	3·25 Bighas	Bakhal Doem	Potatoes (Dhankri)	12 Mds.	50 Mds.
15	4 Bighas	Do.	Wheat (Kyat)	15 Seers	3·5 Mds.
16	2 Bighas	Bakhal Awal	Maize (Gharu)	10 Seers	8 Mds.
17	2 Bighas	Bakhal Doem	Maize (Gharu)	6 Seers	3 Mds.
18	3 Bighas	Do.	Kodra & Bathu	1 Seer	1·5 Mds. Half and Half.
19	3 Bighas	Bakhal Awal	Wheat (Zhurdi)	1 Seer	11 Mds.
20	1·5 Bighas	Do.	Potatoes	4 Mds.	20 Mds.
21	1·5 Bighas	Do.	Maize (Chathu)	8 Seers	3 Mds.
22	4 Bighas	Do.	Wheat (Kyat)	1 Md.	11 Mds.
23	3·5 Bighas	Do.	Wheat (Zhurdi)	22 Seers	10 Mds.
24	3·5 Bighas	Do.	Potatoes (Dhankri)	10 Mds.	80 Mds.
25	8 Bighas	Bakhal Awal	Wheat (Kyat)	1 Md.	7 Mds.
26	2 Bighas	Bakhal Doem	Wheat (Zhurdi)	9 Seers	6 Mds.
27	2 Bighas	Do.	Maize (Ghafu)	7 Seers	7 Mds.
28	1·5 Bighas	Do.	Wheat (Kyat)	12½ Seers	5 Mds.
29	1 Bigha	Bakhal Awal	Potatoe (Nambri)	1·25 Mds.	5 Mds.
30	3 Bighas	Do.	Wheat (Kyat)	15 Seers	5 Mds.
31	1 Bigha	Bakhal Doem	Malze (Gharu)	3 Seers	2 Mds.
32	8 Bighas	Bakhal Awal	Potatoe (Nambri)	24 Mds.	100 Mds.

TABLE XXI

Jinswar Statement "Rabi"—1952—61

Village Gijari (Tehsil Theog)

Year	Description of crop	Anaj Pukhta and Kharas Shuda				Total crops harvested	Area of crops failed	Total area sown	Balance, correct area on which crops were sown	Total assessment of harvest	Incidence of assessment on area of crops harvested
		Wheat	Barley	Channa	Massar						
1	2	3	4	5	6	7	8	9	10	11	12
1952	Barani	39	5	..	1	45	..	45	45	109	2/13/11
1953	Barani	35	3	..	..	38	..	38	38	109	2/13/11
1954	Barani	45	7	..	..	52	..	52	52	109	2/1/6
1955	Barani	43	7	..	1	51	..	51	51	109	2/2/2
1956	Barani	46	7	..	..	53	..	53	53	109	2/2/2
1957	Barani	42	6	1	..	49	..	49	49	109	Rs. 2·22 nP.
1958	Barani	39	2	1	..	42	..	42	42	109	Rs. 2·50 nP.
1959	Barani	44	2	..	2	48	..	48	48	109	2/4/4
1960	Barani	36	2	2	..	40	..	40	40	109	Rs. 2·73 nP.
1961	Barani	40	..	..	..	40	..	40	40	109	Rs. 2·73 nP.

TABLE XXII

Jinswar Statement "Kharif"—1951—60

Village Gijari (Tehsil Theog)

Year	Description of crop	Anaj Pukhta and Kharas Shuda: Rice/ Paddy	Maize	Kodra	Bathu	Mash	Kangni	Kulath	Kuchalu	Alu	Total crops harvested	Area of crops failed	Total area sown	Balance, correct area on which crops were sown	Total assessment of harvest	Incidence of Assessment on crops harvested
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
1951	Barani	8	33	4	5	4	..	..	..	25	79	..	79	79	109	1/6/4
1952	Barani	7	33	1	4	3	1	1	1	27	78	..	78	78	109	1/6/4
1953	Barani	2	26	1	2	4	2	1	1	39	78	..	78	78	109	1/6/4
1954	Barani	4	39	2	3	3	1	1	2	33	88	..	88	88	109	1/3/9
1955	Barani	2	37	2	2	2	1	..	1	31	78	4	82	82	109	1/6/6
1956	Barani	5	38	2	3	2	1	1	..	22	75	..	75	75	109	1/7/3
1957	Barani	6	37	2	1	6	..	..	..	+1 Augla 23	75	..	75	75	109	1·49 nP.
1958	Barani	3	31	2	2	2	..	..	1	30	71	..	71	71	109	1/8/7
1959	Barani	1	33	2	3	5	..	1	..	33	78	..	78	78	109	1/6/4
1960	Barani	3	41	..	3	4	1	1	1	30	84	..	84	84	109	1·31 nP.

TABLE XXIII

Land Utilization Statement (In Acres)

Village Gijari (Tehsil Theog)

Year	Total area	Forest	Barren and unculturable land	Land put to non-agricultural uses	Culturable waste	Permanent pastures and other grazing lands	Land under Misc. trees, crops and groves not included in net area sown	Current fallows	Fallow land than current fallows (other wastes)	Net area sown	Total cropped area	Area sown more than once
1	2	3	4	5	6	7	8	9	10	11	12	13
1951-52	329	..	5	16	14	212	..	..	3	79(B)	124(B)	45(B)
1952-53	329	..	5	16	13	212	..	..	3	80(B)	116(B)	36(B)
1953-54	329	..	5	16	10	214	..	..	3	81(B)	130(B)	49(B)
1954-55	329	..	5	14	..	214	..	..	3	93(B)	139(B)	46(B)
1955-56	329	..	5	14	..	214	..	..	3	93(B)	135(B)	42(B)
1956-57	329	..	5	14	6	214	..	2(B)	4	84(B)	124(B)	40(B)
1957-58	329	..	5	17	1	208	..	18(B)	11	69(B)	115(B)	36(B)
1958-59	329	..	5	17	11	208	..	5(B)	..	83(B)	119(B)	36(B)
1959-60	329	..	5	17	11	208	..	5(B)	..	83(B)	119(B)	36(B)
1960-61	329	..	5	17	12	201	..	8(B)	..	86(B)	124(B)	38(B)

Remarks:—(B) stands for Barani Lands.

TABLE XXIV

Households Owning Land

Name of Community	Number of Households and Extent of Land						
	No Land	21—50 Cents	50 Cents to 1 Acre	1—2·4 Acres	2·5—4·9 Acres	5·10 Acres	10 Acres and above
1	2	3	4	5	6	7	8
Rajput	1	..	..	..	4	7	8
Brahmin	..	..	..	1	..	..	..
Khatri	1	..	..	..	..	..	..
Dumna	..	1	3	1	..	..	..
Lohar	1	..	..	1	2	..	..
Rehar	..	..	1	3	..	..	..
Turi	..	..	..	1	..	..	..
Number of Households possessing land held from Private persons and Institutions							
Rajputs	..	..	..	1	..	..	..

Statistics as given in Table XXIV reveal that out of the 21 Rajput households, 19 households have lands in the range of 2.5—4.9 to 10 acres and above. Only one Rajput household has leased. Next come the Lohars as 3 out of the 4 households have lands in the ranges of 1—2.4 acres to 2.5 to 4.9 acres. One of them is landless. The remaining castes are, of course, having lands, but as compared to *swarns,* their position is not well off.

Agricultural Implements

Age old and traditional agricultural implements continue and agricultural practices remain unchanged. These have not been procured from outside as the carpenter and the blacksmiths live in the village. They are engaged in traditional crafts since times past and villagers have only to supply raw material. For their services, they receive grains on the harvesting of *rabi* and *kharif* crops.

The first process of cultivation consists of ploughing. These ploughs are small and simple as compared to the plains and are used partly for the hard and stony nature of the soil. The quality of the draught animals being what it is, they have to exert greatly. Howsoever hard one may try, not more than two *bighas* can be tilled in one day.

Next comes sowing done invariably by broadcasting. During growth of crops weeds crop up which are removed with *khilni*—a small hoe. When the crop is ripe, it is harvested with a scythe and taken to the *khilwans* for thrashing in bundles. The scythe is a *darati,* having a curved blade on the concave side.

A list of Common Implements used in every household

Serial No.	Name of implement	Price	Time it lasts (Years)	Use
1	Hal (Plough)	Rs. 5	One Year	To till the soil.
2	Kudali (Hoe)	Rs. 1/25 (small) Rs. 2 (long)	3 Years	To hoe.
3	Kilta (along Basket)	Rs. 2 Rs. 2/25	One Year	To carry the cowdung and grains etc.
4	Dranti (Sickle)	Rs. 1/50	3 Years	For harvesting and cutting the grains.
5	Kulhari (Axe)	Rs. 5/-	8 to 10 Years	To cut the wood.
6	Phala (Blade)	Rs. 2/50	One Year	For ploughing.
7	Shamai (Yoke)	Rs. 2/50	6 Years	Yoke.
8	Parred made of 'Shail' a species of Jute	Rs. 2/-	2 Years	To fix up the yoke.
9	Teri (Yoke)	Rs. -/6	2 to 3 Years	To fix up the plough with the yoke.
10	Chatera made of either wood or Shail	Rs. -/25	One Year	To cover the mouth of the cattle.
11	Kashi (Mathocks)	Rs. 2/50	6 to 8 Years	A sort of kudali.
12	Khilna (A type of Hoe)	Rs. 1/50	3 Years	A small implement used for pruning.
13	Daranti (Scythe)	Rs. 3/-	6 to 8 Years	For cutting the trees and bushes.
14	Mai	Rs. 2/-	4 Years	To level the ground.

Pests and Plant Diseases

Sanjo Scale—It is an insect which infects the apple tree on an extensive scale and causes undue damage. To kill this insect use is made invariably of light diesel emulsion which is sprayed over the affected trees.

Wooly Aphis—This is also an insect, which affects the apple crop. Basudine emulsion and Bordeaux mixture is used to destroy it. The other cure prevalent in the village are Ready-made Nicotine sulphate of 40% strength is used in the ratio of 1:6:800; 1=Nicotine sulphate, 6=Fish oil soap, 800=water. The alternative cure is the light diesel emulsion spray. The emulsion is prepared of light diesel by mixing the substances in the ratios 2:5:14; 2=Fish Soap, 5=light diesel, 14=water. Then the emulsion is sprayed by mixing it into the water in the ratio of ranging from 1:6 to 1:14 depending on the intensity of the disease.

Leaf Eating Betel—This affects the apple trees and completely eats up the leaves. Then starts the decay and the growth is stunted. To destroy this, D.D.T. is sprayed.

Steni—Borer and Root Borer—These are the tiny principal insects which affect the stems and roots of the trees. If the menace is not located in time they very often bore the stems and roots and plants begin to decay. To do away with this P.W.C. & B. crystal is sprayed. The alternative cure is to thrust a slim and sharp iron rod into the hole to kill the insect for good.

Codling Moth—This insect is causing great havoc to apple trees. Usually it lays eggs in large numbers. In other words, it has a tendency to multiply very rapidly and feed on the apple leaves. As a result the growth is stunted. This is controlled by D.D.T.

Apple Scale—This disease is widely prevalent in this region. The symptoms are visible when the fruits become dark and consequently growth is stunted. Bordeaux Mixture is the control and is used quite extensively.

Potatoes form the main commercial crop of the village and like apples, they too suffer from a number of diseases in the region.

Apilacina Betel—The insect destroys the crop and is cured by using D.D.T.

White grules—In the case of this disease, the crystal of P.D.C. & B. is sprayed.

For Late Blight, Early Blight and 'Phodu', D.D.T. is used.

The crop of maize also suffers from white grubs and also the crystal of P.W.C. and B. is sprayed to eradicate this. The rats cause enormous damage. Tablets of Zinc Phosphide are thrown in the fields to destroy these rats.

Locusts—Sometimes in the year 1962 the area was invaded by a thick swarm of Locusts. Agricultural department set up the entire machinery in motion and struggled hard in cooperation with the villagers to scare them away.

Loose smut—Loose smut is the main and principal disease of wheat. To check this disease Agrasene G.N. in the dust form is sprayed. In the local dialect this disease is known as *gundhi*. Again to overcome the disease, resistant varieties such as NP-792 and NP-809 are sown.

Agricultural Superstitions

For sowing, ploughing, reaping and thrashing, Monday, Wednesday, Thursday and Friday are considered auspicious and lucky. As far as possible all other days are avoided. No other customs are associated with the operations and the common superstitions are also believed in the village as elsewhere. If the grains fail to sprout on a particular spot or square, it is considered to carry ill omens and the village Priest is consulted. *Puja* is carried out and blessings of Mahasu deity invoked. If two ears of corn grow on a wheat plant, again it is considered a bad sign. Occosionally goats and lambs are sacrificed to appease the deity so that they may be blessed with a rich harvest.

Animal Husbandry

As the village economy has an agrarian character, cattle wealth occupies a vital position in the whole structure. Every household keeps milch cows and oxen. As the system of tilling is age-old oxen form an integral part of agriculture. Households like to keep buffaloes, but due to the lack of funds some can't. Only four households keep buffaloes. The total strength of the animals in the village is 285, the break-down is:—

Cows	...	102
Calves	...	70
Buffaloes	...	4
Buffalo-calves	...	4
Oxen	...	86
Sheep	...	2
Mules	...	15
Horses	...	2
Total	...	285

The breed is very poor and only a beginning has been made to improve them. This is due to the poor quality of feed which consists of dry grass mainly. The average yield of a cow is 6 to 8 chhataks. On an average, the yield of a buffaloe is from 4 to 6 seers. Whatever little milk they get from the cows is used for making butter. To sell the milk is considered a taboo.

Veterinary Dispensary—A veterinary dispensary is located at the Tehsil Headquarters, where occasional visits are made. Otherwise, villagers are satisfied with their indigenous cures consisting of salt in fair quantities to the suffering animals or massaging the animals. The principal cattle diseases are *Himachuri,* foot and mouth disease and rinderpest. *Himachuri* can break out in any part of the year whereas the foot and mouth disease is contacted by the animals mainly during the summer and rainy season. The veterinary officials have succeeded after a relentless struggle to control the rinderpest, we are told.

Cattle tending—Usually it is the small group of boys who tend cattle. They get their meals in the early morning and set out. While they pass away their time leisurely sitting beneath some tree, the cattle remain grazing. In the evening they return home with the cattle folk.

The Veterinary Hospital, Theog which has been provided with full staff consists of—

(i) Veterinary Assistant Surgeon	...	One.
(ii) Veterinary Compounder	...	One.
(iii) Veterinary Stock Assistant	...	One.
(iv) Class IV employees	...	Three.

The veterinary aid is provided both at the hospital and in the field through extensive touring. While on tour, the Veterinary Assistant Surgeon and Veterinary Stock Assistant tell people of the importance on the benefits of upgraded breeds.

In this area the improvement of cattle having non-descript breed depends on providing of Pedegree bulls. Two Jersey Sindhi Stud Bulls at the Veterinary Hospital, Theog and Cheog have been kept. Besides, breeds can only be improved if the miserable non-descript breed male stock is eliminated. The touring officials do castrate such non-descript male stock while on tour.

Vegetables

At present vegetables are grown during the rainy season. Now, villagers are realizing the importance of vegetables as a cash earner and moreover, there is a ready market at Theog. Owing to shortage of space, adjacent to houses they do not have gardens attached to their houses. Whatever is grown is in the fields. Leaving aside potatoes and *kachalu* which are commonly grown, cabbage, cauliflower, tomatoes, brinjals and chillies are also grown. *Kachalus* is a *kharif* crop and in 1960 one acre was devoted exclusively for this. The villagers are fond of pumpkins and one generally notices these lying on the roof tops. These are consumed all the year round.

Recently the Gijari Kanda Vegetable Growing Irrigation Scheme has been initiated by some farmers, providing facilities for drinking water as well as water for irrigating fields to grow more vegetables. This scheme is being implemented through the Jais Circle Panchayat. The estimated cost of the project as calculated in the Block Development Office, Theog, comes to Rs. 17,460/-. 25 per cent of the cost would be contributed by villagers in the form of *sharamdan.* As a token of their whole hearted co-operation, twenty villagers have also contributed Rs. 50/- each voluntarily and an amount of Rs. 1,000/- has been deposited with the Development Office, Theog, with a promise, we gather, that the amount would be refunded in case the work is executed efficiently and according to the schedule. An off-shoot of the Gijari Kanda Vegetable Growing Irrigation Scheme would be to institute a Government owned Vegetable Nursery at Gijari.

9 *Rural Crafts*

Basketry

THE Rehar and Dumnas make *kiltas,* but this is their subsidiary occupation. The villagers require such articles from time to time and these *kilta*-makers provide these to the villagers. For raw materials, they depend on the forests of Balson and Balghar, a few miles away. Three families prepare these *kiltas* and baskets. One household has been working as a labourer.

The principal raw materials used are the different reeds available in plenty in the jungles of Balson and Balghar such as *tung, taku, kajin* and *nagal.* The instruments used are only *darat* and *darati.* Whenever these Rehars require these tools, they approach the village Blacksmith and supply him the pig iron. The wooden handles are fixed by the Carpenter.

The technique of manufacture is very simple and the entire process is done with hand. Rushes and twigs are prepared from these reeds, and by inter-weaving these the *kiltas* are made. Locally the vertical strips are called *dal.* Some twigs are arranged systematically to form the warp for the purpose of preparing the base of the baskets. Then starts the inter-twining of twigs and rushes until the whole of *kilta* is completed.

These Rehars start work in the morning and continue until sun sets. The bamboo articles are given over to the villagers according to the system of *jajmani.* For some items cash payments are made.

They enjoy certain rights, and remove skins from the dead animals they carry outside the village. Whenever Rehar does this he gets free meals and one seer of *atta.* If four persons are engaged in this arduous-job, they all get the same quantity. Traditionally they get grains ranging from two to five seers from every *swarn* household both on the harvesting of *rabi* and *kharif* crops. *Rotis* are also given to them on festive occasions.

These items are made by the Rehars—

Name of Article	Description	Capacity to prepare	Size	Price
1	2	3	4	5
Kiltas . . .	A conical basket used for carrying farm manure, vegetables and other goods are also carried in a Kilta.	Three in two days	2½ ft. long 1¼ ft. in diameter at the upper end.	Rs. 2·00
Kiltus . . .	Smaller in size used usually by children.	Three in a day	Half of the size of Kilta	0·75 to 1·25
Baskets (Tokri or Gharoda)	Used for agricultural operations	Five in a day	One foot diameter . . .	0·37 to 0·50

Name of Article	Description	Capacity to prepare	Size	Price
				Rs.
Chhabra	For keeping Chapaties	Two in a day	10 inches diameter	0·75
Kamalli	Wicker basket	Two in a day	6 inches diameter	1·00 to 1·25
Odi	Winnowing fan	Two in three days	4½ ft. diameter	5·00
Chatera or Chhikri	For covering the mouth of cattle	6 to 12 in a day	3 inches diameter	0·12 to 0·25
Parena	For removing water from boiled rice.	12 in a day	1 foot diameter	0·25
Pechholi	For storing grains	2 to 3 in a day	9″ to 12″ in height diameter 6″	1·50
Shup	Of iron-and nagal. Something similar to Odi.	6 in a day	3 feet in diameter	3·00 to 4·00
Reeond	Made of Deodar wood and used for washing the clothes.	One in a week	3 to 4 feet in diameter	40·00
Chonr	Used for storing water for cattle	One in 3 to 4 days	3 to 4 feet long	20·00 to 25·00

Blacksmithy

Lohars—The Lohars are important village artisans who, more or less, are indispensable. Apart from preparing new tools they carry out repairs and mend old implements for which payment is made in kind. A Lohar has fixed perquisites, depending upon the number of ploughs and *bighas* of land held by the household concerned. He gets about 16 to 32 seers of either paddy, wheat or maize, from every household on harvesting of *rabi* and *kharif* crops. On festivals and marriages, he is served with free meals. Four households of blacksmiths are working as Lohars. There is no elaborate workshop and the furnace is fixed in one corner outside the house. Then there is a *khala* (a goat-skin blower) which is a necessity. A flat and a square piece of iron *aran* is fixed in a wooden board and behind this the Lohar remains sitting hammering and constantly beating the tools and implements. The tools used are—

1. *Ghan* (Big Hammer) of varied weights ranging from 2 lbs. to 10 lbs.—Purchased from Simla or Theog.
2. *Hathodi* (Small Hammer)—Purchased from Simla or Theog.
3. *Shaneshi*—Purchased from Simla or Theog.
4. *Kanas* or *Reti*—Purchased from Simla or Theog.
5. *Aran* (a flat and square piece of iron) —Purchased from Simla or Theog.
6. *Chheni* (a chisel)—Self-manufactured.
7. *Bashram* (a borer)—Purchased from Simla or Theog.
8. A round or square piece of flat iron with holes of different sizes—Purchased from Simla or Theog.

He prepares the minor type of tools after purchasing the pig iron either at Theog or Simla wherever it happens to be cheaper.

Whenever the agriculturists need implements, required mostly on the occasion of sowing, weeding and harvesting, they visit Theog and purchase the pig iron. Along with a bit of charcoal, the pig iron is handed over to the blacksmiths to make the agricultural implements. The blacksmith puts the pig iron into the furnace and cuts it into pieces of required sizes. Besides supplying the principal raw materials, the agriculturists also assist him in hammering and in the process of beating. The charcoal is prepared by the agriculturists from the firewood.

The manufacturing process is simple. A specified quantity of pig-iron is made red hot by putting it into the furnace and afterwards it is taken out of the furnace with the help of the *shaneshi* and placed on the *aran*. Finally, different shapes are given by beating and hammering the iron piece. For fixing the handle, the boring is done by *bashram*. The Carpenter makes the wooden handle.

The work is not sufficient to keep a Lohar busy all the year round. The government Road-Building Programme provides him some work. He repairs equipment used by labourers, and earns about Rs. 3.00 to Rs. 4.00 daily. Nuts and bolts and the small boxes are manufactured, but only on particular orders.

Items made by the Lohars—

Name of tool	Description	Pig iron consumed	Charcoal consumed	Price
				Rs.
Phala	Ploughshare	1¼ seer to 1½ seers	5 seers	3·00
Darati	Sickle	5 Chhatak	1 seer	1·00 to 1·25
Darat	Big knife	One seer	5 seers	3·00
Khilna		½ seer.	3 seers	1·50
Kuhadi	Axe	2 seers	10 seers	6·00
Sangal and Phulli		4 Chhatak	2 seers	1·00
Bolts and Nuts		..	..	..

Carpentry

The Badhis' (Carpenters) services are required from time to time by the villagers. There is only one such household of Badhi in Gijari who is engaged in the subsidiary occupation of carpentry. Like other village artisans, he also gets grains at the rate of 4 *pathas* per plough on the eve of harvesting of both *rabi* and *kharif* crops. *Patha* is an indigenous measure, carrying two and half seers of grains.

Besides, on the occasion of festivals and marriages, he is also served with free meals. He lives in the centre of the village and works in his own house. He has no independent workshop devoted exclusively to the work of carpentry.

This is the list of tools used by the carpenter—

Name of Tool	Source	Price
		Rs.
Basola	Village Blacksmith	6·00 to 7·00
Ari	Theog or Simla	3·00 to 6·00
Niyan of varying sizes	Village Blacksmith	1·50 to 2·00
Hathoda	Village Blacksmith or Theog or Simla.	2·50
Gunia	Theog or Simla	2·50
Tesa	Theog or Simla	3·00 to 5·00
Randa	Theog or Simla	6·00
Khatti	Self-made	0·25
Kanas	Village Blacksmith	0·62
Gola	Self-made	0·62
Dafuta (Tapo)	Theog or Simla	10·00
Kuadi	Theog or Simla	12·00

Whenever he has to purchase the tools, he visits Theog or Simla. A number of these tools can be got prepared from the village Blacksmith. Immediately before the sowing season, there is a heavy rush of work with him.

The process of preparing the articles is very simple and apparently there is no improvement. First of all, with the help of *kuadi* and *ari* he cuts the log of wood into pieces of specified sizes. Then comes smoothening process which is done by *tesa*. The bores are made with *niyan* and *hathoda*. The hammer is an all purpose tool which is required at every stage. And soon with these few Robinsonian implements, Ploughs, other agricultural implements, a small almirah, a table or a stool are prepared.

Some of the articles are—

Article	Size	Price	Remarks
		Rs.	
Khanday (Storing Vessels).	14′× 12′ on three sides.	150	
Almirah	Length 2·6 ft. Width 1·6 ft. Height 4 ft.	8 to 10	
Plough	Long —2·6′		Two ploughs in a day.
Wooden Boxes	Length —3 ft. Width —2 ft. Height —1·6 ft.		One such box in three days. On an average, he earns Rs. 5 a day. Accordingly the price of the article prepared by him can be worked out.
Mai	6·4 ft. Long		Two in a day.
Halish	4 ft. Long.		Two in a day.

Whenever the wooden handles are to be fixed in the sickle, knife and axe, these are brought to him. The logs of wood 2.6 ft. and 10 inches thick are supplied.

The Rehars, Dumnas and Blacksmiths all need his help from time to time. He also requires their help. Conventionally, a sort of a mutual understanding exists between these communities. In other words, we may say that they do each other's work.

The Badhi (Carpenter) does not remain busy all the year round and occasionally visits neighbouring villages and may take up a job or two. He is paid in cash, he is invariably served with free meals. He probably apart from his agricultural produce earns about Rs. 4 to 5 a day whenever he takes up these jobs.

10 *Community Development, Panchayat and Cooperatives*

THE village is covered by N.E.S. Block since 1962 and Theog is the pivot of their activities. Initially villagers showed reluctance towards all the activities undertaken by the Development Department. Of late, they are appreciative of what Government is doing to improve their lot. As the raw hands were not conversant with the local conditions, it took them long to settle and to understand the temperament of the villagers. In due course, with mature guidance proferred by a multitude of Block Officials, the villagers will not be withholding their co-operation. We should expect that the pace of development activities will be accelerated and it would not be long when the objectives of the Extension Services are fulfilled.

The Block Development Committee formulates and executes schemes through the Gram Panchayats. After a stay in the village it seems that nothing has been done in the form of publicity. Unless active association of the people is readily forthcoming, there is no likelihood of the projects ever being completed satisfactorily.

Development activities in nearby villages— Ten 'Bowlies' including one for Gijari have been constructed. The cost of the 'Bowli' at Gijari came to Rs. 500, 25 per cent was subscribed by the villagers in the form of 'Shramdan'. Under the auspices of the Panchayat three pipe lines for drinking water have been laid for the neighbouring villages of Bajwa, Koti and Darmal. "Gijari Kanda Vegetable Growing Irrigation Scheme" for the benefit of the residents of the villages has been completed through the Panchayat. The villagers are willing to have separate pipe-lines for their vegetable fields and will have to spend more sums individually on this account. Total estimated cost of the project as calculated in the Development Office at Theog comes to Rs. 17,460, 25 per cent of which is contributed by villagers in the form of 'Shramdan'.

Recently a community centre has been started at Jais. Indoor games like chess and small library form the centre of interest. The library contains a few Hindi books and some magazines. Villagers take interest in this centre and visit the centre frequently in the evenings, where they might have a game of chess or a glance at some book or magazine.

Through the Jais Circle Gram Panchayat, Government have provided loans of Rs. 250 each to eleven Harijans of the circle, including 2 of Gijari, for building the houses. With Government help, the Panchayat is striving hard to provide more lands to the Scheduled Castes.

Four public lavatories were constructed in the circle and the residents of Gijari were asked whether they would be having similar lavatories in their village. But they did not approve of this since they believed that without a professional scavenger, these would not be of any use. Secondly, the caste system came in the way as the Rajputs and Brahmins could not tolerate sharing these facilities along with Scheduled Castes.

Some small quarries of Slates and Stones, the principal building materials used in the village, have existed in this circle of the Panchayat. A slight work has been done to exploit the resources. Properly exploited, these quarries could prove to be a fruitful source of income for the

Panchayat. Quite in tune with the progressive views of the President, the Panchayat has taken up the proposal of converting one of the villages of the circle into a model village having many sorts of modern facilities. In addition to other improved agricultural practices, this model village might also be equipped with a poultry farm.

Apart from these activities, many foot-paths connecting villages of the circle have been widened and improved.

Panchayats

Regular caste or community Panchayats have not been known to exist here in bygone days. However, the minor disputes concerning day to day affairs continue to be decided by village elders acceptable to both the parties. *Khumbri* is a Panchayat constituted on ad hoc basis. With the organization of regular Panchayats, no doubt its importance has been lessened. Yet it has not outlived its importance, and we give here two instances.

First Case—It relates to land. About two years back, S. and K. R. gave away their respective plots of land of one *bigha* each to S. R., a Brahmin by way of *sankalap*. The *pandit* gave back these plots to T. R. of Rehar caste, on contract basis. It was agreed that the latter would be paying Rs. 12 and Rs. 14 by way of rent. The Rehar, however, refused to make the payment. The case was referred to *Khumbri* which decided in favour of *pandit* and asked the Rehar to return the plots.

Second Case—During the rains, water began to trickle down the roof of D. R. and formed a puddle. He dug out a drain so that the water may flow away. This space belonged to him. The water took its course and entered T. R. Rehar's house. His house is situated on the slope immediately below the house of D. R. Water started entering his house. This was referred to *Khumbri*. They could not get a compromise through. Instead of approaching the Panchayat, the case was referred direct to the Tehsil by T. R. The case has now been settled.

Gram and Nayaya Panchayats

In Himachal Pradesh, population in villages being small, Circle Panchayats covering a number of villages have been formed. The Jais Circle Panchayat which includes Gijari has 41 villages under its jurisdiction and was established in 1955 in pursuance of the provisions of Rule 44 of the Himachal Pradesh Panchayat Rules, 1953. Besides the Tehsil Panchayat, Theog, Jais Circle Gram Panchayat and Jais Circle Nayaya Panchayat are functioning.

Elections to the Gram Panchayat were held on 21st November 1957. There are 21 members including the President and the Vice President. An idea about the composition of membership can be had here—

1. President	.. ..	From Dharmai
2. Vice-President	..	From Gijari
3. One Member	.. ..	From Gijari
4. Two Women Members	..	One of the Women Members belongs to Koli scheduled caste.
5. Six Scheduled Caste Members.		Five Kolis and One Badhi.
6. Ten Rajput Members	..	They belong to different villages.

The office of the Panchayat is housed in their own building. The roof was, however, blown recently. Till the repairs are completed, the meetings are held in the school. A Panchayat Secretary and a Chowkidar are on the regular employment. According to the constitution the Pradhan (President) is empowered to convene the meetings of the Panchayat once a month but in case of emergency more meetings at his discretion can be held.

The activities of Gram Panchayat cover both the social and economic fields. On the social side, the primary functions include the settling of disputes.

Criminal cases are tried under section 10 *Cr.P.C.* Initially the case is referred to the Secretary. *Samjhota* Committees are appointed to reconcile the disputes. If this Committee fails to find a solution within three months it issues a certificate and the case is referred to the Nayaya Panchayat. The time taken for settling a dispute is six months, beginning from the date when the case reaches the Panchayat. If there is an encroachment case, or if any one was found to pollute the drinking water, Gram Panchayat enjoys powers to fine the accused and can impose a fine upto Rs. 20.

The other activities are construction and repair of footpaths, construction, repairing and cleaning of the *bowlies,* maintenance and construction of the bridges, maintaining birth and death registers and making arrangements during village fairs. The other functions may be summed up as the development of common grazing facilities and the recommendation of *nautor* (reclamation) case to district authorities. No land has been reclaimed in the village.

The Judicial or Nayaya Panchayat is also important as a village organization. It tries both the civil and criminal cases. The last elections were held on 12th December, 1961. The Nayaya Panchayat has 15 members in all including the Sarpanch; the tenure of the members being a 4

years period. The composition of the Panchayat is—

1. From village Golo ... Sarpanch
2. From village Jais ... Naib-Sarpanch
3. Scheduled Caste (Koli) ... Six members
4. From Gijari village ... One member
5. No woman member.
6. Six members from different villages.

The Panchayat is divided into benches consisting of 5 members each. If either the Sarpanch or Naib-Sarpanch happens to be the member of this bench, he becomes the ex-officio Chairman of the bench, otherwise a Chairman is elected. At least 3 members out of 5 must be present to listen to the dispute. The Panchayat is authorised to fine up to Rs. 100. The fines are collected either by the Secretary or the President. A receipt is issued and the funds are utilized for the development of the circle.

The Investigator attended a meeting of the Nayaya Panchayat which was trying a case of land demarcation dispute.

Co-operatives

Gijari being relatively small in size and population, can not boast of an independent co-operative society. It, however, succumbed to the influence of co-operative movement and the first association goes back to the mid forties. To start with, Jais Services Multi-purposes Co-operative Society, a co-operative venture was established in Jais. The scope of this society was kept deliberately wide and was meant to cater to the many requirements of members. The limitations to the mere advancement of loans were realized in the very beginning. It started to function with a paid-up capital of Rs. 680, contributed by 66 members, six members belonging to Gijari. In the initial stages, it created an interest among the villagers and the activities related to purchase and sale of seeds but soon interest started waning. The main reason for dampening the enthusiasm lies in red-tapism. The villagers being illiterate did not understand the official language and, according to their version the botheration was more than the benefits accruing. Besides, there also exists another multipurpose co-operative society at Jais. Though membership is open to the residents of Gijari, none has become a member. The reasons being that the potentials for saving being insignificant they can not spare money to contribute to the share capital. However, it is hoped that soon they would become more co-operative conscious as Potatoes, their cash crop, has come to occupy a vital position in their economic life. The villagers say that if the Department may take a little more interest, this society can undertake to construct the warehouses which are not to be found in this region. The society can replace the existing distribution agencies quite efficiently and better returns can accrue to the growers.

There is a sale and purchase society at Theog, the membership is open to the inhabitants of Gijari. This deals in almost all the activities relating to the purchase and sale of required commodities on co-operative lines. Besides purchase and sale, it also used to advance loans to the members. The share capital is Rs. 13,690. There are 20 members of this society from the village, some are also members of the Jais Services Multipurpose Co-operative Society. Potato is supplied to the Himachal State Co-operative Federation through Depots No. 16 and 17. This federation pays the society a sum of Rs. 2,000 or so. Potatoes are also supplied to the Kailash Co-operative. This society is the oldest of all and came into existence before the merger of the States.

11 *Kariala and Folk Songs*

KARIALA is the local variety programme of dance and drama and constitutes the principal means of rural entertainment in this part of the countryside. Previously there was no Kariala Party in Gijari and villagers had to visit the neighbouring villages for attending these shows. However, recently Zalmu, a keen *thoda* player, has started an amateur club and is taking great interest to organize it reasonably on sound basis. Mostly people belonging to the lower castes are its members. They have learned the elementary dance steps to some extent and to sway the body in rhythmic way to the accompaniment of *nagara*. Other musical instruments forming the orchestra are hornpipe (*harne singha*), *karnal* (a straight horn-pipe), *shahnai, khanjri, dhol,* (drum) and *dholki* (a smaller drum).

Kariala comprises of a number of one-act plays and the themes are woven often round religious discourses. The one-act plays enacted in the Kariala are a mixture of dance, drama, opera, pantomine, mimickery and are played with verve and exuberance. To make the acts appealing to the unsophisticated minds multi-coloured masks are used in imitate the wild animals such as lions, bears and wolves. Mimickery has a profound appeal to the audience and keeps them spell-bound.

The performance takes place before the local temple during the night and a fire is lit up in the centre—*ghyana*. The open space around the fire is used by the audience to sit all over. *Pahari nati* and *riyali* are the most popular types of dances and kariala is considered incomplete without these items. *Riyali* is a type of *heer*, the most popular tune of Punjabi folk songs, and is manifestation of the pangs of separation between two lovers. The singer gesticulates in a dramatic way and it seems as if the ties of romance are being put to an acid test of social and family pressures.

The Kariala starts with the dance of Chandravali. The characters are played by the men and one of them dresses up as a girl. The items of dress consist of *ghaghra* (skirt), *chadru* and the use of *tow'day* (anklets). The dance is performed to the accompaniment of either *nagara* or *dhol* and lasts for fifteen minutes. The exit of Chandravali is followed by a sweeper. He uses a big conical cap *mola topi* and carries on his back a big gathri (bundle) and also carries a big broom. While sweeping the *ghyana,* he murmurs a rustic tune.

आया चूड़ा दरबार का,
लो काम करूं सरकार का,
दिल्ली से है कालू भंगी आया,
तेरे ठग जरा नखरे से झाड़ू दे भंगनियां
The Palace sweeper has come,
To do the work of the Ruler,
Kalu sweeper has come from Delhi,
My work is essentially that of a sweeper,
O sweepress, sweep with a little daintiness.

This act lasts for twenty minutes. The third act concerns a religious incident. God Ganesh accompanied by two saffron-robed saints enter the stage. The actor who plays the role of Ganesh wraps red sheet around the body and puts on a big mask resembling the Ganesh. The *sadhus* dress up typically and place thick pads of clothes on their bellies to make them bulging and protruding. One of the *sadhus* carries a bronze plate in his hand containing incense, rice and few flowers.

On the stage, he is worshipped by them and the audience watches the act with great reverence and religious devotion. In another act, concerning the saffron-robed *sadhus,* they come singing and dancing from all directions and converge on the central place *ghyana*—the stage. Reaching here, they move swiftly in a circle and sing religious songs. Afterwards a worldly man comes and asks them, one by one, very puzzling questions, having intimate connections with the Hindu Scriptures. The *sadhus* reply the questions in a most lucid way, creating humour. Afterwards they disperse in the various directions from which they had come, indicating parts of the world.

In the next act, Lord Krishna accompanied by four *gopis* emerge on the stage. Like Ganesha, Lord Krishna also uses a red sheet as his dress but the style of head-dress (Mukat) is distinctively different. The head-dress used by the *gopis* is *shish shobha.* While on the stage, Lord Krishna plays on his favourite flute and fascinates the unsophisticated audience. He infatuates the *gopis* on whom a complete enchantment is cast—(boys are dressed up as *gopis*). The act lasts for about fifteen minutes.

Between the successive acts, the typically dressed up *sadhus* are introduced to create humour. Their very appearance on the stage causes peels of laughter throughout the audience.

They make voilent gesticulations and sing in chorus—

(१) साधू कल्ला हैं हरे हरे
जो कोई लगाए सूकी बाती
उस को कहते डैं चटक नारायण
जो कोई दे लाडु पेड़े
उस को घटक नारायण ।

(२) शिव बोले भंडारी रे साधु
शिव के सर पर हाथ धरने की,
मन में दर्शन विचारी ।
जो कोई मुझ को नाच दिखावे,
वो ते नार तूम्हारी हैं ।

The enactment of scene between Gangi and Sunder is awaited with great anxiety and the beginning of the act is greeted with great applause. Gangi dances and sings a folk song—

बीड़ी पी लेनी दम लाई के
तो छोरू नदी रे चला,
मैं मर जानी रे गम खाई के ।
बाजा बज लेना हरम्मुनिया,
तंदी केड़े मोती झड़दे
दिल लाने के सारी दुनिया । दिल ले गया ऊड़दा पंछी
तेरे मेचो पांदी सूनी की कांची, तु छोरू नदी बे चला
(तू छोरी देख दी रहे,
You boy heading towards the river)
(मैं मर जानी गम खाई के
I would die in sorrow as I could not bear the separation)
(तंदी केड़े मोती झड़दे
Pearls do not fall from the body)
(दिल लाने के सारी दुनिया
The entire world is romantic)

In the end, Sai and Mola come to dance dressed up in their colourful costumes. Sai puts on a *salwar* having right and left legs in red and black colours respectively. On the other hand, Mola puts on a conical cap and paints his face dark black. He carries in his right hand a *hukka* and swirls voilently round the stage. While thus swirling, they go on repeating the words.

सच्चा नाम मौला का,
झुठा रे ज़माना रे ।

Folk Songs

Songs of Himachal Pradesh are very sweet and melodious. They have much of warmth and loveliness about them. They are the expression in the idiom of the people of their joys and sorrows, their unaffected patriotism, their zest for sport and the simple pleasures of a country life. The beauty and the profundity of the music of Theog is no less. The following classes of songs are very popular—

(i) Love songs.
(ii) Satirical songs.
(iii) Religious songs.
(iv) Marriage songs.
(v) General.

Love songs—In Theog these songs are known as *Jhoori. Jhoori* is in the form of questions and answers and is always sung in the open fields and forests. Against the back-ground of nature, a lover who is tending his flock of sheep and goats addresses his beloved who is far away binding, or busy in cutting the grass or collecting fuel wood.

Jhoori is sung in two different ways. One in the open place like fields and forests. The other is in a group sitting on the ground. The singer playing on tambourine sings the couplet of *jhoori.* As soon as he finishes the other person catches the rhythm of the tambourine and sings the *jhoori* by starting his couplet with the last word of the first singer. One or two persons can also perform the dance.

Deonde deonde tere dhisha tope ra phere,
Chhoono de chhotra Kaube ahande dooji bere;

Oh my heart you are departing and I can only see your cap. Give me the earliest date when we can meet again.

And when according to the promise her lover does not turn up then in her agony she sings.

Dhaulda share phirego sharno bhao,
Abe dakhreono da chain milde ao;

My beloved the whole month of Asar (July) has passed and Sawan (August) has come; I am getting restless to meet you. Would you not come on the Sawan fair?

Akhie soorma gore moonhtooe mause,
Logoo dinde bolne mere raue mauna de bause;

Oh belle your eyes are enchanting and the more your face is very attractive. Let the people say whatever they please. I do not care, because you are enshrined in my heart.

Doongi naudie pani dhoi lo dole
Shoone lai tere Ziwari abe kino bole;

Oh my heart of hearts I can bring bucket full of water to quench your thirst from the depth of the pool or the rivulet and dance according to your wishes, you command me, what else I should do to win your love.

Shavno baurshan bizli laga hase,
Dooso toonze ratie tu ni zani kerke mache;

Now that the month of Sawan (August) has come and clouds are thundering and will pour rain to quench the thirst of the mother earth, at this dreadful moment when I very much want you to be near me, I wonder where you are lost.

Bhashe ja koopooa dante khoro re dale
Bhante re hame thie shawule,
Teri goe zhauri-e kale;

Oh *hopoo* while you are sitting on the walnut tree and singing your melodious song it reminds me of the separation of my beloved which has pained me so much that it has turned the colour of my face black though I have had a fair complexion.

Phoolo lo phooltoo dalia kae,
Hatho ri oroo de oongli,
Moonhtoo dekhion rau ghai

Oh my soul the nature has been so beautiful that the flowers have also blossomed with our union. Why do you feel so shy, the hours of patience have exhausted us both. Give me your hand and let me feel that you are real.

Besides *jhoori* there are a good number of songs which depict the love stories of these hill folks. They relate the agony, suffering and ultimately the union of the lover and beloved. Such are the songs sung throughout the year.

During summer when the moon is bright the young boys and girls assemble in the courtyard of the village temple. There with the rhythm of tambourine, they dance and sing these sweet and melodious songs. The old men and women sit around the arena on the green grass and enjoy it.

The most popular of these songs is the song of Malku a hero, who in order to fulfil his love had to bear many hardships and bravo for his patience in the end he succeeds in achieving his goal in bringing his beloved into the fold of his arms. Malku has been popular for the last three centuries with all lovers of songs young and old alike amongst these simple folks.

MALKU

पाणी री पणिहारटीये पाणी भर ले डोला,
एक घुटू शैली चिशौरा दिंदे तेरा धोंरमौ ओला ।

Pani ri panihartiye pani bhar lae dola.
Ek ghootoo sheli cheeshora dende tera dhaurmo haula;

Oh, you fair watercarrier, I am very thirsty. Give me cold water to quench my thirst and God will bless thee for this act of kindness.

हट मेरिया मलकुआ हट मेरिया ठिंडा
पाणी सरदो गाड़ोदो मिल आफी कैंयी न पिंदा ।

Hat meria Malkua hat meria thinda,
Pani sardo gàro de milo àfi kei ni pindà;

Oh, you mischievious fellow Malku enough water flows in the younder stream. Go and drink it yourself.

डूंगी मेरिये डिवरिए अंगू बरे दड़ंगू
पाणी सरदो गाड़ो द मिल तेरे हाथो रो मांगू

Doongi meria deebríe ángoo bhauroo darángoo
Pani saurdo garo do meelo tere hatho ro màngoo;

Oh, you fairy water carrier, in the younder stream enough water flows but give me the water from your pitcher which is very sweet. Give it to me with thy own hand.

हिज टंजू थ मेलकु सांयां हिज कैंई न आओ
भात चाणा था जिरी झिजणी रा आशु ओलणो खाओ

Hiz toonzoo the Malakoo sainya hiz kai ná áo,
Bhat chana tha ziri zhinzni rà àshoo olno kháo;

Oh, Malku, how cruel you are, how I kept on waiting for you yesterday and cooked the red sweet rice of *Kali Jhinjjni* which after long waiting I ate all alone with the mixture of my tears.

हिज आजा था सांनड़ी पौड़ियो आजा दुढ़कू पाणें
होरे नाणिये लोगुरी बांठणें आजा दुढ़कू पाणें ।

Hiz ájá tha sanri purio, àjá dorku páni,
Horc nanie logoori banthni ájá dorku pàni.

Why should thou my beloved call me names. I did want to come but at the sunset there was torrential rain which would have drenched me completely.

पाणी दुड़कू मलकू साँयाँ मुएं छाड़ो था जाणी
तेरे हाँदो जा श्रावणो दिंदा मुंडे डावली पाणी

Pàni dorku Malaku sainya maune chhàro tha záni,
Tere haunde za áhne dinda moonda dhable pàni;

Oh Malku you deceiptful fellow I knew that it was raining, but had you really wanted to come to meet me you could have come under the cover of your blanket.

मुंडे डावली खाणी तेरी मुंए छाड़ी थी पाई
इणो बोलो था घरोरा घरिया किंदा मरेला जाई

Moondá dhable Kháni tere maune chhàre the páe,
Ino bolo thá ghauro rá ghauria, kindo maurelà jàe;

Oh darling I had thought of that device and was ready with my blanket when one of my family member saw me and asked me as to wither was I bound and for shame I could not come.

जाणें दे मेरे मलकू सांया सानो सेतुई फेरी
बागो मांजुए सरपो सांया टांगा टुक ले तेरी

Jàne de mere Malaku sainya sàinyo sàthvi pheri
Bhango manzua sarpo sainya tang tooko la teri;

Oh dear Malku you are very careless. Don't go out after sunset lest the poisonous snake hidden in the grass may bite your legs.

नालो गाड़ दीं वंशली वाजी दारो दारो दा बिमू
तेरी जौंरिए शुकदा लगा जिगा कातिरा किमू

Nàlo gàra de bánshle bazila, dhara dhara de Beemoo,
Teri zhauriyà shookade lága zina káti ra keemu;

Oh you sweet in your bereavement I played the flute in the valley down below and Bimo up on that hillock. But the tune of these instruments could not reach your ears and lure you to come near me. Your separation has taken all vigour out of me and made me like an autumn mulberry tree.

डूंगी नालरी कुगशीए सदा होइए हरे
कि जाणा मेरे मलकू खी कि मुकणा मरे।

Doongi nálo ri kungshia sauda hawiya haure
Ki jàna mere Malaku khi ki mukna maure;

Oh dear Malku like the ever green grass that grows in your valley, thy memory will remain green in my heart. I am determined to marry you or die a virgin.

The hill song, like the hill life, enjoys a healthy, out-door atmosphere. It is a part of the earth and it grows out of it, and receives from it all that is good and beautiful in it.

LACHHI RAM

खाटे खाने नी जमटो लच्छी रामा मीठे बागो रे केले
गे लच्छी रामा मीठे बागो रे केले,

Khate khane ne jamto Lachhi Rama mithe bago re kele,
ge Lachhi Rama mithe bago re kele.

O' Lachhi Ram, we have not to eat the sours; rather it is the sweet and fresh banana of the garden that we will relish.

सूले चाले साजमे साजनो मागू रे मेले
लच्छी रामा साजनो माणू रे मेले।

Sule chale sajme sajno manu re mele,
Lachhi Rama sajno manu re mele.

Our movement should be slow and steady, as the world is a befitting rendezvous only for the gentle folks.

तुमें मानो रे ओ कापटी लच्छी रामा हमें जीओ रे खेले।
बूरी नई बोलो मानणी लच्छी रामा ज्यूंदे जिओ रे मेले

Tumen manon re o kapti Lachhi Rama hamen jio re khele
Buri nain bolo manani Lachhi Rama jyunde jio re mele.

You are not a clear-hearted person whereas I am innocent. Lachhi Rama, do not take it ill as the world is a fair wherein the living souls meet frequently.

ऊंदा बोली बोलो शिमला, ऊबा फागू मत्याणा।
होरो सौदा बोलो दीली दालई धालाघाटू विसरा लाणा

Unda boli balo Shimla, Ube Fagu Matyana,
Horo sauda bolo Dili da lai dhala dhatu bisra lana.

The lower portion is called Simla and upper region known as Phagu and Matiyana. All the remaining things have been brought from Delhi but the white *dhathu* has been left behind.

ठण्डे मेरे या बोलो पाणिया लच्छी रामा
मेरे घुटुए पीणा।
साजा मेरेया सभी रा लच्छी रामा
कसरे चौकी रो नी नीणा॥

Thande merea bolo pania Lachhi Rama mere ghutue pina.
Saja merea sabhi ra Lachhi Rama Kasre chauki ro ni nina.

O' Lachhi Ram the water is very cool and so I will relish it to the fill. Water is no man's property and so every-body is to share it equally.

ज्यूंदिए नी बोलो छाडिदा लच्छी रामा कण्डे कथिरे रा बीणा।
इजतिए सुधो रा बोलो ज्युणा लच्छी रामा वेजतिइए नी
जीणा ।।

Jyundie ni bolo chhadida Lachhi Rama kande kathire rabina
Ijtie sudho ra bolo jyuna Lachhi Rama bejtie ni jina.

So long as we are alive, we could not leave Kathirey-ra-bina, growing abundance on the hill tops. O' Lachhi Ram so we shall live with honour and respect. It is no good to live unrespectful life.

Satirical Songs—The underlying idea of such type of songs is essentially recreation. These are sung on the occasion of both festivals and marriages. At the time of marriage, the guests are entertained by singing these songs. On the other hand, festivals are considered to be the appropriate time to sing such type of songs. This is the kind of such a song—

MUSHA

चार भाए मुशे रे रो पताले ।
भांते रे शाओले भांते रे काले ।।
चिऊं मेरे मोशे अचि अकरे पिऊं

Char bhae mushe re ro patale,
Bhante re shaole bhante re kale
Chiun mere mosha achi akre piun

Four Musha (Mouse) brothers live under the ground. Some are of fair complexion and some are of dark complexion. Oh you singing mouse.

तेलो रे भाशिए घीओ रे लूखे ।
अवे चालो ससांरे इंदे मूए भुखे ।।
चिऊं मेरे मोशे अचि अकरे पिऊं

Telo re bhashie ghio re lukhe
Abe chalo sansare inde mue bhukhe
Chiun mere .....

We are fond of ghee and oil. Let us go in the world for we are starving here---Oh you singing mouse!

फूलौ लो फूलडू फूलौ लो फेडू
डोकौ भूले धाचीए न केखनौ रे छेडू
चिऊं मेरे मोशे अचि अकरे पिऊं

Phulo lo phuldu phulo lo phedu
Doko bhule dhachie na kekhano re chhedu
Chiun mere.....

The flower is blossoming and the fig tree too is blossoming. Don't bring up the children of lizard on the hillock. Oh you singing mouse!

कसरे बाणजे कसरे ए जाए ।
कसरे शऊरे कैई इते जाए ।
चिऊं मोरे मोशे अकरे पिऊं ।

Kasre banje kasare a jae
Kasare shaore kai te ae
Chiun more .....

Whose niece you are and whose daughter you are. Where you are married and why have you come here. Oh you singing mouse.

चाणकौ रे वाणजे माण्को रे जाए ।
कखनौ रे शाऊरे ईते खौड़ा के आए ।
चिऊं मेरे मोशे अचि अकरे पिऊं ।

Chankau re banje Manko re jae
Kakhano re shaore ite khaura ke ae
Chiun mere.....

I am Chaunka's niece and Maunka's daughter. I am married to lizard and I have come here for fodder. Oh you singing mouse!

Religious Songs—The religious songs form a class by themselves and are generally sung in chorus. The unsophisticated villagers forget their wordly life and for the time being are obsessed by a feeling of meditation. These are sung on the occasion of religious festivals, such as *sajis* in the case of village Gijira and *Shivratri*. A specimen of such a type of song is—

RIHALE—SHRI RAMCHANDRA JI

रामा गैणौ चन्द्रा जोदया रे ठाये ।
गुरू गैणो वशिष्टा लखना भाए ।।

Rama gaino Chandra Jodya re thae
Guru gaino Bashishta Lakhana bhae

I sing in praise of Ram Chandra of Ayodhya, Guru Vashisht and Lakshman brother.

सीया गौणी भारजा राजा जनकारे जाऐ ।
राणे गौणे केकय जिए बान्डे बड़ाऐ ।।

Sia gaino bharja raja Jankare jae
Rane gaune kakai jie bande barae

I also sing in praise of Sita who is the daughter of Raja Janak and Rani Kakai who has enacted this show.

फूली करा फूलडू फूली करा बरासा ।
राजा देणो भरत लैं रामा के देणौ बनवासा ।।

Phuli kara fulru phuli kara barasa
Raja deno Bharat le Rama ke deno banbasa

The flower is blossoming and Rhododendron is also blossoming. The raj was bestowed on Bharata and Rama was sent in exile.

माता रौआ केशलया गुगते गुणा ।
रामा डेअ बनवासा के मुं भी दाचदा कुणा ।।

Mata raua Kashalya gugte guna
Rama dea Banbasa ke mun bhi dachada kuna

Mother Kaushalia is weeping like a dove and sighing that who will look after her.

गुरू रोआ विशिष्टा दशरथा पिता ।
भाई रोआ लखण जोरू रौआ सीता ।।

Guru raua Bashishata Dashartha pita
Bhai raua Lakhana joru raua Sita.

Guru Vashisht, father Dashrath, brother Lakshman and wife Sita all are weeping.

Marriage Songs—These songs form an integral part of marriage ceremonies and rather the latter are inter-spersed by the village melodies. There are specific types of songs which are sung only on this occasion. A type of this song is—

शादी के गाने कसरे गरै नाचना कसा घरै सोड़ा बधाए

Shade ke gane kasare gare nachna
kasa ghare sora badhae

In whose house these marriage songs and dances are going on and where this festivity is going on.

भाई रै घरै नाचना बजाना बापू घरै सोड़ा बनाऐ ।।

Bhai re ghare nachna bajana
Bapu ghare sora banae

These songs and dances are going on in my brother's house and the festivity is going on in my father's house.

कुनियें बेदया कनिये सोदया कस केरें निउदा आऐ।

Kunien bedya kunie sodya
kasa kere niunda ae

Who has invited the guests and who has issued the invitations.

बापूए बेदेया आमां शादेया भाई रे निउद आऐ ।।

Bapue bedeya aman shadeya
Bhai re niunde ae.

My mother has asked the father to invite and brother has issued the invitations.

GANGA RAM DRIVER

General Songs

तेरेया तो मेरेया गंगेरामा शिरो रा था हीआ
हिआ रे गंगे रामा शिरो रा था हीआ

Tereya to mereya Gange Rama Shiro ra tha hia
Hia re Gange Rama shiro ra tha hia.

Oh my loveable Ganga Ram, you had a lion's heart.

शिमले मेरेया बजारो दा तोयें झोगड़ा किया
बारे बाजे मेरेया आए ला चाई रा नोशा

Shimle mereya bazaro da toen jhogra kiya
Bare baje mereya ae be chai ra nosha.

And you had picked up a quarrel in the bazar of Simla at 12 O' clock you felt like having tea.

एकी बाजे चालो मेरेया डाको री बोसा
फूलो रा मेरेया फुलडू डाली फूलो ला रे कूजा

Eki baje chalo mereya dako ri bosa
Fulo la mereya fulru dali fulo la re kuja

At 1'O clock the mail bus starts from Simla. The flowers of *Phuldu* and *Kuja* would bloom.

शिमलें दो मेरेया चालिए पोरा ठयोगो पूजा
आपू तो थिया मेरेया डेराइबरो ते भाई थिया दूजा

Shimle do mereya chalie pora Theogo puja
Apu to thia mereya deraibro te bhai thiya duja

You started from Simla and reached Theog You were a driver and you took your brother alongwith you.

ठयोगे मेरेया तू चालो लाल पाणीए पूजा
लाल मेरेया पाणिया होला पाणी रा सोसो

Theogo mereya tu chalo Lal Panie puja
Lal mereya Panie hola pani ra soso

From Theog onwards, you reached Lal Pani At Lal Pani there is one spring.

लाल मेरेया पाणिया पोरी रिड़ी गोई बोसो
पांदिरो होए जोखमी पोड़ी नौई थी लासो

Lal mereya Pania pori riri goi boso
Pandiro hoe jokhami pori naui the laso

At Lal Pani, the bus slipped down the *khud* Fifteen were injured and nine died on the spo

बांडो बोली मेरिया ठयोगा पांडी बोलो लू घूंडो
बसो दो मेरेया रिड़ियो तेरे फाटीगो मूंडो

Wando boli meriya Thyogo pandi bolo l Ghundo
Baso do mereya ririyo tere fatigo mundo

This side is called Theog and that side is calle Ghund.
You fell out of the bus and broke your hea

शाली रे मेरेया बजारो दे पोरी विको ले आमो
पोता लागा शिमले आजा बालक रामो

Shali re mereya bazaro de pori biko le an
Pota laga Shimla aja Balak Ramo

On the Bazar of Shali the mangoes are bei sold in abundance.
The news reached Simla and Balak Ram w called.

गंगे रामो री गूठी दी होली सोइने री मून्दी
ज्यूटा बोलो बालक रामो रा देऊ ढाका री हुंदी
Gange Ramo ri guthi di holi soine ri mundi
Jyuta bolo Balak Ramo ra deu dhako ri hundi

Ganga Ram was having a golden ring in his finger, Balak Ram was feeling like jumping down the ridge.

पाछी हागे री शड़की काली धौंली घोड़ी
मां रोओ गंगे रामे री मोई छोटे री जोड़ी
Pachhi hage li sharki kali dhaunli ghori
Man ro Gange Rame ri moi chhoti re jori

On the road, ahead there was a black and white mare, Ganga Ram's mother was crying since her pair of sons had died.

शिलारु री मेरेया घाटी दो लाई ओरे धा
गंगे रामे रिड़ा रे बसो दा तुम्हें थागदे आ
Shilaru ri mereya ghati do lai ore dha
Gange Rama rira re boso da tumhin thagde a.

The people from the valley of Shilaroo called out that Ganga Ram had fallen out of the bus, come and rescue him.

मां जाणी गंगे रामो री लागी हाशुए रोंदी
मौत शुणी गंगे रामों रे दे लोई तांगो दी हुन्दी
Man jani Gange Ramo ri lagi hashue rondi
Maut shuni Gange Ramo re de loi tango di hundi.

Ganga Ram's mother is crying loudly with tearful eyes. Having heard the news of Ganga Ram's death she is feeling like throwing herself from the verandah of her house.



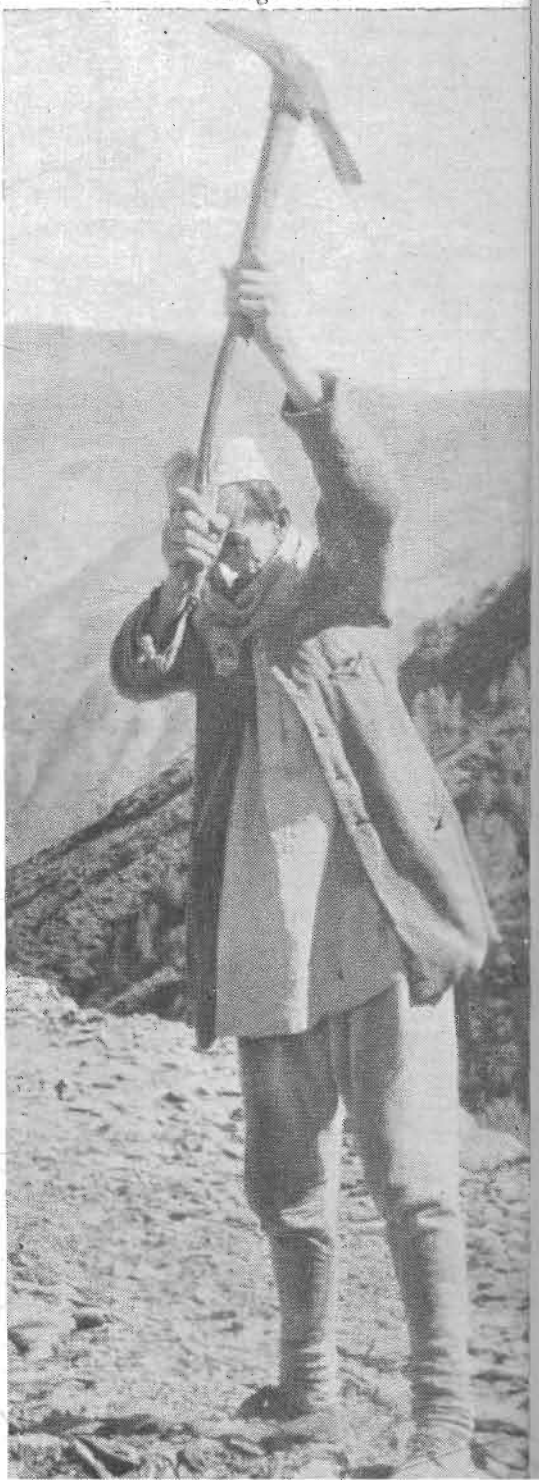
Folk Dance



Village Belle



Tolis



Labourer

A typical house

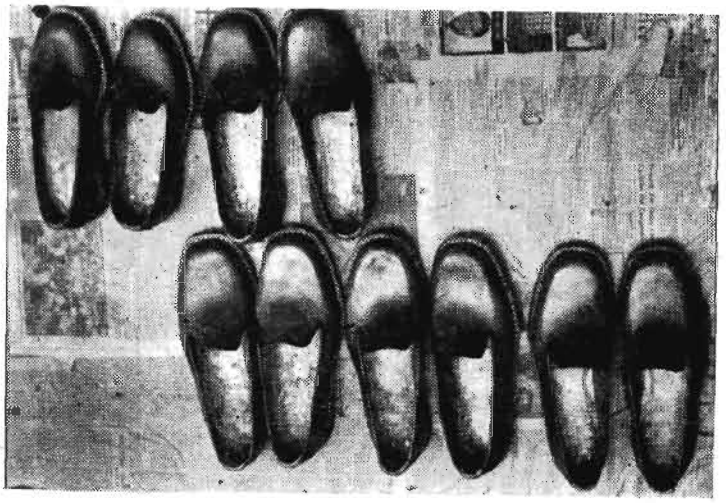




Sacrifice



Dhattu

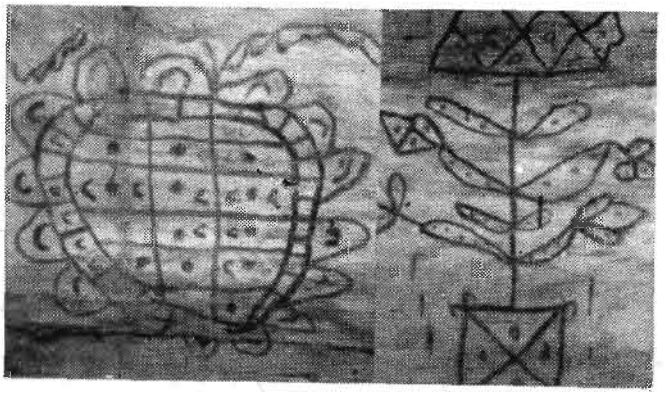


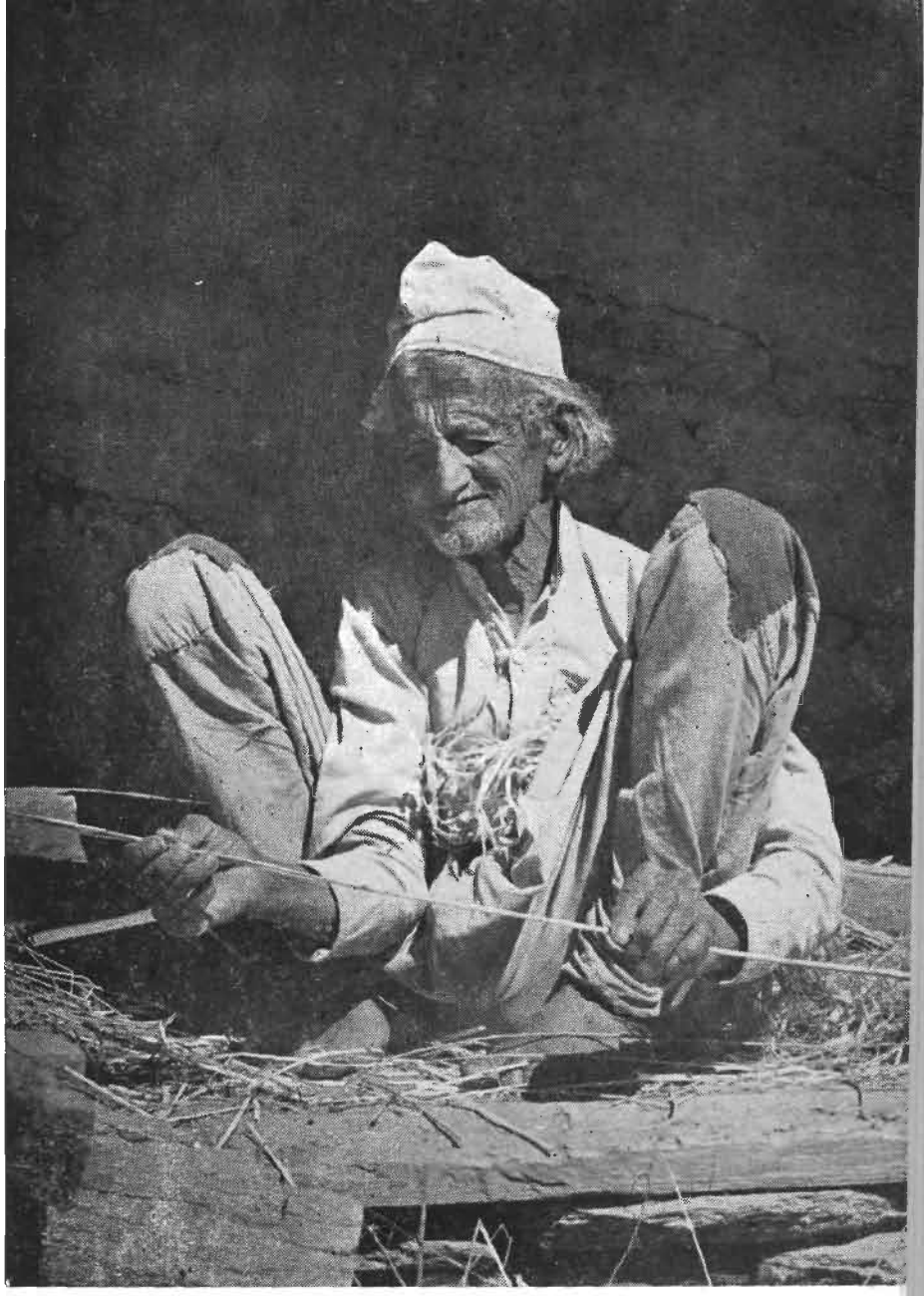
Shoes made locally

Temple Orchestra



Wall drawing





Age

Potato blossoming



Potato field





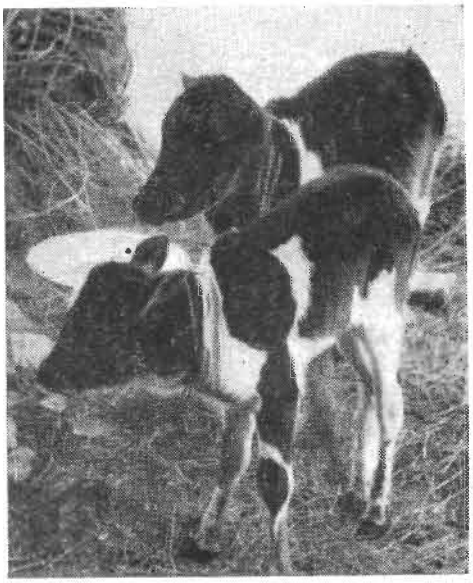
Adjoining Village



Folk Idols of Shiva

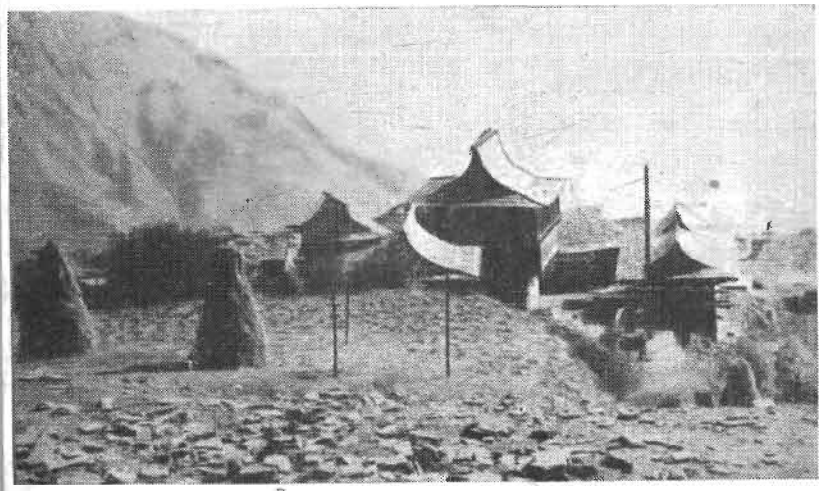


Theog



Calves

Another view of the village



Wood carving

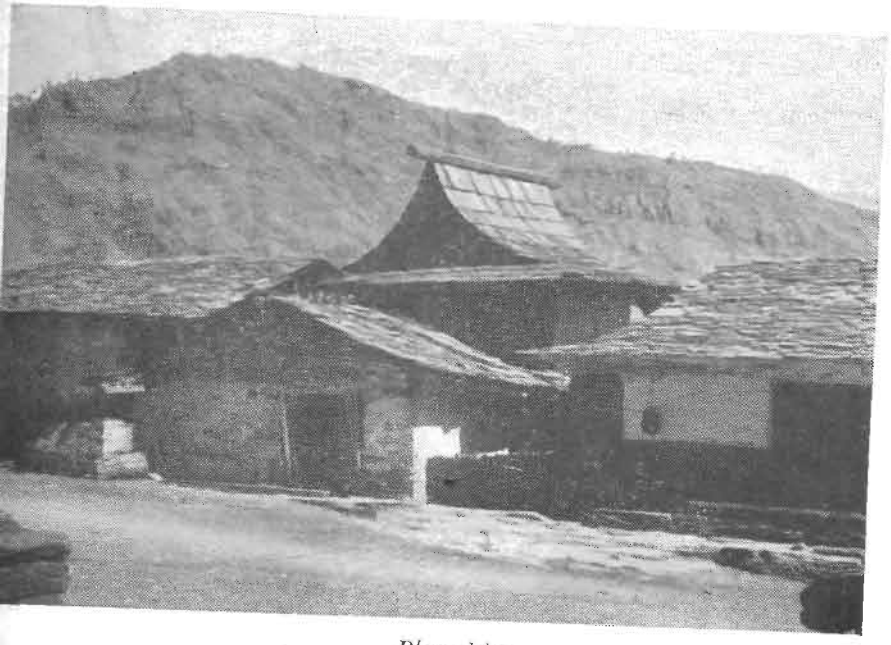




Louds

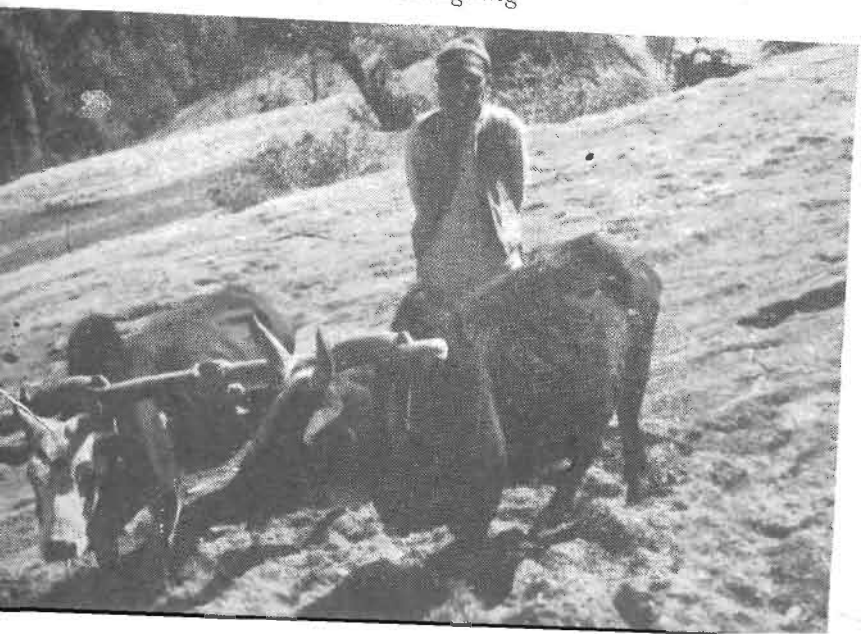


Shiv-Linga

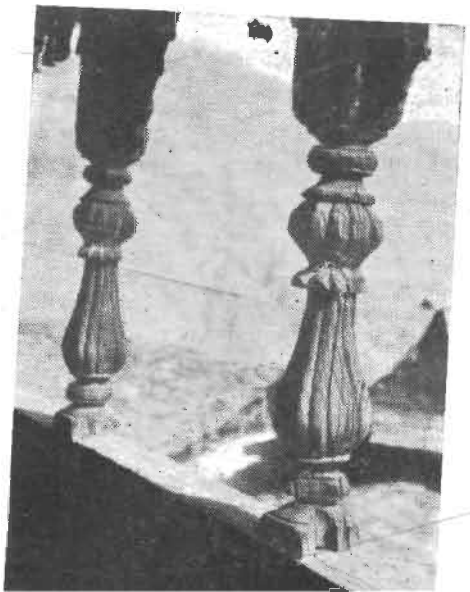


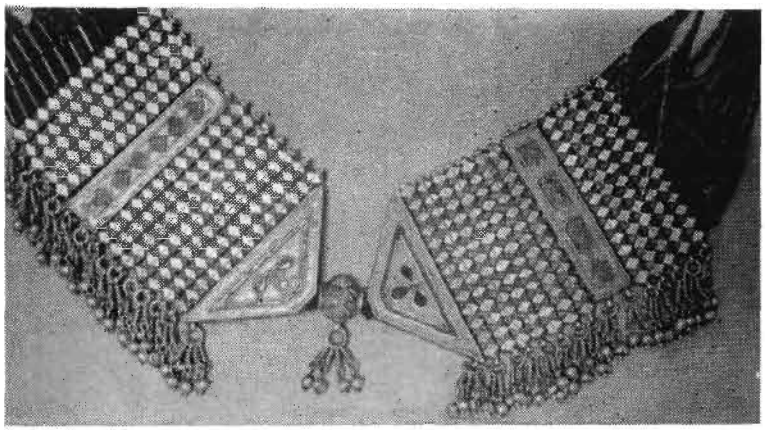
Houses

Ploughing



Temple pillers

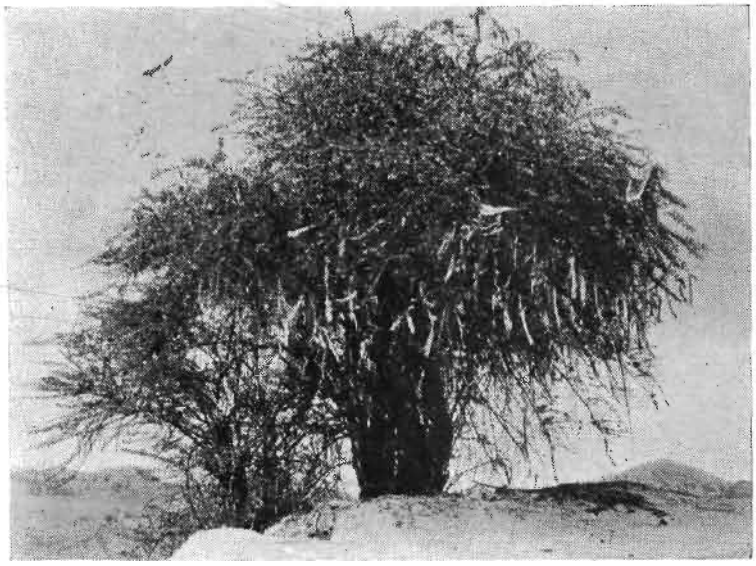




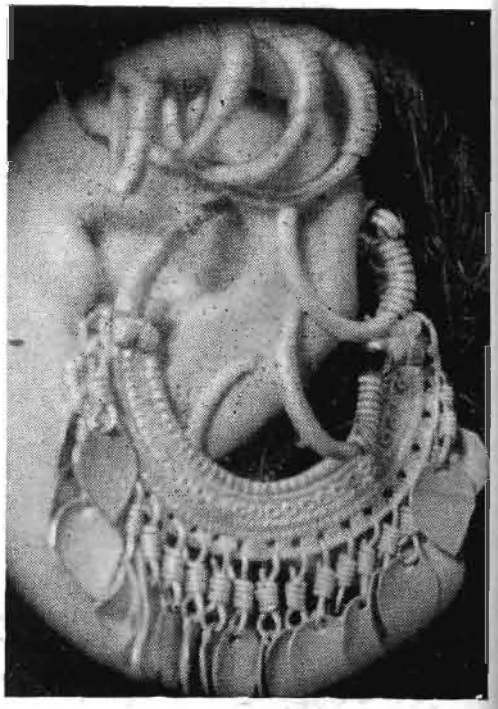
Necklace



Woman with Dhattu



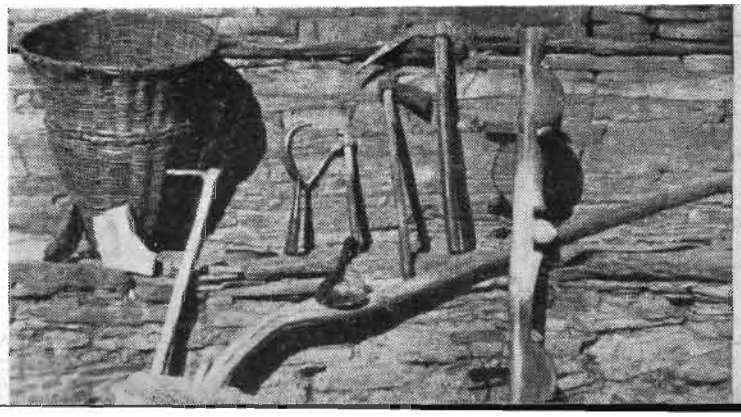
A Sacred tree

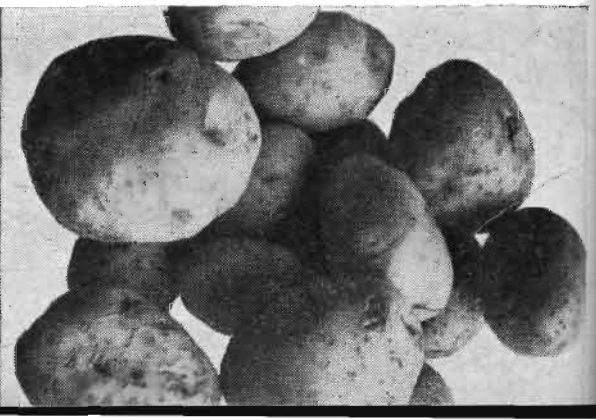


Dandi or Kanbala

Agricultural implements

Potatoes





Appendices

APPENDIX I

POTATOES

"आलू धर्म : आलू कर्म :, आलू ही परम पद : ।
यस्य क्षेत्रे आलू नास्ती, स बिन टका टक टकायते ।।"

Potato is the cash crop of the region and is essential for improving the economy of the hill folk. The production is concentrated mainly in Mahasu District and according to the estimates worked out by Dr. M. S. Randhawa in his book "Farmers of India", it constitutes 70 per cent of the total quantity of seed potato produced in the State. In a way, the whole of the economy of the village, under study, depends largely upon this seed potato. Every household has taken to cultivating potatoes. It would appear from the *jinswar* statement that the area under this crop is progressively on the increase. The area has increased from 25 acres in the year 1951 to 30 acres in 1960.

Brief History

Even prior to 1948 certain types of potatoes were grown. Later on these varieties degenerated. After the emergence of Himachal Pradesh a separate potato section was started with a Potato Development Officer. For the potato planting, the whole State is divided into 3 regions (1) Mahasu, (2) Sirmur and (3) Mandi-Chamba. These regions are under the control of Regional Potato Development Officers and multiply the nucleus seed stocks under their technical supervision for varietal purity and freedom from virus diseases. The nucleus seed stocks are obtained from the Central Potato Research Institute where it is multiplied under laboratory conditions so that there are no virus diseases. The seed is multiplied at the Potato Seed Multiplication Farms in the Pradesh. The produce of the farms is further distributed among the registered and selected growers. After harvest, the produce is distributed among certified growers. In this way the whole area is being saturated with new varieties.

The Block authorities purchase their seed stock from the Potato Development Stations. There is no cultivator from Gijari who is either an approved or certified grower, they mostly approach the Block Development Officer at Theog. Generally, it is their stocks on which they depend. They take care to keep stocks at places which are both cool and dark. Darkness is ensured in all the cases because if the stocks are exposed to light, the upper portion of the potatoes is likely to become green and shoots appear. Dampness is avoided.

Grading—The grading of potatoes is done according to sizes—

Variety	*Size*	
Up-to-date	A-1 2.5″	A-2 1.8″
Nambri	B-1 2.5″	B-2 1.8″
Dhankri	No gradation is done.	
Ration	Small size potatoes.	
Shatlu	No gradation is done.	
Craigs Defiance	Same as for up-to-date variety.	

Leaving aside the last two varieties, the remaining four are grown in the village. The rates quoted by the villagers for the different varieties are as below—

Up-to-date	...	Rs. 20 per maund.
Nambri	...	Rs. 18 per maund.
Dhankri	...	Rs. 18 per maund.

The people of Bengal like 'Dhankri' variety most and it is also known as the Bengal variety.

Market—The private sector is in trade since decades and *arhtis* (Commission Agents) have established a sort of a permanent link with the villagers. Cooperatives entered the field only a decade back. The shopkeepers give loans to the growers in advance and when the crop is ready they collect the harvest. They pay much lower prices as compared to the market rates. The agriculturist-cum-shopkeeper tends to get a hold on the growers. Potatoes are also kept at way-side depots by traders. The growers come to these depots to sell their produce. The rates at which the potatoes of different varieties are collected are declared by traders in Simla.

Villagers dispose of their produce in Theog at market rates. The poorer section of the community do get the loans from the shopkeepers at Theog.

Price fixation—The traders fix prices according to the trends of supply. In the morning, the trade representatives first collect to discuss their respective demands and the prevailing supply position. They arrive at a price and declare the rates of the respective grades. It is said that growers do not get a fair deal.

Cooperatives

The Himachal Pradesh Cooperative Marketing and Development Federation has now entered the market and offers competition to traditional traders for ensuring fair return to growers. During 1962-63 the cooperatives handled 2.32 lac maunds of quality seed potatoes which comes to about 30 per cent of the entire potato exports from Mahasu District as against 1.30 lac maunds last year. The turn-over which is about Rs. 49 lacs constitutes a big leap forward as against the last year's turn-over of Rs. 22 lacs. Thus the target of handling 1,16,000 potato bags worth Rs. 45 lacs by the cooperatives had been achieved this year and for the next year it is hoped that about Rs. 60 lac worth of potatoes will be handled by them.

There is a Multipurpose Cooperative Society at Jais, but there is no member from Gijari. The reason given was that saving potential being insignificant, they cannot contribute to its share capital. However, they may become more cooperative conscious, as potatoes have come to occupy a vital position in their economic life. The villagers say that if the Department may take little more interest, societies can construct warehouses. The reorganized society can bring better returns to the growers.

Transport

Transport of potatoes from villages to Simla and other places is a bottleneck which had been experienced during 1961-62. But this year due to the kind intervention of the Senior Government Officials the administration taking adequate steps, this bottleneck had been removed to a great extent when 40 trucks a day had been placed at the disposal of the cooperatives by the Transport Department. The rate of freight per truck from Khadrala to Simla (70 miles) is about Rs. 190 for 70 bags.

Villagers of Gijari do not experience any difficulty. The village is on the road-side and goods are easily transported to the nearest market of Theog. The persons owning mules transport their goods on them. Others generally engage trucks as the transportation charges are comparatively cheaper. The rates quoted were about 50 nP. per maund. The mule-keepers usually charge Re. 1 per maund for the same distance.

Cost of Cultivation

To study the economics of a cash crop it is but essential to have some idea about the cost of cultivation. Here we have given the cost of production of potato at Development Station, Shilaroo during *kharif*, 1961—

A. *Cost of labour*	*Rupees*
1. Preparation of Land ...	822.00
2. Planting of potatoes ...	751.00
3. Making of Drains ...	418.50
4. Weeding of potatoes ...	599.50
5. Top dressing, weeding and earthing up of potatoes ...	815.50
6. Basal dressing of Aldrex 5 per cent dust ...	173.50
7. Earthing up ...	184.00
8. General spraying of potatoes ...	960.50
9. Cutting of grass in potato fields ...	269.50
10. Harvesting of potatoes and carriage ...	1,084.25
11. Picking of potatoes ...	976.00
12. Grading and storing ...	583.00
Total ...	7,683.25

B. *Cost of Materials*	*Amount in Rupees*
1. Cost of F.Y.M. 1977 Mds. @ 50 nP. per md. ...	988.50
2. Cost of seed potatoes 253 mds. @ Rs. 12.50 per md. ...	3,162.50
3. Cost of fertilizers:-	
(a) Ammonium sulphate 77 mds. 24 srs. @ Rs. 380 per ton	1,053.05
(b) Super Phosphate 79 mds. 5 srs. @ Rs. 259 per ton ...	731.91

(c) Sulphate of potash 26 mds. 10 srs. @ Rs. 340 per ton	...	318.75
(d) Oil cakes (G.W.) 106 mds. 29 srs. @ Rs. 15.50 per md.	...	1,654.24
4. Cost of Insecticides:		
(a) Folidol dust 5 Kgs.	...	149.11
(b) Aldrex 5 per cent 185 lbs. @ Rs. 1.50 per Kg.	...	114.02
(c) Dieldres 5 per cent 4 Kgs. @ Rs. 4.50 per Kg.	...	18.00
(d) Copper sulphate	...	1,094.41
(e) Lime	...	56.62
(f) Cost of petrol	...	180.00
Total	...	9,521.14
Grand Total	...	17,158.39

Area planted	...	13.18 acres.
Production	...	1,268 Mds. 15 seers
Expenditure incurred	..	Rs. 17,158.39 nP.
Cost of cultivation per acre	...	Rs. 1,301.84 nP.
Cost of cultivation per md.	...	Rs. 13.53 nP.

APPENDIX II

LANGUAGE STUDY

Language

In Theog and its adjoining area Eastern *Kiunthali* dialect is spoken. This strongly resembles *Sirmauri* in its phonetic system. We include here an English script of Rama's advice to Lakshmana. And we give the roman translation of this in the local dialect. *Tankri* is also found and the local shopkeepers at Theog and other villages maintain records and documents in *Tankri.*

Lord Rama's Advice to Lakshmana

Having given no consent to Lakshmana, Lord Rama says to him "Dear Lakshmana, only the persons who have obeyed the orders of parents and teacher, have garnered the real fruits of their birth. So you may also act upon my advice and serve the parents. Bharat and Shatrughan are not present at the house, the king is old and he has taken to heart my departure. Under these circumstances, in case I decide to take you along with me, the whole of Ajodhya would be reduced to misery. Teacher, parents, public and the family all of them would have to bear great pain. So you may remain here and give consolation to them all. If it does not happen, it would amount to a great sin. In a kingdom if the dear public remains miserable, that king deserves to go to hell.

Having heard this, Lakshmana became extremely red. Lord Rama's sermons had the effect of producing a sort of dryness upon him like the one which the winter produces in the case of lotus.

Sorrowful Lakshmana seized the feet of Lord Rama and said, "My Lord, having been brought up under your loving care, I am just a child. Apart from you, I do not know anyone—Teacher or Parents".

Laxmana Kha Ramo Ri Shikh

Gesa bathate Shiri Rama banbasakha dewone tage the tesa bakhate apane mathde bhai Lachhmanakha banabasa ri jajat na deya bolade lage ki he Lachhmana jine machhe apana mawa bawa ri wa guru ra ukama na mana tina machhe apne jalama ra phayada thawa au ina batori ieni tu bhi meri shikha shuna au mawa bawa ri sewa tala kara. Hain jau Bharato wa Shatrughana a sai ghare main authi, maharaja apu budea tinon ri jiyada meri teni bada dukha hawa an. Tabe ji tan an banakha niyn tabe sari Jodhya nagari sabhi bate bina mawa bawari jai hoi jali. Tabe guru, mawa, baba parje wa tabara re sabi ke dukha ra bojha padana are. Eri teni tu etiye rau aur sabi re jiya khal jai tu era main karela tabe bada dosh hona aur papa lagna jee raje re desha di raiyat dukhi ana se raja jaruer narka ra hakadar hoa.

Jabe etani bat Lachhamane shuni tabe sai bada bhari dukhi hawa. Bhagawana Rama re bachan shunaya Lachhamana era shuka jara pale paen kamelara phula shuka.

Tabe ghabarana honda Lachhamana Ramare Payro ge para au bolda laga, ki hai prabhua au tiri pyar paya pala unda tainu mathra jiya chohotu—Tuma chhadea are mawa bawa kasi bhi nahin janada.

APPENDIX III

EXTRACTS FROM "A GLOSSARY OF THE TRIBES AND CASTES OF THE PUNJAB AND NORTH-WEST-FRONTIER PROVINCE, VOL. I, BY SIR DENZIL IBBETSON, K.C.S.I. AND SIR EDWARD MACLAGAN, K.C.I.E., C.S.I." ARE—

The Cult of Mahasu in the Simla Hills

Mahasu, who has given his name to the well-known hill near Simla, is a deity whose cult is making such progress that he is bound soon to take a foremost place in the hillman's pantheon. His history as told by the manager of his temple at Anol the headquarters of his worship, is as follows:—

When the vast portions of the world were ruled by demons, between the Tons and Pabar rivers dwelt a race of evil spirits whose chief, Kirmat *danu*, loved to wallow in human blood. Twice a year he claimed a victim from each hamlet in his jurisdiction. In Madrat, a village above the Tons where the demons held their sports, lived two pious Brahmans to whom the gods had granted seven sons. Six of them had already been slain on the demon's altars and he had cast his eye on the seventh. His aged parents waited in dread for the half-yearly sacrifice, the more so in that he was the only son they had left to liberate their spirits at the funeral pile. But several months before the sacrifice the wife became possessed. A trembling fell upon her and in a piercing voice she kept on shrieking—"Mahasu—Mahasu—Mahasu of Kashmir will save our child". Her husband, Una Bhat, could not interpret the portent for he had never heard Mahasu's name, so he asked her what her raving meant. Still in her trance of inspiration she replied that in Kashmir there reigned Mahasu a mighty god who would save their son from the demon's clutches if he himself would but plead before his shrine. But Kashmir was far away and Una Bhat very old, so he laughed in sorrow at her fancy, "How can I," he asked, "who am stricken in years and weak of body make a pilgrimage to such a distant land? The boy is already dead if his life depends upon such a journey". But his wife did not heed his weakness and at length her possession grew so violent that the Brahman set out on his lonely journey, more to soothe her than from any hope of succour. He did not even know the road until a neighbour told him that at the famous shrine of Devi in Hatkoti there was a Brahman who had seen the holy places of Kashmir. Thither then he turned and begged information from the priest. But Pandit Nag, the Brahman, scoffed at the idea of such an enterprise. "Your eyes are dim", he said in scorn, "your legs tottering and your body worn and wasted; you will surely die on the way. I, who am strong and in the prime of life, took full twelve years to do the pilgrimage". But Una Bhat having once left his home was eager to do his utmost to save his only remaining son; and at last the Pandit set him on his road with a blessing.

As the old man toiled up the hill path, his limbs were suddenly filled with youthful vigour and his body lifted into the air. Next he found himself by a tank beneath whose waters the great Mahasu dwelt, though he knew it not. And as he stood in wonder on its margin one of the god's *wazirs*, Chekurya by name, appeared before him and asked him what he wanted. Una Bhat in eager words told him how a race of cruel demons vexed his country, how their chief had slaughtered six of his sons upon their altars and purposed to take the seventh, and how his wife had trembled and called upon Mahasu's name. When Chekurya had heard all this he bade the Brahman retire to a field behind the tank and there wait in silence for the coming of Mahasu who would help him in his need. He had been gone but a short time when suddenly from the ground beside him arose a golden image which he guessed to be Mahasu. He clutched it tightly to his breast pouring out a pitiful appeal. "I will not let you go", he cried, "until you pledge your word to rescue my only son. Either take my life or come with me", Mahasu comforted him with a promise of succour. "I have heard your prayer", he said, "and will surely save your child from the demon. Return now to your home and there make a plough of solid silver with a share of pure gold, and having put in it a pair of bullocks whose necks have never borne the yoke loosen well each day a portion of your land. On the seventh Sunday hence I, with my brothers, ministers and army will come and rid your people of those noisome spirits. But on that day be careful that you do no ploughing". These words were scarcely uttered when the image slipped from the Brahman's grasp and in the twinkling of an eye he found himself once more within his village. There having told of the wonders that had happened on his way, he made, in obedience to the god, a plough of solid silver with a share of burnished gold. Therein he yoked a pair of bullocks which had never drawn plough before and each day ploughed deep a portion of his lands. On the sixth Sunday after his return he did his daily task but had only turned five furrows when out of each sprang the image of a deity. From the first came Bhotu, from next Pabasi, out the third rose Bashik and Chaldu from the fourth. All these are brothers called by the common affix of Mahasu. From the fifth furrow appeared their heavenly mother, and all about the field the god's offers and a countless army sprang like mushrooms through the loosened earth

Chckurya,* the minister, was there with his three colleagues, Kapla, Kailu and Kailat, as well as Chahrya who holds a minor office. When the Brahman first saw them he fell senseless on the ground, but the god's attendants soon revived his courage and bade him show them where the demons dwelt. Then he took them to a deep dark pool where Kirmat *danu* held his revels and there they found the demon king attended by his hosts of evil spirits. Forthwith Mahasu challenged him to mortal conflict and a sanguinary battle followed which ranged along the river bank and up the neighbouring hills. But the evil spirits had not the strength to stand before the gods so they were routed with much carnage and in a short time only their leader Kirmat *danu* still lived. Alone he fled across the mountains until he reached the Pabar hard pressed by his relentless foes. They caught him at Niwara in the Dhadi State and hacked him up to pieces upon a rock, which to this day bears marks of many sword cuts.

In such wise was the land rid of the demons, but the lowlanders say the hillmen still have the manners of their former rulers. Their habits are unclean, their customs filthy, they neither wash nor change their clothes nor understand the rites of true religion. However this may be, the army came back in triumph to Madrat, where the four brothers parcelled out the land between them dividing it to suit the physical infirmities of each. For a misadventure had marred to some extent the glory of their enterprise. Mahasu, it will be remembered, had pledged his word to Una Bhat that he would come and succour him upon the seventh Sunday, but either in impatience or through a miscalculation of the date, the god arrived a week before his time. Thus the mother and her sons were waiting buried underneath the earth for Una Bhat to break its sunbaked crust and as he drove his plough three members of the family were injured by its blade. Bhotu was damaged in the knee so that thence forth he was lame; Pabasi had a small piece cut out of his ear; whilst Bashik's vision was obscured by the thrusting of the ploughshare into his eye. The fault of course was not the Brahman's, for if the very gods select the sixth of any period to embark on a venture, they must expect the ill-fortune which attends the choice of even numbers of find them out. So Bhotu henceforth preferred to rest his injured leg within his temple at Anol and thence he exercises sway around its precincts. A portion of the Garhwal State fell to Pabasi's lot and there he spends a year in turn at each of his six country seats. To him was allotted part of the tract now comprised in British Garhwal and though defective eyesight prevents his making lengthy tours he journeys in successive years to the four main centres of his worship. Chaldu, it was justly felt, being sound in every limb could well fend for himself, so to him was granted no specific territory; so long as he observed his brother's rights, he was free to exercise dominion whereever he could find a following. Experience justified this estimate of Chaldu's powers, for his worship now extends over a wide expanse of country. It is he who is venerated in the Simla States, where his devotees are growing more numerous each year. Twelve years on end he spends in wandering amongst his subjects, and every house must then give Rs. 1.8 to his ministers. The priests and temple managers take the rupee for their own use, or current charges, but store the annas in the god's treasury. Besides this the peasants have to provide instruments of music and ornaments of silver in honour of the deity and also grain and other offerings to feed his following. They must therefore feel relieved when the long touring season is completed and the god can spend an equal period at ease within his shrine, which was built in a village close to where his brother Bhotu lives.

Chaldu Mahasu is the member of the family revered or dreaded as the case may be by many villages in Bashahr, but the people of that State tell a different story of his advent to those parts. The dynasty, they say, ruled in Kashmir where the first-born held his court attended by his brothers, ministers and hosts of minor deities. The only blot upon the brightness of his glory was the presence of a rival god, by name Chasralu, with whom he long had carried on a bitter feud, but one day Mahasu lured his foe within his reach and drawing his sword smote him, below the belt. With a gaping wound Chasralu fled in terror taking his life with him, whilst Mahasu with his whole army of retainers rose in pursuit. But the chase was long, for the fugitive was fleet of foot and had gone some distance before his enemies had grasped the situation. Over ranges of snow-clad peaks, down winding valleys and through dense forests for many days the hue and cry chased close behind the fleeing god, gaining slowly but surely on him until at length he was all but in their grasp. Chasralu spent and worn was just about to yield his life when he espied a cavern with a narrow opening, going deep into the rocky mountain side and into this he darted as his nearest foe was in fact to cut him down. There he lay concealed, gathering new strength and courage, whilst his ancient enemy held counsel with his ministers. 'Who of all my many servants', asked Mahasu, 'is bold enough to drive Chasralu from his lurking place?' But no one had the courage to assault the god thus entrenched in his stronghold; only a minor deity whose name was Jakh proposed a plan. 'Let the accursed dog' he said, "stay in his gloomy cavern doomed to eternal darkness. I with four

*There is a Kailu in Chamba also.

other of your gods will stand as sentinels upon the five approaches to his burrow, so that he cannot take flight either by the mountain passes or by the valleys or by the river. We will be surety for his safe keeping, if in return you grant us sole jurisdiction over our respective charges and pledge your word to leave undisturbed". Mahasu would have liked to see his ancient enemy withered up before his eyes, but in default of any other way to wreck his vengeance he at last approved Jakh's plan, renouncing all control over the actions of his former servants. Then departing with his brothers and the rest of his court he found a heaven after many wanderings in the village of Anol which has ever since remained the centre of his worship. The five wardens of the marches on their part remained behind to keep unceasing watch and ward upon exits from the cave. Jakh, who dwells in Janglik, watches the mountain passes to the north; Bheri Nag of Tangnu keeps guard upon the Pabar river and a valley to the west; whilst if the prisoner should escape his vigilance and hasten to the south he must pass the watchful eyes of Chillam and Narain who have their temples in Dudi and Ghoswari. The last custodian is Nag of Peka or Pekian who stays as sentinel upon the road.

Though Chasralu, cribbed, cabined and confined on every side had thus to stay within his dungeon yet as the years passed by he won his share of glory and renown. For up to recent times his cave contained a famous oracle where wondrous portents were vouchsafed upon the special festivals held in his honour at recurring intervals. On such occasions a skilled diviner went inside the cavern and as he prayed with tight shut eyes, held out the skirts of his long coat to catch the gifts which tumbled from the roof. Sometimes a calf would fall, a most propitious omen, for then the seed would yield abundant increase, the herds and flocks would multiply, and the peasantry be free from pestilence or famine. Sometimes again a pigeon came fluttering down, proving to be a harbinger of sickness and disease, whilst if a snake fell wriggling in the coat the luckless villagers were doomed to neverceasing trouble until the year was over. Occasionally it happened that as the sorcerer muttered his prayers and incantations apparitions of the living passed before his eyes and though their human counterparts were well and healthy at the time they surely died within the year. The oracle was also efficacious in pointing out spots where hidden hoards lay buried. The would-be finder first sacrificed a goat and laid before the entrance of the cave its severed head, through which the god conveyed his message to the learned diviner who alone could comprehend its meaning. The people say the clues thus given led sometimes to the finding of hereditary treasure and then the lucky heir made dedicatory offerings of a field or house or other article of value to his god.

But Chasralu's days of glorious miracle have vanished for Mahasu has declared that the god no longer lives within the cave. Some 20 years ago one of his priests, a man feared for his knowledge in the magic art, came to the group of villages where the five guardians were worshipped, and intimated that his master's ancient enemy had been dissipated into space. He did not blame the warders since the prisoner had not escaped through any lack of vigilance nor indeed escaped at all; he had melted into nothingness and merely ceased to be. But he argued, with unerring logic, that since there was now no prisoner to guard, it did not need five deities to hold him fast. Therefore his master, so he said, would design to come amongst them and resume his former rule. The villagers were very angry at this wanton breach of faith and coming out with sticks and staves swore they would not allow Mahasu in their hamlets. Also they handled roughly the god's ambassador, threatening him with diverse pains and penalties if he ventured in their midst again with such a proposition, so that he had to flee in haste, vowing vengeance as he ran. And from that day misfortune and calamity commenced and never ceased until the people gave their grudging homage to the forsworn god, through fear of whose displeasure they shrink from asking at Chasralu's oracle. Jakh of Janglik has suffered in particular from the advent of his former lord, for previous to his intrusion there was an offshoot of Jakh's worship in the isolated sub division of Dodra Kawar. There the local deity is also Jakh and till a few years ago a regular exchange of visits took place between the namesakes and their bands of worshippers. Now the people of Kawar deny that there has ever been affinity between the two but when hard pressed admit the bonds were broken when Mahasu entered into Janglik. They fear the Kashmir deity too much to run the risk of his invasion into their lonely valley, so they will neither take their god to any place within his sphere of influence nor allow the Janglik deity to come to them. The terrible Mahasu, they opine, might fix himself to one or other of the deities and it is easier to keep him out than drive him oft when once he comes.

The superstitious terrors inspired by Mahasu and the methods he pursues may be illustrated by the following instance:--At one place the mere mention of Mahasu is anathema, for the village is the cardinal seat of Shalu's worship, a deity with whom the Garhwal god is waging bitter war, the cause of which will be explained anon. In the adjoining hamlet also stands a temple to the glory of the local Shalu, and the brazen vessels, horns and rags hanging to its walls give testimony of the veneration extended

to the god by former generations. But a sanctuary to Mahasu is near completion, so that in the near future the devotions and offerings of the peasants will be divided between the rival claimants, although the family deity is likely for some time to come to get the major share. The manner in which the interloper has gained a following and a shrine is typical. For some years the curse of barrenness had fallen on the women, crops and herds. Few children had been born within the village whilst these the wives had given to their husbands before the curse descended had sickened suddenly and died. The seed sown on the terraced fields had failed to yield its increase, or if by chance the crops were good some heaven-sent calamity destroyed them ere they were garnered in the granaries. The sheep had ceased to lamb and the goats to bring forth young, nay even the stock the peasants owned was decimated by a strange disease. At night-fall they would shut their beasts safe in the lower storeys of their houses, but in the morning when they went to tend them some half dozen would be either dead or dying despite the fact that on the previous evening they had all seemed well and healthy. At last a skilled diviner, to whom the lengthy story of misfortune was unfolded, was summoned to expound the meaning of these long continued omens of a demon's wrath. With head thrown back, fists tightly clenched and muscles rigid he kept on muttering the incantations of his art, until successive tremors passing through his frame showed that some god or demon had become incarnate in his person. Then in a loud voice he told his anxious listeners, that unknown to them some object sacred to Mahasu had come within the village boundaries and with it too had come the god, for Mahasu, never quits possession of any article, however trifling, once dedicated to his service. The oppression he had wrought upon the hamlet was but a means of signifying his arrival and until a fitting dwelling place was ready for his spirit, the inhabitants would fail to prosper in their ventures. Hence the half-built shrine above the village site. Strangely enough the diviner in this instance, as in many others, was not connected with Mahasu's cult in any way and as the oracle was therefore free from interested motives it would seem that the general terror of Mahasu's name has obsessed the soothsayers as strongly as it has the people.

In the adjacent village distant but a mile or so, a former generation had raised a temple to Mahasu. It stood close to the road and facing it upon a narrow strip of land, once cultivated but long since given over to the service of the god. Within the courtyard were planted several images each consisting of a thin block of wood, with the upper portion cut into the uncouth likeness of a face. These were supposed to represent the five divine *wazirs* and a large pile of ashes heaped before the lowest proclaimed him as the fifth attendant, for ashes from the altars of his master or superiors are the only perquisites which come his way; from which it would appear that like their human counterparts, the under-waiters of the gods received but little. Mahasu had remained contented with his shrine for many years, following a course of righteous living as became a well-conducted deity, but of late he had grown restive, developing a tendency to vex his worshippers. Crops had been indifferent on the lands for several seasons especially in the early harvest, a fact for which their northern aspect would afford sufficient explanation to any but the failure of the harvests to a supernatural cause and to their cost called in the inevitable diviner. Mahasu, it then transpired, had nothing much to say against the fashion of his temple, it was soundly built, fairly commodious and comfortable enough inside; indeed it was all a god could reasonably desire: if the site had only been selected with a little more consideration. That was objectionable, for situated just above the public road it exposed his sanctuary to the prying eyes of the passing stranger, a fatal drawback which any self-respecting deity would resent. Now a little higher up there was a nicely levelled piece of land promising an ideal situation for a sacred shrine. Yes, he meant the headman's field, the one close to the village site, richly manured twice yearly so as to yield two bounteous harvests. If this were given to his service and a convenient sanctuary built thereon his present dwelling place would come in handy for his chief *wazir,* less sensitive, as became a servant, to the public gaze. Indeed in this connection it was hardly suited to the dignity of a mighty god, that his first minister should be exposed to piercing cold in winter and burning heat in summer without some covering for his head; and that was why the headman had lately dedicated to the god one of his most fertile fields within whose limits for the future no man would ever turn a furrow or scatter seed. The villagers too were only waiting for the necessary timber to erect a new and better sanctuary, a further act of homage which they were vain enough to hope would keep Mahasu quiet for some time. They apparently had overlooked the other four *wazirs* for whose comfort fresh demands were certain to arise and as Mahasu never asks but of the best one could only hope that he would cast his envious glance upon a field belonging to an owner rich enough to bear the loss. Shil is one of the earliest seats of worship of Mahasu in Bashahr in which State he gained a footing through the misplaced credit of a miracle in which he played no part. Several hundred years ago it happened that the ruler of Garhwal set out upon a pilgrimage to the temple of Hatkoti, a very ancient shrine situated on the right bank of the Pabar. He was as yet without an heir, whilst Devi, the presiding

goddess, was and still is famous for bestowing progeny on those who seek her aid. The Raja had given timely notice of his royal pleasure to the local ruler who had issued orders to the *zaildar* of the district and headmen of four adjacent villages to make all necessary preparations for the comfort of so powerful a prince. Either through carelessness or contumacy they shirked their duties and the Raja with his suite suffered no little inconvenience in obtaining the requisite supplies—a fact which ought perhaps only to have added to the merit of the pilgrimage. The chief however did not take this pious view and though he had no jurisdiction in the territory, this mattered little in the good old times when might was right, so after he had begged his boon and paid his vows, he seized the *zaildar* and headmen, carrying them with him to his capital. There he threw them into a gloomy dungeon, whose inky darkness knew no count of day or night, to meditate in sadness on the ways of half-starved princes. Now in the dungeon there were other prisoners of State, natives of Garhwal who owned Mahasu as their god, and from their lips the foreign captives heard many stories of his mighty deeds. As the months passed by without a sign of succour from their own ancestral god or ruler the *zaildar* and his friends began to ponder on the wisdom of turning to a nearer quarter for deliverance. Accordingly, at last, they swore a solemn oath that if Mahasu would but free them from their bonds, they would forsake their ancient gods and cleave to him alone. By chance a few days later Devi vouchsafed an answer to the intercessions made by the prince before her altars, for to his favourite Rani an heir was born whose advent was received with feelings of delight throughout the State. A day was set aside for general rejoicing and on it by a common act of royal clemency all prisoners were released, the *zaildar* and his friends amongst the rest. Mindful of their oath, they ascribed their freedom to the mercy of Mahasu, not to the power of the goddess Devi to whom the merit actually belonged, and when they journeyed to their homes they carried with them one of his many images. This they duly placed in a temple built to his honour at Sanadur, and in addition each introduced the ritual of Mahasu's worship into his own particular hamlet. The *zaildar* on returning to his home at Shil also told the people how a powerful deity had freed them from imprisonment and persuaded them to adopt his worship as an adjunct to the veneration paid to Shalu, their ancestral god. But neither he nor they accepted Mahasu as other than a secondary deity and when a shrine was raised to him, it was placed outside the village site, upon a plot of land below the public road. For some years sacrifices were duly offered to the stranger god and his *wazirs*, but as the memory of his timely aid began to fade, the peasants showed a falling off in their devotions, offerings were but few and far between, his yearly festival was discontinued and his very dwelling place fell into disrepair. This culpable neglect remained unpunished for some time until once a cultivator's wife fell ill, manifesting every sign of demoniacal possession. In the middle of a sentence she lost all power of speech, her lips moved but no sound came forth and as she struggled inarticulate a trembling seized upon her limbs. Then suddenly she fell prostrate in a swoon upon the ground, but almost at once leapt up again, her body still quivering and shaking as she gave utterance to fearsome shrieks which pierced the ears of all who heard. Then as suddenly she regained her sanity, showing no symptom of her temporary madness. For several days she went about her duties in the house and fields as usual, but all at once the same wild frenzy came upon her, and moreover as she shrieked her cries were echoed by a woman in another quarter of the village who too became as one possessed. As before the mania of both was followed by a brief period of complete recovery, but on the next outburst the two were joined by yet a third and so the madness spread until at length some half a dozen women made the hills and valleys re-echo with their hideous cries. Then it was deemed advisable to summon to their aid a wise diviner who might read the riddle of the seeming madness. Standing bareheaded in their midst, his frame racked by the paroxysms of divine possession, he told the people that Mahasu the terrible was angry, that his altars had remained so long neglected and his temple left to fall in ruins. If now they wished to check the mad contagion they must purchase expiation by raising a finer edifice, added to the sacrifice of many goats, both to the god and his *wazirs*. The price was promptly paid, so now womenfolk are free from evil spirits whilst a fairly modern sanctuary stands on the ruins of the ancient shrine.

But Mahasu still remains dissatisfied and the reason of his discontent is this—Shalu, the hereditary god, dwells in a lofty temple, built in the centre of the village by a former generation which had never even heard the name of the great Mahasu. But the latter would evict the local deity and take possession of the shrine, founding his claim on the oath the erstwhile *zaildar* swore that if the god but freed him from the darkness of the dungeon he would forsake his other gods and follow him alone. Shalu however is himself no weak-kneed godling to struckle to the self-assertion of any interloper from another land. He too commands a numerous following of pious devotees whose zeal is strengthened by a firm belief in the miraculous story of how he first revealed his godhead to their fathers. When in early summer the iron hand of winter has relaxed its rigours and the snows have melted

on the lower passes it is the practice of the shepherds to drive their flocks up to the Alpine pastures. The owners of a group of hamlets collect their sheep and goats together in a central village, where they celebrate the massing of the flocks, before they speed the herdsmen on their journey to the dangerous heights where the dread Kali loves to dwell. It was after such a gathering held in dim ages long past the memory of living man that the nomad shepherds of Pandarasan *pargana* set out upon their wanderings. Marching by easy stages in the early morning and late afternoon, they gave their footsore beasts a welcome rest during the midday heat, whilst at night their massive sheep-dogs crouching at the corners of the huddled square gave ready warning of the approach of man or leopard. Proceeding thus, they reached a level plateau, forming the truncated summit of a lofty mountain and tempted by the richness of the pasturage they resolved to make a halt until the luxuriant herbage should be exhausted. The sheep and goats were left to browse at will amongst the pastures whilst the men built for themselves rough shelters of piled-up stones for protection from the cold at night. That evening the dogs were sent as usual to ring the straggling beasts, but a continued sound of barking soon warned the shepherds that something was amiss. Fearing lest a panther had pounced down upon a straggler from the flocks they hastened to the spot, where on the edge of the plateau they saw a full-grown ram stretched calmly on the ground, indifferent to the onsets of the dogs which were rushing round him snarling and snapping in their vain attempts to move him. The men added their shouts and blows to the efforts of the dogs but all in vain, the ram still lay as though transfixed. At length angered by the obstinacy of the beast one of the men drew his axe and slew it as it lay. Another bent down to lift the carcass from the ground, but as he raised it, there lay revealed two dazzling images of an unknown god, whilst from a stone close by a supernatural voice was heard. Ere they could grasp the smaller image it started moving of its own accord, slowly at first but gathering speed as it went, until it reached the edge of the plateau down which it tumbled into a mountain torrent that bore it swiftly out of sight. The larger and finer idol still remained and this they carried to their halting place, first offering to the rock from which the mystic sound had rung the slaughtered ram, through whose inspired obstinacy the god had chosen to reveal his presence. At dawn the following morning they set out towards their starting place, for not one among them was skilled in the lore of heaven-sent signs to read the secret of the omen. On arrival there the wondrous news spread quickly through the countryside and a gathering of peasants larger even than that which had sped them on their way, assembled to hear from the shepherds' lips the oft-repeated tale and to see with their own eyes the precious image. A sooth-sayer too was summoned from a neighbouring village and he told them that the portent was propitious, for the god, who had revealed his presence to the lowly shepherds, would deign to live amongst them guarding them and theirs from harm if only they would forthwith build a spacious and lofty temple in honour of his coming. Willing hands soon raised the sacred edifice and on a happy day with the full ritual prescribed for installation of an idol the Brahmans placed the image in the upper storey of the temple. At the same time they gave the name of Shalu to the god, for in the language of the hills *shal* is the term used for the grand assemblage before the sheep and goats are driven to the Alpine pastures. This first temple to the glory of this god was built in the centre of the confederacy of villages, and though many local sanctuaries have been erected, as at Shil, this still remain the main seat of his worship. It is hither that the flocks converge each year, and as in the olden days, so now, a general gathering of the countryside precedes the exodus to the upper mountains. From here too the shepherds take with them in their journey the hallowed emblem of their god, lent them each year from the temple treasury. This is a drum-shaped vessel, sealed at either end, containing sacred relics of the deity whilst round the outer surface a goodly number of rupees are nailed. Only the leader of the herdsmen is privileged to carry it, slung by chains across his shoulders, but when the camp is reached it is unslung and placed with reverence in the midst of folds and shepherds and then both man and beast can sleep in perfect safety secure from all chances of harm. At night-fall the shepherds worship the sacred symbol, and at certain stages in their wanderings they sacrifice a goat or ram or which by ancient right their headman takes a shoulder as his private portion. Moreover when the grazing ground is reached where stands the stone, the former dwelling of the god, a customary offering of one rupee is added to the accumulated tributes of past year. The recognition of Shalu as a pastoral deity is shown in yet another way, for when he goes on progress every other year amongst his subjects it is his privilege to claim a ram each day, and though his journeyings continue for full three months he never asks in vain. With such old-time memories cementing in a common bond the interests of god and peasant it is not surprising that the villagers even of a secondary seat of Shalu's worship are lath to oust their deity from his ancestral shrine in favour of a stranger. And in the meantime Mahasu carries on a relentless warfare which has been raging now for some ten years, during which time the owners of the houses which immediately adjoin the disputed sanc-

tuary have experienced to their sorrow the power of his vengeance. Several families have vanished root and branch, others have been oppressed with sickness, whilst most have sunk into the direct poverty. A signal warning of the demon's wrath occurred some six or seven years ago. Almost next door to the shrine, perched on the edge of a precipitous slope, stood a building occupied by several humble cultivators, adherents, like the other villagers, of Shalu their ancestral god. One night, only a few days after the annual festival in honour of Mahasu had been duly celebrated, the master of the house was landing barley from his store bin. His wife stood by his side holding open the bag of goat-skin into which the grain was being poured. A second man, a near relation, had just crossed the threshold of the outer door. Suddenly without a moment's warning the building started to slide slowly down the steep hillside and before the inmates could make good their exit the roof collapsed pinning them beneath the beams and rafters. For a hundred yards or so they travelled with the *debris,* until a clump of pine trees arrested further motion. So noiselessly had the incident occurred that their neighbours did not know until the morning what had taken place: then, descending to the mass of ruins they bewailed the loss of friends or relatives. But as they wept a voice came from the heaped-up pile of wood and stone, proclaiming the glad intelligence that one at least of the victims still survived. Quickly the stones and beams were thrown aside and from beneath them issued the men and women a little bruised but otherwise unhurt. Mahasu however as though to demonstrate his powers over life and death had killed the household goats which were tethered in the lower storey of the building.

The present *zaildar,* a lineal descendant of the perjurer who brought such catastrophes upon the hamlet, recounted this story of Mahasu's 'playing', as he termed it and at the end in answer to a question maintained his firm allegiance to the cause of Shalu. But, as an after-thought, he added with a chuckle, that as his house was in a lower portion of the village, the 'playing' of the jealous god had so far affected neither him nor his. A survivor of the landslide was also present at the time and was asked whether he too would like the home of Shalu delivered over to his rival, so that henceforth the people of the quarter might live without the apprehension of impending evil. With a bold and sturdy spirit he answered that Shalu was the ancestral deity not to be renounced without good cause. If the god himself consented to deliver up his ancient sanctuary, then well and good, but otherwise he would remain faithful to the family-god. Believing firmly as he did that Mahasu had toppled down his house, brought desolation or extinction to many of his neighbours, and that the tyranny would not cease until the sacred dwelling-place was handed over, this simple rustic with his devotion to his ancient faith displayed a heroism worthy of a better cause.

The latest incident in this battle of the gods had been the building of a smaller shrine a year ago to house Mahasu's chief *wazir,* the people blindly hoping that this fresh concession would appease the anger of the mighty spirit for some little time. The quarrel can however have but one issue. Mahasu's victory is assured and in all likelihood it only needs an unforeseen calamity to fall upon the *zaildar* or his family to accelerate an unconditional surrender.

The justice of this forecast is indicated by the history of a village a little further on. Here too one of the liberated headmen incurred guilt or earned merit by the introduction of Mahasu's cult, its entrance in the village being followed by a bitter feud with the native deity. This was Nageshar, lord of serpents, who at the outset warned his worshippers that they would find it difficult to serve two masters with equal loyalty to both, bidding them beware lest the new divinity should prove a greater tyrant than the old. And so the sequal proved for the villagers, less stiffnecked than their neighbours, the followers of Shalu, had not the courage to hold out against a series of misfortunes succeeding one upon another in all of which Mahasu's hand was clearly visible. So since several generations Nageshar had been termed the family god only by courtesy, whilst the real worship of the village has centred round the shrine of the invader. The ancient temple stood dilapidated and forlorn, the single offering of a metal pot nailed on its roof and long since blackened by exposure to the rains of many summers, only adding to its desolation. The buildings raised to the glory of Mahasu, on the other hand, filled up a portion of the village green and the neat group of arbours, granaries and smaller shrines which clustered round the main pagoda testified alike to the number of his votaries and the frequent calls on their devotion. Even the walls and gables of the newest shrine—erected for a minor minister some dozen years ago to check a cholera epidemic—were covered with the horns of sacrificial victims and other votive offerings. Thus if Mahasu had so far refrained from seizing on the temple of his rival the only reason was because he would not deign to grace a dwelling fallen to such low estate. Indeed the people said that the two were now the best of friends and this perhaps was so, for Mahasu could afford to be magnanimous towards a foe completely crushed and beaten. They denied also that the goddess Devi had played any part in rescuing their ancestors. Though the Raja of Garhwal, they said, had come to seek an heir, it was not at the shrine of Devi that he sought him, but from the hands of the ruler of Bashahr. For his only son had led

some months before an army into Bashahr to join the local forces against the common foe from Kulu. The youth had perished honourably in battle, but his father in his frantic grief would not listen to the truth and insisted that the people of Bashahr were concealing him for their own ends. And so he took away the *zaildar* and his comrades to hold as hostages and cast them into prison, binding them first with iron fetters. But Mahasu in answer to their prayers broke their chains asunder the burst aside the dungeon doors so that they escaped again to their own country. However this may be, the peasants of this hamlet were eloquent in praise of their imported god, protesting that he was the mildest mannered of all divinities, provided always that his modest demands were promptly met, for he was slow to brook delay and ever ready to accept the challenge of an opposition were it human or divine. Nor, in truth, is he without the grace of saving virtues for he cannot tolerate a thief nor yet a tale-bearer, and sets his face against the prayers and offerings of those of evil livelihood.

In the month of Bhadon each year the fourth day of the light half of the moon is set aside in honour of the god. Early in the morning the temple priests carry the images and vessels hallowed in his service to a neighbouring stream or fountain where they bathe them reverently according to their ancient rites. Wrapped in folds of cloth the images are carried on the shoulders of the Brahmans and so secured against contamination from the vulgar gaze. The company of worshippers watch the proceedings from a distance, for if they ventured near a curse would fall upon them. The rites completed, the images and vessels are conveyed in similar fashion to the temple and are placed in *parda;* except one small image which is set upon the car and left all day within the courtyard where the subsequent ceremonies occur. At night time it too is put inside the shrine safe from the hands of sacrilegious revellers. A high straight pole, cut usually from the blue pine tree, is planted firmly in the ground and bears a flag in honour of the deity. Another pole, shorter and thicker, cut off at the junction of many branches is also driven in the earth. The forking branches are lopped at a distance of several feet from the parent stem whilst in between them rough slabs of slate are placed so that the whole forms an effective brazier. At the approach of nightfall a ram and goat provided by the general community are sacrificed, the first beside the brazier, whilst the latter is led inside the shrine, for a goat is deemed a nobler offering than a ram. But the victim is not actually despatched before the altar, for the family of Mahasu has a strong aversion to the sight of blood, so after the god has signified acceptance of the offering through the trembling of the beast it is led outside again and slaughtered in the courtyard. When darkness falls the worshippers of either sex, with lighted torches in their hands, dance for some little time around the brazier on which they later fling the blazing faggots. All through the night the fire is fed by branches of the pine tree which flash the flaming message of Mahasu's fame throughout the chain of villages which own his sway across the valleys and along the hills, whilst the men and women spend the night in merrymaking joining together in their rustic dances and time-honoured songs. At intervals, as the unceasing rhythmic dance circles around the fire, a villager drops from the group and manifests the well-known signs of supernatural possession. Then he must make an offering of a sweetened cake of wheaten flour, with a little butter to the god's *wazir* or, if well-to-do, must sacrifice a goat or ram. Some-times a votary, snatching a burning torch from the fire, clasps it tightly to his breast, but if his hands are injured in the process, he is proved a low impostor and the slighted god exacts a fine of several annas and a kid. Also if many villagers become inspired there is a murmur that divine possession is growing cheap, implying that the would-be incarnations of the deity are simulating ecstatic frenzy. The general riot is hightened by a plentiful supply of home-brewed spirits, but the women do not drink nor is debauchery looked upon with favour. No one who tastes intoxicating liquor is allowed within the temple, and the priests who abstain themselves keep watch upon the portal. But when the revelry is at its zenith it sometimes happens that, despite their care, the drunken worshippers cluster around the porch and some fall helplessly across the threshold. Then the god inflict upon the culprits the penalties imposed on mere pretenders to divine afflatus. At the break of dawn such of the merrymakers as are well enough to eat enjoy a common feast for which each house provides a pound of wheaten flour and half a pound of oil. This ends the ceremonies and Mahasu is left in quiet for another year to prosecute his silent schemes by which he hopes to forge a few more links in the ever-lengthening chain that binds his worshippers in bounds of superstitious dread.

APPENDIX IV

WILD ANIMALS AND BIRDS DISTRIBUTED IN MAHASU DISTRICT

Serial No.	Zoological Name	English Name	Local Name
1	2	3	4
		ORDER PRIMATES	
1	..	Himalayan Langur	Langur
2	..	Rhesus Monkey or Common Bunder	Bunder
		ORDER CHIROPTERA	
3	Pteropur Edwardsii	Flying Fox	Chamgadar
4	Cynopterus Morginatus	Small or Short Nose Fox Bat	Chamgadar
5	Magadirma Lyra	Indian Vampire	..
6	Rhinolophus Tragatus	Dark Brown Leaf Bat	..
7	Hippcideros Armigur	Great Himalayan Leaf	..
8	Placotus Auricus	Long Bared Bat	..
9	Nijcticojus	Common Yellow Bat	..
10	Harpyciocephalus	Hairy Winged Bat	..
11	Vespertalio Formolus	Large Painted Bat	..
12	Vesperugo	Indian Pipistrelle	..
13	Myotis	Common European Bat	..
		ORDER INSECTIVORA	
14	..	Common Musk Shrew Musk Rat	Chachunder
		ORDER CHARNIVORA	
15	Ursus Torquatus	Himalayan Black Bear	Rinch
16	Lutravulgaris	Common Otter	Ud Bilao
17	Lutra Leptonyx	Small or Clawless Otter	..
18	Felis Pardus	Leopard or Panther	Tendwa.
19	Felis Bengalensis	Leopard Cat	Chitta Billi
20	Felis Chaus	Common Jungle Cat	Jungli Billi
21	Felis Caracal	Red Lynx or Caracal	Siaghush.
22	Hyaena Striata	Striped Hyaena	Jhirak or Lakkar Bagha.
23	Paradoxurus	Himalayan Palmcivet	..
24	Herpestes Mungo	Common Grey Mongoose	Newal, Nyul
25	Herpestes Mungo	Long Tailed Mongoose	..
26	Conis Aureux	Jackal	Giddar, Shial
27	Vulpes Alopex	Common Fox or Hill Fox	Loomari
		ORDER RODENTIA	
28	Pteromys Oral	Large Brown Flying Squirrel	..
29	Nesocia Bengalensis	Common Field Rat	..
30	Musrattus	Common Indian Rat or Roof Rat	Chuha, Musa
31	Mus Musculus	Common House Mouse	Chuhi, Musi
32	Hystrix Leucura	Common Indian Porcupine	Sarsel, Sayal, Sahi.
33	Lepus Hysiluiis	Upland Hare	..

Serial No.	Zoological Name	English Name	Local Name
		ORDER UNGULATA	
34	Sus Cristatus	Indian Wild Boar	Suar or Bad Janwar
35	Ovis Bharal	Bharal or Blue Sheep	Bharal
36	Nemorhaedus Bubalinus	Serow	..
37	Mosehusmos Chiferus	Musk Deer	Kastura
38	Nemorhaedu Goral	Goral	Goral
39	Cervulus Muntjac	Indian Muntjac	Jungle Bakri
40	Cervus Axis	Spotted Deer	Chital
		ORDER EDENTATA	
41	Manis Aurita	Hill Pangolin	Bajarkit
		ORDER SOUAMATA	
42	Varanidæ Varanus	Monitors Lizard	..
43	Hemidectylus Gleadovii	Common House Gecko	..
44	Calotues Versicolar	Common Garden Lizard	..
45	Agama Tubereulata	Spotted Agama	..
46	Chamaeleons Calcaratus	Indian Chamæblon	..
47	Anistrodon Himalayanus	Himalayan Pit Viper	..
48	Naia Tripudians	Common Cobra	Nag
49	Bungarus Caeruleus	Common Krait	..
50	Lycodon Aulicus	Harmless Krait	..
51	Tropidonotus Piscator	Common Rat Snake	..
		ORDER EEAUDATA	
52	Bafo Melanostictus	Common Indian Toad	..
53	Rana Cyanophlyctis	Water Skipping Frog	..
54	Rana Limnocharis	Salive Frog	..

BIRDS OF MAHASU DISTRICT

1. Jungle Crow
2. Red-billed Blue Magpie
3. Yellow-billed Blue Magpie
4. Himalayan Tree-Pie
5. Indian Tree-Pie
6. Himalayan Nutcracker
7. Red-billed Chough
8. Yellow-billed Chough
9. Grey Tit
10. Green-backed Tit
11. Black Tit
12. Crested Black Tit
13. Crested White Tit
14. Brown Crested Tit
15. Yellow cheeked Tit
16. Red-headed Tit
17. White-tailed Nuthatch
18. Brook's or Kashmir Nuthatch
19. White-crested Laughing Thrush
20. White-throated Laughing Thrush
21. Red-headed Laughing Thrush
22. Variegated Laughing Thrush
23. Streaked Laughing Thrush
24. Striated Laughing Thrush

BIRDS OF MAHASU DISTRICT—*contd.*

25. Rusty-cheeked Scimitar Babbler
26. Spotted Babbler
27. Black-headed Sibia
28. Red-billed Leiothrix or Pakin Robin
29. Red-winged Shrike Babbler
30. Orange-bellied Chloropsis
31. Gold-fronted Chloropsis
32. Black Bulbul
33. White-cheeked Bulbul
34. Red-whiskered Bulbul
35. Red-vented Bulbul
36. Himalayan Tree Creeper
37. Wall-Creeper
38. Indian Blue Chat
39. Pied Bush Chat
40. Collared Bush Chat
41. Dark Grey Bush Chat
42. Spotted Forktail
43. Little Forktail
44. White-capped Redstart
45. Plumbeous Redstart
46. Blue-fronted Redstart
47. Common or Black Redstart
48. Himalayan Rubythroat
49. Common Rubythroat
50. Red-flanked Bush Robin
51. Grey-winged Blackbird
52. White-collared Blacbird.
53. Grey-headed Thrush
54. Ground Thrush
55. Mountain Thrush
56. Plain-backed Mountain Thrush
57. Blue-headed Rock Thrush
58. Chestnut-bellied Rock Thrush
59. Blue Rock Thrush
60. Whistling Thrush
61. Rofous-breasted Hedge Sparrow
62. Sooty Flycatcher
63. Red-breasted Flycatcher
64. Orange-gorgeted Flycatcher
65. White-browed Blue Flycatcher
66. Slaty-blue Flycatcher
67. Blue-throated Flycatcher
68. Verditer Flycatcher
69. Rufous-tailed Flycatcher
70. Grey-headed Flycatcher
71. Rofous-bellied Niltava
72. Small Niltava
73. Paradise Flycatcher
74. Black-naped Blue Flycatcher
75. White-browed Fantial Flycatcher
76. Rufous-backed Shrike
77. Short-billed Minivet
78. Scarlet Minivet
79. Grey Drongo
80. Black Drongo
81. Greenish Willow-Warbler
82. Brown Hill-Warbler
83. Golden Oriole
84. Maroon Oriole
85. Jungle Myna
86. Common Myna
87. Bullfinch
88. Rosefinch
89. Himalayan Goldfinch
90. Himalayan Greenfinch
91. Cinnamon Tree Sparrow
92. House Sparrow
93. Tree Sparrow
94. Meadow Bunting
95. Crested Bunting
96. Disky Crag-Martin
97. House Martin
98. Common Swallow
99. Wire-tailed Swallow
100. Hodgson's Pied Wagtail
101. Masked Wagtail
102. White Wagtail
103. Large Pied Wagtail
104. Indian Yellow-headed Wagtail
105. Black-headed Wagtail
106. Indian Tree Pipit
107. Tree Pipit
108. Horned Lark
109. Small Skylark
110. White eye
111. Yellow-backed Sunbird
112. Mrs. Gould's Yellow backed Sunbird
113. Fire-breasted Flower-pecker
114. Scaly-bellied Green Woodpecker

BIRDS OF MAHASU DISTRICT—*concld.*

115. Little Scaly-bellied Green Woodpecker
116. Black-naped Green Woodpecker
117. Brown-fronted Pied Woodpecker
118. Golden backed Woodpecker
119. Indian Pigmy Woodpecker
120. Great Himalayan Barbet
121. Blue Throated Barbet
122. Green Barbet
123. Lineated Barbet
124. Cuckoo
125. Indian Cuckoo
126. Himalayan Cuckoo
127. Small Cuckoo
128. Large Hawk-Cuckoo
129. Common Hawk-Cuckoo or Brain-fever Biard
130. Slaty-headed Parakeet
131. Blossom-headed Parakeet
132. Blue-beared Bee Eater
133. Alpine Swift
134. White-throated Spinetail Swift
135. Eastern Swift
136. Blyth's White rumped Swift
137. House Swift
138. Forest Eagle Owl.
139. Himalayan Wood-Owl
140. Himalayan Barred Owlet
141. Himalayan Griffon Vulture
142. Indian Griffon Vulture
143. White-backed Vulture
144. Long-billed Vulture
145. Lammergeier or Bearded Vulture
146. White Scavenger Vulture
147. Shahin Falcon
148. Central Asian Hobby
149. Indian Hobby
150. Kestrel
151. Himalayan Golden Eagle
152. Imperial Eagle
153. Black Eagle
154. Kokla or Wedge-tailed Green Pigeon
155. Blue Rock Pigeon
156. Rufous Turtle Dove
157. White-crested Kaleej Pheasant
158. Koklas Pheasant
159. Cheer Pheasant
160. Monal or Impeyan Pheasant
161. Common Hill Partridge
162. Chukor Partridge
163. Woodcock.

*

APPENDIX V

CONVERSION TABLE

1 Tola	= 12 Grams	1 Pound	= 0.4536 Kilograms
1 Chhatak	= 58 Grams	1 Cwt.	= 50.802 Kilograms
4 Chhatak	= 233 Grams	1 Yard	= 0.9144 Metres
8 Chhatak	= 467 Grams	640 Acres	= 1 Square Mile
12 Chhatak	= 700 Grams	1 Metre	= 1.0936 yards
1 Seer	= 930 Grams	1 Kilo-metres	= 0.6214 Mile
1 Maund	= 37.324 Kilograms	1 Square Kilo-metre	= 0.386 Sq. mile
1 Ounce	= 28.350 Grams	1 Square Mile	= 2.5899 Sq. KMS.

APPENDIX VI

Questionnaire used by Investigator

Household Schedule

1. (*a*) Name of village
   (*b*) Name of Sub-Tehsil/Tehsil/Sub-Division
   (*c*) Population
2. (*a*) Serial No. of the Household
   (*b*) Name of Head of the Household
   (*c*) Occupation
   (*d*) Sex
   (*e*) Age
   (*f*) Religion
   (*g*) Whether belonging to Scheduled Caste/Scheduled Tribe
   (*h*) Informant
   (*i*) Relation of the Informant to the Head of the Household
   (*j*) Mother tongue

2-A. Family Composition

Economic Status	Serial No.	Name	Sex (M/F)	Relation to the Head of the Household	Age in completed years (last birthday)	Marital Status (M/S/W/D)	Age at marriage	Educational Standard	Occupation	Physical defects, if any	Remarks
1	2	3	4	5	6	7	8	9	10	11	12
Earners											
Dependents living with family											
Dependents living away from the family											
Casual Members											

2-B. Family Composition

Economic Status	Serial No.	Name	Place of birth				Other languages spoken	Occupation		Place of Occupation		Whether living with or away from the family	Present address	Since when living away from the family	How many times visited the family during 1969—61	Remarks
			Name	Distance from the village	Caste/Tribe	Gotra/Clan		Main	Subsidiary	Name	Distance from the village					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Earner																
Dependents living with family																
Dependents living away from the family																
Casual members																

For casual workers (*c*) should be written against the name of the earners and the period of employment during the last one year should also be given in 'Remarks' column.

2-A, Column 4:—M—Male; F—Female, Col. 7:—M—Married, S—Separated, W—Widowed, D—Divorced.

3. Migration

(*a*) Whether permanent settler?

(*b*) If so, for how many generations, counting from Head of the household backwards, has the household been residing in this village?

(*c*) If not, place from where migrated?

(*d*) Whether a displaced household?

(*e*) Occupation before migration?

(*f*) What are the causes of migration?

(*g*) Whether a displaced household after partition?

(*h*) If so, how and why this village was selected?

(*i*) Has the household received any loan or grant for rehabilitation?

(*j*) Any comment (including whether the household considers itself to be adequately rehabilitated)?

4. Religion

(*a*) Is there a Deity or Object of Worship or a Sacred Plant in the House ?

(*b*) If yes, where is the Deity or Object of Worship located in the house?

(*c*) What is the name of the Deity or Object of Worship or Sacred Plant and what is the form of worship?

(*d*) Do you keep any regular fast?

(*e*) If yes, (*i*) When (give actual days)

(*ii*) Why (*a*) Due to religious reasons

(*b*) Due to reasons other than religious

(*f*) Do untouchables visit your house?

(*g*) If yes, how frequent and for what purpose?

(*h*) Do you know that untouchability, in any form, has been prohibited under Law?

5. Inheritance

(*a*) Do you know that there have been changes in recent years in Hindu Adoption Act?

(*b*) Do you know that there have been changes in recent years in Hindu Succession Act?

(*c*) Which relatives, including male members and widows and daughters, married, unmarried, inherit property on the death of married male person belonging to the same caste as that of your household?

(*d*) What is the share of each member?

(*e*) Are you in favour of inheritance of property by daughters equally with sons?

6. Agriculture

(*a*) If the household possesses land, give total area in acres?

(*b*) Area comprising household—

(*i*) Owned.....(*ii*) Leased in.....

(*c*) Total uncultivated fallow

(*d*) Total cultivable land—

(*e*) Total land cultivated, with particulars as under (for the last 10 years)

Situated	Owned land cultivated		Leased in land cultivated		Total		Owned land leased out to others	
	No. of plots	Area	No. of plots	Area	No. of plots	Area	No. of plots	Area
1	2	3	4	5	6	7	8	9
Inside the village								
Outside the village . . .								

(*f*) (*i*) In case of owned land, how and when the family came to own land?
(*ii*) What is the land revenue for the land owned, has there been any recent change?

(*g*) *In case the household has leased in land*—
(*i*) Who is the landlord?
(*ii*) Where does he stay (if outside the village, the distance should be given)?
(*iii*) What is his occupation?
(*vi*) Since when has the land been leased in?
(*v*) On what terms the land has been leased in ? Has there been any recent change?

(*h*) If the land has been leased out—
(*i*) To how many tenants?
(*ii*) Since when?
(*iii*) On what terms? Has there been any recent change?

(*i*) If there is any cultivable land which is lying fallow—
(*i*) Since when it is lying fallow?
(*ii*) Why is it lying fallow?

(*j*) Is the household cultivating any land by hired labour ? If so—
(*i*) Quantity of land cultivated through hired labour
(*ii*) Agricultural operations in which hired labourers were engaged
(*iiii*) No. of man-days for which hired labourers were engaged
(*iv*) Average wages per day paid to hired labourers

(*k*) If the household has irrigated land—
(*i*) Source of water and nature of irrigation facility
(*ii*) Since when irrigation facility is available
(*iii*) Through what agencies the facility has been provided
(*iv*) Terms on which the facility is obtained
(*v*) Whether there has been any change in extent of cultivation, nature of crop, yield etc., due to irrigation facility.

(*l*) Do you borrow agricultural implements from others at the time of cultivation?

(*m*) Do you take help of neighbours at the time of sowing or harvesting?

(*n*) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour?

(*o*) How much did your father own at the time of his death—
(*i*) Land in acres
(*ii*) Houses and other property

(*p*) Have you got yourself recorded as share cropper during the last settlement?

(*q*) (*i*) Have you been evicted in the wake of land legislation?
(*ii*) If yes, state the quantity of land

7. Livestock and Poultry

1. (*a*) Do you own any livestock or poultry?
(*b*) If yes, give numbers—
(*i*) Milch Cattle
(*ii*) Draught bullocks
(*c*) How much milk or milk product do you sell?
(*d*) What is the cost of livestock?
(*e*) Expenditure on livestock in terms of grass and other fodder

8. Cottage Industries and Occupation

(*a*) *Cottage Industries*—

(*i*) What are the cottage industries of the village?
(*ii*) Which of these is practised by your household?
(*iii*) How many members join in this work?
(1) Male.....(2) Female.....(3) Children.....
(*iv*) Have you adopted any Industry during the last five years?
(*v*) If yes, name the industry
(*vi*) What are the raw materials used?
(*vii*) Have you adopted new tools for your industry during the last five years?
(*viii*) What are the products?
(*ix*) Name the Art and Craft in which you or any member of your household has earned proficiency?
(*x*) From where do you get the raw materials?
Distance..... Miles
(*xi*) Where do you dispose of the goods manufactured?
Distance..... *Miles*
(*xii*) What is your monthly income from this source?
(*xiii*) What are your difficulties in this regard?
(*xiv*) When and how did you learn the art or craft concerned?
(*xv*) Do you consider further training necessary?
(*xvi*) If yes, describe the type of training you desire
(*xvii*) (*a*) If you are engaged in trade or business, mention the commodities dealt in?
(*b*) How do you get your finance ?
(*c*) What is your approximate profit?

(*b*) *Occupation*—

(*i*) Have you changed your father's occupation?
(*ii*) If yes, Why? Voluntarily/forced by circumstances/other reasons
(*iii*) Have you changed your own earlier occupation?
(*iv*) If yes, state, Voluntarily/forced by circumstances/other reasons
(*v*) Are you contented with the present occupation?
(*vi*) What was your father's occupation?
(*vii*) Which occupation would you prefer for your children?

9. Education

(*a*) Whether there is a School within the village ?
(*b*) If not, what is the distance of the School from your home?
(*c*) If the School is situated more than five miles from your home, whether free conveyance is available to the children?
(*d*) How many of your children are reading at School or College?
School—Male..... Female.....
College—Male..... Female.....
(*e*) What tuition fees do you pay ? Name of child Class Fee (Rs.)
(*f*) Whether a play-ground exists in the School?
(*g*) What games are played in the School?
(*h*) Are you satisfied with the education of your children and arrangements at the School?
(*i*) If not, give your reasons and suggestions
(*j*) Do you educate some of your children privately?
(*k*) If so, give details—

Name of Child	Class	Tutor's qualifications	Tuition fee paid (Rs.)

(*l*) Does any member of the household regularly read a newspaper or listen to news broadcasts through the community radio sets?

10. Housing

(*a*) (*i*) Structure of house (Kacha/Pacca/Mixed)

(*ii*) What are the materials used for the construction of the walls?

(*b*) (*i*) Structure of the roof (Kacha/Pacca/Mixed)

(*ii*) Whether roof is sloped, if so, how many slopes?

(*c*) No. of rooms in the house

(*d*) Area of rooms—

Room No.	Length/Breadth	Area (Yds.)

(*e*) Surroundings of the house—

(*i*) Whether open places are attached?

(*ii*) Whether flowers are grown around the house?

(*iii*) Whether paths and vicinity are clean?

(*f*) Whether there is a separate—

(*i*) Kitchen

(*ii*) Bath Room

(*iii*) Latrine

(*iv*) Cattle Shed

(*g*) Whether the cattle shed is clean?

(*h*) In which direction is the main living room facing?

(*i*) Whether the house is owned /rented (If rented give rent per month)?

(*j*) Give approximate age of the house

(*k*) What materials have been used in construction of the house?

(*l*) Whether such materials are available with facility?

(*m*) If not, what are the difficulties?

(*n*) Whether the village is electrified?

(*o*) If so, whether your house is also electrified ?

(*p*) Whether drinking water supply (water taps) is available in the village?

(*q*) If not, what is the source and its distance from the village—

(*i*) Source

(*ii*) Distance

(*r*) If water supply is not available, would you contribute if Government help is received in this regard?

(*s*) Whether 'bowlies' from where village people obtain water are clean and cleaned at regular intervals?

(*t*) Do you spend any amount on—

(1) Water Rs.....per month

(2) Electricity Rs.....per month

11. Un-Employment

(*a*) Is there any member of household searching for a job?

(*b*) If so, give the following details—

Serial No.	Name	Nature of previous employment, if any	Date of cessation of previous employment	Reasons for cessation	Any subsidiar work doing at presen
1	2	3	4	5	6

(*c*) Do you know that Employment Exchanges help in providing jobs?

(*d*) Whether any member of your household has registered his/her name with any Employment Exchange?

12. Medical and Family Planning

(*a*) *Medical treatment*—

1. Have you or any member of your household suffered from any disease during the last year ?
2. If yes, what type of treatment was received and how many patients were treated—
   (*i*) Allopathic
   (*ii*) Ayurvedic
   (*iii*) Homoeopathic
   (*iv*) Unani
   (*v*) Jantar Mantar
   (*vi*) Combination of more than one system

(*b*) *Medical consultation*—

Have you contracted medical consultation during last years—
   (*i*) In public hospitals or dispensaries
   (*ii*) In private hospitals or dispensaries
   (*iii*) By calling in physicians, allopaths, homoeopaths etc.

(*c*) *Maternity Cases*—

1. How many maternity cases of your household were hospitalized during last year ?
2. How many cases of your household were confined during the last year—
   (*i*) In Hospital
   (*ii*) By bringing doctor home
   (*iii*) By qualified midwife at home
   (*iv*) By unqualified dai at home
   (*v*) Without assistance
   (*vi*) Birth Statistics—

Sl. No.	Name of the woman	Age at marriage	Children born			Children alive			Abortion, if any	If a child or children died, at what age, Reasons
			M	F	T	M	F	T		
1	2	3	4	5	6	7	8	9	10	11

(*d*) (*i*) How often does the vaccinator visit the village?
   (*ii*) Number of members of the household, who have been vaccinated?

(*e*) *Family Planning*—

   (*i*) Are you aware of the Family Planning Centre ?
   (*ii*) Do you want more children?
   (*iii*) Does your wife also want more children?

13. Panchayats

(*a*) Is there any Panchayat functioning in your village?
(*b*) If yes, since how long the panchayat is in existence?
(*c*) Are you or any other member of your household a member of Gram/Nayaya/Tehsil Panchayat?
(*d*) Is the Panchayat working properly?
(*e*) If not, what improvements do you suggest?
(*f*) Give general financial conditions of the Panchayat?
(*g*) What are the main activities of the Panchayat known to you?
(*h*) What are the difficulties in attending the Panchayat?

(*i*) What are the main parties in your Panchayat and which caste is leading the Panchayat?
(*j*) Has any caste or tribe of your village got separate Panchayat?
(*k*) If yes, what are the main functions of this caste or tribal Panchayat ?
(*l*) Since the statutory Panchayats are functioning, why do you think these caste or tribal panchayats should still continue?
(*m*) Has there been any improvement in your village since the establishment of the Panchayat?
(*n*) If yes, what have been the improvements?
(*o*) Can you cite a decision in which the Panchayat has not acted properly?
(*p*) Have you always reported to the Panchayat of any births or deaths that might have occurred in your household?

14. Co-operation

(*a*) Is there any Co-operative Society in your village?
(*b*) If yes, give the name and type?
(*c*) Are you or any other member of the household a member of Co-operative Society?
(*d*) If so, what benefits have you derived so far?
(*e*) If not, why are you not a member of Co-operative Society?
(*f*) (*i*) Have you ever obtained a loan from the society?
(*ii*) If so, state the amount and purpose for which it has been obtained?
(*g*) Give your general comments about the working of Co-operative Society?
(*h*) Name any other agency, which provides loans in the village?
(*i*) Have you ever obtained loan from such agency?
(*j*) If so, give the following details—
(*i*) Amount
(*ii*) Purpose
(*iii*) Rate of interest
(*k*) Have you cleared debts which existed prior to 10 years from the income of the household?
(*l*) If yes, give total amount of debts cleared?

15. Transport and Markets

(*a*) Name and distance of the nearest Bus-Stand/Place/Motorable Road from your village
(*b*) If your village is not connected with motorable road, would you like to contribute for its connection?
(*c*) Do you own Bullock-cart/Horse/Pony/Mule etc.?
(*d*) What is the mode of payment to the shop-keeper i.e. in cash or kind?
(*e*) If there is no shop in your village, what is the distance of the nearest one?
(*f*) Is there any weekly market held in your village?
(*g*) If not, whether any such weekly market is in the vicinity?
Give distance
(*h*) If not, do you think such an arrangement would be useful?
(*i*) What are the important commodities of the village which can be transacted?
(*j*) What is the mode of conveyance used in your village ?

16. Social Customs

A—Dress and Ornaments

(*a*) Whether there is a distinction of dress for the major castes or economic classes and how?
(*b*) What are the different types of dresses used ?
(*c*) Whether the dress is locally prepared or procured from outside ?
(*d*) Whether there is any change in the dress at the time of ceremonial occasions and festivals?

(*e*) If yes, what is the dress on such occasions?

(*f*) What type of footwear is mostly used ?

(*g*) Is it manufactured locally?

(*h*) What are the main items of ornaments used by ladies generally at the time of marriage?

(*i*) Give local names of the ornaments with drawings, if possible?

(*j*) Are these prepared with Gold/Silver/Brass or any other metal?

B.—Diet

(*a*) How many times a day do the members of the household take their meals?

(*b*) What is the staple food of the village?

(*c*) Is the staple food used after being boiled or cooked with fats?

(*d*) What are other important items of your food?

Name of food

(*i*) Foodgrains
(*ii*) Pulses
(*iii*) Vegetables
(*iv*) Milk and Milk Products
(*v*) Oils and Fats
(*vi*) Others

(*e*) Does the household take sugar?

(*f*) Does the household take tea?

(*g*) What type of utensils are commonly used ?

(*h*) From where are these procured?

(*i*) Types of food tabooed or prohibited?

(*j*) The number of vegetarians in the household—

Male.....

Female.....

C—Furniture

(*a*) What are the main items of furniture used in your house—

Names of the items

(*i*) Charpoy
(*ii*) Bed
(*iii*) Chair
(*iv*) Stool
(*v*) Table
(*vi*) Bench
(*vii*) Almirah
(*viii*) Mirror
(*ix*) Hurricane Lantern
(*x*) Torch
(*xi*) Wall shelf
(*xii*) Other items

(*b*) Other important items in the home—
- (*i*) Watch
- (*ii*) Cycle
- (*iii*) Radio
- (*iv*) Petromax Lamp
- (*v*) Umbrella
- (*vi*) Stove
- (*vii*) Gramophone
- (*viii*) Other items

(*c*) Has any of the items of furniture mentioned at (*a*) been acquired first time in the last five years. If yes, which are these articles?

(*d*) Does the household use toilet soap/washing soap?

(*e*) Are clothes given to washerman to be cleaned?

D—Savings

(*a*) Has the household acquired any property during the last ten years without incurring debt or selling any property? If so, give money value of such property and/or

(*b*) Made any savings in cash and/or

(*c*) Invested capital in any new undertaking or building.

E—Marriage etc.

(*a*) Has any marriage in contravention of caste or tribal law taken place in the household?

(*b*) If such a marriage has taken place give details about the marriage ?

(*c*) With what castes or tribes other than the caste or tribe of household is marriage permissible?

(*d*) With which of such castes or tribes would marrriage be desirable?

(*e*) Whether any dowry is given?

(*f*) If yes, how much?

(*g*) What is the custom of marriage in your family?

(*h*) Do you want any improvements in the marriage custom?

(*i*) Whether drinking is customary during marriages?

(*j*) (*i*) Do you or your family members drink?
- (*ii*) If yes, give number of those who drink

(*k*) Whether polygamy or polyandry is allowed among you?

(*l*) Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to other communities?

(*m*) Customs about birth.

F—Community

(*a*) Does the head of the household know the names of the Panchayat/Thana or Tehsil/District in which his village is situated?

(*b*) Does the head of the household know names of the principal rivers flowing through the district?

(*c*) (1) Is the household aware of any legislative or executive measures in post-independence period effecting any change in the land tenure system with particular reference to the following:—
- (*i*) Abolition of Zamindari and intermediary rights
- (*ii*) Ceiling in ownership of land
- (*iii*) Transferring owernship right to the tillers of the soil
- (*iv*) Redistribution of land vested with the Govt.

(*v*) Consolidation of holding
(*vi*) Resumption of land by owner
(*vii*) Protection against alienation of land
(*viii*) Special protection to the Scheduled Tribes
(*ix*) Revision of rent
(*x*) Sanction against keeping the land fallow
(*xi*) Production of the share of share-croppers
(*xii*) Protection of the interest of the service tenant
(*xiii*) Management of waste land
(*xiv*) Collection of revenue
(*xv*) Others

(*d*) (2) Has the household been effected in any way by any of the measures—
(*i*) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting the rights of utilization of forest produce?
(*ii*) If yes, what are the salient features of the same?
(*iii*) How and to what extent has the household been affected by the above?

(*e*) (*i*) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting fishing rights in any water-logged area, river, stream lake?
(*ii*) If yes, what are the salient features of the same?
(*iii*) How and to what extent has household been affected by the above?

(*f*) (*i*) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting grazing rights over any area?
(*ii*) If yes, what are the salient features of the same?
(*iii*) How and to what extent has the household been affected by the above?

(*g*) (*i*) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting rights of shifting cultivation of any people over any area?
(*ii*) If yes, what are the salient features of the same?
(*iii*) How and to what extent has the household been affected by the above?

(*h*) (*i*) (*a*) Does the head of the household know any person who is working as a forced labour or bended labour?
(*b*) If yes, give the following particulars of the persons concerned—

Name	Address	Since when serving	Terms of service	Name and address of employer	Remarks
1	2	3	4	5	6

(*ii*) (*a*) Is the household aware of any legislative or executive measures in the post-independence period abolishing forced labour and bended labour?
(*b*) If yes, what are the salient features of the same?
(*c*) To what extent has it been effective?

17. Plan Activities and General

1. (*a*) Is there a N.E.S. Block in your area?
(*b*) Do you know what are the functions of Gram Sewak?
(*c*) If yes, describe his functions
2. (*a*) Have you benefited from the N.E.S. Blocks?
(*b*) If yes, how have you benefited?

3. (*a*) Have you secured the following during the last ten years—
   (*i*) Better irrigation facilities
   (*ii*) Better type of cattle
   (*iii*) More land for cultivation
   (*iv*) Land improvement measures like reclamation, soil conservation; consolidation of holdings
   (*b*) What benefits have you or your village derived during the last ten years from National Extension Service or community project?
   (*c*) Have you participated in activities of work of community project by contributing land, labour, cash or material?
4. Are you or any member of your household taking active part in politics?

18. Wages

What does an adult member of the household get as wage for a day if he is working as—
   (*a*) An agricultural labourer
   (*b*) An unskilled worker in Industry
   (*c*) An unskilled general worker
   (*d*) A skilled worker in industry (under this item the type of work also be mentioned).

19. Sale and Purchase of Valuable Assets during Last Year

A. Sale					Type of Asset	B. Purchase				
Time of Sale	Buyer's residence	Occupation of buyer	Area/ No. of Plots	Sale Price		Purchase price	Area/ No. of Plots	Seller's Occupation	Seller's residence	Date of purchase
1	2	3	4	5	6	7	8	9	10	11
					Land . . .					
					Livestock . . .					
					Machinery, tools, equipment.					
					Buildings, etc. . .					
					Jewellery and valuables					
					Investments . .					
					Other Assets . .					
					Total					

20. Source of Finance for Capital Expenditure

Item	Personal saving	Borrowing			Sale of assets	Other sources	Total
		Govt. and other financial institutions	Other	Total			
1	2	3	4	5	6	7	8
Expenditure on construction and improvement of building and other structure.							
Expenditure on land development . . .							
Expenditure on new capital goods . . .							
Expenditure on purchase of lands and other used assets.							

21. Major Heads of Income and Expenditure during last year

Gross Income			Expenditure		
Major Head	Amount	Source (in or outside the village)	Major Head	Amount	Incurred (in or outside the village)
Cultivation			Food (Cereal) (Non-cereal)		
Livestock and Products			Drinks		
Wages			Fuel and lighting		
Arts and Crafts			House rent and repairs		
Fishery			Clothing		
Forestry			Travelling		
Trade			Recreation		
Transport			Education		
Professions			Other miscellaneous services		
Service			Interest		
Rent			Rent		
Investments			Remittances		
Remittances			Hired labour		
Interest			Purchase for production, e.g., seed, manures, etc.		
Others			Others		
Total			Total		
Borrowing			Purchase of assets (total of table 20-B).		
Principal received back			Construction and improvement of building and other structures.		
Sale of assets (total of table 20-A)			Land development		
Grand Total			Grand Total		

Village Schedule and Folklore

Name of the District
Name of Village
Name of Tehsil
Area of Village
Number of households
What is the religion which majority of villagers profess ?

1. Names and Particulars of the Educational Institutions where Children Residing in the Village Read

Sl. No.	Type	Name of the institution	Where situated		Since when in existence	How many students from the village are enrolled ST/SC/Others	General notes including history of the institution, its problem, etc.
			Name of the place	Distance from the village			
1	2	3	4	5	6	7	8
1.	Lower Primary						
2.	Upper Primary						
3.	Secondary (including Higher Secondary).						
4.	College						
5.	Adult Education Centre						
6.	Other Educational Institutions						

2. Organisational and Operative Details

Name of the Society	Composition of Board of Management				Date of Registration	General meeting held after registration		Meeting of the board of management held during last year		Remarks
	Officials	Non-Officials		Others		Date	Number of members attending	Date	Number of members attending	
		S.T.	S.C.							
1	2	3	4	5	6	7	8	9	10	11

3. If there are Shops in the Village, Furnish the following Particulars

Name of the Shopkeeper	If he is an outsider, his home address	When the shop was established	Extent of business		Nature of transaction (Cash, Advances barter etc.)	Side business if any (Money lending, contract etc.)	General Notes on the business including profiteerism if any, trends of change in the quantity and method of transaction etc.
			Names of main commodities	Approximate annual transaction			
1	2	3	4	5	6	7	8

4. Furnish the following Particulars regarding Emigration from the Village

Name of caste	No. of families emigrated				Area to where migrated	Purpose of migration	General note including whether the families concerned still have economic interest in the village and whether they occasionally visit the village
	Before 30 years	During 20-30 years	During 10-20 years	During last 10 years			
1	2	3	4	5	6	7	8

5. FURNISH THE FOLLOWING PARTICULARS ABOUT IMMIGRATION INTO THE VILLAGE

Name of caste	No. of immigrant households				Area from where migrated	Purpose of migration	General note including how many families are only sojourners in the village and go back to their original place from time to time
	Before 30 years	During 20-30 years	During 10-20 years	During last 10 years			
1	2	3	4	5	6	7	8

6. VILLAGE LEADERS, MEMBERS OF PANCHAYAT, PRIESTS AND OTHER OFFICE BEARERS

Name of organisation	Member								Remarks
	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration if any	Other Offices held inside or outside the village	
1	2	3	4	5	6	7	8	9	10
Statutory Panchayat . .									
Caste Panchayat (Name of caste) .									
Other Leaders . .									
Members of Board of Directors of Co-operative Society.									

A—MEDICAL AND PUBLIC HEALTH

1. Whether there is a hospital/dispensary in your village?
2. If yes, what type of facilities are available, *i.e.*, Indoor/Outdoor ?
3. If not, what is the distance of the nearest dispensary?
4. What is the number of private practitioners in the village?
   (*i*) Allopathic
   (*ii*) Ayurvedic
   (*iii*) Jantar Mantar
5. What are the common diseases in the village—

Names of Diseases	Period when these break out

6. Is there any maternity/child welfare centre in the village ?
7. If not, how far such facilities are available ?
8. Is there any Public Health Centre in the Village ?
9. Whether the village has been sprayed with D.D.T.?
10. If yes, give the date of last spray
11. Whether there are any rural latrines in the village ?
12. If yes, give the number
13. Is there drainage system in the village ?
14. Comments on general Cleanliness of the village

B—MARRIAGE

1. Are marriage alliances contracted among only close relatives or even distant relatives or unknown persons of the same caste ?
2. (*i*) Is the concurrence of the boy and girl taken for the marriage or decided by elders only ?
   (*ii*) Is there any other method adopted by which the girl chooses the bridegroom ?
3. What is the age at which boys and girls are generally married ?

4. Are there any inter-caste marriages in the village ?
5. Is there approval of relatives or friends in respect of inter-caste marriages ?
6. If there is no approval how is the marriage performed ? Is it under Registration Act or under the holy fire of sacrament.
7. Is widow remarriage permitted in the community ?
8. (*i*) Is there divorce/re-marriage ?
   (*ii*) Cite the case of largest number for which a woman has divorced and remarried.
9. Is there any Polygamy or Polyandry existing in the community even now ?
10. Is a remarried widow treated as an out-caste for purposes of sacred functions ?
11. Is there any separate place used for Harijan marriage parties to stay ?
12. If the marriage is performed under the Hindu Custom before the holy fire, is Purohit (Pandit) requested to perform the marriage, or is it done even without the service of a Purohit ?
13. How many days are spent on a marriage ?
14. What are the main features of the marriage function ?
15. Is there any practice of receiving gifts from relatives or friends in cash or kind ?
16. Similarly are the relatives and friends given any presents like Dhoties and Saries ?
17. Describe the dress and ornaments prescribed for the bride and bridegroom (Take photographs)
18. (*i*) Is there any custom of giving dowry to—
    Bride
    Bridegroom
    (*ii*) Is it given in cash or kind, and how much ?
19. (*i*) Is there any custom of taking the bride and bridegroom round the village in procession ?
    (*ii*) Describe the various modes of processions
20. (*i*) During the marriage time or during the procession, are musical instruments played upon for entertainment ?
    (*ii*) What are those musical instruments ?
21. Is there any special custom of the bride staying with her husband once for all without coming to her parents at any time later ?
22. Describe 'GAUNA' ceremony fully for different castes.
23. Is there any special custom of singing songs some days before the marriage by relatives of—
    Bride
    Bridegroom
24. Give the text of any special songs sung while sending away the bride from her parents' house
25. What is the probable expenditure incurred in a marriage—
    (*i*) For bride
    (*ii*) For bridegroom
26. How is money procured—
    (*i*) By Loan
    (*ii*) By sale of land
    (*iii*) Any other way
27. Any other details of interest about marriage customs
28. Do you want any improvement in the marriage custom ?
29. Food for the pregnant mother
30. Articles of food prohibited for pregnant mother

31. Where does the birth take place ?
32. Any celebrations customarily held to celebrate the expectant motherhood ?
33. Who helps in the delivery of the child ?
    (*i*) Mother and other relatives only
    (*ii*) Either Mother-in-law and other relatives only
    (*iii*) Either (*i*) and (*ii*) with the assistance of a "Dai"
    (*iv*) A 'Dai' or a male attendant only
    (*v*) A Nurse in the Hospital
34. Describe in full (on separate sheet) the various ceremonies and customs connected with "Nam-Sanskar" "Mundan" and "Yagyo-Pavit" etc.

C—Death Customs

1. How is the corpse disposed of—
    (*i*) By cremation
    (*ii*) By burying
    (*iii*) By throwing in the rivers
2. Is the corpse taken in procession for disposal ?
3. Are trumpets and drums engaged to lead the procession ?
4. Is there any practice of constructing 'SAMADHIS'?
5. How many days after death do the obsequies take place ?
6. Is it vegetarian or non-vegetarian food that is served at the annual sacrifices made to the spirit of the dead ?
7. (*i*) Are the friends and relatives invited on the date ?
    (*ii*) How many attend the dinner ?
8. Is there any practice of changing the residence, if any member of the family dies on an auspicious day ?
9. What is the expenditure on—
    (*i*) Burial/cremation day
    (*ii*) Obsequies day
10. What are the important customs observed when a lady becomes a widow ?

D—Entertainment and Recreations

1. (*i*) How do the villagers spend their leisure time ?
    (*ii*) What are the leisure months in a year ?
    (*iii*) What are the leisure hours in a day ?
2. Is there any Dramatic Club or Bhajan Mandli in your village ?
3. What types of instruments are played upon ?
4. Are cinema shows held in your village ?
5. If so, what is the frequency in a year ?
6. Describe social recreation centre if any
7. (*i*) Do the villagers usefully spend their leisure time ?
    (*ii*) If not to what extent do they spend their leisure time on unproductive activities such as gambling, playing cards etc.
8. (*i*) Do the villagers go to towns specially to enjoy cinemas ?
    (*ii*) If yes, what is frequency in a month (for those who do so)

E—Crimes

Village Disputes referred to Different Authorities last year

Nature of adjudicating authority	Loading members of each disputant party			Nature of dispute	Decision of the adjudication authority	Nature of sanction	Remarks (Whether the decision was enforced or whether there is preference for adjudication by particular type of case, place of trial etc.)
	Caste Panchayat	Names	Caste tribe				
1	2	3	4	5	6	7	8
Caste Panchayat							
Informal Panchayat							
Statutory Village Panchayat							
Court							
Others (specify)							

F—Common Habits

1. At what time do the people generally wake up in the morning ?
2. When do the people generally go to bed ?
3. Do the people sleep in after-noon?
4. Do they have opium habits and to what extent ? Give percentage.
5. Do they make any beverages in the morning and evening ?
6. What is the percentage of people who smoke ?
7. What is the extent of 'Pan' chewing habit ?
8. Is there any Purdah system among women of any particular caste ? Give names.
9. Do the people get themselves tattooed ? If yes—
   (*i*) Whether males or females or both tattooed
   (*ii*) At what part of the body
   (*iii*) At what age
10. Any customs/beliefs connected with tattooing ?
11. Whether people of different castes have any restrictions in common use of water/food/smoking ?
12. Nature of Social Disabilities sufferred at Different Castes in the Village

Name of caste	Access to			Disability regarding service				Avoided by caste Hindu in regard to			Remarks
	Shop, Hotel, Restaurant	Temple or place of worship	Any other place of public resort	Brahman priest	Barber	Washerman	Any other village servant	Touch	Serving cooked food	Serving water	
1	2	3	4	5	6	7	8	9	10	11	12

G—Miscellaneous

1. What were the inheritance rights of an illegitimate son or daughter recognised in the past ? Are these still recognised customarily ?
2. What are the recognised rights of a "CHAUKANDHU"?
3. Is there any trace of prostitution in the history of Tehsil in which the village is located ?
4. What are the causes supposed to be responsible for prostitution ?
5. What steps have been/are being taken to lessen or eradicate this evil ?

6. Are there any Craftsmen in the Village

Serial No.	Name of Trade work craft	How many Nos.	Daily average income	Sources of raw material	If such services are not available then who does	Remarks
1	2	3	4	5	6	7
1.	Blacksmiths					
2.	Gold and Silver Smith					
3.	Carpenter					
4.	Weaver					
5.	Potter					
6.	Cane and bamboo worker					
7.	Cobbler					
8.	Hair-cutter					
9.	Chatai-maker					
10.	Others (Specify)					

H—Village Census and Occupation

Village.....Date .....

Tehsil/Sub-Tehsil .....Investigator .....

District .....

State .....

Serial No.	House No.	Head of household	Caste	Size of the family		Occupation			Socio-Economic Group of Household	Remarks
				Family	(Other casual visitors)	Traditional	Contemporary			
							Main	Subsidiary		
1	2	3	4	5(a)	5(b)	6(a)	6(b)	6(c)	7	8

J—Land and Crops

(Information to be collected from the Patwaris)

1. Land utilization statements for the last 10 years.
2. Jinaswar statements for the last 10 years.
3. Kharif crop statements with class-wise produce of land per Bigha for Kiar I, Kiar II, Bakhal I, Bakhal II, etc., for the last 10 years.
4. Rabi crop statements with class-wise produce of land per bigha for Kiar I, Kiar II, Bakhal I, Bakhal II, etc., for the last 10 years.
5. Rotation of Crops.
6. List of agricultural implements, their cost and duration of life, local names and where are they generally made.
7. Average Panjsala price of land per Bigha of the village or nearest village (this related to affect the sale and purchase of land during the last five years).
8. Names of crops, indigenous crops and plant diseases and their cures including indigenous cures.

1. FOLKLORE

A—General

1. What are the beliefs and practices connected with (*i*) Lohri, (*ii*) Shivratri, (*iii*) Holi, (*iv*) Ram Nawmi (*v*) Baisakhi, (*vi*) Budh Purnima, (*vii*) Dussehra, (*viii*) Dewali, (*ix*) Sarad Purnima and how these are celebrated ?
2. Which are other significant days and how these are celebrated ?
3. What is the difference between Saaka and Vikrami Calendar and when these begin ?
4. Make a list of all good things to eat and drink that are specially associated with particular days or seasons in the year.

B—Agriculture

1. What customs are associated with (*i*) sowing, (*ii*) ploughing, (*iii*) reaping, (*iv*) threshing, (*v*) hay-making, (*vi*) other agricultural operations in your district? Are certain months, or days of the month or days of the week considered specially favourable or even lucky for conducting any of these operations generally or in regard to some particular crops ?
2. At what time of the year do sheep and cattle change their pasture ground, and what customs are observed at the time of change ?
3. Do you know of any beliefs connected with the time of lambing or sheep-sheering ?

C—Markets and Fairs

1. Draw a rough map showing the market towns within about 30 miles of the village, and mark against each the day of the week in which each market is held. Are any special local products bought and sold in these markets generally or at particular seasons ? Or are any particular customs observed in connection with them ?
2. What annual fairs are held in your district, and at what dates ? Are any of them connected with particular saints' days or with dates on the Calendar ? Are any special products sold at these annual fairs, such as cattle, sheep, geese, etc. ? Are any peculiar customs observed in connection with them ?
3. Is there any particular time of year at which people enter into contracts to engage in work in farms or elsewhere ?
4. Do you know of any peculiar methods of auctioneering products such as closing the bids in some unusual way ?
5. Names and particulars of the markets most commonly visited

Name of the market	Distance from the village	Transport	Weekly halt day	Commodities exported to the Market			Commodities imported from the market			General note on the market including its importance in the region; Operation of middle men; weights and measures, tools recreational activity if any
				Item	Approximate quantity	Approximate value	Item	Approximate quantity	Approximate value	
1	2	3	4	5	6	7	8	9	10	11

6. Particulars about the fairs and festivals commonly visited by the villagers

Name of the fair	Distance	When held	Main attraction	How old	Size of gathering	Commodities transacted	Recreational activities	Religious activities	Cultural & social activities	General note including trend of changes in size of gathering, main attraction, nature of commodities and different activities
1	2	3	4	5	6	7	8	9	10	11

II. AMUSEMENTS

A—Dance and Drama

1. What dance steps do you (informer) know ? Describe them. Do you know any freak dances, such as the horn-pipe, the sword dance, or parts of these ? Are the tunes played on the fiddle, or the pipe, or the drum or any other such instrument ?
2. What dance games do you know in which the players move (*a*) in lines, (*b*) in a circle, (*c*) under arched arms, (*d*) in a spiral (winding up)? Are any of these accompanied by singing or dialogue ? Write down the words, and hum the tunes. Do any of these games act a story, if so, what is the story ?
3. What other games do you know in which the players act a story and repeat a dialogue ? Is the story one in which some wicked person steals a child, or a fox steals chickens ?
4. Karyala
5. Folk Songs
6. Are any Folk-Plays acted in your district ? Do people at particular times of year dress up in leaves or masks or in any other way and parade the streets ? Describe them.

B—Games of Skill

1. How many games do you know which are played with (*a*) marbles, (*b*) balls without bats, (*c*) bat and ball or sticks, (*d*) nuts, (*e*) buttons, (*f*) pebbles, (*g*) pins ?
2. What games do you know, played with cards ?
3. Draw plans of the games you know which are played in diagrams
4. How many ways do you know of aiming at a mark, such as throw by hand, shooting with bow and arrow; or airgun, catapult, slings, etc.? Draw some of these, naming the parts.
5. Sketch the various kinds of kite flown in your district, showing their shapes and structures. Is there any special time of year for kite flying ? Is there any form of competition to decide which kite is the best, and which flier, the most skilful ?

C—Games of Agility

1. What games do you know that involve running, jumping, carrying, hopping, wrestling, tug-of-war, taking prisoners or catching anyone. What different ways have they of playing "Hide and Seek" ?
2. What games are played in your district in which animals are imitated or are supposed to take part" ? Make a list of the animals showing the number of games in which each is represented.
3. Did the people of your district in olden times use, or ill-use animals for amusement i.e., for Bull-running, Cock-fighting etc. ?

D—Wit Contests

1. What Guessing Games do you know ? Does one or more of the players have to be blindfolded in any of them? What is the penalty for a failure to guess right or the reward for a correct guess ?
2. How many riddles do you Know ? Explain
3. What are your favourite Puzzles ? What card tricks do you know ?
4. Do you know any word-traps, ie., sentences which are difficult to pronounce rapidly, such as "She sells sea shells" etc. ?

E—Forfeits and Penalties

1. What forfeit games do you know ?
2. How many different kinds of forfeit are in use in your district ? Can the forfeit giver choose which one he prefers ?
3. Do you know any games in which the players pretend to hurt the losers in torture or to make fools of them?

F—Luck in Games

1. Do you know of any games of pure chance, such as "Odd or Even" ?
2. Do you know of any words or actions that are believed to make you lucky in a game ?

G—Seasonal Games

1. Are any games played at special times of year such as Republic Day, Basant Panchami, Baisakhi, Independence Day, Prime Minister's Birthday (Children's day), Gandhi Jayanti etc. ?
2. Are any games played in particular months such as Marbles, Kite-flying ?
3. Are there any games or contests in which all the people of a street or quarter or village take sides ? If so, at which season, and how are the games played ? If there are no such games, now were there any played in olden times ?

III. LOCAL LEGENDS

The Countryside

1. Are there any tales about the hills and mounds or earth-works in your neighbourhood with megalithic monuments, with deserted or ruined buildings, with rocks or caves or ruins or underground passages or with moors or swamps or fens ? Are any of these supposed to be haunted ?
2. Do you know any local legends regarding the hiding or finding of treasure or of the working of any curse associated with a family in the district or a tale about any building or bridge and its foundation ?

IV. LUCK AND WIT

A—Object and Acts

1. What things are lucky or unlucky to all ? What colours, for instance are lucky or unlucky, and on what occasions ? What signs or symbols bring good or bad luck ? Is there any idea of luck associated with the sun, moon, planets, stars; with earth, air, fire or water; with the persons, or tools or household utensils or furniture, etc. or trees ?
2. What things are lucky or unlucky to hear ; such as winds or bells or noises made by animals, or birds, or the howling of the wind, or creaking of furniture etc. ?

3. Do you know of any objects which are lucky or unlucky in themselves, gems, for instance, or metals, or bits of clothing ?
4. Which numbers are considered lucky and which unlucky ?
5. What sort of acts are supposed to be lucky or unlucky, such as spilling or breaking things, or falling or tripping ; or in eating or drinking, or yawning or sneezing, passing through or under or across any object ?
6. Is entry of snake into the upper flat of the house considered to portend evil and is it driven out by pulling down the roof and not through the door ? Is charity also given to this effect of portend evil ?

B—Amulets

1. Do people in your part of the world believe in the Evil Eye ? If so, what sort of people possess the evil eye and how do they exert the evil influence ? How do people protect themselves or their possessions from the evil influence ?
2. What do people do to ensure good luck and ward off ill luck ? What sort of mascots are in use, and how are they used ? Are any objects worn on the person to bring good luck or prevent illness ? Are any words or phrases considered protective ?

C—Divination

1. What sort of dreams are considered lucky and what sort unlucky ?
2. How many ways do you know of by which people tell your fortune; e.g., by cards, dice, palmistry, the stars, hand-writing, by opening a page of a book, or drawing lots, or in any other way ?
3. Do you know of any forms of ordeal, by which it is believed you can tell whether a person is brave, or honest, or truthful, and so forth or by which a trial is made between two parties ?
4. Black Magic.

D—Animals and Plants

1. What animals are considered lucky or unlucky. Do you know any such beliefs connected with dogs, cats, cattle, goats, mice, bats, or fowls, crows, cuckoos, magpies, peacocks, ravens, robins swallows, or bees, butterflies, gadflies, ladybirds, spiders, frogs, snails, or toads, or any other creature ?
2. What plants are considered lucky or unlucky ? Do you know any such beliefs connected with the ash, blackthorn, buttercup, cowslip, daisy, elder, deadnettle, hawthorn, hazel, mare's tail oak, mistle-toe, primrose, rush, yew, or any other tree or herb ?
3. What plants or animals are believed to be cures for various aches and pains and illness, and how should they be used?

E—Times and Places

1. In what months is it lucky or unlucky to be born or married ? If you are born in certain months, must you avoid certain things ?
2. What days of the week is it lucky to cut hair or your nails ?
3. Do you know of any days in the Calendar which are considered lucky or unlucky; e.g., for starting on a journey or undertaking any business ?
4. Is one time of the day or night considered luckier than another ? Is any idea of luck attached to twilight, midday, midnight, dawn, etc. ?
5. Do you know of any places or positions which are thought to be lucky or unlucky either generally or for any special purposes ?

Village Survey Monographs

District Chamba

Devi Kothi, Tehsil Chaurah.	In Press.
Kupha, Parmas, Malet and Karoti (Thamoh), Sub Tehsil Pangi.	In Press.
Chitrari, Tehsil Chamba.	In Press.
Maingal, Tehsil Chamba.	Investigation yet to be started.
Lakkar Mandi, Tehsil Bhattiyat.	In Preparation.
Hatli, Tehsil Bhattiyat.	In Preparation.
Brahmaur, Sub Tehsil Brahmaur.	In Press.

District Mandi

Chauntra, Tehsil Jogindernagar.	In Preparation.
Bir, Tehsil Mandi Sadar	In Preparation.
Rawalsar, Tehsil Mandi Sadar.	In Preparation.
Kot, Tehsil Sarkaghat.	In Preparation.
Panjain, Tehsil Chichot.	In Preparation.
Nalag, Tehsil Sundarnagar.	In Preparation.
Pangna, Tehsil Karsog.	In Preparation.

District Bilaspur

Dari and Dabhla, Tehsil Ghamarwin.	In Preparation.
Deoli, Tehsil Bilaspur Sadar.	In Preparation.

District Mahasu

Batal, Tehsil Arki.	In Preparation.
Shathla, Sub Tehsil Kumharsain.	In Preparation.
Delath, Tehsil Rampur.	In Preparation.
Dodra and Kwar, Tehsil Rohru.	Investigation yet to be started.
Chergaon, Tehsil Rohru.	In Preparation.
Purag, Sub Tehsil Kotkhai.	In Preparation.
Gijari, Tehsil Theog.	In Press
Chaunri (Junga), Tehsil Kasumpti.	In Preparation.
Basal, Tehsil Solon.	In Preparation.
Chaupal, Tehsil Chaupal.	In Preparation.
Shakrori, Tehsil Seoni	Price Rs. 3.00

District Sirmur

Mangarh, Tehsil Pachhad.	In Preparation.
Rajana, Tehsil Rainka.	In Preparation.
Moginand, Tehsil Nahan.	In Preparation.
Kamrao, Tehsil Paonta.	In Preparation.
Kolar, Tehsil Paonta.	In Press

District Kinnaur

Nachar, Sub-Division Nachar.	In Preparation.
Koti (Kothi) Sub-Division Kalpa.	Price Rs. 3.55.
Kanum, Sub-Division Poo.	In Preparation

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Other Publications

Part and Name of the Publications.

1. Part I.A. General Report including Subsidiary Tables.
2. Part I.B. Report on Vital Statistics of of the Decade.
3. Part I.C. General Report including reprints.
4. Part II.A. General Population Tables.
5. Part II.B. Economic Tables.
6. Part II.C. Cultural and Migration Tables.
7. Part II. Household Economic Tables.
8. Part IV. Housing and Establishment Tables (including Subsidiary Tables) and report on Housing Tables.
9. Part V-A. Report and Tables on Scheduled Castes and Scheduled Tribes.
10. Part V-B. Volume of Reprints from Old Census Reports.
11. Part VI. Village Survey Monographs (to be printed in 35 Separate Volumes).
12. Part VII.A. Survey of Handicrafts.
13. Part VII.B. Lists of Fairs and Festivals.
14. Part VIII.A. Administration Report on Enumeration.
15. Part VIII.B. Administration Report on Tabulation.
16. Part IX. Atlas of Himachal Pradesh.

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