Field Investigations
CHANDRA KUMAR *and*
ISHWARDAYAL GUPTA



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Draft by
CHANDRA KUMAR

HIMACHAL PRADESH

With the compliments of

The Superintendent of Census Operations
Himachal Pradesh

A Village Survey of

HATLI

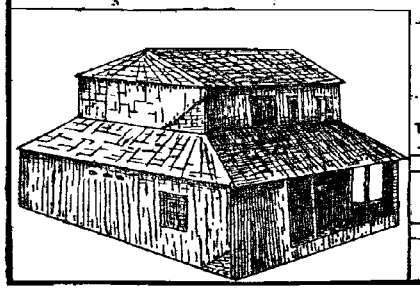
[Bhattiyat Tehsil, Chamba District]

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HATLI

NOTIONAL MAP



TO CHAMBA

SHIVA TEMPLE

TANK

PANCHAYAT OFFICE

MIDDLE SCHOOL

BAZAR

TO PATHANKOT

BUS STAND

BANGALI COLONY

POST OFFICE

TO MANDI

WEST HOUSE

SHAH PUR

NALLAH

KUHL

FOOT PATH

HOUSES

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Foreword

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

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

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

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

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

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

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500–700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were

to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record in situ of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and foot-wear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of enquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approch qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statics to give empirical under-pinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions. from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

ASOK MITRA

Registrar General, India

NEW DELHI

July 30, 1964.

Preface

I remember vividly the September afternoon when I was packing on my transfer to Simla from Chamba in 1959. My son Moh asked me a simple question, "What is going to be your post in Simla?". I told him that I was taking over as Superintendent of Census Operations, Himachal Pradesh and my headquarter would be in Simla. For his age he found it difficult to pronounce the word 'Superintendent of Census Operations'. The next question was, "What would you be doing?". A part of my assignment was to count people and houses and to prepare their lists I told him. He smiled and left the room.

When Shri Asok Mitra, Registrar General, India wrote to me on my appointment as Superintendent of Census Operations for Himachal Pradesh, we had no clear idea then of what 1961 Census or the by-products of census would be and much less how much more one day we would learn about Himachal Pradesh culturally, socially and economically than ever before with a touch of demography. If I have been able to achieve anything much of enduring value, it is due to his gracious and untiring interest and guidance. His foreword explains the net purpose of having such surveys.

So many happy hours have been spent all over again with Gaddis, Pangawals, Gujjars, Jogis and Snake Charmers. This is one of the Monographs in which we set out to discover Hatli and to bring out a brief socio-economic surveys of the village which lies close to Shahpur on Pathankot-Mandi-Kulu road 64 k.m. from Pathankot. The Survey commenced in 1960. Besides the local Rajput agriculturists, there are some Gaddi families, Chimbes and Snake Charmers. We learnt a little more about their village and their way of life as years passed by. We have given a narration in a simple and authentic way of the quiet homely lot of people who live here. I had been passing through Hatli ever since 1958 in different seasons and had really no idea that one day we will spend many more hours roaming around and meeting people to our heart's content.

This is broadly a result of investigation carried out by Chandra Kumar and I. D. Gupta who have often stayed there and gone from home to home collecting bits of information and piecing them together. There were many initial omissions and that meant a fresh round to the villages and homes. I have been guiding and supervising these surveys from 1960. Since Rikhi Ram Sharma joined in 1962, he had the goodness of spending a few days here also and more bits of information was collected. Om Chand Handa went with me and spent a few days in Hatli and had taken a large number of photographs which have been reproduced here. For Bangales he has taken these photographs elsewhere. They clearly show features of Bangales and their profession and huts. I have met some of these Bangales at the famous Dussehra fair at Kulu not to my great surprise.

There is always a suspicion as to why we have collected all this information and what is the purpose of all this enquiry. Sohan Singh the old Sarpanch has always come to our rescue. Whether at the time of question or during my visit when we took all these photographs, if anyone was a little shy he always had one simple answer. "Our old D.C. is now in the Census organisation producing some books and we should help him as much as we can."

In these years Bangales have better houses built by the Welfare Department to live in. The village has been electrified. There is a new building for the middle School and Shahpur has been growing in population more and more.

We have spent many hours with Chimbe, Gaddis and Chamars. The one part of our observation was seeing Chimbe dyeing clothes for the Gaddis. Gaddis weaving and their lovely children—and Chamars flaying.

Dr. B. K. Roy Burman and Shri R. L. Anand, Superintendent of Census Operations, Punjab, also very kindly came and spent a while in Hatli giving valuable suggestions to improve our material. When it comes to writing 35 monographs on village Surveys and series of other important publications in this organisation my readers would forgive if there is slight delay in bringing out this publication. We have had to go to Hatli a number of times to piece together many bits of information and then produce this monograph which I hope readers would find of interest.

L. C. Sharma accompanied Rikhi Ram Sharma and collected information in Hatli and adjoining areas. Even we have heard a number of Chaitra songs and I have also seen new houses coming up and the village gives an over-all picture of prosperity. We were there a couple of days after the General Elections and one old Chimba had no idea that the elections were on. He was very content because he received a letter from his son in the Army that all was well with him. There was an over-all boon in agriculture for that season. Durga Singh, our Office Superintendent has been over here. Apart from helping in preparing our schedules for the village surveys initially and improving upon them later on, his manyfold helping hand and his experience in agriculture and horticulture has always helped us to remove our doubts here and there. Investigators and I have a very deep gratitude for him. My last gratitude is for S. R. Sethi, Manager Government of India Press, Simla, for his continued generosity and patience.

RAM CHANDRA PAL SINGH

BOSWELL SIMLA;

14*th December* 1963



Acknowledgements

I am deeply grateful to Dr. Karan Singh, Sadr-i-Riyasat Jammu and Kashmir for permitting me to reproduce some of the folk-songs and their translations from his book "Shadow and Sunlight" which add more value to our monograph because of the simplicity, thoroughness and beauty of these songs and their translations in which they do not lose their basic charm. These folk songs are commonly sung all over Chamba.

I am ever so grateful to Mrs. Ruth Reeves, Hony. Advisor (Handicrafts), Office of the Registrar General, India, who so kindly sent superb photographs of some old ornaments from that magnificent journal "Art and Industry". This jewellery was found in these areas in the past now kept as heirlooms. She has been very kind and helpful and over these speers, words of encouragement from her have been a precious reward.

Some sketches appearing on page 14 are reproduced from *Aus Dem Westlichen Himalaja by Von Ujfalvy.*

The layout of this publication is by B. S. Thakur, Artist of this office while the antional map was prepared by Tuka Ram, Draftsman.



I—The Village

HATLI in Chamba District nestles in the picturesque Kangra Valley, a mile or so away from the line than demarcates Chamba and Kangra Districts. In the background stands the famous Dhaula Dhar range of the Himalayas. On one of the spurs of Dhaula Dhar is situated Dharmshala, the well known hill station about 16 miles away. The elevation is nearly 2,600′ and the surface is fairly level. Writing about Kangra Valley Mr. Barnes says, "No scenery in my opinion, presents such sublime and delightful contrasts. Below lies the plain, a picture of rural loveliness and repose, the surface is covered with the richest cultivation irrigated by streams which descend from perennial snows and interspersed with homesteads buried in the midst of grooves and fruit trees. Turning from this scene of peaceful beauty, the stern and majestic hills confront us; their sides are furrowed with precipitous water-courses; forests of oak clothe their flanks, and higher up give place to gloomy and funeral pines; above all the wastes of snow or pyramidal masses of granite too perpendicular for the snows to rest on."

Just a mile away a tarred road runs from Pathankot to Kulu. Hatli also forms the bus terminus of Hatli-Chamba fair-weather-road, which connects it with Chowari (32 miles). Pathankot is the Railway terminus 40 miles away. The Chamba District of Himachal Pradesh was a princely State prior to the formation of this Pradesh on the 15th April 1948.

The monograph does not cover a compact village but a number of hamlets each bearing a separate name and all lying within a radius of one mile. These ten hamlets are Dramman, Bhanola, Balla, Bag, Hatli, Gadwana, Rasoli, Jhangreta, Thathru and Bangala colony. They form one revenue village. Hatli forms the nucleus for all these hamlets. The main bazar of this cluster of villages is at Dramman on the Pathankot-Kulu road and Hatli is situated about a mile from it. The various hamlets are separated by intervening fields and the middle school which caters to the entire population of these hamlets is situated on the Shahpur Chamba roadside in the precincts of Balla hamlet. This socio-economic survey covers all these hamlets which have been taken to represent one revenue village of Hatli.

The village is inhabited by many castes from Brahmans to Chamars with a sprinkling of a few households of Gaddis and Bangalas but is predominated by Rajputs. The main occupation of the villagers is agriculture but a number of other occupations like basket-making, hand-printing of cloth, shoe making, carpentry and business are also followed.

In the matter of language, food habits, dress and social customs the people of this village are more or less common to those inhabiting the adjoining villages of Kangra.

The total area of the village is 593 acres or 240 hectares. In all there are 111 households having a population of 566 persons—320 males and 246 females. The density per Sq. mile comes to 611 persons.

Physical Aspects

The yearly average of the rainfall for the last six years recorded at Chowari is 1962.32mm.

Rock—Young rocks of Shiwaliks.

Aspect—South Westerly.

Slope—The gradient is too gentle.

Soil Covering—It is mostly covered with shrubs like Dedonia bescosa, Carisa spinarum and Adhatoda vesica.

Climate

The climate is hot and moist in summer and the monsoon rainfall is heavy. The snowfall on the Dhaula-dhar in winter is heavy and in severe winters it lasts from early November to late March.

Water Sources

The main source of the drinking water are the two wells. Drinking water is a little problem with the people there in summer. Every household has to go at least half a mile to fetch the water. In summer season especially for the month of April to mid-July the problem becomes a little acute when most of the wells dry up and they have to fetch water from the nearest *khud* about 2 miles from the village. The wells were, it is stated, built by the villagers themselves and one well is reserved for the scheduled castes.

Flora

Trees

Bombax malabaricum (*Simbal*)—This is a big tree with soft wood profusely flowering in summer and soft cotton is contained in the pods. Extensively used for match sticks and for packing cases in other places and for house building here.

Ban—(*Quercus incana*)—A good fuel wood and fodder tree.

Bahera—(*Terminalia belerica*)—Its fruits are used in Ayurvedic medicines.

Dalbergia sissoo (*Shisham*)—A very good timber tree. Wood also used for furniture making.

Bar (*Ficus bengalensis*)—A huge shade giving holy tree. Berry eaten by birds.

Ritha (*Sapindus mukorossi*)—Fruits used for washing warm clothes. This is also known as soap-nut.

Tun (*Cedrela toona*)—Timber highly valuable for furniture making and door panelling, used for houses.

Sarin (*Albizzia lebbek*)—Fast growing road side avenue tree.

Kachnar (*Bauhinia variegata*)—A medium sized tree. Leaves used as fodder and buds as vegetable. Wood is durable but little used.

Amla (*Phyllanthus emblica*)—Fruits have medicinal value, also used for pickles.

Kamal (*Mallotus philippinensis*)—Wood used for making agricultural implements and tool handles.

Bans (*Denodrocalamus*)—Used in basketary, roof thatching and furniture.

Dreak (*Melia azedarach*)—Its bitter bark and leaves are used in indigenous medicines. Wood is used for making idols.

Amaltas (*Cassiafistula*)—Redsone used in medicines. A very good avenue tree. A handsome tree with gorgeous yellow clusters of flowers in monsoons.

Am or *Amb* (*Mangifera indica*)—An evergreen tree. The wood is sometimes used for house building, and leaves are used as marriage ceremonies. Most of the mango trees are of the ungrafted common types. Green mangoes are cut up and dried by the villagers for flavouring or they are pickled in salt.

Amrood (*Psidium guava*)—This is a fruit which ripens in winter. There are a few trees in the village.

Beri (*Zizyphus jujuba*)—A medium sized tree or large shrub. Almost evergreen. Gives a hard light reddish timber used for agricultural implements. Leaves used as fodder after being thrashed out.

Daru (*Punica granatum*)—A small tree which has been growing wild in the forests. Anardana used for flavouring the dishes is made from its dried seeds.

Jaman (*Engenia jambulana*)—An evergreen tree, which grows well. The fruit is eaten by the villagers. The wood is reddish-brown,

tough and hard. It is worth cultivating along road-sides, and once established it needs little attention.

Jamri (Citrus medica, var acida)- -Common in the village, used for making pickles.

Kagji Jamri (Citrus medica, var limonum)—A small citrus tree which thrives well in the area, and is used for pickles and for flavouring food.

Kela (Musa sapientum)—The local type of bananas are seedy, pulpy and large.

Kikar (Acacia arabica)— A moderate size evergreen tree. Bark dark brown or blackish. Flowers yellow. Wood tough and used in the construction of agricultural implements and tent pegs. Bark used for tanning and dyeing. Roots used in the preparation of alcohols.

Loquat (Eriobotrya japonica)—This is well known fruit tree thrives in and around the area. It may be found in Hatli or near about the village.

Neem (Azadirachta indica)—A large evergreen tree. Leaves are used for protecting warm clothes from moths. It has medicinal values also.

Papita (Carica papaya)—Also called Arind kharboza is a small and soft tree. The fruit is sweet and pleasant, the unripe fruit is cooked as a vegetable and is excellent. The trees are easily grown but during frost there are heavy damages.

Pipal (Ficus religiosa)—A large glabrous shady tree. Bark grey, Sacred to Hindus and hence not cut.

Santra (Citrus aurantium)—There are some well known orange orchards between Shahpur and Pathankot. But they have not succeeded in attracting the villagers.

Toot (Morus alba)—A middle sized tree. Fruits edible and timber is used for manufacturing of sports requisites.

Wild fig (Ficus palmata)—A small tree. Leaves variable, dark grey and smooth and fruit edible. Wood used as fuel.

SHRUBS

Carissa spinarum (Gurna)— Fruits edible.

Dodonaea viscosa— Commonly planted for hedges.

Vitex negundo (Bana)—Used locally for medicines. Also used for hedges.

Rubus ellipticus (Akhre)—Fruit has the flavour of raspberry and is very good to eat.

This information has been obtained from State Forest Department.

Fauna

Wild animals—Panther, Monkey, Barking deer, jackal, Lumari, Ghural, Common Indian Hare, Black bear.

Domesticated animals—Ox, cow, sheep, goat, and buffaloes.

Birds—Peacock, Chakor, Pheasants, Wild fowls, Vulture, Dove, Pigeons, Finches, Crow, Parrot, Wood pecker, Cuckoo, Owl and domestic Fowls.

Others—Fish, Snakes, Rats, Mice, Lizards and Chameleon.

These are all found in the forests or khuds nearby.

Residential Pattern

Hatli is the biggest of the 10 hamlets forming the revenue village. The residential pattern in Dramman varies from other hamlets. Some of the houses here have shops in front of them and a portion is utilised for residence. The shop-cum-residential houses have been constructed in a single row in the form of a bazar whereas in other hamlets no systematic pattern has been followed and houses have been constructed wherever a vacant plot was available. In Hatli proper, the people live in separate clusters of houses connected with each other by narrow lanes and bye-lanes paved with unhewn stones. Other hamlets more or less follow the same pattern, the size of each cluster of houses corresponding to the size of the hamlet. A mention may be made of the Bangala colony which has been erected by the Government and forms a single row of huts-ments with open space in front as well as at the back. The boundary of each house is generally low with a boundary-wall, although in some cases no boundary wall exists and the houses open either directly on the fields or on the bye-paths, but generally houses have some open space in front of it which is the *angan* of the house and which is used for tethering cattle and for other uses. Excepting the Chamars, all the castes live inter-mingled and it is not uncommon to find the house of a Dumna situated near the house of a Rajput. Chamars live in Gadwana hamlet and there too they live on the outskirts of it. Other hamlets do not have any Chamar population, and they are served by the Chamars living in Gadwana hamlet. Incidentally it is again this hamlet where Muhammadens, barber, blacksmith, and tailor live.

History

It has not been possible to obtain an authentic history of the village, as the villagers have little clear idea as to when and by whom it

was founded. However, according to a legend the village was founded a few hundred years ago by four Rajputs of Chandel clan who came to Chamba as members of the retinue of a princess of Bilaspur, who was married to the then Raja of Chamba. But they did not return to their homes and preferred to stay in Chamba State.

At the instance of the princess the Raja allotted them the land where this village is now situated. The area was completely uninhabited at that time and the Rajputs settled here and never went back to Kahloor. Hatena meaning never went back stuck to the village and finally was corrupted to Hatli.

It is believed that the present Rajput households are the descendants of those four original settlers. Even now they are the dominant community in the village. Other castes must have come there from the adjoining places.



II—The People and Their Material Equipment

RAJPUTS, Brahmans, Dumnas and Chamars are the four important castes in the village, all of them professing Hindu faith. Besides these, there are seven other castes namely, Chhimbe, Gaddi, Ghirth, Nai, Lohar, Jat and Bangale. A few households of Sikhs and Muslims also reside there.

Bangale are a nomadic people and have been declared scheduled caste, in the Presidential order. They are snake charmers by profession. They also have a pack of dogs and take to hunting and treat cases of snake bites.

They have not been able to tell some authentic version about their origin. According to a legend, they are also the descendants of Rajputs. A few hundred years ago, their ancestor went to Bengal to earn his livelihood. There he fell in love.

On his return from Bengal after some years, his *biradari* raised objections to his marriage, since the girl belonged to a very distant land. But the man courageously refused to be cowed down by the threats and as a result of his defiant attitude, they broke off all social contacts with him. These Bangale now, claim to be the descendants of that couple.

Sometime back they were living in the outskirts of Hatli in ill built *jhungies* and shanties but recently the Welfare Department of Himachal Pradesh has constructed a colony consisting of a number of sets enough to accommodate the eleven families of the community. However, they are critical of the verandahs attached to the sets which open on one side and become useless in rains.

They live by charming snakes and catching them. Often they charge a fat fee ranging from Rs. 5 to 50 for catching a snake that may appear in a house. They also sell a round blackish stones known as *manka* said to be extracted from the head of a grown up cobra. It is widely believed that this *manka* sucks the snake's poison if applied at the swollen place bitten by snake after washing it in fresh unboiled milk. Besides this they sell some herbs and roots supposed to be efficacious for snake bite.

The Bangale also administer medicines in case of cold, sterility of women and *soka* of children. They claim that in case of a snake bite they can recall the snake to the person bitten by it and cause it to suck back the poison by means of certain *mantras*.

Some frankly conceded that at the time of catching snake, it is the deftness and skill of the hand that counts and no charm works. Many a Bangale have died as a result of snake bite while catching them.

They worship gods like Deot Sidh, Narsingh Bir, Kangra Goddess and fairies. The festivals observed are common to other Hindus in the village and on fast days they take *phalahar*. Their other peculiarities are discussed under the proper headings later on.

They have slightly peculiar dialect and are full of naughty slangs and songs invariably having a dig at the Bajia—whoever that may be—for the moment. The women have taken interest in cosmetics whether it be lipstick—rouge or cutex—apart from colourful *salwaar kameez*.

Chhimbe have also been declared a scheduled caste. The three households residing in the village are engaged in hand-printing of cloth and they cater to the rough printed-cloth requirements of the people of the adjoining villages.

The chief profession of Dumnas who call themselves Mahashe, is basket-making and playing musical instruments. I should say Gaddis are amongst the most distinguished people in Chamba and Kangra Districts. In features, manners, dress and dialect they differ much from the rest of the people. They reside exclusively on the snowy ranges which divide Chamba from Kangra. In Chamba District these people mostly live in Brahmaur Sub-Tehsil and migrate to the lower hills of Kangra or Chamba in winter to escape the severe weather of the higher hills. Since Hatli forms part of the lower hills some Gaddis also migrate here in winter and two households have landed property of their own.

Writing about Gaddis in Chamba Gazetteer, Mr. Hutchinson records, "The Gaddis have traditions which ascribe their origin to immigration from the plains. Thus Chauhan Rajputs and Brahman Gaddis accompanied Raja Ajai Verma to Chamba in 850—70 A.D., while Churahan, Harkhan, Pakhru, Chiledi, Manglu and Kundail Rajputs and the Khatris are said to have fled to these hills to escape Aurangzeb's persecutions. These traditions are not irreconcilable with the story that Brahmaur, the ancient Brahmapura, is the home of the Gaddis; for doubtless the nucleus of their confederation had its seats in the Dhaula Dhar in which range Hindus have from time to time sought an asylum from war and persecution in the plains.



Gaddi

A caste known as Ghirth, fairly spread over Kangra and Chamba, is mainly employed as agriculture labour, though not belonging to lower caste. Traditional barbers are known as *nais*. Of course, once upon a time many of the living here were the Rathis.

Religion

The people of Hatli are Hindus. Only 3 Muslims and 2 Sikhs reside there. The Hindus follow usual rituals of Hinduism and the scriptures. In the matter of their religious needs they invariably seek guidance from the Brahman priests and they are acquainted with the Hindu epics—Mahabharta and Ramayana, besides Puranas. They frequently visit the famous Kangra and Jwalamukhi temples on pilgrimage and worship Shiva alongwith other minor gods like Gugga and certain local deities placed under some Pipal trees.

Castewise Distribution of Households

As would appear from Table I, Rajputs are the dominant caste. Next come Dumnas with

10 households followed by 6 Chamar households. Although there are 11 Bangale households, they form a separate entity. Other castes are in a minority.

Houses

The houses in the village are generally double storeyed with a plain layout having a ground floor verandah in front. The verandah has lean-to slate roofing whereas the rooms on the first floor have gabbled or *pant-style* slate roof. The number of rooms varies according to the means and the requirement of the owner but usually a house has two rooms on the ground floor with a separate kitchen and two rooms on the first floor.

Although the size of the room varies according to the requirement of the owner, the general size is 10′ × 12′ or 12′ × 14′. The height of the room on the ground floor is from 7 to 8 feet and on the first floor from 6 to 7 feet. A room has a door of 3′ × 6′ on its both sides. The safety windows are without shutters but have iron bars.

After the selection of the site and levelling, foundations are excavated to a depth of about 3′ and a width of about 2½′. Dry boulders are filled up in the bed of the foundations up to 1′ height. Sufficient ramming is done to make it even and compact. Random rubble stone masonry is then done in off sets upto the plinth level. Since the village lies in the semi-hill area, it is safe from the capillary action of water rising above the plinth and, therefore, the height of the plinth is kept only 9″ to a foot. The gap between the wall and the excavated ground is then filled up with flints and earth.

Structural stones not being available in the vicinity, sun dried bricks are used in the superstructure. There are no fixed standards for the sizes and specifications of the bricks. We had an opportunity of observing the different stages of brick preparation during the period of investigation. The size of the brick under preparation was 10½″ × 5″ × 2½″. A locally made wooden mould was used. The clay is brought over from the fields. It is well kneaded with feet after an infusion of straw till it becomes homogenous. The clay thus obtained is moulded into bricks which are then left to dry in the sun.

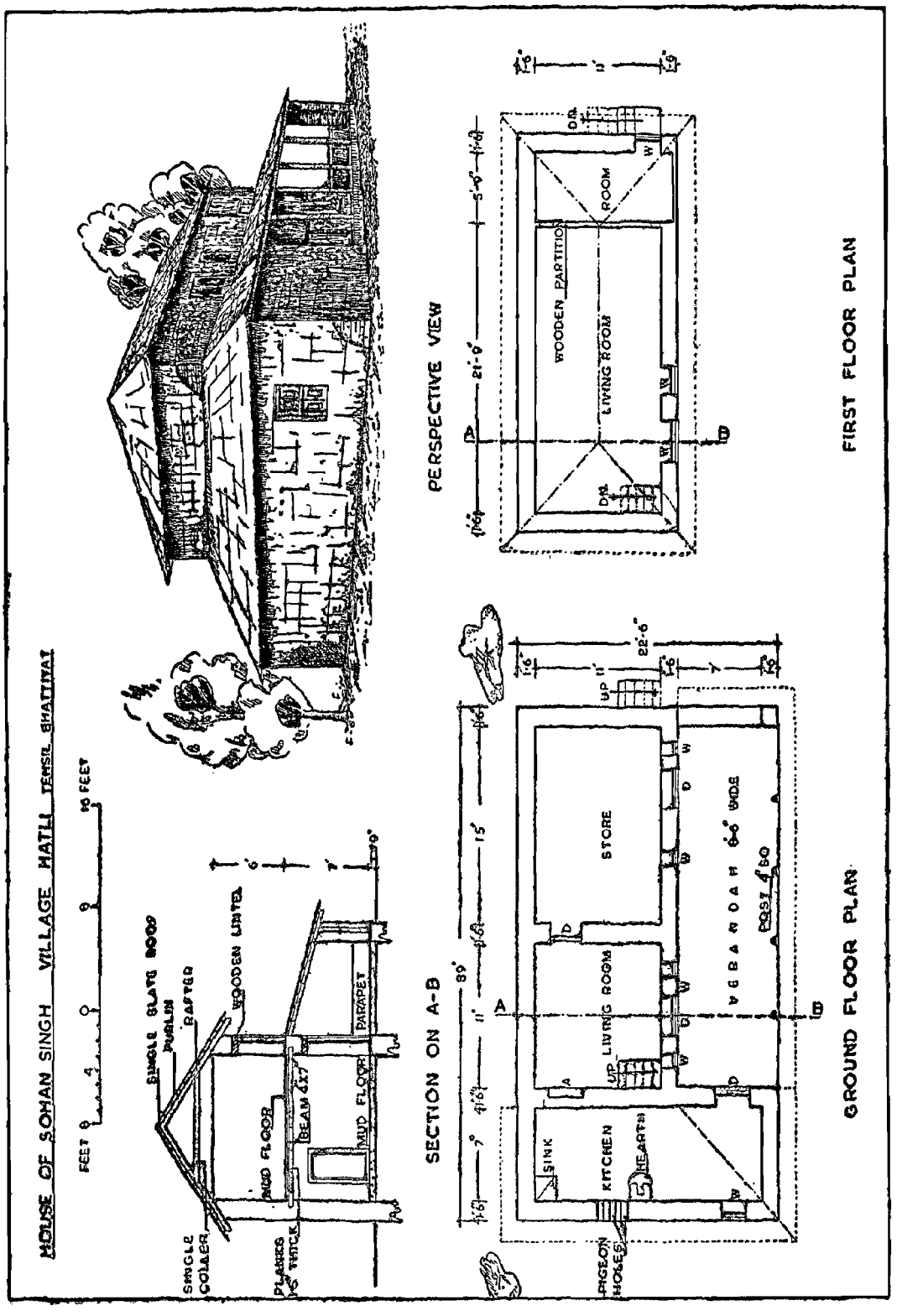
The standard width of the outer wall is 1′-6″ but the inner walls may be of single-brick width. The walls are constructed with mud mortar and care is taken that the joints between the two layers of the bricks do not sit over each other. This is done to enable the wall to carry load evenly.

Openings for doors, windows and niches are kept in the wall during the stage of its construction. No lintels or arches over the doors or windows are provided and the purpose is served by a thick stout wooden board of suitable thickness known as *saldar* or *sardal*. When the wall is raised up to the height of the ground floor roof level a wooden beam is placed on the shorter span of the room. Bearings of about half the thickness of the wall are kept and the rest of the portion of the wall is then filled with a regular layer of the bricks. Sometimes full bearing width is given to the beam. Thereafter, the joists are placed over the beam resting on the wall at the spacing of 1′ centre to centre. Over these joists wall construction is carried on to the level of the first floor roof.

After completing the four walls the roof is laid to ensure safety of the structure and of conducting the inner constructional operations from the weather. Trusses are not provided and these are substituted by two rafters and a beam between them. A ridge pole is placed at the top of the gable resting on the walls. One end of the rafter is placed on the ridge pole and the other resting on the wall. A knob is provided at the ridge pole-end of the rafter to form the shape of L to avoid its displacement.

On these rafters purlins are fixed at about 9″ centre to centre. However, the spacing ranges according to the length of slate, which is a common roof covering material. On the purlins slates are nailed from the bottom of the gable towards the ridge side allowing a lap of 2″ to 3″ to avoid the leakage at the joints and to press the lower layer of the slates. A lap of about 6″ is kept at the ridge over the cross slates to avoid the leakage from the ridge. Sometimes semi-circular tiles are placed at the ridge to cover the slate joints. The slates used are of 8″ × 16″ or 10″ × 20″. These are procured from Dharamsala hill slate quarries.

After completing the external operations of the building construction, the internal works are taken up. Generally kacha floors are in vogue. However, in well-to-do houses tendency of having cement floors is on the increase. To make a kacha floor, the natural bed of the earth is watered and is well rammed. The waste material such as flints and pebbles are filled in to raise the height of the floor to the plinth level. Well puddled mud mortar mixed with straw is then spread to form a level finish. After the floor is half dried, cowdung coating is given to make the surface smooth and to plug the cracks. In a similar manner the verandah is constructed but the verandah walls raised up to plinth level are covered with flag-stones. On these flag-stones, base-stones of


HOUSE OF SOHAN SINGH VILLAGE HATLI TEHSIL BHATTIAT
FEET 0 4 8 16 FEET
SINGLE SLATE ROOF
PURLIN
RAFTER
WOODEN LINTEL
MUD FLOOR
BEAM 6X7
MUD FLOOR
PARAPET
SINGLE COLAER
PLANKS & TATICK
PERSPECTIVE VIEW
SECTION ON A-B
GROUND FLOOR PLAN
FIRST FLOOR PLAN
WOODEN PARTITION
LIVING ROOM
ROOM
STORE
KITCHEN
SINK
HEARTH
VERANDAH 6'-0" WIDE
POST 4"x6"
PIGEON HOLES
UP
DN
A
B

9″ × 9″ × 9″ ornamentally dressed are placed at about 7′ centre to centre. On these base-stones verandah posts are erected. A beam is placed upon these posts to make the verandah roof. The lower end of the joist rests on this beam and the top end is fixed in the wall. Purlins are placed across, resting on these rafters. Other operations of the roof are the same with the only difference that the verandah roof has only one side slope whereas the main roofing has two or four sides slopes.

Over the joists placed in position at the time of the wall construction, planks of about 1¼″ to 1½″ thickness are nailed. Well kneaded mud mortar mixed with straw is then spread over the planks and a finishing is done similar to that of the ground floor. In the case of houses of the poor people, the planks are substituted by bamboos and local bushes.

Shutters of door and window may be fixed with the help of hinges but in many cases they are provided with pivots locally called *chuls*. Such shutters produce a creaking sound when opened or shut. Paints and glasses have not been in use so far but of late they are developing a taste for using these materials in considerable quantities. Structural steel and other material are procured from Shahpur bazar.

The people use white or brown earth for white or colour washing. The colour washing is done up to the height of 2′ from the floor level. A lining of colour washing is also given all round the wall just below the ceiling. Rest of the wall portions are white washed. Crude wall paintings, a specimen of which is given here, are also done on the walls in colours procured from Shahpur. The floors at this stage are recoated with cowdung and clay mixture so that the white washing splashes are removed.

There is a practice of providing maximum possible niches and recesses in the wall and most of them are provided in the kitchen. These are to serve as cupboards and to hold various articles required in the kitchen. A hearth is constructed for cooking and some space in the corner of the kitchen is provided with slate flooring for washing the utensils. This also serves as the bathing place. The floor level of a kitchen is kept a bit raised from the usual plinth level of the house.

The hearth is constructed in the centre of the longer wall and no chimney is provided. The smoke escapes through the door or windows and the kitchen is coated with black soot.

The hearth is made of earth or of stones. The sides of the hearth are kept about 9″ high from the floor and a lining of about 1′ radius is given in somewhat semi-circular way touching both sides of the hearth. This is done in order to keep the rest of the kitchen free from hearth ashes. Another small opening is kept in the rear portion of the hearth for keeping the cooked food oven fresh.

The type of houses constructed in this area show a mixture of plain and hill type of houses. The sun-dried bricks, used in plains are profitably used with slate roofing. But rural houses all over this Pradesh have generally been constructed with material locally available and to conform to the climatic conditions. Thus bamboos which are locally available are also used in house construction and thatched roofs are also formed in a few houses here and there.

Ceremonies connected with house construction

The family priest is invariably consulted for the selection of the site. Before the foundation stone is laid, the place is washed and a *mauli* thread is tied round it. The priest attends the ceremony and for this he is given some rice, *gur* and ghee. *Gur* or *halwa* is distributed among those present.

While erecting the first door, the carpenter ties a small piece of cloth containing *dhaniya, supari* and *kusumba* with a *mauli* round the frame of the door. Here the presence of the priest is not necessary. *Gur* or *halwa* is again distributed to mark the occasion. Similar ceremonies are also performed while placing the main beam for the ground floor roof and the beam for the first floor roof.

On completing the roof carpenter sits on it taking some flowers, rice and *drub* in his hands and he pours water from a pot down the roof. He would refuse to come down unless something is given to please him. The owner gives him a shirt and a turban or some clothes and a few rupees.

Parithya (Grihpravesh)—On an auspicious day, after the house is complete, a ceremony known as *parithya* is performed. This is the local derivation from the Sanskrit word *pratistha*. The family *purohit* works out an auspicious time for house entry. Before the ceremonial entry a *havan* is performed to invoke the blessing of the gods. Five to seven Brahmans are feasted on this occasion and often *satya narayan katha* is also recited. The near relatives and villagers are also given a share.

Wages

The daily wage for a carpenter and a mason is from Rs. 2.50 nP. to Rs. 3 and for a labourer is from Re. 1.50 nP. to Rs. 2 plus morning meals and the evening tea.

Timber Rates

The timber required by the villagers for the construction of a house is available to them at concessional rates from the Forest Department. They have to submit their applications to the Forest Department through their Panchayat. The concessional rates at which they are allowed timber by the Forest Department are—

Size and price per tree

Species	Size in diameters 8″—12″	12″—16″	16″—20″	20″—24″	24″—28″	28″—32″
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Chil . .	0·12	0·25	0·50	0·75	1·00	1·00
Fir . .	0·03	0·06	0·12	0·25	0·50	0·50

39 households have only one living room each and 41 households two living rooms each for themselves. 14 households have three living rooms each whereas 8 households possess four rooms each. Only 9 households live in houses containing five or more rooms each. It would appear that here the largest number of families are living in two-roomed houses. 31 families live in houses of more than two rooms each. Accommodation in Hatli is no problem at present.

Dress

Cotton as well as woollen clothes are worn. Since the climate is hot and humid in summer and rainy seasons, mostly cotton clothes are used. Often men work in the fields or relax in their homes with a simple *kachha* in hot weather. In winters when it becomes cold and chilly, a coat of locally woven woollen *patti* or of coarse tweed is worn.

Men's Dress

Pyjama is a common form of lower garment usually made of cotton but in winter homespun and locally woven *patti* pyjamas are also used. Of late, the younger generation is getting on trousers. Sometimes grown ups use pants, though they are not likely to pay any attention to its crease.

Kachha—While working in the fields or doing some manual work men often wear *kachha*. The tailor charges about 37 naye Paise as sewing charges.

Kurta—Two types of shirts with and without collars are prevalent. Since the village lies quite near to urban areas like Dharamsala and Shahpur, the impact of the changing fashions of Punjab is discernible. The sewing charges vary from Re. 1.50 nP. to Re 1.

Coat—Warm coats of local woollen *patties* or coarse tweed are worn in winter. It is also on the pattern prevalent in the cities of the neighbourhood. The sewing charges vary from Rs. 5 to Rs. 8.

Woollen sweaters—Recently woollen and cotton sweaters have also come up more so among the school going children.

Head-gear—A turban or a cap is the headgear. Often colourful turbans are wrapped round the head on festive occasions like marriages and fairs. On marriages it is must for the bridegroom. A Gandhi *topi* is worn as a substitute for the turban. In day to day uses *topi* gets preference over the turban.

Women's Dress

Ghagri—It is a wide skirt stitched out of cloth, the minimum length being 6 yards. The border of a *ghagri* often has patterns of colourful designs or the whole garment is made of streaked colours tastefully arranged.

Salwar—The pattern of the *salwar* is just the same as prevalent in the Punjab. *Suthan,* tight trousers at the angles, used to be worn by the ladies in the past but now it has gone into disuse and only old women might use it at times.

Choli—*Choli* covers the upper part of the body and is used with a *ghagri*.

Kameez—It is a long full sleeved blouse extending upto the knees. It is a combination with a *salwar*.

Head-gear—A *dupatta* (chadru) or mantle forms the head dress. Coloured *dupattas* are used by the women. It is invariably worn with every type of dress, because tradition expects every woman to cover her head. Married ladies do not use white *chadrus* which only widows use.

On festive occasions, though the cut of the garments are the same, as far as possible new clothes are put on. The dress discussed above is either stitched by the local tailors or at Shahpur. There is no difference of dress among the various castes and all dress alike.

Footwear—Shoes of all types are in use. *Desi joota* prepared by cobblers at Shahpur is widely used, but *chappals,* sandals and boots are also used.

Ornaments

Gold and silver ornaments are in use. The goldsmiths at Shahpur prepare the jewellery for the villagers. Traditionally heavy jewellery has been in vogue but of late there is a growing tendency among the people to use comparatively lighter ornaments. Tinsels are often used by the poorer people.

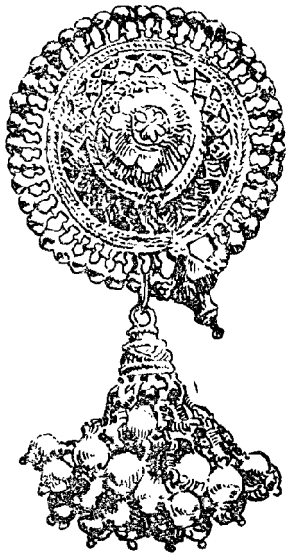


Dunni

Courtesy—Journal of Art and Industry

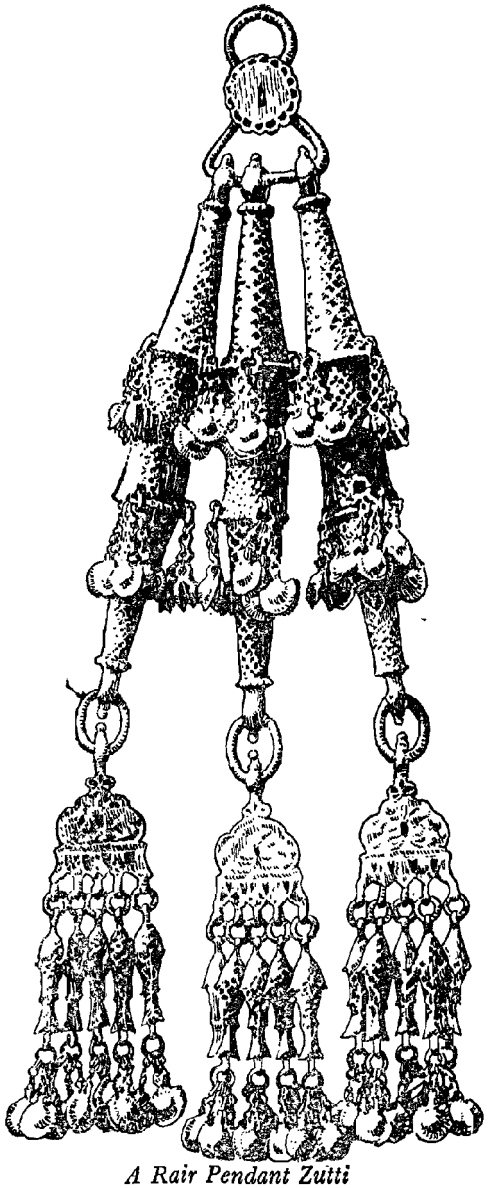
ORNAMENTS FOR THE HEAD

Chaunk or Chak—It is a gold or silver small bowl like ornament worn on the hair over the top. Every newly wed girl wears it and it is a must in the list of ornaments given at the time of wedding to the bride. Floral or other pattern are embossed on it and it is fastened on the top of the head with the help of a *mauli* or *paranda*. Average weight is 4 to 12 tolas.

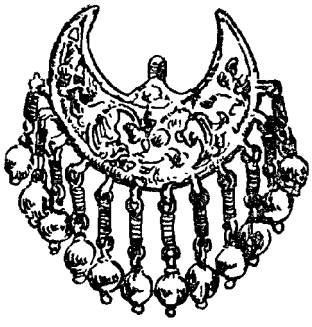


Jhumka

Maang Tika—It is gold ornament for the forehead. Its average weight is 9 mashes to 2 tolas.



A Rair Pendant Zutti



Chomdru



Bandu Bali



Dhedu Jhumka

Courtesy—Journal of Art and Industry.

Phul-mauli—A gold chain attached to *chaunk*

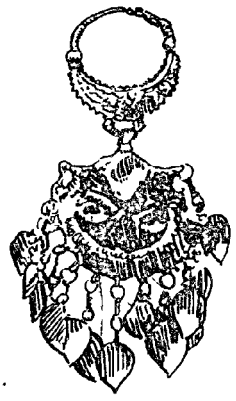
ORNAMENTS FOR THE EARS

Kante—Ear rings. Weight about 2 tolas.

Tops—These are made of gold.

ORNAMENTS FOR THE NOSE

Balu or Nath—It is a large nose-ring held by a chain attached to the hair by a hook to relieve the strain on the nose. Generally it is made of gold. It is one of the important items for a bride.



Bullack

Koka—A screw type ornament for the nose.

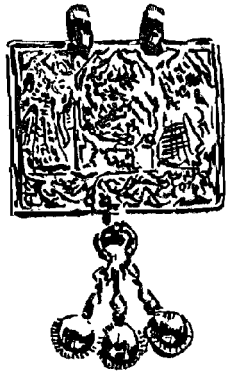
Long—A large type of *koka* studded with many immitation stones.

ORNAMENTS FOR THE NECK

Kantha—A necklace having a number of gold or silver beads weighing from 3 to 6 tolas.

Kandu—A gold or silver garland having small tinsels and a tiny plate in the centre.

Locket—A silver chained garland.



Takhti

ORNAMENTS FOR THE WRIST

Gokhru—Silver bangles weighing from 8 to 16 tolas.



Bajuband

Courtesy—Journal of Art and Industry



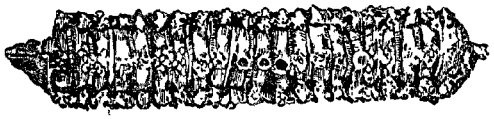
Chaunki

Courtesy—Journal of Art and Industry.

Jalebi bang—Another type of silver bangles 3 to 5 tolas.

Glass bangles—These are purchased from the shops at Shahpur.

Anguthi—Silver or gold rings with blue or red glass or *moonga* immitations.



Bajuband

ORNAMENTS FOR THE TOES

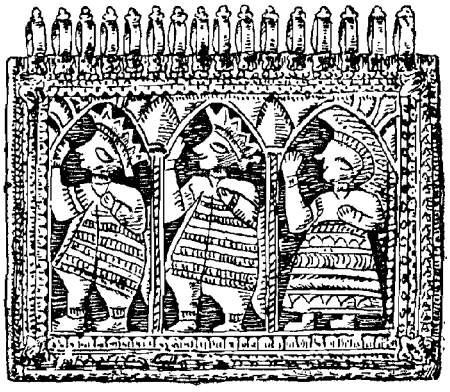
Chhalla—Small silver rings worn on the toes of the feet by the women.

Gobi chain—It is worn round the ankle.





Besides the ornaments described above hair pins, hair clips, *mehndi* and other cosmetics are also used by the women for make up. *Mehndi* or henna is used to dye the hands and feet and many artistic designs on the hand are carefully worked out. Lip-stick is very rarely used by some newly married village belle who has the fortune of living in some town with her husband or in-laws.



The ornaments sketched above are not very much now in use but were much in vogue in the past.

Household Goods

An idea of the furniture and other items possessed by the villagers in their household is given in Table II—appearing in the appendix. Almost in every household charpoys are found. Rajputs seem to be comparatively better off in items like chairs, tables and almirahs. Three radio sets found in the village also belong to Rajputs. Besides this one muzzle loading gun and one stove are also found in the village.

For storing grains long bamboo baskets known as *peris* are used. Average height of a *peri* is 5 to 6 feet with a diameter of 2 to 3 feet. It is plastered with cowdung and clay. Long wooden boxes are also used for storing grains. *Asans* made of rice straws and maize stalks are found in almost every household. Small mats, locally called *manjris, muras* and bamboo baskets are commonly used. Dumnas from the adjoining areas of Kangra prepare chairs from bamboos and some of the people of Hatli also possess them. Because of the urban influence most of the households would buy wall calendars and other religious photographs to decorate their walls. Often pictures of the film stars also find place in the houses. These calendars and pictures are available in Shahpur bazar for some naye Paise.

Food Habits

People of Hatli subsist on the produce of the land and, their staple diet consists of maize, rice and wheat. They also grow vegetables or purchase it from the nearby bazar of Shahpur and in general they are more fortunate in this res-

pect than other villagers who live away from the roadside. The common vegetables used by them are cabbage, cauliflower, brinjal, tomatoes, pumpkin, lady finger, turnip, radish, *kareta,* potatoes and long gourd. In the matter of *dals,* the most common *dals* in use are of *masur, urrad, gram, moong, kulath* and *rong.* The most common fat in use, is *ghee* and mustard oil, but now hydrogenated vegetable oils are also used for frying. The spices used are *dhania, zira, hingh,* turmeric and chillies.

Villagers take seasonal fruits and mangoes are very common and inexpensive during the season. Besides this, guavas and *kharbuza* are also available. *Khira* and *kakri* they grow on their fields and these are taken raw as salad. So is the case with radish and carrot although these may also be cooked as vegetables. Since mango is very abundant in the season and anyone can go and pick up the fruit, the fruit is a great favourite. The unripe mango fruit in combination with onions is used as *chatni.* It is sliced and dried and is used as *amchur* for imparting a sour taste to the cooked vegetables. When the fruit is on the verge of ripening it is collected and par-boiled and the juice is squeezed on some flat slate, *changer* or mat. It is dried in layers and the resultant product is called *aam-papar. Aam-papar* of sour and sweet mango juice is separately prepared and it also forms an item of some little income to the villagers because the market price at which it is sold to the traders who come to purchase it from outside, varies from Rs. 40 to Rs. 60 a maund.

The dietary habits of people are simple and they have simple though nourishing diet. There are two principal meals and breakfast in the morning. The breakfast is called *datialu* or *nihari,* and consists of bread left over of the evening repast taken with *chhachh* or tea. Fresh bread may also be prepared. The lunch taken in the afternoon consists of maize or wheat bread as the case may be or rice taken with cooked *dal* or vegetables. *Chhachh* may or may not be taken with lunch depending upon the season because during rains *chhachh* is not taken. The evening meals or supper again consists of maize or wheat bread or *dal* or vegetables plus *chatni.* Raw onion is served with lunch and supper as salad. The dietary habits of the people do not vary from community to community and are by and large the same though the menu may vary depending on the economic condition of the household.

People inhabiting the Kangra valley and the near about hills are very fond of sour dishes and almost every house keeps in store either mango pickle or pickle prepared from *galgal* plus green whole chillies. These pickles are prepared at home and stored in large earthenwares, mustard oil being used as preservative. If no *dal* or vegetable is cooked, the bread whether of wheat or maize is very conveniently taken with a little of raw onion and pickle or *achar* as it is called by the people. Otherwise also *achar* adds to the taste of the simple fare consisting of bread and *dal* or rice and *dal.*

The marriages and other festive occasions or festivals provide the welcome break in the monotonous menu of the people when special dishes are prepared and relished. On marriage occasions, feasts are called *dhams.* Boiled rice is invariably served with special dishes consisting of two or three types of *dals, madhra, muhani* and *kuri.* On festivals people may prepare *halwa, puri* and *khir* or sweet *plao.* A sick person is given light diet as prescribed by the physician or some elderly person of the village. This light diet may consist of boiled rice or milk taken together or *khichri* prepared of a mixture of *moong dal* and rice. He may also be given baked bread, rusks or buns which can be had from the Shahpur bazar. There is a bakery. Occasionally a vendor from the bakery visits this village and sale of the bakery products including biscuits among children is quite brisk. The villagers purchase *jalebis, besanpak, balushahi, bedana* and other sweets from the Shahpur bazar. There is no sweet seller's shop at Dramman though a tea-stall exists. Occasionally people may enjoy *pakauras* and they like it, as almost every little sweet seller keeps *pakauras.* The special dishes prepared are: —

Madrah—It is prepared with beans or white grams—*kabli-channa.* These are soaked in water over night and then fried in *ghee.* Spices and curd in appreciable quantity are added with a little of water and the whole mixture simmers on a low fire. The dish is quite tasty and forms an admirable combination with rice. It is a 'must' on marriage occasions and no *dham* or feast is considered complete unless *madrah* is there.

Paldah—Curd is added to vegetable curry.

Muhani—It is a sour—*khatti* dish prepared with *amchur* and is also taken with rice.

Kuri—Gram flour is dissolved in *chhachh* and then cooked after adding spices. It is also taken with rice.

Raee—The method of preparing is like that of *kuri,* powdered *raee* (mustard) is added to give it a sting. It is also taken with rice.

Halwa—*Halwa* or *kadah* is prepared in the usual way by frying flour or *suji* in *ghee* or hydrogenated oil and by adding *gur* or sugar syrup to it.

Puris—Small rounded *chapaties* are fried in *ghee* generally prepared on festive occasions and served with *halwa.*

Babroo—The kneaded flour is kept throughout the night to ferment and then small thick *chapaties* are prepared of it. *Babroos* are generally consumed in summer.

Manday—Very thin *chapaties* of large size are prepared by pouring a paste of flour on the *tawa* and then flattening it with hand. These *mandas* are cooked on one side only and are served with *kheer, ghee* or sugar.

Kheer—Rice and milk boiled together to thick consistency with some sugar.

The villagers relish meat. Being Hindus, beef is a taboo and even the few Muslims that live in the village do not take it. Eggs are not served commonly because there are only a few poultry birds. Villagers have now started taking interest in rearing birds and eggs are also relished. Although people relish meat, it is not so very regularly used. Someone might in conjunction with other, kill a goat or a ram to satisfy his desire for a meat.

Milk is not generally used but milk products find wide-spread use. The main product that is widely used is *chhachh* which is generally taken in the morning with wheat or maize bread and may also be served again at lunch time. Fresh milk is put in an earthen vessel and heated on cow-dung cakes' fire, which is left untouched till evening. More milk is added to it after boiling and the whole is transferred to another earthen vessel to prepare the curd. Of course, little *chhachh* is added to it to provide the enzyme. Early in the morning the curd is transferred to another big earthen vessel and churned with a wooden churner *'madhani'*. This is invariably performed by the elderly ladies or the lady of the house. The butter that floats on the surface is gently and lovingly hand-collected and kept in a separate vessel. The *mother-liquor* is called *chhachh*. To prepare *ghee* from this butter, it has to be heated on direct fire in a metallic vessel, and kept to rest and the clear *ghee* is gently poured into the *ghee-handi* and stored. All the earthen-wares excepting the *ghee-handi* are cleaned with warm water and scubbed with *munj* strings and then dried in the sun. It is essential to do this otherwise the curd and the *chhachh* get a rancid smell and the product is not fit for eating. *Chhachh* surplus to family requirements may be distributed free to those who require it and those who do not have their own milch cattle. This is generally done on a reciprocal basis in the village and whether one owns a milch cattle or not can have *chhachh* throughout the year. Sometimes the surplus *chhachh* may be put in thick coarse *khaddar* cloth and hung from a peg in the wall. The water drips down and a thick semi-solid residue *'panir'* remains in the cloth. Some fresh water is added to it to give thick consistency and boiled sliced potatoes or raw onions may be added to it to prepare the *raita*.

Milk villagers don't take in large quantities and now the emphasis is more on tea which is prepared by boiling water, sugar and tea leaves on direct fire and adding milk to taste.

Smoking

Smoking in the foot-hills and higher hills is common under the belief that it checks many abdominal diseases which generally are the result of drinking water from *khuds* and *bowlis*. It is considered specially efficacious for wind in the stomach. Even teenagers smoke without any serious objection from their elders. A number of old women also smoke for the supposed benefits that it bestows. The people of Hatli are no better in this respect than other hill-folks and they too like smoking.

Every one ought to have his own *hukkah* and inter-smoking from the same stem of the *hukkah* between different castes is open to serious objection. Thus a Rajput will not offer his stem or hollow pipe to suck to a Brahmin much less to any other person, but this is relaxed if the stem is a brass one. When two or more persons sit together, they enjoy a common *hukkah* which is passed on to the next person and after having a puff or two, he too passes it on to the next person. If the next person belongs to a different caste, the stem is removed and he has to suck the smoke without the stem or uses his own stem. Some households keep a separate *nari* for the other castes which they would not use. *Hukkah* is seldom carried to the fields in the full working season and *biris* or cigarettes are smoked instead. Similarly while going on a journey, *hukkah* is dispensed with and *biris* or cigarettes are smoked. Very little tobacco is grown by the villagers and the demand for *hukkah* tobacco is met from the bazar of Shahpur.

Smoking by the members of a community from a single stem has attained a social status and one who has been ex-communicated, is always referred to that his community smoking has been stopped.

Smoking with members of the castes also serves as introduction, as a stranger passing through the village can go to the house of a person belonging to his caste and request for a smoke which is never refused. This naturally leads to other things and the passer-by is invariably invited to share the meals and if need be, to stay for a night also.

Drinking

Drinking is not so wide-spread although people do enjoy it. There is a wine-vend shop at Dramman and two bottles containing coloured

water hung by the branches of the tree in front of it serve for its sign-board! No case of illicit distillation in the village has come to our notice. The people gave out that their life is a hard and full one, and they have very little spare time to take to drinking.

Utensils

The utensils may be roughly divided into two categories, kitchen utensils and those for bringing and storing water. Kitchen utensils are generally of brass, bronze, copper and aluminium plus a few iron wares like buckets. The names of the different utensils used in the kitchen do not differ very much from those used in the plains. The vessels used for fetching and storing water are generally earthenwares—*gharas* which can be obtained from the nearby Punjab villages. An earthen *ghara* generally costs Re. 1 to Re. 1.50 nP. depending upon its size and it is this vessel that is invariably used for fetching water from the well or the *khud* as the case may be. Some well-to-do families do have brass or copper vessels called *baltohis, toknies* and *gagars*. Metallic vessels are cleansed by rubbing them with hearth ash or field earth and a good shine is given to them. A metallic vessel is considered unclean when it has been once used and it will not be restored to shelf or basket where other vessels are kept unless it has been rubbed with ash or field earth. Similar is the case with iron vessels but earthen vessels are not subjected to this treatment. Care is taken not to polute the earthen vessels by handling them with unclean hands and if that happens by accident, the vessel loses its purity and is either thrown out or used in the cattleshed, but it can never be allowed to enter into the sacred precincts of the kitchen. Similarly black glazed round earthenwares might also be used to hold left-overs of cooked vegetables or *dals*. Curd and *chhachh* are also stored in these vessels which have lids. After use, these vessels are washed with warm water and dried in the sun and are used again.

Earthen vessels are again used for preparing curds and churning. *Ghee* is also stored in earthen vessels or *handies* which are first greased by storing *chhachh* for avoiding loss of *ghee* that may otherwise occur. These and other *handies* are provided with earthen covers or *chapans*. *Handies* are carefully used and last for a very long time. Metallic utensils are generally purchased on Diwali when every household usually makes a little addition to his store of utensils because it is considered auspicious to do so.

Birth Customs

A pregnant woman leads a normal life and takes the day to day food. She, however, is not permitted to go to the cremation ground, forests, river, or to any unfrequented place. She won't see a dead body and also would not look at any eclipse lest the child should develop a deformity. She is permitted to do light work at home and in the fields, but is not allowed to carry heavy loads or perform hard labour. At the time of confinement, some elderly lady of the household or from the neighbourhood alongwith a *dai* attends upon her.

The confinement takes place in the *obra* in the ground floor and soon after birth, the child is bathed in warm water and given honey to taste. This is believed to set right the bowls movement. *Ghuti*, a mixture of herbs boiled in water is also given to the child. Then the child is allowed to be breast fed The mother is also fed on better food. Some iron implements either a knife or a sickle or an axe may also be placed under the mother's pillow to ward off evil eye. A smouldering fire of cow-dung cakes in some vessel is kept at the entrance of the labour room and anyone who enters the room can do so after throwing a pinch of *gugal*, mustard or *ajwain* on the fire.

During winter, the inside of the labour room is generally dark and dingy and whatever apertures serve as ventilators and windows are tightly closed, under the belief that the fresh air is harmful to the mother and the child. The clothes or rags used at child's birth are also not clean and educative hygienic work is to be done to improve these old methods which may be most injurious.

There is merry-making on the birth of a boy and women-folk of neighbourhood gather to sing *mangal* songs. They are given *gur* and grams in return. This goes on for a week or so. The birth of a girl is, however, taken with a heavy heart.

The whole household is considered unclean for a period of 11 days among Brahmins, 13 days among Rajputs, and 22 days among other castes and no one would accept meals or drinks from any member of such a household. This period is called *sutak*, and family deities are also given over to a neighbour for daily *puja* during this period. When this period ends, all the members of the household have to bathe and wash their clothes and put on new *janeos*. All metallic utensils are thoroughly cleaned. and new eathenware are bought for use. The floors are coated with cowdung and a mixture of *Gangajal* and cow's urine is sprinkled in the house, and also administered to all members as *charnamrit*. On this day, *havan* is performed and 5 to 7 unmarried small girls called *kanyas* are feasted. In some families *satnarayan katha* is recited. The mid-wife is given new clothes and Re. 1 to Rs. 5 according to the capacity of the household.

The family is now considered clean and can mix with others. The family deity is also brought

back for the daily *puja*. The *purohit* is requested to cast the horoscope of the child on the 4th day of the birth. In case some stars are not favourably placed, the *purohit* would suggest some alms-giving and *shanti* to avoid the evil effects of the planets, which the father of the child performs accordingly. The first letter of the child's birth name (*Rashi-ka-nam*) is also incicated by the priest from the horoscope. The birth name is applied to the boy only at his marriage and at the ceremony of his being invested with the sacred thread. However, the name of a child by which he becomes known is given by the parents according to their choice.

Women who lose their children in infancy or who do not conceive go to Kangra to have a dip in the *apsara kund* commonly called *achhra kund*. The *kund* is situated a mile towards the north-east of Kangra town and is formed by the waters of a nullah forming a small water-fall when it flows into a small *khad*. There is a small *pucca baradari* built near the water-fall and a rough hewn image of a goddess called Achhra Devi has also been installed there. A *pujari* also lives there and gathers all the offerings made to the Achhra Devi. The small *baradari* was it is said, built by some minister of Emperor Akbar whose wife was cured of the curse of childlessness after taking bath there. The *pujari* stated that in old days *apsras* (fairies) used to take bath at this place and hence it was called *apsra kund* which later on was corrupted to *achhra kund*. He also confided that even now, musical sounds were audible on Sundays and Tuesdays when *apsras* are believed to come for a shower bath at the small waterfall!

At Thana in the Kangra Tehsil there is a Ghirth family which prepares a drug supposed to be a specific cure for barrenness or for those whose children do not survive. The people of Hatli say that the drug given is effective in most of the cases.

Food for the Mother—During the first five days after the delivery, the mother is not given bread and she is served milk and dry fruits like almonds, raisins, dry dates, coconut and *sonth* besides *kheer*. A sweet-meat known as *pinni* is also given to the mother. It is prepared with wheat flour or *suji* fried in lot of *ghee* to which sugar is added in required quantity. Dry fruits almonds, raisin, coconut, *sonth* and pistachio nuts are mixed and small round *laddu* like balls are prepared. Two or more *pinnis* may be given to the mother with milk at a time. This is considered a tonic and good for recouping health after child-birth. A daily massage of linseed oil or cow's *ghee* is given to the mother and the child followed by a hot waterbath. Special care is taken to save them from exposure. Meat, sour things and chillies are prohibited.

Ghutti—An indigenous medicine consisting of an extract of *ajvain, banafsha,* rose leaves, *sanai* leaves and sugar known as *ghutti* is given to the child on the second, third or fourth day of birth by some elderly person known for his/her virtue. It is believed that the child developes the qualities of the person who administers this *ghutti*. *Ghutti* also helps to tone up the digestion of the child and is practically repeated after every couple of days till the child starts taking solid food.

Nam Karan—The villagers do not perform any special name giving ceremony and as already described the name of the boy is given by the parents according to their choice besides the *rasi-ka-nam* which is suggested by the *purohit*.

Khirpu—When the child is 8 or 10 months old, he is given some solid food for the first time. On an auspicious day fixed by the *purohit*, *kheer* is prepared. *Kheer, chapati,* fruit and other eatables are placed before the child and the thing which he or she happens to touch first is said to be his favourite food. Similarly articles like books, pen, ink-pot, coins and scales are placed before him and the first article which it seizes is supposed to suggest the profession which the boy would follow in later life.

Mundan Sanskar—At the age of $1\frac{1}{2}$, $2\frac{1}{2}$ or $3\frac{1}{2}$ years an auspicious date is asked for from the *punohit* for removing the child's hair. The maternal uncle is invited to attend this ceremony and he places a piece of red cloth on the head of the child and then removes the hair. The *purohit* performs the *hawan* and *navgrahgranthis* are given away to the Brahmin in order to please the nine planets. Grams and *gur* are distributed amongst those present and the near relatives. Ladies also gather to sing *mangal* songs.

Janeo—*Janeo* or sacred thread is the emblem worn by the three highest castes of Hindus called twice born to symbolize their second or spiritual birth. It consists of three threads of spun cotton of varying length according to caste. The length of Rajput and Brahmin *janeos* is 95 and 96 *chappas* respectively; a *chappa* representing the length of the cord that would go round the four outstretched fingers of the right hand.

It is usually worn over the left shoulder and under the right arm, and its each thread is supposed to symbolize Brahma, Vishnu and Shiva, the Hindu trinity. The *janeo* must always be prepared by Brahmins and should be renewed at frequent intervals, and must be replaced if broken, as it is inauspicious to wear a *khandit* (broken) *janeo*.

Of late in this village only Brahmins wear this thread at the age of ten but among other

castes the investiture ceremony of *janeo* is usually deferred till marriage, so that the two ceremonies may be combined to save expenses.

Marriage Customs

Among Rajputs and Brahmins, only one type of marriage is prevalent and that is marriage according to Vedic rites. Among lower castes, besides the Vedic marriage, *jhanjrara* marriage also obtains. The consent of the boy and the girl is not taken and the marriage is arranged by the parents through the good offices of a priest. The horoscopes of the boy and the girl are tallied and if found favourable, the match is settled. Roughly from the time the parties agree to celebrate the marriage and till the marriage finally comes to an end, the whole ceremony may be divided into three stages, *tikka* or *kurmai, lagan,* and *muklawa*. When the negotiations have come to a successful end, the father of the girl sends a few clothes, a silver *katori,* 3 to 5 coconuts, a few seers of dry fruits and some cash usually Re. 1.25 nP., to the groom's father. This is called *tikka* or *kurmai* and the ceremony is generally conducted by a Brahmin by performing *navgrah puja.* The ladies of the neighbourhood gather and sing auspicious songs, *gur* and gram or *laddus* are distributed among the gathering. Among the Dumnas, at the time of the betrothal, the father of the bride sends the silver *katori,* a piece of cloth and Re. 1.25 nP., and on the same occasion among the Bangales, a piece of cloth and Re. 1.25 nP. are generally sent by the father of the bride to the groom to mark the *kurmai* ceremony.

Generally marriage is performed soon after the *kurmai* ceremony, but here and there, may be cases when marriage takes place after a considerable time of the *tikka* ceremony. When the parties decide to hold the marriage, they consult the priest who fixes auspicious days and details of all the ceremonies that are to be performed at the time are reduced to writing on a piece of paper called *lakhnautri* for which the priest is paid Re. 1.25 nP. and some *gur*. Intimation of the dates fixed for the marriage is sent to the relatives and the mother of the groom/bride has to go personally to her parent's house to extend them an invitation to join the marriage. She also carries with her a *bheli* of *gur* or 5 seers of *laddus*. This is locally called *neunda* which means an invitation. Just a day or two before the actual marriage is to take place, the relations gather at the house and the maternal uncle of the groom or bride who comes to participate in the marriage is given a special welcome. His sister receives him at the door-steps singing welcome songs and before he steps over the threshold of the house, he has to put some cash into a vessel full of water held by the sister of the groom or sister of the bride's father. The position of maternal uncle or *mama* is very important and he also brings with him some clothes and ornaments according to his financial status as his share towards marriage expenses. This is called *dharam dan*. The articles brought by him are duly displayed to be seen by the other relatives and neighbours. If the marriage is of a boy, the *mama* brings the *sehra, jora* and *toran* in addition to clothes to be put on by the groom. In the case of a girl's marriage the *mama* besides bringing clothes and ornaments, which must include a *nath* for the bride, also brings clothes for his sister which she has to put on at the time of *kanyadan* and for other members of the family. He has also to meet the cost of the construction of the *bedi* and also defrays the expenses of one feast to the marriage party. So the maternal uncle has to spend more in the case of a girl's marriage.

Samuhat—The groom's father sends his family priest on an auspicious day to the bride's house with some ornaments, clothes, dried fruits, *mehndi* and *batna*. The *purohit* brings back with him the detailed programme of the marriage. A day before the departure of the *baraat,* oil is put in the hair of the groom. This is the *tel ceremony*. The *navgrahs,* Ganesh, and the Kalash are worshipped and the deceased ancestors are also worshipped to invoke their blessings on this auspicious day. A handful of *sarson* seeds are also thrown all the four sides over the head of the boy. Then the bride-groom puts on new clothes and his maternal uncle ties the *sehra* over his *pagri*. The relatives are present on this occasion and bless the groom by touching his *sehra*. Before getting ready for the departure, the bride-groom gives some dry fruits and some coins tied in the handkerchief to the *purohit*. This is called *tambol* and all the relatives give some cash to the boy's father as *tambol* and Re. 1 each to the boy's sister also. The wife of the elder brother of the bridge-groom puts *kajal* in the eyes of the groom and two or three rupees are given to her in return. The mother of the groom then gives her breast to the groom perhaps to remind him not to relegate the background, the mother who brought him up on her breast. The groom attired in the best clothes brought by his maternal uncle then leads the marriage procession either in palanquin or on horse-back or on foot as the case may be. The bridegroom or the *lara* as he is called, carries with him in the palanquin a cocoanut and a dagger. The younger brother of the *lara* also sits with him in the palanquin and he is called *sabhalara* and shadows him closely till the marriage is complete. After the marriage party has left for the bride's village, the ladies of the house and neighbourhood gather together and

make merry, and sing songs. The songs are accompanied by dancing also and the whole programme is conducted behind the doors. No male members are allowed to come in. Songs are sung to the tune of *dholak* and *giddah* is performed by clapping the hands. There is no limit to the farce that may be played by the ladies and generally all decency is thrown to winds. Even old ladies may be pushed to the centre of the ring and compelled to dance. This is called *bharuan* and is common to all classes of the village.

The family priest goes along with the marriage party. The marriage party is led by the band which the villagers hire at Shahpur. It is essential that the band must include *shehnai*. The marriage party arrives in the evening. On reaching the bride's village, the party is received by the bride's people and village elders and led to the house where arrangements for their stay have been made. The bride's *purohit* applies a *tilak* on the forehead of the groom. The groom then goes to the bride's house where he takes a bath and gets a *dhoti*, a *janeo* and a ring of gold or silver. He is then led to the *bedi* where the bride is also conducted by the maternal uncle and the usual ceremony of *kanyadan* accompanied by going round the sacred fire is performed amidst chanting of Vedic *mantras* by the priests. The ceremony is called *lagan* and the bride is also attired in new clothes brought by her maternal uncle which generally consist of *salwar, kameez, dupatta, ghagri* and a red *chadar* called *sallu*. After the *lagan* ceremony, the bridegroom is led inside of the house where he is made the butt of ridicule by his sisters-in-law. He is made to recite a verse or so called *chhands* and is generally given cash as a reward for that. The *lagan* or going round the sacred fire is done under the *bedi*, which is made of *simbal* wood and is prepared by the local carpenter. The pattern is universal and consists of 4 poles joined at the top in a square form with a wooden canopy over it. A roughly carved wooden peacock is fixed on the top of the canopy and on the four corners wooden parrots and other birds may also be fixed. The wooden frame is decorated with buntings and mango leaves. The expenditure on the construction of the *bedi* is borne by the bride's maternal uncle.

At the time of the marriage of a girl, the relatives and close friends offer *kaliras* to her. A *kalira* is made by stringing together coconut kernel, some *kaudi-shells*, almonds and drydates and thin piece of silver disc. These *kaliras* are tied to the wrists of the bride and are distributed among her in-laws, major portion going to the married sisters. In the case of the boy's marriage a he-goat is sacrificed before the small Shiva temple, but no sacrifice is made if it is the second marriage of the boy. No sacrifice is held in the case of a girl's marriage, as any killing on this occasion is considered a sin, and accordingly no meat is served to the marriage party either.

The marriage party is now given two feasts although previously 5 to 7 feasts were given. These feasts are called *dhams* and when the marriage party has taken the *dham*, the kinsfolk and other neighbours are also fed. The *dham* consists of boiled rice, two or three types of cooked *dals, madrah, paldah* and *muhani*. These meals are prepared by Brahmins called *boties* who are well-versed in this art. The meals are taken sitting on the floor in a row and are served on leaf-platters called *pattals*.

The parents of the bride and maternal uncle observe fast so long as *lagan* ceremony is not complete. They have their food thereafter. The marriage party together with the bride departs the next day in the afternoon and the bride is given some dowery according to the means of her father. The dowery may consist of a few ornaments of gold and silver, a bed-stand, two beddings and clothes. In well-to-do families, a radio set, a sewing machine and other nick-nacks hair-oil, soap, dressing case, tea set may be given. Someone might give a cow or a buffalo also. Before departure, the bride puts on new clothes brought by her in-laws and her hair are also combed and done up. She wears the *chonk* brought by her in-laws. Then Re. 1, two small coins and a ring are placed in a vessel containing milky water, and there is a jest between the groom and the bride as to who gets the ring first. This competition is held seven times. A pig made of kneaded flour is also placed in a basket which is constantly rocked and the bride-groom pierces this with his dagger. This is a game of skill for the groom. When general feeding is over, the marriage party returns with the bride who is carried in a palanquin. She cries bitterly. This is really a poignant scene and all those who are present on the occasion give a send off to the girl with a heavy heart and moist eyes. The women sing special songs and in some cases recorded songs may also be played.

The bride sits in a separate *doli* which is covered from all sides, and behind it moves the palanquin or horse of the groom. The father of the groom throws some coins over the heads of the groom and the bride for which children of the village and others make a scramble to collect. This throwing of coins is called *warna*. The band, of course, leads this procession at the time of departure also and stops playing when the party has gone out of the boundary of the village. The bride and the bride-groom on reaching their village are rested in the house of someone else who are thence forward regarded as god-father and god-mother of the groom and the bride. This ceremony is known as *ulah*. The groom and the bride are then permitted to enter

their own house at some auspicious hour already fixed by the *purohit*. They are received at the door by the sisters of the groom who perform the *aarti*. They are paid some cash as their reward. The couple enters the house and worship Kalash and Ganesh. The bride is taken to a separate room and the women of the house as well as of neighbourhood gather. Turn by turn they lift the veil and have a glimpse of the bride and also offer some cash which is called *Munh-dikhai*. In the evening of the following day, a *havan* is performed and the groom offers the bride some *kheer* to taste. The bride also offers *kheer* to the groom. The bride also distributes a home-made sweet called *guna* prepared by frying thumb-sized articles of sweetened flour in oil. These *gunas* are distributed among the relatives and whosoever receives it, has to pay some cash ranging from Re. 1 to Rs. 5 to the bride.

A *dham* with the usual menu is also thrown to the members of the household, relatives and neighbours by the father of the groom. The bride may be accompanied by a *nain* who is generally an old lady. The brother of the bride arrives at the groom's house after a day or so and after a stay of 3 to 4 days, the bride is taken back to her parent's house by her brother. The groom's people give some clothes and cash to the *nain* if she has accompanied the bride. The groom's father may also arrange for a recitation of *Satnarayan katha* as thanks-giving-service for successful conclusion of the marriage.

Muklawa—Muklawa is performed after the marriage and there may be gap of a few days, a few months or even a year or so in the marriage and *muklawa* ceremonies. This depends upon the mutual understanding of the parties. There is nothing by way of ceremonies that are performed at the time of *muklawa* and the groom accompanied by a few other persons, generally close relations, goes to the bride's house and after a stay of two or three days brings back the bride. The father of the bride gives some presents to his daughter in the shape of clothes and ornaments. The bride then comes to stay at her in-law's house and this marks the finale of the marriage ceremonies. Thereafter she may visit her parent's house of and on, but in effect comes to be regarded as a member of the family of the groom.

The general expenditure on marriage may range from a few hundreds to a few thousands depending upon the economic conditions of the parties, but expenditure on a girl's marriage is more than that incurred on the marriage of a boy.

The marriage ceremonies among the Dumnas are performed according to Vedic rites, but no Brahmin conducts these ceremonies. The Dumnas themselves appoint some one to officiate as a priest and he may recite some *mantras* if he happens to be able to recite them. The parents of the bride-groom have to pay Rs. 100 to Rs. 200 to the parents of the bride and this amount is supposed to be spent on the marriage ceremonies. This may be taken to be the price paid for the bride although they do not accept this interpretation. In the past, Dumnas and other low castes were not permitted to use a horse or a palanquin for the groom and the musical instruments had also to stop playing while passing through a Rajput village. Now these restrictions no longer exist and neither anyone objects to the groom using a horse or a palanquin or playing of musical instruments. Other ceremonies are the same as observed by caste Hindus.

The Bangales generally do not have *inter-gotra* marriages, although two cases came to notice during investigation. One relates to the marriage of uncle's daughter on father's side and the other to the marriage of uncle's daughter on the mother's side. The marriage ceremonies are conducted under the *bedi* constructed of *ban* wood and distinguished from that of *simbal* wood used by the other Hindus. Someone amongst the Bangales acts as the priest and the barber. Going round the sacred fire is essential here too. The marriage party among Bangales also stays at the bride's house for two days where they are sumptuously feasted. Drinks are also served and the wine literally flows. The dowery of the bride may consist of a few ornaments and clothes and other odds and ends depending upon the economic condition of the family. A consideration for the bride has also to be paid to her father without which it is not possible to secure a bride for a Bangala youth unless he could arrange for a *batta-satta* marriage. During investigations a person who was styled as *chowdhri* of Bangales and who was still unmarried at the age of about 43 years bitterly complained, that the Government had done nothing to help him secure a bride!

The other type of marriage is the *jhanjrara* which is generally performed by widows not of high caste Hindus. Among high caste Hindus widow re-marriage is not generally observed. In this type of marriage, no *bedi* is erected and the couple worship Ganesh and Kalash and two feasts are given to the *biradari*. When a wife separates from the husband, she may go over to a new husband. He gives an amount to the former husband, the expenses incurred by him on his marriage. In very rare cases when a girl elopes with a boy, the parents later on agree to perform the usual type of marriage.

Divorce and widow re-marriage—Divorce has been permitted generally among the lower castes of Hindus and among the Muhammaden families. Here no ceremony is necessary to effect a

divorce, and divorce is implied in a *jhanjrara* marriage. The widows among high caste Hindus may live with their in-laws or go to their parents. They lead a simple life and do not wear bangles or a *bindi*. The *chadru* is also of white colour, and they do not participate in auspicious functions unless it be the marriage of their own sons or daughters. Widows generally do not give *kanya-dan* of their daughters. Next elder of the family has this privilege.

These are some of the *mantras* recited during the marriage rituals, which were supplied to us by a pandit from a village near Chamba

तेल शान्ति–

विवाह से पहले वर और वधू को अपने अपने घरों में तेल और बटना लगाया जाता है। उस कृत्य को तेल शान्ति कहते हैं। पंडित निम्न श्लोक पढ़ कर पंचगव्य की महिमा गाते हैं। तेल शान्ति का अभिप्राय यह भी होता है कि शुभकार्य में किसी प्रकार का विघन न पड़े

ओं अथतस्य प्रवक्ष्यामि पंचगव्यं श्रियाविधे।
पंचेभ्यो पंच वर्णविभोहितं अग्निकात्रिषु ॥
पवित्रं त्रिषु लोकोषु देवस्थानां वसुंधरा।
गोमूत्रं गोमयंक्षीरं दधि सर्पि कुशीदकां ॥
निथृष्टं यंच भव्येषु पवित्रंकायशोध ठ।

भावार्थ—

श्लोक को लिखने वाला पंचगव्य की महिमा और उस के प्रभाव के सम्बन्ध में इस प्रकार कहता है कि यह पंचगव्य, जो पांच ज्ञानेन्द्रियों का अधिष्टाता है, अग्नि होत्र और होम आदि से पहले इन्द्रियां और आत्मा की शुद्धि के लिए लेना चाहिए। यह पंच गव्य तीनों लोकों में और तीनों कालों में पवित्र करने वाला माना गया है और जहां यह होता है वहां पृथ्वी देव-स्थान हो जाती है। यह पंच गव्य, गौमूत्र, गोबर, जल, दही और घी इन पांच तत्वों के मिश्रण को कहते हैं। इसके मिश्रण को कुशा द्वारा शरीर पर छिड़कने और पीने से मन पवित्र और शरीर नीरोग हो जाता है।

मंगल स्नान–

वर और वधु द्वारा स्नान करने से पूर्व, जल की स्तुति निम्नलिखित श्लोक कह कर की जाती है।

ओं रैम्यासी दनुदेयी नारांशाँसी न्योचनी।
सूर्याया भद्र मिद्वासी गाथयैति परिष्कृतम् ॥
मंगलं भगवान विष्णु मंगलं गरूडध्वजः ॥
मंगलं पुण्डरीकाक्षो मंगलायस्तनो हरिः ॥

भावार्थ—

हे जल, तू रम्य है और हमारे सभी दोषों को दूर करने वाला है अतः मैं (वर-वधु) सूर्य और विदज्जनों को साक्षी कर के तुझ पवित्र जल में स्नान करता करती हूं। भगवान विष्णु, जिन की गरूड की ध्वजा है, कमल जैसे नेत्र हैं और मंगलमय हैं ऐसे हरि भगवान हमें आशिर्वाद दें, और हमारे काम को शुभ बनावें।

नगारा पूजन–

विवाह या किसी अन्य धर्म या शुभ कार्य में नगाड़े का पूजन किया जाता है। शास्त्रों के अनुसार नगाड़े की ध्वनि को अपने लिए शुभ और शत्रुओं का नाश करने वाली माना गया है।

ओं दुंदुभेत्वं सपतनानां घोषा हृदयकंपनः।
भवभूमिपसैन्यानां तथा विजय वर्धनम् ॥

भावार्थ–

नगाड़े को सम्बोधन करके कहा गया है कि हे दुदुंभे (अर्थात् हे नगाड़े) तू शत्रुओं के हृदयों को अपनी उच्च ध्वनि से कम्पायमान कर। तेरी ध्वनि हमारी सेनाओं के लिए विजय-वर्धनकारी हो।

नांदीमुखश्राद्ध–

यह प्रायः शुभ कार्य के ठीक तरह से निभ जाने के विचार से श्राद्ध कराया जाता है। प्रायः हर शुभ कार्य के आरम्भ में इसे कराते हैं। शास्त्रों के अनुसार ऐसी धारणा है कि शुभ धार्मिक कार्य के मध्य में घर में नए शिशु के जन्म से सूतक और किसी की मृत्यु हो जाने से पातक हो जाता है जो शुभकार्य में अशुभ माना जाता है। ऐसी स्थिति में शुभ कार्य या धर्म कृत्य का फल नहीं मिल सकता। इस सम्भावित सूतक-पातक की स्थिति में भी कार्य का फल मिल सके इस लिए यह श्राद्ध करवाया जाता है)

अस्मतू पितु पिता महा प्रपिता महानां हय च वृद्धिः
मातु पितामही प्रपिता महादीनां हयं च बृद्धिः

भावार्थ–

हे ईश्वर, हमारे पिता, पितामह और प्रपितामह वश की वृद्धि करने वाले हों और हमारी माता, पितामही तथा प्रपितामही, सभी वंश की वृद्धि करने वाली हो। अर्थात सभी कुछ शुभ कार्यानुकुल स्थितियां रहें।

यज्ञमाला पूजन–

(यह पूजन यज्ञस्थान और विवाह मण्डप की रक्षा के हेतु लिखा गया है)

ओं यज्ञमालेनमस्तुभ्यं यज्ञ रक्षां कुरूष्तमे।
दैत्यानां देहनाशाय भक्तानांम मयाय च ॥

भावार्थ—

हे यज्ञ मण्डप की रक्षा करने वाले, तेरे लिए नमस्कार हो, मेरे मण्डप की सभी प्रकार की विघन बाधाओं

से रक्षा करना। हेप्रभो! आप राक्षसों की देह का नाश करने में और भक्तों को साहस और सौम्यता प्रदान करने में समर्थ हैं अतः यज्ञ मण्डप की रक्षा करें।

तोरण पूजन–

(विवाह मण्डप के अतिरिक्त आम्रपत्रों या विल्वपत्रों की मेखला घर के सभी भागों में बांधी जाती है। उस का पूजन करते समय निम्न श्लोक कहा जाता है।)

ओं विल्वस्थ रूद्ररूपोसिमहामायामयप्रभो,
अस्मांक द्वार माश्रित्य रक्षयज्ञ निकेतनमम्

भावार्थ–आम्रपत्रों या विल्वपत्रों की मेखला को सम्बोधित कर के मेखला से विनय की जा रही है कि हे विल्वपत्रों की मेखला, तु रूद्ररूपिणी है और महामायामय है अतः हे प्रभो हमारे द्वार का आश्रय लेकर यज्ञस्थान की रक्षा करना।

नवाला–

(विवाह से पहले यह मन्त्रोच्चार शिव स्तुति के लिए किया जाता है।)

शांतं पद्मासनस्यं शशिधर मुकुटं यंचवक्त्रांत्रिनेत्रं।
शूलं वज्रं च खड्गं परशुमृगगवरा दक्षभागे वहंतम्॥
नागपाशं च घन्टा प्रलयहुत वहंचांकुशं वामभागे।
नानालंकार युक्तंस्फटिक मणि निभं पार्वतीशं नमामि॥

भावार्थ–भगवान शिव को उन के कितने ही सम्बोधनों से पुकारा जाता है। ऐसे भगवान शीव को, जो शान्त हैं, पद्मासन में स्थित हैं, जिन्होंने चन्द्रमा का मुकुट धारण किया है, जो पांच तत्वों के प्रतीक पांच मुख वाले हैं, जिन के तीन नेत्र हैं, जिन्होंने, त्रिशूल, वज्र खड्ग और परसा धारण किया हुआ है, जिन्हों ने मृगछाला पहनी है और जिन के वक्ष (छाती) पर नागों की माला है तथा जिन के डमरू की ध्वनि प्रलय मचा देने वाली है, जिन के बाएं भाग में अंकुश है, ऐसे शिव भगवान को जो अनेक प्रकार के आभूषणों से सुसज्जित हैं और श्वेत मणियों की चमक की तरह हैं, ऐसे पार्वती के पति शिव को हम नमस्कार करते हैं।

मिलनी–

(वधु के घर पर जब वर बरात ले कर पहुंचता है तो वर और वधु के पारिवारिक (प्रायः वर और वधु के पिता अन्य गृहजनों को साथ ले कर–एक दूसरे से मिलते हैं इस मिलन को मिलनी कहते हैं और पंडित या पुरोहित लोग निम्नलिखित श्लोक का उच्चारण करते हैं।)

भावार्थ–भगवान विष्णु जिन की गरूड की ध्वजा है, कमल जैसे नेत्र हैं, संसार के पालन कर्त्ता है, वे हम सब का मंगल करें और हमारे मनोरथ पूरे करें तथा हमें शुभ कामनाएं दे।

स्वस्तिवाचन–

(लग्न मण्डप पर वर-वधू सम्बन्धी कार्य आरम्भ होने लगता है तो सर्वशक्तिमान ईश्वर से आशीर्वाद और शुभ कामनाओं की इच्छा की जाती है। उस समय पुरोहित लोग निम्न श्लोक का उच्चारण करते हैं।)

ओं स्वस्तिनः इन्द्रो वृद्धश्रवाः स्वस्ति नः
पूषा विश्व देवाः स्वस्ति न स्तार्क्ष्या अरिष्ट
नेमिः स्वस्ति नो वृहस्पतिर्दधातु

भावार्थ–इस श्लोक में वर-वधू की ओर से इस प्रकार प्रार्थना की जाती है कि इन्द्र देवता हमारे लिए स्वस्ति देने वाले हो, वृद्धसवा (देवका नाम), पूषा (सूर्य का पर्याय), विश्वदेव आदि सभी देवता हमें आशीर्वाद और शुभकामनाएं दें। वृहस्पति देव भी हम पर सुख की वर्षा करें। इन सभी देवताओं को हमारा नमस्कार है।

कन्यादान मन्त्रः–(जिस समय माता-पिता कन्या का हाथ वर के हाथ में देते हैं)

गौरी कन्या मिमां विप्र यथाशक्ति विभषिताम्।
गोत्राय शन्मणे तुभ्यं दत्तां विप्र समाश्रय॥
ममवंश समुद्भूता मुक वर्षाणि लालिता।
तुभ्यं विप्र भया दत्ता पुत्र पौत्र प्रवर्धिनी॥

भावार्थ–हे विप्र,(यहां पर विप्र यानि ब्राह्मण को सम्बोधित किया गया है किन्तु अभिप्राय वर से है) मैं गौरी समान अपनी कन्या की, यथाशक्ति जेवरों से विभूषित कर के, शर्मा गोत्र वाले (या जो भी गोत्र आप का है) आप को समर्पित करता हूं। यह कन्या मेरे वंश से उत्पन्न हुई है और इतने वर्षों तक इसे बड़े लाड़ प्यार से पाला है। विप्र, पुत्र और पौत्रों की देने वाली यह कन्या मैं आप कोहे देता हूं।

कन्यावर्ण–

(लग्न मण्डप पर जिस समय वधू अपने वर को वरण करती है उस समय पुरोहित निम्नलिखित मन्त्र का उच्चारण करते हैं)

ओं अस्मिन्कालेग्नि सान्तिध्ये स्नाता स्नाते ह्यरीगीणी।
अव्यंगे यतितं क्लीवे पिता तुभ्यं प्रदास्यति॥

भावार्थ–इस समय में अग्नि के सम्मुख, मेरा पिता मुझ सद्य स्नाता (स्नान की हुई) तथा पूर्ण तथा स्वस्थ (नीरोग) कन्या को तुम्हें, यानि एक पूर्ण अंग वाले, सदाचारी और पौरूषपूर्ण (जो नपुंसक नहीं है) वर को देता है।

अन्तरपट–

(यह मंत्र उस समय कहा जाता है जब वेदी पर वर-वधू एक दूसरे का मुख देखते हैं। इसी लिए उस समय परदा किया जाता है।)

ओं सभजंन्तु विश्वे देवाः समापी हृदयानि।
नौ सम्मातरिश्वा सन्धाता समुयदेष्टो दधातु नौ।।

भावार्थ–हे विश्वदेव, आप हमारे, और संसार क अधिष्ठाता देव हैं। आप प्रभो, हम दोनों के हृदयों को दूध पानी की तरह एक कर दें। इस समय में मातृश्वा देव (वंश रक्षक) और सन्धाता देव हम दोनों को एक समान कर दें तथा हम में अच्छी धारणाएं भर दें।

सप्तपदी–

(वेदी पर बैठे वर-वधू अग्नि के सम्मुख जो प्रतिज्ञाएं करते हैं, उस सम्बन्ध का यह मन्त्र है। इस मन्त्र के बाद वर और वधू का सम्बन्ध विच्छेद नहीं हो सकता।)

ओं होमे यज्ञे विवाहे च कन्यादाने भखे व्रते।
अंचल ग्रन्थि मादाय भवंतां रामांग सांस्थिता।।
उद्याने मधप-स्थाने पर गेहे गमनं तथा।
पर पुंसां रति गीतं हास्यं वांर्ज्य त्वया सदा।।

भावार्थ–कन्या वर को सम्बोधित करती हुई कहती है कि हे वर, तुम मुझे अपने हर काम में, अर्थात, होम में, यज्ञ में, विवाह में, कन्यादान के समय, किसी उत्सव में तथा व्रत आदि में, मेरे आंचल के साथ गांठ लगा कर, जिस प्रकार सीता अपने पति राम के बांयें भाग में बैठती थी, उसी प्रकार मुझे भी अपने साथ बिठाओगे? अर्थात मुझे आप अपने हर काम में अपना साथी बनाएँगे, इस बात का बचन दो। वधू द्वारा कराई गई इस प्रतिज्ञा के उत्तर में वर उस से कहता है कि हे सुन्दरी मैं तुम्हारी सभी बातें मानता हूं किन्तु तुम्हें भी मेरी यह प्रतिज्ञा माननी होगी कि अकेले वनों और उद्यानों में नहीं जाओगी, मद्य स्थान पर तथा दूसरे के घर में नहीं जाओगी। किसी दूसरे पुरुष के साथ रति, गाना तथा हास्य कदापि नहीं करोगी। यदि तुम ये सभी प्रतिज्ञाएं करती हो तो मैं तुम्हे तुम्हारे सभी भांगे गए अधिकार देता हूं।

Death Customs

The bodies are disposed of according to the religious belief that the deceased followed. Thus a muslim, after death, is burried, and Hindus and Sikhs cremate their deads. Children below the age of 5 and lepers are also burried even among Hindus and Sikhs.

When the end seems near, the dying person is removed from the *charpoy* to the floor. The place is first cleaned by a cow-dung coating and few strands of *kusha* grass are placed on it, and then the bedding alongwith the dying person is laid on this. Care is taken to keep the head northwards. A last act is of distributing some alms, and if he is a well-to-do person, a cow may also be given in charity to the family priest or some other Brahmin. *Godan* or giving of a cow by a dying person in charity is considered to be the greatest *dan* before death because according to Hindu mythology the dead person has to, on his long journey to *yamlok*, cross a heavenly stream *betarni* and a cow's gift at this moment helps to cross it. If a cow is not readily available, the priests have prescribed a form and some cash for the value of the cow. Before death *panchratna* followed by *gangajal* is put into the mouth of the dying person. Scriptures are read. The last chapter of Gita, the sacred sermon given by Lord Krishna to Arjuna on the battlefield of Kurukshetra, is also recited under the firm belief that it confers solace and peace. After the end, the eyelids and the mouth are closed. Before taking to the cremation ground, the dead body is bathed and wrapped in a winding sheet of white long-cloth. The winding sheet or *kafan* is generally 7 yds. in length. The dead body is then laid on a bier made of bamboos. In the case of an old man who leaves behind grand-children, *dushalas* or coloured woollen shawls also form a second covering over the winding sheet. If the deceased had 3 sons, all living apart, each would place a shawl on the dead body as a mark of respect from his side and the number of shawls varies. These shawls are removed by the *acharaj* before the body is placed on the pyre.

The dead body is then taken to the cremation ground followed by the mourners and generally one person from each household in the village accompanies the mourning procession. The procession is headed by the drummer if the deceased is an old man, otherwise the procession silently wends its way to the cremation ground. All along the way, the people keep up a chant *Ram nam sat hai*. At regular intervals, a conch is also blown. The *acharaj* walks in front of the procession carrying an earthen pot tied to a bamboo stick and having smouldering fire in it. The eldest surviving male member of the family performs the last rites. He and other male members of the family shave off their heads and faces and this is called *bhadan*. He puts on white dress consisting of a *dhoti* a *banyan*, and white canvass shoes, and a piece of white cloth over his shoulders which might serve as his headgear.

The villagers burn their deads on the bank of Sunkal stream at a distance of about a mile from the village. The cremation ground is a common one and no demarcation according to various castes of the village, has been made. Balls of barley or rice flour called *pinds* are also offered half way between the house and the cremation ground and also on the cremation ground before the dead is burnt. The halfway place is called *bisramghat*. The place where the pyre is laid is first sanctified by sprinkling some water over it and placing a coin or two as symbolic tax

of the ground. The dead body is laid on the pyre and the person performing the last rites goes round the pyre from left to right beginning from the head of the deceased which faces north here also on the pyre, and puts fire to it. Small splinters of sandal wood are distributed among the mourners and they throw these splinters on the fire after the *kapal kriya* a rite which entails tapping the skull of the dead body with a long bamboo pole thrice by the chief mourner. Thereafter when the body has been completely engulfed with flames, and the pyre is well lit, the people pay their last homage to the dead by folding their hands and come back from the cremation ground. On their way back, they take a dip in the water, wash their clothes, and take a little of water in the palms of their hands and pour it on the ground. This is called *tilanjali* which symbolises the severence of last connection with the deceased.

An earthen lamp of mustard oil is kept burning at the place where the deceased breathed his last and a new earthen pitcher is taken and a small hole is bored in its bottom. This hole is loosely plugged with *kusha* grass and the pot having been filled with water is hung in the courtyard either from the branches of a tree or from a post, as the case may be. This pot is daily filled with water in the morning, and the water keeps on dripping drop by drop from its bottom. This is believed to assuage the thirst of the departed soul on its long journey to the land of *yama*—the Lord of Death, who judges everyone according to the deeds performed by him on the earth and of which a regular record is kept in the account books of his *mantri* Chitragupta.

On the 3rd day, a few relations gather and again proceed to the cremation ground to collect the ashes of the deceased. The Acharaj, of course, again accompanies them. *Pinds* are again offered and the bones of fingers, toes and teeth together with some other bones are collected and after having been washed in water and *gangajal,* are transferred to a cloth bag. These bones are taken to Hardwar to be consigned to the sacred waters of Ganga. *Pinds* are offered for 9 days continuously and those who can afford it, also hire a Brahmin to recite the Garud Puran, and all relations, friends and neighbours listen to the recitation in the evening. The Garud Puran describes the journey of the deads to the other world and the hazards they have to take in this journey. During this period, the members of the household sleep on floor and do not use any spices nor do they add turmeric to their preparations or dals nor any *turka* is applied. The recitation of Garud Puran ends on the 9th day and on the 10th day, *dasand* is observed. All the relatives go to the stream, wash their clothes and the male members get a new hair cut and shave. This is the first step towards purification of the house, the second being the *kirya* on the following day in the case of Brahmins, and on the 13th day in the case of other castes. On the *kirya* day, a *havan* is performed. Brahmins are feasted and clothes, utensils, beddings, walking stick, umbrella, shoes and a charpoy together with some cash generally Re. 1.25 nP. are given in charity to the Acharaj. This marks the end of the mourning, and the household reverts to its normal functioning thereafter. Some well-to-do people may afford to give a cow also at the time of *kirya* to the Acharaj. The period betweet the death and the *kirya* is called *patak* and is considered more unclean than the *sutak* period in the case of births and during this period too family deities are not worshipped and are temporarily transferred to some neighbour who performs the daily *puja.* These are brought back after the *patak* period is over.

Subsequently, every month on the date of the death, some foodgrains, rice and *dal* are given in charity to a Brahmin for one year. On the first aniversary of the death, a rite called *barkhi* is held when Brahmins are again feasted and clothes, utensils, bedding, shoes and some cash are given to the family priest. After the *barkhi,* no rite in the memory of the deceased is observed till the 4th year of death when *chabarkhi* is observed. Here again Brahmins are feasted, and the usual offering of clothes, bedding, utensils, etc., is made to the family priest. Close relations gather on the occasion of *barkhi* and *chabarkhi* to offer their last condolences to the members of the bereaved family, but this gathering takes a turn for merry making if the deceased had died at the ripe old age, leaving behind grand-children. In that case, well-to-do people may also throw a feast to the *biradari* and other village-folks.

After the *chabarkhi* rites are over, the departed soul is consigned to the category of *pitras* and every year during the month of Bhadon-Asuj, before *navratras* preceding Dussehra, Brahmins are feasted in memory of the departed souls for full 15 days on dates according to Vikrami era corresponding to the death dates of the deceased persons. This period of 15 days is called a period of *shradhs* and all deads including ancestors, generally up to the 3rd degree, are remembered. During this fortnight, Brahmins corresponding to the sex of the deceased, are fed and feasted, thus a male Brahmin will be feasted in memory of a male departed soul and a female Brahmin in memory of a female departed soul. Likewise a Brahmin child is fed in memory of a dead child generally of the same sex.

If by chance or through the carelessness of the members of the household, somebody happens to breath his last on the cot, then the chief mourner generally goes to Pehowa near Kurukshetra to perform the last rites, as the

death on the cot is considered to be un-natural death. Similarly in the case of those who die by un-natural death, e.g., by commiting suicide or drowning, last rites are performed at Pehowa. However, men with limited means generally dispense with the necessity of visiting Pehowa. In such cases, whenever, some distant relation happens to go to that place, he performs the token rites to appease the soul of the departed.

However, the mode of disposal of the deads among Bangles is somewhat different They bury their deads. Before burying, the dead body is given a bath in warm water and mustard oil is applied to it. While giving a burial, the head of the dead person is kept towards north. In case the person happens to be a male, the *choti* of the deceased is burnt before burying. Female is buried in sitting posture after burning her little finger. For the subsequent few days flowers are offered by the friends and relatives on the grave.

They attribute this custom to the death of an ancestor whose body had to be burried for want of fuel wood. When the fuel wood could not be obtained due to certain circumstances, the *guru* of the deceased ordained that the body be buried. Since then, it has become a custom with these people to bury their deads. But as a token of their being Hindus, a part of the body is burnt. The last rites are performed more or less in the usual Hindu ways.



III—Economy

The main profession of the inhabitants of Hatli is agriculture. Every land holder tills his land and whatever he cannot till himself, leases out to tenants. The agriculture produce of the village is sufficient to feed them and surplus left is sold out in Shahpur bazar or to the shopkeepers in the village. They do not ordinarily purchase foodgrains from outside and if some one runs short of grains, he makes good the deficiency by making arrangements within the village itself. It is very seldom that someone is forced to purchase foodgrains from the bazar.

Economic Resources

Besides agriculture, there are a few subsidiary professions. Amongst these are hand printing of cloth, basket making, black-smithy, shoe-making, tailoring, labour and business. A very peculiar occupation exclusive to Bangale is that of snake charming; though they also collect and sell herbs for curing snake bites and other ailments.

Shoe-making is followed by only one Chamar household whereas one Sikh family is engaged in tailoring. Basket-making as cottage industry is followed exclusively by Dumnas.

There are three shops of general merchandise, where consumer goods, that simple village people either need or love to buy are stored. Hand printing of cloth is done by two Chhimba households. Besides these occupations, labour either on fields or on roads is another subsidiary occupation for the poor people to supplement their income.

Nearby in the Punjab territory owned by Kalyan Chand Katoch is a tea estate spread over an area of 150 acres. During the peak season from April to November, about fifty labourers, mostly women work in this estate. A number of women are employed here from Hatli village and this adds to the income of some of the households. Wages given to the labourers are Re. 1, 69 naye Paise and 53 naye Paise per day per man, woman and child respectively.

Factors Influencing Village Economy

Broadly these are the economic resources of the village. For decades the village has been imbibing urban influence on account of its nearness to Shahpur, Pathankot, Dharamsala and Kangra. A *pucca* road from Pathankot to Kulu passes almost touching the border of Hatli and thus it is having contact with the outside world for the last few decades. Even after the formation of Himachal Pradesh, almost all high officers of Himachal Pradesh Administration have off and on visited the village, as it is easily accessible by road. Acharya Vinoba Bhave and Jai Prakash Narain have also visited the village. All this has brought about a sense of awakening among the villagers and even a random conversation with any one is sufficient to show that they are quite conversant with what goes on around them. Their tastes and habits have been moulded by the trends going on in the plains and the use of articles like artificial silk, soaps, tinsels, and other mill made goods is as common to them as to anyone else in the plains. Travelling for them is quite easy and very often people visit Chamba, Dharamsala or Pathankot, which brings them in contact with town life.

The use of modern cut coats, trousers, *salwar* and *kameez* especially among the younger folks is fairly common. What to talk of pullovers even nylon is making its way through.

One of the benefits during the post-independence period, which has brought a considerable change in their way of living, is electricity. The coming of electricity is the most significant event in the history of a village. At the time of survey there were 21 electric connexions given to consumers including the rice husking machine. This machine was also equipped with an electric saw and *kohlu* for pressing oil seeds. Naturally they are now spending something on the consumption of electricity and with it would come the liking for modern luxuries like radios and electric gadgets. Already 3 households possess radio sets.

It has been a tradition with these people to serve in the army and quite a few men served in the second world war and after. Two men get pension from the military. Even now 4 persons are still engaged in active service and they, of course, send some money to their families in the village, as they seldom keep their families with them.

Workers and Non-Workers

Out of the total number of 566 persons 246 persons are workers and the number of non-workers is 320, and that the non-workers from amongst the age group of 0—14 are the largest. Moreover, the number of female workers is less than the male workers, see Table III.

Workers by age group and occupations—From Table IV showing the workers classified by sex, age groups and occupations, it is clear that a considerable number of women are engaged in agriculture. For example in the age group of 15—34, the number of women workers are almost equal to the men-workers and in the age group of 35—59, the women are 20 as compared to 53 men. In the higher ages the number, however, records a decrease.

In the household industry mainly male workers are engaged. In the age group of 15—34 only 2 women have been found working in industry whereas 1 woman is in the age group of 35—59. There are two men workers in the higher age groups. In all, 3 women are working in Industry against 12 men. These household industries include basket-making, milk-selling, hand printing of cloth, taoliring and shoe-making.

Coming to the analysis of the labourers we find that females do not figure under this category. There are 7 labourers in all out of which 3 fall in the age group of 15—34 and 4 in the 35—59 age group. The absence of any person employed as labourer in age group of 60 and over is perhaps due to the fact that aged persons find it difficult to do hard physical labour. In this profession only whole time labourers have been taken, although many persons might work as such as part time labourers to supplement their income. Children, however, are not at all required to work. Absence of women is in keeping with the general tradition of the area.

Snake-charming is peculiar to Bangales where 10 persons are engaged. Though the women do not actually indulge in catching and displaying snakes, they assist their men in this profession.

Non-Workers—Full-time students in the age group of 0—14 are 67 males and 28 females whereas in the age group of 15—34 are 22 males. In the age group of 15—34 there are 22 females engaged in household duties, in 35—59 group are 12 females and in 60 and over group 2 females are engaged as such. Comparatively low number of persons engaged in household duties is due to the fact, that generally women here work hand-in-hand with men in agriculture and other occupations besides attending to domestic chores. The infants and children not attending school naturally come in the age group of 0—14 where there are 70 males and 70 females. Dependents and permanently disabled persons are mostly in the higher age groups, 2 males and 7 females in 15—34 group, 8 females in 35—59 group and 10 females in 60 and over group. The higher number of persons in 60 and over age group is due to the

fact that older people naturally cannot engage themselves in active occupation. However, there is no begger, vagrant, independent woman without indication of source of income and others unspecified source of existence. Nor there exists any person who solely depends upon interest or rents as per Table V.

Comparison with 1951 *Census figures*—Census of India—1951 figures regarding Hatli village, adopted from the Chamba District Census Handbook, are—

No. of households—85.

Persons—457.

Males—246.

Females—211.

Literates—33 { *Males*—28 / *Females*—5

In 1951 there were 85 households whereas at present the number has risen to 111. The population of the village during 1951 Census was 457 souls in which 246 were males and 211 females. It has now gone up to 566 persons having 320 males and 246 females.

Year	Birth		Death	
	Males	Females	Males	Females
1	2	3	4	5
1958 . .	13	10	2	6
1959 . .	9	4	2	2
1960 . .	12	8	3	6
1961 . .	15	2	4	1

The figures regarding births and deaths in the village have been obtained from the local Panchayat. According to these births and deaths satistics, during the last 4 years from 1958 to 1961, 73 births and 26 deaths were recorded in the village by the Panchayat. On an average there are 18 births and 6 deaths in a year and during the last ten years the population should have gone up by 12 a year that is 120 persons more. At this rate the population should have been 577, but actually it is 566, which almost conforms to the rate of deaths and births.

Since data regarding occupations has not been indicated in 1951 Chamba District Handbook, it is difficult to make a comparative study for these items.

Agriculture

Agriculture is the mainstay in Hatli. The area under cultivation is 318 acres out of which 157 acres are irrigated with the help of a *kuhl* which originates in the Punjab area and so only tail waters of the *kuhl* are available for the Hatli lands. More land could be brought under irrigation if more water is available from the *kuhl*. There is no independent source of water supply available to irrigate village lands. The principal crops grown are—

Rabi Crops—The principal *rabi* crops are wheat, barley and linseed.

Wheat—It is the principal food crop. It is sown in October. Generally two to three ploughings are given, and the seed is sown broadcast. It matures for harvest from mid April to mid May.

Barley—Sown at the same time as wheat, but ripening a month earlier. It is generally grown on *bakhal* lands.

Kharif Crops—These consist mainly of maize, paddy, *mash* and *kulth*.

Maize—It is sown with the first showers of the monsoons. The fields are prepared after the harvest of the *rabi* crop.

Paddy—It is grown both as rain-fed and irrigated crop. Under *barani* conditions, it is sown broadcast in June. In irrigated areas the seedlings are transplanted in the fields in July. The rain fed paddy is harvested towards the end of September or in early October. The irrigated crop is reaped from October to November.

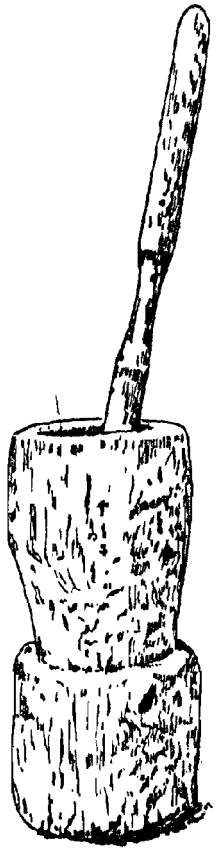
Mash (*Phaseolus radiatus*)—It is sown in July and harvested in October. It does not grow on higher elevations.

Kulth (*Dolichos Uniflorus*)—It is a variety of pulse.

Agricultural Practices

The fields are almost level and agricultural operations mostly conform to those prevalent in the plains. Farm dung or compost is used as manure. Compost is also prepared on a large scale and every villager has his compost pits dug at a corner of the field and the farm refuse is dumped into these pits. The villagers have started using chemical manure, but on a small scale because according to them its use is likely to harm the crop than do good unless the irrigation facilities are adequate. The fields are manured as far as possible for every crop, but special manuring is provided for wheat and maize. The materials used as manure are cattle dung and the leaves and grass spread in the cattle shed, which after being soaked with the cattle dung are stored in heaps. This goes on

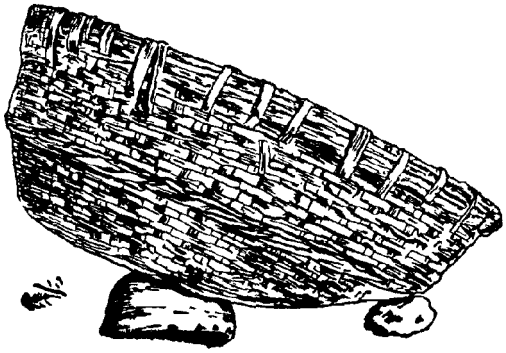
fermenting all winter till in the month of April when the first demand for manure is made upon it, and this is repeated for every crop sown. After the first ploughing, the manure is scattered over the field and a second ploughing mixes it with soil. The seed is then sown broadcast.



Okhli

The ploughing, hoeing and harvesting is done with the help of traditional implements. The crop after being harvested is brought to the *khalihan* which are established in the village. The grains are thrashed with the help of oxen. The grains are separated from the chaff by winnowing. In case of maize the ripe cobs are plucked from the standing stalks. They are dried in the sun and the grains are separated by beating the cobs with wooden staves.

For paddy, nurseries are attached to all the fields and the seedlings are raised in small beds. These nurseries are first manured intensively. Transplanting is done from the middle to the end of July. There is knee deep water in the fields for about two months after rice has been transplanted.



Basket .....

Vegetables and Fruits

The vegetables grown in the village are cabbage, cauliflower, brinjal, gourd, pumpkin, lady finger, tomato, turnip, radish and onion. They have a ready market for the vegetables in the bazar of Shahpur. But they are not very keen to produce these in large quantity, since the pressure on land regarding foodgrains is already heavy and not much land is available for extensive cultivation of vegetables. The vegetables grown are of good quality and sometimes a turnip might weigh up to four to five seers.

Mangoes are in plenty during the season. Other fruits are *kharbuza, kakri,* guava and citrus. Horticulture has not so far been taken seriously by the villagers partly because of their own apathetic attitude and partly because of the lack of proper guidance by the local officers, although there is some potentiality for this. There are ready markets for fruits in Pathankot and Jullundur and the transport is no problem at all. The only draw back is the lack of proper appreciation of horticulture. Some citrus plants (orange and lemon) were distributed by the block officials, but according to the villagers the experiment did not succeed. They, however, conceded that pre-occupied as they are with growing food-grains, they were perhaps unable to pay adequate attention towards proper maintenance of these seedlings and so they withered away. They promised to try again with better care.

Seed Multiplication Farm at Thulel

This farm is situated at Thulel, a village at a distance of four miles from Hatli. The main object of this farm is to multiply the seeds of improved varieties of paddy and wheat. It has been sponsored by the Government of India. After the seed is multiplied here, it would be made available to the cultivators.

Milan Raqba (Naksha No. 1 from village Note-Book) from 1954-55 to 1961-62

Year	Geographical area	Barren and Forest uncultivable land	Land put to non-agricultural uses	Cultivable waste	Permanent pastures and other grazing land	Land under miscellaneous trees crops and grows	Current fallow	Fallow land other than current fallows	Net area sown	Total cropped area	Area sown more than once
1	2	3	4	5	6	7	8	9	10	11	12	13
1954-55	593	61	..	47	77	236	..	7	3	162	315	153
1955-56	593	183	3	44	75	114	..	2	3	169	323	154
1956-57	593	183	3	44	74	114	..	3	3	169	309	140
1957-58	593	199	3	45	80	94	..	5	5	162	304	142
1958-59	593	59	..	48	80	234	..	4	5	163	314	151
1959-60	593	59	..	48	80	234	..	2	5	165	314	149
1960-61	593	59	..	48	80	234	..	1	5	166	334	168
1961-62	593	59	..	50	84	234	..	..	1	165	318	153

The area remained static from 1954 onwards at 593 acres. Net area sown showed minor fluctuations. During the years 1955-56 to 1957-58, the area under permanent pastures and other grazing land denoted a sudden decrease, but it again went up from 1958-59 onwards and similar is the case with area under forest. In fact both of these items seem to be inter-related.

Jinswar 1954—62

Rabi

Name of crop	1954	1955	1956	1957	1958	1959	1960	1961	1962
Wheat	129	129	114	130	121	126	135	144	151
Barley	11	8	11	6	7	9	6	10	5
Sarson (Mustard)	2	1	1	1	2	3	..	7	..
Linseed	14	13	15	13	17	16	11	12	6
Vegetables	4	2	1	3	1	..	..	..	1
Tobacco	..	1	..	..	..	..	1	1	..
Onion	..	1	1	..	1	1	1	2	..
Potato	..	..	..	..	1	1	..	..	..
Total	160	155	143	153	150	156	154	176	163

Jinswar 1953—1961

Kharif

Name of crop	1953	1954	1955	1956	1957	1958	1959	1960	1961
Paddy	95	95	92	94	92	90	61	94	105
Maize	59	59	54	56	61	63	91	62	49
Kulth	2	2	11	3	1	3	5	1	1
Mash	3	3	3	1	..	1	3	2	..
Vegetables	1	1	3	2	2	..	..	..	..
Tea	..	..	3	..	..	..	..	..	..
Total	160	160	166	156	156	157	160	159	155

Agricultural Implements

Name of Implement	Local name	Approximate Cost	Approximate Life	Use
		Rs.		
Plough	Hal	7/-	1 year	For ploughing.
Hoe	Kudali	1·50	2 years	For hoeing.
Basket	Tokra	0·50	6 months	For carrying grains.
Sickle	Darati	1/-	2 years	For harvesting.
Axe	Kundi	7/-	3 years	For cutting trees and other things
A Wooden Boar for making the soil level (Leveller).	Moi	1/-	1 year	For levelling the ground (a heavy horizontal block of wood dragged by oxen).
Yoke	Jungla	5/-	2 years	
Leveller of mud	Much (Rice paddy leveller)	5/-	3 years	For levelling of mud. (Similar to Moi but curved in shape).
Hoe	Phodi	2/-	3 years	To dig-out the earth clods.
..	Kudali	7/-	3 years	Hoe used for weeding purposes.
..	Dandral	5/-	2 years	A harrow with eight or ten hamboo teeth dragged by oxen, used for opening the soil round the young corn.
Hoe	Kahi or Karei	5/- to 7/-	3 years	For digging out the earth.

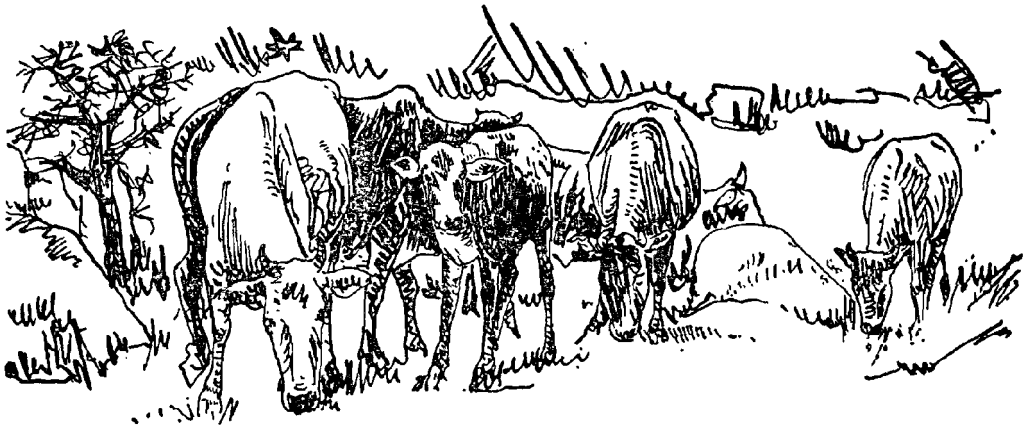
Superstitions

For sowing and haryesting, Sunday and Thursday are considered auspicious. When a farmer starts out for an agricultural operation, it is considered inauspicious if on coming out of his house he meets a Brahmin, a widow or someone carrying an empty pitcher. But meeting a harijan or a person carrying a pitcher full of water is considered a good omen. While ploughing if a snake is killed by the plough, it is an ill omen. To ward off its evil influence Sidh Devta is worshipped. A few unmarried girls are taken to the place and their feet are washed and they are given some sweets.

Animal Husbandry

A veterinary dispensary was started in 1962 in the village where outdoor facilities are now available. The Stock Assistant Incharge of this dispensary tours within a radius of 5 miles to provide on-the-spot service.

The cattle wealth of the villagers consists of cows, buffaloes, oxen, sheep and goats. The common diseases from which the cattle suffer are foot and mouth, etc. But the animals in general are suffering from malnutrition and debility or weakness.

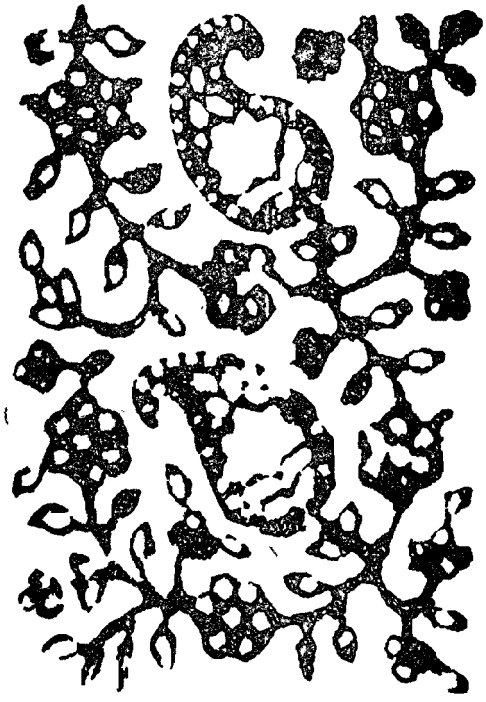


Cowherd

Steps are being taken to improve the breed of the animals. A red Sindhi bull has been provided in the veterinary dispensary. Castration work is also carried on.

Table VI shows the statistical data about the livestock reared by the different castes in the village. It appears that little interest has been taken by the villagers regarding poultry farming, since only 5 Bangale and 6 Rajput households have been found to keep some birds. Pet dogs are kept only by Bangale to aid them in minor hunting forays. Quite a few goats and sheep are reared by a number of household mainly for getting meat or wool for local consumption.





Village Crafts

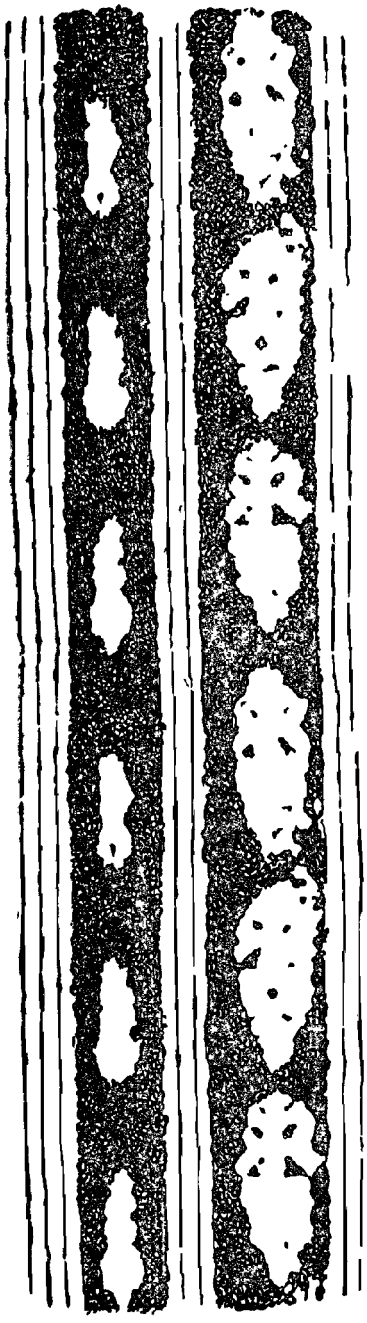
Hand-printing of cloth—Chhimba community of the village is engaged in hand-printing of coarse cloth. The cloth is provided by the customer, mostly gaddis, which is dyed and printed by these craftsmen. Gaddis who migrate to the lower hills in the winter with their flocks of sheep generally get the printing of cloth done here. The adjoining villagers also make use of the services of these chhimbas as and when occasion arises. Bhagat, Mahant Ram and Chuhdu Ram are the three expert artisans in the craft.

Various types of patterns and motifs are in vogue having a rural tinge in them. Usually primary and fast colours are applied to form the different designs. The printing is done by hand-stamping of engraved wooden stamps called *thappas* on the cloth. Mostly geometrical designs, flowers and animal motifs are printed. The colours are procured from Shahpur or Pathankot and these are turned into fast colours by an indigenous method in which various chemicals and local herbs are boiled for sometime. The formula is considered a trade secret and they would not reveal it.



Processing Cloth—Chhimba

The printing process is simple. The cloth is spread over a wooden board. Stamps of different motifs are embossed in the colours to form the design. It involves, of course, a number of stamping at the same place with different stamps and colours to obtain the desired pattern.



It has been a traditional craft with these people. Of late we have seen a number of these in Hoshiarpur on the road side and in Chamba district, these are amongst the few chhimbas who carry out this trade. It may perhaps be increasingly difficult for this craft to survive in competition with the mill-made cloth one day, but the chhimba, in Hatli, had a handful to do and was happy in his trade.

Blacksmithy and Carpentry—The Lohar household in the village is engaged in the household industry of making agricultural implements. Besides manufacturing implements, repairs are also carried out. The tools and equipment, whenever needed, are purchased from Shahpur.

Whenever an agriculturist needs some implements, required mostly on the occasion of sowing, harvesting or weeding operations, he provides the pig iron, purchased from Shahpur. Besides this charcoal has also to be given by the customer. Apart from supplying the principal raw material the agriculturists also assist him in hammering the iron, or pulling at the bellows.

Generally the items prepared are ploughshare, hoe, sickle, axe, mattocks and other minor items for agricultural use.

Wooden handles are fixed by the village carpenters. The carpenters also manufacture a number of articles like wooden mortar for paddy-husking, legs for cots, doors, stools, chairs and small benches.

Basket-Making—This has been a traditional household industry with the Dumnas of the village. A number of items made from bamboos are fairly used in every household. The main raw material for this industry is, of course, the bamboo besides *sel* and *munj* or *baggar* dry grass. These materials are available free from the nearby forests. The technique of basket-making is simple, as elsewhere and the entire process is done by hand. The articles prepared are *kilta*, baskets, *peri* for storing grains, *chhanger* for keeping baked breads, *chhikka* for covering the mouth of cattle, *chhar* for keeping boiled rice in large quantity in case of some ceremonies.

Peri is a barrel shaped bamboo structure for storing grains and is usually of 4 to 5 feet height with a diameter of 2 to 3 feet. This is given a coating of thick cowdung from in and outside.

Each artisan is attached to a certain number of families and supplies them their requirements throughout the year. For this he gets foodgrains from 10 to 15 seers half-yearly. However, the surplus products are sold on cash basis.

The average price in terms of money per article is :

	Rs.		Rs.
Kilta	1·00	to	1·25
Baskets	0·75	to	1·00
Peri	4·00	to	5·00
Chhanger	1·00	to	1·50
Chhikka	0·50	to	0·75
Chhar	1·00	to	1·50

Indebtedness

Income Group	No. of house-holds	No. of house-holds in debt	Percentage of Col. 3 to 4
1	2	3	4
Rs. 26 to 50	41	23	56
Rs. 51 to 75	30	16	53
Rs. 76 to 100	14	4	28
Rs. 101 and over	26	11	42
	111	54	

Indebtedness by causes

Causes	No. of families in debt	Average amount of debt per household
1	2	3
		Rs.
1. House construction	2	425
2. Marriages	10	959
3. Miscellaneous wants	40	237
4. Purchase of land	1	2,000
5. Business	1	4,000

All the households have been divided into four income categories as would appear from the tables on indebtedness. In the first category 56 per cent in the second 53 per cent in the third 28 per cent in the second 53 per cent households are under debt. As many as 54 households out of 111 families are under debt. The principal causes of debt are house construction, marriages, miscellaneous wants, purchase of land and business.

The largest number of families in debt i.e. 40 incurred debts for miscellaneous household wants. The loans are mostly raised from private money lenders in the village. The interest rate charged is $12\frac{1}{2}$ per cent.

For other causes very few families contracted debts. Next to miscellaneous wants come 10 families who incurred debts for the purposes of marriage. For purchase of land, house construction and business there are one, two and one families who incurred debts respectively. The miscellaneous wants mostly include purchases made from the shopkeepers. The bill is squared off at the end of a harvest or so. No interest is charged or paid on such borrowings. On an average the amount of Rs. 237 does not seem to be much high over a period of six months. The heavy debts incurred by the villagers are on account of house construction, marriages, purchase of land and business where only 14 families are involved. Analytically speaking only 14 families out of a total number of 111 families would appear to be under debt and this shows that the indebtedness is not high.

Mortgages

Year	No of mort-gages	Area mortgaged in acres		Revenue	Mortgage
		Total area	Culti-vated area		
1	2	3	4	5	6
1953-54	..	..	..	..	..
1954-55	..	..	..	..	..
1955-56	4	2	2	12·00	2,850·00
1956-57	1	2	2	1·00	200·00
1957-58	..	..	..	..	..
1958-59	1	1	1	3·00	300·00
1959-60	1	2	2	7·00	600·00
					3,950·00

This statement has been taken from the village note book. From this statement it appears that incidence of mortgages in the village are low. In all 7 cases were recorded during the last ten years and that too involved small area. It will be seen that the total area mortgaged consists of the cultivated area. The reason is that the mortgagee is unwilling to take possession of uncultivated land unless it come to him as part of a

complete holding, and complete holdings are rarely mortgaged.

Year	No of redem ption	Total area redeemed	Cultivated area redeemed	Considera-tion money paid on account of redemptions
1	2	3	4	5
1953-54 .	Nil	..	..	..
1954-55 .	Nil	..	..	..
1955-56 .	1	1 acre (Approx)	1 acre (Approx)	Rs. 200
1956-57 .	Nil	..	..	..
1957-58 .	Nil	..	..	..
1958-59 .	1	1	1	Rs. 750
1959-60 .	Nil	..	..	..

The statement shows the redemptions which have taken place during the years from 1954—1960.

Between 1953 and 1960 there were only 2 redemptions of mortgages. The total mortgage debt incurred during the ten years under study amounted to Rs. 3,950.00 whereas the consideration money paid on account of redemption was Rs. 950.00.

Generally all farm labour or village artisans or communities associated with joy and grief in the village are paid in kind at the time of harvest. The payment depends upon the work that each has to do for the family. A shoe-maker who prepares and mends shoes for the entire family say of five members may receive 10 to 15 seers of grains half yearly and more from a family having a larger number of members. This six monthly payment in kind is called *khalara.* When the recipient of such a payment is a Brahmin e.g. a *boti,* who prepares meals at marriage feast, this payment is called *barsodh.* In some cases payment is made partly in cash and partly in kind at the time of harvest.

A tailor is not paid anything in cash for sewing shirt and pyjama, but the sewing charges for a coat and pant which range from Rs. 5 to 8 and from Rs. 2.50 to 5 are paid half in cash and half in kind. Those who do not pay in kind pay in cash and the charges for a shirt are Re. 1 to Rs. 1.50 and for pyjama 50 nP. For sewing clothes on marriage occasions a tailor has to be paid in cash. But this is done after the marriage ceremonies are over when customary payments have to be made to other menial *e.g.* Dumnas, Kumhar, Chamar and the like for various duties performed by them during marriage. The amounts to be paid vary from one to the other and are generally fixed by the *biradari.* The payment is called *ranj.* Ordinarily a tailor gets ten to twenty rupees and a chamar Rs. 2 to 5. The Brahmin who conducts the marriage ceremonies also gets Rs. 10 to Rs. 15. Similarly the cook is not paid in kind. He has to be paid at the rate of Re. 1 for every maund of rice cooked.

Income

Table VII shows the distribution of households by income groups and occupation. 76 households are mainly cultivators, out of them twenty-five come in the range of Rs. 26—50; twenty in the group of Rs. 51—75 eight in Rs. 76—100 and 23 in 101 and over income group.

Ten households are engaged in the household-industry like basket-making, black-smithy, hand-printing of cloth and tailoring. In this 7 households come in the group of Rs. 26—50; two in Rs. 51—75 group and one in Rs. 76—100 income group.

Two households are engaged in business, one each in the income group of Rs. 51—75 and Rs. 101 and over. Rest of the 23 households engaged in miscellaneous occupations are grouped together under the head others. Mainly it includes occupations like service, labour and snake charming (exclusive to Bangale). Here 9 households have their monthly income between Rs. 26—50; 8 between Rs. 51—75; 4 between Rs. 76—100 and two above Rs. 101.

Expenditure

The main items of expenditure for all the communities in the village are food and clothing. Next comes expenditure on miscellaneous items like smoking, education, recreation on fairs and festivals, travelling, medical and barber.

It is, however, a redeeming feature in the economy of the village that the expenditure is counter-balanced by the income. Of course, small borrowings cannot be dispensed with in any society and so is the case here. But economy appears to be self sufficient and whatever debts are incurred by the villagers are due mostly to marriages, house construction, purchase of land and business. Except a little unusual and high expenditure incurred by the villagers on death and marriages, they are not in the habit of incurring any wasteful expenditure. If the present times are able to influence them to cut short their marriage and death expenditure, it would go a long way in establishing their economy on firm footings and incidently it will also liquidate some of the major reasons of their indebtedness as it appears in Table IX.

IV—Social And Cultural Life

Villagers have their own ways of amusing themselves. The hill-folks in these parts have been joining in fairs and festivals, which take place at different times of a year. Folk-songs are sung in the fields, on the road sides and in their homes. During their leisure young people play some local tunes on their flutes. They get few leisure moments from the endless labour which they have to do on their fields and to pass time the men play cards and *chikadi.*

Children play games *guli-danda, kabaddi khinnu,* hide and seek, and pebbles besides the games played in the school. However, women do not play any games and their only recreation is singing of folk-songs.

The Panchayat has provided some musical instruments like *dholki, chimta* and harmonium. Some of them in their leisure hours also spin some wool for preparing woollen clothes.

On fairs and festivals they put on new and colourful dresses and enjoy themselves. At times whenever a person from the village visits the cities like Dharamsala, Pathankot, Chamba or Kangra he may visit a cinema there. Educating documentaries are also exhibited in the village on behalf of the Public Relations Department of the State at different occasions especially on fairs. Wrestling bouts locally called *chhinj* forms the special attraction for them.

Shiva Temple

Towards the North East and on a little elevated place is situated a small shrine of Shiva in a very dilapidated condition. This shrine houses a Shivalingam and some crude stone carvings representing 'Bhairon' and possibly some other deities, which the villagers could not properly describe, are also lying about. A crude Nandi in sitting posture also faces the Lingam. The shrine is sufficiently old and villagers could not tell when and by whom it was built. It stands uncared for and there is no *pujari* or priest appointed by the villagers to look after it. Accordingly, there is no daily worship and some one may make a little offering to Shiva if he so chooses. But in the month of Bhadon,

which the people call *kala mahina,* the villagers come to burn incense at the shrine in large number. Some offerings of cash or kind are also made to Shiva which the village urchins collect. As already stated it is a common practice to sacrifice a goat at the shrine on the occasion of marriage of a boy. But it was revealed that due to high cost of goats this practice is also on the decline. On the occasion of Shivratri festival besides observing fast the villagers especially the ladies flock to the shrine to pour over it water to which some unboiled milk has been added. No fair is held at the shrine either in honour of the Shiva or any other deity.

Near the Shiva shrine is a small tank some 30 to 40 feet long on either side and about 4 feet deep. It is lined with unhewn stones and could be made much better if only the village Panchayat devoted some attention to it. Since there is great scarcity of water in the village and every one feels sore about it, the uncleaned tank reflects that the villagers themselves do not feel inclined to take effective steps to relieve the water scarcity. If the tank is widened and deepened it can, to a great extent, supply them water required for other than drinking purposes. The scheduled caste can also visit the shrine and make offerings. They also offer a he-goat at the time of a marriage of a boy like others.

The villagers very often go on *yatra* or *jatra* to Tal Mata or to Kangra. The Dumnas and other scheduled castes are not debarred from taking such a *yatra.*

Vajreshwari Temple at Kangra

The people of this village and of Kangra valley and other parts of the country have great faith in the Vajreshwari Devi at Kangra. A huge temple enshrines the small image which is said to represent the *torso* of the goddess. According to legend the eyes of the Devi who was Shiva's spouse rest at Naina Devi (Bilaspur) her feet lie at Chintpurni (Hoshiarpur) and her head is represented by the goddess of flames at Jawalamukhi (Kangra) and *torso* (trunk) rests at Kangra proper. The temple is a new construction because the old one was destroyed in the earthquake of 1905. Many people from the village Hatli also go there to make offerings in fulfilment of some vow.

There is another place of worship where also the people go in large numbers and that is Tal-Mat Devi, which is considered to be the younger sister of goddess at Kangra commonly known as Kangra Devi.

Folk Songs

Text and translation of these songs are taken from "SHADOW AND SUNLIGHT" by Dr. Karan Singh, Sadar-i-Riyasat, Jammu and Kashmir.

दिक्खी लै डोगरा देस

१. दिक्खी लै डोगरा देस,
ओ मितरा, दिक्खी लै डोगरा देस ।
शेर मरदें दियां ढानियां दिक्खी लै
दुरगा दा रुप जनानियां दिक्खी लै
दिक्खी लै चण्डी दे भेस....ओ मितरा,
दिक्खी लै डोगरा देस ।

२. सैलियें धारें दी दुनियां दिक्खी लै
मौजें ते ह्वारें दी दुनियां दिक्खी लै
दिक्खी लै चम्बा भलेस....ओ मितरा,
दिक्खी लै डोगरा देस ।

३. दिक्खी लै अमरत पी पी ऐ पलदी
दिनों दिन चन्ने नेई वददी फलदी
गोरी दी चढ़दी बरेस....ओ मितरा,
दिक्खी लै डोगरा देस ।

४. परवतें नाग सौ साधेदे दिक्खी लै
दुई नेई तवी नै खादे दे दिक्खी लै
नागनी आले पलेस....ओ मितरा,
दिक्खी लै डोगरा देस ।

५. मानसर दिक्खी लै, सन्नासर दिक्खी लै
चन्न पुन्नयां दे घर घर दिक्खी लै
गांदे सराहना दरेस....ओ मितरा,
दिक्खी लै डोगरा देस ।

Behold our Lovely Dogra Land

1. Behold our lovely Dogra land,
Oh friend, behold our glorious land.
2. Behold the groups of lion-hearted men,
and women who seem the very incarnation
of the Goddess Durga and Chandi,
behold our glorious land.
3. Behold the colourful country
of green ranges, joy and happiness,
the lovely hills of Chamba and Bhales,
behold our glorious land.
4. Behold the beautiful girl
growing to maturity like the waxing moon
fed on the nectar of our springs and streamlets,
behold our glorious land.

5. Behold the twisting streams
rippling like serpents in the embrace of
towering mountains,
and the milky Tawi
flowing down with serpentine bends,
behold our glorious land.

6. Behold the exquisite lakes
of Mansar and Sanasar,
behold in every home
maidens of beauty like the full-moon;
for centuries bards and minstrels have
sung praises of our glorious Dogra land.

हरिपुर नूरपुर ठंडियां नीं छावां

१. हरिपुर नूरपुर ठंडियां नीं छावां
हेठ बरुटियें दी छावां, सच्चें जानी छावां हो हो हो ss
पल भर बेई जाना, बेई जाना हो, चंदा !
रातीं रेई जाना रेई जाना हो !

२. ढक्कियां जो चढ़दे न्हें बल पौंदे
गोदियें बालक ज्यानां, सच्चे जानी ज्यानां हो
पल भर बेई जाना, बेई जाना हो चंदा !
रातीं रेई जाना रेई जाना हो !

३. चिट्टे चिट्टे चावल, दुध दें मांझा
इयें कटोचें दा खाना, सच्चे जानी खाना हो
पल बर खाई जाना, खाई जाना हो चंदा !
रातीं रेई जाना रेई जाना हो !

४. चिट्टे चिट्टे तम्बु ते सबज कनातां
इयें कटोचें दा रौना, सच्चे जानी रौना हो
पल भर रेई जाना, रेई जाना हो चंदा !
रातीं रेई जाना रेई जाना हो !

५. रती रती पलंग ते चिट्टा बछौना
इये कटोचें दा सौना, सच्चे जानी सौना
पल भर सेई जाना, सेई जाना हो चंदा !
रातीं रेई जाना रेई जाना हो !

Cool are the Shades of Haripur and Nurpur

1. Cool are the shades of Haripur and Nurpur,
in the shadow of this Barut tree
tarry awhile, O my beloved,
stay here for the night, stay here.

2. Climbing this steep ascent
my body has to bend and twist
and in my arms is a baby boy,
tarry awhile, O my beloved,
stay here for the night, stay here.

3. Snow white rice and pure milk
is the food of the Katoch,*
taste awhile, O my beloved,
stay here for the night, stay here.

4. Snow white tents and green awnings
are the home of the Katoch,
pause here awhile, O my beloved,
stay here for the night, stay here.

5. Bright red beds with snow white beddings
this is how the Katoch sleeps,
sleep here awhile, O my beloved,
stay here for the night, stay here.

कपड़े धोआं कन्ने रोआं कुन्जुआ !

१. कपड़े धोआं कन्ने रोआं कुन्जुआ !
मुक्खों बोल जबानी ओ,
मेरे कुन्जुआ मुक्खों बोल जबानी ओ !

२. हत्थां बिच रेशमी रमाल चंचलो !
बिच्च छल्ला नशानी ओ,
मेरिए जिंदे, बिच्च छल्ला नशानी ओ !

३. काली अक्खियां अम्बे दियां फाड़ाँ
बिच अत्थरु नशानी ओ,
मेरे कुन्जुआ बिच्च अत्थरु नशानी ओ !

४. गोरी गोरी बाएं लाल चूड़ा चंचलो !
बिच्च गजरा नशानी ओ,
मेरीए जिंदे, बिच्च गजरा नशानी ओ !

५. अद्दी अद्दी राती मती ओंदा कुन्जुआ !
पंज भरियां बन्दूकां ओ,
मेरे कुन्जुआ, पंज भरियां बन्दूकां ओ !

६. अद्दी अद्दी राती असां औंना चंचलो !
की करनां बन्दूकां ओं,
मेरीये जिंदे, की करनां बन्दूकां ओ

७. तूं ते चला परदेस कुन्जुआ
देईजा झूठी नशानी ओ,
मेरे कुन्जुआ, देईजा झूठी नशानी ओ !

८. झूठी दा बसोस मती करां चंचलो !
चम्बे सुन्ना बतेरा ओ,
मेरीए जिंदे, चम्बे सुन्ना बतेरा ओ !

९. कल किया राती मत जांदा कुन्जुआ,
देयां जिद बी बारी ओ,
मेरे कुन्जुआ, देयां जिद बी बारी ओ, !

१०. कल कीया रातीं टूरी जाना चंचलो !
कम्म पेई गया भारी ओ
मेरीए जिन्दे कम्म पेई गया भारी ओ !

*A well-known clan of Dogra Rajputs who live mainly in the Kangra, Gurdaspur and Hoshiarpur districts of the Punjab.

Kunjua and Chanchalo

1. I weep profusely
while washing clothes, O Kunjua,
come and speak to me, please
come and talk with me.

2. In your hand is a silk handkerchief,
O Chanchalo,
and my ring is on your finger
as a token of our undying love.

3. My lustrous black eyes, O Kunjua, often
admired by you,
are now filled with tears and sorrow,
symbols of our hopeless love.

4. On your fair arms
the red bangles quiver,
and among them, O Chanchalo,
is the bracelet I gave you
in token of my adoration.

5. Do not come to me at midnight,
O Kunjua,
there are five loaded rifles in my house
itching to fire at your heart.

6. I will surely come at midnight,
O Chanchalo,
what harm can five rifles do
to my immortal love for you?

7. You are going far away, O Kunjua,
give me a ring as a token of your love.

8. Do not bother about such trifles,
O Chanchalo,
In Chamba there is gold aplenty
and I will deck you with ornaments.

9. Do not leave tomorrow night, O Kunjua,
do not leave me,
I would sacrifice my very life
to keep you here.

10. I must go tomorrow night, O Chanchalo,
I must go for I have pressing work
which I cannot ignore.

Fairs and Festivals

Baisakhi or Basowa—Baisakhi or *Basowa* is the first festival of every Vikram Samvat year and is celebrated on the 1st of the Baisakh. People give away earthen pitchers and grains according to their capacity in charity to Brahmins. Special dishes such as *halwa* or *kheer* are prepared. This is in fact the new year's day of the Hindu calendar.

Nirjala Ekadashi—This festival falls in the month of Jyeshtha—May or June. People keep fast on this day and some of them do not take even water throughout the fasting. Fruits like *kharbooza* and *kakri* are given in charity to Brahmins. The literal meaning of *nirjala* is "without water" i.e. the *ekadashi* when the fasting should be even without taking water. To break the fast fruits of the season are taken along with *doodh ki lassi* or other cold drink e.g. syrup of *gur, shakkar* or crystal sugar.

Rakhri—*Rakhri* falls in the month of Shravan or August. This is the festival when sisters tie a thread round the wrists of their brothers as a mark of their affection and good wishes. In return the brother promises full protection and love for the sister and as a token he gives a little cash. If the brother happens to be living away, *rakhi* is sent to him by post and so is received the cash in return. Costly *rakhis* made of silk and immitation pearls are available from Shahpur.

Janamashtmi—This is celebrated to mark the birthday of Lord Krishna. Usually it comes in the month of August. Most of the people keep fast on this day and do not take cereals. Only *phalahar* non-cereal diet consisting of milk, fruits and *chollai* or *ogla* is taken. Lord Krishna is worshipped and offerings are made in his honour to the Brahmins. The birth story of the Lord is recited from Bhagwat Puran.

Diwali—Diwali is a well known festival throughout the country and it is celebrated with the same enthusiasm and gaiety as elsewhere. Some days before it is due, the villagers start white-washing their houses and remove the defects caused by the rainy season. On the floors cowdung is applied. On the day of Diwali special dishes like *poori, kheer, babrus, halwa* and sweet rice are prepared. Often sweetmeats from Shahpur bazar are also purchased. Houses are illuminated with earthen lamps during the night and the people sing songs. Usually it falls in the month of October or November.

Lohri—This festival is observed in the month of January. *Khichri* (rice and urd pulse cooked together) is specially relished on this day with *ghee*. During the night bon-fires are also made and people sing songs and eat *rewaries* and parched maize grains.

Shivratri—In the month of February, Shivratri is celebrated on the dates as ordained in Hindu calendar. People observe fast on this day in honour of Lord Shiva. Non-cereal diet *phalahar* consisting of *seul, tardi* (roots of the wild fruits found in the nearby jungle), potatoes, bananas and milk is taken to break the fast in the evening.

A fair is also held at Chhatri village at a distance of about two and a half mile on this day. The people from the neighbouring villages gather there to take part in the fair and offerings are also made to the Shiva temple. Wrestling maches are the special attraction of the fair. The approach to this place is quite easy; the first two miles are covered by bus and the rest of the half mile on foot. Women folk appear in their best. *Handolas* and merry-go-round are enjoyed.

Basant Panchmi—Basant Panchmi marks the end of winter season and ushers in spring. Actually Basant means the spring when yellow mustard flowers bloom all over the fields. The air is mild and fragrant and the nature seems to have awakened from its long winter slumber. Every dormant bud bursts out and the village youngs wear yellow head-gears to herald the advent of *rituraj*, the king of seasons. Yellow rice or yellow *halwa* is prepared and relished.

Holi—It falls on the full moon day of Phalgun (February-March). Holi is celebrated with great mirth and joy. People throw colour and coloured water on each other and they spend the whole day in rejoicing and revelling.

Gugga Fair—On the day following the Janamashtami i.e. Gugga Naumi a fair is held at Darini 9 miles from Hatli, where is situated a temple of Gugga. Some people from this village may visit the fair. The devotees of Gugga are known as *chelas*. On this day they go from house to house carrying a bronze plate in their hands. People offer them coins and grains. They also carry an iron chain cat-o-nine in their hands which they keep on swinging. Two to three youngesters sing songs in praise of Gugga. The younger *chelas* take with them an umbrella made of bamboo and dry-grass leaves under which the *chela* walks. Drums are also beaten by them.

A legend about the origin of Gugga goes that he was a Rajput and was a sincere devotee of Guru Nanak. Once Guru Nanak was so pleased with his services that he was conferred a boon by the Guru by which he was empowered to heal mad people. It is believed that whosoever worships Gugga gets relief immediately. Whenever women are possessed by some evil spirits and get crazy, they are taken to *chela*. The *chela* beats her violently. It is said that if the women is possessed by an evil spirit, the injuries are sustained by the spirit and not by the woman. But now people are giving up these ideas gradually.

Sair—On the first of Asauj a festival known as Sair is celebrated. During the early hours of the morning the barber goes about with a basket *kirni* in his hands. A *galgal*, a lamp and some vermilion are placed in the basket and as he goes about he announces the arrival of that auspicious day. Men, women and children bow to that fruit which is the emblem of the fruits of the harvest about to be reaped, and of the happy termination of the rains. Special dishes are cooked and relished on that day. This is considered a very important day and every one tries to remain in the house on that day. The grass hopper sings incessantly and the people say its singing is an announcement of the advent of the happy day. The notes are said to mean 'Sair has come, Sair has come'.

Talmata Fair—Temple of Talmata is situated at a distance of about 5 miles from the village of Hatli. Here a fair is held on the 8th of Baisakh. Early in the morning people visit this temple and offerings of some cash and grains are made. Wrestling bouts are also arranged besides a number of stalls.

Musical Instruments

The traditional musical instruments are *shehnai, dhol, nersingha* and *dholki*. Dumnas are the traditional instrument players. On marriages and other festive occasions they play upon these instruments for which they are paid in cash or kind. However, brass bands are also employed on marriages by well-to-do families.

Dreams

Some superstitions are invariably attached to dreams. A dream of illness or worry should be ignored. If a person dreams of his own death, his span of life is believed to have increased. Selling of grain may result in some loss. Dream of entering a temple or a place of worship means illness.

Being bitten by a white snake in a dream means gain, success or promotion. Drowning in water can be a pointer to misfortune ahead. Marriage ceremony is considered a very bad omen. If a person dreams of collecting firewood, there will be some death among his kins. Theft of ornaments in the dream means some travel ahead.

For dreams, which they cannot interpret easily, they consult the pandit and he tells them the results after consulting his *jentri*.

General Superstitions

Marriage negotiations are not opened in the months of Chet, Poh and Magh, since these are considered inauspicious. They do not like the name of a month to be heard on the first day by someone except according to a ritual in which some elder male of the family covers his head and speaks out its name on the *sakrant* of every month. After this other members can speak the name freely. If someone happens to utter or hear the name of a month before this ritual, it is apprehended that the month would bring some trouble in its wake. If a cow bears a calf in the month of Bhadon, the calf and the cow both have to be given away in *dan* to some brahmin. Saturdays and Wednesdays are considered inauspicious for going towards south whereas Thursdays and Sundays are omnious for north and east respectively.

A dry tree before a house is not considered good. They get their nails cut on Mondays and Wednesdays. If a snake is killed in a house, it

is not thrown out from the door and instead it is done through a window or a ventilator.

While going out for some work if one comes across an empty pitcher or an empty vessel, he is not likely to succeed. But if a pitcher full of water is seen then success is indicated. Sneezing, immediately before starting a work or undertaking a journey, is considered very bad.

Evil spirits

Belief in evil spirits is common in this area. The death of a young man or the sudden loss of milk yield of a milch cattle is ascribed to some supernatural phenomenon. The evil spirits and fairies are said to possess the persons of fair complexion. A black mark is often put on the forehead or back of ear of a child to protect it from an evil eye.

Dadaman Khud, which is in the vicinity of the village is supposed to be haunted by ghosts during the night. The cremation ground is also a haunted place and every one tries to avoid going there or passing by its side during the odd hours.

They believe that *paris* possess certain human being and put them to trouble. Some women go to *churail nala* to offer prayers and offering of some grains to remain free from the influence of these spirits.

Untouchability and social status of women

Untouchability—There has been a continuous trouble between *swarans* and low-caste people in this part of the country. Previously many restrictions were imposed upon the low caste people. But after the independence and abolition of untouchability under the constitution matters have now immensely changed, though some vestiges of previous habits still persist. The Dumnas and Chamars who form the scheduled caste do not interdine with Rajputs or Brahmins. They are no doubt invited to wedding feasts by Rajputs and Brahmins but they are not served their meals there. Instead thereof cooked food sufficient for all the members of their family is given to them which they carry to their homes.

They are not permitted to enter the house of any *swaran* and even while entering the courtyard they have to put off their shoes. They draw water from a separate well and cannot utilise the well reserved for the *swarans*. The Rajputs and Brahmins do not attend the wedding feast of the scheduled caste even though separate arrangements for them might have been made. Neither do the *swarans* take anything cooked by the scheduled caste. A sort of social distinction amongst the *swarans* also exist and Brahmins are given the first place followed by the Rajputs in the feasts. And at marriage feast and other festive occasions the cooks are drawn from Brahmin community, although Brahmin do not object to taking meals cooked by a Rajput. A *pucca khana* means a meal prepared after frying the ingredients in *ghee* thus rice are fried first and then boiled. But simple boiled rice is termed as *kacha khana* and such meals prepared by the Rajputs is not acceptable to Brahmins.

Social Status of Women—Purdah is not observed. But a woman would cover her face with her *chadar* a little in the presence of elders. Similarly when any elder comes face to face she turns her back and allows him to pass. The villagers gave out that their women folk do not work much in the fields and except lending a helping hand here and there all the agricultural operations are performed by the males. The bazar duties are also performed by the males, although women may go to the dispensary for medicines in case of illness. Women are also not permitted to attend the *chhinj* but they can go to other religious fairs. A woman is primarily concerned with the duties within the four walls of the house and there she is the supreme lord of the hearth. In all other matters she occupies secondary position to her husband. In Rajputs a widow is not permitted to re-marry and after the death of her husband she continues to live with her-in-laws or occasionally visits her parents. She is entitled to inherit her deceased husband's share of property. Widow re-marriage is not permitted in Chandel Rajputs and other higher castes but amongst harijans this is permissible.

Education and Public Health

Literacy has been defined as the ability to read and write a simple letter. According to this, the village can claim 137 literate and educated persons. This works out to 24 per cent literacy. 62 persons (53 males and 9 females) have completed primary or basic education, while the number of matriculates is 3 males. 72 persons (49 males and 23 females) are just literate. See Table VIII. None has gone a step beyond matriculation. On the whole educational conditions are not satisfactory but the villagers are gradually realising the importance of getting higher education.

There is a Government Middle School in Hatli where girls and boys are taught together. The school was started as a primary institution in 1949-50 and was subsequently upgraded to a middle standard institution in 1956. The number of students on 31st March 1963 was

Boy students	...	204
Girl students	...	55
Total strength	...	259

At present 12 teachers are provided out of which are 2 women teachers, 2 trained graduates inclusive of the headmaster, 1 shashtri, 1 drawing master, 1 Physical Training Instructor, 4 J.B. teachers, 1 under matriculate.

The school is housed in a good building consisting of 3 blocks. 1st block consisting of 3 rooms and 1 verandah was constructed by Community Development Block, 2nd block of 3 rooms, one store and a verandah was constructed by the Education Department while the 3rd a double storeyed block of 4 rooms with an enclosed verandah was constructed by Himachal Pradesh Territorial Council.

A small playground has also been attached to the school building where games like Volley ball, *kabaddi* are played by the students. No A.C.C. facilities are available in this institution.



A Young gaddi girl

A library containing 450 Hindi and English books is attached to the school. One Hindi daily and one Hindi monthly are also subscribed.

Results of the middle standard examination for the last four years have been satisfactory, which goes to the credit of the institution. Some of the students get scholarships but unfortunately the students could not avail of these opportunities, as the nearest higher secondary school in Himachal Pradesh is at a distance of 16 miles and they cannot afford to study there. However, they cannot avail of the scholarships in case they study in High School at Shahpur in Punjab.

Public Health—The nearest place where medical facilities are available is the Civil Dispensary at Shahpur in Punjab at a distance about a mile away.

The common diseases in the area are dysentery, indigestion and malaria fever. A few cases of typhoid also occur in a year.

N.M.E.P.—The village has been covered under the National Malaria Eradication Programme for the last two years. Under the scheme regular periodical spray of D.D.T. is done and a record is kept of it on a proforma given to every household. Other types of medical tests are also carried out of the villagers to bring immunity from this disease. One can often see slogans like *"Machchar rahega, malaria nahin"* painted on the walls of many houses by the National Malaria Eradication workers.

The villagers tell that it has proved a great success and has succeeded to a large extent to lessen this menace, which always used to spread almost in every house especially during the rainy season, whereas now only a few cases occur.

Indigenous treatments

The people use some indigenous recipes for treating certain minor ailments like common cold or fever, some of which are—

Common cold—An extract obtained by boiling together for some time *saunf, soya, banafsa, mulathee* and *munakah.*

Fever—*Ajwain* or *illaichi* given orally with warm water or an extract of these.

Cough—Sohaga and honey or *daru-ka-chhilka* ash obtained by burning it, is administered with honey to the patient. Also ginger with honey is an alternative.

Small boils—A paste of *reetha* is applied.

An indigenous medicine consisting of an extract of *ajwain, banafsa,* rose leaves, *sanai* and sugar known as *ghutli* is given to a new born. It helps to keep the digestion of the child in order.

Sanitation

Since no provision for a latrine in the houses is made, the grown-up persons go out in the nearby forest. The children, however, ease themselves in the adjoining fields and often on the village lanes. No regular arrangements for

cleaning lanes or by-lanes exist. Often the heaps of refuse can be seen just near the houses beside the court-yards. There are no drains worth the name. The people take regular baths and the use of toilet and washing soaps is universal and their general appearance is, however, clean. They regularly wash their clothes. Household utensils and also the inside of the house are kept in a clean state. Now with the spread of education and with the formation of Panchayats, there is an increased awareness to cleanliness.

Community Development

The village is covered by Bhattiyat Community Development Block since October, 1953 as N.E.S. Block and in 1955 it was converted into a community development block and later on in 1959 into Stage-II Block.

Being situated on the *pucca* roadside, the access to the village has been quite easy. During the investigations a number of questions were asked to assess the working of the community development.

The impact of changes may not have been so rapid and apparent, since it was already open to progressive influences of Punjab for the last so many decades. During the British times, a village being connected with a *pucca* motorable road, and more so a hill village was a rare facility. The villagers had, therefore, some progressive outlook even during the pre-independence period. The community development workers perhaps did not come into direct conflict with staunch orthodoxy as in the interior of Himachal Pradesh, though to some extent the conservatism might be there.

The progressive outlook is reflected in the fact that recently a cowdung gas plant was installed by Kharudi Ram, a resident of Hatli. The gas produced in the plant is utilised for cooking and lighting. It is gathered that a little persuasion from the officials was required.

The village is saturated with compost pits and almost the whole of the land is under the cultivation of improved paddy seed C 988 and wheat 809 and 813. The improved vegetable seeds of radish, cabbage, turnip, peas, onion, linseed, *sarson* and *til* were distributed. Two households have also been given horticultural loans.

Still it was felt that a lot of leeway has to be covered to raise the standard of living of the people and a more serious efforts on the part of the officials can make a difference.

Panchayats

There have been no regular caste or community panchayats in the village even prior to coming into existence the present Gram and Nayaya Panchayats. However, the minor day to day disputes used to be settled by the village elders commonly acceptable to both the disputing parties. Since regular panchayats have now been constituted, the following is the information with regard to them.

Gram Panchayat—The Panchayat which covers the village of Hatli is Gram Panchayat Hatli circle with its headquarter at Thulel. It covers 12 villages in its adjoining area. Since the population of the village in Himachal Pradesh is comparatively small, one Panchayat covers a group of adjacent villages.

Total membership	15
Scheduled Castes' reserved seats ...	2
Women seats	2

The President and Vice President are from Hatli besides a woman member. The President and the Vice President are honorary office bearers. The Secretary of the panchayat is paid a fixed monthly salary of Rs. 50. The panchayat elections are held after every three years and the sitting members are eligible for fresh election.

Gram Panchayat usually helps in bringing about *samjhota*—reconciliation or compromise in simple disputes, *shramdan* contributions in developmental activities, construction of roads, paths, *kuhls, bowlis,* repair of paths, street lighting, cleanliness of the villages, construction of latrines and urinals, and recommendation for allotment of *nautor* land.

The panchayat was established in 1953. At present it is housed in a rented building.

It has a library having nearly 300 Hindi books supplied by the panchayat department. These books are issued to the residents of the panchayat circle without any security or fee.

The panchayat has aided by way of *shramdan* in constructing the school building, the details of which are—

Total estimated cost ...	Rs. 4,700
Government share	Rs. 3,133
Public share	Rs. 1,567

For *shramdan* purposes the panchayat is keeping the following implements—

Jhabbal	10
Trolleys	2
Belcha	25
Axes	25
Tasla	25
Farwa	25

Nayaya Panchayat—The Nayaya Panchayat, Hatli circle covers the village. It was established in 1958. Its term of office is also for 3 years. Its

headquarter is at Thulel, a place at about five miles from Hatli.

Total membership 15

There is no reserved seats for anyone. There are two members from Hatli.

The Nayaya Panchayat is empowered to try civil suits to the value of Rs. 100/-. Besides this, it has also been empowered to try criminal cases of petty nature and the cases under the trespassing of Cattle Act.

Criminal cases tried and disposed of by the panchayat are—

Section of offence	No. of Cases
Section 497 IPC	1
Section 352 IPC	1
Section 504/358 IPC	1
Section 323/504 IPC	1
Section 174 IPC	1
Section 506/288 IPC	1
Panchayat Raj Act 58	1

Case Studies of some disputes

We give below a few illustrations of the types of criminal cases dealt with by the local Panchayat—

Case No. 1

D. R. s/o M
vs
R s/o B

Case filed in the Nayaya Panchayat on the 25th October, 1960 under section 352 I.P.C.

SUMMARY OF THE COMPLAINT

It was alleged by D. R. that he was threatened of murder by the accused on the morning of the 16th October, 1960 when he was at his house in connection with the betrothal of his son. The accused R even got ready to assault him but the timely intervention of M and R, the two neighbourers, saved him. Since his threat constitutes a breach of peace, it was prayed that a suitable action be taken against the accused.

Statement of R, the accused—The complainant came to my house in the month of Asauj, asking for the hand of my daughter for his son. I, however, declined his offer. But I never threatened him of any kind of physical injury nor did I constitute any breach of peace.

Conclusion—Both the parties, however, ultimately made a compromise outside the panchayat on the 12th October, 1960 in which the accused agreed to pay the entire expenditure incurred by the complainant on this litigation.

Case No. 2

S. R. s/o G
vs
S w/o D (At prtsent living with J)

SUMMARY OF THE COMPLAINT

The complainant and his brothers R and M have a grazing land near the village for their cattle. S. (accused) now objects to grazing of the cattle there and she abuses the small children who escort the animals. This constitutes a danger to peace.

Statement of R & M (Complainant's Brothers)—They confirmed the story and also questioned the relationship of the accused with J with whom she was staying.

Four witnesses were also produced in support of the contention of the complainant.

Statement of the accused—She denied the allegations and told the panchayat that she was staying with J as his servant and there were no other relationship other than this.

Decision—The Nayaya Panchayat decided that since the allegations against her has proved, she should furnish a surety bond of Rs. 15/- to ensure peace in future.

Cooperative Movement

The Hatli Multipurpose Cooperative Society was started in 1951, the total membership of which at the time of investigation was 43. The total number of shares of this society is 140, each share of rupees ten. The society ran a shop from 1951 to 1958 but this had to be closed later on.

There is another cooperative society known as the Thrift and Credit Cooperative Society covering this village. Its present shares are 1019, the value of each share being rupees ten. The main function of the former society is to undertake service functions such as the supply of fertilisers and improved seeds, whereas the latter provide loan to its members.

The fate of the cooperative movement in this village has not been very encouraging and to make it a considerable success requires more of educating work and serious effotts.

This feeling was also voiced in the General Review Report on Rural Credit follow up survey 1959-60 the fourth in the series—released by the Reserve Bank of India—

> "The fact that the problem of cooperative development is one that runs deep into the socio-economic structure of rural India, makes it necessary to have a thorough and periodical study of the growth and impact, as also of the shortfalls, of the movement. It is as a result of one such study in fact that we now know that, in spite of the so called remarkable growth of credit co-operatives throughout the country, there achievements have been anything but spectacular, the obvious reason being that the forces of transformation were not as powerful as those that were sought to be counteracted" (From—*Eastern Economist*).



Cobras

Bangale and their dogs





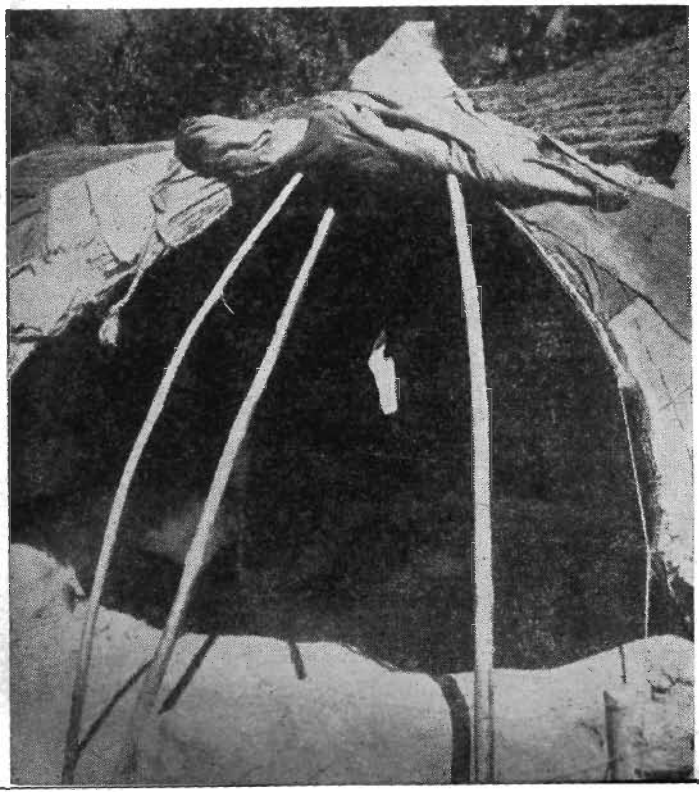
Shantie



Chhaj-making

Bangala woman

Autumn





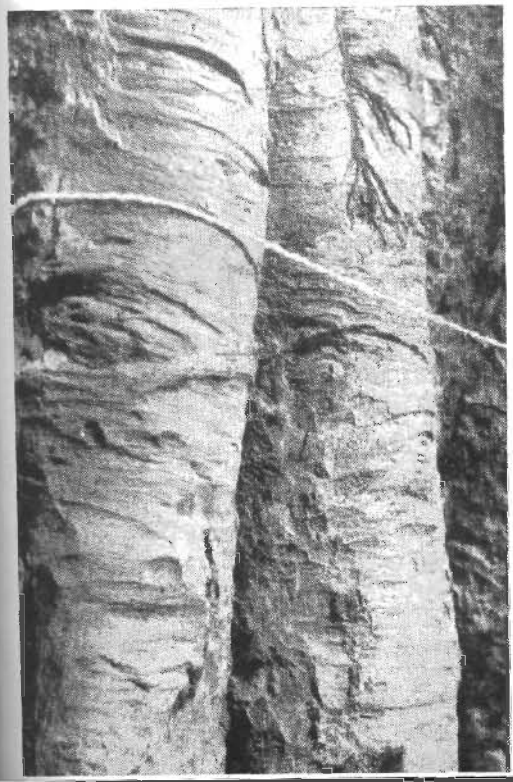


Skinning



Snake-charmed
Hunting implements of Bangala

Janeo round the sacred Peepal tree







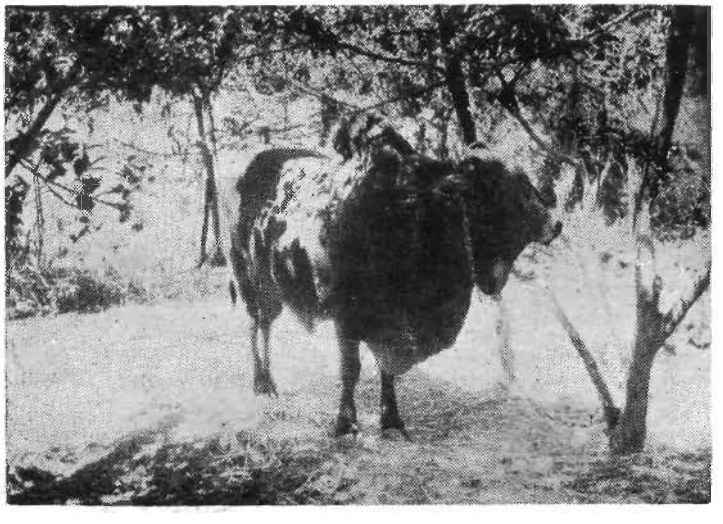
Images of Devtas



Okhli



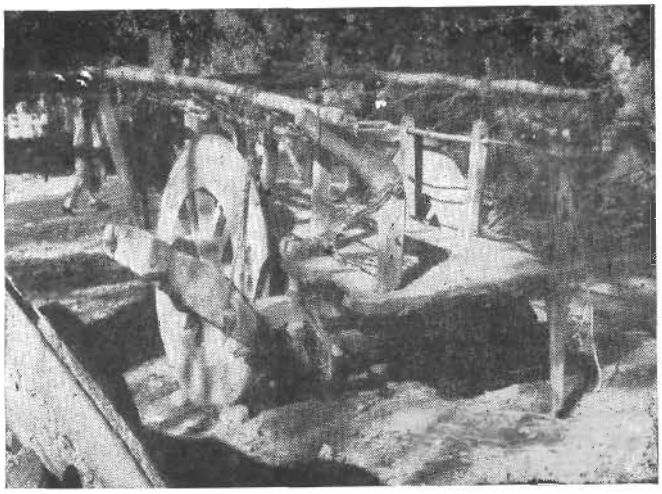
Shivalinga



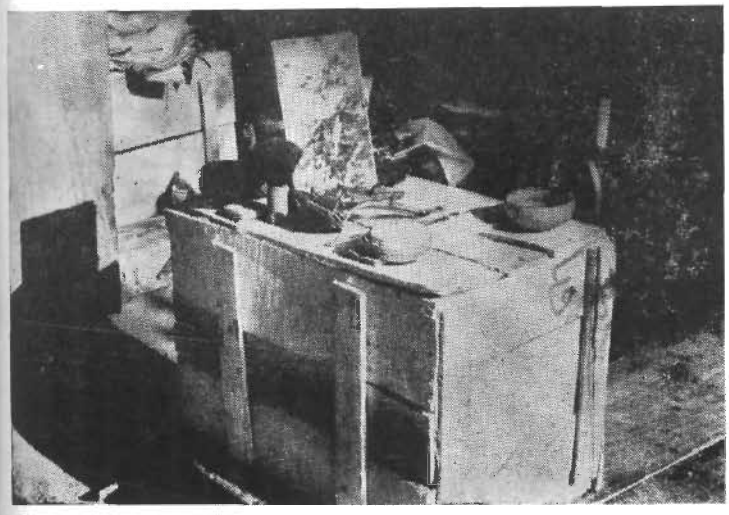
Bull



Road construction

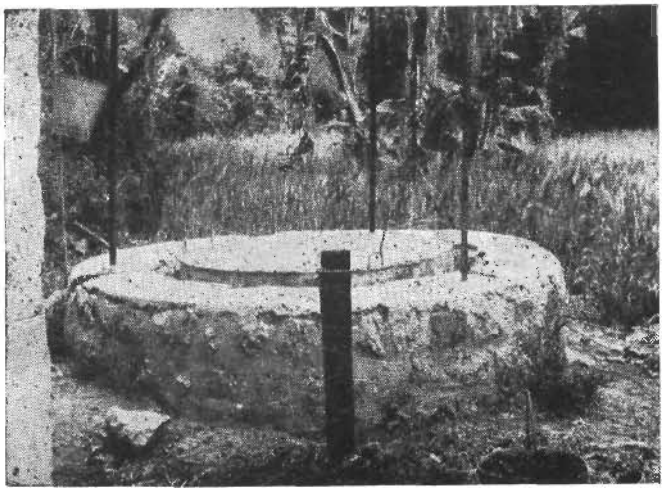


Cart



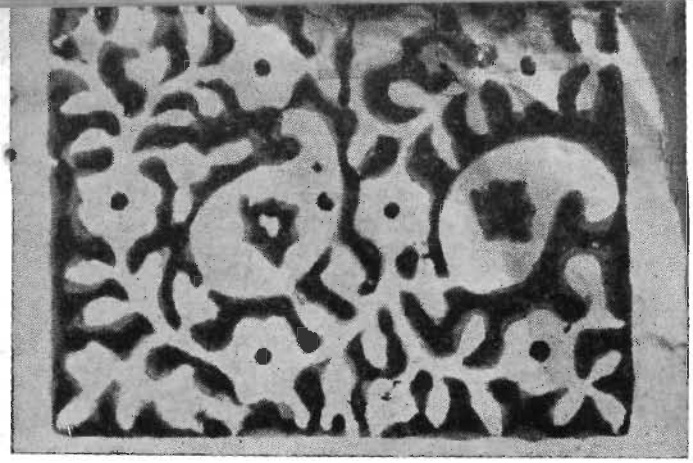
Barber's saloon

Cowdung gas plant

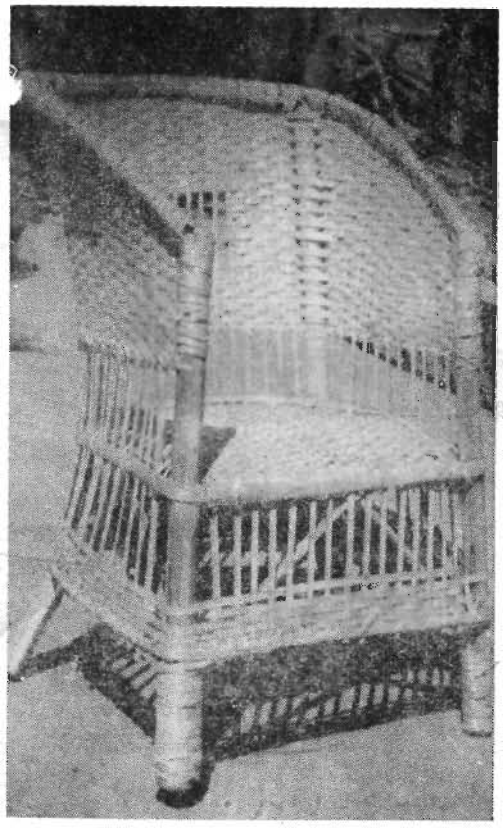


Superstition

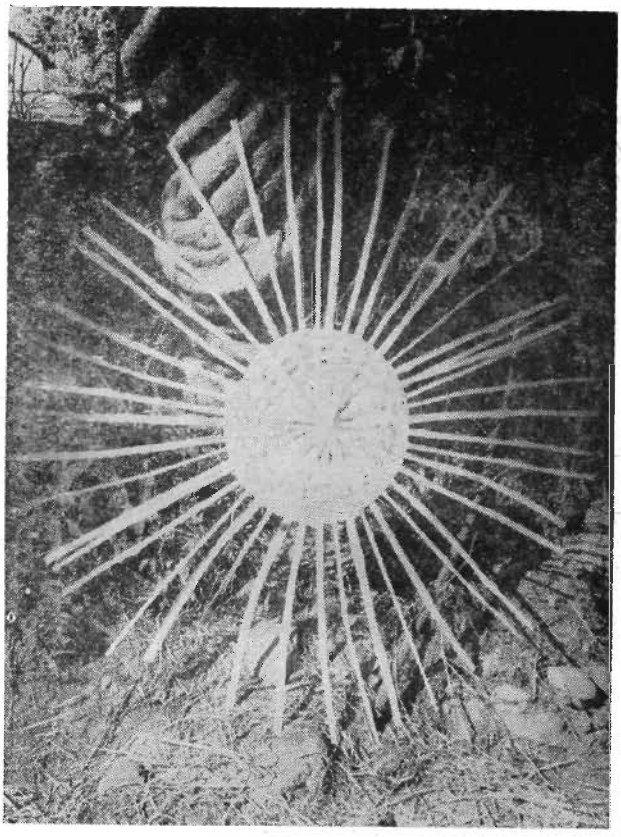




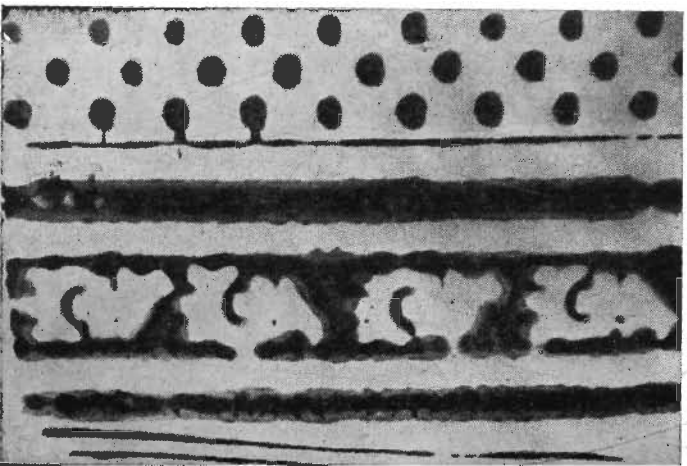
Motif—Chhimba



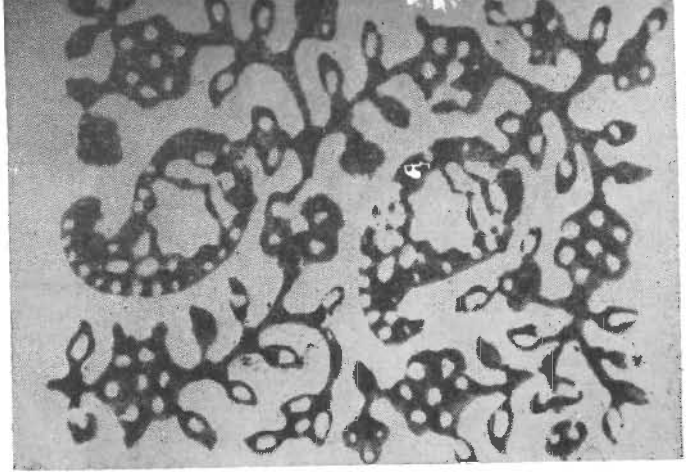
Bamboo chair



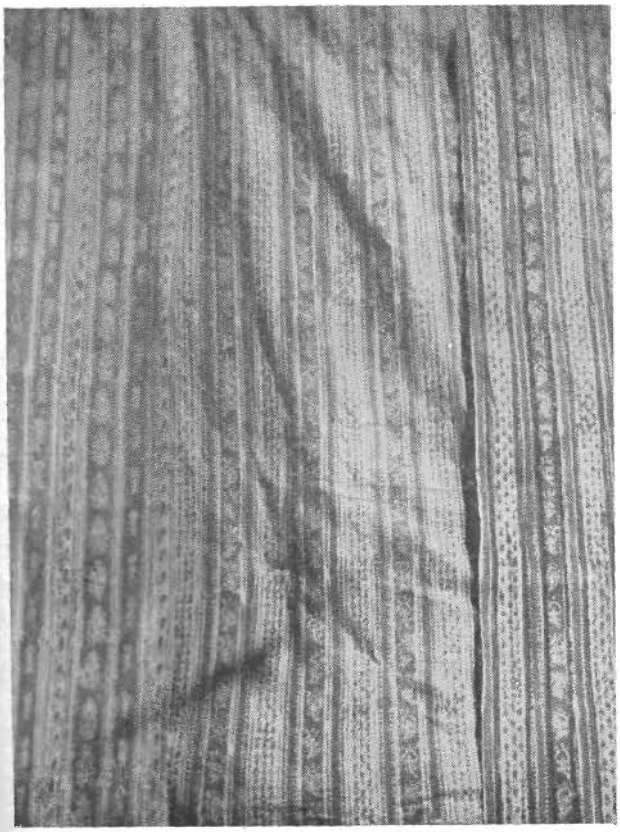
Basket making



Motif—Chhimba



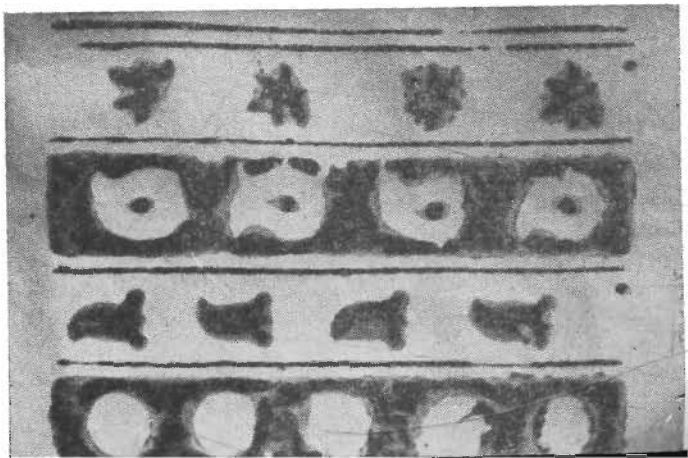
Motif—chhimba



Motif—Chhimba



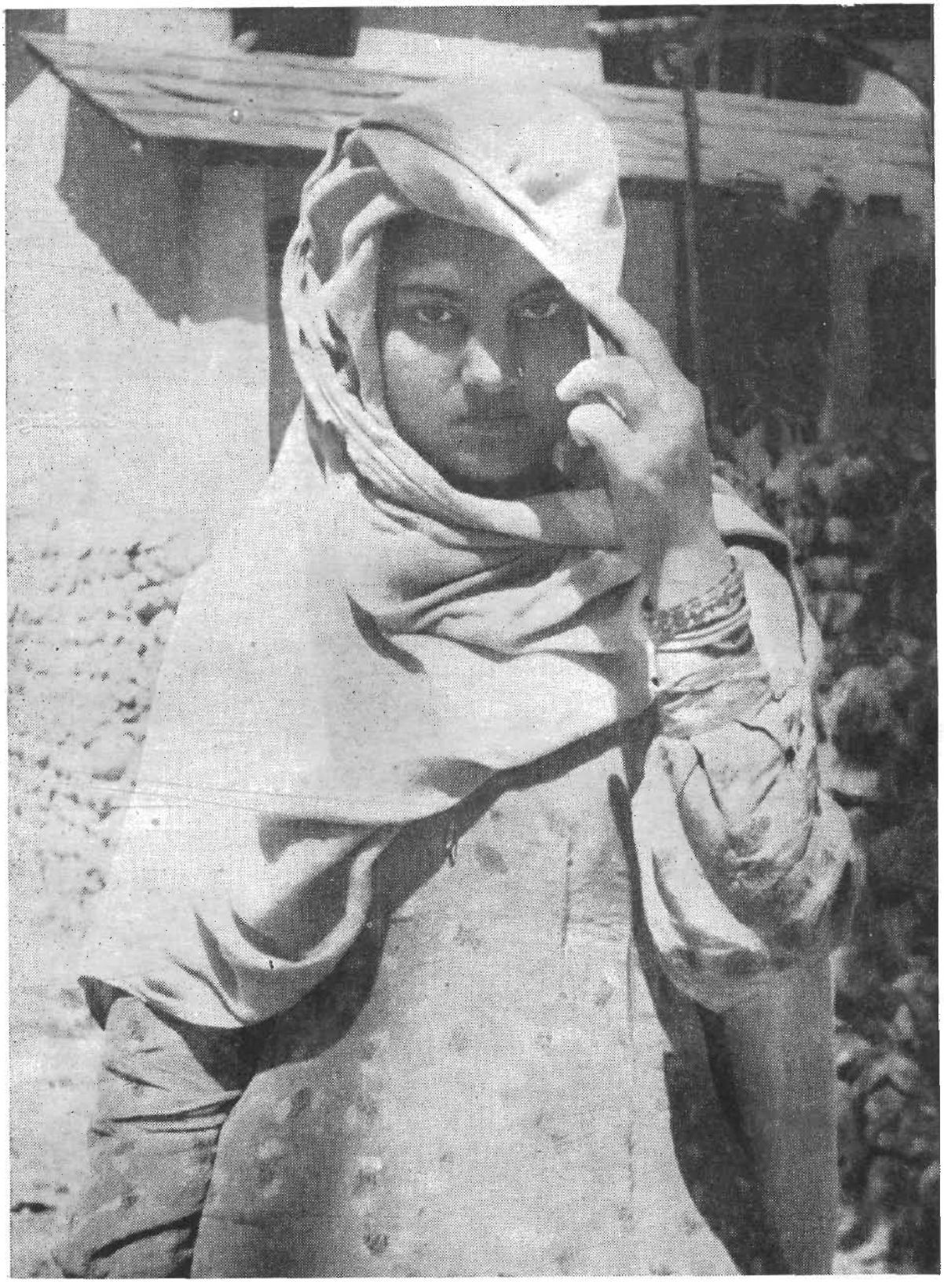
Paswaj



Chhimba designs



Wall drawings



A Shy Village Girl



Labour

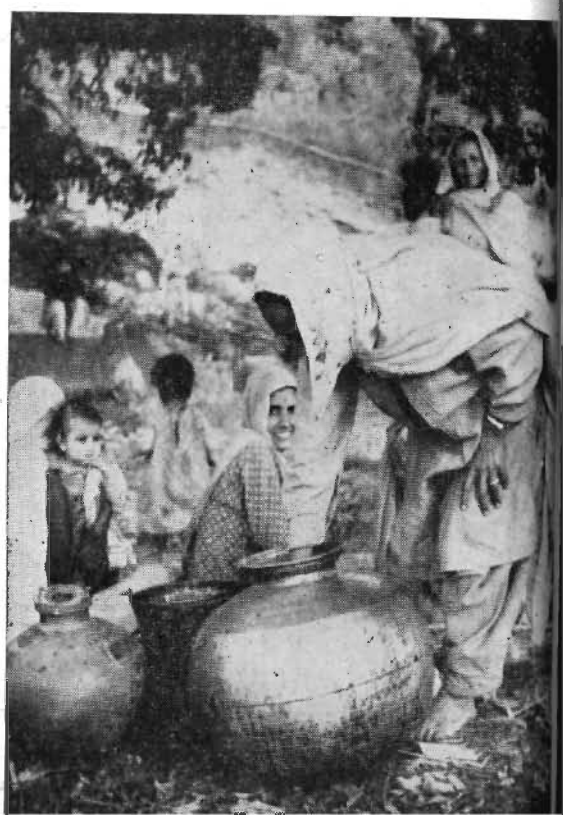


Gossiping

Okhli



Drinking Water Source





Recreation



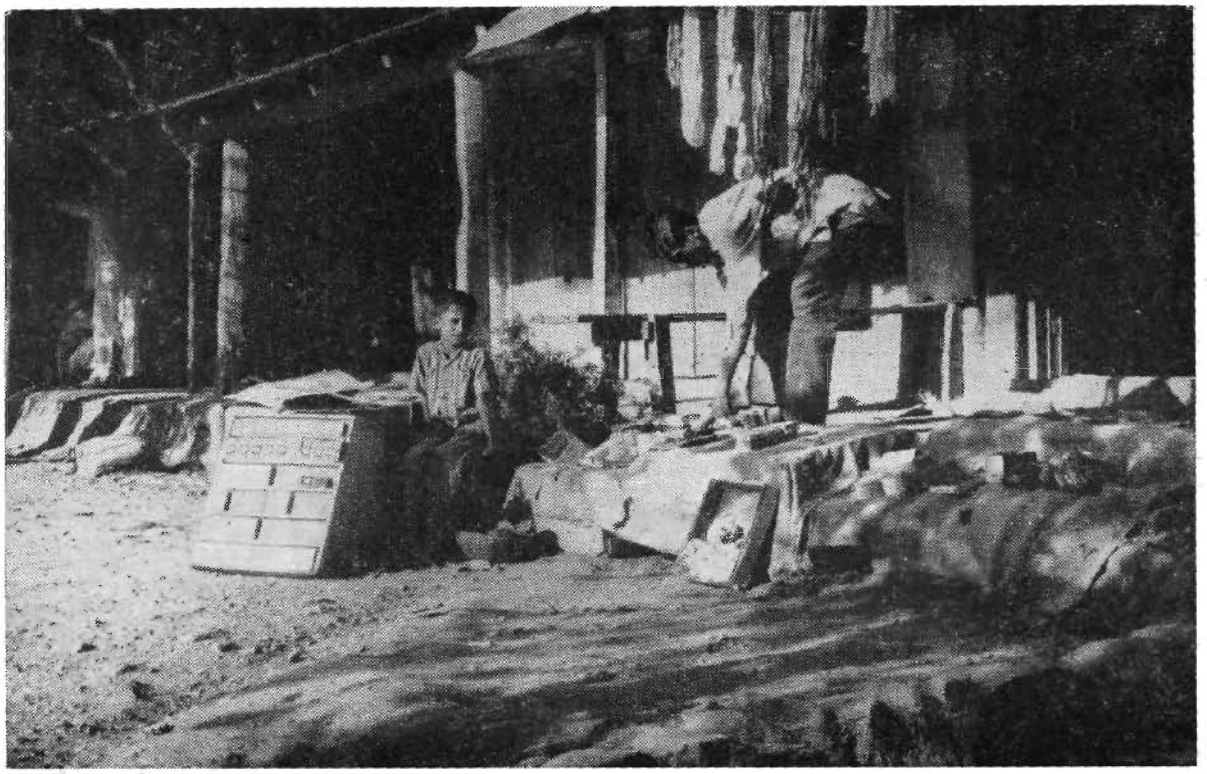
A Pretty Little Girl

Time to wash



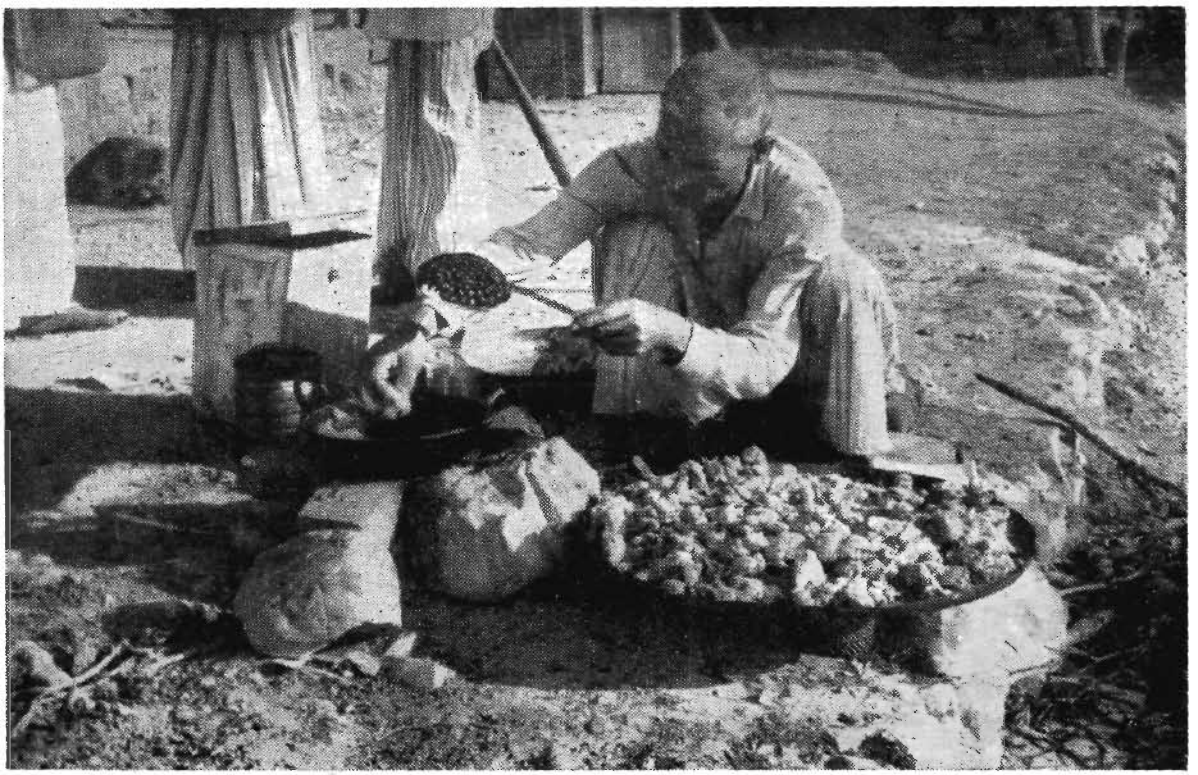
Outside the house

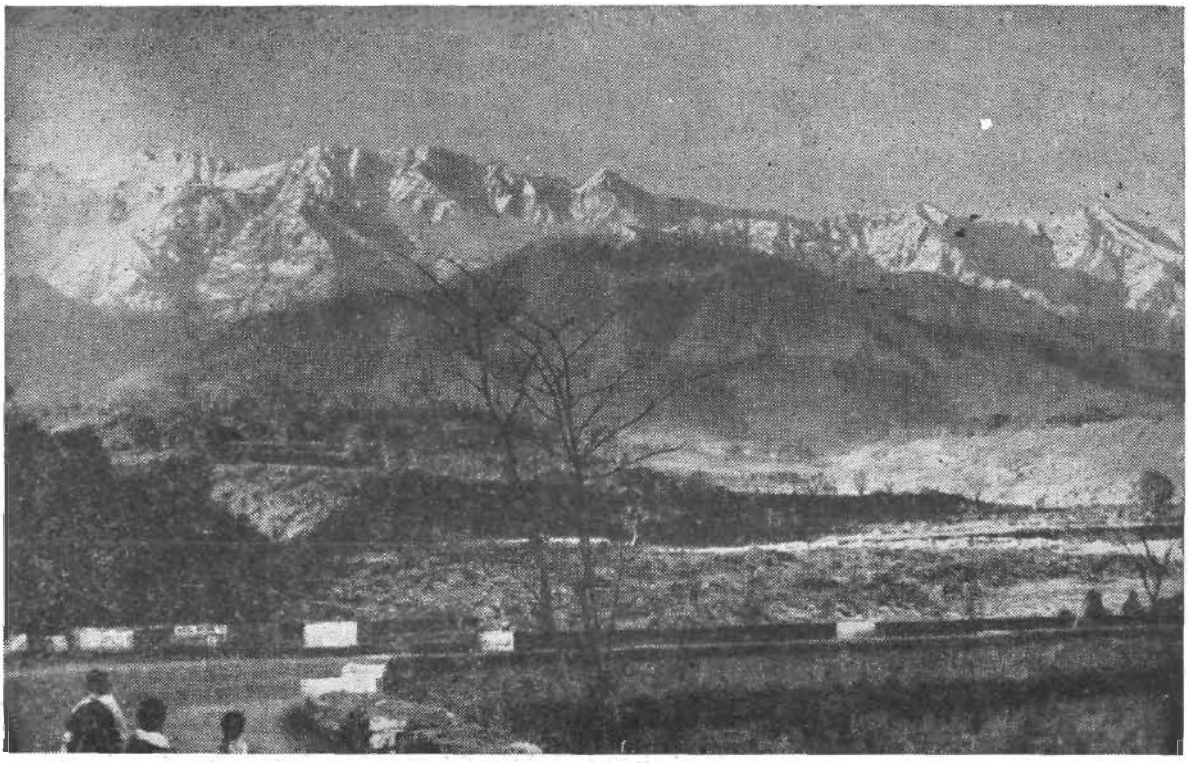




A vendor

Pakorewala





Pathankot-Mandi road

A Typical house





Hatli



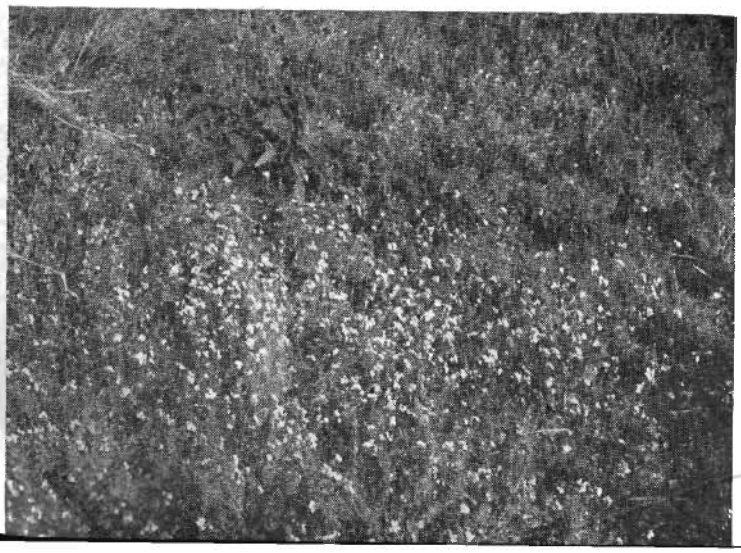
Ganapati



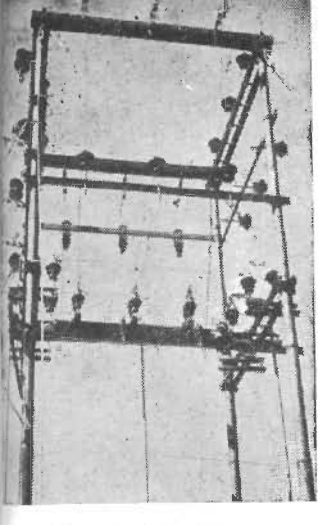
Iris



Baby in a basket



Sarson



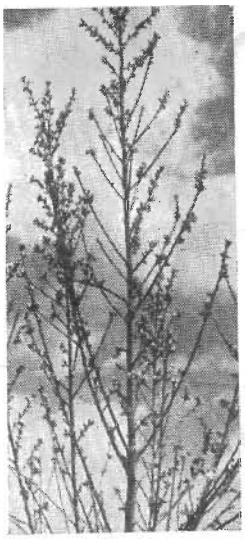
Electric Sub-station



Grazing ground



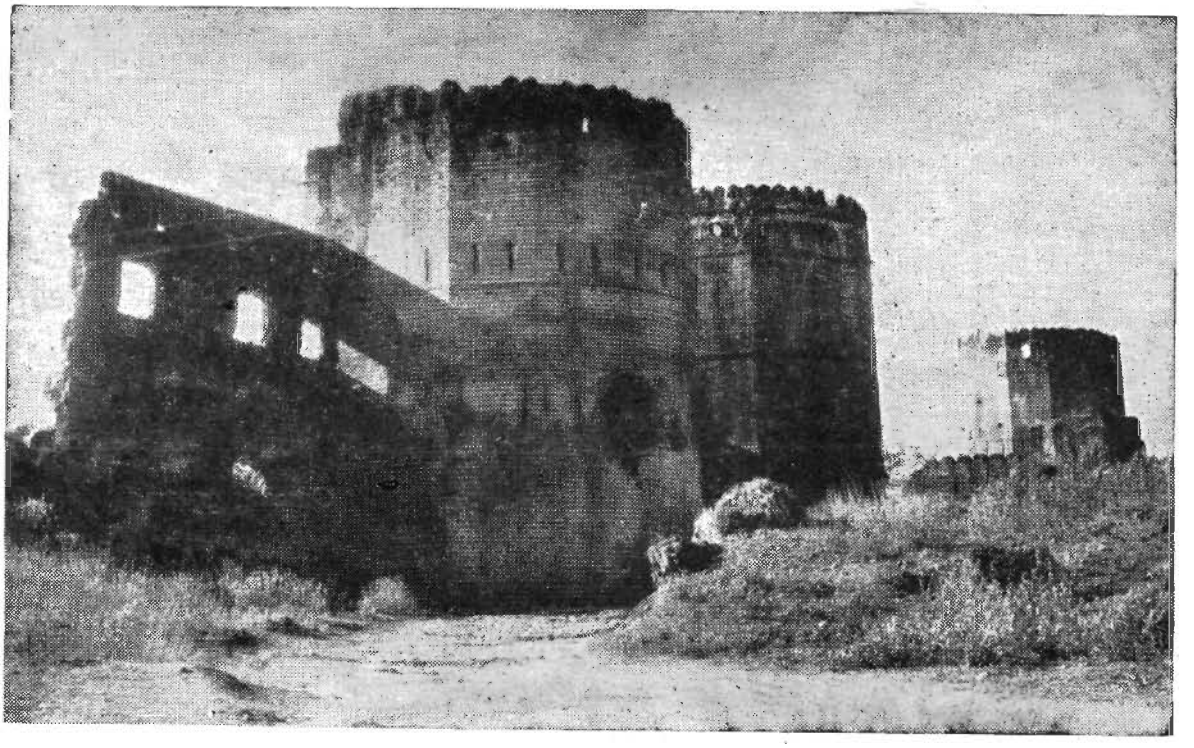
The onetime Sarpanch—Sohan Singh



Plum blossom

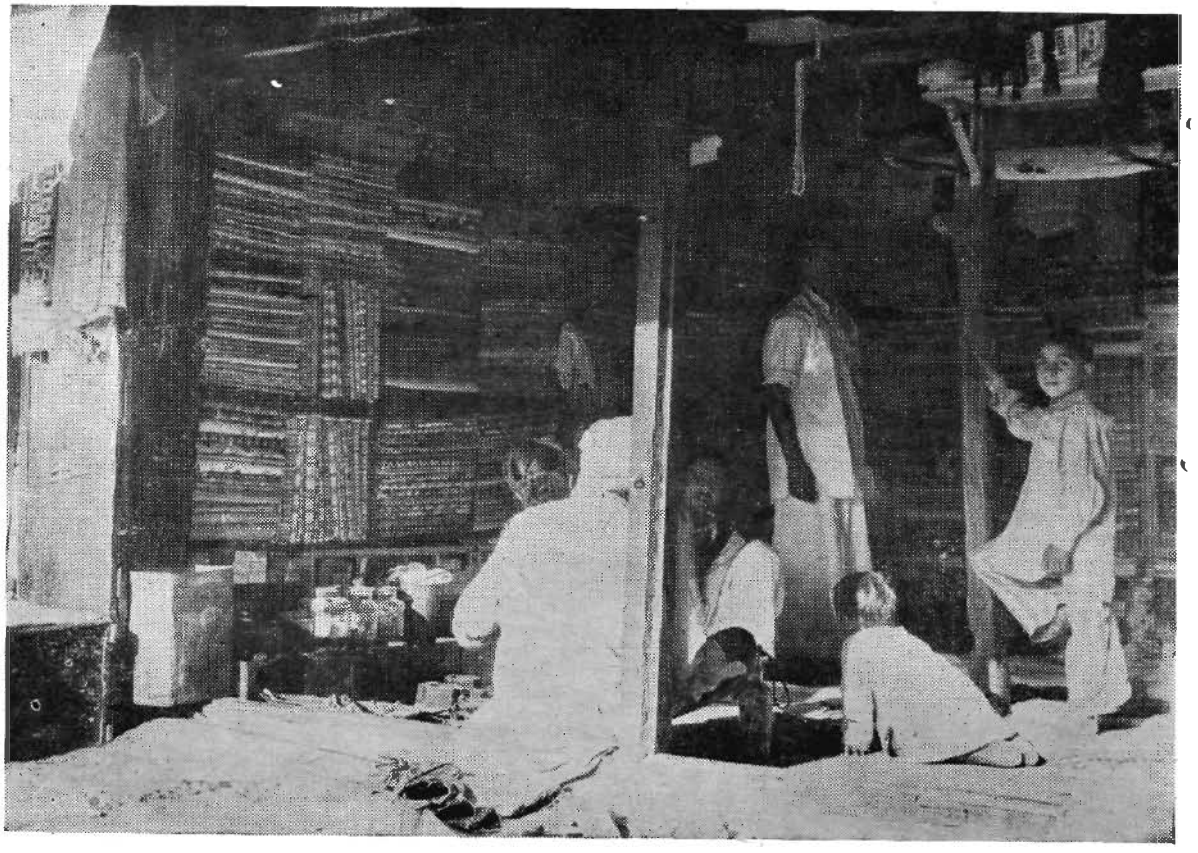


Farming



Nurpur castle—On Pathankot Mandi road

Merchandise



V—Conclusion

These chapters throw some considerable light on Hatli and the people who live there. Situated on the border of Chamba and Kangra Districts it presents a synthesis of the social and cultural life of the people of both the districts. While retaining the characteristics of Chamba hills, their food habits, dress and social customs are commmon to those in the adjoining villages of Kangra.

Open to the plains of Punjab by a pucca road Hatli has had regular contacts with the outside world for the last few decades. It has been imbibing urban influences gradually on account of Shahpur, Dharmasala and Pathankot.

A few men from the village have served in the second world war and some are still in active military service. There is a spirit of chivalry. A touch of gallantry. Here villagers commonly use artificial silk cosmetics—coloured check in cotton.

Independence has brought in its wake so many facilities and the most significant for them, was the advent of electricity. With this modern amenities like radios and electric gadgets are slowly making their way in to their life. This has brought a fresh breeze of prosperity in the otherwise routine life.

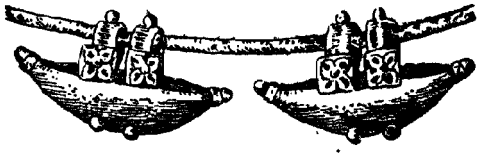
With the changing times many old things are dying out and many new things are coming up. Hand printing of coarse cloth was typical craft here with the Chhimbe families, which they have been traditionally following. Motifs and patterns carry a rural tinge. These fashions remain popular with the gaddi women.

The impact of changes brought about by the Community Development Programmes may not have been so apparent, since it was already open to the progressive influences of Punjab for the last so many decades. The development schemes did not come into direct conflict with staunch orthodoxy because of the already broader outlook even during the pre-independance days. Conservatism, of course, cannot be ruled out.

This is how a people living in a tiny village in the Himalayan foot-hills are busy constructing their future while not forgetting the basic soundness of the old values.

A common grievance seems to be a great bureaucratic red tape, delay and promises not honoured in time—no matter by whom these are made. And villagers have good reason to say so.

This is an assorted village Bangale, Rathi of the past, Brahmins, Chamars, Chhimbie, Rajputs living in one of the prettiest villages which have received a great many favour from nature.



Appendices

APPENDIX I

TABLE I

Castewise distribution of households

Religion 1	Caste 2	Households 3	Persons 4	Males 5	Females 6
Hindu	Rajputs	61	309	174	135
Hindu	Brahmin	3	28	14	14
Hindu	Dumna	10	41	24	17
Hindu	Chamar	6	15	9	6
Hindu	Chhimbe	3	19	10	9
Hindu	Gaddi	2	12	7	5
Hindu	Ghirth	3	17	10	7
Hindu	Nai	3	21	12	9
Hindu	Lohar	1	12	7	5
Hindu	Tarkhan	1	6	6	..
Hindu	Jat	2	20	12	8
Hindu	Bangale	11	44	22	22
Muslim		3	10	7	3
Sikh		2	12	6	6

TABLE II

HOUSEHOLD GOODS

Material Culture—Possession of furniture and other items

Caste 1	Charpoys 2	Chairs 3	Tables 4	Watches 5	Kerosene Lamps 6	Almirah 7	Sewing machine 8	Radio set 9
Rajputs	61	29	7	9	61	22	1	3
Brahmin	3	1	..	..	3	1	..	..
Dumna	10	1	..	1	10	2	1	..
Chamar	6	..	..	..	1	..	1	..
Chhimbe	3	1	..	..	3	1	..	..
Gaddi	2	1	..	..	2	..	..	..
Ghirth	3	..	..	..	3	..	..	..
Nai	3	..	..	..	3	1	..	..
Lohar	1	..	..	..	1	..	1	..
Tarkhan	1	..	..	..	1	..	..	..
Jat	2	1	..	..	2	1	1	..
Bangale	11	1	..	3	11	1	1	..
Muslim	3	..	..	..	3	1	..	..
Sikh	2	2	1	..	2	1	..	..

TABLE III

WORKERS AND NON-WORKERS

Workers and non-workers by sex and broad age groups

Age Groups	Total Population			Workers			Non-Workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages	566	320	246	246	159	87	320	161	159
0—14	242	138	104	7	1	6	235	137	98
15—34	171	89	82	118	65	53	53	24	29
35—59	114	70	44	94	70	24	20	..	20
60 & over	39	23	16	27	23	4	12	..	12

TABLE IV

Workers classified by age groups and occupations

Age Group	Agriculture			Household Industry			Labour			Service			Business			Snake charming		
	P	M	F	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	17	18	19
All Ages	197	122	75	15	12	3	7	7	..	12	8	4	5	4	1	10	6	4
0—14	7	1	6	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15—34	93	48	45	4	2	2	3	3	..		5	4	3	3	..	6	4	2
35—59	73	53	20	9	8	1	4	4	..	3	3	..	1	..	1	4	2	2
60 & over	24	20	4	2	2	..	..	..	..	..	..	..	1	1	..	..	..	..

TABLE V

Non-workers by sex, broad age groups and nature of activity

Age Groups	Total Non-workers			Full time students/children attending school			Persons engaged only in household duties			Dependent, infants, 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	320	161	159	117	89	28	36	..	36	167	72	95
0—14	235	137	98	95	67	28	..	..	..	140	70	70
15—34	53	24	29	22	22	..	22	..	22	9	2	7
35—59	20	..	20	..	..	..	12	..	12	8	..	8
60 & above	12	..	12	..	..	..	2	..	2	10	..	10

TABLE VI

Livestock statistics

Community	Milk/Cattle		Draught/Bullock		Goat/Sheep		Horses		Dogs		Poultry	
	No. of House-hold Owning	Total No.	No. of House hold owning	Total No.	No. of House-hold Owning	Total No.	No. of House-hold Owning	Total No.	No. of House-hold Owning	Total No.	No. of House-hold Owning	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13
Lohar . .	1	3	1	5	1	9	..	..	..	..	..	..
Chamar . .	2	4	2	4	1	2	..	..	..	..	..	..
Gaddi . .	1	2	1	7	..	..	1	2	..	..	..	..
Tarkhan .	1	2	1	4	1	10	..	..	..	..	..	..
Brahmin . .	3	10	3	8	1	6	..	..	..	..	..	..
Chhimbe . .	2	2	2	4	..	..	..	..	..	..	..	..
Sikh . .	..	..	..	..	..	..	..	..	..	..	..	..
Jat . .	1	3	1	6	1	3	..	..	..	..	..	..
Ghirth . .	3	3	3	8	3	5	..	..	..	..	..	..
Nai . .	3	6	3	8	1	5	..	..	..	..	..	..
Dumna . .	2	4	3	10	1	10	..	..	..	..	..	..
Mohammedan .	1	1	1	4	..	..	1	1	..	..	..	..
Bangali . .	1	1	..	..	1	1	..	..	6	14	5	15
Rajputs . .	53	144	48	152	22	91	2	5	..	..	6	21

TABLE VII

Distribution of house-hold by income groups

Occupation	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 and over	Total
1	2	3	4	5	6
Cultivator	25	20	8	23	76
Household Industry . .	7	2	1	..	10
Business	..	..	1	1	2
Others	9	8	4	2	23
Total .	41	30	14	26	111

TABLE VIII

Statement showing the literacy position

Age Groups	Total Population			Illiterate without educational standard		Literate without educational standard		Primary or Basic		Matriculate		Intermediate		Graduate	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All ages . . .	566	320	246	215	214	49	23	53	9	3	..	..	..	..	..
0—14 . . .	242	138	104	73	74	45	23	20	7	..	..	..	..	..	..
15—24 . . .	94	54	40	24	38	2	..	25	2	3	..	..	..	..	..
25—59 . . .	191	105	86	96	86	2	..	7	..	..	..	..	..	..	..
60 & over . . .	39	23	16	22	16	..	..	1	..	..	..	..	..	..	..

TABLE IX

Expenditure Table

Serial No.	Items of expenditure	Rs. 26—50		Rs. 51—75		Rs. 76—100		Rs. 101 and above	
		No. of house-holds	Average exp.	No. of house-holds	Average exp.	No. of house-holds	Average exp.	No. of house-holds	Average exp.
	1	2	3	4	5	6	7	8	9
	Average monthly expenditure per Rajput household by income groups								
1	Food	18	23·29	15	34·17	8	51·04	20	60·83
2	Clothing	18	5·83	15	9·94	8	12·92	20	20·25
3	Education	10	3·13	10	3·58	5	3·42	14	8·30
4	Others	18	5·36	15	9·42	8	12·19	20	16·54
	Average monthly expenditure per Brahmin household by income groups								
1	Food	..	..	1	41·66	..	..	2	79·16
2	Clothing	..	..	1	8·33	..	..	2	33·33
3	Education	..	..	..	..	..	..	2	10·41
4	Others	..	..	1	5·83	..	..	2	26·00
	Average monthly expenditure per Lohar household by income groups								
1	Food	..	..	..	..	1	50·00	..	..
2	Clothing	..	..	..	..	1	16·66	..	..
3	Education	..	..	..	..	..	..	..	..
4	Others	..	..	..	..	1	7·91	..	..
	Average monthly expenditure per Dumna household by income groups								
1	Food	7	23·45	3	33·33	..	..	..	..
2	Clothing	7	5·22	3	7·72	..	..	..	..
3	Education	..	..	1	4·16	..	..	..	..
4	Others	7	5·97	3	7·08	..	..	..	..
	Average monthly expenditure per Tarkhan household by income groups								
1	Food	1	20·83	..	..	..	..	..	..
2	Clothing	1	3·33	..	..	..	..	..	..
3	Education	1	2·08	..	..	..	..	..	..
4	Others	1	6·66	..	..	..	..	..	..
	Average monthly expenditure per Chhimba household by income groups								
1	Food	1	20·08	2	35·41	..	..	..	..
2	Clothing	1	8·33	2	8·33	..	..	..	..
3	Education	..	..	2	3·75	..	..	..	..
4	Others	1	6·66	2	12·50	..	..	..	..
	Average monthly expenditure per Girth household by income groups								
1	Food	1	25·00	1	41·66	1	33·33	..	..
2	Clothing	1	8·33	1	8·33	1	12·25	..	..
3	Education	..	..	1	2·08	..	..	..	..
4	Others	1	4·16	1	14·58	1	13·75	..	..
	Average monthly expenditure per Nai household by income groups								
1	Food	..	..	1	33·33	1	50·00	1	33·33
2	Clothing	..	..	1	12·50	1	16·66	1	16·08
3	Education	..	..	1	3·33	1	8·33	..	..
4	Others	..	..	1	12·50	1	18·75	1	20·83

TABLE IX—*contd.*

Expenditure Table—contd.

1	2	3	4	5	6	7	8	9
	Average monthly expenditure per Jat household by income groups							
1 Food	..	..	..	..	..	..	2	79·16
2 Clothing	..	..	..	..	..	..	2	33·33
3 Education	..	..	..	..	..	..	2	4·16
4 Others	..	..	..	..	..	..	2	32·70
	Average monthly expenditure per Gaddi household by income groups							
1 Food	..	..	1	41·66	..	..	1	83·33
2 Clothing	..	..	1	8·33	..	..	1	33·33
3 Education	..	..	1	2·08	..	..	..	..
4 Others	..	..	1	5·83	..	..	1	25·83
	Average monthly expenditure per Chamar household by income groups							
1 Food	6	23·00	..	..	..	..	..	..
2 Clothing	6	5·00	..	..	..	..	..	..
3 Education	..	..	..	..	..	..	..	..
4 Others	6	2·65	..	..	..	..	..	..
	Average monthly expenditure per Bangale household by income groups							
1 Food	5	22·33	5	29·16	1	58·33	..	..
2 Clothing	5	6·33	5	9·33	1	4·16	..	..
3 Education	..	..	1	4·16	1	0·41	..	
4 Others	5	6·00	5	8·37	1	2·91	..	
	Average monthly expenditure per Sikh household by income groups							
1 Food	..		1	41·66	1	50·00	..	..
2 Clothing	..	..	1	8·33	1	2·83	..	..
3 Education	..	..	1	4·16	1	8·33	..	..
4 Others	..	..	1	5·83	1	16·60	..	..
	Average monthly expenditure per Muslim household by income groups							
1 Food	2	39·16	..	..	1	50·00	..	..
2 Clothing	2	3·74	..	..	1	16·66	..	..
3 Education	..	..	..	..	..	..	..	..
4 Others	2	8·74	..	..	1	12·50	..	..

APPENDIX II

ACHARYA VINOBA BHAVE AT HATLI

Acharya Vinoba Bhave visited Hatli on the 14th October, 1959 to address meeting of Gujjars accompanied by the then Lt. Governor, Raja Bajarang Bahadur Singh Bhadri.

Acharya Bhave, addressing the meeting of Gujjars called upon them to merge their separate identity as a community into the broad currents of society. He said that if Gujjars and other migratory tribes went to various villages in small numbers and adopted them as their homes, the problem of their rehabilitation would be considerably eased.

The people of the villages should also at the same time, consider Gujjars as their brethern. The question of educational, medical and other amenities for them would also be automatically solved in this way.

Emphasising the abolition of caste system, the Acharya said that the gulf between the intellectuals, and the working classes would be bridged to produce the best personalities.

The Bhoodan leader said that the production of milk in India was so little that none except children, the convalescent and the aged should take it.

Acharya Bhave also addressed a Bhoodan workers' Conference at Hatli. He called upon

the workers to work with a sense of complete faith and love for human beings. Faith could move mountains and a few of the disciples of Christ were able to spread the message of christianity throughout the world. Hundreds of Bhoodan workers should be able to do much better for the Bhoodan movement.

On the same day the Lt.-Governor addressed the meeting and urged upon the Gujjars to see that the number of cattle of their herds did not exceed the present number as Pradesh forests could not feed larger bovine population.

He also disclosed the Administration's decision to exempt all improved breed sheep from payment of tax, which he hoped would go a long way in encouraging improved breeding of sheep.

Raja of Bhadri said that the problem of rehabilitating the Gujjars community was rather complicated. Their permanent settlement in one or even more places posed the problem of supply of huge quantities of fodder which would be almost unmanageable and if they were allowed to continue their migratory practices, there was danger of their children remaining uneducated.

Announcing the decision of the Administration to hold a Gujjars conference for suggesting solution of their various problems, the Lt.-Governor disclosed that it had been agreed to in principle to construct *bastees* for Gujjars.

Facilities for education, medical aid and other amenities would be provided in these *bastees*. Subsidized fruit plants would also be given to Gujjars for encouraging horticulture in these ***bastis.***

Raja Bhadri disclosed that Forest Settlement operations would be started in Himachal Pradesh shortly. Requirements of Gujjars in respect of fodder would be kept in view during the settlement operations.

Referring to the demand for enforcement of uniform rates throughout the Territory, Raja Bhadri said, a Committee had been appointed by the Administration to consider the question. New rates would come into operation from April next. (*Based on Press note from the Public Relations Department*).

APPENDIX III

EXTRACT TAKEN FROM THE PUNJAB CENSUS REPORT 1881, VOL. I, BY DENZIL CHARLES JELF IBBETSON.

The Bangali

The word Bangali is applied to any native of Bengal,, and especially to the Bengali Baboo of our offices. The figures given in our tables under Caste No. 168 evidently refer to these men and are not properly caste statistics, the Bengalis of the Punjab being of various castes, though generally I believe either Brahmans or Kayaths. But in the Punjab there is a distinct criminal tribe known as Bangali who are said to have emigrated from Hushyarpur to Kangra in which district they are chiefly to be found. They are not registered under the Criminal Tribes Act. None of these people have been returned in our Census tables as Bangali by caste; and as they are sometimes said to be a Sansi clan, and as the word Bangali seems to be applied in some districts to all Kanjars and in others to all Sipadas or snake charmers, it is probable that the Kangra Bangalis are not a separate caste. I see that in the Delhi division Bangalis have been included with Sansis. Mr. Christie writes:. "The Bangalis have very probably been included with Jogis in the returns. There are a vagarant tribe of immigrants from Bengal. They keep dogs and donkeys and exhibit snakes, eat all sorts of vermin and have a dialect of their own. Their woman dance, sing, and prostitute themselves. They are not criminals in the ordinary sense, but are in the habit of kidnapping boys to sell to Hindu mahants (sic). The name is also applied generally to Musalman jugglers".

APPENDIX IV

NAWALA

NAWALA or Shiv Puja as it is performed in Chamba and certain parts of Bhattiyat Tehsil. This note is prepared for attending a Nawala in Chaitra, 2020.

General—Nawala or Shiv Puja is performed to seek the blessings of 'Shiva' when a particular desire of a family has been fulfilled. At a time of some misfortune, trouble or anxiety about the future, a person may pray to Shiva that in case he would overcome the misforturne he would organise a Nawala. It is said that in case the devotee prays with his true heart, he is sure to succeed in overcoming all the difficulties.

A Nawala was promised by Dina Nath of Jogi caste, a resident of Chamba town. He is a peon in the Deputy Commissioner's office, Chamba. According to him, during September, 1962,

there was heavy and early snowfall in Sub-Tehsil Pangi, Lahaul and Spirit. His son was serving in Pangi in the Police department. The Lahaul area was trapped in snow slides. There he remembered Shiva and promised a Nawala if he returns home safe and sound.

At Chamba his father Dina Nath was much worried due to daily radio broadcasts about the havoc caused by early snowfall. The havoc was so acute that even air dropping of food articles to road workers in Punjab-Lahaul was rendered impossible by the bad and cloudy weather. In such circumstances Dina Nath too prayed Shiva to take care of the entire family and promised for the celebration of a Nawala.

The prayers of Dina Nath were answered and his son suffered no casualty, though he had to remain hungry and shelterless for a number of days. Dina Nath's son returned home and in consultation of a priest the auspicious occasion for Nawala was fixed to be the 29th of April 1963.

On 28th April, 1963, a pooja of Shiva was held wherein the priest also performed a *havan*. On that day all near and dears were invited to the Nawala.

On the evening of 29th April the guests came and were served with non-vegetarian food. By the sun set the function began. A two inches high platform of wheat-flour was raised on the ground. On the platform eighty four *Bhabroo* were placed and thus the entire platform was covered with *bhabroos*. Upon each bhabroo one *bara* was placed and that too numbered 84. In the centre of the platform a *thali* of bronze was placed containing a black stone image of Shiva known as Shivpindi. Near the platform was a tub filled with about sixteen kilograms of maize. Dhoop was burning constantly besides a lamp of ghee. On another side there were three tumblers filled in with water and also with some bhang leaves, nearby was a *patar*, a utensil of copper. There were also an image of Ganesh, conchshell, an image of Nandi, the sacred bull of Shiva, nuts and other items of pooja. The items of pooja included flowers, grass blades, water, *dhoop, tikka,* a bell, rice and *gur*.

The actual function began at 8.30 p.m. For half an hour the priest remained narrating holy verses from Shiv Puran and other religious books which he had remembered by heart. During this time he tagged the one end of a red cloth—granthi bandhan with the *dopatta* of the wife and the other to one end of Dina Nath's dress. This was untagged when the entire ceremonies finished by 12.30 mid-night. Then while reciting holy verses he worshipped Ganpati on behalf of the family. Dina Nath put pooja articles over Ganpati when the first verse was about to be recited and bowed to the image with folded hands at the end of the recitation of *pooja*.

Then Dina Nath went out in his courtyard. He poured water over the earth thrice with a lota and remembered Shiva praying for the blessings. He then returned to the *mandap* where the entire ceremonies were to be performed in the main room.

Dina Nath and his wife sitting besides him then began the actual *Nawala pooja*. Tikka was applied to their foreheads by the priest. They took *achman* thrice. The first mantra of pooja prayed to Shiva on behalf of the family that such and such dieties will be worshipped, such and such things will be given in charity and such an animal would be sacrified.

Then conchshell, Shiva, Gauri, nut, bull and water tumblers, *nav grahas*, brass pot were worshipped turn by turn by reciting *mantras*. Later an attractive *mala* was worshipped. This was beautifully and artistically prepared out of some wild flowers some merrigold and jasmane flowers. Thereafter it was suspended with a hook in the ceiling over the Shivpindi. The idea behind it seems that temple has been built over the image of Shiva. After it three *arties* of Shiva were recited by the entire audience standing.

Four persons who are also jogies by caste and can sing Shiv Mahima by heart were called to join the *pooja*. Each received two rupees as *dakshana*. These persons remained singing Shiv Mahima throughout the night. They are known to be *bandas*.

After *pooja* function of *bandas* two persons known to be Katwal and Bhatwal were appointed from the gathering. These were neighbours of Dina Nath. They were entrusted with the duties of obeying the orders of priest, chela and other members of the family. They too received Re. 1/- each as *dakshana*.

Katwal and Bhatwal were asked by the Brahmin priest to bring the lamb in the *mandap* which was to be sacrificed to appease Shiva. Sainu Nath, a chela of Shiva belonged to Bhalai, had been invited. He was a Nath by caste. He was seated near the mandap to perform *pooja*. The lamb was then worshipped on behalf of the family and prayers were offered to Shiva to accept it. The priest remained reciting *mantras*, he and the eldest member remained sprinkling water over the lamb to purify him. When the lamb shook his body it was presumed that lamb was accepted by Shiva. Otherwise some water drops had to be put in his ears, nose and mouth to make the lamb shake his body. It would never have been sacrificed unless the lamb had shaken itself. When it shook its body, immediately the audience shouted collectively– *Shiva bhagwan ki jai, Mahadev ki jai*. Because it was taken for granted that Shiva had accepted the lamb;

person was entrused to sacrifice it by hacking lamb's head with a sickle in a single stroke. It was first to be sacrificed outside the house. But on the insistence of some devotees it was decided to behead the lamb in the house quite nearby the platform. This was done and the blood was held in a big brass plate. The beheaded animal was given to another jogi. The spot was cleaned and *arti* of Shiva performed.

Thereafter *bandas* began to sing Shiv Mahima. The *chela* sat on a seat and before his face *dhoop* was burnt. The *bandas* had a drum and a metallic plate placed over a pitcher, and these were used as musical instruments. With the tune of song of Shiv Mahima and beat of drum the *chela* after some ten minutes began to shake his body. He then stood up shaking his body furiously. The accompanying person immediately put off his coat and wrapped it round his waist The accompanying persons then gave two small swords each with about six inches blades over his chest, waist and arms. But he was careful in receiving no cut. It was believed that at this stage he was possessed by Shiva and that is why *chela* was receiving no cuts while moving the blades over his body.

After a while the *chela* shouted and the *bandas* stopped playing music. The *chela* touched the head of the household and said on behalf of Shiva, "I am very pleased with the Nawala and I would bestow prosperity in your family. If these words go wrong, do not take me *dharoo,* meaning that since these are the words of Shiva, they cannot be wrong! You would get children who would prosper much". The person replied, "I have no doubt over these words and made me enable to organise Nawala of and on".

Again the *chela* began to shake his body and to move baldes over himself. After a while he again talked and music stopped. He then said to the brother of the head of family, "I am very pleased. You will prosper. I am always with you in misfortunes. Do not forget me". Thus the *chela* gave words of Shiva to five persons. To an old lady he advised to cook a *chapati,* blacken it on the other side of the *tov* and move the chapati round her head thrice at night and throw it out. She would then lose the effect of all magicians who were making her life miserable. In the end he blessed the audience.

The gathering thereafter began to disperse and only the members of the family and close relatives were left in the room by the mid-night. Shiv-mahima was sung throughout the night by *bandas.* On the following day a grand feast was held.

The grains and *chapatis* of the function were given to jogi in addition to the head of the slain animal. Of course, the next day the *mala* was floated down the river.

The function continued till dawn. The major part of mala was wound and hung from the ceiling covered with a piece of cloth. The remaining portion was put on a tree to wither away.

The number of guests was about three fifty. They were served food on the morning and evening of Nawala day and the morning of the following day. The estimated expenditure was Rs. 550/- as detailed below:—

	Rs.
Food.....	400-00
Puja.....	50-00
Sacrifice.....	50-00
Others.....	50-00

The entire expenditure was met out of the savings of the family.

Various items of *samagri* for Nawala:

Lota, ardha, kundu, conch, *aarti,* bell, *veshak, trikusha,* grass blades, *drubh rolya, kesar, kusumba, dhoop,* sugar milk, curd, barly, *sapt mitrika, sarve-aushadhi, laja,* lotus flower, sandal wood, *gangajal,* camphor, *laung, jaiphal, illaichi, kankol, panchamrit,* warm water, *yagyopavit, Ukshar,* silk cloth, rice wool, *til,* flowers, *swarn-raj pushpa, tuk-moti, bilpatri,* garlands of flowers, dry fruits, *supari* 15, *dakshina kup* 2, *patra* 1, *jogi* 2, *bande* 4, *chelas* 2, *kutwal, butwal, khichri, rot* 1, *una, sapta dhanya,* milk for jogi, cloth for jogi, *mekhali,* turban, *mer* 1, *narel* 1, *karanmudra, chaunr* 1, gur, ghee, two yards of cloth, a bag, 5 seers of rice, 15 seers of atta, 5 seers of *mash, jul* 1, *deepak* 84, earthen lamps 20, *arti-Uma-mahadeo*

Some lines from the Shiv Mahima

ना थी धरती ना आकाश ना पृथ्वी ना चन्द सूर्ज ना पौणा पाणी, किथे थे तेरे नवासः ले स्वामी अपणा उधार

(Oh Shiva when there was no land, sky, earth sun, moon, air, then where thy lived—Take this offering, my Lord).

किस वो देसे दा स्वामी सो जी आया ले स्वामी अपणा उधार

(From which land thy came—Take this offering, my Lord).

कलाश वो देसे दा स्वामी सो जी आया, । ले स्वामी..

(Shiv Ji came from the land of Kailash—Take this...),

शिव कने कुण कुण माणु आए, ले स्वामी.....

(Who others that accompanied Lord Shiva—Take this.....).

शिवजी आए पारवती आए । गणेश आए । ले स्वामी..

(Lord Shiva came, Parbati came and came Ganesh—Take this.....).

किस तैनुं वकाया किस तैनुं धूप धरवाया । ले स्वामी..

(Who called thee, who burnt dhoop before thee—Take this.....).

गौरां रानी भंग दा प्याला बनाया शिवजी पी कने होया मतवाला । ले स्वामी.....

(Gauran queen prepared a cup of bhang and my lord Shiva took it—Take this.....).

पहले शिव मेरे आए ता बज्जे ढोल नगारे । ले स्वामी..

(Lord first came to me when drumbs and trumpets were blown—Take this.....).

बारा भैरु स्वामी कने चलदे । ले स्वामी.....

(Twelve bhairoo, the guards accompany my lord—Take this.....).

[*Based on investigation carried out by Santok Sud, Research Investigator from this organisation*].



APPENDIX V

EXTRACT FROM THE PUNJAB STATES GAZETTEER, VOL. XXII A, CHAMBA STATE, 1904 (PP. 261—266)

by

DR. HUTCHINSON

SECTION A—*General Administration and State Staff*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. *Char*—Already described.
2. *Likhnehara*—Keeps the revenue accounts, and does all clerical work.
3. *Batwal*—Carries out the order of the Char and Likhnehara, holding under them a position analogous to that of the Hazre da Kotwal under the Raja in former times.
4. *Jhutiyar*– A servant under the orders of the Batwal. He carries out the orders of the Kardars conveyed through his immediate chief, the Batwal.
5. *Ugrahika*– A peon who collects the revenue demand under the Kardars.
6. *Jansali*—Was in charge of the magazine of the pargana an office now abolished.
7. *Pahri*—The guardian of the State Kothi, records, and the revenue, both cash and kind.
8. *Bhand*—Cooks the Kardars' food and cleanses the utensils.

9. *Hali*—Keeps the Kothi clean and looks after the storage and safe-keeping of the grain.

10. *Kagadaru*—Carries letters.

11. *Lakarhar*—Supplies firewood to the Kothi.

12. *Ghiyaru*—Collects ghi from those who pay ghi as revenue.

13. *Dudhyaru*—Collects milk for officials.

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

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

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

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

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

In Lahaul the Char resides at Margraon and the Likhnehara at Tindi, each with a Muqaddam subordinate to him, but the Kothi in this ilaqa is at Udaipur. Most of this pargana is included in the jagir of the Rana of Tiloknath, which is therefore regarded as the headquarters.

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

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

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

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

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

In some parganas, also where there was a scarcity of artisans, blacksmiths, potters, etc., such workmen were granted bajoh land and their services taken without further payment in their respective parganas. All these forms of remuneration have now been discontinued, and every man is paid for his services in cash.

The State revenue, both in cash and kind, is realised in two instalments, and credited into the Treasury. All kinds of grain appropriate to each crop are accepted but under the head an (anaj) if that occurs in the patta (lease) only barley, millet (kodra) and maize are taken. Ghi is also collected in two instalments. Grain required for State use is brought to the capital and the surplus is sold at the muffassil Kothis.

An abstract showing the parganas in each wizarat, with the cultivated area and revenue is appended: —

General Administration and State Staff

Name of Wizarat	Names of Parganas in each Wizarat	Cultivated area in acres			Revenue collection in rupees		
		Kohli or irrigated	Otar or unirrigated	Total	Cash	Kind to the value of	Total
1	2	3	4	5	6	7	8
Sadr or (1) Chamba	Rajnagar, Tarlod, Dhund, Kharot, Gudiyal, Saho, Panjila, Kajandra, Samra, Lilh, Piura, Basu, Bakan, Mahla, Bhariyan, Karedo, Sgeh, Udaipur.	1,581	30,486	32,067	47,440	9,364	56,804
Churah . .	Jhund, Bhalai, Manjir, Bhandal, Kihar, Diur, Hamgiri, Barnota, Bagor, Sai, Chanju, Baira, Tisa, Loh-Tikri, Jasaur, Kohal.	386	32,238	32,624	54,224	14,120	68,344
Pangi* . .	Kilar, Sach, Darwas, Lahul . .	..	3,019	3,019	5,818	..	5,818
Brahmaur . .	Brahmaur, Tretha, Chanota, Kothi Rahnu.	14	11,256	11,270	17,282	44	17,326
Bhattiya . .	Bathri, Cherpur, Nagali, Chun, Hubar, Chuari, Raipur, Tundi, Sihunta, Bhatti, Tikri.	6,614	23,453	30,067	53,636	16,271	69,907
	Total .	8,595	100,542	109,047	178,400	39,799	218,199

*The total cultivated area in Pangi wizarat contain 1,433 acres of land irrigated by kuhls, but on account of the hligh altitude it does not produce rice and so it should be considered as unirrigated.

APPENDIX VI
GLOSSARY

Ajwain	Parsley
Arti	To offer worship
Barani	Land dependent on rainfall
Barkhi	First death anniversary
Biradari	Brotherhood
Baltohi	Brass pitcher
Banafsha	A herb
Baggar	Dry grass
Bilpatri	Leaves of a tree used for offering worship to Lord Shiva
Bowli	Spring
Charanamrit	Holy water given by priests to devotees
Chimta	Tongs
Chabarkhi	Fourth death anniversary
Chela	Follower
Dakshina	Money given to Brahmin on religious occasions
Dal	Pulses
Dan	Charity
Drub	Grass blades of a particular variety of grass
Dai	Mid-wife
Doli	Palanquin
Dhoop	Incense
Dholki	A drum
Gangajal	Water of holy Ganges
Ghara	Earthen pitcher
Ghee	Purified butter
Gur	Jaggery
Gagar	Iron pitcher
Galgal	A citrus fruit
Handiya	Earthen kettle
Handola	Merry-go-round
Hawan	A from of worship
Hukkah	Hubble-bubble
Khandit	Broken
Kajal	Antimony
Kuhl	Irrigation channel
Khinnu	Ball of rags
Kala mahina	Inauspicious month
Mauli	Sacred thread
Mehndi	Henna
Mama	Maternal uncle
Mantri	Minister
Munj	A type of grass
Mandap	Canopy
Mala	Garland
Navgraha	Nine planets
Nersingha	A musical instrument
Nautor	Reclaimed land
Phalahar	Non-cereial diet
Panir	Cheese
Pagri	Turban
Pattal	Leaf platter
Puja	Worship
Rewari	A sweet meat
Rituraj	Spring season
Reetha	Soap nut
Supari	Betel nut
Sonth	Dry ginger
Sanai	Medicinal leaves
Sarson	Mustard
Samjhota	Reconciliation
Tawa	Iron pan
Thali	Metallic plate
Til	Sesame
Yama	Lord of Death
Yatra	Pilgrimage
Zira	A spice

APPENDIX VII

VILLAGE SURVEY MONOGRAPHS

District Chamba

Chitrari, Chamba Tehsil

Devi Kothi, Chaurah Tehsil
(Price Rs. 3.10)

Maingal, Chamba Tehsil

Lakkar Mandi, Bhattiyat Tehsil

Hatli, Bhattiyat Tehsil
(Present issue)

Brahmaur, Brahmaur Sub-Tehsil
(Price Rs. 4.20)

Kupha, Parmas, Malet and Karoti (Thamoh) Pangi Sub-Tehsil

District Mandi

Chauntra, Jogindarnagar Tehsil

Bir, Mandi Sadar Tehsil

Rawalsar, Mandi Sadar Tehsil

Kot, Sarkaghat Tehsil

Panjain, Chichot Tehsil

Nalag, Sundarnagar Tehsil

Pangna, Karsog Tehsil

District Bilaspur

Dari and Dabhla, Ghamarwin Tehsil

Deoli, Bilaspur Sadar Tehsil

District Mahasu

Shakrori, Sooni Sub-Tehsil
(Price Rs. 3.00)

Batal, Arki Tehsil

Shathala, Kumharsain Sub-Tehsil

Delath, Rampur Tehsil

Dodra and Kwar, Rohru Tehsil

Chergaon, Rohru Tehsil

Purag, Kotkhai Sub-Tehsil

Gijari, Theog Tehsil
(Price Rs. 2.45)

Chaunri, Kasumpti Tehsil

Basal, Solon Tehsil

Chaupal, Chaupal Tehsil

Jubbal, Jubbal Tehsil

District Sirmur

Mangarh, Pachhad Tehsil

Rajana, Rainka Tehsil

Moginand, Nahan Tehsil

Kolar, Paonta Tehsil

Kamrao, Paonta Tehsil

District Kinnaur

Kothi, Kalpa Sub-Division
(Price Rs. 3.55)

Nachar, Nachar Sub-Division

Kanum, Poo Sub-Division

CENTRAL GOVERNMENT PUBLICATIONS

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

I-A General Report

I-B Report on Vital Statistics of the Decade including reprints

I-C Subsidiary Tables

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

II-B Economic Tables

II-C Cultural and Migration Tables

III Household Economic Tables

IV Report on Housing and Establishments

V-A Special Tables on Scheduled Castes and Scheduled Tribes (including reprints)

V-B(I) Ethnographic notes on Scheduled Castes and Scheduled Tribes

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

VI Village Survey Monographs (35 villages)

VII-A Survey of handicrafts

VII-B Fairs and Festivals

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

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

IX Maps (Atlas)

1961 CENSUS HIMACHAL PRADESH GOVERNMENT PUBLICATIONS

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District Handbook—Mandi

District Handbook—Bilaspur

District Handbook—Mahasu

District Handbook—Sirmur

District Handbook—Kinnaur

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