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HIMACHAL PRADESH

A Village Survey of

KOLAR

[Paonta Tehsil, Sirmur District]

Field Investigation and Draft
by
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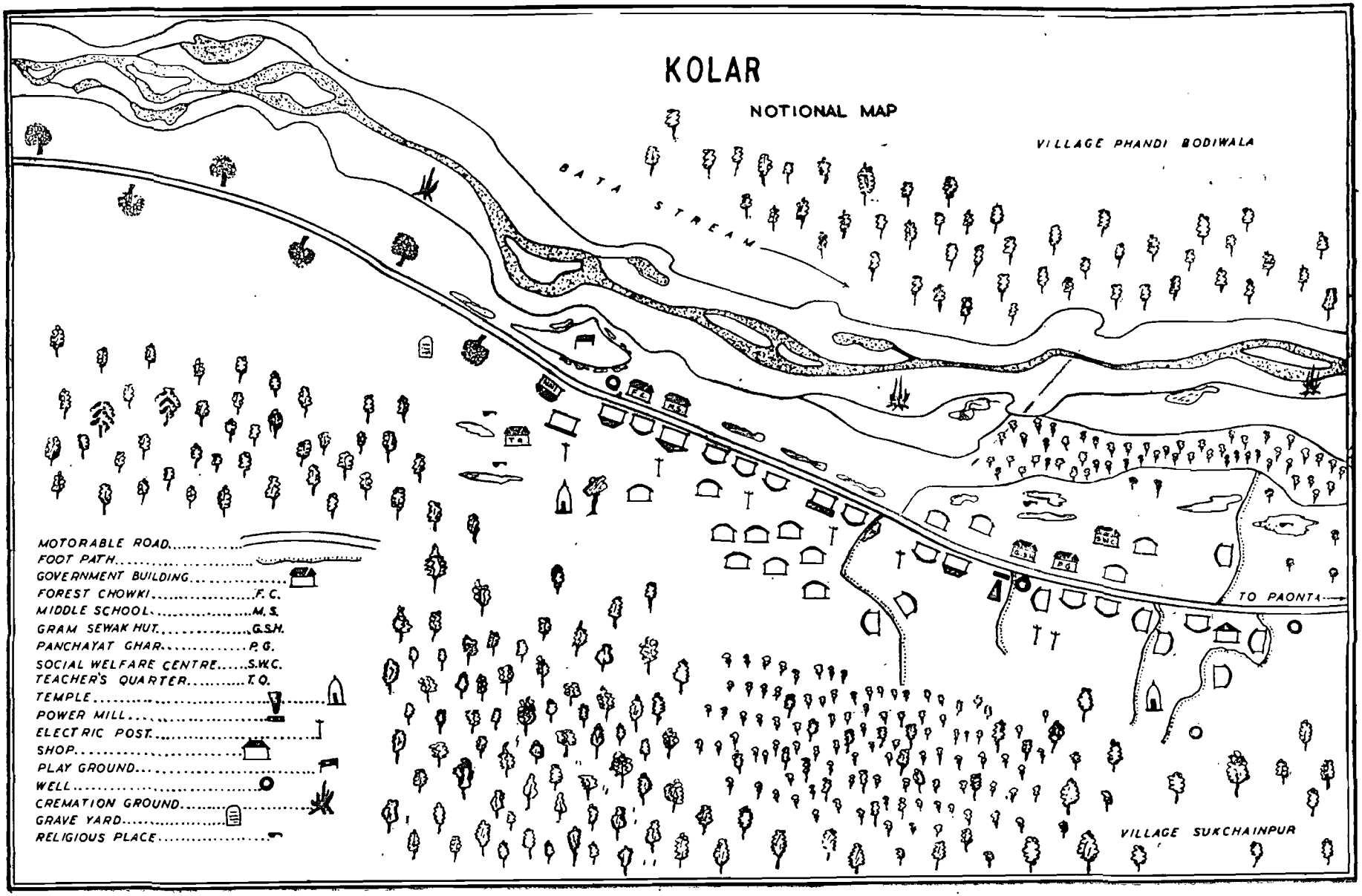
SUPERINTENDENT OF CENSUS OPERATIONS
HIMACHAL PRADESH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Foreword

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

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

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

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

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

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

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been

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

NEW DELHI
July 30, 1964

ASOK MITRA
Registrar General, India

Preface

In 1957-58 after taking over as the Chief Executive Officer of the Territorial Council, Himachal Pradesh, I visited Sirmur District for the first time. On my way to Paonta I passed through Kolar and visited the school and met some of the local villagers having absolutely no idea of the predominant community of Labanas here and knew nothing more about the village. Years passed by and when it came to selecting a village in Sirmur District for our survey, the Labanas living in this roadside village interested me—well-known and pleasantly situated village between Nahan and Paonta. Most of the officers touring Sirmur District pass through Kolar.

It has taken quite a long time to complete this survey and Chuni Lal and myself have been there a number of times. We had the good fortune of taking Shri R. L. Anand, Supdt. of Census Operations, Punjab to this village and showing him round. Generally considerable information had to be collected. Partly because the village was big and because we were asking too many questions which seemed an unending flood of curiosity. Finally when something was left out, we thought, on one pretext or the other, to get more information.

Lying on a metalled road and very close to Dhaula-Kuan, Kolar is predominantly inhabited by Labanas. They are sturdy and keen agriculturists and seem to be quite prosperous and well off. Being on the roadside, this village has facilities which other remote villages generally lack. One of the grievances has always been shortage of drinking water, wells and lack of irrigation facilities. This village has a Panchayat, a good school and a centre of the social welfare board. Taking the rough and the smooth of the village, in spite of the fact that it has not been visited very often by the Agriculture Inspector or other Block functionaries who just pass through, agriculture is fairly prosperous. They have not looked back over these years with much regret. Mostly the houses are thatched. Some possess cycles, slightly better types of cows and buffaloes. There are medical facilities at Paonta and once a while the mobile health unit passes by.

Villagers have been magnanimous and kind in receiving us. We have been able to attend some of their marriages, see their harvest, go round their fields just after they had sown their crops. We have been attending some of their ceremonies, seeing their school, gone to their homes and had a peep into their lives. We have admired their jewellery, songs rustic paintings, bullockcart, their charming stitch craft; subsidiary occupation of weaving carpets in some homes and the peculiar storing utensils.

Chuni Lal has spent months at an end here and has tried his best to answer the curiosity of the villagers. I am not sure to what extent he has succeeded in convincing them of what exactly this project is because our questions never seem to come to an end. There was always rough suspicion from the villagers about our colossal questionnaire. The great reluctance relating to expenditure, worship and customs. It was a tiring ordeal but with time probably the edges started wearing off and we place this monograph of Kolar village and its way of life. I have been closely associated with this project and have spoken to many villagers and have discussed with them many matters quite freely. Also this assignment has taken me to many adjoining villages. Over these years certain changes are there—electricity—consolidation of holdings—presence of Gram Sewak

—which was never heard of before Independence.

I am deeply indebted to Durga Singh of my office who initially helped me so much in preparing this draft questionnaire and in revising it. Rikhi Ram Sharma and he always encouraged Chuni Lal and helped him with a patient generosity in piecing this material together. Editing for me has been comparatively an easier task and reward of this labour must go to Chuni Lal. There are bound to be certain shortcomings and incomplete aspects, but we do hope one day Administrators, Sociologists and those seeking information on village life would have something to fall back upon.

I shall always owe a great sense of gratitude to Shri Asok Mitra, I.C.S., Registrar General, India, for all his absorbing interest, kindness and deep words of encouragement.

Dr. Roy Burman has gone through the drafts patiently giving helpful suggestions all along.

Once some of these monographs are out, they will convince the villagers. After all it was the village and the people who lived here that we were really interested in. I must frankly confess that at times we found it very difficult to collect correct information and we had to get this time and again verified. With the 4 or 5 other monographs for which Chuni Lal is carrying out field surveys, this has been a good effort and the readers will find this monograph of interest, that is a great reward for any Investigator and myself.

I would like to convey my warm thanks to Shri Ramachandran, Manager, Government of India Press, Simla, for his great interest in our work. He has been very helpful and dealt with our material and ourselves with utmost patience.

BOSWELL SIMLA,
10*th March* 1965

RAM CHANDRA PAL SINGH

Acknowledgements

We are grateful to Kishori Lal and Dhani Ram the village elders who were kind to extend all possible help during this survey. They have fairly extensive knowledge of the rural problems. When people had some suspicion about the project we were carrying out, these villager elders always came to our rescue.

Jawala Prasad, Revenue Assistant Nahan was as usual very helpful. K. C. Chauhan, Tehsildar Paonta helped in preparing the notional map by giving us the material, and sending a note on the consolidation of holdings which was carried out in Kolar a year before the commencement of this Survey. Maharaja Jayendra Singh of Chirkhari has very kindly taken several photographs of Kolar and a few of these are printed here. The Lambardar Ganga Singh and Hari Singh, Secretary of the Gram Panchayat were helpful in extracting our information from the people.

Line drawings and layout of the cover page has been prepared by B. S. Thakar of our office. Om Chand Handa, S. M. Bhatnagar, C. L. Sharma and I have taken some more photographs. These are given here. The Notional map of the village has been prepared by Tuka Ram draughtsman.

Lastly our gratitude to Madan Lal Sharma, Electricity Lineman of the P.W.D., H.P. who helped the Investigator to provide facilities of accommodation during his stay in Kolar.

BOSWELL, SIMLA

October 10, 1963.

RAM CHANDRA PAL SINGH

1. The Village

Origin of the Village

Nearly 400 years ago the village site including its neighbourhood was completely uninhabited. The surrounding area had dense forests and was infested with wild animals such as panthers, tigers and elephants. Even today the adjoining forests are quite thick, but tigers and bears are rare now while elephants have become extinct. The first to settle in the village were Labanas and other communities settled there much later. The common argument advanced by the people is that their forefathers migrated to Sirmur more than 300 to 400 years ago and the Ruling Chief of Sirmur imported them from Labanagarh in Patiala and they were given free land in the Doon Valley. This version can be taken as fairly authentic because it can be further ascertained from the *shajra nasab* kept in the revenue records at Nahan. A Hindi version from the *shajra nasab* which was recorded in 1928 (Bikrmi) is reproduced.

लगभग अरसा २०० साल का हुआ होगा कि हमारी गोत कुण्डलस नें आबाद किया था और अपने नाम पर इलाके का नाम कोलर रखा था। गोरखों की हकूमत के समय में चले गये और महाराज कर्मप्रकाश गद्दी नशीन हुए। तब महाराज साहिब ने हमारे बजुर्ग ने मान गोलू को मौजा बूज वाला इलाका पटियाला से अरसा करीवन ६० वर्ष पहले लाकर आबाद किया और रक्वा देहजा (इस गांव) का जो बंजर हो गया था तोड़ कर आबाद कराया था और उसी पहले नाम पर इस का नाम कोलर रखा और हर दो तरफ इस की मशहूरी हुई बाद इस के सर्व श्री बुद्धू और कन्हैया जिस को अरसा ३५ वर्ष हुआ आबाद हुए। उन को हर दो तरफ से भूमि देकर मालिक बनाया और गांव की तरफ शमार हुई। मगर जमीन तकसीम नहीं हुइ। कबजा वार ही रही उस के बाद मुक्तलिफ लोग आकर आबाद होतें रहे। गांव की आबादी के मुताबिक उन को जमीन के मालिक वनाया गया और हर एक अपनी २ जमीन पर कावज है। और मालिक हैं सम्वत १९२२वीं में श्री महाराज शमशैर प्रकाश ने इन को पट्टा दिया। उस दिन से फिर कभी भी यह गांव उजाड़ नही हुआ। कोई निशान, तहखाना या इमारत या किला वगैरा इस गांव में नहीं हैं।

About 200 years ago the village was inhabited by Kundlas, a section of our *gotra* and named it Kolar on the basis of their own name. During the Gorkha regime, they left the village and Maharaj Karam Prakash ascended the throne. He imported and rehabilitated Neman Golu our forefathers from *illaqua* Patiala residents of Brij Wala about 60 years back. The land which had become barren was reclaimed and was given to them. The village was renamed Kolar. Then it became famous and the land was given to them. They granted the ownership of the land, but it was not divided. Subsequently various *gotras* settled down in the village and all of them were granted ownership. In 1922 (Bikrmi) Maharaj Shamsher Prakash granted them *patta* and since then the village was never deserted. The symbol of any old building and fort has not been found in the village.

The entire Doon Valley is inhabited by various castes such as Labanas, Sikhs, Bahtis, Mohammedans and Jhewars who have been classified as foreign castes in the Sirmur Gazetteer (1934) and the main reason of importing these castes from the Punjab was that the original subjects of the erstwhile Sirmur State used to live in the cold upper-hills and none of them preferred to settle down in the comparatively warmer valley. Their love of hills, unsuitability of the climate and fear of malaria fever which was most

frequent in the plains the non-availability of the modern medicines which were unheard of during that time frightened them to rehabilitate the valley and obviously the Ruling Chief had to prefer these foreign castes. This is only one school of thought but logically appears convincing.

In regard to the settlement of other communities *viz* Kolis, Cobblers, Carpenters, Banias and Brahmins there is no mention about their settlement in the revenue records. Kolis and Cobblers trace their settlement to nearly 150 years. An elderly person among the Kolis, Shobha Ram, revealed that their forefathers migrated to Kolar from Bakarla, a small village near Nahan Town. The 5 households of Kolis are descendants of a common ancestor. Carpenters are among the latest settlers in the village. They disclosed that their ancestral home was in village Thaska, Tehsil Naraingarh in the Punjab and since 40 years they settled in Kolar. One Bania family has been running business in the village for 2 to 3 generations and another family settled here only 30 years ago. Still others who have also set up small shops are living in rented houses. They have not settled permanently.

Only one Brahmin family is living in the village. They settled there permanently about 42 years ago. Originally they belonged to Garhwal.

Kolar with a population of 1,139 persons comprising of 592 men and 547 women is one of the big villages of Paonta. It is situated between Nahan and Paonta, at a distance of 14 miles from Nahan. The area of the village is 1139 acres and is spread a little over $2\frac{1}{2}$ miles along both sides of Nahan-Paonta metalled road. Close about a mile from one end of the village is an Agricultural Research Station of Himachal Pradesh Administration at Dhaula Kuan. The height of the Research Station from the sea level is 1800′ and Kolar which adjoins the Research Station is almost at the same altitude.

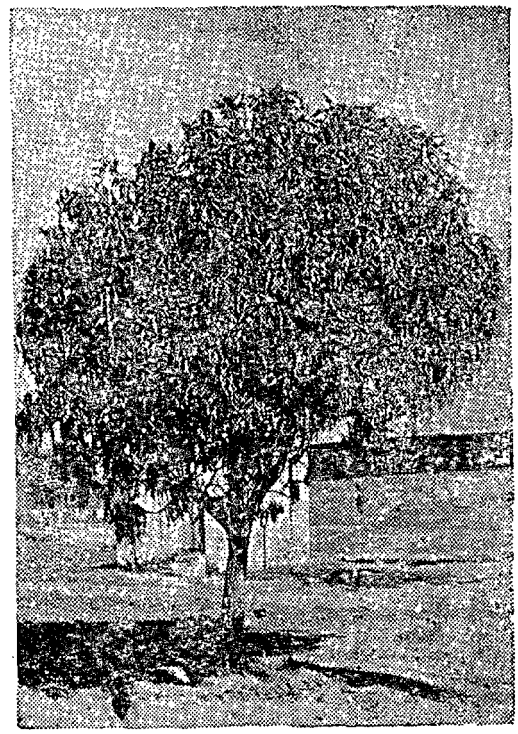
Doon Valley in Paonta tehsil of Sirmur District is inhabited by different castes who are immigrants from the adjoining regions of the Punjab. Labanas are also one among the immigrant castes and Kolar is predominantly a village of Labanas. While describing the ethnic composition of this caste a more elaborate and detailed explanation will be given in these chapters.

Physical Aspects

The soil of the village is alluvial and contains no hills or rocks. On either side of the village there are thick forests known as Daran Wala, Kolar Karondi Wala, Badon Wala and Gori Wala. All these forests are reserved by the Forest Department, Himachal Pradesh. The villagers, however, enjoy rights of cutting grass, felling trees for construction of houses subject to certain limitations. The topography of the village is uniform slope to undulating. Kiarda Doon is watered by Bata stream which rises nearest the Dhar in the centre of lower part of Dharti range and flows south-eastward in the reverse direction of Markanda until it falls into the Jumna at Bata Mandi. The stream is locally known as 'Nullha Sunkar' and in the Kolar region it remains dry for the major part of the year though it is a perennial stream subject to heavy floods during monsoons causing erosions.

Flora

The District possesses a variety of vegetation in which both tropical and temperate species are represented. The climate varies at different altitudes and the flora changes with the climatic conditions. Kolar lies in the Lower Dharti Range and the flora is similar to that found in Dehra Dun.



Mango Tree

Fruit Trees—Mango, Guava, Orange, Lemon, Citrus, Papita and Banana.

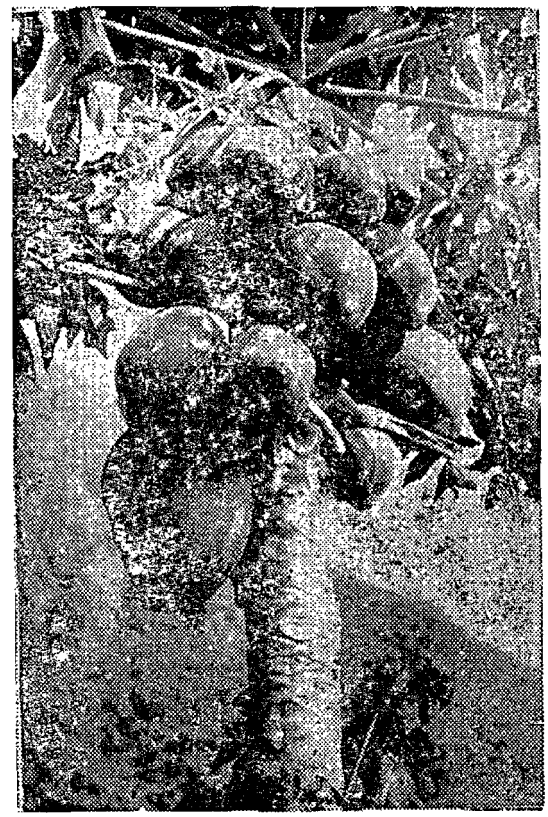
Bushes—Vitex Negandu, Bauhinia, Maljhan.

Of these trees and bushes, *Sal, Sandan* and Mulberry are most important and these are of immense utility to the villagers. *Sal* and *Sandan* wood are used for agricultural implements prepared by the village carpenters and Mulberry branches are used for preparing *tokries* and *chhabas. Karonda* is planted in the eroded areas to check erosions.

Botanical Name	Local Name	Utility
1	2	3
Shorea robusta	(Sal)	For timber.
Terminalia Belerica	(Beda)	Mostly for fuel.
Tomentosa	(San)	For Timber.
Mallotus Philipinensis	(Kambela)	The wood is used for fuel.
Anogeissue Latifolia	(Chhal)	For fuel
Lannea Grandis	(Khengan)	To extract gum.
Ongerica Dalbergioides	(Sandan)	Timber and agricultural implements.
Banhinia resbusta	(Shemla Chekra)	Leaves are used for animals.
Cassiafistula	(Amaltas)	For fuel purposes.
Acaciacatachu	Katachu (Khar).	For timber and Katha.
Ficus-benga-Rongis	(Bar)	It is a shady tree.
Holarrhenananti Dysentrica	(Kara)	For fuel.
Albizzia Labbek	(Sirus)	For fuel.
Cedrela Toona	(Tun)	For Timber.
Eugenia Tambolana	(Jamen)	Fruit Tree
Zizyphus-xylopyra	(Kathbera)	Fruit Tree.
Zizyphus Zuzuba	(Ber)	Fruit Tree.
Bombax Malabaricum	(Shimble)	Fruit Tree
Butea Frondosa	(Dak)	For fuel.
Morus Alba Morus Indica	(Mulberry)	Baskets are made of its branches.
Ficus religiosa	(Peeple)	It is neither used for timber nor for fuel.
Adinacordifolia	(Haldu)	Both for fuel and timber.
Delbergia sissoo	(Shisham)	It is found in small quantity and used for timber purposee.

Fauna

The varieties of birds and animals vary according to the altitudes and climate of places. The wild animals which are generally found in the forests of Sirmur and around the village are spotted-dear, barking-deer, stag, *baghera* or leopard, *Sambhar* is also some times visible in the neighbourhood as it prefers low hills. Then there are pigs, jackals and porcupines. Game birds such as partridges, fowls and pea fowls are found in plenty. Then there are rock pigeons, doves, sparrows, *bulbuls,* parrots in plenty. There are eagles, falcons and other birds of prey. Snakes the most frightful of land reptiles are commonly seen most during summer and monsoons.



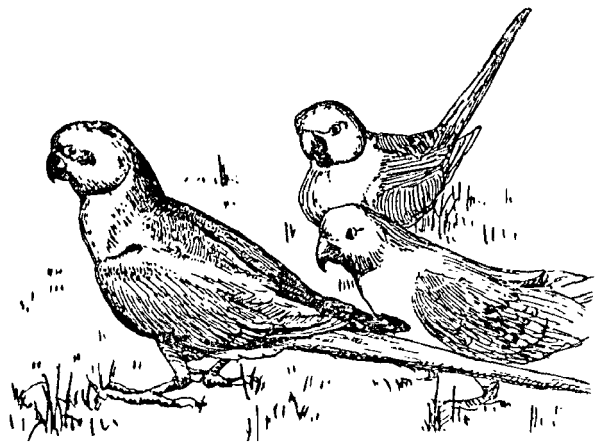
Papita



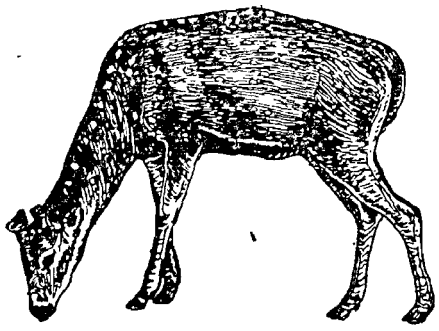
Kachnar



Palash Blossom



Parrots



Spotted Deer



Leopard

Climate, Temperature and Rainfall

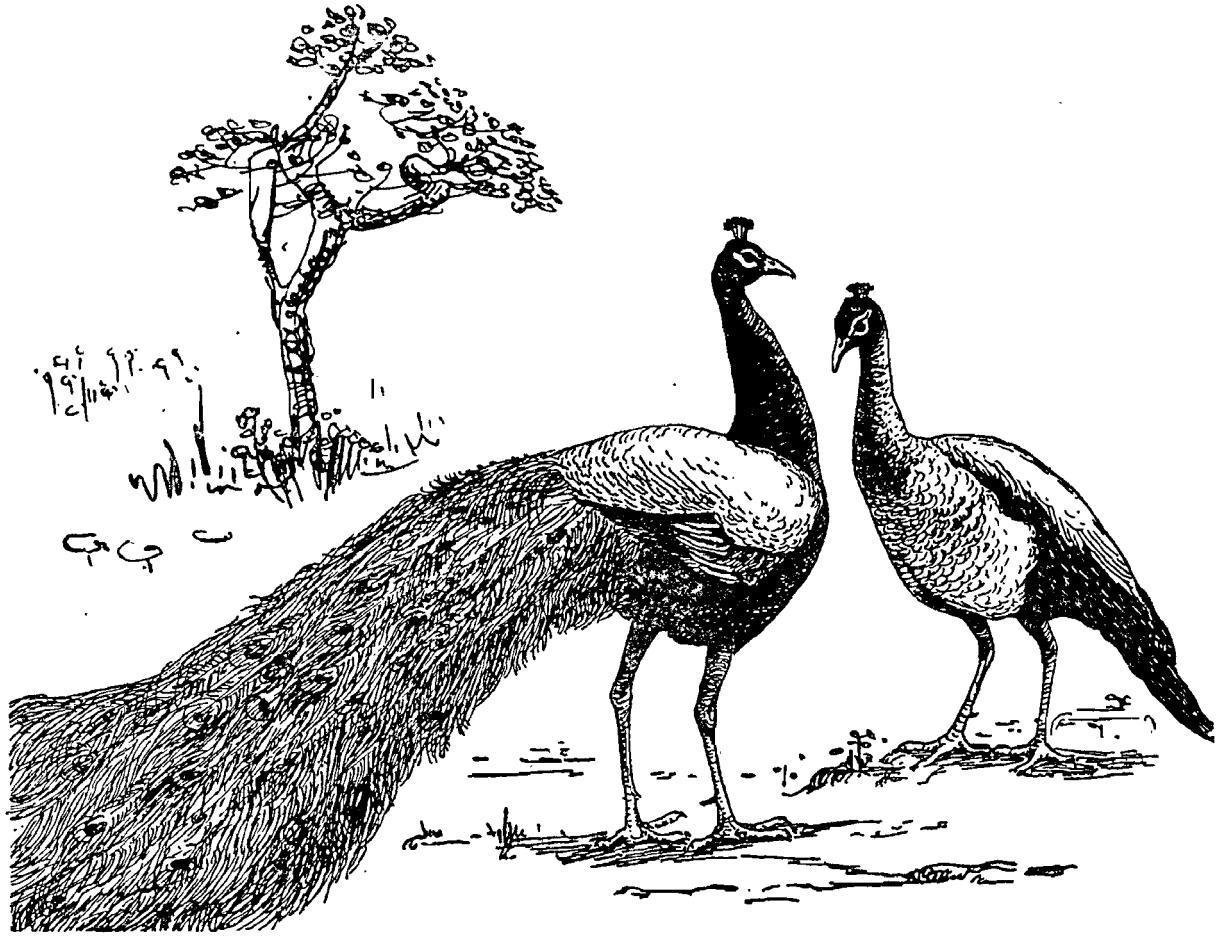
Rainy season is not too pleasant. Summer months are very hot and winter months, January and February are a little chilly. Spring, the months of March and mid-April are pleasant and so are the months of October and November.

The temperature data recorded at the Agricultural Research Station Dhaula Kuan adjacent to the village is:—

TEMPERATURE

Month	Year	Average Maximum	Average Minimum
1	2	3	4
June	1960	39·1	22·8
July	,,	31·8	21·1
August	,,	30·9	28·8
September	,,	31·9	21·7
October	,,	30·0	13·9
November	,,	25·7	5·7
December	,,	22·9	3·3
January	1961	19·9	4·9
February	,,	19·8	4·9
March	,,	28·5	9·0
April	,,	33·4	13·3
May	,,	37·8	18·0
June	,,	37·3	24·2
July	,,	32·3	24·1
August	,,	31·4	23·8
September	,,	31·9	22·7
October	,,	29·1	15·3
November	,,	23·5	7·4
December	,,	19·3	2·4

The rainfall data has also been collected from the Agricultural Research Station, Dhaula Kuan.



Peacock

RAINFALL

Name of the month	Year						
	1955	1956	1957	1958	1959	1960	1961
1	2	3	4	5	6	7	8
January	115·3	25·4	167·1	21·3	66·8	53·9	109·8
February	Nil	3·0	5·1	9·4	54·6	..	154·7
March	25·4	64·0	9·6	14·5	24·7	10·7	0·2
April	8·9	Nil	13·4	8·9	9·5	2·5	12·5
May	17·3	74·4	23·6	Nil	13·0	2·9	12·6
June	68 1	158·7	63·2	18·0	39·1	78·9	178·0
July	308 3	621·5	535·7	493·8	697·5	573·9	782·6
August	720·3	307·8	351·3	592·8	573·2	636·4	474·6
September	215·4	213·1	198·4	407·4	313·3	102·2	416·2
October	246·6	357·9	42·2	29·5	159·3	32·0	199·7
November	Nil	5·6	21·3	Nil	20·3	Nil	23·4
December	Nil	Nil	80·0	40·4	Nil	26·7	58·3
Average	143·4	152·2	125·9	136·3	164·3	126·7	201·5

Source of Water

The 4 wells are the main sources of drinking water. During rains and so long as the waters of the stream flow people utilise this water too. Water has to be fetched from distances varying from 2 or 3 furlongs to a mile. During summer, people experience shortage of water and wells are the scene of a large crowd of women standing in queue waiting for their turns and at times mutual altercations and quarrels are also a common feature near the wells.



2. The People

Castes

Kolar is inhabited by Labanas, Kolis, Badhis, Lohars. Mohammedans, Banias, Brahmins and Rajputs.

Dominant position is occupied by Labanas. Out of the total population of 1,139 persons, 879 are Labanas and the rest 260 persons belong to other castes. Total number of households in the village is 172 and 72.67 per cent of these are owned by Labanas. They have to be dealt with as a separate caste. They marry within the Labana community in different *gotras*. The population of Labanas in the village consists of Kundlas, Kaulas, Sundlas, Fulas and Kashab *gotras*. Their principal occupation is agriculture whereas originally their main occupation used to be carrying on an extensive trade by means of large herds of laden bullocks. Some of the village elders told that their ancestors used to eke out and supplement their income by making ropes as subsidiary occupation. Rope used in charpoys is called *ban* in the major part of our country. In the olden days a certain section of people might have taken up *ban* making as the principal means of living and as years rolled by, this section came to be known as Labana. The ancestors of this community possessed insufficient agricultural holdings and naturally less attention used to be paid to develop agriculture. The occupations were practised by these people and this would lend some weight to support the version. An extract from 'Punjab Castes' by Sir Denzil Ibbetson is given in the appendix.

Chamar—There are 12 Chamar households and their population is 77. Their principal occupation is shoe-making, though they also own small holdings. Out of the 12 families one is of an outsider and the head of this family is a Forest Guard and one household is engaged solely in agriculture. The rest practise their ancestral profession of leather work. They are commonly known as Chamars. The elderly members of this caste could not tell anything about their origin as also their ethnic composition. The common argument advanced by each of them was "Our forefathers had been practising this profession and we followed". They do not freely mix up or take meals with Bhangis or Chuhras and socially they claim to stand far above the Chuhras in the social structure. They always marry in different *gotras* but within their caste. The *gotras* of the bride and the bridegroom should be different. All the cobblers of Kolar have their common *gotras* 'Rangre' and invariably marriages are solemnized outside the *gotra*.

Kolis—According to caste-wise division of the village on the basis of population Kolis fall third, the first being Labanas and the second Chamars. In all they have 45 persons forming 6 households. In one household there is a school teacher who is not a permanent inhabitant of the village. Five Koli families are descendants of a common ancestor and own agricultural holdings. Their main occupation like other communities is agriculture. These Kolis are not considered untouchables here and it was observed that the Labanas and other communities take water and meals with them, whereas in sharp contrast to this, the Kolis of surrounding hills in Sirmur district are not allowed to enter the houses of *swarns* muchless to speak of drinking water or food with them. An elderly member of this caste Shobha Ram stated that they migrated to Kolar from Bakarla, a small village near Nahan town. The common belief among them is that their origin is from a Kanet family and

that their ancestor broke certain social rules for which he was excommunicated and declared an out-caste and came to be known as Koli. But this version is based on a myth.

The word 'Dagi' as it is used in the hills has a broader use, for it is not used by the higher castes to denote Kolis alone but all the low castes such as Dums, Lohars, Chanals and Chamars are called as Dagis. There is no separate caste known as Dagi. But the use of this word is now out of etiquette and it is resented by this community.

Lohars-cum-Badhis—Lohars-cum-Badhis perform almost both the duties of Badhis and blacksmiths. Total households of this community in the village are 5. This artisan community consists of 36 persons only and they as well as other castes of the village call them 'Badhis'. They do not associate themselves with Scheduled Castes but claim to be Brahmins. They write their *gotra* as 'Dhiman Brahmin'. The Badhis settled here about 40 years back and according to them their ancestors settled here finding great deal of scope to flourish their traditional craft of bullock-cart making. About their ancestral home it was disclosed that they came from Thaska, a village in Tehsil Naraingarh in the Punjab and prior to their migration their forefathers had been practising the same industry which they follow. Though they occupied small holdings of lands their main occupation was not changed and they still maintain it as the chief source of income.

Like the Kolis the Badhis have also a common ancestor except one household who claims a separate lineage. They do not contract inter-caste marriages and seek relations in the artisan community of either the nearby villages and in Tehsil Naraingarh, Punjab. The Badhis are liberal in their views and they do not object to taking meals with other communities of the village except the Chamars.

As regards other communities such as Brahmins, Rajputs, Khatris and Muslims they form a negligible percentage in the village and mostly the households of these communities are engaged in service as teachers or as other Government servants posted in the village. Out of 8 families, Bhatnagar, Kalra, Aggarwal, Madan and Arora, only 2 Aggarwal families are engaged in business and in 2 households are those of school mistresses. Similarly Madan and Arora households have put up their shops recently as the latter are displaced persons from Pakistan. They have not so far settled here permanently but are staying in rented houses along the road-side.

Muslims—Out of 5 households of Muslims only 3 are the permanent inhabitants of the village partly carrying on oil pressing as subsidiary means of living, agriculture being their chief occupation. The settlement history of the oil pressers could not be traced either from the settlement record or from the village elders, though they told that the village was their ancestral home from the times immemorial and that they had been carrying on the household industry of *kohlu* or oil pressing. The Mohammedans have recently split up in three families and all of them are real brothers. They have their separate *kohlus* which are driven by oxen. The village requirements of mustard oil are met to a great extent by this community who are commonly called Telis.

Religion

Except Muslims all the communities here are Hindus i.e. out of a total population of 1,139 persons, 1,119 are Hindus and only 20 follow Islam. All the Hindus have firm faith in the *Vedas* and *Puranas* and all of them engage Brahmin priests to conduct the marriages and *vedic* system of marriage is commonly prevalent among Hindus. Besides this they worship Goddess Katassan whose temple exists only at a distance of 1 mile from the village. Shiva is also worshipped and fasts observed on Shivratri.

Muslims follow their own customs which conform to those of other Muslims. There is no mosque in the village for Muslims but a few of them observe fasts in the month of *Ramzan* and celebrate Id and other Muslim festivals. No *moulvi* lives here and some one is invited from outside for performing *nikah*.

Households

The lay out of the 172 odd houses in the village is not systematic. These have been built more or less in three rows. Two rows are across the metalled road and the third close to the forests. The houses are built at distant places by the side of their holdings. This system of building houses at distant places is useful in many ways. It avoids congestion. The land is better supervised and looked after by the owners. Only small number of families live jointly but a common tendency among

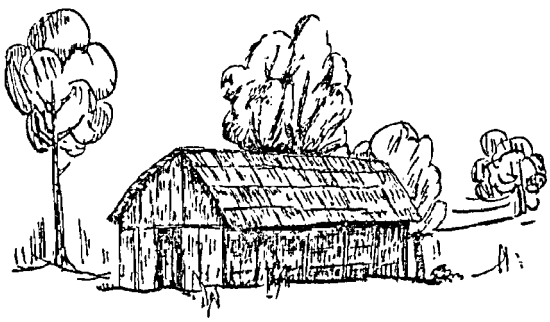
Total No. of Households	Single member			2—3 members			4—6 members			7—9 members			10 members and above		
	H.H.	M	F	H.H.	M	F	H.H.	M	F	H.H.	M	F	H.H.	M	F
172	14	8	6	18	22	27	54	134	135	58	247	207	28	181	172

the people is to have simple families as shown in the table.

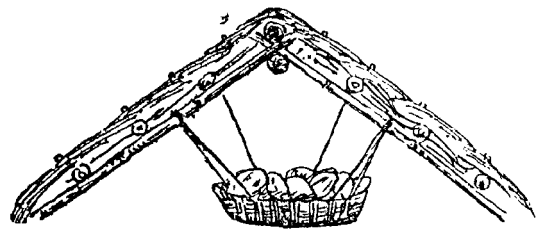
The 14 single member households belong to school teachers, mistresses and other government employees posted in Kolar such as Gram Sewak, Veterinary Stock-Assistant, two women work in the Social Welfare Centre. Then there is a forest guard. None of them own land here.

Residential Pattern

The entire residential pattern of the village can be described as uniform except a very few *pucca* houses, which have lately been constructed. They are eleven and the number of households in the village is 172. There are no changes in economic and other classes except in the case of Banias who have a different way of living as compared to the dominant community of the village—Labanas. Slight variations are also observed with Brahmins and Rajputs, but they form a negligible percentage of the village. Labanas, Kolis, Chamars, Lohars and Badhis have more or less the same kind of dwellings. There is no systematic division of the village strictly on the basis of castes. On one end of the village there is a Government School, two shops, a P.W.D. Rest House, quarters for the school staff and towards the eastern end spreads the whole village along the road-side. The majority of these houses are *kacha* with thatched roofing of *sargra khar* grown locally. Each household has a separate courtyard and some grow flowers and vegetables. There are separate sheds for cattle and cow-dung is kept very often in pits near the fields. The streets



Thatched Hut



Dried Cowdung

and lanes are well kept, but during rains these become dirty with stagnant water.

As usual the living standard of the people is simple and charpoy and a few things form the only furniture in an average cultivator's house. Chairs and tables are kept only by 4 or 5 well-to-do families.

House Type

Housing structure in Kolar is similar to that of its adjoining areas in the Punjab and Uttar Pradesh. A majority of houses are *kacha* with thatched roofing.

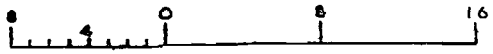
With the exception of one household the houses in the village are single storeyed. Very few are *pucca* made of bricks and cement is also used although sparingly. The roofs of such houses are flat whereas *kacha* houses have gabled roofs.

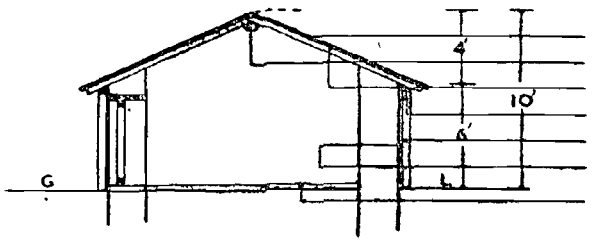
In Kolar some families have bullock carts and almost all the houses can be approached by bullock carts. Every household has land near about his house and this has helped the villagers to keep their dwellings clean and tidy.

There is no system in the village to keep the main-door of the house facing either to east or west but it depends on their convenience. Main-doors are kept facing in any direction. A line drawing of the typical house will readily represent the shape of the house, though it may not be very clearly described in words. This represents the entire *kacha* houses of the village made of mud, wood and *khar*.

The location of the house is on a plain piece of land which contains no rocks. The

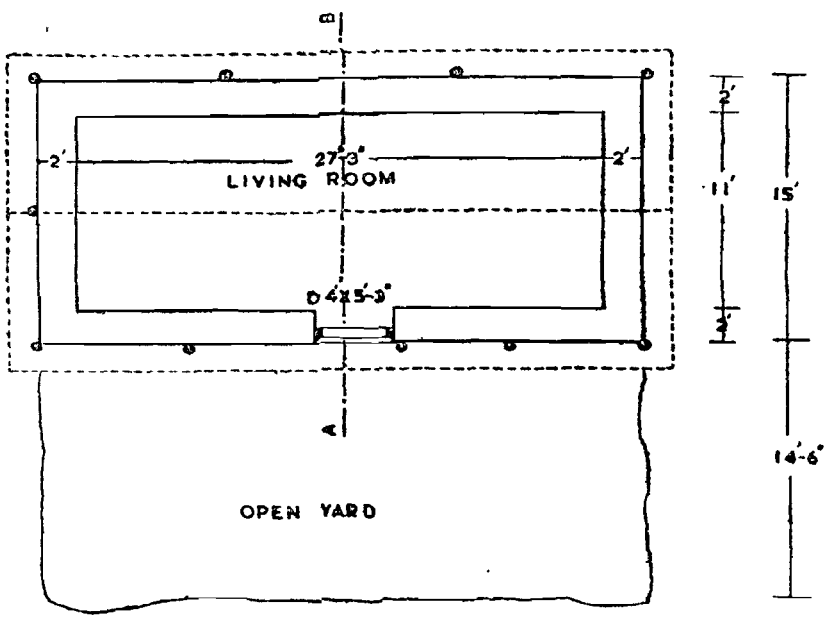
HOUSE OF GOKKAL VILLAGE KOLAR



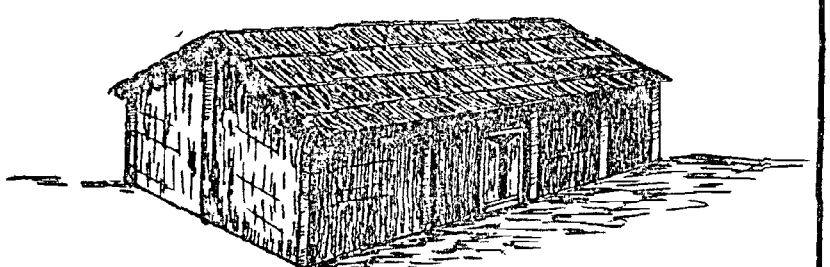


9" THICK THATCH ROOFING
10" DIA. RIDGE POLE
2·5" DIA. BALLIES RAFTERS
6" DIA. BALLIES
WOODEN POST
RANDOM RUBBLE STONE IN MUD
MUD FLOOLING

SECTION ON A-B



PLAN



PERSPECTIVE VIEW

foundation of the house is 2′ to 3′ deep and it is filled with stones. The walls are made of mud and the width of the wall is generally 1½′ to 2′. The length and breadth of the room is 27′.8″ × 11′.0″. It is used as a living room and a kitchen. Fire place is on one end of the room and in a way it is separated from the rest of the room by keeping a *kothi* in the centre. *Kothi* as it is locally called is made of clay and is used for storing cereals. The length and breadth of *kothis,* though vary in various cases is usually 6′ × 4½′. This serves the purpose of a sort of screen and thus divides the room in two unequal parts.

The only door in the house is in the centre of the room and opens into the yard of the house. The walls of mud which are built by local masons do not involve much of skill. Clay is locally available in plenty and is first of all seived with a *chhanni* and then the mud is prepared. Two wooden planks are erected on both sides and between these planks the mud is filled in and it is rammed by means of *mungries.* The height of the front and back walls are 5′ to 6′ whereas it is slightly greater in the case of side walls, because the roofing is angled on the side walls and their height is 9′–0″. When all the four walls are ready a wooden beam of 10″ dia. is placed which serves the purpose of a ridge. From the apex of the roof wooden rafters are fixed with nails and screws. The side beam and the rafters are of *sandan* or Sal wood available in the nearby forests. Timber is supplied to the villagers by the Forest Department on nominal rates for which they have to apply through Panchayats. Rafter and wooden beams of bamboo and other wood are closely tied so that the grass is smoothly spread over the roofing. Once the frame of bamboo, wooden rafters and other twigs of sal and *sandan* trees is completed the actual roofing process is started by skilled workers. Bhabar grass or *khar* which is brought on bullock-carts from Kala Amb side is spread over the frame systematically and the first layer of the grass is 1″ thick. The grass used for inner layer is comparatively thinner, but the outer layer of which is 6″ of thicker *khar.* The layers of thatched *khar* are started from the bottom on both sides and are finished at the apex on the ridge beam and finally the netting of the roof looks as an unbroken layer so as to give it a horizontal shape.

The main door is the only source of light and air in the house. There are no ventilators. Cattle sheds are, however, separate which are generally adjacent to the residential houses. Open yards are used for tethering cattle and cow-dung is also kept in the corner of the fields.

The floor of the house contains material found nearabout. It is beaten level with the help of wooden clubs and *gobri* plaster is applied at regular intervals. The walls are plastered on all sides with the ochrous colour, made of local clay. In the thatched roofed houses the layers of the *khar* roofing on the bamboo frame are apparently noticeable. The bamboo frames together with the layers of grass are firmly tied with ropes to wooden *ballies* and a pillar log lest the entire roof be blown away by strong winds. In a shell frame the specification index given below, we get an idea of the materials used as also the approximate cost of a structure as worked out by the Block Overseer—

Walls	Mud
Floor	Mud
Wood work	Ballies
Door	Battenned
Roofing	Thatched
Materials	Local
Plinth	Nil
Wall area	469 sq. ft.

Cost. Rs. 1,400/- (Approximately;)

Local Names of the houses are—

Neev	Foundation
Sardal	Foot step on the door
Chokhat	Frame of the door
Thambi	Wooden support for a roof
Balli	Wooden rafter across the door
Thamb	Wooden supports in the room
Balla	Ridge rafter
Korve & Kanta	Wooden sticks which hung on both sides of the ridge rafter.
Sargra	Roofing Grass
Neeran	Layers of the roof
Lotiya	Bottom of the roofs where water falls down.
Magri	Apex of the roof

Each layer of the roofing is tied with *maljhan* fibre.

Household Goods

A cot, *khatia,* a bed, a lamp and an umbrella are common and necessary belongings. Every family possesses these articles. Tables, chairs, benches, stools and almirahs are rarely found in the village and only 11 households have chairs whereas 6 have both tables and chairs. Watches and timepieces are owned by 4 families. Outsiders such as school teachers, mistresses, stock-assistants and Gram Sewak are not the permanent residents of the village. There is a community radio set which is owned by the Panchayat and kept in the Panchayat Ghar. Another radio set is owned by the village Patwari. *Durees* and mats are also used by about 60 per cent households Cotton is spun and often *durees* are locally woven by the women in a carpenter's family and there are one or two other families also.

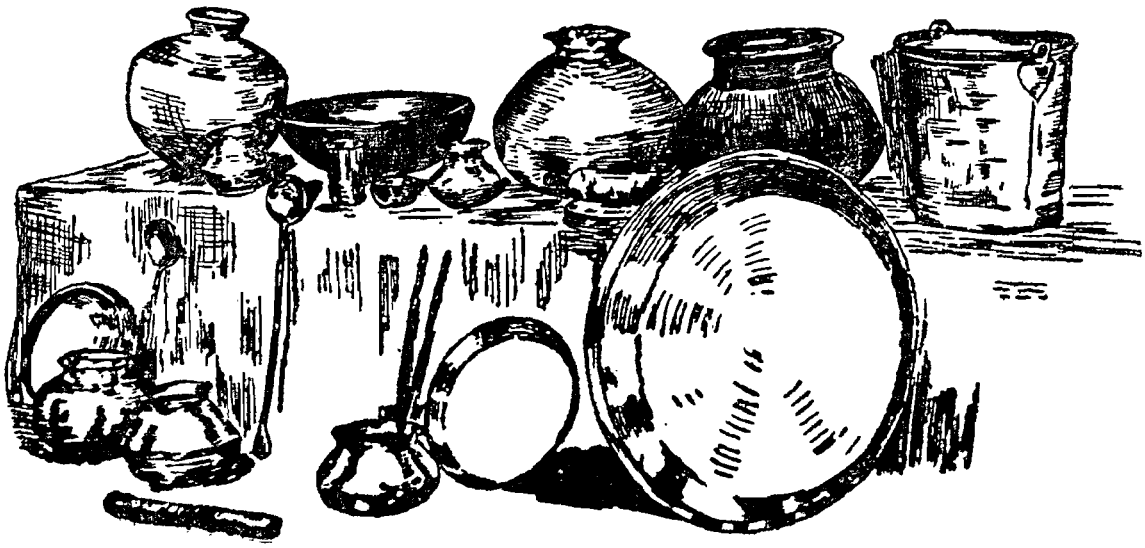
Six households own guns, 2 by a Rajput, one by a Patwari and 3 by Labanas. Almirahs and other items of furniture such as torch, patromax, bicycle and other consumer goods which also form part and parcel of household goods are given in the table:—

	No. of Hoseholds Possessing								
	Bed-Steads	Khatias	Chairs	Tables	Mirrors	Benches	Stools	Boxes	Almirahs
	1	2	3	4	5	6	7	8	9
Labana . . .	2	125	5	9	125	4	3	5	5
Brahmin . . .	—	5	3	3	5	—	1	—	2
Khatri . . .	1	8	1	2	8	1	2	—	1
Rajput . . .	1	4	2	2	4	1	2	—	1
Kaisth . . .	—	1	—	1	1	—	—	—	—
Koli	—	6	2	2	6	—	1	—	1
Badhis . . .	—	5	2	—	5	—	—	—	—
Chamar . . .	—	12	1	—	12	—	1	—	—
Sikh	—	1	—	1	1	—	—	—	—
Muslim . . .	—	5	—	—	5	—	—	—	—

Utensils

There is nothing peculiar about the utensils used by all the communities in the village. The common types of utensils except storing utensils and the *chakki* are—

Tawa
Prat
Patila
Karchhi
Banta
Tambia
Thali
Lota
Tumbler
Tasla
Chimta
Balti
Bhadu
Earthen pots including pitcher
Kaulis

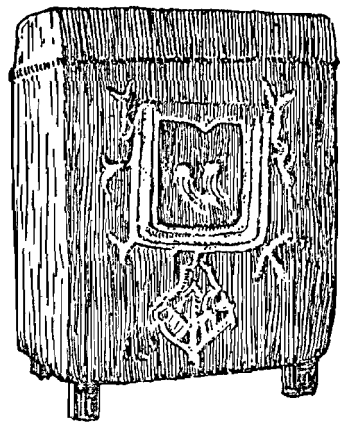


Household utensils

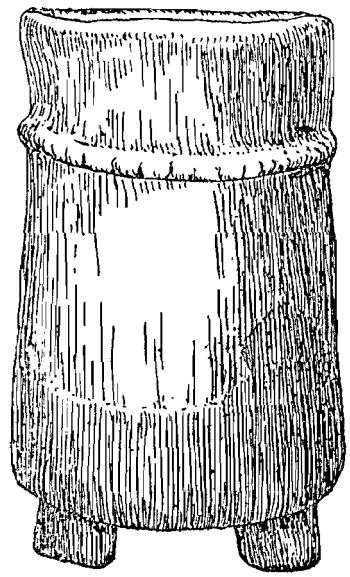
These utensils vary and the peasants purchase them according to their requirements. Earthen pots are used to keep milk and water is mostly kept in the pitchers which are bought from Haripur a village closeby. Metal utensils are brought from Jagadhri. Glass-ware and other china-ware as tea-sets are also found in well-to-do houses such as those of Rajputs and Lambardar, Secretary of the Gram Panchayat and a few others.

Among other household goods can also be included *ukhal* and *mussal, charkha, takli* and *hukka.*

Earthen *kothis* and *kuthlas* are also found in every household. The *kothi* is used for keeping grains. These *kothis* are rectangular or circular in shapes and their sizes also vary.



Kothi



Kuthla

Dress

Men dress up in a *kameez, dhoti* and turban. These are the necessary items of dress which are worn throughout the year. Sweaters may be worn during the winter. Trousers and costs are rarely used by the men and their usual headwear is *pugree* made of rough mill-made cotton cloth. The changes are, however, observed among the younger generation. It is traditional among the Labanas that they always put on *pugree* which is tied in rather a cursory way. The cloth used is bought from Nahan or Paonta. There is a shop in the village which also keeps some varieties of cloth.

Boys and girls attending school have started using the new designs of dresses which are in vogue in places like Nahan. The shirts and shorts are used by school boys and are stitched in a different style as compared to the dresses of their elders.

There is no distinction of dress between the Labanas who form the dominant percentage of population and Kolis, Carpenters, Khatris, Brahmins and Rajputs put on shirts, *dhotis, pyjamas* and caps.

Dress for women—The women in the village put on the usual dress, *salwar, kameez* and *dupatta* and there is no peculiarity in their dresses. Some old women, however, use *churidar pajama* but the young girls and those who are in their thirties or forties use a *kameez* and a *salwar.*

Foot wear—Men and women wear leather shoes which are made by the local Chamars. Though they prefer to walk bare foot.

Ornaments

The Labana women love jewellery and this tendency of profuse ornaments is there. Irrespective of economic reasons whether well-to-do or poor, one must arrange at least a few important ornaments for his bride and this is more because of the traditional customs. The village elders told that jewellery was the best investment in earlier times and they could often meet their unforeseen and sudden contingencies by selling or mortgaging their ornaments.

Ornaments for the Head—Saggiphul, kauda or chouki and *chak* are the headwears. *Saggiphuls* are made of both gold and silver whereas *kauda* and *chak* are mostly of silver.

Ornaments for the Ear—Kante, balian and *dandi* are used for the ears and these jewelleries are made of gold and silver.

Ornaments for the Nose—Nath, tilli, koka and *long* are nose ornaments made of gold.

Ornaments for the Neck—Tandira, chandan har, hamel, nayam, kanthi, tabit, chatola, chouki and *chains* are used as necklaces.

Ornaments for the Hands—Kangan, chud, pariband, chalble, churi, bajuband and finger ring are all hand ornaments.

Ornaments for the Feet—For the ankles are *gulshan patti, pazeb* and *jhanjar,* of silver. Toe rings and *chudies* are made of silver and gold.

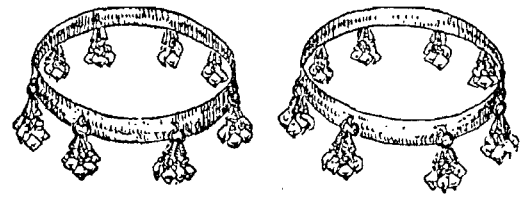
The jewellery in the local language is called *toom* and when a betrothal is confirmed the parents of the bridegroom have to present some of important items of jewellery such as *chak, kante, balian, tili, koka, kanthi, chhalbale* and *jhanjar* to the girl. The choice of



Nayam



Hansli



Chhal Bale



Hamel

these ornaments is, however, not rigid and it varies. The traditional custom of loading the brides with many ornaments is disappearing. The younger people have developed modern tastes and the outside influence seems to have changed their outlook. The old customs are thus sure to be changed as the literacy percentage increases. A bridegroom party was discussing which ornaments would be necessary and which were not to be presented on an engagement which was fast approaching and their unanimous opinion that the old ornament such as *kauda, balian, tandira* and *chur* were out of date and that the young girls had no liking for this type of heavy jewellery. The traditional *chak* which is about 185 to 233 grams is also being made of lesser silver weighing not more than 140 grams. These are some observations but as the time advances tremendous changes are likely to take place and the urban influence is sure to tend its effect on the village dresses and ornaments.

Food and Drinks

Maize and wheat are the staple food. During winter maize *chapaties* are consumed and in summer when the new wheat is ready in May, it is the time of wheat *chapaties*. Most of the households take food twice and those of the peasants take their meals thrice. There is no difference in the kind of food taken by different castes. Tea is also taken by all the households at least once in the morning and 80 per cent households take tea twice. *Gur* is locally made in the village but the entire demand of sugar is not met by the local produce and some more than 50 per cent households have to buy sugar and *gur* from Nahan, Paonta and Majra. 25 per cent of the demand is met by the village shopkeepers who sell these articles at comparatively higher rates.

Urd, rong, masur and gram are among the *dals* served by the villagers. They prefer potatoes, *gagti*, green leaves of onions and *gagti* leaves taste well. *Sattu* of maize are not uncommon and these are eaten with *lassi* during summer. *Sarson-ka-sag* is taken in abondance during winter, *barian* which are prepared from *urd-ki-dal* are also the much liked. Potatoes is very poorly grown in the village and some 10 to 12 per cent households grow them for eating.

Vegetable *ghee* and oils are used in plenty and the shortage of pure *desi ghee* was lamented. The shortage of pure *desi ghee* was felt only after the land at Dhaula Kuan was acquired by the Agriculture Department and a common complaint is that villagers cannot rear up more milch cattle because of shortage of grass.

Towards the end of December and during January, February and March sugarcane juice is relished and a special dish *raskheer* is prepared. The sweet dish is quite simply prepared. The sugarcane juice and some rice are boiled together and if possible milk is also added which adds to taste. The guests are entertained with *shakar ghee*, rice or wheat flour chapaties. The grains are ground either in *chakis* which are about 3 miles towards the north in the *khud* or from the flour mill at Majra. In August, 1962 a flour grinding mill was started by a Badhi in the village and they have not to go either to *gharats* or to Majra.

Green onions, *dhania* and other vegetables such as *ghiya, torian,* beans, peas and pumpkin are also grown in plenty during rainy season. Shortage of water being the main difficulty, the development of kitchen gardens have not been encouraged much.

On festive occasions such as Baisakhi, Dewali, Dushehra, Nag Panchmi, Durga Ashtami and Shivratri, they prepare special dishes and beside all these *semian* is the favourite sweet dish of the villagers. Preparation of *semian* takes a lot of time and this work is mostly attended to by the housewives.

With the exception of Brahmins and Banias all the communities here are non-vegetarians but the flesh of dead animals and that of cows is tabooed. Food habits in respect of Chamar, Labana, Brahmin, Muslim and Koli families were obtained and an idea about the consumption can be had from these tables.

FOOD HABITS—APPROXIMATE QUANTITY CONSUMED

CHAMAR—A Case Study

S. No.	Name	Relation to the head of household	Sex	Age	Cereals	Rice	Dal	Any other substance
1	2	3	4	5	6	7	8	9
					gms.	gms.	gms.	
1	Sis Ram	Head	M	40	580	335	58	30 gms. of *ghee* or butter for the whole family. *Chhachh* is taken after or between the meals.
2	Mekhtari	Wife	F	35	500	330	58	
3	Peeru	Son	M	17	400	300	58	
4	Premu	Son	M	13	300	250	58	
5	Banwari	Son	M	11	300	250	58	
6	Dayali	Daughter	F	9	250	200	50	
7	Ronki	Son	M	7	250	200	50	
8	Joginder	Son	M	3	100	100	25	

FOOD HABITS—APPROXIMATE QUANTITY CONSUMED
LABANA—A Case Study

S. No.	Name	Relation to the head of household	Sex	Age	Cereals	Rice	Dal	Any other substance
1	2	3	4	5	6	7	8	9
					gms.	gms.	gms.	
1	Jeet Singh	Head	M	48	500	350	58	25 gms. of *ghee* for the whole family.
2	Mansi	Wife	F	45	500	350	58	
3	Heera Devi	Wife	F	30	430	300	50	
4	Bhag Singh	Son	M	12	150	150	50	
5	Janti	Daughter	F	9	150	150	50	
6	Murti	Daughter	F	6	125	125	20	
7	Ram Parkash	Son	M	4	125	125	20	
8	Balbir Singh	Son	M	1	50	50	15	200 gms. milk.

FOOD HABITS—APPROXIMATE QUANTITY CONSUMED
BRAHMIN—A Case Study

S. No.	Name	Relation to the head of household	Sex	Age	Cereals	Rice	Dal	Any other substance
1	2	3	4	5	6	7	8	9
					gms.	gms.	gms.	
1	Murari Dutt	Head	M	17	250	200	58	25 gms. of *ghee* for the whole family.
2	Krishna	Mother	F	40	250	200	58	
3	Kalpeshri	Grand mother	F	60	200	200	50	
4	Satya Devi	Sister	F	12	200	200	50	
5	Yashoda Devi	Sister	F	10	200	200	50	

FOOD HABITS—APPROXIMATE QUANTITY CONSUMED
MUSLIM—A Case Study

S. No.	Name	Relation to the head of household	Sex	Age	Cereals	Rice	Dal	Any other substance
1	2	3	4	5	6	7	8	9
					gms.	gms.	gms.	
1	Zanda	Head	M	50	500	435	58	25 gms. of *ghee* for the whole family.
2	Bundi	Wife	F	45	400	360	58	
3	Sher Muhamed	Son	M	12	250	225	50	
4	Jamela	Daughter	F	15	250	225	50	
5	Shakila	Daughter	F	11	250	225	50	
6	Shagin	Daughter	F	3	100	100	30	

FOOD HABITS—APPROXIMATE QUANTITY CONSUMED

KOLI—A Case Study

S. No.	Name	Relation to the head of household	Sex	Age	Cereals	Rice	Dal	Any other substance
1	2	3	4	5	6	7	8	9
					gms.	gms.	gms.	
1	Basti Ram	Head	M	49	500	450	60	58 gms. of *ghee* for the whole family. *Chhachh* is taken after or between the meals.
2	Sumitra Devi	Wife	F	40	450	400	60	
3	Lakshman	Son	M	20	400	375	60	
4	Darshan	Son	M	12	300	250	50	
5	Sarwan	Son	M	10	200	150	50	
6	Chander Mani	Son	M	8	200	150	50	
7	Mohan	Son	M	4	150	125	30	
8	Rukmani	Daughter	F	1	50	50	25	200 gms. milk.
9	Darshani	Daughter	F	14	200	150	50	

Family Structure

As far as the composition of family structure in the village is concerned the entire village is a complex of simple intermediate and joint families.

Caste or Community	Total No. of households	Type of families living in the households			
		Simple	Intermediate	Joint	Other
1	2	3	4	5	6
Labana ..	125	56	22	47	..
Brahmin ..	5	4	1	..	..
Rajput ..	4	3	1	..	..
Sikh ..	1	1	..	..	..
Badhi ..	5	3	2	..	..
Muslim ..	5	5	..	..	..
Koli ..	6	3	..	3	..
Chamar ..	12	7	1	4	..
Khatri ..	8	6	..	2	..
Kaisth (Bhatnagar) ..	1	1	..	..	..

There is a tendency towards simple families. Inter-family relationships are on the basis of thick blood relationships (the families being the descendants of common ancestors), marital relationships and the distant relationships. All these families being interrelated, they share each others joys and sorrows and in a cooperative effort they extend help to each other in times of need.

Inheritance of Property

The people are unaware of the recent changes in the Hindu Succession Act, the property is inherited by sons only in equal shares. Majority of the villagers are in favour of inheritance of property by sons. Hardly any prefer daughters to have a share and certainly feel no other relatives ought to have any share.

Community	Number of persons interviewed	Number indicating that relations of the categories are entitled to inherit property in their respective caste	
		Son	Daughter
1	2	3	4
Labana ..	125	125	1
Brahmin ..	5	5	4
Khatri ..	8	8	1
Rajput ..	4	4	..
Sikh ..	1	1	..
Badhi ..	5	5	..
Koli ..	6	6	..
Chamar ..	12	12	2
Kaisth ..	1	1	1
Muslim ..	5	5	1

Statistics Relating to Age and Sex Distribution

Most of the population of the village comprises of permanent settlers except of course a few teachers and other Government

employees who are posted in the village. The school teachers migrate to their homes alongwith their families during summer vacations. Besides the teachers and other Government employees, some of the youngmen are in services in the army and other civil offices who visit their homes after fairly long intervals. The school children who pass their Middle Examination also leave the village and go either to Nahan or Majra to pursue their studies further. Marriages in the village in the Labana community take place in the village, this too does not make any difference in the population figures. The total population of the village classified on the basis of age groups is—

POPULATION BY AGE GROUPS

Total of all ages			0—4		5—9		10—14		15—19		20—24		25—29		30—34		35—44		45—59		60 & above		Age not stated	
P	M	F	M	F	M	F	M	F	M	F	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	17	18	19	20	21	22	23	24	25
1,139	592	547	90	82	93	92	94	81	48	56	46	36	32	33	25	26	48	58	76	53	40	30	—	—



3. Birth, Marriage and Death Customs

Birth

Birth customs in the village are simple and no significance was disclosed by the people. No celebrations are customarily observed by the expectant mother. Delivery takes place in one of the rooms.

She confines herself to household duties and outside work such as cutting leaves and fetching wood from the forest is forbidden. Usual food—wheat, maize, rice, pulses and vegetables are taken by her and the food of her liking during pregnancy is also procured from the towns.

Delivery is helped by mother-in-law or some expert elderly lady from the neighbourhood is called. There are, however, no professional *dais* in the village except the one who has been lately appointed in the Social Welfare Centre run by the Social Welfare Board, Himachal Pradesh. She joined the centre on 24th December, 1959. Majority of the cases are now attended by the mid-wife and from the date of her joining till the end of December, 1961. 100 cases of child birth were attended to by her. On the day of delivery *gur* is distributed among the children and neighbourers if the child is a male one.

From the date of delivery for 10 days the mother is considered unclean and she is not allowed to enter the kitchen. On the 10th day after delivery, *havan* is performed and family *purohit* is invited to perform the religious rituals. In the case of a male issue and particularly when it is a first one, big feasts are arranged. This ceremony is locally called *dasuthan*. Relatives, friends and the brethren of the village are invited and the occasion is marked with rejoicings and congratulations are conveyed to the father and the grand father. The maternal uncle brings small silver, *kangans* and clothes to the baby. A horoscope is prepared by the *purohit* and name giving ceremony is also held simultaneously.

Yagyopavit is not worn by Labanas nor by the Scheduled Castes but this is put on by Brahmins and when the boy attains the age of 14 years the sacred thread wearing ceremony takes place for which an auspicious day is fixed and the *purohit* is called to perform the ceremony.

Marriage

The celebration of marriage is an event of great significance in one's life and is solemnised in a befitting manner here. From times immemorial the colourful ceremony had always been celebrated with great pomp and show and it has an important bearing in the social life of the villagers irrespective of the castes and communities to which they belong:



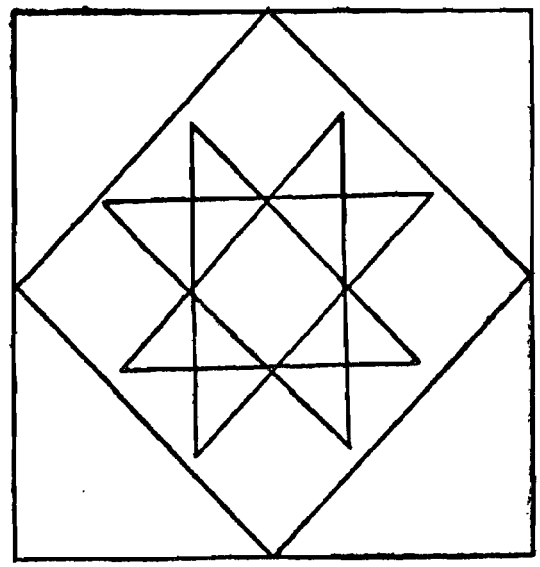
Newly Weds

Marriages are held outside the *gotras*, the main castes being the same. Among Labanas, marriages are mostly held within the village but the *gotra* of boy and girl who are married should generally not be the same. The community of Labanas here are supposed to have 6 *gotras* namely 'Kaulas', 'Kundlas', 'Sundlas', 'Kasheb', 'Fulas' and 'Braut'. First of all negotiations are initiated by the boy's side through a *bachola* the middle man and an idea about the willingness of the girl's parents is thus obtained. The basic considerations are, however, kept in view before the initiative is taken. Physical features of the girl are also taken into consideration. When there is an informal agreement between the parents of the boy and the girl it is followed by a regular engagement ceremony to which the near relatives of both sides are invited. Family *purohit* always plays a part of vital importance and on the betrothal day, *muhurat* on which the marriage should take place is worked out by him, though it may be a year or two later than the actual date of the engagement ceremony. The father or the elder brother of the boy whose betrothal ceremony is celebrated goes to the house of their *kuram* (the girl's father). A few ornaments and clothes are also given by them to the girl. When the *bachola* confirms the *mangni* he is given *taka rupya* by the girl's father and he takes it to the boy's house. This *taka rupya* is bagged by the boy betrothed and the *bachola* applies a *tikka* of *haldi* on his forehead and puts some *gur* or *shakar* in his mouth. As a reward of his services, the middle man receives a *thhan pagree* length of cloth and Re. 1/- from the boy's father. When enquired about the significance of the *mangni* ceremony they told that it was a sort of confirmation and after it had been held both the parties become socially bound to remain firm in their promises. Neither the boy nor the girl is consulted about their marriages and it is the responsibility of their parents to decide the matter.

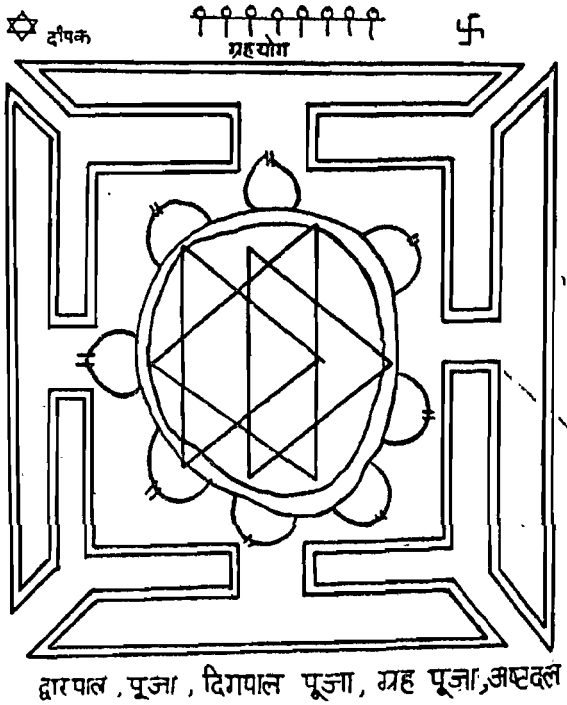
The marriages are performed according to the *Vedic phera* system before the sacred fire and invariably a Brahmin is requested to perform the ceremony. *Mehandi* is applied to the palms and nails of the bridegroom and it is also presented to the bride alongwith some cash (amount varying from Rs. 5.25 to Rs. 101.00) but generally this cash is returned in double the amount to the bridegroom with a *pugree* to the groom's father. Then oil is put on the bridegroom's head by his sisters and relatives and formalities are also observed in the house of the bride. *Sehrabandi* ceremony is done strictly according to the lagna time calculated by the *purohit*, while all this goes on, the Pandit would go on chanting some *mantras* and *shalokas* from the book *'Vivah Padhti.'*

Then the marriage party led by a local band singing, dancing and merry-making proceeds with the groom who is driven in a specially decorated bullock cart. The bullocks are also garlanded and their horns are polished with oil. The marriage procession comprises of 30 to 80 persons and it is customary that the marriage party is welcomed by 10 to 12 persons on the girl's side. They take a *thali* full of *shakar*, an earthen lamp and some flowers. Their *purohit* performs certain ritualistic formalities. They perform *arti* and shower reverence to the bridegroom and a *tika* of *kungu* is applied on his forehead. The bride's father takes some *shakar* and puts it into his *kuram's* (the groom's father) mouth and vice versa. They embrace each other and thus a very warm and affectionate welcome is accorded. On the groom's side his *mama* participates in the marriage with great pomp and show. He brings his own brethren and one *dham* is given by him.

A *vedi* of 4 banana trees is decorated with buntings and in the centre of the *vedi* a *havan kund* is dug. In the centre of the



हवन-कुण्ड



vedi peculiar drawings of wheat-flour mixed with *kungu* or *haldi* are drawn by the *purohits*. This is called *chauk purna*. Both the bride and groom are seated and tied together with a cloth *lagan patka* and they are asked to go round the sacred fire seven times and an oath is administered to the couple that they will not betray each other. It takes about 2 to 4 hours to complete the formalities at the *vedi*. Then the marriage party is given feasts. Rice and pulses are the main items of food. In rare cases *shakar* and *ghee* are also served. *Navgranthi puja shayadan* is also given to *purohits*. A *purohit's* earnings in a marriage vary from Rs. 20/- to Rs. 40/-. All the time the women go on singing songs which befit the occasion.

The bride is then taken to bridegroom's house in the bullock cart and the feasts still continue in the groom's house till the following day of the actual ceremony. Goddess Katasan is worshipped and *halwa* is offered to her. *Kangans* are then untied near the well and here again some *pujan* is performed and the ceremony thus concludes. In the case of an early marriage the bride is not sent along the groom and he returns to his house without the bride. In such cases she is sent after sometime.

Maklava takes place either within the year of marriage or in the 3rd year and rarely in the 5th year. On the following day of *maklava*, the bride and the groom are taken to the nearest well in the company of village women to perform *khawaja puja*.

This is a peculiar custom among Labanas as *Khawaja puja* is meant to appease "Khawaja Khizar" the angel having control over water in Muslim mythology. It was not possible to find out how this came to be observed by these people. Perhaps it is a relic of the past when their ancestors might have adopted it living in villages with majority of *Muslims* or perhaps they during their ramblings had to cross too many streams and had therefore to invite the blessings of the presiding angel, 'Khawaja Khizar' of the water for a safe passage and this custom also crept into the marriage rites.

The change—A decade or even earlier early marriages used to be solemnised. Just to illustrate the marriage of one Ratnu Labana was solemnised when he was 10 years old and his wife Kartari was 9 years and likewise in almost 80 per cent cases the same practice had been followed. But the customs have changed now and the child marriages are not encouraged much. Marriage of Netar Singh son of Sant Ram was held about 4 years back when he was 21 years and his wife Nasibo was 16 years. The people have realised the evils of early marriage, it seems, and they appear to have changed their ideas. Approximate expenditure on a girl's marriage is estimated to be not less than Rs. 1,000/- in an average economic group and in the case of boy's marriage the expenditure in the same economic group is in the range of Rs. 2,500/-.

Kunda—On the day of marriage or 3 days later the elderly male members of the family dine together with the bridegroom in a big *prat*. The food taken are *kari*, rice, and some gugar also. All the male members sit around the *prat* and start eating together. An earthen lamp is lit and a *supari* is broken under the teeth. After this *kunda* the boy married is considered to be *grihasti*. But it was disclosed that this custom is slowly vanishing and in many cases no formality is observed.

Batta Satta—In the Labana community *batta satta* is also common. In this system the bridegrooms exchange their sisters and cousin sisters and thus marriages are performed. Marriages are also performed for consideration of money and the price of the bride may range from Rs. 500 to Rs. 1,500/-.

Dowry items—Dowry items mainly consist of:—

1. Utensils and clothes.
2. *Charpoy.*
3. *Peera, charkha* and *trunk.*
4. A Cow.
5. Ornaments.

Marriage customs of other castes like Kolis and Chamars slightly differ. In their case *maklava* of the girl takes place on the date of marriage and their bridegrooms do not return to their homes without the bride as in the case of Labanas.

Marriage customs of Muslims are different than those of the Hindus. There are only 3 families of Muslims in the village and even these being of a common ancestor marriage relations are contracted by them outside the village through a middle man and the most accepted form of marriage among them is *batta satta.* Either sisters are exchanged or money has to be paid to the parents of the girl. In their case religious formalities are not complex as in the case of Hindus.

The *maulvi* reads *nakah* at the time of community meal and the marriage is performed. 5 or 7 days earlier 'BAN' *batna* of *haldi* is smeared on the body of *Naso* the ladies perform *sewalary* too *Sewalary* is paying customary respects to the bridegroom. These women by stretching the ends of their *dupattas* bow before him on the feet, waist and forehead. There is no taboo about consanguineous marriages but in Kolar the Muslims disclosed that they always marry from far off places.

In the days gone-by child marriages were common but from the table showing marital status it would be clear that only 1 child marriage between the age group 0—14 took place. Girls get married between 15—19 more often. Divorces and separations are rare. The widow of the elder brother is married to the younger brother and she very seldom marries to outsiders.

Death Customs

All the Hindus in the village dispose of the corpse by cremation but infants below the age of 3 years are burried. The death customs are almost the same as in other neighbouring parts of the Pradesh. Invariably *purohit* is requested to perform the *ant sanskaras* in accordance with Hindu *padhti.* His services are most essential from the cradle to the grave and no ceremony is held in his absence.

The dead body is bathed and wrapped in white cloth. News swiftly spurs in the neighbourhood. The near relatives and brethren join the family and all possible help is volunteered to the family of the bereaved. An *arthi*

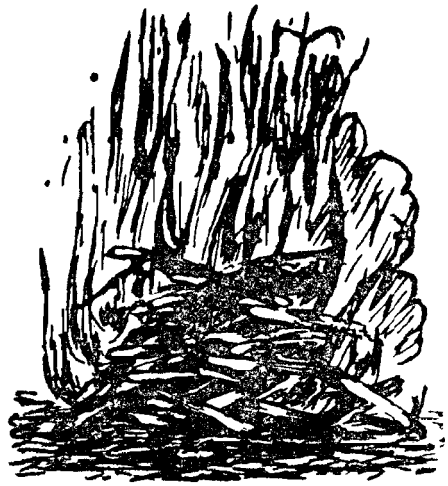
MARITAL STATUS

Age Group	Total Population			Never Married		Married		Widowed	
	P	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10
0—14	532	277	255	276	254	1	1	—	—
15—19	104	48	56	45	21	3	35	—	—
20—24	82	46	36	17	3	29	33	—	—
25—29	65	32	33	3	1	29	32	—	—
30—34	51	25	26	1	—	24	24	—	2
35—39	53	26	27	—	—	24	26	2	1
40—44	53	22	31	3	1	16	28	3	2
45—49	57	31	26	3	—	27	24	1	2
50—54	42	27	15	1	—	22	13	4	2
55—59	30	18	12	—	—	16	9	2	3
60 & over	70	40	30	—	—	27	15	13	15
Age not stated	—	—	—	—	—	—	—	—	—

is prepared of *bil* and the corpse is carried in a procession to the banks of the stream which flows nearby. The pyre is prepared of firewood and it is lit by the sons of the deceased. All those who join the procession put few pieces of *chandan* or mango wood on the pyre and they return while leaving it burning. While the corpse is carried conch-shell is blown at short intervals. The ashes are not washed away. After 3 days of the cremation bones are collected from the cremation ground in a sort of procession. One of the family members takes the bones to Hardwar for immersion in the holy waters of the Gangas.

It is customary among the Labanas that when relatives and friends come to mourn on the day death occurs they bring their ration with them and it is cooked in the house of the bereaved. Spices are not used and a simple meal is served. When a very old man dies, the procession is taken with trumpets and drums. The family *purohit* is requested to relate the stories of *'Garud Purana'* a Sanskrit scripture for 8 or 9 days. An earthen lamp of oil (*diya*) is lit throughout night and an earthen pot locally called *dardan* is tied from the tree and the man performing *kirya karma* is supposed to fill the *dardan* with fresh water daily. The *dardan* is bored at the bottom so that the water drips drop by drop.

Kirya and *solah* are observed after 11 and 16 days respectively. Women put off their ornaments for 16 days and no auspicious ceremonies are held during these days. If a man dies during *panchaka* (certain inauspicious days as classified in Hindu *shastras*) some extra *shanti* has to be performed. The total expenditure on the cremation day is estimated to be Rs. 50/- and it is higher on the day of *solah*. 16 Brahmins are fed and each of them is provided with a tumbler and some coins. The ladies then put on their jewellery and if a woman becomes widow she does not wear fast coloured clothes. A widow does not wear any ear or nose ornaments and she does not use coloured *dupattas* locally called *chunnies*.



4. Social and Cultural Life

Social Awareness

The social and cultural life here is more or less of the neighbouring Labanas of the Punjab. This is perhaps due to the apparent reason that Labanas are not the original inhabitants of Sirmur and they were imported from Labangarh in Patiala. Despite caste distinction, the village is closely knit. They invariably help each other. Respect of the elderly persons is universal and they are greeted by the younger persons.

In their day to day behaviour the caste distinction is maintained and this plays a role in forming the social groups but the enactments such as prohibition of untouchability, equality of rights have enlightened the rural folk of the changing conditions and they are gradually coming out of their conservative shell. The younger generation is catching up new ideas and spread of education is helping them to mould their lives according to the new trends to some extent. The Harijans, who were not allowed to take water from the wells till recently now fetch it from a common source, but the elders find it hard to reconcile themselves to this change and they do not accept water or meals from the scheduled castes. The latter have regard for the higher caste people and most of them bring water from the *nullah* which flows nearby.

Of late there have been many social reforms and villagers do not seem to have reconciled to these changes completely. They argue that equal share of property to daughters as in the case of sons would create disputes in their families because on her marriage a daughter gets a share in her husband's house.

No such case came to light where a daughter was given any share nor such an emergency was reported to have ever arisen.

* *Awareness of Changes of Hindu Laws of Succession Act among the communities of the village.*

Caste/ Community	Number of persons interviewed	No. aware that there have been changes in Hindu Succession Act
1	2	3
Labana . .	125	..
Brahmin .	5	4
Khatri . .	8	4
Rajput . .	4	2
Sikh . .	1	1
Chamar .	12	..
Koli . .	6	1
Kaisth . .	1	..
Badhi . .	5	1
Muslim .	5	..

Out of 172 persons interviewed only 13 could tell that there have been changes in the Hindu Succession Act. Only one person out of 125 in the Labana community knew that there have been changes in the Hindu Succession Act.

The discernible change in outlook of the villagers is that they have started becoming politically conscious to some extent and have started realising their role in democracy. The change in them is due to political influence which is prevalent. During the last 2 general elections they have had sufficient experience of acquainting themselves with.

the political workers who came and wooed them. The village elders especially those who are the members of the Panchayat know all the important Government Officers of Himachal Pradesh. They often wait upon these officers to express some of their grievances with regard to Schools, Dispensary, water facilities and other complaints. The people have become conscious of developmental activities and many of them contributed *shramdan* when the Middle School building and the *Panchayat Ghar* were constructed. Groups of village elders were often observed discussing that they should strive to upgrade the existing Middle School to Higher Secondary and that there should also be a dispensary in the village and none of these achievements were easy if they did not make frequent requests. All these observations would prove that there are definite social and political trends of changes. Kishori Lal, an elderly member of Aggarwal caste disclosed that a decade earlier there was none who could even read the letters and they had to walk distances to get their letters read or written but now the rate of literacy is fast increasing and the time is not far behind when every family here will have educated persons. The Social Welfare Centre has started night classes for women and about 25 women were on the rolls of the Centre Register.

The Social Welfare Centre impart craft training such as knitting, embroidery, tailoring and cutting is also taught to the village adult women. Emphasis is laid on cleanliness and the Gram Sewika along with the trainees go around the village once a week encouraging women to join the Centre.

Leisure and Recreation

The modern influence of urban society has entered into quiet atmosphere of the villages. Cinema shows are organised by the Publicity Department, and films are shown. Apart from this peasants are free from agriculture work after sowing the *rabi* crop by the early or middle of November. Then they enjoy leisure hours till the *rabi* crop is ready by the mid-April. Besides attending to their routine duties of bringing fodder and grass to their cattle or certain odd duties of household, they while away their leisure time in gossiping and smoking the *hukka*. A few who are fond of spinning are engaged in spinning cotton for *durees* and *kheses*.

Fairs and Festivals

Festive occasions such as Lohri Sankrant, Shivratri, Gugga Naumi, Dussehra and Dewali are eagerly waited by all the sections and each of these festivals is celebrated by dressing well and eating well. The villagers put on their best garments and merrily participate in the fairs.

Lohri Sankrant—Khichri, preparation of rice and *urd* cooked together is the common food of every household in the village to celebrate *Lohri Sankrant* falling mostly on 12th or 13th January, every year. *Khichri* is taken with lot of *ghee* or *lassi.*

Shivratri—Shivratri is held by observing fasts and the villagers especially the women folk offer flowers and water mixed with milk on the *Shiv Linga* in the Smadhi Temple. These festivals have been celebrated in the village since the times immemorial and no discernible trends of changes in the religious beliefs and practices were observed.

Gugga Naumi—Gugga Naumi falls on the next day of Janmashtmi in the month of Bhadon. It is one of the religious festivals of the Labanas and is celebrated rather in a peculiar way. The snake-holes locally called *bambis*, where white ants are generally found, are worshipped by offering *semian* and flowers, *deepaks* are also lit. On this day sweet dish of *semian* is cooked in every house and women keep fasts too.

Dussehra—Dussehra which commemorates the victory of Rama over Ravana falls on the 10th day of *navratras*—Vijay Dashmi. People keep fasts and go to Majra to the fair. Some sort of *pujan* is also performed in every house. On the first day of *navratra* barley is sown in an earthen pot or in a tin and on the day of Vijay Dashmi the plants are uprooted and used for *puja.* After that these barley stalks are tucked by girls in the *pugree* of their brothers and other male members of the family for which they are given some cash. Rice and *urd* are cooked and relished. The day is considered auspicious to start their bullock carts for the new season after the rainy season is over. During *navratras* some people who own the best bullocks organise bullock cart races.

Dewali—A fortnight earlier, the people start whitewashing their houses and it is customary among them to do the yearly cleaning of the house on the occasion of Dewali.

Earthen lamps are lit and good preparations are served in every household and *Laxami Pujan* is also performed.

Religious Institutions

Temples—Temple of Goddess Katasan is situated near the village towards Nahan and this is most important public place. The Goddess Katasan is held in great reverence by the people of the Doon Valley. The temple is situated in a thick forest of *Sal* trees and this was once a hide out of tigers but not now. The place is charming and the atmosphere of tranquility prevails as there is no habitation near it.

The temple has a historical background too and it has the patronage of the former ruling family of Sirmur because Ghalam Kadir Rohilla was defeated here by the Sirmur forces and there is general belief that the Goddess appeared in flesh and blood and helped the ruling chief of Sirmur to defeat the invader.

The Devi is worshipped most during *navratras* in the month of October and the temple is always looked after by a *pujari*. Men, women and children visit this holy place throughout the year and her blessings are inevitably invoked whenever a new work is to be started such as construction of a house, admission of a boy for the first time in the school and on the auspicious occasions of marriages. The Devi is worshipped both by offering *halwa* as well as animal sacrifice, but it is observed that this practice is fast on the decline. The faith of the people in her entity is as firm as it ever was. Besides the Katasan Devi Temple, there is one Smadhi Temple with a *Shiv Linga* in the mango gardens of the village where a *Shiv-Ling* is kept and on Shivratri water mixed with milk and flowers are offered by the people.

Untouchability

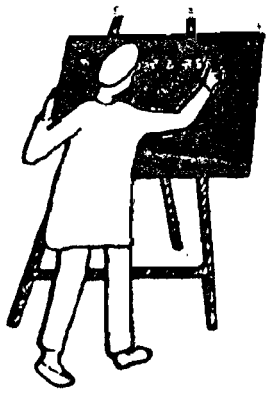
Out of 172 heads of households only 10 in the Labana community were unaware of any change in the Untouchability Act. The awareness of this social legislation has consequences on the village castes because no body now objects to their taking water from a common well or to their temple entry, but old prejudices die hard and it will take some time more when vestiges of the centuries old way of life can be expected to change radically.

Kolis and Chamars form the scheduled castes and are at a lower rung of the society than the Brahmins, Rajputs and Labanas. Badhis claim themselves superior to Kolis and Chamars. They call themselves as Dhiman Brahmins. The Kolis also claim themselves to be *sucha* Kolis. Labanas accept water and tea in their houses, but there are no inter-caste marriages or other relations between the Kolis and other castes. Kolis are not economically dependent on the *swarn* castes and they till their own land, though their land holdings are lesser. Of the scheduled castes Chamars are at the lowest sociological level and all castes are reluctant to smoke and dine with them. They are not permitted to enter the houses of *swarn* castes and whenever they visit the houses of their Zamindars, food is served to them in the court yards outside the residence.

Social Status of Women

Woman is the pivot of domestic affairs and she attends to all odds and ends in the house. Apart from it, except ploughing she contributes equally in so far as agricultural operations are concerned. Women shoulder greater responsibilities. Even a flying visit to the village can help to assess the part played by women. They are seen fetching water from wells, carrying fodder to their cattle and always busy hoeing or weeding in the crop fields.

Purdah is observed and married women screen their faces with *dupattas* whenever their father-in-laws or some elderly man of the village comes across their way. This is more rigidly followed by the Labanas and other castes do not seem to be so conscience. Particularly no sphere of duty is left where women do not take part.



5. Education, Public Health and Sanitation

A primary school was opened here on 10-6-1997 (Bikrmi) corresponding to the Christian ear year 1940 and it was upgraded to middle standard in the year 1957.

Class	Total No. of Students on roll		Scheduled Caste	
	Boys	Girls	Boys	Girls
VIII ..	19	1	2	..
VII ..	22	1	2	..
VI ..	26	1	1	..
V ..	9	6	2	1
IV ..	24	1	2	..
III ..	34	3	2	..
II ..	22	15	4	3
I A ..	30	14	4	1
I B ..	35	13	..	..
Total ..	221	55	19	5

Out of a strength of 276 students 221 are boys & 55 are girls and these figures include 19 boys and 5 girls from the Scheduled castes. There is a Government High School in Majra. Many students join High Classes there where a hostel is also attached to the school. Even Higher Secondary School, Nahan is not far away and some students get admission in Nahan too. A Degree College at Nahan caters to further educational needs and the public are fortunate to have these facilities which were not available prior to 1947.

No tuition fee is charged up to Middle Standard and stipends have been granted to 2 boys and aid for purchasing of text books was given to one boy in the 5th class. The school is nicely equipped having sufficient furniture such as chairs, stools, desks, durees, mats, tables, a wall clock and above all a Science Laboratory. Play-ground of the School is close to the premises and functions are also held here. Physical training is a regular feature and it has been given a due place in the school activities.

The School building consisting of 4 big rooms has recently been constructed by efforts of the villagers. They contributed 50 per cent of the total cost in the shape of voluntary *shramdan* and 50 per cent aid was given by the Himachal Pradesh Administration Education Department.

Boys take part in extra curricular activities such as cultural programmes, debates and discussions, scouting, gardening, book binding, chalk making and spinning, Excursions and picnics are also organised. Besides this games such as volley ball, kabaddi, skipping and athletics are played.

The Middle School is bound to bring about social changes among the people. The educated teachers from urban areas have infused new ideas in the villagers and the coming generation who receive education in the school have, caught the new atmosphere of life. They would gradually be responsible to some extent in bringing about changes in the mental outlook of their illiterate parents. Whatever they learn in schools, they talk about at home. It is very interesting to observe some village elders commenting the system of education as also the changes in their youngsters. In a nut shell the educational institution has its deep rooted effect in changing the old atmosphere of the village.

Out of a total population of 1,139 persons only 145 are literate without any educational standard and 109 persons are read up to the primary or basic standards.

EDUCATION

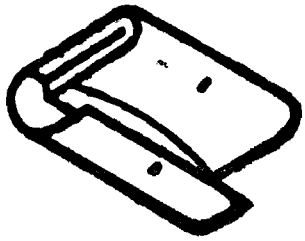
Age groups	Total Population			Illiterate		Literate without educational standard		Primary or Basic		Matric or Higher Secondary		Intermediates		Graduates		Diploma Holders		Holders Oriental titles		Any other qualification	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
All Ages .	1,139	592	547	375	496	114	31	93	16	7	4	2	—	1	—	—	—	—	—	—	—
0—4 .	172	90	82	90	82	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
5—9 .	185	93	92	31	73	62	19	—	—	—	—	—	—	—	—	—	—	—	—	—	—
10—14 .	175	94	81	18	65	34	8	42	8	—	—	—	—	—	—	—	—	—	—	—	—
15—19 .	104	48	56	25	47	1	2	21	4	—	3	1	—	—	—	—	—	—	—	—	—
20—24 .	82	46	36	29	32	—	—	13	3	4	1	—	—	—	—	—	—	—	—	—	—
25—29 .	65	32	33	23	31	2	2	6	—	1	—	—	—	—	—	—	—	—	—	—	—
30—34 .	51	25	26	15	26	1	—	5	—	2	—	1	—	1	—	—	—	—	—	—	—
35—39 .	53	26	27	21	27	2	—	3	—	—	—	—	—	—	—	—	—	—	—	—	—
40—44 .	53	22	31	19	30	2	—	1	1	—	—	—	—	—	—	—	—	—	—	—	—
45—49 .	57	31	26	26	26	3	—	2	—	—	—	—	—	—	—	—	—	—	—	—	—
50—54 .	42	27	15	26	15	1	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
55—59 .	30	18	12	16	12	2	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
60 & over .	70	40	30	36	30	4	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
Age not stated	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—

Medical

Medical facilities are available at Majra and Nahan which are very easily approachable from the village at two or three hours intervals by regular bus services. In addition to it Mobile Dispensary often stops in the village & minor cases are attended to by it and medicines distributed. Malaria Eradication Programme has since reached the village and a malaria surveillance worker regularly visits each household. Such cases where an infection of malarial fever is found the surveillance workers take blood and report the cases. Since the D.D.T. spray there has been no outbreak of malaria and the disease is under control.

Sanitation as a whole is comparatively better. There are many factors responsible for this. The first good thing of this village is all the houses are scattered and there is no congestion and concentration of population in a particular site. This has obviously helped in keeping the village clean. The streets and foot paths including the courtyards of their houses are well kept. Of course during rainy season the sanitation becomes unhygienic because of lack of drains.





6. Economy

Sources of Income

Economy here largely depends on agriculture and other industries such as carpentry, blacksmithy and shoe-making are dependent on the prosperity of agriculture. Three businessmen belonging to Aggarwal caste are the permanent inhabitants of the village who also own land and the other three Khatris are solely depending on business.

Workers and Non-workers

Out of a total population of 1,139 persons 555 are workers 48.7 per cent. 457 are engaged in agriculture, 38 in service, 13 in business, 19 in labour and 30 in industry. Out of 36 shown in service, 13 are working in Government Middle School Kolar, 2 are working in the Social Welfare Centre, 2 in the Key-Village Centre, 3 as mates in the Electricity Department, 1 as Gram Sewak, 1 as Secretary Panchayat, 1 as Chowkidar and 2 as forest guards and the rest 11 are working either in Agricultural Research Station Dhaula Kuan or some of them are in Services outside the village but during the course of enquiry they were found in the village. Among 36 engaged in service, 7 are women. Women undertake agricultural work. The increase in the number of women shown as workers in occupation No. 1 (Agriculture) is due to the fact that girls have not often been sent to school and they undertake agricultural work. Boys of the same age group are studying in schools and have not been included in the category of workers. These variations are comparatively larger in the age-group of 14—19.

OCCUPATIONAL PATTERN

Age Group	Occupation 1 Agriculture			Occupation 2 Service			Occupation 3 Business			Occupation 4 Labour			Occupation 5 Industry		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
All Ages	457	209	248	36	29	7	13	10	3	19	18	1	30	24	6
0—14	6	4	2	—	—	—	—	—	—	1	1	—	—	—	—
15—34	202	83	119	25	19	6	5	4	1	12	11	1	10	8	2
35—59	190	89	101	11	10	1	6	4	2	6	6	—	17	13	4
60 & over	59	33	26	—	—	—	2	2	—	—	—	—	3	3	—

WORKERS AND NON-WORKERS BY SEX AND BROAD AGE-GROUPS

Age Group	Total Population			Workers			Non-Workers		
	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10
All ages	1,139	592	547	555	290	265	584	302	282
0—14	532	277	255	7	5	2	525	272	253
15—34	302	151	151	254	125	129	48	26	22
35—59	235	124	111	230	122	108	5	2	3
60 & over	70	40	30	64	38	26	6	2	4

The overall position of workers and non-workers is depicted in the tables below. It is evident that on the non-workers side that number of men is more than women and the reasons are the same as given in the foregoing paragraph. Naturally enough men are more gainfully employed than the women and in the case of the females belonging to occupation No. 2, 3 i.e. service and business they are mainly engaged in household uties.

The economy of the village depends more on the strength of workers they have been discussed rather in detail.

Workers engaged in household industry are, carpenters, blacksmiths and shoe-makers and the work load of household industry is mainly carried by males. Out of 30 workers carrying on household industry, 24 are men and 6 are women. The women workers belong to Chamar caste. However, industry of weaving is also practised by a few women from the Badhis community though occasionally.

Total number of non-workers is 584 and majority of them are full time students and children not attending the school. About 90 per cent of the non-workers fall in the aforesaid category and the other 10 percent come in other categories.

WORKERS CLASSIFIED BY BROAD AGE-GROUPS AND INDUSTRY, BUSINESS AND CULTIVATION BELONGING TO THE HOUSEHOLD

Age Group	Total Workers			Workers engaged in					
				Household Industry		Household Business		Household Cultivation	
	P	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10
All ages	555	290	265	24	6	10	3	209	248
0—14	7	5	2	—	—	—	—	4	2
15—34	254	125	129	8	2	4	1	83	119
35—59	230	122	108	13	4	4	2	89	101
60 & over	64	38	26	3	—	2	—	33	26

NON-WORKERS BY SEX, BROAD AGE-GROUPS AND NATURE OF ACTIVITY

Age Groups	Total Non-Workers			Non-workers															
				Full time Students or Children attending School		Persons engaged only in household duties		Dependents, Infants & children not attending school & persons permanently disabled		Retired persons not employed again, rentiers, persons living on agricultural or non-agricultural royalty, rent or devidend or other persons of dependent means		Beggars, vagrants, independent women without indication of sources of income and others of unspecified source of existence		Imates of penal mental and charitable institutions		Persons seeking employment for the first time		Persons employed before but no out of employment & seeking work	
	P	M	F	M	F	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	17	18	19	20
All ages	584	302	282	154	35	—	20	147	227	—	—	1	—	—	—	—	—	—	—
0—14	525	272	253	138	35	—	—	134	218	—	—	—	—	—	—	—	—	—	—
15—34	48	26	22	16	—	—	13	0	4	—	—	—	—	—	—	—	—	—	—
35—59	5	2	3	—	—	—	2	2	1	—	—	—	—	—	—	—	—	—	—
60 & over	6	2	4	—	—	—	—	1	4	—	—	1	—	—	—	—	—	—	—

Only one person has turned out as beggar and he lives on alms. He is a Labana.

Chief sources of income are agriculture, livestock rearing, household industries, bullock-cart driving; labour and business and all these factors need being discussed in greater details as they influence the village economy to a great and significant extent.

Income

MONTHLY INCOME PER HOUSEHOLD

Occupation of a household	Monthly income per household in the range of				
	Rs. 25	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 & over
1	2	3	4	5	6
Carpentry & Blacksmithy	..	..	3	..	2
Business	..	1	1	..	4
Shoe-making	..	8	2	..	..
Labour	..	2	1	..	..
Service	..	..	4	3	10
Agriculture	3	17	31	30	49
Total	3	28	42	33	65

Occupations denote the source of income also. Income in the case of agriculturists and other classes such as carpenters and blacksmiths and shoe-makers has been calculated on the basis of their produce and the price of the produce was estimated according to the rates which were prevalent in the village shops during the period of enquiry from 15th December 1961 to 9th February 1962. For example, one Mani Ram Koli was interviewed on 18th December 1961 and the result of the enquiry of his household is as follows—

1. Total land possessed	.. ..	8 Bighas
2. No. of family members	..	8
3. Maize production (the crop which was harvested in October, 1961).	15 Mds.@Rs. 12 per maund	=Rs. 180
4. Wheat produce annual	12 Mds.@Rs. 15 per maund	=Rs. 180
5. Paddy ..	3 Mds.@Rs. 10 per maund	=Rs. 30
6. Grams	2 Mds.@Rs. 16 per maund	=Rs. 32
Annual income from other sources i.e. manual labour etc.		Rs. 600
Total	..	Rs. 1,022·00

The expenditure figures of the same household as told by the informer are:—

	Rs.
Food	550·00
Clothing	180·00
Smoking	25·00
Housing	..
Refreshments	25·00
Education	..
Dhobi	..
Barber	8·00
Travelling	105·00
Medical	25·00
Religious Expenditure	30·00
Cultivation	25·00
Land revenue	8·00
Expenditur on Live Stock	100·00
Total ..	1,081·00

Repeated enquiries with all the possible tact and resourcefulness helped a lot about the estimation of the income but still there is always a tendency among the villagers to underestimate their income and exaggerate the expenditure. The basis for calculation of income in each household were the same and this income has been analysed further according to the source of income and occupation. The enquiry income raised many doubts among the villagers whether Government contemplated some taxation measures which obviously tempted them to conceal some information and inevitably the income figures are therefore, susceptible to certain amount of unavoidable vagueness.

This shows that largest number of households come in the income group of Rs. 101 and over (65 households). The number of such households increased due to the inclusion of Government servants who are posted in Kolar. Only three households fall in the monthly income range of Rs. 25 and below. These are single member households and they possess very little land. Apart from the produce of their land they casually work as labourers whenever they can.

CASTE-WISE CLASSIFICATION OF HOUSEHOLDS BY SOURCE AND OCCUPATION

Occupation of the Household		Sources of Income	House hold in the income group				
Main	Subsidiary		Rs. 25 and below	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 and above
		Rajput					
Govt. Service	..	Govt. Service	..	..	1	..	2
Agriculture	Govt. Service	Agriculture & Govt. Service	..	..	..	..	1
		Brahmin					
Agriculture	..	Agriculture	..	..	1	..	..
Govt. Service	..	Govt. Service	..	..	1	..	3
		Badhis					
Carpentry	Agriculture	Carpentry & Agriculture	..	..	3	..	1
Blacksmithy & Carpentry.	Agriculture	Blacksmithy, Agriculture & Carpentry	..	..	..	..	1
		Koli					
Agriculture	Tailoring	Agriculture & Tailoring	..	..	..	3	2
Govt. Service	..	Govt. Service	..	..	..	1	..
		Sikh					
Govt. Service	..	Govt. Service	..	..	..	..	1
		Kaisth					
Govt. Service	..	Govt. Service	..	..	..	..	1
		Chamar					
Shoemaking	Agriculture	Shoemaking and Agriculture	..	3	2	..	..
Govt. Service	..	Govt. Service		..	..	1	..
Shoemaking	..	Shoemaking	..	3	..	..	..
Agriculture	Shoemaking	Agriculture & Shoemaking	..	1	..	..	..
Agriculture	..	Agriculture	1	1	..	..	..
		Khatri					
Business	..	Business	..	1	1	..	1
Govt. Service	..	Govt. Service	..	..	1	1	1
Agriculture	Business	Agriculture & Business	..	..	..	..	1
Shopkeeping	..	Shopkeeping	..	..	..	..	1
		Muslim					
Agriculture	Oil Pressing	Agriculture and Oil Pressing	..	1	2	..	..
Govt. Service	..	Govt. Service	..	..	1	1	..
		Labana					
Agriculture	..	Agriculture	2	7	11	10	12
Agriculture	Labour	Agriculture & Labour	..	6	10	6	11
Agriculture	Service	Agriculture & Service	..	1	..	..	..
Labour	..	Labour	..	2	1	..	..
Business	Labour	Business & Labourer	..	1	..	..	..
Agriculture	Bullock cart driving	Agri. & Bullock cart driving	..	1	6	9	15
Govt. Service	Agriculture	Govt. Service & Agriculture	..	..	1	..	3
Agriculture	Labour, Bullock cart driving	Agriculture, Labour & Bullock cart driving	..	..	..	1	6
Agriculture	Govt. Service	Agriculture and Govt. Service	..	..	..	..	1
Agriculture	Labour and Govt. Service	Agriculture and Govt. Service	..	..	..	..	1
		Total	3	28	42	33	65

NOTE—There is one Sadhu who lives in Samadhi Temple and he has not been included in any occupation.

Expenditure

Like income, expenditure of each household was collected keeping in view the major heads food, clothing, smoking, housing, refreshment, education and others. The latter item of expenditure include such items as travelling, medical, religious, cultivation, land revenue and livestock.

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS

Sl. No.	Items of expenditure	Rs. 25 & below		Rs. 26—50		Rs. 51—75		Rs. 76—100		Rs. 101 and above	
		No. of house-holds	Average expendi-ture	No. of house-holds	Average expendi-ture	No. of house-holds	Average expendi-ture	No. of house-holds	Average expendi-ture	No. of house-holds	Average expendi-ture
1	2	3	4	5	6	7	8	9	10	11	12
			Rs.		Rs.		Rs.		Rs.		Rs.
					Kaisth						
1	Food	..	..	..	..	..	..	..	..	1	70·00
2	Clothing	..	..	..	..	..	..	..	..	1	8·33
3	Housing	..	..	..	..	..	..	..	..	1	2·50
4	Refreshment	..	..	..	..	..	..	..	..	1	10·00
5	Education	..	..	..	..	..	..	..	..	1	1·25
6	Others	..	..	..	..	..	..	..	..	1	16·83
					Rajput						
1	Food	..	..	..	..	1	20·00	..	..	3	41·94
2	Clothing	..	..	..	..	1	6·25	..	..	3	11·08
3	Smoking	..	..	..	..	..	..	..	..	2	7·70
4	Housing	..	..	..	..	1	2·00	..	..	2	5·00
5	Refreshment	..	..	..	..	1	1·25	..	..	3	6·55
6	Education	..	..	..	..	..	..	..	..	1	4·18
7	Others	..	..	..	..	1	3·83	..	..	3	37·44
					Brahmin						
1	Food	..	..	..	..	2	29·12	..	..	3	58·05
2	Clothing	..	..	..	..	2	8·00	..	..	3	15·27
3	Smoking	..	..	..	..	1	5·00	..	..	..	..
4	Housing	..	..	..	..	2	6·00	..	..	2	6·29
5	Refreshment	..	..	..	..	1	1·25	..	..	3	6·38
6	Education	..	..	..	..	2	1·00	..	..	2	1·25
7	Others	..	..	..	..	2	17·49	..	..	3	53·52
					Carpenter						
1	Food	..	..	..	..	3	30·22	..	..	2	49·99
2	Clothing	..	..	..	..	3	11·11	..	..	2	14·55
3	Smoking	..	..	..	..	3	4·12	..	..	2	8·75
4	Housing	..	..	..	..	3	2·77	..	..	1	4·18
5	Refreshment	..	..	..	..	2	3·00	..	..	2	6·25
6	Education	..	..	..	..	..	..	..	..	2	1·12
7	Others	..	..	..	..	3	17·22	..	..	2	43·70
					Koli						
1	Food	..	..	..	..	..	..	4	40·84	2	59·37
2	Clothing	..	..	..	..	..	..	4	9·68	2	8·96
3	Smoking	..	..	..	..	..	..	4	5·52	2	1·91
4	Housing	..	..	..	..	..	..	3	2·22	..	..
5	Refreshment	..	..	..	..	..	..	4	5·93	1	2·00
6	Education	..	..	..	..	..	..	1	2·83	2	2·08
7	Others	..	..	..	..	..	..	4	23·85	2	25·12

AVERAGE MONTHLY EXPENDITURE PER HOUSEHOLD BY INCOME GROUPS—contd.

Sl. No.		Rs. 25 and below		Rs. 26—50		Rs. 51—75		Rs. 75—100		Rs. 101 and above	
		No. of house holds	Average expenditure	No. of house holds	Average expenditure	No. of house holds	Average expenditure	No. of house holds	Average expenditure	No. of house holds	Average expenditure
1	2	3	4	5	6	7	8	9	10	11	12
			Rs.		Rs.		Rs.		Rs.		Rs.
					Sikh						
1	Food	..	..	..	..	..	..	..	..	1	30·00
2	Clothing	..	..	..	..	..	..	..	..	1	12·50
3	Smoking	..	..	..	..	..	..	..	..	..	..
4	Housing	..	..	..	..	..	..	..	..	1	15·00
5	Refreshment	..	..	..	..	..	..	..	..	..	..
6	Education	..	..	..	..	..	..	..	..	..	..
7	Others	..	..	..	..	..	..	..	..	1	49·58
					Khatri						
1	Food	..	..	1	25·00	2	29·16	1	30·00	4	96·04
2	Clothing	..	..	1	10·00	2	14·16	1	10·41	4	110·93
3	Smoking	..	..	..	..	1	4·16	..	..	4	3·12
4	Housing	..	..	..	..	2	5·25	1	10·00	2	7·50
5	Refreshment	..	..	1	2·83	1	1·66	1	5·00	3	3·86
6	Education	..	..	1	2·83	..	..	..	..		2·50
7	Others	..	..	1	18·41	2	16·54	1	20·18	4	449·75
					Muslim						
1	Food	..	..	1	16·66	3	29·43	1	20·00	..	..
2	Clothing	..	..	1	4·16	3	9·86	1	4·18	..	..
3	Smoking	..	..	1	3·33	2	3·88	1	5·00	..	..
4	Housing	..	..	..	..	1	4·18	..	..	..	..
5	Refreshment	..	..	..	..	2	3·33	1	4·18	..	..
6	Education	..	..	..	..	1	1·00	..	..	..	..
7	Others	..	..	1	5·51	3	21·86	1	53·25	..	..
					Chamar						
1	Food	1	12·50	8	23·90	2	29·16	1	26·66	..	..
2	Clothing	1	4·18	8	7·29	2	5·20	1	8·33	..	..
3	Smoking	..	..	8	2·29	2	1·25	1	5·00	..	..
4	Housing	..	..	..	..	..	..	..	..	..	..
5	Refreshment	1	0·83	2	1·66	2	2·66	1	5·00	..	..
6	Education	1	1·00	6	1·13	2	4·09	..	..	..	..
7	Others	1	4·45	8	9·46	2	14·25	1	39·91	..	..
					Labana						
1	Food	3	18·62	18	20·13	29	28·67	26	38·89	49	60·15
2	Clothing	2	2·71	18	5·98	29	9·49	26	9·37	49	17·39
3	Smoking	1	0·83	18	2·06	29	3·13	26	4·24	48	6·08
4	Housing	..	..	1	2·08	3	3·81	7	2·32	25	5·31
5	Refreshment	..	..	13	1·43	28	1·89	25	2·39	46	4·22
6	Education	1	1·00	5	1·14	17	1·42	13	2·87	39	3·02
7	Others	3	3·52	18	10·85	29	21·44	26	28·53	49	48·39

Indebtedness

INDEBTEDNESS BY INCOME GROUPS

Income Group	Total No. of Households	No. of Households in debt
1	2	3
Rs. 25 and below ..	3	..
Rs. 26 to 50	28	15
Rs. 51 to 75	42	18
Rs. 76 to 100	33	15
Rs. 101 and over ..	65	35
Total ..	171	83

INDEBTEDNESS BY CAUSES

Causes	Amount of debt	No. of families in debt
1	2	3
(a) Purchase of land . .	5,750	11
(b) House construction or repairs to existing buildings . . .	1,900	4
(c) Marriages . . .	5,400	11
(d) Funerals . . .	..	..
(e) Dowry . . .	..	..
(f) To clear outstanding debts . . .	..	..
(g) Sickness . . .	..	..
(h) Ordinary wants . .	5,810	23
(i) Household cultivation .	7,760	26
(j) Industry run by the household . . .	3,300	5
(k) Business run by the household . . .	3,100	3

Out of 171 households excluding 1 household of a beggar 83 are in debt and the causes of debts are purchase of land, house construction or repairs to existing buildings, marriages, ordinary wants, household cultivation, industries and business.

The amount of debt on account of purchase of land and marriages is almost in the same ratio whereas household cultivation has caused the heaviest amount of debt.

Mortgages

Year	No. of Mortgages	Area Mortgaged in acres		Revenue	Amount of Mortgages
		Total area	Cultivated area		
1	2	3	4	5	6
				Rs.	Rs.
1951 . .	2	14	14	32·22	2,800
1952 . .	..	..	..	..	..
1953 . .	..	..	..	..	..
1954 . .	..	..	..	..	..
1955 . .	1	4	4	20·68	750
1956-61 .	..	..	..	..	..
1962 . .	3	5	5	3·11	1,300

This information was collected from the circle Patwari. In all 6 cases were recorded during a decade and it is apparent that the incidence of mortgages is low. The total mortgage debt incurred during 10 years under study amounts to Rs. 4,850/-.



7. Agriculture

Occupational Pattern

Agriculture is the main occupation of the villagers who are owner cultivators and keen agriculturists. The land utilized during a decade from 1951 to 1961 will be clear from the perusal of the land utilization statement.

In the year 1951-52 the net area under cultivation was 536 acres and no increase in the area under plough is visible till the end of 1953-54. Then there was an increase of 1 acre during the years 1954-55 and it increased further to 442 acres during years 1955-56 and to 546 during 1957-58. But *'Khalas Rakba Kashat'* decreased to 530 acres during 1958-59 and there was no change in the area under plough till the end of 1961. The decrease in the cultivated area was due to erosions. Largely households own their land and all of them till the soil. The total households who own land in the village are 136 and their average holding works out to 3.16 acres. It may be interesting to note that average holding in India is 7.5 acres according to the land holding census conducted in 1956 by the Government of India and the corresponding figures for Punjab and U.P. adjoining States are 12 and 2.5 acres respectively.

The activities of the agriculturists are confined to ploughing, sowing, hoeing, harvesting, rearing their cattle and many other odds and ends. Among the Labana community, bullock-cart driving has a place of pride and a source of income. About 40 per cent households of Labanas own bullockcarts and when they are free from the agricultural work the ladden carts are driven by them to Nahan and Paonta. This is generally done by them during night. The main materials exported from the village are fire-wood which the villagers get from the neighbouring forests on permits and on their return journey they bring materials such as *atta*, pulses, *gur*, cigarettes, tabacco, kerosene oil, rice of village shopkeepers.

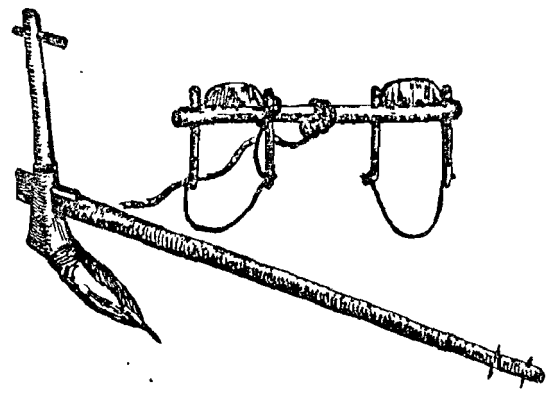


Carrying manure

In a case study undertaken by the investigator a bullock-cart ladden with 16 maunds of fire-wood bound from Kolar to Nahan (14 miles) earned Rs. 23/- as cost of wood and on back journey it carried 5 maunds of articles of the village shopkeeper who paid him Rs. 4.50 thus the total earning of bullock-cart owner Dhani Ram amounted to Rs. 27.50 nP. He spent some four five days to collect the wood from the forest but the days were not exclusively spent on collecting the wood, he also attended to other duties of the household such as bringing fodder to his cattle. Rs. 27.50 nP. were his earnings for 7 days. Out of this amount he spent Rs. 10/- for his bullocks and the following articles were brought by him from the market:—

		Rs. nP.
1. Sugar ..	.. 2 Kilograms	2·30
2. Tea ..	.. 100 Grams	1·05
3. Gur ..	.. 2 Kilograms	0·75
4. One Dhoti ..	.. 5 Meters	3.75
5. Salt ..	.. 6 Kilogram	0·57
6. Species ..	.. 11 Grams	0·87
7. Cauliflower ..	.. 1½ Kilograms	0·40
8. Onions ..	.. 3 Kilograms	1·12
	Total ..	10·81

He had also to spend Re. 1/- for his meals in the hotel, thus the expenditure as told by him amounted to Rs. 21.81 nP. and his savings, were Rs. 5.69 nP. But the general impression



Plough and Yoke

of the bullock-cart owner was that they do not find sufficient material for carriages and whenever they are engaged they only earn in the same proportion as calculated. There is also a general saying in the village:

Gaddi Ki Khati
Bel Ne Chati

Meaning whatever is earned in the carriages of bullock-carts is only sufficient to meet the expenses of grains to bullocks. But their earnings are substantial if locally employed. Moreover, if there is no work the bullocks have to be fed grains out of their previous stocks.

The table gives a description in respect of 151 households and the remaining 21 are engaged in Service, Labour and begging with 17, 3 and 1 households.

In addition to 129 households 7 households who are engaged both in cultivation and industry belong to those who own very small land.

HOUSEHOLDS ENGAGED IN CULTIVATION, INDUSTRY OR BUSINESS BELONGING TO THE HOUSEHOLD

Total No. of Households	Households engaged in Cultivation only	Households engaged in Industry only	Households engaged in Business	Households engaged in Cultivation, Industry & Business	Households engaged in Cultivation & Industry	Households engaged in Cultivation and Business	Households engaged in Industry and Business
173	129	9	5	..	7	1	..

Agricultural Calendar

As in other parts of the territory two crops are harvested every year and the cereals grown in each cropping season are:—

Rabi—Wheat, barley, gram, *masri*, *alsi*, *tara-mira* and *sarson*.

Kharif—Maize, *mash*, *dhan*, *pulses*, til, sugar-cane and *arbi*.

An agricultural calendar of the village is given here—

Month	Nature of Employment	Remarks
January ..	Manuring of wheat with better type of fertilizers such as ammunium sulphate and zinc phosphide. Cutting and crushing sugar-cane for *gur* making. Simultaneously land is ploughed for sowing sugar-cane weeding is also done in the wheat fields.	
February ..	Sowing sugar-cane, *bathu, phafra, kalingir* (like wheat plants) and *javin* are weeded out from the wheat fields for fodder purposes.	
March ..	Harvesting, *sarson* and gram. Threshing is also done side by side.	
April ..	Harvesting Wheat.	
May ..	Threshing of wheat. Bullocks are employed to trample the wheat. Cow-dung i.e. local manure is also carted to the fields and there distributed in small heaps which are ploughed in later. Immediately after reaping wheat ploughing is undertaken followed by running *suhaga*.	In the case of sowing maize 2 to 3 ploughings are sufficient.
June ..	Sowing maize. Pulses i.e. *mash, kolthi* are sown later. Paddy is sown in nurseries where irrigation facilities are available along the Sunker Nullah or in the dry fields. After 10 or 12 days the maize fields are ploughed again with *dandral*. Ploughing with *dandral* which is made of both wood and iron serves the purpose of hoeing too.	After sowing maize the fields are ploughed again on the 3rd or 4th day. This operation is called *dana* and is essential to avoid growth of '*Sonka* grass' (a sort of weed which harms maize plants). The sowing of maize depends on the rains which are sometimes delayed. The maize seeds are sown by what is locally known as *kera*. In this system seeds are sown by a man or woman along the ploughed line. Enquiries further revealed that the village land is not deficient in moisture and *kera* system of sowing is best suited to them. In the neighbouring villages another system of sowing i.e. *pore* a wooden implement is tied on the back of the plough and seeds are put into it which are automatically released into the fields.
July ..	Hoeing maize. It is *godal* or *kadai* i.e. to weed out *sonka* which are used for fodder, for cattle. When the maize plants are about one foot the fields are again ploughed i.e. *halodna*. This ensures healthy growth, because the burried and jamed roots are earthed up and superfluous rain water of the rainy season is channelled along the ploughed lines. *Halod* also helps in weeding out weaker maize plants.	
August ..	Grown up maize crop has to be guarded against damages by monkeys, pigs, jackals and porcupines during night. People sit in the *donzas* (small temporary huts erected in fields).	
September ..	Harvesting of maize. It is collected and put together in big heaps called *sawna* threshing operations of Kharif crops like drying maize cobs continues alongwith the preparation of land (ploughing 4 to 6 times) followed by *sohaga* for the sowing of *rabi* crops i.e. wheat and barley.	
October ..	Maize *tandas* are burnt. Ploughing still continues followed by running 'oodds' and breaking clods. The corners of the fields 'Dole' are trained so that the rain water may not flow out. Grams, *alsi, toria* and *sarson* are sown earlier.	
November ..	Sowing Wheat, gram, *toria* (for fodder purpose) *sarson* and *taramira*. Fencing of the fields is also undertaken.	First of all Ridle Wheat is sown. Thereafter Wheat No. 792.
December ..	*Sowing of rabi crops is completed. Weeding is sometimes done if the plants are above 4 inches.*	

The agriculture calendar is followed broadly because of the fact that the agricultural operations are dependent on rains. Prospects of a good crop is entirely dependent on timely rains, because major portion of the village land under cultivation is non-irrigated. From the perusal of the land utilization statement it is apparent that 102 acres of land can be irrigated and the remaining 432 acres are non-irrigated. The irrigated portion runs along the Sunkar Nullah and mostly paddy is grown in this area which is subject to floods and soil erosions during the rainy season.

Land Reforms

The village had the advantage of reforming its land as consolidation of holding operations were carried on during the year 1959-60 alongwith other villages of Doon Valley in Tehsil Paonta. The pre-consolidation and post-consolidation position regarding number of *khewats khataunis* and plots obtained from the Tehsildar Paonta is given below. It will show that the holdings of land have been consolidated to the maximum extent thereby benefiting the peasants.

Before consolidation the land was divided into fragments which caused a great deal of inconvenience to the tillers; but the consolidation would go a long way to facilitate and improve the cultivation as also concentrate their efforts in fewer plots now allotted to them on the basis of consolidation. A note on consolidation of land holding operations prepared by the Tehsildar Paonta is reproduced below which will give an idea of the consolidation work carried on recently in the village.

"According to the last settlement carried in the village 1984-85 (Bikrmi) the village comprised of 481 field numbers measuring 5437, *bighas* and 6 *bighas*. There were 105 *khewats* (proprietary holdings) and 197 *khanans* (cultivating occupancy). There has been an increase of area due to *nautors* since the last settlement. The following mutations were attested.

Inheritance	Partition	Gifts	Exchange	Mortgage	Redemption of mortgages	Sale
73	8	52	4	33	31	295

These transfers explain the fragmentation since the last settlement. This shows that before consolidation there were 400 plots with an average area of 14 *bighas* each. After consolidation operations the number of plots have been reduced to 301 with an average

BEFORE CONSOLIDATION

According to Jama Bandi for the year 1954-55.

Khasras		Khewats		Khataunis		Plots		
No.	Average area per number (Bigha)	Nos.	Average area per Khewat (Bigha)	Nos.	Average area per Khatauni	Nos.	Average area per plot	Area of the Village
1	2	3	4	5	6	7	8	9
581	9	154	35	354	15	400	14	Bighas 5466 Biswas 12

AFTER CONSOLIDATION

According to Jama Bandi for the year 1954-55.

Khasras		Khewats		Khataunis		Plots		
Nos.	Average area per number (Bigha)	Nos.	Average area per Khewat (Bigha)	Nos.	Average area per Khatauni	Nos.	Average area per plot	Area of the village
1	2	3	4	5	6	7	8	9
401	14	205	27	260	21	301	18	Bighas 5,466

area of 18 *bighas*. The plots could still be reduced to smaller number but the following factors had to be reckoned with:—

(i) The village consists of 3 *patties* namely *Patti* Hari Singh, *Patti* Tansukh *and Patti* Mansaania. Many villagers held land in all the three *patties* and the consolidation could be done *pattiwise* according to law.

(ii) The scheme for consolidation of the village which lays down the guiding principles for consolidation and repartition provided for four plots is as follows:—

(1) One plot near the *abadi*. As the land near *abadi* is well manured and well looked after none agrees to be deprived of his share near *abadi*.

(2) One plot of *kalahu*. The irrigated land produce paddy, maize and *churry* and each right holder wants this class of land.

(3) One plot of *burdi*. This land is subject to rivulet soil erosions (Bata stream is nearby).

(4) One plot of land subject to damage by wild-life This adjoins a thick *sal* forest giving shelter to monkeys, *chital* and pigs. The farmers want to avoid such areas.

One feature of the village is that the residential houses are scattered all over the cultivated land. Thus the farmers justify for providing protection to their crops. Scattered *abadi* was another handicap for an ideal consolidation of land holdings.

Inspite of the obstacles the consolidation of holdings has been fairly good in this village. In the statement the plots before the consolidation have been shown as 400, but there is every possibility that the number of plots were larger as the private partition and each fragmentation in cultivating possession is not brought to record cent per cent, by the Patwari. In my opinion the number of plots was more and the percentage of consolidation from the point of view of plots is 20 per cent has been easily 30 percent. Secondly the reduction in the plots was effected by the private partition which were not shown in the land records. The consolidation work in the village have been peaceful in spite of some quarrelsome members. The villagers are realising the benefit of consolidation. Certain benefits are long-range which would take time to be felt".

The proprietary holdings are owned according to the *misal hquiat* and the standing record of rights prepared as a result of consolidation of holdings is:—

(*a*) A single Owner	123
(*b*) Two owners jointly	27
(*c*) Three owners jointly	10
(*d*) Four owners jointly	8
(*e*) Five owners jointly	4
(*f*) More than five owners jointly ..	8
Total ..	180

Area held by each owner—

(*i*) Less than 1 acre cultivated ..	18
(*ii*) 1 and 2½ acres	18
(*iii*) 2½ and 5 acres	214
(*iv*) 5 and 7½ acres	13
(*v*) 7½ and 10 acres	..
(*vi*) 10 and 15 acres	..
(*vii*) 15 and 20 acres	1
Total ..	264

Table showing area recorded as cultivated by individual owners of class (a) to (g).

Area cultivated by each person	No. of persons	Total area cultivated by each group
1	2	3
(*a*) Less than 1 acre ..	87	39
(*b*) 1 and 2½ acres ..	89	70
(*c*) 2½ and 5 acres ..	58	93
(*d*) 5 and 7½ acres ..	57	93
(*e*) 7½ and 10 acres ..	15	83
(*f*) 10 and 15 acres ..	3	24
(*g*) 15 and 20 acres ..	10	65

In group (a) and (b) all are Labanas except 9 Harijans. In group (c) all except 5 are Labanas. These 5 owners are *Tarkhans* who manufacture agricultural implements and bullock-carts. In group (d) 5 are *Banias* and rest Laba-

nas. Of them four live in the village and one resides at Nahan who has a shop. Besides Labanas there are 8 Rajput land owners of whom only 2 live in the village and 6 reside outside. Apart from the exceptions pointed out others are Labanas in all groups. According to *jamabandis* 1958-59 there were 255 tenants. But this was not the real record of tenancies. Pending attestations of mutations the Patwaries record the transference by purchase, gift, or exchange as non-occupancy tenant, giving reasons in the rent column such as *bila lagan barja Bai, Rehan* etc., So these are the tenants proper. After consolidation of holdings there are only 15 tenants at will. They could not precisely tell the duration of their tenancies. As a result of oral enquiry the position is—

Duration	Number	Total area in acres
Less than 3 years ..	2	3
3 and 5 years	..	..
5 and 10 years ..	3	6
10 years and above ..	10	19
	15	28

This would show that the tenancy area is an insignificant portion of the total area and

LAND UTILIZATION STATEMENT

Year	Total Area	Forest (Jangalat)	Banjar & gair Mumkain	Unculti-vable waste	Culti-vable waste	Charand Mustikal & Diger	Misc. fruit trees, shrubs which may not be included in Rakaba Mazrubha	Barrenc jo salhal main khali raha ho	Digar Banjar	Khalis Rakba Kasht	Kul Rakba zer Amda Ajnas	Rakba jes so Ik se Jayada bar Kashatsal maiu laya gaya
1	2	3	4	5	6	7	8	9	10	11	12	13
1951-52	1139	..	584	4	10	..	3	..	2	536(104) irrigated & 432 *gair* irrigated	788	252
1952-53	1139	..	584	4	10	..	3	..	2	536(104) irrigated (432) *gair* irrigated.	743	210
1953-54	1139	..	584	4	10	..	3	..	2	536(104) irrigated (432) *gair* irrigated.	825	289
1954-55	1139	..	573	4	10	..	3	11	1	537(102) irrigated (435) *gair* irrigated.	839	291
1955-56	1139	..	573	4	10	3	..	6	1	542(102) irrigated (440) *gair* irrigated.	929	387
1956-57	1139	..	573	4	10	3	..	6	1	542(102) irrigated (440) *gair* irrigated.	924	382
1957-58	1139	..	573	4	10	3	..	2	1	546 (102) irrigated (444)	919	373
1958-59	1139	..	573	15	10	3	..	2	1	530	881	351
1959-60	1139	..	573	15	10	3	..	7	1	530	905	375
1960-61	1139	..	573	15	8	3	..	4	1	535	967	432

the village is predominantly a peasant proprietors village. In view of the protection provided under the Himachal Pradesh Land Reforms Legislation no owner rents out his land to tenants now. These tenancies are due to the fact that the Labanas cultivated shopkeepers' land on *batai* rents. There are 6 families of Chamars who work as agricultural labourers and three families hold land as tenants.

Fragmentation—There are 260 holdings (*khataunies*) in the village out of which 236 are cultivated by singue cultivators and 24 are jointly cultivated by two cultivators. This according to the record of rights, is prepared after consolidation. The position of these holdings with regard to the plots they comprise is:—

Holders of	*Number*
1 Plot	148
2 Plots	16
3 Plots	8
4 Plots	2
5 Plots	2
6 Plots	3
7 Plots	1
8 Plots	3

The largest holding is that of *shamlat deh* measuring 1,583 *bighas* and smallest *khatauni* comprises 9 *biswas* that of Karam Singh. He has 2½ or 3 *bighas* more in other *khataunies* also. Among the proprietors Jagat Singh Labana holds the largest area i.e. 90 *Bighas* and 10 *Biswas* whole of it being in self cultivation. The biggest plot is *khasra* No. 431 measuring 906 *bighas* and 1 *biswa* being *shamlat deh*, but this is uncultivated. The largest cultivated plot is that of Jagat Singh measuring 71 *bighas* and 13 *biswas*. The smallest plot is *khasra* No. 149 measuring 14 *biswas*. The village is fortunate in having *shamlat deh* unlike many villages in the Doon Valley where it is not obtainable. A considerable area of the *shamlat deh* has been eroded by the adjoining stream. In some portions of the *shamlat deh* land there are *sal* trees.

Ownership of Land

Of the total number of 172 households in the village only 28 fall in the category of those who do not possess land. This category of households mainly consists of outsiders such as school teachers and other Government employees posted in the village—

HOUSEHOLDS OWNING OR POSSESSING LAND

Community	Number of households and extent of land									
	No land	5 cents & below	5—10 cents	10 to 20 cents	21 to 50 cents	50 cents to 1 acres	1 to 2·4 acres	2·5 to 4·9 acres	5 to 10 acres	10 acres and above
1	2	3	4	5	6	7	8	9	10	11
Labana . .	5	..	..	..	4	4	34	39	26	4
Koli . .	1	..	..	..	..	..	3	1	..	..
Chamar . .	5	..	..	..	3	4	..	..	..	..
Badies . .	..	..	..	..	..	4	1	..	..	..
Rajput . .	3	..	..	..	..	..	..	1	..	.
Brahmin . .	4	..	..	..	..	..	..	1	..	..
Khatri and Banias .	6	..	..	..	1	..	..	..	..	1
Muslim . .	2	..	..	..	3	..	..	..	..	..
Sikh . .	1	..	..	..	..	..	..	..	..	..
Kaisth . .	1	..	..	..	..	..	..	..	..	..
LAND HELD FROM PRIVATE PERSONS OR INSTITUTIONS										
Labana . .	..	..	..	..	..	..	4	2	..	..
Koli . .	..	..	..	..	..	..	1	..	..	..

Most of the land is in the hands of Labanas and among them only 4 households possess sizeable areas of cultivated land above 10 acres. Other communities in the village own comparatively lesser land and they are engaged in subsidiary occupations to make up deficiencies.

Price of Land

The average cost of land in the village is shown in the *Panchsala* Statement for the years 1951-54.

On the basis of sale price of land the average price per *bigha* works out to Rs. 126.00

Sl. No.	No. Intkal	Date of order	Land sold	Cost of Land	Average Cost per bigha
1	2	3	4	5	6
			Bighas Biswas	Rs. nP.	Rs. nP.
1	408	9-6-50	11—2	450·00	126·00 per bigha.
2	426	24-10-51	9—0	1,800·00	
3	427	21-12-51	3—10	99·00	
4	433	1-3-52	3—5	770·00	
5	434	1-3-52	2—7	675·00	
6	435	1-3-52	4—1	952·00	
7	436	28-4-52	28—5	5,380·00	
8	437	28-4-52	5—14	1,100·00	
9	438	28-4-52	6—18	1,380·00	
10	440	3-1-53	3—17	577·50	
11	441	3-1-53	19—17	2,977·50	
12	442	3-1-53	9—3	1,372·50	
13	443	3-1-53	5—3	772·50	
14	444	3-1-53	0—6	83·25	
15	445	4-1-53	51—5	1,000·00	
16	446	4-1-53	1—14	500·00	
17	447	4-1-53	0—9	41·50	
18	451	8-2-54	9—0	1,500·00	
19	454	28-2-54	13—12	2,448·00	
20	455	28-2-54	5—14	1,000·00	
21	456	28-2-54	19—13	1,500·00	
22	461	20-12-54	7—9	1,500·00	
			221·4	27,878·75	

of and similarly the *Panchsala* average cost of land for the years 1955—59 per *bigha* works out to Rs. 187.40 nP. Total land sold was 260 *bighas* and 11 *biswas* and the total cost of the land works out to Rs. 48,807. 40 nP. Details of the sale are:—

Sl. No.	Number Intkal	Date of Order	Land sold	Cost of land	Average	Remarks
1	2	3	4	5	6	7
			Bighas Bwisas	Rs. P.	Rs. P.	
1	462	5-10-55	4—10	630·00	187·40 per bigha.	
2	471	22-3-55	3—0	728·16		
3	465	12-6-55	2—0	360·00		
4	467	27-2-55	3—1	500·00		
5	468	27-2-55	1—0	50·00		
6	477	29-1-56	5—5	832·00		
7	480	4-3-56	3—12	150·00		
8	481	29-1-56	9—0	2,000·00		
9	482	7-5-56	3—15	450·00		
10	484	7-5-56	11—0	2,700·00		
11	488	3-8-56	4—16	600·00		
12	490	5-12-58	5—2	1,000·00		
13	498	5-6-58	2—8	125·00		
14	499	7-7-59	4—9	1,200·00		
15	503	1-4-58	10—15	2,007·00		
16	504	22-3-58	11—0	2,000·00		
17	506	22-3-58	6—9	280·00		
18	512	5-6-58	10—1	1,156·00		
19	514	1-10-58	27—0	4,000·00		
20	517	29-4-58	6—0	1,850·00		
21	520	29-4-58	1—4	50·00		
22	527	10-9-58	40—5	4,500·00		
23	529	10-9-58	2—15	450·00		
24	530	10-9-58	2—10	450·00		
25	531	10-9-58	2—9	450·00		
26	536	10-9-58	5—3	550·00		
27	538	10-9-58	8—15	2,100·00		
28	542	5-12-58	1—7	209·00		
29	543	13-2-58	8—15	2,130·00		
30	546	13-12-58	6—15	1,350·00		
31	548	14-10-59	11—5	2,850·00		
32	549	13-6-59	14—14	6,000·00		
33	553	14-10-59	9—11	2,900·00		
34	555	29-12-59	11—0	2,200·00		
		Total	260—11	48,807.40		

The average of land during the five years from 1955 to 1959 has shown a rise of Rs. 21.46 nP. per *bigha.*

As regards the improved method of cultivation the villagers have been benefiting from the Gram Sewak who lives in Kolar. Improved varieties of maize and wheat seeds are sown by the farmers and that the improved variety of seeds have shown steady increase. During the 1st and 2nd Five Year Plans from 1952—1957 and 1957—1961 the following progress was made in these areas and near about—

Sl. No.	Activities	First Five Year Plan 1952 to 1957	Second Five Year Plan 1957 to 1961	Total
1	2	3	4	5
1	Wheat seed distributed	Mds. 21	Mds. 18	Mds. 39
2	Exchange of wheat seed	31	25	56
3	Procurement of wheat seed	15	5	20
4	Distribution of maize seeds	Nil	10 Seers	10 Seers.
5	Distribution of paddy seeds	2	..	2
6	Distribution of potatoe seeds	1½	..	1½
7	Distribution of vegetable seeds	1½	..	1½
8	Distribution of fertilizers	1 Ton 5 mds.	2 Tons	3 Tons. 5 mds.
9	Distribution of Zinc Phosphide	1 Lb.	2½ Lbs.	3½ Lbs.
10	Distribution of implements	2	30	32
11	Demonstration plot laid	11	2	13
12	Rounging in fields	25 Acres	13 Acres	28 Acres
13	Rat killing campaign	400 Bighas	25 Bighas	425 Bighas
14	Laying of Orchards	1	1	2
15	Fruit plants distributed	1640	75	1715
16	Fruit plants sprayed	130	..	130
17	Fruit plants basins prepared	50	25	75
18	Fruit plants pruned	145	25	170
19	Vegetables seedlings distributed	3050	625	3675
20	Kitchen gardens laid	10	3	13
21	Mixed cropping done	5 Bighas	8 Bighas	13 Bighas
22	Seeds treated with insecticide	125 Mds.	75 Mds.	200 Mds.
23	Japanese method of paddy cultivation	5 Acres	1 Acre	6 Acres
24	Vanamahotsav plants distributed	100	..	100
25	Compost pits constructed	40	5	45
26	Compost pits prepared	15	3	18
27	Soil samples collected	125	12	137
28	Seed and Fertilizer Depot	..	1	1

The activities carried out by the Gram Sewak during the 1st and 2nd Five Year Plans have proved of utility to the villagers and the schemes launched by the Government to improve the agricultural practices have infused new techniques of farming. The fertilizers have not been encouraged much and cow-dung is the only manure.

Production of sugar-cane also plays a vital part in the village economy. From the *Jinswar* Statements it will be seen that 28 acres of land in the whole village on an average during the last 11 years from 1951 to 1961 was utilized for sugar-cane growing. This comes to near about 5.28 per cent of the land under sugar-cane cultivation which meets about 50 per cent of the requirements of the village.

It is befiting to write that the Agricultural Research Station at Dhaula Kuan, hardly a little over a mile undoubtedly creates extra amount of interest in the villagers'. This is more because some of the young men from the village are employed as labourers and *beldars* in the aforesaid station and those people have learnt the latest techniques of cultivation under the supervision of agriculture experts. These youngmen have of late put into practice their new experience in their land.

Pests and Diseases

Main diseases of the crops are:

Wheat	Rust (Specially yellow rust).
Barley	Yellow rust.
Paddy	Paddy blast and Helmonth Sporium.
Maize	Helmonth Sporium (But this disease is not very serious).
Gram	Gram blight and wilt.
Sugar-cane	No serious disease however; top borer may cause some harm to it. Local or indigenous remedies were not brought to light nor are such remedies applied to eradicate the menace of disease.

In some cases pesticides were obtained by the villagers from the block through the Gram Sewak. During the 1st and 2nd Five Year Plans the cereals treated with in secticides touched as high as 200 mds. Rats cause a great deal of harm to the crop and the villagers told that their killing campaigns did not prove of much avail. The improved seeds were purchased by the peasants in the early years when the facility of these seeds was extended to them by the Government through the blocks. Thereafter seeds were not purchased from the Gram Sewak as they did during early years of the 1st Five Year Plan. The reasons were that the improved seeds were either loaned or purchased by them from among themselves and that was enough for them to meet their demands.

Some of the households look after their land better than others do and naturally their yields are better. Some households who cannot cope with the work ask for neighbourers help during sowing, ploughing, hoeing, scattering of cow-dung and harvesting seasons. This aid is reciprocal and it becomes an obligation for each other. When a neighbourer extends help to his brethren he takes his meals in the house whose work is undertaken.

RECIPROCAL AID IN AGRICULTURAL PRACTICES

Caste/ community	No. of households practising agriculture	No. of household that borrow agricultural implements from others at the time of cultivation	No. of households that take help of neighbourers at the time of sowing harvesting	No. of household that assist neighbours and received help at the time of cultivation in the shape of manual labour
1	2	3	4	5
Labana .	118	47	47	47
Brahmin .	1	..	1	1
Rajput .	1	..	1	1
Chamar .	1	1	1	1
Koli . .	5	3	3	3
Muslim .	3	..	2	2
Total .	129	51	55	55

There is a spirit of co-operation among the peasants and they happily work in helping each other.

Every farmer is equipped with the implements as these are of primary necessity to them. The iron is brought by each Zamindar from the markets and the village carpenters are given grains at the harvesting time for the services rendered by them. The technique of sowing wheat and maize is not complicated. The fields are first of all vacated and the produce is gathered in one corner of the field. The bullocks are then yoked and the farmer fixing the plough starts ploughing from the bottom. The soil is softened and the only technique in the ploughing is that no portion of the land should remain unploughed because it becomes unfertile and seeds go waste

in the hard soil. The seeds are sown on approximation and to facilitate the sowing the fields are divided into fragments. The wheat and sugar-cane require 4 to 6 ploughings whereas maize is sown by giving two to three ploughings only.

After the seeds have been sown and the fields systematically ploughed these are levelled with *suhagi* or *suhaga* so that the seed may not remain exposed to the sun.

Tools and Equipment

Sl. No.	Name of Equipment	Value	Duration	How obtained
1	2	3	4	5
		Rs. nP.	Years	
1	Hal (Plough)	9·00	5	Locally made by the carpenters and blacksmiths.
2	Panjali	2·00	4	
3	Suhagi (Wooden leveller)	6·00	4	
4	Suhaga (Wooden Leveller)	2·00	5	
5	Ud (a sort of mortar)	2·00	3	
6	Dandral	5·00	4	
7	Dhani or Gahan	4·00	2	
8	Nadka	0·50	1	
9	Tengli	2·80	2	
10	Sickle	1·50	2	
11	Axe	6·00	5 or 7	
12	Drat	3·00	4	
13	Khurpa	1·50	2	
14	Pharwa	0·50	6	Procured from the market.
15	Gaenti	6·00	6	
16	Belcha	5·00	6	

Nature of Expenditure in connection with Various Operations

The entire work of agricultural operations is carried out by the farmers and the expenditure in terms of cash is rarely incurred. Only in one household that too of a Rajput the agricultural work is undertaken by engaging labour or whole time servants and they are paid daily wages at the rate of Rs. 2. 00 per day.

Marketing of Produce

The villagers sell their surplus produce either at Nahan or Paonta and another important market for selling the produce is Churpur in U.P. All these markets are within the easy reach of the village and those who own their bullock-carts have nothing to spend for transporting of the cereals. Whatever the rates be it brings net profits to them and the entire economy depends on the conditions of their harvests. Some portion of their surplus stock is consumed within the village and those households which do not own land buy grains from the villagers. These households are mostly of school teachers and other government servants posted in the village.

10 to 15 per cent of the produce is sold by them to the village shop-keepers from whom they buy miscellaneous articles on credit. Each harvest relieves the peasant of his old debts and he also makes fresh provisions and asserts his future requirements on the basis of the profit.

Animal Husbandry

Live-stock rearing is also of great importance to the farmers. A pair of bullocks is the basic necessity of every farmer. Their importnce is valued more than the human labour in carsying the agricultural operations. The cattle are the real wealth of the villagers and a far-

LIVE-STOCK STATISTICS

Caste/Community	Milch-cattle		Draught bullock		Goats and Sheep	
	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.
1	2	3	4	5	6	7
Labana	115	309	110	347	20	90
Rajput	1	2	2	5	1	1
Brahmin	1	5	1	6	..	..
Khatri	4	7	4	6	..	..
Lohar	1	2	1		..	..
Chamar	9	22	5	17	2	6
Koli	5	15	5	20	4	41
Carpenter	4	8	2	3	..	..
Muslim	3	5	3	7	2	19
Total	143	375	133	415	29	157

mer's occupation is considered crippled if he does not own atleast a pair of bullocks and milch cattle.

Out of 172 households, 143 own milch cattle, 133 own bullocks and only 29 goats. Livestock are kept in separate sheds and these are near the houses. Buffaloes and cows are not taken to the grazing grounds. Other cattle including the bullocks are let loose during day time to graze around. One person from each household has to perform the duty of attending cattle lest they should enter the crop fields or go astray in the forests. After attending to their household the women bring fodder and grass. Men folk too are employed for cutting leaves or grass and this keeps them busy. Tethering of cattle has been continuing on the traditional lines and certain trends of changes are apt to creep in soon as the village has been provided with a key village unit.

The breed of milch and other cattle is local but efforts of the farmers appear to be afoot to improve the quality of their indigenous stock.

There is a key village centre which was opened on 18th June 1960. The centre is of immense utility and help to the villagers. Since its inception the Stock Assistant who is the incharge of the centre attended as many as 2,260 cases up to 31st January, 1962 of cattle diseases in the village. The figures were recorded in the village note book maintained by the Stock Assistant. The common diseases from which the cattle suffer are:—

(1) Indigestion.
(2) Bronchitis.
(3) General debility.
(4) Infections.
(5) Wounds.
(6) Haemorrhagic Septicinia.
(7) H. S.
(8) Mange.
(9) Maggots.

Case Studies of milk yield

MILK YIELD OF A BUFFALO

1. Name and Address of the owner ... Shri Hira Singh, Village Kolar.
2. Description of the animal (breed) ... Buffalo (Hill Breed).
3. Date of Calving ... ... 18-9-1961.
4. Date of Service after Calving ... ... 8-11-1961.
5. Order of Calving ... ... 3rd Time.
6. Name and breed of the Buffalo bull used ... Stray bull.

Serial No.	Date of recording	Milk yield			Feeding quantity of grains	Feeding quantity of hay	Other grass
		M	E	Total			
1	2	3	4	5	6	7	8
		Lbs. oz.	Lbs. oz.	Lbs. oz.			
1	17-10-61 . . .	8 0	8 0	16 0	1½ Seers	1 Maund	..
2	17-11-61 . . .	7 0	7 0	14 0	Do.	Do.	..
3	17-12-61 . . .	7 0	6 0	13 0	Do.	Do.	..
4	17-1-62 . . .	6 0	6 0	12 0	Do.	Do.	..
5	17-2-62 . . .	5 8	5 2	10 10	Do.	Do.	..
6	17-3-62 . . .	5 00	4 8	9 8	Do.	Do.	..
7	17-4-62 . . .	4 00	4 8	8 8	Do.	Do.	..
8	17-5-62 . . .	3 6	3 00	6 6	Do.	Do.	..
9	17-6-62 . . .	3 00	2 00	5 00	Do.	Do.	..
10	17-7-62 . . .	2½ 00	2 00	4½ 00	Do.	Do.	..

Milk Yield of a Cow

1. Name of the Owner with address ... Shri Malik Chand, Shopkeeper, Village Kolar.
2. Description of animal (breed) ... ... Cow (Hill Breed).
3. Date of Calving ... ... 12-12-1961.
4. Order of Calving ... ... 6th time.
5. Date of Service after Calving ... ...
6. Name and Breed of the Bull used ... Tharparker.

Serial No.	Date of recording	Milk yield M	Milk yield E	Milk yield Total	Feeding quantity of grains	Feeding quantity of hay	Other grass
1	2	3	4	5	6	7	8
		Lbs. oz.	Lbs. oz.	Lbs. oz.			
1	19-12-61	6 0	5 0	11 0	2 Seers	30 Seers (Green Grass)	..
2	4-1-62	6 0	5 0	11 0	Do.	Do.	..
3	19-2-62	5 8	4 0	9 8	Do.	Do.	..
4	19-3-62	2 00	2 4	4 4	Do.	Do.	..
5	19-4-62	5 00	5 8	10 8	Do.	Do.	..
6	19-5-62	4 6	4 6	8 12	Do.	Do.	..
7	19-6-62	4 00	4 0	8 0	Do.	Do.	..
8	19-7-62	5 2	4 14	10 0	Do.	Do.	..
9	19-8-62	4 4	4 4	8 8	Do.	Do.	..
10	19-9-62	4 2	4 4	8 6	Do.	Do.	..
11	19-10-62		*Not recorded*				
12	14-11-62	4 3	4 4	8 7	Do.	Do.	..

Milk Yield of a Buffalo

1. Name of the Owner with address ... Shri Seeva Nand, Village Kolar.
2. Description of Animal ... ... Buffalo (Hill Breed).
3. Date of Calving ... ... 8-9-1961.
4. Order of Calving ... ... 3rd time.
5. Date of Service after Calving ... ...
6. Name and Breed of Bull used ... ... Local Bull.

Serial No.	Date of recording	Milk yield M	Milk yield E	Milk yield Total	Feeding quantity of grains	Feeding quantity of hay	Other grass
1	2	3	4	5	6	7	8
		Lbs. oz.	Lbs. oz.	Lbs. oz.			
1	11-10-61	8 0	8 0	16 0	1 Seer	1 Maund Green Grass	..
2	11-11-61	8 0	8 0	16 0	Do.	Do.	..
3	11-12-61	9 0	8 0	17 0	Do.	Do.	..
4	11- 1-62	7 0	6 0	13 0	Do.	Dry Hay	..
5	11- 2-62	9 0	6 0	15 0	Do.	Do.	..
6	11- 3-62	6 0	6 0	12 0	Do.	Mixed Hay and Green.	..
7	11- 4-62	4 2	4 0	8 2	Do.	Do.	..
8	11- 5-62	4 0	4 0	8 0	Do.	Green Grass	..
9	11- 6-62	4 0	4 0	8 0	Do.	Do.	..
10	11- 7-62	4 2	4 0	8 2	Do.	Do.	..
11	11- 8-62	4 0	4 4	8 4	Do.	Hay Dry	..
12	11- 9-62	6 0	6 4	12 4	2 Seers	Do.	..
13	11-10-62	6 0	0 0	12 0	Do.	Green Leaves	..
14	11-11-62	4 2	4 4	8 6	Do.	Do.	..

MILK YIELD OF A COW

1. Name of the Owner with address ... Shri Jeet Singh S/o Shri Bhagwan Singh, Village Kolar.
2. Description of the Animal ... ... Hilly breed cow. Colour dark grey.
3. Date of Calving ... ... 20-12-1961.
4. Order of Calving ... ... 4th time.
5. Date of Service after Calving ... ...
6. Name and Bread of the Bull used ... Tharparkar.

Serial No.	Date of recording	Milk yield M	Milk yield E	Milk yield Total	Feeding quantity of grains	Feeding quantity of hay	Other grass
1	2	3	4	5	6	7	8
		Lbs. oz.	Lbs. oz.	Lbs. oz.			
1	1-1-62 . .	2 0	2 0	4 0	*Nil*	30 Seers Green Grass	.. ..
2	1-2-62 . .	2 0	2 0	4 0	..	Do.	..
3	28-2-62 . .	2 2	2 0	4 2	..	Do.	..
4	28-3-62 . .	2 0	2 0	4 0	..	Do.	..
5	28-4-62 . .	2 12	2 8	5 4	1 Seer	Do.	..
6	28-5-62 . .	2 12	2 0		Do.	Hay, Green Grass mixed	.. ..
7	28-6-62 . .	2 0	2 0	4 0	Do.	Do.	..
8	28-7-62 . .	2 0	2 8	4 8	Do.	Do.	..
9	28-8-62 . .	2 0	2 10	4 10	Do.	Green Leaves	..
10	28-9-62 . .	2 0	2 4	4 4	Do.	Do.	..
11	28-10-62 . .	1 8	1 9	3 1	½ Seer	Do.	..
12	11-11-62 . .	1 1	1 2	2 3	Do.	Wheat Bhusa	..

Rinderpest, H.S., Block-quarter and foot and mouth are the most disastrous animal diseases and it was reported by the Stock Assistant that there had been no outbreak of these diseases. These diseases are contagious and if any of them spreads in any portion of the village or even in nearby villages it becomes very difficult to control the disease and save the cattle from its menace. In order to check the contagious diseases vaccination and inoculation are performed.

The Centre is equipped with one Stock Assistant, one bull attendant and the following animals are kept:—

(1) One Bull.

(2) One Buffalo Bull.

(3) One Murrah Buffalo Bull.

The Stock Assistant attends to cases whereever asked and free medicines are supplied by him. He keeps a watch and supervises the fodder of the cow and buffalo bulls as also attends to them. Cows and buffaloes from the village and adjoining areas are brought to the Centre.

In addition to it castration cases were also performed by the Stock Assistant. The villagers are satisfied and they did not hesitate the new methods of castration. During 1960, 25 Hariyana heifers were also sold to breeders at concessional rate in the key village unit. The improved quantity of bulls will soon improve the local non-descript stock of the area.

The milk yield of a buffalo and a cow which was recorded by the Stock Assistant is given in the above tables.

The milk yield of a better cow per day was 11 lbs. The owner of the cow Malik Chand, Shopkeeper, gives fodder including grains and gur to his cow regularly whereas the villagers cannot afford substantial fodder and the yield from their cows is not more than 6 to 8 lbs. per day that too during the early months of calving.

Sericulture

Adjacent to the Agricultural Research Station at Dhaula Kuan there is a nicely laid out Sericulture Farm. An interview with the Superintendent of the Farm revealed that Doon Valley is climatically best suited to sericulture. Silk worm rearing is becoming popular with the progressive farmers in the area. Mulberry leaves, the only food of the silk worms, are found in plenty here. The interested villagers get silk worms from the Sericulture Farm at nominal rates. Besides silk worms the Sericulture Farm has laid out a very beautiful mulberry progeny orchard and plants are supplied by them to the neighbouring villages at a cost of 3 nP. per plant. Year-wise progress of sale is:—

Year	No. of plants sold
1959	2,135
1960	1,789
1961	5,438

Average yearly production of silk seed and dry cocoons is:—

Year	Silk Seed	Dry Cocoons
	Ozs.	Lbs.
1958	13	161
1959	30	727
1960	33¼	1,785
1961	40	1,666

During 1958, the organisational stage of the Farm production was not much encouraging but there is a definite upward trend in the out-put.

8. Village Crafts

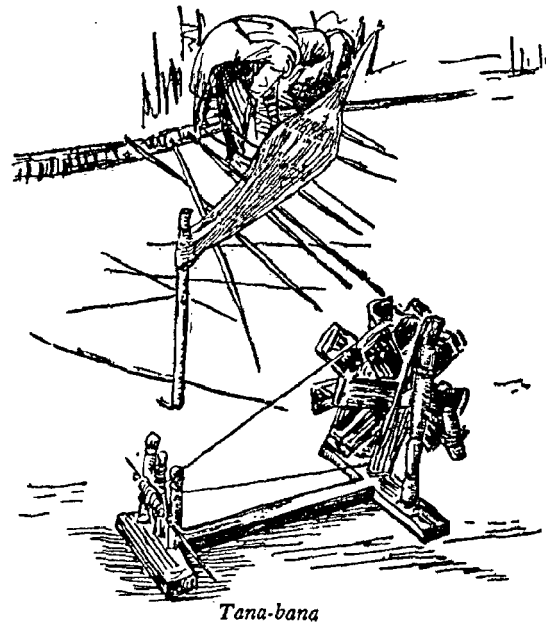
The village crafts are carpentry, blacksmithy and shoe-making practised by Badhis and Chamars respectively.

Carpentry and Blacksmithy

The artisan community of Badhis manufacture all the agricultural implements and they are employed throughout the year. Their main source of income is manufacturing various things including the bullock-carts which are skilfully made by them. The articles produced by them are the same as detailed in the preceding Chapter 'Agriculture'. The cost of the implements as also their duration is also given in the aforesaid paragraphs.



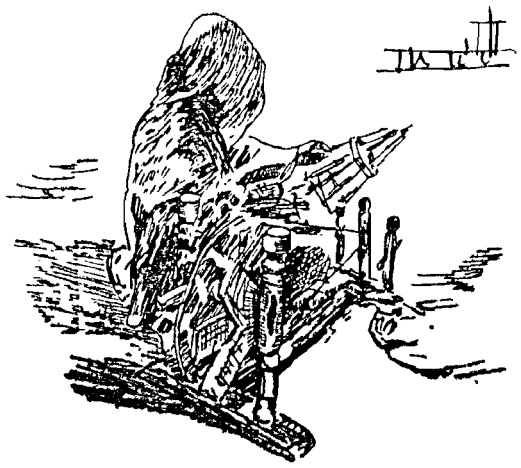
Carpenter at work



Tana-bana

TABLE SHOWING COMMUNITY-WISE STRENGTH OF HOUSEHOLDS AND THE INDUSTRY PRACTISED BY THEM

Community	Industry (Shoe-making)		Industry (Carpentry)		Industry (Blacksmithy)	
	No. of Households	Name of Products	No. of Households	Name of Products	No. of Households	Name of Products
1	2	3	4	5	6	7
Chamar	..	..	..	..	..	..
Badhis	10	Shoes	4	Agricultural implements and bullock carts.	..	..



Busy at Charkha

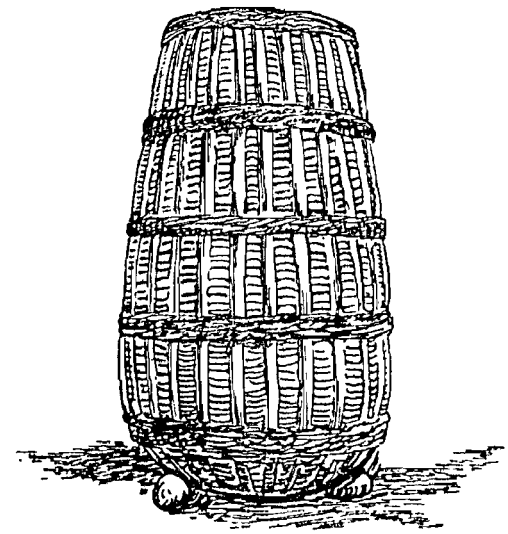
Raw material for all the products is supplied by the consumers themselves and the carpenters have not to worry about the raw material. The cost of the products is not taken by them in cash but they collect their wages in the shape of grains during the harvesting seasons. The consumers are the farmers and they have divided them according to their capacity. The *Jajman* or *Zamindar* of a carpenter will not get his work done from any body else except when the latter shows his inability or he surrenders him to the other. The quota of grains collected by each carpenter vary from house to house as the extent of work also differs. They call it *lagan* which depends on the number of ploughs one owns. If a *Zamindar* owns one pair of bullocks which means one plough, he will give 20 kilograms of cereals at each harvest. Besides this one *bhar* with its straw of each main crop is also given to the artisan. At the time of sugar-cane crushing 10 seers of juice is also a part of their share. The work include repair and sharpening of the implements. Whenever some new implements are to be prepared additional quota of grains is sanctioned. Just to illustrate, if a peasant employs a carpenter to manufacture a new bullock-cart, the fixed quota of 20 kilograms won't suffice and in that case the carpenter demands his wages according to prevalent rates or he makes a contract. 2 bullock-carts were manufactured by the carpenters during the course of enquiry. All the wood of *sal* and *sandan* was given by the owners including iron nails and *paties*. The carpenter demanded Rs. 100/- as his wages and it took about a month for 2 workers to complete 1 bullock-cart. They attended to certain minor repairs and sharpening work of their other *Zamindars* for which they did not charge any thing in cash.

Tools and Equipment--The important tools of the carpenters are---

1. Saw.
2. Tesa.
3. Files.
4. Randa.
5. Barma.
6. Nihan.
7. Big and small hammers.
8. Zamoor.
9. Sanni.
10. A foot rule and pencil.

With all these tools around, the carpenters start their work in their verandahs. The designs are given by the artisans.

Method of Transmission of skill—It is a tradition among the artisan communities that they follow their ancestor's occupation and the present carpenters also inherited the art from their elders. No training was imparted to them in any institution. From their early childhood their children have an urge to learn the skill of craft and perpetual practice in the presence and supervision of their ancestors make them perfect in the techniques.

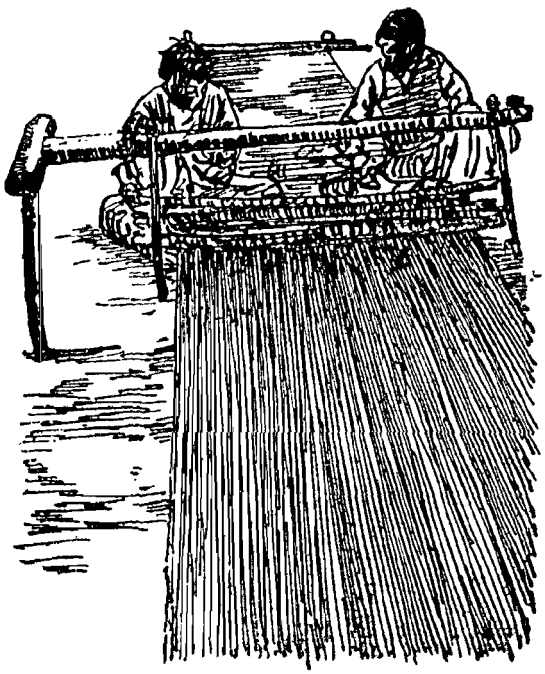


Pachhi

Shoe-making

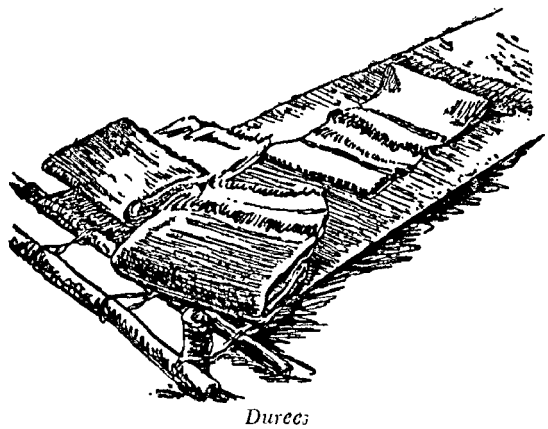
The number of households in this profession is 10. All of them earn their livelihood by mending and manufacturing shoes. Like the carpenters they have their *Zamindars* from whom they get cereals at harvest. The quota of the cereals is fixed according to the number of persons in a household. Only those are taken into account who wear shoes and on these basis cereals are taken by them from their *Zamindars*. Whenever new shoes are supplied the farmers pay them additional grains for each pair. Generally 4 kilograms of grains are given in addition to the quota agreed upon. Of late they have started demanding cash also and the ordinary pairs of shoes are sold for Rs. 4.25 nP. No changes were observed in the techniques and tools of the shoe menders and they are practising the old methods. The younger generation of the village whose tastes have changed go in for latest designs from Nahan and Paonta.

Commerce and other occupations—Households of Banias and Khatris are in business. They keep cigarettes, tobacco, salt, spices, sugar, *gur*, pulses and vanaspati *ghee*, atta, soap, tea and other miscellaneous articles which are generally in demand in the village. Cloth is also sold by one but the sale of cloth



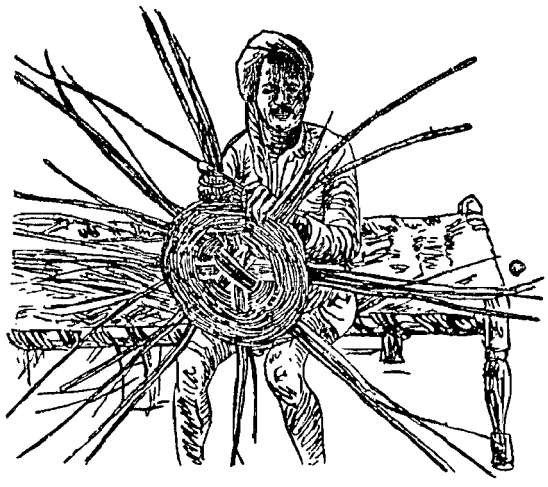
Weaving

Simple cotton durees are made mostly for domestic use. Women give a helping hand in different processes.



Durees

is very poor. The prices being comparatively higher and markets at Nahan and Paonta easily accessible major demands are met from these markets. Only such needy people as can not purchase on cash payments, buy their requirements from the village shops who often sell at credit. Kerosene oil, *sarson* oil, ground nuts and fried grams are amongst the other required articles. The school teachers and other government servants posted in the village are the chief consumers of their stocks and a major portion of their earning is dependent on this class. During summer when the school is closed for two months, the shop-keepers have dull business. All the teachers migrate to their homes alongwith their families. Kolar being a Bus Stand passersby otfen drop in and buy cigarettes and *bidis*. The harvesting of *rabi* and *kharif* are the busy days as these shopkeepers expect to recover their dues from their creditors.



Basket Making

Paichhis and baskets are made of bamboo and mulberry branches. Women give a helping hand. These are mostly for domestic use.

9. Community Development, Cooperatives and Panchayats

Community Development

Kolar is covered by the Community Development Block Paonta. This Block was established on 2nd October, 1963. In 1959 it was converted in Stage II, and from April, 1964 it has become a post-Stage II Block. It has an area of 231 square miles.

Kolar is one of the ten Block Circles. The Gram Sewak lives in the village and imparts guidance. He has distributed improved seeds and fertiliser.

This is a way side village. The Block Development Officer and S.E.O., Agriculture Inspector, Extension Officer Industries should have given more personal attention. Enough attention has not been given.

There are quite a few villagers who have heard of the B.D.O. but have not seen the other functionaries. More personal contacts, and prominent demonstrations would be a great asset.

There seems to be lack of publicity and coordination is lacking, with the result, it is the shortcomings of government that are perpetuated.

Those officials who have a direct or indirect bearing on the villagers might give a healing touch and a more human view, helping, giving a patient hearing and knowing the villagers personally.

Co-operative Society

There is a Co-operative Society known as Multipurpose Co-operative Society, Kolar. This society was registered on 30th June 1954.

The membership of the society in different years is:—

No. of members in June,	1954	49
	1955	100
	1956	101
	1957	108
	1958	109
	1959	109
	1960	109
	1961	113

Membership of the society is quite encouraging and villagers derive benefit from it. They get loans easily whenever they require and pressing demands are thus met. The financial position of the society showing income and expenditure on 30th June 1961 is:—

Income	Rs. P.	Expenditure	Rs. P.
Shares ..	56·00	Loans to members	1,540·00
Interest ..	1,236·87	Bank Loan ..	2,792·97
Loans recoverable	3,632·53	Interest on bank loan ..	406·67
Deposits ..	60·00	Kishori Lal ..	400·00
Subsidy ..	300·00	Subsidy spent ..	450·00
Deposit Bank	150·00	Miscellaneous	253·25
Admission fee ..	3·00	Closing Balance	96·01
Balance ..	500·00		
Total ..	5,938·40	Total ..	5,938·91

A common complaint with regard to the working of the Co-operative Society was that they were not being apprised of the dividends on their shares which will shake their interests in the movement. Investigator had an occasion of interviewing the District Co-operative and Supplies Officers, Sirmur and

the latter apprised him of the position that the Co-operative Department was handicapped to declare profits because of long outstanding loans and every effort on their part has not been fruitful to expedite the recoveries. Main reason for slackness in the repayment of the loans is that the economy of the villagers is not on very sound footings and they find it difficult to repay their debts.

Village Organisations

A statutory body, the Gaon Panchayat decides the village disputes in the right way. There is a Gram Panchayat and a Nayaya Panchayat organised according to the Himachal Pradesh Panchayat Raj Act, 1953 having its jurisdiction to a few other villages i.e. Bharapur, Dhaula Kuan, Rampur, Majri, Ghunglu, Mehrad Rampur, Banjran Sohana (about eight miles in the hills), Barthal Madhana, Jaglot, Phandi Bodiwala, Logar, Janughat Haripur, Jheel Bankabara, Charan-wala, Koda Wala. The headquarters of the Gram and the Nayaya Panchayats are in Kolar. The Panchayat meetings are held in the Panchayat Ghar recently constructed by a co-operative effort of both the Himachal Pradesh Administration and the people of the Panchayat circle. The strength of the Panchayats is as under:—

Gram Panchayat

President	*Vice-President*	*Members*
1	1	15

Out of 18 seats, 3 seats are reserved for Harijans and 3 for women.

Nayaya Panchayat

Sarpanch	*Naib Sarpanch*	*Members*
1	2	13

The members of the Panchayats including the Presidents and Vice Presidents are elected in the sitting of the Gram Sabha by show of hands. The Secretary is appointed by the District Panchayat Officer and paid Rs. 50/- P.M. The executive side of the village administration is taken care of by the Gram Panchayat and judicial side is entrusted to the Nayaya Panchayat. The functions of the Panchayat are obligatory and discretionary and have been enumerated in detail in Sections 16 & 17 of the Himachal Pradesh Panchayat Raj Act. Among the most important functions of the Panchayat are:—Construction, repair, maintenance, cleaning and lighting of the public places, reclamation of waste lands, medical relief, sanitation, registering births and deaths and marriages, regulating places for the disposal of dead bodies, establishing and maintaining primary schools, construction, repair and maintenance of wells and tanks for the supply of water for drinking, washing and bathing purposes and regulation of sources of water supply for drinking purposes, administering of civil and criminal justice and selection of a penal of persons for appointment as *Panches*, child and maternity welfare.

Since the inception of the Gram Panchayat the following development activities were undertaken—

Serial No.	Year	New Roads Constructed	Repairs of Roads	Cleanliness of villages	Manure pits dug	Wells & Ponds cleaned and repairs undertaken	Tree plantation	Shramdan contributed
		Miles	Miles					Rs. nP.
1	1955-56 ..	31	11	..	..	..	..	53,000·00 11,000·00 Govt. Share
2	1957 ..	5	15	10	25	9	500	30,000 (No Govt. Share)
3	1958 ..	7	11	7	8	7	543	12,000·00
4	1959 ..	1	5	5	5	..	300	15,000·00 5,000·00 as Govt. Share.
5	1960 ..	1	..	15	5	2	350	5,700·00
6	1961 ..	1	5	5	5	2	..	18,000·00 1,440·00 Govt. Share

Source—Secretary Gram Panchayat.

The Panchayat decide petty civil, criminal and revenue disputes also. The No. of cases attended to by the Gram Panchayat from the year 1959 to 1961 are shown in the following statement—

NUMBER OF CASES REGISTERED IN THE GRAM PANCHAYAT, KOLAR

Year	Balance of last year			Cases Registered during the year			Total			No. of cases which were compromised			Cases which were cancelled			No. of cases in which certificates were given		
	Cv	Cr	Rev	Cv	Cr	Rev	Cv	Cr	Rev	Cv	Cr	Rev	Cv	Cr	Rev	Cr	Cr	Rev
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1959	..	..	..	4	2	..	4	2	..	..	..	..	..	2	..	3	..	..
1960	..	..	..	..	1	..	1	1	..	1	1	..	..	..	..	..	..	..
1961	..	..	..	1	3	..	1	3	..	..	..	..	..	..	..	1	3	..

CASES TRIED BY THE JUDICIAL PANCHAYAT, KOLAR FROM 1959 TO 1961

Year	Balance of last year			No. of cases registered during the year			Total			No. of cases which were compromised			Cases decided			No. of cases cancelled		
	Cv	Cr	Rev	Cv	Cr	Rev	Cv	Cr	Rev	Cv	Cr	Rev	Cv	Cr	Rev	Cv	Cr	Rev
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1959	..	..	..	2	6	2	2	6	2	..	3	..	2	..	..	..	3	1
1960	..	..	1	5	9	2	5	9	3	3	5	2	1	2	..	..	..	..
1961	1	2	..	2	4	..	3	6	..	2	4	..	..	2	..	..	..	..

Year	Remaining Cases			Cases decided			No. of cases in which fines were imposed			Total Fines realised			Money realised from funds			Remainder		
	Cv	Cr	Rev	Cv	Cr	Rev	Cv	Cr	Rev	Cv	Cr	Rev	Cv	Cr	Rev	Cv	Cr	Rev
1	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
										Rs.			Rs.					
1959	..	..	1	2	..	..	2	..	..	10	..	..	10	..	..	..	..	..
1960	1	2	..	1	..	..	1	..	..	50	..	..	10	..	..	40	..	..
1961	1	..	..	..	..	..	2	..	..	39	..	..	9	..	..	30	..	..

FINANCIAL RESOURCES OF THE PANCHAYAT

The resources of the Gram Panchayat are—

1. Grant-in-aid from the Government.
2. Income of fees.
3. Fines.
4. Local rates (assessed from the Land Revenue).

The income realised from these sources is utilised for the development activities explained in the foregoing paragraphs.

As a preliminary step towards democratic decentralization, the villagers have been given the advantage of self Government which would train them to be self sufficient and make them politically conscience. The institution of Panchayat has to bring about tremendous changes in the narrow out-look of the rural masses. The importance of country wide Five Year Plans which are aimed at rural reconstruction is being felt and nothing can be more changing in them as the desire to keep pace with the development of their neighbourers all around.

Family Planning

The number of people who want more children classified according to age groups is very small and a majority of these households are, who have either daughters or do not have any children. Attitude towards family planning with reference to age of child bearing woman, duration of marriage and monthly income is further given—

ATTITUDE TOWARDS FAMILY PLANNING

Caste/ community	No. aware of family planning centre	No. wanted more children				No. wanting no more children					
		Have more than 3 sons in household	Have 1—3 sons in household	Have no son	Have no daughter	Have no children	Have more than 3 sons in household	Have 1—3 sons in household	Have no son	Have no daughter	Have no children
1	2	3	4	5	6	7	8	9	10	11	12
Labana ..	3	..	9	2	..	9	18	75	2	..	10
Brahmin ..	4	..	..	1	..	1	..	2	..	..	1
Khatri ..	5	..	..	..	..	3	1	3	1	..	..
Rajput ..	4	..	..	..	..	1	1	1	..	..	..
Kaisth ..	1	..	..	..	..	..	..	..	..	..	..
Badhis ..	..	..	..	..	..	1	2	2	..	..	..
Chamar ..	..	..	..	1	..	1	5	3	2	..	..
Koli ..	..	..	..	1	..	1	3	1	..	..	..
Sikh ..	1	..	..	..	..	1	..	..	..	..	..
Muslim ..	2	..	..	..	..	1	1	1	1	..	..

This table does not represent the opinion of those who are single, widowed or divorced.

ATTITUDE TOWARDS FAMILY PLANNING WITH REFERENCE TO MONTHLY INCOME

Caste/ Community	No. wanting more children having monthly income of						No. wanting no more children having monthly income of					
	Above Rs. 150	Rs. 101—130	Rs. 76—100	Rs. 51—75	Rs. 26—50	Rs. 25 or less	Above Rs. 150	Rs. 101—150	Rs. 76—100	Rs. 51—75	Rs. 26—50	Rs. 25 or less
1	2	3	4	5	6	7	8	9	10	11	12	13
Labana ..	1	2	3	4	9	1	11	35	22	25	10	2
Brahmin ..	..	1	..	1	..	..	1	1	1	..	..	..
Rajput ..	..	1	..	..	..	..	..	2	..	1	..	..
Khatri ..	..	1	1	1	..	..	1	2	..	1	1	..
Kaisth ..	..	..	..	..	..	..	..	1	..	..	..	..
Lohar ..	..	..	..	..	..	..	..	1	..	..	..	..
Carpenter ..	..	..	..	..	1	..	..	1	..	..	2	..	..
Chamar ..	..	..	..	1	..	1	..	..	..	..	3	7	..
Koli ..	..	..	..	2	..	..	..	..	2	2	..	..	..
Sikh ..	..	..	1	..	..	..	..	..	..	..	..	..	..
Muslim ..	..	..	..	..	1	..	..	..	..	1	2	..	1
Total ..	1	6	7	8	10	1	14	44	26	34	18	3

ATTITUDE TOWARDS FAMILY PLANNING WITH REFERENCE TO AGE OF CHILD BEARING WOMEN

Caste/Community	No. wanting more children, the age of the child-bearing women being							No. wanting no more children, the age of the child bearing women being						
	Above 40 years	36—40 years	31—35 years	26—30 years	21—25 years	16—20 years	Less than 16 years	Above 40 years	36—40 years	31—35 years	26—30 years	21—25 years	16—20 years	Less than 16 years
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Labana	7	1	..	1	3	4	..	42	16	14	8	7	..	..
Brahmin	..	..	..	..	1	..	..	..	..	1	..	..	..	..
Rajput	..	..	..	..	..	..	..	..	1	..	..	1	..	..
Khatri	..	..	..	..	..	..	..	3	1	..	..	..	..	..
Badhis	..	..	..	..	..	1	..	2	1	..	1	..	..	..
Kaisth	..	..	..	..	..	..	..	..	..	..	1	..	..	..
Chamar	..	..	..	..	..	2	..	5	..	3	..	..	..	..
Koli	1	..	..	..	..	..	..	1	2	1	..	..	..	..
Sikh	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Muslim	..	..	..	..	..	..	..	1	..	1	..	1	..	..

ATTITUDE TOWARDS FAMILY PLANNING WITH REFERENCE TO DURATION OF MARRIAGE

Caste/Community	No. wanting more children, duration of marriage being					No. wanting no more children duration of marriages being				
	Over 20 years	15—20 years	11—15 years	6—10 years	5 or less years	Over 20 years	16—20 years	11—15 years	6—10 years	5 or less years
1	2	3	4	5	6	7	8	9	10	11
Labana ..	8	..	1	5	2	62	13	8	4	..
Brahmin ..	..	..	..	..	..	..	..	1	1	..
Rajput ..	..	..	..	..	..	1	..	..	1	2
Khatri ..	..	..	..	..	..	4	..	..	..	..
Kaisth ..	..	..	..	..	..	..	..	1	..	..
Badhis ..	..	..	..	1	..	3	..	1	..	..
Chamar ..	..	..	..	..	2	7	2	..	..	..
Koli ..	1	..	..	..	..	3	..	..	..	..
Sikh ..	..	..	..	..	..	..	..	..	..	..
Muslim ..	..	..	..	..	..	1	1	..	..	1

10 Conclusion

A detailed account with regard to the customs, the social structure, the political and social life and the economic sources has been given in the preceding chapters, the concluding chapter has, therefore no adequate material to throw further light on social and cultural aspects of life. But it may be befitting to record some of the important observations with regard to changes in the rural sociology.

The main changes are noticed in the joint family system, level of social awareness, awareness of Untouchability Act, the urban influence, the impact of education, village administration through Panchayat, Communication expansion of towns which are very near to the village, the diversification of employment opportunities, the glamour and attraction of city life. The changes are discernible amongst the younger generation and have created in them a steady drift towards the towns. The young boys who had qualified Middle Examination from the Local Middle School and those who were studying in Government High School Majra of Nahan seem to be keen to become *babus* in the offices. Very few among them, however, have desires to join military service. Some may like to become teachers.

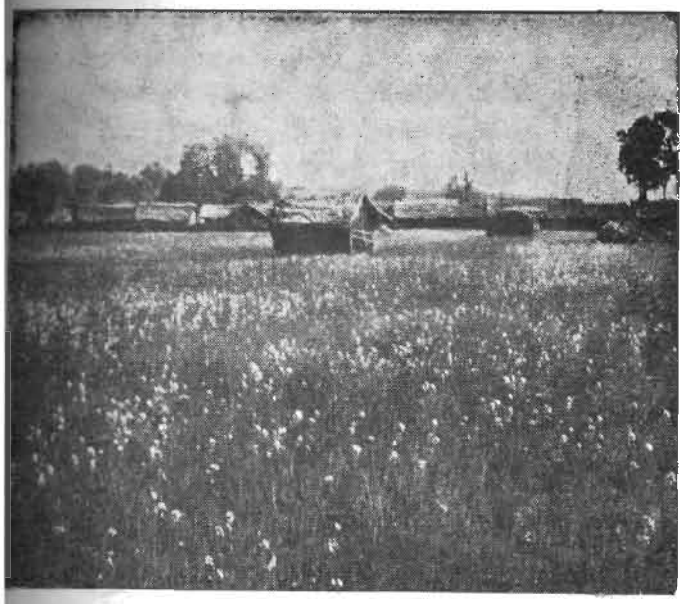
Organization of Panchayat Raj during the post independence period have attempted to encourage the growth of a new social organization and the village disputes are now decided in the 'Panchayati Adalts'. This would enable the rural masses to cope with their problems in their own way and could make the transition from the old order to some new procedure. Previously disputes arising out of landed property, domestic difference, division of property used to be decided by them mutually with the help of some elder and experienced veterans of the village called *Panches.*

About the main functions of the Panchayat the heads of households replied that it settles disputes of the village. They have not to go either to District or the Tehsil headquarters thus mitigating delay, the waste of time and money. Still more significant was the sense of pride among them that they have not to feel small as they used to be while appearing before the Tehsil or District Officials. Irrespective of castes, economic position, every body would place the facts in local dialect before the popular Panches of the Panchayat where fair and quicker justice was expected. It may also be interesting to write the views of Dhani Ram Labana who remarked that a decade earlier, the villagers were very much afraid of Government officials and officers such as the Policeman, the village Patwari and the Forest Guards whosoever happened to visit the village. All Government officials used to be called as *hakams* but of late we have realised that they are *sewaks.*

The village youths serving in military and civil services outside are responsible to add new ferment to the social urges of the rural society. Whatever reforms or changes they introduce in their family are followed by immediate neighbourers and gradually by others. The new trends political and social have not left the villagers unaffected and they are slowly giving up their orthodox attitude to life. The change in their outlook is there and as time marches on, it is expected that they will respond to these changes in equal measure thereby resulting in the rise of their standard of living.

The significant among the factors of change in the social order have been the rise in the age of marriage for both the boys and the girls, the improved status of women such as participation in the village Panchayat, the lesser vogue of *purdah* and caste depotism While the changes are more apparently visible among the educated masses, the old and traditional orders are adhered to in the observance of the privileges. Untouchability, such as access to village wells have given way under legislative compulsion but the change in inner heart to reconcile them socially was not visible.

With the passage of time the steady process or social change as portrayed will gradually recast the older system and also mould their psychological and ideological life. The observations will reveal that rural India is not so inert and quiescent as it was once assumed to be.



Sarson



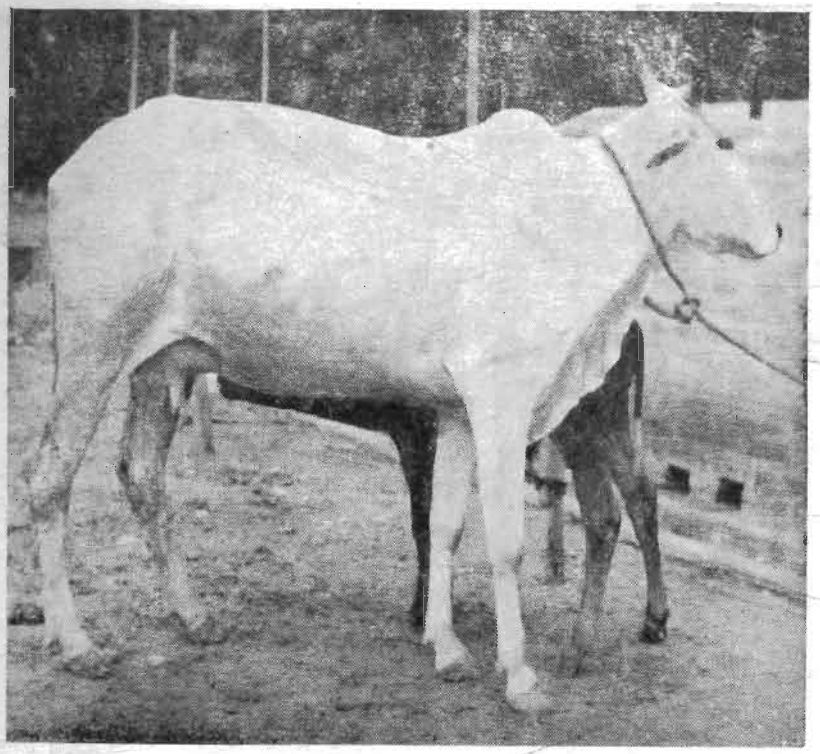
In the Wheat Field



Harvesting



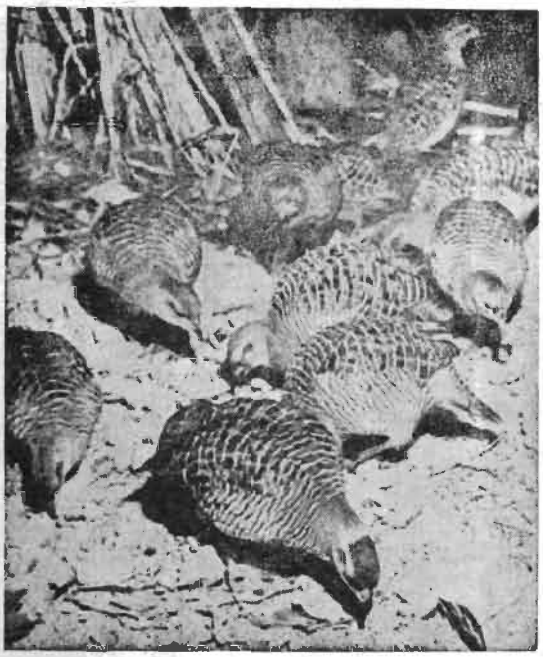
Women at the village well



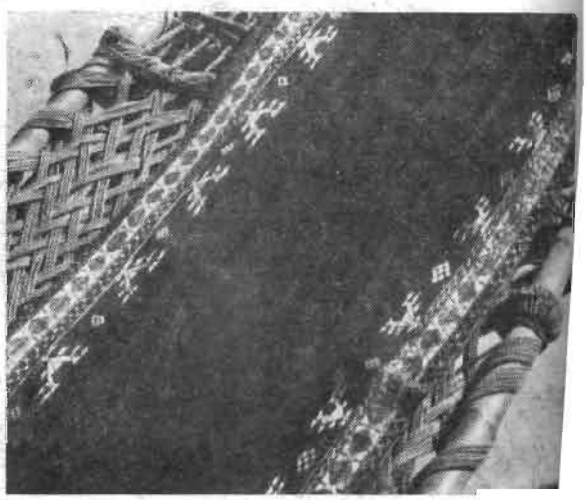
Improved Cattle



Gold-smith



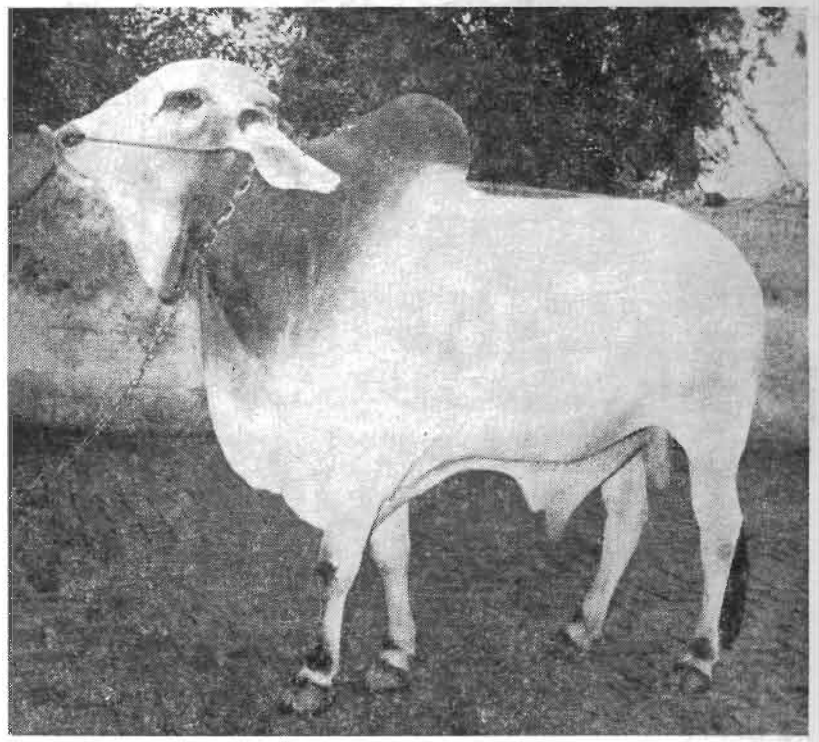
Partridges



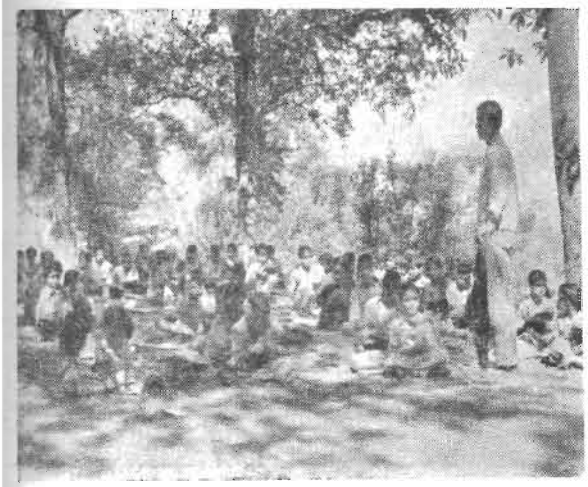
Kasida



A Harijan Woman



The stud bull



A Class



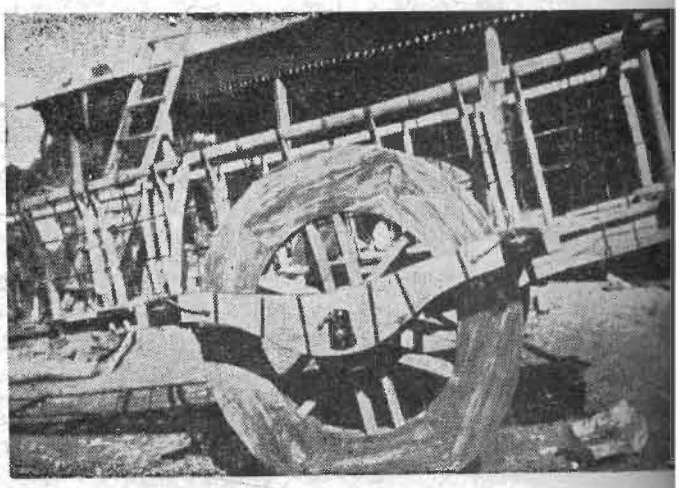
Spotted deer



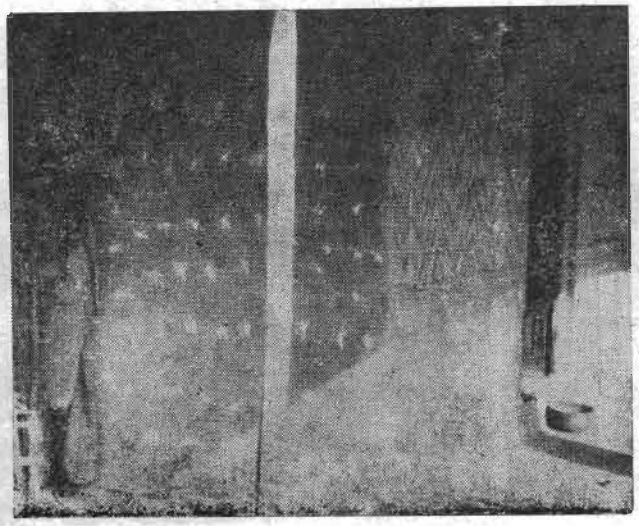
A Labana girl in her finery



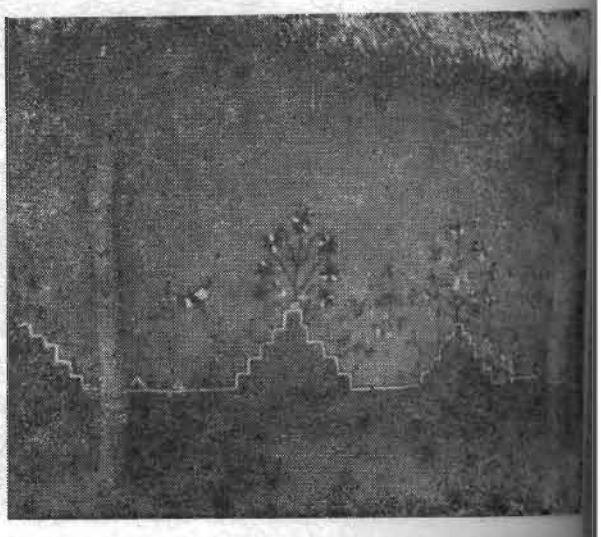
Earthen pots



A bullock cart—Locally made



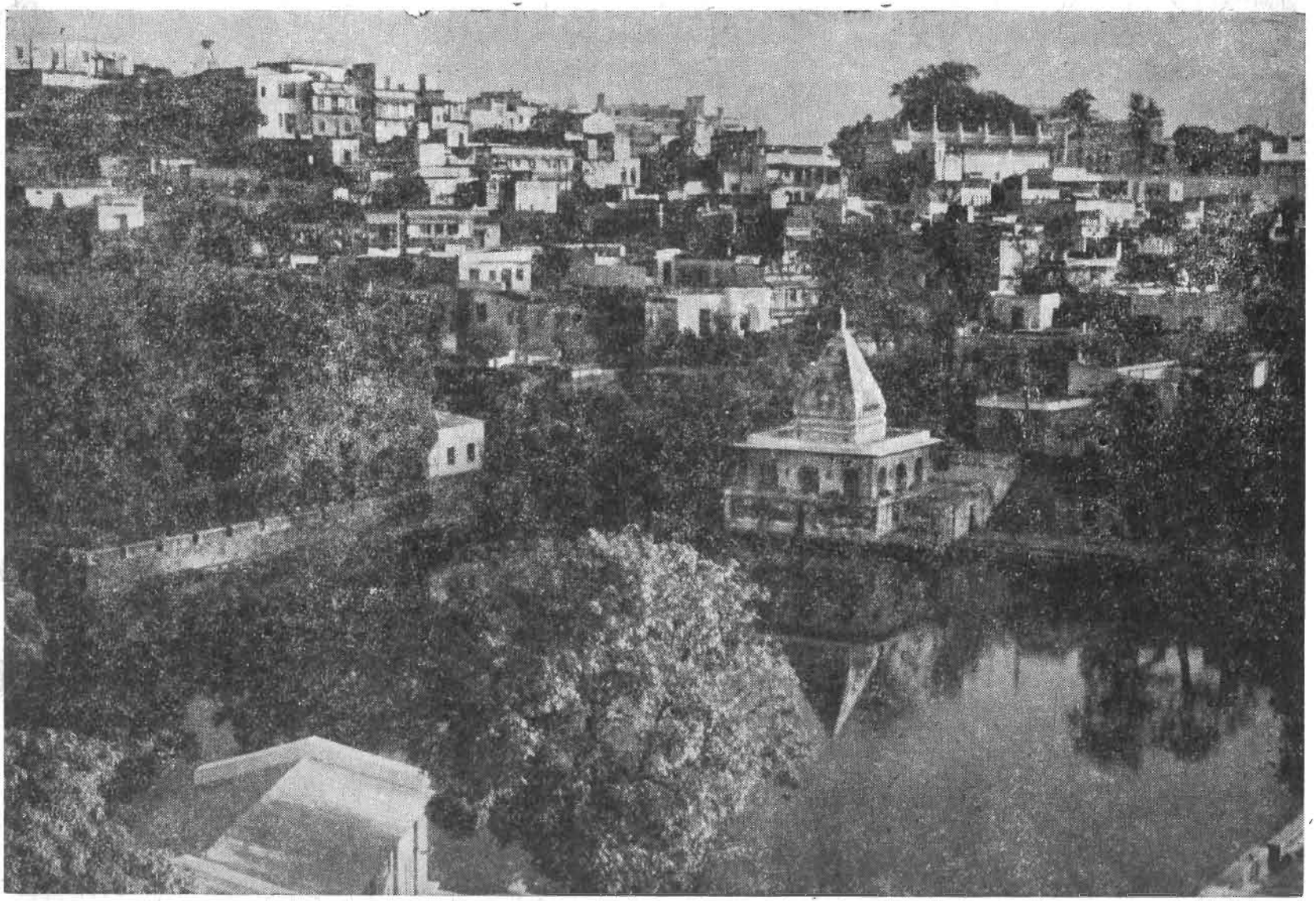
Wall decorations



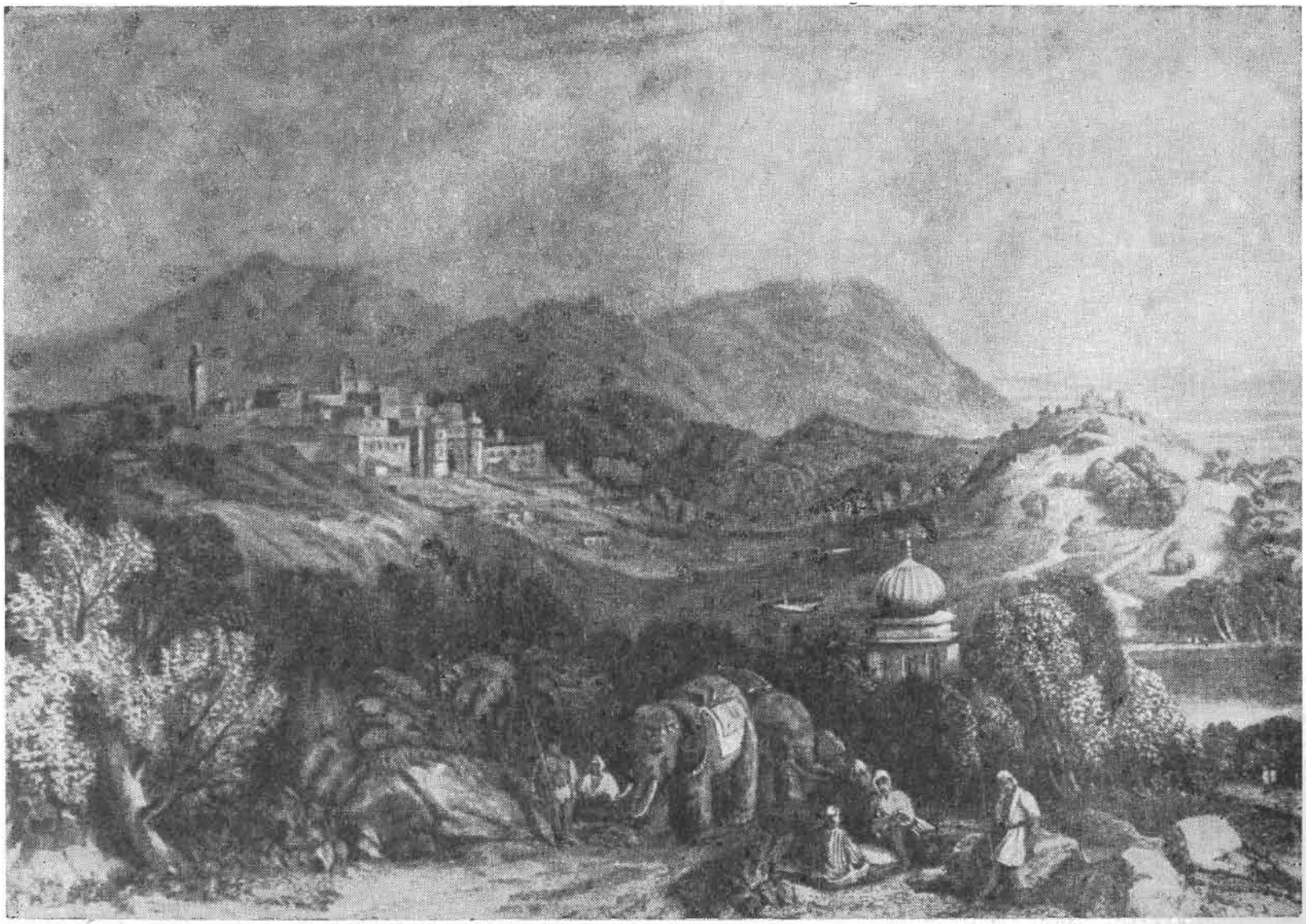
Wall decorations



Sal trees

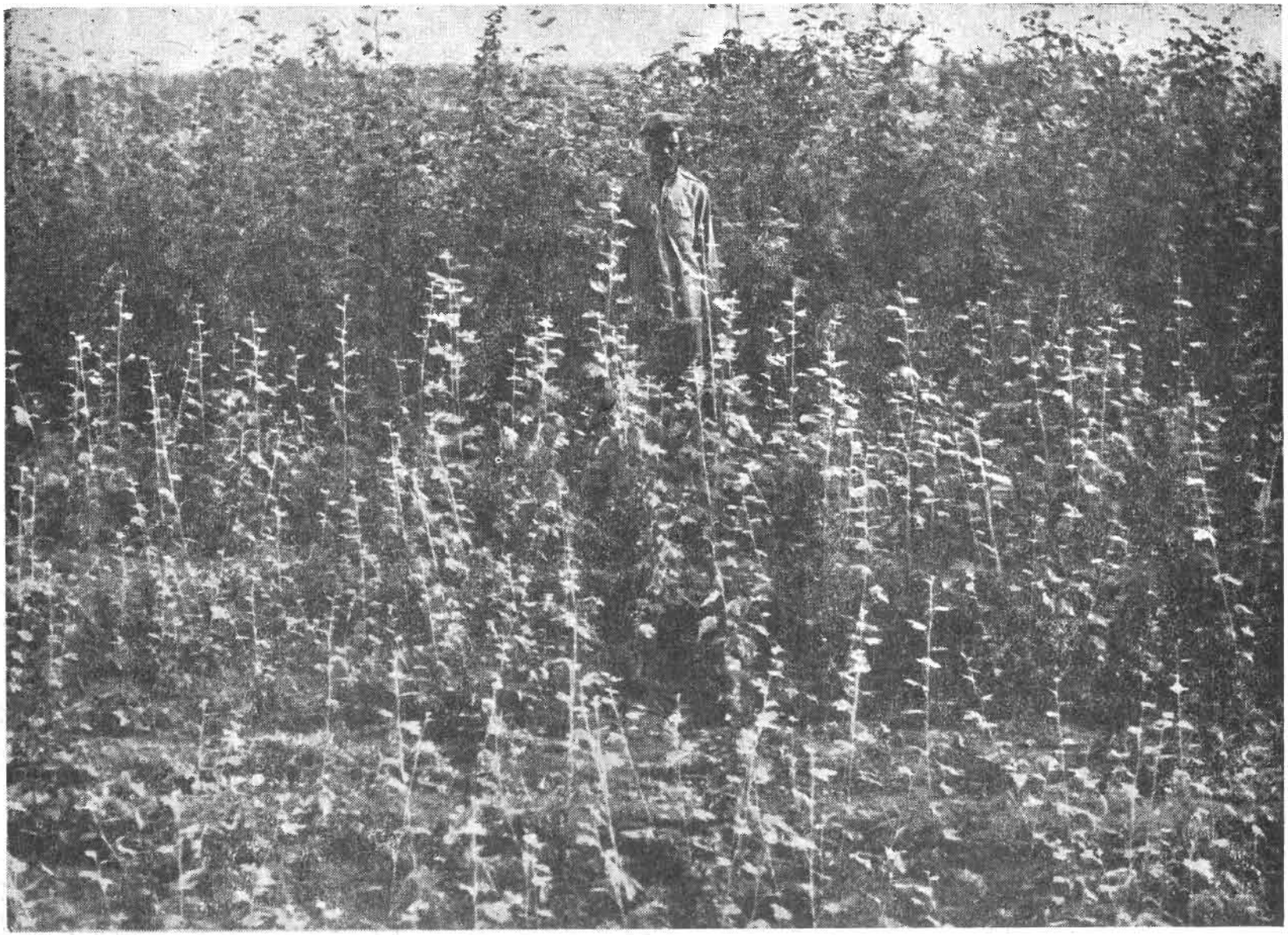


Nahan Town Now

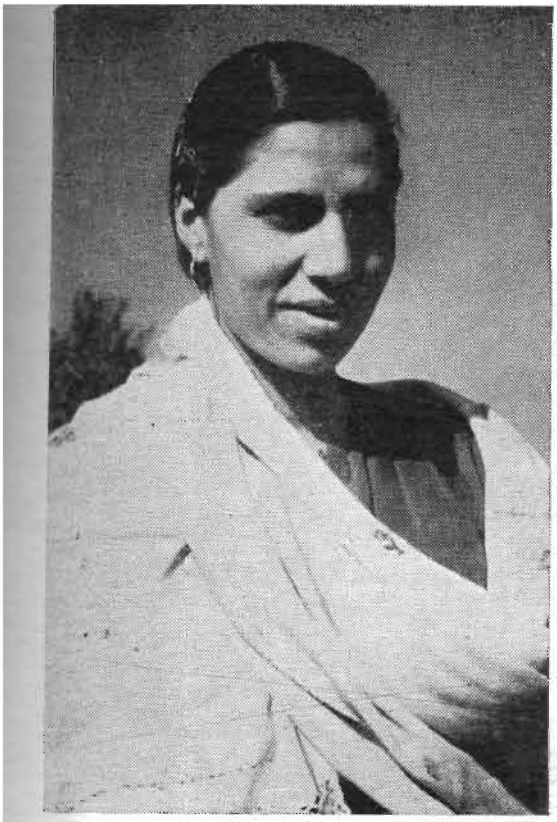


Nahan of the past

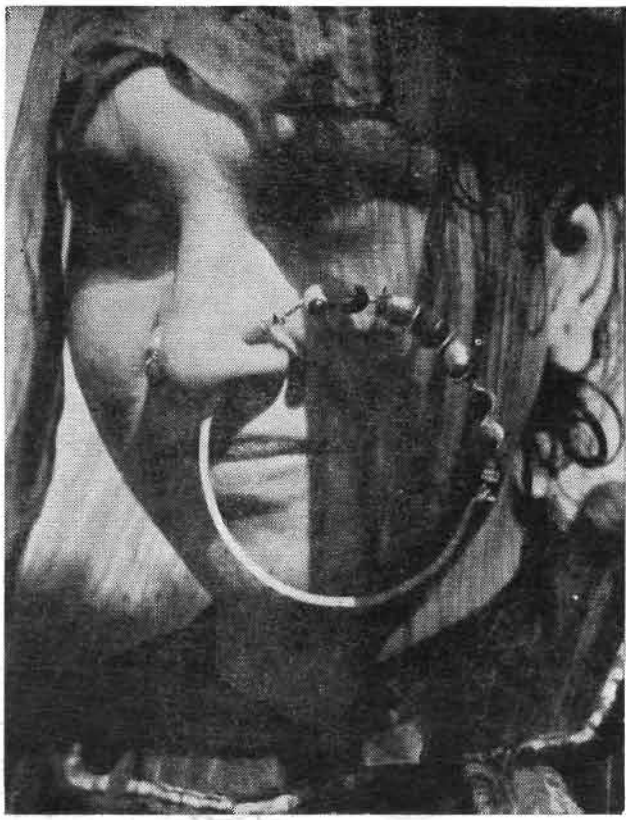
Courtesy: Views in India Himalaya Mountains by Lieut. George Francis White.



Mulberry Nursery



The village midwife



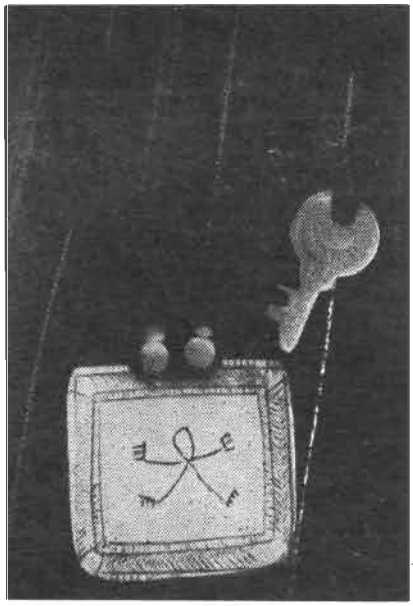
Newly wedded with her nose ring



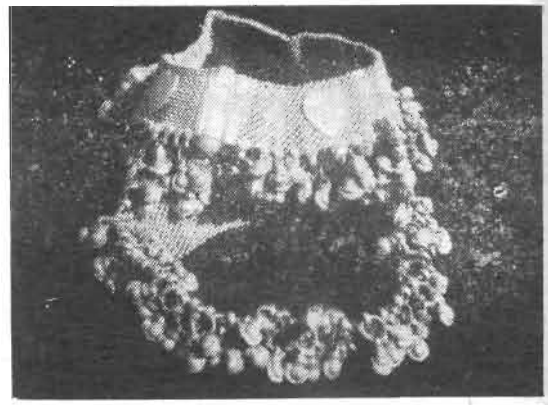
Blacksmith at work



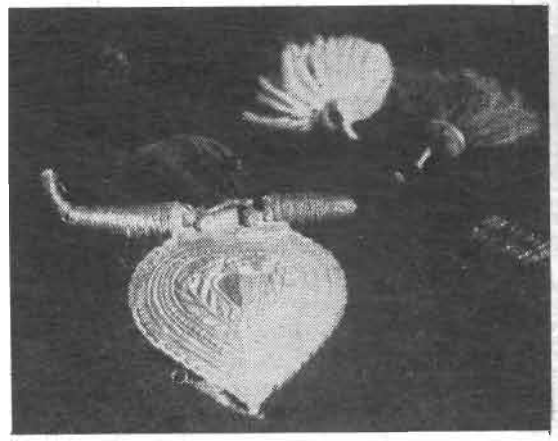
Crying in unison—they are twins



Tabeej



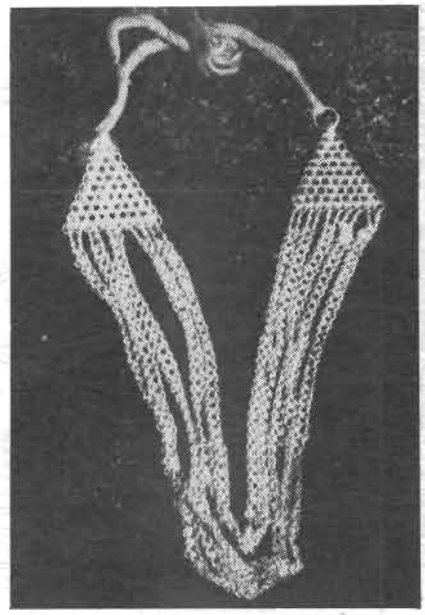
Pazeb



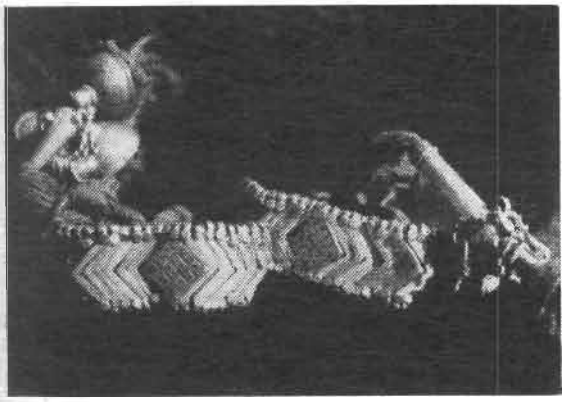
Nayam



Chak



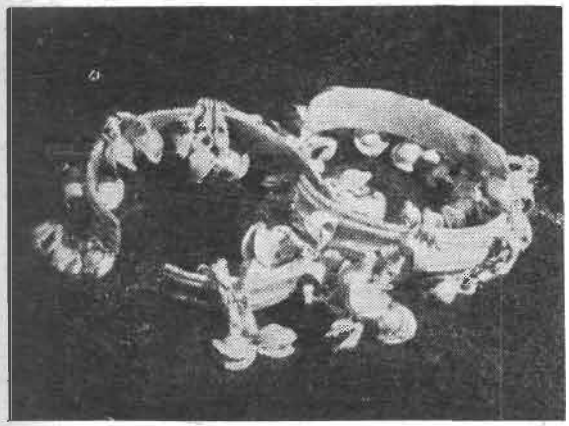
Chandan Har



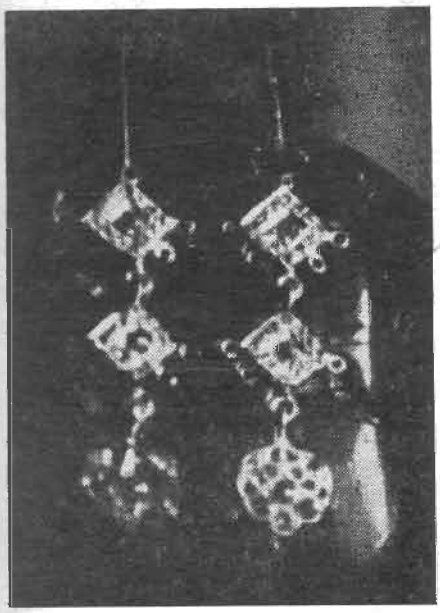
Silver Neckhace



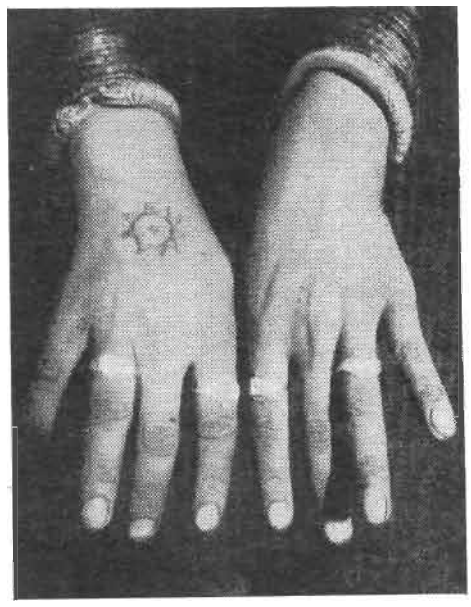
A road side worker



Chhal-bale



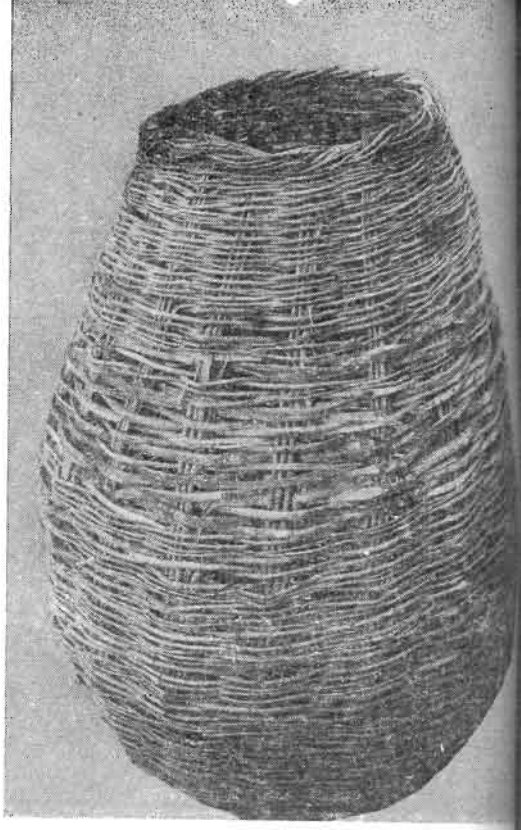
Kante



Tattooing marks on the hand

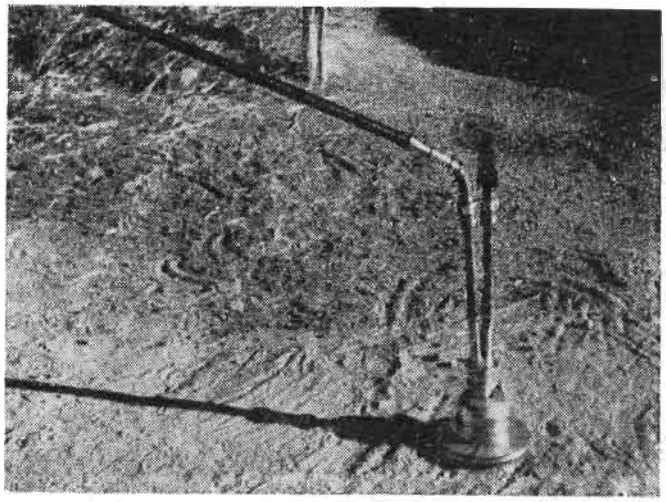


Donja



Peru (for storing grains)

Hukka

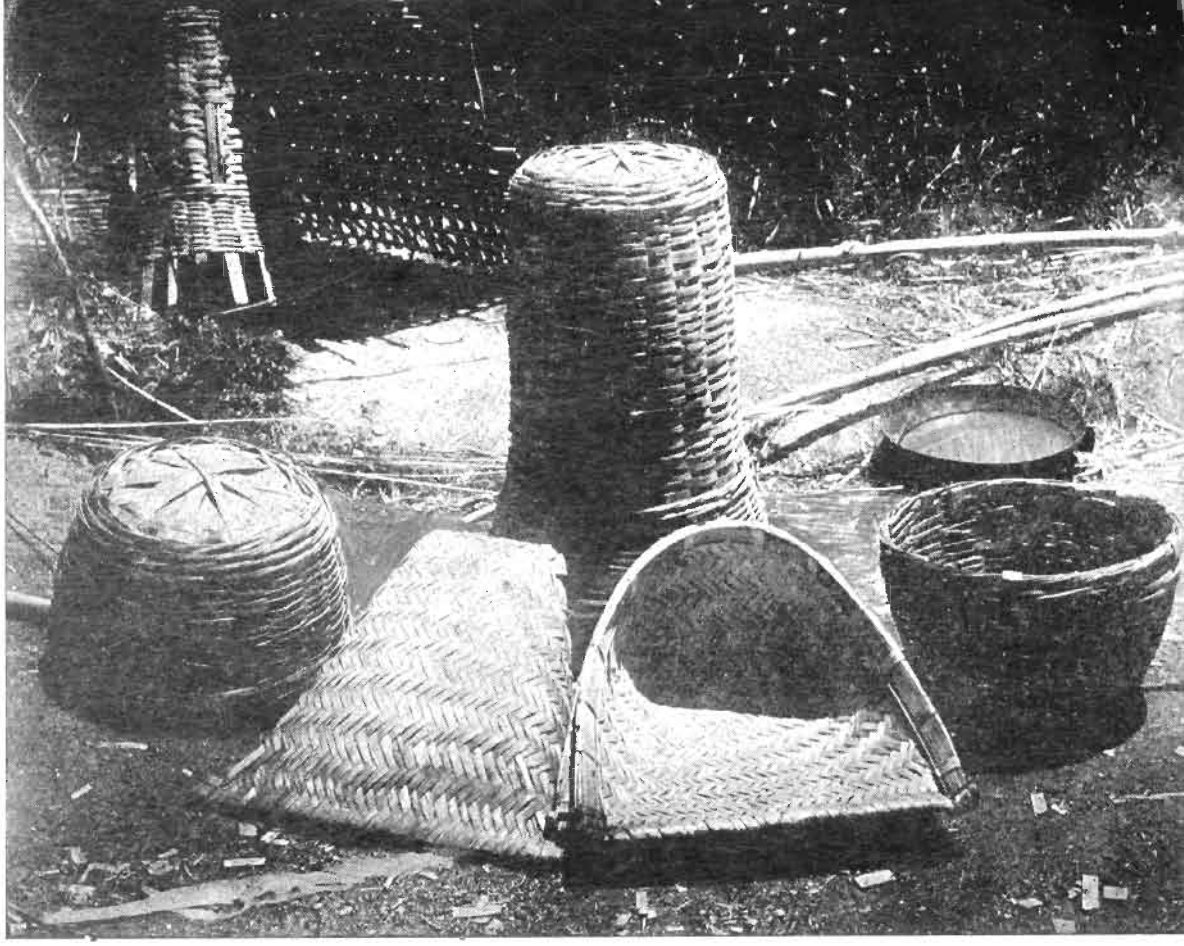


A shady tree



Wall decorations

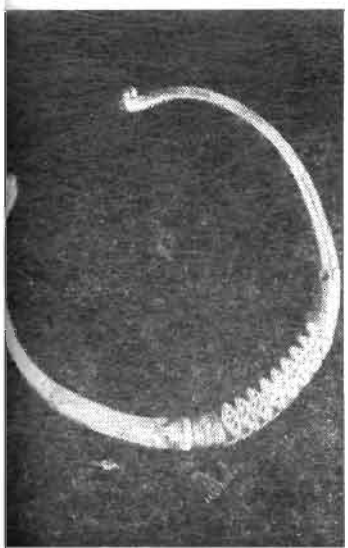




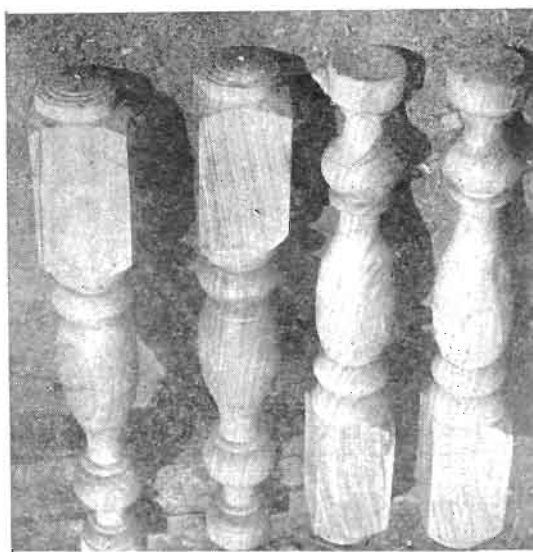
Bamboo wares



Bamboo and date-palm baskets



Hansli



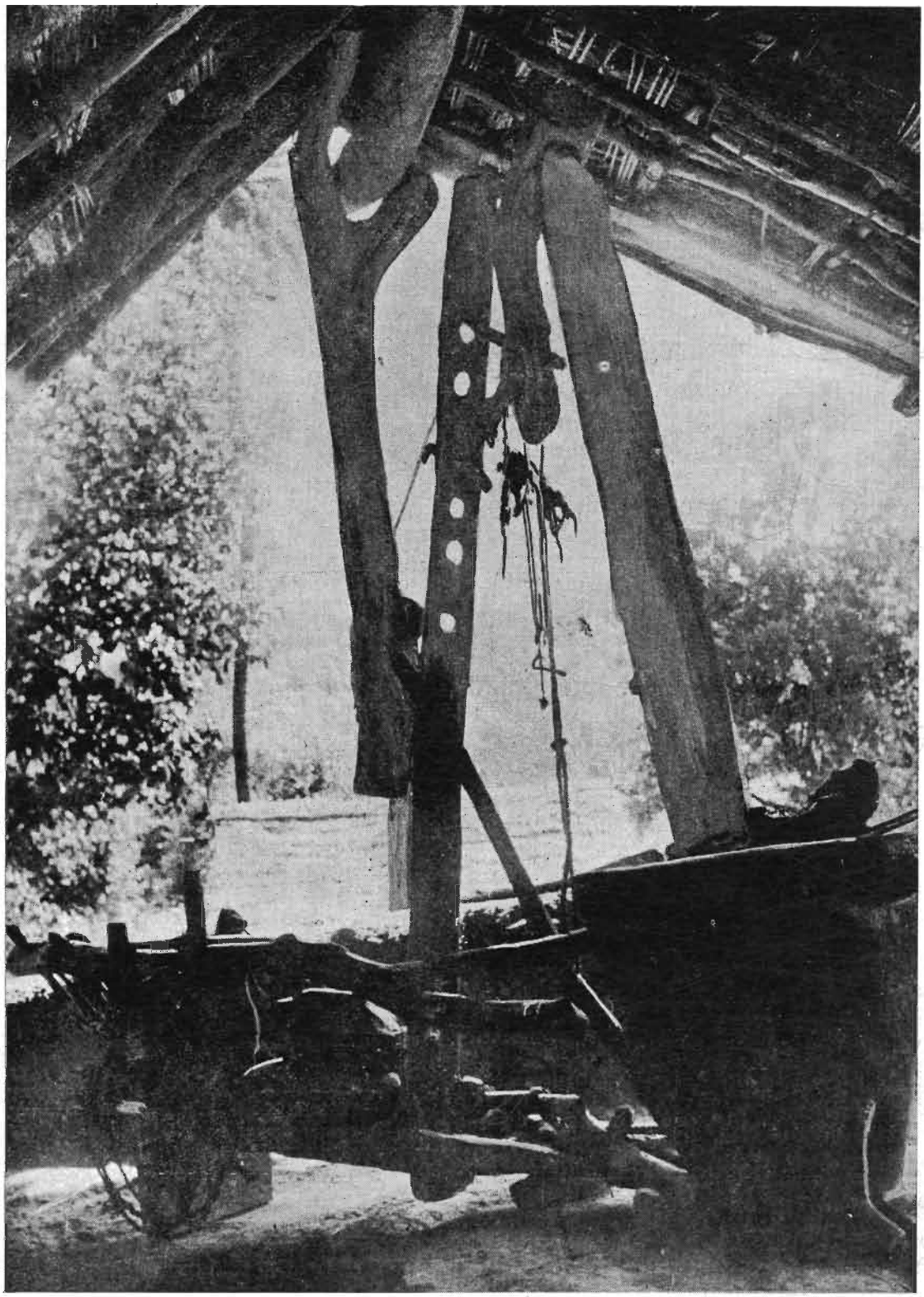
Pawas (cot legs)



Grain thrashing in the Khalyan



Bullock-cart-wheel in the making



Kohlu

Appendices

APPENDIX I

EXTRACTS FROM 'PUNJAB CASTES' BY DENZIL IBBETSON

[*Section* 548—*The labana caste*; (*caste* 52)]

They are almost wholly confined to the hill and sub-montane districts. They are the carriers and hawkers of the hills and merely the Panjabi representatives of that class of Banjaras already alluded to who inhabit the sub-montane tracts east of the Ganges. The Labánas of Gujrát are thus described by Captain Mackenzie.

"The Labánas are also a peculiar people. Their status among Sikhs is much the same as that of the Mahtams. They correspond to the Banjáras of Hindustan, carrying on an extensive trade by means of large herds of laden bullocks. Latterly they have taken to agriculture, but as an additional means of livelihood, not as a substitute for trade. As a section of the community they deserve every consideration and encouragement. They are generally fine substantially built people. They also possess much spirit. In anarchical times when the freaks or feuds of petty Governors would drive the Jats or Gujars to seek a temporary abiding place away from their ancestral village, the Labánas would stand their ground, and perhaps improve the opportunity by extending their grasp over the best lands in the village, in which their shorter sighted and less provident lords of the Manor had, in some former period, permitted them to take up their abode for purposes of commerce. Several cases of this nature came to light during settlement, and in most of them the strength and spirit of progress were as apparent in the Labánas as were the opposite qualities conspicuous in their Gujar opponents. Their principal village is Tanda (which means a large caravan of laden bullocks) and is an instance of what I have above alluded to. Allowed to reside by the Gujar proprietors of Mota, they got possession of the soil, built a *kasba* and in every point of importance swamped the original proprietors. They have been recognized as proprietors, but feudatory to their former landlords the Gujars of Mota, paying to them annually in recognition thereof, a sum equal to one tenth of the Government demand."

There is a curious colony of Labánas on the Lower Indus who are said to have settled there under the Sikh Rule and who are almost all Munna Sikhs or followers of Bába Nának, though many of them are returned in the Bahàwalpur tables as Hindus. These men have almost entirely given up traffic and trade and settled on the banks of the river where they lead a sort of semi savage life, hunting and making ropes and grass mats for sale. They hardly cultivate at all. Their numbers are much understated in abstract No. 94, P. 256—57 as abstract No. 72 (page 224 P. 106—107) shows that 4,317 of the Bahàwalpur Labánas were returned as Jats. The Labánas of Jhang are said to have come from Jaipur and Jodhpur and to be the same as the Mahtams of Montgomery. On the whole the Labánas appear to be by origin closely allied with, if not actually belonging to, the vagarant and probably aboriginal tribes whom we shall discuss in the next part of this chapter; and it may be that at least some sections of the Labánas are of the same stock as they (see further under Mahtam, section 495* *supra*). About 30 percent of the Labánas are returned as Sikhs and almost all the rest as Hindus, there being only some 1,500 Musal-

mans among them. Little is known of the sub-divisions of the caste. The largest seems to be the Airáwat with 4,400 souls, chiefly in Gujrát and Lahore: the Dátla with 4,173 souls, chiefly in Lahore; the Maliána with 2,537 and the Bhágiana with 2,015 persons both in the Amritsar and Lahore divisions, and the Gàhri with 1,925 persons along the whole foot of the hills. But the greater part of the caste have returned no large divisions.

*Section 495 of the Punjab castes which has been referred to above also has some bearing on the Labána caste and is reproduced below:—

There is a Bahrúp tribe of Banjaras or, as they are called in the Punjáb, Labànas; and the Labánas and Mahtams of the Satluj appear closely to resemble each other. Elliott's description of the Bahrúp Banjáras at page 54—Volume I of his *Races of the North-West Provinces* tallies curiously in some respects with that of the Bahrúpia Mahtams of Gujrát given by Captain Mackenzie at section 71 of his settlement report of that district and on the whole it seems probable that the Mahtams are Banjáras or Labánas in which case it is possible that the Satluj group have come up from Rájpútàna, while the submontane group are merely a western continuation of the Banjáras of the lower hills. This is the more probable as I find that the Jalandher Mahtams trace their origin from Jammu conquered Ráhon from the Gujjars and were in turn deprived of it by the Ghorewáha Ràjpúts probably not less than five centuries ago. At the same time I should note that the Mahton of Hushyárpur and the neighbourhood appear to hold a much higher social position than the Mahtams of the Satluj, and it may be that the two are really distinct. Sardár Gurdiàl Singh indeed goes so far as to say that the Mahton of Hushyárpur are of good Rájpút blood, though they have lost caste by taking to ploughing and practising widow-marriage, and that their social standing is not much below that of Rájpúts. He thinks that the name may be derived from *Mahta*, which he says is a title of honour current among the Rájpúts of the hills; and this agrees with the Montgomery tradition quoted above. Mr. Anderson also gives the Hushyárpur Mahtoms high social standing. On the other hand Mr. Wilson says that the Labánas of Sirsa would scout the idea of connection with the Mahtams of the Satluj, whom they consider utterly inferior to themselves. The point needs to be cleared up by further enquiry, especially in the districts where the classes come into contact. Our detailed tables of clans will doubtless throw light on the question.

The aforesaid explanation about the Labána Caste would prove of some interest to have a glimpse of the early history of the Labànas. But a long time has elapsed since the study was made and significant changes have taken place by now. 'Labánas have been described by Ibbetson as the carriers and hawkers of the hills', but it is not completely true now. The entire population of this caste in the village own sizeable holdings of lands and their principal occupation is Agriculture though they do still carry on their ancestral business of loading bullock carts. The Labánas of this village, however, declined having ever so worked as carriers and hawkers.

APPENDIX II

Agricultural Research Station at Dhaula Kuan

A demonstration farm, on an area of 50 acres, was established at Dhaula Kuan, Tehsil Paonta, District Sirmur in the year 1945, by the erstwhile Sirmur State Government. The objective of the establishment of this Farm was to demonstrate improved agricultural practices and to multiply and distribute improved seeds to the farmers to increase crop production. The Farm was taken over with the integration of Princely States to form Himachal Pradesh. The Farm has developed into a composite Agricultural Research Station for research work on farm crops, vegetables, sub-tropical fruits and multiplication and distribution of improved seeds and fruit plants. The Station extends on an area of 280 acres with addition of more acreage and comprises of three independent farms viz. Crop and Vegetable Research Station, Cereal Multiplication Farm and Sub-tropical Fruit Research Station.

The Station is located at 'mile 17' on Nahan-Paonta Road. The elevation of the station is 1800′ above sea level, situate at a latitude of 30°-30′-10″ and a longitude of 77°-28′-2″ and represents low hill and low valley area in the Pradesh. The average annual rainfall based on five year average i.e. 1955—60, is 76.70 inches. The particulars and nature of work for the different Farms at the Station are given as follows:—

The Demonstration Farm, Dhaula Kuan established during 1945 has been earmarked for crop improvement and crop production research since 1955 and its area extended to 70 acres. The main objective of the Station is to evolve superior varieties of farm crops viz. wheat, barley, gram, *sarson*, paddy, maize, sugar-cane and vegetable crops and to evolve fertilizer schedules and a schedule of improved cultural practices and crop rotations to maintain and increase soil fertility in order to harvest maximum yields from the crops grown.

A Cereal Multiplication Farm was established at Dhaula Kuan in the year 1950 on an area of 15 acres. To meet increased demand for improved seeds the area of the farm has been extended to 135 acres. Improved seeds of wheat, barley, Hybrid maize, paddy, sugarcane and oilseed crops are multiplied at the farm and distributed to the cultivators in the Pradesh through the Agricultural Extension Service.

The Sub-tropical Fruit Research Station, Dhaula Kuan was established in the year 1954 and research work on sub-tropical fruits viz. *malta, sangtra,* lemon, lime, grape fruit, mango and guava etc. has been developed to evolve suitable varieties of sub-tropical fruit plants and develop fertilizer schedules and schedules of agronomic practices to develop cultivation of sub-tropical fruit plants in the hill and low valley areas of the Pradesh. Nursery plants of improved varieties are raised at the station and distributed through the agricultural extension service or direct for the establishment of orchards on scientific lines.

The Hybrid maize seed multiplication work has been taken up during 1961 at the Station under the Third Five Year Plan to increase production of maize in the Pradesh. The Soil Conservation Scheme (on self help basis) is functioning from 1961 at the Station and on cultivators fields in the district and works undertaken at the Station to serve as demonstration projects. The Mixed Farming Scheme has also been put into operation at the Station since August, 1961, under Third Five Year Plan Scheme to develop Agriculture, Animal Husbandry and Horticulture on small cultivators holdings to make farming more remunerative and interesting.

Vegetable Sub-Station, Shivpuri (Nahan), Sirmur District

The Vegetable Sub-station, Shivpuri (Nahan) was established in the year 1954 on an area of 2 acres. It is situated on the old Nahan-Rainka (unmetalled) road 1.5 miles from Nahan at an elevation of approximately 2800 feet above sea level. The farm was used for the raising of nursery plants till 1958. The farm was transferred to the vegetable section in the year 1959 for raising vegetables for supply to Nahan and production of improved seeds of recommended varieties of vegetable crops viz. Tomato, Chillies, Brinjal, Capsicum, Lady finger, Raddish, Turnip and Spinach.

APPENDIX III

GLOSSARY

Local Words	English
Abadi	Habitation
Antsenskara	Last rites
Arthi	Bier
Arti	Prayer
Atta	Flour
Babu	Official
Bachola	Middle man
Badhdis	Carpenters
Ban	Ropes used in charpoys
Bania	A generic term for business man
Ban batna	A special type of mixture used for bathing by the bridegroom.
Batai	A system in which a tenant gives half of the produce to the land owner.
Batta satta	Mutual exchange of sisters
Bel	A fruit tree
Beldar	Unskilled labourer
Bhangi	Sweeper
Brahmin	Priestly caste
Braut	A caste
Burdi	Inferior type of land
Chhaba	A big basket
Chhanni	Sieve
Chak	A head ornament
Chaki	For grinding grains
Chamar	A shoe maker
Chanal	A scheduled caste
Churah	Sweeper
Dagi	A scheduled caste
Dai	Mid wife
Dandral	A wooden agricultural implement
Dardan	An earthen pot bored at the bottom and hung at the time of death.
Dasuthan	First ceremony after birth
Dham	Community meal
Dhania	Corriander
Diya	Earthen lamp
Dum	A scheduled caste
Duree	Carpet
Fulas	Sub-caste of Labana
Gadi	Bullock-cart
Garud Purana	A Sanskrit Hindu Scripture
Gharat	Water mill
Ghiya	Gourd
Gobri	Cow dung
Gotra	Division of caste
Haldi	Turmeric powder
Hakam	Officer
Havan	Sacred fire burnt on auspicious occasions.
Harijan	Scheduled caste
Hukka	Hubble bubble
Illaqua	Region
Kanet	A caste
Kangan	Bracelet
Kashab	Sub caste
Kaulas	Sub caste
Khar	A long grass
Kirya	A death rite
Koli	Scheduled caste
Kohlu	Oil presser
Kothi	Depository of grain
Kunda	A custom after marriage
Kundlas	Sub caste
Kungu	Vermillion
Kuram	Relation between the fathers of the bride and the groom
Lagan	Wages taken by the carpenter
Lagan Patka	A cloth tied to each other by the bride and groom
Laxmi Pujan	Worship of goddess of wealth
Maklava	First visit of the wife to her in-laws' house.
Mangni	Betrothal
Masur	Pulses
Mahurat	Auspicious time
Mehandi	Henna
Mungri	Morter
Mussal	Mortar
Navgranthi Puja	Worship of nine planets
Navratras	Auspicious days
Padhti	Sacred book
Panchkas	Inauspicious days
Panch	Member of the Panchayat
Panchayati Adalat	Village court
Panch-Sala	Five yearly
Prat	A brass trough
Puran	Ancient Hindu scripture
Pugree	Man's head wear
Purdah	Veil
Purohit	Priest

APPENDIX III—contd.

Local Words	English	Local Words	English
Rangre	A sub-caste of leather workers	Sucha	Clean
Raskheer	A preparation of rice and sugar-cane juice.	Suhaga	Wooden implement
Satu ..	Parched maize flour	Tarkhans	Carpenters
Semian	A sweet dish	Than	Full length of cloth
Sewa lari	Reverence showed to the bridegroom	Tikka	Customary gifts on the occasion of marriage or to apply vermilion on the forehead
Sewak	Servant	Tokries	Baskets
Shajra nasab	Geneological table	Toom	Ornaments
Shakkar	Crude sugar	Ukhal	Pestle
Shamlat-deh	Common land	Urd	Pulse
Shanti	Sacred worship	Vedas	Hindu Scriptures
Sharam dan	Voluntary labour	Vedi	A decorated place where marriage rituals are performed
Shaya-dan	Gift of bedding and utensils	Yagyopavit	Sacred thread
Solah	A death custom	Zajman	Patron
Sonkagrass	A sort of weed	Zamindar	Land owner
Sloka	Sanskrit verse		

APPENDIX IV

List of Hindu Months in Vikrami calendar

Chait	March-April	Asauj	September-October
Bashakh	April-May	Katak	October-November
Jeth	May-June	Maghar	November-December
Harh	June-July	Poh	December-January
Shawan	July-August	Magh	January-February
Bhadon	August-September	Phagan	February-March

APPENDIX V

Conversion Table

1 Tola	= 12 Grams	1 Seer	= 930 Grams
1 Chhatak	= 58 Grams	1 Maund	= 37·324 Kilograms
4 Chhataks	= 233 Grams	1 Ounce	= 2·350 Grams
8 Chhataks	= 467 Grams	1 Pound	= 0·4536 Kilograms
21 Chhataks	= 700 Grams	Cwt.	= 50·802 Kilograms

1 Yard	= 0·9144 Metre
640 Acres	= 1 Square Mile
1 Metre	= 1·0936 yards
1 Kilometre	= 0·6214 Mile
1 Square Kilometre	= 0·376 mile
1 square Mile	= 2·5899 Ap. Kilometres

APPENDIX VI

Source—The Director General, Geological Survey of India, Calcutta

GEOLOGY—SIRMUR DISTRICT

Location—The district lies between latitudes 32° 20′ and 31° 5′ N and longitudes 77° 5′ and 77° 55′ E with an estimated area of about 3,100 square kilometres.

Physiography—With the exception of the Kiarda Valley in the south-eastern part, the whole district is hilly. Its southern border runs along the crest of the other Siwaliks. Dharthi range runs parallel to the border with river valleys of Markanda and Bata in between. North-east of the Dharthi range lies the valley of the Jalal river. The Giri river flows from north-west to south-east dividing the area into two natural divisions, the Cis-Giri on the south-west and the trans-Giri on the north-east. In the middle of the northern area the Chaur peak 3,652 (11,982 feet) is located in the centre of the northern area. Towards the north-east, the river Tons, a tributary of river Jumna, forms the boundary between Sirmur and Dehradun.

Geology—Except the north-eastern and south-western corners of the district, the entire district has been surveyed. The formations of the area belong to the Sub-Himalayan and Himalayan groups. Sub-Himalayan group comprises of unmetamorphosed Tertiary rocks and the Himalayan group contains metamorphosed formations of Pre-tertiary age ranging down to Archaeans. Order of superposition of the formations exposed into the district is as follows:—

Sub-Himalayan Group		Recent and sub-recent	Alluvium, flood plain Terrace formations, gravels and 'dun' deposits.
	Dliocene to Pleistocene	Upper Siwaliks	Boulder conglomerate. Pinjor sand-stones, sand-rock and pebble bed.
		Kasauli stage	Fresh water grey sand-stone often micaceous, minor clay intercalation usually of grey or violet colour with fragmentary plant remains.
	Lower Miocene	or (Gansa Limestone)	Purpl eand green sand-stones, bright-pink clay, pisolitic clay conglomerates lower part occasionally fossiliferous.
		Dagshai stage	Sand-stones and clays of brackish water origin with clay conglomerate and gypseous nodules.
	Eocene	Subathu stage	Red clays and sand-stones, olive grey and green splintery shales, impersistent shelly lime-stones, carbonaceous beds, thin bands of impure unmmulitic shelly limestones, ferruginous sand-stones.
	Permocarboniferous	Krol Series	Basic dykes and sills. Calcareous slates often sheared. Dolomitic beds and lime-stones. Gritty slates and quartzites. Carbonaceous shales with quartz veins.
	Carboniferous	Infrakrol	Lime-stone and slates
		Blaini series	Boulder beds, lime-stone and bleached slates. Deoban and Shali limestone and shales.
	Devonian	Jaunsar Series	Chandpur slates, schistose phyllite and quartzite.
	Pre-cambrian	Chail Series	Simla slates
	Archaean Group	Jutogh Series	Boileauganj quartzites Carbonaceous schists and limestone.
		Granites (Chor granites) (Late Palacozoic age).	Granites and Gneissose granite.

Himalayan Formations—The area around Rajgarh (31° 51′): (77° 18′) is unique in several respects. Here the entire section from Blaini to Jutogh series is exposed. The local thrust faulting in the Blaini beds (imbricate structure) the uniformity at the base of the Jutogh series, the repetition of the carbonaceous beds in the Jutogh beds by recumbent folding, and the 'window' stricture in the Gatogara nala showing the Blaini resting on the Jaunsar series, with the Chail Series thrust over both of them are some of the important geological features of this area. This area is also remarkably broken up by normal faulting and a number of faults are located near Rajgarh.

All the faults tend to be parallel running in a SW-NE direction, and mostly have a downthrow to the south-east. Their aggregate throw is not less than 609.6 metres (2,000 feet).

The Jaunsar Series and Jaunsar thrust, so well developed on either side of the Giri Valley above Kargaun are gradually overlapped by the Chail Series upto Ranaghat. At Dhar, they have been entirely cut out. Towards further north-east, the Jaunsar thrust reappears beneath the Chail thrust at Kufar (30° 59′: 77° 25′) with Jaunsar Series attaining their normal thickness.

The Blaini beds on the north-east of Chala (30° 57′: 77° 21′) gradually become schistose. The dense lime-stone undergoes little change but dies out beyond Chur Dhar (30° 59′: 77° 24′). The boulders in the boulder bed are crushed and flattened out. The bleach slates show a prominent cleavage, often markedly oblique to the bedding.

On the north-eastern side of the Chor granite, the Jutogh Series and the Chail Series are typically developed. Owing to the gentle dip, the boundaries are very sinuous, the Jutogh-Chail boundary roughly following the course Batewri, Chaupal, Khagna, Purwa, Kakra, Dhar, Bhalu, Chiama and Kulag. It is of interest to note that the lowest horizon of the Chail series, characterised by a dark blue banded limestone, which is such a marked feature of the Chails to the west of Kalka-Simla railway line appears intermittently at the base of the Chails at the Chaupal spur and further south.

On the Chaupal spur and in the Hamal Khud, the Chail Series overlie Jaunsar beds. Below these occurs a considerable thickness of beds of doubtful age, which overlie the main out-crop of the Deoban lime-stone at Nerua (30° 49′: 77° 38′).

Further south, at Tikkar (30° 49′: 77° 35′) on the E.S.E. side of the Chor, the Chail series directly overlie the Deoban formations. In the intervening area, the Deoban beds are overlain by a fairly prominent but rather inconsistent boulder bed. It closely resembles the Blaini boulder bed, but there is no lime-stone bed associated with it.

The Deoban Series, consisting mainly of massive lime-stone with some inter-bedded shales, have a great thickness. It has on the whole, a very gently north to north-westerly dip, and shows no signs of folding upto the Ton river. From Isu Tibba (30° 52′: 77° 41′), the Series extend north-eastwards as a wide band.

At Chaur mountain, hornablende schists and amphibolites occur as dykes cutting the Jutogh beds and less commonly as sills parallel to the bedding of Jutogh sedimentary formations. They do not appear to invade the Chor granite and are never seen cutting the under-lying Chail or Jaunsar series. Their extent is very limited rarely exceeding 91 metres (100 yards). They neither have any particular direction nor horizon.

The peak of the Chaur mountain 3,647 metres (11,966 feet) form a prominent feature south-east of Simla and is composed of a gneissose-granite, the Chor granite which is probably of late palaeozoic age. On the northern slopes, the Jutogh beds dip away in a north-easterly direction.

On the southern side, the Jutogh beds dip at about 30° towards north-east under the granite. Towards the east, the dip of the beds and the foliation dip of granite become vertical. The granite is thought to have intruded along the synclinal axis in Jutogh Series.

Sub-Himalayan Formations—The Subathu beds are represented mainly by grey splinter-shales, green clay shales, red clays, sandstones and shelly numulitic lime-stones. Other members are olivegreen shales, calcareous slates and impure quartzites.

The Subathu beds have a general NE-SW strike or occurs as discontinuous out-crops or inliers in the Dagshai beds. At Dagshai and Kasauli, they occur amongst Sirmoor formation due to infolding.

East of Dabsu (30* 38′ : 77c 9′) the Subathu lie unconformably over pre-Bocene pisolitic sand-stones. Along the road section at Banog (30° 34′: 77° 18′) thin bands of calcareous quartzite which appear to belong to the pre-Eocene sequence occur as impricate outliers in the crushed Subathu shales.

The Subathus of the outer-most band close to the main Boundary Thrust contain very little sand-stone bands whereas in the north-eastern bands, cream-coloured and, ferruginous sand-stones are frequently developed. Similarly red clays are more pronounced in the inner out-crops.

Fossil shells are usually indistinctly preserved. The following identified specomens are characteristic of the group *Ostrea flemingi*—d' Arch *Turbinella* of Subathuénsis d' Arch, *Cardita* H. Sp. and *Strombus* Sp.

The formations of the Dagshai stage are characterized by the presence of purple sand-stones and clays with pink pisolitic clay conglomerate (pseudo-conglomerate) at the base. These formations are unfossiliferous.

The Dagshai rocks are separsely fossiliferous, consisting of plant impressions, imperfectly preserved plant stems and worm tracts. In the clay-conglomerates of the lower and middle Dagshais, fragmentary impressions of grassy leaf are sometimes seen.

The Kasauli beds consist principally of massive or bedded grey sand-stones and violet or grey clays. The sand-stones predominate over the argillaceous formations. The base clay acts as an impermeable bed and is responsible for the formation of spring.

The rocks of the lower Siwalik Nahan stage consist of alternate bands of soft, coarse-grained, micaeous sand-stones and pink or grey shales. The Siwalik formations are exposed south-west of the Main Boundary Fault (Nahan Thrust) and consists essentially of a vast thickness of fluviatile sediments of fresh water origin. Lithologically, they are indistinguishable from the Upper Dagshai and Lower Kasaulis.

To the north-west, the Nahans terminate near the nala to the east of Nibwala (30° 37′: 77° 11′) and exposures of these beds again commence at the Majhyar-ki-Nadi section, north-east of Kaulonwala bud (30° 36′: 77° 12′).

The Upper Siwalik formations are divisible into two conformable stages namely Pinjor Sand-stone pebble bed and the upper Boulder conglomerate stage. The thrust contact with Nahan formation is known as the Pinjor thrust.

The localities where fossiliferous horizons occur are given below:—

Baldwala	(30° 36′ : 77° 9′)
Turan	(30° 35′ : 77° 9′)
Gumti	(30° 34′ : 77° 11′)
Palion	(30° 34′ : 77° 11′)
1.6 kilometer (one mile) south-west of Tilokpur:	(30° 32′ : 77° 13′)
West of Moginand	(30° 31′ : 77° 14′)
Saketi	(30° 31′ : 77° 14′)
South-west of Khera	(30° 31′ : 77° 16′)
8 kilometres (½ mile) east of Matar	(30° 29′ : 77° 21′)

The well preserved vertebrate molars identified from a collection from Turan and Gumti areas are as follows:—

Bovidae—Pachyportax, Sp., prosmphibos sq., proamphibos lachrymans, Pilg., Tragoceras Sq. Bos. Sq., Selenoportax.

Proboscaedea—Stegodon Sq., Stegodon insignis, Elephas Sq., Archidiskodon planifrons.

Reptiles—Crocodilus Sq., Grarialis Sq.

Artiodactyla—Hippopotenius sivalensis, Falc and Cant.

One lower right mandible of a Giraffe sivatheriam Sq. was obtained from Matar. Another worn-out molar of Stegodon Sq. was collected from Tilokpur.

The fossible from Saketi are as follows:

Bos Sq., Tragoportax Sq., Crocodilus Sq. and the dorsal acute of a chelonian.

Vertebrate remains and bone fragements occur in two more localities from Pinjor formations laying perhaps in continuation of the same Zone. One band runs between Dudhgarh (30° 41′ 30″: 77° 15″) and south of Palasra (30° 41′ 15″: 77° 3′) while the other one is 1.6 kilometres (1 mile) north-east of Jauli (30° 35′ 30″: 77° 7′).

The fossils are Elephas (archdiskodon) Plainfarns. Bos Sq. Astragalus (?), Naviculo Cuboid (?).

MINERALS

1. *Baryte*—It occurs in the form of veins, lenses and pockets in the Upper Krol limestone.

(1) *Kanti* (30°37′:77°39′)—The baryte deposit is situated about .8 kilometres (½ mile) S. S. E. of Kanti on the northern slope of the hill. The mineral occurs in a steep dipping vein associated with the Krol limestone. The vein is traceable for a distance of about 53 metres (175 feet) with an average width of about 7.6 metres (25 feet). Besides this, there are two or three other out-crops in the area slightly to the east but they are comparatively small.

The mineral is white in color and fine-grained. The reserves are estimated at 13,900 metric tonnes.

Some samples from these deposits have been analysed and the results are as follows:—

Constituents	1	2	3
SiO_2	0·16	Trace	0·38
R_2O_3	0·42	0·30	0·30
MgO	0·19	0·11	0·15
CaO	Trace	Trace	Trace
SO_3	33·75	34·00	33·81
BaO	64·40	64·88	64·24
Loss on ignition	0·44	0·22	0·39
Total	99·36	99·51	98·97

(2) *Tatyana* (30* 38′: 77c 38′)—The Tatyana baryte deposit is situated about .8 kilometres (½ mile) south-east of Tatyana. The zone of baryte is confined to an area of about 866 metres x 122 metres (1200 feet x 400 feet) on the slope of the hill. It is found as lenticular deposits at three or four places in the neighbourhood of Tatyana. The mineral is associated with dolomite at these places.

The analysed of some baryte samples are as follows:—

Constituents	1	2	3	4
SiO	0·38	0·20	0·06	0·04
RO^2	0·59	0·34	0·50	0·63
M^2gO^3	12·45	14·44	4·16	12·89
CaO	18·07	20·90	6·31	18·69
SO	14·29	11·10	27·49	13·49
BaO^3	25·97	20·79	51·15	24·99
Loss on ignition	27·31	31·64	9·36	28·78
Total	99·06	99·41	99·03	99·51

(3) *Rajpur* (30°32′30″ : 77°4′)—A thin vein of barytes occurs in the infrakrol shales, about .8 kilometres (½ a mile) north of Rajpur. The reserves are estimated at 127 metric tonnes (125 tons).

(4) *Khajar* (30°37′ : 77°40′)—About 1.6 kilometres (a mile) south of Khajor, there is a small deposit of barytes in the Upper Krol limestone. Here the mineral occurs associated with crystalline dolomite and calcite. These deposits are not of any commercial importance.

2. *Copper*—Malachite (copper carbonate) stains are noted at the junction of Blaini boulder bed and Subathus in a nala east of village Sataun (30° 33′: 77° 38′).

3. *Coal*—Very small lenticles and stringers of coal and carbonised plant remains occur mainly in the green sand-stone and occasionally in shales near Khairi (30°30′ : 77°30′30″) and Sirmur Tal (30°32′30″ : 77°38′) in Paonta tehsil of Sirmur District. These occurrences are too small to be of any economic importance.

4. *Gypsum*—A number of fairly large pockets of gypsum are recorded from the formation of Krol Series at Korga, Bharli, Shilorna and Ridana.

Out of these, Korga and Bharli deposits are of considerable extent. Working of these deposits need the removal of enormous portion of dolomite and shale.

(1) *Korga* (30°36′ : 77°35′)—It is reported that quantity of the material with 60 per cent. gypsum is about 951,000 metric tonnes (936,000 tons).

(2) *Bharli* (30°33′ : 77°45′)—The deposit occurs about 1.6 kilometres (1 mile) northwest of Bharli located at a height of 1,332.89 metres (4,373 feet). The reserves of Bharli are 1.2 million tons (1.23 million tonnes) of ore with average gypsum content of 41.71 per cent. The pure gypsum available will be of the order of .5 million tons (.51 million tonnes).

A number of samples from this deposit has been analysed and the average gypsum content of the deposit is 40 per cent. with high percentage of magnesia. Because of its low grade, the deposit is unsuitable for the manufacture of ammonium sulphate.

Analysis

Constituents	Range of composition	
	From	To
1	2	3
Insolubles	·28%	10·85%
$R_2O_3(Al_2O_3Fe_2O)$	Trace%	3·40%
CaO	16·10%	31·93%
MgO	1·78%	20·62%
SO_3	Trace%	30·12%
Loss	29·30%	42·26%
H_2O	Trace%	13·56%
CO_2	18·24%	43·82%
Calculated Gypsum	7·0 %	64·76%

5. *Iron Pyrites*—Occurrences of Pyrite are recorded in the form of lenses and veins in the limestone and slates at Sayasu (30°41′ : 77°45′) and at Diyandon (30°43′ : 77°43′).

Deposit at Sayasu—At Chamri about a mile (1.6 kilometre) N. N. E. of Sayasu, the deposit is situated on the western side of Tons river. The pyritiferous band is exposed in the bed of river Tons for a distance of about 152 metres (500 feet) in a NNW-SSE direction. Pyrite is found associated with the carbonaceous slates and limestone. It occurs as veins, patches and lenses generally admixed with carbonaceous shales.

Assuming the average thickness of the vein to be .9 metres (3 feet) about 2,032 metric tonnes (2,000 tons) of pyrite may be expected for every 3 metres (10 feet) depth from the exposed part of the deposit.

Average sulphur content is about 38 per cent. Arsenic is absent. The analyses are given below:—

Constituent	1	2	3	4
Fe.	35·33	32·84	34·06	35·19
S.	38·84	36·75	38·06	38·58
Cu.	Trace	Trace	Trace	Trace
Pb. Pb.	0·81	0·21	Trace	Trace
As.	Trace	Trace	Trace	Trace
Ni.	Trace	Trace	Trace	Trace

Deposit at Diyandon—This deposit is situated at Anyar, 3.2 kilometres (2 miles) north-east of Diyandon (30°43′ : 77°43′) on the right bank of the Tons river. There are three or four abandoned adits. Pyrite occurs in shales and limestones. The thickness of the pyritiferous band is hardly .6 metres (2 feet) and is not traceable for long distance. The Sulphur content is 34.12 per cent.

The analyses are given below:—

Constituents	1	2
Fe.	31·13	29·69
S.	34·12	32·77
Cu.	Trace	30·10
Pb.	Trace	Trace
As.	Trace	Trace
Ni.	Trace	Trace

6. *Iron Ore*—At Kanjari (30°47′ : 77°21′30″), the iron ore occurrences were exploited by ancient smelters. But these deposits are too small to be of any economic importance.

7. *Limestone*—Occurrences of high grade limestone at Naura (30°49′ : 77°25′30″), Bhangari (30°47′ : 77°24′30″) and Jarag (30°50′ : 77°21′30″).

From Jutogh Series are recorded. The reserves of Naura deposit alone exceed 17,272,000 metric tonnes (17,000,000 tons). Deposit of limestone suitable for the manufacture of cement occur in the Giri-river Valley of Sirmur district near Sataun (30°34′ : 77°38′30″), Bhatrog (30°33′ : 77°40′) and Kyari 30°34′ : 77°34′30″).

The thickness of the exposed limestone varies in different parts of the deposit but a thickness of about 60 metres (200 feet) can safely be taken as an average for the entire deposit.

The limestone is massive in nature. It is usually grey in colour but at places is also brownish. The grey limestones are of superior quality whereas the brownish limestone is dolomite. A characteristic feature of this lime-

stone is the presence of ramifying veins or calcite as noted in the area between Bhatrog and Sataun.

Samples of Sataun limestone and of Mandhali limestone were analysed and the results are as follows:—

Analysis of Sataun Limestone

The range in composition of 25 analysis is given below:—

Insolubles	R_2O_3	CaO	MgO	SO_3	Loss
2·94—17·30%	75—6·24%	38—17—53·65%	Trace—7·7%	Trace	32·85—52·22%

Average of 25 samples is given below:—

Insolubles	R_2O_3	CaO	MgO	SO_3	Loss
6·92	2·13	49·51	0·97	Trace	39·52

Analysis of Mandhali Limestone.

Average and Range of 5 samples are given below:—

Constituents	Range	Average
Insolubles	9·28—32·90%	20·28%
RO	2·00—12·67%	4·87%
CaO	30·72—47·04%	39·79%
MgO	20·44— 2·81%	1·42%
Loss on ignition	26·72—38·83%	32·78%

For calculating the reserves of the limestone in this area, the whole belt has been divided into four parts given below:—

(i) Sataun (30°34′ : 77°38′ 30″) to Bhatrog. (30°34′ : 77°40′)

(ii) Sataun (30°34′ : 77°38′30″) to Nadi. (30°34′ : 77°38′)

(iii) Nadi (30°34′ : 77°38′), to Dadua (30°34′ : 77°35′ 30″).

Sataun to Bhatrog—The limestone is traceable from the junction of the Bhitar-ka-Khala with the Giri river to Bhatrog, a distance of about .8 kilometres (½ a mile). The elevation difference is about 121.9 metres (400 feet) from the level of the Giri river.

Assuming the average thickness of limestone to be 60 metres (200 feet), the reserves of limestone are estimated at 15 million tons (15.2 million tonnes).

Sataun to Nadi—The deposit of limestone is exposed for a short distance on both banks of the Giri river. An average thickness of about 60.96 metres (200 feet) is assumed. The reserves are estimated at 5.6 million tons (5.7 million tonnes).

Nadi to Kyari—Between Nadi and south of Manal (30° 34′: 77° 37′) limestone is not exposed, but further to the west limestone forms steep oscarpments on the southern side of the Giri river. In places, the limestone rises for more than 304.8 metres (1,000 feet) above the bed of the river. The thickness varies at different places but an average of 61 metres (200 feet) is assumed and the reserves are estimated at 75 million tons (76.6 million tonnes).

Dadua to Kyari—In this area the limestone band rises to a height of 91 to 122 metres (300 to 400 feet) above the Giri river valley level but in some places, it is exposed in the bed of the river as at Bajhon.

The reserves are estimated at 45 million tons (45.7 million tonnes).

The total reserves of the entire belt are estimated at 141 million tons (143 million tonnes). The Sataun limestone is suitable for the manufacture of cement. The Mandhali limestone in places, is siliceous but it can be blended with Sataun limestone to make it suitable for cement.

Other high-grade limestone occurrences are at Naura (30° 49′) : 77° 25′ 30″), Bhangari (30°47′ : 77°21′30″). The limestone beds at Naura and at Bhangari are traceable for a distance of 10 to 11 kilometres (6 to 7 miles) each. The average analysis of six analysis of samples from the Naura area is given below:—

Insolubles	R_2O_3	CaO	MgO	Loss	Calculated $CaCO_3$
1·19%	0·70%	54·09%	1·11%	42·80%	96·59%

Several other limestone bands are recorded from Jalmuse-ka-Khala, Kansar area and Khair areas in the Sirmur district, Himachal Pradesh.

Jalmuse-Ka-Khala Band—Out-crops of limestone occur about 1,280 metres (1,400 yards) east of the confluence of Jalmuse-Ka-Khala and Daghera-Ka-Khala and W.S.W., of Barthal village, in the bed of Jalmuse-Ka-Khala.

The average analysis of four analysis of samples from this band is given below:—

SiO_2	6·78
R_2O_3	2·72
MgO	1.79
CaO	48·21
Loss on ignition	40·21

The reserves of the band over a strike length of 3,700 feet (1,127 metres) are estimated at 3.7 million tons (3.76 million tonnes).

Daghera-Ka-Khala Band—In the Daghera-Ka-Khala section, a 7.62 metres thick band of limestone is seen to continue to the west to the Tina village for about .4 kilometres (¼ mile).

The analysis of a sample obtained from the Daghera bed is given below.—

SiO_2	R_2O_3	MgO	CaO	Loss on ignition	Total
7·48	1·60	0·56	49·07	40·66	99·37

Kansar Deposits—The main Kansar band is in the nature of an avoid out-crop exposed as a prominent crag in full view of the traveller reaching the village from the west. The western extremity of the band starts as a thin band on the eastern precipitous slope above the Shila-ka-Khala. A maximum thickness of about 213 metres (700 feet) is attained at the prominent ridge between the Khala and Kansar.

The analysis of samples are given below:—

SiO_2	R_2O_3	MgO	CaO	Loss on ignition	Total
3·42	2·10	1·48	50·67	41·98	99·75
3·52	0·90	1·19	51·68	42·56	99·75
2·60	1·60	2·03	50·28	42·52	99·03

The reserves are estimated at 15 million tons (15.2 million tonnes).

Another small band is exposed about 365 metres (400 yards) west of the village. The analysis of the sample is given below:—

SiO_2	R_2O_3	MgO	CaO	Loss on ignition	Total
2·86	0·50	Trace	53·09	43·20	99·55

Khair Deposits—South-east of Khair limestone form a spur. Analysis of the sample is given below:

SiO_2	R_2O_3	MgO	CaO	Loss on ignition	Total
8·08	3·60	1·22	47·01	39·22	99·83

The reserves of this 411 metres (450 yards) long band are estimated at 7.72 million tonnes (7.6 million tons).

APPENDIX VII

SOURCE—Conservator of Forest, Sirmur Circle, Nahan.

BELT NO. I — FLORA—SIRMUR DISTRICT

Serial No.	Scientific or Botanical Name	English Name	Vernacular or Local Name	Altitudinal Range		Name of places where found
				Lower Limit	Upper Limit	
1	2	3	4	5	6	7
				1,000	4,000	
1	Flacourtia Ramontohi	..	Kangoor Kanda	..	4,000	Nahan & Rajgarh Divn
2	Shorea robusta	..	Sal.	..	3,000	Do.
3	Kydia calycina	..	Pula	..	2,000	Nahan Forest Divn.
4	Grwia vestita	..	Dhaman	..	4,000	Nahan & Rajgarh Forest Divn.
5	Grewia sclerophlla	..	Pharria or Gurbheli	..	2,500	Do.
6	Grewia asiatica	..	Phalsa or phalsa			
			Dhaman.	..	4,000	Rajgarh Forest Divn.
7	Limonia acidissima	Fruit acid.	Bel.	..	4,000	Nahan & Rajgarh Divn.
8	Citrus	Orange, lemon	..	..	2,000	Do.
9	Feronia Elephantum	Elephant or wood Apple	Koith Kathal	..	1,500	———
10	Aegle Marmelos	..	Bel.	..	4,000	Nahan & Rajgarh Divn.
11	Cearela Toona	..	Tun	..	3,000	Do.
12	Zizyphus nummularia	..	Malia ber	..	3,000	———
13	Euphorbia Sps.	..	..	..	2,000	Nahan & Rajgarh Divn.
14	Sapindus detergens.	..	Ritha	..	4,000	Do.
15	Semecarpus Anacardium	Marking nut tree	Bhiliawa	..	3,500	Nahan Division
16	Mangiferaindica	Mango	Am.	..	3,000	Do.
17	Moringa pterygosperma	Horse radish tree	Sanjna; Shobhanjana	..	3,000	Do.
18	Abrus precatorius	..	Gunchi or Gunja (ratti seed)		3,500	Do.
19	Erythrina suberosa	..	Dhaul dhak	..	4,000	Nahan & Rajgarh Divn.
20	Butea frondosa	..	Dhak	..	4,000	Do.
21	Ougeina Dalbergioides	..	Sandan	..	4,000	Do.
22	Dalbergia Sissoo	..	Shisham	..	4,000	Do.
23	Bauhinia Purpurla	..	Khairwal or Khairwal Papri	..	4,000	Do.
24	Caesalpinia sepiaria	Mysore Thorn	Karanj	..	4,000	Do.
25	Bauhinia Vahlii	..	Maljhan	2,000	4,000	Do.
26	Bauhinia Retusa	..	Semla	..	4,000	Do.
27	Casiia Fistula	..	Amaltas	..	3,000	Do.
28	Albizzia stipulata	..	Siris or Siran	..	4,000	Do.
29	Acacia arabica	..	Kikar or Babul	..	3,000	Do.
30	Acacia farnesiana	..	Walayti Kikar	..	3,000	Do.

APPENDIX VII—contd

Serial No.	Scientific or Botanical Name	English Name	Vernacular or Local Name	Altitudinal Range		Name of places where found
				Lower Limit	Upper Limit	
1	2	3	4	5	6	7
31	Acacia catechu . .	..	Khair . .	..	3,000	Nahan & Rajgarh Divisions.
32	Combretum Decandrum .	..	Ruel or Roel . .	..	2,000	Nahan Division.
33	Trewia Nudiflora . .	..	Tumri or Gamhar .	1,000	2,500	Do.
34	Anogeissus Latifolia .	..	Bakhli or Chhal .	..	3,000	Nahan & Rajgarh Divisions.
35	Lagerstroemia parviflora .	..	Dhaura . .	..	1,500	Do.
36	Casearia tomenitosa .	..	Chilla . .	..	3,000	Do.
37	Adina cordifolia. . .	..	Haldu . .	2,000	3,000	Nahan Division.
38	Randia dumetorum . .	..	Main . .	..	3,000	Nahan & Rajgarh Divisions.
39	Jasminum sambac . .	Arabian Jasmine	Motiya . .	..	2,000	Do.
40	Nyctanthes Abor-tristis .	..	Har Singar . .	..	4,000	Nahan Division.
41	Rightia tomentosa . .	..	Dudhi . .	..	2,000	Do.
42	Holarrhena antidysenterica.	..	Kura . .	..	3,500	Nahan & Rajgarh Divisions
43	Calotropis gigantea . .	..	Ak . .	..	3,000	Nahan Division.
44	Tecoma undulata . .	..	.. . .	..	3,000	———
45	Adhatoda vasica . .	..	Basuthi . .	..	2,500	Nahan & Rajgarh Divisions.
46	Ficus bengalensis . .	..	Bar or Bargat .	..	4,000	Do.
47	Ficus glomerata . .	..	Gular . .	...	3,000	Do.
48	Ficus hispida . .	..	Kaksa or Gobla .	..	3,500	Do.
49	Mallotus philippinensis .	..	Kambel or Raini .	..	4,000	Do.
50	Bridelia retusa . .	..	Ekdania . .	2,000	3,500	Nahan Division.
51	Putranjiva Roxburghii .	..	Jiaputa or Putijia .	..	2,000	———
52	Phoenix sylvestris . .	Date palm	Khajur . .	..	3,000	Nahan Division.
53	Grewia sapida . .	..	Phalsa . .	..	3,500	Nahan & Rajgarh Divisions
54	Grewia laevagta . .	..	Kath Bhemal .	1,000	..	Do.
55	Garuga Pinnata . .	..	Kharpat . .	..	2,000	Do.
56	Milletia auriculata . .	..	Ganj . .	..	2,000	Nahan Division.
57	Bassia latifolia . .	..	Mahua . .	..	2,000	Do.
58	Diospyros montana . .	..	Tendu . .	..	2,000	Nahan & Rajgarh Divisions
59	Lantana alba . .	..	..	..	3,000	———
60	Ficus virgata etc . .	..	Pheru or Khemri .	..	3,000	Nahan Division.
61	Litsaea Zeylanica . .	..	Chirara or Shurur .	..	3,000	Nahan & Rajgarh Divisions.
62	Stereospermum suaveolens	..	Padal . .	..	3,500	Nahan Division.
63	Schleichera trijuga . .	..	Kusam . .	1,000	4,000	Do.
64	Terminalia belerica . .	..	Bahera . .	1,000	3,500	Nahan & Rajgarh Divisions
65	Terminalia chebula . .	..	Harrar . .	1,000	4,000	Do.
66	Terminalia tomentosa .	..	Sain . .	1,000	4,000	Do.
67	Sterculla Sps . .	..	..	..	1,500	Nahan Division.
68	Grewia tilliaefolia . .	..	..	..	4,000	———
69	Buchanania Latifolia .	..	Chirauli or Kath bhilawa	..	4,000	Nahan Division.
70	Indigogera Heterantha .	..	Kathi . .	..	4,000	Nahan & Rajgarh Divisions.
71	Tamarindus indica . .	..	Imli . .	..	1,000	Nahan Division.
72	Salix Sps. . .	..	..	..	4,000	Nahan & Rajgarh Divisions.

APPENDIX VII—contd.

BELT NO. II — FLORA—SIRMUR DISTRICT

Serial No.	Scientific or Botanical Name	English Name	Vernacular or Local Name	Altitudinal Range		Name of places where found
				Lower Limit	Upper Limit	
1	2	3	4	5	6	7
				2,000	6,000	
1	Bomba malabaricum	Silk Cotton Tree	Simal	..	6,000	Nahan Division.
2	Grewia oppositifolia	..	Biul	..	6,000	Nahan & Rajgarh Divisions.
3	Zanthoxylum alatum	..	Tirmal	..	5,000	Do.
4	Melia indica	..	Nim	..	5,000	Nahan Division.
5	Melia Azadirachta	..	Deh or Bakarin	..	5,000	Nahan & Rajgarh Divisions.
6	Eleodendron Roxburghii	..	Dhebri or Jangela	..	6,000	Nahan Division.
7	Zizyphus Jujuba	..	Ber	..	6,000	Nahan & Rajgarh Divisions.
8	Zizyphus exyp-hylla	..	Beri	2,000	3,000	Do.
9	Vitis latifolia	..	Pani bel	2,000	3,000	Nahan Division.
10	Rhus cotinus	..	Tung	3,000	6,000	Nahan & Rajgarh Divisions.
11	Odina Wedieror Lannea grandis.	..	Jinghan	..	5,000	Do.
12	Spondias Mangifera	The Hog-plum tree	Ambara	..	5,000	Nahan Division.
13	Indogofera pulchella	..	Nil or Sakina	..	5,000	Nahan & Rajgarh Divisions.
14	Albizzia Julibriasin	..	Siras or Bhordir	..	6,000	Do.
15	Eugenia Jambolana	..	Jaman	..	5,000	Do.
16	Woodfordia Floribunda	..	Dhai	..	5,000	Do.
17	Casearia graveolens	..	Chilli	..	5,000	Do.
18	Marlea begoniaefolia	..	Bhut Katinju or Garh Kimu	1,000	6,000	
19	Carissa carandas	..	Karaunda	..	5,000	Nahan Division.
20	Nerium odorum	..	Kaner	..	5,000	Do.
21	Cordia Myxa	..	Lasora	..	5,000	Nahan & Rajgarh Divisions.
22	Ficus religiosa	..	Pipal	..	5,000	Do.
23	Euphorbia Royleasna	..	Thor	..	6,000	Do.
24	Phyllanthus Emblica	..	Aonla	..	4,500	Do.
25	Pinus longifolia	..	Chir	1,500	6,000	Do.
26	Myrica sapida	Base Myrtle	Kaiphal	4,000	6,000	Do.
27	Eugenia operculata	..	Piaman	..	5,000	Do.
28	Olea fragrans	..	Shillong	..	6,000	
29	Loranthus ligustrinus	..	Banda	1,000	5,000	Nahan & Rajgarh Divisions.
30	Debregeasia Sps.	..	..	3,000	5,000	
31	Acer Sps.	..	..	2,000	6,000	Rajgarh Division.
32	Carissa diffusa	..	..	..	5,000	Do.

APPENDIX VII—contd.

BELT NO. III — FLORA—SIRMUR DISTRICT

Serial No.	Scientific or Botanical Name	English Name	Vernacular or Local Name	Altitudinal Range		Name of places where found
				Lower Limit	Upper Limit	
1	2	3	4	5	6	7
				3,000	9,000	
1	Cocculus Laufifolius	Snake wood	Tildhara	..	5,000	Nahan Division.
2	Barberis lycium	..	Kashmal	3,000	9,000	Nahan & Rajgarh Divisions
3	Picrasma Quassiotides	..	Kàrui or Tithai	3,000	5,000	
4	Ilex dipyrena	Himalayan Holly	Kanderu	5,000	8,000	
5	Euonymus Sps	..	..	3,000	8,000	Rajgarh Division.
6	Zizyphus vulgaris	..	Ber	..	6,500	
7	Vitis himalayana	..	Kandar or Banlu-ki-bel	6,000	9,000	
8	Acer villosum	..	Kainju	7,000	9,000	Rajgarh Division.
9	Pistacia Integerrima	..	Kakkar	1,500	8,000	Do.
10	Indigofera atropurpurea	..	Kathe etc	..	9,000	Do.
11	Desmodium Tiliaefolium	..	Martoi	3,000	9,000	Do.
12	Prunus Puddum	..	Padam	3,000	6,000	Do.
13	Prinsepi a utilis	..	Bhekal	2,000	9,000	Do.
14	Rubus Paniculatus	..	Anchhu (Black)	3,000	7,000	Do,
15	Rosa Moschata	..	Kujoi	4,000	8,000	Do.
16	Cratagegus Sps	..	..	2,500	8,000	Do.
17	Deutzia Stamines	..	Dahlochi	5,000	9,000	Nahan & Rajgarh Divisions.
18	Philadelphus coronarius	Molk orange or Seringat	Puddhera	5,000	9,000	Rajgarh Division.
19	Opuntia Dillenii	Prickly Pear	Nagphana	..	7,000	Nahan & Rajgarh Divisions.
20	Cornus oblonga	..	Korhsi	4,000	7,000	Rajgarh Division.
21	Cornus Capitata	Strawberry tree	Thanboi	4,000	7,000	Do.
22	Myrsine Africana	..	Banwan or Rikhdalmi	1,000	8,500	Do.
23	Convolvulus Spp	..	..	..	7,000	Do.
24	Querous incana	..	Ban	4,000	8,000	Nahan & Rajgarh Divisions.
25	Querous Dilatata	..	Moru	4,500	9,000	Rajgarh Division.
26	Carpinus Faginea	..	Gish	6,000	8,000	Do.
27	Eucalyptus Globulus	Blue gum	..	4,000	7,000	
28	Viscum Album	..	Banda	3,000	7,000	Nahan & Rajgarh Divisions.
29	Morus Serrata	..	Kimu	4,000	9,000	Do.
30	Arundinaria Falcata	..	Ringal	4,000	7,500	Rajgarh Division.
31	Alnus nepalensis	..	Puzala or Kunis	3,000	9,000	Do.
32	Juglans regia	Walnut	Akhrot	3,000	10,000	Do.
33	Desmodium tiliaefolium	..	Martoi	..	9,000	Do.
34	Rubus flavus	Bramble	Lal-Anchhu	5,000	7,000	Do.
35	Pyrus variolosa	Wild Pear	Kaint	3,000	7,000	Nahan & Rajgarh Divisions.
36	Berberies Nepalensis	..	Kingova	4,000	8,000	Do.
37	Jasminumrevolutum	..	Chambeli	2,000	7,000	Do.
38	Rhus Sps	..	..	3,000	5,000	Do.
39	Dosmodium Sps	..	..	2,000	7,000	Do.
40	Cotoneaster Sps	..	..	4,000	8,000	Rajgarh Division.
41	Diospyros malanoxylon	..	Tendu	3,000	6,000	Nahan & Rajgarh Divisions.

APPENDIX VII—concld.

BELT NO. IV — FLORA—SIRMUR DISTRICT

Sl. No.	Scientific or Botanical Name	English Name	Vernacular or Local Name	Altitudinal Lower Limit	Altitudinal Upper Limit	Name of places where found
1	2	3	4	5	6	7
				4,000	12,000	
1	Cissampelos Pareira. .	..	Harjori . .	..	6,000	Nahan Division.
2	Berberies aristata . .	Chestnut	Kashmoi . .	6,000	7,000	Rajgarh Division.
3	Aesculus Indica . .	..	Bankhor . .	4,000	10,000	Do.
4	Prunus Persica . .	..	Aru . .	..	10,000	Do.
5	Prunus Armeniaca . .	Apricot	Zardalu or Chilu .	..	12,000	Do.
6	Prunus Padus . .	..	Dird Cherry .	6,000	10,000	Do.
7	Rubus lasiocarpus . .	..	Kali Anchh . .	4,000	10,000	Do.
8	Rosa Webbiana . .	..	Gulab . .	5,000	12,000	Do.
9	Cotoneaster acuminata .	..	Ruinshi . .	5,000	12,000	Do.
10	Deutizia corymbosa . .	..	Bhujroi . .	6,000	10,000	Do.
11	Ribes Nigrum . .	Black current		7,000	12,000	Do.
12	Ablia triflora . .	..	Mali . .	5,000	10,000	
13	Rhododendron arboreum .	..	Burans . .	5,000	10,000	Nahan & Rajgarh Divisions.
14	Rhododendron Anthapogon	..	..	11,000	12,000	
15	Betula Bhojpattra . .	..	Bhojpatra . .	7,000	10,000	Rajgarh Division.
16	Alnus Nitida . .	..	Kunis . .	5,000	9,000	Do.
17	Questcus Semecarpifolia .	..	Kharshu . .	6,000	12,000	Do.
18	Morus alba . . .	..	Tunt . .	..	11,000	Do.
19	Pinus Excelsa . .	The blue pine	Kail . .	6,000	12,000	Do.
20	Cedrus libani or deodara .	..	Kelon or Deodar .	4,000	12,000	Do.
21	Abies, webbiana . .	Silver Fir	Tosh . .	8,000	12,000	Do.
22	Taxus Baccata . .	The Yew	Thuner . .	6,000	11,000	Do.
23	Abies Smithiana or Picea .	Himalayan Spruce	Rai . .	9,000	11,000	Do.
24	Betula acuminata, Morinda	..	Kath Bhuj . .	6,000	9,000	Do.
25	Quercus annulata or Qglanca	..	Bani . .	6,000	9,000	Do.
26	Ulmus integrifolia or Holoptelea integrifoha .	..	Papri . .	3,500	10,000	Nahan & Rajgarh Divisions.
27	Ulmus campestris . .	..	..	3,500	10,000	
28	Lonicera Sp. . .	..	..	9,000	12,000	Rajgarh Division
29	Viburnum Sp. . .	..	..	4,000	8,000	Do.
30	Celtis australis . .	..	Kherak . .	5,000	10,000	Do.
31	Cupressus torulosa . .					

MISCELLANEOUS BELT — SIRMUR DISTRICT

Sl. No.	Scientific or Botanical Name	English Name	Vernacular or Local Name	Altitudinal Range Lower Limit	Altitudinal Range Upper Limit	Name of places where found
1	2	3	4	5	6	7
1	Sterculia Colorata . .	..	..		..	
2	Contoneaster Sps. . .	..	Ruhish . .	4,000	10,000	Rajgarh Division.
3	Criica papaya . .	..	Pepipya . .			
4	Andromeda ovalifolia or pieris ovlifolia . .	..	Ayar . .	4,000	8,000	Nahan & Rajgarh Divisions.
5	Excoecaria sebifera or Sapium sebiferum . .	.. ..	The Chinese Tallow tree or Tar Charbi	..	..	Nahan Division.
6	Agave Americana . .	..				

APPENDIX VIII

SOURCE—Conservator of Forests, Nahan

LIST OF WILD ANIMALS DISTRIBUTED IN SIRMUR DISTRICT (H.P.)

Serial No.	Scientific Name	English Name	Local Name
1	2	3	4
		ORDER PRIMATES	
1	Himalayan Langur	Himalayan Langur	Langur
2	..	Rhesus monkey or common bunder	Bunder
		ORDER CHIROPTERA	
3	Pteropus edwordsii	Flying fox	Chamgadar
4	Cynopterus morginatus	Small or shortnose fox bat	Chamgadar
5	Megadirma lyrs	Indian Vampire	..
6	Rhinolophus Tragatus	Dark brown leaf bat	..
7	Hippcideros armigur	Great Himalayan Leaf-nosed bat	..
8	Placotus auricus	Long-eared Bat	..
9	Nijcticejus	Common yellow Bat	..
10	Herpyocephalus	Hairy winged Bat	..
11	Vespertelioformolus	Large painted Bat	..
12	Vesperugo	Indian Pipistrelle	..
13	Myotis	Common European Bat	..
		ORDER CARNIVORA	
14	Lutravulgaris	Common Otter	Ud Bilao
15	Lutra Leptonyx	Small or clawless Otter	..
16	Felis Tigris	Tiger	Bagh
17	Felis Pardus	Leopard or Panther	Tendwa
18	Felis Bengalensis	Leopard cat	Chitta Billi
19	Felis Chaus	Common Jungle cat	Jungli Billi
20	Felis caracal	Red Lynx or Caracal	Siaghush
21	Hyaena Striata	Stripped Hyaena	Jhirak or Lakkar Bagha
22	Paradoxurus	Himalayan Palmcivet	..
23	Herpestes mungo	Common grey mangoose	Newal, Nyul
24	Herpestes mungo	Long tailed mangoose	..
25	Conis aureus	Jakal	Gidhar, Shial
26	Vulpes alopex	Common fox or Hill fox	Lomri
		ORDER RODENTIA	
27	Pteromys oral	Large brown flying squirrel	..
28	Nesocia bengalensis	Common Field-rat	..
29	Mus rattus	Common Indian rat or Roof rat	Chuha, Musa
30	Mus Musculus	Common House mouse	Chuhi, Musi
31	Hystrix Leucura	Common Indian porcupine	Sarsei, sayal, sahi
32	Lepus Hysiluiis	Upland Hare	..
		ORDER UNGULATA	
33	Suscris tatus	Indian wild boar	Suar or Bad janwar
34	Nemorhaedus bubalinus	Serow	..
35	Mosehusmos chiferus	Musk deer	Kastra
36	Nemorhaedu goral	Goral	Goral
37	Corvus unicolar	Sambar	Jungle Bakri
38	Cervulus muntjai	Indian Muntjac	..
39	Cervus axis	Spotted deer	Chital

APPENDIX VIII—contd.

Serial No. 1	Scientific Name 2	English Name 3	Local Name 4
		ORDER EDENTATA	
40	Manis aurita	Hill Pangolin	Bajarkit
41	Crocodilus palustis	Common Indian crocodile	Magar
		ORDER CHELONIA	
42	Emyda granosa	Common Fox soft shell	Magar
		ORDER SQUAMATA	
43	Varanidae Varanus	Monitors dizard	Magar
44	Hemidectylus gleadovii	Common House-gecko	..
45	Calotues versicolar	Common gardon lizard	..
46	Agama tubercolata	Spotted Agama	..
47	Chamaeleons calcaratus	Indian chamableon	..
48	Pythonmolurus	Indian Python,	Adjigar
49	Anistrodon Himalayanus	Himalayan Pit Viper	..
50	Naia Tripudians	Common Cobra	Nag
51	Bungerus caeruleus	Common Krait	..
52	Lycodon aulicus	Harmless Krait	..
53	Tropidonotus piscator	Common rat snake	..
		ORDER EEAUDATA	
54	Bafo melanostictus	Conmmon Indian toad	..
55	Rana Cyanophlyctis	Water skipping Frog	..
56	Rana Limnocharis	Salive Frog	..

APPENDIX IX

QUESTIONNAIRE USED BY INVESTIGA

HOUSEHOLD SCHEDULE

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

2-A. FAMILY COMPOSITION

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

2-B. FAMILY COMPOSITION

Economic Status	Serial No.	Name	Place of birth		Caste/Tribe	Gotra/Clan	Other languages spoken	Occupation		Place of Occupation		Whether living with or away from the family	Present address	Since when living away from the family	How many times visited the family during 1959—61	Remarks
			Name	Distance from the village				Main	Subsidiary	Name	Distance from the village					
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Earner .																
Dependents living with family .																
Dependents living away from the family																
Casual members .																

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

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

3. Migration

(*a*) Whether permanent settler?
(*b*) If so, for how many generations, counting from Head of the household backwards, has the household been residing in this village?
(*c*) If not, place from where migrated?
(*d*) Whether a displaced household?
(*e*) Occupation before migration?
(*f*) What are the causes of migration?
(*g*) Whether a displaced household after partition?
(*h*) If so, how and why this village was selected?
(*i*) Has the household received any loan or grant for rehabilitation?
(*j*) Any comment (including whether the household considers itself to be adequately rehabilitated)?

4. Religion

(*a*) Is there a Deity or Object of Worship or a Sacred Plant in the House?
(*b*) If yes, where is the Deity or Object of Worship located in the house?
(*c*) What is the name of the Deity or Object of Worship of Sacred Plant and what is the form of worship?
(*d*) Do you keep any regular fast?
(*e*) If yes, (*i*) When (give actual days)
(*ii*) Why (*a*) Due to religious reasons
(*b*) Due to reasons other than religious
(*f*) Do untouchables visit your house?
(*g*) If yes, how frequent and for what purpose?
(*h*) Do you know that untouchability, in any form, has been prohibited under Law?

5. Inheritance

(*a*) Do you know that there have been changes in recent years in Hindu Adoption Act?
(*b*) Do you know that there have been changes in recent years in Hindu Succession Act?
(*c*) Which relatives, including male members and widows and daughters, married, unmarried, inherit property on the death of married male person belonging to the same caste as that of your household?
(*d*) What is the share of each member?
(*e*) Are you in favour of inheritance of property by daughters equally with sons?

6. Agriculture

(*a*) If the household possesses land, give total area in acres?
(*b*) Area comprising household—
(*i*) Owned .....(*ii*) Leased in.....
(*c*) Total uncultivated fallow
(*d*) Total cultivable land
(*e*) Total land cultivated, with particulars as under (for the last 10 years)

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

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

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

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

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

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

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

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

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

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

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

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

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

7. Livestock and Poultry

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

8. Cottage Industries and Occupation

(*a*) *Cottage Industries*—

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

(*b*) *Occupation*—

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

9. Education

(*a*) Whether there is a School within the village?
(*b*) If not, what is the distance of the School from your home?
(*c*) If the School is situated more than five miles from your home, whether free conveyance is available to the children?
(*d*) How many of your children are reading at School or College?
School—Male..... Female.....
College—Male ..... Female.....
(*e*) What tuition fees do you pay?

Name of Child	Class	Fee (Rs.)

(*f*) Whether a play-ground exist in the School?
(*g*) What games are played in the School?
(*h*) Are you satisfied with the education of your children and arrangements at the School?
(*i*) If not, give your reasons and suggestions
(*j*) Do you educate some of your children privately?
(*k*) If so, give details—

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

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

10. Housing

(*a*) (*i*) Structure of house (Kacha/Pacca/Mixed)
(*ii*) What are the materials used for the construction of the walls?

(*b*) (*i*) Structure of the roof (Kacha/Pacca/Mixed)
(*ii*) Whether roof is sloped, if so, how many slopes?

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

(*d*) Area of rooms—

Room No.	Length/Breadth	Area (Yds.)

(*e*) Surroundings of the house—
(*i*) Whether open places are attached?
(*ii*) Whether flowers are grown around the house?
(*iii*) Whether paths and vicinity are clean?

(*f*) Whether there is a separate—
(*i*) Kitchen
(*ii*) Bath Room
(*iii*) Latrine
(*iv*) Cattle Shed

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

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

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

(*j*) Give approximate age of the house

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

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

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

(*n*) Whether the village is electrified?

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

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

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

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

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

(*t*) Do you spend any amount on—
(1) Water Rs. .....per month
(2) Electricity Rs. .....per month

11. Un-Employment

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

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

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

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

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

12. Medical and Family Planning

(*a*) *Medical treatment*—

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

(*b*) *Medical consultation*—

Have you contracted medical consultation during last years—

- (*i*) In public hospitals or dispensaries
- (*ii*) In private hospitals or dispensaries
- (*iii*) By calling in physicians, allopaths, homoeopaths etc.

(*c*) *Maternity Cases*—

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

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

(*d*) (*i*) How often does the vaccinator visit the village?

(*ii*) Number of members of the household, who have been vaccinated?

(*e*) *Family Planning*—

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

13. Panchayats

(*a*) Is there any Panchayat functioning in your village?

(*b*) If yes, since how long the panchayat is in existence?

(*c*) Are you or any other member of your household a member of Gram/Nayaya/Tehsil Panchayat?

(*d*) Is the Panchayat working properly?

(*e*) If not, what improvements do you suggest?

(*f*) Give general financial conditions of the Panchayat.

(*g*) What are the main activities of the Panchayat known to you?

(*h*) What are the difficulties in attending the Panchayat?

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

14. Co-operation

(*a*) Is there any Co-operative Society in your village?
(*b*) If yes, give the name and type?
(*c*) Are you or any other member of the household a member of Co-operative Society?
(*d*) If so, what benefits have you derived so far?
(*e*) If not, why are you not a member of Co-operative Society?
(*f*) (*i*) Have you ever obtained a loan from the society?
(*ii*) If so, state the amount and purpose for which it has been obtained?
(*g*) Give your general comments about the working of Co-operative Society?
(*h*) Name any other agency, which provides loans in the village?
(*i*) Have you ever obtained loan from such agency?
(*j*) If so, give the following details—
(*i*) Amount
(*ii*) Purpose
(*iii*) Rate of interest
(*k*) Have you cleared debts which existed prior to 10 years from the income of the household?
(*l*) If yes, give total amount of debts cleared?

15. Transport and Markets

(*a*) Name and distance of the nearest Bus-Stand/Place/Motorable Road from your village
(*b*) If your village is not connected with motorable road, would you like to contribute for its connection?
(*c*) Do you own Bullock-cart/Horse/Pony/Mule etc.?
(*d*) What is the mode of payment to the shop-keeper *i.e.*, in cash or kind?
(*e*) If there is no shop in your village, what is the distance of the nearest one?
(*f*) Is there any weekly market held in your village?
(*g*) If not, whether any such weekly market is in the vicinity?
Give distance
(*h*) If not, do you think such an arrangement would be useful?
(*i*) What are the important commodities of the village which can be transacted?
(*j*) What is the mode of conveyance used in your village?

16. Social Customs

A—Dress and Ornaments

(*a*) Whether there is a distinction of dress for the major castes or economic classes and now?
(*b*) What are the different types of dresses used?
(*c*) Whether the dress is locally prepared or procured from outside?
(*d*) Whether there is any change in the dress at the time of ceremonial occasions and festivals?

(*e*) If yes, what is the dress on such occasions?

(*f*) What type of footwear is mostly used?

(*g*) Is it manufactured locally?

(*h*) What are the main items of ornaments used by ladies generally at the time of marriage?

(*i*) Give local names of the ornaments with drawings, if possible?

(*j*) Are these prepared with Gold/Silver/Brass or any other metal?

B—Diet

(*a*) How many times a day do the members of the household take their meals?

(*b*) What is the staple food of the village?

(*c*) Is the staple food used after being boiled or cooked with fats?

(*d*) What are other important items of your food?

Name of food

(*i*) Foodgrains
(*ii*) Pulses
(*iii*) Vegetables
(*iv*) Milk and Milk Products
(*v*) Oils and Fats
(*vi*) Others

(*e*) Does the household take sugar?

(*f*) Does the household take tea?

(*g*) What type of utensils are commonly used?

(*h*) From where are these procured?

(*i*) Types of food tabooed or prohibited?

(*j*) The number of vegetarians in the household—

Male .....

Female .....

C—Furniture

(*a*) What are the main items of furniture used in your house—

Names of the items

(*i*) Charpoy
(*ii*) Bed
(*iii*) Chair
(*iv*) Stool
(*v*) Table
(*vi*) Bench
(*vii*) Almirah
(*viii*) Mirror
(*ix*) Hurricane Lantern
(*x*) Torch
(*xi*) Wall shelf
(*xii*) Other items

(*b*) Other important items in the home—

(*i*) Watch
(*ii*) Cycle
(*iii*) Radio
(*iv*) Petromax Lamp
(*v*) Umbrella
(*vi*) Stove
(*vii*) Gramophone
(*viii*) Other items

(*c*) Has any of the items of furniture mentioned at (*a*) been acquired first time in the last five years. If yes, which are these articles?

(*d*) Does the household use toilet soap/washing soap?

(*e*) Are clothes given to washerman to be cleaned?

D—Savings

(*a*) Has the household acquired any property during the last ten years without incurring debt or selling any property? If so, give money value of such property and/or

(*b*) Made any savings in cash and/or

(*c*) Invested capital in any new undertaking or building.

E—Marriage etc.

(*a*) Has any marriage in contravention of caste or tribal law taken place in the household?

(*b*) If such a marriage has taken place give details about the marriage.

(*c*) With what castes or tribes other than the caste or tribe of household is marriage permissible?

(*d*) With which of such castes or tribes would marriage be desirable?

(*e*) Whether any dowry is given?

(*f*) If yes, how much?

(*g*) What is the custom of marriage in your family?

(*h*) Do you want any improvements in the marriage custom?

(*i*) Whether drinking is customary during marriages?

(*j*) (*i*) Do you or your family members drink?
(*ii*) If yes, give number of those who drink.

(*k*) Whether polygamy or polyandry is allowed among you?

(*l*) Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to other communities?

(*m*) Customs about birth.

F—Community

(*a*) Does the head of the household know the names of the Panchayat/Thana or Tehsil/District in which his village is situated?

(*b*) Does the head of the household know names of the principal rivers flowing through the district?

(*c*) Is the household aware of any legislative or executive measures in post-independence period effecting any change in the land tenure system with particular reference to the following:—

(*i*) Abolition of Zamindari and intermediary rights
(*ii*) Ceiling in ownership of land
(*iii*) Transferring ownership right to the tillers of the soil
(*iv*) Redistribution of land vested with the Govt.

(*v*) Consolidation of holding
(*vi*) Resumption of land by owner
(*vii*) Protection against alienation of land
(*viii*) Special protection to the Scheduled Tribes
(*ix*) Revision of rent
(*x*) Sanction against keeping the land fallow
(*xi*) Production of the share of share-croppers
(*xii*) Protection of the interest of the service tenant
(*xiii*) Management of waste land
(*xiv*) Collection of revenue
(*xv*) Others

(*d*) Has the household been effected in any way by any of the measures—
(*i*) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting the rights of utilization of forest produce?
(*ii*) If yes, what are the salient features of the same?
(*iii*) How and to what extent has the household been affected by the above?

(*e*) (*i*) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting fishing rights in any water-logged area, river, stream, lake?
(*ii*) If yes, what are the salient features of the same?
(*iii*) How and to what extent has household been affected by the above?

(*f*) (*i*) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting grazing rights over any area?
(*ii*) If yes, what are the salient features of the same?
(*iii*) How and to what extent has the household been affected by the above?

(*g*) (*i*) Is the household aware of any legislative or executive measures in the post-independence period either extending or restricting rights of shifting cultivation of any people over any area?
(*ii*) If yes, what are the salient features of the same?
(*iii*) How and to what extent has the household been affected by the above?

(*h*) (*i*) (*a*) Does the head of the household know any person who is working as a forced labour or bended labour?
(*b*) If yes, give the following particulars of the persons concerned—

Name	Address	Since when serving	Terms of service	Name and address of employer	Remarks
1	2	3	4	5	6

(*ii*) (*a*) Is the household aware of any legislative or executive measures in the post-independence period abolishing forced labour and bended labour?
(*b*) If yes, what are the salient features of the same?
(*c*) To what extent has it been affective?

17. Plan Activities and General

1. (*a*) Is there a N.E.S. Block in your area?
(*b*) Do you know what are the functions of Gram Sewak?
(*c*) If yes, describe his functions.
2. (*a*) Have you benefited from the N.E.S. Blocks?
(*b*) If yes, how have you benefited?

3. (*a*) Have you secured the following during the last ten years—
   (*i*) Better irrigation facilities
   (*ii*) Better type of cattle
   (*iii*) More land for cultivation
   (*iv*) Land improvement measures like reclamation, soil conservation, consolidation of holdings.
   (*b*) What benefits have you or your village derived during the last ten years from National Extension Service or community project?
   (*c*) Have you participated in activities of work of community project by contributing land, labour, cash or material?
4. Are you or any member of your household taking active part in politics?

18. Wages

What does an adult member of the household get as wage for a day if he is working as—
   (*a*) An agricultural labourer
   (*b*) An unskilled worker in Industry
   (*c*) An unskilled general worker
   (*d*) A skilled worker in industry (under this item the type of work also be mentioned).

19. Sale and purchase of Valuable Assets during Last Year

A. Sale					Type of Asset	B. Purchase				
Time of sale	Buyer's residence	Occupation of buyer	Area/ No. of Plots	Sale Price		Purchase price	Area/ No. of Plots	Seller's Occupation	Seller's residence	Date of purchase
1	2	3	4	5	6	7	8	9	10	11
					Land					
					Livestock . . .					
					Machinery, tools, equipment.					
					Buildings, etc. . .					
					Jewellery and valuables					
					Investments . .					
					Other Assets . .					
					Total					

20. Source of Finance for Capital Expenditure

Item	Personal saving	Borrowing			Sale of assets	Other sources	Total
		Govt. and other financial institutions	Other	Total			
1	2	3	4	5	6	7	8
Expenditure on construction and improvement of building and other structure.							
Expenditure on land development . . .							
Expenditure on new capital goods . . .							
Expenditure on purchase of lands and other used assets.							

21. Major Heads of Income and Expenditure During Last Year

Gross Income			Expenditure		
Major Head	Amount	Source (in or outside the village)	Major Head	Amount	Incurred (in or outside the village)
Cultivation			Food (Cereal)		
			(Non-cereal)		
Livestock and Products			Drinks		
Wages			Fuel and lighting		
Arts and Crafts			House rent and repairs		
Fishery			Clothing		
Forestry			Travelling		
Trade			Recreation		
Transport			Education		
Professions			Other miscellaneous services		
Service			Interest		
Rent			Rent		
Investments			Remittances		
Remittances			Hired labour		
Interest			Purchase for production, e.g., seed, manures, etc.		
Others			Others		
Total			Total		
Borrowing			Purchase of assets (total of table 20-B).		
Principal received back			Construction and improvement of building and other structures.		
Sale of assets (total of table 20-A)			Land development		
Grand Total			Grand Total		

Village Schedule and Folklore

Name of the District
Name of Village
Name of Tehsil
Area of Village
Number of households
What is the religion which majority of villagers profess ?

1. Names and Particulars of the Educational Institutions where Children residing in the Village Read

Sl. No.	Type	Name of the institution	Where situated: Name of the place	Where situated: Distance from the village	Since when in existence	How many students from the village are enrolled ST/SC/Others	General notes including history of the institution, its problem, etc.
1	2	3	4	5	6	7	8
1	Lower Primary . .						
2	Upper Primary . .						
3	Secondary (including Higher Secondary).						
4	College . . .						
5	Adult Education Centre .						
6	Other Educational Institutions.						

2. Organisational and Operative Details

Name of the Society	Composition of Board of Management: Officials	Non-Officials: S.T.	Non-Officials: S.C.	Others	Date of Registration	General meeting held after registration: Date	General meeting held after registration: Number of members attending	Meeting of the board of management held during last year: Date	Meeting of the board of management held during last year: Number of members attending	Remarks
1	2	3	4	5	6	7	8	9	10	11

3. If there are Shops in the Village, furnish the following Particulars

Name of the Shopkeeper	If he is an outsider, his home address	When the shop was established	Extent of business: Names of main commodities	Extent of business: Approximate annual transaction	Nature of transaction (Cash, advances, barter etc.)	Side business if any (Money lending, contract etc.)	General notes on the business including profiteerism if any, trends of change in the quantity and method of transaction, etc.
1	2	3	4	5	6	7	8

4. Furnish the following Particulars regarding Emigration from the Village

Name of caste	No. of families migrated: Before 30 years	No. of families migrated: During 20-30 years	No. of families migrated: During 10-20 years	No. of families migrated: During last 10 years	Area to where migrated	Purpose of migration	General note including whether the families concerned still have economic interest in the village and whether they occasionally visit the village
1	2	3	4	5	6	7	8

5. FURNISH THE FOLLOWING PARTICULARS ABOUT IMMIGRATION INTO THE VILLAGE

Name of caste	No. of immigrant households				Area from where migrated	Purpose of migration	General note including how many families are only sojourners in the village and go back to their original place from time to time
	Before 30 years	During 20-30 years	During 10-20 years	During last 10 years			
1	2	3	4	5	6	7	8

6. VILLAGE LEADERS, MEMBERS OF PANCHAYAT, PRIESTS AND OTHER OFFICE BEARERS

Name of organisation	Member								Remarks
	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration if any	Other Offices held inside or outside the village	
1	2	3	4	5	6	7	8	9	10
Statutory Panchayat . . .									
Caste Panchayat (Name of caste) .									
Other Leaders									
Members of Board of Directors of Co-operative Society.									

A—MEDICAL AND PUBLIC HEALTH

1. Whether there is a hospital/dispensary in your village?
2. If yes, what type of facilities are available, *i.e.*, Indoor/Outdoor?
3. If not, what is the distance of the nearest dispensary?
4. What is the number of private practitioners in the village?
   (*i*) Allopathic
   (*ii*) Ayurvedic
   (*iii*) Jantar Mantar
5. What are the common diseases in the village:—

Names of Diseases	Period when these break out

6. Is there any maternity/child welfare centre in the village ?
7. If not, how far such facilities are available?
8. Is there any Public Health Centre in the Village ?
9. Whether the village has been sprayed with D.D.T.?
10. If yes, give the date of last spray.
11. Whether there are any rural latrines in the village?
12. If yes, give the number.
13. Is there drainage system in the village?
14. Comments on general Cleanliness of the village.

B—MARRIAGE

1. Are marriage alliances contracted among only close relatives or even distant relatives or unknown persons of the same caste?
2. (*i*) Is the concurrence of the boy and girl taken for the marriage or decided by elders only?
   (*ii*) Is there any other method adopted by which the girl chooses the bridegroom?
3. What is the age at which boys and girls are generally married?

4. Are there any inter-caste marriages in the village?
5. Is there approval of relatives or friends in respect of inter-caste marriages?
6. If there is no approval how is the marriage performed? Is it under Registration Act or under the holy fire of sacrament?
7. Is widow remarriage permitted in the community?
8. (*i*) Is there divorce/re-marriage?
   (*ii*) Cite the case of largest number for which a woman has divorced and remarried.
9. Is there any Polygamy or Polyandry existing in the community even now?
10. Is a remarried widow treated as an out-caste for purposes of sacred functions?
11. Is there any separate place used for Harijan marriage parties to stay?
12. If the marriage is performed under the Hindu Custom before the holy fire, is Purohit (Pandit) requested to perform the marriage, or is it done even without the service of a Purohit?
13. How many days are spent on a marriage?
14. What are the main features of the marriage function?
15. Is there any practice of receiving gifts from relatives or friends in cash or kind?
16. Similarly are the relatives and friends gives any presents like Dhoties and Saries?
17. Describe the dress and ornaments prescribed for the bride and bridegroom (Take photographs).
18. (*i*) Is there any custom of giving dowry to—
    Bride
    Bridegroom
    (*ii*) Is it given in cash or kind, and how much?
19. (*i*) Is there any custom of taking the bride and bridegroom round the village in procession?
    (*ii*) Describe the various modes of processions.
20. (*i*) During the marriage time or during the procession, are musical instruments played upon for entertainment ?
    (*ii*) What are those musical instruments?
21. Is there any special custom of the bride staying with her husband once for all without coming to her parents at any time later?
22. Describe 'GAUNA' ceremony fully for different castes.
23. Is there any special custom of singing songs some days before the marriage by relatives of—
    Bride
    Bridegroom
24. Give the text of any special songs sung while sending away the bride from her parents' house.
25. What is the probable expenditure incurred in a marriage—
    (*i*) For bride
    (*ii*) For bridegroom
26. How is money procured—
    (*i*) By loan
    (*ii*) By sale of land
    (*iii*) Any other way
27. Any other details of interest about marriage customs.
28. Do you want any improvement in the marriage custom?
29. Food for the pregnant mother.
30. Articles of food prohibited for pregnant mother.

31. Where does the birth take place?
32. Any celebrations customarily held to celebrate the expectant motherhood?
33. Who helps in the delivery of the child?
    (*i*) Mother and other relatives only
    (*ii*) Either Mother-in-law and other relatives only
    (*iii*) Either (*i*) and (*ii*) with the assistance of a "Dai"
    (*iv*) A 'Dai' or a male attendant only
    (*v*) A Nurse in the Hospital
34. Describe in full (on separate sheet) the various ceremonies and customs connected with "Nam-Sanskar", "Mundan" and "Yagyo-Pavit" etc.

C—Death Customs

1. How is the corpse disposed of—
    (*i*) By ceremation
    (*ii*) By burying
    (*iii*) By throwing in the rivers
2. Is the corpse taken in procession for disposal?
3. Are trumpets and drums engaged to lead the procession?
4. Is there any practice of constructing 'SAMADHIS'?
5. How many days after death do the obsequies take place?
6. Is it vegetarian or non-vegetarian food that is served at the annual sacrifices made to the spirit of the dead?
7. (*i*) Are the friends and relatives invited on the date?
    (*ii*) How many attend the dinner?
8. Is there any practice of changing the residence, if any member of the family dies on an auspicious day?
9. What is the expenditure on—
    (*i*) Burial/cremation day
    (*ii*) Obsequies day
10. What are the important customs observed when a lady becomes a widow?

D—Entertainment and Recreations

1. (*i*) How do the villagers spend their leisure time?
    (*ii*) What are the leisure months in a year?
    (*iii*) What are the leisure hours in a day?
2. Is there any Dramatic Club or Bhajan Mandli in your village?
3. What types of instruments are played upon?
4. Are cinema shows held in your village?
5. If so, what is the frequency in a year?
6. Describe social recreation centre if any.
7. (*i*) Do the villagers usefully spend their leisure time?
    (*ii*) If not to what extent do they spend their leisure time on unproductive activities such as gambling, playing cards etc.?
8. (*i*) Do the villagers go to towns specially to enjoy cinemas?
    (*ii*) If yes, what is frequency in a month (for those who do so)?

E—Crimes

Village Disputes referred to different Authorities last year

Nature of adjudicating authority	Leading members of each disputant party			Nature of dispute	Decision of the adjudication authority	Nature of sanction	Remarks (Whether the decision was enforced or whether there is preference for adjudication by particular type of case, place of trial etc.)
	Caste Panchayat	Names	Caste tribe				
1	2	3	4	5	6	7	8
Caste Panchayat . .							
Informal Panchayat . .							
Statutory Village Panchayat							
Court							
Others (specify) . .							

F—Common Habits

1. At what time do the people generally wake up in the morning?
2. When do the people generally go to bed?
3. Do the people sleep in after-noon?
4. Do they have opium habits and to what extent? Give percentage.
5. Do they make any beverages in the morning and evening?
6. What is the percentage of people who smoke?
7. What is the extent of 'Pan' chewing habit?
8. Is there any Purdah system among women of any particular caste? Give names.
9. Do the people get themselves tattooed? If yes—
   (*i*) Whether males or females or both tattooed
   (*ii*) At what part of the body
   (*iii*) At what age
10. Any customs/beliefs connected with tattooing?
11. Whether people of different castes have any restrictions in common use of water/food/smoking?
12. Nature of Social Disabilities suffered at Different Castes in the Village :—

Name of caste	Access to			Disability regarding service				Avoided by caste Hindu in regard to			Remarks
	Shop, Hotel, Restaurant	Temple or place of worship	Any other place of public resort	Brahman priest	Barber	Washerman	Any other village servant	Touch	Serving cooked food	Serving water	
1	2	3	4	5	6	7	8	9	10	11	12

G—Miscellaneous

1. What were the inheritance rights of an illegitimate son or daughter recognised in the past? Are these still recognised customarily?
2. What are the recognised rights of a "CHAUKANDHU"?
3. Is there any trace of prostitution in the history of Tehsil in which the village is located?
4. What are the causes supposed to be responsible for prostitution?
5. What steps have been/are being taken to lessen or eradicate this evil?

6. Are there any Craftsmen in the Village?

Serial No.	Name of trade work craft	How many Nos.	Daily average income	Sources of raw material	If such services are not available then who does	Remarks
1	2	3	4	5	6	7
1	Blacksmiths . . .					
2	Gold and Silver Smith .					
3	Carpenter . . .					
4	Weaver					
5	Potter					
6	Cane and bamboo worker .					
7	Cobbler					
8	Hair-cutter . . .					
9	Chatai-maker . . .					
10	Others (Specify) . .					

H—Village Census and Occupation

Village.....Date .....

Tehsil/Sub-Tehsil.....Investigator .....

District.....

State.....

Serial No.	House No.	Head of household	Caste	Size of the family		Occupation			Socio-Economic Group of Household	Remarks
				Family	(Other casual visitors)	Traditional	Contemporary			
							Main	Subsidiary		
1	2	3	4	5(a)	5(b)	6(a)	6(b)	6(c)	7	8

J—Land and Crops

(Information to be collected from the Patwaris)

1. Land utilization statements for the last 10 years.
2. Jinaswar statements for the last 10 years.
3. Kharif crop statements with class-wise produce of land per Bigha for Kiar I, Kiar II, Bakhal I, Bakhal II, etc., for the last 10 years.
4. Rabi crop statements with class-wise produce of land per Bigha for Kiar I, Kiar II, Bakhal I, Bakhal II, etc., for the last 10 years.
5. Rotation of Crops.
6. List of agricultural implements, their cost and duration of life, local names and where are they generally made.
7. Average Panjsala price of land per Bigha of the village or nearest village (this related to affect the sale and purchase of land during the last five years).
8. Names of crops, indigenous crops and plant diseases and their cures including indigenous cures.

I. FOLKLORE

A—General

1. What are the beliefs and practices connected with (*i*) Lohri, (*ii*) Shivratri, (*iii*) Holi, (*iv*) Ram Nawmi, (*v*) Baisakhi, (*vi*) Budh Purnima, (*vii*) Dussehra, (*viii*) Dewali, (*ix*) Sarad Purnima and how these are celebrated ?
2. Which are other significant days and how these are celebrated?
3. What is the difference between Saaka and Vikrami Calendar and when these begin?
4. Make a list of all good things to eat and drink that are specially associated with particular days or seasons in the year.

B—Agriculture

1. What customs are associated with (*i*) sowing, (*ii*) ploughing, (*iii*) reaping, (*iv*) threshing, (*v*) hay-making, (*vi*) other agricultural operations in your district? Are certain months, or days of the month or days of the week considered specially favourable or even lucky for conducting any of these operations generally or in regard to some particular crops ?
2. At what time of the year do sheep and cattle change their pasture ground, and what customs are observed at the time of change ?
3. Do you know of any beliefs connected with the time of lambing or sheep-sheering?

C—Markets and Fairs

1. Draw a rough map showing the market towns within about 30 miles of the village, and mark against each the day of the week in which each market is held. Are any special local products bought and sold in these markets generally or at particular seasons? or are any particular customs observed in connection with them?
2. What annual fairs are held in your district, and at what dates? Are any of them connected with particular saints' days or with dates on the Calendar? Are any special products sold at these annual fairs, such as cattle, sheep, geese, etc.? Are any peculiar customs observed in connection with them?
3. Is there any particular time of year at which people enter into contracts to engage in work in farms or elsewhere?
4. Do you know of any peculiar methods of auctioneering products such as closing the bids in some unusual way?
5. Names and particulars of the markets most commonly visited:—

Name of the market	Distance from the village	Transport	Weekly halt day	Commodities exported to the Market			Commodities imported from the Market			General note on the market including its importance in the region; Operation of middle men; weights and measures, tools, recreational activity if any
				Item	Approximate quantity	Approximate value	Item	Approximate quantity	Approximate value	
1	2	3	4	5	6	7	8	9	10	11

6. Particulars about the fairs and festivals commonly visited by the villagers:—

Name of the fair	Distance	When held	Main attraction	How old	Size of gathering	Commodities transacted	Recreational activities	Religious activities	Cultural & social activities	General note including trend of changes in size of gathering main attraction, nature of commodities and different activities
1	2	3	4	5	6	7	8	9	10	11

II. AMUSEMENTS

A—Dance and Drama

1. What dance steps do you (informer) know? Describe them. Do you know any freak dances, such as the horn-pipe, the sword dance, or parts of these? Are the tunes played on the fiddle, or the pipe, or the drum or any other such instrument?
2. What dance games do you know in which the players move (*a*) in lines, (*b*) in a circle, (*c*) under arched arms, (*d*) in a spiral (winding up)? Are any of these accompanied by singing or dialogue? Write down the words, and hum the tunes. Do any of these games act a story, if so, what is the story?
3. What other games do you know in which the players act a story and repeat a dialogue? Is the story one in which some wicked person steals a child, or a fox steals chickens?
4. Karyala.
5. Folk Songs.
6. Are any Folk Plays acted in your district? Do people at particular times of year dress up in leaves or masks or in any other way and parade the streets? Describe them.

B—Games of Skill

1. How many games do you know which are played with (*a*) marbles, (*b*) balls without bats, (*c*) bat and ball or sticks, (*d*) nuts, (*e*) buttons, (*f*) pebbles, (*g*) pins?
2. What games do you know, played with cards?
3. Draw plans of the games you know which are played in diagrams.
4. How many ways do you know of aiming at a mark, such as throw by hand, shooting with bow and arrow; or airgun, catapult, slings, etc.? Draw some of these, naming the parts.
5. Sketch the various kinds of kite flown in your district, showing their shapes and structures. Is there any special time of year for kite flying? Is there any form of competition to decide which kite is the best and which flier, the most skilful?

C—Games of Agility

1. What games do you know that involve running, jumping, carrying, hopping, wrestling, tug-of-war, taking prisoners or catching anyone. What different ways have they of playing "Hide and Seek"?
2. What games are played in your district in which animals are imitated or are supposed to take part? Make a list of the animals showing the number of games in which each is represented.
3. Did the people of your district in olden times use, or ill-use animals for amusement i.e., for Bull-running, Cock-fighting etc.?

D—Wit Contests

1. What Guessing Games do you know? Does one or more of the players have to be blindfolded in any of them? What is the penalty for a failure to guess right or the reward for a correct guess?
2. How many riddles do you know? Explain.
3. What are your favourite Puzzles? What card tricks do you know?
4. Do you know any word-traps, i.e., sentences which are difficult to pronounce rapidly, such as "She sells sea shells" etc.?

E—Forfeits and Penalties

1. What forfeit games do you know?
2. How many different kinds of forfeit are in use in your district? Can the forfeit giver choose which one he prefers?
3. Do you know any games in which the players pretend to hurt the losers in torture or to make fools of them?

F—Luck in Games

1. Do you know of any games of pure chance, such as "Odd or Even"?
2. Do you know of any words or actions that are believed to make you lucky in a game?

G—Seasonal Games

1. Are any games played at special times of year such as Republic Day, Basant Panchami, Baisakhi, Independence Day, Prime Minister's Birthday (Children's day), Gandhi Jayanti etc.?
2. Are any games played in particular months such as Marbles, Kite-flying?
3. Are there any games or contests in which all the people of a street or quarter or village take sides? If so, at which season, and how are the games played? If there are no such games now, were there any played in olden times?

III. LOCAL LEGENDS

The Countryside

1. Are there any tales about the hills and mounds or earth-works in your neighbourhood with megalithic monuments, with deserted or ruined buildings, with rocks or caves or ruins or underground passages or with moors or swamps or fens? Are any of these supposed to be haunted?
2. Do you know any local legends regarding the hiding or finding of treasure or of the working of any curse associated with a family in the district or a tale about any building or bridge and its foundation?

IV. LUCK AND WIT

A—Object and Acts

1. What things are lucky or unlucky to all? What colours for instance are lucky or unlucky, and on what occasions? What signs or symbols bring good or bad luck? Is there any idea of luck associated with the sun, moon, planets, stars; with earth, air, fire or water; with the persons, or tools or household utensils or furniture, etc. or trees?
2. What things are lucky or unlucky to hear; such as winds or bells or noises made by animals, or birds, or the howling of the wind, or creaking of furniture etc.?

3. Do you know of any objects which are lucky or unlucky in themselves, gems, for instance, or metals or bits of clothing?

4. Which numbers are considered lucky and which unlucky?

5. What sort of acts are supposed to be lucky or unlucky, such as spilling or breaking things, or falling or tripping; or in eating or drinking, or yawning or sneezing, passing through or under or across any object?

6. Is entry of snake into the upper flat of the house considered to portend evil and is it driven out by pulling down the roof and not through the door? Is charity also given to this effect of portend evil?

B—Amulets

1. Do people in your part of the world believe in the Evil Eye? If so, what sort of people possess the evil eye and how do they exert the evil influence? How do people protect themselves or their possessions from the evil influence?

2. What do people do to ensure good luck and ward off ill luck ? What sort of mascots are in use, and how are they used? Are any objects worn on the person to bring good luck or prevent illness? Are any words or phrases considered protective?

C—Divination

1. What sort of dreams are considered lucky and what sort unlucky?

2. How many ways do you know of by which people tell your fortune; e.g., by cards, dice, palmistry, the stars, hand-writing, by opening a page of a book, or drawing lots, or in any other way?

3. Do you know of any forms of ordeal, by which it is believed you can tell whether a person is brave, or honest, or truthful, and so forth or by which a trial is made between two parties?

4. Black Magic.

D—Animals and Plants

1. What animals are considered lucky or unlucky. Do you know any such beliefs connected with dogs, cats, cattle, goats, mice, bats, or fowls, crows, cuckoos, magpies, peacocks, ravens, robins, swallows, or bees, butterflies, gadflies, ladybirds, spiders, frogs, snails, or toads, or any other creature?

2. What plants are considered lucky or unlucky? Do you know any such beliefs connected with the ash, blackthorn, buttercup, cowslip, daisy, elder, deadnettle, hawthorn, hazel, mare's tail oak, mistle-toe, primrose, rush, yew, or any other tree or herb?

3. What plants or animals are believed to be cures for various aches and pains and illness, and how should they be used?

E—Times and Places

1. In what months is it lucky or unlucky to be born or married? If you are born in certain months, must you avoid certain things?

2. What days of the week is it lucky to cut hair or your nails?

3. Do you know of any days in the Calendar which are considered lucky or unlucky; e.g., for starting on a journey or undertaking any business?

4. Is one time of the day or night considered luckier than another? Is any idea of luck attached to twilight, midday, midnight, dawn, etc.?

5. Do you know of any places or positions which are thought to be lucky or unlucky either generally or for any special purposes?

LIST OF AGENTS FOR THE SALE OF GOVERNMENT OF INDIA PUBLICATIONS

(as on 17 February 1964)

AGARTALA—Laxmi Bhandar Books & Scientific Sales . . . . . (Rest.)

AGRA—
1 National Book House, Jeoni Mandi . . (Reg.)
2 Wadhawa & Co., 45, Civil Lines . . . (Reg.)
3 Banwari Lal Jain, & Publishers, Moti Katra (Rest.)
4 English Book Depot, Sadar Bazar, Agra Cantt. (Rest.)

AHMADNAGAR—V.T. Jorakar, Prop., Rama General Stores, Navi Path . . . . (Rest.)

AHMEDABAD—
1 Balgovind Kuber Dass & Co., Gandhi Road . (Reg.)
2 Chandra Kant Chiman Lal Vora, Gandhi Road (Reg.)
3 New Order Book Co., Ellis Bridge . . (Reg.)
4 Mahajan Bros., Opp. Khadia Police Gate . (Rest.)
5 Sastu Kitab Ghar, Near Relief Talkies, Patthar Kuva, Relief Road . . . . (Reg.)

AJMER—
1 Book-Land, 663, Madar Gate . . . (Reg.)
2 Rajputana Book House, Station Road . (Reg.)
3 Law Book House, 271, Hathi Bhata . . (Reg.)
4 Vijay Bros., Kutchery Road . . . (Rest).
5 Krishna Bros., Kutchery Road . . . (Rest.)

ALIGARH—Friend's Book House Muslim University Market . . . . . (Reg.)

ALLAHABAD—
1 Superintendent, Printing & Stationery, U.P.
2 Kitabistan, 17-A, Kamla Nehru Road . . (Reg.)
3 Law Book Co., Sardar Patel Marg, P. Box 4 (Reg.)
4 Ram Narain Lal Beni Madho, 2-A, Katra Road . . . . . (Reg.)
5 Universal Book Co., 20, M.G. Road . . (Reg.)
6 The University Book Agency (of Lahore), Elgin Road . . . . . (Reg.)
7 Wadhwa & Co., 23 M.G. Marg . . . (Rest.)
8 Bharat Law House, 15 Mahatma Gandhi Marg (Rest.)
9 Ram Narain Lal Beni Prashad, 2-A, Katra Road . . . . . (Rest.)

AMBALA—
1 English Book Depot, Ambala Cantt. . (Reg.)
2 Seth Law House 8719, Railway Road, Ambala Cantt. . . . . (Rest.)

AMRITSAR—
1 The Law Book Agency, G.T. Road Putligarh (Reg.)
2 S. Gupta Agent, Government Publications, Near P.O. Majith Mandi . . . . (Reg.)
3 Amar Nath & Sons, Near P.O. Majith Mandi (Reg.)

ANAND—
1 Vijaya Stores, Station Road . . . (Rest.)
2 Charto Book Stall, Tulsi Sadan, Stn. Road . (Rest.)

ASANSOL—D.N. Roy & R.K. Roy, Book Sellers, Atwal Building . . . . . (Rest.)

BANGALORE—
1 The Bangalore Legal Practitioner Co-op. Society Ltd., Bar Association Building . (Reg.)
2 S.S. Book Emporium, 118, Mount-Joy Road (Reg.)
3 The Bangalore Press, Lake View, Mysore Road P.O. Box 507 . . . . . (Reg.)
4 The Standard Book Depot, Avenue Road . (Reg.)
5 Vichra Sahitya Private Ltd., Balepet . . (Reg.)
6 Makkala Pustaka Press, Balamandira, Gandhinagar . . . . . (Reg.)
7 Maruthi Book Depot, Avenue Road . (Rest.)
8 International Book House P. Ltd., 4-F, Mahatama Gandhi Road . . . . . (Reg.)
9 Navakarnataka Pubns, Private Ltd., Majestic Circle . . . . . (Rest.)

BAREILLY—Agarwal Brothers, Bara Bazar. . (Reg.)

BARODA—
1 Shri Chandrakant Mohan Lal Shah Raopura . (Rest.)
2 Good Companions Book sellers, Publishers & Sub-Agent . . . . . (Rest.)
3 New Medical Book House, 540 Madan Zampa Road . . . . . (Rest.)

BEAWAR—The Secretary, S.D. College, Co-operative Stores Ltd. . . . . Rest.)

BELGHARIA—Granthlok, Antiquarian Booksellers & Publishers (24-Parganas), 5/1 Amlica Mukherjee Road . . . . . (Reg.)

BHAGALPUR—Paper Stationery Stores, D.N. Singh Road . . . . . (Reg.)

BHOPAL—
1 Superintendent, State Government Press .
2 Lyall Book Depot, Mohd. Din Bldg., Sultania Road . . . . . (Reg.)
3 Delite Books, Opp. Bhopal Talkies . . (Rest)

BHUBANESWAR—Ekamra Vidyabhaban, Eastern Tower, Room No. 3 . . . . . (Rest.)

BIJAPUR—Shri D.V. Deshpande, Recognised Law Booksellers, Prop. Vinod Book Depot, Near Shiralashetti Chowk . . . . . (Rest.)

BIKANER—Bhandani Bros . . . . (Rest.)

BILASPUR—Sharma Book Stall, Sadar Bazar . (Rest.)

BOMBAY—
1 Supdt. Printing and Stationery, Queens Road
2 Charles Lambert and Co., 101 Mahatma Gandhi Road . . . . . (Reg.)
3 Co-operator's Book Depot, 5/32 Ahmed Sailor Bldg., Dadar . . . . . (Reg.)
4 Current Book House, Marti Lane, Raghunath Dadaji St. . . . . (Reg.)
5 Current Technical Literature Co. P. Ltd., India House, 1st Floor . . . . . (Reg.)
6 International Book House Ltd., 9 Ash Lane, M.G. Road . . . . . (Reg.)
7 Lakkani Book Depot, Girgaum . . (Reg.)
8 Elpees Agencies, 24, Bhangwadi, Kalbadevi (Reg.)
9 P.P.H. Book Stall, 190-B, Khetawadi Main Road . . . . . (Reg.)
10 New Book Co., 188-190 Dr. Dadabhai Naoroji Road . . . . . (Reg.)
11 Popular Book Depot, Lamington Road . (Reg.)

12 Sunder Das Gian Chand, 601, Girgaum Road Near Princess Street . . . . . (Reg.)
13 D.B. Taraporewala Sons and Co. (P) Ltd, 210 Dr. Dadabhai Naroji Road . . . . (Reg.)
14 Thacker and Co., Rampart Row . . . (Reg.)
15 N.M. Tripathi Private Ltd., Princess Street . (Reg.)
16 The Kothari Book Depot King Edward Road (Reg.)
17 P.H. Rama Krishna and Sons 147, Rajaram Bhuvan, Shivaji Park Road No. 5 . . (Rest.)
18 C. Jammanadas and Co., Book Sellers, 146-C, Princess St. . . . . (Reg.)
19 Indo Nath and Co., A-6 Daulat Nagar Borivli (Reg.)
20 Minerva Book Shop No. 1/80 N. Subhas Road (Reg.)
21 Academic Book Co., Association Building, Girgaum Road . . . . . (Rest.)
22 Dominion Publishers, 23 Bell Building, Sir P. M. Road . . . . . (Rest.)
23 Bombay National History Society, 91 Walkeswar Road . . . . . (Rest.)
24 Dowamadeo and Co., 16, Naziria Building, Ballard Estate . . . . . (Rest.)
25 Asian Trading Co., 310 the Miralube, P.B. 1505 . . . . . (Rest.)

CALCUTTA—
1 Chatterjee and Co., 3/1 Bacharam Chatterjee Lane . . . . . (Reg.)
2 Dass Gupta and Co., Ltd., 54/3, College Street . . . . . (Reg.)
3 Hindu Library, 69 A. Bolaram De Street (Reg.)
4 S.K. Lahiri and Co., Private Ltd., College Street . . . . . (Reg.
5 M.C. Sarkar and Sons Private Ltd., 14 Bankim Chatterjee Street . . . . (Reg.)
6 W. Newman and Co. Ltd., 3 Old Court House Street . . . . . (Reg.)
7 Oxford Book and Stationery Co., 17, Park Street . . . . . (Reg.)
8 R. Chambray and Co. Ltd., Kent House P. 33, Mission Road Extension . . . . (Reg.)
9 S.C. Sarkar and Sons Private Ltd., I.C., College Square . . . . . (Reg.)
10 Thacker Spink and Co. (1933) P. Ltd., 3, Esplanade East . . . . . (Reg.)
11 Firma K.L. Mukhopadhaya, 6/1A, Banchha Ram Akrar Lane . . . . . (Reg.)
12 K.K. Roy, P. Box No. 10210, Calcutta-19 (Rest
13 Sm. P.D. Upadhyay, 77 Muktaram Babu Street (Rest.)
14 Universal Book Dist., 8/2 Hastings Street . (Rest.)
15 Modern Book Depot, 9, Chowringhee Centre . (Rest.)
16 Soor and Co., 125 Canning Street . . (Reg.)
17 S. Bhattacharjee, 49 Dharamtala Street (Rest.)
18 Mukherjee Library, 10 Sarba Khan Road . (Reg.)
19 Current Literature Co. 208, Mahatma Gandhi Road . . . . . (Reg.)
20 The Book Depository, 4/1 Madan Street (Ist floor) . . . . . (Rest.)
21 Scientific Book Agency, Netaji Subhas Road (Rest)
22 Reliance Trading Co., 17/1 Banku Bihari Ghose Lane, District Howrah . . . . . (Rest.)
23 Indian Book Dist. Co., 6512 Mahatama Gandhi Road . . . . . (Rest.)

CALICUT—Touring Book Stall . . . . (Rest.)

CHANDIGARH—
1 Supdt. Govt. Printing and Stationery, Punjab
2 Jain Law Agency, Flat No. 8, Sector No. 22 . (Reg.)
3 Rama News Agency, Bookseller, Sector No. 22 . . . . . (Reg.)
4 Universal Book Store, Booth 25, Sector 22 D . (Reg.)
5 English Book Shop, 34, Sector 22 D . . (Rest.)
6 Mehta Bros., 15-Z, Sector 22 B . . . (Rest.)
7 Tandan Book Depot, Shopping Centre, Sector 16 . . . . . (Rest.)
8 Kailash Law Publishers, Sector 22 B . . (Rest.)

CHHINDWARA—The Verma Book Depot . . (Rest.)

COCHIN—Saraswat Corporation Ltd., Palliarakav Road . . . . . (Reg.)

CUTTACK—
1 Press Officer Orissa Sectt. . . . . (Reg.)
2 Cuttack Law Times . . . . . (Reg.)
3 Prabhat K. Mahapatra, Mangalabag, P.B. 35 . (Reg.)
4 D.P. Sur & Sons, Mangalabag . . . (Rest.)
5 Utkal Stores, Balu Bazar . . . . (Rest.)

DEHRA DUN—
1 Jugal Kishore & Co., Rajpur Road . . (Reg.)
2 National News Agency, Paltan Bazar . . (Reg.)
3 Bishan Singh and Mahendra Pal Singh, 318, Chukhuwala . . . . . (Reg.)
4 Utam Pustak Bhandar, Paltan Bazar . . (Rest.)

DELHI—
1 J. M. Jaina & Brothers, Mori Gate . . (Reg.)
2 Atma Ram & Sons, Kashmere Gate . . (Reg.)
3 Federal Law Book Depot, Kashmere Gate . (Reg.)
4 Bahri Bros., 188, Lajpat Rai Market . . (Reg.)
5 Bawa Harkishan Dass Bedi (Vijaya General Agencies) P.B. 2027, Ahata Kedara, Chamalian Road . . . . . (Reg.)
6 Book-Well, 4, Sant Narankari Colony, P.B. 1565 . . . . . (Reg.) (Reg.)
7 Imperial Publishing Co., 3, Faiz Bazar, Daryaganj . . . . . (Reg.)
8 Metropolitan Book Co., 1, Faiz Bazar . . (Reg.)
9 Publication Centre, Subzimandi . . . (Reg.)
10 Youngman & Co., Nai Sarak . . . (Reg.)
11 Indian Army Book Depot, 3, Daryaganj . (Reg.)
12 All India Educational Supply Co., Shri Ram Buildings, Jawahar Nagar . . . . (Rest.)
13 Dhanwant Medical & Law Book House, 1522, Lajpat Rai Market . . . . . (Rest.)
14 University Book House, 15, U.B. Bangalore Road, Jawahar Nagar . . . . (Rest.)
15 Law Literature House 2646, Balimaran . . (Rest.)
16 Summer Brothers, P.O. Birla Lines . . (Rest.)
17 Universal Book & Stationery Co., 16, Netaji Subhash Marg . . . . . (Reg.)
18 B. Nath & Bros., 3808, Charkhawalan (Chowri Bazar) . . . . . (Rest.)
19 Rajkamal Prakashan P. Ltd., 8, Faiz Bazar . (Reg.)
20 Premier Book Co., Printers, Publishers & Book sellers, Nai Sarak . . . . . (Rest.)
21 Universal Book Traders, 80, Gokhale Market . (Reg.)
22 Tech. & Commercial Book Coy., 75, Gokhle Market . . . . . (Rest.)
23 Saini Law Publishing Co., 1416, Chabiganj, Kashmere Gate . . . . . (Rest.)

24 G.M. Ahuja, Booksellers & Stationers, 309, Nehru Bazar . . . . . (Rest.)
25 Sat Narain & Sons, 3141 Mohd. Ali Bazar, Mori Gate . . . . . (Reg.)
26 Kitab Mahal (Wholesale Div.) P. Ltd., 28, Faiz Bazar . . . . . (Reg.)
27 Hindu Sahitya Sansar, Nai Sarak . . . (Rest.)
28 Munshi Ram Manohar Lal, Oriental Booksellers & Publishers, P.B. 1165, Nai Sarak . (Rest.)
29 K.L. Seth, Suppliers of Law, Commercial Tech. Books, Shanti Nagar, Ganeshpura . (Rest.)
30 Adarsh Publishing Services, 5 A/10 Ansari Road . . . . . (Rest.)

DHANBAD—
1 Ismag Co-operative Stores Ltd., P.O. Indian School of Mines . . . . . (Reg.)
2 New Sketch Press, Post Box 26 . . . (Rest.)

DHARWAR—
1 The Agricultural College Consumers Co-op. Society . . . . . (Rest.)
2 Rameshraya Book Depot, Subhas Road . (Rest.)
3 Karnatakaya Sahitya Mandira of Publishers and Booksellers . . . . . .

ERNAKULAM—
1 Pai & Co., Cloth Bazar Road . . . (Rest.)
2 South India Traders C/o Constitutional Journal (Reg.)

FEROZEPUR—English Book Depot, 78, Jhoke Road . . . . . (Reg.)

GAUHATI—Mokshada Pustakalaya . . . (Reg.)

GAYA—Sahitya Sadan, Gautam Budha Marg . (Reg.)

GHAZIABAD—Jayana Book Agency . . . (Rest.)

GORAKHPUR—Vishwa Vidyalaya Prakashan, Nakhes Road . . . . . (Reg.)

GUDUR—The General Manager, The N.D.C. Publishing & Ptg. Society Ltd. . . . . (Rest.)

GUNTUR—Book Lovers Private Ltd., Kadriguda, Chowrasta . . . . . (Reg.)

GWALIOR—
1 Supdt., Printing & Stationery, M.B. . . (Reg.)
2 Loyal Book Depot, Patankar Bazar, Lashkar . (Reg.)
3 M.C. Daftari, Prop. M.B. Jain & Bros., Booksellers, Sarafa, Lashkar . . . . . (Rest.)

HUBLI—Parvaje's Book House, Koppikar Road . (Reg.)

HYDERABAD—
1 Director, Govt. Press . . . . .
2 The Swaraj Book Depot, Lakdikapul . . (Reg.)
3 Book Lovers Private Ltd. . . . . (Rest.)
4 Labour Law Publications, 873, Sultan Bazar (Rest.)

IMPHAL—Tikendra & Sons Bookseller . . (Rest.)

INDORE—
1 Wadhawa & Co., 56 M.G. Road . . . (Reg.)
2 Swarup Brother's Khajuri Bazar . . . (Rest.)
3 Madhya Pradesh Book Centre, 41, Ahilya Pura (Rest.)
4 Modern Book House, Shiv Vilas Palace . . (Rest.)
5 Navyug Sahitya Sadan, Publishers & Booksellers, 10, Khajuri Bazar . . . . (Rest.)

JABALPUR—
1 Modern Book House, 286, Jawaharganj . (Reg.)
2 National Book House, 135 Jai Prakash Narain Marg . . . . . (R.)

JAIPUR—
1 Government Printing and Stationery Department, Rajasthan
2 Bharat Law House, Booksellers and Publishers Opp. Prem Prakash Cinema . . . . (Reg.)
3 Garg Book Co., Tripolia Bazar . . . (Reg.)
4 Vani Mandir Sawai Mansingh Highway . (Reg.)
5 Kalyan Mal & Sons, Tripolia Bazar . . (Rest.)
6 Popular Book Depot, Chaura Rasta . . (Reg.)
7 Krishna Book Depot, Chaura Rasta . . (Rest.)
8 Dominion Law Depot, Shah Building, P.B. No. 23 . . . . . (Rest.)

JAMNAGAR—Swadeshi Vastu Bhandar . . (Reg.)

JAMSHEDPUR—
1 Amar Kitab Ghar, Diagonal Road, P.B. 78 . (Reg.)
2 Gupta Stores, Dhatkidih . . . . (Reg.)
3 Sanyal Bros., Booksellers & News Agents Bistapur Market . . . . . (Rest.)

JAWALAPUR—Sahyog Book Depot . . . (Rest.)

JHUNJHUNU—
1 Shashi Kumar Sarat Chand . . . (Rest.)
2 Kapram Prakashan Prasaran, 1/90 Namdha Niwas Azad Marg . . . . . (R.)

JODHPUR—
1 Dwarka Das Rathi, Wholesale Books and News Agents . . . . . (Reg.)
2 Kitab-Ghar, Sojati Gate . . . . (Reg.)
3 Choppra Brothers, Tripolia Bazar . . (Reg.)

JULLUNDUR—
1 Hazooria Bros., Mai Hiran Gate . . . (Rest.)
2 Jain General House, Bazar Bansanwala . (Reg.)
3 University Publishers, Railway Road . . (Rest.)

KANPUR—
1 Advani & Co., P. Box, 100, The Mall . (Reg.)
2 Sahitya Niketan, Shradhanand Park . . (Reg.)
3 The Universal Book Stall, The Mall . . (Reg.)
4 Raj Corporation, Raj House, P.B. 200, Chowk (Rest.)

KARUR—Shri V. Nagaraja Rao, 26, Srinivasapuram . . . . . (Rest.)

KODARMA—The Bhagwati Press, P.O. Jhumri Tilaiya, Dt. Hazaribagh . . . . . (Reg.)

KOLHAPUR—Maharashtra Granth Bhandar, Mahadwar Road . . . . . (Rest.)

KOTA—Kota Book Depot . . . . (Rest.)

KUMTA—S. V. Kamat, Booksellers & Stationers (N. Kanara) . . . . . (Reg.)

LUCKNOW—
1 Soochna Sahitya Depot (State Book Depot) .
2 Balkrishna Book Co. Ltd., Hazratganj . (Reg.)
3 British Book Depot, 84, Hazratganj . . (Reg.)
4 Ram Advani, Hazratganj, P.B. 154 . . (Reg.)
5 Universal Publishers (P.) Ltd., Hazratganj . (Reg.)
6 Eastern Book Co., Lalbagh Road . . . (Reg.)
7 Civil & Military Educational Stores, 106/B, Sadar Bazar . . . . . (Rest.)
8 Aequarium Supply Co., 213, Faizabad Road . (Rest.)
9 Law Book Mart, Amin-Ud-Daula Park . . (Rest.)

LUDHIANA—
1 Lyall Book Depot, Chaura Bazar . . (Reg.)
2 Mohindra Brothers, Katcheri Road . . (Rest.)
3 Nanda Stationery Bhandar, Pustak Bazar . (Rest.)
4 The Pharmacy News, Pindi Street . . (Rest.)

MADRAS—
1 Supdt., Govt. Press, Mount Road . . .
2 Account Test Institute, P.O. 760, Egmore . (Reg.)
3 C. Subbiah Chetty & Co., Triplicane . . (Reg.)
4 K. Krishnamurty, Post Box 384 . . . (Reg.)
5 Presidency Book Supplies, 8, Pycrofts Road, Triplicane . . . . . (Reg.)
6 P. Vardhachary & Co., 8, Linghi Chetty Street (Reg.)
7 Palani Parchuram, 3, Pycrofts Road, Triplicane (Reg,)
8 NCBH Private Ltd., 199, Mount Road . . (Rest.)
9 V. Sadanand, The Personal Bookshop, 10, Congress Building, 111, Mount Road . . (Rest.)

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1 Oriental Book House, 258, West Masi Street . (Reg.)
2 Vivekananda Press, 48, West Masi Street . (Reg.)

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MANJESHWAR—Mukenda Krishna Nayak . (Rest.)

MATHURA—Rath & Co., Tilohi Building, Bengali Ghat . . . . . (Rest.)

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2 Hind Chitra Press, West Kutchery Road . (Reg.)
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5 Universal Book Depot, Booksellers & News Agents . . . . . (Rest.)

MONGHYR—Anusandhan, Minerva Press Building (Rest.)

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5 Indian Mercantile Corporation, Taj Palace Ramvilas . . . . . (Rest.)

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2 Hindustan General Stores, Paper & Stationery Merchants P.B. No. 51 . . . . (Rest.)
3 Sanjoy Book Agency, Vazirabad . . . (Rest.)

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1 Amrit Book Co., Connaught Circus . . (Reg.)
2 Bhawani & Sons, 8, F, Connaught Place . (Reg.)
3 Central News Agency, 23/90, Connaught Circus (Reg.)
4 Empire Book Depot, 278, Aliganj . . (Reg.)
5 English Book Stores, 7-L, Connaught Circus P.B.O. 328 . . . . . (Res.)
6 Faqir Chand & Sons, 15-A Khan Market . (Reg.)
7 Jain Book Agency, C-9, Prem House, Connaught Place . . . . . (Reg.)
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10 Sikh Publishing House, 7-C, Connaught Place (Reg.)
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19 Laxmi Book Stores, 42, Janpath . . . (Rest.)
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21 People Publishing House (P.) Ltd., Rani Jhansi Road . . . . . (Reg.)
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