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HIMACHAL PRADESH

A Village Survey of

KAMRAO

(Paonta Tehsil, Sirmur District)



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Foreword

Apart from laying the foundations of demography in this sub-continent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life, sometimes with no statistics attached, but usually with just enough statistics to give empirical under-pinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and '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 decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

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

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

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

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

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

and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record in situ of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and foot-wear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of dieties; 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 conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than even before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

"It is frequently said that time casts a veil of forgetfulness over everything". I am reminded of these words as I look back to the years of my assignment. How very many aspects of our culture have been lost to time because no details were recorded. Winds of change have shattered the periods beyond recognition. If the details were recorded it would have meant many more of the most fascinating studies of our culture.

I have little doubt that by this present assignment of writing about village life, the people, the customs, their way of living, the type of changes that are coming about at places we would be recording the life of a fast changing world in our books. We presume some more aspects of culture would be kept alive at least in these pages. In this monograph, we have selected Kamrao for our studies. When this village across the Giri was taken up, there was no jeepable road. The people had a way of life different from what is found in other places. This village was cut off and treated as inaccessible. Even till recently a few officers went there. There was polyandry. Here the winds of change have been very slow until recently. That was the broad consideration I kept in my mind while selecting Kamrao for our studies.

Shri Asok Mitra, had the great foresight to realise how important such surveys were. His foreword is so comprehensive that I have nothing more to add to it. It is his keen interest, the words of encouragement and his scholarly studies that gave us inspiration to collect whatever possibly we could to give the various aspects of Himachal Pradesh. I suppose, as a Superintendent of Census Organisation, the discovery of Himachal Pradesh for me has been the most educating, fascinating and heart-warming experience. As this assignment draws nearer to an end, I do realise how fascinating were the periods of my life that I have spent in Simla.

Kamrao has been an attractive village for me and I have been there a couple of times. I visited the houses, met men and women and have had discussions on matters relating to the life of the people, their culture and their economy.

Surinder Mohan Bhatnagar, our Investigator has spent weeks at an end there collecting material and filling up schedules. I have learnt from my mistakes and I sent him there a number of times to add more and more information that could be useful, worth-while and of interest to the readers. He has laboured hard enough. With all the help he received from Rikhi Ram Sharma, Assistant Superintendent of Census Operations, it was possible to piece this monograph together. Rikhi Ram Sharma has spent a few days in Kamrao and has gathered more information which was of interest. Editing for me has been a task of great interest. I have collected photographs from a number of sources to make this monograph attractive and worth-while. We have met all kinds of people from Transgiri either here or in other parts of Sirmur District or at the Rainka fair and I have been able to learn something about these people and their way of living.

There may be many pit-falls in the surveys like this which have taken years to complete. The readers would realise that while bringing out different books which might be anything upto 50 or more and rather complicated and bigger reports of a certain all India standard, a great deal of devoted efforts had to be put in. My colleagues have done that in ample measure.

Durga Singh, our Office Superintendent is a very hard working and conscientious

colleague. He has been of a great help. He has devised the initial proformae. His assistance has been very valuable.

Dr. Roy Burman of the R.G.'s office has been very generous to go through this monograph in the initial stages. I am grateful to him for his fair criticism.

Among the very many interesting people I came across, I remember the kindly old buxom lady and her two husbands. When I was talking to her on polyandry, she vehemently protested to any criticism against polyandry. The argument was very simple "I have had nearly 18 children and my children would have many children. It is absolutely necessary for them to have a common wife otherwise I would be living on opium. There would be disaster having so many grand children at a time". To one of the husbands standing nearby, I asked as to who was the favourite. He was humble and came out the modest reply "She really belongs to my brother and I am just a sort of an attendant". Then, of course, these were persons who accepted polygamy and polyandry among themselves as brothers—each subsequent wife was a common wife too.

This area is very near to Jaunsar Babar. A great deal has been written about those areas. But not about these.

I am deeply indebted to Dr. Y. S. Parmar, Chief Minister, Himachal Pradesh for having graciously allowed me to go through his thesis which he has written on polyandry many many years ago. We still find a great deal even now of what he has written in his thesis about the people of some of these areas.

My warm gratitude to K. Janakiraman, Manager, Government of India Press and his colleagues, for their interest and keenness.

Boswell, Simla:
7th Sept., 1964
16th Bhadra, 1886

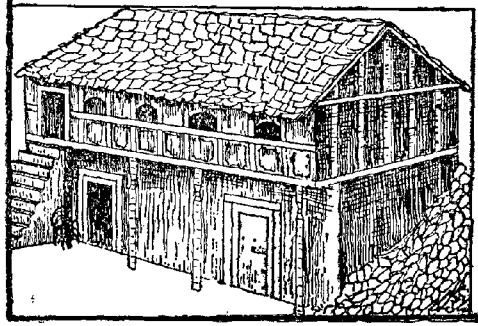
RAM CHANDRA PAL SINGH

Acknowledgment

Our grateful thanks are due to Shri Jawala, Chowkidar of the Panchayat for being so helpful in telling us much about the village and helping us to fill in the forms. Shri Mohar Singh, the Panchayat Secretary, has been also of great help to us. Similarly Shri Sher Singh, the leading shop-keeper of the village and Kundan Singh, Pardhan of the Panchayat have helped us in their own way. We also owe our thanks to the ex-Pardhan, called Zaildarji, for relating the old stories about the village. Master Kundan Singh, who is now no more, helped us in translating folk songs supplied by Miss Gurdevi who is incidently the same village belle, who asked the Investigator to arrange her marriage in the plains—a request which the investigator could hardly meet. Shri Sita Ram, Forest Guard of the village was also very helpful.

KAMRAO

NOTIONAL MAP



I. The Village

Kamrao lies 23 miles away from Paonta across the Giri. The first 8 miles upto Rajban is on a metalled road, and then one has to walk upto the banks of river Giri which may either be paddled through or one may step into a *jhula*. Beyond Rajban, lies the Sirmauri Tal, ancient capital of Sirmur. Legend goes, this was destroyed by a flood in river Giri. The dancing girl undertook to perform the incredible feat of dancing over a rope stretched right across river Giri. The condition was if she succeeded, the ruling chief would give her half the State as her prize. Someone cut the rope and the dancing girl fell into the Giri. As a retribution from nature against this act of treachery, the river rose in flood to destroy the capital of the State. It is also believed that while losing her life in the river, she cursed the chief in the following words:

वार टोका पार टोका
डूबो रे सरमौरिया धोई लोको।

There is a hole in a stone slab there to which according to common belief, was tied the rope stretching across the Giri on which danced the ill fated girl. Sirmauri Tal is a small village now without any yestiges of the position that it once occupied except that occasionally some stone carvings may be unearthed, while ploughing the fields. Some may be seen lying in the forest.

Across the river, lies, Sataun having a dak bungalow and a few shops. From Sataun to Kamrao a distance of 10 miles is over the newly constructed road. Even jeeps once found it difficult to ply at places during rains. Every year because of the more rock function the road is damaged by land-slides and on occasions, the road is represented only by tracks over which even foot-holds were difficult. The villagers prefer this route to the olden route which followed along the *khad* over steep hills and was difficult during inclement weather. It takes about 4 to 5 hours to reach the village. The road is to connect Shillai and upto Jubbal one day. The P.W.D. are constructing a bridge over the Giri near the *jhula's* site and with the completion of the road and the bridge, Kamrao should be about 3 hours run from Paonta. The distance from Paonta to Kamrao is 23 miles by the new road, but as the crow flies, the distance is hardly 7 miles and on a clear night one can see the electric lights of Paonta, Bhadrinagar and even Yamunanagar.

Kamrao, the revenue village, is made of three distinct habitations. Just below the Minus road lies Manana which was built up in sambat 1981, 38 years back. Previously the people inhabiting Manana used to live near the water-spring which now comes first on the approach road to this village at a distance of about a furlong this side. Some rock dislocations disturbed the residents and apprehending land-slide they moved the habitation to the present site. The first house on the present site which has now 42 households was built by the father of Mohar Singh, Secretary, Gram Panchayat. It is still intact and in a wonderful state of preservation.

The second portion of the village—Shalna is situated above the road and it is here that the few shops are situated. This has 45 households.

The third portion is situated just near the top of the ridge on the slopes of which the entire village Kamrao lies. This portion is called Chauki and is perhaps the oldest portion of the village.

There is a middle-school and an Ayurvedic dispensary. A branch post office is located in the village and the *dak* is distributed on

alternate days. The nearest markets which serve the village are those of Chuharpur across river Tons in Dehradun district a distance of about 16 miles from the village, and Paonta. Sataun also serves, to some extent, as the market for the village, but people prefer to go to Chuharpur. The area above Sataun and roundabout Kamrao produces ginger in large quantity and Chuharpur has become an exporting centre for ginger. Across river Tons, which forms the boundary line of Himachal Pradesh with Uttar Pradesh, lies area of Jaunsar-Bawar which at one time formed a part of Sirmur State. The people of Kamrao claim cultural affinity with the people of Jaunsar-Bawar and have relationship with them and may also claim to belong to the same stock. Polyandry, which the people call *Pandupratha*, prevails. Physically and culturally, Paonta Tehsil may be divided into two portions cis-Giri and trans-Giri which are commonly called *Giriwar* and *Giripar*. Kamrao is a representative village of Trans-Giri or *Giripar* area and should represent the customs and culture of the *Giripar*. Kamrao is predominantly a Rajput village, the main occupation of the people being agriculture with weaving, silversmithy, blacksmithy, basket-making, and shoe-making as supplementary professions. In all, there are 193 households with a population of 1,246 persons—700 males and 546 females. It is spread over an area of 2,246 acres with a density of population which comes to 11 per sq. mile.

Physical Aspects

Kamrao is situated at a height of about 4000′ facing towards south. The village is fairly open to sunshine. The physical aspects, as described in the Sirmur State Gazetteer, 1934, run below:—

"The whole territory of the State is, with the exception of the broad valley of the Kiarda Dun, mountainous, with deep valleys lying between ranges of varying elevations. Its main stream, the Giri, which enters the State at its northern most point, runs at first from north-west to south-east and for 25 miles forms the boundary between Sirmur and Keonthal. It then turns sharply to the south-east, and for a course of 55 miles divides the State into two almost equal portions, the *Giriwar* or cis-Giri country, south-west of the river, and *Giri-par* or trans-Giri, north-east of it. The people of these two parts differ considerably in their characteristics.

The trans-Giri territory comprises the wild mountainous country which lies between the great range culminating in the Chur—The native name is Churi Chandni ki dhar—the hill of the silver bangle peak and the Giri river. From this great peak, 11,982 feet in height, run two lofty ranges one north north-west, the Dhar-Taproli-Jadol, with its westerly spurs, the Dhar Pain Kuffar and Dhar Deothi. The other south-east, called the Dhar Nohra to Haripur Fort (8,802 feet), whence it divides into two ranges, of which one runs almost due east to the valley of the Tons. These ranges divide Sirmur from the State of Jubbal. From the Chur peak also run two other great spurs, north-west, the Dudham Dhar, and south-west, with many miner spurs springing from them towards the Giri. From Haripur Fort the second range first runs south-wards under the name of the Dhar Nigali and then turns to the east under the name of Dhar Kamrao. North of and parallel to this eastern spur runs the Dhar Shillai, and between those hills lies the valley of the Neweli or Naira river, which falls into the Tons".

Rocks	Upper Siwalik
Soil	Low hill soil
Slope	Easy to steep
Aspect	Southern

The Khols

A *khol* is a long, narrow valley. Its soil is usually stony and of inferior quality. But good pasture is abundant. In Tehsil Paonta the *khols* are mostly inhabited by Gujjars, Banjaras and Kanets. Wheat, barley, gram, cotton, maize, *jwari*, and rice are grown in them, and alluvian gold is found in the sand of the streams. The chief *khols* are:—

Paonta Tehsil

1. Haripur.
2. Nagli.
3. Palohori.

Climate

The climate of the village is pleasant. The winters are not severe though sometimes little snowfall is also recorded on the peaks of the nearby hills. As a rule, mornings and the evenings are cold, but during the after-noons the heat becomes unbearable. The wintry the nearby hills. As a rule, the mornings and the evenings are cold, but during the afternoons the heat becomes unbearable. The wintry months start from December and extend up to February. The season remains dry, but sometimes little rainfall is also recorded. The summer season sets in March. Upto June, it remains dry. From July to mid of September, heavy rains are recorded. The days from September to the end of November go generally dry. As Rai Bahadur Sardar Kahn Chand Kapur puts

in, in the Sirmur State Gazetteer, 1934 the climate of the upper part of Tehsil Paonta is healthy and the water is popularly supposed to possess digestive properties.

The nearest rain guage station is at Paonta. The average annual rainfall for the last ten years recorded since 1951 is given in Table below.

TABLE I

Month	No. of rainy days	Rainfall in m.m.	Max. No. of rainy days	Maximum rainfall during the month
1	2	3	4	5
January .	4·4	79·27	9 (1957)	146·1 (1957)
February .	2·0	30·02	8 (1954)	128·78 (1954)
March .	2·0	45·59	5 (1951)	157·48 (1954)
April .	0·8	7·34	2 (1957)	28·5 (1957)
May .	2·4	31·82	5 (1956)	134·87 (1956)
June .	5·6	107·91	9 (1953)	235·41 (1953)
July .	16·2	593·08	25 (1956)	923·0 (1953)
August .	18·3	716·25	26 (1960)	1074·0 (1959)
September .	8·9	257·45	17 (1959)	558·0 (1959)
October .	3·5	129·38	9 (1956)	497·08 (1956)
November .	0·4	10·11	2 (1957)	72·39 (1961)
December .	1·0	23·43	3 (1958)	112·5 (1957)

Rivers

River Giri and River Tons flow near the village. Following description has been given about them in the Sirmur Gazetteer:

The Giri—"By far the greater portion of the State is drained by the Giri or its tributaries. None of these are important, except, on its right bank the Jalal, which joins it at Dadahu below Satibagh at the south-eastern extremity of the sain-Dhar. On its left bank, the principal streams are the Nait and Palar, which rise on the southern slopes of the Chur peak. The Giri is of varying width, in places 500 feet broad when in flood but it is for the most part shallow and easily fordable, except in the rainy season. Its floods do great damage to the fields and houses along its banks, and it is useless for irrigation until it reaches the Kiarda Dun, but timber in considerable quantities is floated down it into the Jamuna. It falls into the Jamuna below Mokhampur. The Jalal, which rises below Nahi in Tehsil Pachhad, is a shallow stream of muddy transparent water, rarely impassable even when in flood. Below Nahi, in the west, rises the Kawal, a stream which first flows westward, till it reaches the Patiala border, and thence turns north till it falls into the Giri.

The Tons—The Tons forms the eastern boundary of the State from Koti, on the Jubbal border, southward for some 30 miles, dividing the State from Jaunsar. Like the Giri it also furnishes means for floating timber from the territories of Jubbal and Tehri Garhwal."

Flora

The following species of flora are available in the village. The description of each has been taken from the Plants of the Punjab by Col. C. J. Bamber, M.V.O., I.M.S.:

Akhrot—Walnut—Jugeans regia—Large, aromatic, shoots velvety, bark grey, fissured vertically. The wood is very good for making into furniture. From the seeds, excellent oil for culinary and illuminating purposes is expressed. The bark is a vermifuge and used for staining.

Amla—Phyllanthus Emblica—A tree with alternate stipulate simple leaves, small bark flasking, foliage feathery, light green. The fruit is made into pickle and is used as an astringent medicine.

Anar—Pomegranate, Punica Granatum—Large, bark dark grey, branchlets often spinous; sometimes hardly opposite or clustered, oblong, blunt, narrowed to a short stalk with a margin, smooth, shining. The bark is used as a tan, a dye and a vermifuge.

Bana—Quercus incana—Leave when young pinkish and woolly beneath; acorn ovoid generally solitary, white and woolly when young, brown and smooth when ripe, cup of overlapping scales at first almost covering the acorn, afterwards only half.

Banana—Musa sapientum—Large, tree-like, stem succulent of leaf sheaths, cylindrical, shoots springing from the root. No seeds in the cultivated form. Much cultivated for its fruit.

Chir, chil—Pinus longifolia—A large tree, with bark, outer, corky and in thin crisp pieces, reddish-brown, inner bark brick red. *Gandabaroza*, turpentine and tar are obtained from this tree. The wood is much used, but rots in the wet.

Deodara—Cedrus Libani—A large tree with greyish or reddish brown bark, thick, furrowed vertically and cracked transversely branches and branchlets horizontal, tips nodding. Its timber is excellent.

Dhak—Butea frondosa—It is a small crooked tree with stout trunk. This tree yields an astringent gum like kino, also lac and lac dye.

Kharak—Celtis australis—A large tree with leaves deciduous, obliquely ovate, toothed, long-pointed; flowers pale yellow, small, solitary or in clusters. This sweet fruit is supposed to be the Lotus of the ancients.

Khumani—Apricot—Prunus Armeniaca—A small tree light brown bark, velvety or nearly smooth, fleshy, not opening in two pieces, edible stone thick with a prominent thickened grooved margin.

Pipal—Ficus religiosa—It is usually epiphytal, smooth; leaves leathery, shining above, base broad, point long.

Semla—Kural, kandla—Bauhinia retusa—A tree of medium size, bark dark brown, generally scored by diagonal cuts, made to obtain the gum; leaves sometimes cleft at the end, broader than long, velvety beneath.

Tun—Cedrela Toona—It is a large tree, bark smooth, dark grey, thin; leaves with an equal number of leaflets, 1—2 ft. with smooth margins, long-pointed; flowers small cream coloured, sweet scented, in branching droopings racemes nearly as long as the leaves. This tree yields good red wood used for furniture.

Shrubs

Bekhar, bekhal—Prinsepia utilis—Medium size, shrubs, straggling, smooth spinous, spines often leafy, green, pith divided by partitions. Oil expressed from the seeds is used locally for food, illuminating, and as an external remedy in rheumatism.

Bhabar—Keri, kal—Girardinia heterophylla—Large, annual, root perennial, stem and branches furrowed, covered with very long stinging hairs like a nettle; leaves long and broad; sharply toothed, leaf-like divided at the tip; flowers small, green, sessile, closely crowded; flowers, calyx, splitting in fruit, capsule (achene) broad, flattened, ovate, black. This plant supplies an excellent fibre used in making fishing nets.

Karaunda—Carissa Carandas—Large spinous, branches, forking rigid, thorns 2, simple or forked, at axils on nodes; long, broadly ovate leathery, shining above tip rounded or blunt; flowers white, scented, crowded in terminal clusters. It is used as an antiscorbutic, also in curries, chutnies and jellies.

Kashmal—Berberis aristata—Shrub with young branches tinted red, leaves sessile. The root is used as a cure for ague in Indian medicine.

Pudinah—Mentha arvensis, Corn Mint—Medium size, hairy or smooth, leaves 1—2 in., flowers in round axillary head-like clusters. This plant is much cultivated, it is used as a carminative, diuretic, and stimulant.

Tar, kans—Dioscorea deltoidea—Leaves alternate, ovate lanceolate, spikes solitary, male spikes long, calyx lobes broadly oblong.

Ground Flora

Banafshah—Viola odorata, Sweet violet—Rootstock stout, stemless, runners slender, leaves tip rounded, tufted, broadly ovate-heart-shaped, round toothed. The dried flowers are used in Muhammadan medicine extensively especially as diaphoretics and diuretics.

Fauna

Following species of fauna are found in the dense forests of the village or in nearby places or on mountain tops. The description of each animal has been taken from the book —"Sterndale's Mammalia of India" by Frank Finn, and that of the birds from—"Popular Handbook of Indian Birds" by Hugh Whistler F.Z.B.

Brown bear Ursus arctos, isabellinus— It is locally called as Lal-bhalu or Barf-ka-rinchh, It is the most thickly furred; length reaching 7 ft. or even more; colour-some shade or brown. It feeds more on vegetable than on animal food, though it will sometimes kill even good sized animals for food. Its principal food, however, is grass and other herbs, roots, nuts, and fruit, cultivated as well as wild.

Common Fox or Hill Fox Vulpes alopex motanus—A common fox, called Lomri, is particularly with a fine white tipped brush and large black ears. The head and body are 2 ft. or more long, and the tail about 18 inch.

Goral—Nemorhoedus goral, Cemas goral—It is much like a drab she goat with white throat and dark spinal and leg-stripes; tail also black. Horns nearly parallel and coat rather coarse. It often lives near habitation and is not easily driven away by shooting.

Himalayan Black Bear—Ursus torquatus, tibetanus. Helarctos torquatus—Smaller than the Brown Bear; fur smooth and shorter black with a white chin and white crescent on the chest. It is a forest animal and is omnivorous like the Brown Bear, but digs and grazes less and is much more addicted to climbing trees after fruit. It also ravages crops, and attacks village beehives, for it does not fear the neighbourhood of man, and often kills live-stock of all sorts, as well as feeding in carrion, being far more carnivorous than the last species. Its senses are also keener, and is a really fierce animal.

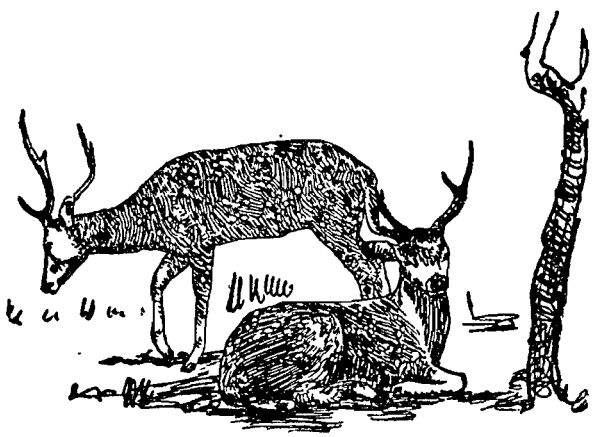
Indian Muntjac—Cervulus muntjac—It is locally called Kakar, or Jangli-bakri and is also called by the name of barking deer. It is 3 ft. long; tail about as long as head; hairy pedicels of horns of male 3 or 4 inch. It is very subtle in its movements, carrying its

head low, and creeping like a weasel under tangled thickets.

Jackal—Canis aureus—An ordinary pariah dog with shorter ears and tail, the latter bushy, but not more than about a third of the length of the head and body. Colour tan with a mixture of black above, tip of tail black. He is mischievous too, occasionally, and will commit havoc amongst poultry and young kids and lambs, but, as a rule, he is a harmless timid creature and when animal food fails, he will take readily to vegetables.

Leopard or Panther—Felis pardus, panthera—In the local name it is called as Chita or Chita-bagh. It has clean, long-limbed, though compact body; hair close and short; colour pale fulvous yellow, with clearly defined spots in rosettes; the head more tiger-like; the skull is longer and more pointed, with a much-developed occipital ridge. Leopards are good climbers, and much more active in springing than tigers; they are also more courageous, and more independent of water, though they will cross it if necessary.

Spotted Deer—Cervus axis, Axis culatus—Spotted deer, called Chital, is of the moderate size, a yard or a little more at the shoulder in bucks considerably less in toes. Tail longer tapering as long as head. Coat smooth throughout, light chestnut, blackish variety which shows only faint traces of the spots. This deer is generally found in the forests bordering streams and lives in herds of thirty and forty in favourable localities.



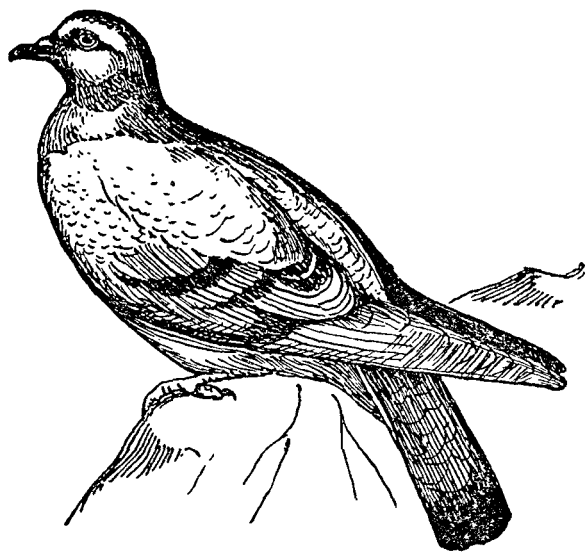
Spotted dear

Striped Hyaena, Hyaena striata—It is a large animal, called as Lakhar-baghar. It is dog-like in general forms, with blunt non-retractile claws but with a striped coat and long moustaches like a cat; tail bushy and rather short. Coat coarse and rather rough, dull grey striped with black or brown.

Tigers, Felis tigris—A large heavy-bodied cat, locally called Bagh, Sher, measuring about 6 ft. in head and body, with a tail about 3 ft. long; tigresses are 6 in. to 1 ft. shorter in head and body length.

Birds

Blue Rock Pigeon, Columba Livia Gmelin—Length 13 inches. Sexes alike. Plumage slaty grey almost throughout, the neck glossed all round with metallic green and purple; tail with a broad black bar across the end and

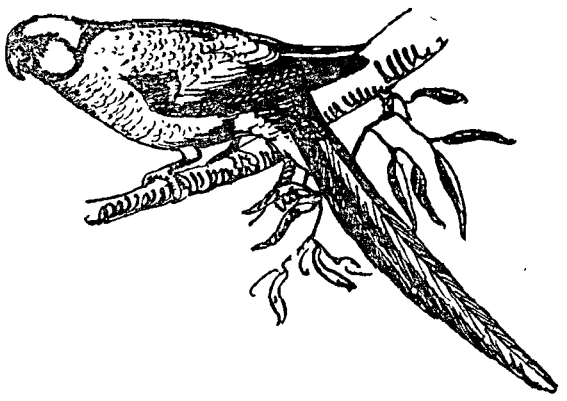


Blue rock pigeon

with a white patch at the base of the outer-feathers; under surface of the wings very pale grey or white.

Common House Crow—Curvus splendens *Vieillot*—Length 18 inches. Sexes alike. A broad collar round the neck, including the nape, upper back and breast, light ashy-brown lower parts from the breast dull blackish brown; remainder of plumage black, highly glossed with purple, blue and green. The feathers of the throat are shaped into hackles. Always in company with man.

Green Parrakeet, Parrots—Psittacula Krameri, Scocoli—Length 16 inches. Upper Plumage bright green, washed with pale bluish-grey about the back and sides of the head and paler about the bend of the wing, a rose-collar round the neck except in front; chin and a band from the lower base of the beak of the rose-collar black.



Parrot

Most abundant and well-known species usually in parties, massive hooked red bill, long pointed tail, swift arrow-like flight, and the harsh screaming notes.

House-sparrow—Passer domesticus Linnaeus—Length 6 inches, Male: Top of head ashy-grey, bordered from above the eye with chestnut which gradually encroaches until the whole hind neck, back and shoulders are chestnut streaked with black.

Female: A pale rufous—white streak over the eye; upper plumage pale earthy-brown, streaked with black and rufous on the upper back; wings dark brown, variegated with rufous and with two whitish bars. Well known to everyone and almost universal.

Jungle crows—Corvus macrorhgvnchos Wagler—Length 17 inches. Sexes alike. Entire plumage black with a dark blue or purple gloss. A typical Crow, entirely black, and intermediate in size between the ordinary house crow and the Raven; to be distinguished from the former by the absence of any grey on the hind neck and breast, and from the latter by the smaller size and the difference in call *caw caw,* that of Raven being a hoarse bark *pruk, pruk*. Usually gregarious, except at nest.

Rock Eagle-owl-Bubo bengalensis Franklin—A large solemn bird length being 22 inches, mottled tawny-buff and blackish-brown, with conspicuous tufts above large orange eyes, which sits motionless by day amongst rocks and ravines and occasionally in trees. The Rock Eagle-Owl is virtually confined to India and is found in the Western Himalayas and Kashmir up to about 5000 feet.

Domestic Animals

As the people lead an agricultural or pastoral life, domestic animals are of great importance. The dogs are reared to look after the fields. They are not domesticated by any particular household but are fed by the whole village. Similarly the cats are also kept in the same way to save their stock of grains from the rats. Cattle are reared both for field work and for producing manure. From cows they obtain milk, *ghee,* butter and whey. Sheep and goats are reared both for meat and wool. Fowls are reared by the lower castes, seldom by high caste men.

Earthquake and Floods

In recent years no earthquake or floods were recorded although every year the rains wash away the fields of the villagers and damage the crops. However, according to the Sirmur State Gazetteer, in 1905 an earthquake of extraordinary duration and strength passed through the Sirmur State, affecting, the water level of the springs in many places. In 1924, it records, the Tons, Giri and Jamuna rivers rose to a record height and several villages were damaged and arable lands swept away in the Paonta Tehsil. No information relating to their effects left on the village is available.



Rock Eagle-owl

History

Origin of the inhabitants—The original inhabitants claim to be Rajputs of Tanwar clan. There is an important legend regarding their origin, told by Jawala Ram, Chowkidar of the village.

It is said that these Rajputs are of Mahratta stock and came from Delhi. During the reign of Aurengzeb they were persecuted and were often compelled to become Muslims. Tired of this treatment, most of them fled to hilly ravines and took refuge in small villages.

In those days, it is believed that one Rajput named Kumra fled to this place and he took up service with one of the households here. He was sincerely devoted to his master who was pleased with his services and who later on got him married to a one-eyed poor orphran girl of the village. The couple led a very happy married life and in due course of time they had seven sons. But when they grew up the couple had an acute problem of food. Whatever Kumra earned was far insufficient to make a bare hand to mouth living. Kumra made several requests to his master to let him have some land so that he could make his living. But his master flatly refused. This was more than sufficient to enrage him. And one day, at dead of night, Kumra quietly entered the house of his master; tied all the sleeping inmates with their respective cots, and set the house on fire. The following morning, when the entire house had completely gutted, he linked the story with an accidental fire and later on claimed the entire land of his master to himself.

But another version of the story is slightly different. It is said that when on account of the large family, Kumra was finding it extremely difficult to make bare hand to mouth living, he, apart from requesting his own master, approached other households in the village to give him some land. But, instead of helping him they levied several false allegations against his son. As a result of this, very soon a quarrel arose there, and the villagers killed all his seven sons. Kumra's wife could not stand this grief and utterly broken hearted she died soon after. But Kumra's condition was worse and he left the place vowing vengence against its people. For several days he kept on roaming in the deep woods and thereafter he was on the lookout to wreck a vengence on the entire village.

It is said that in those days the entire habitation where Kamrao is situated was surrounded by big and dense *ghashnis*. One night when all the villagers were fast asleep, Kumra reached the village and set the *ghashnis* on fire. The fire fanned by the fast wind, soon engulfed the habitation and in the twinkling of an eye, the entire village including all the inmates was reduced to ashes. Kumra was thus avenged.

When everything subsided, Kumra reappeared on the scene, and founded a new village on the ruins of the old one. He remarried and started living handsomely because now he had the entire land of the village to himself. As time rolled by, Kumra's family multiplied and a full-fledged village with sufficient habitation came into existence. The village was named after Kumra and later on came to be called as Kamrao. As a burnt child dreads the fire, Kumra was afraid lest he should meet the same fate. In the upper part a Chauki was established to guard the village. The middle portion was converted into Shaal—which came to be called Shalna. And the rest of the habitation was concentrated in the lower portion, which came to be called Manana.

The other castes are believed to have followed the Tanwar clan later on and settled in the village.

Battle with Jubbal people

Long ago, the villagers of Kamrao were engaged in a battle with the Jubbal people, and the affair took the turn of a long drawn out feud between the two people. The Chauki came to occupy a place of great importance. Every night one member from each family used to mount guard and in the event of a surprise raid he raised an alarm. Secondly, the villagers also brought changes in their house construction. Only one entrance was kept to the entire house, and the door was made purposely very small so that the intruder while entering had to bow to an angle of forty-five degree—giving the inmates a golden opportunity to hit him well. To keep the weapons handy many small cup-boards were also provided near the entrance. Hari Ram Brahmin narrated some details about the battle.

It is said that some Thunds, a community of Jubbal—who used to keep their sheep in the Dhadle Baas of Aanjh lived in Shilla. Since these places are quite close to the village, they were on friendly terms with the villagers of Kamrao and had cordial dealings with them. One Saibo of Shilla owned some money to one Sabla of Kamrao. When Saibo did not repay this money, Sabla one day approached him and requested him to repay the debt. But Saibo was furious on this issue

and very soon other friends of Saibo appeared on the scene. They caught hold of Sabla and killed him there and then. After the occurrence of this incidence, Saibo absconded from the village.

When this tragic news reached Kamrao the villagers were enraged and they unanimously decided to take revenge. The Dhadhla Baas in Aanjh was in the territory of Kamrao and when the Thunds used to bring their sheep to this Baas; the villagers of Kamrao, in token of a tax, charged one ram from them every season. So, as usual, when Saibo's sheep came to the Baas they demanded the tax, which the person incharge of the flock refused to pay. As a result of this, villagers of Kamrao who were already angry with Saibo became all the more furious. Soon once again a quarrel arose among them. They snatched Saibo's sheep and killed the man incharge of the flock. Other villagers who were accompanying the sheep ran away with their flocks.

When this news reached Shilla, the Thunds were enraged and they decided to take revenge. A village Panchayat was convened and before the entire village gathering, the village priest was summoned who said that the soul of the dead man was crying for revenge. When all this was going on, Saibo's wife developed *Kusht*—leprosy. The village *pandit* soon linked it with the death of the shepherd, and said that if the revenge was not taken, the curse would fall on the villagers and every woman would develop that disease. The voice of revenge became rampant. So, one dark night the Thunds invaded Kamrao and killed one Jagdev and took away his head. On coming back to their village, they mounted the head on a spear and carried it in the village in a big procession. Later on great rejoicings were held on that act of victory.

It is said that attacks and counter-attacks went on, until the then Raja of Nahan intervened and settled the dispute.

Religious Institutions

Places of Worship—In the village itself, deities are worshipped—one is Mahasu, the most important god of the area, the other is Shirgul and the third is Parshuram. All these three deities have different temples looked after by different sects of *pujaris*. The temples are not very ornamental or artistic, and are very small structures each perched on a square *chabutra*. The Mahasu is represented by a rider on horse-back. The *pujaris* are not paid in kind nor any wages, but those who believe in Mahasu, and their number is quite considerable also pay to the *pujari* some grains, nearabout 4 *kacha* srs. per household at the time of harvest. Mahasu appears to be derived from Mahashiv, but now is being worshipped as a separate deity. Among the various legends pertaining to Mahasu devta, the one most commonly prevalent among its worshippers is given in appendix I.

The next temple is that of Shirgul which is held in great reverence. Each *patti* of the village has its own place of worship assigned to this god who according to the legend told by Mohar Singh, was the son of Raja Bhukhru, who ruled over Churichandni. His mother's name was Dudma Devi. Bhukhru had no child for a long time, and once when he went towards Kulu, he met a Brahmin, named Punnu. Punnu advised Bhukhru to recite a mantra which he did and as a result he got two sons—Shirgul the elder and the Chhandeshwar, the younger. Both the brothers were very brave, pious and talented. Chhandeshwar is worshipped as a god in Pachhad Tehsil and Shirgul in Rainka Tehsil and adjoining area. The main temple of Shirgul is at Churichandni, and in the trans-Giri area a small temple in every village in his memory has been built up. Small pebbles or slates from Churichandni are brought and placed as holy relics in the village temple and Shirgul is also represented as a Rajput riding a horse. The idol is generally made of brass and in Kamrao this is the case although it was not possible to ascertain how the *murti* was brought there, by whom and when. Shirgul is also said to be related to Mahasu through his mother and so Mahasu is believed to be Shirgul's maternal uncle. The story further runs that once Shirgul went to Delhi during Mohammedan period and there he wanted to purchase some articles from the shop of a *bania,* Kana by name. All the merchandise of the shop were insufficient to be weighed against the required weight and taking Shirgul to be a wizard, the bania reported the matter to the *kazi.* Shirgul was apprehended and ordered to be put in irons. However, all efforts at that time failed because the iron chains broke down. Thereupon Shirgul was bound down with leather thongs by which he lost all his miraculous power. He sent an appeal to his maternal uncle Mahasu to come to his help, but Mahasu was feeling sore over some family dispute with Shirgul, and he flatly refused to render any help. As a last resort, Shirgul made a supplication to Guga who in the form of a rat gnawed through the leather thongs and set Shirgul free. Shirgul went to Hardwar to take a dip in holy waters and become pure again. He reached Churichandni via Nahan, and when he reached his

parental home, he was baseeched by his people to fight a demon who was troubling them. Shirgul killed the demon and thereafter ruled peacefully over the people of the area. To commemorate the heroic deeds performed by Shirgul, he has been elevated to the status of a deity. The *Pujaris* are Brahmins and families who believe in Shirgul pay to the *pujaris* 4 *kacha* srs. of grains every harvest in lieu of the services rendered by them to the deity. There is a temple of Parshuram called by the name of Madhwaas Devta. This temple is situated at Chauki and is worshipped on each Sankrant every month. Here Parshuram is represented by a brass image with his attendant in stone known as Rajban Sirmauria. The *pujaris* of Parshuram are Brahmins and they are paid in kind at the time of harvest. There is no other place of worship in the village although people worship Kali which they call Thori and its temple is situated at Shilla and Shamaahan about 5 miles away from the village.

Important public places

The village has a Panchayat Ghar in Shalna where meetings of the Gram Panchayat and Nyaya Panchayat are held.

Besides this, there is the dispensary building and the school building just towards the right of the village near the water sources. A gang-hut is under construction and is expected to be completed soon. Plans are also under foot to construct a Rest House for the visiting officials. A Gram Sevak hut is under construction. There is a Patwarkhana also which is in a dilapidated condition. Besides these, the village does not claim any public place.

Cremation ground—The villagers burn their deads on the banks of *Dhangon-ki-ser khad* at a distance of about 2 miles from the village. No separate areas have been demarcated for different castes, and people burn their deads wherever they find a place.

Source of Water—There are a number of perennial water-springs around the village and the people draw their water from these sources. These springs are situated just near the village and it is not difficult to fetch water from them, but still the residents of Shalna and Chauki have built two concrete water tanks to store water for them, and they draw their drinking water from these two tanks. The people of Manana draw their water from a perennial spring nearabout, but they too are planning to build a reservoir and divert the water through pipes to habitation. The water supply is quite adequate and if properly harnessed might also be utilised for irrigation purposes. The villagers have not so far cared to construct any *kuhls* although in the far off Baas here and there a *kuhl* may be found. This is perhaps due to the fact that the rains seldom fail them. Some *bowlies* have also been built at the site of the natural springs, but these bowlies are not properly looked after and well kept.

Post Office—A branch-post office was opened in the village in 1962, with its head office at Paonta. It is under one Jogi Ram, a resident of village who is a part time worker here. He is paid Rs. 30 p.m. for his services. The post office opens from 9 to 11 in the morning and 2 to 5 in the evening. The dak is distributed and cleared on alternative days. Registered letters, parcels and money orders are received. Besides, the stationery is also sold. The post office has three runners who carry and bring the dak to the village.

Population

The village has a population of 1,246 persons—700 males and 546 females. Table III shows the population by age group.

2. The People

The village is inhabited by Rajputs, Brahmins, Kolis, Dhakis and Chamars. One family of Aggarwal lives there although he is an outsider and a Government servant posted there in connection with his duties. There is a goldsmith, who calls himself a *sunar* but he has no family and he is still unmarried. Castewise composition is given in Table II.

TABLE II

Caste	Population			No. of Households
	Persons	Males	Females	
Rajput .	1,009	567	442	148
Brahmin .	57	30	27	11
Gupta .	4	2	2	1
Koli .	115	63	52	23
Dhaki .	47	29	18	7
Chamar .	13	8	5	2
Sunar .	1	1	..	1
Total .	1246	700	546	193

It will appear that the Rajputs are the predominant group in the village and account for 1,009 out of a total population of 1,246. The Rajputs and Brahmins form the *swarns* or belong to higher caste group. The Guptas and Sunar to the middle group and the Kolis, Dhakis and Chamars form the scheduled caste. The Rajputs and Brahmins—intermarry and the children belong to the caste of their father. The Brahmins and Rajputs inter-dine and inter-smoke among themselves but are not so free with the scheduled castes. Both Brahmins and Rajputs generally have the same position economically and socially. Brahmins besides following agriculture also perform priestly duties like reciting Kathas and conducting rituals at births, marriages and deaths. A group of Rajput families have a particular Brahmin to act as Parohit and the Rajputs are called *jajmans*. Rajputs are *jajmans* also to the lower castes whom they have to pay certain fixed amount of grains at each harvest in lieu of the services rendered by them. According to the legend the Rajputs claim to belong to Tanwar clan and descendant of one ancestor Kumra after whom the village is named. The legend serves as a convenient handle for them to say that they belong to the pure Rajput stock. This may or may not be the fact because otherwise the Rajputs of Kamrao claim to belong to Khasa tribe and till recently styled themselves as Khas Kanets. About the origin of Khasas it will be interesting to read Dr. Majumdar's "Some aspects of the cultural life of the Khasas of the cis-Himalayan Region" given in the appendix II.

The Rajputs are the original settlers of the village and they occupy a predominant position being 1,009 persons—567 males and 442 females. The Brahmins are only 58 in number with 81 males and 27 females. It appears that the Brahmins came to settle in the village a little later or came alongwith the Rajputs to administer to their religious needs.

The scheduled caste—Kolis, Dhakis, and Chamars do not belong to the Khasa tribe and came to settle in the village later on. These people could not tell how and when they came to the village. Kolis are basket makers, blacksmiths and also work as serfs on land. The Dhakis are equivalent to Bajgis and play upon the musical instruments at the time of marriages and deaths otherwise they also work as agriculture labourers and have now alongwith Kolis also taken to work on roads. One Dhaki works as silversmith and a mason. The Chamars work on leather and prepare shoes for their *jajmans* although they have now started demanding

TABLE III

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 & over		Age not stated	
Persons	Males	Females	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
1246	700	546	73	61	84	76	82	70	63	45	54	45	58	45	42	52	98	71	86	57	60	24	..	..

cash payments for shoes. For repairs they are paid in kind at the time of harvest. All these castes have the same customs as followed by Rajputs.

Physical appearance

For physical appearance the people are tall, handsome and of fair complexion. They are sturdily built with well developed calf muscles on account of the out door arduous duties. Even an old man bears himself erect and is on the whole quite active. Their women are handsome with well cut features, and generally of rosy complexion. They develop early wrinkles on the face although they may continue to be quite active even upto the last.

Family Life

On account of their being polyandrous they follow joint family system although divisions among brothers may happen here and there. The eldest member of the family acts as the head of the family so long as he remains active. He regulates the affairs of the family and after him the responsibility passes on to the next eldest person. The family is a union of all male members of all living generations, in the patrilencal line of descent along with their wives and their unmarried sisters and daughters. The married sisters and daughters also once a year or so come to live with the family where they are given all respect and freedom. If a married daughter or sister decides not to live with her husband and seeks a new husband she also comes to live with her parents or brothers as the case may be. A wife generally goes to her *mait* on festivals and other occasion. This joint family system is further distinguished by the fact that all the brothers marry one or more joint wives, and children of such a union are the joint children of all the brothers. The eldest brother is called as *bara baap* and rest as *manjhla baap* or *chhota baap*.

The joint family shows a well knit unit with a distinct division of labour among the brothers. The eldest brother is called *syana* and his wife as *syani*. He is the *karta* of the family and assisted by the *syani* looks after the needs of all members. Some one among the members is given the charge of the cattle and some one has to look after the lands. The joint wife or wives have to show equal respect to all the brothers even if she likes some one more than the others. The joint family system has enabled these people to get the maximum out of the scattered small holdings. The winds of change have, however, started moulding the view point of the people and now they prefer more and more to be not in favour of polyandry. This will naturally entail breaking of joint homes and fragmentation of the land.

Residential Pattern

Because of the rugged topography and the limited space, all the houses are herded together and often built in a row, running parallel to one another. The houses in Chauki and Shalna are compact congested and with small Angans outside. The lanes and by-lanes are narrow. In Manana the houses are widely spaced with paved *angans* in front and the lanes are a little wider.

The houses are constructed in such a way so as to get maximum sunshine. In Chauki and Shalna they face South-East and in Manana they face the South. No house has been built on the top of the ridge. Chauki and Shalna are more exposed to wind than Manana.

In Chauki most of the houses are there storeyed and in Shalna though most of them are double storeyed yet a good number is three storeyed. In Manana all houses are double storeyed. The Scheduled Castes also live together although they build their houses slightly apart from those of *swarns*.

House Construction

The people are very fond of keeping their houses clean and tidy. They are daily swept and the wooden floor is rubbed with water and urine of cattle. An average house consists of four or two rooms, built one over another. The ground floor is Obra and the upper storey is used for living. Usually no bath rooms or latrines are provided although a few houses were noticed to have bath rooms which were of recent addition. The inmates go out to answer the call of nature. And to have the bath they go to the nearest water head. The approach to the upper storey is through a stair-case built outside. As will appear from the table, there are 47 houses with four rooms each and 45 two roomed each. They are less ventilated, may be to save the inmates from the biting chill of winter. The main material used consists of stones, wood and slates. The stones and slates are locally available and the timber is brought from far off places, or pilfered from Ghal in Tons or Giri. The stones may or may not be dressed but the slates are always undressed. Very little nails are used, and the planks are dovetailed.

Manyad—In a selected plot, an area of $19' \times 16\frac{1}{2}'$ is marked and this portion is levelled. Thereafter a foundation of the depth of $2\frac{1}{2}'$ is dug and filled with stone masonry in lime mortar. Over the foundation a platform three feet high is raised. After this 1'-9" thick stones walls with mud mortar are erected.

Obra—The ground floor is meant for cattle, or storing foodgrains. The walls are raised to a height of $5\frac{1}{2}$ feet. Usual dimensions for a room of *obra* are $10\frac{1}{2}' \times 13'$. The entrance to the room is through a small door with the dimensions of $3' \times 4'$. There is also a small verandah in front about three feet wide and Deodar pillars of the size of $3'' \times 3''$ and of the height of the *obra* are fixed which support the projected portion of *manjh*. These rooms are not interlinked through any side door. When the walls have been raised to the required size, roofing is done. Deodar wooden rafters of the size $4'' \times 3''$ and of the length of wall are placed on the side walls, about 2 feet apart from each other. The surface is covered with Deodar planks of about $1\frac{1}{2}''$ thick.

Manjh—The second storey is called *manjh*. It is entirely constructed with Deodar planks. Usual dimensions of a room of the *manjh* are $17' \times 15\frac{1}{2}'$ with a height of 8' in the centre and $4\frac{1}{2}'$ in the sides. In one side small windows are cut in the wooden walls. They have moveable lids inside. In all the sides wooden cup-boards and almirahs are fitted. One side of the floor of *manjh* is raised a little and is used as a sleeping place.

Rasoie—A kitchen-cum-verandah of the width of five feet is attached to the room which comes first while entering the *manjh*. The *chullah* is fixed in the side. One or two small windows are provided. Right above the *chullah* a small hole is provided in the ceiling which has a moveable lid from inside. This serves the purpose of taking out the smoke of *chullah*. A separate space may be provided for keeping water vessels. In some cases a small reservoir-*manza* has been constructed and provided with taps.

The entrance to the *manjh* is through a door of the size of $3' \times 4'$. All the rooms of the upper storey are interlinked through doors of the same sizes provided opposite to one another. Thus to enter the upper storey one has to pass through the *rasoie* first.

Roofs—All the houses have slanting roofs. For laying roofs, the villagers raise the walls to the required size. After this, *saal* or *chil* wood rafters of the size of $3'' \times 3''$ are laid on the walls, each being about four feet apart. They are then covered with Deodar planks $1\frac{1}{2}''$ thick. Finally the entire roof is covered with irregular slate pieces just kept one over another. They are neither nailed nor stuck with the planks in any way. And so when strong wind blows they often leave their places giving sufficient room to rain water to leak through the ceiling.

Band—The third storey is called *band*. It sits flat on the *manjh* and the rooms are slightly bigger than that of *manjh*. To support the extra portion, a small verandah is provided in front of *manjh*, as in the case of *obra*. The entrance is through a side staircase.

Makole—The villagers white-wash their houses once in a year particularly in winter, during the Bissu days. They collect a white clay, locally available, bring it and dissolve in sufficient water. Powdered salt and glue is also added, to make the whiteness fast. With it they white-wash the walls.

As for painting the *manjh* they first give all the planks a coating of *geru* dissolved in water both from inside and outside. Thereafter *sarson* oil is rubbed with a piece of cloth. This gives a light red colour and according to the popular belief also protects the wood from worms.

Angans—Every house has a small courtyard in front. The entire flour is *pacca* built and studded with fast stones. A small wall of the height of above three feet is raised in

the sides to serve as a fence. It is also the duty of the household to keep the *angans* clean and these are daily swept.

Tand—Some households have also constructed small boxes for storing maize cobs. They are fitted with iron bars all around and are placed in the *angans*. The villagers believe that with the cantact of wind which passes through freely the cobs remain unharmed by the worms and insects.

CEREMONIES CONNECTED WITH THE HOUSE CONSTRUCTION

Baast Lagana—Whatever ceremonies there are they are either performed before starting the construction or later on when the house has been completed. The former is *baast lagana*.

For a new house the owner first fixes four wooden pegs in the four corners of the selected site. *Parainda* or *mauli* is tied to these pegs. Within this demarcated portion the family priest conducts *havan*. And when it is over, gur pieces are distributed to all present. For full eight days one male member remains in the portion and keeps day and night vigil so that evil spirits may not defile the place. A temporary shelter is also erected so that the man on guard may retire there at night. The construction work is started simultaneously.

On the completion of the house, relatives and friends come to offer congratulations to the owner. He in return throws a feast to them. *Ghee* and *shakker* are served. The Dhakis are also invited who come to play on their musical instruments. In return they receive a rupee each.

Hela lagana—As is customary all villagers are supposed to contribute free labour for a day. On an appointed day one member from each house assembles to contribute their share of labour. They help in collecting wood, stones and slates for the new house. The owner has to serve them with evening meals together with *gur*. He generally kills a goat or a sheep. Labour on other days is provided on wages of rupees two per day.

The villagers do not get timber at concessional rates, because they have no *tartandari* forest nearby. And as a good amount of timber is required for a new house the demand is met by pilfiring from the Tons and Giri. Formerly it was for this purpose only that the household utilised the free labour contributed by the villagers.

Mistris—In the village a house is half made of timber and half of stones. So a *mistri* has got to be a carpenter-cum-mason. There is only one *mistri* in the village and most of them are called from outside. He is highly respected. Besides providing him two times meals and shelter he is paid Rs. 6 per day as long as he is engaged by a household. At the time of investigation one Banwari Lal of Dehra Dun was staying in the village. He was working in the round about areas for a pretty long time.

Previously no daily wages were paid to the *mistri*. He was provided free boarding and lodging. And when the house was completed he used to climb on the roof of the new house and would not get down until the household gave him all that he wanted.

In this way a household used to give the *mistri* articles consisting of utensils, clothes and grain and sometimes cash also, nearing Rs. 1,000/-. This practice has now receded. Now-a-days, it is entirely upto the owner to give any reward he deems fit. To keep the old precedent a *pattu* or a pair of clothes is given to the *mistri* when the house is completed.

In the past it was a tedious job to construct a new house, as it used to take years to complete it. The house of Sher Singh Rajput of the village was completed in twelve years. Apart from feeling the difficulty of bringing material to the site he was also confronted with the problem of finding mason-cum-carpenters. During the span of these twelve years he engaged several masons. The villagers' another difficulty is of finding labourers. And it has been noticed that often the household members have to do the work of labourers also to keep the construction work going.

The people have now taken to construct the houses on new patterns. They make more use of cement and stones and less of timber. May be perhaps they got the inspiration from the new Dispensary building constructed by the Government. A new house was already under construction in Shalna on these lines.

Local names used for different parts of a house are:—

Aghal	Wooden bar used to barricade the door from inside.
Ataali	Window.
Baih	Beam
Band	Third storey
Bhit	Walls

Chaubara	Central room
Choh	Verandah of the ground floor.
Dhain	Floor of obra
Dwar	Door
Jaang	Part of a pent roof
Kothaar	Wooden box used for storing grains
Manjh	Second storey
Manjhee	First floor roof
Manze	Place for keeping utensils
Obra	Ground floor. Also cattle-shed.
Paire	A stone step
Pakhoie (Jhallar)	Decorative wooden frame attached to the ridge of a pent.
Pharkion	Wooden floor of the first storey
Rasoei	Kitchen
Shir	Ladder
Sindwari	Ventilator
Tand	Wooden box used for storing maize cobs.
Tang	Balcony.

Household Goods

Table No. V shows the material wealth of the people. This indicates that besides charpoys villagers also possess chairs, tables and almirahs as articles of furniture. The charpoys are few because the villagers are in the habit of sleeping on the wooden floor. Charpoys are generally kept for guests or are used at the time of child birth. The number of wooden almirahs and cupboards is quite large. They are fitted in the *manjh* and *band*, and are used for storing household articles. The village almirahs are different than those found in plains or in urban areas. These are non-removable and fitted in walls. The number of chairs and tables also give an idea of the modern touch. There are seven radio sets including the Community set which is played at the house of Pradhan Gram Panchayat. This is fitted with a loud-speaker so that all the villagers may hear its sound. It would not surprise one to find transisters finding their way to the village.

Almost every household possesses a kerosene lamp. In a majority of cases it is only a small wick lamp without any chimney. Hurricane lanterns are a common sight. The village is electrified and at the time of investigation, nineteen houses had obtained electric connections. The charges for electricity are five annas per unit and average monthly expenditure comes to about three rupees per household. The Government servants who are residing in the village in con-

TABLE IV

Household by Number of Rooms and by Number of Persons Occupying

Total number of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four rooms		Households with five rooms		Households with five rooms and more	
			No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family worker
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
193	914	1246	..	..	11	21	45	197	16	89	47	277	5	41	69	621

nection with their duties, use electric heaters and irons.

Some of the articles found in the houses are:—

TABLE V

Material Culture-possession of furniture and other items

Name of Caste	Charpoy		Chair		Bench		Table		Radio		Almirah		Watch		Umbrella	
	No. of House-holds	Total No.	No. of House-holds	Total No.	No. of House-holds	Total No.	No. of House-holds	Total No.	No. of House-holds	Total No.	No. of House-holds	Total No.	No. of House-holds	Total No.	No. of House-holds	Total No.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Gupta . .	1	3	1	2	..	..	1	1	1	1	1	1	1	1	1	1
Mochi . .	1	1	..	..	..	..	..	..	..	..	..	..	..	..	1	1
Dhaki . .	3	4	..	..	..	..	..	..	..	..	3	7	..	..	5	6
Brahmin . .	7	13	3	5	1	1	3	5	2	2	8	15	3	3	6	9
Koli . .	2	6	1	2	..	..	2	2	..	..	19	42	..	..	10	12
Rajput . . .	58	97	12	19	..	..	10	10	4	4	130	338	14	15	133	190
Total .	72	124	17	28	1	1	16	18	7	7	161	403	18	19	156	219

Name of Caste	Stove		Boxes		Sewing Machine		Stool		Gun		Loom		Torch		Camera	
	No. of House-holds	Total No.	No. of House-holds	Total No.	No. of House-holds	Total No.	No. of House-holds	Total No.	No. of House-holds	Total No.	No. of House-holds	Total No.	No. of House-holds	Total No.	No. of House-holds	Total No.
1	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33
Gupta . .	1	1	1	3	..	..	..	..	..	..	..	..	..	..	..	..
Mochi . .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Dhaki . .	..	..	1	1	1	1	..	..	..	..	..	..	..	..	..	..
Brahmin . .	1	1	1	6	1	1	2	2	1	1	..	..	..	..	..	..
Koli . .	..	..	1	2	1	1	..	..	1	1	1	2	..	..	..	..
Rajput . .	2	2	21	44	2	2	2	2	28	29	..	..	2	2	1	1
Total .	4	4	25	56	5	5	4	4	30	31	1	2	2	2	1	1

Chhatri—Umbrellas are common. The people derive double utility from them. It not only protects them during rains but also saves them from the scorching sun. Whenever any person goes out or carries a load on his back, he must have an umbrella with him. The umbrellas are purchased from either Chuharpur or Paonta and each one costs about Rs. 4/- or Rs. 5/-.

Peengh—This is the cradle used for rocking the babies. A wooden log is hollowed and suspended from the roof by four strings. Small children are put in it and they continue to sleep for quite some time. This way, the mother can attend to other duties.

Chhattar—During agricultural operations or while protecting the maize crops special umbrellas are made. These are prepared by the Kolis, and are made of bamboo sticks and *maljans* leaves. Over a frame work of bamboo ribs, *maljans* leaves are laid in two or three layers thick in such a way that no water drips down. The leaves are held in their places by thin strings made of *behul* fibre. In the centre is the central pole to keep the *chhattar* up. This does not close down. It protects both from intense rain and scorching heat of the sun. A *chhattar* does not last more than two or three seasons and has to be build up anew. A Koli gets three seers of grains to prepare it.

Kajal—Women use *kajal* freely. This may be purchased from the bazar or may be prepared at home. A mustard oil lamp is burnt and a *taihta* is held over the burning wick. The soot is collected and used as *kajal*.

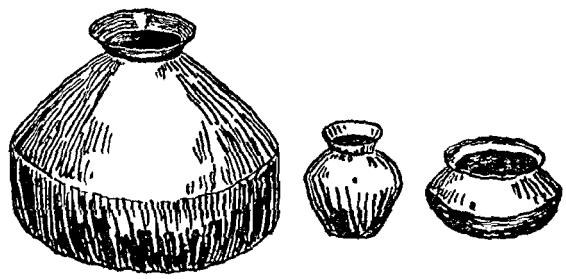
Among other items the women must have a mirror and a comb, purchased from the market. In some cases a modern girl may also have a piece of lipstick. Toilet soaps are a common sight, although cheap brand are used. Every woman washes her hands and feet once a day. *Dandasa* is preferred for cleaning teeth, as it serves as a sort of a lipstick by tanning the lips.

Bistraas—A bedding consists of woollen *pattus* or cotton quilts. No *durries* are used, but they piece together torn clothes and prepare a *khind*. This serves both as a *duri* and a *talie*. Goat skins are also used as matresses. These skins are spread over a *chatai* or mat made from palm leaves. No one prepares them in the village and are purchased from Paonta or Chuharpur.

Peerahs—*Peerahs* are for sitting. They are made of wood and prepared by the local carpenter. It is generally offered to the visiting guests. But when one runs short, *chataie* or empty gunny bags are spread.

Since the people spin wool, every household has a *charkha*. Women use these spinning wheels and men use *taklis*. Similarly *ukhal* and *mussal* are used for dehusking paddy or for pounding other things. A hand *chakki* may also be seen here and there though people carry their grains to *gharats* or to the recently set up flour mill in the village. It runs on electricity.

Utensils—People use brass, bronze, iron and aluminium utensils. Aluminium vessels have only been brought in recently. Earthenwares are also used. These are purchased from Kumhars at Sheela a village six miles from Kamrao. Fine earthen-wares used for churning milk are *chattis*. These may be purchased from Paonta. No one mends or repair the metal wares in the village. Neither tinning of brass vessels is done. There is no tin-smith and if any visits the village the villagers get their utensils tinned. These utensils are purchased from Paonta or Chuharpur or even at Nahan whenever some one visits these places. It is a custom that villagers purchase at least one metal utensil on Dhantrodisi before Diwali.



Batuwa, lota, patili

The common utensils in use are: —

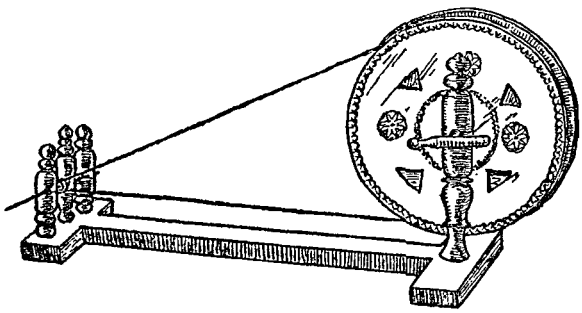
TABLE VI

Serial No.	Name of Utensils	Used for	Usual price
1	Tawa	Cooking chapati	3·00
2	Patili	Cooking vegetable or daal	5·00
3	Parat	Kneading atta	15·00
4	Tambia	Heating water	25·00
5	Karahi	Frying	5·00
6	Batuwa	Storing water	30·00
7	Mangali (Thali)	Plater for serving	3·00
8	Karchi	Cooking Ladle	1·50
9	Tasla	Washing basin	2·60
10	Patila	Pot for cooking	1·50
11	Lota	For washing	1·50
12	Glass	Tumbler	1·25
13	Dabba		2·50
14	Balti	Bucket	2·00

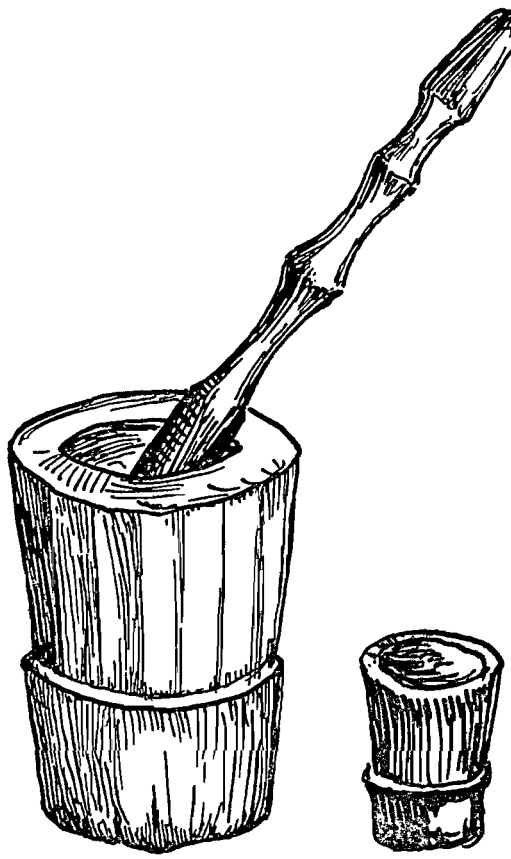
Among the other household goods, following things are used:—

TABLE VII

Serial No.	Name of article	Usual price
1	Ukhal and Mussal Pastle and Mortar	25·00
2	Tanki used for string water	30·00
3	Charkha spinning wheel	10·00
4	Kundra used for pounding purposes	5·00
5	Shawene Sieve	4·00
6	Gaunda	2·00



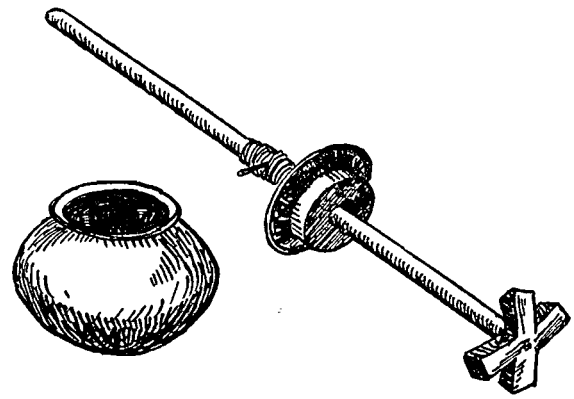
Charkha



Ukhal and mussal,... ukhal



Parat, mangali



Chatti, madhani

The metallic utensils are cleaned with the help of ash of the hearth and then washed with water. These are always kept bright and clean. In the kitchen the utensils may be arranged in rows on a shelf or dumped together in a basket.

Iron utensils generally consist of *balti, tasla* and *tanki*—used for storing water.

Plates and cups are also coming into use and a good number of families keep cheap tea sets or cups and soucers for serving tea to the visiting guests. These wares are generally purchased from the Pottery Centre at Paonta.

Dress

The trans-Giri people, including the people of Kamrau, dress alike and they would like to make a shirt or *salwar* go as far as possible and would go on patching it with cloth of assorted colours to lend the garment a shape of varigated hues and in some cases it becomes difficult to distinguish the original cloth of which the shirt and *salwar* was made of. These patches are called *talies* and people appear to be fond of putting on *talies* on their clothes. Some one revealed that some enterprising young man in a case sew on the back of his new shirt a full silken kerchief costing perhaps

more than the original shirt! The shirt of a woman may also consist of different pieces of cloth and it is difficult to say whether after putting so many *talies* on the original cloth, the result is pleasing one or otherwise. It appears that people try to economise too much on cloth. Kamrau being not situated at a very high altitude claims a fairly long summer season and the winters are not severe. This being the case woollen as well as cotton clothes are worn. With a few exceptions the woollen cloth is of indigenous origin—the wool being spun by the people themselves and woven into pattus by the weavers in the adjoining villages as there is no weaver in the village itself. Cheap mill-made woollen cloth is also purchased from the shops and used. The cotton cloth used is entirely mill-made because no cotton grows in the area and the people also do not know how to spin cotton. Generally cheap cotton are preferred although now superior cloth or clothes made of artificial silk are steadily coming into vogue. Generally men do not put on any *pyjamas* or *suthans* to cover their legs which are kept bare. When they attend ceremonies or marriages they use more colourful dresses.

Men's Dress

Over a shirt which is made of mill-made cotton cloth a sort of loose coat which is locally called *lohiya* is worn. A *lohiya* is prepared by stitching together the narrow strips of woollen cloth woven from home spun wool. It is invariably white. Generally it is worn on the shoulders with loose dangling sleeves. It is locally tailored and is not stitched to fit well. Thus A's *lohiya* can be easily put on by B and *vice versa*. It is treated as an all purpose garment and in the absence of any covering cloth the wearer generally passes off night wrapped in a *lohiya* which is gathered at the waist with a piece of long cloth wound in place of belt. As and when the *lohiya* shows signs of wear at any place it is at once patched with *talies* and finally a time comes when the entire *lohiya* is covered with *talies* (patches). It is not necessary that one patch (*tali*) should be of the same colour or cloth as the previous one but it is rather the other way round and it is seldom that two patches are of identical colour. Thus one *lohiya* may be sufficient for a man for the entire span of his life. The legs, as already stated, are mostly left uncovered although in some cases some one might like to put on a woollen *pyjama*. They put on *langoti* called *kheshri* as under-wear. The head is covered with a skull cap of long cloth or some other with a skull cap of long cloth or some locally made but then these are also not so generally used and people prefer to go bare footed. In summer men do with a skull cap a short and the *langoti* (kheshri).

Now there is a growing tendency among the people to put on *kachha* (under-wear) instead of *langoti*.

Dress for women

The traditional dress of women of this area consists of a shirt which was also called *kurti*, *ghaghri* and *dhatu*. *Dhatu* serves as a head-cover and is a sort of kerchief 1.4 yard square which is folded in a triangular way and then loosely tied on the head. It leaves both the hands free to attend to other chores. The shirt or *kurti* is of an ordinary type usually with collars. The *ghaghri* is a type of skirt made of any cloth which attracted the fency of the wearer. Underneath the *ghaghri* nothing else is worn. These traditional dresses are now worn by old women only perhaps because more cloth is required to make a *ghaghri* or the dress is not considered to be as smart as the modern *salwar* and *kameez*. A girl whether she is Dhianti or Rhyanti wears *salwar* and *kameez*. In winter the old type of woollen coat used by women was called *makhela* which was prepared from indigenous woollen patti and used to be invariably of white colour. No shirt was worn underneath the *makhela*. Buttons were seldom used and instead thereof the *makhela* was secured in its place by means of tapes, but now *makhela*. Buttons were seldom used and has been replaced by ladies coat. Those who can afford go in for mill-made woollen cloth for ladies coat otherwise woollen patti is also used for the purpose. Girls have developed an idea that their dress is incomplete without a ladies coat and every girl would, therefore, like to have one at the earliest opportunity.

The traditional dress is now used by only old people and the present generation do not like the *lohiya* etc. The patti that used to make the *lohiya* is now used for making modern type of frock coat.

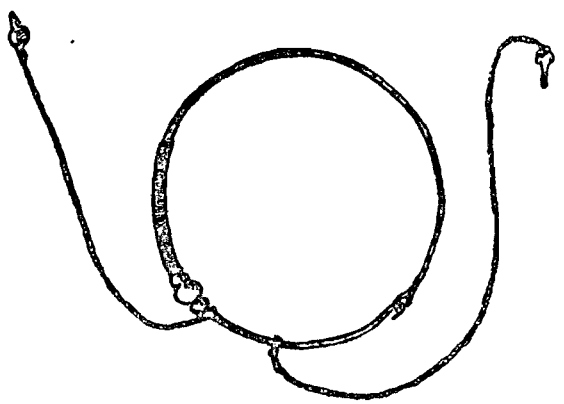
The old skull caps are also disappearing and they either prefer to go bare headed or put on Gandhi caps. In the matter of women's dress the use of *ghaghri* is now confined only to old ladies and the village Panchayat has also passed a resolution calling upon the people to take to *salwar* and *kameez*. A few wear scarf with *salwar* and *kameez* but the use of *duppatta* instead thereof is gaining ground. The three village shops also store some cotton and silken cloth which the villagers can buy according

to their needs. The villagers also have many opportunities to visit Chuharpur, Paonta and Nahan and they generally purchase their cloth at these places. On festive occasions every woman tries to put on bright clothes and a husband who cannot afford to purchase good clothes for his wife may end up by even losing her.

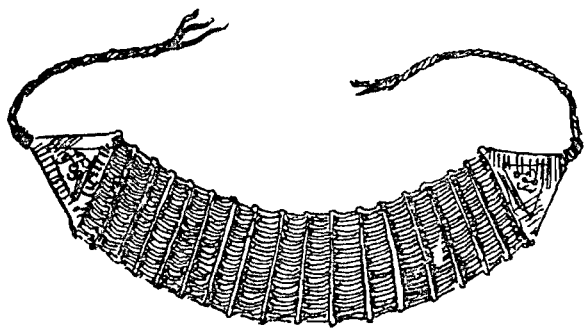
People in rural India cannot afford to be so cleanly dressed as urban people. The very nature of their work does not permit them the use of Dhobi washed and starched linens. And it will be a very progressive village indeed if it can claim a Dhobi's shop. There is no Dhobi at Kamrau and people do their own washing. Before the washing soap came to be so widely available the people used to wash their linen with a watery filterate obtained by vigorously stirring the hearth ash with water in a vessel. A thick cloth was spread in a *tokri* (basket) and the whole mixture was poured in it. The clear filtered water that was obtained was rich in alkali and was used for washing cotton clothes. For woollen clothes another devise was adopted. A thick cloth was spread over a *tokri* and this was half filled with sheep and goats droppings. A thick layer of wet hearth ash was spread over it and water was now poured. The resultant filterate called *khiani* was of yellowish brown colour and was used for washing woollens. Though it was used for washing cotton clothes also but since its preparation was more labourious than the ash filterate, it was generally exclusively used for washing woollens alone. Although washing soap is now much more commonly used but these old methods still persist because they cost little or nothing to the people.

Ornaments

Besides the traditional jewellery another conspicuous thing that one notices in Kamrau and the adjoining area is that women are very fond of big nose rings or *naths*. A



Nath



Gaira

nath is worn by every married Hindu lady in this side of the country on all auspicious occasions. In the plains even the famous Shikarpur *nath* holds no comparison with the *nath* worn by the women of Kamrau. This *nath* is always made of gold and may weigh 2 to 7 tolas. The poor nose is hard pressed to support it and to lend a helping hand a thread or a chain is tied to it and the other end of the chain or thread, as the case may be, is tied to the plait of hair just above the ear. A *nath* is the proud possession of every women and she will not sit at rest unless she has secured it from her husband. In many a case the nose is badly torn due to the weight of the *nath* which matters little to the wearer so long as the *nath* continues to be big and heavy. In circumference the *nath* may be as big as 8" to 10". The village Panchayat has taken a sensible decision in requesting all the people not to wear a *nath* more than two tolas in weight and they have fixed a fine of Rs. 5 to 10 for any breach of this rule. Other ornaments generally worn by the women are:—

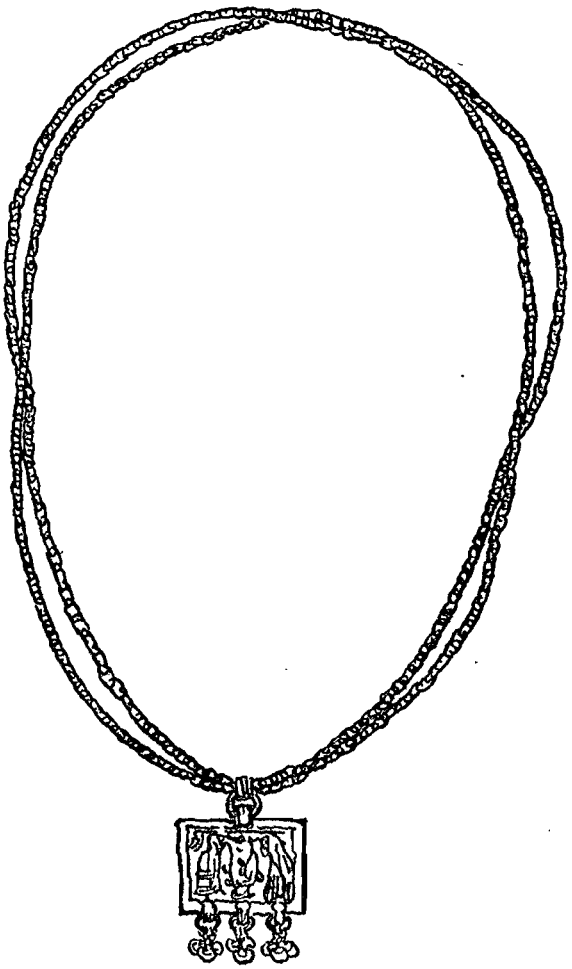
Long—It is another piece of ornaments worn in the nose, and weighs approximately four *ratties* costing about Rs. 6/- to Rs. 9/-. It is made of gold and one or more immitation stones are studded on its upper part.

Blak/Murki—This is worn in the cartilage forming the partition wall between the two nostrils, and is made of gold. A portion is studded with colourful stones. The weight of *murki-blak* is six *mashas* and costs about Rs. 72/—.

Lorkey—These are worn in the ears. Made of a *tola* and a half or two *tolas* of gold. They can be of silver.

Lorkey with silver chain—These are round ear-rings having a chain. This is fastened under the chin. These *lorkas* are made of silver, weighing approximately two and a half *tolas* and cost Rs. 8/-.

Gaira—Is an ornament for the neck. Made of silver weighing approximately seventeen to twentytwo *tolas* and costing Rs. 70/-.



Taweej

Hansli—Also worn round the neck. Made of forty to eighty *tolas* of silver, costing Rs. 200/-.

Tabeej—Also worn round the neck. Made of silver weighing a *tola*. Price Rs. 3/-.

Karay—Worn in the wrists and are made of silver. Weight—32 to 60 *tolas*. Price Rs. 90/- to Rs. 150/-.

Anguthi—This is a silver finger-ring. Weight—half a *tola*.

Food and Drinks

The people mainly depend upon agriculture so their food correspond to the produce of their land. They have to work hard whether on fields or whether doing any other work. So they have to take meals a number of times which generally is three times a day. The meals are mostly of cereals and maize is the staple diet which may be taken either in the form of bread or *sattus*.

Sattus—Maize bread is prepared in the usual way over a *tawa* and the *sattus* are prepared by first heating the grains on a big slate slab and when pinkish they are ground to flour which is called *sattus*. These *sattus* are called *bhujia sattu*. There is another way of preparing *sattus* and that is that maize cobs alongwith grains are boiled and then dried. The dry grains are converted into flour. These *sattus* are called *bathu sattus*. These *sattus* are generally taken with *lassi* although in the absence of *lassi* the *sattus* are moistened and some salt is added and roled into small balls and are taken with raw onions, *chatni* and pickles or whatever is available. Besides maize, they take wheat barley and rice. Good quality rice is not grown in the village instead *cheena* rice is grown and consumed. Wheat is consumed in the form of chapaties and relieves the monotony of diet. On festive occasions it is rather wheat chapaties that are used in preference to maize breads. Meat is relished though not regularly taken. All take meat including Brahmins and the cooked meat in local dialect is called *gulti*. On parties meat is invariably prepared. The family tastes meat whenever a sacrifice is ordained by the family priest or some sheep or goat dies accidently. A curious factor about meat eating is that meat of a she-goat or a sheep is shunned and neither these are offered for sacrifice. It is only a he-goat or a *khadu* that is offered for sacrifice or butchered for meat on festivals. Fish is relished whenever available and many fish lovers bring it from river Giri or from Sataun.

The food habits of the people do not vary much. The menu depends upon the means of livelihood of the family. A rich man may use butter or ghee and a poor man may do without it. Locally available vegetables are consumed as there is no vegetable shops in the village. Seasonal vegetables of the type of brinjals, cabbage, *tinda, bhindi*, pumpkin, *arbi, kachalu*, potatoes, *sarson-ka-saag* and green leaves of *arbi* are cooked as vegetables and used. The pulses commonly used are *urad, masur, kulth, rong* and *moong* and when no seasonal vegetable is available then the pulses are consumed with maize or wheat bread. In fact poor people mainly depend on pulses and they take vegetables only when they can get them gratis from the well-to-do people. It is only occasionally that they spend anything on purchasing vegetables.

Meal times—Villagers take their meals three times a day. Morning meals is called *nihari* and consists of *basi roti*, left over bread of the previous evening re-past. It is taken with *lassi*. There are no fixed timings for it

as a person going to fields may take it early than the others. If no *basi roti* is available then fresh breads may be cooked for *nihari*. Mid-day meals again consist of maize or wheat bread with a *daal* or in a majority of cases the *sattus* are taken with or without *lassi*. Evening meals are the main meals and occasionally rice or *cheena* may be cooked and taken with *daal*. It is the only meal when the entire family sits together to enjoy it. There are of course no fixed timings for children. Whenever they are hungry they are fed on *sattus* or bread. Those who have cattle use curd while taking *nihari*. The curd is used throughout the year.

Ghee and mustard oil serve as cooking media. Food is cooked in *ghee* and sometimes in mustard oil.

Besides maize *sattus* the villagers also use *sattus* of barely and wheat in summer but barley and wheat *sattus* are served by few. The poorer sections of the people supplement their diet by using coarse grains of the type of *kodra, ogla* and *cholai*. They mix these grains with wheat ground into *atta*.

Whenever they fast on Janmashtami or Shivratri, they take non-cereal diet. This consists of *cholai, kodra, ogla, arbi* or *kachalu* and milk.

The same menu, day in and day out, is relieved by marriages and religious festivals. These the villagers await eagerly. On these occasions special type of food are served.

Turka adds flavour to food. Commonly found spices are used, e.g., ginger, onion. Then there may be *zira, heeng, dhania*, of course salt, chillies are used. *Galgal* and mango pickle are relished. And pickles are a must with so many well-to-do people.

It is customary that villagers kill one or two he-goats or rams in winter. The meat is hung from roof of one of the rooms and dried. A portion is cut and cooked once a while. Due to the cold in winter the meat does not rot. Meat is cooked by boiling small chunks in water.

On feasts or *dhams* kith and kins and friends and neighbourers are invited. For marriages or deaths, rice forms the main parts of the menu. One or two pulses and vegetables are cooked. Chapaties of maize or wheat are not served on this occasion and *puris* and *kachauris* alongwith *halwa*, are served.

First meals of marriage—Chaile—In marriages three meals are served. The first meal to the marriage party consists of boiled rice and *shakkar* and *bura*. *Ghee* is poured over it till the other party cries no more. The excessive use of *ghee* to the entire satisfaction of the guests is considered a matter of honour and privilege for the host. This feast is called *chaile*. This is given in the evening.

Second meal—The next morning the *barat* is served with *pucca-khana* consisting of *puris, kachauris, halwa* and the like. Laddoos may also be served and *chatney* of tamarind locally called *soonth* is also provided.

Third meal—Dafri—The third meal called *dafri is* served at the next evening and consists of boiled rice and meat. This meal is served in a peculiar way. First boiled rice is served on leaf platters and then a few pieces of boiled meat are placed on it by another server. Thereafter a third man comes alongwith the soup. It is only soup alone that is available in any quantity later on as meat pieces are not served a second time.

Some recipes

Kheer and Patanday—This is one of the most important dishes. For *kheer*, the villagers take rice and milk and boil them together. When *kheer* alone is to be taken, it is served with *ghee* and a bit of salt. Otherwise it is served with *patanday* and in that case nothing else is added.

For *patanday* half a *chhatank* of *atta* is taken and mixed with water. The mixture is briskly stirred to make a thin jelly. When this is ready the *tawa* is kept on the *chullah* and heated for some time. After this, the jelly is taken and spread on the heated *tawa*. This becomes a thin chapati.

Badholi—These are a sort of stuffed *puris*. For *badholis* the wheat *atta* is taken and kneaded with water to make small chapaties. Then on the other hand *bhair*—a mixture of *kulath*, soaked in water and *afeam dana, bhang, jeera, charbi* and *bart* grounded to a fine paste is prepared. The wheat chapaties are filled with this *bhair* and fried in shallow *ghee* or oil.

Sherku—This is another dish. The ingradients for *sherku* are the same as that of *badholi*, with one difference that whereas the badholies are fried in shallow *ghee* or oil, *shakrus* are cooked in the steam. They are then served with sufficient *ghee*.

Drinks

Tea is the common beverage. It is invariably served early in the morning before the *nihari* and small children would not get up unless tea is ready. This is again taken in the evening when men folk come back from their day's work. The people use *lassi*. The milk

supply is not adequate. Whatever milk they have is converted into *lassi* so that every member of the family may have a share. *Lassi* is also served at food time. It is served with *sattus*. *Lassi* is prepared by keeping aside the morning milk to which a little of curd or *lassi* is added. In the evening when the cows are milked more milk is added to it after boiling and this milk is turned into curd. In the morning this curd is churned in a big *chatti* till the butter floats on the surface. It is lovingly collected and transferred to another earthen pot and heated on direct fire to obtain *ghee*. The vessels for preparing butter or *lassi* are all earthen-wares and are daily scrubbed with warm water and *moonj* strings. These are then dried in the sun. The churning is done with the help of a wooden churner called *charkhi*. The butter is called *nauni*. Due to the extensive preparation of *lassi* by the people Kamrao is reckoned as a famous *ghee* producing area and good quality of ghee is always available with the people. The sale of ghee adds to the family income to some extent.

Wine—During the period of investigation it was found that this area was declared a dry area. In the past people were very fond of drinking, locally prepared wine—*soor*. They used to drink to excess. Wine flowed freely on festivals and on fairs. Even women loved it.

Soor was prepared by collecting first of all about 10—12 different types of roots and herbs. These include *aru* fruit, *karonda, pattay, changtho, deuthen* and *mainko* which were collected and dried and reduced to powder. This powder was mixed with barley flour. Thick breads weighing about two seers each were prepared. These breads were covered with dry grass and placed between two planks. Then they started fermenting and the inside breads turned pinkish. Then they were dried in the sun and stored. These were known as *keem* and formed the mother tincture for preparing the *soor*. Whenever *Soor* was to be prepared, *kodra, cholai* and *mandiwa*, all coarse grains, were mixed and ground. This was dissolved in water and *gur* was added. To that was also mixed a finely powdered bread of *keem*. The mixture was well stirred and covered. The pitcher was burried at some warm place and allowed to ferment. After a week or so the pitcher was taken out and boiled on a *choolha*. A tube or hollow bamboo carried the vapours to a condenser over which cold water was poured. The vapours were converted into *soor* which was stored in vessels or bottles.

It may be that some unscrupulous people are still resorting to this indigenous method of preparing liquor, but officially the area is dry and whenever people like to quench their thirst for liquor they have to go out as far as Paonta or resort to questionable means.

Birth

No eleborate precautions are taken by the mother-to-be. During the last months of pregnancy she does not work hard nor does she climb hills or carry heavy loads. She does not go to secluded and deserted places. As the delivery days draw near, she remains mostly in-doors and attends to whatever work she can. Child birth generally takes places in the *obra* or the ground floor and at the time of labour the old and experienced ladies of the house or neighbourhood attend upon her. There is no qualified nurse-dai in the village. The Pardhan Gram Panchayat has been desiring that there should be one mid-wife. He had been asking for one since long. No one has heard him so far, but the Pardhan is certain that soon he would get a Govt. mid-wife for his village. According to him many a child die during child birth, as the village women who help the child birth are inexperienced and untrained. After the birth the umbilical cord is cut with a sharp knife and tied. The precautions about boiling the knife are not taken. The child is immediately given a warm bath and his mouth is also cleaned. He is given *ghutti*. Care is taken that the mother and the child do not catch cold and some one always attends upon them from the first eleven days. This is the *sutak* period. The household is considered unclean. The mother is fed on milk and *halwa*. For about two months the mother is given *ajwain* with *ghee*. The child is also massaged with *ghee* 2 to 3 times a day and given a warm bath. This continues for about a year and is supposed to keep the baby healthy. During the first 10 days it is customary to feed the mother with about 6 to 10 seers pure *desi ghee*. This helps the mother to regain her health. Ordinary food is given to her after a month. When the child is six days old a ceremony known as *chhath* is held. On this day the baby is brought out of the house. Rice and *gur* and other foodgrains are distributed among the village children. The child is brought out of the house usually by the father before a gathering of the villagers. In his left hand the child holds a rupee coin and in the right hand a small knife called *sasa*. Both of them symbolise that the boy would be rich and brave. The villagers congratulate the parents and *gur* is distributed.

A male child is always preferred to female one and in Kamrao people rejoice very much

on the birth of a male child. The exact time of the birth is noted for preparing the horoscope and when the good tiding spreads through the village, the villagers come to congratulate the happy parents. Next morning the Dhakis or the Bajgis of the village also come to the house to offer *badhai* by playing upon their instruments. The father of the child gives one rupee to each of the musicians.

On the 11th day all the members of the household bathe and wash their clothes. Also *go-mutra* is sprinkled in the house. A little is also sipped as *charnamrit* by members of the household. This ends the period of *sutak* and the household is again clean and ready to take part in the community life. A feast is thrown to neighbours and friends. Gur, *ghee* and *kheer* are served. The maternal uncle of the child also comes to congratulate the father and brings five seers of *ghee, gur* and *atta*. On their return journey the boy's father offers a rupee to each. It is customary to hold a recitation of Satyanarain Katha on this day. The *purohit* is also given some *dakshina*.

After six months or a year of the birth of a male child another feast on a much bigger scale is thrown to neighbours, relatives and kiths and kins living in outlying villages. The boy's maternal uncle and their family members are also invited to this feast and they again bring some *ghee, gur* and *atta*.

Nam Sanskaran—It is on the *chhath* ceremony that the child is given a name by the village priest who consults the stars and pronounces the first words or *rashi*. This should precede the child's name. The priest is fed and also given some *dakshina*.

Mundan Sanskar—The childs hair are cut when he is just one year old. This ceremony is performed in the temple of Mahasu Devta. The barber who cuts the hair is paid Rs. 1.25. *Gur* is also distributed among neighbours. No feast is thrown.

Karan Bandhan—The ceremony is observed in the case of girls alone as men do not wear any jewellery. Some elderly lady of the house pierces the ear-lobes of a girl when she is three years old and the wound is treated with turmeric powder fried in *ghee*. When cured, *lorkas* or *kante* are worn by the girls. Similarly the nose is also pierced to enable her to wear the *tilli* or *nath*.

Sacred Thread—Though Rajputs are entitled to put on the sacred thread but it is the Brahmins alone who use a *janeu*. There are no hard and fast rules as to at what age this thread is worn. Generally at the marriage the sacred thread ceremony takes place.

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The vital statistics are now maintained by the Gram Panchayat and every child birth has to be reported to the Secretary Gram Panchayat. Children are very much loved by the people. The mother has little or no time to devote to the child, as she is busy with domestic duties as well as looking after the needs of more than one husbands. The responsibility for up keep of the child therefore devolve on the grand parents or the male members of the family.

Marriage

The villagers claim to belong to Khas tribe and Khas whether they live in Kamrao or Jaunsar *Babar* or in trans- Giri tract are polyandrous in character. There are various views and theories about the prevalence of polyandry among the Khasas but the local people when interviewed gave out that they were following the footsteps of Pandus the five heroes of Mahabharata who had a common wife Draupadi. They therefore call it Pandava Pratha—precedent set by Pandavas. Other reasons advanced by them in support of polyandry were that marriages in the past used to be very expensive and poor people could not afford such heavy expenditure on the marriage of every son of the family. As a reaction to the state of affairs prevailing the polyandry came in vogue. Yet another reason adduced was that every available help was needed to eke out a meagre existence from the small holdings which could not bear the strain of further sub-divisions among the various brothers. Polyandry came out the only workable solution against division of the ancestral properties into unworkable units. Much has been written on this subject and as a matter of interest an extract from the book "Marriage and Family life in India" by K.M. Kapadia, is given as an appendix III to this monograph. Whatever is true of the people of Jaunsar Babar in the matter of polyandry is equally applicable to the people of Kamrao. Kamrao should be taken as an extension of Jaunser *Babar*.

Polyandry is the common form of marriage. It is by no means the only form of marriage in the village because against 86 polyandrous marriages there are 186 monogamous marriages. Yet again some may have entered into bygamous marriages and in some cases two brothers may have even three wives. Thus monogamy, polygamy and polyandry and even group marriages are practised side by side.

So long as a girl is not married she enjoys much more liberty in her parental house and this liberty she continues to enjoy, even if married whenever she comes back to her

mait. This has developed into a custom of observing double standard of morality in so far as girls in the parental house are concerned. A girl is called *dhyanti* and in her husband's house she becomes a *rhyanti*, where she has to observe a strict standard of morality and is not permitted much freedom of actions so far as her sexual life is concerned. In this area a girl is always looked upon as *praya-dhan* and in actual practice little or no care is bestowed on this *praya-dhan* in the matter of her behaviour and licence. In the village of her husband, adultry is regarded as a grave crime and if she practises it she should be prepared to face the consequences. She is maltreated in that house and loses all her status and is ultimately compelled to leave the house. Thus a woman observes two standards of morality one in her parent's house and the other in her husband's house In her parent's house she is given complete freedom of movement and all liberty and licences and nothing is offence unless specially prohibited. If a child is born out of this extra marital relationship it has to be accepted by the legal husband without any demur on his part. It was perhaps this reason that in the past girls were allowed to wait upon the guests and also act as their bedmates. But this practice, it must be stated, now no longer exists although the *dhyantis* still more or less continue to enjoy the liberty in their personal movements and amorous adventures as in the past.

This liberty and licence to the *dhyantis* is the reason which has given a genuine cause of complaint to the people of Kamrao that their daughters do not stay at their in-laws. It is not peculiar to Kamrao alone but this state of affairs prevails in all the trans-Giri Ilaqa. There may be other reason for it but presumably the undue freedom allowed to *dhyantis* contributes in no small measures to the breaking up of homes.

The marital relations in a polyandrous family may not be so difficult to maintain as might appear to those who are unacquainted with this system. In actual practice polyandrous marriages are performed in the name of the eldest brother, who may be regarded as the *karta* of the family. But he does not exercise the sexual monopoly and ways and means are always devised to satisfy the other brothers also. A resourceful wife manages to please all the brothers in equal measure and she has to do it because otherwise the harmony of the home is impared. If the other brothers are satisfied they readily impart a helping hand in the laborious household duties that the single wife has to perform. A woman when discretely interrogated on this point gave out that she might have a preference for one brother but she had to keep others contented also who usually would not otherwise help her in her daily chores e.g. carrying cow-dung to the field or bringing water from the *bowli*. The children are of the eldest brother and other brothers are given occupational names e.g. as *Bakra-wala-Baba* —father that grazes the goats, *Ghas-wala-Baba*—father that brings grass etc.

There are only two types of marriages performed in the villages. One is the first marriage, the other is the *reet* marriage or the *jhajhra*. At the time of the first marriage it is the father of the boy that goes in search of a girl and contacts the girl's father. If he is agreeable to the match the horoscopes. if available, are compared and tallied and when everything is all right he gives to the girl's father two rupees as earnest money or *sai*. This is also called *rookna*. Thereafter the parents of the boy send their priest to the bride's house on an auspicious day previously worked out and also send with the priest some ornaments a *nath* or *kara* or the like. The priest would bring back with him the bride accompanied by some members of her household including her brothers. The boy and the girl are made to sit side by side and a mixture of *go-mutra* and *ganga-jal* is sprinkled over them by the priest accompanied by chanting of some *mantras*. Both are given small pieces of *gur* which they taste. The *gur* is taken in a spirit of competition and who ever eats it first is acclaimed as brighter of the two. The bride's parents used to form a procession consisting of village folks and relatives and this procession sometimes numbering two to three hundred lead by the musicians wended its way to the bridegroom's house, where it always reached in the evening and returned in the morning after enjoying two feasts. Since early marriages were very common in the past the bride used to return to her husband's house much later preferably when she attained the age of puberty but now child marriages are matter of the past and grown up girls and boys are married and in that case the bride returns to her husband's house a day or two after. On return of the bride to her husband's house three feasts are thrown by the parents of the groom. First is called *chaili* consisting of boiled rice and sugar—*bura* with *lot of ghee* poured over the mixture. *Soor* was also used to be served but now it has been stopped. Folk dances, *natis* and *raslagana* which are equivalent to individual and group dancing are held. The second feast consists of *kachauri*, *soonth* and one or two vegetables of potatoes and *arbi*. The Dhakis again come to congratulate the

couple and they are paid in cash and kind. One rupee is given to each of the Dhakis along with some flour. The barber also comes with his congratulations and he is also paid four to six seers of grains. The third feast consists of rice and meat. This is called *dufari*. When the feasts are over, the priest who conducts the marriage is also compensated and paid some cash varying from 2 to 5 rupees and in some cases he is also given clothes. If he demands some food-grains these are also given to him.

When the bride accompanies the groom to her in-laws' house she is carried on the back for a furlong or so by a Dhaki and thereafter she is carried in a palanquin. The groom also travels in a palanquin but it is the palanquin of the bride that leads.

As a result of change in the view point of the villagers the procession of bride's people to the bridegroom's house has been drastically cut down in numbers and now, as stated by the villagers, not more than 7 to 10 people constitute the procession.

In the past it was also a common custom that the people demanded the price of the bride which they termed as *doodh-piai*. The amount generally demanded, ranged from Rs. 100 to 1,000 and the parents of the groom had to pay it.

Batta satta marriages were not uncommon and instances of this type of marriages are still there. In the past marriages with the daughter of a maternal uncle was solemnised. This is now not favoured although marriage with the daughter of mother's sister is not objected to even at present. Generally inter-caste marriages are not performed but marriages among Brahmin and Rajput are not objected to. The children in such marriages acquire the caste of the father. Inter-*gotra* marriages are not objected to, provided the parties entering into relationship are not blood relations.

Jhajhra or Reet—The other type of marriage which is more prevalent is *jhajhra* or *reet* marriage. As already stated when matters become uncomfortable, a married girl returns to her parent's house and refuse to go back with her husband. No formal divorce is prevalent but this constitutes a separation and thenceforward she is at liberty to take on a new husband if he is prepared to reimburse to the first husband the price mutually agreed upon. There is a special procedure that is followed in such circumstances. When the girl starts residing with her parents then someone who is in search of a new wife gets wind of it and he visits the village. There he somehow or other meets the girl and if she is willing to live with him he then approaches the girl's father and expresses his intentions of taking his daughter as his wife. The father satisfies himself about the material wealth of the prospective husband and then signifies his acceptance. The prospective husband pays two rupees as *sai* to the father of the girl and requests him to open negotiations with the former husband whom the girl has left. It is then the father of the girl who contacts the former husband and settles the amount that is to be paid to him. He thereafter collects the amount from the prospective husband and passes it on to the former husband under a proper receipt under which the former husband gives *chhut* to the girl to take on a new husband. The girl also returns all ornaments given to her by her former husband and all ties with him are snapped. This may be taken as divorce although they call it separation. This is called *reet* and before the formation of Himachal Pradesh the erstwhile Sirmur State had levied a fee of Rs. 15 on each *reet* marriage. Previously the amount of *reet* used to be very high and in some cases it was as high as two to three thousand rupees and some unscrupulous husbands had converted it into a sort of regular trade and earned huge profits out of it. Sensing the disastrous effect of this custom on the society the village Panchayat has now fixed a limit of Rs. 305 of this *reet* amount. Out of this amount Rs. 300 are to be paid to the former husband and Rs. 5 to the Gram Panchayat. In no case the amount is to exceed this limit, although there is no limit on the lower ceilings. In this case no elaborate ceremonies are observed and the girl may be directly carried to the husband's house where he might like to give one or two feasts to the *bradari*. If there is already a wife in the house a ceremony intended to observe peace between the two women is observed. The new wife sits in the corner of the house and the old wife sits facing her. One or two old ladies hold a lighted lamp between the two in such a way that their shadows do not fall on each other. Then each gives to the other a silver coin which symbolises the establishing of sister-hood between the two. However, the second wife generally is related to the first wife but in some cases she may not be so related. The second wife is brought only when the first wife agrees to the proposal otherwise there is constant dispute between the two and the harmonious life of the family is disrupted.

The prevalence of *jhajhra* or *reet* marriages has been instrumental in breaking up the peace of the home and one is never sure

whether after any yearly visit of the wife to her *mait* she would return to her in-laws or not. If she does not return the children remain with their father or fathers. Instances are not lacking when a wife changed husbands as many as five times or even more; every time leaving his children behind with their fathers.

Marriage, therefore, among people of Kamrao carries no religious sanctity and would appear to be a matter of convenience. The wife does not acquire the status of a permanent member of the family and is free to leave it whenever she choses to do so. Strangely enough this change of husbands does not produce any psychological effect on the woman perhaps because with more than one husbands to cater to, she does not develop real affection for any one and therefore does not suffer the pangs of separation as in monogamous marriages. On the other hand the prevalence of *reet* marriages has enabled people to acquire partners even at a very advanced age. One Shri Sheroo barber who is reported to be 100 years old married last year one Sampati of Tatiyana, aged 80 years. Another old man Hari Singh married at the age of 75 an old woman of 70, although he had three grown up sons by his first wife and is a well-to-do person. Obviously marriages at such advanced age are contracted for the sake of companionship.

As children are greatly prized by these people a woman with proven fertility is much liked. There is an instance of one Smt. Jamoli who gave birth to 20 children upto the age of 45 to three different husbands, although only 5 survived and she was still healthy.

The husband has to ensure good clothes and ornaments to the wife otherwise he runs the risk of losing her in favour of one, who can fare better in this matter. There is a tendency among the village girls to live well and they do not care how they manage it. The Investigator was requested by many girls to arrange for them matches from the plains because two girls from the village were living at Jamnanagar with their husbands, who were working in a mill there. In the matter of good clothes and better living they were considered as something to be copied and this they thought could be attained only if they too were married in the plains. Of course this was a request which the poor Investigator could hardly accommodate!

About the existence of polyandry the villagers, hesitate a little in admitting it before the outsiders because they have a lurking apprehension that such a custom is not well thought off by the people living in the plains. Naturally enough the emphasis now is more on monogamous marriages and as the people come more and more in contact with outside world, polyandry is also expected to be less and less in vogue. Modern education is also playing its part, but it takes long to alter age long customs and the polyandrous life may still linger on for some time to come. With the decline of polyandry, the ancestral porperty is bound to be sub-divided and only time will show how this fact will alter the mode of life of the people. It is difficult to visualise the change at this time.

It was revealed by the Pradhan as well as the Secretary of the Gram Panchayat that marriages according to Vedic rites i.e., going round the sacred fire to the accompaniment of the chanting of *mantras* are now being commonly performed in preference to the old system.

Death Rites

No eleborate death rites are performed by the people. No one is normally permitted to die on the charpoy and when the end seems to draw near, he is removed to the floor if he happens to be on the charpoy. When a death has occurred a Dhaki is sent out to inform all the relatives. The body is laid with its feet towards east. If the death takes place in the evening it is not cremated on the same day. The chief mourners shaves off his head, which is called *Bhadra* and the dead body is bathed with luke-warm water and bound in Shroud or Kaffan as it is called. A bier—*arthi*—of bamboos is prepared and the dead body laid on it and carried to the cremation ground, the feet pointing towards the exit of the house. The funeral procession is headed by the village musicians Dhakis, who keep on playing sad tunes called *mokri* through-out the way. Every member of the procession brings a log of wood with him and helps to prepare the pyre. The dead body is laid on the pyre and by its side are also placed rice, barley, milk, *ghee*, tobacco and a *huqqua*. These things are supposed to accompany the dead on his long journey onwards, although in actual practice these are taken by a Koli, who gives final touches to the pyre. The pyre is then set on fire by the chief mourners, who goes round it. When it is fully lit the chief mourners gives three light taps to the skull with a long bamboo. This is called Kapal Kirya. The bamboo stick is thrown far away. The ashes of the dead are collected the same day or the other day and then carried to Hardwar for immersion in the Ganges. The village Pandit also accompanies to Hardwar.

The period of mourning called Patak is observed for 13 days. During this period the

chief mourner takes his meals only one time a day. No spices like onions and turmeric are used; nor meat is used. On the 13th day all the relatives collect and the family priest cooks meals in the house, which others take. *Gangajal* is sprinkled and this marks the end of the mourning period. For full 13 days the chief mourner irrigates an old tree in the cremation ground with a pitcher of water to which some Gangajal and milk is also added.

The 10th day of the death is observed as *dasahi,* when either all the members of the household or the chief mourner goes to a Bowli and takes his bath and washes his clothes. A *havana* is performed and the Maha-Brahman — Acharaj — who conducts *havana* is given some *ghee* and grains.

On the 13th day *kirya* is performed. A *havana* is conducted by the family priest and the *bradari* is given a simple feast of rice and *daal.* All relations attending the *kirya* bring with them half a seer of *ghee.*

The first death anniversary is observed as *barsi.* A feast to the *bradari* is given and some Brahmans are also feasted and each one is paid a *dakshina* of 2 nP. The 4th year of the death is observed as *chaubarsi* and rites performed on the first anniversary are again repeated. Thereafter the dead are remembered during *shradhs* only when one or more Brahmans are feasted on the day of his death during the 15 days before *navratras* preceding the Dussehra. Here again the Brahmans are paid 2 nP. as *dakshina.*

In the case of death of a lady the expenses for carrying her ashes to Hardwar are borne by her parents and not by her in-laws. The Shroud or Kaffan is also provided by them.

Death rites in case of lower castes are more or less the same except that if the family is poor the ashes of the dead are thrown in the *nala* instead of being taken to Hardwar. They too throw a feast to the village folk on the 13th day and separate cooking arrangements for Brahmins and Rajputs are made.

There is yet another practice followed by certain well-to-do people. A rough wooden effigy of the deceased is prepared and worshipped for six months. This is called *pavra.*

Cremation Ground—All castes carry their deads to the *gharat-ka-khala* and cremate them there.

TABLE VIII

Birth and Death statistics—The statistics relating to birth and death are:—

Year	Birth						Death		
1	2						3		
	Above one year			Above one year			Below one year		
	M	F	T	M	F	T	M	F	T
1958	18	6	24	1	9	10	1	1	2
1-4-59 to 30-3-60	40	23	63	17	16	33	10	7	17
1-4-60 to 31-3-61	41	29	70	31	25	56	4	7	11

Marriage—Statistics relating to the age and martial status in the village are:—

TABLE IX

Age and Marital Status

Age Group	Total Population			Never Married		Married		Widowed		Divorced or Separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
All Ages . . .	1,246	700	546	246	179	427	341	25	26	..	2
0—14 . . .	446	239	207	204	176	35	31	..	..	..	..
15—24 . . .	207	117	90	28	3	88	87	..	.	..	1
25—59 . . .	509	284	225	14	..	260	211	9	14	..	1
60 & over . . .	84	60	24	..	..	44	12	16	12	..	..

3. Economy

Economic resources

Agriculture is the main occupation around which the entire village economy revolves. Of the total 193 households 172 are directly engaged in this occupation. To supplement the income almost every household rears a livestock to meet their demands of milk, *ghee* and wool. Other occupations followed in the village are muleteering, black-smithy, gold-smithy, shoe-making, tailoring and Government service.

As will be clear from the land utilisation statement of the village for the last ten years, starting from 1960-61, the total area of the village during 1960-61 was 2,240 acres out of which 293 acres was under forests, 560 acres was barren land; 521 acres constitute the pastures and net area sown was 510 acres.

The village is thickly populated and lies sprawled over in an area of 62 acres. The land around the village does not provide them enough fields for growing foodgrains in commensurate with their needs and accordingly the people have set up agricultural fields, wherever land was found suitable for the purpose even far away from the village. In some cases these fields are situated at a distance of 6 to 7 miles. These fields are in the local dialect called *baasas*. Someone from the household stays there to look after the fields. Small huts or houses are also constructed to provide shelter from rains and during night he can stay there. Formerly people used to settle their *baithus* there and they themselves used to pay occasional visits to supervise the crops or to obtain the yield. But now since *baithus* cannot be had easily and the old ones are seeking release from this serfdom, it is the zamindar who has to perform all these duties.

TABLE X

Land Utilisation Statement for the last ten years

Year	Total geographical area	Forest	Area under habitation	Barren and uncultivable land	Land put to non-agricultural use.	Waste land	Permanent pastures & other grazing land	Current fallow	Fallow land other than current fallow	Net area sown: Irrigated	Net area sown: Unirrigated	Net area sown: Total	Total cropped area	Area sown more than once
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1951-52	2240	293	60	132	557	151	524	10	5	183	325	503	890	382
1952-53	"	"	62	130	557	324	351	17	5	181	320	501	809	308
1953-54	"	"	"	"	"	"	"	21	"	181	316	497	856	359
1954-55	"	"	"		"	"	"	19	4	183	317	500	834	333
1955-56	"	"	"	"	"	"	"	5	5	182	331	513	921	408
1956-57	"	"	"	"	"	"	"	"	"	182	331	513	879	366
1957-58	"	"	"	"	"	"	"	·5	2	182	334	516	824	308
1958-59	"	"	"		"	"	"	5	"	182	334	516	854	338
1959-60	"	"	"	140	560	150	521	3	1	180	330	510	923	413
1960-61	"	"	"	"	"	"	"	"	"	180	330	510	909	399

The important *baasas* of village Kamrao are:—

Serial No.	Name of Baas	Distance from the village	Direction
1	Khaziar	2 miles	West
2	Ghurwa	3 miles	,,
3	Malani	5 miles	,,
4	Naubharwa	7 miles	South
5	Salag	6 miles	,,
6	Chaugat	3 miles	,,
7	Deola	2 miles	,,
8	Gaula	2½ miles	,,
9	Sukbara	1 mile	,,
10	Bohal	3 miles	East
11	Nigali	5 miles	,,
12	Bagan	2½ miles	East
13	Bhim Gund	1½ miles	,,
14	Tillore	1 mile	,,

The forests occupy another important place in the village economy. The villagers meet their needs of dry wood, timber and grass from there. Besides the government's reserved forests which are away from the village, the people have their private forests also. These forests are either jointly owned by the villagers or form the exclusive property of some well-to-do persons. The Habrara forest which is 600 bighas in area is owned entirely by Shri Hari Singh Zaildar former Pradhan, Gram Panchayat, Kamrao. The Kankote forest with an area of 400 *bighas* is owned jointly by four houses that of Uday Singh, Dhian Singh, Bhup Singh and Jai Ram Sabla. The other two forests of Khad and Shill Bahlari of the area of 600 *bighas* each are the joint properties of the rest of the villagers.

The livestock rearing occupies the next important place in the village economy. The people keep a sizeable livestock consisting of cows, oxen, buffaloes, sheep and goats. Although the buffaloes are reared by the well-to-do persons only yet an average man must keep a cow. It has been observed that they not only obtain *ghee* for self consumption but a major portion of it is sold in the market. The *lassi* is used for daily consumption. The bulls are reared to plough the fields and goats and sheep are kept for wool and meat.

The village crafts like blacksmithy, silversmithy, shoe-making and basket-making are practised by the poorer communities like Dhakis, Chamars and Kolis who have little or no land to till.

Factors influencing economic life in the village

As and when the sons separate from the house or the father dies, the land is equally divided among them. As a result of this division and sub-division the land is becoming fragmented into small holdings. Recently under the scheme of Consolidation of Holdings, a Committee was constituted by the Tehsildar Paonta consisting of the prominent persons of the village. Hardly one or two cases were decided when the villagers started resenting the decisions taken by it. The Committee was subsequently disbanded. After that no efforts were made towards the consolidation of fragmented holdings. Perhaps the usefulness of implementing the scheme was not properly brought home to the people or the committee acted in a partisan manner. The villagers were of the opinion that if an honest effort is made to consolidate the scattered small holdings, there is no reason why they should not cooperate.

There has also been no increase in the irrigated land of the village, because of lack of adequate supply of water. As will appear from the land utilisation statement of the village against the total irrigated area of 180 acres, in 1960-61, the irrigated area in 1951-52 was 183 acres. Hence in the last ten years there has been a slight decrease of 3 acres in the irrigated land.

Amar Singh Rajput a resident of the village has recently fixed a flour mill run on electricity in Manana portion of the village. The villagers have thus been saved the hardship of going to far off *gharats*. The Multipurpose Co-operative Society Kamrao has also started a shop where important articles like sugar, salt and foodgrains are sold at concessional rates. Except these two things there has been no significant industrial change in the village.

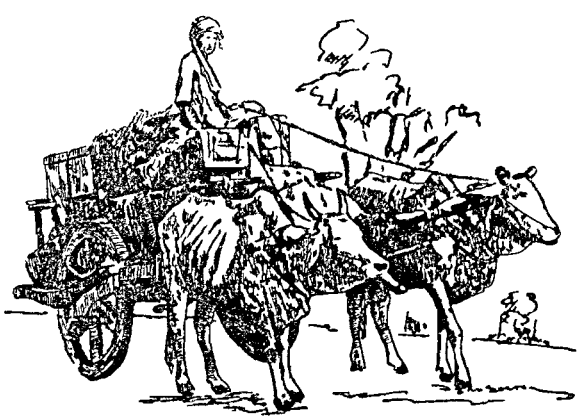
Electricity has been recently introduced in the village and at the time of survey forty-nine houses were electrified. It has been observed that on an average a household incurs Rs. 3/- P.M. on the consumption of electricity. Other electric appliances like radios, irons and heaters have found their way in the village though the use is limited at present. Besides the community radio run by the Pradhan there are six other radio sets and one electric iron and heater. The trends of urbanisation can best be judged from the fact that in a village where even a cot was a luxury, today as many as ninety-seven *charpoys*, ninteen watches, four stoves, five sewing machines, two torches and one camera besides radios are found.

It is said that about ten or twenty years ago, the village was connected with Sataun with a foot path, going up and down the hills and passing through several nullahs. As could be apprehended, this foot-path used to become very risky and even un-passable during the rains when there occurred many slips and the nullahs were in spate. Although the sturdy villagers still take this route in fair weather, but majority of them use the Minus road, which connects it with Sataun and at present is open to mules and sometimes even jeeps. Through this route the mules carry the goods and bring other necessary articles to the village. At the time of survey this road was being widened rapidly and the suspension bridge on Giri at Sataun was nearing completion. At present the journey is performed on foot. Mules carry the goods. As detailed below the village has thirty mules owned by nine persons—

Serial No.	Name of the owner	No. of mules
1	Shri Dharam Singh	4
2	Shri Dhemadar Bhajna	3
3	Shri Sher Singh	4
4	Shri Narain Singh	4
5	Shri Shuppa	2
6	Shri Mahi Ram	7
7	Shri Hari	2
8	Shri Kansi Ram	2
9	Shri Dhian Singh (Baldwa)	2
		30

Potatoes and ginger are the two main cash crops of the village. It has been noticed that villagers are very fond of growing ginger than potatoes. *Ghee* is also sold.

The village has three shops where the people can sell their produce. Two shops, one of Sher Singh and another one of Narain Singh, are located in Shalna. The third shop which is run by Zalam Singh is located in Chauki. Generally the people sell their produce outside the village. There are two markets where the village produce is disposed of. One is Sataun at a distance of ten miles and another one is Chuharpur across river Tons in District Dehra Dun, about fifteen miles away. In Sataun they sell their produce to M/S Atma Ram Nandi Ram, Commission Agents and in Chuharpur to M/s Raja Ram Ram Sewak. The produce is transported on mules at Rs. 2/- for Sataun and Rs. 4/- per maund for Chuharpur. Although the distance to Chuharpur is comparatively more than Sataun, and the transportation charges being also high, the villagers prefer to market their produce at Chuharpur than at Sataun, the main reason being that at Chauharpur the market is better organised than at Sataun and the villagers get a better return of the produces. When Kamrao is connected with Paonta with an all weather bus service, Paonta will become ginger market.



Bullock-cart

Following were the market rates of some of the commodities at the time of survey—February-March, 1962:—

Serial No.	Name of commodity	Usual price range
1	Maize	Rs. 12/- to Rs. 15/- per md.
2	Wheat	Rs. 15/- to Rs. 20/- per md.
3	Ginger	Rs. 15/- to Rs. 25/- per md.
4	Potatoes	Rs. 12/- to Rs. 25/- per md.
5	Ghee	Rs. 85/- to Rs. 102/- per tin of 17 seers.

Sources of finance

Except a few well placed and well off villagers the majority of the villagers have to borrow money. Sometimes they have to purchase seeds or bullocks and sometimes they are to construct or repair the house or they have to perform social customs connected with the marriages or deaths. There are only two sources open to them to meet their demands. Either they obtain loans from the village Co-operative Society or from the rich villagers. From the Cooperative Society only those persons can obtain loans who are its members. Here the meagre funds and red tape of the society always obstruct their way. They are, as such, left with the only alternative of borrowing from the rich villagers.

In the village there are no professional money lenders and the well-to-do persons sometimes advance loans. When the money lender happens to be the relative of a borrower, or both are friends, no interest is charged, only the principle amount has to be returned within the stipulated period. Otherwise an interest at the rate of Rs. 19/8/- %

per annum is charged. Besides, before the actual loan is advanced, a certain sum, called *takeena* calculated at the rate of Rs. 6/4/- per cent is already deducted from the advanced money. Further illustrating it, suppose A borrows a sum of Rs. 100/- from B on the prevailing rate of interest Rs. 19/8/- per cent per annum, A will get Rs. 93/12/- instead of Rs. 100/- i.e., after deducting *takeena* of Rs. 6/4/-. But the principle capital will remain Rs. 100/- and annual interest will be charged over it. Loans are generally secured. Either someone stands surety for the sum advanced or some ornament is pledged. In the latter case no document is drawn and as soon as the loan with interest thereon is paid the ornament is redeemed. In the former case a pronote or I.O.U. may be drawn up depending upon the status of the surety or the loanee.

Workers and Non-workers

Although the major burden of the work falls upon the young shoulders, but all members contribute their mite towards the family earnings. In rural areas excepting the very young or the very old or the infirm and crippled, all are workers in varying degrees. The aged ones who cannot undertake heavy work, stick to minor jobs, i.e., weeding, drying and storing the grains etc. Similarly the children tend the cattle, and bring dry wood and grass. Likewise in other occupations also the aged and the children do not lag behind to contribute their share. At the time of survey there were 812 workers and 434 non-workers, with their percentage coming to 65 per cent and 35 per cent respectively. The workers and non-workers by the sex and broad age groups are:—

The largest number of non-workers were in the age group of 0-14, which included infants and school going children. In other age, group the number of non-workers was very small and in the age group 60 and over there were only 11 non-workers against 73 workers.

TABLE XI

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 . . .	1246	700	546	812	468	344	434	232	202
0—14 . . .	446	230	207	55	24	31	391	215	176
15—34 . . .	404	217	187	379	203	176	25	14	11
35—59 . . .	312	184	128	305	184	121	7	..	7
60 & over . . .	84	60	24	73	57	16	11	3	8

TABLE XII

Workers Classified by Sex, Broad Age-groups and Occupations

Age Group	Occupation Agriculture 1			Occupation Industry 2			Occupation Business 3			Occupation Service 4			Occupation Agricultural-Labour & so on 5			Occupation Barber 6		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
All ages .	782	439	343	8	8	..	2	2	..	16	16	..	3	2	1	1	1	..
0—14 .	55	24	31	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
15—34 .	363	188	175	1	1	..	..	..	..	13	13	..	2	1	1	..	..	..
35—59 .	293	172	121	6	6	..	2	2	..	3	3	..	..	..	..	1	1	..
60 & over .	71	55	16	1	1	..	..	..	..	..	..	..	1	1	..	..	..	..

Two more tables showing the workers classified by sex, broad age groups and occupations; and workers classified by sex. broad age groups and industry business and cultivation belonging to the household are:—

TABLE XIII

Workers Classified by Sex, 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	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages . .	812	468	344	8	..	2	..	439	343
0—14 . .	55	24	31	..	..	..	..	24	31
15—34 . .	379	203	176	1	..	..	..	188	175
35—59 . .	305	184	121	6	..	2	..	172	121
60 & over . .	73	57	16	1	..	..	..	55	16

A striking feature of the working class in the village is the prevailing of *baithus* system. The *baithus* are generally Kolis by caste and are termed as agricultural labours. There were at the time of survey nine *baithus* who were working on the far off fields of their masters.

Agriculture

Agriculture is the main occupation in the village, and out of the total population of 1,246 persons, 782 persons are directly engaged in this profession. The percentage of agriculturists thus comes to 63 per cent.

Land Holdings—The land holdings of the villagers are fragmented. Often one piece of land is far away from another one which accounts for much wastage of labour. According to the information supplied by the villagers themselves, roughly an average holding comes to about three acres per household.

Fields—The craggy precipitous ranges hardly leave an even patch of land of any considerable size which could be employed for agricultural purposes. Hence, terrace cultivation is the rule. Whatever fields are available have been prepared by levelling the hard rocks, stones and boulders, the terraces being supported by a stone wall of heights varying from four to ten feet. For preparing a terrace one has to build up a wall at the lower part of the slope and then by digging the top till the whole plot is levelled. Naturally the expense of making the terraced fields is prohibitive, both in time and labours. Very frequently a landslip or a shower washes away the whole hillside, and the terraces are demaged and have to be rebuilt.

On hill tops the villagers had in some cases to prepare the fields by transporting even the earth on their backs in *kiltas*. After rains more earth from lowerfields has to be supplied to these fields. The courage, perseverence and fortitude of the people in preparing these artificial fields is indeed praise worthy.

As a rule, at the end of every six months after each crop, the cultivators have to spend much time and labour in the repairs and upkeep of the retaining walls, especially in the case of irrigated fields. This has been a constant and common grievance of the landowners, particularly of those who have a smaller number of working hands in the family.

Manuring—Cattle farm yard manure is the most common. It is most effective in clay and sandy soils. It makes the former more porrous and the latter more compact and provides the requisite nitrogen. The cowdung is taken out from the cattle shed every day and heaped and left for decomposition and then spread over the fields. Neither do villagers make pits nor bury the cowdung under the ground. The heaped compost naturally loses a great part of its nitrogen content. The villagers did not adopt the scientific pit method introduced by the Community Development Project. They are of the view that even if the pits were dug and compost prepared according to that method, the result would not be much different. Nor have they taken kindly to the use of chemical fertilisers. They prefer to go on with the old methods, tools, and seeds and are not inclined to switch over to new methods. Obviously this is all due to lack of proper educative work in this direction, otherwise a farmer though orthodox in his approach

cannot be so callous to increase his output as to turn an altogether deaf ear towards new methods of cultivation and use of improved seeds. In the course of a free and frank discussion with some of them they conceded that they realised the importance of using improved maize seed, but unless the same was readily made available in the village, they said, they had neither the time nor the patience to run from pillar to post in search of that. Therefore they preferred to use the seed obtainable in the village.

The fields are generally manured once a year, the quantity of manure varying per *bigha*. The usual time for manuring is Agrahayana and Pausa when the villagers can spare time for this work. Fields for ginger and *gaugati*—Arbi—are manured twice a year, once in the winter and again in Asadha after sowing, and therefore require about five maunds of manure for a *bigha*. But no manure is required if wheat or barley is sown after ginger or *gaugati* has been harvested. Maize requires about three maunds of manure and wheat two per *bigha;* no manure is required for other crops. In those fields where maize has been harvested *rabi* crops can be cultivated without manuring.

Seeds—Improved seed is generally not used nor is it readily available to the cultivators. It is contrary to the version of the Block officials who claim to have distributed a large quantity of improved seeds. Whatever seed is available in the house or can be easily borrowed from friends, relatives or shopkeeper is used.

Storing—The villagers store their produce in wooden boxes called *kuthaars*. They are generally of the dimensions of 8′ × 6′ × 6′ and can hold thirty to forty maunds of grains. Wooden lids are also provided and the *kuthaars* can thus be locked.

There is another type of storing box in use. It is called *tand* and only few households have got them. It is like a sentry box fitted with iron bars all around. Generally maize cobs are stored in it because it is believed that in it cobs remain dry and free from worms.

Agricultural Implements—The agricultural implements used are the same which forefathers of the villagers used and there has been no change whatsoever in them. No improved plough, not even a hoe was found to be in use in the village. The implements are easily fashioned and repaired by the village artisans. A list of these implements, together with their approximate cost is given below:—

Serial No.	Name of implement	Price	Useful life
1	Hal—plough	Rs. 10/-	One to two years
2	Maira, Suhaga—field leveller	Rs. 5/-	Do.
3	Junwaie, Jula—string used for tying bullocks with plough	Rs. 2/-	Two to three years
4	Ghilla Kilta—Basket	Rs. 2/-	One year
5	Shuppa, Chaj—winnowing fan	Rs. 2/-	Do.
6	Saikri—Basket	Re. 1/-	Do.
7	Kassi—spade	Re. 1/-	Two years
8	Daant—sickle	Rs. 2/8/-	Do.
9	Basola—adze	Rs. 5/-	Five to six years
10	Nara—rope	Re. 1/-	One to two years
11	Chabba—used for covering mouths of the cattle	Re. 1/-	Do.
12	Datti—sickle	Re. 1/-	Five to six years

Excepting few each household does not have all the agricultural implements. At the time of need they borrow and lend to the neighbourers. Similarly mutual help is also obtained for performing certain heavy agricultural tasks. A table showing reciprocal aid in agricultural practices is produced.

TABLE XIV

Reciprocal Aid in Agricultural Practices

Caste/Tribe/Community	Number of households practising agriculture	Number of households that borrow agricultural implements from others at the time of cultivation.	Number of households that take help of neighbourers at the time of sowing or harvesting	No. of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour
1	2	3	4	5
Rajput	148	59	59	59
Koli	23	8	8	8
Dhaki	7	2	2	2
Brahman	12	..	..	..
Gupta	1	..	..	..
Mochi	2	..	..	..

Crops

Rabi—The chief *rabi* crops are wheat, barley, *masri, jao,* peas, tobacco and *sarson.*

The sowing season begins in Asvina and ends in Pausa.

Kharif—The *kharif* crops are rice, *mandwa, saunka,* maize, *ogla, cholaie, maash, kulath, bharat,* chillies, ginger, *gogti* or *arbi,* potatoes and *til.*

Sowing Practices—The sowing practices of some of the important *rabi* and *kharif* crops are discussed below:

RABI CROPS

Wheat—Wheat is one of the most important *rabi* crops of the village. It is sown in October-November, each year. The farmers, first of all, plough the field three to four times. Then they wait for a shower so that the soil is moist. Immediately after this shower the field is ploughed twice. The sowing is done by broadcasting called *chhinta.* The surface of the field is levelled with *suhaga* and the local manure of cow-dung is scattered over it.

Normally the crop gets ready by the month of May. The farmers then await eight to ten days' bright sun. When the crop ripens to golden yellow, this is ready for harvesting. The harvesting is primarily done by the women. They enter the fields and reap the crop right from the bottom, and make small bundles, each weighing approximately one seer. Gradually they are carried home. On any bright day they are opened and spread in the *khalyaan.* Thereafter cattle are made to tread over them. In this way wheat comes out of the chaff and is separated from it with the help of *shuppas* (winnowing fans).

Normally thirty to forty seers of grains on an average, are used for seed, per acre. And the yield per acre comes to normally fifteen maunds.

As is customary, in between the wheat fields, the villagers also sow pulses, like *masari-ki-daal, tara-mira, harhar-ki-daal* etc. All these pulses get ready before the wheat crop and are reaped earlier.

Barley—It is the second important *rabi* crop. In 1952, 10 acres were under this crop. The area increased to 14 acres in 1953 and then decreased to 11 acres in 1954. Till 1959 there has been a steady increase, and in that year there were 15 acres. It decreased to 12 acres in 1960 and 1961 recorded a substantial increase when 21 acres were brought under this crop. The sowing and harvesting practices coincide with those of wheat crop.

KHARIF CROPS

Maize—This is another important *kharif* crop of the village. Its sowing season starts from mid-June to mid-July. In between this period, the villagers always remain on the look out of rains. As soon as a shower comes and the soil is moist the maize is sown.

The fields are not ploughed for the maize crop. Only, after a shower, the maize seeds are broadcast in the entire field.

After fifteen or sixteen days of sowing, the maize plants crop up to the height of four to six inches. This is the time for the first *nalaie* as the hoeing and weeding operations are called. All the members of the family enter their maize fields and with the help of hoes loosen the soil at the root of maize plant and take out the superfluous grass. This way the plants have a free and healthy growth. Farm manure is also applied at this time.

Second hoeing takes place after fifteen to twenty days of the first hoeing. This time it is done by plouging the maize field. The plants are thinned out and weeding is done. Also, plants uprooted from the dense area are replanted in thin-growth-portions of the field.

The maize field is again hoed after twenty days of the first hoeing. At this stage, the roots of the maize plants, which, due to excessive rains, become uncovered, are again covered with plenty of loose soil so that they may have strong and healthy growth.

The maize crop gets ready in the month of September and in the last week of this month the crop is harvested. The plants are cut right from the roots and small bundles are prepared and heaped in the fields. On the first convenience they are then carried home. The cobs are removed from the stalks and stored in *kuthaar* or *tands.* As and when the need arises the maize grains are extracted from the cobs and are ground to flour in the *gharats.*

On an average, ten to twelve seers of seed is needed for one acre of land and the yield reaches up to twenty maunds.

In between the maize crops, the villagers also sow pulses like French beans, *lobia, urad, kulath, saag* and *kheera.* All of them get ready before the maize crop ripens.

Potatoes—It is a cash crop next to ginger. Certain fields are specially ear-marked for it. The fields which are to be used for sowing potatoes are kept vacant after the maize

crop and ample cow-dung manure is spread over them. During the month of March after a shower, the potatoe fields are ploughed twice or thrice. Thereafter the seed is sown in rows, along with the furrows. Usually, a distance of about one and a half feet is kept between the two plants.

The first hoeing takes place when the plants gain a height of approximately four to six inches. Weeding is also done at this stage.

After fifteen to twenty days of the first hoeing, second hoeing takes place. The roots of the potatoe plants are covered with more loose soil and great care is taken so that the roots may not get damaged in any way.

The crop is ready in early September or mid-October. The potatoes are dug by way of ploughing. After taking them out they are dried in rooms. Thereafter grading into Special, Phool and Ration—three types of potatoes, is done for marketing purposes. The remaining which do not fall in any category are used by the household for table purposes. For the next harvest some potatoes out of Phool grade are also kept for seed.

Normally twelve to eighteen maunds of seed is consumed in an acre and the yield ranges from 60 to 80 maunds.

Rice—Rice is sown along with potatoes. Like potatoes, a separate field is also reserved for it and the field is left fallow after maize crop.

In the month of March after a shower, the field is ploughed two times. The local manure of cow-dung is spread over it. Thereafter the rice is broadcast. The hoeing is done by ploughs.

Like potatoes, the rice crop also gets ready by early September or middle of October. The paddy straws are cut right from the bottom and are brought to the *khalyaan*. Here a pair of bullocks is made to tread over them. In this way grains are separated from chaff. Thereafter by winnowing the rice is separated.

Usually fifteen seers of paddy seed is used per acre and the yield amounts to fifteen maunds.

Kulahu Dhaan—Kulahu Dhaan is another important crop of the village. Its importance lies in its excessive consumption in almost every home.

For sowing *Kulahu Dhaan,* first of all its *paneeri*—seedlings are prepared. In the last week of April or in early May, small beds are prepared in a field and cow-dung manure is added. Thereafter the seeds of *Kulahu dhaan* are sown in these beds. Till the time of the germination of seedlings and transplantation, frequent watering and hoeing has to be done.

About fifteen days before transplanting takes place, ample quantity of water is left in the field where *kulahu dhaan* is to be sown. Then it is ploughed frequently and sufficient quantity of cow-dung manure is added. As a result of it the soil of this field becomes somewhat muddy and manure gets completely mixed up with it. At this stage the field is treated with *suhaga* and levelled.

In the month of July, as the *paneeri*—seedling gets ready, the work of transplantation is taken up. Through the process of field laying, a distance of half a feet is kept between the two plants. The Japanese method of cultivation of rice is not known, not even heard of. When the *dhaan* has thus been sown, the field is left undisturbed so that the plants may grow up. However, to take out the superfluous grass hoeing is frequently done.

The crop of the *kulahu dhaan* gets ready in the middle of October and is reaped by the beginning of November. Here again, small bundles of approximately one seer each are prepared and brought home. On a bright day they are spread in the *khalyaan* and bullocks are made to tread over them. Further, by way of winnowing, the grains are removed from the chaff.

About fifteen seers of seed is required per acre and the yield goes to twenty maunds.

Ginger—This is the most important cash crop of the village. Immediately after the *rabi* crops the fields which are to be brought under the cultivation of ginger are ploughed frequently. A good amount of cowdung manure is also added.

In the month of May, when the villagers have a shower and the soil is moist ginger is sown. The ginger in this part is sown with the help of a spade. Immediately after sowing, one more layer of manure is spread over the fields.

After one month of sowing, when the plants germinate the field is hoed and weeds are removed, superfluous grass is taken out.

Ginger crop gets ready in the month of October and the rhyzome is dug out by the end of November. It is thereafter washed and dried and then transported to market.

Usually ten to twelve maunds of seed is required per acre and the yield ranges from forty to fifty maunds.

The Jinswaar statement in respect of the village, for the last ten years are given in Tables XV and XVI.

TABLE XV

RABI CROPS

Name of produce	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961
Wheat	350 (2)	256 (47)	344	346 (1)	355 (2)	360	374	345 (38)	388 (4)	369 (3)
Barley	10	14 (4)	11	11	12 (1)	14	14	15 (10)	12	21
Masri	3	2	1	..	5	5	8	4	6	3
Jao Masri	..	..	..	..	4	10	10	11		..
Peas	..	..	..	..	..	..	..	..	..	..
Other Cereals	..	..	..	6	8	5	2	..	..	..
Tobacco	3	4 (3)	8	..	..	..	..	3	6 (3)	5
Bananas	..	..	..	..	..	..	..	..	..	..
Apple	..	..	..	..	..	..	..	..	..	..
Sarson	..	2	2	..	2	2	5	11	5	1
Onions	..	..	..	..	..	..	..	2	..	..
Total	366 (2)	278 (64)	366	363 (1)	386 (3)	396	413	391 (49)	417 (7)	400 (3)

TABLE XVI

KHARIF CROPS

Name of produce	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961
Rice	34	25	25	25	24	10	11	12	11	11
Mandwa	25	21	24	25	25	10	10	27	30	24
Saunk	3	3	6	7	8	2	2	4	6	2
Maize	354 (1)	351	241	336	344	348	358	384 (1)	364 (2)	380
Ughla	..	..	..	..	..	..	..	..	..	..
Cholaie	1	..	10	..	9	2	..	1	2	..
Maash	5	10 (3)	15	12	15	5	5	11	5	4
Kulth	5	10	..	9	11	6	6	10	16	10
Bharat	..	..	4	3	2	..	1	3	4	5
Other Cereals	1	5	..	..	..	..	..	..	..	..
Red Chillies	2	1	5	2	1	1	1	3	8	6
Ginger	43	49	38	99	39	15	16	46	55	55
Gogti/Kachallo	2	1	3	4	3	4	1	1	1	1
Jeera	..	..	1	..	1	2	..	1	..	1
Potatoes	..	2	1	..	..	2	31	4	1	2
Others	1	9	..	..	1	..	..	..	..	..
Banana	..	..	..	..	..	..	..	..	..	1
Apple	..	..	..	..	..	..	..	..	..	..
Total	446 (1)	487 (3)	373	522	483	407	414	507 (1)	503 (2)	504

Figures in the brackets denote the land in which crop was destroyed.

Horticulture

At present no fruit except some plantain groves have been grown by the villagers. The plantain is mostly used for domestic consumption. When unripe, it may be used as vegetable. But due to lack of means of transport, the people never thought of growing fruit trees for commercial purposes. Now when they expect vehicular traffic to reach the village in the very near future, some of them are seriously thinking of putting up apple orchards and they are eagerly watching the outcome of the efforts of one Shri Bishna, who has planted 70 apple plants in his land about three miles from the village. Some were sceptic of the venture as they said that some plants had already dried out. But then some admitted that perhaps proper care was not taken of the plants. Anyhow, if Shri Bishna succeeds in his venture, it will give a tremendous fillip to the planting of apple trees on a large scale. Already the people of Shillai and the area around that village have taken a lead in bringing large area of land under apple cultivation and sooner than later the people of Kamrao are expected to fall in line. The Block Authorities try to help them and they claim to have distributed 500 apple plants throughout the block including Kamrao. At present there is, however, nothing to mention in the matter of horticulture and the progress is also not encouraging. This may be due to lack of enthusiasm on the part of people, but proper guidance from the block authorities was also lacking.

Pests and Plant Diseases

When any plant starts rotting, the villagers only root it out and throw it far away from the fields, lest other plants should also rot. Besides, to control the pests, ash, taken from the *chullah* is spread over which according to their belief is considered a panacea for all plant diseases.

But now the villagers have started consulting the block authorities about diseases and whenever there is a case they immediately approach the Agriculture Inspector of the Block and obtain insecticides from him. Important pests and plant diseases observed in this region are given in table.

Village Crafts

Some household industries are practised as subsidiary occupations. Mostly they have been taken by only those households who have little or no land to till. It has been observed that only scheduled caste communities like Kolis, Chamars and Dhakis who form a poor economic class of the village are engaged in these occupations. The various crafts practised in the village are:—

Name of Industry	Number of Households
1	2
1. Goldsmithy	1
2. Blacksmithy	2 (As subsidiary occupation of one household).
3. Shoe making	2
4. Tailoring	1
5. Carpentry	1 (As subsidiary occupation)
Total	7

Brief notes on each occupation are given below:—

Gold/Silver smith—Although there are two gold/silver smiths in the village catering to the needs of the village people, only one is actually engaged in this household industry and second one does this job occasionally. The one who carries on the trade on a regular footing has come up from Ambala District though he has been living in the village for the last 20 years and is incidently a bachelor.

Serial No.	Name of the crop	Local name of the crop	Insects and pests	Diseases of crops	Measure adopted to prevent crops from the ravages of insects, pests and diseases
1	Wheat	Kanak		Loose smut burnt, Rust (Kungi)	Fungicides are used and seed from healthy locally Resistant varieties recommended.
2	Barley	Jao		Do.	Do.
3	Maize	Makki	Kutra (Cut smut worm)		Dusting with B.H.C. 1% Roguing.
4	Brinjal	Bengan	Fruit borer		Folidoe spraying 1 : 300
5	Tomato	Tamatar	Do.		Do.
6	Mash	Urd, Mash	Hairy cater Pillar		Dusting with 5% B.H.C.
7	Sesamum	Til	Do.		Do.
8	Lady finger	Bhindi	Blistes beetle		Folidol 2% dust.
9	Potatoes	Alu	Epilachna Blight		Bordeaux mixture spray.

However, both of these are skilled craftsmen and have obtained high perfection in preparing traditional village ornaments. The villagers bring their own gold and silver and the silver-smiths charge for their labour, which vary for both silver and gold ornaments. His rates are Re. -/10/- per *tola* for the ornaments made of silver and Re. 1/- per *tola* for the gold ornaments. The rates however can go up if the pattern calls for intricate designs. They have separate workshops. The hearth fitted with *pankha* is fixed in the middle of the room and tools consisting of *chimta*, scissors, hammer, *ahron, jamoori, cheena* and *thapar* are hung on the side wall. Gold and silver brought by the villagers and also the finished ornaments are safely kept in a strong tin box.

On an average the silver-smiths earn Rs. 90/- per month in this industry.

Blacksmiths—Among all the household industries run in the village black-smithy possesses a place of importance because without their active help a farmer always feels handicapped and would not be able to do his job conveniently. They have no dearth of clients and so the black-smiths remain busy throughout the year. Village Kamrao being a big village there are as many as eight black-smiths, catering to the needs of the villagers. Two of them are residents of the village and the rest are outsiders and live away from the village.

The villagers establish *jajmani* system with a particular blacksmith. Throughout the year long, they keep on paying him frequent visits and get their implements made or repaired. Like silversmiths the villagers here also have to bring their own raw iron and coal. Besides, when the black-smith starts making their implements, they are required to render him necessary help, by blowing the fire or beating the red hot iron into shape according to his instructions.

The black-smiths have separate work-shops where hearth fitted with *pankha* are fixed. The tools which consist of *ahron*, hammer, *sanshi, faruwa, basola* and *ghun* are kept in a tin box.

The implements prepared or repaired are the usual ones required by the farmers. The black-smith may also help the mason at the time of construction of a house and may be required to fashion out loops or hoops wherever required. Nothing is however prepared for export.

All villagers who have *jajmani* with the black-smith pay him at the rate of two maunds *kacha*, about 35 seers of grains on each harvest of wheat and maize.

Shoe-making—There are ten shoe-makers, Chamars by caste, in the village—two wholly engaged in shoe-making and remaining engaged in agriculture, and other occupations. Their social status in the village is very low even amongst the scheduled castes.

Whenever any cattle dies in the village, they have a right to skin it for their use. In return, they offer their services to remove the carcase of the animal from the house of its owner. They are also required to give to the owner of the cattle one pair of finished shoes in return for the skin. They prepare *jooti type* of shoes.

Since the demand of new shoes is not high in the village as they prefer to purchase ready made shoes from Paonta the cobblers are mostly engaged in mending the old shoes. Like black-smiths and silversmiths they have the *jajmani* with certain households, divided within themselves. Throughout the year they offer them their services by way of mending their shoes and in return every household pays them at the rate of two seers *kacha* of grains after each harvest of wheat and maize. The cobblers being very poor cannot afford to have separate workshops to carry their business. Few tools which they have consist of *rambi aur, ramba, takna, sik, sua, pole* and a piece of wood and are heaped in a corner when no more in use.

In the case of new shoes, the Chamars charge in cash. The price of a boy's shoe is from Rs. 2.00 to Rs. 3.00 per pair; for a lady's shoe Rs. 6.00 and for a girl's shoe Rs. 5.00.

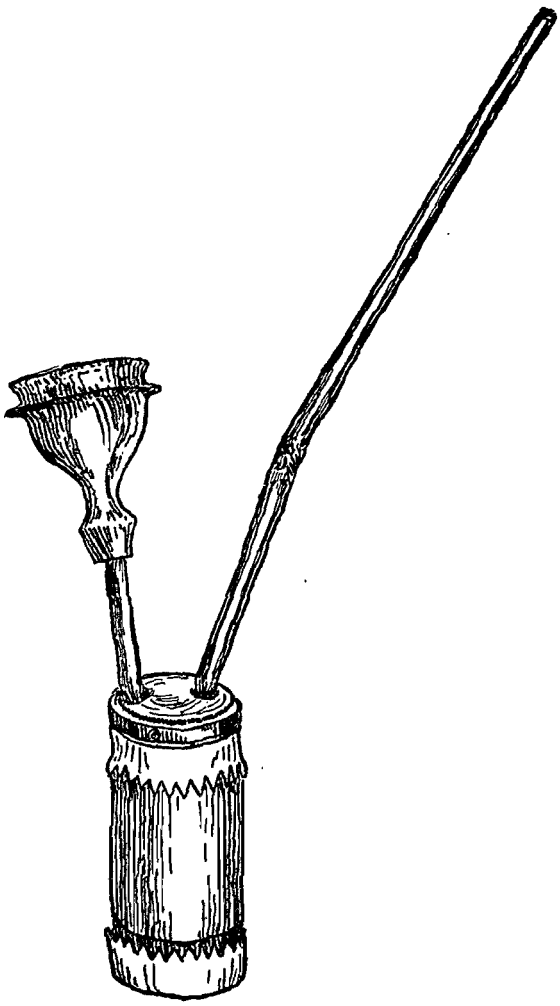
Basketry—There are three households catering to the needs of the villagers and all of them are Kolis by caste. They have adopted it as their subsidiary occupation.

The basket-makers in this region do not use bamboo but *nigali*, which bears a close resemblance to bamboo, though very thin, is used for this purpose. The only tool used in this industry is a *daraant*. For their product the basketmakers are paid in kind. A list of the prices of the products prepared by the Kolis is detailed below:—

Name of products	Usual price (in kind)
1. Ghilla or kilta	Two seers of grains
2. Ghilli	One seer of grain
3. Sakora	Two seers of grains
4. Topra	Half seer of grains
5. Chattar	Two seers of grains.

All these articles are turned out for domestic consumption and nothing is exported.

Gaunda—Hukka making—*Gaunda* is a small *hukka* just like the *Nariel* with the difference that the base holding water through which the smoke is inhaled is also made of wood. The *gaunda* is light and can be carried to fields. It is preferred by the poor to metallic *hukka* because it costs so little. As the demand of *gaunda* is not much Kolis prepare *gaunda* only on order and devote the rest of his time in agriculture. *Daraant* is the only tool use in this craft.



Gaunda

The price of a *gaunda* ranges from Re. 1 to Rs. 4 according to the quality.

Gharats (Watermills)—The last among the other village occupations are *gharats*. From the point of view of the village economy, they have a place of great importance.

There are seven *gharats* in the village, mostly owned by the Kolis—

Serial No.	Name of the owner	No. of Gharats
1	Nauroo Koli	1
2	Bhajnoo Rajput	1
3	Dewloo Koli	1
4	Ruldoo Rajput	1
5	Bhupia	1
6	Jalpu	1
7	Budhia	1
	Total	7

Every day villagers keep on visiting them to get their grains ground to *atta*.

The *gharatis*, who run the *gharats* charge at the rate of one seer of *atta* or grains for every maund of grains ground. Recently a flour mill—*chakki* has been set up in the village Manana and it is getting popular. The *gharats* do not now have therefore much business.

Flour-mill—To cope with the increasing demand, one Amar Singh, Rajput of the village has recently fixed a flour-mill run on electricity in Manana. He obtained a loan of Rs. 3,000 from the Government and rest of the amount he contributed himself. Two seers per maund are charged for grinding flour, and one rupee per maund for dehusking paddy. Apart from grinding *atta*, this machine also undertakes the carding of cotton and wool at the rate of twelve annas per seer.

It goes without saying that villagers have been saved the trouble of covering large distances to visit far off *gharats*.

Tailor and Barber—There is one tailor also in the village. He is an outsider and works here only for few months of a year, particularly in the Bissu days.

He charges Re. 1 for a shirt and eight annas for the pyjama. Similarly for a ladies *salwar* he charges Re. 1

The village also has the services of a barber. He is Dhaki by caste. He cuts the hair of the villagers and is paid by every household in kind i.e., one seer of grains per household on every harvest.

Nature of transaction—Though all transactions are made in terms of money, the shopkeepers here also have barter dealings sometime. In case of such a barter deal only the grains either of wheat or of maize are accepted. It has been observed that grains are always taken in seers, and it is not at all

surprising that these shop-keepers always enjoy a big margin of profit. Their main clients in this sphere are the ladies and children, who not daring to ask for money from the head of the family can exchange the grains for whatever they like to purchase.

Livestock

Cattle has the next important place in the village economy. Every household has got its own livestock. The richer may have she-buffaloes also but an average house must have a cow. The oxen are kept for ploughing the fields, she-goats and cows are reared for milk and he-goats and rams are used for meat purposes. Sheep are reared to obtain wool. These days, some of the villagers have also started keeping some poultry and eating them on the festive occasion, though previously eggs were tabooed and older people still do not do so. Table XVII contains the live stock statistics.

On the whole the livestock is of poor quality, as a result the milk yield in this village is low. In spite of their being a sizeable live-stock in every house the outsiders have often to face difficulties in getting milk even for tea. The villagers face a great shortage of fodder. In spite of all these hardships the villagers are very fond of their livestock. They keep mules for transportation purposes and since a mule costs as much as Rs. 700 they are well cared for. There is no Veterinary Dispensary in the village and this incidentally is one of their pressing demands.

The villagers purchase animals from the adjoining villages but buffaloes are purchased from Gujjars, who both on the out set of summer and early winter every year by-pass the village on their inward and outward journeys from distant pastures. The



A pretty grass cutter

usual prevailing prices of each head of cattle at the time of survey was:

Serial No.	Animal	Price range
1	Buffaloe . . .	Rs. 500 to Rs. 1,200
2	Cow . . .	Rs. 80/- to Rs. 100/-
3	Ox . . .	Rs. 100/- to Rs. 150/-
4	Goat . . .	Rs. 20/- to Rs. 25/-
5	Sheep . . .	Rs. 20/- to Rs. 25/-
6	He-goat . . .	Rs. 70/- to Rs. 125/-
7	Ram . . .	Rs. 100/- to Rs. 120/-

TABLE XVII

Livestock Statistics

Caste/Tribe	Milch cattle		Bullock		Goats/Sheep		Fowl	
	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.	No. of households owning	Total No.
	2	3	4	5	6	7	8	9
Rajput .	124	373	127	617	81	487	39	131
Mochi .	1	1	..	..	..	..	..	..
Brahman .	7	29	7	28	3	15	..	..
Dhaki .	6	10	4	9	2	10	..	..
Koli .	19	43	19	60	9	43	3	10

Indebtedness

According to the information collected at the time of survey about forty per cent households were found under debt. The average debt thus comes to about Rs. 542. It goes without saying that it is mostly the poor economic class—Kolis, Dhakis, Chamars in the village who obtained this loan.

A table showing the indebtedness by income group is:—

INDEBTEDNESS BY INCOME GROUP

Income Group	Total No. of Households	No. of households in debt	Percentage of col. 3 to col. 2 %
Rs. 25 & below .	8	7	87
Rs. 26 to 50 .	30	19	63
Rs. 51 to 75 .	30	15	50
Rs. 76 to 100 .	28	11	39
Rs. 101 & over .	97	26	26

It was further found that thirty nine households obtained loan for the purchase of foodgrains; twenty-eight households for performing marriages and the rest for other purposes like purchasing land, litigation and seed etc. A table showing the indebtedness by causes is:—

INDEBTEDNESS BY CAUSE OF DEBT

Causes	Amount of debt	Number of families in debt
	Rs.	Rs.
Purchase of land . . .	2,300	3
House construction or repairs to existing building . . .	1,400	2
Marriages . . .	22,910	28
To give dowry . . .	..	..
Funerals . . .	..	..
To clear outstanding debts .	..	..
Sickness . . .	..	..
Ordinary wants . . .	..	..
Household Cultivation . .	400	2
Industry run by the household .	..	..
Business run by the household .	..	..
Foodgrain . . .	20,070	39
Litigation . . .	1,300	1
Livestock . . .	2,730	3

Baithus

The prevalence of *baithu* system in the village is the direct effect of indebtedness. When a poor man borrows money, and he feels that he would not be able to pay the interest on the capital, he offers himself to become the *baithu* of the lender. For this purpose he is to look after the fields of the lender and works in his fields a week before and after each harvest. The lender will also provide him two meals, and permanent shelter. In these terms, no interest will be charged from him on the advanced loan and the lender sends him to his distant fields which he cannot look after himself very frequently. Nevertheless, the loan will have to be returned.

As far as the theoretical aspect of this problem is concerned, it does not appear to be so bad. But in actual practice something else takes place. A *baithu* who generally comes from the very poor economic class of village is vastly exploited in this issue. He has to work throughout the year on the fields of the money lender. In case of disability he has to name someone else, either his son, wife or brother to work as *baithu*. It has also been observed that in certain cases even the whole family of the *baithu* has to work in the fields of the money lenders leaving them very little chances to take up any subsidiary occupations to repay the debt. In this way it becomes, more or less, a family loan, inherited from the forefathers—and the children working still as *Baithus*.

At the time of investigation 9 *baithus* as per list below were found in the village. The total loan as shown against each was calculated to be Rs. 9,570 bringing thus the average to Rs. 730.

Serial No.	Name of the head of the Household	Income (Yearly)	Debt
		Rs.	Rs.
1	Shappa . . .	150	1,350
2	Salnu . . .	234	500
3	Mohto . . .	300	950
4	Manglo . . .	300	200
5	Kahania . . .	350	700
6	Kalmo . . .	350	1,000
7	Kalo Ram . . .	250	960
8	Sobha . . .	388	400
9	Sania . . .	400	510

It would appear that the *baithu* system is on its last legs. The change has been occasioned not only due to awareness in the backward people but also due to opening of new means of livelihood whereby a debtor without the necessity of repudiating the old and even time barred debt is able to repay them by earning more money. Some cases also came to notice during investigation when some *baithus* straightway disowned the liability to repay time barred debt. No doubt, the steady disuse of this system has upset the equilibrium of the village economy in that the landlords who had hitherto shunned manual labour are compelled to work on

the fields and the poorer people find it difficult to obtain loans at the time of need. The obnoxious system which smacked of slavery deserved to go out and it is a happy augury that it is dying its natural death.

Income

On account of the return which ginger, their main cash crop brings to them, the village on the whole is quite well off and has a sound economic background. Although while giving information about household income and expenditure the people have a tendency to under-rate the income and magnify the expenditure because they in all their simplicity could not well make out why an outsider should be so interested in their most personal affairs. A host of cross thoughts ran through the people and some were of the opinion that perhaps new taxes were in the offing or perhaps they would be required to make donations to one or the other funds. At any rate the information given out by them has to be taken with a grain of salt. The data collected will nevertheless reveal that out of the total number of 193 households of the village, there are 8 households which are in the range of Rs. 26 and below. Thirty households fall in the range of Rs. 26 to Rs. 50 and a similar number in the range of Rs. 51 to Rs. 75. Twenty eight households fall in the income range of Rs. 76 to Rs. 100 and ninety seven households in the income range of Rs. 101 and above. It is the Rajputs and the Brahmins who with large land and big livestock form the rich economic class and Chamars with little or no land belong to the poor class.

Table XVIII shows caste-wise monthly income per household by occupation.

Expenditure

Major items of expenditure are food, clothing, education and other like social rites, purchasing of seed and cattle etc. Table XIX shows the caste-wise average monthly expenditure calculated by income groups.

TABLE XVIII

Monthly income of household by occupations

Occupation of a Household	Monthly income per Household in the rate of			
	Rs. 501 below Rs. 51-75		Rs. 76-100	Rs. 101 and over
1	2	3	4	
	Rajput			
Agriculture	157	15	15	79
Agriculture and labour	..	3	1	..
Govt. service	..	3	6	2
Agriculture and service	..	1	..	1
Agriculture and Vaid	..	..	..	..
Agriculture and shopkeeper	..	..	..	..
Carpentry	..	..	..	1
Shopkeeper	..	..	..	1
	Brahman			
Tailor	1	..	..	..
Goldsmith	1	..	..	..
Agriculture	..	3	1	3
Govt. service	..	1	1	1
	Gupta			
Govt. service	..	..	..	1
	Koli			
Agriculture and labour	9	..	..	..
Govt. service	1	..	..	..
Carpentry and Agriculture	..	..	..	1
Agriculture and Blacksmithy	..	..		1
Weaving and sewing	..	..	1	..
Agriculture	7	3	..	3
	Dhaki			
Agriculture and Labour	1	..	..	..
Agriculture	1	..	1	1
Blacksmithy	..	..	1	..
Barber and Agriculture	1	1	..	..
	Mochi			
Agriculture and cobbler	1	..	..	..
Cobbler	..	..	1	..

TABLE XIX

Average monthly expenditure by income groups

Item of Expenditure	Average Monthly Expenditure by income groups									
	Rs. 25 and below		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & over	
	No. of households	Average Exp.	No. of households	Average Exp.	No. of households	Average Exp.	No. of households	Average Exp.	No. of households	Average Exp.
1	2	3	4	5	6	7	8	9	10	11
					Rajput					
Food	3	9	15	16	22	29	22	33	86	71
Clothing	3	1	15	7	22	11	22	16	86	30
Education	..	..	..	..	4	1	3	2	39	6
Others	3	8	15	11	22	19	22	31	86	39
					Brahman					
Food	..	..	2	22	4	22	2	36	4	100·0
Clothing	..	..	2	4	4	7	2	25	4	29·16
Education	..	..	..	..	..	..	..	..	3	2·4
Others	..	..	2	10	4	20	2	11	4	24·8
					Gupta					
Food	..	..	..	..	..	..	..	..	1	83
Clothing	..	..	..	..	..	..	..	..	..	41
Education	..	..	..	..	..	..	..	..	..	..
Others	..	..	..	..	..	..	..	..	1	48
					Koli					
Food	5	11	9	13	3	31	1	66	5	56
Clothing	5	2	9	6	3	6	1	8	5	12
Education	..	..	..	..	..		..	..	2	2
Others	5	6	9	8	3	13	1	16	5	52
					Dhaki					
Food	..	..	3	15	1	25	1	53	1	41
Clothing	..	..	3	3	1	12	1	14	1	25
Education	..	..	1	..	..	..	1	4	1	2
Others	..	..	3	12	1	13	2	21	1	25
					Mochi					
Flood	..	..	1	25	..	..	1	50	..	..
Clothing	..	..	1	10	..	..	1	8	..	..
Education	..	..	..	..	..	..	..	..	..	..
Others	..	..	1	6	..	..	1	19	..	..

Community Development Block, Panchayat and Co-operatives

Block Activities—The village Kamrao is covered by the Paonta Block. The Plan-wise activities carried out by the Block in the village in the tabulated form are—

AGRICULTURE

Sl. No.	Activities	First Five year Plan	Second Five year Plan	Total Mds. Srs.
1	2	3	4	5
1	Distribution of wheat seed	7 20	260 20	268 00
2	Exchange of Wheat seed	..	4 00	4 00
3	Maize	..	0 10	0 10
4	Paddy seed	..	0 20	0 20
5	Potatoes seed	..	0 4	0 4
6	Vegetable seed	1 oz.	2 lb.	2 lb. 1 oz.
7	Fertilizers	5 00	20 00	25 00
8	Pesticides	..	0 3	0 3
9	Zinc Phosphate	..	10 lb.	10 lb.
10	Plot laid	..	2	2
11	Laying of Orchards		4	4
12	Fruits distributed	..	500	500
13	Line Sowing done	..	10 acres	10 acres
14	Mixed cropping done	..	2 acres	2 acres
15	Seed treated with insecticide	..	30 00	30 00
16	Plantation done under Van Mahotsava	..	200	200
17	Compost pits constructed	..	5	5
18	Compost pits repaired	..	5	5
19	Kuhls repaired and cleaned	..	6	6

ANIMAL HUSBANDRY

1	Castration performed	..	5	5
	First aid given to animals		15	15

PUBLIC HEALTH

Sl. No.	Name of activity	First five year plan	Second Five year plan	Total
1	2	3	4	5
1	Baolies constructed	1	..	1
2	Baolies cleaned and disinfected	..	4	4
3	Village cleaned	..	3	3
4	First-aid given to persons	..	20	20
5	Pipe Line filled		2	2

SOCIAL EDUCATION

1	Adult literacy centre started	..	1	1
2	Reading room	..	1	1
3	Cultural programme held	..	7	7
4	Books/pamphlets issued	..	550	550
5	Primary school building constructed	..	1	1
6	Bridle path repaired	..	2	2

The villagers are no doubt aware of the work being done by the Block people, but they also do not feel satisfied with the out come of all the impressive information doled out by the authorities. Like hard headed realists, they believe in tangible results which according to them have not been so far achieved. They rightly or wrongly feel that the inspection staff does its duty in a perfunctory manner and the villagers are denied the guidance that they should get in the matter of agriculture and horticulture. Their other main grouse is that Kamrao does not get the attention of the authorities that it should get on account of being the biggest village in this area. During the period of investigation it was observed that the BDO or Agriculture Inspector seldom visit Kamrao.

4. Social and Cultural Life

Daily Habits

The people being predominantly agricultural in profession, life in the village follows a set pattern and revolves round it except some welcome breaks provided at the time of marriages and festivals. Every one leaves the bed at 5 or 5.30 in the morning and then goes out in the fields to answer the call of nature. He may perform his toilet at a *baoli* and may take a bath there. No tooth brush or pastes are used but the teeth are effectively cleaned with the help of a *datun*. On coming back the men folk may enjoy their first puff at the *hukka* or help the women in bringing water from the *baoli*. Thereafter tea is prepared and served followed by the *nihari*. The men folk proceed to fields. Cattle are sent to jungles for grazing, attended by a child of the house. The women then do the other domestic chores—general cleanliness of the house and the cattle shed, carrying out the cattle dung and other refuse to the fields or to the dumps. The mid-day meal is then prepared.



Mutual hair doing

The men generally come home to enjoy it or it may be taken to them in the fields by the women. The women also help their men in agricultural operations and return home a little earlier to prepare the evening meals. The men generally take bath in the evening with warm water and feel refreshed. The bath is preceeded by a massage of pure *desi ghee* all over the body. This is called *maashna*. A daily bath may be dispensed with but *maashna* is a regular routine. According to them it relaxes the weary and fatigued muscles and keeps the body supple. After meals the people sit together and may indulge in wool spinning or gossiping. They finally retire to bed between 9 to 10. It is the duty of every women to gently knead the limbs of their men folks. If the family is polyandrous a woman may have to perform this duty for all the husbands she is lucky to have. This is called *per chapna*. It is after that the lady of the house finally retires to bed.

Kinship Terms

A word may be said here about the relationship terms prevalent in this area. The children call their grand parents *dada* and *dadi*, who are a little bit free with their grand children. The grand parents are very fond of their grand children and are very indulgent to them. There is a common proverb that interest is more dear than even capital which means that grand children should be loved more than even their own children. The children call their mother's parents as *nana* and *nani*, just as in plains, and the latter are more free with their *dohtas* and *dohtis* as their daughter's children are called. However the father's sister's husband and mother's sister's husband, who in the plains are called as *phupha* and *mausa* are known in this area by the classificatory terms of *mama*. Their wives are not known as *mami*

but as *phuphi* and *mausi* respectively just as in the plains. Previously marriage with the *phupha* or *mausa's* daughter was not objected but now marriage with *phupha's* daughter is out of vogue, though marriage with *mausa's* daughter is still considered valid.

The parents-in-law of a woman are called as *shaura*—father-in-law, and *shasu*—mother-in-law. As against this the parents-in-law of a man are called as *mama* and *mami.*

Beliefs & Practices

The parents-in-law of both sides are deeply respected but the son-in-law, *jowai,* as he is called, is allowed the freedom of enjoying the *hukka* in the presence of his father-in-law. This privilege is denied to a woman. By convention she is not expected to smoke before her *shaura.* The father of the wife does not stay and takes meals at the house of his daughter even though he might have received consideration while giving away his daughter in marriage. Taking meals at the daughter's house is considered something very derogatory for the father of the daughter. The people of Kamrao though belonging to Khas Tribe have now adopted practically all the customs of Hindus. They have discarded most of the superficial symbols of the Khas traits. Some vestiges of the old traditions which are deep rooted may still be available to a very careful and keen observer. They observe the main religious festivals of Hindus like Janamashtami and Ram Naumi and also listen to the recitation of epics of Ramayana and Mahabharat. They very frequently perform the Satya Narayan *Katha.* But still their chief deity is the Mahasu Devta, who is the god of all the Khasa tribe residing in this part of the country. They have implicit faith in this Devta and would like to settle many of the disputes by invoking his help. It is considered a sacrilege to swear falsely by Mahasu. The main temple of Mahasu is situated at Hanol in Jaunsar Bawar across the river Tons and some of the people go on pilgrimage to that place. Mahasu appears to be a corruption of Maha Shiva. Whatever may be the case the legend as to how Mahasu came to be worshipped in this area is given in the appendix.

Superstitions

Magic and Witchcraft—The people of Kamrao, believe in magic and witchcraft. They are very much afraid of *dains* and *churels,* which according to a popular belief are the spirits of evil women. It is believed that they are jet black in colour and their feet point backward. They wear ear-rings of grinding stones and on their forehead they invariably have a long *tilak* of filth. By a popular belief they are supposed to eat away the hearts of young children with the help of their long though invisible tongue. The Koli women are credited with the power of seeing the *dains* and *churels,* but this is stoutly denied by them. In olden times witch hunt was a common practice and any woman suspected of being a witch was severely punished. The village priest or persons, who are believed to be able to counteract the influence of evil spirits give away charms to ward off the evil effects of these spirits. These charms generally carry crude pictures of Bhairon and Hanuman who is also called by the name of Mahabir. These charms are put in a silver *Tabeej* and worn round the neck.

Evil Eye & Other Superstitions—The influence of evil eye, evil tongue and evil charms is, to an appreciable extent, still recognised in this area. Much though the people have veered round to the tenets of Hinduism but still these superstitions have a considerable following among the simple and unsophisticated people. Till only recently and to some extent even today many of the misfortunes are attributed to evil influence of evil spirits and people resort to appease these spirits in the manner prescribed by witch doctors.

Ashtbali—In the case of a major calamity or epidemic eight different types of animals are sacrificed and this is called *ashtbali.* The animals sacrificed are goat, sheep, hen, pig, lizard, a crow etc. But *ashtbali* is not a regular feature and it was gathered that within the living memory no such sacrifice was held in the village itself.

Thus the religion of these people is a queer combination of magic, witchcraft combined with something of Hinduism. But now magic and witchcraft are losing ground and people proudly claim to be devout Hindus. It is for this reason also that the marriages performed by them in the past have now given way to Vedic type of marriages which entails going round the sacred fire accompanied by the chanting of the mantras by the priest.

Cultural Life

Hill people have to exert more in order to eke out a precarious living from small fields. And for this almost every member of the family has to contribute his share. Unlike the plains no mechanical means can be adopted on small terraced fields and these fields have to be heavily manured every time when any crop is sown. All this manure has to be carried on backs.

Heavy farm duties leave little or no time for the people to divert their attention to other directions. Their life is a tale of labour punctuated here and there, with moments of respite which the people make full use of. Whenever any fair or festival comes or whenever any marriage or some other auspicious occasion presents itself to the people they gether round and enjoy. These festive occasions also offer them an opportunity to enjoy nice food. Therefore these moments are eagerly awaited by every one. The people observe many fairs and go to neighbouring places to attend important fairs like the Rainka fair. On these occasions they put on their best clothes and are in a jolly mood. Dancing and singing of folk songs is enjoyed, for they wish to make the best of the festive days after which they have to revert to their old monotonous life of performing endless jobs in the fields and at home. The fairs and festivals enjoyed by these people are:—

Bissu—This is the most important festival of this region. About two months earlier preparations start, and daily in the evening the village men and women assemble at a particular place and hold dances. Every household also slays one or two goats or rams and keeps on eating them for days together.

The actual *Bissu* fair starts from the 1st to the 12th of Vaisakha, and is held at several places. On the 5th it is held at Bharwaas, on the 7th at Kamrao; on the 8th at Shillai on the 9th at Dogana; on the 11th at Rani Bagh; and on the 12th at Sataun. Shirgool Devta is brought in the fair, accompanied usually with the *pujari* and the village orchestra. The villagers who have assembled in the fair worship him and offer their *sukhnaas*.

The village girls and boys, attired in their colourful traditional costumes, engage themselves in *rassa* dances and singing. *Thoda* game is also played.

In the fair, many small shops are fixed and people from far off places come to participate. The fair is concluded in the evening when in an open place *natis* are held, and both young and old participate.

Hariali—This is also one of the popular festivals of the village. It is held on the *sankrant* falling in the month of Asadha and Sravana when the rains usually set in providing a welcome relief from the scorching heat of the preceeding months. In fact this fair may be taken to be held to herald the advent of rains which are badly needed at the time for the maize and other crops. This day again a fair is held at Chauki, and many shopkeepers from Paonta and Sataun come to fix their shops. The villagers, attired in their colourful traditional costumes, visit the fair and engage themselves in *rassay dance*.

From the 1st to the 5th *Gatays*, the fair is organised in all the small villages in the vicinity of Kamrao. Naina Devi carried in a *palki* is brought in the fair, and villagers throng to bow before her. Grains, *ghee* and cooked meals are offered.

In the evening, a special declicious dish —*Chilla* is prepared in every home and taken with honey and *ghee*.

As the name suggests, this fair is celebrated to welcome the greenery all around.

Panchami—In the month of Sravana-Bhadra each year, on the day of *Puranmashi*, Mahasu Devta is worshipped. The temple of Mahasu Devta is located in Silla—Sando Baas of Kamrao. All the villagers go there and carry with them cakes made of *atta*. Also dry *atta* called *nisrama* is given in the temple of this *devta*.

On Panchmi, Mahasu Devta is brought out of the temple and the *chelas* under the spell of the deity, which is called *khailna*, answers the questions of the devotees.

In the evening, the Devta is carried to the nearby water head and is given a bath. Songs and dances are held, which continue the whole night. It is called *Jagran*.

In this fair, some shops are also fixed by the outsiders.

Dussehra—Dussehra is celebrated in the month of Asvina and comes on the day of Dashmi. There is a temple of Naag Nawna Devta at Naidana in Sataun. On this day, a fair is held at Saalwaalay near this place. The villagers worship Naagnawana Devta and *nishrama* is given in the temple. Wrestling bouts are held during the day and at night religious skits are enacted. Goats are also slain in the name of deity.

This fair remains for two days, and villagers from far off places like Paonta, Chuharpur come to participate in it. Many shops are fixed in the fair. The high-lights of the programme are: traditional dances, *natis* and *rassa* performed by the village folks.

Diwali—The Diwali festival is known by the name of Budhi Diwali and is celebrated full one month after the festival is celebrated in the plains. It falls on the day of *Amawash*, in Agrahayana. However, on the day of actual Diwali, which falls in Kartika, only small earthen lamps, filled with ghee or oil are burnt at night, and kept all around the house. Delicious meals consisting of *badholies* and *pantandays* are also prepared.

Great rejoicings are held on the day of Budhi Diwali. Men and women assemble at a particular place, and build a bon fire and throughout the night they keep on dancing around it. The Dhakis are invited to play the village orchestra, and on its tunes *rassa* dances are performed. Kolis and Dhakis also sing, dance and give farcicial performances during the night in the houses of those who have been blessed with a son during the preceding year. In return they are given presents. Formerly they also used to visit those villages in which girls of their own village were married. Sometimes the path was barricated and unless they sang some special songs meant to open the route, they could not proceed further. Those who did not know those songs returned to their homes. The party who violated the rule or entered a house before sunset was liable to be fined by the Panchayat. But these days this custom has gone out of practice and the rejoicings are confined to the village only.

In the evening delicious meals are prepared in every home. *Sur* is heavily consumed.

Magh Festival—This festival is also called as Tawaar or Matiyote. It is the greatest of all the festivals. No fair is held, but rich and poor, young and old, men and women, celebrate it. It commences on the 28th of Pausa. The first day is called *Asklanti*, the second *Dawlanti*, the third *Altranti* and the fourth *Saja*. On the day of *Altranti*, which usually falls on *Sankrant*, the first of Magha, every household serves meals to the Brahmins, and grains are distributed among all the Brahmins of the village. No meat is taken this day.

However, on the day of *Saja* every household kills at least one goat. Nearly the whole month of Magha is spent in feasting and merry-making. The preparations for this merry period take at least a month. Magha is the coldest time of the year. The people spend their days indoors and make merry.

Rainka Fair—Rainka Fair is held on the 11th day of the bright half of Kartika on the bank of Rainka lake at a distance of some 20 miles from the village. It is much frequented by people from the plains. Ginger both green and dried, turmeric, walnuts, maize flour are brought for sale by the hill people who carry back cotton or artificial silk cloth, utensils and other knick knacks required for their use. Many shopkeepers from the plains especially Jagadhri, Paonta and Nahan fix their shops on the vast *mela* ground and do a brisk trade. Tatoo markers, photographers, jugglers and other show men come. It is in fact the biggest fair in this part of the land.

Besides the above festivals, the villagers also worship Marusid Devta on each Sunday. This Devta is worshipped to obtain his blessings for the welfare of the livestock. Every house prepares *kheer* on this day, which is taken with *ghee*. A chapati with one seer of *atta* is also prepared and its pieces are distributed among all the members of household, as Devta's *parshad*.

Independence Day—The villagers celebrate the Independence Day on 15th August, every year. The fair is organised by the village Panchayat. National Flag is unfurled in a ground, and children's games are organised. Prizes and sweets are distributed among the children, besides, a tea party is also given to the villagers. In the morning, a *Prabhaat Pheree* is taken out in the entire village.

Status of Woman—The position of a woman in the village and around would, to a reader, appear to be an un-enviable one. She has not only to look after her hearth and home but has also to help the family in a major portion in the agricultural field. Her life is a hard one and her duties seldom leave her free to enjoy other recreations. She has to get up early in the morning and prepare food for those who have to go to fields. After this she has to bring water and look after the cattle. If she has a few children, which is invariably the case, her duties, correspondingly, increase. She has then to go to fields to help in weeding and harvesting at the proper time and before finally retiring to bed she has not only to wash the feet of all the members of the family but also to massage their tired limbs with ghee. She is thus the first to get up in the morning and last to retire at night. Being polyandrous in character, she has the added responsibilities to keep all the husbands equally pleased, though she may have a more liking for one only. Due to the prevalence of the *reet* custom, the husband(s) can shunt her out if they feel that she is not discharging her duties properly or in certain circumstances, which fortunately are though rare, they think that they can get a fair price as *reet* money.

This should, however, not be taken to be he helpless story of a woman in these parts. She has her own rights and she exercises them to her advantage whenever she feels inclined to do so. In the social fabric of the society a woman enjoys equal status with man. She does not observe *purdah* and takes part in folk songs and folk dancing. She knows that a house revolves round her and she acts as the pivot of the house and without her the domestic and economic affairs of the family would not go far. If the duties are so hard which she cannot cope with and

where she feels that the members do not respect her and do not co-operate with her she has the option to leave the family and return to her parental house and seek a new husband. It so happens sometimes that a husband in a revengeful spirit does not agree to give her a clean chit to remarry and expects to force her to her knees, because without a chit renouncing his rights over her, a woman in these parts is not free to take a new husband. But many a husband have a sad experience as such measures recoil on them because in such an event the woman has proved more than a match as she continues to live with her parents and the freedom allowed to her enables her to invite the future husband to live with her parents, much to the chagrin of her husband. He is ultimately forced to accept the *reet* money and give her a clean chit otherwise he too, generally, cannot afford the requisite amount enabling him to take on a new wife and it is the *reet* money that enables him to do so. Then as a diversion from her arduous duties requiring all her time and strength she indulges in frivolities when she visits her parents off and on, at least once a year. The double moral standard practised in the area give her an opportunity to break away from the rigid life of a *Rhyanti* followed at her husband's house and enjoy a pleasureful and free life of a *dhyanti* at her parental house.

In fact, it is the women who dictate their terms. It is a common complaint with the people of Kamrao that their daughters do not stick for long with one husband and seek a new husband very often which may be in many exceptional cases as many as ten to fifteen times.

It is also, perhaps, why that instead of the usual benediction of "Budh Suhagan Ho" given by elderly ladies to younger married women in the plains "Sada Suhagan Ho" is the common custom here. "Budh Suhagan" means that a husband of a married woman should live long i.e., till old age whereas 'Sada Suhagan' means that the woman should always have a husband. And this is what the ladies here try to live up to and they marry as many times as they like and occasionally marriages are solemnized even at the age of 80 or beyond.

The women are very conscious about their rights. If a husband is not in a position to give her good clothes and ornaments, he does so at his own risk, for in that event she would in a majority of cases leave him and go over to a new man who is in a position to satisfy her wishes better.

As matters prevail, a woman, unlikely her counter-parts in the plains, does not feel the necessity of being tied to a particular doorpost. Even in old days if she cannot pull on with her sons she is at liberty, which she invariably exercises, to take on a new husband and leave her own children. Due to her peculiar position, she, therefore, commands much respect and a husband may not bring in another wife unless he has secured her consent before hand. She is much sought for and it is a common custom with these people to incur heavy debts to secure a wife with whose help he carries on his work. In fact their eagerness to acquire a wife should not be taken as an obsession on their parts because a wife is more than her weight in gold in these parts for her manifold utility in domestic and agricultural fields. The small and scattered holdings far apart from one another cannot be looked after without the active co-operation of the wife who shares this responsibility in equal if not more measures.

The people now, having opportunities to come in contact with outside world, have begun to realize that the system of polyandary practised by them is something that raises the eye-brows in other parts of the country and have started to reorientate their outlook. Consequently younger generations are more in favour of monogamous marriages instead of polyandrous ones as in the past. But the winds of change have not so far appreciably affected the women and their attitude towards life remains the orthodox one except that they are fond of more amenities and brighter clothes. For this they do not mind changing husbands as often as they please. But with more education this attitude on their part will perhaps undergo a change but time will alone show how far they are amenable to any change in their conservative outlook. So long as the attitude of women does not change, the society as a whole will continue to follow the old rut.

It would appear that in the struggle for supremacy between the males and females an interesting stage has reached. The males by devising strange customs and practices tried to reduce the status of a woman to that of a mere chattel, to be acquired and disposed of as and when it pleased their fancy.

But the women by their ingenuity defeated their purposes by invoking the help of the same customs and practices and the right of separation that was sought to be the monopoly of the males, had to be conceded to the females as well. In fact, due to the deficiency in numerical strength, the whip end has been snatched away from men by the women and in a majority of cases it is they who drop one

husband in favour of a more suitable one. The matters finally came to rest at that and will, it is expected, continue in the present form so long as there is no change of hearts between the two opposite groups and also so long as marriage is regarded as a matter of convenience instead of something sacred to be carried through thick and thin.

Inter Caste Relation

Kamrao is inhabited by Brahmins, Rajputs, Kolis, Dhakis and Chamars. The first two constitute the upper group and the last 3 the lower group. Socially there is little inter-mixing of the two groups. Though Brahmins or Bhats as they are called in these areas, occupy the top rung of the social ladder but there is not much difference of status between Brahmins and Rajputs. They interdine and intersmoke and also inter-marry, the children acquiring the caste of their father. Brahmins, alone act as priests of the devtas, but here, and there a Rajput might also be found discharging these functions.

The Brahmins have now become class conscious and are turning against *Reet* and intermarrying with Rajputs because they feel that Brahmin of Nahan in particular with whom they often come into contact and Brahmins of plains in general consider them of inferior status due to these two customs. It is the upper group which commands the dominating position in the village and the relative strength of Brahmins or Rajputs determines whether a village is a Rajput one or a Brahmin one. Kamrao, as it happens, is predominantly populated by Rajputs and should be taken to be a Rajput village.

No member of the upper group is permitted to marry a woman of the lower group although a male member of the upper group may have sexual relationship with the woman of a lower group. If, however, he has the temerity to marry a woman lower in status he is ex-communicated. The following quotation from Sirmur Gazetteer (1931) is worth reproducing:—

"If a person marries one of lower caste, he is expelled from his caste for ever, but if he merely cohabits with one of lower caste, or smokes or eats with or at the hands of such a person, he is excused. If the fact is unintentional, re-entrance into the caste is easy, but if intentional, it is expensive and troublesome. When an accusation of this kind is brought against a person, a *panchayat* is convened which holds an enquiry. If the allegation is proved, the accused is made an outcaste. And if it is disproved, the complainant is made to pay a *dand* or fine. Not only is the condemned man outcasted, but those who eat, drink or smoke with him are also considered outcasts. If an outcaste, desires to re-enter his caste, he again convenes the *Panchayat* and craves forgiveness. If his fault was unintentional, he is made to give a dinner to the *bradari* and to feast Brahmins: sometimes he is also sent to bathe in the Ganges. But if the offence was intentional, he must perform *paraschit* and go to the Ganges and give a big feast to Brahmins and the *bradri*. In either case a he-goat is sacrificed. Trans-Giri, this latter Panchayat usually consists of the members of at least four Khels."

It is considered derogatory for the women of the upper class to have any relation with a male member of the lower class. But so far as inquiries have revealed, there has been no case in the village where a member of the higher class was married into the lower class. The members of the higher class do not interdine with the Scheduled Castes, but they would par-take a meal cooked by a member of their own caste even though the arrangements were made by a member of the Scheduled caste and this is what generally happens in the case of a marriage in a Koli family. The invitation is extended to Rajputs and Brahmins also, but a separate Rajput or Brahmin cook is engaged for them.

Untouchability

In the past, the Brahmins and Rajputs dictated terms to the Scheduled Castes with a firmer hand and did not allow them the use of *Palki* or horse or the playing of music in the village at the time of marriages. Similarly temple entry for the people of the lower caste was banned. But these restrictions have now, with the advent of freedom, vanished. They, however, do not allow the members of the lower caste to enter their houses and at any rate do not allow them to go beyond the outer room. The question of their entry into the kitchen does not arise.

At the time of folk dancing and folk songs the members of the lower group dance separately. In the past, there were some restrictions on the members of the scheduled caste on taking water from the common source, but now no such thing exists and they are at liberty to take water from a common source.

Due to the constitution of Panchayats, the members of the Scheduled Caste have acquired equal rights to sit in the village panchayat of Kamrao. There are at present 5 members belonging to the Scheduled Caste who help governing the village.

The members of the lower groups, who are mostly landless served the members of the upper group. They provided the agricultural

labour and also acted as menials for doing the jobs which the landed classes could not do themselves. In return the Rajputs and Brahmins helped them economically and also in securing means of livelihood. In the past, it was not easy for a member of the scheduled caste to acquire agricultural land as firstly they did not have the means to do so and secondly the village social customs did not permit it and so continued to act as labourers or *baithus*. The result was that the members of the lower group were invariably in debt which they could not manage to pay and the indebtedness continued from father to son. They were thus much exploited and the landed class consisting of Brahmins and Rajputs thrived on their labours. This state of affairs continued till the advent of freedom and formation of Himachal Pradesh when more avenues of earning livelihood were thrown open to all classes. for instance, work of construction of road which passes through the village connecting it with Paonta on one side and Shillaie on the other side, has attracted large number of local labourers, who otherwise would have continued to serve the landlords. While working for their masters in the fields, they received little or no cash payment and whatever payment was made to them was in kind. This payment in kind was hardly enough for the entire family to keep the kitchen fire burning and little or nothing was left to repay the debt that was usually incurred at the time of marriages and social customs. Now every-able bodied members of the family has an opportunity to earn decent wages while working on the road or on other construction work initiated by the Government in this area. This has in a way disturbed the equilibrium of the village and the disadvantage goes to the landed class. They are finding it extremely hard to keep their scattered holdings situated far apart from each other, under the plough without the help of the lower group. But the new change is certainly to the advantage of lower classes who so far had remained neglected in almost every walk of life. The Rajputs and Brahmins are, as it happens, critical of the changes that time has brought in their social structure and wishfully think of good old days when they lived in plenty without raising their little finger. It is, however, expected that they will be reconciled to these changes and as a matter of fact, materially they are not worst off because of the high price that their main agriculture produce ginger, brings to them. The only difference is that they now have to exert themselves and take the plough without the aid of their serfs or have to pay the labour in cash.

Dialects

The people of this village speak Pahari dialect which has been termed as Giripari by Grierson. Following extracts have been taken from .....".

Name of language—The language of Sirmur itself is called Sirmauri. This language is not, however, confined to this State. It is also spoken in some hill tracts of Ambala, bordering on Sirmur and over most of State of Jubbal.

Sirmur Dialects—The River Giri runs through the State of Sirmur from north-west to the south east and divides the State into two nearly equal portions.

The south-western of these tracts is called Giri-war or Cis-Giri and the north-eastern is called Giri-par or Trans-Giri.

Three ranges of hills intersect the Cis-Giri country, and from the name of one of these, the local dialect of Sirmauri is called Dharthi. The dialect of the Trans-Giri country is called simply Giri-pari. These two dialects are much alike. The main difference is that Dharthi, as might be expected from its vicinity to the Western Hindi of Ambala is not so distinctively Pahari as Giri-pari.

Vocabulary

The vocabulary of Giripari Sirmuri contains many words which present a strange appearance to those who are more familiar with the Indo-Aryan languages spoken to the south and east. As it is in Giripari that they first become a prominent feature of the vocabulary of Sirmauri, a list is here given of some of those that are worthy of note in the specimens and list of words of that dialect. There can be no doubt that most of them are relics of the old Khasa language formerly spoken before the Rajput occupation of these hills, and, as will be seen subsequently many of them give evidence of phonetic changes which would lead us to class the Khasa languages Pisacha language of the North-west frontier—Shiva, Khowar, Bashgali, Kafir, etc.

achi jana—to be lost
ajna—to come
bagna—the foot
bath—all, entire
chewri—a woman
chin or chon—three
chis—water
chisna—to give
chhota—a son
des—a day
dewna—to go

chitu—a daughter.
dona or dana—to run
agli—sin.
aulao—a shoe.
bantya—beautiful.
Chhewra—a man.
horna—to run.
hotna—to move, to go.
jhagna—to beat.
jhetna—to see.
ka—a house, home.
khech—a field.
lat—the foot.
madal—hair.
gas, gasi ges, or gesi—up, opon.
pana—to cause to fall, used in compound verbs as the equivalent of the Hindi dalna.
Porna—to be proper, to be meet.
rigar—a servant.

Folk Dances

Folk dances in Trans-Giri are a joyful occasion. Most of their folk-songs are considered incomplete unless accompanied by folk-dances. Folk dances are a must on every marriage occasion. Whenever they get some chance they enjoy them to their fill. Although Kamrao is situated only about 23 miles from Paonta, mainly inhabited by immigrants from the plains, yet the folk dances exhibit no influence borrowed from the people of Paonta or Paonta valley. The dances are performed for the sake of recreation and not for the sake of exuberance of physical vitality. It may be that occasionally the tempo of the dance might increase and the movement of the participants may be more swift but generally the dance is executed in measured steps, two forward and one back ward, accompanied by graceful swaying of the body to and fro. No costume is prescribed for executing the dances but generally women attire themselves in their best, especially when the occasion is a festival or a marriage. The dances performed by the people of Kamrao may be classified into two distinctly forms—one is *rassa* and the other is *nati.*

Rassa Dance—In *rassa* dance, separate groups of dancing men and women are formed, although they may dance together. Some women numbering 10 or 15 form a chain and opposite to them an equal number of men form a corresponding chain and they dance in circle. Sometimes the chain of men falls behind the women's chain and vice versa. The *rassa* dance is accompanied by the village orchestra consisting of *dhol* and *narshingha.* Other instruments like *shehnaie* and *nagara* may also be played at the occasion. In the *rassa* dance folk-songs are also sung, mostly in the form of a duet between male and female groups. The ladies sing one line of the song and the following line is sung by the males. This takes the form of questions and answers. An instance is furnished by the song between the driver and his beloved Soniya appearing subsequently under heading folk-songs. Because of the large number of participants, *rassa* dances are invariably performed in the open and also not in frequently under the influence of *Sur.*

Nati—The other dance—*nati* is more common and much loved. In this case even a solo dancer is enough to entertain a group. It is not necessary that there should be a chain of dancers. One man or woman dances and sings to the accompaniment of village music. There are no prescribed steps in *nati.* It is only the trunk and hands that move. The hands, of course, do not depict any *bhavas.* If some one desires, he can accompany the solo performer, but the number never increases more than two or three. Very often, in *nati* only a drum is sufficient and with a piece of stone a rhythmical sound is produced by knocking at against the wooden body of the drum. The songs are also accompanied with clapping of hands. The distinct feature of a *nati* is that one half of the line of the song is sung by the dancer, while the other half is completed by the audience. It is, thus a more intimate form of dance and song and is generally resorted to by the ladies. Whenever they have the requisite leisure and there is some festive occasion for holding a *nati* they generally assemble in a room and start their amusement. Men-folk also do enjoy a *nati* when they feel the urge of doing so. If there is no drummer or *dhol* the mere clapping of hands is sufficient for their amusement. Because of the limited number of persons who are enough for holding a *nati* this form of dancing and singing is convenient even in inclement weather, especially, in cold winters when there are little out-door activities. *Nati* has become so popular that during days for full one month, only *naties* are sung. Members of a few households after completing their work gather in the evening and start enjoying *naties* late into the night when they finally retire. These *naties* are held turn by turn by the members of a particular locality. The host is, however, not liable to serve any refreshment to the participants.

Folk Songs

The village of Kamrao has not been very fertile in producing folk-songs. Whatever

folk-songs are available are old ones and the trend now is to relegate the old songs and in their turn to take to cheap film songs. So much so, that after sometime the *nati,* which, presumably, was intended to encourage the formation of new songs is converted into an areana of singing the latest film songs both by young boys and girls. They have been aided in this persuit by the radio and cinema shows which the people enjoy whenever they go out. However, the folk songs that could be collected are mostly love songs, where the language of the heart has been expressed in simple unsophisticated words. With the opening of the area all folk-songs appear to be out of tune and it would be little wonder if in the next few years they are completely out of the field. This will be something tragic indeed but it appears that little or nothing can be done in this respect except compiling these songs in a book-form if they deserve to be preserved. The collection of the representative folk-songs together with their English rendering are given below:—

अम्मा मेरिये जाम्बुऐ दी राह चम्बा कितना दूर
शिमले नि वसणां सपाटुवे नि वसणां वसीजांणा चम्बा जरूर
अम्मा मेरिये जाम्बुऐ दी राह चम्बा बताइदे कितना दूर
उड़ी-उड़ी कागा लेजा संदेसा सजना से मिलना जरूर
अम्मा मेरिये जाम्बुऐ दी राह चम्बा बताइदे कितना दूर
मस मेरा जलियो छलिणी वणेदा हडियां हैं चकना चूर
अम्मा मेरिये जाम्बुऐ दी राह चम्बा बताइदे कितना दूर

ENGLISH RENDERING

Amma meriye Jambuya di rah Chamba bataieday kitna door.
Simlay ni basna Sapatuya ni basna besijana Chamba jaroor.
Amma meriya jambuya di rah ... ...
Uri uri Kaga leja Sandesha Sajna se milna jaroor.
Amma meriya jambuya di rah ... ...
Mes mera jaleya chhalni vandoa hadian han chakna choor.
Amma meriya jambuya di rah ... ...

TRANSLATION

Oh mother tell me, how far is Chamba via Jammu,
I will not settle either at Simla or at Subathu, but I will go to live in Chamba.
Oh mother ... ...
Oh flying crow take my message to my beloved that
I long for to meet her
Oh mother ... ...
My flesh has withered; my heart is riddled with several holes like a sieve and the bones have crumpled.
Oh my mother tell me how far is Chamba via Jammu.

सौणिए लागे वेजुली खम्बा कैसा सजो पोड़िखा।
डराईवरा मेरे देखणा चम्बा खड़ी राखो मोटरा॥
सौणिए लागे वेजुली तारो कैसी सजो पोड़िखा।
डराईवरो मेरे देखणा हरिद्वारा खड़ी राखो मोटरा॥
सौणिए ग्वेरे वाजलो वाणो वजि जाले वाजिणो।
डराइवरो मेरे देशो खे जाणो खड़ी राखो मोटरा॥
सौणिए तेरे हाथों दी डंडी कैसे सजो पोड़िखा।
डराइवरो मेरे देखणी मंडी खड़ी राखो मोटरा।
सौणिए तेरे नाको दी तिल्ली कैसे सजो पाड़िखा।
डराइवरो मेरी देखणी दिल्ली खड़ी राखो मोराखो मोटरा।
सौणिए बालि फूलोला रेडू फूली जान्दा पोलेटू
सौणिए तेरे पोटोदा छूड़े अमै सणो साजणा
सौणिए तेरे मूहं दा तिलो कैसा सजो पोड़िखा।
डराइवरो मेरे देखणा किला खड़ी राखो मोटरा॥

ENGLISH RENDERING

Soniya lagay bajuli khamba kaisa sajo porikha.
Divero mere daikhna Chamba khari rakho motora.
Soniya lagay bajuli taro kaisi sajo porikha.
Drivero mere dakhna Haridwaro khari rakho motra.
Soniya gawaray vajlo vani baji jadav bajino
Driviro mere daisho khai jana khari rakho motora.
Soniya teray hathon di dandi kaisay sajo porikha.
Drivero mere daikhni Mandi khari rakho motora.
Soniya tere nako di tilli kaisay sajo porikha.
Drivero mere daikhni Dilli khairi rakho motora.
Soniya bali foolola rairoo fooli janda paltoo.
Soniya tere patoda charay aamay sooni saajnaa.
Soniya terey moonh da tilla kaisa sajo porikha.
Dribero mere daikhna kila khani rakho motora.

TRANSLATION

Soniya how beautiful the electric pole (Khahba) looks.
Oh Driver I want to see Chamba kindly stop the bus.

Soniya how beautiful the wires (Tar) of the pole are looking.

Oh Driver I am to see Haridwar kindly stop the bus.

Soniya how the music is being played.

Oh Driver I am to go to far off place kindly stop the motor.

Soniya how beautiful is the small stick (dandi) in your hands.

Oh Driver I am to see mandi kindly stop the motor.

Soniya how beautiful is the Tilli in your nose.

Oh Driver I am to see Dilli kindly stop the motor.

Soniya the flower of Rairoo will blossom.

Soniya I heard that you bear a child.

Soniya how beautiful the black mole on your face looks.

Drivero I am too see the fort kindly stop the motor.

उंची धारोरा पिपलो भाभिये फोले फोलीयो रिणा ओ।
घने तो वूठे गजलो सूणें ठंडा पाणी पीणा हो ।।
सतु खाणोखें वेलुना भाभिए छाई पीणो रबे छना हो
केतु के सोके मोइरो भाभारो हना को सेरा मना हो
छोटी से-मोली कांचिणो नाची वड़ी सेमोली पखी ओ
माथे री त्यूड़ी कालीजु खाओ लोई पिऊ तेरी अंखी यो
उंची धरोरा पिपलो भाभिये फोले फोलीयो रिणा ओ।

ENGLISH RENDERING

Unchi dharora piplo bhabhiya folay foliyo raina ao.

Ghanay to bhathay gajlo soono thanda pani pina ao.

Sato khanokhay baloova bhabhiya chhai pino khay chana ao.

Katoo kay sokey moieti bhabhiya hana ko saira mana ao.

Mathay ri toeuri kalijoo khaio lahu pioon teri aankhi yo.

Unchi dharora piplo bhabhiya folay foliyo raina ao

TRANSLATION

O sister-in-law (Bhabi) on the high mountains the fully bloomed pipal flowers are falling down.

Kindly sit down, hear a song and have some cold water.

Take the bowl of *sattu* O Bhabi and also the bowl of whay.

O Bhabi why you look run down and why are you worried.

The pross dances in Chhota Simla and in Bara Simla, woollen pattu is available.

The wrinkles on your forehead hurt the heart and your eyes are blood shot.

O Bhabiya on the high mountains the full-bloomed pipal flowers are falling down.

मानजे गाशी लाईकरामे खान्जरे लाऐ
ओ भय्या लाईकरामे खन्जरे लाऐ
देखनो खे लाईक रामो विजली सा लू
टिकीरो रे टोंड बोलो लेइकु के काट्टू
धयनो रयानो रोई नाचनू अये
ओ भय्या लाईकरामो नाचो आये
शौ दुंगा रुपया मेरी जाने दो छुड़ाये
अशने चेई वखत मेरा शिस रामो माये
ओ भय्या लाईक रामो खन्जरो लार्यो ।

ENGLISH RENDERING

Manjay gashi Liaq Ramay khanjray laya
O bhaya Liaq Ramay khanjray laya
Daikhno khay Liaq Ramo bijli sa lattoo
Tikiro ray tond bolo laiko kay kato
Dhiano liaono roie nachnoo aya
O bhaya Liaq Ramo nachno aya
Sho doonga rupya meri jaan do chooraya
Ashnay chaie bakhat meri Shis Ramo mayay
O bhaya Liaq Ramo Khanjri laya.

TRANSLATION

Liaq Ram is playing the khanjri by sitting on the charpoy.

O Bhaie Liaq Ram are you playing the khanjri.

To see Liaq Ram is to see an electric bulb.

The people of Tikkar say that they will slay Liaqoo.

Dhiamoo and Riamoo have come to dance.

O Bhai Liaq Ram have you come to dance.

I will give you hundred rupees if you spare my life.

How I wish that at this time my Sis Ram were here.

O Bhaie Liaq Ram are you playing the khanjri.

Other modes of recreation

Except the dances and songs there are no other organised pastimes or forms of recreation in the village. The fact is that villagers are so busy eking out their living that they hardly have any leisure, and when they do have any free time, they do not know how to utilise it to their advantage. Even the few rich villagers who have not to work all day do not appear to turn their leisure to much advantage but waste it in idle gossip, gambling etc.

The pastimes in which the villagers indulge are:—

Conversation—The conversation is seldom intellectual or serious. It is never centred on the same topic for more than half an hour. The usual topics are the success or failure of crops, cattle, diseases, quarrels in the village and so on. Any villager who goes to Paonta collects the latest news in the city and it is shared with the other villagers in their evening talks. Sometimes stories are related. Scandals find quick circulation in these groups but always in a humorous way. Now and then during these informal talks transactions and litigations are settled. One or two in the group may be made fun of, and all including the victims enjoy the fun. Thus the time is spent in a very light-hearted, though often useless manner.

Cards—Among the other popular pastimes, the villagers are very fond of cards and *chhabbeya* is the only game played widely.

Thoda—The game of *thoda* is very popular in the trans-Giri, and it has the same place in Kamrao also. The game derives its name from *thoda*, the arrow with which it is played. Generally it is played on the festive occasions. It is an ancient game supposed to date from the time of the Pandavas. The players wear black woollen caps, in shape like a Delhi jeweller's *pagri* with a silver mounted tuft of peacock's feathers worn as an aigrette. Below this, on the right side, are worn silver chains which cover nearly half the head and hang down to the ear. Round the waist an ordinary coat or *loiya* is worn, with trousers made of some thick, coarse material, such as felt, and very tight below the knee. A long heavy boot covering the whole foot and ankle is also worn. The attacking party takes a bow and arrow in his hand, and, in his right, a *dangra* or axe which he brandishes until the moment comes to use the bow when the *dangra* is put in the belt. The bows are very long and are made of bamboo. The arrows are also of bamboo or *kans*, and are not sharpened at the tips. The game requires two players; one of them aims an arrow at his adversary, who tries to ward off the hit. The arrow must only hit the back of the leg below the knees. The defender keeps his back turned towards his opponent and keeps on moving his legs rapidly. If the shooter misses, the parties change places, but if he hits his adversary, the winner sings a song of triumph. Through out the game the players, sing the praises of their ancestors and relatives famous for their bravery. The players become very excited when it is played between Sathors and Pasars, the excitement some times leading to open fights.

The games played by the children are *gulli danda, kabbadi,* and hide and seek.

Youth's Club Kamrao—A Youth Club was established in the village in February, 1961 by the Block authorities. It has twenty-five members, elected from the villagers. All members within the age group of 12—25 years are eligible for election.

Besides staging dramas in the village on festive occasions, the other functions of the club are—

1. Gram Sudhar and improvement of village by all means.
2. Improved methods of cultivation.
3. Sports and recreation.
4. Enrolment of students in the school.

Kamrao Dramatic Club—A Dramatic Club was established in the village in October, 1961, by the Block authorities. This Club has now come under the Youth Club of the village. The total membership of this club is twenty-five only and all boys within the age group of 12-25 years can become its members. Until now, three dramas of social and religious nature have been played. Local *naties* are also staged. The Club has got the following musical instruments:—

Tabla	1
Chimta	1
Khanjri	1 (pair)
Majira	1 (pair)
Dholak	1
Harmonium	1
Ghungru	1 (pair)
Khartaal	1

The Club provides certain sports activities also. For this purpose, the club has four Badminton rackets, several shuttle-cocks, rings and carrom-board. The Youth Club has not so far extended its activities in other fields.

Reading Room—The Block authorities have established one library cum reading room in

the village. Besides the periodicals and daily Hindi Newspapers, the Library has got 550 Hindi books which villagers frequently borrow to read.

Panchayats

For village management in the past, they had the same well-developed system of *syanachari* as prevailed in Jaunsar-Bawar. This system has been discussed in detail by D. N. Majumdar in his book 'Himalayan Polyandry' and runs as under:—

"Each village has a headman or *Sayana* who is not the elected chief. Originally he was nominated by the Sadar *Sayana* but his office today has beome hereditary and he is subordinate to the Sadar *Sayana*. Remnants of a feudal system are still discernible in the tenures of Jaunsar-Bawar. The Sadar *Sayana* who was in earlier days known as Thokdar is the overlord and is responsible for the management for the Khat or Patti and he represents his Khat in all its relations with the local administration. The Khasas are believed to be immigrants in Jaunsar-Bawar. They appear to have come in nomadic hordes each under a Thokdar. The families which constituted the nomadic group settled down in different villagers but acknowledged the authority of the Thokdar. The villages, which remained under a Thokdar, were bound by certain obligations to the latter. His importance as leader of an immigrant horde was recognized by the villages and he received many services and dues from his party men in the shape of gifts and customary dues payable to him on important occasions and festivals. Each family had to give twelve days' free labour in a year to the Thokdar. When a child was born in a family, the Thokdar received something; when a new house was built, he was offered a present by the family concerned. When a sheep was killed by a family, one leg was sent to him. In return for these considerations or tributes, the Thokdar looked after the interest of the villagers in his Khat and organized defence against raiders ..... settled disputes as arbitrator and undertook to defend the rights and privileges of the families owing allegiance to him. To-day the Sadar *Sayana* or Thokdar does not wield much influence and the village *Sayana* has asserted himself and has secured greater rights and privileges than were enjoyed by his predecessors.

The village community consists of a group of proprietary cultivators, these are known as Zamindars. They are also called Mauroose cultivators as opposed to Gair Mauroose or under cultivators. The latter cannot alienate the land and are to all intents and purposes tenants. When they give up the land, it reverts to the proprietary body and when the Zamindars give up their own land, the co-owners exercise the right of pre-emption. The Zamindars are Khasas who cultivate their own holdings themselves with the help of a number of agricultural serfs called Koltas whom they maintain and who can demand to be maintained by them.

The political importance of the Thokdar was immense in earlier days and the control he exercised on the people of his Khat was a matter of great concern to the administration. In the native States where the system was more developed, political expediency necessitated the divesting of some of the rights and privileges of the Thokdar. Tactless handling of the situation led to trouble in some States but with the gradual tightening of central authority, the Thokdar lost much of his pristine status, and today he is not a force even in his own Khat. Bereft of his political authority, he is still an important link between the village headman and the administration and has been used to the advantage of the latter. With the weakening of the hold of the Thokdar or Sadar Sayana the Khat Panchayat consisting of the Sayanas of all the villages in the Khat, over which he presides, has lost its jurisdiction and influence and disputes between two villages are not usually referred to the Khat Panchayat but are settled by the Panchayats of the two villages concerned.

The village Panchayat is a body of three to five persons presided over by the Sayana who is Sarpanch. The elders who constitute the Panchayat are drawn from elderly men selected for their tact and experience Knowledge of men and matters, sojourn in foreign lands and experience as functionaries of the Government in some capacity or other, are some of the necessary qualifications for membership of the Panchayat. This organization is more or less permanent without any recognized constitution or procedure. Its proceedings are informal and it meets whenever there is an occasion to do so. The Panchayat acts as an arbitrator in disputes and its machinery is successfully utilized to organize periodical festivals, fix dates of ceremonies, collect subscriptions for such purposes, look to the supply of water for the village and for irrigation, to supervise the morals of the villagers and to assist the village headman in the discharge of his duties and responsibilities. In one case, which was decided in our presence, a girl was betrothed to a young man by her father and the latter received a Tando or earnest money of Re. 1. A few weeks later, there was an alternation between the bride's father and

an uncle of the bridegroom-to-be, and the former called off the match and married his daughter to a third party. The Panchayat of the Khat was informed and the father of the girl was fined sixty rupees and was asked to give a feast to the aggrieved party, and the Panchayat. If a Kolta, Chamar or a member of an artisan caste is found to elope with the wife of Rajput or a Brahmin, exemplary punishment is meted out to the man and anybody who harbours the couple or aids them is severely punished. A heavy fine or har is imposed by the Panchayat varying from Rs. 125 to Rs. 300 or more, and this amount when realized from the offender is divided equally between the aggrieved husband and the members of the village. If the offender does not pay up, the couple must leave the country. If, however, the man who elopes with another man's wife can prove his previous intimacy with the girl the amount of the fine is reduced considerably. When a person belonging to the higher castes seduces a woman of similar social status, he has to pay a fine of sixty rupees only. A low caste man who commits such a crime can be kept by a Khatedar on payment of a wergild. Crimes such as the theft of sheep, goats, etc., are usually dealt with by the Panchayat and if the culprit is traced, he is asked to make good the theft and pay a fine. In a case of theft in the village of Jadi, the thief who stole a goat was asked to pay back five goats of which two were given to the owner and the remaining three to the Panchayat and the village, who celebrated the occasion with a good feast. Whenever any partition of property is made by the Panchayat, the Sayana receives as his share, one sheep, one goat, one metal utensil, one weapon and five rupees. The Panchayat receives five rupees and the villagers two rupees but in the case of poor families, the fees are considerably reduced and sometimes no payment is made to anybody".

Gram Panchayat-Kamrao—The system described above applied, more or less, to the village of Kamrao also. With the changed time, the system has now gone into dis-use and instead of the village *sayana* it is the Lambardar, now, who exercises those functions and has come to be known as village *sayana*. In fact, the *sayanachari* system was so prevalent in this area that every elderly person in the family came to be termed as *sayana* and every elderly woman was conferred the status of a *sayani*. With the coming into force of the Panchayat Act regular Panchayat, consisting of elected members, almost all the powers exercised by the village *sayana* or the Lambardar have devolved upon the village Panchayat and it is now they who decide all disputes between the various parties in the village.

The Circle Panchayat that covers the village also is made up of the representatives of villages of Bharwas, Chauki, Nalgwaal, Nan Barwa, Baldwa Bahol and Kuindal.

Members—There are in all 25 members of the circle panchayat. At the time when the enquiry was conducted 3 seats were vacant and out of the 21 members, 3 were scheduled caste ladies. The 18 male members were made up of 5 from scheduled caste (1 Badi, 2 Dhaki, 1 Koli and 2 Chamars), the remaining hailing from Rajput and Brahmin classes. Village Kamrao contributed 17 members to this panchayat. The 3 scheduled caste women members were also sent up from Kamrao.

Achievements—The village Panchayat is slowly exerting itself and has taken a number of steps to keep the village neat and tidy. It was a common practice for the villagers to use the vacant places near the village as easing ground which created unhealthy surroundings. The village Panchayat passed a resolution that no one should answer the call of nature or keep any refuse within 50 yards of the village boundary and any infringement of it would result in a fine up to Rs. 10. This decision has resulted in keeping clean the village lanes, although this result could be achieved only by penalising certain defaulters. The village Panchayat also decided to put in *shramdan* towards the construction and maintenance of village passes. It also constructed a new approach road from Garwas to Khaziar. The village paths from Khunial to Basso and from Tillori to Baldava were repaired. In addition a number of *kuhls* and *baolis* were repaired. It helped in he construction of two school buildings. The *shramdan* put in by the Panchayat, in terms of money comes to Rs. 3,704. The Panchayat also maintains the birth and death statistics of the circle. Each birth and death is reported to the Secretary who enters this information in the registers.

The Pradhan Gram Panchayat also suggested that the village common land should be placed under the control of village Panchayat so that it could be efficiently managed. A resolution to the affect has already been passed by the Panchayat and sent to the Government for necessary action. The Panchayat has also built up a Panchayat Ghar in the village where in the absence of any rest-house in the village visiting officers can stay. The village Panchayat is also endeavouring to secure the services of a trained Nurse-Dai for the

village and they are very keen on this point. They are also demanding the establishment of a Key Village Centre and the provision of a stud-bull for improving the breed of the cattle. At present they have to go to Raj Pura—10 miles away, for the purpose.

Nayaya Panchayat—A Nayaya Panchayat is functioning in the village. It has 15 members and is presided over by a Pradhan. This Nayaya Panchayat administers to the needs of the circle which is covered by the Gram Panchayat and from Kamrao there are 8 members. Out of these 8 members, 1 is a scheduled caste. During the years 1960 and 1961, 31 criminal cases were instituted; out of which 28 were decided and 3 were pending. On the civil side there were only 4 institutions and all were decided. Similarly, on the revenue side out of 10 cases instituted before the Nayaya Panchayat, 9 were decided and only one was pending.

Panchayat Case Study—The Secretary Gram Panchayat who also works as Secretary of Nayaya Panchayat related an interesting case which according to him has created a piquant situation for the members of the Nayaya Panchayat.

One Sabla, son of Hariman and Priamoo son of Runia Harijan Chunaal, of village Bharwanay, which falls under the Kamrao Panchayat circle, cut away the common village path by joining it in their fields and diverted it towards the *khud*, which became more lengthy and dangerous in this way. When this matter came in the Panchayat both of them were summoned before the sitting of the Panchayat. But in spite of receiving the summons they did not turn up. They were again summoned and when even then they did not turn up, the Panchayat filed a suit against them in the Nayaya Panchayat. The Nayaya Panchayat also summoned them but they did not turn up. Summons were issued second time also, and in its reply they submitted an application for an on the spot inspection. The Sarpanch Nayaya Panchayat went on the spot, carried the investigations and found them guilty. As such, the full Bench of the Panchayat fined them for Rs. 100 under 283 IPC, and another fine of Rs. 50 each was imposed upon them for not complying with the summons. Besides, it was also ordered that the old village path should be reopened immediately.

The accused took a copy of the decision of the Nayaya Panchayat and filed a writ to the Revenue Assistant, Nahan. The Revenue Assistant excused their fine and under section 174 returned their writ to the Nayaya Panchayat for reconsideration. The Nayaya Panchayat resummoned them on this basis but again they did not turn up. Instead they sent another application requesting the Nayaya Panchayat to again come for the on the spot inspection. To implement it, a special Dharmasan under the charge of Sarpanch Nayaya Panchayat was constituted which revisited that place. But the accused did not come to receive them in spite of the fact that they were earlier informed about this visit. After this second inspection, the Nayaya Panchayat again summoned them before its sitting but even then they did not comply with the orders. However, the Panchayat revised its early decision and ordered that the old path should be resumed and the new one dismantled. Besides both the accused were also fined Rs. 50 each for not complying with the summons.

The accused again took a copy of this decision and refiled a writ petition against the Panchayat Dharmasan in the court of Revenue Assistant under sections 415, 148, 447, 427, 106 IPC. As a result of it the Revenue Assistant issued summons to the members of this Special Dharmasan and the case is pending in the court. All the members of the Dharmasan have to go to Nahan to attend the proceedings. Both the Nayaya Panchayat and the village Panchayat are much grieved on this issue because they feel that if the Revenue Assistant admitted all such minor petitions, no one in the village will have any regard for the decisions of the Panchayat. The Circle Nayaya Panchayat of the village in its recent sitting also condemned it and passed a resolution showing their grief on such a move. The copies of this resolution were sent to the Chief Minister, Inspector Panchayat, District Panchayat Officer, Nahan and Deputy Commissioner, Nahan to take necessary action.

Education

In spite of its close proximity to plains, the village, it must be conceded, is backward so far as education is concerned. This was due primarily to the fact that during the State regime there was no school, not even a primary one either in the village or in the adjoining villages.

Primary School Kamrao—The first primary school was opened in the year 1953 and before that a private teacher used to impart elementary education to the boys whose parents could afford to pay him the tuition fee, because the teacher too was not teaching boys for labour of love. Only a

few well-to-do persons, of course, could send their boys to Paonta for education where there was a middle school.

In spite of the opening up of the primary school in the village itself the people have not taken seriously to educate their children.

Strength—At the time of Survey only 61 students were on the roll of the school. The smallness of the number of students was attributed to the fact that instead of sending their children to school the parents prefer to send them tending their cattle which work will otherwise have to be entrusted to someone, hired for the purpose. They are further of the opinion that after receiving little education a boy is shy of working in the fields. The Pradhan of the village Panchayat gave out that he had devised a novel method to attract the boys to school. He distributes *gur* among the students. They proved more than a match for this cunning device. The *gur* was distributed in the morning after prayers and the boys would disappear from the school after taking the *gur*.

The Pradhan then arranged to distribute it after the recess. This, to some extent, checked the habit of truancy among the children.

The school imparts co-education and at the time there were 10 small girls attending the school. The classwise break-up of the students was:—

Class	Total strength	Girls	Boys
I . . .	21	7	14
II . . .	21	2	19
III . . .	9	..	9
IV . . .	5	..	5
V . . .	5	1	4
Total .	61	10	51

Achievements—During the year 1961 free books were distributed to 21 poor students. The school has its own building consisting of two rooms only. The Gram Panchayat had constructed a small building for the school. Being quite far off from the village it could not be used till the school was raised to middle standard in 1963.

Games—There are no playgrounds attached to the school and the boys can, if they so like, play *kabbadi* and *gulli danda* in the adjoining fields, when not under cultivation.

The School has, however, been upgraded to that of a middle standard in May, 1963 and the building constructed by the Gram Panchayat has also been requisitioned into use.

Adult Literary Centres

The block authorities of Paonta Block under which village Kamrao falls started an adult (gents) literary centre for the year 1961. It was intended to teach three R's to the adults and 20 men were taught. It was, however, unfortunate that due to lack of funds the centre had to be closed the next year and the good work started could not be pursued to its logical end.

Similarly, in the same year a literary centre for ladies was also started. This centre is, however, running and the classes are held in the evening from 7 P.M. to 9 P.M. and are attended by 20 students including some grown-up girls who due to various reasons can not attend the school in day time. It is expected that if this centre is allowed to run for some time, it will go a long way in eradicating illiteracy among the ladies and is about to change the mental outlook of the people as a whole.

Public Health and Sanitation

The village has natural drainage and healthy surrounding. Coupled with the nature of work, which requires good amount of physical exertion, the villagers are not much susceptible to diseases. Sometimes they suffer from minor ailments for which they have indigenous cures. The villagers have a firm faith in *jadoo mantar*. In the case of a prolonged illness they get the *adoo mantar* treatment from the Chelas. They are believed to have attained high perfection in this one. They also have strong faith in the local deities and every type of illness is considered to be the curse of a particular deity. A vow is taken to offer something by way of sacrifice to the deity if he or she would kindly cure the patient of the affliction. This is called *sukhna* and in case of a recovery the vow is discharged on the prescribed day. Devta's *sukhnas* are accepted and fulfilled on the prescribed day.

Education Statistics—At the time of survey, out of a total population of 1,246 persons, 130 were found literates with no educational qualifications; 72 persons had read up to primary or basic classes. There were only 4 matriculates and a boy was reading in college at Dehra Dun. The total percentage of literates then was 17 only.

The number of literates in the various age groups is:—

TABLE

Education

Age group	Total population			Illiterates		Literates		Primary or Basic		Matric		Intermediate	
	P	M	F	M	F	M	F	M	F	M	F	M	F
All ages	1,246	700	546	513	526	115	15	67	5	4	..	1	..
0—14	446	239	207	183	195	45	10	11	2	..	..	..	..
15—24	207	117	90	71	86	17	1	25	3	3	..	1	..
25—59	509	284	225	210	221	45	4	28	..	1	..	..	..
60 & above	84	60	24	49	24	8	..	3	..	..	..	..	..

Some of the indigenous cures of minor ailments are:—

Seasonal fever—For all types of fevers or malaria, *Charaita*—a local herb, is boiled in water and the extract is taken three to four times a day. It is very bitter in taste and is often taken with a little *gur*.

Body aches—For all types of body aches, *Kachure*—another local herb is taken and eaten with *gur* or *ghee*.

Eye disease—The bark of *Rasot*—a local plant is crushed and small cakes are prepared. These cakes are baked, dried and ground to a thin powder. This is then used for eye-troubles. While going to bed, the patients pour a little quantity of this powder in the eyes and keep them closed for the whole night.

Dysentery—Barley *sattus* are taken frequently with sufficient quantity of cold water or fresh whey.

Ear trouble—Kalijiri—another local herb is ground and dissolved in water. The solution is poured in the ears two to three times a day.

Bad-cold—Ginger is considered to be the best cure for a bad cold. While going to bed the villagers take two to three pieces of ginger, roast them in the fire and take them with *gur*. Sometimes, tea is also prepared with it and is taken while going to bed in the night.

Kamrao Dispensary—An Ayurvedic Dispensary was established in 1953, under a whole time trained compounder. Outdoor treatment is given. Maternity facilities are not available. Such cases are referred to Paonta Hospital.

During 1961, the Dispensary recorded 2,412 new patients. The disease-wise break-up is:—

Name of disease	*Number of cases attended*
Eye disease	250
Minor Operations	21
Fever	297
Rheumatism	94
Nervous Disease	182
Headaches	368
Diarrhoea (Dysentery)	344
Other diseases	856
Total	2,412

The Dispensary is housed in village Shalna in a recently constructed government building.

Surveillance Office—To eradicate Malaria, a Surveillance Office, under a whole time trained surveillance worker was established in 1961. The Surveillance worker visits every house in the village and sprays D.D.T. twice a year. Household cards have also been maintained and every visit paid by the surveillance worker is recorded in this card. If any-body in a household is running fever, his blood is taken and slides are prepared, which are sent to the Hospital for further check up. So far (February-March, 1962) sixty slides were prepared.

In its tenure of full one year, the Department could find out only three Malaria cases in the entire circle, and of it one is in proper village. Necessary treatment is being given, and a regular progress card of the patient is maintained.

Conclusion

KAMRAO which now has been linked with Paonta and beyond by road was once considered to be a remote and secluded village. The changes going on in the plains or even in Poanta valley had practically little effect on the life of the people of the village who continued to live in their own surrounding unaffected and unruffled by what happened in the outside world. But even then the villagers were shrewd enough to realise that their economic conditions could only be bettered if they adopted cultivation of some cash crops, and as a result of this realisation they eagerly took to producing ginger which had a ready market at Chuhrpur. The villagers had to market the produce at a place 13 miles away from the village but still they were able better their economic conditions. During the state regime the state authorities did practically nothing in the matter of providing amenities to the villagers. There was no dispensary, no school and no public institution. The village affairs were regulated by the traditional village panchayat under the old *siyanachari* system. With the formation of Himachal Pradesh, tremendous changes have come. The most important is the setting up of a school which has now been raised up to the middle standard. A dispensary is there and the old traditional panchayat has been replaced by a regular panchayat under the Panchayat Raj Act and the villagers do not knock at the doors of the Law courts for petty cases. The villagers being economically well-off are quite aware of their short-comings and their wants. They have taken certain measures to usher in certain reforms that are likely to improve the social conditions. The Village Panchayat has requested the villagers to discard the use of *ghaghri* and to preserve the sanitation of the village. They have also asked them not to indulge in wasteful expenditure on procuring big *naths* for their ladies which besides being costly were also a torture for the poor nose to support. Likewise, they have reduced the *reet* money to only Rs. 305. In due course of time the Panchayat is expected to adopt some more measures for the betterment of their social conditions or eradication of social evils.

Polyandry is no doubt there but an awakening among the villagers is discernible in that they feel shy of admitting this fact. It is only through pertinent questioning that one can illicit this information in any details. Their attitude is gradually veering round to a general belief against polyandry, because in practical life they seem to realise the fact that their girls or *dhianties* do not for long stick to one husband which is leading to shaky domestic conditions. They feel that the polyandrous marriage system seems to be at the root of this evil.

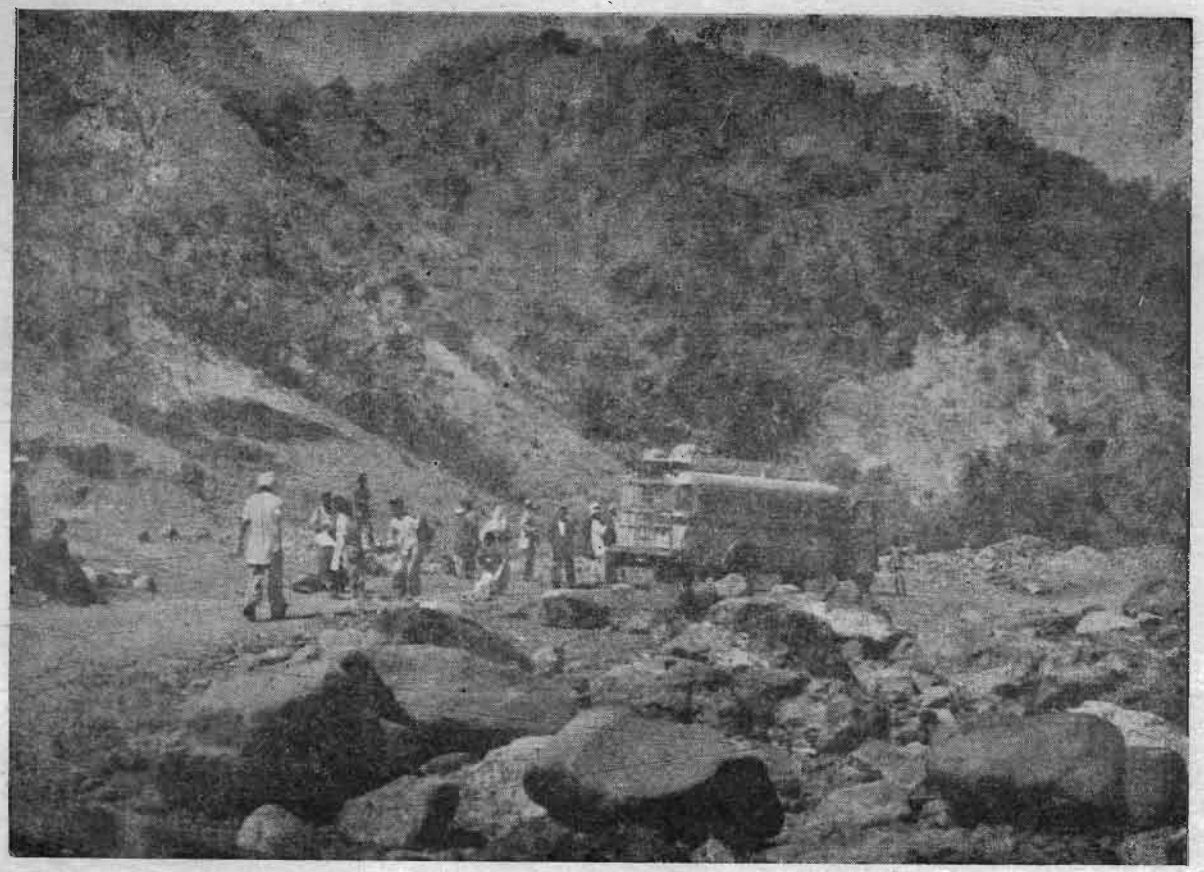
With the opening of the vehicular traffic to Kamrao, the villagers have more chances of coming into contact with outside world and they can conveniently visit Nahan and other places which in the past only a few could do. This will afford them an opportunity to see the effects the winds of change have brought about and may bring, we may expect, healthy changes in their way of life. Besides, their economic condition is also likely to improve as with the introduction of vehicular traffic they will be in a better position to market their produce cheaply, expediciously and at competitive rates, which will bring in more return to them. In the matter of education, the villagers are trying to get a high school and if they succeed in their efforts more amenities for higher education will be open to them.

Another note-worthy feature has been the gradual disappearance of the obnoxious

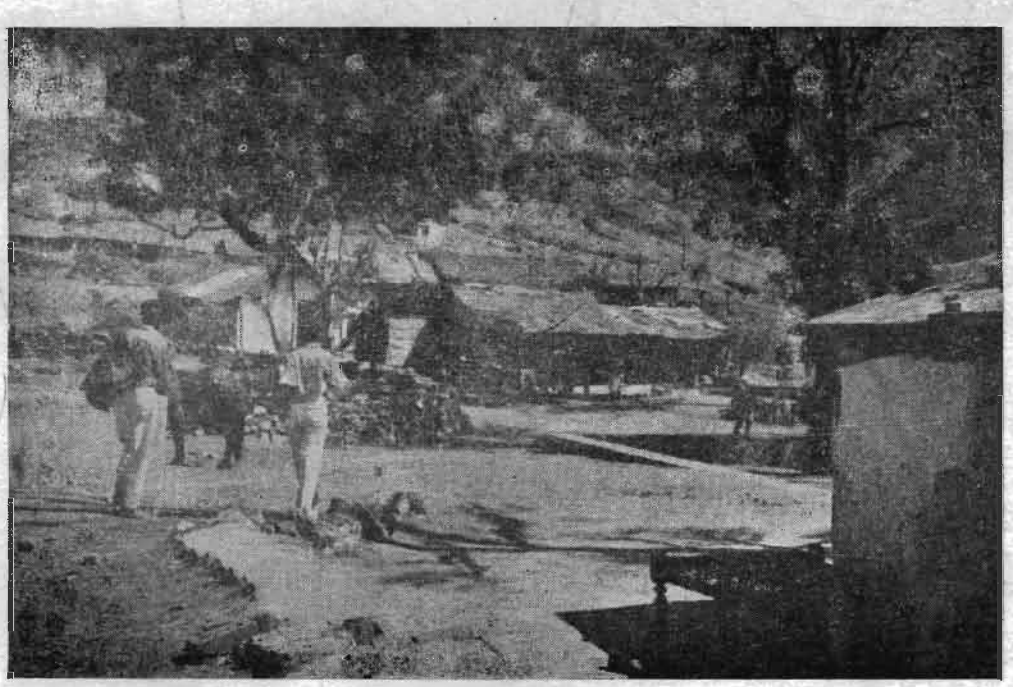
system of *baithus*, which was nothing short of serfdom for the affected poor people. This system is on its last leg and although those who were benefited by it, bitterly complain of the fading out of the system yet it cannot be gain-said that the post-independent changes have brought about a sense of equality among the people especially in the down trodden classes. They have now more avenues of earning their livelihood without having to depend on the cruel mercy of the landlords who held them in bondage, generation after generation, for paltry sums of loans. The landlords will in due course of time reconcile with the changes and learn to stand on their own legs.

Kamrao from what has been stated in the preceding chapters would appear to have a bright future.

KAMRAO

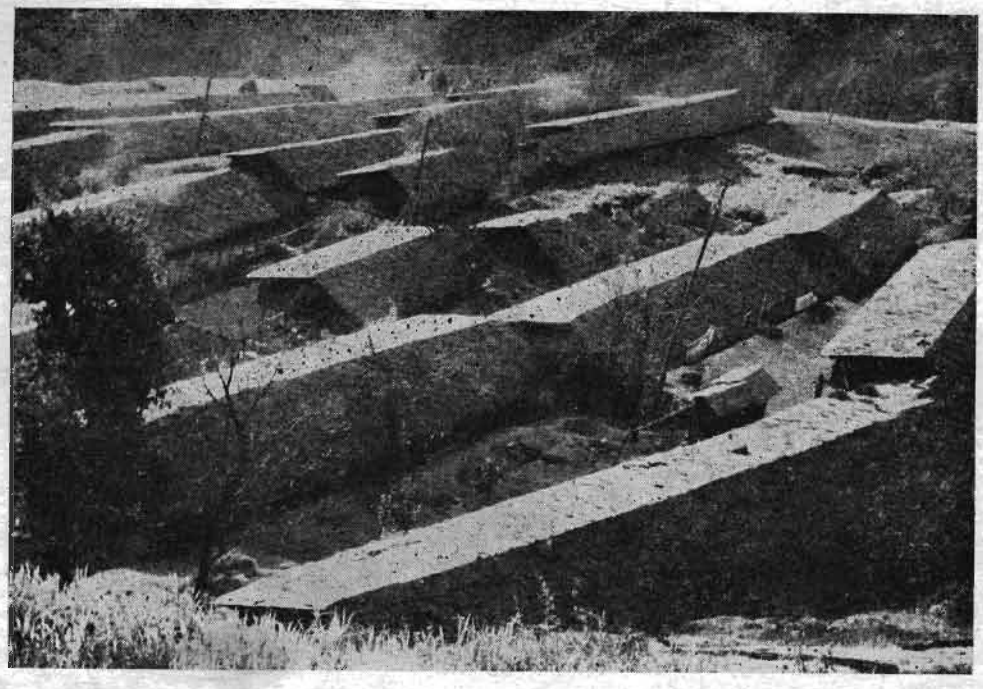


Bus terminus near Sataun

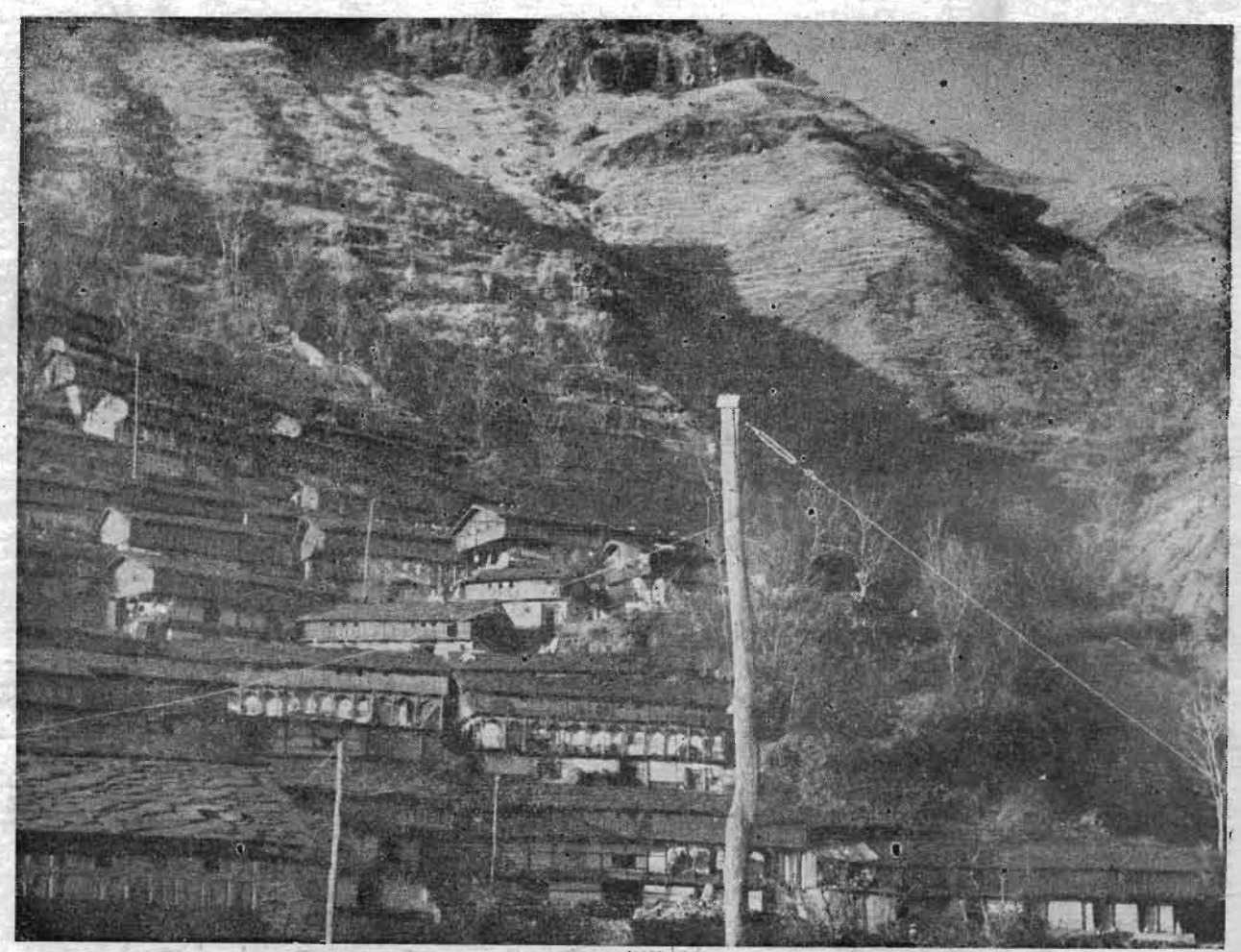


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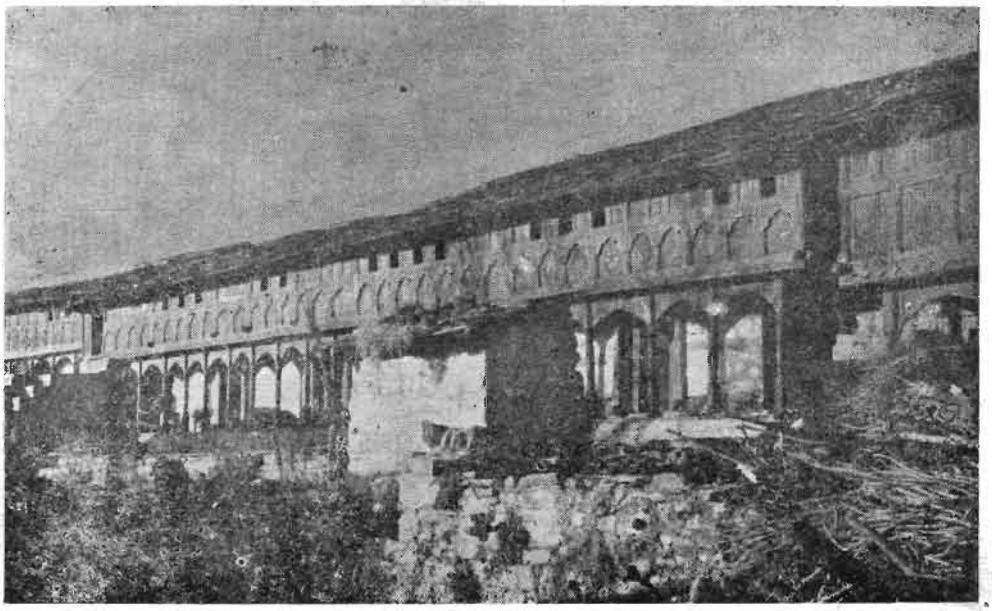
Sataun



State roofs



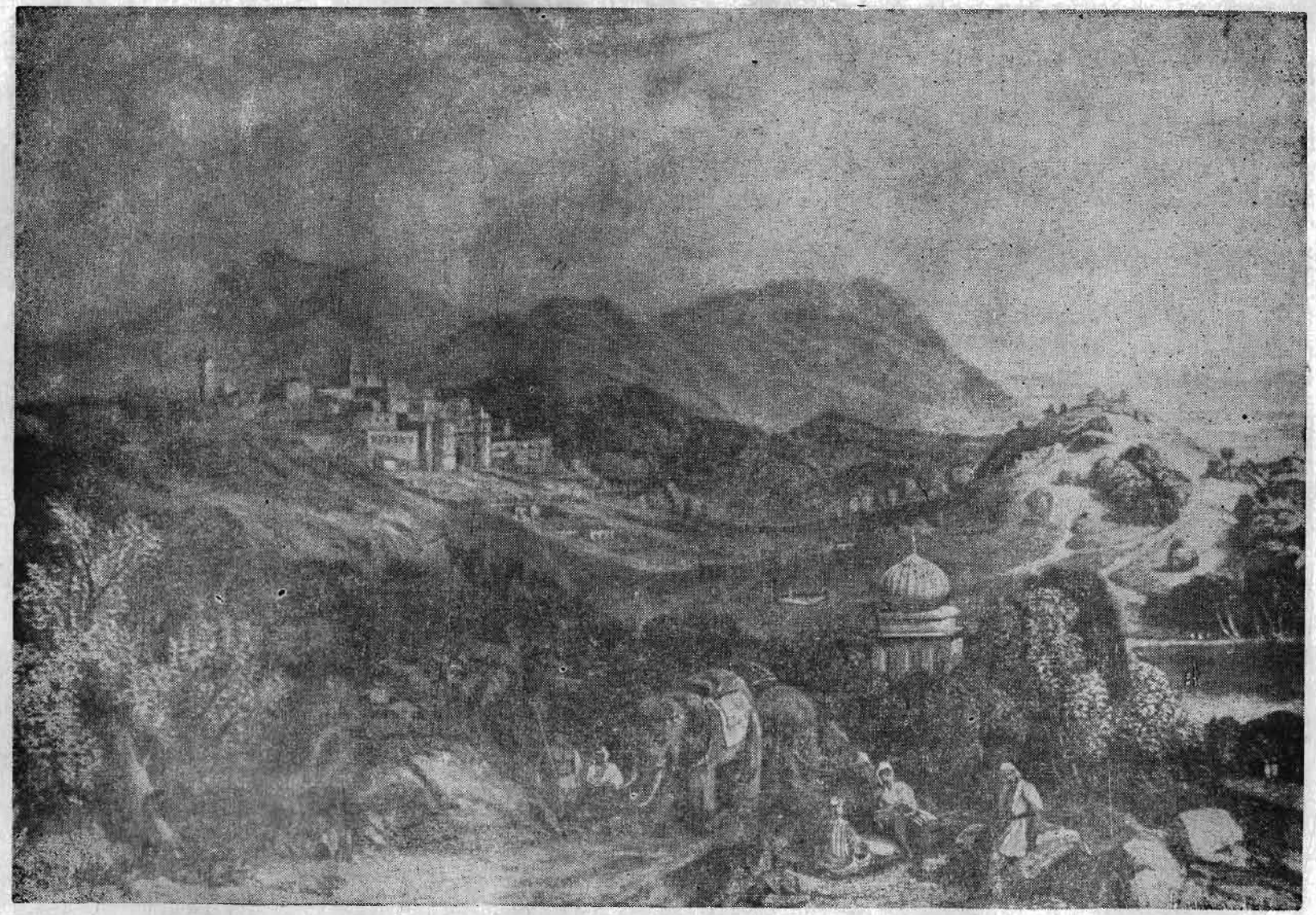
Komrao



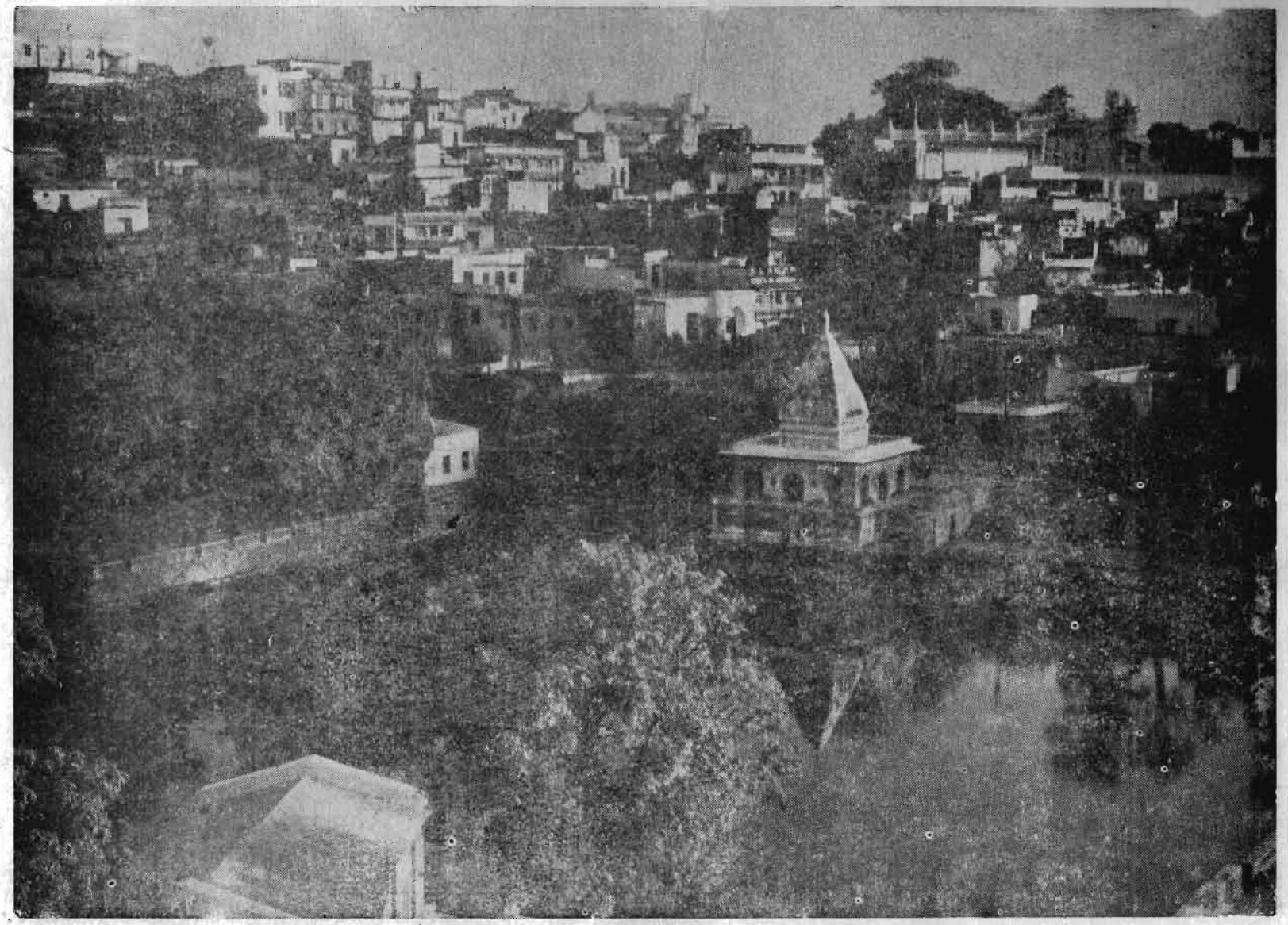
Typical Houses



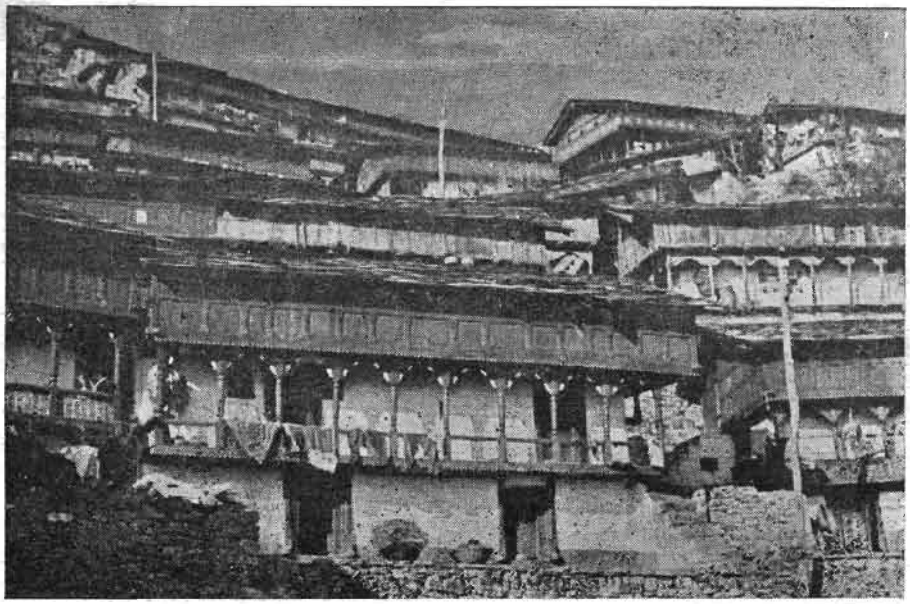
Terraced fields



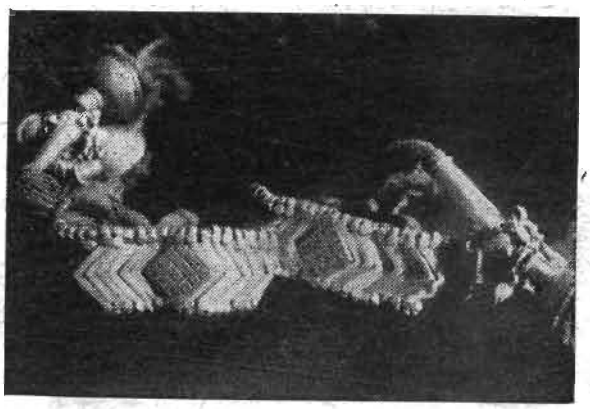
Old Nahan Town



New Nahan Town



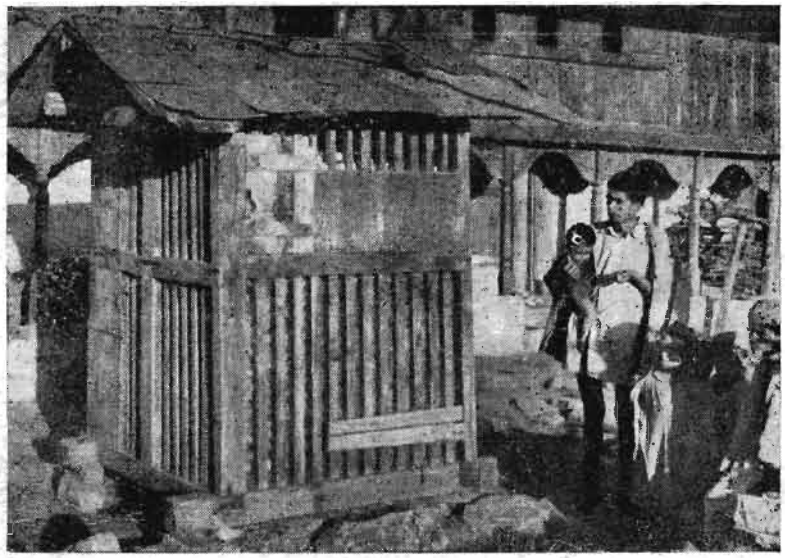
Chanki portion of the village



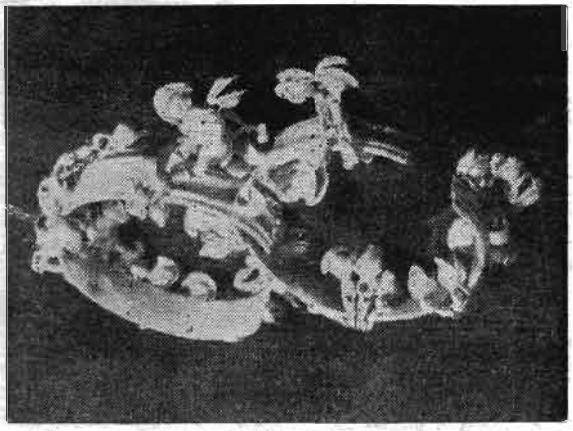
Chandan har



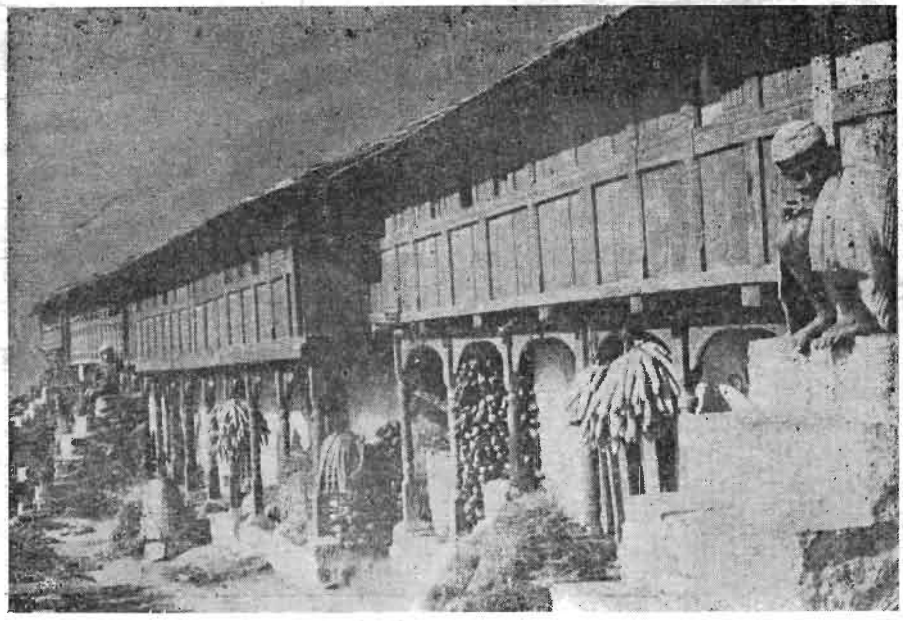
Village Bells



Tand for storing maize cobs



Kante



Another typical residence



Basket maker

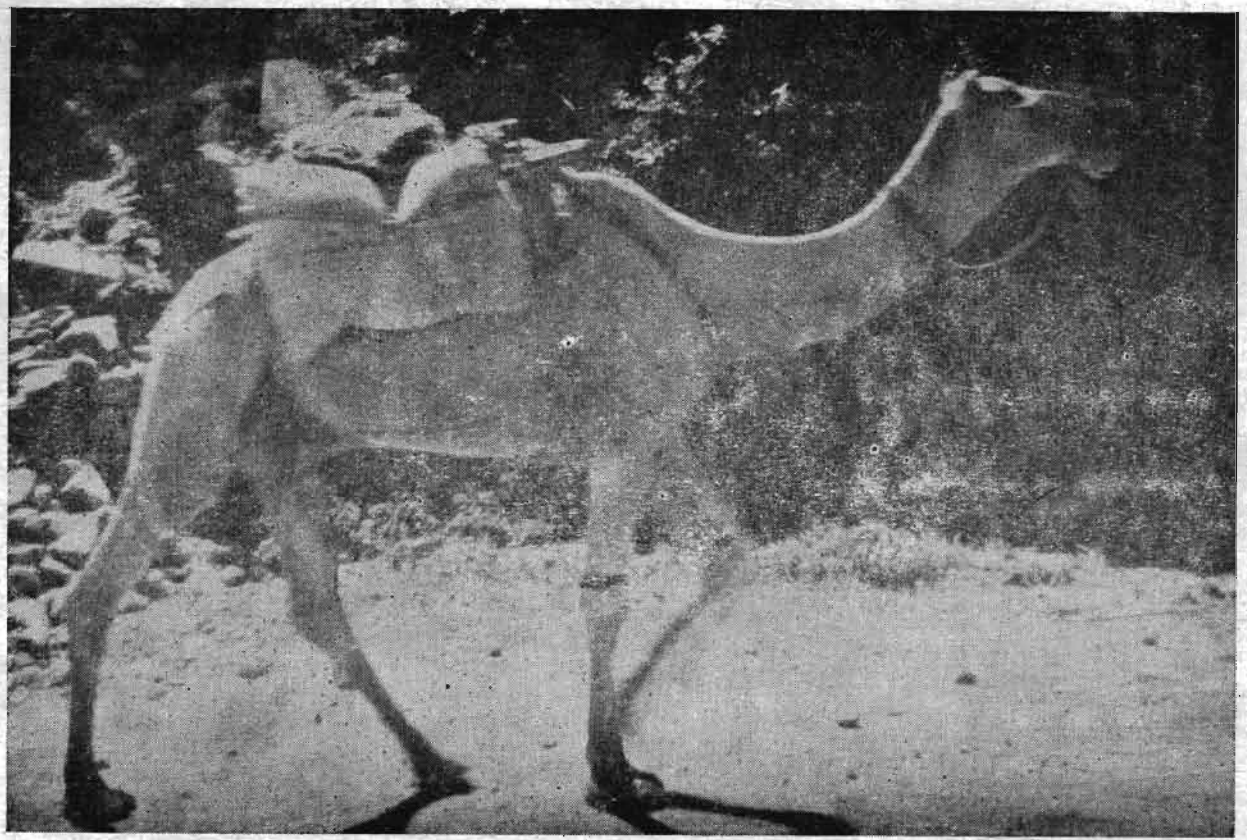


Collective Hay gathering



Dhyanti

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A camel carrying the load



A Ginger field



Black-Smith



Child and the mother



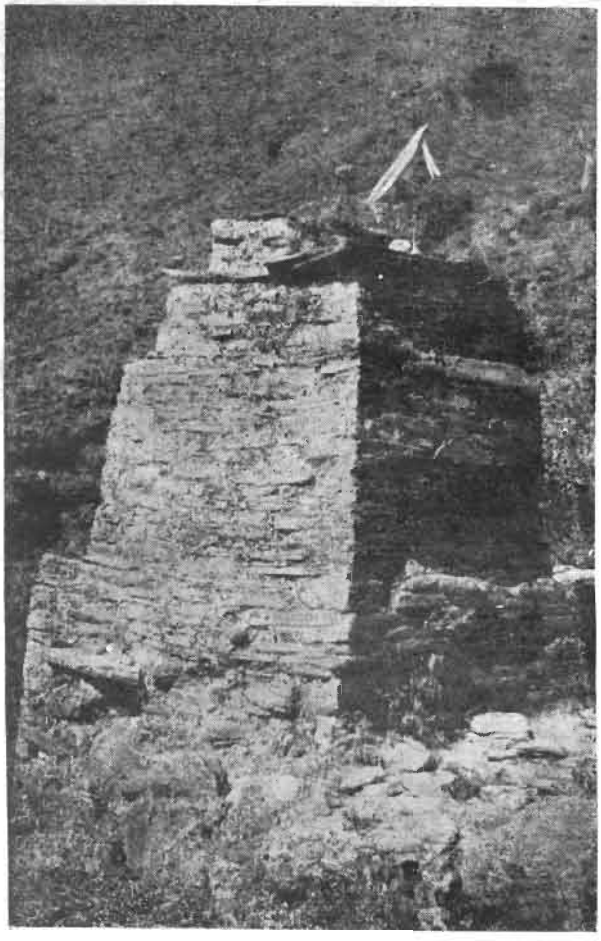
Another village girl in her finery



A puff after a hard day



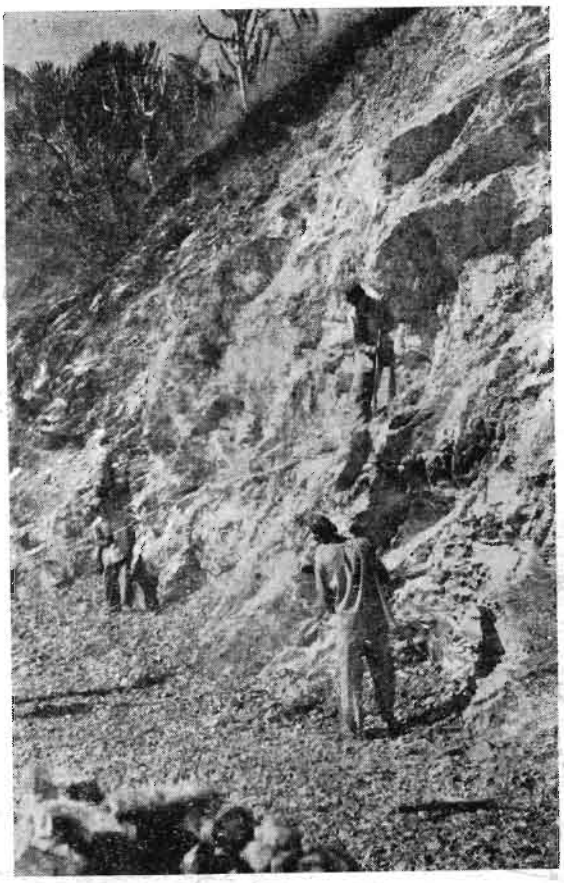
A shy Rhyanti



The temple of Thori

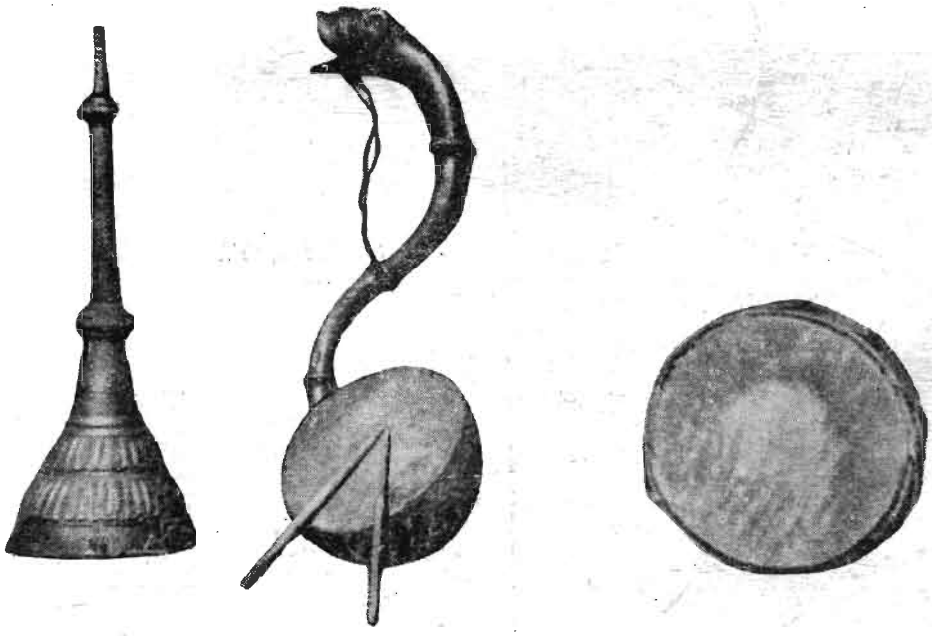


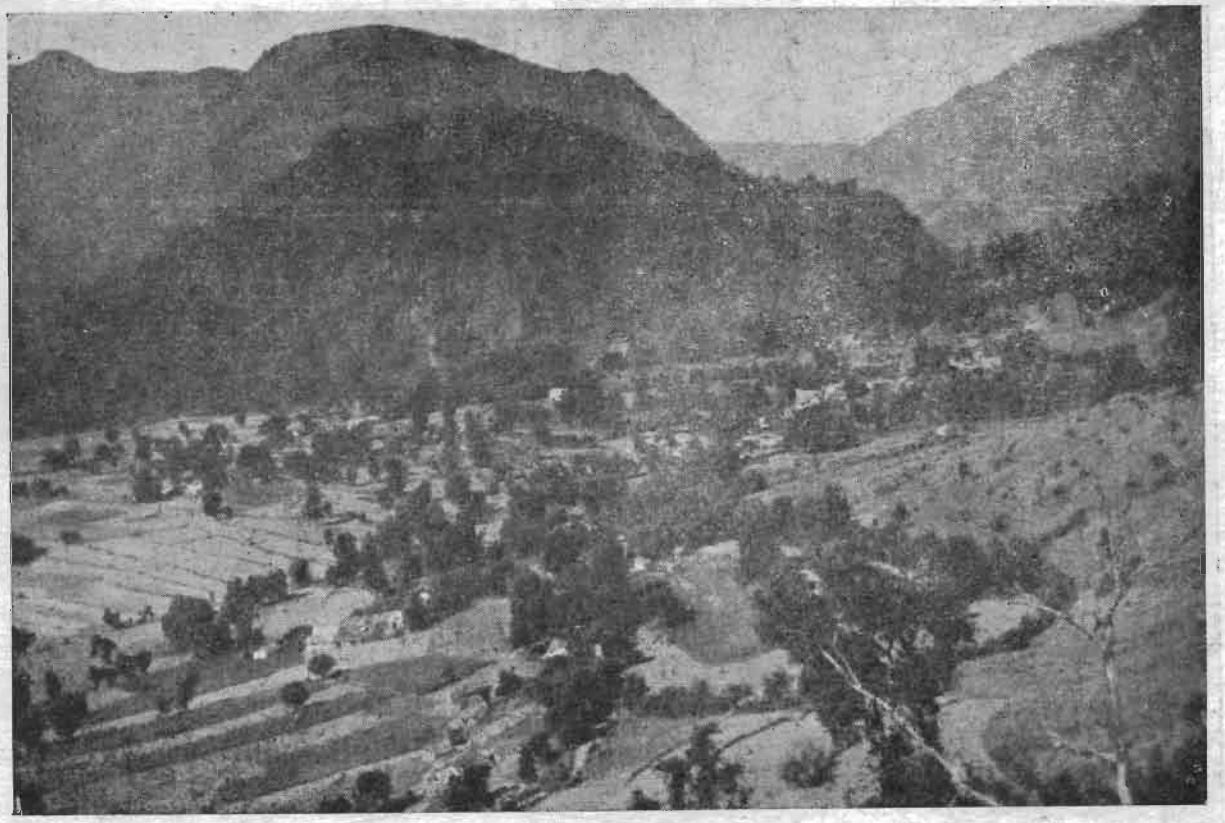
Widening the approach road



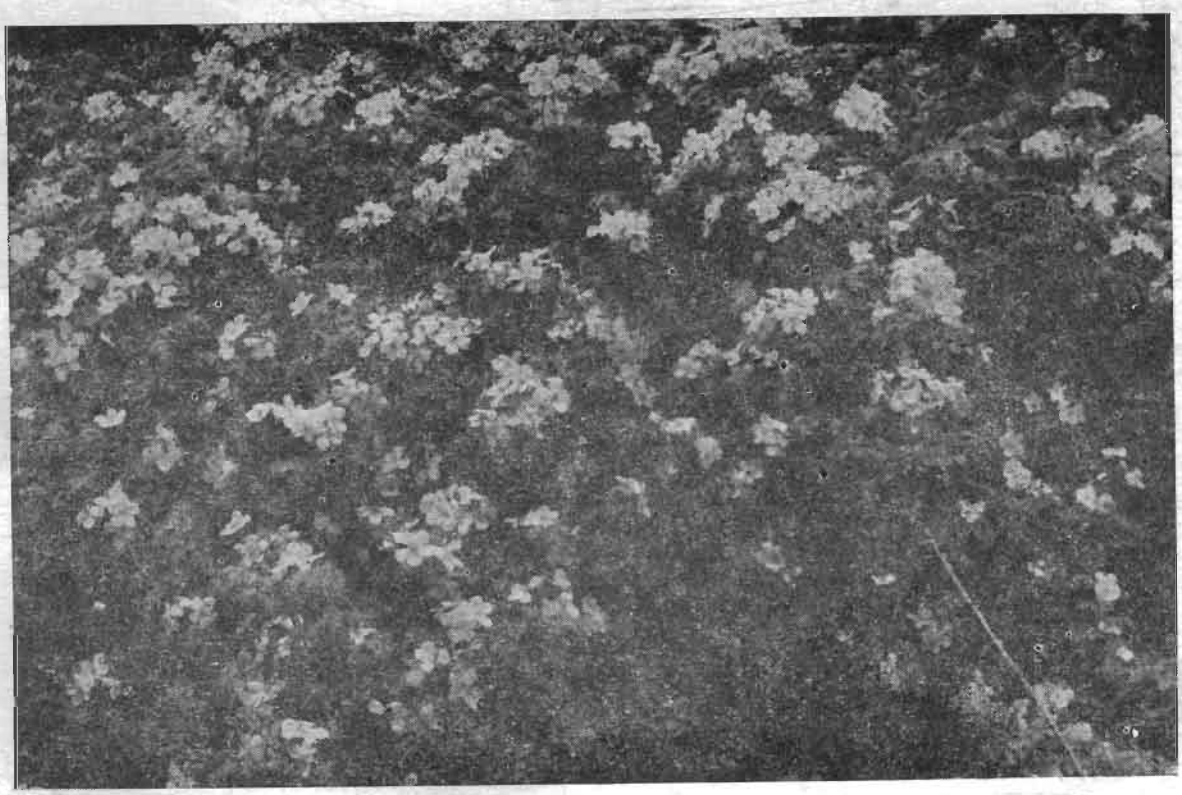
Road construction

Musical instruments

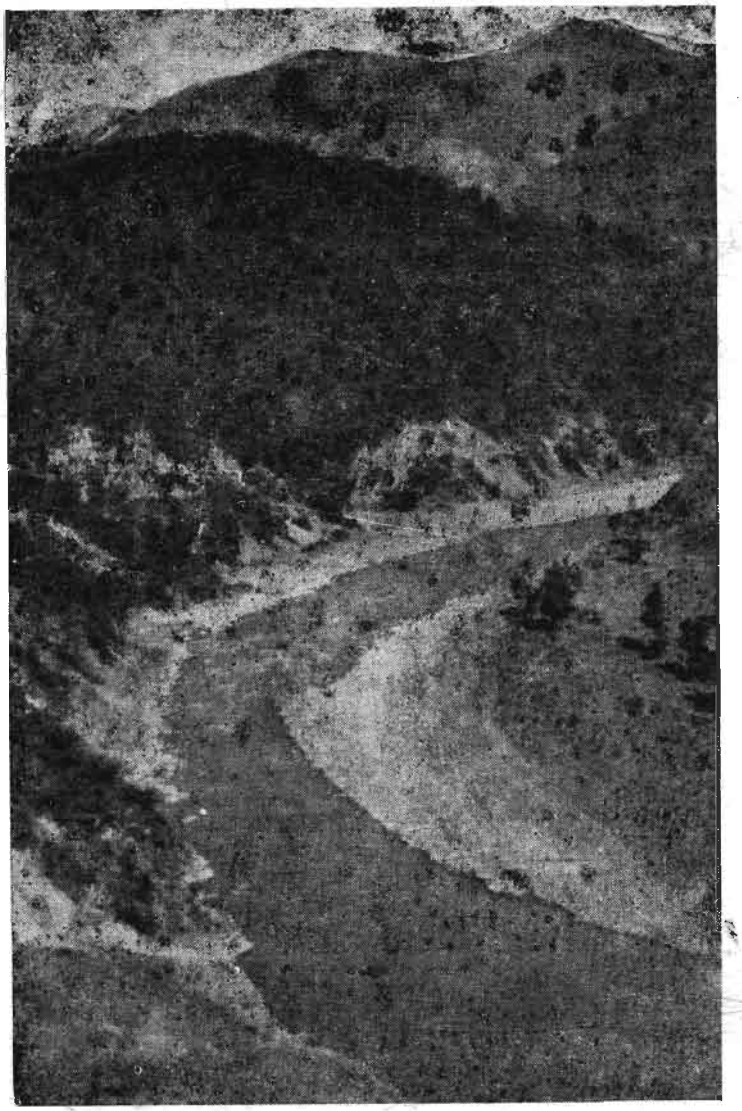




Giri valley near Sataun



Wild Blossoms



Meandering Giri



A Nati in progress

Appendices

Appendix I

HIMALAYAN POLYANDRY

by

D. N. Majumdar

The Legend of Mahasu Deota

Originally Mahasu Deota belonged to the valley of Kulu. An interesting legend is told regarding the establishment of the temple and the arrival of Mahasu Deota in Hanol from his original habitant. It is said that Bhimsen, with his mother Kunti and the other four Pandava brothers, came from the east and established the present temple and installed the god Vishnu in it. Afterwards they moved to Mahendrath where a demon by the name of Baghadanava had been troubling a local Brahmin woman. Having devoured six of her sons, he lay in wait for the seventh. The woman was weeping over the doom which awaited her seventh son when Bhimsen's mother Kunti asked the cause of her misery. The woman offered a gift of gold worth the weight of her deceased sons if somehow her seventh son could be saved. Bhimsen accepted the challenge at his mother's bidding. He ate up all the rice which the harassed mother had kept at six places in memory of each of her dead sons, and drank all the water. The demon appeared in due course of time and got infuriated at seeing that there was no food left for him. He declared that he would devour the whole of the village. All this time Bhimsen doubled up his body. He killed the demon in a duel that followed. Bhimsen then left for Bairat where he began to live in disguise.

This legend abruptly ends here and another begins. There lived at Mahendrath a Brahmin by the name of Oonrhan Bhat who married a Brahmini from Chatra, situated one mile above Hanol. Again there appeared a demon who devoured all the children born to the Brahmini. Once she had a dream that Mahasu Deota of Kulu and Kashmir could kill the demon and relieve her of the trouble. She persuaded her husband to seek the help of Mahasu Deota, whereupon the Brahmin set out on the errand and reached Ranrhin Thik. Despite the forebodings of the widowed queen of this village, the Brahmin proceeded on his journey undeterred. The way to Kashmir was told him by a Brahmin at Hat Koti. On reaching Kulu valley, Oonrhan Bhat settled down in one of the temple and started penance. After some time Mahasu Deota came out with Chalda Mahasu. Oonrhan Bhat had earlier been informed by Kailu, the chief attendant of Mahasu Deota, that it was possible for a Brahmin to take Chalda Mahasu in his grip and make him go wherever it was intended. The Brahmin got hold of Chalda Mahasu and when asked to reveal the cause of detention he said, 'At Mahendrath we are troubled by a demon. Please come there, kill him and establish your kingdom.'

Chalda Mahasu instructed Oonrhan Bhat to get a field ploughed by seven boys and calves who had been on fast for seven days. The boys on fast, however, could not go beyond the fifth day, and they ploughed the land with the help of the calves. Out of this ploughing the first to spring up was goddess

Deolarhi who is said to be the mother of all gods. The Botha, Pabasi and Chalda Mahasu sprang up one after the other. The demon was caught at Kataeejan, a place in Jubbal State, and slain on a stone which is still there and is said to contain signs of weapons with which the demon was done to death. From there the gods started on a victory march, vanquishing the Ranas of Arakot in Garhwal, Hunredi Rani and Rana Arjun of Majhog in Bamar and a Rajput chieftain at Rayagi. They came back to Mahendrath. A temple for Kailu was built at Majhóg and for Shirhkwihya at Rayagi. The gods then decided to march to Hanol for dividing the conquered kingdom. There they sat on the pavement which still stands in the southeast corner of the temple quardrangle. After a protracted wordy dual between the followers of Vishnu and Mahasu and a contest for display of wealth, Vishnu was defeated. He had to vacate the local temple, but Botha Mahasu took pity on him and gave him a little space outside the temple.

APPENDIX II

"SOME ASPECTS OF THE CULTURAL LIFE OF THE KHASAS OF THE CIS-HIMALAYAN REGION"

by

D. N. MAJUMDAR

"There is ample evidence of the physical similarity of the Khasas with the Kasmiras and there is remarkable similarity of the Khasa family law with the Punjab customary law, notably with customary law in the Kangra hills. The reference to Khasas along with the Kulutas (residents of Kulu), Tanganas and the Kashmiras in the Brihat Samhita, and of the occupation of Madhyadesha by the Khasas and the Sakas in the Vishnu Purana, Hari Vansa and in the Mahabharata go to prove the antiquity of the Khasas. The Khasas most probably occupied various parts of northern India in prehistoric times, and there is some truth in the statement that they occupied large areas from Kashmir to Napal. The fact that the Khasas are described in the Mahabharata (Drone Parva) as having arrived from diverse realms corroborates the above hypothesis. Manu refers to the Yavanas several times in his code of laws along with the Sakas, Kambojas and other rude tribes on the borders of India. In one place (X.43 and 44) he writes as follows: 'The following races of Kshatriyas by their omission of holy rites and by seeing no Brahmins, have sunk among men to the lowest of the four classes viz., Paundrakas, Odras, Dravidas, Kambojas, Yavans and Sakas; Paradas, Pachlavas, Chinas, Kiratas, Daradas and Khasas.' These are all described as Dasyus or wild people who were descendants of the four original castes, mixing promiscuously with one another and neglecting their religious observances (Book X.vv.12 to 24). In the Mahabharata it is said that these tribes of Kshatriyas have become Vrishalas from seeing no Brahmanas (Muir's Sanskrit Texts, 2nd Edition, I, p. 482)."

APPENDIX III

MARRIAGE AND FAMILY IN INDIA

by

K. M. KAPADIA

Polyandry

Polyandry is a form of union in which a woman has more than one husband at a time, or in which brothers share a wife or wives in common. This form of union was once practised by the people of the cis-Himalayan tract in Northern India and some tribes of the pre-Dravidian or Dravidian groups in south India. It is supposed to have once been a trait of the Brahman culture from the classic instance of Draupadi having the five Pandavas of Mahabharata fame as her husbands and some vogue allusions to polyandry in the Vedic mythology. Polyandry among these different groups and tribes presents different patterns and has different origins and developments.

The conclusion that polyandry is a trait of Brahmanic culture begs the question. Draupadi's case does not appear to be clear evidence of it as is generally supposed. According to the Mahabharata, the five Pandava brothers, after the death of Pandu, found themselves at odds with their cousins, the Kauravas. The long drawn-out enmity between them compelled the Pandavas to stay hidden after their escape from the lac palace. During their exile they lived on alms which they collected and shared with their mother. One day the sage Vyasa came and informed them that king Drupada of Panchala had invited kings to make their claims for the hand of his daughter Draupadi. The king had pledged her hand to the heir who successfully performed the feat of piercing a fish suspended on a post by taking his aim looking at its shadow in the water. Vyasa further asked them to attend the function in the guise of Brahmins. Arjuna, the third among the Pandavas, successfully performed the feat and became the suiter of Draupadi. The Pandava brothers, on their return home with Draupadi found the door closed. They merrily asked their mother to open the door and receive them who had returned with pretty alms that day. Not knowing what alms they referred to, she asked them from behind the door to divide it amongst themselves. Draupadi thus became the common wife of the five Pandavas. When Kunti saw Draupadi instead of alms she realised the blunder she had committed and was taken aback.

Khasa

Polyandry does not generally exist among the Khasas today. It is restricted to Jaunsar Bawar pargana of Dehradun district and in Rawai and Jaunpur pargana of the adjoining Tehri State. When the eldest brother marries his wife is regarded as the wife of the younger brother also. The younger brothers, if they are but children become husbands on adolescence. Or when the younger brothers come of age they marry another wife; and the wives of the elders and the youngers are considered equally the wives of all. It is said that there is no prohibition against a brother taking a separate wife, but if he does so he can continue to enjoy the common wife or wives only if the brothers do not object. This view, however, seems to be controversial. According to the dastoor-ul-aml (record of customs for Jaunsar Bawar prepared in 1848), "none of the younger brothers are allowed to marry a separate or an additional wife for themselves." In another case reported in Jaunsar Bawar, eight brothers six being sons of one mother and the two of another married three wives who were posed in common. Subsequently one of them took another wife. Later the first six brothers appropriated the first three wives and the other two sons the new wife. Dastoor-ul-aml provides another interesting note. If according to custom four brothers have two or perhaps one wife between them, and four or five daughters are born, and one of the brothers marries again the children are not shared between them but remain with the woman; and the woman cannot go to the younger brothers, but must live with elder. But the children are entitled to equal shares from the four brothers which are paid to the elders. Although it is not very clear whether the children belong to the woman or to the eldest brother, probably they belong to the later. The case specifically refers to female children.

The differing opinions in this account of Khasa polyandry suggest that the pattern, when it was being observed and recorded by different persons, was either undergoing a change or was not properly understood. It is necessary, therefore, to refer in detail to other aspects of Khasa social life in order to understand the pattern of polyandry.

Among the Khasas who do not practise polyandry levirate is generally found. After a man's death his widow is generally appropriated by his brother. "If anyone stranger to the family marries her, he formerly had to pay a price, and a deed of relinquishment was executed". This claim of the brother-in-law on the widow is embodied in a Khasa proverb, 'Is she not a cursed woman who does not like her brother-in-law, and vice versa?' The fact that a stranger is selected as a tekwa should be, as far as possible, a kinsman who stands in the relationship of a bhai to the deceased, confirms the brother-in-law's prior claim to the widow. For this reason adultery with a brother-in-law is often condoned. Again, no bride-price or formal ceremony is needed when a widow remarries her brother-in-law. That the consent of the brother-in-law is deemed essential for contracting marriage, with a stranger logically proceeds from this right.

But it is not essential that a widow should remarry after the death of her husband. She can continue to live in her deceased husband's house and invite her brother-in-law or any other person to live with her there. The son begotten by a brother-in-law in a widow's house is regarded as the son of the deceased and has no right to the property of his begetter. When the widow invites a stranger to stay with her the latter is called tekwa or kathala. He is not taken as her husband, and the children he begets are regarded as those of her deceased husband. The tekwa is taken mainly for helping the woman in the management of her land and bringing up her children, and so a tekwa is not generally appointed in the case of a pauper widow. As the tekwa is a guardian and not a husband he can be turned out at pleasure.

The widow is free either to marry or not, and to marry anyone she likes. Yet the brother-in-law is more often primus inter pares. The question then is, 'Does this right of appropriation proceed from polyandry once prevalent on a wider scale?'

Marriage among the Khasas is secular and contractual. Recently, those who are Brahmanized in thought and practice and who have attained certain social eminence have been trying to change marriage without consideration, and the bridegroom goes to the house of his bride to receive her as a gift. Some religious ceremonies are performed, and sentiment against revocability of marriage is conspicuous. But the older and more usual form is teka-ka-biyah, marriage for consideration. The bride-price is not always big; a sum of Rs. 1,000 is not unknown; but it is often Re. 1 and generally varies from Rs. 12 to 20. But on account of the idea of purchase implied in the bride-price, the bride is regarded as her husband's property. This concept of property in woman explains some of the social facts of Khasa society. Widows are inherited like other goods. Under the system called Otali which prevailed in Tehri State, if a man died without leaving male issue, all his property together with his daughters and widows reverted to the Raja. According to Mountaineer, "If she has no son, she is obliged to marry again, her purchase money going to the revenue of the country". The Raja's claim on the widows and the female issue who are regarded as the property of the man was so exacting that 'it is complained of as the greatest hardship of all the Raja's exactions, and no evil is so much dreaded as having no son to avert the possibility of such a calamity. It seems that a Khasa was competent to make a gift of his wife to a Brahmin at Bageswar at the time of a solar eclipse. She was then immediately received back by her husband paying a price to the Brahmin in cash. The husband had, perhaps, a right of sale too. Under the Gurkhas, a tax was levied on the sale of wives and widows. In Tehri State, the second husband of the widow of a person who had died childless and without leaving any assets, had to pay the creditors of the deceased to the extent of the price he had paid for the widow. It meant that the widow was the property of the deceased, and a new claimant to her hand was therefore bound to pay to his creditors the amount of the bride-price. Similarly, a man who married an unmarried daughter of a person who had died indebted, had to pay a reasonable bride-price for the girl to the creditors of her dead father toward the payment of his debt. The bride-price in such cases was generally assessed in proportion to the price paid for other girls in the family. It was perhaps due to this idea of property in woman that, when a tenant was sold into servitude on his failure to pay his rent, his wife was also forcibly taken away. Herber observed in 1824 that 'a wife is regarded by the Khasiya peasant as one of the most laborious and valuable of his domestic animals. She cooks food, cuts grass, gathers wood, fetches water, and does all the work in the fields except actual ploughing. A wife was also an additional worker in the family and was much priced in an area where the bare necessities of life were only achieved by hard toil. Besides providing labour herself, she was a potential source of further labour in the form of male issue. Her value was therefore two fold.

The British Government made the sale of wives by husbands, and of widow by the heirs and relations of the deceased, illegal. A creditor in British territory consequently could not make the second husband of a woman liable for the debt of her deceased husband. The widow had the option of marrying anyone she pleased provided the marriage was not otherwise illegal.

The idea of property in women explains also the Khasa code of sex morality and payment on divorce. Extra-marital relations was a crime of the gravest magnitude. A wife found guilty of such an offence, if she still remained in her husband's house, was ill-treated by the family and denied any sympathy by the village. And because of this strict demand of fidelity and loyalty to the group of husbands, strict vigilance was kept on her movements both by the family as well as by the village. This strict rule or morality may have been due to the patriarchal family organization of the Khasas and may have been a reaction to the great liberty a woman enjoyed as a daughter in her parent's home even after her marriage. As regards payment on divorce, it was not the amount of bride-price that was demanded back, but the compensation was fixed on other considerations. When a woman who was free from disease and who had proved fertile sought divorce, compensation was greater. Similarly, the larger the number of divorces a woman went through, the higher the bride-price to be paid for her became as it had to provide for compensations to all her previous husbands and their families. In these circumstances while a girl of fifteen or twenty could be taken as a wife by paying Rs. 20 to 30, a woman of fifty-five who had four divorces to her credit was married by her fifth husband on payment of Rs. 285. It is quite evident that a husband was entitled to demand an exorbitant price for his wife when he thought that she was worth it. And still more significant is the fact that has right in the woman did not completely cease with divorce, for even after the divorce he was entitled to a share in the price she brought on every fresh divorce.

Though a woman on her marriage was considered to be the wife of all brothers, primarily she was the wife of the eldest. Among the Khasas generally, and in Jaunsar Bawar particularly, it was not usually possible for the other brothers to possess the wife for conjugal purposes so long as the eldest brother was in the house. His frequent absense from the house, however, provided them with ample opportunities. The eldest brother's preponderant sexual right is further suggested by the fact that the wife's unwillingness to cohabit with him during his presence in the house was considered a grave misdemeanour, and she could be divorced on that account. Again, if he were to ask the wife not to bestow her favours on any of his brothers, the village would uphold the dignity of the eldest brother and the aggrieved brother had no remedy to assert his right. On the other hand, when brothers quarrelled for the affection of a common wife it was within the right of the eldest brother to order a dissolution of the marriage. The eldest brother's exclusive right in the woman is further testified by the fact that a child born of a woman in an extra-marital relationship allowed to her in her parent's home was usually fathered on the eldest brother.

The disparity in the ages of the brothers might have made it possible for the eldest brother to own the woman for conjugal purposes exclusively. This is to be presumed because when the brothers came of age 'in ninety cases out of one hundred a second wife is taken in the interests of the younger brothers'. Does this mean that with the expression of sex jealousy becoming manifest, or with the growing feeling that each brother must have a wife to himself, polyandry is giving place to group marriage or monogamous union? The interesting fact is that 'if a brother wants to marry any particular girl of his choice, the eldest brother goes through the ceremony of marriage with the girl and he may assign the bride to the particular brother'. Thus the old norms whereby the eldest alone married, the other brothers merely having sexual rights over the woman he marries, persist, even when the pattern changes to meet the new conditions.

We find from the records of old customs that woman did not go to the younger brothers on partition of property but lived with the eldest. Raturi on the other hand, informs us that at a time of separation, which is uncommon, the sons and the wives are divided amongst the brothers together with other property. But even if the division of wives is allowed on the amicable break-up of a family it is said to rest entirely on the consent of the eldest brother who can refuse to agree to the division asked for by a junior member and appropriate to himself exclusively the wife or wives."

The second wife either must be the first wife's sister or she may be any woman provided the first wife consents to her choice. This limitation on the field of choice is perhaps to guard against any disturbance in

family harmony. This new arrangement should give rise to sororate; and if it has become a feature of the Khasa marriage institution it should be described as group-marriage.

Majumdar writes: "The family house belongs to the eldest brother, the garden, crops, cattle, sheep are owned by him and the wife and the children with the duty of maintenance and control are his. He is the governor of the family and his brothers accept his rule and authority without grumbling." It is to him that the other brothers have to turn for advice and guidance. He determines the duties of the brothers, and provides the necessities of the family, while the rest of the brothers have to obey him and hand over to him their individual earnings." The eldest thus exclusively controls the property, but has the obligation of lodging, clothing and feeding his brothers.

The preponderant sexual right of the eldest brother, his exclusive possession of wife, the concept of property in woman and the patriarchal family organization—all taken together clearly imply that it was the eldest son who, as head of the family, married, and that his brothers had the right to enjoy his wife, as indeed, to enjoy his other property.

Khasa women between the ages of 15 and 35 go to their parents' village at the time of harvest and on festivals. Women above this age, those that are sick or diseased, and the girls of the family who have come home for the occasion, manage the affairs of the household and the farm in their absence. During the stay at the parents' house extra-marital relationship is freely allowed. Again, 'It was customary in earlier days, and even today it is so in the interior, for girls (conforming to the social etiquette of the family) to offer themselves as bed-mates to guests of the family.' This sexual freedom, socially approved, means that the marriage bond does not completely comprehend or cover the sex life of a woman. Among the Khasas, then, sex is, on the one hand, regulated by confining a woman's intimacy to her brother-in-law, and, on the other it is allowed free expression on certain fixed occasions. Further, laxity in sex is associated with matrilocality, and regulated sex with patrilocality and patriarchal family organization. Can it be that the original matrilocality, sex laxity and, perhaps, matriliny of the Khasas have come to be replaced by polyandrous sex life, patrilocality and patriarchal family organisation? The socially approved migrations to the parents' house and the celebration of festivals are devices to meet the persistence of the old norms.

Sex disparity is likely to perpetuate, though it does not necessarily give rise to a polyandrous pattern. According to the census reports from 1881 to 1931, the number of females among the Khasas per 100 males was 77.62, 78.3, 80.2, 79.6, 76.2 and 77.8. During investigations recently carried out, the number of females per 100 males in 6 villages was found to be 84, 43.75, 54.17, 88.2, 66.5 and 57.14. A lower percentage of females, according to some observations, appears to be the characteristic feature of those areas which follow a polyandrous pattern. Writes Dunlop: 'It is remarkable that wherever the practice of polyandry exists there is a striking discrepancy in the proportion of the sexes among young children as well as adults; thus in a village, where I have found upwards of 400 boys, there were only 120 girls.....In the Garhwal hills, where polyandry is prevalent, there is a surplus of female children.' And a similar observation is made by Sherring: 'It has been noticed in our hills that where polyandry has existed the result has been small families with males preponderating.' One cannot say under the circumstances whether polyandry is the cause or a result of the disparity of sexes. The fact that in spite of this disparity Khasa women are married to non-Khasas beyond the cis-Himalayan region on payment of a good bride-price indicates that the sex-ratio does not determine the polyandrous pattern. And again, in spite of the disparity of sexes, the Khasas are known to have, along with polyandry, monogamy and even polygamy as prevalent forms of marital union.

Polyandry is sometimes due to a high bride-price. Among the Khasas it persists even when the bride-price is not high. In some cases the bride-price is said to be Re. 1. Bride-price is found among many tribal groups in India but they are not known to have practised polyandry on that account. In India bride-price does not seem to have been an incentive for polyandrous unions.

The Khasas are living in the most inhospitable environment, which has 'the character of being one of the wildest and most rugged tracts, affording naturally very little level ground, and that only in small patches'. 'There is not a single spot of 100 yards of level ground in the whole pargana.' Cultivation is meagre and very laborious. The grazing of cattle and sheep on the slopes of hills at the highest altitudes keeps men busy during the major part of the day. Carrying dung and other manures from the grazing

ground to terraced fields is exacting labour. Co-operation among brothers is a necessity. Again, maintenance is eked out with difficulty, and the property that they own can hardly be sub-divided among the brothers to their advantage. Joint living has thus been necessitated by the pressure of economic conditions. This is testified by the fact that in their opinion the people in Garhwal were ruined because of the disintegration of the joint-family. 'At first, land in Garhwal was measured by acres, then by rods (sic), then by poles, then by yards and feet till they all left their village and are today distributed all over the country as domestic servants.' Joint-living which became imperative may have made the sharing of the wife in common desirable. That the sayanas (the headman), when their economic conditions allow, prefer polygamy to polyandry bears this out.

A woman with a single husband has to work all alone and she does not cherish such a prospect of drudgery. A Khasa has to go a long distance to tend his cattle and for other economic necessities. If there is nobody to look after his wife in his absence, the lone existence; apart from the danger to which the wife is thereby exposed, makes her miserable. Polyandry guarantees a woman security and this, which she prizes so much, has engendered sentiment on the part of woman to marry a person who has brothers. That an only son of rich parents finds it difficult to get a wife shows the strength of this sentiment.

This pattern which the physical environment and the social conditioning of the Khasas have allowed to be developed among them has been perpetuated by sentiments and values which seek to hold it up as an ideal. Widowhood is generally considered undesirable, and Khasas women are said to feel happy that they are secured against it by a polyandrous union. Polyandry has been coloured by prestige value. 'The larger the group of the fathers the greater the prestige of the child.' A son who claims his parentage to a group of fathers is given a special status, and hence he proudly asserts this fact in the presence of others.

The position of the mother's brother in the patriarchal family organization of the Khasas is striking. 'The mother's brother has an important role to play in the marriage of his nephew or niece. It is he who finds mates for his sister's children. He arranges the ceremony, manages the function and receives presents from friends and relations. As child-marriage is very popular in the hills, a child-bride is carried on his shoulder by the maternal uncle and, once the couple return to the house, it is usually the maternal uncle who supervises the propitiation of spirits and the worship of benevolent gods and goddesses.' Owing to the frequent migrations of Khasas women to their parental homes, the natural psychological bond between the woman and her child does not fully develop. Divorce is another social condition that draws the child more to its father, under whose care it is left, than to its mother. And divorce is frequent among the Khasas. With these social norms there is evidently no favourable conditioning for the development of bilateral kinship among the Khasas.

In the kinship terminology of the Khasas the word mama refers to the mother's brother as well as to the mother's brother's wife and to the husband's mother. This kinship usage indicates marriage with the father's sister's daughter. "Sexual intercourse with the wife of a sister's sons is regarded with a peculiar horror by even the most backward Khasas." If marriage with the mother's brother's daughter was allowed this rule would mean incest with one's daughter and naturally such a union is regarded with horror. Cross-cousin marriage thus appears to have been once practised by the Khasas. "Although the husband's father and husband's mother have the same kinship term as that of the maternal uncle and his wife, the wife's mother is sasao and her father is sauhra." The wife's mother in a cross-cousin marriage is the father's sister. The terminology resulting from the cross-cousin marriage ceases to be applied to her, as in a patrilineal set up the father's sister comes to be known much by her relationship with the father. The absence of a similar development in the case of the mother's brother thus confirms the view that bilateral recognition of kinship has not developed among the Khasas. The role of the mother's brother may, therefore, be cogently taken to point to an earlier matrilineal family organization among the Khasas.

According to the custom of Sautia Bant, uterine apportionment, which has not yet become extinct in the cis-Himalayan region, the family property is divided per stripes according to the number of wives. Property is not parcelled out into portions according to the number of children of one wife divide among them their mother's share. In other words, sons share the patrimony not in their own rights but as the children of their mother. We also know that common wives were shared on partition by groups of brothers having the same mother.

There are still in the Himalayan districts the Nayaks who are matrilocal. They do not give their daughters in marriage; rather they are allowed to live a life of prostitution. Children born to them are attached to the family of their father who regards them as his own or his brother's children. It is the sister or the daughter who is the chief worker for the family, the men being drones who live on her earnings. Marriage of a daughter has only been recently allowed. But when she is married, and thus passes to another family, she loses her right of inheritance in her father's family. The Nayaks get their wives by purchase from the Rajput family. The Khasas have the patriarchal family organization, and their association with the Nayaks must tend to develop among them a patrilineal family organization. This patrilineal family organization is not found to be incompatible with the sex freedom they allow to the female children of their family. We clearly see here a process of adjustment to the new social conditions. The social environment in which the Khasas live shows that matrilineal family organization among the Khasas of the distant past cannot a priori be ruled out.

The Khasas have a cultural pattern which differs from the Brahmanic one very conspicuously. "They remarry their widows, practise levirate, sororate and polyandry, recognise divorce as legal, while intermarriage between the various Khasa groups is not tabooed and children born of such marriages do not suffer any social stigma." Another striking feature of their culture is the 'customary raising of menhirs and other stone memorials' more on the line of the Khasas. Khasas in their features and language show themselves to be Aryan. They are spoken of by Manu (x 22) as 'Vratya-Ksatriya', i.e. the military tribe that did not fulfil the sacred obligations laid down for the Aryan in the sacred literature. In the Natyasastra of Bharata balhika bhasa is said to be the native language of the Northerners and the Khasas. Varahamihira puts Madradesa and Strirajya in the north-west India. In the Mahabharata, Karna condemns the Vahyakas as the 'very dregs of the earth' because they eat fish and flesh of kine, drink spirits, do not study the Vedas or perform the sacrifices, and their women, given over to drink and dancing undressed, are understained in their sexual behaviour. He further alleges that, because of this licentious nature of their women, the sister's sons, and not one's own sons, inherit property among them. He then condemns the Khasas, the Keralas and others who, according to him, are as worthy of blame as the Vahyakas in their practices, Vatsyayana avers that, in common with Strirajya and the province of Gramnari, young men in the Bahlika country were married to a single woman and were in the same position as ladies of the harem in other countries. Chakladar tries to distinguish the Vahyakas from the Bahlikas, but in the Mahabharata this distinction does not seem to have been always maintained. It may be confluded with a fair degree of certainty that in the north and the north-west of India lived some Aryan tribes who did not change their cultural pattern with the Vedic Aryans who had settled in the Madhyadesa, middle region. As the word Arya had by then come to signify a cultural group, and the culture of the Madhyadesa was regarded as the culture of sisters, the elite, those who differed from the culture-pattern were either condemned as Vratyas, or, as Karna has done abused according to the degree of their differences.

The Khasas hold festivals in honour of the Pandavas. When they celebrated pando-kusradh, they offer pindas at a fixed place known to the villagers as pandavu-ki-chori. Some persons are supposed to be possessed by the Pandavas. The words that fall from their lips are taken to represent the voice of the gods, and they often regulate their lives in accordance with these messages of the spirits. The villagers believe that their life in the village and their work on the farms will proceed smoothly if these gods, who are propitiated by pinda offerings, bless them with plenty. Accordingly, in the evening feast and general rejoicing, watonness and debauchery, for which the Khasa festivals are noted, are strictly avoided because the gods are believed to be offended thereby. Evidently they show great respect to the Pandavas, whom they consider to be their ancestors.

Karna refers to Draupadi as a harlot. Was it merely a term of contempt for a woman who was polyandrous? Or can it be that in calling Draupadi a harlot he wanted to suggest that in the region from which the Pandavas came sexual life was unregulated? Here we may very pertinently add one fact. When Pandu found that he was incapable of procreating children he asked his wife Kunti to approach some sage to beget children on her. When Kunti protested against this proposal. Pandu expounded to her the righteouness of the course he had proposed. 'In ancient times women were perfectly free and independent; sexual freedom was the recognized law. There was nothing wrong if

women, from the years of their maidenhood, intrigued with persons other than their husbands. They belonged to their husbands only during their seasons at other times they had perfect liberty'. This ancient law was modified by Svetakety who once saw his mother carried away by a man in the very presence of his father and himself, without any protest from his father. He then established a new rule of marriage, namely that thenceforth a woman should always belong to one husband. 'The ancient law, however, is still hailed in honour by the great sages and the women of northern Kurus'.

The Khasa's attitude to the Pandavas, and the Pandu's attitude to sex, which is more on the line of the Khasas, may, with further research, be found to shed light on the cultural pattern of the tribe to which the Pandavas belonged.

APPENDIX IV

GEOLOGY OF SIRMUR DISTRICT

Source:

The Director General,
Geological Survey of India,
Calcutta.

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 peek 3,652 metre (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.	Alluviam, flood plain Terrace formations, gravels and 'dun' deposits.
	Dliocence to Pleistocene.	Upper Siwaliks	Boulder conglomerate.
			Pinjore sand-stones, sand-rock and pebble bed.
	Lower to Middle Miocene.	Lower Siwaliks	Coarse to medium, micaceous sandstones, red clays, calcareous penecontemporaneous conglomerate and Pebble beds.
		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)	Purple and 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 conglomerates 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 inummulitic shelly lime-stones, ferruginous sand-stones.
Himalayan Group	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 hand slates.
		Blaini series	Boulder beds, lime-stone and bleached slates.
			Deoban and Sheli lime-stones and shales.
	Devonian	Jaunsar Series	Chandpur slates, schistose phyllite and quartizite.
	Pre-cambrian	Chail Series	Simla slates.
	Archaean Group	Jutogh Series	Boleauganj quartzites.
			Carbonaceous schists and limestone.
		Granites (Chor granites) (Late-Palaeozoic 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 Vlaini 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 down-throw 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 up to Ranaghat. At Dhar, they have been entirely cut out. Towards further north-east, the Jaunsar thrust re-appears 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 Ghur 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 boundry 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 Hamel 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 Narua (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 up to 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 gneissosa-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 splintery shales, green clay shales, red clays, sand-stones and shelly nummulitic limestones. Other members are olivegreen shales, calcareous slate 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′: 77° 9′) the Subathus lie unconformably over pre-Bocene pisolitic sand-stones. Along the road section at Banog (30° 34′: 77° 18′) thin bands of cal-

careous 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 specimens are characteristic of the group. *Ostrea flemingi*—d' Arch *Turbinella* of Subathuensis 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 sparsely 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 basal 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 Dagshais 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 (Kilometre (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., proamphibos Sq., proamphibos lachrymans, Pilg., Tragoceras Sq. Bos Sq., Selenoportax.

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

Reptilea—Crocodilus Sq., Grarialis Sq.

Artiodactyla—Hippopotanius 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 scute of a chelonian.

Vertebrate remains and bone fragments occur in two more localities from Pinjor formations laying perhaps in continuation of the same zone. One band runs between Dudhgarh (30° 41′ 30″ : 70° 15″) and south of Palasra (30° 41′ 15″: 77° 3′) while the other one is 1.6 kilometres (1 mile) north-west of Jauli (30° 35′ 30″: 77° 7′).

The fossils are Elephas (archdiskodon) Plainforns. 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 colour 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′ : 77°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 366 metres×122 metres (1200 feet×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 analysis of some baryte samples are as follows:—

Constituents	1	2	3	4
SiO_2	0·38	0·20	0·06	0·04
R_2O_3	0·59	0·34	0·50	0·63
MgO	12·45	14·44	4·16	12·89
CaO	18·07	20·90	6·31	18·69
SO_3	14·29	11·10	27·49	13·49
BaO	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 mile) north of Rajpur. The reserves are estimated at 127 metric tonnes (125 tonnes).

(4) *Khajjar* (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) north-west 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_3 Fe_2O_3)	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:—

Constituents	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 Sulhpur 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*—Occurrence 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 dolomit. A characteristic feature of this limestone is the presence of ramifying veins of 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 analyses 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 Mandhali Limestone—Average and range of 5 samples are given below:—

Constituents	Range	Average
	%	%
Insoluble	9·28—32·90	20·28
RO	2·00—12·67	4·87
CaO	30·72—47·04	39·79
MgO	10·44—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° 33′: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 escarpments 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 analyses of samples from the Naura area is given below:

Insolubles	R_2O_3	CaO	NgO	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 analyses 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 Deposit—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 analyses of samples are given below:—

SiO_2	R_2O_3	MgO	CaO	Loss on ignition	Total
3·52	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 Deposit—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	To al
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 V

FLORA OF SIRMUR DISTRICT

Source:—Conservator of Forests; Sirmur Circle, Nahan.

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 Kandai	..	4,000	Nahan and Rajgarh Divisions.
2	Shorea robusta	..	Sal.	..	3,000	Do.
3	Kydia calycina	..	Pula	..	2,000	Nahan Forest Division.
4	Grwia vestita	..	Dhaman	..	4,000	Nahan & Rajgarh Forest Divisions.
5	Grewia sclerophlla	..	Pharria or Gurbheli	..	2,500	Do.
6	Grewia asiatica	..	Phalsa or phalsa Dhaman	..	4,000	Rajgarh Forest Division.
7	Limonia acidissima	Fruit acid	Bel.	..	4,000	Nahan & Rajgarh Divisions.
8	Citrus	Orange, lemon	..	..	2,000	Do.
9	Feronia Elephantum	Elephant or Wood Apple	Koith Kathal	..	1,500	———
10	Aegle Marmeos	..	Bel	..	4,000	Nahan & Rajgarh Divisions.
11	Cearela Toona	..	Tun	..	3,000	Do.
12	Zizyphus nummularia	..	Malla ber	..	3,000	———
13	Euphorbia Sps.	..	..	..	2,000	Nahan & Rajgarh Divisions.
14	Sapindus detergens	..	Ritha	..	4,000	Do.
15	Semecarpus Anacardium	Marking nut tree	Bhilawa	..	3,500	Nahan Division.
16	Mangiferaindica	Mango	Am.	..	3,000	Do.
17	Moringa pterygosperma	Horse radish tree	Sanjna; Schobhanjana	..	3,000	Do.
18	Abrus precatorius	..	Gunchi or Gunja (ratti seed)	..	3,500	Do.
19	Erythrina suberosa	..	Dhaul dhak	..	4,000	Nahan & Rajgarh Divisions.
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	Bauhini Retusa	..	Semla	..	4,000	Do.
27	Casiia Fistula	..	Amaltas	..	3,000	Do.
28	Albizzia stipulate	..	Siris or Siran	..	4,000	Do.
29	Acacia arabica	..	Kikar or Babul	..	3,000	Do.
30	Acacia farnesiana	..	Walayti Kikar	..	3,000	..
31	Acacia catechu	..	Khair	..	3,000	Nahan & Rajgarh Divisions.
32	Combretum Decandrum	..	Ruel or Roel	..	2,000	Nahan Division.

1	2	3	4	5	6	7
33	Trewia Nudiflora . . .	..	Tumri or Gamhar .	1,000	2,500	Nahan Division.
34	Anogeisssus 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	Adhastoda 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 Puttijia	..	2,500	..
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 . .	..	Tandu . . .	..	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	Terinalia tomentosa . .	..	Sain . . .	1,000	4,000	Do.
67	Sterculla Sps. . . .	..	..	..	1,500	Nahan Division.
68	Grewia tilliaefolia . .	..	..	..	4,000	Do
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.

BELT NO. II

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 Bakain	..	5,000	Nahan & Rajgarh Divisions.
6	Eleodendron Roxburghii	..	Dhebri or Jengela	..	6,000	Nahan Division.
7	Zizyphus Jujuba	..	Ber	..	6,000	Nahan & Rajgarh Divisions.
8	Zizyphus oxyp-hylla	..	Beri	2,000	3,000	Do.
9	Vitis latifolia	..	Pani bel	2,000	3,000	Nahan Division.
10	Rhus continus	..	Tung	3,000	6,000	Nahan & Rajgarh Divisions.
11	Odina Wodieror 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 Kainju 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	..

BELT NO. III

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	..	6,000	Nahan Division.
2	Berberis lycium	..	Kashmal	3,000	9,000	Nahan & Rajgarh Divisions.
3	Picrasma Quassiotides	..	Karui or Tithai	3,000	5,000	..
4	Ilex dipyrena	Himalayan Holly	Kanderu	5,000	8,000	..
5	Euconymus 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 Integerima	..	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	Prinsepia 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 Divisions.
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	8,000	Do.
23	Convolvulus Sps.	..	..	..	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	7,000	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	Berberics Nepalensis	..	Kingova	4,000	8,000	Do.
37	Jasminumrevolutum	..	Chambeli	2,000	7,000	Do.
38	Rhus Sps.	..	..	3,000	5,000	Do.
39	Desmodium 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.

BELT NO IV

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
				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 Anchhi	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	Do.
13	Rhododendron arboreum	..	Burans	5,000	10,000	Nahan & Rajgarh Divisions.
14	Rhododendron Anthapogon	..	..	11,000	12,000	Do.
15	Betula Bhojpattra	..	Bhojpatra	7,000	10,000	Rajgarh Division.
16	Alnus Nitida	..	Kunis	5,000	9,000	Do.
17	Questeus 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 of 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 or 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 campestries	..	..	3,500	10,000	Do.
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	The Himalayan Cypress.	Devidir	6,000	8,000	Do.

MISCELLANEOUS BELT

Serial No.	Scientific or Botanical Name	English Name	Vernacular or Local Name	Altitudinal Range		Places where found
				Lower Limit	Upper Limit	
1	2	3	4	5	6	7
1	Sterculia Colorata . .	..	..	..	..	
2	Contoneaster Sp . . .	..	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 VI

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	
		ORDER PRIMATES	
1	Himalayan Langur	Himalayan Langur	Langur
2	..	Rhesus monkey or common Bunder	Bunder
		ORDER CHIROPTERA	
3	Pterpus edwardsii	Flying fox	Chamgadar
4	Cynopterus morginatus	Small or short nose 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	Harpyiocephalus	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 carecal	Red Lynx or Caracal	Siaghush
21	Hyaena Striata	Stripped Hyaena	Jairak or Lakkar Bagha
22	Paradoxurus	Himalayan Palmcivet	..
23	Herpestes mungo	Common grey mangoose	Newal, Nyul
24	Herpestes mungo	Long tailed mangoose	..
25	Conis aureus	Jackal	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	..

1	2	3	4
		ORDER UNGULATA	
33	Sus cristatus	Indian wild boar	Suar or Bad Janwar
34	Nemorhaedus bubalinus	Serow	..
35	Moschus moschiferus	Musk deer	Kastra
36	Nemorhaedu goral	Goral	Goral
37	Cervus unicolar	Sambar	Jungle Bakri
38	Cervulus muntjai	Indian Muntjac	..
39	*Cervus axis*	*Spotted deer*	Chital
		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	Hemidactylus gleadovii	Common House-gecko	..
45	Calotues versicolar	Common garden lizard	..
46	Agama tuberculata	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	Bungarus caeruleus	Common Krait	..
52	Lycodon aulicus	Harmless Krait	..
53	Tropidonotus piscator	Common rat snake	..
		ORDER EEAUDATA	
54	Bufo melanostictus	Common Indian toad	..
55	Rana Cyanophlyctis	Water skipping Frog	..
56	Rana Limnocharis	Salive Frog	..

APPENDIX VII

SPECIMEN OF GIRIPARI DIALECT

by

GRIERSON

Eki-chhewre-re du chhote the Kanchha-chhote.
One-man-of two sons were. By-the-younger-son.
apne-baba khe bolo je. jo ghar-gharche.
his-own-father-to it-was-said that, 'what house-property.
bar-bauche mere-bade-di ajo, se mu de.'
field-etcetera my-share-incomes, that to-me give.'
Tenye apne ghar-ghaurchi bar-bauchi
By-him his-own house-property fields-etcetera
duine-chhote badyo ditti.
(to) both-sons having-divided were-given.
Kanchhe-chhote jobe apne bada.
By-the-younger-son when his own share.
lai-paya, to pordesa-khe.
was-taken-completely, then a-far-country-to.
durka-hota. Tenye apna bada beke-chisi-paya
far-away-he-went. By-him his-own share was-sold-given completely.
jabe apne bade kholtheri-paya, to
When his-own share-was-squandered-completely, then
tesi desa-da bhata aya, Se dalij
tesi desa-da ghata aya. Se dalij
khankhamali ho-goa. Tesi-deso-re
left-without-eating became. That-country-of
iki-manso-re sath rone laga. Tesi-manse
one-man-of with to remain he-began. By-that-man
tisi khecho da surtu charai-khe
as-for-him the field-in swine feeding-for
chhara. Surtu-re chhare salekhe
he-was-sent. The-swine-of abandoned husks
khay-ro ojra bhoro-tha, hor tisi
eaten-having the-belly he-filling-was, and to-him
kiye bi na denda tha. Tobe
anything even not he-giving-was. Then
tiniyi sucho je, 'mere-baba-re itne rigar
by-him it was-thought that, 'my-father-of so many servants
as, jo mukti ruti khane-dene-khe
are, so-that much bread eating-giving-for
aso. No bhuka morda-lege-raa. Apne-bawe
is. I hungry dying-am. My-own-father
age otue hor bolue, "mo tere age hor
before I-will-go and I-will-say, "by-me of-'hee before and
Ràmji age agli sadi. A tera chhota
God before sin was committed I thy child
bolne joga na roa. Mo bi apne-rigaro-ri
to say worthy not remained. Me also thine own-servants
sathi rigar tho." 'Hor bojye apne-bawe
with a-servant make." 'And having-risen his-own-father
kai hota Abye se durko thiya, tes-re-babe se
to he went. Yet he distant was, by-his-father he
jheta. Tesi ghin-bedan lagi.
was seen, To-him pity-pain was-attached.
Hori-de-ro kumrai-paya, hor rokti
Run-having he-was-embraced—completely, and kiss
ditti. Chhote bola, 'he baba, mo tere
was-given. By-the-son it-was-said, 'O father, by-me of thee
age agli said. Tera chhota bolne
before sin was-committeed. Thy son to-say
joga na hoa.' Tenye appre-rigaro-khe
worthy not (I) was.' By-him his-own-servants-to
bola je, 'tesi bantya parawa deo.
it-was-said that, 'to-him beautiful suit give.
Guthi-khe chhap hor lato-khe aulao
Finger-to ring and feet-to shoe
deo. Khao-piwe raji ho, kis mera chhota
give. Eat-drink happy be, because my son
mua-tha, jiwo-goa; achi-goa, bhleto goa.'
dead-was, alive-went,; lost-went got went.'

Tes-ra jetha chhota khecho-da thiya.
Him-of the elder son fields-in was.
Jabe se ghara-re nere puja, hor git wa.
when he the-house-of near arrived, and song and
nachno suno, to rigar bedye saya
dancing was-heard, then a-servant having-called it-was- asked
ke, 'ka aso?' By-him to-him it-was-said
je, tera dada aya. There-babe tes-re
that, 'thy brother came. By-thy-father him-of
raji khusi bitne-pujne-re tai khane-ri
happy joyful meeting-arriving-of for eating-of
adro ki.' Se ruswa, ghore hotda
respect was-made.' He became-angry, in-the house going
bhaja. Tes-ra baba baida aya,
refused. Him-of the father outside came,
tesi sarcha-parchao. Chhote bolo.
him remonstrated-with. By -the-son it-was said.
'mo teri itni burso tohal ki. Tera
'by-me thy so-many years service was-made. Thy
bol mano. Toi mu chheltu bi na ditto,
word was-obeyed. Bye-thee to-me a-kid even not was-given,
je-re mo apne-mitro sathe khusi
which-by I my-own-friends with rejoicing
Lawda. Jabe tera chhota puja,
might-have-celebrated. When thy son arrived,
jenye teri garwechi radi-chhewri-khe
by-whom thy property harlot-girls-for
khalai, toi tes-ri adro
was-caused-to-be-devoured, by-thee him-of respect
ditti.' Babe bolo, 'he chhota, tu ma
was-given.' By-the-father it-was-said, 'O son, thou me
sathe desya roa. Jo mo khe aso, se to-khe
with always remainedst. What-me-to is, that thee-for
thoi-tho. Hawe khusi hona poro,
being-kept-was. We rejoicing to-be it-is-proper,
keth-ke tera dada mu goa-tha, ji-goa;
because thy brother dead gone-was, alive-went;
achi geyo-thiyo, beta geyo.'
lost gone-was, got went.'

APPENDIX VIII

Glossary of Selected Words used in the Monograph

A

Ahron	A tool of blacksmith
Angan	Court-yard
Aru	Peach
Asht-bali	Sacrifice of eight different animals
Aur	A Cobbler's tool

B

Baar	Distant field with a dwelling
Badholi	A local food
Baithu	A serf
Bara baap	The eldest brother in a Polyandrous family, as addressed by the children.
Basola	Adze
Batta satta	Marriage in exchange
Bhava	Mood
Budh sohagan ho	May your husband live till old age
Bradri	Community
Bura	Powdered sugar

C

Caffan	Shroud
Chabutra	A pacca platform built around the trunk of a tree.
Chaile	First meals of the day
Chang-tho	A herb used for preparing wine
Charkhi	Churner
Charnamrit	Ambrosia of the feet
Charpoy	Cot
Chhota baap	Uncle
Cholai	The vegetable (Amaranthus polygamus).
Chullah	Hearth
Chhut	Divorce

D

Dafri	The meals taken third time in a day.
Dagra	Axe
Dakshina	Reward given to a Brahmin
Dand	Fine
Deuthan	A festival
Dham	Feast
Dhania	Coriander seed
Dhol	Drum
Dhyanti	A girl who lives in the same village where she was born.
Doudh-piai	Amount charged by the parents at the time of marriage for bringing up the daughter.
Dudhan Dhar	A mountain peak

F

Faruwa	An agricultural implement

G

Ganga-jal	Water of river Ganges
Geru	Red ochre, ruddle
Gharat	Water-mill
Ghashnies	Grass-land
Ghee	Clarified butter
Ghan	A tool of the blacksmith
Ghutti	A medicine which is given to new born infants to clear out the bowels
Giri	A river
Giri-par	Trans-Giri
Giri-war	Cis-Giri
Go-mutar	Urine of cow
Gur	Jaggery

H

Havan	A fire sacrifice
Heeng	Asafoetida

J

Jadoo-mantar	Charm
Jagran	A ceremony performed to invoke the blessings of village deity.
Jajman	A contract between the villagers and the craftsman in regard to the mode of payment.
Janeu	Sacred thread
Jhula	A typical swing bridge

K

Kachha Ser	A local weight
Karonda	Goose-berry
Karta	Head of the family
Keem	An ingradient of wine
Khadu	Ram
Khalyaan	Barn
Khailna	To be possessed by a spirit
Kheer	A food
Kodra	The coarse grains used for making chapaties.
Kuthaar	Stoving box

L

Loiya	Coat

M

Mainko	A herb used for preparing wine
Mait	Parents of the bride

M—*contd.*

Mandwa	Coarse grain
Manjhla baap	Younger uncle
Mantra	Hymn
Mauli	Untwisted red coloured thread used in worship.
Mistri	Mason

N

Nagara	A musical instrument
Narsingha	A musical instrument
Natti	A typical dance
Nauni	Butter
Nigali	A kind of bamboo
Nihari	Breakfast
Nishrama	An offering of grains

P

Pagri	Turban
Pandu pratha	Polyandry
Paneeri	Nursery
Paranda	Untwisted red coloured thread
Patanday	A food
Pattay	Leaves
Patti	A tool
Pole	A cobbler's tool
Prabhat-pharee	A party of singing men taking the round of the village in the early morning.
Praya Dhan	A term used for un-married girls
Pujari	Worshipper
Purdah	Veil
Purohit	Priest

R

Ramba	A tool of the cobbler
Rambi	A cobbler's tool
Rashi	A sign of the Zodiac
Rassay	A typical dance performed by a group of men or women.
Ratti	A weight being equal to eight grains of rice.
Rhyanti	The village married ladies
Rookna	A ceremony

S

Sada sohagan ho	May you always remain married
Sanshi	A tool
Sasa	Axe
Sayana	The eldest male member
Shakkar	Jaggery
Shehnaie	A musical instrument
Sherku	A food
Sik	A cobbler's tool
Sau	A cobbler's tool
Suhaga	Leveller
Sukhnaa	Vow
Sur	Local wine
Swarns	Upper class
Syani	Eldest female member

T

Takua	A cobbler's tool

Z

Zira	Cumin seed.

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