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# HIMACHAL PRADESH

A Village Survey of

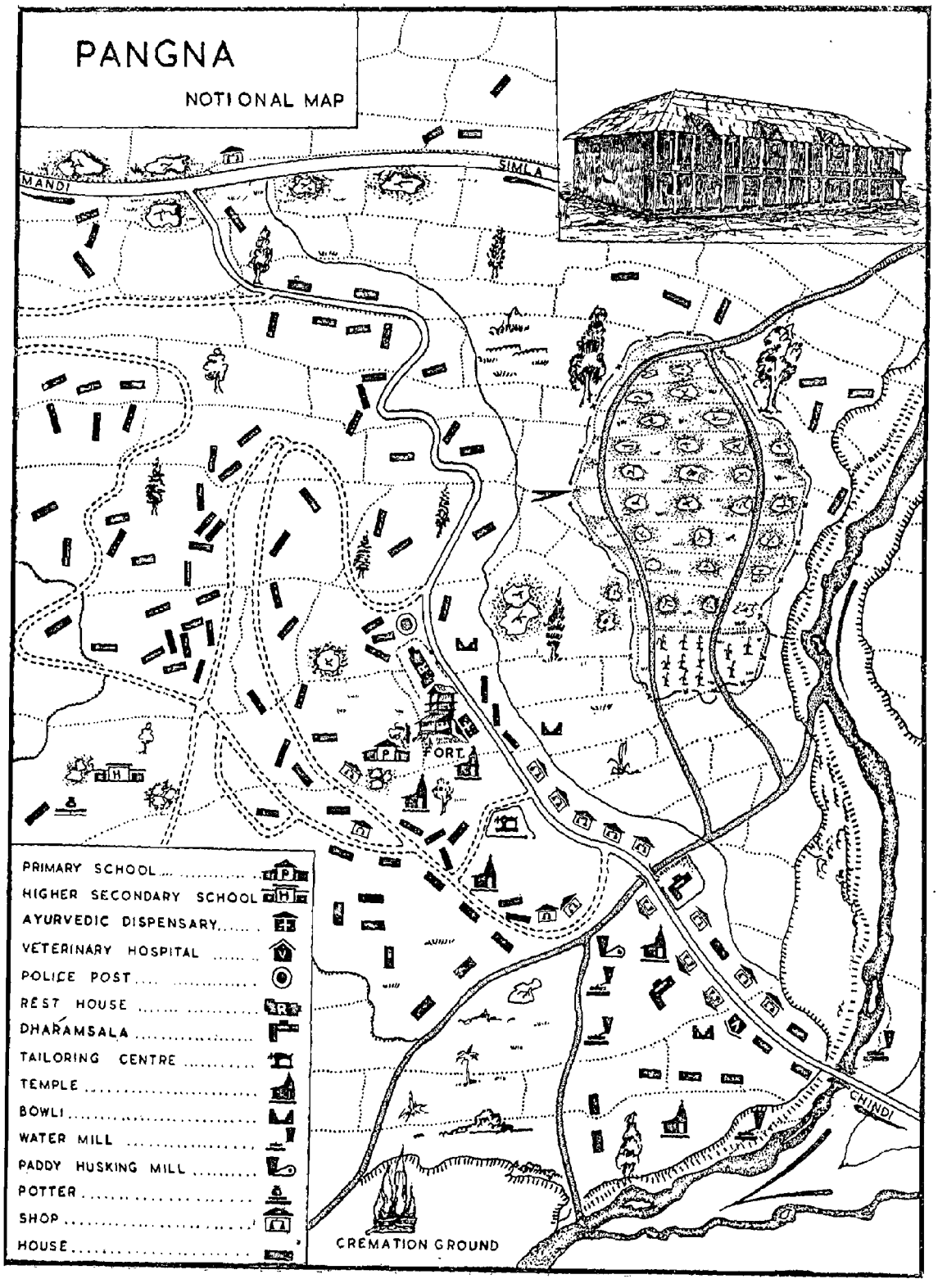
## PANGNA

(Karsog Tehsil, Mandi District)

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PANGNA
NOTIONAL MAP
MANDI
SIMLA
FORT
CHINDI
CREMATION GROUND
PRIMARY SCHOOL
HIGHER SECONDARY SCHOOL
AYURVEDIC DISPENSARY
VETERINARY HOSPITAL
POLICE POST
REST HOUSE
DHARAMSALA
TAILORING CENTRE
TEMPLE
BOWLI
WATER MILL
PADDY HUSKING MILL
POTTER
SHOP
HOUSE

# C o n t e n t s


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# Foreword

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually—with just enough statistics to give empirical 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 of 500—700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major

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

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further a field, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extramural 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 other, 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 of 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 remanied to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

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

New Delhi, ASOK MITRA
July 30, 1964. *Registrar General, India*

# Preface

The Registrar General, India, Shri Asok Mitra, has so kindly written a very comprehensive foreword to the village surveys which we are bringing out and this would explain the reader the variety of material which we are dealing with. My thoughts also go back to another very distinguished Administrator of his days as Census Superintendent of Punjab, Denzil Ibbetson, and I am quoting from the Original Preface to the Report on the Census of 1881, written from Simla in August, 1883, Sir Denzil Ibbetson lays down, "It has been my endeavour to furnish such a sketch of the salient features of native society in the Punjab as will often supply the immediate need". This reiterates the value attached to any census reports.

Eversince my childhood whenever I used to sit in the verandah of my house which overlooks the green fields in Seoni. I often wondered what lay beyond. The road lead one to Tatapani but across the Sutlej there were stone and rocks and forests. I never knew what the area was to be. Only in 1959 that I was able to go through Karsog tehsil on my way from Mandi to Tatapani via Chichot. By now a big road was being built. Trucks and buses started plying on this road. Day after day the prices of land in this tehsil were increasing and wherever we went we invariably heard about the cost of land, laying of orchards and about future prospects. It was in 1959 that I spent sometime in Pangna. There was an old legend about a fort and this place once had been the capital of Suket state long long ago. Now the winds change were striking at its roots. I thought it was worthwhile observing what we could to give a picture of Pangna. For those who visit Pangna now and in years to come they could assess what remained stagnant and what has changed and this would be of great interest to Sociologists, Administrators, and all those who would like to know more about a village life in our fascinating Pradesh.

Jagmohan had been to Pangna a number of times and has spent days there collecting information. To piece all this together is by no means easy and there were traces of incompleteness. This meant another visit and so on.

During the last at Tatapani we saw the last rites of a young lady being performed in a simple sad way. The villagers had brought some wood for the pyre and after sometime the ceremony took place. By about the time we reached Pangna we came across a family preparing for celebrating the daughter's marriage that day. And so I suppose goes on life, death joy and again parting.

In this monograph of ours we have tried to reveal the village as best we could and have given a large number of photographs and line-drawing. No matter how much we write, but a good monograph is always worth 10,000 words in print. We have had to change portions and correct the proof over and over again and this has been time taking.

English is not my mother tongue and there are quite likely to be grammatical mistakes. We have jointly tried hard to bring out something of interest inspite of lack of experience and the imperfection of techniques in collecting this data.

I would like to thank Rikhi Ram Sharma, Assistant Superintendent of Census Operations and Durga Singh, Office Superintendent who have at different stages gone through the material and given suggestions. Shri Rikhi Ram Sharma has been to Pangna and guided the Investigator much during a brief stay. Dr. Roy Burman of the Registrar General's office has very kindly gone through the initial drafts and given suggestions which were useful. This is a work of many people put together and I would like gratefully to thank them. Photographs and line drawings are by O. C. Handa and B. S. Thakur.

RAM CHANDRA PAL SINGH

# 1. The Village

Pangna is a medium-sized village, with many castes having a population of 585. It is situated about ten miles by bridle path from Karsog, and among others, Brahmans, Kolis and Mahajans live here. By motor road, it is about thirty-five kilometres from Karsog. It is an important village in this part of the Pradesh because at one time, long ago, this had been the State headquarters of Suket State. An old five-storeyed building commonly called the fort still stands a testimony to that grandeur of bygone days. By common belief, the village is supposed to have been visited by the Pandavas of the Mahabharat fame. This pretty village situated at an elevation of five thousand feet, lies sprawled on a small ridge in the lap of Shikari peak and overlooks a pleasant valley intersected by a number of streams. A stream, Pangna khud, runs by the side of the village and a number of *gharats* are situated on either side of it.

The motor road, which runs from Karsog to Mandi, passes through Rakni, a hamlet on the top. The approach to the main road is through a path on which a jeep may be taken with some difficulty. A proposal to provide a link road to the main *abadi* is afoot. The climate varies from very cold in winter to very hot in summer and is somewhat misty in winter due to the khud. Occasionally, there may be a snow-fall though the snow melts away soon.

**History**

The erstwhile Suket State was founded by Raja Bir Sen, who belonged to the Sen Dynasty of Bengal. It is believed that when the Sen kings were defeated by Bukhtiar Khilji, they moved towards Punjab and Rup Sen, the son of the last Sen kings settled down at Rupar. He was later killed in a battle and his three sons Bir Sen, Giri Sen and Hamir Sen fled towards hills. Each one of them managed to carve out a separate principality and thus Bir Sen founded Suket State and the others that of Keonthal and Kishtwar respectively.

According to another version, Raja Bir Sen invaded this region sometime in the year 778 A.D. Bir Sen first settled down at Kunu Dhar, where he built a palace. He named this 'Narol', meaning privacy. It was here that his family joined him. Numerous small chieftains having many frictions and jealousies among themselves ruled tiny tracts all over this mountainous region. Bir Sen intensified his campaign and defeated the Thakur chiefs one by one on the west of the Sutlej. Then he marched his forces to the North-west Kandikot and conquered it without any opposition. Last in these series, the ruler of Surhi was attacked. He offered no resistance and instead requested Bir Sen to invade the neighbouring pocket of the Thakur of Maryara, his bitter enemy. On getting information about the possible attack, the Thakur fled away and his territory was annexed by Bir Sen. After annexing vast territory, Raja Bir Sen founded the Suket State and selected Pangna as its capital. A fort was built on a hill overlooking Pangna. The remains stand to the present day. Subsequent rulers had their capital at Pangna till after the year 1240 when Raja Madan Sen shifted it to Lohara in the Balh valley.

**Legends**

A thrilling legend has origin in the old fort of Pangna. The legend relates to the daughter of Raja Bikram Sen. The actual event is said to have taken place some eight hundred years ago. One evening, the Raja's younger daughter was playing with her friends. Some of them had dressed up like

boys for the game. A neighbouring Brahman suspected and reported to the Raja that his daughter had affairs with some boys. She was rebuked and scolded to such an extent that she committed suicide by taking powdered Diamond. She left a letter saying that for the proof of her virginity and piety, her corpse might be buried under a particular rock and that if after six months, the grave was again dug up, the corpse would come out un-decayed. The Raja did accordingly and after six months, he found the corpse of the princess just as it was buried, un-decomposed.

The Brahman, who was responsible for the tragedy was declared 'Chandal'—untouchable. His descendants are still treated as untouchables.

**Sources of Water**

There are four bowlies and one *kuhl* which supply drinking water. A pipe line has since been laid by the Public Works Department. A three-inch pipe has been brought from Pangna khud, from near Bithri. The scheme has not been completed so far. It is expected to supply drinking water in a year or so. The bowlies are supposed to be cleaned and disinfected once a month, though seldom they are cleaned. They are mostly covered with moss. The drinking water is collected by straining it through a piece of cloth tied over the pitcher.

**Communication**

A bridle path connects the village with places like Chirag, Chindi and Rakni located on the Simla-Karsog-Mandi motor road. Many foot-paths connect Pangna to the motor road at different places. Formerly, the motor road was surveyed to pass through Pangna. Because of certain technical difficulties regarding the gradient, it had to be surveyed again to pass 5 miles away from Pangna. In the beginning the villagers were promised a link with the main road. The villagers, however, wanted the road to pass through the village. This uncompromising attitude resulted in the villagers having neither the main road nor the link. There is again a scheme to provide a link road to the village from Chirag or Chindi in the beginning of the Fourth Five Year Plan.

A small experimental post office and a telephone exchange are located here. The work is entrusted to one of the shopkeepers. The Post-office is directly under the Seoni Sub Post-office. The dak is received and sent daily from Pangna.

**Temples**

There are five temples. Two are more than a hundred years old. There are the remains of an old fort, and retaining walls, built about a thousand years ago, when Pangna was the capital of Suket State.

**Flora**

While coming from Simla, we come across some flora available at the altitudes of 1,800 feet to 7,000 feet. We find varieties of *akhrot, bahira, bakain, ban, chil, kail, kaphal, khirk, kelu, samma, shamshad, tahli* and *tooni* in and around the village. The road to Pangna first goes down to Tatta-pani—hot springs on river Sutlej, and one is attracted in spring by the pleasant kachnar and Coral flowers in their blossom. The fruit trees available in and around this area are; *amla*, apple, apricot, mulberry, peach, persimon, plum and walnut.

A brief description of important flora, found in the near-by forest is:—

*Akhrot* (*Juglans regia*)—A large tree with velvety shoots and grey bark. It grows wild. It provides a fine timber. People also use it as tooth brush. The nut is edible, and the rind of the un-ripe fruit is used for tanning and dyeing.

*Bahira* (*Terminalia belerica*)—This large tree has a bluish grey bark. The wood is hard and coarse-grained, and is not durable. It is used for various purposes, from house-building to packing cases. The fruit is used as purgative and for tanning.

*Bakain* (*Melia azedarach*)—A medium-sized tree with smooth dark grey bark. Heart-wood is reddish brown and is sometimes used for house posts. The leaves and pulp of the fruit are used in local medicines. The leaves provide fodder.

*Ban* (*Quercus incana*)—A large evergreen tree. The wood is used locally for building and for ploughs. It is also used for making charcoal.

*Chil* (*Pinus longifolia*)—A large light-loving tree. Its leaves are the needles of light green colour found in bundles of three in each sheath. The heart-wood is soft and reddish. The wood is not durable especially when exposed to wet. It is however, used in house-construction. The same wood yields large quantities of resin from which, turpentine and rosin are manufactured. It also provides charcoal.

*Kail* (*Pinus excelsa*)—Heart-wood pinkish brown and moderately hard. The wood is more durable than the *chil* pine wood and is used for buildings. The wood of the stumps is used for torches.

*Kaphal* (*Myrica nagi*)—A medium-sized tree. The wood is purplish-grey and hard, but is apt to split and warp. It is good for fuel. The bark is used externally as a medicine for rheumatism. The fruit is edible.

*Kelu or Deodar* (*Cedrus Deodara*)—One of the largest and the longest-lived trees. The wood is extremely durable and is proof against white ant against wet. It is extensively used for buildings. *Kelu-ka-tel*, the oil extracted from its stumps is used as a remedy for ulcers and eruptions.

*Khirk* (*Celtis australis*)—A medium-sized tree. It provides tough and strong timber and its leaves are used as fodder.

*Samma* (*Engelhardtia Colebrookiana*)—A small tree. The wood is evergreen and hard, but is not very durable. Its leaves and branches are sometimes used as manure by burning them.

*Shamshad* (*Buxus Wallichiana*)—A small tree. The box wood is yellowish-white, hard and even-grained and is a valuable timber. It also provides fodder.

*Tahli* (*Delbergia Sisoo*)—A fairly large tree, provides excellent timber. It is very elastic, seasons well and does not warp or split.

*Tooni* (*Cedrela toona*)—A large tree. The heart-wood is red, seasons well, takes a fine polish and is easy to work. It is durable and is not eaten by white ants. Mostly used for house posts, and agricultural implements. A sulphur-coloured dye is extracted from its flowers.

### Fruit Trees

*Amla* (*Phyllanthus emblica*)—The fruit is fleshy, pale-yellow, dehiscent only when dry. It is eaten raw or pickled and is believed to be good for chronic billiousness.

*Apple* (*Pyrus Malus*)—A small tree, is cultivated in the region of this village. The flowers are pink-tinged and seeds are brown. The fruit is very delicious. People sell the fruit and get considerable returns.

*Apricot* (*Prunus armeniaca*)—A moderate-sized tree, bark rough, wood brownish-white and takes a fine polish. Fruit acidic, about one inch long. Stone smooth. Also cultivated.

*Mulberry* (*Morus serrata*)—A large tree, bark greyish-brown. The wood works and seasons well and takes fine polish. Mostly used for making agricultural equipment. The fruit is sweet and is eaten.

*Peach* (*Prunus persica*)—A moderate-sized tree. Fruit about 1.5 inches long, stone deeply furrowed, also cultivated. Wood is brownish white, close and even grained. It takes a fine polish but is seldom used.

*Persimon* (*Deospyros Kaki*)—A small deciduous tree with hard wood of whitish-pink colour. The ripe fruit is edible. It is indigenous to Japan and is also cultivated in gardens for its fruits.

*Plum* (*Prunus Communis*)—A moderate-sized tree, bark rough, dark-grey or brown. Flowers white or pink. Drupe smooth globose or oblong. It is grown for its fruits.

## Fauna

Pangna forest block is the abode of quite a few species of animals, birds and reptiles, commonly found at the altitudes between 4,000 feet and 10,000 feet. There is nothing stopping the fauna of other ranges to be found in this block since the beasts of higher ranges get down to the lower altitudes during winters and that of lower ranges find their way here during the summers. The only barriers for the wild animals of the other ranges or of places within the same range, restricting their entrance to the Pangna block are the rivers of Sutlej and Beas.

We can come across many of their species who find their way in the near-by forests and near the habitation too during the spring season. There are *bater, chakor*, crows, panakeets, pheasants and pigeons. Sparrows are often seen chirping on the verandahs of the houses or on the temple tops.

## Residential Pattern

The notional map shows the residential pattern. This indicates that the houses in the main *abadi* are tightly grouped together on a site, which the villagers chose because of its negligible value as arable area. The villagers do not build houses on good and fertile land but they have them on a rocky spur near their fields. The main *abadi* is mostly inhabited by Mahajans and Brahmans. There are eight *pattis*, each being inhabited by one predominant caste of harijans. Thus Kolis live mostly in Ghengli, Chamars in Dhingru, and Chanals in Tharu.

Because of their majority over other Harijans, Kolis have their houses in more than one *patti*. The Mahajans and Brahmans, who had shops in the main *abadi*, started spreading towards the bridge on Pangna khud, by the side of the mule track, which connects the village with Rakni on the motor road. Shopkeepers have shifted towards the bridge because they now have large families. Formerly, they built the structures by the road side keeping in view business interests.

Besides the houses belonging to the inhabitants, there are the Government buildings like the Public Works Department, Rest House, the School buildings, Patwarkhana, Police Post, Gram Sewak hut and the Overseers quarters, all built in Pangna. Except the Rest House and the School, these buildings have been constructed recently during the last two to three years.

**Cremation Ground**

The cremation ground is located at *Doadda,* the confluence of the Pangna and the Jon khuds. The Harijans have separate cremation *ghats*. Some of the villagers cremate their deads near their fields where they set apart some area for that purpose. Young children are mostly buried.

**Inter-village Relationship**

Pangna has social and economic relationship with all the neighbouring villages. It has been dependent on Nagraon, a village across the Pangna khud for weavers; Chirag, a road-side village, for *hukkas* and metal utensils; and Karsog, for trade and marketing.

Socially, the farmers have matrimonial alliances in all the villages within a radius of 5 to 10 miles. The business men however, marry their sons and daughters at places like Karsog, Mandi and Simla whereever they happen to pick up matches for their children. The local Brahmans work as priests for the Swaran farmers of all the villages near-about Pangna. The Brahmans and Mahajans call the priests from Karsog for performing their religious ceremonies.

**Adjoining Villages and Places of Interest**

The more interesting places that fall on the way coming from Simla are:—

*Sanjauli*—It is a suburb of Simla, mostly inhabited by Government servants and some shopkeepers. Himachal territory on this side of the road, starts after the Sanjauli tunnel.

*Dhali*—It is a first Himachal village on the road. It is six kilometres from Simla. There are a few shops of general merchandise and some hotels. The office of the Regional Manager and Himachal Government Transport Workshop are located here. Besides, there are a Primary School, Stick-making factory, and a Tailoring Centre.

*Mashobra*—It is a suburb of Simla, ten kilometres away. Picnic spots like Craignano Rest House and Retreat are located near-by. There is a big fair, known as Sipi Fair, held about a mile down the main Mashobra bazar on the 12th May every year. Gram Sewak Training Centre, Co-operative Training Centre, a Post and Telegraph Office are also located here.

*Naldehra*—A picturesque hill village, twenty kilometres from Simla is famous for its Golf links and the beautiful rest house. Lord Curzon was so much captivated by the fascinating green of Naldehra that he named one of his daughter, Alexandra Naldehra. Curzon (Lady Alexandra Metcalfe).

*Shakrori*—Is a medium-sized progressive hill village situated on the bank of river Sutlej. It is only three kilometres from Seoni, the Sub-tehsil headquarters. The old road to Tattapani passes through the village. There is a Primary School, located here and for higher education, the boys and girls attend Higher Secondary School at Seoni. Chaba, which supplies electricity to Simla, is an adjoining village.

*Seoni*—Previously, before 1948 this is where the Darbar or the offices of the former State were located. Now this is a sub-tehsil headquarter with a Naib-Tehsildar, Kanungo, Range Officer and S.I. (Police). Civil Hospital, Veterinary dispensary, Progeny Orchard and a Higher Secondary School are also located here. Villagers from Shakrori and near-about villages come to buy and sell things here, or else, they come here to visit the hospital. Children walk over every day, unless there are vacations or holidays, to attend their classes in the school. If there are any new structures to be erected or any other work to be started, villagers from near-about places come and join.

*Tatta Pani*—It is known for its hot springs of sulphur and is located on the bank of river Sutlej. A bath in these springs is said to be a cure for many skin diseases. Villagers gather here in large numbers on Lohri and Baisakhi. Quite a number of stalls are set up and people have a dip in the river early in the morning.

*Chirag*—It is a small village located on the Simla-Karsog road. It is only ten kilometres from Pangna. The place is known for the

metal utensils. The metal-workers make *kalis* or *hukkas* and other brass-wares. *Masarwas*—metal jugs for washing hands are very famous.

*Karsog*—It is the tehsil headquarter and is only about 10 miles from Pangna by a mule road. Block headquarters are located here. Many of the Pangna shopkeepers have got their shops at Karsog also. The Forest Range Offices, Civil Hospital, Primary Health Centre, Veterinary Hospital, Police Station and Government Higher Secondary School are also located here. People often visit Karsog for one reason or the other. They often go in the morning and after accomplishing whatever they intended to do there, return home in the evening.

*Mahun Nag*—It is famous for cure of snake bites. This place is situated at a distance of about 14 miles. People from far and near visit here in summer, when a big fair—Mela Mahun Nag is held.

*Mamail*—It is couple of miles from Karsog and is known for its temple of Lord Shiva. The priests claim that the temple was built by the Pandavas. It is a common belief that in the case of drought, the deity is praised as the god of rain and rains do not fail the farmers. *Yagnas* are performed with the temple funds in March and September, during *navratras*.

A list of institutions, temples, buildings and household industries in Pangna and the adjoining villages, and better known villages that fall on the way from Simla are given in Table I.

TABLE No. I

| Institutions | Temples | Buildings | Household Industries and crafts. |
|---|---|---|---|
| | *Dhali* | | |
| 1. Post Office.<br>2. Telephone.<br>3. Electricity.<br>4. Primary School<br>5. Transport Workshop and Office | | 1. Police post.<br>2. Petrol Pump. | 1. Tailoring Centre. |
| | *Mashobra* | | |
| 1. Posts and Telegraph Office.<br>2. Telephone Office<br>3. Primary School.<br>4. Primary Health Centre.<br>5. Electricity.<br>6. Gram Sewak Training Centre.<br>7. Patwari's Training Centre.<br>8. Library.<br>9. The Extension Non-agriculture Multi-purpose Co-operative Society.<br>10. The Rashtriya Non-agriculture Consumer Store.<br>11. The Baldiha Small-sized Agriculture Multi-purpose Co-operative Society. | 1. Krishna Temple.<br>2. Devi Temple.<br>3. Church. | 1. Rest House.<br>2. Retreat. | 1. Tailoring.<br>2. Basket and Stick making.<br>3. Shoe-making.<br>4. Brass and bell metal, Utensil making and making of brassware.<br>5. Manufacture of agricultural implements.<br>6. Cycle repairing.<br>7. Goldsmithy. |
| | *Naldehra* | | |
| 1. Golf grounds. | 1. Jawala Mukhi Temple.<br>2. Banhal Devta's Temple. | 1. Rest House. | Nil |
| | *Basantpur* | | |
| 1. Post Office.<br>2. Primary School.<br>3. Health Centre.<br>4. Bhakra Project Centre. | 1. Bhagwati Temple. | 1. Patwarkhana.<br>2. Rest House. | 1. Weaving.<br>2. Carpentry.<br>3. Pottery. |
| | *Shakrori* | | |
| 1. Government Primary School (opened in 1961).<br>2. Tailoring Centre. | 1. Shiva Temple.<br>2. Mahadev's Temple. | 1. Primary School Building. | 1. Carpentry, making of *ban* from 'Munj' grass. etc.<br>2. Shoe-making.<br>3. Blacksmithy. |

TABLE NO. I—*contd.*

| Institutions | Temples | Buildings | Household Industries and crafts |
|---|---|---|---|
| | *Seoni* | | |
| 1. Post Office.<br>2. Telegraph Office.<br>3. Higher Secondary School.<br>4. Tailoring Centre.<br>5. Carpentry Centre.<br>6. Mid-wifery Training Centre.<br>7. Government Library.<br>8. Civil Hospital.<br>9. Health Centre.<br>10. Veterinary Hospital.<br>11. Key Village Centre.<br>12. Bull Breeding Centre.<br>13. Seed Multiplication Farm.<br>14. Progeny Orchard.<br>15. Bhakra Project Institution. | 1. Kali Temple.<br>2. Narain Temple.<br>3. Dano Dev Temple. | 1. Gramsewak Hut.<br>2. Patwarkhana.<br>3. Rest House. | 1. Tailoring.<br>2. Carpentry.<br>3. Shoemaking.<br>4. Blacksmithy.<br>5. Goldsmithy. |
| | *Tatapani* | | |
| 1. Library.<br>2. Middle School.<br>3. Post Office.<br>4. Tatapani M/P Coop. Society. | 1. Laxmi Temple.<br>2. Thakurdwara.<br>3. Tatapani (Place of tourist interest). | 1. Gramsewak hut.<br>2. Panchayat ghar.<br>3. Patwarkhana.<br>4. Rest House.<br>5. Tourist-inn. | 1. Carpentry.<br>2. Tailoring. |
| | *Alsindi* | | |
| 1. Ayurvedic Dispensary.<br>2. Post Office.<br>3. Primary School. | Nil | 1. Public Works Department Rest House. | 1. Tailoring. |
| | *Chirag* | | |
| 1. Durga Service Co-operative Society.<br>2. Middle School.<br>3. Post Office. | Nil | 1. Rest House.<br>2. School building. | 1. Brass utensil-making.<br>2. Pottery.<br>3. Tailoring.<br>4. Weaving. |
| | *Pangna* (The village under survey) | | |
| 1. Ayurvedic Dispensary.<br>2. Higher Secondary School.<br>3. Library<br>4. Pangna Multipurpose Cooperative Society.<br>5. Post Office.<br>6. Tailoring.<br>7. Veterinary Dispensary.<br>8. Weaving Centre. | 1. Devi Temple.<br>2. Durga Temple.<br>3. Mahadev Temple.<br>4. Nar Singh Temple.<br>5. Sat Narain Temple.<br>6. Shiva Temple. | 1. Ayurvedic Dispensary<br>2. Gram Sewak Hut.<br>3. Patwarkhana<br>4. Police Post<br>5. Rest House.<br>6. School building. | 1. Blacksmithy.<br>2. Pottery.<br>3. Shoemaking.<br>4. Tailoring.<br>5. Weaving. |
| | *Karsog* | | |
| 1. Civil Hospital.<br>2. Co-operative Society.<br>3. High School.<br>4. Karsog Central Marketing and Supply Union.<br>5. Karsog Govt. Employees Non-agricultural Union.<br>6. Karsog Service Co-operative Society<br>7. Library.<br>8. Post Office.<br>9. Primary School.<br>10. Rural Health Centre.<br>11. Tailoring Centre.<br>12. Veterinary Dispensary. | 1. Thakurdwara. | 1. Rest House. | 1. Goldsmithy.<br>2. Knitting.<br>3. Radio repairing.<br>4. Tailoring. |
| | *Mamail* | | |
| 1. Mamail Multipurpose Society. | 1. Maheshwar Mahadev. Temple. | | 1. Carpentry.<br>2. Sheomaking.<br>3. Tailoring.<br>4. Watch-repairing. |

# 2. The People

## Castes

The village community here consists of ten castes. Table II shows the number of households and persons belonging to each community.

TABLE No. II

| Caste | No. of house-holds | Persons | Males | Females |
|---|---|---|---|---|
| Brahman . | 28 | 130 | 68 | 62 |
| Chamar . | 8 | 38 | 20 | 18 |
| Chanal . | 4 | 31 | 15 | 16 |
| Koli . | 21 | 124 | 65 | 59 |
| Khatri . | 1 | 3 | 2 | 1 |
| Lohar . | 2 | 8 | 3 | 5 |
| Mahajan . | 26 | 177 | 83 | 94 |
| Nath . | 4 | 32 | 13 | 19 |
| Rajput . | 11 | 30 | 19 | 11 |
| Teli . | 2 | 12 | 5 | 7 |
| Total . | 107 | 585 | 293 | 292 |

*Brahmans*—Brahmans have the maximum number of households. They can be divided into three groups—Gaurs, Saraswats and the Halbahs. The Gours claim to have come to Pangna from Bengal, when they followed the founder of the Suket State. The Gaurs consider themselves superior to all other Brahmans and would not smoke from a common stem with them. Till recently, they would not eat *kacha* food comprising of *daal* and *bhat* prepared by any other person except a Gaur Brahman. They used to marry in their own group although at certain times, they would accept a wife from the Saraswats. They never gave away their daughters in marriage to the Saraswats or Halbahs. Now with the passage of time and because caste rigidity is dying out, these taboos are also dying.

The main function of the Gaur Brahmans is to work as priests and astrologers. They avoid agriculture and whatever lands they had or still have, are either tilled by the tenants or by the labour, employed on daily wages. Some of the Gaurs have opened shops dealing in general merchandise and are well-to-do. One of them is a halwai. Another source of their income is from the offerings which they get on the occasion of religious and domestic ceremonies.

Among the Brahmans, the next are the Saraswats. The Saraswats, it appears have their label by once living on the banks of the river Saraswati. In the remote past, the stream is supposed to have flowed in the plains, and has now vanished. From there, the Brahmans fanned out into hills and should, therefore, be considered as older inhabitants than Gaur Brahmans, who accompanied the first ruler of the Suket State from Bengal. The Saraswats have never been bigots like the Gaurs nor are they quarrelsome. They mix with other Swarans freely and eat and drink with them. They have marriage ties with the Halbahs, but do not give them their daughters in return.

The Halbah Brahmans may be Saraswats or even Gaurs or may belong to any other sub-caste of Brahmans. They are so called because they till the land. Now they constitute a separate group. The three categories of Brahmans have common *gotras*. The division is only an occupational one. It is noted that they are not good farmers because of their other occupations like working as *pujaris* of the local temples and deities.

*Chamars*—They are the lowest in the caste hierarchy and live away from the other caste in *Dhingru*—a *patti* of Pangna. Besides farming, they work as cobblers. They

resent to be called Chamars and prefer to call themselves Ramdasias which they claim is a respectable name of a hard working people. Theirs' are eight households comprising of thirty-eight souls; twenty males and eighteen females.

*Chanals*—There are only four households with a total of thirty-one persons. They enjoy a social status better than that enjoyed by the Chamars. All the other castes consider them lower in social status. All these Chanal households own land and are better farmers than the Rajputs and Brahmans.

*Khatri*—There is one Khatri household. The family is living in Pangna because of service in the police. Khatris are the Swarans and enjoy all the social freedom of the higher-ups in the caste hierarchy.

*Koli*—There are twenty-one households with a total of 124 persons. They are said to be from the aboriginal stocks, and are Harijans. They all cultivate land, and work on the roads as labourers whenever they find time. Like the Chanals, they too are very good farmers and work very hard. They are keen on raising their social status and very recently, they have decided to call themselves Rajput-Kolis.

*Lohars*—Only two families live here. Both are working as tailors. They are Harijans, but they claim to be the highest in their caste hierarchy.

*Mahajans*—They belong to the bohra community. There are twenty-six households of Mahajans having a population of 177. Till recently, they had big tracts of cultivated land which was tilled by the Harijans. Now with the abolition of big landed estates, most of their land has been purchased by the tillers. Mostly, they are shopkeepers and work as village money-lenders. Some have entered Government service and work as clerks and teachers in schools. According to the Suket State Gazetteer, "Among themselves, the Vohras are vindictive, jealous and are given to feuds, factions and litigation." Mahajans are very well-to-do and, as such, they enjoy lot of respect among the villagers. They now resent being called Bohras and prefer to be called Guptas or Mahajans.

*Naths*—The four households have a total population of thirty-two. Besides working on fields, they are also the priests for the Kolis and other Harijans.

*Rajputs*—They are divided into two groups. Those who claim their descent from the ruling class, consider themselves to be pure and blue-blooded. They appropriate themselves honorific title of *mian*, which on the face of it is a muslim title and, according to Hutchinson in his hitory of Hill States, was conferred on twenty-two Rajput princes, whom the Mughal Emperor Jehangir at one time held as hostages in his *durbar*. Since then, some blue-blooded Rajputs have preferred to cling tenaciously to this muslim title. If someone from among them is not addressed by this title, it is taken as an affront. There are eleven families of Rajputs with thirty persons.

*Telis*—There are only two households and they own lands for cultivation. In addition, they also own oil presses. Both of these households are quite well-to-do and own houses, which are let out to Government servants.

## Population

The village population, according to the sex and age-groups is given in Table III.

TABLE No. III

| Age-Groups (Years) | Total Population | | |
|---|---|---|---|
| | Person | Males | Females |
| 1 | 2 | 3 | 4 |
| All ages | 585 | 293 | 292 |
| 0 to 14 | 211 | 103 | 108 |
| 15 to 34 | 218 | 101 | 117 |
| 35 to 59 | 123 | 72 | 51 |
| 60 & over | 33 | 17 | 16 |

There are two hundred and eleven children in the age-group of 0 to 14 and the girls out-number the boys by a margin of five. In the second age-group of 15 to 34, there are more women than the men. There are one hundred and one men against one hundred and seventeen women in this age-group. In the age-group of 35—59, the men are more than women by twenty-one, which equalises the majority of the female population in the lower age-groups. The male and female population is equal in so far as the whole village is concerned. Persons above 60 years of age are only thirty three—seventeen men and sixteen women who represent 5.5 per cent of the total population. This is rather very small.

Table No. IV shows that in all, there are one hundred and seven households, of which twelve are single-member households, twenty-two households have two to three members; forty have four to six members; twenty one families have seven to nine

members each and twelve have ten members or more each. This is pointer to the fact that there is a tendency towards splitting up of complex households into simple ones.

TABLE No. IV

| No. of members in a family | No. of house-holds | Males | Females |
|---|---|---|---|
| Single . . | 12 | 9 | 3 |
| 2 to 3 . . | 22 | 27 | 33 |
| 4 to 6 . . | 40 | 108 | 97 |
| 7 to 9 . . | 21 | 81 | 77 |
| 10 and above . . | 12 | 68 | 82 |
| Total . | 107 | 293 | 292 |

**Untouchability**

The villagers are gradually imbibing urban habits. They are still very conservative and the roots of untouchability are as deep-rooted in this region. Low caste people are not allowed to enter the houses of the Swarans, not to speak of their honourable participaton in their social functons or entry into temples. They graze the cattle of the upper caste villagers; some make baskets and *kiltas*.

The untouchability does not restrict only the Harijans to enter the household of Swarans but the Harijans also have their own hierarchy according to which, some of them are lower while others are higher. Though a Koli would very much like to mix with the Swarans, he would never allow a Chanal or a Lohar to enter his house or eat or drink with them. Of course, a Chamar just cannot think of receiving such hospitality.

**Dialect**

The dialect of the people of Pangna is Suketi, which has been the language of the State of Suket. It resembles with Mandiali dialect. A passage from Ramayana in the local dialect is given here with its translation as a specimen:

*Lakshmanā Jo Rāmā ri siksha*

Rama's advice to Lakshman.

*Shrī Bhagwān Ram Lachmanā Jo āpu Sāogi banbāsā Jo Jānā Jo nāh Kardī bārī Bolāken. Pyāre Lachman, jinhe loke māoā bābāri hor guru rī gālā maniyān tinke hi jine rā phāydā thhuāyā:*

Refusing Lakshman to accompany him on his exile to the forests, Lord Rama said to him, "Dear Lakshman, only those persons reap the fruit of their birth, who act according to the instructions of their elders".

*Idhre Khātar tu bi mere siksā merī laiy har māoā bābā re charanā ri seoā kar:*

For this purpose, you also listen to me and go and serve your parents.

*Bharat hor Satrughan gharā nai hal, bābā ji mahāraj Sayāne he, tinhā re manā di mere dukh hā:*

Bharat and Shatrughan are not at home. Maharaj; my father has grown old and he is sad on account of me.

*Esā hālti—manjhā hāun tujo Sāogi lai jāun ta judheyā Sabhi kanāre te bahji sahāre hoi jāni:*

In these circumstances, if I take you with me, Ayodhya will look totally deserted.

*Gurupārā babaparā māoā parā, parjaparā hor tabrā pora bhāri dukhā rā bhāy āi paunā:*

Our preceptor, parents, subjects and relatives will all be sad.

*Idhire khātar tu ethi raih, hor sabhī ji khusi rakhyā kar:*

For these reasons, you stay here and keep every one pleased.

**House types**

There are ninety odd residential buildings at Pangna, each occupied by one or more households. Broadly speaking, there are three types of houses which are to be found in the village. Most conspicuous are the *chauki* style houses. There are in all eight such houses scattered over the village and they all belong to the Mahajan community. The next ones eleven in number, are the shop-cum-flats. All the rest are ordinary type single or double storeyed houses. There is no structure, except the remnant of an old fort, having more than two storeys. There are fifteen new style buildings, if these may be called as such, on account of the large glazed windows. Rest of the houses have been built in the traditional pattern. Five shops have cemented floors.

In a two storeyed house, the ground floor is called *obra* or *gwain* locally and in many residential houses, these are used exclusively as cattle sheds. The *chauki* type houses have separate cattle sheds attached to them. Similarly, in the case of shop-cum-flat type houses, separate cattle sheds have been built, wherever needed. The rooms in the upper

storey are called *baud* and are used for living purposes.

*Chauki type*—*Chauki* type house structure is built along the four sides of a piece of land or say a court. In other words, it is a house with four wings built around a court. The verandah and entrances to rooms in the house face the court in the centre. In Pangna this type of houses are double storeyed. The entrance to the house is from the ground floor. This is locally called *paraul*. The verandah inside on the ground floor is called locally *bih*, from where there are stairs to the upper storey. The inside verandah in the upper storey is locally termed *paura*. The *bih* is paved with stone slabs or it has mud floor. Of late, the *bih* floor in some of the houses is built in with cement and concrete. The *paura* above the *bih* has wooden or mud flooring laid on wooden planks. There is no railing in the *bih*. Well shaped wooden pillar posts are there to support the *paura* alone. The *paura* has a railing. The court in the centre, in local terms known as *angan*, is paved with stone slabs. To drain away the water, there is an outlet from one side of the *angan* passing through under the ground floor of the house. In the middle of the *angan*, there is a pedestal, two to three feet high, round or rectangular in shape. Upon this is a big earthen base, in which the sacred *tulsi* plant is grown.

The upper storey of the house has, more or less, the same number of rooms as in the ground floor, with entrances leading to them from the *paura* and *bih*. The door frames and shutters in many houses are carved in exquisite and traditional designs. It is not necessary that rooms are built in all the four sides of the house. Any wing without rooms is called *naswal*. In any wing of the house, in between two rooms or alongside a room, there may not be a fully built in room. This is called *van*. It has got no wall built in on the verandah side.

The exterior view of the *chauki* type house on all four sides presents walls with small or large door-like windows in them, excepting the *banglu* in the upper storey in one of the four corners of the house or in one of the wings. Instead of a fully built in four walled room in the corner or a wing, there is this *banglu*. In the corner, one or both the walls of it from without are not built up and in the wing one wall from without is not built up. It is the *baithak* (sitting room) of the women in particular, during the day time. It is secluded and yet commands a full view of the outside.

Due to large number of rooms in a *chauki* type house, if only one household is in occupation of it, there will be one room exclusively used as kitchen in the upper storey. In some houses, the room immediately below the kitchen in the ground floor is kept filled up with earth as a safety measure against fire. Smoke outlet from the kitchen is a hole in the roof which can be closed or shut with a sliding slate.

Relatives and informal guests are generally entertained inside the kitchen, whereas strangers and acquaintances may be entertained in the verandah or in one of the rooms. Every house has a sitting room called *baithak*, but most of the time all the family members either spend their time in the kitchen or in the *banglu*.

*Shop-cum-flat houses*—These are two storeyed structures. The ground floor is used as a shop while the upper storey is used for living purposes. The shop is usually about fifteen to twenty feet in length and eight to ten feet in width with a store in the back. The commodities for sale are arranged in built-in wooden shelves. Stairs either from the store or from outside the shop or from both lead to the upper storey which may contain two to four separate rooms and a verandah, called *paura*, forming a sort of hanging porch for the shop.

*Other types*—Most of these houses are double storeyed. They have equal number of rooms in both the ground and the first floors. The ground floor is invariably used as cattle shed, while the upper storey is used for living purposes. Upper storey of a house is approached from below by stairs or ladder leading on to the verandah. In some cases the verandahs of the houses in the upper storeyes are in level with the ground on the slope above, providing straight approach. Such houses are locally called *gunia wala ghar*. *Gunia* incidently is the name given to a 'L' shaped tool of mason-cum-carpenter, used for judging whether the two walls are at right angle or not. In these houses provision of a separate kitchen depends upon the number of households residing in the building and number of members in a particular household. Large families, with a small number of rooms are obliged to utilize one of the living rooms as kitchen.

There is no bath or laterine provided in any type of building in Pangna. People go out in the neighbouring fields or near the Pangna khud. The houses, in which there is a separate kitchen, have a small space in a corner of the kitchen paved with stone slabs

which serves as the bathing place and for washing the utensils. This space is called *chala* by the villagers.

The space between the ceiling and roof, which is approached from inside the room by a portable ladder leading to an opening through the ceiling, is used as store for spare household articles and fuel.

*Building material*—For roofing of residential houses slate is used. Old houses and those owned by poorer classes of people have thick slates of irregular shapes, while the new ones of the well-to-do, have superior quality roofing slates. Slates are purchased from the government quarry at Jaun, 2 kms. away from Pangna. Small slate quarries, owned by different households, also exist within the Pangna village. Timber is available for construction of houses on concessional rates, from Bakaran, Begli, Chhattri, Kufri, Sandral and Surehi forests of Pangna block. Stone used for construction of walls is available in the village.

## Construction

Auspicious time for commencing the construction of a house is worked out by the local priest. Walls are built, 1½ to 2 feet in thickness, in dry stone masonry, with beams of wood at regular intervals. The wooden beams serve as binders otherwise the entire wall is likely to crumble down under its own weight. Doors in the old houses are about 5 feet in height and about three feet in width. No proper windows were provided in these houses. Small recesses called *teeras,* were provided inside in the walls in every room, for keeping lamps or other small articles there. Comparatively in new houses or old houses repaired, which are few, six feet high doors and proper windows in all the rooms, have been provided.

All the houses are white-washed with an indigenous type of white clay called *makol* which is brought from nearby villages of Barnog, Odi and Haliana in Chichot Tehsil. A grey coloured *makol,* which is available at Tattapani, at a distance of about 27 miles, is used sometimes.

Bolts, nails, screws, doors handles, varnish, window panes etc., for houses are all sold by local shopkeepers who obtain these from the wholesale markets of Delhi and Amritsar.

Masons and carpenters are available in the neighbouring villages of Charkari, Galiyog, Khaniog and Rubara. The wages paid to the carpenters-cum-masons are Rs. 2.50 to Rs. 3.00 per day, and those paid to the unskilled labour are Rs. 1.25 to Rs. 1.50 per day, plus meals.

TABLE No. V

*Names of different parts of a house*

| | |
|---|---|
| 1. Baithak | Drawing room. |
| 2. Banglu | A small open space for sun-bathing in winter. |
| 3. Baorhi | Living room or rooms in the upper storey. |
| 4. Bhind | A small portion of a verandah in the lower storey. |
| 5. Bih | Verandah in the lower storey of Chowki-type house. |
| 6. Chhappar | Roof. |
| 7. Dhanashta | A single-storeyed house. |
| 8. Dwar | Door. |
| 9. Dwari | Window. |
| 10. Gwain | Cattle-shed. |
| 11. Gunia | A type of a house; resembling a mason's tool of the name. |
| 12. Khitti | Open space outside a shop, used by the customers, while purchasing. |
| 13. Makol | Mitti for white-wash. |
| 14. Merh | Floor. |
| 15. Obra | Rooms on the ground-floor. |
| 16. Ota | Portion of wall. |
| 17. Paurah | Verandah of the upper storey. |
| 18. Paraul | Entrance. |
| 19. Rasoi | Kitchen. |
| 20. Sangah<br>21. Sirh | Stair-case. |
| 22. Teera | A place in the wall, used for keeping lamp. |
| 23. Vahn | A room in the lower storey with one side open. |

## Furniture and other Goods

Villagers there generally are well off. Table VI would show that the villagers possess about twenty sewing machines. The number of chairs and tables is quite appreciable. Of course, these articles are generally possessed by higher castes. More furniture and electric household goods would reach these areas soon.

Against a total population of 585, there are only 64 charpoys in the village, which indicates that generally the villagers sleep on floors and these charpoys are kept for accommodating the guests. *Manjaries,* prepared from paddy stalks, are used as mattresses on the floor. In the morning, these *manjaries* are rolled up and stocked in a corner of the room.

TABLE No. VI

| Caste | Number of household Possessing | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | Chair | Charpoy | Hurricane Lamp | Lamp | Sewing machines | Stool | Table | Umbrella | Watch |
| Brahman . . | 9 | 22 | 7 | 27 | 6 | 4 | 4 | 25 | 9 |
| Chamar . . | .. | .. | 2 | 6 | .. | .. | 2 | 5 | .. |
| Chanal . . | .. | 3 | 1 | 3 | .. | .. | .. | 4 | .. |
| Khatri . . | .. | 1 | .. | 1 | .. | .. | .. | 1 | .. |
| Koli . . | 1 | 2 | 9 | 10 | 1 | .. | 1 | 17 | .. |
| Lohar . . | .. | 1 | .. | 2 | 1 | .. | 1 | 2 | .. |
| Mahajan . . | 11 | 23 | 8 | 18 | 11 | 6 | 12 | 22 | 10 |
| Nath . . | 1 | 1 | .. | 4 | .. | .. | 1 | 4 | .. |
| Rajput . . | 4 | 9 | .. | 11 | .. | 2 | 2 | 11 | 4 |

## Fuel and Lighting

Pangna has been recently electrified. About twenty-five connections have been given. The villagers generally use kerosene oil lamps. The poorer ones use inexpensive wick lamps. There are a number of lamps and hurricane lanterns. A few petromex lamps are used at the time of marriages or other festive occasions and are commonly lent out.

## Dress

The male dress consists of:

### HEAD DRESS

*Ambu Topi*—A small cotton cap. This covers the top portion of the head and is a sort of skull cap. Another name for this cap in the village is *kola topi*. This is mostly worn by the Harijans.

*Bushahri Topi*—A head-dress of Bushahr. This is purchased from Simla.

*Chakridar Topi*—It is another cotton head-dress, used by Harijans, having pleats all round at regular spaces.

*Saafa*—This is the turban used by some older persons. Men used to go to *darbar* with the turban on their head during State times. Now this head-dress is getting out of use.

*Topu*—It is a woollen cap, mostly used in the winter months. This can be opened to cover the neck in addition to the head and ears.

### UPPER GARMENTS

*Banyan*—Is a cotton vest generally sewn at home.

*Bush Shirt*—A bush shirt is commonly used by the young men during the summer.

*Coat*—May be a cotton or woollen; close-necked or the open-necked type with three buttons. Sometimes, villagers purchase second hand ready-made coats from stalls at Mandi, Kersog and Seoni during fairs and festivals.

*Gachhi*—It is a long piece of cloth which men and women tie round their waist like cumurband while carrying loads. This is meant to avoid fatigue.

*Guluband or Muffler*—This is a sort of a scarf worn round the neck during winters. In chill weather, men some time also cover the head with this.

*Jacket*—This is a short coat and may be sleeveless. When it is sleeveless, it is called sadri. The jacket, like the coat, may be made of cotton or woollen cloth.

*Kurta*—This is a shirt. It has neither collars nor cuffs; but it is slightly longer than the ordinary *kameez*. Some well-to-do persons have their shirts made of good quality cotton and silk but mostly the shirts are made of hand-woven or coarse mill-made cloth.

*Pattu*—A woollen shawl used in winter.

### LOWER GARMENTS

*Dhoti*—Is worn by the Brahmans, when they are working as priests. Some shop-keepers prefer to wear *dhoti*, because they think that it is a convenient attire for sitting crosslegged.

*Pyjama*—Cotton pyjamas are mostly worn. Sometimes people wear woollen pyjamas in winter.

*Knicker*—Shorts are worn mostly by the school-going boys as a part of their uniform.

*Trousers*—Recently, trousers are becoming popular.

Women's dress consists of:

### HEAD DRESS

*Dhatu*—A coloured scarf tied over the head and the ends are knotted at the back. There are periodic changes in the tastes and different colours are used, popular being blue, gray, white and yellow.

*Dupatta*—It is used commonly by women of the business community.

### UPPER GARMENTS

Blouse—Blouse is a shirt worn with *salwar*. It is known as *kurta*. Young women pay particular attention to its neck line, which may be of various types like high neck, low neck, square or 'V' shaped. The shirts have their buttons on the back. Those worn by the Harijans are very simple and they have collars, prepared from striped,

plain, check or other printed clothes. Check and striped cloth are preferred.

*Choli*—This is a blouse worn by the women of the business community.

*Cholu or Tilak*—About a decade ago, women used to wear *cholu* or *tilak*, made of brocade. Some would use woollen ones and called it *pakhi*. This is a one piece garment, the upper part of which represents the bodice and the lower, a voluminous skirt. The bodice portion of this garment is stitched according to the measurements but the skirt is made of some thirty metres length of cloth, pleated together. The bodice is called *cholu*, which appears to have been derived from *choli* and the lower portion or the skirt is called *tilak*. The hem of the *tilak* is decorated with *tilla* and *gota*. Now women have left wearing this, partly because of the change in fashion and partly because the use of so much cloth for the skirt is regarded wasteful in these days of high prices.

*Coat*—The coat worn by the women is more or less of the same design and shape as used by men and is prepared from cheap quality woven handloom cloth.

*Shawl*—During winter months, women wear woollen or *pashmina* shawls on festive occasions. For regular use, they have ordinary shawls or ruffle wool. They sometimes, cover their heads with it.

*Wasket*—It is a waist-coat similar to the one used by the men.

### Lower Garments

*Salwar*—It is popular among the young women and school-going girls. Modern-styled *salwars* are very common.

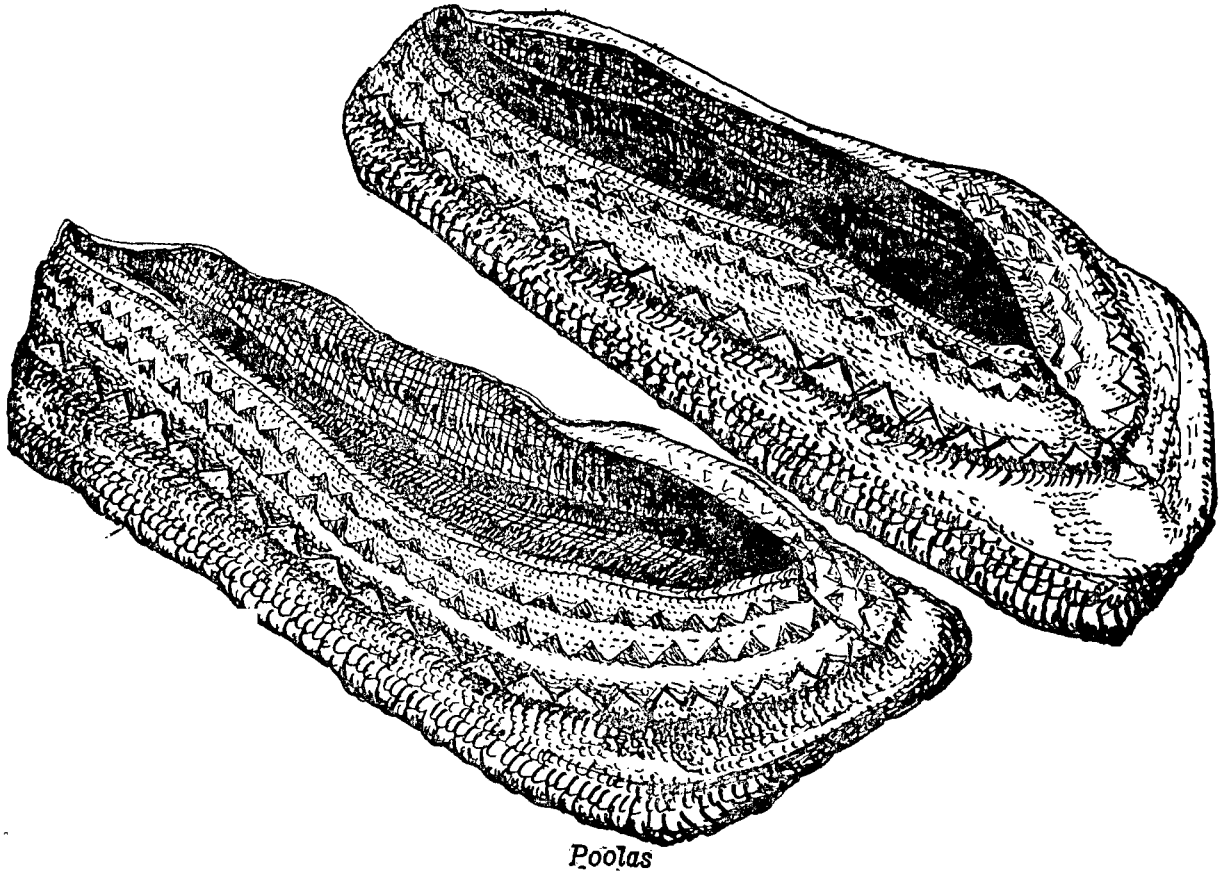
*Suthan*—It is mostly worn by oldish women. They are blackish, grayish or bluish in colour. They look like loose *chooridar* pajamas. These are tight at the ankles but are wider upwards.

### Foot Wear

Quite a variety of shoes are worn by the villagers of Pangna. In addition to the local products, cheap factory-made rubber and canvas shoes have found a ready market here. A brief description of some of the shoes, worn by men and women of Pangna is given here:

*Chappal*—These are made by the local shoemakers. Ready-made Chamba chappals and other varieties are also bought by the villagers whenever they have an opportunity to go to Mandi or Simla.

*Jutta and Paulra*—*Jutta* is a common pair of shoes with laces, while paulra or *gurgabi*



*Poolas*

is a one piece loafing shoe with round flat toes, Both are made in the village by the local shoe-makers.

*Poolan*—Is an indigenous type of shoe, prepared from *bhang* fibres. The upper part is prepared from cotton thread and has various designs in red, black, blue, yellow and green. Poorer people may sometimes use these as shoes in winter months. These are often used on auspicious occasions.

*Sandals*—Some women put on modern sandals brought from Simla or Mandi. Others put on the common *joota* and *poolan*.

**Ornaments**

ORNAMENTS FOR THE HEAD

*Chak*—This is a hemispherical hollow ornament made of silver with designs carved all round it. This is worn by all married women on the top of the head and weighs between eighty and hundred grams.

*Clips*—These are made of silver only.

*Juttu*—A long chain composed of rows of immitation pearls tied to black or pink thread on one side and silver stud on the other *Juttu* is tied to the hair at the back.

ORNAMENTS FOR THE EARS

*Balu*—A gold ear-ring; is of the diameter of about an inch and weighs about four grammes.

*Bragar*—A pair of silver; weighs about fifteen to twenty grams and is fringed with immitation pearls. *Bragars* are worn on special festive occasions like births and marriages.

*Dandi*—A silver *dandi*, each one weighs about five to six grams. Older peasant women wear them. They wear about four to six *dandis* on each ear. Separate holes for every *dandi* are pierced in the ear.

*Kanphul*—This bell-shaped ornament is fringed with immitation pearls or metal, suspended from the ear through a stud, like a flower.

*Kanta*—Is a bell-shaped gold ornament, fringed with metal. This is suspended from the ear. Some varieties or ear-rings have chains fixed to them, which are passed around the back of the ear and connected with the front part of the hook.

*Tops*—This is a star-shaped jewelled ear-ring made of gold or silver.

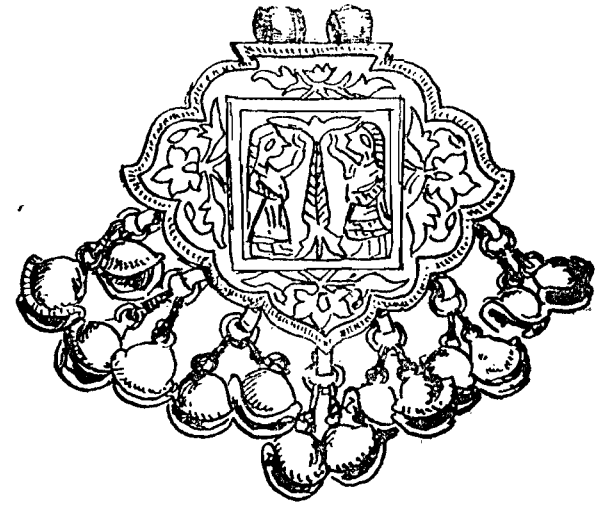
ORNAMENTS FOR THE NOSE

*Besar*—Is a big pendant of gold or silver, attached to the nose and supported by a chain hooked in the head. Basically, it is a wire in a complete circular structure with a diameter of about ten centimetres. The *besar* rests more or less on the left cheek and weighs about thirty grams.

*Khundu*—A small pendant attached to the nose, is made of gold. It is worn on marriages, fairs and festivals.

*Laung*—It is a gold ornament having a stone, studded in the centre and weighs about six grams.

*Tilli or Koka*—Is the smallest of the gold nose ornaments and weighs about two grams. Married women wear it all the time.



ORNAMENTS FOR THE NECK—PENDANT

*Champa Kali*—A necklace bearing pendants which look like the closed buds of *Champa* flower. They may also, sometimes, be set with stones.

*Chhatta Har and Kandu*—Both these necklaces are made of coins. *Chhatta har* is made of eight-anna and one rupee silver coins of *pure silver*, while *Kandi* is made of smaller coins.

*Haar*—A silver necklace consisting of large number of chains, weighs about four hundred grams.

*Kanthi*—A gold collar, may be plain or jewelled.

ORNAMENTS FOR THE WRIST

*Bazoo band*—A thick bracelet of silver worn at the time of marriage. The ends are joined with a screw.

*Chura*—Is a bracelet which covers about three quarters of the fore-arm. The whole structure is made in a way as to make it appear to be of many half-inch-wide bangles.

*Kangan*—A bracelet of silver or gold or some inferior metal. Weighs about hundred to one hundred and twenty grams.

*Kangnoo*—Ordinary glass and plastic bangles.

### Ornaments for the Fingers

*Chhalla*—A plain hoop-like silver ring, plain or set with stones.

*Mundri*—A ring of gold or silver. It may have one or more stones studded into it on a few small chains dangling from it.

### Ornaments for the Ankles and Toes

*Panjeb*—A common name for different types of ornaments made of silver chains, tied round the ankles. The chains produce a jingling noise while walking.

*Phul*—A ring made of silver. Is put on one of the toes.

*Tora*—A Panjeb with a clasp.

All ornaments are either purchased ready-made or these are prepared to order by the local goldsmith. Some jewellery is brought from Mandi. Women do not put on many ornaments except on occasions of marriages and fairs and festivals or other celebrations.

## Utensils

The utensils commonly used by the villagers are:—

| Name of Utensil | Purpose for which used |
|---|---|
| *Aluminium*: | |
| Gilas | Locally called silver utensil. |
| Katori | Used for serving meals to harijans. |
| Patili & Thali | Sometimes, these are also used by women during their un-clean days. |
| *Brass and Muradabadi*: | |
| Balti | For storing water. |
| Bati | For serving pulses and vegetables at feasts. Sometimes, the cattle are served *dala* also in the bati. |
| Batlohi | For keeping water. |
| Batlohu | For cooking rice. |
| Dabra | For washing rice before cooking. Also used for kneading flour for feasts. |
| Dabru | For serving vegetables and *dals* at the times of marriage feasts. |
| Gagri | For keeping drinking water. |
| Gilas | For serving water, milk and other beverages. |
| Kangretha | For stirring rice, while cooking. |
| Karchha | For serving pulses and vegetables on the occasions of big feasts. |
| Karchhi | For serving pulses and vegetables in the house. |
| Lotki | A small jug for water. |
| Masarwa | A big jug used for washing hands. |
| Parati | For kneading flour. |
| Patila | For cooking rice, pulses and vegetables in the house. |
| Thali | A plate for eating rice. |
| *Bronze*: | |
| Bhadu | For cooking rice and pulses. |
| Katori or Kauli | For eating *daal* and vegetables. |
| Thali or Thalu | Mostly used by farmers for eating rice |
| *Earthen*: | |
| Dabba | Used in the past, ornaments were kept in this box. |
| Dhornu | A big bowl for keeping cooked vegetables and *dals*. |
| Ghara | Pitcher for water during summers. |
| Handu | A small pot for preparing *Jhol*. |
| Kangri | For keeping coal; serves as a heater. |
| Manghi | A big utensil for keeping whey. |
| Paru | A bowl for keeping curds. |
| *Iron*: | |
| Balti | For fetching water for bathing. |
| Chimta | For holding burning coal. |
| Jharna | For frying vegetables. |
| Karahi | For cooking *saag*, *kheer* and *Jhol*. Also used for keeping sour dishes. |
| Karahu | A small *karahi*. |
| Khurpi | For taking and changing sides of loaves on *tawa*. |
| Phuknala | For blowing the fire. |
| Sansi | For grasping *patila* on the hearth. |
| Tawa | For baking chapaties. |



*Masarwa*

| Name of Utensil | Purpose for which used |
|---|---|
| **Wooden:** | |
| Belna | A rolling pin. |
| Chakla | A slab for rolling chapaties on. |
| Dabra | All these are utensils of the olden times. These are no more used now. *Dadar* has been replaced by *karchi*, *kosa* and *kanwala* by metal plates—*thali* and *dabra* by a *parat*. *Lanosu* was used in the past for the black rock salt. |
| Dadar | |
| Kosa | |
| Kanwala | |
| Lanosu | |
| Phuknala | For blowing fire. |

Besides these utensils, some families have tea sets. A few have beautiful and expensive flowery dinner sets.

## Food Habits

The women folk of the *Swarans* are mostly vegetarians, while almost all men and many women of the harijans are non-vegetarians. Occasionally, they eat meat. For that, a couple of persons purchase a goat jointly and distribute meat. Sometimes, a person may slaughter a goat and sells meat at a reasonable rate. Villagers get eggs from the near-by farmers who visit Pangna. Eggs are generally sold at Rs. 1.50 to Rs. 2.25 per dozen. During their daily life, harijans have maize *chapaties* and *jhol*.

The staple foodgrain here is maize in the winter and wheat and barley in the summer. Paddy too is grown here. The Brahmans, Mahajans and many others have one principal rice meal everyday.

Food is taken four times a day. Breakfast, lunch, afternoon tea and supper are locally known as *nohari, kulari, dopahri* and *biali* respectively. Breakfast is taken between six and seven in the morning, lunch at about 11 A.M. to 12 noon, Tea at 4 P.M. and supper at 8 P.M.

The meals and the items of food served to farmers and the business-men are:—

| Kind of meals | Farmers | Business-men |
|---|---|---|
| Nohari | Left-overs of wheat roti and vegetables, pulses of the previous night repast and tea. | Tea or milk if available and *paratha* or *bhaturu* of the last night. |
| Kulari | *Roti* of maize with *jhol* or pulses or with salt and pickles; or boiled rice with *daal* or *jhol*. | Boiled rice with black gram. Other pulses substituting black gram or green gram, grams and lentils; or rice with meat or eggs. |
| Dopahri | A *roti* with salt and some fresh water. Occasionally, tea is taken. | Tea or milk. |
| Biali | *Roti* of maize or *bhaturu* with *daal* and meat. | *Bhaturu* and *daal* and pickles, or *Bhaturu* and vegetables, bhale and pickles, and occasionally, a sweet dish mostly *halwa*. |

The food of the villagers is not strictly restricted to the above table which broadly classifies their diet into different timings. Most of the items of food taken by the villagers are:—

*Babru*—Thin sweetened chapaties of wheat-flour, fried in ghee. The dough is first fermented.

*Badana*—Urads are first ground to a paste and then fried in deep fat to make globules locally called *boondi*. These are then soaked in sugar syrup for sweetening.

*Balioondi*—It is an easily digestible dish and is favourite of the farmers. They make it by boiling, coarsely grounded maize with lots of whey and salt.

*Banke and Guchhi*—It is a local name of truffle commonly known in India as *guchhi*. The villagers collect these from the near-by forests. They grow in the month of March.

*Berhi*—A *bhaturu*, made of wheat-flour and stuffed with the paste of *urad-ki-daal*. Sometimes, *berhi* is also prepared of *kodra* flour with a filling of *kachalu*.

*Bhale*—It is taken with *bhuturu* in the evening. They are prepared from *pithi* of *urad-ki-daal*.

*Chhachhi*—A local name for mushrooms. Villagers collect these from the near-by forests in the months of July and August. These are cooked like ordinary vegetables.

*Chilru*—A delicacy, served on certain festive occasions. These are prepared with rice flour. Dough of thin consistence is first made into small balls. These are fried in shallow fat. When removed from the *tawa*, they look like wafers. The wafers may be either sweet or saltish.

*Khatta Shikar*—Meat prepared by adding a lot of *imli* or *anardana* from the wild pomegranate.

*Khatti Bari*—It is prepared by drying small cakes of fermented *pithi* under the sun.

*Kheel*—Maize or *bathu* parched in sand.

*Khukh*—A fruit found in the jungles in the month of June. The villagers relish it very much.

*Luchi*—It is made of *maida* and fried in ghee like *puris*.

*Meetha*—It is a sweet preparation. *Dakh-ka-meetha, kddu-ka-meetha* and *kele-ka-meetha* are very common. These are prepared by boiling raisins or small fried pieces of banana or pumpkin in a solution of jaggery.

*Mori*—It is prepared by baking wheat grains on a *tawa*. Generally eaten in the winter months.

*Patanda*—Thick solution of wheat-flour and water is baked into thin *chapaties* on a hot *tawa*.

*Rebru*—It is prepared like *bailoondi* but instead of maize, rice is boiled in the whey.

*Tarli*—This plant resembling *arbi* is found in the near-by forests. It is fried and prepared like *arbi*.

Well-to-do villagers and infants all take milk. Those who cannot afford milk, have it in the form of *jhol*. *Jhol* is prepared by heating whey and adding a little turmeric and salt to it. Those who can afford, sometimes apply *turka* with *ghee* and *corriander*. The cooking medium is *ghee* both pure and vegetable among well-to-do persons, while poorer villagers prefer to have mustard oil. The villagers are getting used to vegetables and have cabbage, carrots, lady-fingers, peas, potatoes and turnips when available. Basically, however, the diet of all the classes of people lacks vitamins and not well-balanced.

Villagers do not eat rice and *chapati* together in one meal as it is considered inauspicious and is done only for a few days on the death of a relative.

# 3. Birth, Marriage and Death Customs

## Birth

No pre-natal ceremony is performed. The expectant mother leads a normal life, But she is not permitted to carry loads nor does she exert herself much. This, however, is not because of some religious belief. It is only a precaution against mis-carriage or abortion.

When a son is born, the birth is heralded with great joy. Immediately on birth, the, child is weighed against corn. The corn is given to the mid-wife or *dai*, who helps the delivery. She is given clothes, bed-sheets and some money ranging from one to five rupees on the birth of a male child. The birth invariably takes place on the ground-floor.

## Chhati-ka-Gauntriala

Is the first ceremony, performed on birth. It is celebrated on the sixth day, when a *havan* is performed. The whole house is cleaned and sprinkled with *Ganga-jal* mixed with some unboiled milk. The boy's maternal uncle, who comes to see the boy on this occasion, brings presents of *ghee* and clothes for the mother.

## Gauntriala

Next ceremony is performed on the eleventh day in the case of Brahmans, thirteenth day in the case of Rajputs and sixteenth day in the case of Mahajans and Kanets. Till this ceremony, the mother of the child is not supposed to touch any utensil, except the ones placed at her disposal. The father of the child can see it first only on this day. Relatives and friends are invited to participate in the rejoicings. A big feast is thrown to all present on this occasion. Puja of Ganpati and the family god is performed and only after this, the mother is considered clean and allowed access to the kitchen. This period is called sutak.

The maternal uncle sends clothes for the mother and clothes and some ornaments for the child. The scheduled castes offer *drub* grass to the boy's parents and are given some alms. The sisters of the father are given clothes and money in *badhai.*

Besides the feast, *puja* and *havan*, the villagers have a *bihai* of the male child. For making *bihai*, the near female relatives, fetch water from a *baoli* in small pots. Some of this water is used for making a dough of cow dung with it. This cow dung ball now given the name of *bihai*, is kept in the house throughout his life and is worshipped on every birthday. It is thrown away into the stream when the man dies.

## Name-giving Ceremony

The name giving ceremony is also performed on the day of *gauntriala*. For this, the astrologers consult their papers and the *rashi* under which, the baby was born. Till recently the child used to be named after the month in which he was born. Thus a baby born in Magha would be named Maghu, Manghu, or Maghnu and the one born in Phalguna would be called Phagnu.

## Ann Prashan or Lugru

The child is given cereal food for the first time, when he is six months old. During this ceremony, which is known as *lugru, havan* and *puja* are performed. *Kheer* a preparation of rice, milk and sugar or *khichri* made of rice and pulses is touched to the mouth of the child, with a silver rupee coin used as a spoon. A feast of rice and vegetables is given to friends and relatives.

**Jarolan Ceremony**

This ceremony is connected with the hair cutting of the boy for the first time. It takes place when the child is three, five or seven years old. Even years of the age are considered inauspicious for this ceremony. The haircutting ceremony is performed in two stages. At first, the boy's hair are cut with scissors, away from the house preferably in a jungle. Only a few hair are left on the top, which are called *choti*. All the hair cut in the jungle are taken in a piece of cloth and they are then presented to the family god on returning home. A razor is now used for shaving the head.

After the hair are presented to the family god, and *havan* is performed, the boy's father gives a feast to friends and relatives.

**Yagyopavit**

The sacred thread known as *janeo* is worn on the day of Jarolan. Only the Brahmans, Mahajans and Rajputs are allowed to wear this thread. The boy first approaches his priest for *guru mantra* and the *janeo*. But since the thread is to be worn by well-read persons only, the priest promises to give the *guru mantra* after the boy learns sanskrit from Kashi. For this education, the boy goes to one of the other rooms of his house, where another priest, acting as the one from Kashi is sitting. He learns a few words from that priest and then he goes back to his preceptor for the *janeo*. This priest now gives him the *guru mantra*, as also the *janeo*. The boy is then to give *guru-dakshina* to the preceptor. For this, he begs alms from all the women assembled. They give him sesamum, rice and cash, which he passes on to the priest in exchange for the *guru mantra* and *janeo*. Such elaborate ceremonies are on the decline.

**Marriage**

The marriage may be arranged by the parents or it may be a reet marriage. The marriages among the business men and the first marriage of the girl among farmers and the scheduled castes are the arranged marriages. The reet marriage is in vogue among the farmers and the scheduled castes. Reet is a second marriage for the girl. This is on the decline.

*Marriage Statistics*—Table No. VII throws light on the marital status of the inhabitants. 248 persons; 134 males and 114 females in the village are not married. Married persons account for forty-nine percent of the total population, while widowed persons are 46; 13 males and 33 females and those divorced or separated are only 4; 2 males and 2 females.

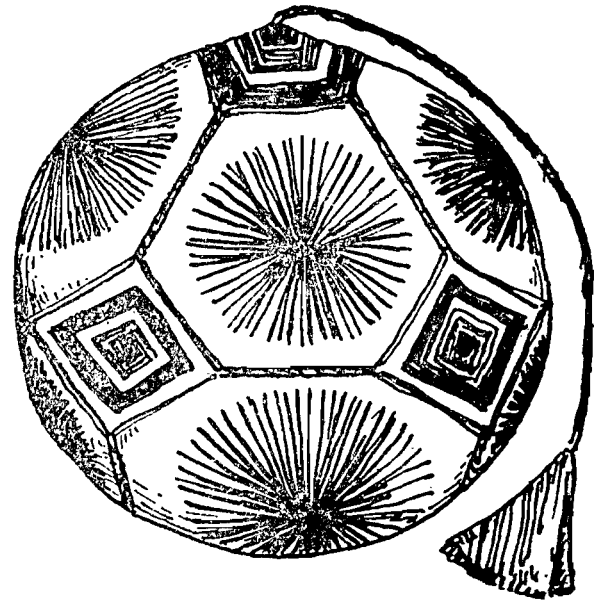
**Arranged Marriage**

It is through common friends, the priest or some other person that marriage proposals start. A decade ago, the boy's side took the initiative. They would select a suitable girl and get the alliance through. Now the initiative is taken by the people on the girl's side and they go in search of a suitable boy for the girl. Among the considerations, that weigh most is the boy's family, his education, personality and also whether or not he is an earning hand.

After taking consent of the boy's father, a priest is sent alongwith another person to the boy's house. The horoscopes of the boy and the girl are tallied. If the horoscopes prove favourable, then other formalities are gone through.

*Marriage Ceremonies*—The family priest is consulted for an auspicious date and time. Thereafter, relevant arrangements are made.

*Tikka*—Is the first ceremony. The bride's priest takes to the bridegroom, a silver rupee coin, a *janeo*, a betelnut, a bit of safforn and some sweets and jaggery. A handkerchief and *gindoo* signifying love and respect for the boy's family are presented. He performs *Ganesh puja* at the groom's house and ceremonially gives presents and applies *tikka* to the boy's father. The father distributes jaggery and sweets among his friends and relatives.



*Khinnu*

TABLE No. VII

| Age-Group (Years) | Total Population | | | Never Married | | Married | | Widowed | | Divorced or separated | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | P | M | F | M | F | M | F | M | F | M | F |
| All ages | 583 | 293 | 292 | 134 | 114 | 144 | 143 | 13 | 33 | 2 | 2 |
| 0 to 4 | 86 | 40 | 46 | 40 | 46 | .. | .. | .. | .. | .. | .. |
| 5 to 9 | 73 | 37 | 36 | 37 | 36 | .. | .. | .. | .. | .. | .. |
| 10 to 14 | 52 | 26 | 26 | 26 | 25 | .. | 1 | .. | .. | .. | .. |
| 15 to 19 | 64 | 24 | 40 | 21 | 6 | 3 | 34 | .. | .. | .. | .. |
| 20 to 24 | 48 | 22 | 26 | 8 | 1 | 14 | 24 | .. | .. | .. | 1 |
| 25 to 29 | 64 | 30 | 34 | 2 | .. | 27 | 31 | .. | 2 | 1 | 1 |
| 30 to 34 | 42 | 25 | 17 | .. | .. | 24 | 15 | 1 | 2 | .. | .. |
| 35 to 39 | 28 | 17 | 11 | .. | .. | 17 | 11 | .. | .. | .. | .. |
| 40 to 44 | 30 | 19 | 11 | .. | .. | 18 | 10 | .. | 1 | 1 | .. |
| 45 to 49 | 24 | 12 | 12 | .. | .. | 12 | 8 | .. | 4 | .. | .. |
| 50 to 54 | 27 | 18 | 9 | .. | .. | 16 | 4 | 2 | 5 | .. | .. |
| 55 to 59 | 14 | 6 | 8 | .. | .. | 4 | 2 | 2 | 6 | .. | .. |
| 60 & over | 33 | 17 | 16 | .. | .. | 9 | 3 | 8 | 13 | .. | .. |

*Rupna Dhalni*—This is a confirmation of the betrothal. On an auspicious day, the boy's father accompanied by the family priest takes a few ornaments for the girl. The priest fixes an auspicious date and time. He finds out the days and auspicious hours on which the different rituals are to be performed.

As the final date fixed for marriage approaches, the relatives and friends of both the parties are invited. Either a relative or the family priest goes around to the very close relatives and extends the invitation. The priest carries with him sweets and a red thread and presents bits of these to all, who are invited.

*Druba Ceremony*—This is the next important ritual. It takes place a day or two prior to the marriage. A relation of the boy, preferably a sister, sister-in-law or an aunt offers *arti*. Another woman stands near-by with a metal plate containing *drub*, rice and vermilion. Women sing marriage songs.

*Batna*—This is a preparation made of barley flour, turmeric, orange rinds and mustard oil, which is applied to the body of the boy. After applying *batna*, all present, sprinkle mustard oil in the hair of the groom with grass blades. This ceremony is termed as *chhota tel*. Three big branches of the local *paja* tree are then erected and their tops are tied together. The boy bathes here. Again oil is sprinkled in his hair with turf blades, and this ceremony is named as *bara tel*. The groom then puts on a *dhoti* or *pyjama*, a saffron coloured *safa*, *kurta*, *choga* and a red shawl. His maternal uncle presents him a *sehra* prepared from gold and silver *tilla*, which the bridegroom wears on his head. All these ceremonies are also performed at the bride's house.

*Kuaray Lag Chaar*—This is the next ceremony for presentation of gifts to the bridegroom by the relatives and friends. Presentation is termed as *bartan*. The presents vary from one to ten rupees in cash and other things depending on the relationship or the association one has.

The marriage procession sets out at the auspicious time, with the *hesis* playing on their traditional musical instruments like *nagara*, *narsingha*, *karnal* *shahnai* and *mangla mukhi*. In a few cases, brass bands from Mandi and Bilaspur are also hired. Four to eight *kahars* are engaged to carry the palanquin *sukhpal* and they are all paid Rs. 1.25 per day and a *kurta*, a *pyjama* and a *topi*.

A separate house in the bride's village is reserved for the marriage-party, and it is there that *tikka* from the girl's side is brought for the boy. *Tikka* comprises of an embroidered handkerchief, *khinnu* an embroidered silken ball, and cocoanut, turt, almonds, cardamum, betel-nut perfume and vermillion, all kept in a basket. This is carried by a barber. The bride's priest accompanies the *tikka*. He applies *tilak* on the forehead of the bridegroom and presents the items of the *tikka* to him.

*Pateeri* is the first meal, taken by the marriage-party at the bride's house and all except the groom, go to the house for this. The bridegroom is served only milk.

*Tel Taulaie*—This is a ritual celebrated an hour before the *lagan*. Barber, priest and one of the relatives of the bridegroom serving as a sort of cashier, visit the bride's house with a big plate containing sugar, red thread, some ornaments and an earthen bowl full of mustard oil, for *Ganesh puja*. The *puja* is performed in a room decorated for the *lagan* ceremoney. They women from the bride's side sing marriage songs on this occasion. Later the cashier distributes sugar and a few coins to each of the singing women. The cook and the *dai* of the bride receive Rs. 1.25 each.

Next, the marriage party reaches the bride's house at the auspicious time for *lagan*. The barbers and the priests representing both the parties get together and exchange handkerchiefs containing *'Ilaichi'* a betel-nut, a *yagyopavit* and four pice. The bridegroom's feet are washed and he alights from the *sukhpal*. His mother-in-law then puts a *satnala* a cotton thread according to the height of the bride, around his neck. She takes him into a room adjoining the one where *lagan* ceremony is to be performed. The bride is seated here alongwith a few of her friends and relatives. In the door a piece of very thin cloth serving as the curtain is hung between the bride and the bridegroom. Lord Ganesh is worshipped at the door and the barber and priest receive about eight rupees during this *puja*.

Later the bride and the bridegroom, sit side by side and *hawan* is performed. The *purohits* chant hymns for about an hour. The parents of the bride give away their daughter to the bridegroom in *kanyadan*. The couple then eat from the same plate and make seven rounds around the holy fire. A man who is named *maun purush*, stands near-by with a pitcher full of water. He is taken to be a representative of Dharma Raj, who has come to be a witness to this marriage. All the persons from the marriage party put a coin or two in his pitcher. The bride receives gifts, both in cash and kind from her relatives and friends and finally, her parents give her goods worth anything from, hundred to one thousand rupees. This is a *daan* to the bride and forms her dowry.

The party then returns home with the bride in another *sukhpal*. The bridegroom's father gives a feast in honour of the couple.

The whole marriage ceremony takes from two to five days and the expenses vary from two to four thousand rupees.

**Reet Marriage**

This type of marriage is contracted when the husband and wife find it difficult to pull on together and the wife finds some other man to live with. The husband allows her the divorce and gives her permission to enter into reet marriage with her lover, only after he gets the reet money or the price of wife from her paramour. The price of the bride varies from three hundred to seven hundred rupees.

**Death**

All the hindus here cremate their dead. The Swarans have a common burning *ghat* near the Pangna *khud*, at its confluence with the Jon *khud*, but the harijans have their separate cremation grounds for their respective castes.

When a person is dying, one may give a cow, clothes, utensils and food-grains in alms. Some *Ganga-jal* and *panjratan* are put in the mouth before death and the person is then put down on the floor, with head facing towards the north. Death on *charpoy* is considered inauspicious. An earthen lamp is lit and it is kept burning day and night for ten days after the death.

As soon as a person dies, the corpse is bathed and shrouded in white cloth. It is then placed on a bier and decorated with a *doshala* or *chaddar*. Before the corpse is taken to the burning *ghat*, a *pind*—ball of barley-flour is offered to the departed soul. The bier is carried to the cremation ground by two near relatives of the deceased, who carry the body, feet foremost, on their shoulders. The bier carriers wear *dhoti* on this occasion and they go bear-footed. When the body reaches half way, it is placed on the ground and a second *pind* is offered here. In case the deceased were an elderly person, the villagers would throw coins *daru*, walnut and grains over the bier, all along the way to the cremation ghat. The poor pick these up. The third *pind* is offered on reaching the cremation ground.

The pyre is prepared on a rectangular pit, which is about two feet deep. The dead body is placed on it with its head towards the north. The shroud is torn from near the mouth and *panjratan* and *ghee* are put into the opening. After this the pyre is lit from near the head, with the help of grass. The ashes and un-burnt bones of the deceased are picked up by the near kinsmen on the third day. The big bones called *chhair* are thrown in the *khud*, while the ashes are immersed in the Ganges at Haridwar. *Pind-dan* is offered for ten days, in a manner that one *pind* is offered on the first day, two on the second day, three on the third day and so on. On the day of *dasaund the* tenth day, all the relatives wash their clothes and listen to *katha* from *Garur Puran* which narrates the journey of the soul in the other world where a judgement is passed on the basis of good or

bad deeds done by the person in this world. They do not sleep on the bed but sleep on the floor till then.

*Kirya* is performed after eleven to seventeen days according to the different castes and till this day, the relatives of the deceased do not take *heeng* or *haldi* with their vegetables. They take only one meal a day. This period is called patak.

On the day of *kirya, dhini* is performed in which a full suit of clothes, a cot and utensils are given to the *acharaj*. 360 *pinds* are offered on this day, all at once, for the whole year. The near relatives of the deceased bring some chabina and give it to the members of the family of the deceased.

The *acharaj* is given five to ten *kacha* seers of rice every month for one year and this is called *mahki*. On the first, second and third death anniversaries, *dhinis* are given to the *acharaj*. These anniversaries are called *pahli barkhi, duji barkhi,* and *teeji barkhi*. The fourth anniversary is known as *chaubarkha. Dhin* is given to the *acharaj*. Besides, a full suit of clothes is given to the family priest and his wife and a feast is given.

After the *chaubarkha, sharadh* are performed annually in which, brahmans are served with meals and are given some money.

Every month has five days known as *panchak*. It is believed that if one dies on any of these days, five other persons from the same house will die within a short period. To avert this calamity, if one dies during the *panchak* period, five images made of barley flour are burnt with him.

If one falls from a tree and dies, or if one dies before the pre-death ceremonies have been performed, the deceased is suspected to have become a *pret*—evil spirit and it is believed that he remains a *pret* until certain rites have been performed at Pehowa near Kurukshetra in Punjab. If some one cannot afford to go to Haridwar and Kurukeshetra he makes a human image of the deceased and lights a lamp. All the pre-death ceremonies are then performed before the lamp is extinguished.

# 4. Social and Cultural Life

The whole life of the villagers is governed by the dictates of various gods. The farmers who have to depend entirely on nature for earning their bread are more fatalists than the businessmen. Again, women are more devout than their menfolk. The Hindu Trinity represented by Vishnu, Brahma and Shiva is worshipped under their various names. Thus Vishnu is worshipped as Krishna, Lakshmi Narain, Bhagwan Ram, Salig Ram, Sat Narain. Shiv is worshipped as Mahesh, Mahasu alongwith Parvati. Brahama is also worshipped. Besides this, other gods and Goddesses e.g., Durga, Ganesh, Narsingh Dev, Narain, Devi and Tulsi are also worshipped.

Shiva is worshipped by all. Scheduled castes, who are not allowed, by convention, to enter the temple premises, worship the deity in their own houses. Although the removal of untouchability has since been enacted, yet, the scheduled castes have some sort of apprehension lest the gods should be displeased with them if they entered the temple and thereby polluted the precincts.

Ordinarily, the villagers offer prayers to their household deity and water the sacred Tulsi plant, with a mixture of cow's milk and water. Some, especially the women visit the village temples. There are five temples in the village of which two belong to Shiva, the third to Narasingh, fourth to Satya Narayan and the fifth to Devi Bhagwati.

**Household worship**

The main family deity and other images of Thakurs, Shivaling, Ganesh, Parvati, Satya Narain, and a copper bowl, containing *charnamrit, Tulsi* leaves and some *ghee* are all put in a tray which is kept in a *peerhu. Peerhu* is a wooden desk like structure and is kept in a separate room near the kitchen. It contains a small plate full of vermilion for applying *tilak* and has some burning incense.

It is the duty of the male head of the family to get up early in the morning. After taking his bath, the head of the family daily takes out the images of the various deities from the *peerhu,* and bathes them with a mixture of little cow's milk, water and *Tulsi* leaves. After this, he applies *tilak* to them and offers the prayers. The women can enter the room only after the images have been bathed. Since one of the images belongs to Saligram or Shivaling, the women are not supposed to see these images when they are being bathed. *Puja* is then performed by ringing the bell. *Charnamrit* is offered to all those present. The day's work starts only after the household deity has been worshipped.

**Temples**

*Shivdwala*—The hill people are mostly the worshippers of Shiva and therefore the Shiva temple occupies the most important position among other temples. There are two temples of Shiva in the village. One is very old, and according to the villagers it is there, for more than a hundred years. The other has however, been comparatively recently built and is about thirty years old. The older temple was built through the contributions raised from the business community of Pangna. There are two entrances to the temple which has a small structure. The images of deities Ganesh, Mahabir Bali and Bhairo are on the walls of a small cabin, some five feet square in which is housed the Shivaling. There is ample space all around this cabin for *parikrama* round the cabin.

In front of one of the entrances there is an artistically carved statue of Lord Shiva's vehicle Nandi bull. A child is also shown in

the statue, clinging to the tail of the Nandi. Besides, a smaller stone statue of a cow and two wheels are also there in the temple. The outside walls of the temple are all made of timber and the roof is made of slates and supports a brass *Kalash* on the top.

When the temple was built, a local Brahman was appointed to perform *puja* there. Some 150 bighas of land was donated to the temple by various donors and the produce of the land was fixed as the wages of the priest for his service to the temple. In the course of time the Brahman's family grew up and now there are as many as twelve share-holders of the land and other income from the temple. The *puja* is performed in turns of one month, by everyone of the share holders and the income during the month goes to the officiating priest. As for the land it has already been divided among the twelve share holders, everyone of whom tills his portion.

*Puja* is performed twice daily. In the morning, the priest performs the *puja* after taking bath and putting on a *dhoti*. He bathes the Shivaling with a mixture of milk and water and applies sandalwood paste to all the deities. Then he recites *arti* by ringing a small bell with one hand while with the other hand he holds a bronze plate containing incense and butter wick-lamp. He worships all the deities and the Nandi and concludes the *puja* by blowing the conch shell. The puja is again performed in the evening in which all the ceremonies of the morning are repeated except that the Shivaling is not bathed. There are two occasions when special ceremonies and services are held in the temple. One is on the occasion of Tara Ratri which falls on the night after Lohri festival and the other is Maha Shivratri the Great Night of Lord Shiva. On these occasions the *puja* is performed throughout the night and quite a large number of devotees remain awake in the temple and keep fast. It is said that for some twenty five years the temple had been the residence of a Mahatma who performed about five *yajna* during his stay. The contibutions, both cash and in kind required for the yajnas, however, used to be made by the local people.

The second Shiva temple, about thirty metres away from the shivdwala, was built by a carpenter-cum-blacksmith of village Charkari situated about 8 Kilometres from Pangna. He was a harijan but he was a very rich person and ran his business at Simla and Delhi. He, however, had no children and for that reason he was very unhappy. Once he came to Pangna and met Mahatma Bhairongir who, at that time, had his abode at Chandla, village named after princess Chandravati who was cremated at that place on her committing suicide. The Mahatma performed *puja* for him and next year the Thanwin was blessed with a son. To express his gratitude to the Mahatma he constructed the second Shiva temple in the village and also built a small house for the Mahatma. The temple is similar in structure to the older one. At first the villagers would not visit it because the temple was constructed by a Harijan. But later the Mahatma performed special purificatory rites and then the worshippers started visiting the temple. The Mahatma remained in the temple for some twenty years and also gave *gurumantra* to one of his desciples who helped him in performing the *puja* daily. It is said that after the death of the Mahatma his desciple went to Haridwar and other places on pilgrimage, and in his absence, a local Brahmana, a brother of the *kardar* of the older Shivdwala took possession of the temple. The desciple settled at some other place and never returned to Pangna.

Up to about 10 years back the Thanwin used to give money for the annual repairs to the temple building but later he stopped paying because of unauthorised possession by the local Brahman who is still the *kardar* of this Shivdwala. The temple is in a dilapidated condition because no body gets it repaired and also because the villages visit it very occasionally. The *kardar*, however, performs *puja* in this temple in the same way as is done in the older temple.

*Satya Narain's temple*—This temple is located adjacent to the second Shiv temple and houses the image of Laxmi Narain. Mahatma Bhairongiri established this temple shortly after he came to settle at the Lord Shiva temple at the request of the Thanwin. It is said that this Mahatma was previously an ordinary worldy man and had a family. Later when he renounced his home and work, he settled near the cremation ground of Pangna where the Princess Chandravati was cremated.

After five years of the establishment of Laxmi Narain temple, the Mahatma went to Hardwar from where he wrote to one of the residents that his end was fast approaching. He came back to Pangna and told the villagers the exact time and date when he would be no more. One night before his death the Mahatma lit a fire and sat down in the position of Smadhi with his face towards the temple of Shiva. He died at the exact moment predicted by him. As his last wish the Mahatma desired to be buried in the temple premises and not to be cremated. He was buried near the temple building and not inside the

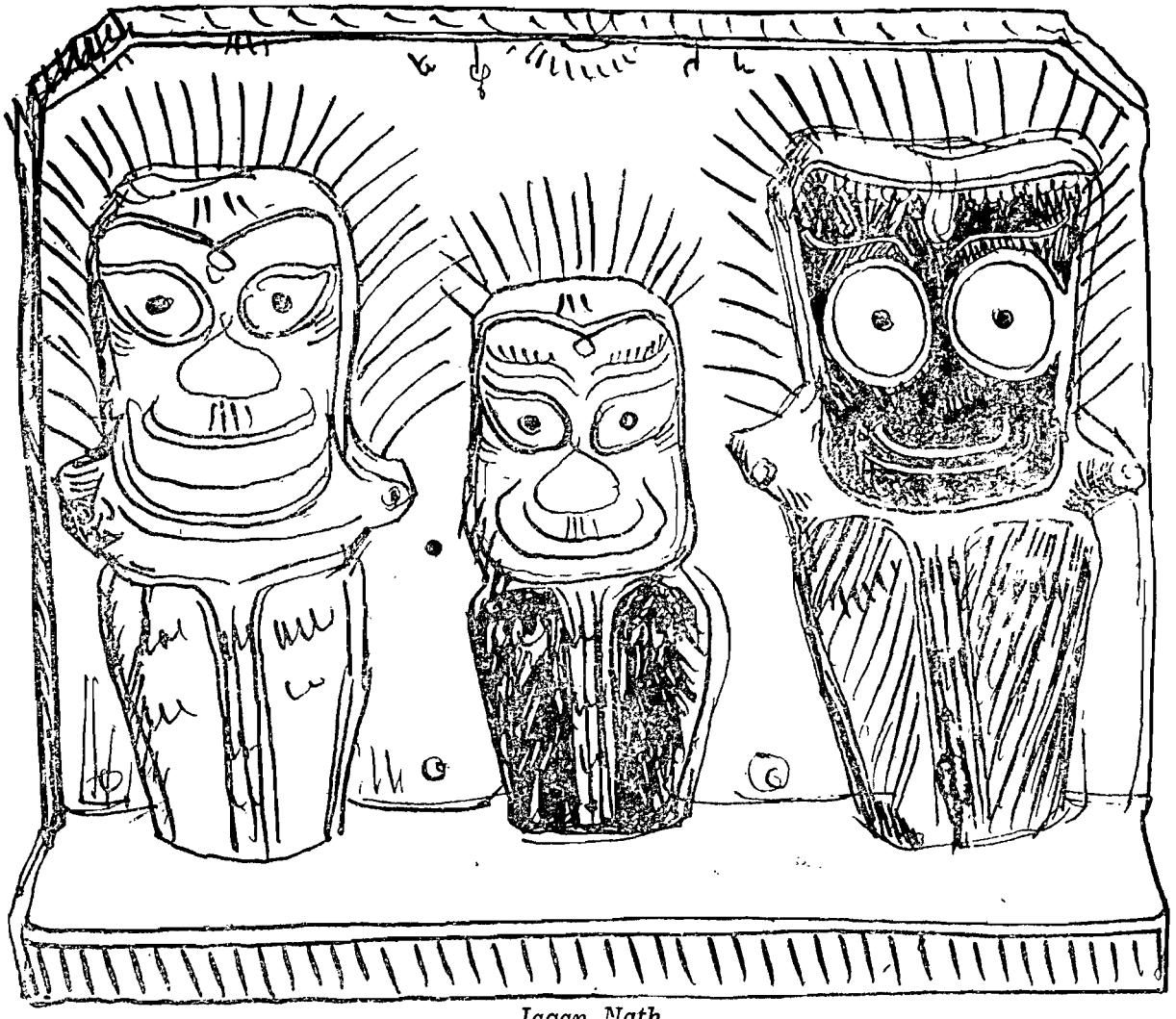
temple because the villagers thought that they would then have a separate shrine of the Mahatma.

The priest of the second Shiva temple also performs *puja* in the Satya Narain's temple. On every Pooranmashi some 15 persons visit this temple and on Janamashtmi some fifty persons visit it. On the latter festival they remain awake throughout the night singing devotional songs in chorus.

*Kali Temple*—It is located in the midst of wide terraces near the Government Higher Secondary School and bears a deserted look because it is seldom that someone visits the place. The temple simply looks like an ordinary room without bearnig any sign of a place of worship. Small images of some nondescript deities carved on rock slabs have been placed outside the temple. The real *sthan* of the Devi is in the remains of the Pangna fort near the Rest House. This other temple was however, built because of larger space available there, where, till, some ten years back, a special fair used to be held on the occasion of Durga Ashtmi and a buffalo bull used to be sacrificed. This temple, in the past, enjoyed State patronage and some 800 to 1000 persons used to gather in the temple premises on the occasion of Durga Ashtmi, but now the importance of this temple is dwindling with the passage of time.

*Narsingh Temple*—This temple was established by the ruler of Suket State in the distant past and though similar in structure, it was built on a bigger area than the rest of the temples.

The image of Narsingh Devta is located in a cabin like structure within the outer square of the temple. The temple once held large tract of land in the name of the Devta whose produce was the income of the priest for his services rendered to the temple. The priest,



*Jagan Nath*

however, leased out the land to the tenants, who with the abolition of zamindari system have now become the landlords. The temple land enjoyed *muafi* and the priest now gets only the land revenue of the land once held by him. The land revenue of the temple comes to about Rs. 60/- p.a. Due to very meagre income from the temple, the *kardar* has left all interest in it and it is very seldom that one finds devotees visiting the temple.

There is a legend about this temple. It is said that a ruler of Suket State once lived at a Jagir at Samarli—a village some 16 kms. away from Pangna. There was a tree in his estate on which a barley shaped substance of gold grew daily. After some time the tree got uprooted and two images of Narsingh Devta emerged from the ground where the tree was. One image was brought to Pangna and installed in the temple here while the other image was taken to Rampur Bushahr where another temple was built. The ruler got the trunk of the tree hollowed and from this, five drums were prepared and placed in the temples at Mamel Kau, Dutt Nagar, Mahun Nag and Nirmand.

**Fairs and Festivals**

*Lohri*—Is mainly celebrated at Tatta-pani where many persons from Pangna and nearby villages gather for a dip in the Sutlej. The total gathering at Tatta-pani comes to about 4,000 persons. Lohri may also be called a seasonal festival since the winter at this time is at its peak. It is celebrated on the first of *Magh* every year. Early in the morning the villagers take bath and give away in charity uncooked *khichri*, i.e., rice, pulses and salt. Later they go to Tatta-pani to celebrate the fair. A large number of shops and stalls are set up where sundries and sweets are sold. The special food for the occasion, eaten and exchanged with friends and relatives, comprises of *babru, bhaturu, bhalle* and *chilru.*

*Maha Shivratri*—This is by far the most important of all the festivals that are celebrated here. There is some difference with which the Great Night of Lord Shiva is celebrated by the Swarans and the Harijans. The Brahmans, Rajputs and Mahajans keep fast on this day and take their meals only late in the evening. Some of them keep awake and remain in the Shiva Temple for the whole of the night singing devotional songs there. There is a special service in the temple and the *pujari* bathes and worships the image throughout the night at an interval of every three hours.

Partly, because in the past they were not allowed to enter the temple premises, the harijans perform *puja* at their own houses. On this day every family cleans its house and decorates a room for the *puja* of the Lord. The pictures of Shiva and Parvati are drawn on the wall or else their pictures cut from old calendars and duly framed are placed in one corner near the *mandal*—a place prepared for *puja.* Delicacies cooked for the occasion, like *bhalle* and *sanse* are placed all around the *mandal* while the *mandal* itself is filled with an assortment of walnuts, *bhalle* and wheat flour toys representing goats and rams. A wild citrus fruit *kupu* is placed in the *mandal* and a garland made of seventeen *kupus* is hung from the roof towards the centre of the *mandal.* Besides the pictures of Shiva and Parvati, massive wheat breads called *rot,* weighing about two seers each are placed by the side of the wall. In the past the *rot* used to be very heavy and sometimes would weigh as much as twenty seers each. A goat is sacrificed in the name of Lord Shiva and while the head of the goat finds its place outside the *mandal* near the pictures of the Lord, the rest of the meat is cooked and placed in the *mandal.* The harijans keep fast during the day and eat only after the *puja* in the evening. The *puja* starts by lighting an earthen lamp in which lot of mustard oil and big wick, prepared from cotton yarn are put. It is the duty of the household to see that the light from this earthen lamp is not put out before the entire puja of the Lord is performed. They believe that Lord Shiva himself visits the houses of every one of his devotees and his presence is made known by the earthen lamp which shoots its flame about ten inches high as soon as the deity comes to the house. In case the lamp extinguishes before the garland is removed from the *mandal* it is considered a bad omen and the household has to sacrifice a goat to set aside the evil effects. Liquor too is sometimes offered to Shiva at the time of *puja* which is performed with great devotion to the Lord.

After the *puja* the family breaks their fast and take some eatables from the *mandal.* The cooked meat and liquor are taken by all, irrespective of age or sex, and after that the *nati* starts, and the families gather together forming dancing parties and go from house to house in the neighbouring villages to their kinsfolk, dancing and singing all the way. They have their share from all these places and continue this singing and dancing till the dawn. The daughters are invited home on the next day and they have their share from the offerings. The rice used for preparing the *mandal* is given to Naths, while the garland is hung outside the house.

*Holi*—This festival is celebrated mostly by the Brahmans and the Mahajans. The preparations start nine days before the actual date of the festival. The children daily bring firewood from the nearby trees for eight days and dump it at some place. A day before Holi they bring dry grass and place it near the wood. The villagers celebrate holi by playing with coloured water and spraying coloured powder on one another throughout the day. The Mahajans keep fast during the day. The throwing of coloured water and vermilion is stopped as the evening approaches. They take bath in the evening and break the fast with *bhalle, babru* and other food specially prepared for the occasion. They also exchange these delicacies among relatives and friends. The business community worship their deities whom they bring out and place near the *Tulsi,* on a stone slab which they call *mandla* or *pachaiter.* They also place their weights and measures on the *mandla* before worshipping the deities. The *prashad* is then offered to all those present. The younger members of the family touch the feet of their elders and have their blessings.

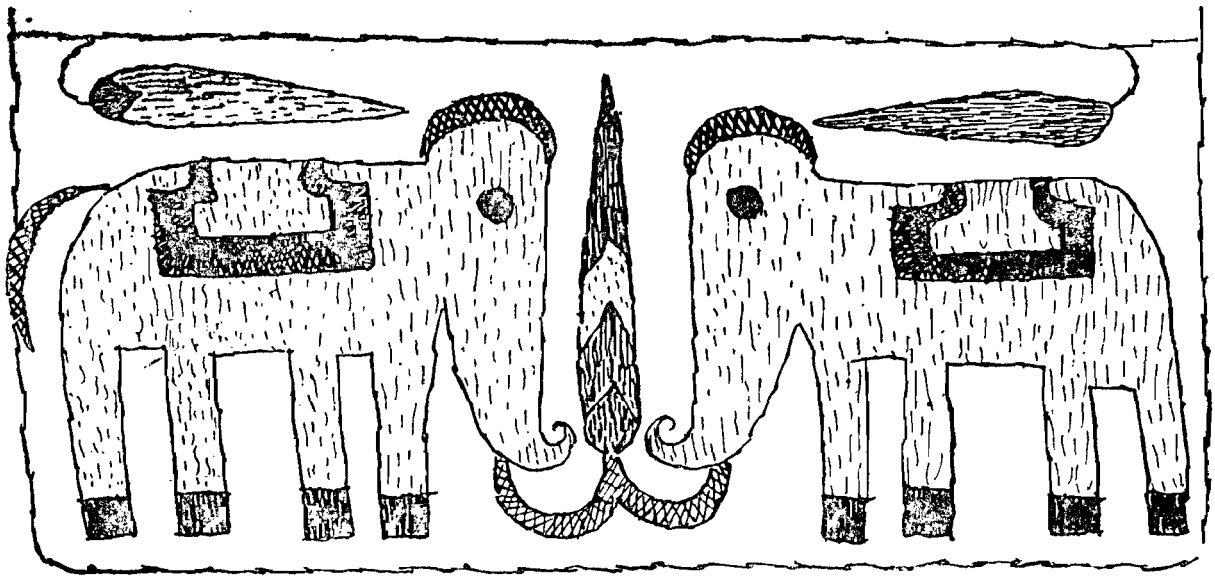
At night the children heap all the previously collected wood and grass in the main street. They cut eight sticks from a local bush called *kamal* with which they attach eight *babrus.* Then the fire is lit and all stand worshipping the fire while one of them goes round the holy fire eight times with the *babru* sticks in his hands. After the eighth round he throws the sticks in the fire. The festival comes to an end after the fire dies.

*Baisakhi*—This festival is celebrated on the 1st of *Baisakh* every year. The Swarans, especially the Mahajans celebrate it. They invite their married daughters home this day. The ritual observed is that they prepare *luchi* and place them under the earthen pots full of water and give them to their daughters. Some money is also given to them alongwith the *luchi.* They believe that this charity ensures peace to their dead ancestors.

*Mela Mahun Nag*—This fair is celebrated at a distance of some sixteen kilometres from the village but large number of people from Pangna go there to attend it on the 2nd or 3rd *Jeth* every year. The arrangements for the fair are made at Mahun Nag, on a large scale and a large number of stalls are opened by the business men. The Development Block Karsog, arranges Cinema shows there on this occasion. The *karialchies* from near about places perform *kariala* during the whole of the night. The villagers return home after staying for two days at Mahun Nag

It is said that Mahun Nag is another name for Karan of Mahabharat and when the ruler of Suket was once held captive at Delhi, he invoked the blessings of all the *devtas* of his area to help him out of the jail. It is believed that the Nag Devta took the form of *mahun* —a bee, and brought the Ruler safely back home. The ruler left quite a big tract of his area for the *mahun* where the Nag ruled for some hundred years.

The annual income of the temple is about Rs. 10,000 and is managed by a temple committee of that area. The villagers go there



*Embroidery*

during other times also for offering their thanks to the deity especially if they had promised it as a cure against snake bite. It is believed that a person going to Mahun Nag does not get poisoned even if bitten by the most poisonous of snakes on the way. It is believed that any case of snake bite is automatically cured if the patient is taken to the temple and left there for a night.

*Jam Ka Mela*—Jam is the name of a small neighbouring village of Pangna and gives its own name to the fair held there. The fair is held on the 15th of Jeth every year, and some 400 to 500 persons gather. About fifteen shops, selling various eatables and other articles are opened there. The villagers enjoy a ride in *handola* which are specially arranged at the area of the fair. Chhindiara or Tanua Dev is the chief patron of the fair and funds belonging to the deity are lavishly spent for making the fair a success.

*Katal fair*—The fair is held at Kambli on the 26th *Jeth* and again at Pangna on 27th. At Kambli about 200 persons gather in colourful dresses. They sing and dance and drink during the day. In the evening they all start coming to Pangna where the *Nag Devta* of *Saran, Shankar Deo*—a deity of *Chorkari and Chhandiara ki devi* are all brought in decorated palanquins. Stalls are set up at Pangna where sweets, toys and other sundries are sold. The gathering goes up to one thousand who all come to the village in colourful attires; drink wine and sing and dance throughout the day. The deities swing in their *palkis* amidst the melodious tune of the musical instruments while the oracles dance.

*Shiv Chautri*—On the first Asvina every year the Swarans paste a piece of paper on their door posts. The paper is prepared by a pandit and on it a sanskrit shalok is written by him immediately below which is drawn a square which is divided into sixteen parts by drawing three horizontal and three vertical lines in the square. In these sixteen small squares, numbers 1 to 16 are written in such a way as to make the sum of every row—horizontal, vertical or diagonal—equal to thirty four. The people believe that this Chautri carries the blessings of Shiva and has the power to drive away evil spirits.

*Rakhri*—This festival is celebrated on the day of full moon of Sawan. The brahmans tie red thread round the wrists of their clients and in exchange they are given grains and some cash. The sisters also tie red thread round the wrist of their brothers and are like-wise given money or some present in exchange. The special dish on the occasion mostly taken by the families is *sewian.*

*Pharash ka mela*—This is by far the oldest of the fairs celebrated on the 14th Asvina and no body knows of the year when it was held for the first time. The gathering is now not much, nor do the people take interest in the fair. The Devi and Devta of the village are brought to the festival ground. People drink and dance during the day and return home at the close of the fair.

*Bedaar ka mela*—This fair too is named after the village where it is held on the 25th Asvina every year. Some 1,500 persons gather on this day and about twenty five stalls displaying different types of general goods, toys and sweets, are set up. Chandi Devi of the village is the chief patron of the fair and the villagers bring her on their heads and dance throughout the day.

*Janam Ashtmi*—This festival is celebrated in the memory of the birth of Lord Krishna. Many keep fast throughout the day and break it only in the mid night with the *prashad* from the temple. *Kirtan* is also performed in the temple of Satya Narain throughout the night.

*Haritalika*—This is again a fair of the business community here and is celebrated by their women. It is held on the 3rd day after the Amawasya of *Bhadon*. On this day the women keep fast and make clay toys like sparrows, animals and other birds, and an image of Devi Parvati. They worship them in the evening and afterwards gather together to listen to the *katha* recited by a priest.

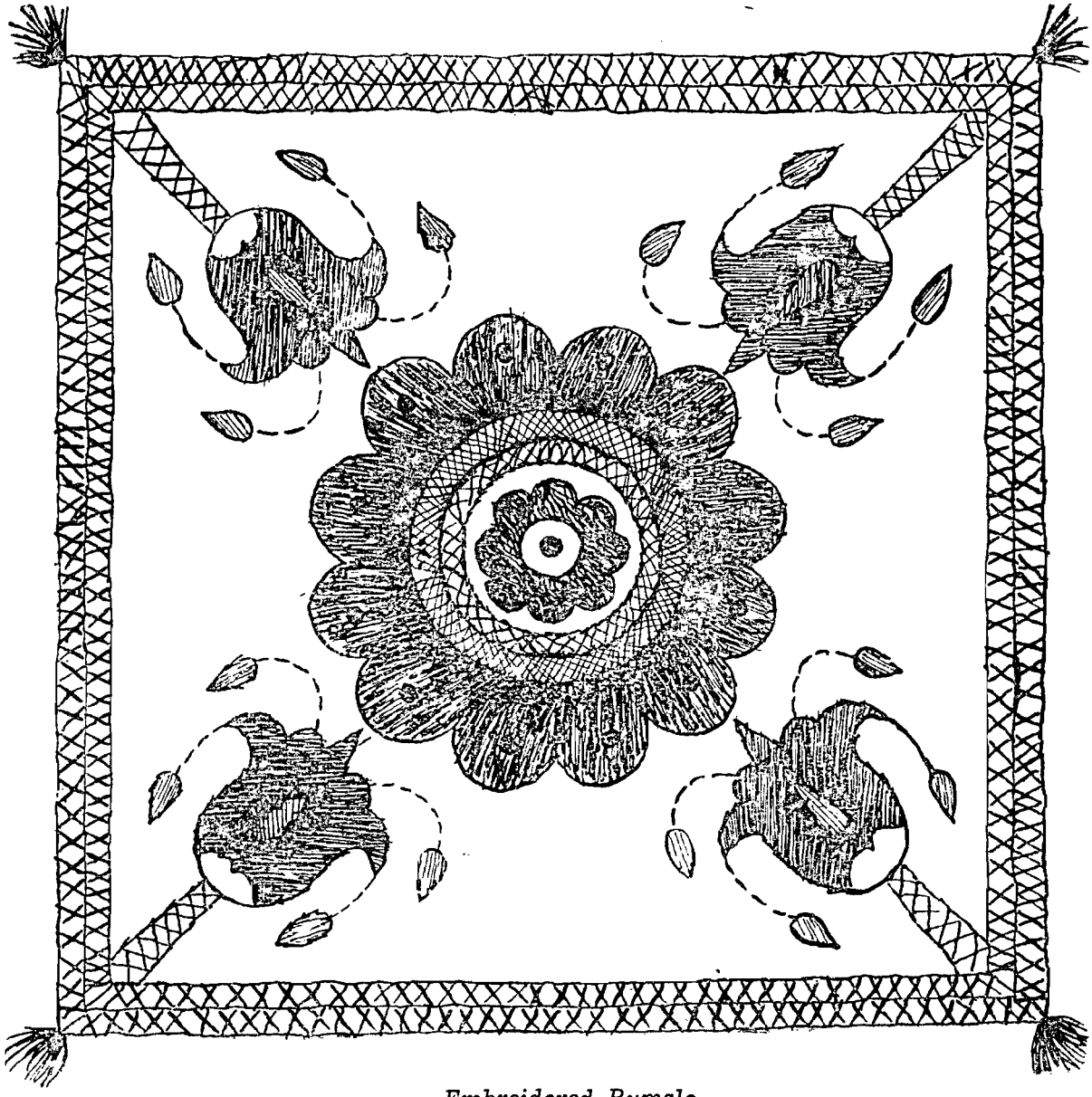
*Pathar Chauth*—On the 4th day of Shukalpaksh in *Bhadon* falls the Pathar Chauth. People believe that if they look at the moon on that day some evil will be-fall them. They avoid the moon. If they see it they dispell the evil consequences by throwing stones at other people's roofs. They believe that a curse or an abuse from the house owners lessens the evil effect of looking at the moon.

*Durga Ashtami*—Durga puja starts after the *shradhs* and during the *navratras.* A fair is held on the 8th day of *navratras* in the precincts of the local Kali temple. In the past due to state patronship this fair used to be important. Ten years ago the villagers used to slay buffalo-bull according to *sukhna.*

Some 800 to 1,000 persons used to collect at the temple premises and celebrate the *mela.* Now-a-days hardly 250 persons assemble. The fair used to be held in the afternoon. In the past a person who wished to sacrifice a buffalo bull to appease the deity, would

give Rs. 25 to a chamar. The chamar would bring a buffalo bull to the residence of the subscriber on this day. There the whole family would worship the animal. The bull would then be taken around the house three, five or seven times and then around the whole village. Lastly, liquor would be thrust down its throat. In addition, the bull used to be given the intoxicant *dhatura* seeds. In such a state of maddening intoxication, it would be taken to the temple where people worshipped it. The animal which would have by that time taken the form of a ghostly beast would then be tied with ropes. Some youngman from the Rajput community would slash its neck with sword, cutting a gaping wound as deep as possible. Then the 'Chamars' would jump at the animal cutting it into pieces. Meat would be cooked and taken by the Chamar.

A mythological legend forms the background of all the celebrations connected with Durga Ashtami day. It is believed that a demon Mahisasur once terrorised all the deities and conquered Lord Indra's throne. Indra is the king of all the Devtas. Mahisasur sent a messenger to Lakshmi Roop, a manifestation of Durga, asking her to marry him. She refused and challenged him to a fight. The fight continued for many days on end, during which period the Demon continued



*Embroidered Rumale*

to change into different forms. The Devi vanquished him at last and cut him to pieces. The buffalo bulls which used to be slayed at this temple uptil some ten years back actually symbolised this Mahisasur. The celebrations are held in commemoration of the victory of Durga over Mahisasur.

*Diwali*—Diwali may be divided into three parts (i) Diwali, (ii) Baliraj puja and (iii) Bhai Dooj.

Festivities commence eight days prior to Diwali. Children collect for eight days, twigs of *bhang* plant and tie turf grass to them. At night these torch like objects called as *ghunusu* are lit by the lamp from the temple. The children swing them around singing and jumping.

On the night of Diwali a room is decorated with flowers and colourful pieces of cloth for worshipping Goddess Lakshmi. An earthen pitcher decorated with a cocoanut, pieces of beautiful silken cloth, flowers and piece of gold, is placed in the middle of the room. The gold signifies Goddess Lakshmi. Small mustard oil earthen lamps are lit around the houses in rows and *parshad* is distributed.

(ii) Baliraj puja is performed on the following day. The rituals consist of worshipping safes, scales, weights and account books. The whole ritual connected with this occasion is also called Govardhan Puja. The worship takes place in a decorated portion of a room called *mandap*. Delicious foods like *babru, bhalle* and *halwa* are distributed among friends and relatives.

(iii) *Bhai Dooj*—This is the festival of brothers and sisters. The sisters apply saffron on the fore-head of their brothers. A few grains of rice are also stuck with the *tilak*. The sisters offer sweets to their brothers. They reciprocate their affection by giving them cash. Most of the villagers gamble with cowri shells during Diwali.

**Superstitions**

No agricultural operations, are performed on the first day of all the Vikrami months. Further at the time of harvest a portion of the crop is first dedicated to a deity or temple and only then the rest of it is consumed.

As a convention two real sisters are never given in marriage to two real brothers. Among the Mahajans and Rajputs, it is considered to be inauspicious to marry the eldest son to the eldest daughter of their respective families.

Clothes are not washed on any auspicious or festive days.

Rice and bread are never served together except when the family is in bereavement.

No member of a family cleans teeth or combs hair during *shradh*.

Red and yellow colours are supposed to be lucky, while black is considered unlucky. People associate *saneechar greh* with black objects which are supposed to caste ill effects. Similarly cow, cukko bird, peacock, horse and cat are supposed to be lucky while a crow, dog, owl and donkey are unlucky. The numerals 4, 6, 8 and 12 are unlucky. To come across an empty pitcher, a naked person, a widow, a brahman without *chandan* on his forehead, a snake going uphill, a cat fighting with a dog, are all supposed to bring ill luck, while a pitcher full of water, a snake going downhill and a well dressed person have a favourable effect. If a snake enters the upper flat of a house it is considered inauspicious and if killed, it is thrown out of either a window or through the roof after removing a slate piece, but never through the entrance. Charity is also given to dispel the supposed evil effects.

5th, 7th, 9th, 10th, 21st and 24th day of the months of Vikrami calendar are considered to be unlucky for conducting different agricultural operations. The villagers believe that mother earth sleeps on these days.

Evil eye is given the name of *daina lagna*. The villagers believe that oracles and greedy persons possess evil eyes. Pandits chant various *mantras* to ward off the influence of the evil eye. *Jantar*, which is just a piece of paper on which different hymns are written and on which special designs are traced, is put round the necks of children to protect them from evil eyes.

The priests, taking into consideration, the stars of different persons, prescribe different metals and *mantras* for their well-being. No body ever sits with both the hands lying flat on the ground as this posture is supposed to cast ill effect. Certain dreams like seeing a dead person, grain store, fire, building, killing a snake, a lion, riding an elephant are considered to be lucky, while others like sale of grains, holding fire, storm, marriage, gold treasure, cutting a tree, taking poison, rain, falling of a turban and a live snake are all unlucky. Horoscopes are chief means of telling fortune. The oracles too profess to be able to predict future happenings.

Generally, cattle, goats, cuckoos, bees and spiders are supposed to be lucky. Mice, bats, fowls, crows, godflies, frogs, snails and toads are considered to be unlucky.

The months of Magh, Phalgun, Baisakh, Jyaisth, Ashadh and Maghar of the Vikrami era are considered to be lucky for marriages.

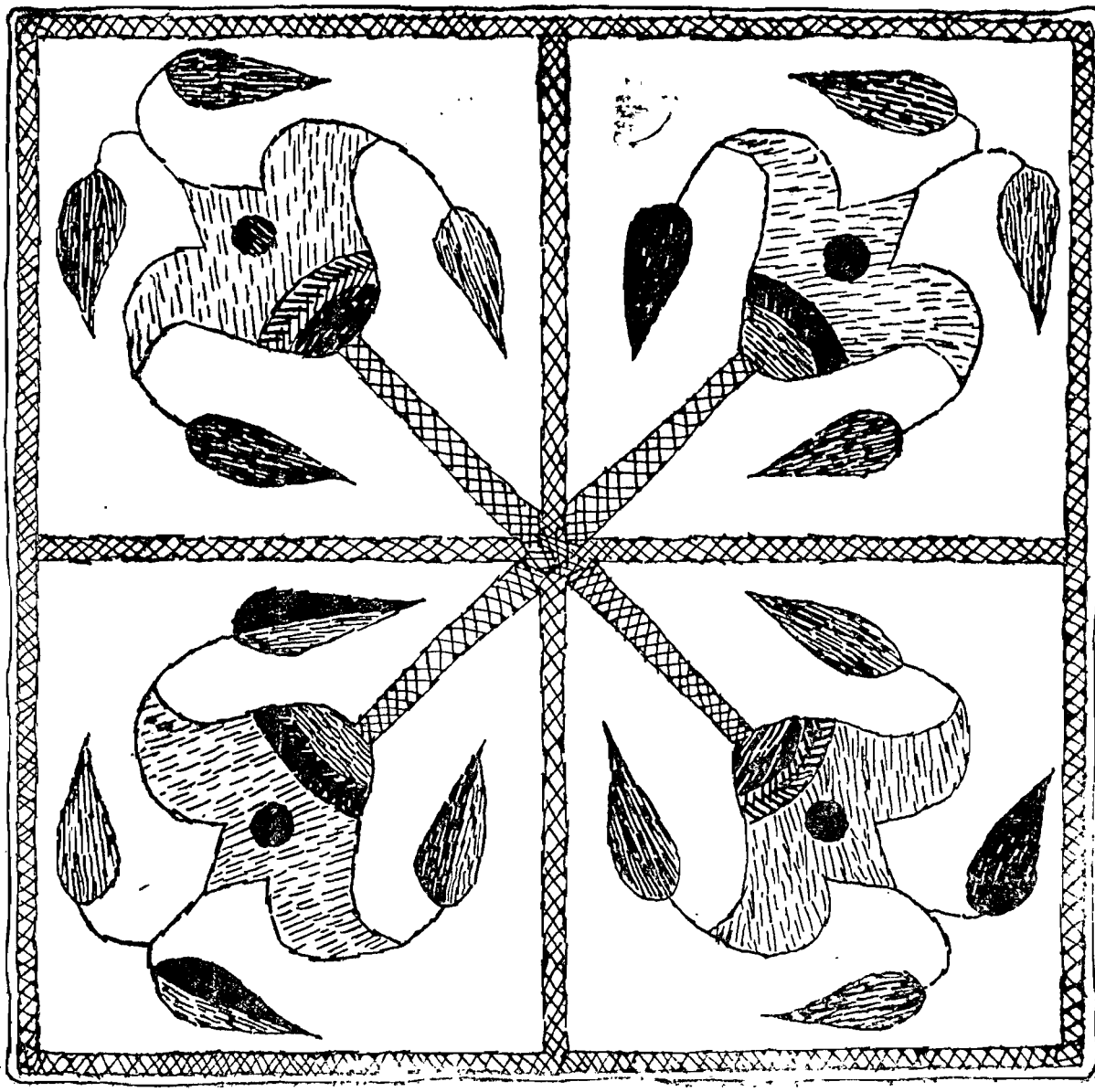
To cut nails or hair on Sunday, Tuesday and Saturday is considered inauspicious. Mondays, Wednesdays and Thursdays are however lucky for starting a business.

People are always very particular about the days for starting journeys with particular reference to directions in which they intend to move. Saturdays and Mondays are supposed to be unlucky for setting out towards East; Thursday for moving towards South; Tuesday and Wednesday for moving towards North; and Sundays and Fridays for commencing journeys in the westerly direction. Dawn and twilight are luckier than rest of the hours of the day.

**Spirit World**

Spirit world occupies an important position in the whole of the region around Pangna. Ghosts and other supernatural beings are given different names. Taking them one by one, first comes *musainu.*

A *musainu* is supposed to possess a human shape with an utterly grave, dark and ugly face. Cells have been built near various temples, to serve as abodes for *musainu.* People



*Rumules*

visit these cells and request *'musainu* to create troubles for their foes and it is believed that he actually helps those who are real devotees of his. Persons who are attacked by *musainu* suffer from various troubles, and diseases like stomach-ache, dysentery and fever which may prove fatal in a number of cases. *Banmuth* is a sort of spirit which an oracle on some body's request may send after that person's foes. This also spreads diseases and ultimate death. *Raksheta* and *heera-mohta* are other forms of the ghosts, believed in this region.

To ward off ghosts, people take the help of oracles who profess to possess supernatural powers. They prescribe cures for various ailments. A he-goat may be sacrified or certain *mantras* may have to be recited daily.

*Togra, batal, jal* and *nanga devta* are the names of local deities, whose abodes exist here and there and at every harvest, first share goes to them in the form or *rot,* (big loave). A he-goat too may be sacrificed every third year to appease the deities.

One of the *chowki* style houses at Pangna is supposed to be haunted by *narsingh devta.* Some of the residents of Pangna declare that they have actually seen the deity. It is believed that if, at night, somebody visits this house or remains inside it, he is troubled by the devta. The house is deserted and no one dare enter it. Now, however, a horticulture assistant of the Govt. Progeny Orchard Pangna, who has come from U.P. lives alone in this house. He claims that the deity has not cared to manifest itself to him in any form.

**Leisure and Recreation**

The businessmen have more leisure hours than the farmers. The amusements among the latter are too few to be recognised as separate from their daily routine. They mostly combine their hard agricultural labour with folk songs and folk dances. The women work on the fields alongwith their menfolk and in the evening while they sit together after the meals to chit chat, the women are constantly seen spinning wool or doing other odd jobs like sewing or mending clothes. The businessmen play cards, gossip, smoke *hukkah* and play chess during their leisure time. The topics of the conversation range from exchange of information on the weather, the rates of agricultural products and the other consumer goods available at different markets. But mostly they get down to idle gossip. There is a country wine shop in the village and many a tired farmer and some of the shopkeepers get together over a peg.

Cinema shows, documentaries and news reels are arranged once or twice a year by the Public Relations Department. Whenever the villagers visit Simla or Mandi in connection with some business they do make it a point to enjoy a cinema show there.

**Dance and Drama**

Always on the look out for some gay occasion like a marriage or a fair, the village folk plunge themselves into rhythmic dance, which may continue sometimes even for twenty four hours at a stretch. It is the farmers who actually participate in the *nati,* a blend of a song and dance. To the accompaniment of vigorous beating of the *nagara,* playing of the *shehnai* and other such local musical instruments, a party of fifteen to two hundred may participate at a time. The surrounding persons sing in a tune, luring every body to jump into the arena and be a participant in the dance. If it is night, as is usual on the occasions of marriages, torch-wood known as *jokhti* is lit and this makes the occasion, all the more colourful.

No folk drama, or *karyala* is held. However, a *rasdhari* party from Punjab or Mathura may visit once a while. They stage dramas at the time of some important fair or festival. The dramas are mostly mythological in character like *Puran Bhagat, Ram Lila, Abhimanyu,* with a few humourous skits. Harmonium, *tabla* and *chimta* accompany all such parties. Recently the *rasdharis* have added film songs to their programmes.

**Folk Songs**

The villagers are very fond of folk songs. These become very colourful when men and women work and sing in team during harvesting season or when they sing in the rains while they are busy transplanting paddy.

Sometimes they dance and sing to the tune of the local orchestra, in which *tabla* and harmonium play an important part. A few of the songs sung in this region are given.

*Nati*

पहाड़ा री बीन्दिये, जीया लाला
पहाड़ा री बीन्दिये, जीया लाला
एकी हाथे बाटरी, बाईं चमके, घड़ी रे बीन्दिये जिये लाला
भेजे स्कूला लै रहे रस्ते, खड़े रे बीन्दिये जिये लाला
एकी हाथे बाटरी दूजे हाथे छत्ता, छत्ता रे बीन्दिये जिये लाला
कुणी पाई चुगली कुणी दैरा, पत्ता गे बीन्दिये जिये लाला
भाई पाई चुगली भाभी दई रा पता गे बीन्दिये जिये लाला
पहाड़ा री बीन्दिये, जिया लाला ।।

It is a love lore revolving round a village belle called Bindiya. She was sent to school but she wended her way to her lover's house. She was noticed going there with a torch in one hand, an umbrella in the other; a watch on her wrist, she was asked the reason for that. She gave out that some one indulged in back-biting and most probably it was either her brother or sister-in-law. This depicts the eternal friction between brother's wife and his sister.

ठण्डी ठण्डी हवा चले ठंडा पानी वांका पहाड़ां रा
वसणा हो सारेयां मुलका रही कने देखयां क्या ही
नजारा दसणा हो————————
हाथा तेरे दाची लक्का तेरे गाची सीस ते धाठू भी कसणा हो
सारेयाँ मुलका रही कने दिखणा क्या हो————
अमला जे विमला री नर्मिल धारा आसा वा स्कूल आसा जो
प्यारा
हाथ जोड़ी अरजा वारी वारी करना चींडी रा रस्ता भी
दसणा हो
सारेयां मुल्का रही कने————————
ओरे वोले, शिमला, परे जतोगी री धारा गेए रोगी-तोड़
करसोगी
वलियां री धारा वड़े मजे दारा खैरूये रा स्वाद भी चखणा
हो ।
सारेयां मुल्का रही कने देखणा क्या दसणा नज़ारा हो——
ओड़ने जो पट्टू वछाने जो सेले ना छोड़े टुट्ढे ना हुदें मैले वसणा
पहाड़ा खाणै सेव साड़े मौजा करनी दा हसणां हो सारेयां
मुल्का रही कने देखया क्या ही नज़ारा दसना हो ।।

This is a song in praise of hill life. The hills are cool and the air bracing. The water of the springs is cool. The composer of the song says that he has lived in all other parts of the country but nothing compares to life in the hills. According to him it is a treat to see a hill belle with a *drat* in one hand and *kamarband* round her waists, while her head is adorned with a *dhatu*, something that is not seen anywhere else. The waters of Ambla and Bimbla *khads* flowing near Karsog are clean and the school situated there also looks well. There is a request that there should be a road to Chindi which is an important village now on Tatapani-Karsog road. The scenery of Simla range and Jutogh range is admired and the special dish of *kheru* that is prepared in this part of the country is matchless. In hills, one gets *pattoo* to wear and apples to eat and so no other part of the country can compare favourably with the easy and plentiful hill life!

पहाड़ां दा रहणा चंगा गद्दीया पहाड़ां दा रहणा चंगा हो
शहरां शहरां विच्च नालू जे वगदे पहाड़ां विच्च वगदियां
गंगा हो २
पहांड़ाँ दा रहणा चंगा गद्दीया पहाड़ां दा रहणा चंगा हो ।।
शहरां शहरां विच्च मोटरां जे गड्डीयां, पहाड़ां विच्च टटू
जांदा हो २
पहाड़ां दा रहणा चंगा गद्दीया पहाड़ां दा रहणा चंगा हो ।।
शहरां शहरां विच्च गर्मी जे पौंदी पहाड़ां दी शीत वे चंगा हो
२
पहाड़ां दा रहणा चंगा गद्दीया पहाड़ां दा रहणा
चंगा हो २
शहरां शहरां विच्च बड़ी धोखा वाजियां पहाड़ां दा धर्म वे
चंगा हो २
पहाड़ां दा रहणा चंगा वे गद्दीया पहाड़ां दा रहणा चंगा हो ।।

This appears to be a Gaddi song which has travelled to this part of the Pradesh. It has been sung extrolling the hill-life in preference to life in the plains because in cities dirty water flows, whereas in hills clear streams and rivers like Ganga flow. The city life is polluted by traffic whereas the ponies ply in the hills. It is too hot in the plains while the hills are cool. The life in cities is full of deception and fraud whereas the hill folks live simple, honest and unsophisticated life.

हरिये नी भरिये लम्वीये खजुरे पत हो जीना रे पीले,
हो कन्द हो जीना रे सदा रे मुसाफिर नारा दे मुख पीले हो
राज बिना कोई राजा झूरे वैद विना कोई रोगी हो कंद हो
विना जेढ़ी नारा झूरदी तीनों बड़े भर जोगी हो
हरिये नी भरिये..... ।
बालक उमरे मां नहीं मारियों बैल न मारियो जोड़ी हो
चढ़दी उमरे कंद नहीं मारियो वीछड़ी जान्दी जोड़ी हो
हरिये नी भरिये लम्वीये..... ।।

This is again a love lore. There can be no king without a kingdom, no doctor with a patient. No wife without a husband.

The child has no life at the death of his mother. A yoke has no value after the death of a bull. Similarly a man or woman lose everything at the death of a partner.

Here we have made an attempt to give translations of some of the songs.

पशुआं चराआं नाले रोआं अम्मा नी मेरी अनपढ़ जिन्दगी हो हो।
स्कूला रा जाना तूं छड मठेया तुजो फिस किने देणी हो हो।
फिसा रा गम ने तूं कर अम्मा नी फिस गुरूये तें मंगणी हो हो ।।
पशुआं चराआं नाले रोआं अम्मा नी मेरी अनपढ़ जिन्दगी हो हो ।।

I am grazing the cattle and weeping oh mother on my illiteracy. Forget about the school oh son who will give your fees. Don't worry about the fees oh mother, my guru will give the fees.

*Balo*

उची धारा ते लागा रेडिया
कथिरे स्कूलै पढ़िरे केथि सिखी गला एढ़िया।

The Radio is playing at the top, in which school did you read where did you learn all this art of love making.

डुगै नाला ते वोलया मुर्गा,
तुसै खाई कारी कारी रोटिया, आसै खाया जुठा टुकड़ा।

Near the deep stream, a cock is crowing, you had hearty meals but we had only the left overs.

गाड़ी आंदियां दील्लीयां ते,
एैंड़ा डरो तुमी सजनो, जेड़ा चुहा डरो बिल्लीया ते।

The train is coming from Delhi. But you look very much afraid, as the rat is afraid of the cat.

पानी भरना लारडीकने,
दो बहनी एकी रंगा री दिल लाई लेणा छोरीया कने ।।

I will fetch water in the company of my beloved. Both the sisters are very beautiful. I'll give my heart to the beloved.

ताते पाणी रा ता पुल टूटी रा
बारले ता वार रही जा, पारलेरा दिल फटीरा ।।

The bridge of Tatapani has fallen down. People, on the Suket side are cut off, but ones across the river are broken hearted.

क्या रंग स्वाटरे दा, क्या तेरा नाम छोरूआ,
क्या नंम्बर क्वाटरे दा।

Of what colour is your sweater, what is your name. What number house do you live in?

लाल रंग स्वाटरे दा, गंगी मेरा नाम छोरीए,
२२ नम्बर क्वाटरे दा ।।

The sweater is red, my name is Gangi, and the Number of the house is 22.

चिटे चावला ते क्या तोलणा,
चतरा आपु समझना, मुर्खा जो क्या बोलना।

No use weighing the white rice. Wise men understand things. It is useless to explain to a fool.

भात खाई लैणा चिनियां कने,
आसा कैड़े पुत पालने, दिन कटणै सकी-नियां कने।

I don't care much. I relish rice with sugar. I'll spend my life in luxuries, I have no family to support.

लिखने रा पैन देयी जा,
दुरा री प्रेमी आई री मिलने रा दा टाईम देयी जा।

Give me your fountain pen. Your beloved has come from far away, please make an appointment with her.

फूल फूली रानी पारडालिया।
ऐवे नहीं टाइम छोरीये आसे मिलगें नी कल धयाड़िया।

There are many branches, but only a few flowers. There is no time today. We shall however meet tomorrow morning.

# 5. Education, Medical and Public Health

457 persons (169 males and 288 females) are illiterate and 62 persons are literates, without any educational standard. There are only 15 matriculates and 111 primary passed persons. Besides, one intermediate, one Shastri and one Ayurveda Acharya are also residing here. Table VIII gives age-group-wise literacy figures.

### Government Higher Secondary School Pangna

Prior to the formation of Himachal Pradesh, this region of the Suket State was very backward in respect of educational facilities. During State time only a Primary School existed here. Gradually, as the people, especially the Mahajan community, became conscious of education, this school was upgraded. It was raised to the standard of a Lower Middle School in 1950 and was further upgraded to the Middle School in 1952; High School in 1962 and Higher Secondary in 1963. The total strength of students is 185 out of which 126 are boys and 59 girls. There are 34 students from the scheduled castes community.

The main reason for smaller number of scheduled castes students joining school here is that the parents prefer them to look-after domestic work, grazing of cattle or to bring grass and fire wood, to augment the family income. Then a few of the persons may be poor and cannot afford to spend on stationery and books required by the students. The children derive great pleasure from the acts of sheer childness like tearing off the pages from their text and exercise books. They often lose pencils and pen holders.

The school is housed in two buildings. Primary classes are held in the old building, while the rest of the classes are held in the building constructed some five years back. This building is being repaired and some classes are conducted in the open. Small boys and girls may be spotted here and there carrying pots containing charcoal fire to the school to keep them warm during winter.

TABLE NO. VIII

| Age Groups | Total Population | | | Illiterate | | Literate without education standard | | Primary or Basic | | Matric or Higher Secondary | | Intermediates | | Shastri | | Ayurveda Acharya | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | P | 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 |
| All ages | 585 | 293 | 292 | 169 | 228 | 30 | 32 | 76 | 35 | 15 | .. | 1 | .. | 1 | .. | 1 | .. |
| 0—4 | 86 | 40 | 46 | 40 | 46 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 5—9 | 73 | 37 | 36 | 16 | 16 | 20 | 19 | 1 | 1 | .. | .. | .. | .. | .. | .. | .. | .. |
| 10—14 | 52 | 26 | 26 | 12 | 5 | 3 | 8 | 11 | 13 | .. | .. | .. | .. | .. | .. | .. | .. |
| 15—19 | 64 | 24 | 40 | 13 | 30 | .. | 1 | 10 | 9 | 1 | .. | .. | .. | .. | .. | .. | .. |
| 20—24 | 48 | 22 | 26 | 8 | 19 | 2 | 1 | 8 | 6 | 4 | .. | .. | .. | .. | .. | .. | .. |
| 25—29 | 64 | 30 | 34 | 14 | 30 | .. | 1 | 10 | 3 | 5 | .. | 1 | .. | .. | .. | .. | .. |
| 30—34 | 42 | 25 | 17 | 9 | 16 | 1 | 1 | 11 | .. | 3 | .. | .. | .. | 1 | .. | .. | .. |
| 35—39 | 28 | 17 | 11 | 9 | 10 | 2 | 1 | 5 | .. | .. | .. | .. | .. | .. | .. | 1 | .. |
| 40—44 | 30 | 19 | 11 | 10 | 11 | 1 | .. | 8 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 45—49 | 24 | 12 | 12 | 7 | 12 | .. | .. | 5 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 50—54 | 27 | 18 | 9 | 12 | 9 | 1 | .. | 4 | .. | 1 | .. | .. | .. | .. | .. | .. | .. |
| 55—59 | 14 | 6 | 8 | 5 | 6 | .. | .. | 1 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 60 & over | 33 | 17 | 16 | 14 | 16 | .. | .. | 2 | .. | 1 | .. | .. | .. | .. | .. | .. | .. |

As for a play ground, only a patch of ground exists adjacent to the school building. This ground is not big enough even for the games like Volley Ball and Kabaddi. As such the students have to utilize the neighbouring private fields. The owners of these fields strongly object to this and very rightly so. A playground is the basic need for a school and this is what the Pangna school is lacking.

The staff and the students hardly devote sufficient time to extramural activities. 5 *Charkhas*, sets of agricultural and carpentry tools, and a chalk making set have been supplied. A small library subscribes to the Tribune and Hindi Newspapers.

**Medical**

During the State regime, three private practitioners practised Ayurvedic system of medicine. On the 26th January, 1954, the Ayurvedic Dispensary located at Sairi, 20 Km. away was shifted to Pangna. Besides, the *vaid* incharge, a compounder and a part time ward-boy, constitute the staff. Till recently the dispensary was housed in a rented building containing two rooms and a verandah but now a Government building has been constructed. Outdoor facilities are available in this dispensary and recently two beds have been provided for emergency cases. On an average, about a thousand cases are attended to in this dispensary per month.

**Diseases**

Diseases like cold, cough, diarrhoea, dysentery, headache and stomach disorders are very common. Incidence of venereal diseases in Pangna and its neighbouring villages was very high at one time. But with the opening of a V.D. Clinic at Karsog, it has now come down to a great extent. The villagers have to go to Karsog Civil Hospital, for prolonged and emergent treatment. Seriously ill persons are taken to the Hospital in a Palki.

Maternity and child welfare facilities have been provided to the village by way of appointing a trained mid-wife. Besides, three untrained dais too render this service.

In all, there are five private practitioners in the Ayurvedic System of medicines. All of them are unqualified and quacks. One is a whole time vaid, while the rest of them are shopkeepers who know just a little bit of Ayurvedic medicines. One shopkeeper deals in a number of selected Allopathic medicines. Another deals in Ayurvedic medicines.

**Tantar Mantar**

The villagers believe in *tantar mantar* type of treatment. When some body is not cured of a disease for a considerable period, the villagers believe it to be due to the operation of some evil spirit. To dispel such evil spirits, *chelas*—a class of people, particularly from the Brahman community, who profess to know the art of warding off the evil spirits, are called. This system of treatment by *tantar mantar* is vary peculiar. The patient is made to sit before the *chela* who draws a circle with wheat flour and vermilion between the patient and himself. Special preparations like *rot, babru* and *chilru* along with some charcoal, vermilion and *pathawa* (pollen of deodar) are offered to the supposed evil spirit, by placing them in the circle. Then according to the nature of the disease the oracle holds a pair of tongs, a peacock feather, a shoe or a branch of the local *bekhal* tree in one hand and starts chanting various types of Mantras or verses. *Mash* pulse, vermilion and rice are constantly thrown into the circle. In chronic and acute cases a he-goat, a chicken, a fish or a pig have to be sacrificed on the spot. In some cases the meat of the sacrificed animal is taken by all present, while in some others it is buried under the ground. Treatment lasts for two to three hours at a time, the oracle occasionally beating the patient with the tongs, feather or shoes. A few cases where black magic is feared the patient is given sound beating. The cases of black magic consist in the belief that the foes of the patient have fed him on human nails, hair, owl's flesh, vermilion, marrow extracted from cow's horns locally called *Gorochan*. These things, it is believed, make the victim go mad or suffer from serious diseases. The villagers however, are fast losing faith in this type of treatment.

**Birth and Death**

The births and deaths for the last ten years recorded in the birth and death register maintained by the Gram Panchayat are given in table IX.

TABLE No. IX

| Year | Birth | | Death | |
|---|---|---|---|---|
| | Male | Female | Male | Female |
| 1 | 2 | 3 | 4 | 5 |
| 1954 . . | 5 | 1 | 2 | .. |
| 1955 . . | 6 | 4 | 1 | 1 |
| 1956 . . | 1 | .. | 2 | .. |
| 1957 . . | .. | 2 | .. | .. |
| 1958 . . | .. | 1 | 1 | .. |
| 1959 . . | 6 | 3 | .. | .. |
| 1960 . . | 3 | 2 | .. | 2 |
| 1961 . . | 3 | 2 | .. | 1 |
| 1962 . . | 5 | 4 | .. | 1 |
| 1963 . . | 9 | 5 | .. | .. |
| | 38 | 21 | 6 | 5 |

Total number of births during the years from 1954 to 1963 was 62 (38 males and 24 females). Deaths recorded during this period were 11 (6 males and 5 females).

# 6. Economy

The main rural economy here can be classified in two occupations, farming and business, 156 persons depend on agriculture for their main source of income. There are twenty-two shops; and thirty-nine persons are engaged in business. Besides agriculture and business, blacksmithy, carpentry, pottery, shoe-making and tailoring are also practised by some of the households as their major occupation. Forty-five persons are engaged in Government service. Table X classifies the village population according to their occupation.

The men work on road construction work as a subsidiary occupation. Running of *gharats* and paddy husking mills provide yet another occupation to some. There are six *gharats* and one paddy husking mill in the village. Oil pressing work is done by one teli.

## Income and Expenditure

While collecting information on income and expenditure from the heads of families it was observed that they had a general tendency to under-estimate their income and over rate their expenditure. As such, the figures of income and expenditure here give only a general idea of the standard of living of the villagers.

TABLE NO. X

| Age group | Occupation | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Agriculture | | | Blacksmithy | | | Shoe-making | | | Tailoring | | |
| | P | M | F | P | M | F | P | M | F | P | M | F |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 |
| All ages | 156 | 85 | 71 | 1 | 1 | .. | 1 | 1 | .. | 3 | 3 | .. |
| 0—14 | 11 | 6 | 5 | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 15—34 | 84 | 40 | 44 | .. | .. | .. | .. | .. | .. | 1 | 1 | .. |
| 35—59 | 54 | 33 | 21 | 1 | 1 | .. | .. | .. | .. | 2 | 2 | .. |
| 60 & over | 7 | 6 | 1 | .. | .. | .. | 1 | 1 | .. | .. | .. | .. |
| | Pottery making | | | Oil milling | | | Shop keeping | | | Service | | |
| All ages | 3 | 1 | 2 | 1 | .. | 1 | 39 | 35 | 4 | 45 | 42 | 3 |
| 0—14 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 15—34 | 2 | .. | 2 | 1 | .. | 1 | 14 | 11 | 3 | 32 | 29 | 3 |
| 35—59 | 1 | 1 | .. | .. | .. | .. | 18 | 17 | 1 | 13 | 13 | .. |
| 60 & over | .. | .. | .. | .. | .. | .. | 7 | 7 | .. | .. | .. | .. |
| | Labour work | | | Muleteering | | | Confectionery | | | Prohitai | | |
| All ages | 2 | 2 | .. | 1 | 1 | .. | 2 | 2 | .. | 3 | 3 | .. |
| 0—14 | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| 15—34 | 1 | 1 | .. | 1 | 1 | .. | 1 | 1 | .. | 1 | 1 | .. |
| 35—59 | 1 | 1 | .. | .. | .. | .. | 1 | 1 | .. | 2 | 2 | .. |
| 60 & over | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |

It is clear from table XI that the Brahmans and Mahajans are more well-to-do than the rest of the villagers. 17 per cent of their households come under the income group of 101 and above. Among the scheduled castes the Chanals, Kolis, Lohars and Telis are economically better off than the other castes. There are only thirteen households in the income group of Rs. 50 and below, thirty six in the income group of 51—75 and thirty nine in the group of Rs. 76 and 100 while eighteen get Rs. 101 or more per month.

**Expenditure**

For expenditure the amount spent by the villagers has been classified into food, clothing, education and other items. The other items include all the miscellaneous expenditure on travelling, recreation, fuel, lighting and religion. Table XII shows that in the lower income groups the percentage expenditure of food and clothing is more than that in the higher income groups. On the other hand, miscellaneous expenditure tabulated under other items shows percentage increase with every higher slab, of the income.

TABLE No. XI

| Occupation of the Household | | | Household in the income Groups of | | | |
|---|---|---|---|---|---|---|
| Main | Subsidiary | Source of income | Below Rs. 50 | Rs. 51—75 | Rs. 76—100 | Rs. 101 & above |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| Agriculture | .. | Agriculture | 4 | 8 | .. | .. |
| Agriculture | Labour | Agriculture and Labour | 3 | 5 | 10 | .. |
| Agriculture | Service | Agriculture and Service | .. | 5 | 2 | .. |
| Agriculture | Weaving | Agriculture and Weaving | .. | .. | 1 | .. |
| Agriculture | Labour and Service | Agriculture, Labour and Service | .. | .. | 1 | .. |
| Agriculture | Shoe making | Agriculture and Shoe making | 3 | 1 | .. | .. |
| Blacksmithy | Labour | Blacksmithy and Labour | .. | 1 | .. | .. |
| Priest | .. | Priest | .. | 1 | .. | .. |
| Pottery | Agriculture | Pottery and Agriculture | .. | 1 | .. | .. |
| Service | .. | Service | .. | 4 | 15 | 9 |
| Service | Agriculture | Service and Agriculture | .. | .. | 2 | .. |
| Shopkeeping | .. | Shopkeeping | 3 | 5 | 3 | 7 |
| Shopkeeping | Agriculture | Shopkeeping and Agriculture | .. | 1 | 2 | 2 |
| Tailoring | .. | Tailoring | 4 | 4 | 3 | .. |

TABLE No. XII

| Item of Expenditure | Below Rs. 50 | | Rs. 51—75 | | Rs. 76—100 | | Rs. 101 and more | |
|---|---|---|---|---|---|---|---|---|
| | Average | %age of Total | Average | %age of Total | Average | %age of Total | Average | %age of Total |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| Number of household | Thirteen | | Thirty six | | Thirty nine | | Eighteen | |
| | Rs. P. | | Rs. P. | | Rs. P. | | Rs. P. | |
| Food | 33·00 | 66·00 | 42·00 | 59·00 | 51·00 | 54·00 | 85·00 | 54·00 |
| Clothing | 4·00 | 8·00 | 6·00 | 8·00 | 8·00 | 9·00 | 14·00 | 9·00 |
| Education | 2·00 | 4·00 | 2·00 | 3·00 | 3·00 | 4·00 | 5·00 | 3·00 |
| Other items | 11·00 | 22·00 | 21·00 | 30·00 | 32·00 | 33·00 | 54·00 | 34·00 |

### Indebtedness

73 out of 107 households are under debt. The total amount of debt outstanding at the time of survey was 37,415. More indebtedness is to be found amongst the farmers rather than among the businessmen.

The loans amounting to Rs. 29,875.00 were obtained for the purposes of domestic needs, while Rs. 4,900.00 have been incurred on births, marriages. Only Rs. 2,640.00 have been borrowed by the farmers for productive purposes like purchasing of a bullock or fertilizers and improved seeds.

There are some ten Mahajans who advance loans. They charge 18 per cent interest. The multipurpose cooperative society Pangna gives loans for productive purposes only at 9 per cent interest, but the demand for this loan has been so great that the society could not cope with it. Recently, however, the society has stopped giving loans because the amount advanced already by it has not so far been recovered. Hence the sole loan advancing agency is the shopkeepers.

### Inheritance of property

Till recently the practice with regard to the inheritance of property was that at the death of the head of the household, it would be inherited by the sons who would have an equal share. The widow or widows used to have a life interest in the property but could lose it on their remarrying. In the absence of the sons, the property would go to the brothers, brother's sons, daughters of the deceased, daughter's son, sister of the deceased and sister's son, in this order. Sometimes the head of the household would adopt a son and in that case the property could go to the adopted son. Now, because of the change of the legislation, the property is divided equally amongst the sons and daughters and wife/wives. Most of the villagers do not like the daughters to have shares from their parent's property. They say that the business and land, when it is sub-divided amongst brothers-in-law, tend to result in a loss. Only six persons out of 107 interviewed were in favour of the daughters having a share in their parental property and five of them were below 34 years of age.

### Workers and Non-Workers

Table XIII shows that 328 persons out of the total population of 585 are non-workers. The percentage of non-workers is more among the businessmen than that among the farmers. The reason is that the women and children from the business community are not supposed to do any work for earning bread whereas those among farmers do lot of work on the fields. The children generally help in grazing the cattle. The workers have been classified according to their occupation and nature of activity in table XIV. The largest number of non-workers are in the age group of 0—14, which include infants and school going children. There are 200 non-workers in this age group.

TABLE No. XIII

| Age Group | Total | | | Full time students or children attending school | | Persons engaged only in Household duties | | Dependents, infants and children not attending school and persons permanently disabled | |
|---|---|---|---|---|---|---|---|---|---|
| | P | M | F | M | F | M | F | M | F |
| All ages | 328 | 117 | 211 | 51 | 39 | 1 | 93 | 65 | 79 |
| 0—14 | 200 | 97 | 103 | 43 | 35 | .. | .. | 54 | 68 |
| 15—34 | 80 | 16 | 67 | 8 | 4 | 1 | 57 | 7 | 3 |
| 35—59 | 30 | 1 | 29 | .. | .. | .. | 28 | 1 | 1 |
| 60 & Over | 18 | 3 | 15 | .. | .. | .. | 8 | 3 | 7 |

TABLE No. XIV

| Age Group | Total Workers | | | Workers engaged in | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | | | | Household Industry | | Household Business | | Household Cultivation | |
| | Persons | Males | Females | Males | Females | Males | Females | Males | Females |
| All Ages | 257 | 176 | 81 | 4 | 3 | 37 | 4 | 85 | 71 |
| 0—14 | 11 | 6 | 5 | .. | .. | .. | .. | 6 | 5 |
| 15—34 | 138 | 85 | 53 | 1 | 2 | 12 | 3 | 40 | 44 |
| 35—59 | 93 | 71 | 22 | 2 | .. | 18 | 1 | 33 | 21 |
| 60 & over | 14 | 14 | 1 | 1 | .. | 7 | .. | 6 | 1 |

### Shopkeeping

There are twenty odd shops in the village, of which four are of confectionery; four of tailoring; and the rest, of general merchandise. The general merchandise shops are multi-purpose stores dealing in all sorts of consumers goods. They deal in provisions

like *atta,* pulses, *ghee* (both *desi* and *vanaspati*), tea, jaggery, soap cakes, salt milk powder, sweets, and oils (both mustard and kerosene). Sundries like combs, mirrors, nail polish and other cosmetics are also stored by the shopkeepers. The school children get items of stationery like note books, pen holders, nibs and inkpots from these shops while men and women purchase woollen and cotton cloth for their clothes. Other commodities stored by them are utensils of all types metallic as well as earthen.

Recently, the shopkeepers have also started selling vegetables, keeping in view, the demand of the Government servants. They fetch vegetables from Mandi which has recently been connected to this part of the tehsil by a motor road.

Another change noticed is with regard to the storing of pulses and flour. Formerly this area was surplus in these commodities and foodgrains used to be sent out by the shopkeepers. Now with the increase of immigrants in and around the village the shopkeepers have started bringing even these commodities from Amritsar.

### Mode of payment

*Barter*—Farmers generally transact with the shopkeepers by way of barter. Their women are often seen bartering grains or cereals or chillies for some articles of general merchandise, a packet of tea leaves, some jaggery or a few packets of cigarettes. The shopkeepers have different rates for purchasing and selling goods, by way of which they make a profit from both the transactions. The black-smiths and cobblers barter their services for food grains. They charge 12 to 24 seers of grains at every harvest from each of the houses of their clients according to the quantum of work done by them. The blacksmiths repair and make agricultural implements and the cobblers mend and make shoes of their clients. The cobblers also remove the carcases of the dead animals of their clients. The client gets a free pair of shoes from the cobbler, in lieu of the dead animal.

*Cash*—Some prefer to make cash payment. They sell their goods to the shopkeeper who gives them the highest price and then they make their purchases from that shopkeeper whose prices are the lowest. This is, however, in some rare cases where the farmers can wait for sometime for the grain prices to go up. The goldsmith always charges cash from his customers.

*Credit*—The shopkeepers also sell their goods to the farmers on credit. They charge Rs. 1.56 per cent per mensum on all sums due.

### Weights and measures

The shopkeepers use metric weights and measures ever since the metric system has been extended to Himachal Pradesh. The farmers, however, little know about these measures and still use *kacha* seers *battis, dharis,* and maunds. A *kacha* maund equals 16 *pacca* seers.

*Lineal measures*

(Common Lineal measure is *hath*)

| | |
|---|---|
| ¾ in. equal | 1 *ungal* |
| 3 *ungal* equal | 1 *girah* |
| 3½ *girah* equal | 1 *balisht* |
| 2¼ *balisht* or 8 *girahs* | 1 *hath* |
| 2 *hath* equal | 1 yard |

*Measures of Capacity*

(Common measure of capacity is *Khar*)

| | |
|---|---|
| 5 seers *khar* or 2 kilograms equal | 1 *patha* |
| 20 *pathas* equal | 1 *lakh* |
| 20 *lakh* equal | 1 *khar* |
| 20 *khar* equal | 1 *kharsu* |

*Measure of Weight*

(Measure of weight are in kacha seers)

| | |
|---|---|
| 2 tolas equal | 1 *sarsahi* |
| 4 *sarsahi* equal | 1 *pao kacha* |
| 4 *pao kacha* equal | 1 seer *kacha* |
| 5 seer *kacha* equal | 1 *batti kacha* |
| 2 *batti kacha* equal | 1 *dhari kacha* |
| 4 *dhari kacha* equal | 1 *maund kacha* |

*Metric Weights (Solids)*

| | |
|---|---|
| 1,000 Gram | 1 kilogram |
| 100 kilogram | 1 quintal |
| 10 quintals | 1 tonne |

*Metric Weights (liquids)*

| | |
|---|---|
| 1,000 mili litres | 1 litre |
| 100 litres | 1 hecta litre |
| 10 hecta litres | 1 kilo litre |

### Water mills

*Gharats*—Six persons own *gharats* which are run by water from the Pangna *khad.* Water is rushed to the turbine of the grinding stone through a wooden channel with a great force. This in turn rotates the stones. The wheat or maize poured into the hopper on top of the grinding stone is turned into fine flour which collects into a canister through a wooden outlet. They charge two kilos of flour for every forty kilograms ground.

*Paddy husking mill*—Paddy husking is being done here for the last fifteen years. Formerly no body took interest in this mill as there were some six share holders. Now it belongs to only one person who runs the mill besides the shopkeeping. He charges two kilograms of rice for every forty kilograms milled. The owner is now installing oil crushing mill from this year and thus intends to make the best use of water power.

# 7. Agriculture and Animal Husbandry

There are 156 persons who totally depend on agriculture. The land utilisation statement at table XV shows that the total cultivated area is 223 acres, of which 60 acres is irrigated by *kuhl*. The cultivated area during the last five years has reduced to some extent. This is because of the villagers' switching over to the horticulture, which has recently become a craze with the people of this region. The soil is considered very suitable for the growing apples and, as such, the government have started their progeny orchard in Pangna.

## Crop Calendars

The crop calendars showing crop season, duration of crops and agricultural operations are given in tables XVI and XVII.

TABLE No. XV

| S. No. | Year | Kuhli I | Kuhli II | Bakhal I | Bakhal II | Bakhal III | Orchard | Banjar Jadeed | Banjar Kadeem | Grass land | Pasture | Gair Mumkin | Total |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 |
| 1 | 1951 | 130-14 | 185-09 | 315-13 | 337-06 | 110-01 | .. | .. | 123-04 | 149-18 | 42-18 | 121-05 | 1,515-18 |
| 2 | 1952 | 130-14 | 185-09 | 315-13 | 337-06 | 110-01 | .. | .. | 123-04 | 149-08 | 42-18 | 121-05 | 1,515-18 |
| 3 | 1953 | 128-09 | 185-09 | 314-13 | 344-04 | 112-17 | .. | 9-17 | 94-06 | 149-08 | 42-18 | 122-15 | 1,504-16 |
| 4 | 1954 | 128-09 | 185-09 | 314-13 | 344-04 | 112-17 | .. | 9-17 | 94-06 | 149-08 | 42-18 | 122-15 | 1,504-16 |
| 5 | 1955 | 128-09 | 185-09 | 314-13 | 344-04 | 112-17 | .. | 9-17 | 94-06 | 149-08 | 42-18 | 122-15 | 1,504-16 |
| 6 | 1956 | 128-07 | 185-11 | 315-16 | 362-06 | 117-02 | 5-16 | 5-06 | 87-06 | 144-08 | 42-18 | 126-16 | 1,521-12 |
| 7 | 1957 | 127-07 | 185-11 | 315-16 | 362-06 | 117-02 | 5-16 | 5-06 | 87-06 | 144-08 | 42-18 | 126-16 | 1,521-12 |
| 8 | 1958 | 128-07 | 185-11 | 315-16 | 362-06 | 117-02 | 5-16 | 5-06 | 87-06 | 144-08 | 42-18 | 126-16 | 1,521-12 |
| 9 | 1959 | 128-07 | 185-11 | 315-16 | 362-06 | 117-02 | 5-16 | 57-06 | 87-06 | 144-08 | 42-18 | 126-16 | 1,521-12 |
| 10 | 1960 | 128-07 | 185-11 | 315-16 | 362-06 | 117-02 | 5-16 | 5-06 | 87-06 | 144-08 | 42-18 | 126-16 | 1,521-12 |

TABLE No. XVI

| Period | Sowing period | Harvesting period | Crops grown |
|---|---|---|---|
| 1 | 2 | 3 | 4 |
| *Kharif* (May-June to October-November. | April, May, May, June | Aug-Sept. to Oct.-Nov. | *Bathu*, blackgram, green gram, *kangni*, *Kodra*, *Kohl*, *Kulth*, maize, paddy, sesamum, vegetables. |
| *Rabi* Oct.-Nov. to May-June | Aug.-Sept. to Oct.-November | April-May to May-June | Barley, mustard, potatoes radish, *soya*, tobacco, wheat and vegetables, |

TABLE NO. XVII

| Month | Preparation of the soil | Sowing and transplanting | Growing and maturing | Harvesting and Threshing |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |
| January-February | .. | .. | Watering of irrigated land under rabi crop. | Harvesting of chillies. |
| February–March . | Clearing the fields of stones ploughing and levelling breaking of clods. | Sowing of vegetables like brinjals, cabbage, cauliflower, and tomatoes. Weeding of wheat fields. | Manuring the vegetable fields. | .. |
| March–April . | Third plouging and leveling for kangni, paddy (unirrigated land) and potatoes. Hoeing of tobacco. | Sowing of kangni paddy and potatoes. | Grain formation of wheat begin. | .. |
| April–May . | Third ploughing for maize ploughing, making of terraces. Second ploughing. | Sowing of maize and paddy by broadcast method. Sowing of vegetables like *kadhu, kakri* and *beas*. | *Kangni* and *china* are growing. Grain formation in sathon maize begins. Watering and manuring of irrigated land for paddy. | Harvesting of barley. |
| May–June . | Burning the wheat fields after harvesting and after chilairu has been collected for manuring, Hoeing of fields under vegetables preparation of rice fields by ploughing, manuring and irrigating from the kuhl. | Sowing of *koda* and *sathru* variety of maize. Sowing of chillies. Sowing of paddy in the irrigated fields for seedlings. | Water of tobacco. | Harvesting of wheat, threshing, winnowing and storing in *Kotha* a storing vessel. |
| June–July . | Hoeing of potato and maize fields and fields under dhan bakhli, kangni and vegetables. | Transplanting of paddy amidst singing of songs. After fifteen days, *koda* blackgram, *bharat*, greengram, *kol, bharesa, bathu, raungi* and sesamum also sown in the paddy fields. | Irrigation of paddy fields and puddling them. | Harvesting of tobacco. |
| July–August . | Weeding of *dhan bakhli* and blackgram. Hoeing of *koda* fields. | .. | Irrigation of paddy fields checking of potato fields against diseases. Thining of maize. | |
| August–September | Cutting of grass and straw after harvest of *kharif* crops, preparation of fields for wheat. | Sowing of carrot, *dhania*, garlic, *metha*, mustard, peas, radish, *soya*, spinach and turnips. | Paddy *bakhli* almost ready paddy irrigated growing. Potatoes also growing. | Harvesting of *kangni China* and maize. Harvesting of *bakhli dhan* started. |
| September–October | Preparation of land after harvesting of paddy for *rabi* crops. Ploughing and levelling of fields for wheat. | Sowing of wheat starts | Pulses almost ready for harvest. | Harvesting of irrigated *dhan* starts. Harvesting of *bakhli dhan* and sesamum concludes. Digging of potatoes also starts. |
| October–November | .. | Sowing of wheat concludes | Manuring of wheat fields starts. | Harvesting of *mash, moongi, bharat, koda*, maize grain separated from the cobs and stored in vessels. |
| November–December | .. | .. | Manuring of wheat fields ends. | Threshing and winnowing of *dhan* and collection in big vessels. Collection of *koda* and *mash*. |
| December–January | .. | .. | Weeding of wheat | Harvesting of chillies. |

## Principal Crops and Major Operations

Crops grown in Rabi season are:—

1. Wheat (Triticum Vulgare).
2. Barley (Hordeum Volgare).
3. Gram (Cicerarietinum).
4. Lentil (Lens Esculante).
5. Mustard (Brassica Nigra).
6. Tobacco (Nicotiona Tobacum).
7. Vegetables, onions and Cardamom.

Of these crops, wheat is the only one, which is grown on a large scale. In 1961, only 106 acres of the land was cultivated during the *rabi* season, of which 100 acres were under wheat, 3 acres under masar, 2 under grams and 1 under barley. Rest of the *rabi* crops and vegetables were grown either under mixed cropping or in a very negligible area.

Crops of the Kharif season are:—

1. Paddy (Oryza Sativa).
2. Maize (Zea Mays).
3. Bharesa

4. Black gram (Phaseolus radiatus).
5. Chillies (Capsicum annuum).
6. Green gram (Phaseolus radiatus).
7. *Kachalu* (Arum colocasia).
8. *Kangni* (Pennisetum Italicum).
9. *Kodra* (Eleusine coracana).
10. *Kulth* and *Bharath* (Phaseolus Mun).
11. Potatoes (Solanum tuberosum).
12. Vegetables.

The major crops of the *kharif* season are rice, maize and black gram. Vegetables are grown in the portion of the fields nearest to the house, for proper supervision.

Farming practices connected with principal crops are described in the succeeding paragraphs.

*Wheat*—Improved variety N.P. 770 is very popular. Wheat, barley and mustard are generally grown together. Sometimes, they are grown separately also. Wheat is sown in both irrigated and non-irrigated fields. The irrigated fields are puddled with water after the first ploughing, so as to melt all the clods in it. The non-irrigated fields are given two ploughings one after the other, but the irrigated fields are given second ploughing only at the time of the sowing.

The sowing begins in Kartika and is finished just before Diwali. The seed is scattered by broadcast and then the fields are ploughed and levelled. The fields are manured when the plants are nearly half a foot high. The manuring is done in a team, in which one person from every farming family comes to manure the fields of one household at a time.

The irrigated fields are watered, once when the plants have grown to the height of about a foot, and second time in January, in case there are not sufficient rains. For irrigation purposes, the entire field is divided into several beds, by raising small earthen boundaries. This way, when the fields are irrigated, the moisture is retained in the beds.

The grains ripen in April-May and harvesting is done mostly by the women folk. The average yield of wheat per bigha is between three and four maunds.

*Barley*—Barley is sown mixed with wheat and separately. Sometimes, it is sown with gram. The villagers grow very little barley and whatever they produce, they generally fed to the cattle. Since it is mostly grown with wheat, all the care and work done in connection with the wheat crop is done on this crop also.

*Gram*—Gram is sown mostly on unirrigated field. The seed is sown in Kartika, immediately after the first ploughing. Manuring of the gram fields is not done because the *kharif* plants together with weeds, provide enough manure on decomposition. The seed is just scattered over the fields, which are then levelled. Another ploughing and levelling is done after a week. Sprouts appear in about ten days after sowing, while the crop ripens in six months. The weeding is done sometime in Agrahayana—Pausa. The average yield per *bigha* is about three to four maunds.

*Lentil*—Masar is the only variety of pulses grown over a large area and by almost every farming household. The area under this crop in 1960 was three acres. After the *kharif* crop is harvested, the fields are ploughed twice and levelled. Then the seed is sown, after which one more ploughing and levelling is done.

*Mustard*—The villagers grow very little mustard. The villagers extract oil from mustard, which they consume in their own house. Three seers of seed provide about one seer of oil. It is sown between mid-Kartika and mid-Agrahayana, on the un-irrigated land. Unwanted growth of the leaves is weeded in Pausa and Magha and these provide vegetables to the family. The crop is harvested after five to six months.

*Paddy*—Paddy is grown on the irrigated and non-irrigated fields. The fields for *dhan bakhli* are manured in Jyaistha just before the rains. The ploughing is done after the rains. The seed is then sown by scattering it all over the fields. After this, the fields are left for the rains, to provide the requisite moisture. About a fortnight later the shoots come up when the fields are weeded. Next weeding is done when the ears appear.

The crop is harvested in Asvina, when the plants turn yellow and the grain becomes bright brownish yellow. The harvesting is done by the members of the family themselves. The crop is taken to the threshing-floor in big bundles. The average yield per *bigha* is about four to six maunds. The paddy is stored in big vessels while the stalks are used as fodder. Some of the stalks are used for making matresses, for sleeping on in the winter months. The varieties of *dhan bakhli* grown here are *anani, jaldhera, baulo* and *rochba.* The work on *dhan kuhli* too commences in Jyaistha, when the cultivators repair terraces and water the fields for sowing the seedlings. The fields are puddled and given about four to five ploughings before they are considered fit for sowing. The puddled fields are levelled after every ploughing

till the entire field is turned into a thick paste. Manuring is done after the fields have been ploughed about thrice.

Before sowing, the seed is first soaked in a pitcher for a couple of days. After this, the water is drained and the seeds are kept in a big iron vessels for a couple more days, till the seedlings appear. The germinated *dhan* is then scattered over the fields. Transplantation work starts after about one month of sowing of the germinated *dhan*. The crop does not require much looking after once it is transplanted except that the fields are watered regularly, in case there are insufficient rains.

The paddy harvest begins in Asvina-Kartika when the members of the family get together and reap the crop with sickles. After all, the paddy has been collected in big bundles, it is spread in the threshing **floors** for separating the *dhan* from the stalks. There is a paddy husking mill in the village, which runs on water and most of the villagers have the husking done through that mill. Different varieties of *kuhli dhan* are *basmati, begmi, china* 988, *Hans Raj, mauhri, rotru, Sunnu* and T 21.

*Maize*—The sowing work starts in Jyaishtha immediately after the first shower of the season. The seed is scattered all over the field after which the ploughing work commences. The fields are generally not manured. But in case, some manure is left after the paddy requirement is fulfilled, it is put on the maize fields. Weeding is done when the crop is some six inches above the ground. Second ploughing is done very carefully keeping in view that the crop is not up-rooted.

Harvesting is done after two to three months of the sowing. The women do the reaping work and bring the cobs to the threshing floor, where they dry them by spreading under the sun. Grain is separated from the cobs by beating with a stick and is stored in big vessels for consumption in the family. Dawani, Sarmauri and Sathru are the popular varieties of maize grown here.

## Horticulture

A Government Progeny Orchard on an area of seventeen acres was started in 1961. The orchard has a big nursery for apples. The fruits grown are almonds, apples, apricots, cherry, peaches, pears, persimons, plums and walnuts. People of the tehsil are taking to horticulture and one sees quite large tracts of land duly fenced and terraced for apple growing. The Horticultural Assistant gave out that near about 5 lakh apple plants had already been planted by people and that the demand for saplings was on the increase. It is hoped that within a short span of another ten years this area will blossom forth into an important apple growing tract and one day Karsog apple may be as famous as Kotgarh ones. When this materialises, the changes that will follow in its wake are going to be considerable.

## Agricultural Implements:

A list of agricultural implements with their cost and life is given in table No. XVIII. All these implements are made by the blacksmiths of the neighbouring villages. The material is supplied by the person for whom, the blacksmith makes the implements. He also supplies charcoal and helps the blacksmith in the making of the implements.

TABLE No. XVIII

| Implement | Use | Approximate Cost Rs. | Average Life Years |
|---|---|---|---|
| Gann | For weeding maize fields. This implement has 5, 7 or 9 teeth. | 4·00 | 15 |
| Khilni | Weeding | 2·50 | 3 |
| Khilna | Digging | 4·00 | 3 |
| Kudal | Digging | 6·00 | 10 |
| Plain | Used for breaking clods and plaining the fields after ploughing. | 6·00 | 10 |
| Plough | Ploughing . | 15·00 | 2 to 5 The wooden portion called 'hal' has to be replaced every two years. |
| Sickle | Smaller ones for harvesting, and bigger ones for cutting branches of trees for firewood. | 2·00 to 4·00 | 3 to 4 |

## Pests and Crop Diseases

The major pests and diseases of the agricultural crops diagnosed and cured are:—

| *Insects and Pests* | *Preventive measures* |
|---|---|
| Epi beetle . . . | D.D.T. 50% is sprayed of Follidol is dusted. |
| Hoeing caterpillar . . | Dusting with B.H.C. |
| Paddy beetle . . . | Treatment of soil with B. H. C. 10%. |
| Paddy grass-hopper . . | Dusting with B.H.C. 5% |
| Wheat bug . . . | Dusting with B.H.C. |
| White grub in potatoe . | Treatment of soil with Aldrin. |
| DISEASES | |
| Bunt . . . | Treatment with agrosan T.N. |
| Leaf pot . . . | Treatment of seed with agrosan G.N, |

## Animal Husbandry

*Livestock*—Table No. XIX gives the livestock statistics. Cows, bulls and buffaloes are reared by all castes. The villagers sometimes buy the cattle from traders of Punjab, who bring their cows, bulls and buffaloes for selling, at the fairs. The breed of these cattle is not good. The animals are generally kept more to serve as a source of manure rather than as a source of milk. As for the Brahmans and Mahajans almost every household keeps a cow or, in a few cases, a buffalo for the daily supply of milk. Some five Mahajans keep a few birds of poultry too. They, do not keep sheep, goat or bullocks, since they are mostly shopkeepers or business men. Other possessions of the Mahajans comprise of mules, which are used for fetching goods from the motor road to Pangna. There are ten mules in Pangna owned by three men. The farmers, on the other hand, keep a pair or so of bullocks, sheep, goats and some cows. The Mahajans and Brahmans give their dry cows to the farmers for grazing till they bear a calf. After the cow starts giving the milk, the farmers have the option to keep the cow on the condition that they give two kilos of *ghee* to the owner of the cow every month, otherwise the owner gets the cow back by paying a sum of Rs. 40 to 80. The animals are set free in the morning in the charge of some one from among the Harijans in the case of the shopkeepers while the farmers spare their own persons generally, a small boy or an elderly invalid, to graze the cattle.

TABLE No. XIX

| Community | Cows | | Buffaloes | | Calver | | Bullocks | | Mules | | Sheep & Goats | | Poultry | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | No. of house holds owning | Total No. | No. of house-holds owning | Total No. | No, of house-holds owning | Total No. | No. of house-holds owning | Total No. | No. of house-holds owning | Total No. | No.of house-holds owning | Total No. | No. of fami-lies | No. of families selling fish |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| Barahman | 17 | 29 | 5 | 5 | 5 | 6 | 2 | 4 | 1 | 2 | .. | .. | .. | .. |
| Chamar . | 5 | 9 | .. | .. | 1 | 2 | 6 | 14 | .. | .. | 1 | 3 | 1 | 2 |
| Chana . | 4 | 27 | 1 | 1 | 1 | 3 | 4 | 12 | .. | .. | 2 | 4 | .. | .. |
| Koli . | 20 | 58 | 3 | 5 | 11 | 20 | 21 | 58 | .. | .. | 17 | 35 | 3 | 11 |
| Khatri . | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. | .. |
| Lohar . | 2 | 4 | 1 | 1 | 1 | 3 | .. | .. | .. | .. | .. | .. | .. | .. |
| Mahajan . | 17 | 29 | 6 | 9 | 4 | 7 | 2 | 5 | 2 | 5 | 1 | 9 | 2 | 16 |
| Nath . | 4 | 12 | 1 | 2 | 3 | 6 | 4 | 12 | .. | .. | 1 | 8 | 1 | 2 |
| Rajput . | 3 | 7 | 1 | 2 | .. | .. | 3 | 8 | .. | .. | 1 | 3 | .. | .. |
| Teli . | 1 | 4 | .. | .. | 1 | 4 | 1 | 3 | .. | .. | .. | .. | .. | .. |

# 8. Village Household Industry and Crafts

Some Household Industries and Crafts practised are blacksmithy, carpentry, pottery, shoemaking, tailoring and weaving.

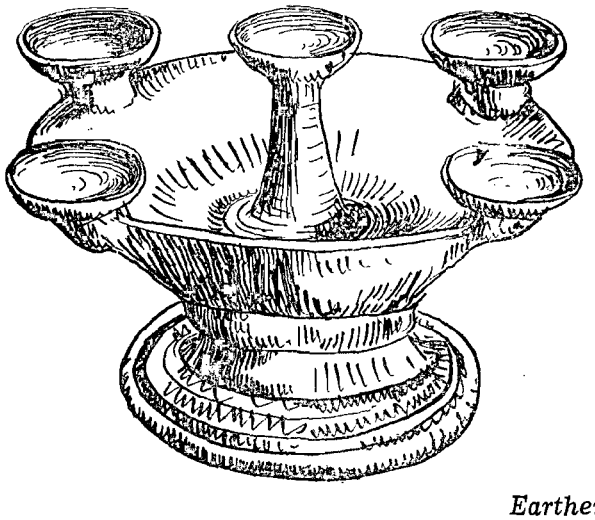
**Blacksmithy**

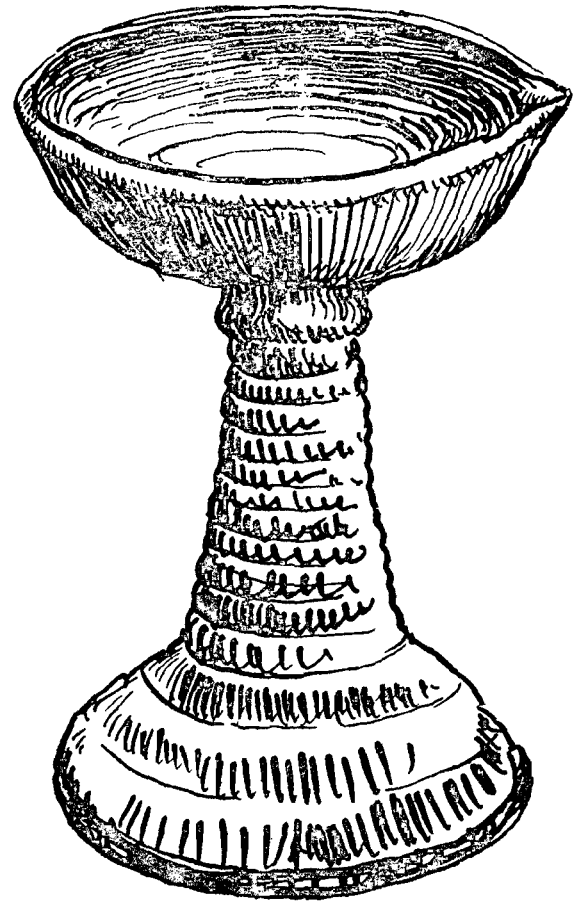
There is one blacksmith in the village. He follows the profession only at the sowing season. He mostly repairs agricultural implements of the farmers and very rarely he is called upon to make new ones. All the other time, he works on road as Public Works Department labourer and lives in another village. The farmers depend more on a blacksmith of a neighbouring village.

The mode of payment to the blacksmith is mostly in the shape of foodgrains at each harvest. He charges his clients from eight to twelve seers of grains per pair of bullocks possessed by them. He repairs the ploughs, yokes, plains and sharpens the sickles. In these, he provides skilled labour, while the farmer client has to work as his assistant and helps him in blowing furnace and annealing the iron. The farmer also supplies charcoal, and all the material required for the repairing of the implements. The blacksmith provides only the tools and his labour.

**Pottery**

There is only one potter, who makes claywares for the villagers. He charges for his





*Earthen Lamps*

goods both in cash and in kind. The articles produced by him are:—

| Name of articles | Important use | Approximate cost of each Rs. |
|---|---|---|
| Chilam | For hukka | 0·15 |
| Dhornu | A bowl for keeping serving vegetables. | 0·25 |
| Ghara | For water | 1·00 |
| Gharlu | A decorated pitcher | 2·00 |
| Handku | A bowl for keeping *jhol.* | 0·75 |
| Kangri | For warming in winters | 0·50 to 1·00 |
| Katori | For serving *jhol* and vegetables. | 2·00 |
| Paru | For keeping *ghee* and *jhol.* | 0·25 |

The potter uses the old and traditional method of making the different items of pottery. The raw material consists of clay and sand, which is used for moulding the earthen ware. The moulding is done with the help of a wooden wheel, which is turned by means of a stick. The potter first moves the wheel with his hands and then grasps the stick. The action of hands and wrists causes the wheel to gather speed. The wheel is so very well balanced that the impetus given is sufficient to keep it revolving steadily for about ten minutes. After the earthenwares are turned into various shapes, they are dried in the sun for some time. Then they are baked in the furnace of cow-dung cakes. The pots are later dipped in red-coloured water for colouring them.

**Shoe-making**

Four Chamars, make and repair shoes. They themselves tan the leather for these shoes. Besides making and mending shoes, they also depend on agriculture and road labour. The shoes made by them are *juttas* and *paulra* and for these, they charge from Rs. 6.00 to Rs. 10.00 per pair. They remove the dead animals of the villagers and in lieu of this carcase they give a pair of shoes to the owner of the animal. The Chamars also repair the shoes of their farmer clients free of charge and in lieu of this service, they are regularly paid in the shape of eight seers of foodgrains per harvest.

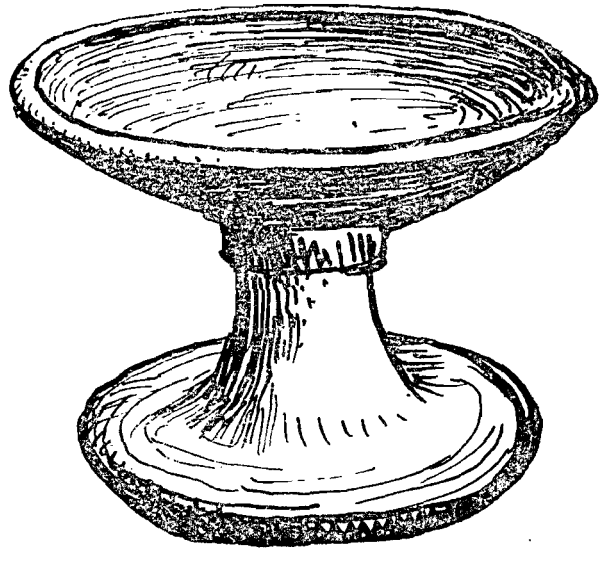
**Tailoring**

There are seven tailors. One of them has his diploma in tailoring from I.T. Institute, Mandi and the other is a Garhwali, who has been to many places in Punjab and Uttar Pradesh. He has been a tailor in Simla for some time. All these tailors cut and drape the clothes of men, women and children. Two of them possess the pattern-books of latest fashions of suits and ladies dresses. They all possess sewing machines. Their stitching charges compete with the ones prevalent at Simla.

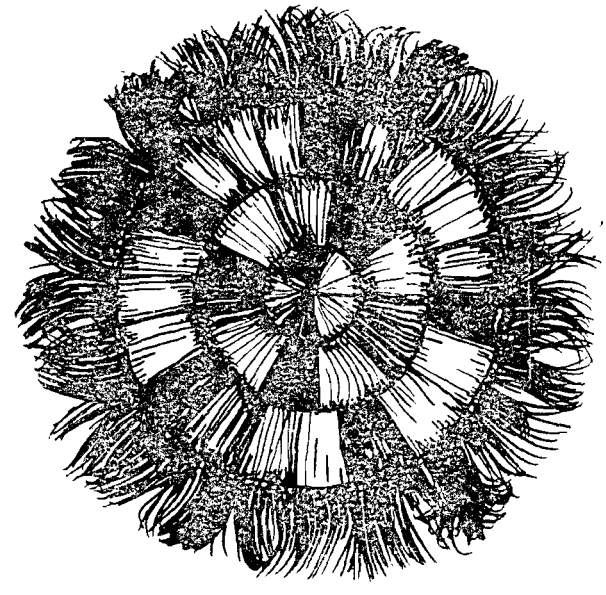
They charge Rs. 35 for a suit and Rs. 1.50 for a shirt. The charges for ladies shirts and salwars are from Rs. 2.50 to Rs. 4.50 according to the cloth.

**Weaving**

There is a weaving Centre in Pangna. The main function of the Centre is to demonstrate to the weavers, the use of improved looms. The Centre gives free training to the artisans, who are interested. It was started on the 12th December 1963. There is one Brahman, who possesses a loom and he makes shawls, *pattus* and other blankets. He learnt weaving in the weaving Centre.



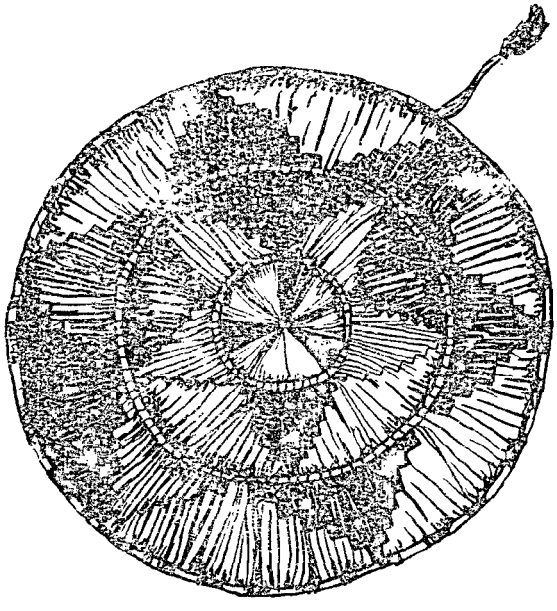
*Earthen pot*



*Binna*

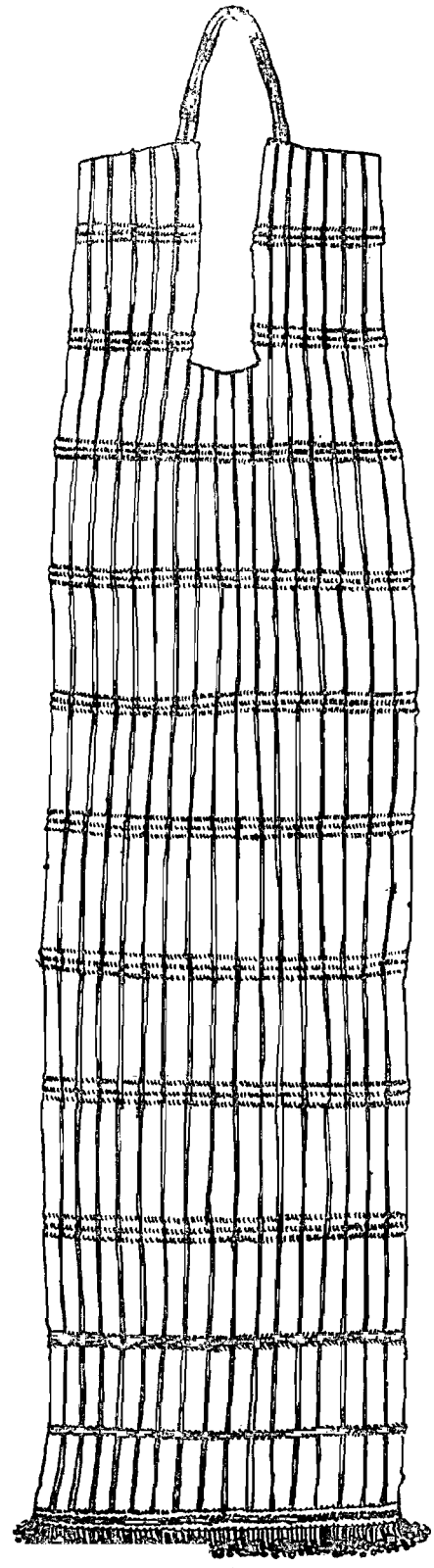
There are other weavers in the neighbouring villages who weave *khaddar* and woollen cloths. A versatile centenarian of village Zedwin is also very well known to the people of Pangna. Weaving is done on indigenous looms, which are very small. As a result the weaver has to weave the blankets in pieces, which are later sewn to make one piece.

Apart from these crafts, some members of the household prepare attractive coloured bina—mat out of the beul fibre. Then on festive occasions such as marriage, some typical hand stitched rumals are prepared of different designs by men and women. These are different from Chamba rumals and vary in designs, colours and size. But more than that it is *do-tarfa* rumals. These are of typical designs in bright colours—red, blue, purple, orange, grey and at one side often a piece of cloth is held to strengthen the rumal. This attractive art is dying and is not very common now. In some households in the adjoining areas and in particular in Chichot, pullas of hemp and moonz fibres are prepared. I have seen pullas and Jirla in Pangna. Jirla is used as a sort of attraction and is flung over the neck. Pulla is a typical foot wear made of hemp and moonz fibre in different colours and festive occasions go on or where special prayers are held, generally pullas are worn and not leather shoes. These are sold at Rs. 1.50 to Rs. 2.00 per pair or a little more depending on the type, size, colours and designs.



*Binna*

Some villagers make jirlas out of fibre. This is hung at the back for luggage.



*Jirla*

# 9. Community Development, Co-operative and Panchayats

**Community Development**

The N.E.S. Block Karsog was started on 1st July, 1955 in 1954-55 series of blocks. Rupees twelve lakhs were allocated for five years which the block utilised fully and entered stage II phase in 1961 with a further allocation of Rs. 5 lakhs for another five years. In 1966 the block will enter post stage *II* phase and will become a non-plan subject thereafter.

The Gram Sewak resides here. He is always ready to apprise the people of the policies of the government with regard to the rural uplift. He tells the people about the need for fertilisers and improved seeds. Pangna being covered by the Package programme which is extended to the whole of Mandi District in collaboration with the German Government, the gram sewak informs the people of the aims and objectives of the Package programme.

The only thing, however, which is wrong with development activities is that the villagers are not very appreciative of the block work. They feel that the young men who probably never touched a plough in their life time, cannot tell them about the methods of cultivation. Very recently there was a fertiliser campaign run by the block staff. Pangna was full of the Extension Officers who were all asking the villagers to purchase fertiliser for their fields. The villagers, however, were adamant. They said that that was not the season for their fields to have any manuring. The block staff should supply them the manure at the opportune time. The staff was then convinced which resulted in lowering their own morale. Had there been some experienced person, they would either have not started selling the fertiliser at that time or else they would have been very clear in their own minds about the advantages of fertilisers and would have convinced the villagers.

The block staff regularly pay a visit to the village and almost all the people know even the names of the B.D.O., Panchayat Inspector, Social Education Organiser, and other extension officers.

**Co-operative Soceity:**

The Pangna Co-operative Multipurpose Society Ltd., has been functioning in the village since the 29th of January 1951. It caters to the needs of its members throughout the Pangna region. The main objects of the society are, to promote the economic interest of its members and more particularly.

(a) to afford relief to members in need by enabling them to obtain loans for necessary purposes at reasonable interest (9 per cent per annum) and with easy terms of repayment;

(b) to arrange the purchase and sale of household farming requirements of members;

(c) to arrange the supply of improved seeds, manure and agricultural implements and to encourage the members to grow improved variety of seeds;

(d) to supply domestic requirements at the lowest possible rates; and

(e) to make provision of educational assistance and recreational facilities to its members.

The total membership of the society is 150, (of which 64 belong to Pangna), while management committee comprises of seven

members—a President, a vice President, a Treasurer and 4 ordinary members. The only paid employee of the society is a secretary who gets an honorarium of Rs. 15.00 P.M. Table XX gives caste-wise number of ordinary members and those of the managing committee of this society.

TABLE No. XX

| Caste | Ordinary Members | | Members of the Management Committee | |
|---|---|---|---|---|
| | Total | From Pangna | Total | From Pangna |
| 1 | 2 | 3 | 4 | 5 |
| Brahman . | 22 | 18 | .. | .. |
| Chamar . | 10 | .. | 1 | .. |
| Chanal . . | 19 | 1 | 1 | 1 |
| Koli . . | 18 | 4 | 1 | .. |
| Lohar . . | 2 | 2 | 1 | 1 |
| Mahajan . | 37 | 37 | 3 | 3 |
| Nath . . | 1 | 1 | .. | .. |
| Rajput . . | 33 | .. | .. | .. |
| Teli . . | 1 | 1 | .. | .. |
| Thanwin . | 7 | .. | .. | .. |
| Total . | 150 | 64 | 7 | 5 |

It appears from the table that although the harijans form about 40 per cent. of the population of the village they account for only 9 *i.e.*, (14 per cent members) which are very negligible. The Harijans say that the society belongs to the business community whose members hold bigger shares and literally run the society to their own advantage and as such they don't have any benefits from becoming its members. Even the nine members of their community are not satisfied with the working of the society. They complain that the society has stopped granting loans because it adversely affected the private money lenders who charge more interest from them. Even on the supplies end they say that they do not get commodities like even salt and *gur* from the society because the limited quota received by the society from the Federation is immediately appropriated by the members from the business community and then they have to pay higher price to the Mahajans for purchasing the same goods which they would have got cheaper from the society.

The Secretary of the society has however, painted a different picture. He says that till 1959 the main function of the society was simply to advance loans to the members, for various purposes like house construction and for the purchase of cattle, agricultural implements and sewing machines. In some cases the loans were given even for purchasing food grains for home consumption. So much so that the society borrowed Rs. 5,500.00 from the Himachal Pradesh State Co-operative Bank for giving loans to the members. But it was found that the members could not repay the debt despite all efforts. It was because of this reason that the society decided to stop further advancing of the loans. Still (up to the end of 1963) a sum of Rs. 2,300.00 is with the members as loans to them inclusive of the interest charges.

As for the supply of goods like wheat, maize, sugar, salt and *gur*, the purchases are made from the Mandi District Co-operative Marketing and Supply Federation Ltd., of which the society holds two shares of Rs. 100.00 each. During 1962-63 the society purchased commodities worth Rs. 506.19 and the sales amounted to Rs. 581.86 resulting thereby a profit of Rs. 75.67. The society has a total capital of Rs. 4,300. Its maximum credit limit with the Himachal Pradesh State Co-operative Bank is Rs. 6,000.00.

**Panchayats**

After the passage of the Himachal Panchayat Raj Act in the year 1954. Panchayats were established at Pangna on 13th November 1954. Total membership of the Gram Panchayat is 27 out of which only one member belongs to the village. Nayay or the Judicial Panchayat comprises of 15 members out of which three belong to village Pangna itself. Four members of the Gram Panchayat are women. Members from the Scheduled Castes represent eight seats to the Gram Panchayat.

So far some attention has been devoted mostly towards economic field only. Since the establishment of the Panchayats, eight *bowlies* have been constructed in the whole of the circle. Two of these *bowlies* are located at Pangna and their total cost came to Rs. 800.00. Two villages namely Dharm Pur and Kot lying at distances of 10 and 9 kilometers from Pangna, lacked drinking water facilities for the cattle. A tank at each of the villages for this purpose, has now been constructed through the Panchayat. The school buildings at Kheel, 8 Kilometers from Pangna, and Marothi, 5 Kilometers and at Pangna itself were also constructed through the Gram Panchayat Pangna. The additions to building of the Pangna Higher Secondary School cost Rs. 2,500.00. Among the activities of the Panchayat mention may be made about the construction of a stretch of two miles of bridle path from Pangna to Surehi at a cost of Rs. 1,500.00 out of which Rs. 300.00 were donated in the form of

Shramdan, mostly by the residents of Pangna. Construction of a mule track to village Kanog at an estimated cost of Rs. 1,000.00 plus Shramdan worth Rs. 250.00 was taken in hand during the year 1960. But the funds estimated were exhausted when only half of the work was completed. The work was stopped and arrangements for the allocation of more funds for this mule track are being made.

A "*Manoranjan Kendra*" (recreation centre) is under construction at Pangna, through the Gram Panchayat. Total estimated cost of this Centre is Rs. 1,200.00. It is proposed to install a radio-set alongwith a collection of Hindi Books in this centre. Music lovers will find musical instruments like Harmonium, *tabla,* and flute while sportsmen will find volleyball and indoor games like chess, cards and carrum board in this "*Manoranjan Kendra*". At present a badminton net and a chest expander, are lying stored in an almirah of the Panchayat Ghar, with no body to have even a look at them, not to speak of playing with them.

Total income of the Panchayat, which roughly constitutes 25 per cent of the Land Revenue assessment of the circle is only Rs. 100.00 annually. In addition to this an income of Rs. 40.00 is derived from the various fairs held at Katal, Phras, Kambli, Badar, Jaun, Thua, Bhiana and Laul Mela in the form of rent from the stall holders. There have been no donations by the people toward the funds of the Panchayat and it is this paucity of funds, which has been responsible for the lack of much activity on the part of Panchayat.

Two types of crimes, generally, confront the Nayay Panchayat, viz Civil suits which are mostly filed by the Mahajan community and the criminal cases concerning elopement of married women which are generally filed by the cultivators. In all the cases witnesses are called and spot checking is resorted to in complicated cases, and only then justice is dispensed.

# 10. Conclusion

The social and cultural life of the villagers is undergoing changes. The village was, at one time, the capital of Suket State. It lost its importance about seven centuries ago, when the ruler Madan Sen shifted his capital to Balh valley. Since the area had a rich soil, the Mahajan community did not move with the ruler, as they should have done, to take advantage of the trade in the new capital. They stuck to Pangna where they had large tracts of land tilled by the scheduled castes. The Mahajans concentrated on the commercial side. They exported foodgrains, *ghee* and other produce to Simla, Kotgarh, Rampur Bushahr and other neighbouring places.

With the merger of States to form Himachal Pradesh in 1948, several radical reforms have been made. There is a fairly good fair-weather road now which links Simla on one side and Mandi on the other. It is no longer inaccessible as in the past. This area is covered by the NES block. The Agriculture Department has started progeny orchard. A Higher Secondary School and an Ayurvedic Dispensary are also here. All these facilities could never have been provided before. The rural development and welfare activities have been intensified after the democratic set up was introduced.

There have been slight changes in the customs and manners. The scheduled castes have been able to better their lot because of potentialities of employment. Formerly, they were much exploited by the Swarns but now they have improved their social and economic status. They send their children to school. They work on roads and live better on their income. Some have become proprietors of the land of which, formerly, they were only tenants. This is due to the Abolition of Big Landed Estates and Land Reform Act, 1963.

Early marriages were in vogue in the past. Now marriages are performed when the boy and the girl are much older.

There has been a gradual change in dress and ornaments of the villagers. The old styled peasant dress is now giving way to urban styled clothes. The traditional *cholu* and *tilak* are no more to be seen. In the past, people used to spin wool and yarn at home and have the cloth woven from a nearby weaver. Now they prefer to have mill-made cloth for their shirts and *pyjamas*.

The government staff—the teachers, the policemen, the vaid and the gram sewak, all bring a change in the villagers. The villagers notice every slightest variation and sometimes try to follow them. Wearing of ornaments, which was once a craze is dying fast. The young women simply abhor wearing the heavy silver ornaments. They prefer to have a few plastic or glass bangles, a nose-pin and ear-rings. Many households have already sold most of their heavy ornaments for investing in business.

Articles of daily use have had some significant additions. In the past, people mostly used to have wooden utensils. Now aluminium and china clay utensils have become very popular. Articles like safety razors, blades, torches, hurricane lanterns and cheap quality fountain pens have found their way in the life of the villagers.

There has been some change in the food habits. They have started having vegetables, tea and biscuits. The *hukka* is giving place to cheap quality cigarettes and *biris*.

The opening of an Ayurvedic dispensary in the village and a Civil Hospital in Karsog have considerably changed the outlook of

the villagers towards diseases and their treatment. The old fear that the vaccination incurs the wrath of the goddess has completely disappeared. There is now a vaccinator in the village and people gladly have themselves and their children, vaccinated against smallpox.

The village has a school. The Agriculture and Animal Husbandry Departments are helping in the better methods of cultivation, and livestock raising in the area. The key village centre here, is rendering satisfactory service. The Community Development Department is playing its part to uplift the rural life. But there seems to be an open feeling among the villagers that the government officials, especially the block staff, could do more for them. They feel that experienced and sympathetic officers, who are well acquainted with the local conditions, could give better and mature advice and would render better help. Tact, courtesy and helpfulness of all the government officials would do a great deal of good with more apple orchards coming up and with a good road there is going to be cansiderable change in an area which until a few years ago was thought to be difficult and not easily accessible.

# Appendices

## APPENDIX I

### TENANCY— EXTRACTS FROM SUKET STATE GAZETTEER, 1927

**The Raja as owner of the soil**

"The Raja a sole owner of the soil and the ruler and master of his subjects was clearly entitled to share in every source of profit enjoyed by his people, and the development of secular institutions is mainly a record of the means adopted to enforce his claims. The interest of the cultivator in the soil was derived by grant from the Raja, and, unless he had been conceded special privileges, it was confined to his right to enjoy the produce after payment of the share of the chief. Whether his possession had in practice originated or not from the issue of a royal title deed did not signify, the theory of his tenure was the same. What the Raja's share was depended on circumstances. In regard to land, it appears to have been rare in the Hill States for the State to take a specific share of either the gross or net produce."

**Revenue assignments**

Mr. Emerson writes in the Mandi State Gazetteer "A study of the various forms of revenue assignments recognised by former Rajas affords information of some interest regarding the early organisation of government. Some of the *santhas* or title deeds are inscribed on copper plates, but the great majority are written on Sialkoti paper. They are in the *Tankri* script and the caligraphy is usually excellent, the art of executing title-deeds having apparently been regarded as a high accomplishment by the *kaiths* or scribes. The language is stately and dignified, and although there is often much tautology, there is never any obscurity as to the terms of the grant. Archaic words are of frequent occurrence and these, with the peculiar forms of composition employed, make the detection of forgeries a comparatively easy matter. Each *santha* was attested by the Raja from whom it issued; but he did not sign his name, the attestation consisting the words, *Sahi sahi likhia* or *sahi parman.* In very rare cases where *santha* relates to a religious grant the title-deed contains the impress of the Raja's own hand in saffron and the grant is then always regarded as irrevocable. Similarly on some of the copper plate the figure of a cow is carved to show the sacred character of the assignment. The name of the royal granter was entered in the body of the deed by the scribe and in many instances the names of the chief officials present when the grant was conferred were also recorded. A copy of the deed was maintained among the State archives and the original preserved with the greatest care by the grantee and his descendants....."

In Suket the *santhas* usually began with the following words:—

*Om Siri mahan siri parm Bhatarak Maharajadhiraj Siri Maharaja (name) bachne.*

The *santhas* end with the words given below:—

*Agge zemin sarkari bad-dibade, se sarkara ri. Sarkara ri nimak halali chahini tan jai manani.*

#### VARIOUS KINDS OF GRANTS

Assignments of land revenue were of various kinds and given with different motives. As regards these assignments the fol-

lowing general principles are observed in the Suket State:—

1. All grants are dependent on the will of the Raja.
2. In addition to any special condition attaching to grants, all assignments are conditional on loyalty to the Raja and good conduct. Grants to Brahmins are also subject to prayers for the life and welfare of the Raja.
3. The grantees have no power of temporary or permanent alienation without the sanction of the Durbar: this sanction relates only to malguzari rights and not to the assignment.
4. Succession is through direct male-legitimate descendants of the grantees.

The various kinds of revenue assignments are the *jagirs, muafis, rozgars, barto, basi, pal sasan*, etc.

*Jagirs*—They are confined to assignments in favour of the members of the ruling family, being so regulated as to allow the *Mians* to maintain their dignity without permitting them to obtain an undesirable influence. Generally speaking a *Dothain* gets a *jagir* of 84 *khars* and a *Trithain* that of 58 *khars* of land. The grants are liable to total resumption in four generations, i.e., ¼th of the *jagir* is resumed at the death of each successive holder.

The *Khawaszada* sons of the Raja get a jagir of 25 *khars* of land only for their life time.

*Muafis—Inams* and *Muafis* are conferred in recognition of signal services rendered to the Durbar. They are either granted in perpetuity or till the life time of the grantee.

*Rozgars*—Rozgars are service grants conferred in lieu of services rendered. Their holders are termed *Rozgarias*. Mostly the *Rozgarias* were horsemen who kept horses at their own expense for the service of the Raja. They usually carried the Raja's *dak* from one part of the State to another or to another state. In the old days they were of considerable use, but with the introduction of modern means of communication their services are now not of much moment. The *Rozgars* have, therefore, been almost resumed and the holders have been relieved from the obligation of keeping a horse for the State service.

*Barto*—These grants were bestowed on menial servants of the State for the services rendered by them. Besides holding the grants such servants were paid *Barto* every day. As the *Bartodars* have been granted full remuneration in cash the *Barto* grants have been resumed.

*Basi*—These seem to have been made simply to encourage settlement. These have generally been resumed now and the land has been assessed to land revenue; while those *basi* grants which have been found to be given in return for services rendered have been continued according to the wordings and purport of the deeds.

*Pal—Pal* or maintenance grants were of a private character and were given io deserving persons of straitened circumstances for life or for a fixed time.

*Sasan*—Sasans are of two kinds. They are either personal or in the name of some institution. They are religious grants and are bestowed on Brahmans or are attached to temples.

**Tenures**

The Raja is the sole proprietor of all land in the State whether cultivated or waste. He assumes possession of all land left by a *malguzar* who dies without heirs. Persons who hold land on revenue are called *malguzars;* they can make any arrangements they like for the cultivation of lands held by them, but unlike the inferior proprietors of the Punjab, they cannot alienate their lands without the express permission of the Durbar. During the present settlement operations they have been regarded as permanently secure in their lands, subject to their being loyal and obedient to the Raja, their duly paying the land revenue and cesses and rendering certain authorised dues and services. Tenants are of two kinds, occupancy tenants and tenants-at-will. An occupancy tenant has a right to hold his land so long as he pays the rent fixed by authority and to pass it on to his descendents on the same terms. A tenant-at-will is a tenant from year to year and his rent is determined by the agreement between himself and his landlord.

The general principles adopted in the Settlement Operations in recording a tenant as occupancy tenant are as follows:—

(1) A cultivator or his ancestors, who had been in undisturbed possession for about twenty years and had paid uniform rent in this period.

(2) A cultivator or his ancestor, who had broken up land for cultivation for the last twelve years, and had since then paid uniform rent.

(3) A cultivator or his ancestor, who had built a house on the land or had otherwise effected more than ordinary improvements.

It has been decided by the Durbar that no occupancy tenant can be ejected from his tenancy without the confirmation by the *Durbar*, that the rights of occupancy shall descend according to the customary rules of inheritance and that an occupancy tenant shall be entitled to make improvements on his tenancy, but without the consent of the *Durbar* he shall not be empowered to alienate his land to any one except to his *malguzar*.

Before the Settlement Operations cultivators, locally called *Basnus*, had no security of tenure and in many cases tenants of long standing had to remain content with the private assurances of their influential landlords. But now, except where the temporary status of a tenant at will was readily admitted, their rights have been defined and their position has been strengthened with the result that it has created fair number of occupancy tenants in the State. This is sure to give some inducement to the tenants to improve their lands and will also prevent the evils of insecurity from which they had previously suffered.

## APPENDIX II

Geological note on Mandi District, produced by the courtesy of the Director General, Geological Survey of India, Calcutta.

### MANDI DISTRICT

*Location*—The district lies between latitude 31° 23′: 32° 4′ North and longitude 76° 41′: 77° 22′ East and has an area of about 3,108 square kilometers (1,200 square miles).

*Physiography*—The area is mountainous and is bordered on the north by Chhota Bangahal and on the east by the Nargu range. River Beas flows generally in north-west direction. River Uhl and Ranakhad are the tributaries of the river Beas.

*Geology*—The rock formations found in the Mandi district lie in strike continuity of those found in the Simla Himalayas and can be classified into the sub-Himalayan series, comprised of tertiary rocks and the Himalayan series, comprised of unmetamorphosed sedimentary rocks and the metamorphic-cum-igneous rocks of pre-tertiary age.

The sequence of the geological formations is given below:—

Sub-Himalayan Series (Un-metamorphosed).

| | | |
|---|---|---|
| Pleistocene | Older Alluvium (Upper Siwalik). | Brownish clays and sandy bed with gravel, occasionally pink coloured clay with rusty brown gravel. |
| | Pinjor stage (Upper Siwalik). | Thick boulder conglomerate interbedded with white or grey sand rock. |

Sub-Himalayan Series (Un-metamorphosed).

| | | |
|---|---|---|
| Middle Miocene to Pliocene | Lower Siwalik (Nahan) | Grey sandstone and shales. (Shales are red or purple in colour). |
| Lower Miocene | Kasaulis | Sandstones and shales of a clear aspect, bluish clays. |
| | Dagshais | Deep purple and red shales and sandstone. Sandstones are medium to fine, grained and often micaceous. |
| Eocene | Subathu | *Nummulitic* limestone, |

Himalayan Series (Metamorphic-cum-igneous)

| | | |
|---|---|---|
| Permo-carboniferous | Krol Series | Limestone known as 'Cuma Limestone'. Thin bedded and shows shaly parting base. |
| | Infra-Krols | Dolomitic limestone known as 'Megal Limestone'. |
| Upper carboniferous | Khaira quartzite. | Maroon-coloured shales inter-bedded with quartzite. |
| Upper Cambrian. | | Red slaty shales known as 'Urla red slate.' |
| | Iron ore Series (Chail). | Schists and quartzites with Hematite and Magnetite. |
| Pre-Cambrian | Schist Series (Jutogh) | Garnetiferous schist, quartzbiotite-chlorite-schist and tough biotite-schist. |
| Pre-Cambrian. | Gneissose-granite. | Grey felspathic geneiss, porphyritic granite with less muscovite, biotite and tourmaline which are intruded by aplitic veins. |

The Sub-Himalayan Series in Mandi are represented by a group of tertiary sedimentary rocks ranging in age from obligocene to Pleistocene. Dagshai beds are divided into a lower predominantly sandy zone and an upper red to maroon-coloured clayey zone. These are succeeded by Kasaulies consisting essentially of sandstone and bluish clay.

The outermost foot hills in this area expose the Siwalik Series which consist of clays, sandstones and conglomerates.

The sequence of these formations is as follows:—

| | Metres | Feet |
|---|---|---|
| Sand Conglomerate . . . | | |
| Urla boulder bed . . | 304·8 | 1,000 |
| Slate Conglomerate . . | 457·2 | 1,500 |

| | | | |
|---|---|---|---|
| Upper Narla | Grey clays and Sandstone . | 182·88 | 600 |
| | Conglomerate . . . | 182·88 | 600 |
| Middle Narla | Light red clays with sandstone . . . | 304·8 | 1,000 |
| Lower Narla | Thick white sandstone with Lignite. | 91·44 | 300 |
| | Clays . . . . . | 304·8 | 1,000 |

In the northern Mandi, there are some slaty red slaty shales, which are known as 'Urla red slate' of Upper Cambrian age.

These are succeeded by a maroon coloured shales with inter-bedded Khaira quartzites of upper carboniferous age which in turn are overlain by a series of massive dolomitic limestones known as the 'Megal limestone'. The dolomitic limestones are equivalent to the Infra-Karols of the Simla Himalaya.

The over-lying karol rocks are represented by a series of limestone beds known as 'Guma Limestone'. They are thinly bedded and show slaty partings at the base.

The garnetiferous schists, quartzites and quartz schists outcrop as a syncline structure and are thought to be equivalent to the Chail and Jutogh series of the Simla Himalayas. The schists have provisionally been separated into:—

(a) garnetiferous soft schists with subordinate gneise.

(b) quartz-biotite-chlorite schist.

(c) quartz-biotite schist with quartzitos.

Inter-bedded with these garnetiferous schists, specially in the upper parts are bands of grey felspathic gneisses. In the lower horizon of the schist sequence quartz-biotite-schist, quart-zites and slaty schists are developed.

The granite rocks are porphuritic in nature with subordinate amounts of muscovite biotite and tourmaline and are intruded by thin aplitic veins. The rocks are well exposed near Mahot 32° 4′: 75° 48′.

Around Jogindernagar (31° 59′ 15″: 76° 47′ 30″) town, the formations of Krol Series, Kasaulis and the Upper Siwaliks are exposed. The contacts of the formations are thrust planes. The town is situated on the Kasauli formations.

In the vicinity of Drang Masheran (31° 48′: 76° 57′), Dagshai formations are also seen associated with Kasaulis and Upper Siwaliks. The oldest formations exposed in the vicinity of the town are Krol Series. The upper Siwalik formations are exposed about 3 kilometres (2 miles) north of the town.

The contact of Upper Siwalik and the Kasauli formations passes close to Sidhpur (31° 51′: 76° 45′ 15″) in the Beas valley.

In the Mandi town areas, the formations of Krols, Dagshai and Kasaulis are exposed. The boundry between the Kasaulis and the Krol Series is a thrust contact.

Subathu formations are exposed around Sundernagar (30° 30′ 45″: 76° 48′). They occur in the form of thin bands.

Kasauli formations are noted at Aghat.

Siwalik formations are exposed in the western part of the district between the longitudes 76° 45′ having NW-SE strike.

Only in the northern portion of the district, formations older than Krols have been mapped and are known as schist series, equivalent to Chail and Jutogh of Simla. Magnetite and Hematite bearing schists are known as Iron Ore Series and occur in the Upper portion of the schist series.

### Minerals

1. *Coal*—Miron lenses of coal are recorded at Mansai (31° 34′: 76° 51′ 30″), Kapal (31° 32′ 15″: 76° 51′ 20″), Arthi (31° 31′ 45″: 76° 51′ 45″), south of 3355 hill (31° 32′: 76° 52′) east of village Talaren (31° 31′ 27″: 76° 52′ 34″), Deri (31° 26′ 30″ : 76° 50′) and Julvandn. None of them is large enough to be exploited for local use.

2. *Dolomite*—Dolomites of Upper Krol Series occur extensively in the district. It is found associated with salt deposits at Maigal (31° 45′: 76° 57′), Guma (31° 57′: 76° 51′) and Drang (31° 48′: 76° 57′).

3. *Iron Ores*—Deposits of Magnetite and Hematite occur as bands in schists and quartzites of Chail series in Kolikohar ridge, north of Jogindernagar at Koharkhas (32° 5′: 76° 48′) but the concentration of the ore is so low that it cannot be exploited economically. Deposits of iron also occur in Chichol sub-division of Mandi district near Thanag (31° 33′ 20″: 77° 10′) in Charyan dhar, Rayan dhar and Dangalwara area.

Iron ores occur mainly as disseminated crystals of magnetite and hematite in the phyllites and schists.

An iron ore bearing belt runs intermittently from Ramabhet (31° 35′ 20″: 77° 6′) to Thanag (31° 33′ 20″: 77° 10′), a distance of about ten kilometres (6 miles).

(a) *Charvan dhar area*—On this ridge, the iron bearing zone has been traced from Tuhrjan to Pansir (31° 35′ 20″: 77° 6′) striking approximately NW-SE.

At Hetand (31° 34′ 40″: 77° 7′) there are old workings. Here out of a thickness of 9 metres of disseminated ore, massive magnetite band is only 1.5 metres thick, while E.N.E. of Ramabhet, the thickness of massive band is only 0.3 metres in a disseminated 8 metres thick magnetite horizon. The thickness of the massive band diminishes towards north.

(b) *Ravan dhar Thainag area*—The phyllites and schists at Sunas (31° 34′ 30″: 77° 8′ 30″) are ferruginous and contain mostly disseminated hematite. No concentrated band has been found as far as Thanag. On the eastern side of the Debla nala, close to the village of Kalwande (31° 33′10″: 77° 10′ 24″), a narrow band of magnetite ore is seen in the old workings.

(c) *Sangalwara area*—Traces of ore commence from the ridge near Garaum (31° 30′ 50″: 77° 11′ 30″), but the maximum extent is between the villages of Jagir (31° 29′ 50″: 77° 12′ 30″) and Janot (31° 29′ 40″: 77° 12′ 50″). On the southern flank of the ridge 9 metres thick iron ore zone is seen.

As these occurrences are of minor nature and as they are in inaccessible region, they are not of any immediate economic importance.

The deposits of magnetite at Thanag in Mandi contains about 72 per cent iron and is considered to be of high grade. The analysis of a magnetite schist from Mandi is as follows:—

| | Weight percent | Molecular proportion | Molecular proportion according to Niggle |
|---|---|---|---|
| $SiO_2$ . . . | 19·6 | 326 | Si 53. |
| $TiO_2$ . . . | 0·924 | 11 | al 38. |
| $AL_2O_3$ . . . | 24·4 | 239 | fm 61. |
| $Fe_2O_3$ . . . | 48·07 | 300 | |
| ReO . . . | 5·53 | 76 | ci |
| NnO . . . | n.d. | 6 | alk 0 |
| CaO . . . | 0·32 | .. | Fex content 37% approximately. |
| MgO . . . | .. | | |
| $Ma_2O$ . . . | .. | | |
| $K_2O$ . . . | .. | | |
| $H_2O$ . . . | 1·24 | | |
| $H_2O$ . . . | | | |
| Total | 100·16 | | Sq. Gr. 6·04 |

4. *Limestone*—Occurrence of Limestone is recorded near Harabagh 5 kilometres (3 miles) east of Jogindernagar. The limestone found here is dolomitic.

5. *Salt*—The only economic mineral deposit in Mandi area is rock salt. Large reserves are found in Ghogar-ki-dhar range above the Mandi-Palampur road.

A peculiar form of earth known as 'Lokhan' which is generally pink in colour but occasionally varying from ashy white to purple red is usually found over the rock salt bodies.

The main salt concentrations are the plugs of Megal and Drang in the south and at Shilaswarkhad in the north.

The Guma 'dispir' deposit is a latter addition formed by the cracking of the anticlinal axis north-west of Shilaswar.

The salt is of a dark purplish colour, quite opaque and with a large admixture of earthy impurities. Nests of pure crystalline salt are also found.

Recent investigations have indicated that the deposits are large enough for further developments. Brine chamber mining method for the salt mine is considered suitable by M/s Escher Wyas and Co. from Zurich with a view to produce 67,073 metric tonnes (66,000 tons) of refined salt annually.

In all nine bore holes have been put down at Drang and about eighty samples from different depths have been analysed. The average NaCL content of the 80 samples is 72 per cent.

The complete analysis of some samples from Drang is given in the following table:—

ANALYSIS

| Bore Hole No. | Depth along bore-hole from which sample taken | $SiO_2$ | al. | Fe. | Ca. | Mg. | K. | Cl. | $SO_4$ | $CO_3$ | Insolubles | Nacl % |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 2. | 45·415 metres (149 feet) . | .. | .. | .. | 0·05 | Trace | Trace | 42·39 | 0·11 | .. | 29·36 | 69·87 |
| 2. | 80·772 metres (265 feet) . | .. | .. | .. | 0·22 | ,, | ,, | 56·62 | 0·52 | .. | 5·70 | 93·35 |
| 2. | 86·563 metres (284 feet) . | .. | .. | .. | 0·11 | ,, | ,, | 40·28 | 0·20 | .. | 32·91 | 66·40 |
| 2. | 106·58 metres (350 feet) . | .. | .. | .. | 0·15 | ,, | ,, | 47·31 | 0·37 | 21 | 21·10 | 77·98 |
| 2. | 115·824 metres (392 feet) . | .. | 0·03 | .. | 0·17 | ,, | ,, | 42·03 | 0·16 | .. | 29·88 | 69·28 |
| 2. | 119·482 metres (392 feet) . | .. | 0·03 | .. | 0·10 | ,, | ,, | 39·40 | 0·19 | .. | 34·45 | 64·94 |
| 4. | 262·128 metres (860 feet) . | .. | .. | .. | 0·39 | ,, | ,, | 44·92 | 0·08 | Stracc. | 24·04 | 74·06 |
| 4. | 292·60 metres (960 feet) . | .. | .. | .. | 0·046 | ,, | ,, | 45·44 | 0·10 | Do. | 23·85 | 74·91 |

*N.B.* :—Iodide, tested in samples of Bore Hole No. 4 has been found absent.

6. *Slate*—Roofing slates are quarried at many places in the district. Slate quarries are in active operation near Pandoh, Chichot and Utter Sal areas of the district. Slate deposits are recorded at Panorah and also in Chachiot tehsil.

At Pandoh, the slate deposits are situated about 5 kilometres (3 miles) on the Mandi-Kulu road, lying on both banks of the Beas river. The quarries lying on the northern bank are better developed being by the side of the motorable road.

## APPENDIX III

*KARSOG TEHSIL*

LIST OF IMPORTANT FAIRS AND FESTIVALS

| Sl. No. | Village or town with code and hadbast numbers | Approximate distance from nearest R/S or motor road | Name of fair or festival | Time (English month) when fair or festival is held | Community to whom the fair or festival is sacred or important | Duration of fair or festival | Average annual total attendance during fair or festival |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
| 1 | Whole Tehsil . . | .. | Lohri Festival | January | Hindu | 1 day | .. |
| 2 | Tehsil Headquarters . | On the main road | Republic day Celebration | January | All | 1 day | 500 |
| 3 | Jeora (H 81) . . | On the main road | *Tata Pani* Fair | January | All | 2 days | 2000/3000 |
| 4 | Whole Tehsil . . | .. | Basant-Panchmi Festival | Jan/February | Hindu | 1 day | .. |
| 5 | Whole Tehsil . . | .. | Shivratri Festival | Feb/March | Hindu | 1 day | .. |
| 6 | Seri (H 83) . . | 7 miles | Shivratri Fair | Feb/March | Hindu | 1 day | 500/700 |
| 7 | Whole Tehsil . . | .. | Holi Festival | March | Hindu | 1 day | .. |
| 8 | Whole Tehsil . . | .. | Navratra Festival | March | Hindu | 9 days | |
| 9 | Jeora (H 81) . . | On the main road | *Tata Pani* Fair | April | All | 2 days | 2000/3000 |
| 10 | Whole Tehsil . . | .. | Baisakhi Festival | April | Hindu | 1 day | .. |
| 11 | Shegli (H 82) . . | On the main road | Gagnoni Fair | April | Hindu | 1 day | 200 |
| 12 | Sanna (H 86) . . | 2 miles | Lahol Fair (Religious) | April | Hindu | 1 day | 700/800 |
| 13 | Sayanj (H 87) . . | 2 miles | Sayanj Fair | April | Hindu | 1 day | 1200/1300 |
| 14 | Dawal (H ) . . | Dewal | Dewal Fair | April | Hindu | 1 day | 600/700 |
| 15 | Karsog (H 85) . . | On the main road | Choran Fair | May | Hindu | 1 day | 600/1200 |
| 16 | Nihri (H 79) . . | 3 miles | Nihri (Mashidhar) Fair | May | Hindu | 1 day | 1000 |
| 17 | Katanda (H 89) . . | 10 miles | Katanda Fair | May | Hindu | 1 day | 700/800 |
| 18 | Pokhi (H 89) . . | 5 miles | Thirsu Fair | May | Hindu | 1 day | 800 |

## APPENDIX III—contd.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
|---|---|---|---|---|---|---|---|
| 19 | Sainj (H 87) . . . | 2 miles | Thirsu Fair | May | Hindu | 1 day | 500 |
| 20 | Khamarla (H 87) . . | 6 miles | Thirsu Fair | May | Hindu | 1 day | 600 |
| 21 | Sawamahun (Bagramahu) (H 83) | 7 miles | Sawamahun Nag Fair | May | Hindu | 2 days | 7000/8000 |
| 22 | Alyar (H ) . . | | Alyar Fair | May | Hindu | 1 day | 600/700 |
| 23 | Kawora (H ) . . | | Kawora Fair | May | Hindu | 1 day | 600/700 |
| 24 | Bakhri (H ) . . | | Bakhri Fair | May | Hindu | 1 day | 700/800 |
| 25 | Chashi Chanyana (H 81) | 4 miles | Chanyana Fair | May/June | Hindu | 1 day | 500/600 |
| 26 | P.C. Lower Shameli Pangna (Thuha) | | Thuha Dhar Fair | June | Hindu | 1 day | 1000 |
| 27 | Kufri Dhar (H 85) . | 5 miles | Thirsu (Kuftu) Fair | June | Hindu | 1 day | 400/500 |
| 28 | Nanj (H 87) . . | On the main road | Nanj Fair | June/July | Hindu | 1 day | 500 |
| 29 | Shushan (H 89) . . | 6 miles | Supi Fair | June/July | Hindu | 1 day | 500/600 |
| 30 | Kaklor (H ) . . | | Kaklor Fair | July | Hindu | 1 day | 1000/1100 |
| 31 | Magyana (H ) . | | Magyana Fair | July | Hindu | 1 day | 500/600 |
| 32 | Dhamoni (H ) . | | Dhamoni Fair | July | Hindu | 1 day | 700/800 |
| 33 | Dev (H ) . . | | Dev Fair | July | Hindu | 1 day | 700/800 |
| 34 | Mahog (H 89) . . | 9 miles | Chbakru Fair | July/August | Hindu | 1 day | 1000 |
| 35 | Kandi (H 86) . . | 2 miles | Sanacha Fair | July/August | Hindu | 1 day | 500 |
| 36 | Teban (H 89) . . | 3 miles | Sanacha Fair | July/August | Hindu | 1 day | 1000/1500 |
| 37 | Belu (H 87) . . | 9 miles | Dachhanyala Fair | July/August | Hindu | 1 day | 600 |
| 38 | Deol (H 81) . . | 2 miles | Sog Fair | July/August | Hindu | 1 day | 300/400 |
| 39 | Uparli Chindi (H 85) . | On the main road | Chindi Fair | August | Hindu | 3 days | 1500/1600 |
| 40 | Banthal (H 79) . . | 2 miles | Banthal (Chakrantha) Fair | August | Hindu | 2 days | 2000/3000 |
| 41 | Shainthal (H 85) . | 2 miles | Chakrantha Fair | August | Hindu | 1 day | 2000 |
| 42 | Badar (H 807) . . | 3 miles | Badar Fair | August | All | 1 day | 1000 |
| 43 | Tehsil Headquarter . | On the main road | Independence day Celebration | August | All | 1 day | 400 |
| 44 | Whole Tehsil . . | .. | Rakhi Festival | August | Hindu | 1 day | .. |
| 45 | Whole Tehsil . . | .. | Janam-ashtmi Festival | August | Hindu | 1 day | .. |
| 46 | Seri (H 88) . . | 2 miles | Bhawju Seri (Nag Panchmi) Fair | Aug/September | Hindu | 1 day | 700/800 |
| 47 | Chakhanu (H 89) . . | 8 miles | Jagra Fair | Aug/September | Hindu | 1 day | 400/500 |
| 48 | Kau (H 86) . . | 3 miles | Durga Ashtmi (Kamkasher Devi) Fair | September | Hindu | 1 day | 900/1200 |
| 49 | Whole Tehsil . . | .. | Sair Festival | September | Hindu | 1 day | .. |
| 50 | Bakshar (H 82) . . | 2 miles | (Parehta Fair (Dev Baroyogi) | Sep/October | Hindu | 1 day | 400 |
| 51 | Kot (H 82) . . | On the main road | Kot Fair | Sep/October | Hindu | 1 day | 200 |
| 52 | Milag (H ) . . | | Milag Fair | Sep./October | Hindu | 1 day (and one night) | 1500/1600 |
| 53 | Shergal (H 85) . . | 2 miles | Shergal Fair | October | Hindu | 1 day | 800/900 |
| 54 | Whole Tehsil . . | | Dusehra Festival | October | Hindu | 1 day | .. |
| 55 | Whole Tehsil . . | .. | Dewali Festival | Oct/November | Hindu | 2 days | .. |
| 56 | Whole Tehsil . . | .. | Mal Festival | Oct/November | Hindu | 1 day | .. |
| 57 | Saunt Rakanu (H 85) . | 1 mile | Saunt Koti Fair | Oct/November | Hindu | 1 day | 800/900 |
| 58 | Uparli Chindhi (H 85) . | On the main road | Paryahota Fair | Oct/November | Hindu | 1 day | 800/900 |
| 59 | Seri (H 83) . . | 7 miles | Shivratri Fair | Oct/November | Hindu | 1 day | 500/600 |

# APPENDIX IV

## FLORA AND FAUNA OF MANDI DISTRICT

### *FLORA BELT NO. I*

| Serial No. | Scientific or botanical name | English name | Vernacular or local name | Altitudinal range | | Remarks |
|---|---|---|---|---|---|---|
| | | | | Lower Limit | Upper Limit | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | | | | Feet | Feet | |
| 1 | Acacia Arabica . . . | .. | Kikar | .. | 3,000 | Timber and fuel. |
| 2 | Acacia Catechu . . | .. | Khair | .. | 4,000 | Do. |
| 3 | Adhatoda Vasica . . | .. | Baikar, Bangha Basuti | .. | 4,000 | |
| 4 | Albizzia lebbek . . . | .. | Siris | .. | 5,000 | Timber and fuel. |
| 5 | Albizzia stipulata . . | .. | Ohi | .. | 4,000 | Do. |
| 6 | Arundinaria Falcata . . | .. | .. | .. | 5,000 | |
| 7 | Bauhinia purpurea . . | .. | Karlli | .. | 5,000 | Leaves for fodder, fuel. |
| 8 | Bauhinia Variegata . . | .. | Kachnar | .. | 4,000 | Leaves for fodder, fuel. |
| 9 | Bauhinia Vahlii . . . | .. | Taur | 2,000 | 5,000 | Rope is made of the stem, the leaves are used as plates and made into umbrellas, wood burnt in temples. |
| 10 | Bombax malabaricum . | Silk cotton tree | Simbal, Simal | 3,000 | 4,000 | Valuable timber in the lower hills. |
| 11 | Butea frondosa . . . | .. | Plash, Plah | .. | 4,000 | The leaves are used for fodder as plates and for making umbrellas. A yellow dye is made from the flowers, a red astringent fum is obtained from the bark. |
| 12 | Cassia fistula . . . | Indian laburnum | Alih, Ambal Tas | .. | 4,000 | Seed used as a purgative. |
| 13 | Casearia tomentosa . . | .. | Bheri | .. | 5,000 | The fruit is used as a diuretic. |
| 14 | Cedrela Toona . . . | Tun | Tuni | .. | 3,000 | Timber used for building, furniture etc. |
| 15 | Colebrookia oppositifolia . | .. | Panera | 1,657 | 4,000 | |
| 16 | Dalbergia sissoo . . . | Shisham | Sihan, Tali | .. | 4,000 | Timber tree. |
| 17 | Dendro-calamus strictur. | Bamboo | Bahanj | 1,000 | 3,500 | Used for building poles sticks, mats. |
| 18 | Dodonaea Viscosa . . | .. | Sanatta | .. | 4,500 | . |
| 19 | Ehretia laavis . . . | .. | Sakar | .. | 3,000 | |
| 20 | Erythrina suberosa . . | .. | Dhauldhak | | 4,000 | |
| 21 | Eugenia Jambolana . . | .. | Jamman, Jumni | .. | 5,000 | Timber and fuel, fruits are eaten. |
| 22 | Ficus bengalensis . . | Banyan | Bargad | .. | 4,000 | Usually planted as shade giver. |
| 23 | Ficus religiosa . . . | Peepul | Pipal | .. | 5,000 | Do. |
| 24 | Ficus roschurghii . . | .. | Triambal | .. | 5,000 | Fodder leaves, fruit eaten. |
| 25 | Flacourtia ramontchi . . | .. | Kangu | .. | 4,000 | |
| 26 | Flemingia congesta . . | .. | .. | 3,000 | 5,000 | |
| 27 | Indigofera cordifolia . . | .. | .. | .. | 5,000 | |
| 28 | Kydia calicina . . . | .. | Dhauldhak | .. | 4,000 | |
| 29 | Machilus odoratissima . | .. | Chan | .. | 5,000 | |
| 30 | Mallotus Philippinensis . | .. | Kambal | .. | 4,500 | The crimson powder which covers the capsules is used for dyeing silk. |
| 31 | Mangifera Indica . . | Mango | Am, Amb | .. | 4,000 | Timber used for building, fruit eaten. |

## APPENDIX IV—contd.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|
| | | | | Feet | Feet | |
| 32 | Melia azedarach . . | The persian lilak | Drek | 3,000 | 5,000 | Oil as extracted from the fruit. |
| 33 | Murraya Koenigii . . | .. | Gandheli | .. | 5,000 | |
| 34 | Myetanthes arbertristia . | .. | Harsingar | .. | 4,000 | |
| 35 | Odina wodier . . . | .. | Salambra | .. | 4,000 | Used for building etc. A yellow gum is obtained from the bark and used for calicoprinting. |
| 36 | Ougenia-dalber-gioides . | .. | Sanan | .. | 4,000 | Wood for furniture and agricultural instruments, leaves for fodder. |
| 37 | Phyllanthus emblica . . | .. | Ambala | .. | 4,500 | Fruits are eaten, fuel. |
| 38 | Sapinudus Mukorossi . . | Soap-nut tree | Ritha, Doda | .. | 4,000 | The fruit is used instead of soap for washing clothes. |
| 39 | Spondias magnifera . . | The hog plum tree | Ambara | .. | 5 000 | Leaves for fodder, fruit eaten, wood for fuel. |
| 40 | Wood fordia floribundia . | .. | Dhawi | .. | 5,000 | |
| 41 | Wrightia tomentosa . . | .. | Dudhi | .. | 2,000 | |
| 42 | Zabtho-xylum alatum . . | .. | Timber, Timru | .. | 5,000 | |

## *BELT NO. II*

| Serial No. | Scientific or botanical name | English name | Vernacular or local name | Lower limit | Upper limit | Remarks |
|---|---|---|---|---|---|---|
| | | | | 2,000 | 9,000 | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
| | | | | Feet | Feet | |
| 1 | Acer oblongum . . | .. | .. | 2,000 | 6,000 | |
| 2 | Ainsliaea aptera . . . | .. | .. | 6,000 | 8,000 | |
| 3 | Alnus nepalensis . . | Alder | Kosh | 3,000 | 9,000 | Timber, fuel, bark for tanning. |
| 4 | Anaphalis cinnamomea . | .. | .. | 5,000 | 9,000 | |
| 5 | Arundinaria Falcata . . | Hill Bamboo | Nirgal | 4,000 | 7,500 | Stems are used for pipes, basket work etc. |
| 6 | Berberia lycicum . . | Barbery | Kashmal | 3,000 | 7,000 | The fruit is eaten. Resant, an extract prepared from the root is used as a febrifuge. Brushwood used for fuel hedges etc. |
| 7 | Boennighausenia Albiflora . | .. | Pissumar | 4,000 | 8,000 | |
| 8 | Buddloia Paniculata . . | .. | Chiti boi | 2,500 | 8,000 | |
| 9 | Buxus Sempervirens . . | Box | Summa, Shamshad | 5,000 | 9,000 | Wood used for combs etc. |
| 10 | Carissa spinarum . . | .. | Karunda | .. | 6,000 | |
| 11 | Carpinus viminea . . | Hornbeam | Chir | 5,000 | 9,000 | Fuel and fodder. |
| 12 | Cedrela serrata . . . | Hill Tun | Darli | 4,000 | 8,000 | Timber used for furniture |
| 13 | Cornus Capitata . . . | The straw berry | Thramal | 3,500 | 7,000 | Fruit edible. |
| 14 | Cornus macrophylla . . | .. | Kandar | 4,000 | 8,000 | |
| 15 | Desmodium floribunda . | .. | .. | 5,000 | 7,000 | |
| 16 | Engel hardtia colebrookiana | .. | Samma | .. | 6,000 | |
| 17 | Ficus Palmata . . . | .. | Phagra | .. | 9,000 | Fuel, fruit eaten. |
| 18 | Fragaria Indica . . . | .. | Paljor | 3,000 | 8,000 | |
| 19 | Fraxinus floribunda . . | Ash | Angu | 5,000 | 9,000 | Timber, Manna exudes from the bark by incision. |

## APPENDIX IV—contd.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|
| | | | | Feet | Feet | |
| 20 | Grewia oppositifolia . . | .. | Biyuhal, biul | .. | 6,000 | Wood used for pole (tangri) of the field roller (mol) leaves for fodder. The fibres of the inner bark are made into roles. Dry branches are used for torch wood and fruit is eaten. |
| 21 | Hedera-Helix . . . | .. | Bankatkari | 6,000 | 8,000 | |
| 22 | Inula Cuspidata . . | .. | .. | 4,000 | 7,000 | |
| 23 | Litsea Umbrosa . . | .. | Chirindi | 3,000 | 9,000 | |
| 23A | Lizyphus Jujuba . . | .. | Ber, Bere | .. | 6,000 | Fruit edible. |
| 24 | Morus Indica . . . | Mulberry | Tut | .. | 7,000 | Fruit eaten, timber and fuel. |
| 24A | Morus Serrata . . . | Do. | Chumu | 4,000 | 9,000 | Domestic utensils, fodder tree. |
| 25 | Myrsine Africana . . | .. | Bebrang, Shamshad | 2,000 | 9,000 | |
| 26 | Myrica Nagi . . . | .. | Kaiphal, Kafal | 3,000 | 6,000 | |
| 27 | Olea cuspidata . . . | Olive | Kahu | 2,000 | 6,000 | Walking sticks, fuel and fodder. |
| 28 | Plectranthus Rugosus . . | .. | Chhichhri | 3,000 | 8,000 | |
| 29 | Potentilla nepalansis . . | .. | Rattanjot | 5,000 | 9,000 | |
| 30 | Prinsepia utilis . . . | .. | Bekhal | 2,000 | 9,000 | Oil obtained from the seeds is used for food, illumination and external application. |
| 31 | Prunnus Puddum . . | .. | Paja | 2,000 | 6,000 | Fodder leaves and fuel. |
| 32 | Punica Granatam . . | Pomegranate | Anar, Daru | 3,000 | 6,000 | Fruit eaten, bark as a dye and for chuerey. |
| 33 | Pyrus pashia . . . | .. | Kainth, Segal | 2,500 | 8,000 | Wood used for Agricultural implements. |
| 34 | Quercus dilatata . . . | Hoily oak | Mehru | 4,500 | 9,000 | Agricultural implements, leaves for fodder, bark for tanning. |
| 35 | Quercus Glauca . . . | Green oak | Banni . . . | 2,000 | 6,000 | Fuel and fodder. |
| 36 | Quercus Incana . . . | White oak | Ban | 3,000 | 8,000 | Fuel charcoal, fodder, bark for tanning for building and Agricultural implement. |
| 37 | Rhus cotinus . . . | Venetian sumach | Tung Titri | 3,000 | 6,000 | The wood is used for dying wool, Orange or scarlet the bark and leaves for tanning. |
| 38 | Rhus Punjabensi . . | ,, | Titri | 4,000 | 8,000 | The juice is highly sorosive and raises blisters on the skin. The heart wood is used for building furniture etc. Galls which form on the leaves known as Kakri singhi are used for medicine. |
| 39 | Rhus Wallichi . . . | .. | Rikhal | 5,000 | 8,000 | Do. |
| 40 | Rosa Moschata . . . | .. | Tarni | 4,000 | 8,000 | |
| 41 | Rubus ellipticus . . . | .. | Aneha, Akha | 2,000 | 7,000 | |
| 42 | Rubus Paniculatus . . | Resp berry | Kalakha, Lisri | 3,000 | 7,000 | Fruit eaten. |
| 43 | Salix Babylonica . . | Weaping Willon | Maznun | .. | 9,000 | Planted as shade giver |
| 44 | Salvia glutinosa . . . | .. | .. | 6,000 | 9,000 | |
| 45 | Sarcococea Pruniformis . | .. | .. | 5,000 | 9,000 | |
| 46 | Spiraea Canescens . . | .. | .. | 5,000 | 9,000 | |

## APPENDIX IV—contd.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|
| | | | | Feet | Feet | |
| 47 | Staphylea emodi | .. | Nagdaun | 6,000 | 9,000 | Walking sticks made of this wood arrange or scarlet the bark and leaves for tanning. |
| 48 | Symplocos cretaegoides | .. | Lejh, Lodar | 2,000 | 8,000 | A yellow dye is obtained from the leaves and bark. |
| 49 | Viola serpens | .. | .. | 5,000 | 7,000 | |
| 50 | Wiks-troemia canescens | .. | .. | 5,000 | 9,000 | |

### *BELT NO. III*

### 3,000 to 12,000

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|
| 1 | Ables Pindrow | Silver fir | Tos | 7,000 | 12,000 | Timber trees. |
| 2 | Acer cassium | Indian horse chestnut. | Khanor | 4,000<br>4,000 | 12,000<br>12,000 | Walking sticks made of this wood are supposed to keep off snakes. |
| 3 | Aesculus Indica | .. | Khanor | 4,000 | 10,000 | The seeds are made into flour and eaten, the wood is used for domestic utensils. |
| 4 | Artemisia vulgaris | Elm | Chambra | 5,000 | 12,000 | |
| 5 | Arundinara Spathiflora | Yew | Garhi | 7,000 | 10,000 | Stems are used for pipes, basket work etc. |
| 6 | Berberis Coriaki | Barberry | .. | 6,000 | 10,000 | The fruit is eaten, Rasunt, an extract prepared from the root is used as febrifuge. Brush wood used for fuel hedges etc. |
| 7 | Berberis Lyoium | Do. | .. | 6,000 | 10,000 | Do. |
| 8 | Berberis vulgaris | Do. | Kashmal | 8,000 | 12,000 | Do. |
| 9 | Caltha palustris | Marsh Mangold | Baringu | 8,000 | 10,000 | Do. |
| 10 | Cedrus deodars | Deodar | Kelo | 4,000 | 10,000 | Timber tree. |
| 11 | Celtis australis | Elm | Khirk | 4,000 | 10,000 | Timber fuel and fodder. |
| 12 | Clematis montana | Do. | Ghantiali | 4,000 | 12,000 | |
| 13 | Cotoneastar Kacillaris | Apricot | Riuns | 4,000 | 10,000 | Used for walking sticks. |
| 14 | Cotoneaster Microphylla | Elm | Jinjru | 4,000 | 10,000 | |
| 15 | Daphne papyracca | Do. | Khirk | 5,000 | 10,000 | |
| 16 | Euonymus tingens | Barberry | | 6,000 | 10,000 | |
| 17 | Geum urbanum | Herb bennet | Garhi | 6,000 | 10,000 | |
| 18 | Indigofera gerardiana | Indian horse chestnut | Kathi | 3,000 | 12,000 | Leaves for fodder. |
| 19 | Iris nepalensis | Elm | Chiluchi | 5,000 | 10,000 | |
| 20 | Juglans regia | Walnut | Akhrot, Khor | 3,000 | 11,000 | Timber for building furniture etc. |
| 21 | Lonicera angustifolia | Elm | Jinjru | 6,000 | 12,000 | |
| 22 | Picea Morinda | Spruce | Rai | 6,000 | 11,000 | |
| 23 | Pinus excelsa | Blue pine | Kail | 5,000 | 12,000 | Timber tree. |
| 24 | Populus ciliata | Himalayan Poplar | Pahari Pipal | 4,000 | 10,000 | Planted as shade giver, fuel and Fodder. |
| 25 | Prunus Padus | Herb bennet | Jamun | 4,000 | 10,000 | Fuel. |
| 26 | Prunus Armienieca | Apricot | Aru | .. | 12,000 | Fruit eaten. |
| 27 | Pyrus Lanata | .. | Palo | 8,000 | 10,000 | .. |
| 28 | Quercus semecarpifolia | Red Oak | Kharsu | 6,000 | 12,000 | Fuel, charcoal, fodder, bark for tanning agricultural implements, and in places for building. |

## APPENDIX IV—contd.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|
| | | | | Feet | Feet | |
| 29 | Rhododendron arboreum . | Apricot | Brah | 4,000 | 10,000 | Fuel. The flowers are made into chutney and the wood into agricultural implements and domestic utensils. |
| 30 | Spiraea canescens . . | .. | Khushti | 5,000 | 12,000 | Fruit eaten. |
| 31 | Spiraea Lindleyana . . | Elm | Chiluchi | 4,000 | 11,000 | |
| 32 | Taxus bacoats . . . | Yew | Rakhali | 6,000 | 11,000 | Bark used for paper making. |
| 33 | Ulmus villosa . . . | Elm | Marihnu, Maran | 3,500 | 10,000 | Planted as roadside tree |
| 34 | Ulmus Willichiana . . | Do. | Do. | 4,000 | 10,000 | Timber. |
| 35 | Caltha palustris . . . | Marsh Mangold | Baringu | 8,000 | 10,000 | |

### *BELT NO. IV*
### 4,000 to 13,249

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|
| 1 | Anemone obtusiloba . | .. | Rattanjot | 8,000 | 13,249 | |
| 2 | Betula Utilis . . . | Birch | Bhojpatta | 4,000 | 13,249 | The bark is used as paper for writing and packing and also for umbrella covers. |
| 3 | Primula dentioulata . . | .. | .. | 7,000 | 13,000 | |
| 4 | Pyrus Aucuparia . . | Rowan | Rattal, rung, grek | 9,000 | 13,000 | |
| 5 | Thymus serphylum . . | .. | Marho | 5,000 | 13,000 | |
| 6 | Viburnum nervosum . . | .. | Amrola | 10,000 | 13,000 | |

### *BELT NO. V (MISCELLANEOUS)*

| | | | | | | |
|---|---|---|---|---|---|---|
| 1 | Micromeria biflorus . . | .. | .. | 1,657 | 7,000 | |
| 2 | Pinue longifolia . . | Chirpine | Chil | 1,657 | 8,000 | The resin is used as dressing for sores. |
| 3 | Rhus pistacia intergerrima . | .. | Kakre, Kakar | 1,657 | 8,000 | |

## MANDI DISTRICT
### *BELT FAUNA*

| Serial No. | English name | Scientific name | Local name | Altitudinal range: Below 4000 ft. | Mid land 4000 to 8000 ft. | High land about 8000 ft. | Passenger | Remarks |
|---|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| | | | *Birds* | | | | | |
| 1 | Alline swift . . | Micropus melba | | | | | | |
| 2 | Black partridge . . | Francolinus francolinus. | | | | | | Up to 5,000 ft. |
| 3 | Blue bearded bee eater | | | | | | | Up to 7,000 ft. |
| 4 | Blue rock pigeon . . | Columba livia | | | | | | |
| 5 | Bulbul (spp) . . | | | | | | | |
| 6 | Cheer pheasant . . | Catreus wallichii | Chir | | | | | 5,000 to 8,500 ft. |
| 7 | Chukor . . . | Alectoris graeca | Chikor | | | | | 4,000 to 6,000 ft. |
| 8 | Cinnamon tree sparrow . | Passer rutilans | | | | | | 4,000 to 9,000 ft. |
| 9 | Common swallow . . | Hirundo rustica | | | | | | |

## APPENDIX IV—contd.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|---|---|---|---|---|---|---|---|---|
| 10 | Cuckoos (spp) . . | | | | | | | |
| 11 | Dark grey bush chat . | Rhodophila ferrea | | | | | | 4,000 to 10,000 ft. |
| 12 | Duck (spp) . . | | | | | | | |
| 13 | Falcon (spp) . . | | | | | | | |
| 14 | Fly catcher (spp). . | | | | | | | |
| 15 | Forest eagle (spp.) . | | | | | | | |
| 16 | Gold finch . . . | | | | | | | Up to 7,000 ft. |
| 17 | Golden eagle . . | Aquila chrysaetus | | | | | | Found in high altitude. |
| 18 | Goshawk . . . | Astur Gentilis | | | | | | |
| 19 | Green finch . . . | Hypacanthis spinoides | | | | | | 4,000 to 9,000 |
| 20 | Grey partridge . . | Francolinus pondicerianus. | | | | | | Up to 15,000 ft. |
| 21 | Hawk (spp). . . | | | | | | | |
| 22 | Himalayan nut creacker | Nucifraga caryocatactes. | | | | | | Found in conifer forest. |
| 23 | Himalayan tree pie . | Dendrocitta vagabunda. | | | | | | Found in evergreen forest. |
| 24 | Himalayan wood pigeon | Palumbus casiotis | | | | | | Kail forests. |
| 25 | Horned pheasant . . | Tragupan melanocephala. | Jujurana or Phulga. | | | | | Found in high elevation. |
| 26 | Jungle fowl (spp). . | | | | | | | |
| 27 | Kalij Pheasant . . | Genædeus leuconelanus. | Kalij or Kalesar. | | | | | From foot of hills to 9,000 ft. |
| 28 | Kite (spp.) | | | | | | | |
| 29 | Koklas pheasant . . | Pucrasia macrolopha | Koklas or | | | | | 7,000 to 10,000 ft. |
| 30 | Lammergeir . . | Gypaetus barbatus | Kwaksa | | | | | |
| 31 | Laughing thrush . . | Trochalopteron erythrocephalum. | | | | | | 6,000 to 9,000 ft. in summer and upto 4,000 ft. in winter. |
| 32 | Laughing thrush (White throated). | Monticola solotaria | | | | | | Up to 7,000 ft. |
| 33 | Monal . . . | Lophophorus impejanus. | Monal | | | | | From 9,000 to 11,000 ft. |
| 34 | Orange mining wet . | Pericrocopus flammeus. | | | | | | Up to 6,000 |
| 35 | Owl (spp). . . . | | | | | | | |
| 36 | Peacock . . . | Pavo cristatus | Mor | | | | | 2,000 to 6,000 ft. |
| 37 | Pipit . . . | Anthus rufulus | | | | | | Up to 6,000 ft. |
| 38 | Plubeons red-start . | Myacornis fuliginosa | | | | | | 4,000 to 13,000 ft. |
| 39 | Quail . . . | Coturnix coromandelicus. | Bater | | | | | Up to 7,000 ft. |
| 40 | Red headed tragon . | Harpactes erythrocephalus. | | | | | | |
| 41 | Ruby throat . . | Calliope pecporalis | | | | | | |
| 42 | Rufous babbler . . | Dunetia hyperythra | | | | | | From the foot of the hill to 5,500 ft. |
| 43 | Show pigeon . . | Columba leuconota | | | | | | |
| 44 | Shrikes (spp.) . . | | | | | | | |
| 45 | Simla black tit . . | Parus nuchalis | | | | | | 6,000 to 10,000 ft. or more. |
| 46 | Spotted babbler . . | Pellorneum ruficeps | | | | | | From the foot of the hill to 5,500 ft. |
| 47 | Spotted forktail . . | Enicurus maculatus | | | | | | 3,000 to 12,000 ft. |
| 48 | Tickellis willow Warbler | | | | | | | Up to 8,000 ft. |
| 49 | Vulture (spp.) . . | | | | | | | Found in higher altitude. |
| 50 | Wag tails (spp.) . . | | | | | | | |
| 51 | Warblers (spp.) . . | | | | | | | |
| 52 | Whistling thrush . . | Myothonus temminckii. | | | | | | Up to 15,000 ft. |

## APPENDIX IV—concld.

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|---|---|---|---|---|---|---|---|---|
| 53 | White capped red start. | Chaimarrhorhis laucocephala. | | | | | | 6,000 to 16,000 ft. |
| 54 | Wood cock . . . | Scolopax rusticola | | | | | | 4,000 to 8,000 ft. |
| 55 | Wood partridge . . | Arboricola torqueola | | | | | | 6,000 to 8,000 ft. |
| | | | *Fishes* | | | | | |
| 56 | Mahsir . | Barbus tor | Khakiaru | | | | | |
| | | | Mahsir | | | | | |
| | | | Seer (Big) | | | | | |
| | | | Serra (Small) | | | | | |
| | | | Sirdu (small) | | | | | |
| 57 | Mountain barbel | Amblyceps mangois | Jogni | | | | | |
| | | Babus stigma | Bharta | | | | | |
| | | Barilius bendilisis | Pata | | | | | |
| | | Barilus wagra | Patli | | | | | |
| | | Cerrhina lotia | Topra | | | | | |
| | | Glyptosternum Pectinopterum | Nai | | | | | |
| | | Labeo diplostomus | Geor | | | | | |
| | | Memachilus rupicola | Dundai | | | | | |
| | | Ophiocephalus gachua. | Wanka Karot | | | | | |
| | | Orienus sinuatus | Chith (small) | | | | | |
| | | | Gugal | | | | | |
| | | | Gungal | | | | | |
| | | | Sal (big) | | | | | |
| | | | Saloti | | | | | |
| | | | Swali | | | | | |
| | | | *Mammals* | | | | | |
| 58 | Barking deer . . | Muntiacus muntjak | Kakkar | | | | | Himalayas from hill foot to 9,000 ft. |
| 59 | Black bear . . | Selenarctos thibe-tanus. | Bhalu | | | | | Common upto 11,000 ft. |
| 60 | Flying fox . . . | Pteropus Edwardsil | | | | | | |
| 61 | Flying squirrel (spp.) . | | | | | | | |
| 62 | Goral . . . | Cemas goral | Ghoral | | | | | From 1,000 to 9,000 ft. |
| 63 | Gothus | | | | | | | |
| 64 | Jackal . . . | Canis aureus | Gidder | | | | | |
| 65 | Langur (spp) . . | | | | | | | |
| 66 | Leopard . . . | Banthera padus | Chitta, Brug | | | | | Common in jungles |
| 67 | Monkeys (spp.) . . | Macacus | | | | | | |
| 68 | Musk deer . . . | Moschus moschiferous | | | | | | |
| 69 | Pig . . | Sus critatus, sus indicus. | Soor | | | | | Up to 7,000 ft. |
| 70 | Pine marten (spp.) . | | | | | | | |
| 71 | Porcupine (spp.) . . | | | | | | | |
| 72 | Rhesus monkey . . . | Macacus Rhesus | | | | | | |
| 73 | Seroo/Fox (spp.) . . | Capricornis sumat-rraensis. | Sarao | | | | | 8,000 to 12,000 ft. 6,000 to 12,000 ft. |
| 74 | Wild cat . . . | Felis chaus | Ban billi | | | | | |
| | | | *Repiiles* | | | | | |
| 75 | Cobra . . . | Naia tripudians | | | | | | |
| 76 | Grass snakes . . | Dryophis mycterizans | | | | | | |
| 77 | Karait . . . | Bungarus Candidus | | | | | | |
| 78 | Leeches . . . | | | | | | | |
| 79 | Rock lizards . . | | | | | | | |
| 80 | Vipers (spp.) . . | | | | | | | |
| 81 | White snakes . . | | | | | | | |

*Source*:—Forest Department Himachal Pradesh.

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*Pangna*

# PANGNA IN PICTURES

*A distant view of Pangna village*





*Bridge over Pangna Khad*

*Seven sisters at a marriage*





*Going to fair*

*Women dressed for the fair*





*Young lady polishing her husband's nails*

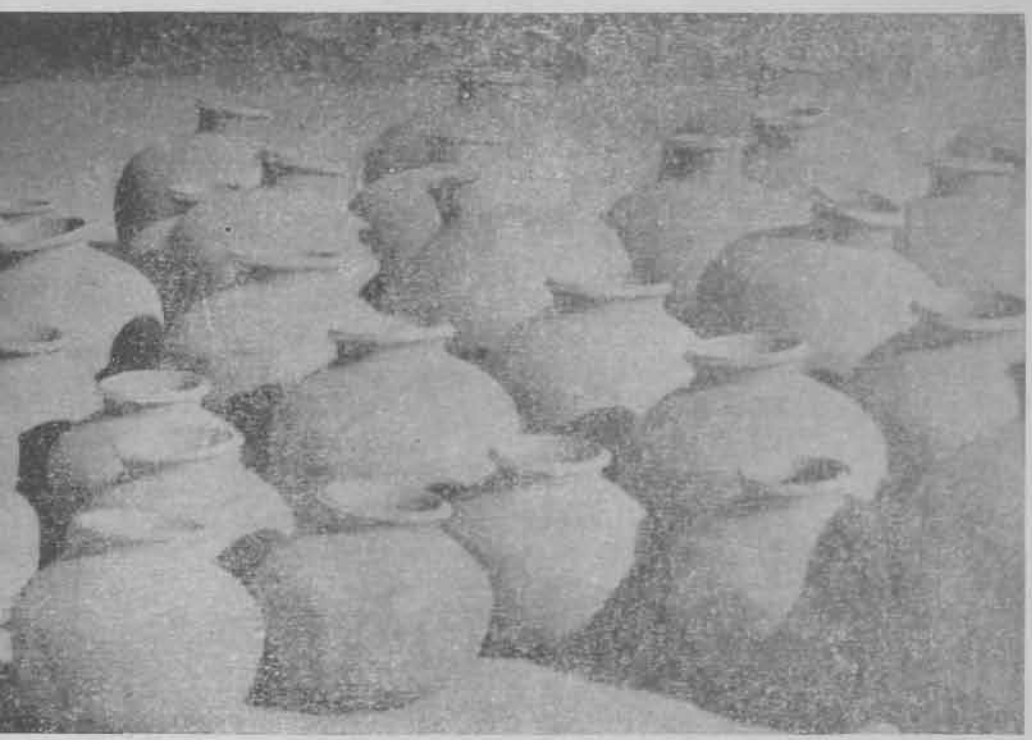
*A Rajasthani woman on way to Pangna*

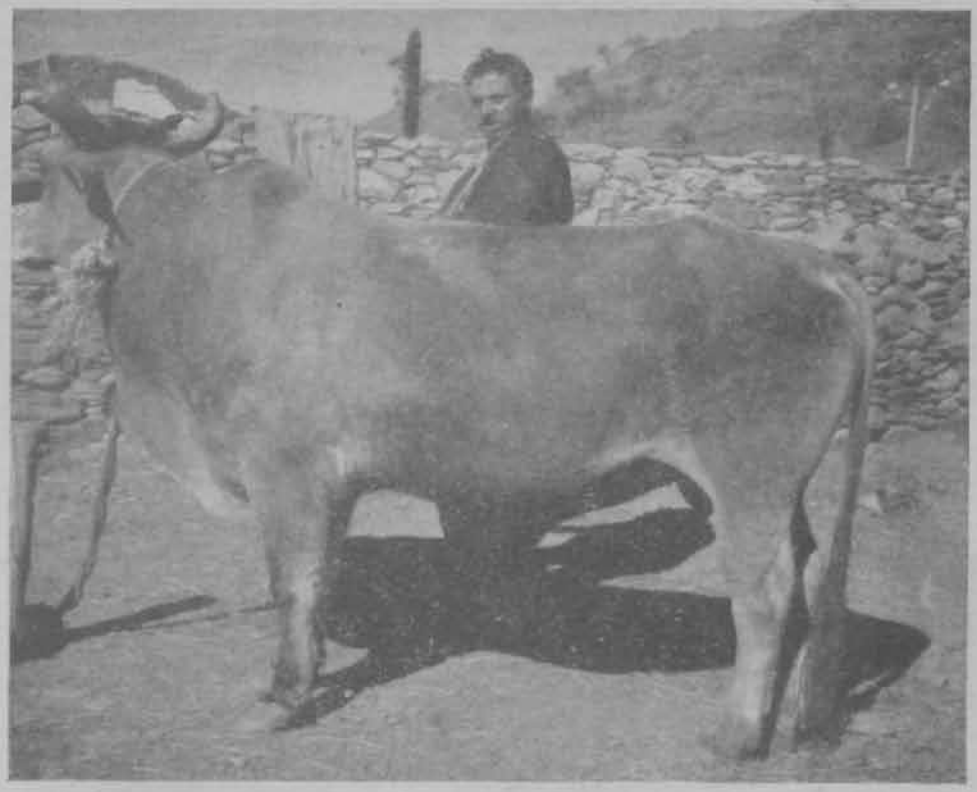




*Preparing the fields*

*Pitchers for sale*





*Bull at the key village centre*



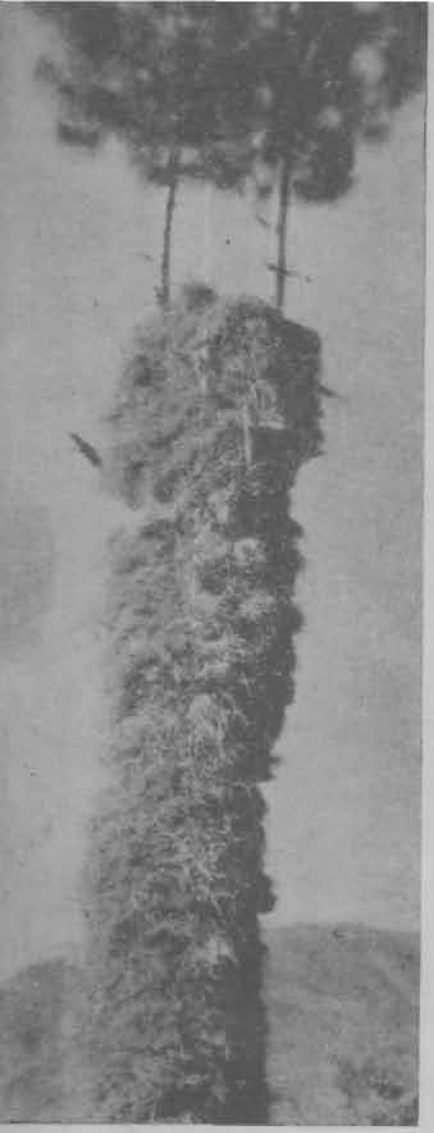
*Household utensils*



*Performing Puja*

*A smiling little worker*

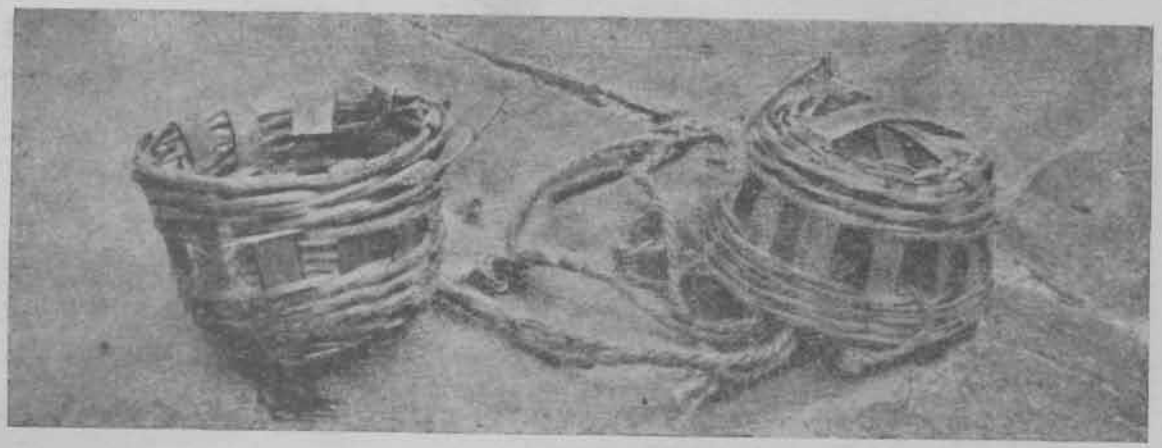




*Storing of grass for cattle*



*Shiva temple at Mamel*

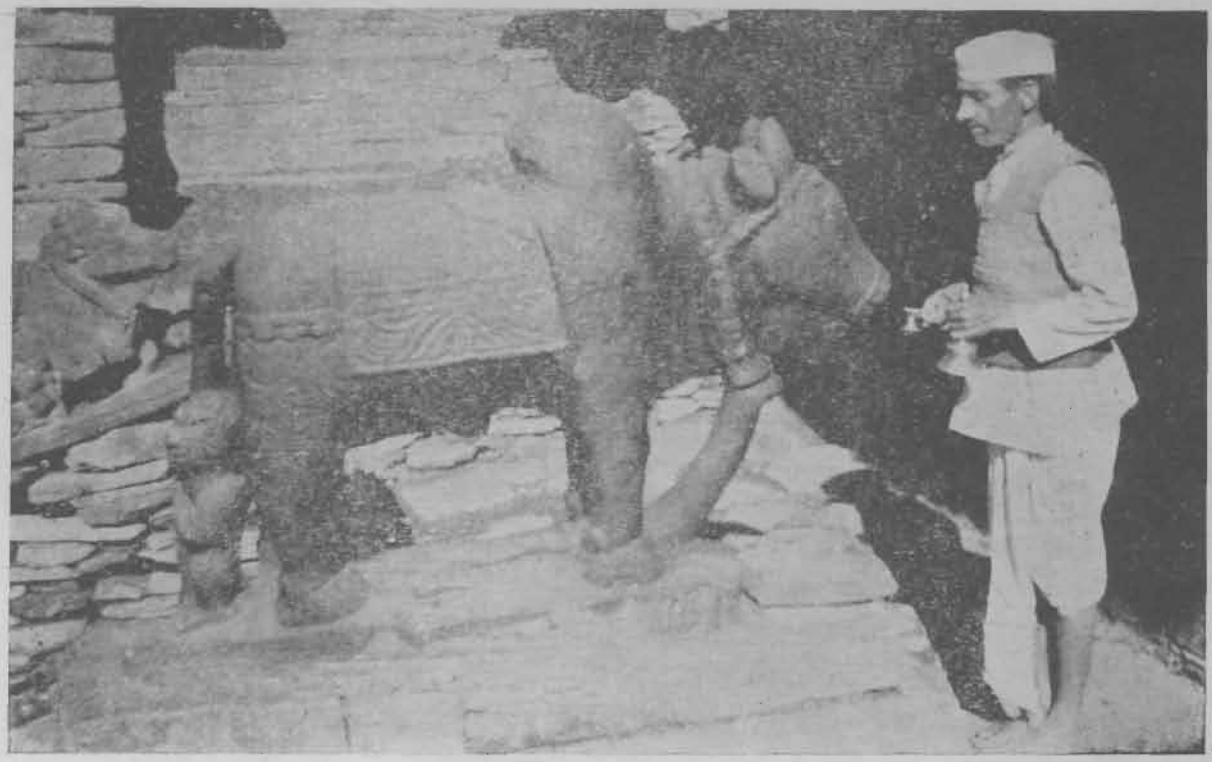


*Small basket for covering the mouths of bullocks at work*



*Pangna Fort*

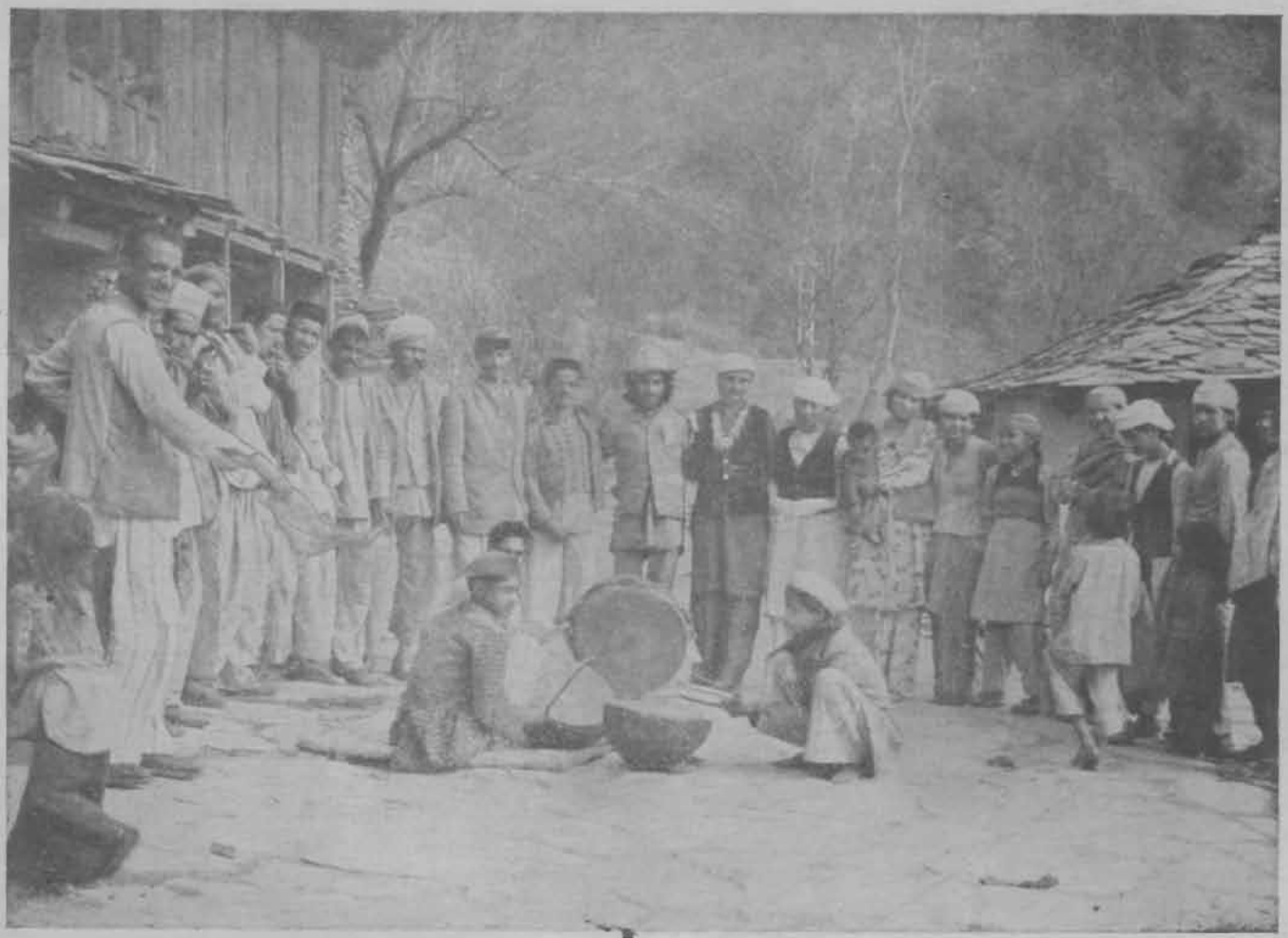
*Puja of Nandi—the vehicle of Shiva*





*Kali temple*

*Nati*





*A marriage procession*

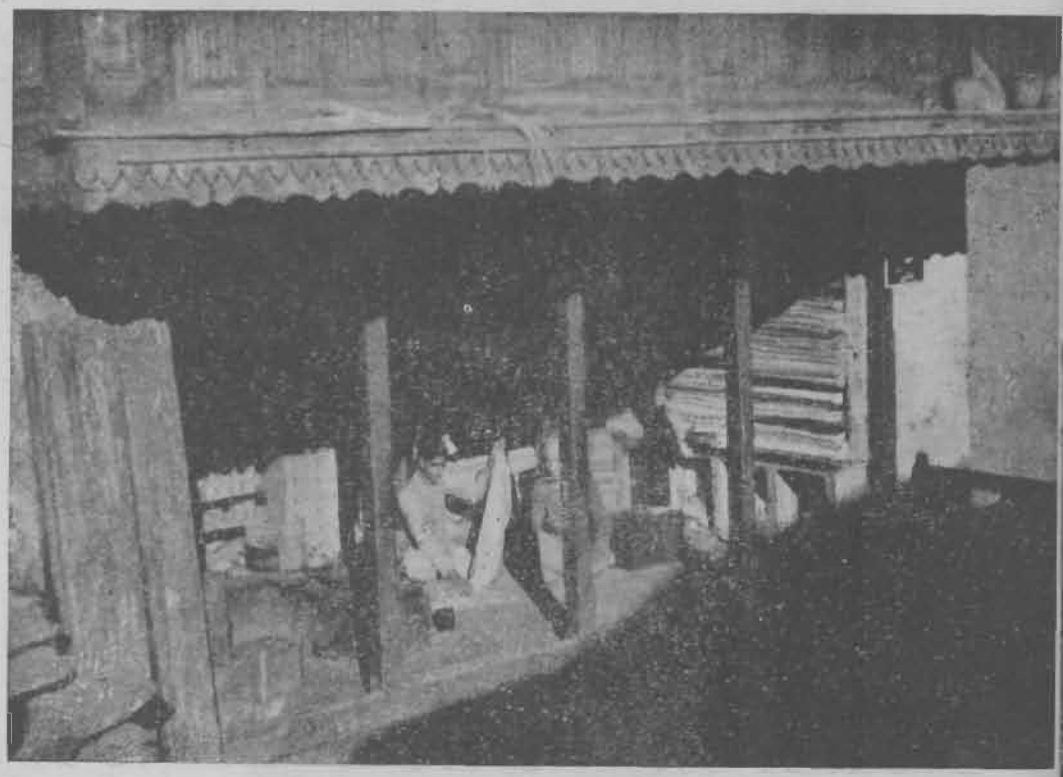
*Musical instruments*





*Dance by school children*

*Village shop*





*A typical house*

*Cobras*





*Making rope*

*Preparing for a feast*

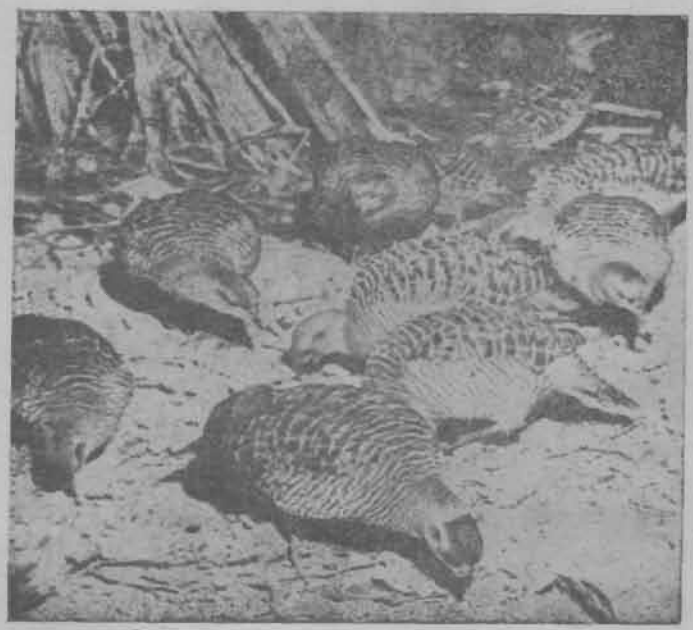




*A stage in rope making*



*Shiva temple in Pangna*



*Partridges*

*The Funeral Pyre*


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