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A Village Survey

of

NALAG

(Sundarnagar Tehsil, Mandi District)

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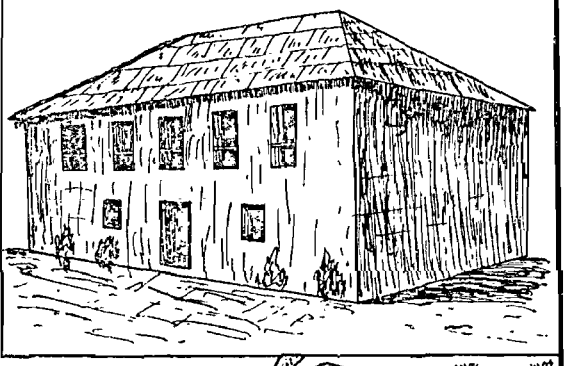
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NALAG

NOTIONAL MAP



ROAD.....

FOOT PATH.....

NALLAH.....

BOWLI.....

POND.....

GHARAT.....

BRAHMAN.....

RAJPUT.....

DOOMNA .....

CHAMAR .....

Contents

PAGES

FOREWORD ... ... III—IV

PREFACE V

I THE VILLAGE ... ... 1—4

Introduction—Climate—Approach—Fauna—Postal Facilities—Size and number of households—Residential pattern—Cremation ground—Historical background—Places of worship—Markets.

II THE PEOPLE ... ... 5—15

Population—House type—Dress and clothing—Ornaments—Hair style—Birth customs—Marriage—Death ceremonies.

III ECONOMY ... ... 16—31

Economic resources—Factors influencing economic life—Major operations of principal crops—Agricultural implements—Markets—Grass and fodder—Village crafts—Other occupations—Community development—People's attitude—Indebtedness—Sources of loan—Income and expenditure.

IV SOCIAL AND CULTURAL LIFE ... ... 32—42

Population—Age and marital status—Education—Public health—Types of Family—Inheritance—Leisure and Recreation—Beliefs and Superstitions—Folk Songs and Folk Dances—Religion—Annual cycle of fair and festivals.

V CONCLUSION 43

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 'mathmetical 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 thirtyfive, the distribution was to be as follows:

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

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

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

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

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record in situ of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and foot-wear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, moveable and immoveable property, industry, indebtedness, education, community life and collective activity, social disabilities forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than 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. The schedules finally adopted for this monograph have been printed in an appendix.

NEW DELHI,
July 30, 1964.

ASOK MITRA
Registrar General, India

Preface

Village Nalag lies on the border of District Mandi towards Bilaspur and, as is common with such villages, the village represents predominant characteristics of Bilaspur District. The language is Bilaspuri instead of Mandeali or Suketi and the daily routine of life is also the same. In off-season or when someone can be conveniently spared from agricultural operations he generally goes to Simla like other casual labour from Bilaspur to work there as unskilled labour or rickshaw-puller. The village lies at a distance of about 7 miles from motorable road and the nearest marketing place is Dehar. An interesting feature that was revealed during investigation was the presence of Succha Kolis in this area. Kolis, as we know them are regarded as menials and as belonging to scheduled caste. A Rajput does not permit them admittance to his house much less the kitchen. But a Succha Koli for all intents and purposes is considered equal to a Rajput except in the case of matrimonial alliance. This special caste we came across only in village Nalag and its surrounding areas and nowhere else in Himachal Pradesh. So Nalag with its general and special features has been studied and the result of compilation is before the readers who I hope will receive it sympathetically just like other Census publications. I am sorry due to certain reasons it has not been possible to give a pictorial view of the village. I am thankful to all those who have helped me in bringing out its publication.

BHUBANESWAR
July, 1967

RAM CHANDRA PAL SINGH

1 The Village

Introduction

Nalag is a medium sized, multi-caste village in Tehsil Sundarnagar. It has four hamlets at a distance of a mile or two from proper Nalag.

The village lies on the gentle slopes of Murari Devi-ka-Tibba. It occupies a central position and is surrounded by the four hamlets. Behna is in the south, Balhra and Kalhog in the West and Dhar in the South-east.

Situated on the mountain sides at heights ranging from 4,000 to 5,000 feet. These hamlets represent an interior part of the Tehsil. Dhar, located at a high spot, commands an all round view of the surrounding hills. Two small currents flow quite close to the hamlets. The Dio current which flows right across Dhar, Nalag and Behna ultimately merges into Maghar Khud. The total geographical area covered by these hamlets is 789 acres.

In the West of the village are situated forests of Kalhog that border the boundary of District Bilaspur. On the remaining three sides the village is surrounded by the adjoining revenue villages. The revenue village Chanal is situated in the north and in the east is located the Ghangnu revenue village. The Panchayat which covers the village Nalag has its name after this revenue village. In the south are situated the revenue villages of Sohar and Joar.

These four or five hamlets have been taken together for study simply because no single hamlet is large enough to be studied as a separate unit. The village is not connected by any road. As large parts of the Tehsil are situated much away from the roads, the village under study can be said to be a representative unit. The main and only occupation of the villagers is agriculture. In the village itself there is no subsidiary occupation available. A number of the villagers work in the town either as domestic servants or rickshaw pullers. Some of them are also serving as soldiers in the Indian Army. At specified intervals, they remit money to their dependants in the village.

Climate

As this group of villages is situated at heights ranging from 4,000 to 5,000 feet, the climate is pleasant. During the summer season, it gets warm without any *loo* or hot wind. In winters the atmosphere becomes a little chilly. As the village is surrounded by higher ranges which are covered with snow during the winter it has its effects on the climate of the village. There is no separate rain-gauge located in the village. In its absence, however, we will have to depend on the stations of Dehar and Sundarnagar. For the years 1951-52 the rainfall as recorded at Dehar has been given. Afterwards, rain-gauge was removed from there. For the period 1953—1960, we depend upon the rain-gauge located at Sundarnagar, the Tehsil headquarters.

Table showing monthly and annual rainfall recorded at Dehar for 1951 *and* 1952 *and at Sundarnagar for* 1953 *to* 1960

Year	January		February		March		April		May		June	
	No. of rainy days	Rainfall	No. of rainy days	Rainfall	No. of rainy days	Rainfall	No. of rainy days	Rainfall	No. of rainy days	Rainfall	No. of rainy days	Rainfall
1	2	3	4	5	6	7	8	9	10	11	12	13
1951 . . .	3	1·92	2	1·83	5	4·82	10	0·40	2	1·40	1	0·80
1952 . . .	3	2·62	2	1·82	..	..	..	..	..	..	..	..
1953 . . .	8	5·16	2	1·00	4	0·54	2	0·65	4	2·81	9	11·88
1954 . . .	8	5·50	10	9·86	2	0·94	..	..	4	0·66	6	2·02
1955 . . .	9	4·54	4	1·61	4	3·86	4	1·91	4	1·31	5	3·13
1956 . . .	5	2·30	2	0·90	5	2·84	5	2·37	3	3·37	13	10·25
1957 . . .	11	157·04	1	4·01	8	117·01	5	67·08	5	80·03	8	102·01
1958 . . .	8	60·08	2	7·02	6	46·09	3	31·01	4	22·05	4	52·06
1959 . . .	6	94·07	7	105·05	4	43·09	1	13·07	1	33·00	3	82·08
1960 . . .	5	56·01	..	..	10	125·08	3	29·02	2	10·09	7	252·00

Table showing monthly and annual rainfall recorded at Dehar for 1951 and 1952 and at Sundarnagar for 1953 to 1960

Year	July		August		September		October		November		December	
	No. of rainy days	Rainfall	No. of rainy days	Rainfall	No. of rainy days	Rainfall	No. of rainy days	Rainfall	No. of rainy days	Rainfall	No. of rainy days	Rainfall
1	14	15	16	17	18	19	20	21	22	23	24	25
1951 . . .	8	10·65	8	11·93	9	6·77	..	..	1	3·07	..	..
1952 . . .	..	..	..	..	..	..	..	..	..	..	2	..
1953 . . .	22	27·59	19	15·48	7	5·12	..	..	..	..	4	1·13
1954 . . .	20	17·99	18	23·67	10	14·06	3	2·81	..	..	..	..
1955 . . .	18	18·94	24	17·97	10	6·44	8	10·58	..	..	2	0·22
1956 . . .	15	12·25	19	16·23	16	10·28	9	6·64	..	..	3	1·42
1957 . . .	18	772·07	11	224·06	9	198·01	3	45·03	2	25 09	7	83·04
1958 . . .	23	708·01	15	456·06	16	189·07	2	70·02	..	..	4	80·02
1959 . . .	16	509·00	17	278·07	14	364·03	5	69·03	4	23·06	..	..
1960 . . .	23	585·02	16	615·08	5	89·07	2	11·06	..	..	1	38·04

Approach

To reach the village, one has to walk about seven miles on foot from Dehar the nearest village which could be reached by bus. When Dehar was situated on the Simla-Mandi route, it was quite convenient to get down at Dehar. But now with the completion of the Slapper bridge on the Simla-Mandi road, Dehar has been by-passed. One has to get down at Kangu now a way-side small village which is 3 miles away from Dehar. Consequently the distance of 3 miles has increased which has to be covered on foot which lies on the banks of sutlej.

Fauna

Some wild animals found here are—

1. Chita (Leopard)
2. Ghural (wild goat)
3. Gow (Monitor)
4. Kakad (Barking dear)
5. Khargosh (Hare)
6. Neol (Mongoose)
7. Phola (Jackal)
8. Saili (Porcupine)
9. Sur (Pig)
10. Gulehri (Squirrel)

Size—The total area of the hamlets comprising the Nalag revenue village is 789 acres. The total net area sown is 268 acres. (There is no land under the forests). The land classified as culturable waste is quite insignificant as compared to the total area. It comes to only 16 acres.

Postal facilities

In the village, there are no postal facilities available. A small Branch-Post office is functioning at Chanola, a village located nearer to Nalag. It is served by a whole-time employee. The mail is cleared and distributed in the village on alternative days. This Branch-Post office provides postal facilities to a number of surrounding villages. There is a postman in this Branch-Post office. He brings the dak from Dehar and takes it there on alternate days. This post office accepts money orders and registered letters also.

TABLE

Size and number of households

Table showing area and population

Area in		No. of houses	No. of households	Total Population		
Acres	Hectares			Persons	Males	Females
1	2	3	4	5	6	7
789	319·31	86	82	572	305	267

The population, according to the survey, is 572 persons which shows that the density of population works out at about 465 persons per square mile. As compared to the other towns and villages of the Pradesh, the density cannot be said to be excessive. The population in the last decade has definitely increased which can be attributed to the natural factors. Apparently, there does not appear to have occurred any expansion in the economic activities. In the year 1951, the population returned was 360 persons

with 174 males and 186 females. A comparative study of the population with sexwise distribution would be useful for our purpose :—

Sex	1951	1961	Survey population
Males . . .	174	274	305
Females . . .	186	256	267
Total .	360	530	572

One prominent feature that emerges from the analysis of the data relates to the change in sex ratio. In the year 1951, the number of females exceeded the males. But both at the time of 1961 Census and at the time of the survey, the figures relating to the male population have been excessive in relation to the females. The reasons may be traced to the fact that earlier the men kept away from their houses to work in other towns and cities. Now due to the construction work going on, avenues of earning livelihood are available nearer the home. Moreover, the impact of mass education is also visible. People now consider it derogatory to send their children to work as *mundoos,* as the domestic servants are called by their employers. Previously a good number of villages used to go out to such places as Simla, Mandi, Jogindarnagar and Sundarnagar and worked there in varied capacities such as coolies, rickshaw pullers and domestic servants. Now, of course, this practice is declining gradually, possibly due to the availability of work nearer home. A few of them also prefer to devote themselves more intensively to agriculture and allied activities.

Residential pattern

There are 82 households lying scattered in different places of Nalag, Behna, Dhar, Balraha and Rakh. These are the various *pattis* or hamlets forming the one revenue village of Nalag. On the way to Nalag from Dehar, one reaches Behna hamlet first. Behna is in the south of Nalag proper. A *nullah* flows through the village and on either side of this are the clusters of houses. The hamlets of Dhar and Balraha are in the north of Nalag and are situated on either side of the *nullah.* In Rakh, on the eastern side of the main village Nalag, there are a few houses, which are mostly the *dogris* of the villagers having their houses in other hamlets. There are 86 structures distributed among these hamlets. There is no public place located in any of the hamlet.

Cremation grounds

The rough and open spaces on the banks of the river Sutlej have been set aside for the purpose of cremating the deads. The space used by all the communities is different and has been demarcated caste-wise. The children below the age of three and lepers are, however, burried according to the set Hindu customs.

Historical background

Dehar is a place which is situated at a high point on the right bank of river Sutlej. It is said that formerly, the people from Nalag used to bring their cattle here for grazing. Subsequently, they built their *dogris* here and the place came to be inhabited. There is one Dhara-Nagri situated near a place Mhow, at a distance of 60 miles. There lived one Raja Jag Deo. He was the grand-father of Raja Gopichand. Three men came from there. One of them stayed at Arki, one at Namol below Shoar at a distance of 2 miles and the third one stayed at Loakhar in District Mandi. The one who stayed at Namol had two sons. Their names were Bhura and Shura. Bhura, the first son, decided to stay at a place Chamba, at a distance of 2 miles from Namol. Shura stayed actually at Namol. Shura and Bhura were assigned different jobs. Shura was asked to yoke *Dandalti,* a type of harrow used in paddy fields whereas Bhura did the work with Mai. Mai is an agricultural implement used for the levelling of fields.

While doing their work, Bhura came up to Kanala via Ghangni and Shura also reached there having started at Shoara. Bhura kept his headquarters at Chamba. Those who stayed at Chamba subsequently came to be known as *Chambai.* Shoara people came to be called as Shoarial. In the meantime, Chambial became greedy and wanted to usurp the land held by the Shoarial. A fight seemed imminent and the Shoarial started preparations to meet the challenge. The Shoarial consulted the Brahmin and a milkman (*gowala*) who lived in their village. They wanted to know whether in the event of an armed conflict, they would succeed or be defeated. At the suggestion that they would be defeated, they got enraged and slaughtered both the Brahmin and the milkman.

It so happened that the people of Shoar won the conflict and slaughtered all the people of Chambial. A boy aged four years from the Chambial side escaped and found shelter in Behna hamlet. One of the women concealed him in her petti-coat. Shoarial came to know about it in the meantime and approached the woman. The woman refused to give away the boy on the pretext that she had taken him as her son-in-law. By way of concession, she agreed that the descendants of the couple i.e. the Chambial boy and her daughter would adopt the *puar* gotra of the Shoarials. This saved the life of the boy.

According to one version of the villagers, the Sanyals, forming one of the sects of the people living in Shoar, Behna, Sanyal, Nalag, Dhar and Konaila, do not increase in number. They believe that these Sanyals were the persons who slaughtered the Brahmin and the milkman and as a result of the curse that visited them on account of wanton killing of the innocent Brahmin and milkman their number does not increase.

There are some Chamars living in Behna hamlet who also claim to belong to the *'puar'* gotra. The story how they belong to this gotra is as follows: —

"Two brothers lived in the hamlet of Behna. The elder one was married and was gentle. After some time the younger one developed intimacy with the wife of the elder brother. One day it so happened that a calf died in their house. The younger brother chalked out a plan to get rid of his elder brother with the assistance of his sister-in-law. They killed him and threw away his body somewhere in the nullah or in a distant jungle. They also skinned the dead calf and burried the dead bodies, i.e. that of the elder brother and the calf. This work was essentially the job of the Chamars and anyone else doing it, used to be ex-communicated. First they gave out that Chamars had done this work. Afterwards, when the villagers came to learn that the man himself had removed the skin of the calf, they ex-communicated him and treated him as Chamar". The descendants of this man retained the original gotra *'Puar'*.

Places of worship

The *cult of Dewal sidh* is quite popular in the region. A *Sidh* is a person who after practising austerities has acquired supernatural powers i.e. *'Sidhis'* as it is locally called. There is a small temple of Darmagan *sidh* in the village. Darmagan *sidh* is the elder brother of *Dewal Sidh* of Kangra. Inside the temple there is a deep cave. It is believed that once there in Nalag lived an old man. He was a devout worshipper of Darmagan Sidh. After having made offerings of his sweet breads called *rots* to the *sidh*, people used to come to him in large number. *Rots* were also offered to him. That way this old man gained an immense popularity. One day he did not take the *rots* and rather gave these to a cow. As a result of it he was possessed by the Sidh and went inside the cave never to return.

Once a pilgrim came over here from Kangra. As a token of gratefulness for the fulfilment of some desire, they had to slaughter two goats in the name of *Sidh*. But they became greedy and instead offered only one goat. The woman who accompanied the pilgrim perchance placed her ornaments on the floor. From somewhere a cat emerged on the scene and ran away with the ornaments. In the meantime that elder man went into a trance and went inside the cave. There the *Sidh* was sitting in meditation and milk was oozing out of his tresses. Having seen the man, the *Sidh* said to him that he could have a few of the ornaments but not all. In order to recover them, they will have to slaughter two more goats in the name of *Sidh*. The people say that *sidhs* are hungry of breaths and not of flesh. Very often the people not only from the village itself but also from the neighbouring villages come here and offer the *rots*. These offerings may take place whenever some desire is fulfilled or an important event in the family takes place.

Markets

Dehar, the bus terminus, at a distance of 7 miles from the village has a fairly good bazar. In the village itself there is no shop. The nearest shop which supplies a few articles of daily requirement is at Taleli. Taleli is a small village, about a mile away from Nalag. All the articles of daily requirement are generally purchased from Dehar. Even green vegetables are available here. There are the shops of Halwais, grocers, general merchants, goldsmiths, barbers and tailors.

Ginger, *ziminkund, arbi* and miscellaneous foodgrains are supplied to the shopkeepers at Dehar. They send these commodities to the nearest places for sale

2 The People

Population

The people in the village are Hindus and divided in a few castes. These castes are 'Brahmins, Rajputs, Chamars and Dumnas'. Among the Scheduled Castes may be counted the Chamars and Dumnas while Brahmins and Rajputs form the dominant group of the *Swarans*. The caste-wise distribution can be studied from this table:—

Households by Castes

Religion	Community	Total Population		
		Persons	Males	Females
1	2	3	4	5
Hindu	Brahmins	31	12	19
	Rajputs	467	259	218
	Dumnas	16	7	9
	Chamars	48	27	21

Brahmins—Brahmins are at the top of the Caste heirarchy. They act as priests and religious guides to their patrons amongst all the other castes, and accompany them on their migration, settle with them in their new houses and as a token of respect get grant of land. The Brahmins residing in the North-eastern part of Simla Hills are Sarswat Brahmins. Mr. Ibbetson says that "saraswat Brahmin takes his name from the Saraswati which lies near the eastern boundary. He is said to be less grasping and quarrelsome than the Gaur and he is certainly much rigid in his observance of his caste-rules, eating and smoking with most of the stricter Hindu castes, such as Banyas, Khatris, Suds, Kaiths. He eats flesh in the hill and perhaps in some parts of the plains too". (Extract from Gazetteer of the Suket State 1927 Edition compiled by Mr. B. R. Beotra, B.A.).

In Nalag, there are only a few families of Bhahmins who work chiefly as agriculturists. Their income is further supplemented by the offerings which they get on the occasion of religious and domestic ceremonies. They live in the hamlet of Behna.

Rajputs—Alongwith the Brahmins, the Rajputs form the upper castes of the village. They claim their descent from the erstwhile rulers of Suket State. The inter-caste relation followed by them are a little too strict and in no case would they tolerate that their daughters may be married in other than their own caste. The Brahmins are held in high esteem by them and they invariably call for their services whenever there is an occasion. The occasion may be birth, marriage or death. In respect of occupation agriculture is the main occupation. A number of them are working as soldiers in the Indian Army. Their women are industrious and of a cheerful disposition. Except ploughing, the entire work of husbandry is left to the womenfolk.

Chamars—The word *'Chamar'* is said to have been derived from *'Charam kar'* i.e. a worker in leather and it is a synonym for the traditional occupation of their caste. Since times immemorial, they have been following this occupation. Apart from working in leather, they also work as agriculturists. They make shoes from the skins of cows and buffaloes. Whenever any cattle dies in the village, they remove its skin, and supply two pairs of finished shoes to the owner. They are a member of Scheduled Castes and the *Swarans* do not inter-dine with them nor are they allowed to enter the houses of the *Swarans*.

Dumnas—Bamboo work is the traditional occupation of the Dumnas. They also prepare grass ropes and strings. One of the households is working as barber whereas the other household works as tailor. The others are working in other hamlets and as agricultural labourers also.

Sucha Koli—There is one Dandu in the village who lives in the Kalog hamlet of Nalag. During our visit to the village, it was not possible to contact Dandu but his nephew was interviewed. They call themselves *Sucha* Kolis (clean Kolis), and are agriculturists by profession. They may adopt other subsidiary occupations that the Rajputs follow, but would never take to menial profession followed by other Kolis in general. They have nothing to do with other Kolis whom they consider as Scheduled Castes. They do not inter-dine or inter-marry with them and do not allow other Kolis to enter their houses. The Pradhan of the Gram Panchayat, in whose presence he was interviewed, gave out that except for entering into the matrimonial alliances with *Sucha* Kolis, the other Rajputs treat them as equal. There is no bar on inter-dining with *Sucha* Kolis. So much so that a *Sucha* Koli is permitted to enter even the kitchen of a Rajput. They also smoke from the same stem although sometimes someone may not offer the

stem but the *Hukka* is always offered. The Brahmins of the village do not object to a *Sucha* Koli taking food with them. A *Sucha* Koli can enter in every Brahmin's house also, though a Koli is not permitted to do so. A Brahmin would generally not allow a *sucha* Koli or for that matter a Rajput to enter his kitchen or *Chauka*.

There are a number of *Sucha* Kolis in the area nearabout and they have matrimonial alliances within their caste but not within the same *gotra* In fact, a *Sucha* Koli is now freely called as 'Naya Rajput' and the time is not far off when they will effectively merge into the main Rajput stream. It was not possible to ascertain how this interesting caste had sprung up in the past, but someone humourously pointed that possibly some Rajput had taken a Koli woman as his wife. He would not mix up with the Kolis whereas the Rajputs in the past would not accept him as their equal. His off-springs would not take to the work of a Koli and so started styling them as *Sucha* Kolis. This, of course, is not an authentic version but it is given for whatever it is worth. During our ramblings in other parts of Himachal Pradesh, we did not come across such an interesting section of the people.

House type

The houses in the village are built on the old and traditional pattern and no change has occurred in the style during the last so many years. However, in the hamlet of Behna, one comes across a few houses built recently in semi-modern pattern. Houses are generally double-storeyed with a sprinkling of three-storeyed structures. They have slate roofs gabbled or pant style. The number of rooms constructed may vary from owner to owner. Generally there is one room which is partitioned into two or three compartments by means of wooden partitions. The ground floor, in most cases, is used as cattle-shed. Some have their cattle-sheds built separately.

There are no standard specifications followed in respect of the size of the rooms. Availability of the space, means and requirements are the governing factors. A typical house in Nalag would be the one belonging to Jangi Ram, a Rajput. His house is said to be 50 years old and cost Rs. 1,000 when it was built. This is a double storeyed structure, each floor has one room. The overall dimensions of the room are 15 feet length and 13 feet breadth with a height of 6 feet. Each room has only one door and no windows. The houses are, generally, ill-ventilated and low-rooted.

The houses have court-yards in front which are used for tathering the cattle. The houses being small and the hygienic sense non-existent, there is no practice of having separate baths and kitchens. One corner of the room may be used for taking bath by the women of the houses. Men take their bath in the open in a corner of the court-yard. But these baths are taken after long intervals in winter. No provision exists for smoke outlets. Generally round holes are chiselled out in the slate-slabs, which provide escape for the smoke.

The floors are plastered with cow-dung and mud. White washing with *makol,* purchased from Dehar is done only by a few. The important occasions for white washing are Bishu and Dewali festivals.

Construction—Due to hilly terrain of the village one has first to do levelling of the site. This involves much labour and expense. All the adult family members assist in this in addition to the hired labourers. The foundations may be two to three feet deep. Dry stones are filled in the bed of the foundations and to make the surface even and compact, a certain amount of ramming is done. Masonry of dry stones is done in offsets up to the plinth level. In the hills, there is a common practice to keep the plinth level low. In some cases it is up to the ground level only. This is due to the fact that the houses situated in the hills are free from the capillary action of water rising above the plinth level. This very practice is followed in Nalag also.

Stones, mud and slates used for construction are available locally. The villagers are experiencing acute shortage of timber. But for this difficulty, the villagers feel, the houses could have been better. Though the villagers are *Bartan-dars* or right holders in Kalhog forests and entitled to get the timber at concessional rates but it is not available easily and according to need. Stones are extracted from fields without any difficulty. The slates available locally are not of good quality but the villagers feel that the same serve their purpose well. The poor and scheduled castes use thatch for roofs.

The masons and carpenters are engaged from the neighbouring villages. The wood work is done by the carpenter who is paid Rs. 4 to Rs. 5 a day. The mason is paid from Rs. 3 to Rs. 4 a day. Unskilled labourer does not charge less than Rs. 2 a day.

The village blacksmith contributes his share in the construction work. He prepares iron handles and nails.

Rituals—The religious ceremony associated with the laying of the foundation stone is called *pathru.* This is obviously derived from *'Pathar'* i.e. stone. The day on which the foundation stone is to be laid is fixed by the priest. The owner goes to the site selected along with the priest and the mason. *Puja* and *havan* is performed. A piece of red thread is tied round a

piece of stone, called *pathru,* which is placed in the foundation. If directed by the priest, the piece of the stone may bear the images of a cow or bull. This is done to ward off the evil spirits. After the *puja* is over, the priest is paid Rs. 1 25 by way of his fee called *dakshana.* The days from Phalguna to Chaitra are chosen for construction work.

On the day when the construction of wall starts priest is called again. According to the size of the house, a flat piece of stone is properly hewn, if the house is 30′ × 15′ (20 *hath* × 10 *hath*) the size of the stone would be 20 *ungals* × 10 *ungals.* An *ungal* denotes the thickness equal to a finger. This stone is washed in *panch-gabya. Panch-gabya* is prepared by dipping red hot or cold pieces of silver and gold in cow's milk. To this is added a little cow-dung and sacred water of Ganges (Gangajal). That is in all *panch-gabya.* Gangajal, brought from Hardwar, is generally kept in many houses. After washing the stone in *panch-gabya* is placed in the middle of the wall. The priest is given Rs. 1.25 as *dakshna.* This is called bastru ceremony. Four types of *bastrus* have been classified. These are *bail bastru, nag bastru, sher bastru* and *dhuj bastru* and signify different ages of houses, ranging from 20 to 100 years. When a house has reached the prescribed age according to a particular *bastru,* the *bastru* stone must be replaced or the house rebuilt. But in common practice, it is the *bastru* stone which is replaced.

Gawain—Gawain is a place where cattle are kept. The place is constructed near the house and usually milch cattle are kept there.

Miara—The place for keeping the cattle with the difference that it is located at a place away from the house and near the fields. This is done to avoid the inconvenience involved in bringing back the oxen from the house again for ploughing. The owner visits the *miara* a number of times daily and sees to it that fodder and water is given to the cattle in time.

Doghri—As distinguished from the *Gawain* and *Miara, Doghri* is a small house located away from the main house. Here apart from keeping the cattle, arrangements are also there for owners.

Dress and clothing

The dress of the people consists of a few items and is very simple. Naturally enough the form of clothing and style is determined by the climatic factors. Generally they make the use of cotton clothes for the most of the year, woollen clothes are also used for a couple of months in winter.

DRESS FOR WOMEN—The typical dress of a woman consists of Chadru, Kameez, or kurta, salwar and juti.

Chadru—It is a plain sheet with red borders. The sheet may bear the bold prints in green, the favourite colour with the women. The women invariably use it as a head-dress.

Kameez or Kurta—Is an ordinary shirt reaching upto the knees. The cut and style is quite simple and there does not seem to have occurred any change all through the years. Invariably, it is full sleeved having the pockets on either side. These shirts are made of cotton but on auspicious occasion, the use of silken kurtas is also very common.

Salwar—Is a lower garment, similar in all respects to the salwar used throughout the Punjab. The Salwar may be made either of cotton or silk cloth, the later being more favoured and used generally on the festive occasions. It consumes cloth upto three and a half metres.

Pattoos—Shawls and *dorus* are also like pattoos with the difference that these are made of a little finer thread. During the winter season, both men and women make the use of Pattoos, which are coarse woollen blankets made of white and black hand-spun yarn. The wool is obtained from the domesticated sheep and goats. During the leisure time, mostly during the winter, when they have nothing else to do, the villagers spin the wool with the help of traditional *takli.* The weavers living near about are contacted afterwards and entrusted with the work of weaving. A ready-made Patto may cost as much as Rs. 20 to Rs. 25.

Jutis—Women continue to use the locally prepared jutis although their use is on the decline. Many of them have taken to the use of Sandals, *Hawai* chappals and canvas shoes. These are purchased from Dehar.

Tali lagana—It is a common practice among the women to make their clothes. Whenever a cloth is torn at any point it is immediately stitched with a piece of cloth which is known as 'Tali Lagana'. The result is that often times a shirt or shalwar is so covered with patches of various lines that it becomes difficult to locate the cloth of which the garment was originally made.

DRESS FOR MEN—This consists of Topi, Pagdi or Safa, Kurta, Pyjama. Only a few of them can be seen with a coat on during the winter season. However, over the kurta a woollen or cotton sweater is invariably put on which is called Banyan in their dialect.

Topi—To remain bare-headed is considered socially bad. Kishtinuma or Gandhi cap, made generally of hand spun cloth is quite popular.

During the winter season, caps made of hand-spun woollen cloth are also used very commonly. The younger ones are gradually discarding the use of this traditional head-dress and prefer to remain bare-head.

Pagri—Mostly the older person makes the use of pagri made of white cotton cloth.

Kurta—It is an ordinary shirt with or without collars and is used by all. These are made of cotton cloth and the colour chosen may be deep grey or green or blue. It is to ensure that the shirts may not become dirty very soon.

Pajamas—The Pajamas used are of the ordinary type which are put on commonly anywhere. These are generally in grey colour. Whenever they are to go out to attend some festival or a ceremonial function, they put on white or striped Pajamas.

Jutas—Locally prepared shoes called Jutas are used by the men. Although these are being gradually replaced by the ready-made gurgabis and boots. These are purchased at Dehar.

Kachha—The kachhas which are half pajamas are put on while working in the fields. These are made of rough cotton cloth. A kachha is also used as underwear and it is very common to go about in summer in a kachha and shirt which is convenient and easy.

Change in the dress—As a good number of persons from this side work in the cities and visit their homes frequently, they watch and study the changes occurring every day in the dress in the cities. They are aware of the late trends in fashion fabrics and though they with their conservative outlook and limited means may not look favourably at the tight fitting jeans and blouses of the present times, yet these changes in fashion cannot leave them altogether unaffected. For their women often times bring suit pieces which according to them look fashionable and naturally enough excite envy among others. Of late, some change in the cut and style of the dress used by the women is quite discernible. The women of the *Swaran* castes have started using the lighter shades. But the women of the scheduled castes continue to have a liking for the brighter and deep shades. Brand new and clean garments are used during marriages and other auspicious occasions. The clothes are washed with washing soap as often a wearer feels inclined to do so. In winter the washing interval may be quite long but in summer a weekly wash is generally in vogue.

Ornaments

Both gold and silver ornaments are in use. There is no social restriction of any type which may forbid the women of any particular caste to make the use of either gold or silver. But it is essentially the economic position which decides this factor. Rajputs and Brahmins are the castes which are relatively well off. Their women, therefore, have the gold ornaments along with the silver ones. On the other hand the scheduled castes women generally wear silver ornaments. As a matter of fact, ornaments are used on the occasion of marriages and other festive occasions except the nose stud or *tilli* and a finger ring and some light thing in the ear, other ornaments are worn only on special occasions.

Ornaments for the head—Chak, Chaklu and Tika are the prominent ornaments used by the women of all castes. Chak is made of silver and is shaped like a disc with meenakari of green, yellow, blue and read colours over it. This enamelling really makes it a decorative piece. Chaklu is a gold ornament and is round in shape. It is put on the back side. Tika is also a gold ornament and is fixed with the help of a hook above the fore-head.

Ornaments for the Ears—Karanphul, bragar, kantey and Mungru are the ornaments of ears. Karanphul are the flower-shaped ornaments worn in the ear holes. Bragar can be made either of gold or silver. The women belonging to the Scheduled Castes use the silver bragars. Kantey are the ordinary ear-rings. 'Ballies' are the ornaments for the ears and may be of gold or silver. These are just circular rings and a number of them sometimes four to six, are worn in each ear. These are generally made of silver.

Ornaments for the nose—Besar, laung and murki are the ornaments for the nose. Besar may be made of gold or silver and is put on one side of the nose. It is a small round piece of the metal, fixed to the nose with the help of a hook. Laung and Murki are the ornaments, which are relatively more common. Nose stud or laung is worn on the left side of the nose, while the Murki hangs between. These are made of gold.

Ornaments for the neck—Guluband, Haar, Kanthi, Mala, Niam, Pendant and Singi are the usual ornaments to adorn the neck. These may be made of gold or silver. Kanthi is a necklace fitting close to the neck. It may or may not have pendant. Niam and Singi are worn by men also and are made of gold. Niam is an ordinary necklace, having the chains fixed on both the sides of a shaped piece of metal with a picture embossed on it. Singi is made of gold and in shape is like two bells joined together. Instead of a chain, a black thread is fixed on both its sides. Guluband is a gold collar which may either be plain or jewelled. Haar or Mala is a necklace of gold.

Ornaments for the wrist—Chooras, Chooris, Gajroo and Kangans are the wrist ornaments. Gajroo is a bracelet made of square gold studs, mounted on silk band. Chooras are bracelets made of silver and worn on the arm. Chooris and Kangans are the common type of bracelets made of silver or gold. These are enamelled or set with imitation stones.

Mundri or Anguthi is a ring set with stones and may be made of gold or silver.

Ornaments for the foot—Zhanjar and Panjeb are silver ornaments and mostly the newly-married and young girls put on these ornaments. Panjeb is a silver ornament weighing approximately 20 to 30 tolas and are worn round the ankles. Its form is like a chain and produces a jingling sound when the women walk. Zhanjar are the anklets with a number of trinklets attached to them at regular intervals. These may weigh as much as 20 to 30 tolas. Women with these anklets on look very graceful when they walk.

Tattooing—Until quite recently, tattooing has been very common amongst all classes. The women folk of this region had a particular fancy for varied type of motifs. The most common form of motif amongst the men is either the word 'OM' in Devnagri script on the back of the hand or one's name itself on the wrist. A rose flower or a wrist watch may be the other motifs, tattooed over the wrist mostly of the left hand. Amongst the women, it is the dot tattooed on the chin, on fore-head or on the cheek. They believe that it enhances their beauty, as the black dot represents the mole.

This tattooing is done through professionals who visit the fairs. They come from the neighbouring areas of Bilaspur and Mandi.

Ornaments for men—Generally speaking men do not wear any ornament. In a few cases someone may have his ears pierced and start wearing thick ear-rings. These are called Nanties and are of gold. Nanties made of silver are never used. Similarly some well to do men may wear finger-rings of gold or silver. These finger rings may also be borrowed for marriages. No other ornament is used by men.

Hair style

Women wear their hair long as it is considered most inauspicious for a woman to cut her hair. Only old widows have the permission to shave off their heads which is not common here. The hair are washed either with soap or with sour butter-milk which is first heated over direct fire. Mustard oil is used as hair oil. The hair are combed with small wooden combs called Kanghis and are parted in the middle. They are divided into small portion, each portion being converted into a plait. These plaits are finally gathered into a braid which rests on the back. The braid is secured with a *'pranda'* which saves it from getting dishevelled. This braid and *pranda* intertwined are called by the name of *'gut'*. This *'gut'* may be converted into a bun at the back in case it interferes with the work. This bun is called *'joora'*. Hair washing is done once a week failing which one becomes infested with lice.

Birth customs

The social and cultural life of the people is such that the associated events are considered insignificant without the presence of the priests. Whenever a woman conceives, it is always considered a divine gift. During the pre-natal period or a few months before the birth takes place, the woman is forbidden to carry heavy loads. This is not due to any superstition, but is a preventive measure against miscarriage. She does not take curd, whey and other sour things. She does not perform the type of household duties, where exertion is involved. Usually she does not go out at noon or visits the place where a death has taken place. At this time a little variation in her daily diet is also noticeable. She is given plenty of milk daily. Often a little ghee is poured into the milk.

Simant—The ceremony takes place before the birth has taken place. When she completes eight months of her pregnancy, a priest is invited to the house. It is also the priest who fixes the auspicious date and time of Simant. The pregnant woman takes bath and puts on new clothes. *Hawan* is performed by the priest and blessings of the Gods invoked. A good number of friends and relations assemble on the occasion to offer felicitations to the woman. Last of all gur is distributed amongst all and the ceremony comes to an end.

Child birth—As a matter of convention, the birth takes place invariably in the *beeh,* the ground floor as it is called by them. In the absence of a trained mid-wife, a Rajput woman works as such and helps in all the delivery cases taking place in the village. Immediately after the baby is born, the time is noted. The child is weighed against corn, and the corn goes to the mid-wife. Besides, a new suit of clothes and the mother's clothes are also given to her. The conventional fee that goes to the mid-wife is Rs. 1.25. More is given if the economic position of the household concerned so demands. If a girl is born, the mid-wife gets only Rs. 1.25 and the new clothes are not given. A number of rites are discarded in case a girl is born. The birth of a male child is always heralded with great joy. Men and women of the Biradri come to offer congratulations to the father of the son. Sometimes *mangal* songs may also be sung. The mid-wife also gets more than she does in case of birth of a daughter.

Gantriala—The date on which Gantriala or the purification ceremony is observed differs amongst the different castes. Among the Brahmans it is the 11th day after confinement, and the Rajputs celebrate it after the 13th day. The scheduled castes celebrate the day a little earlier and it is the 10th day after confinement. The house is white washed, prayers are offered to the sun, moon and the nine planets, and also to a vessel full of water, called *Kalasha*. The *bhiyai* of the male child is made on the day on which the baby is born and it is prepared with cow-dung. The *bhiyai* is a rough image in the form of a small cone about six inches in circumference at the bottom and eight inches in height. The priest performs the rites intended to invest it with life. The second *bhiyai* is made on the day of Gantriala and is made of mud. This *bhiyai* is touched with a rupee coin and is preserved for the lifetime of the newcomer. The sacred fire is lit up on the Gantriala day and the priest feeds it with dry twigs of mango and *peepal* trees. Horoscope of the male child is prepared on the day of Gantriala, the first *bhiyai* of cow-dung is placed on the side of *nallah* or stream and from there a *lota* full of water is brought. The water is sprinkled in the house and as token of purification.

Chhoun ceremony—Generally the ceremony takes place after the 13th day. But the date can be changed at the convenience of the mother but only in consultation with the priest. Only when the mother has fully recovered this ceremony does take place. On this day the mother takes a bath and puts on new clothes. The women of the village and a few of the relatives assemble on the occasion and in the midst of singing, pour oil in her head. On this day the mother enters the kitchen. She cooks something sweet which is invariably Halwa and the same is distributed among the gathering. This signifies that the mother is clean and can prepare meals for the family.

Namsanskar—Generally the *namsanskar ceremony*—the name-giving ceremony takes place after the 13th day. The priest fixes the auspicious date and time. Till this day the baby is not taken out of the house. First of all, the priest performs the *hawan* and puts a *tilak* on the forehead of the child with the sacred ashes of the *hawan*. Then, after consulting the Rashi, he gives a suitable name to the child. This name can be changed if the parents so desire. Sweet dishes are prepared on the day and served to relatives and friends.

Diet of the mother—Every care is taken that the mother recoups her strength soon and no complication arises. Two or three months before *Samant*, the day which marks the completion of the eighth month of pregnancy, the woman is not allowed to carry heavy loads. She does not do any work which involves exertion fatigue. After the birth has taken place, she is fed on nourishing diet. She is given plenty of milk to take, ghee, sugar and *sunth* are the other articles consumed very commonly. This type of diet continues till the baby is 13 days old. Then for some period, *sunth* is given in the morning and *Makki-ki-roti* in the evening. Ghee is given in plenty and it is not uncommon for a woman to consume as much as upto 15 Kilos after child-birth.

Breast-feeding—Breast-feeding lasts till the baby grows six months old. Afterwards, the child is fed on goat or cows' milk upto a year. Only after this period, a little boiled rice mixed with pulses and a morsel of the bread is given. In a few cases, if the mother happens to be healthy, breast-feeding lasts for a couple of years. It is stopped earlier, if the woman conceives again.

Barrenness—According to the long-standing tradition, there are four cures against barrenness for women. The belief goes that if a barren mother goes through these four stages, she is sure to have a child.

According to the first stage, four *dhams* or big feasts are held in the name of *pittars*, at four different times. First guests and relatives are invited in large number. The second device is adopted only if this first stage has not borne fruit. According to the second stage, the *katha* of Gopal Haribans is arranged. If this second device fails, the third remedy is adopted. The third remedy consists of four fasts or *vrats* to be observed by the mother at four different times. The dates for these *vrats* are fixed by the priests. Even if this third stage has failed to bear the desired, the last stage is adopted. According to the last and fourth stage, the *jap* of the *sabar mantras* is arranged.

The belief goes firmly that after having gone through these four stages, the barren mother is bound to have a child. To substantiate their belief, they have quoted a number of instances.

One Narayan got a child at the age of 60. At this time the age of his wife, Gulabi was 45. The other case is that of Parshy Ram Boti who got a child at the age of 53.

Barrenness is considered a curse and everyone feels dissatisfied until and unless he gets at least a male child who should continue the lineage for *'Nam leva'* as he is generally called. Daughters are considered *'praya dhan'* as they have to be married of and go to live in another house. The son is expected to look after the parents in their old age when they will be too infirm and helpless to look after even themselves. It is considered derogatory and a matter of great shame to go and stay permanently with married daughters as

dependents. So a male child is always preferred so that their old age may be troublefree.

A male child is affectionally called *'Matha'* and many times a man go about as Mathu Ram which is derived from the pet name of childhood. Similarly a girl in her childhood is also called as *'Mathee'*.

Mundan ceremony—The *mundan* or the hair-cutting ceremony may take place either in the first or third year and the months chosen are either the seventh, ninth or eleventh. On this occasion the presence of the priest and barber is indispensable. A Dumna works as barber. At the auspicious time fixed by him, the priest performs the *hawan* and the barber cuts the hair of the baby. These hair are considered sacred or *suchey bal* and are sent to Jwala Mukhi. During the hair-cutting process, these hair are not allowed to fall on the ground. The mother gathers them in her chadru and thereafter these are sent to Jawalamukhi. By way of their fee, the priest and the barber are given Rs. 1.25 each. Dham or a big community feast is held to celebrate the occasion.

Karan-ved—The *Karan-ved* ceremony stands for the boring of the ear-lobes. Until recently the rites used to be observed both in the case of male and female children. But now a change has taken place and the rites have been discarded in the case of male children. However, if the male child happens to be the lone son of his parents, these rites may take place even in his case. Because it is believed that he has more chances of survival if he is reared as a girl and so sometimes the ear lobes and in some cases the nose is also pierced and a ring put in it to dub the boy as a girl.

After four or five years, the barber is invited and asked to bore the ear-lobes. Then a little turmeric fried in ghee is applied as healing balm. Golden *balis* are put in these ear-lobes. By way of fee, the barber is given Rs. 1.25. A suit of clothes and some corn may also be given if the parents of the child are economically well-off.

Yago-pavit—The age of *Yago-pavit* or the wearing of sacred thread ceremony by the males varies among the Brahmans and Rajputs. Only these two castes observe these rites. Among the Brahmans, the age between 8 to 16 years is believed to be auspicious whereas the Rajputs observe these rites between the ages of 12 to 20 years. It is the priests who fix the auspicious date and time. On the day of *Yago-pavit*, the boy takes the bath and puts on a *dhoti*. Friends and relatives are invited who attend in large number. First of all, the priest performs the puja of the sacred thread. Afterwards he puts it on the boy and all present shower their blessings. In the end takes place the *tika* ceremony. All the relatives and friends offer a rupee or two to the boy. An account of the money received in *tika* is kept as this is strictly on reciprocal basis and has got to be paid back to the giver on a similar occasion in his family.

Marriage

The position with regard to the age and marital status would be clear from the table. There are 154 males and 112 females in all which have been classified as 'Never Married'. The girls shown to be 'Never Married' are all below the age of 19. On the other hand, the position with respect to the males is a little different. Except for three men, the others shown as never married are below the age of 24. These three men are above the age of 25 and the reason for their remaining unmarried is the lack of resources.

Of the total population, 137 males and 129 females are married. Except for 9 males and 20 females, all married ones are above the age of 20. It shows that early marriage is not in vogue. The number of widowed males and females is 12 and 26. Here we notice that the number of widowed females is more than double the number of males. This phenomenon can be explained by the fact that a widowed male soon after the death of his wife, starts looking for a new bride. The cases of separation are quite insignificant. There are only 2 cases of males.

Four types of marriages are prevalent in the village. In order of importance, *dharam-pun* occupies the topmost position and strangely practised least of all. According to this type, daughters are married off as a matter of religious duty and nothing is accepted by the parents in consideration. The second type is *batta-satta* or marriages by exchange. This type of marriage is very common. The daughters are exchanged as brides for each other's son or in the absence of a son, for any male member. The simplest form of Batta-Satta is that in which 'A' gives his daughter to 'B's' son, 'B' gives his daughter to 'C's' son, 'C' gives his niece to 'D's' son who again gives his daughter to 'A's' son, or promises to do so. The third type is *ghar-jawantru* or Kamsi. Here the boy has to work for a specified period at the house of the girl to win her hand. Until quite recently this type was very common among the Scheduled Castes but now it is said to be completely extinct. The last and the fourth type is *barina* or marriages by purchase. In this form the father of the girl accepts consideration for his daughter. This usually happens when either the former wife of the boy has died or he is little advanced in age. Three-fourth of the price has to be paid before the performance of the marriage.

Ropna—Marriages are invariably contracted through negotiations. The girl's father seldom takes the initiative. On the other hand, the boy's father or guardian approaches the parents of the girl for this purpose. Sometimes he is accompanied by a few influential persons who recommend the alliance. When the girl's father has accorded his approval, the decision is made public. The consent of the boy and girl is not taken. The marriageable age is 20 years for the boy and sixteen for the girl in general. The engagement may take place when both the boy and the girl are still minors, but the marriage would be performed only when they come of age. Among the Scheduled Castes the marriages may be performed even when the boy and the girl are comparatively young but consumation of marriage would take place when the girl attains the age of puberty. Marriages take place within the same caste. As a matter of general practice, the boy and girl belong to neighbouring villages. Intercaste marriages are not socially permissible. The presence of the priest at the ceremonies is indispensable. The Janam-Kundlis or horoscopes are compared by the priests, the boy and the girl do not belong to the same gotra.

Tikka ceremony—An auspicious date in consultation with the parties is fixed by the priest. On the day when *tikka* ceremony is performed, the date of the marriage is settled. Winter months are generally considered auspicious, as these months are relatively free from agricultural operations and the parties have leisure to attend to these matters. *Tikka* is sent from the girl's side to the boy's house. This Tikka is carried by a few persons and the party consists of the priest, Nai, Dumna and one or two relatives. This party does not include the father of the girl. Though the brother of the girl may accompany the priest and the others. Tikka is an assortment of a few articles which are carried in an ordinary basket by the Nai Dumna. These articles are *dhoti, kameez, safa,* finger ring and a *janeo.* On reaching the boy's house, these articles are handed over to the boy. He puts on these clothes and sits before the priest. The priest burns the incense before him and after applying *kumkum* mark on his forehead wishes him well. After this the *tikka* ceremony comes to an end at the house of the boy.

Nesxt day, the *tikka* is carried to the girl's house from the boy's side. Here the articles consist of a suit of clothes for the girl, bracelets, some sweets, some dry fruits consisting of dry dates and almonds and one silver rupee coin. In case the marriage is of purchase type, three-fourth of the price for the bride has also to be paid then.

Lagnotri—Lagnotri or marriage schedule is written on some auspicious day. Marriage schedule is chalked out by the priests of both the sides and in it the time and date of every minor ceremony is entered. During the ten days just before the marriage, a priest and a Nai Dumna are engaged by both the parties to convey the marriage invitations to friends and relatives. On their visit to the respective houses, the Nai Dumna leaves an impression of his right hand in turmeric and vermillion on the front wall. This impression conveys the message even if the persons concerned are absent from the house.

Torans are put up at both the houses. These *Torans* are the ordinary type of reception gates and are made of bamboos. A bamboo pole in horizontal form is fixed to two poles standing vertically. In the centre of the horizontal pole is fixed a block of wood in triangular form in yellow shade. The *torans* to be put up are two. One of these torans is put up on the way the marriage party is to go and the other *toran* just at the entrance of the house. Traditionally, it is the responsibility of the village blacksmith to prepare and erect these *torans.*

At the time of marriage, houses are thoroughly swept and plastered with cowdung and mud. The white-washing is done with a local material called Gholu. The spirit of co-operation reflects itself on this occasion. All the villagers assist in the collection of fire-wood. A *boti* Brahman cook, is engaged to prepare meals. Square wooden seats are got prepared.

Samhut ceremony—During the ten days preceding the marriage *batna* is rubbed on the body of the bride as well as the bridegroom in their respective houses. Songs are sung at night by the women at both the houses. Batna is prepared by grounding dried orange rind and mixing it with barley flour a little turmeric and mustard oil. It is considered a good beautifying agent and imparts a pale tint to the skin.

Saand—On the day on which the ceremony is performed, the women of both the houses assemble round the boy and the girl at their respective houses. They apply *tel* or oil with *drub.* to the bride and the bridegroom who afterwards take bath. Before this *hawan* is also performed.

Bujatra—The next ceremony to be performed is called Bujatra. On the day on which Bujatra takes place, maternal uncle of the boy arrives at his house. Apart from Sehra, the articles that a Bujatra is made up of are *toran,* pair of shoes and *panoani.* The word *panoani* is a derivative of the local word *pahnoani,* meaning clothes to be put on. The number and the price of the articles to be brought by the maternal uncle depends upon his financial position. After these articles have been offered to the boy,

the boy's parents apply *tilak* on the forehead of the maternal uncle and offer him a suit length of cloth in return for the gifts brought by him.

Start of the marriage party—On the day on which the marriage party sets out for the village of the bride, the bridegroom is made to dress up according to the customs. Mehndi is applied to his hands. Kajal is put in his eyes. He dones a pink turban and a *sehra* is tied. He carries a short sword *katar* in his hand and puts on the ornament of Singi. It is customary to put a doshala i.e. coloured shawl over his shoulders. The first dham or the marriage feast is held on this day. Rice is boiled and *mash-ki-dal* prepared. The other village dishes prepared on this occasion are sweet pumpkin and *gandiali*. The boy sits in a *palki* carried by four persons from amongst the marriage party. The marriage party is collectively called *janaittar*. The *palki* is decorated according to the set standards and is covered with a red cloth. This red cloth is marked by the sign of *swastika* in white dots. Garlands of flowers are hung all about. Over the years has evolved an institution to compensate the carriers. After covering some distance, they stop and refuse to move further. They, however, move on receiving some cash. In this way they reach the village of the bride.

The marriage party is always led by an orchestra locally called *baja*. At Dehar there are two separate brass bands of Kolis and Brahmans. The rate charged by the band party is Rs. 25. Apart from this they are given meals both the times.

On the other hand, the bride is dressed up meticulously on the night before marriage. She wears the new clothes offered to her by her maternal uncle. Hair are dressed and *Kajal* is put in her eyes. Mehndi is applied to her hands.

Mankh—Having reached the village, the Janaittar go to the place where their arrangements of boarding and lodging are made by the other side. They are offered *hukka* first of all. A separate *hukka* for each caste is provided. Ample supply of *hukka* tobacco and cow-dung cakes is ensured and often times some attendant is also arranged to see that the marriage party does not suffer from the shortage of amenities warranted by custom and convention. The *palki* in which the bridegroom is carried is placed on one side. After some time, the Nai Dumna brings a *lota* full of a mixture of milk, ghee and sugar. After the boy has taken some of it, the boy's parents or guardians put a rupee or so in it. This coin is collected by the Nai Dumna who had brought the *lota*.

The boy is helped to get out of the *palki* by the bride's priest. This priest brings a plate having vermillion, flowers and a few coins placed on it. The boy's side puts double the amount on the plate. Then the boy takes a bath under the *toran* and the Nai Dumna assist him. The *dhoti* of the groom goes to him as his remuneration for helping the boy to take his bath.

Lagan—At the auspicious time fixed by the priest for the ceremonies, the bridegroom goes to his father-in-law's house for the first time. After this he is taken to the *bedi* made of *simbal* or bela wood and it is here where marriage rites take place. The priests from both the sides recite vedic hymns and the *phera* ceremony takes place. The bridegroom sees the face of the bride and the ceremony is known as *munh niharna*. After this the boy is led in a room where he is made to sit before *Ghardeo*. He performs its *puja* there.

After these ceremonies are over, *dahej* or dowry is presented. The articles offered in *dahej* depend upon the economic status of the family concerned.

Next morning after taking their breakfast, the marriage party leaves for its village with the bride. They are accompanied by lodar—these being a few persons, both men and women, from the girl's side. The bride and the bridegroom leave in *palkis*, the bride's *palki* taking the lead.

Worship of tree—On the day on which the marriage party arrives in its village, the worship of *pipal* tree is performed. This is an important ritual. The bride and the bridegroom are carried in the palanquins to the *pipal* tree. Here under its shade a carpet is spread out and they are made to sit on it. The boy carries a dagger piercing a maize bread in one hand. In the other hand he carries a cocoanut. The first act is to prepare a solution of turmeric and flour. The boy and the girl are asked to dip their hands in this solution and put their hand impressions on the girth of the tree. Then a cotton thread is wrapped round it. The brass band in attendance is asked to play on and the groom dances to its tune at high pitch. All other follow him. The groom distributes a few coins amongst the men who are playing on the band. This being over, the boy and the girl are brought back in their respective palanquins. *Pipal* is regarded as symbol of fertility and its worship is done in the hope that it will bestow fertility on the couple and they will be blessed with sons.

Sutrat—The return journey to the village of the bride is performed by the bride on the same day on which *pipal* worship is performed. She goes back with the *lodars* after they have taken their meals on the third day. She comes to her in-laws house with the husband who goes there to bring her. The husband stays there only for a night.

Scheduled caste marriage—Over the years there have occurred changes in the scheduled caste marriages. A few years ago the boy could not go on the horseback and all the members of the marriage party followed him on foot. On the return journey, the bride too used to come on foot. Then occurred a change according to which the bride used to come in a *palki*. Now the boy goes in *palki* and on the return journey, both the boy and the girl come in their respective *palkis*. If the village is dominated by the Swaran castes the boy and the girl get down from their *palkis* at the boundary of the village and then march on foot.

One more peculiarity that distinguishes the marriages of Scheduled Caste from that of *Swarans* is the performance of *swangs*. The number of persons taking part in the *swang* may be three or four. Usually these are from amongst the persons who play on the band. A few arrange for the brass band from Dehar. Others are contented just with the village orchestra. The village orchestra is composed of these items:—

Aisi	Karnal
Daphal	Nagara
Dhol	Narsingha

A few years back the marriage party used to stay for more than two days. But now the practice of staying only for two days is adhered to strictly. Formerly, all persons from the entire revenue village used to take part as *janaittars* but now this practice is no longer common. Only from the hamlet concerned do the people form the marriage party. Now the marriage party consists of fifteen to thirty persons. There is no convention to take the women with the *barat*. However, if the bride happens to be a small kid, they may also go with the marriage party. On the other hand, the number of *lodars* ranges from five to ten and these may include both men and women.

Dowry—As elsewhere the practice of offering the boy and the girl a few articles of daily necessities is also observed in the village. These are the articles which almost every father of the girl gives at the time of her departure.

Cattle—One cow. A buffalo or more cattle can also be given if the economic position of the family so warrants.

Charpoy—It is generally a *niwar* cot costing as much as Rs. 20.

Clothes –For boy only a pink coloured shawl is given. The girl is given a new suit of clothes.

Ornaments—Bangain, Chak, Panjeb, ring. The ornaments are given in such a way that the girl may have a complete set. The boy's side and the girl's side decide it before hand so that there is no duplication of the ornaments.

Dham—This word stands for a feast. At the time of marriage, on both sides, *botis* are engaged who are adept in the technique of preparing the local dishes. These *botis* are Brahmins by caste and are professional. A *boti* is paid Rs. 2 alongwith meals both the times. The *boti* enjoys so much authority that generally he does not allow others to interfere with his work. Whenever meals are served, some others assist the *boti*. The following are generally the dishes prepared on the occasion of the marriage:—

1. *Arabi* or *gagli* vegetable
2. Boiled rice
3. *Mash* and *kulath ki dal*.
4. *Mitha kadelu*
5. Potatoes as vegetables.

As a matter of fact the meals served are vegetarian. But to take meat and wine on these happy occasions is not considered a taboo. Arrangements for a selected few are made separately and they are served with meat and wine. Meals are served on leaf platters called Pattals. These are available at Dehar. The vegetables may be served separately in leaf cups called *doonas*. But generally vegetables or dals are served direct on boiled rice. All preparations are not served at one time but turn by turn; the sweet preparation being served last of all. After having finished the meals, everybody throws away the *pattal*. Tea is served both the times but instead of sugar *jaggery* or *shakkar* is used. It is served in metallic glasses. One may have two or even more glasses of tea.

Death ceremonies

The villagers cremate their dead. But exception is made in the case of children below the age of three and lepers who are burried. The death rites are performed on the bank of river Sutlej.

The sad news of death spreads like wild fire and the entire village community assembles at the place where death has occurred. Some one is deputed from the village to inform friends and relatives living in other villages. When the end is near, the person is brought to the ground storey which is called *Zamin*. When he is about to die he is laid on the floor. The place is first plastered with cowdung to purify it. *Gangajal* or *panchratna* is put in the mouth of the dying person. He may also be made to give some grains in charity to his family priest. To die on the cot is considered inauspicious.

The dead body is carried in a procession up to the cremation ground. All the villagers irrespective of caste they belong, accompany the procession. The cremation grounds are at Dehar on the bank of river Sutlej. All the castes have separate space on the bank for this purpose. An *arthi* or bier is prepared with the bamboo sticks. Before the dead body is laid on the bier, a few of the persons belonging to the same caste enter the house and give it a bath either with the cold or luke warm water. This dead body is covered with a coffin of white long cloth. Invariably it is the eldest son who acts as the chief mourner and gets his head shaved. This rite is called *bhader krana*. After the body is laid on the bier, the priest chants hymns. One man keeps on blowing the conch throughout and the others chant the words 'Ram Nam Sat Hai'. For full ten days an earthen oil lamp keeps on burning at the place where the dead man breathed his last.

Having reached the bank, the villagers put down the bier on the ground and collect firewood to cremate the corpse. A pyre is set with this dry wood and the dead body is placed over it. Afterwards this corpse is covered with other logs of wood. A few yards away from this bier, the chief mourner or the *bhadra purash* as he is called, prepares the fire. With this fire he lits the pyre. The priest keeps on chanting the hymns.

Kapal Kirya—The *bhadra purash* or the eldest son who performs the Kapal Kirya. When the corpse has been half burnt the eldest son taps the head with a bamboo stick thrice and throws it over the pyre. The villagers remain present at the cremation ground till the corpse has been completely burnt. Then the ashes are collected to be immersed in the holy ganges.

Until recently the village was not linked by any means of communications and the common practice was to send one man with these ashes on the very day on which the corpse was burnt. The man used to go on foot. But with the opening up of the area, now the man goes on the third day. The poorer persons just send a few of the bones through parcel post.

Dasang—On the day of purification or *dasang*, the lamp which had been kept burning for full ten days is taken to the nullah. There it is worshipped and then put off. The rubbish of the house is swept and collected in a basket. Now this basket is placed on one corner of some nearby thoroughfare known as *dat* after ten days. The Acharaj who performs the rites associated with *dasang* lives in Dehar. Utensils are given to him on this day. All the members of the bereaved family gather and wash their clothes and bath.

Kirya—On the Thirteenth day after death, Kirya is performed. On this day the priest and the Acharaj are invited. The priest performs the *hawan*. Some clothes, utensils, ghee and grains are given to the Acharaj.

Pind Dan—From tenth to the fifteenth day of death, *Pind Dan* is held. Small balls of kneaded flour are made. The *bhadra purash* in the company of a priest goes to a running stream. Their he throws them in the river and the priest chants the holy mantras.

Bhoj—On the Seventeenth day of the death the household concerned gives a *bhoj* or community feast. To take onions, garlic and heeng in the meals is forbidden till this day. Eggs and meat are considered taboo. However, after this day the conventional ban on the taking of these things is lifted.

Friends and relatives are invited on the seventeenth and are feasted. A he-goat is killed and meat is served to the invitees. Some fifty to sixty persons take part in the feast. During the first year of the death, a small feast is given every month. The day on which this feast is given coincides with the *tithi* or date on which the death had taken place. Usually the priest and a few other villagers are invited to this feast.

Barkhi and chaubarkhi—*Barkhi* stands for the performance of death rites an year after the death. The *Chaubarkhi* takes place after four years. Close relatives are invited. The village priest is invited on these occasions and is feasted. Some clothes and grains may be given to him by way of charity. On an average, the expenditure ranges from Rupees fifty to two hundred depending upon the economic status of the household concerned.

Death rites of the scheduled castes—The rites observed are similar except for slight variations. In place of the village priest, the scheduled castes engage their own man who acts as a priest. As a matter of tradition, all the villagers irrespective of caste take part in the rites. But at the time of Bhoj, separate meals are prepared for the *Swarans* or upper castes. Separate Brahman cooks are engaged by the Scheduled Castes to prepare and serve meals to the *Swarans*.

3 Economy

Economic resources

Agricultural is the mainstay of the village. Out of the total 82 households, 74 households have agriculture as their main occupation. Rest of the households practise agriculture along with other occupations.

The "Land Utilisation Statement" for the last ten years beginning from 1951-52 to 1960-61 is attached. It will be seen that the area of the village is 789 acres. No land is under forests. In 1951-52, 16 acres of land was culturable waste. It decreased to 13 acres in 1952-53 to 1955-56 and was further reduced to 9 acres in 1956-57 and 1957-58. In 1958-59 the area again increased to 17 acres and was reduced to 16 acres in 1959-60 to 1960-61, 84 acres of land has been put to non-agricultural uses. In 1951-52 and 1952-53, 415 acres constituted permanent pasteurs and other grazing lands. The area gradually decreased to 409 acres in 1960-61. This shows that pasture land has been brought under cultivation.

In 1951-52, 4 acres of non-irrigated land was current fallow. In subsequent years it was also brought under cultivation. However, in 1957-58 and 1958-59, three acres of non-irrigated land was under current fallow. It was again brought under cultivation in 1959-60. In the year 1960-61, there were 7 acres of non-irrigated land as current fallow. This may be perhaps that villagers could not cultivate it due to one or the other reason.

Land Utilisation Statement

Year	Total Geographical area	Forests	Barren and uncultivable land	Cultivable waste land	Permanent pasteurs and other grazing land	Current fallow	Fallow land other than current fallow	Net areas sown	Total Cropped Area	Area sown more than once
1	2	3	4	5	6	7	8	9	10	11
1951-52	789	..	84	13	415	4	..	47 227	91 320	44 93
								274	411	137
1952-53	789	..	84	13	415	..	..	47 230	94 294	47 64
								277	388	111
1953-54	789	..	84	13	414	..	..	47 231	94 338	47 107
								278	432	154
1954-55	789	..	84	13	414	..	..	47 231	90 296	43 65
								278	386	108
1955-56	789	..	84	13	414	..	..	48 231	91 335	43 104
								279	426	147
1956-57	789	..	84	9	412	..	9	50 225	90 319	40 94
								275	409	134
1957-58	789	..	84	9	412	3	9	50 222	96 318	46 96
								272	414	142
1958-59	789	..	84	17	410	3	..	50 225	94 335	44 110
								275	429	154
1959-60	789	..	84	16	409	..	5	50 225	94 328	44 103
								275	422	147
1960-61	789	..	84	16	409	7	5	49 219	93 330	44 111
								268	423	155

Among the "fallow land other than current fallow", there was 9 acres of non-irrigated land in 1956-57 and 1957-58 wherever in 1958-59, there was no such land. However in 1959-60 and 1960-61, there was 5 acres of non-irrigated fallow land.

In 1951-52, the net area sown was 274 acres which included 47 acres as irrigated land anc 227 acres as non-irrigated land. The latter in creased to 230 acres in 1952-53 and was 231 upto 1955-56. However in 1956-57 and 1957-58 it decreased to 225 and 222 acres, though it was 225 in 1958-59 and 1959-60 and 219 in 1960-61. Coming to the irrigated land, we find that from 47 acres it increased to 48 acres in 1955-56 and remained 50 acres upto 1959-60. However, in 1960-61, it was 49 acres. This shows that in the last ten years there has been an increase in both irrigated and non-irrigated land under the net sown area.

Every household rears a sizeable live-stock to meet the demand of milk, ghee, whey and curd. The live-stock includes cows, bullocks, buffaloes, goats and sheep. The goats are reared for meat and sheep for wool.

Some subsidiary occupations are practised by the low castes. The Dumnas are barbers, tailors and mason-cum-carpenters. The chamars are village cobblers. They prepare shoes, from the skins of dead cows, bullocks and buffaloes. If they do not have sufficient leather, they purchase it from the market. Throughout the year they keep on mending the old shoes and are paid in kind at the harvest time. Others who do not work as cobblers run Ghal in the Sutlej. Among the Rajputs and Brahmins, the young men have taken small jobs in Simla. Some are employed in the Army and remit money to their homes.

Factors influencing economic life

There has been no consolidation of holdings nor improvement. However on account of increase in population the pressure on land is increasing. Villagers have brought more land under crops.

The village is covered by the Chanoli Block. Through the Gram Sewak, the villagers obtain chemical fertilizer, and improved seeds. Some of them have also started sowing vegetables. It is sown for self-consumption only.

The Dehar-Baldwara road which is under construction is only two miles away from proper Nanalg. Although it has become jeepable upto Chanoli, the villagers take their produce to Dehar on Mules. From Dehar, they send their produce to distant markets.

The people frequently visit Dehar, Sundarnagar, Mandi, Bilaspur and Simla. Some of them have also been to Delhi and various other places. This has made them more business minded and they tap every source which can yield them good return. The sowing of Sugarcane, and planting of bananas, and mangoes are recent additions.

Livelihood classes—The table shows workers and non-workers by sex and broad age-groups. It will be seen that out of the total population of 572 persons, 325 are workers and 247 are non-workers.

Among the total workers, there are 179 men and 146 women. The highest being 159—79 men and 80 women in the age-group of 14—34 years. They are followed next by 101 persons—63 men and 38 women in the age-group of 35—39. It will be further seen that in the former age-group men and women are almost equal, but in the latter, the number of men is almost double than that of women.

On the non-workers side, the largest number of persons 230—119 males and 111 females are in the age-group of 0—14 years. This includes the children. Some of them are infants and some are school-going children.

The table below shows workers classified by sex, broad age-groups and occupations. It will be seen that the largest number of workers are agriculturists, their number being the highest in the age-group of 15—34 years.

The other Tables also show workers classified by sex, broad age-groups and industry, business and cultivation belonging to the household; and non-workers by sex, broad age-groups and nature of activity.

Workers and non-workers by sex and broad age-groups

Age Groups	Total Population			Workers			Non-Workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	572	305	267	325	179	146	247	126	121
0—14	245	128	117	15	9	6	230	119	111
15—34	168	85	83	159	79	80	9	6	3
35—59	102	63	39	101	63	38	1	..	1
60 & Over	57	29	28	50	28	22	7	1	6

Workers classified by sex, broad age-groups and occupations

Age Groups	Occupation 1 Agriculturist			Occupation 2 labourer			Occupation 3 Industry & Agriculture			Occupation 4 Service & Agriculture			Occupation 5 and so on Business and Agriculture			Dependents		
	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
All Ages	301	165	136	3	2	1	16	10	6	2	1	1	2	1	1	1	..	1
0—14	13	9	4	1	..	1	1	..	1	..	..	..	..	..	..	..	..	..
15—34	147	72	75	2	2	..	8	5	3	1	..	1	1	..	1	..	..	..
35—59	91	56	35	..	..	..	7	5	2	1	1	..	1	1	..	1	..	1
60 & Over	50	28	22	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

Workers classified by sex, broad age-groups and industry, business and cultivation belonging to the household

Age Groups	Total Workers			Workers Engaged In					
				Household Industry		Household Business		Household Cultivation	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10
All Ages	325	179	146	..	..	..	..	165	136
0—14	15	9	6	..	..	..	..	9	4
15—34	159	79	80	..	..	..	..	72	75
35—59	101	63	38	..	..	..	..	56	35
60 & Over	50	28	22	..	..	..	..	28	22

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

Age Groups	Total Non-Workers			Full time Students or Children attending School		Persons engaged only in House-hold duties		Dependents, Infants and Children not attending School and persons permanently disabled		Retired persons not employed again rentiers, persons living on agricultural royalty rent or dividend or other persons of dependent means	
	P	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12
All Ages	247	126	121	36	2	..	..	90	119	..	..
0—14	230	119	111	32	1	..	..	87	110	..	..
15—34	9	6	3	4	1	..	..	2	2	..	..
35—59	1	..	1	..	..	..	..	..	1	..	..
60 & Over	7	1	6	..	..	..	..	1	6	..	..

Major operations of principal crops

The villagers cultivate the following crops. The sowing and harvesting season together with average yield per bigha appears against each:—

Rabi

Name of the Crop	Sowing Season	Harvesting Season	Average yield (Per bigha)
Wheat .	Asvina	Chaitra-Vaisakha	Two maund.
Barley .	Do.	Do.	Do.
Grams .	Do.	Do.	Six maunds
Onion .	Do.	Do.	Eight maunds
Tobacco .	Chaitra	Do.	Three maunds

Kharif

Paddy .	Jaiyastha	Aswina	Two maunds
Maize .	Do.	Do.	Five maunds
Kodra .	Do.	Do.	Two maunds
Mash .	Do.	Do.	Do.
Kulath .	Do.	Do.	Do.

Practices connected with agriculture—The agriculture calendar of the village is:—

Magha-January/February .	Wheat, barley and gram fields are irrigated. The villagers also collect grass.
Phalguna-February/March .	Agricultural operations remain the same as in Magha. Those who have irrigation facilities available irrigate wheat and barley fields. The fields are prepared for maize crops. They give one ploughing in the land and remove the stones.
Chaitra-March/April .	Maize and Tobacco are sown. Harvesting of wheat barley and gram begins.
Vaisakha-May/June .	Harvesting of wheat, barley, and grams completed. Threshing of these crops begins. Grains of Gram are extracted from the chaff.
Jaiyastha-June/July .	Threshing and winnowing of wheat and barley begins. The produce is stored.
Asadha-June/July .	Maize and paddy fields are hoed and weeded.
Srawana-July/August .	Paddy fields are weeded.
Bhadra-August/September .	Paddy fields are weeded and irrigated. The villagers collect dry grass to be eaten by the cattle throughout the winter.
Aswin-September/October .	Preparing fields for Rabi Crops. Maize crop is harvested.
Kartika-October/November	Sowing of wheat and barley completed Harvesting of paddy begins.
Agrahayana-November/December .	Harvesting of paddy completed. Threshing of maize and paddy begins.
Pausa-December/January .	Threshing of maize and paddy completed. The wheat and barley fields are irrigated.

The villagers cultivate following crops. Approximate average yield per acre of the crop also appears against each:—

Rabi

Name of the Crop	Local Name	Average yield per acre
Wheat . . .	Kanak	Ten maunds
Barley . . .	Jao	Ten maunds
Gram . . .	Chholay	Twenty-five maunds
Onions . . .	Ganthay	Thirty-five maunds
Tobacco . . .	Tarubakoo	Fifteen maunds

Kharif

Paddy . . .	Dhan	Ten maunds
Maize . . .	Makki	Thirty maunds
Kodra . . .	Koda	Ten maunds

The jinas-war statements in respect of Rabi and Kharif crops for the last ten years, beginning from 1952 to 1961 is attached. It will be seen that among all the Rabi Crops, wheat is an important one. It is sown both in irrigated and non-irrigated land. The next important crop is gram, followed by tobacco and barley. Among the Kharif crops, maize and paddy are the important crops. Paddy is largely sown in the irrigated land and maize in the non-irrigated land.

Jinaswar Statement (Kharif)

Land under each crop (in acres)

Name of the Crop	1951		1952		1953		1954		1955		1956	
	Irrigated	Non-Irrigated	Irrigated	Non-Irrigated	Irrigated	Non-Irrigated	Irrigated	Non-Irrigated	Irrigated	Non-Irrigated	Irrigated	Non-Irrigated
1	2	3	4	5	6	7	8	9	10	11	12	13
					Kharif							
Paddy	44	2	47	20	47	2	45	5	46	7	43	4
Maize	3	156	..	111	..	157	2	149	1	139	4	141
Kodra	..	28	..	44	..	21	..	6	..	9	..	8
Mash	..	11	..	14	..	10	..	19	..	19	..	17
Kulath	..	29	..	56	..	20	..	48	..	54	..	47
					Rabi							
Wheat	..	..	42	82	45	66	44	97	36	53	40	41
Barley	..	..	..	..	..	..	..	..	2	1	..	3
Gram	..	..	..	8	..	..	2	12	5	14	2	13
Tobacco	..	..	2	..	2	1	1	1	2	1	2	..
Bairda	..	..	..	4	..	..	..	..	..	..	..	..
Mustard	..	..	..	..	..	..	..	..	..	..	..	..
Onions	..	..	..	..	..	..	..	..	..	..	..	..

Name of the Crop	1957		1958		1959		1960		1961	
	Irrigated	Non-Irrigated	Irrigated	Non-Irrigated	Irrigated	Non-Irrigated	Irrigated	Non-Irrigated	Irrigated	Non-Irrigated
1	14	15	16	17	18	19	20	21	22	23
					Kharif					
Paddy	31	3	42	4	42	5	45	4	47	3
Maizo	10 9	163	6	172	5	148	4	170	2	185
Kodra	..	9	..	8	..	10	..	9	..	7
Mash	..	10	..	4	..	23	..	7	..	3
Kulath	..	39	..	30	..	30	..	29	..	25
					Rabi					
Wheat	40	88	42	84	42	100	42	94	39	99
Barley	..	6	..	3	..	8	..	8	..	8
Gram	1	8	2	6	2	9	3	10	2	4
Tobacco	..	2	2	..	2	..	2	..	2	..
Bairda	..	..	..	..	..	..	..	..	..	..
Mustard	..	2	1	..	..	..	..	..	..	..
Onions	...	..	..	..	..	..	..	..	1	..

Farming Practices—The farming practices in respect of some of the important Kharif and Rabi crops are—

Rice (Oryza Sativa)—It is an important Kharif crop of the village. Although the people cultivate it both on the irrigated and non-irrigated lands, but largely do so on the irrigated fields. As will be clear from the Jinaswar statement, forty-four acres of irrigated and only two acres of non-irrigated land was under this crop in 1951. The irrigated land increased to forty-seven acres in 1952-53. In 1954, the irrigated land decreased to forty-five acres and non-irrigated to five acres. Finally in 1961, there were forty-seven acres of irrigated land and only three acres of non-irrigated land under this crop.

This crop is sown in Jyaistha. The fields are thoroughly ploughed and the seeds are broadcast. The surface is levelled with Suhaga so that the soil may cover the seeds. When the sprouts appear, the people feed their fields with sufficient water taken from the Kuhals. They make small embankments also so that the water may not seep away. This way when the land has absorbed sufficient water they again plough the fields and replant the uprooted plants. Frequent hoeing, weeding and watering takes place.

In Asvina, the paddy crop turns yellow. This is the sign to reap it. On a bright day the villagers get into their paddy fields and cut the paddy plants. They make small bundles of about one kilo each and bring them home. Here by dehusking and winnowing the grains are extracted and the stalks are used as fodder.

Maize (Zea Mays)—Maize is the main staple food of entire Himachal Pradesh, and is sown in large area. It is mostly sown in the un-irrigated fields. Out of the total cropped area of 93 irrigated and 330 un-irrigated acres in 1961, 2 acres of irrigated and 185 acres of un-irrigated land were under this crop. According to the Director of Economics and Statistics—"It is an important Kharif Crop, mostly dependent on timely and wel lspread monsoons. Their early sowing of the crop starts towards the end of April (Vaisakha), while the late sowings last upto the first week of June (Jaiyastha). The crop is harvested during the period from September to middle of November (Asvina—Kartika). It is grown all over the Pradesh. Mandi, the major maize growing district, accounted for 24.5 per cent of the total area under the crop during 1957-58 followed by Mahasu and Chamba with 20.9 and 19.2 per cent respectively."

In Nalag, the villagers sow maize in Jaiyastha. They await for a shower. When it has occurred and the soil has become moist, they add sufficient cow-dung manure. To mix it completely with the soil, the fields are ploughed. The seed are broadcast. The surface is levelled with a leveller.

After fifteen to twenty days of the sowing of maize, first hoeing takes place. During this period the seed germinates and the plants attain a height of about six inches. The villagers loosen the soil around the plants. Sufficient care is taken that the roots are not damaged. 'Khar' weed is taken out. For even distribution the plants from the dense area are uprooted and replanted in the thinned areas. After this the maize fields are left un-attended till the plants are fully grown.

The hoeing for the second and the last time is done when the plants have attained their full length. On a bright day, the villagers undertake hoeing. They loosen the soil around the roots of the plants and also cover the roots with more soil. Khar weed is removed. Fresh cow-dung is placed around the roots. It is believed that in this way the plants ripe so on and attain brownish colour.

The maize crop is reaped in Asvina. On a particular day, the villagers get into their maize fields and cut the plants from the bottom. They make small bundles and bring these to their homes. These bundles are heaped in the khalyaan. Here they are untied and cobs are removed. The stalks are used as fodder. The cobs are dried in the sun for several days. The grains are extracted by beating these cobs with sticks. The inner portion is used as fuel.

In small fields, or along-with the maize and paddy the villagers sow pulses. These include Kodra, Mash and Kulath.

Wheat (Tritcum Sativan)— Wheat is an important Rabi crop in the whole of Himachal Pradesh. The Director of Economic and Statistics writes in the Agricultural Statistics of Himachal Pradesh "The trend in the production of wheat during the period under review (1950-51 to 1957-58) has been encouraging except for the year 1952-53, when owing to unfavourable weather conditions the production received a set-back. The total out turn of wheat increased from 60.21 thousand tons in 1951-52 to 95.60 thousand tons in 1957-58 mainly due to (i) increase in area under the crop and (ii) introduction of new method of estimation of production since 1953-54." The following table shows the district-wise production of wheat during the year 1951-52 and 1957-58:—

District	1951-52		1957-58	
	Production (tons)	Percentage to total	Production (tons)	Percentage to total
Bilaspur .	9,406	15·6	12,978	13·6
Chamba .	7,043	11·7	9,336	9·8
Mahasu .	19,119	31·8	26,238	27·4
Mandi . .	14,743	24·5	31,545	33·0
Sirmur .	9,894	16·4	95,596	100·00
Himachal Pradesh . .	60,205	100·00	95,596	100·00

It will be seen from the above table that of the total production of 95.60 thousand tons during 1957-58 Mandi district accounted for 31.55 thousand tons (33.0 per cent), Mahasu 26.34 thousand tons (27.4 per cent), Sirmur 15.50 thousand tons (16.2 per cent), Bilaspur 1,298 thousand tons (13.6 per cent) and Chamba 9,336 thousand tons (9.8 per cent). During the period under review, the production registered an increase in all the districts except Sirmur where bad weather condition affected the crop.

In Nalag, the wheat crop is sown both in the irrigated and non-irrigated area, but mostly in non-irrigated areas. In 1961, 39 acres of irrigated and 99 acres of non-irrigated land was under this crop. It is sown in Asvina and is harvested in Vaisakha.

A few days before sowing wheat, the villagers plough their fields. All stones and weeds are removed. Sufficient cow-dung manure is added and the fields are again ploughed, so that it is completely mixed up. The seed is broadcast and surface is levelled.

The hoeing and the weeding of the fields is done after a month. At this stage the seeds germinate and the plants are about six inches high. The villagers plough the fields with a dandoo. This takes apart those plants which are very close to one another. Khar weed is taken out.

No further hoeing or weeding takes place after it. The plants are left to grow fully. However occasionally the villagers may take out Khar and other weeds.

The wheat crop gets ready in Vaisakha. In this month, the wheat fields turn golden. After a week's clear weather the villagers start reaping the crop. They cut the stalks from the bottom and make several small bundles, each of about two kilograms weight. These bundles are brought home and are united in the Khalyaan. The cattle are made to tread over them. This way the grains and the chaff is separated from the stalks. The stalks are used as fodder. The mixture of chaff and grains is winnowed and separated from each other.

Barley (*Hordecum Valgave*)—In 1961, only eight acres of un-irrigated land was under barley. It is not an important crop, and only a few villagers cultivate it. The sowing and harvesting months coincide with those of wheat.

Grams, tobacco, mustard, onion and baird are the other crops which are sown along with wheat and barley. The sowing and the harvesting months coincide with those of the wheat and barley.

Kamandi—Sugarcane (*Saccharum Officinarum*)—The villagers have recently started sowing Sugar-cane. At the time of survey only two households, that of Secretary, Gram Panchayat and Village Lamberdar, had cultivated it in one field each. Others are watching this experiment and if it succeeds they would take it up.

Weeds—The common weeds found in the village are:—

Crops	*Weeds*
Paddy	Rissa
	Piddar
	Saunki
	Morla
Maize	Saunki
	Moori
	Choora
	Doodhla
	Drooh
Wheat	Jowie
	Pubben
	Darora.

Pests and plant diseases—The common pests and plant diseases are:—

Name of the Crop	Local name of the Crop	Insects and pests	Diseases	Measures adopted
1	2	3	4	5
Wheat .	Kanak	..	Ruse and loose smut	Seed treatment with Agro in
Barley .	Jaun	..	Do.	Do.
Gram .	Chaney	Fruit borer	..	Disting with B.H.C. and Zinc phosphate Agrocine spraying with Foli-doli
Maize .	Challi	Borer	..	Do.
Paddy .	Dhan	Paddy Hopor rats	Paddy blast	Do.
Millets .	Dal	Hairy Cutter pillar	..	Do.

Agricultural implements

The villagers used traditional and old implements. These implements which are prepared by the village blacksmith, include:—

Name	Use	Approximate Cost	Useful life
		Rs. P.	Years
Hal (plough) .	Used for ploughing the fields.	3·00	15
Phal .	The iron portion of the hal	2·00	15
Jungra (yoke).	The tie of the bullocks .	2·00	5
Punda .	To break the stones .	4·00	10
Siela .	Cord	0·50	10
Rassa .	Rope	0·50	10
Mie .	Leveller . . .	2·00	5
Kudali .	Spade	1·00	5
Jhaamb .	It is used for collecting the soil.	3·00	5
Kilni .	Small spade . .	2·00	5
Dandatri .	A small sickle used for cutting grass.	1·00	5
Jabbal .	It is used for digging and breaking the stones.	6·00	20

Name	Use	Approximate Cost Rs. P.	Useful life Years
Og	Wooden part of plough	0·25	2
Darati	A sickle used for cutting branches.	3·00	5
Darat	A sickle of bigger size	3·00	10
Kulari	An axe for cutting wood	2·00	10
Bela	Adze. for peeling off the wood.	6·00	10
Soap	Winnowing fan	1·50	5
Halesh	A wooden portion of plough.	1·00	5
Pindu	A big bamboo basket used for storing grains.	3·00	5
Tokru	Basket.	1·50	2

Storing—Every household has one to two paidus which are used for storing the grains. A paidu is a huge basket with a broad base and a narrow mouth on the upper side. It is provided with a bed. The paidus are placed in the rooms of a ground floor. Before using it, the villagers apply cow-dung on its both sides. This way, it is believed, the rats do not nibble it. A paidu can accommodate ten to thirty seers kacha of grains.

Markets

The surplus grains are sold in the market. Dehar is the nearest market. There are about ten shops. The produce is carried on the mules or on the back. At the time of survey, the prevailing market rates for the foodgrains were:—

Maize—Rs. 15 a maund.

Wheat—Rs. 20 a maund.

Rice—Rs. 24 a maund.

Barley—Rs. 20 a maund.

Practices connected with animal husbandry—Every household rears livestock, comprising of cows, buffalos, oxen, goats and sheep. The cows and buffalos are kept for obtaining milk. The oxen are used for ploughing. The goats are kept for meat and sheep are reared for both meat and wool. The Table shows the caste-wise distribution and households owing cattle in the village:—

Caste	Cow		Oxen		Calf		Sheep		Buffalo		Goats		Lambs		No. of Live-Stock
	No. of Households	Total	No. of Households	Total	No. of Households	Total	No. of Households	Total	No. of Households	Total	No. of Households	Total	No. of Households	Total	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Rajput	34	66	58	120	23	38	44	115	62	144	33	239	2	3	3
Brahmin	3	4	2	5	..	..	..	..	4	6	..	..	..	..	..
Chamar	3	4	8	16	1	1	2	3	5	7	1	2	..	..	..
Dumna	..	..	1	2	1	3	..	..	..	..	..	..	..	..	1

The cattle are purchased locally or from nearby villages and in the Nalwari Fair. The usual price ranges of each head of animal is:—

Name of Animal	Price range Rs.
She-buffaloe	200 to 500
He-buffaloe	100 to 200
Cow	30 to 35
Ox	50 to 60
Sheep/rams	15 to 30
He-goats	60 to 70
She goat	10 to 12

The villagers have cattle sheds where they keep their livestock. The sheds for the milch cattle are near to the homes. The bullocks are kept in far off sheds called mihara which are nearer to the fields.

Every morning the cows and buffalos are milked. Fresh grass and water is given. At about eight in winter and seven in summer, they are brought out and tie in the courtyard. The cattle-sheds are cleaned of cow-dung and the bits of grass thrown out. The cattle here are again given some fresh fodder. At about ten or eleven one member of the household takes the cattle to the jungle, where they are left to graze for the whole day. The she-buffaloes are retained and stall fed because being bulky a she-buffaloe cannot move about easily in hilly terrain and one false step is enough to throw her off balance into the khad.

The cattle return at about six in the evening. They are tied in the courtyard. At about seven a member of the household milks them. Thereafter they are tied in the cattle sheds. Fresh grass is given, which lasts them for the whole night.

The average daily yield of milk of cattle is:—

Cows—One to two kilos.

She-buffaloes—Two to three kilos.

Goat—Quarter to half kilo.

Grass and fodder

The grass given to the cattle consists of:—

Tuni—Leaves of tun tree.

Behul—Leaves of behul tree.

Gholu—Grass.

Gumri—Grass.

Makori—Grass.

Chalyanta—Grass.

These are the local names of the grass which are largely available in the nearby jungle. The fodder comprises of:—

Bhoo—Chaff of wheat and barley and paddy.

Paral—Stalks of wheat, barley and paddy.

Tanday—Stalks of maize for which cobs have been removed.

Cheri—Green stalks of maize.

The villagers cut small pieces of fodder and grass and while giving it to the cattle, mix them together. The left over of the meals is sometimes mixed in this fodder.

To increase the milk yield of the cattle, they give boiled barley mixed with gur for at least a week. A mixture of powdered mustard and wheat too is served. It is believed that these methods do increase the milk yield. Parched maize grains are given to lambs to make them fat.

The nearest Veterinary Hospital is located in Dehar. The villagers cannot go there often to get medicines for their ailing cattle. As such they have to depend mostly on indegenous methods. The commonly practised treatments are:—

Bandh—This disease is diagnosed when the cattle do not pass out dung and there is wind in the stomach. The villagers mix *ajwain, kala namak* and *harer* in equal quantity and powder them. The cattle are given a doze of this powder both in the morning and evening. Each doze weighs about 250 grams.

Patter—In rainy season an insect called *patter* is found. It lives among the blades of grass. The cattle eat it while grazing in the jungle, and fall ill. After sometime they stop eating grass and foams appear in their mouths. This is the indication that they have fallen ill. If immediately treatment is not administered, they often die.

The villagers mix onions, and pepper in ghee and give to the animal. This treatment is repeated both in the morning and evening for three to four days. In some cases the animal is cured through sacred mantras. The village pandit performs this duty, who is paid Re. 1 for this job. After the above treatment the animal gets very weak.

Dust—This term is used when cattle have loose motions. These loose-motions may be when they have wind in their stomach or it may be because of heat. In the former case, the villagers give them a doze of ghee, and in the latter case give them a doze of mustard oil.

Jakhum—On the wounds of the animals, the villagers apply phenyl. On the fresh wounds, mustard oil is applied.

Khung—When the animals develop cough, the villagers give them *ajwain* and *harer.*

Bim—Sometimes due to inner injuries certain portions of the body of cattle get swollen. The inner injuries may be caused when they fight with one another or fall from a height. The injured portion bulges out. The villagers take bim—wild fruit, ground it to a powder and give it to the ailing cattle with water. After repeating this treatment for three or four days the wound heals up.

Muhalay—Sometimes the cattle develop Suway-needle like small wounds in their mouths. This disease causes them great difficulty in taking grass or water. The villagers rub common salt on these wounds. After repeating this process for some days, the wounds heal up and the cattle start taking fodder.

After a calf is delivered the villagers give a bath to it with luke warm water. The calf is fed on milk for three months. In the case of the calf of a she-buffalo, it is fed on milk for a month or so. The cow and buffalo after the delivery are given a kilo of ghee on the first day. For another two or three days the villagers give them boiled rice with gur. A Chapati of two kilos of atta is given with ghee along with this diet. For another four or five days, the villagers give them a mixture of wheat flour dissolved in water, both in the morning and evening. If the cattle does not come in heat, the villagers give it *galgel.* It is repeated for three or four times in a day.

Veterinary Dispensary, Dehar—A veterinary Dispensary was established in Dehar in 1962. It covers about two hundred villages, including Nalag. A trained Stock Assistant is incharge of this Dispensary. He is assisted by one beldar and a water-carrier. The Dispensary has a Murrah buffalo bull and a Hariana bull to serve as stud bulls. The villagers bring their cattle, and servicing facilities are provided free of charge.

The common cattle diseases found are foot and mouth, mange, H.S. and Rabis. The Stock Assistant undertakes periodical touring and gives medicines on the spot. But otherwise the medicine is given in the dispensary. The following table gives the disease-wise position:—

Month	Out patients treated during the month				Total of in and out patients				Daily average	
									Out	In
	Equine	Boyine	Others	Total	Equine	Boyine	Others	Total	Patients	Patients
1	2	3	4	5	6	7	8	9	10	11
April, 1964	3	138	47	188	3	138	47	18	6·5	Nil
May, 1964	5	122	73	200	5	122	73	200	6·5	Nil
June, 1964	4	115	60	179	4	115	60	179	5·966	Nil
July, 1964	..	165	30	195	..	165	30	195	8·74	Nil
August, 1964	2	154	42	198	2	154	42	198	11·8	Nil
September, 1964	4	192	19	215	4	192	19	215	10·19	Nil
October, 1964	1	214	30	245	1	214	30	245	9·07	Nil
November, 1964	2	165	18	185	2	165	18	185	7·23	Nil
December, 1964	6	300	30	236	6	200	30	236	8·74	Nil
January, 1965	12	182	27	221	..	..	..	..	8·18	Nil

Month	Casteration performed				Cases supplied with medicines but not brought to the dispensary			
	Equine	Boyine	Others	Total	Equine	Boyine	Others	Total
1	12	13	14	15	16	17	18	19
April, 1964	..	48	14	62	..	399	551	950
May, 1964	..	8	21	29	..	415	500	965
June, 1964	..	..	18	18	..	191	583	774
July, 1964	..	10	31	41	..	222	827	1,049
August, 1964	..	111	4	115	..	198	513	711
September, 1964	..	50	..	50	..	273	596	869
October, 1964	..	..	..	..	..	506	969	1,475
November, 1964	..	1	3	4	..	290	663	953
December, 1964	..	..	4	4	..	344	699	1,043
January, 1965	..	..	4	4	..	113	269	272

Village crafts

Blacksmithy—Durga is the village blacksmith. He belongs to Drasaj, which is one and a half miles from Nalag. He is a Dumna by caste. Durga has his workshop in Nalag. He has a small room.

The black-smith prepares agricultural implements. The villagers bring him raw iron and charcoal and he prepares different implements. The villagers render him necessary help by working at the bellows or beating the red hot iron.

The tools consists of:—

Ghan	A big hammer
Hatora	Hammer
Basola	Adze
Zamoore	Used for holding the red hot articles
Chani	Chisel
Ahron	An iron plate on which red hot articles are beaten to shape.
Reti	File
Bhatti	Hearth
Pankha	Fan
Khalroo	Skins—used for blowing the fire.
Aari	Saw

The finished articles include axes, sickles, ploughs, knives and spades. He prepares wooden handles too. The wood is supplied by the villagers. Apart from preparing new implements he keeps on mending old implements.

Durga has a jajamani system with the villagers. He keeps on working for them throughout the year and is paid in kind. This payment is termed as *chai-mahi*. On each harvest of maize, and wheat he gets one and half *Bhar* or sixteen to seventeen pathas of grains from every house. Besides on the festivals of Basowa, Lori, Chiran and Dewali every house gives him two chapaties with a table spoon of ghee. On marriages he gets more foodgrains.

Potter—There is no potter in the village. The villagers get earthen pots from Dehar. Beli Ram the potter prepares these pots there. Beli Ram is an old resident of Dehar. He has a double-storeyed house and a small compound is attached to it, where he dries his pots in the sun. He gets clay from the nearby jungles. This clay is brought and dried in the sun. After this it is beaten and sieved so that no stone remains behind. It is kneaded in water and stored in pits.

The tools of the potter are:—

Chak—It is potter's wheel, on which he prepares pots. This is made of wood and in most of the cases a poter himself prepares it. It is placed on an axis. When it is in use, the potter revolves it briskly with a stick.

Chhari—It is simple wooden stick. It is used to put the wheel in motion. Kumhar puts one end of the stick into the hole of the wheel and with its help revolves the wheel briskly.

Mungari—A wooden hammer used for powdering the dried clay. A Kumhar has two to three mungrian which he makes himself.

Thathu—This tool is used for beating the outer surface of the pitchers. It is made of wood. The potter prepares it himself.

Kanaroo—This tool is used with Thathu. It is made of clay and is very small. When the potter beats the outer surface of a pitcher with *thathu* he holds the Kanaroo from inside. In this way a pitcher gets perfect shape.

Chanami—It is an ordinary sieve. The potter purchases it from the market. Beaten and powdered clay is strained through it, so that no pebbles are left over.

Khilna Kassi—Ordinary spades used for digging the clay from the jungles. The village blacksmith prepares it.

Thappay—These are used to give different designs on the pots. The thappay are made of clay and a potter himself makes them.

The articles prepared by Beli Ram are:—

Mat—A big pitcher. It is used for storing water at the time of marriages. Some households store grains in it.

Gharey—These are ordinary pitchers. When summer season sets in the villagers bring these pitchers to store water.

Madhan—A pitcher in which whey is churned. This as such is an important earthen pot. Every house has one to two madhans in the homes.

Handian—Small earthen pots. Handian are used to keep curd, whey or milk. In some cases, the villagers use them to keep cooked pulses.

Ghialoo—It is a small pot used for storing ghee. A ghialoo can contain about two kilos of ghee.

Devas—Small earthen lamps used at the time of Dewali and other auspicious occasions.

Every year when summer season sets in, Beli Ram visits the houses of villagers with whom he has his dealings and obtains orders for earthen vessels required by them. Then he gives them a convenient date on which they could collect the pots from his place. He gets the payment in kind. On every harvest of maize, paddy and wheat, every house pays him one and a half kacha maund of paddy and ten batti each of wheat and maize. Besides on Basowa, Lori, Chiran and Dewali he visits every house and gets two chapaties with a table spoon of ghee.

Basketry—Although in Nalag there are three households of Dumnas—Rirkoo, Maghoo and Gobindoo but they do not practise this craft. It is from Gherwasray that the villagers get bamboo-wares. In Gharwasaray Chamaroo, Jhaon and Ranjiray make bamboo-wares.

The people do not work in their homes. The villagers call them to their houses and get all the wares prepared. Bamboo is supplied to them by the villagers.

The tools of the Dumnas consist of two or three knives. The village black-smith prepares these knives and each costs Rs. 2. The articles prepared by the Dumnas include:—

Tokerian—These are baskets of different sizes. Each basket may contain grains weighing about 20 seers kacha to $1\frac{1}{2}$ maunds kacha. The villagers put these tokerian to a number of uses. They carry manure to the fields, keep grains, grass and fodder. In marriages and Dham they keep in them boiled rice, puries and other eatables.

Dal—Another basket smaller in size. It is particularly used for carrying manure. A dal can contain about fifteen seers kacha of manure.

Shoop—It is a winnowing fan. Shoop is used to winnow the grains. It is a local measure too. A shoop can contain three pathas of grains.

Ubban—Ubban is a rain-coat. While working in the fields during the rainy season the villagers wear it. Ubban gives them necessary protection against the rains and they can work freely in the fields. An ubban is made of bamboo and maljhan leaves. The entire structure is woven with thin bamboo strips and the in-between space is covered with maljhan leaves. It lasts for two to three years.

Chhatroo—It is an umbrella. Like ubban, chhatroo too is made of maljhan leaves and bamboo strips. With bamboo strips they make a structure of chhatroo and the empty space is covered with maljhan leaves. Chhatroo is fixed in one corner of a field. The villagers in night sit under it to watch their fields. It serves as a temporary shelter. A chhatroo lasts about two years.

Changar—Changar is a big flat basket. Its ends are raised to about six inches. Changar is used to dry grains in the sun. Each Changar can contain about two maunds of grains. At the time of marriages, the villagers kee pin them Bhatoorroo and other eatables. Some use them for displaying dowry articles.

Cher—A small basket beautifully prepared. The villagers use it for keeping clothes and eatables. In marriages the villagers use them for keeping boiled rice.

Peru—A huge basket used for storing grains. The villagers apply cow-dung on its both sides before storing grains. This way, rats do not damage the foodgrains. Peru is provided with a lid. When the grains have been stored, its mouth is closed with the lid. It can accommodate ten to thirty maunds kacha of grains. Because of its huge size, the Doomna prepares it in the same room where they are to be kept finally.

Pinjra—It is a small cage. The villagers keep wild birds in it e.g. green parrot or partridge.

Karandu—It is a basket with a handle and a lid. Karandu is used for keeping vegeables, eatables and wool.

Bhind—Bhind is a bamboo partition. It is made of broad bamboo strips. A bhind is about six feet in length and five feet wide. Bhind is used as a mat too.

The dumnas are paid in kind. On each harvest a dumna gets one to one and a half katcha maund of grains from every house where he works.

Shoe-making—There are six households that of Malhia, Gujju, Mangtu, Gokal, Narainoo and Salloo who prepare shoes in Nalag. They are called Chamars. These people live in Behna, across the Nalah. They have double-storeyed houses. Half of them have slate roofs and the remaining have thatched roofs. A room in the ground storey is used as workshop.

The Kit of the Chamar consists of the following tools:—

Kawai—This tool is made of iron. The Chamars purchase it from Ambala or Ludhiana. A Kawai costs about Rs. 5. It is an important tool of Chamar.

Jamoor—Another important tool of Chamars. It is used for taking out the nails from the shoes. A Jamoor costs about Rs. 6. It is purchased from Ambala.

Aar—With this tool the cobbler pricks holes in the leather. It is prepared locally by the village black-smith. Each Aar costs about Re. 1.

Kundia—This tool is used for stitching the shoes. This tool too is made by the village blacksmith. A kundia costs Re. 1.

Rambi—A Rambi is used to cut the leather. The village black-smith makes it and each Rambi costs Rs. 1.50.

Satair—It is another tool resembling Rambi. It is used for giving finishing touches. The village black-smith makes it and each satari costs about a rupee.

Mongri—A wooden hammer used for beating the leather pieces. The village carpenter makes it. It costs fifty paise.

Gharotoo—Another wooden tool used for softening the leather. The village carpenter makes it and each costs fifty paise.

Sil—It is a stone slab. Chamars keept it to sharpen the tools.

The raw material consists of leather, thread, and nails. Whenever a cattle dies in the village, the chamar removes the body from the home and takes it to a nearby nullah. They skin the carcase and treat it to make suitable leather for the shoes.

The skin is kept dipping in a pit for at least a week. This pit contains a solution of lime and water. After remaining there for a week the hair and the flesh is removed.

In another pit, they add clean water. The bark of Gul tree is brought. This bark is dried in the sun, and grounded into powder. This powder is dissolved in water and the wet skin is dipped in this water. It remains there for another three days.

Finally this skin is hung on a charro—wooden frame. Sufficient water is filled in it. It remains in this condition for another one week. The skin is then dried in the sun. With all this long treatment, the skin becomes very soft. The leather prepared from the skin of buffaloes is used for the soles and that of goats and cows is used for upper part of the shoe.

The Chamars prepare local shoes. The shoes of men are called Jutta, and that of women is called Jutti. These are simple shoes without laces. Besides they are more useful and durable than the shoes purchased from the market.

The Chamars have a jajmani system. They keep on mending the old shoes of those villagers with whom they have dealings and on each harvest of paddy and maize they get two pathas of grains. For the new shoes they are paid in cash at the rate of Rs. 6 for a male pair and Rs. 5 for Zenana pair of shoes and Rs. 3 for the shoes of children.

In exchange for the removal of the skin of the cattle they have to give two pairs of shoes—one that of a man and the other that of a woman to the owner of the cattle.

The Chamars in Nalag own land too. Agriculture has come out to be their main occupation. The shoe-making does not provide them full employment and is practised as subsidiary occupation. Apart from this they work on roads, or as agricultural labourers.

Gharats—The nullah of Nalag does not have a perennial flow of water. Hence no gharat can be run in the village. All the gharats are fixed on river Sutluj at Dehar. There are six Gharats working there. From Nalag, Chamaru runs a gharat there. He charges two kacha seers of grains for grinding a kacha maund of grains.

Paddy de-husking—Rohdoo and Lala, two brothers of Dehar have fixed a paddy de-husking machine in Behna. It is run with water. A reservoir has been made by constructing a small barrage in the village nullah, twenty feet above the machine. The water stored in the reservoir is passed through a pipe and is brought to machine site. The water which flows down from the height gathers sufficient velocity to run the machine. Rohdoo and Lala spent about Rs. 5,000 to fix this machine. They brought the machine from Ludhiana.

For de-husking paddy they charge two seers of grains for every one maund of paddy. These days a family from Rampur Bushahr is staying in the village. They have constructed a small hut near this de-husking machine. This family has four horses. During the season of paddy, they visit every house and bring paddy loads to the machine for de-husking. And when it has been de-husked they take it back to the household concerned. For this transportation they charge one seer of grains for every maund of the load. Besides they retain the chaff for their horses.

Rohdoo and Lala are thinking of fixing a chakki with the machine. But the main problem is that of water. In summer there remains little water and the dehusking has to be abandoned for some time. They intend to run it on power. The electricity has so far reached Shore—a village three miles away from Nalag. When Nalag is electrified they intend to start operating the machine with electric power.

Katha (Catechu) making—The jungles in and around Nalag are full of Khair trees. Every year in winter season forest contractors visit the village and instal furnaces locally called Shaban to prepare katha. They erect temporary hutments near the village. The hearth is fixed in an open compound. Some experts are called from U.P. who prepare Katha.

In the first instance a long bhatti is dug out. It is capable of holding ten to fifteen pots. Khair trees are brought and bark is removed. The wood is chopped into several small pieces. About two kilo of khair wood pieces are filled in each pot and boiled in water. The solution becomes thick. The pots are emptied on the floor of a nearby room in such a way that the refuse is left over in the pot. It is allowed to cool down for at least a week. The katha is ready.

Tailoring—Girja is the village tailor. He lives in Behna. He learnt the art of stitching clothes at Sundernagar where he worked as apprentice to a tailor for four years. Normally he works in his house, but at the time of a marriage, the household concerned calls him to his place where he works for one to two days. The household in the latter case gives him meals two times alongwith tea, and place to sleep. When the work has finished the household pays him at the rate of Rs. 5 per day. But when he works in his own home, his charges are:—

	Rs.
Man's shirt	1·00
Man's pyjama	0·50
Woman's shirt	1·50
Woman's shalwar	1·50
Boy's short	0·50
Boy's pyjama	0·25
Girl's shalwar	1·00

Weaving and spinning—The villagers do spinning in their leisure time. They prepare fine threads of wool on Takli. When sufficient thread has been accumulated they send the entire stock to the weaver for weaving Dohar or pattu.

Tota Ram is the weaver who lives in Dehar. He is a Kabir panthi as a weaver would like to style himself these days. He prepares dohar, pattu and pattian for the villagers. Tota Ram is paid in cash. His weaving charges are Rs. 1.50 paise for every one kilo of threads.

Other occupations

Mason—Rirkoo is the village mason. He is Dumna by caste. Rirkoo lives in Behna. He constructs houses in the village and during the off season works on the roads.

When villagers engage him in the construction of houses the household concerned pays him daily wages of Rs. 5 along with meals two times, tea and tobacco for smoking. On the roads his daily wages range from Rs. 5 to Rs. 7.

Barbers—Madho and Gobindoo are the village barbers. They are Dumnas by caste. Whenever a villager needs a hair-cut or a shave, he sends for them. They are paid in kind. On each harvest of paddy and maize he gets two pathas of grains from every household. In the marriages of Swarns, they are called to perform certain rites. For performing these rites they get Rs. 5.

Ghal—Madho and Gobind apart from performing the duties of barbers, run Ghal in Sutlej. They go as far as Rampur Bushahr to perform their duties. They get a daily wage of Rs. 3. As Ghal runners their duties are to float the timber in the river. If a beam is stuck up somewhere they bring it in the currents and remove the obstruction, so that the movement of other beams is not obstructed. Each has a range. They mostly roam about on the banks of the river. They are expert in swimming and their duty requires a lot of swimming in the swift currents. To help them float in the river they use inflated skins of buffaloes. Such a skin is called sinai. One has to exert a lot to puff air from lungs into a sinai. Its mouth is then closely tied with the help of a leather Sinew. The taru, as one who floats on it is called, poddles with the help of a small wooden oar. His legs serve as rudder. He collects and controls the wooden slippers this way. At some places where the flow of the river is not uneven, a big sinai is used for carrying two to four people down the course of river. For this a light stringed cot is placed on the sinai and thus on this improvised seat can sit two to four persons. This is controlled and managed by the taru with his small oars. There may be two tarus to manage such a sinai. The sinai can be easily carried on back when the taru has to come back to his place.

Community development

Community Development Block, Chanole—Nalag is covered by the Community Development Block with its Head Quarters at Chanole. It was started in 1952. Apart from Nalag Mohal, it has three more mohals consisting of Chanole—Bagh, Dooghti, Taleli, and Gehra; Manjkheter—Balh; and Barlay. The Gram Sewak lives in Chanole. He tours his circle extensively and gives necessary guidance to the villagers. During 1964-65 the following activities were carried out:—

Improved seed of Sugar Cane distributed	80 quintals
Wheat N.P. 809	80 Kilos
Berseme	14 Kilos
Plants of plum, peaches, appricots	200
Sapplings of pears	25
Fertilizer	9 tons
German mixture fertilizer	300 kilos
Village path from Shau to Chanole repaired	2 miles
Village path from Manjkheter to Tanphal repaired	1 mile
Pipe line laid	Dugli
Pipe line laid	Dhar
Kuhal repaired	Chanole
Kuhal repaired	Behna
Compost pits dug	50
Cattle casterated	7

People's attitude

The attitude of the villagers is just normal towards the Block Authorities. They are neither much happy with its activities nor do they condemn it. It may be so because the present Gram Sewak is very popular in the circle. Every house knows him well. He mixes up with the villagers very freely and pays frequent visits to the houses. The farmers discuss their agricultural problems with him quite frankly and whatever advice is given, they try to follow that. The recent introduction of sugar cane in the village is the direct result of his efforts. If the experiment succeeds, this will be an important source of income to the villagers. So whenever the villagers have a chance to feel sore about the Block the Gram Sewak comes in the picture and fills the resultant gap.

Indebtedness

According to the survey carried out of the total eighty-one households, there were seventy-four households under debt, and the total debt was worked out at Rs. 106,830. Calculated in terms of percentage, ninety per cent households in Nalag are under debt. The Table depicts the indebtedness position. The highest number of debts were obtained by the households whose monthly income was Rs. 50 and below,

The next Table shows the indebtedness by causes. The highest amount of debt of Rs. 53,070 has been obtained by 38 households for ordinary wants. The next highest number of 20 households obtained Rs. 25,760 for marriages. House construction or repairs and purchase of land figure third and fourth among the causes.

Indebtedness

Income Group	Total No. of House-holds	No. of Households in debt
1	2	3
Rs. 25 to 50	59	57
Rs. 51 to 75	12	10
Rs. 76 to 100	5	4
Rs. 101 & over . . .	5	3
Total .	81	74

Causes	Indebtedness by Causes of Debt: Amount Debt	Number of families in debt
1	2	3
(*a*) Purchase of land . .	10,500	5
(*b*) House construction or repairs, to existing building .	14,500	9
(*c*) Marriages	25,760	20
(*d*) Funerals	..	..
(*e*) To give dowry . . .	..	..
(*f*) To clear outstanding debts	..	..
(*g*) Sickness	1,200	1
(*h*) Ordinary wants . .	53,070	38
(*i*) Household Cultivation .	..	..
(*j*) Industry run by the household	..	..
(*k*) Business run by the Household	..	..
(*l*) Education . . .	2,000	1
Total .	1,06,830	74

Sources of loan

Neel Kanth of Kangu and Hari Dutt of Dehar are the two rich shop-keepers who advance loans to the villagers. No documentation takes place. The shop-keeper, at the time of advancing a loan, makes the necessary entry in his bahie—the account book. The interest is charged at the rate of Rs. 10 per cent per annum. In the case of big loans some ornaments are kept as security which is termed as *girwi rakhna*. If it is a piece of land it is called *rehan rakhna* for which necessary papers, are prepared by the village Patwari, Before independence, if a debtor could not repay the interest on loan, he had to offer forced labour in the house or fields until the original sum was squared off. Sajju of Balra and Bhaktoo of Dehar worked for three years in the house of Hari Dutt. This practice is on the wane now. No such case of forced labour has been noticed.

The Behra Co-operative Society—A Multi-purpose Co-operative Society was started in Behra on 4th December, 1961. At the time of investigation in 1965 it had eighty-five members. The share of each member was Rs. 20. The society advances loans to its members, and charges an annual interest of Rs. 6. It supplies sugar, salt and kerosene oil on controlled rates. The society is looked after by a managing committee elected from amongst the members. These are: —

President . . .	Longu Ram
Vice-President . .	Jhangi Ram
Cashier . . .	Jawahar Singh
Members . . .	Chamaroo Ram
,, . . .	Jhindoo Ram
,, . . .	Sudama Ram
,, . . .	Dattu Ram

The balance sheet of the society as on 21st November, 1962 was: —

1. Assets . . . Rs. 1,518·63 Paise

Liabilities	Rs.	
(*a*) Share of the members .	1,182·13	
(*b*) Profit during 1961-62	36·50	
		1,518·63
(till 21-11-62).		
(*c*) Govt. Aid . . .	300·00	

Income	Rs.
(*a*) Share . . .	1,182·13
(*b*) Opening Balance .	85·00
(*c*) Aid from the Govt. .	300·00
(*d*) Deposit of the Co-op., Bank . . .	300·00
(*e*) Interest . . .	3·00
	1,870·13

4. *Expenditure*

(*a*) H. P. State Co-op. Bank Subsidy .	309·00
(*b*) Stationery . . .	51·50
(*c*) Balance . . .	1,518·63
Total .	1870·13

Income and expenditure

Income—The table below shows the caste-wise monthly income. The Rajputs have agriculture as their main source of income assisted by labour, service, and live-stock rearing, 48 households are in the income group of Rs. 50 and below; 10 households are in the income range of Rs. 51—75; 7 households are in the income range of Rs. 76—100; and 4 households of Brahmins, who are in the income range of Rs. 51—75 have agriculture as their main source of income assisted by live-stock, rearing and service.

The two households of Dumnas are in the income range of Rs. 50 and below. One household has agriculture as his main occupation with labour as the subsidiary occupation and the second household depends for his income mainly upon hair-cutting and labour. There are eight households of Chamars in the income of Rs. 50 or below. Six household have agriculture as their main source with subsidiary occupation as working on the roads and making shoes. One household depends mainly upon working on the roads and making shoes; and the second household has shoe-making as his main occupation with agriculture as the subsidiary one.

Expenditure—The table below shows caste-wise average monthly expenditure. The items of expenditure have been broadly divided between food, clothing, education and others (expenditure on cultivation, household industry, social customs, etc.).

Caste-wise monthly income

Main	Subsidiary	Source of Income	Rs. 50 & below	Rs. 51—75	Rs. 76—100	Rs. 101 and above
		RAJPUT				
Agriculture	Majdoori	Agriculture and Mazdoori	29	3	2	..
Agriculture	Rickshaw puller	Agriculture and Rickshaw puller	19	6	5	3
Agriculture	Peon (Service)	Agriculture and Service	..	1	..	..
Agriculture	..	Agriculture	..	..	..	1
		BRAHMIN				
Agriculture	Service	Agriculture and Service NOTE:—One household is dependent	..	1	..	..
		DUMNA				
Cutting hair	Mazdoori	Cutting hair and Mazdoori	1	..	..	..
Agriculture	Mazdoori	Agriculture and Mazdoori	1	..	..	..
		CHAMAR				
Agriculture	Mazdoori	Agriculture and Mazdoori	4	..	..	..
Agriculture	Cobbler	Agriculture and Cobbler	2	..	..	..
Mazdoori	Mochi	Mazdoori and Mochi	1	..	..	..
Mochi	Agriculture	Mochi and Agriculture	1	..	..	..

Caste-wise average monthly expenditure

Item of Expenditure	Rs. 50 and below		Rs 51—75		Rs. 75—100		Rs. 101 and over	
	No. of house-holds	Average expendi-ture	No. of house-holds	Average expendi-ture	No. of house-holds	Average expendi-ture	No. of house-holds	Average expendi-ture
1	2	3	4	5	6	7	8	9
		BRAHMIN						
Food	..	..	3	37·00	..	..	..	..
Clothing	..	..	3	8·00	..	..	..	..
Educatiou	..	..	2	5·00	..	..	..	..
Others	..	..	3	16·00	..	..	..	..
		CHAMAR						
Food	8	25·00	..	..	..	..	..	..
Clothing	8	7·00	..	..	..	..	..	..
Education	1	1·00	..	..	..	..	..	..
Others	8	9·00	..	..	..	..	..	..
		DUMNA						
Food	2	28·00	..	..	..	..	..	..
Clothing	2	8·00	..	..	..	..	..	..
Education	..	..	..	..	..	..	..	..
Others	2	14·00	..	..	..	..	..	..
		RAJPUT						
Food	48	19·00	10	26·00	7	42·00	4	53·00
Clothing	48	6·00	10	13·00	7	11·00	4	26·00
Education	15	2·00	4	1·00	4	3·00	3	2·00
Others	48	14·00	10	16·00	7	30·00	4	21·00

4 Social & Cultural Life

Population

According to the Socio-economic survey carried out in January, 1962 total population of the village was 572 persons—305 males and 267 females, the number of males exceeding by 38. The District Census Handbook of Mandi recorded 360 persons with 174 males and 181 females as the village population 1961—the females out-numbering males by twelve. This means that in the last eleven years there has occurred an increase of 212 persons. Calculated in terms of percentage, the increase in total village population comes to about 37 per cent. The increase in male population is 131 males or 23 per cent of the total population and the increase in female population has been 81 females or 14 per cent.

Age distribution—The following table shows the population by different age-groups:—

Age-Group	Males	Females	Persons
0—4	46	41	87
5—9	39	43	82
10—14	43	33	76
15—19	26	15	41
20—24	17	26	43
25—29	19	27	46
30—34	23	15	38
35—44	28	20	48
45—59	35	19	54
60 and over	29	28	57
Total	305	267	572

Children—There are 87 children, 46 boys and 41 girls, in the age-group of 0 to 4 years. In the age-group of 5 to 9 years, there are 82 children with 39 boys and 43 girls, the girls out-numbering the boys by 4.

In the age-group of 10—14 years, there are 76 persons with 43 girls, the boys out-numbering the girls by 10. But in the age-group of 15—19 years, there are 41 persons with 26 boys and 15 girls, the boys being 11 more than the girls.

Young adults—There are 43 persons in the age-group of 20 to 24 years, comprising of 17 boys and 26 girls, the girls out-numbering by 11. In the age-group of 25 to 29 years, there are 46 persons—19 males and 27 females. Those in the age-group of 30 to 34 years number 38 persons with 25 men and 13 women. The young adults in all the three age-groups 20 to 24 years, 25 to 29 years and 30 to 34 years total 127 persons with 59 men and 68 women.

Middle-aged—In the first middle-aged group of 35 to 44 years, there are 48 persons with 28 men and 20 women, men out-numbering women by 8. There are 54 persons in the next age-group of 45 to 59 years comprising of 35 men and 19 women. The number of men is more by 16. In the two age-groups falling between 35 to 59 years, there are in all 102 middle-aged persons numbering 63 men and 39 women.

Old persons—There are 57 persons in the age-group of 60 and above, numbering 29 men and 28 women.

Birth and death statistics—The birth and death statistics are maintained by the Panchayat. Whenever a baby is born, or a death occurs, the villagers report it to the Panchayat Secretary who makes an entry in the register. The birth and death statistics recorded since 1st October, 1962 to January 1965 are:—

	Birth			Death				
Period	Boys	Girls	Total	Men	Women	Boys	Girls	Total
1	2	3	4	5	6	7	8	9
1957	3	5	8	..	..	..	..	..
1958	9	8	17	1	..	..	..	1
1959	7	10	17	3	3	..	..	6
1960	9	12	21	2	5	..	..	7
1961	11	7	18	2	5	..	..	7
1962 (1-10-62 to 31-12-62)	2	1	3	2	..	..	..	2
1963	9	6	15	1	1	1	1	4
1964	15	8	23	6	1	..	..	7
1965 (1-1-65 to 31-7-65)	..	..	..	1	..	..	..	1

Age and marital status

There are 266 persons, 154 males and 112 females who were never married; 137 males and 129 females are married; 12 males and 26 females are widowed. Two males are divorced. The table depicts the age and marital status in different age-groups:—

Age-Group	Total Population			Never married		Married		Widowed		Divorced
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males
1	2	3	4	5	6	7	8	9	10	11
All ages	572	305	267	154	112	137	129	12	26	2
0—4	87	46	41	46	41	..	..	..	..	..
5—9	82	39	43	39	43	..	..	..	..	..
10—14	76	43	33	40	27	3	6	..	..	..
15—19	41	26	15	20	1	6	14	..	..	..
20—24	43	17	26	6	..	11	26	..	..	..
25—29	46	19	27	1	..	17	27	1	..	..
30—34	38	23	15	..	..	21	14	1	1	1
35—39	20	15	5	..	..	14	5	..	..	1
40—44	28	13	15	..	..	12	14	1	1	..
45—49	32	21	11	..	..	21	10	..	1	..
50—54	13	10	3	1	..	9	2	..	1	..
55—59	9	4	5	..	..	4	4	..	1	..
60 and over	57	29	28	1	..	19	7	9	21	..
Age not stated	..	..	..	..	..	..	..	..	..	..

The table on literacy shows that 29 males are just literates—they can read and write a simple letter. 25 persons with 22 males and 3 females are matriculates. This brings the total number of literate persons to 57 i.e., 10 per cent of the total village population. The position is quite unsatisfactory as compared to the literacy percentage. Mandi district which is 18.38.

Age groups	Total Population			Illiterate		Literate without educational standard		Primary or Basic		Matric or Higher Secondary		Intermediates		Graduates		Diploma Holders		Holders Oriental titles		Any other qualification	
	P	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
All ages	572	305	267	251	264	29	..	22	3	3	..	..	..	..	..	..	..	..	..	..	..
0—4	87	46	41	46	41	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
5—9	82	39	43	24	43	13	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..
10—14	76	43	33	26	32	11	..	6	1	..	..	..	..	..	..	..	..	..	..	..	..
15—19	41	26	15	17	14	2	..	5	1	2	..	..	..	..	..	..	..	..	..	..	..
20—24	43	17	26	12	26	..	..	4	..	1	..	..	..	..	..	..	..	..	..	..	..
25—29	46	19	27	17	26	..	..	2	1	..	..	..	..	..	..	..	..	..	..	..	..
30—34	38	23	15	23	15	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
35—39	20	15	5	14	5	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
40—44	28	13	15	10	15	2	..	1	..	..	..	..	..	..	..	..	..	..	..	..	..
45—49	32	21	11	19	11	..	..	2	..	..	..	..	..	..	..	..	..	..	..	..	..
50—54	13	10	3	10	3	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
55—59	9	4	5	4	5	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
60 and over	57	29	28	29	28	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Age not stated	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..

Education

Middle school taleti—There is a Middle School at Taleli. The children from Nalag also attend this school. It was formerly a primary school and was up-graded to middle standard in 1960. Boys and girls are taught together. At the time of investigation in 1965, total strength of the school was 169 students—147 boys and 22 girls. Class-wise break up is:—

Class	Boys	Girls	Total
I	17	3	20
II	27	6	33
III	26	7	33
IV	28	5	33
V	12	1	13
VI	18	..	18
VII	13	..	13
VIII	6	..	6
Total	147	22	169

From Nalag 59 students—55 boys and 4 girls attend the school. Class-wise and hamlet-wise break-up is:—

Class	Dhar		Nalag		Behna		Balra		Kalog	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
1	2	3	4	5	6	7	8	9	10	11
I	1	..	3	..	2	..	1	..	..	..
II	..	..	7	1	1	..	1	2	2	..
III	..	..	8	1	4	..	..	..	1	..
IV	..	..	3	..	1	..	3	..	1	..
V	..	..	2	..	2	..	..	..	..	..
VI	1	..	2	..	1	..	1	..	..	..
VII	4	..	..	..	..	..	2	..	..	..
VIII	..	..	..	..	..	..	1	..	..	..
Total			25	2	11	..	9	2	4	..

Staff—The school has the following staff:—

Trained Graduates	2
Basic Trained	3
Untrained teacher	1
P. T. I.	1
O. T.	1

Building—The school is housed in a three-roomed old building. The accommodation is insufficient, and the building is in a dilapidated condition. Its roof has already given in. One room of the school building which is in a slightly better condition is used as a store. The classes are held in the open. During the inclement weather the school remains closed. The government has sanctioned a sum of Rs. 52,000 to construct a new building. The construction work has not started yet.

General activities—A small compound is attached to the building. It is used as a play-ground. The children play volley-ball, kho-ko, kabaddi and foot-ball. Spinning is taught as a craft. There is a dramatic club and students stage different plays on the eve of Independence and Republic Day functions.

Primary school chak-dhare—There is a Primary School at Chak-Dhare. It was started in 1963. Chak-Dhare is about two miles away from Dhar. As Taleli is four miles away from Dhar small children from this hamlet cannot cover that much of distance, attend this school.

Public health

Nalag is covered by the Allopathic Dispensary, Dehar. Whenever any person falls ill he gets medicines from the dispensary. In case the patient is seriously ill, he is given indoor treatment. The minor cases of ailments are treated indigenously. A village elder who is believed to know these tit bits is approached and on his advice, the patient is given treatment. Some of the indigenous methods practised are:—

Cough—Chhoti-jangi harrar and *puraney-darooke-chhillkey* are ground into powder. This powder is mixed with th eash of maize cob and kakarsingi. The entire powder is taken with honey four times a day.

Vomiting—Kali mirach, dhan, soa, are powdered and mixed with honey. It is taken twice a day.

Eye sore—Alum is ground to powder dissolved in boiled water and used as eye drop three to four times a day.

Ear Ache—Warm mustard oil is poured into the aching ears.

Dysentery—Sonf is roasted in ghee and powdered. It is then taken with milk.

Tooth ache—Laung or salt mixed with ajwain is placed in between the teeth and pressed. The juice is spit out.

Fever—Ajwain, laung, illachi, jaifal and leaves of *tulsi* are boiled together in water. This concoction is taken while going to bed.

Itching—Mustard oil is heated with salt and rubbed on the itching part.

Simple cuts and boils—Mustard oil is heated and massaged.

Sprain and wounds—Jamtoo-key-khattey are plucked and juice is poured on the sprained part or on the wound. Alum is heated in fire, powdered and taken with milk.

Stomach-ache—Ajwain is taken with chiskay-ka-namak. Chiskay-ka-namak is prepared by heating red hot a lump of kheora salt which is then dipped in water.

Allopathic Dispensary Dehar—An Allopathic dispensary was started in Dehar in 1958. It covers all villages falling within a radius of eight miles. The incharge of the Dispensary is a trained compounder. He has a sweeper and a peon under him. The compounder tours the villages and gives medical aid. The Table shows month-wise and disease-wise position recorded in the Dispensary in 1964.

Disease	January	February	March	Aril	May	June	July	August	Septem-ber	October	Novem-ber	Decem-ber
1	2	3	4	5	6	7	8	9	10	11	12	13
Dysentery . .	3	4	6	54	65	21	41	66	29	11	7	17
Pyrexia of uncertain origin and all other infective fevers . .	12	8	14	22	22	38	58	82	61	30	14	9
Rheumatic fever and Rheumatism .	18	6	7	8	12	11	20	15	9	5	13	13
Tubercle of Lungs . .	6	..	2	2	1	4	3	3	1	2	2	1
Other Tuberical Diseases . .	..	1	3	2	6	6	..	3	4	2	1	2
Other infectious diseases . .	1	2	2	13	15	11	7	9	2	19	17	37
Anaemia .	13	7	4	13	..	..	17	11	8	4	9	16
Malignant non-malignant . .	..	..	..	..	3	..	..	..	..	..	..	..
Other general Diseases . .	16	19	9	7	134	8	11	4	5	3	2	3
Diseases of the Nervous System .	157	173	143	159	42	212	179	163	160	127	128	87
Disease of the eye	30	26	49	59	29	63	59	86	112	85	27	37
Disease of the Ear	19	25	20	24	1	34	100	73	84	69	21	33
Disease of the Nose	..	..	..	3	..	..	2	2	2	1	..	1
All diseases of the Respiratory System . .	307	342	418	254	154	140	221	291	294	203	114	207
Dyspepsia . .	50	21	43	73	50	60	69	59	62	69	37	43
Diarrhoea . .	34	16	31	70	60	49	91	94	44	21	19	39
All other diseases of the Disgestive system . .	87	78	113	125	145	167	142	59	130	145	62	106
Inflammation and Suppuration .	14	16	27	21	31	36	43	52	40	56	28	32
Lymps Glands .	..	1	3	1	2	..	..	28	..	..	..	..
Goitre . .	1	..	..	1	..	..	3	4	2	..	..	..
Brights Diseases .	..	..	..	..	..	..	..	..	..	..	..	..
All other diseases Urinary System	5	4	3	5	5	..	7	2	9	3	3	21
All other diseases of Generative System . .	..	..	113	..	..	..	..	..	..	..	..	..
Diseases of organs of Lo omotion .	..	..	27	..	..	..	..	..	..	..	..	..
Other diseases of Skin . . .	178	132	129	217	244	331	446	364	361	348	165	187
All other diseases of connective Tissues . .	..	..	3	..	..	..	..	..	..	..	..	..
Ulcer . . .	63	33	38	58	44	114	223	293	159	151	66	70
All other local diseases . .	3	..	..	4	3	5	2	..	1	3	..	3
Injuries. .	27	7	21	12	36	42	33	43	29	23	7	11

Types of family

The table shows the size and composition of households. The highest number of households i.e., 25 have 4—6 and 7—9 members. There are only three single member households. A house on an average has seven members.

Joint family—A joint family is one where all the married sons and their wives live together with the parents and where mutual respect and good behaviour unimpaired by the quarrels of the women folk prevails but although in Nalag the number of such families is not small, it has been seen that as long as only the eldest son is married the family remains joint. But no sooner than other sons are also married quarrels crop up and the family disintegrates.

Head of the family—The eldest male is the head of the family. He supervises and regulates the family affairs. Among the other members he commands great respect and they obey him.

Husband wife relationship—The wife always obeys her husband and serves him sincerely. She carries out his instructions quietly, which is followed by other junior members also. But this does not lower her status. The husband consults her on all family matters and jointly they supervise and regulate the family affairs. She is looked upon as Greh-Laxmi—the goddess of home and is treated with love and respect. She manages the house and the husband is free from this worry. He only brings his earnings and hands them over to the wife. The harmony of the home is maintained on the strong foundation of mutual love and respect between the husband and the wife.

They do not usually address each other by name but use certain code words like oh; eh; aji; or father or mother of so and so. The husband may take his wife's name at certain occasions, but she never does so. She will even avoid to pronounce such words which involve her husband's name.

After marriage, due to the arduous nature of the agricultural work, husband and wife are always busy. It is only rarely that they go out together and have an occasion to enjoy. The marriages, fairs and festivals break this monotony. At such occasions the husband always walks ahead and the wife follows him. If they carry anything, it will always be with the wife. And if the load is more than her capacity, it is then that he shares it.

The wife is said to be an asset in the family. She cooks meals, looks after the children, tethers the cattle, sweeps the house, brings grass and fuel-wood from the jungle and attends to less strenuous jobs in the fields. Her duties do not end here. She looks after her husband and attends to his requirements. When in the night he returns from the work, she serves meals to him and massages his limbs howsoever tired she herself may be. Whereas the husband is the lord of the house, she is the queen of hearth and home.

Parent child relationship—Young children are very well cared for, the parents give them all their love and affection. The grown-up eldest son or daughter may also frequently be consulted on important matters.

When they grow up, the attachment takes another shape. The father loves the sons more than the daughters as they become equal partners in in agricultural work. But the mother has more attachment towards the daughters. The daughters help her in the domestic duties and lighten her work load. Then the daughters are considered to be Praya dhan and after their marriage they are to go to their in-laws. This brings the mother and daughters closer than the sons. Moreover a daughter can confine her womanly troubles to her mother and vice versa which brings them closer.

Mother-in-law and daughter-in-law relationship—The relations between the daughter-in-law and the mother-in-law are nowhere cordial and so is the case with village folks. When bride enters her in-law's house, she is received with great affection by her mother-in-law. The daughter-in-law is very respectful to every member of the house, particularly to her mother-in-law and farther-in-law. For the first few months, every day in the morning she touches their feet. In return both of them shower their blessings on her. But then the position starts changing. There begins a tussel between the daughter-in-law and the mother-in-law in that the mother-in-law considers the daughter-in-law as nothing more than a worker who has been brought home to give her relief from her routine duties. She refuses to treat the daughter-in-law as equal partner in the house and asserts that everything in the house should be done as she desires. Naturally such an oppressive position invites trouble and more often than not results in the breaking up of the family. The daughter-in-law cannot for long toil as a slave girl especially when her husband is an equal partner in earning the bread for the family.

Father-in-law and daughter-in-law relationship—The father-in-law seldom comes in direct touch with the daughter-in-law. Much though he does not wish to take sides in the monther-in-law and daughter-in-law quarrels, he cannot exert himself from saving the family from disintegrating and has to reluctantly agree to it to save further bitterness. Otherwise he is much respected

by the daughter-in-law whom he often supports against his wife. He is most happy if the joint family goes on working smoothly for then he can act as the respected head of the family who has been able to save his family from disintegrating.

Grand parents—Grand children relationship —Grand parents love their grand children more than their own sons, because according to them interest is more dear than the capital. They often spoil them by lavishing too much affection on them.

Similarly a man loves the off-springs of his sons more than the children of his daughter(s) while in the case of a woman, it is generally the reverse. The children of the daughter receive more love and affection than the children of her son(s).

The kinship terms are:—

English Name	Vernacular	Local name
Elder brother	बड़ा भाई	बड़ा भाई–भाऊ
Elder Sister	बड़ी बहिन	बड़ी बहन
Sister	बहन	छोटी बहन
Younger Sister	छोटी बहन	छोटी बहन
Sister-in-law Sister-in-law	भाभी, साली	भाभी, साली
Mother-in-law	सास	सासू
Son	पुत्र	बेटा, मटा
Uncle	चाचा	चाचा
Uncle	ताऊ	ताया
Father	पिता	बाप
Daughter-in-law	बहू	नूहस
Brother-in-law	जीजा	बहनोई
Grand father	दादा	दादू
Daughter	लड़की	मुन्नी, मठ्ठी
Nephew	भतीजा	भतीजा
Precepter	गुरू	गुरू
Neighbour	पड़ौसी	पड़ेसी
Step mother	सौतेली माता	सौतेली माँ
Adopted Son	दत्तक पुत्र	गोदी पुत्र
Heir	वारस	वारीश
Pupil	चेला	शिष्य
Guest	अतिथी	परोहना
Relative	सम्बन्धी	रिस्तेदार

Inheritance

Under the new inheritance act, the property is divided equally among all the sons, daughters, and wife. So far five cases of inheritance were registered.

The villagers are against this act, and they prefer the old system under which after the death of the father, his sons inherit the property. They argue that the daughters are married off in another house, and they should press their claim over there. Then as wife of the deceased too remains virtually dependent upon her sons, she too does not need a separate share for herself.

Leisure and recreation

Whatever leisure the villagers have they spend in gossiping. During the winter called siala, groups of villagers assemble in a house. They lit up fire in the middle, and sit around it to gossip away the time. In the company of hukka, which is circulated freely they spend their leisure time chating late till 12.00 P.M. During summer they assemble in the courtyard. The big house of Jangi Ram who is popularly known as 'Chacha' is very popular for these gossiping parties. The topic centres round the general condition of crops, animals and weather. The scandles and family tends find immediate interest and spread like fire. These incidents are remembered long after they actually happened. Those who outside the village bring ample material about the current affairs to be discussed with their friends. There is a community listening set provided by the village Panchayat. It is fixed in Nalag. The villagers frequently hear the radio news and circulate it among their friends with their own distorted versions. The newspapers do not generally reach the village. But if a villager happens to get a newspaper, the educated farmers read it with great gusto. This paper changes hands frequently and is considered fresh even after a week.

The game of cards is very common. It is played during the day. The villagers play it in the group of fours. The simple game of trumps is liked very much. *Chopper* is another game ardently loved. It is played on with cowrie shells.

The young men are fond of hunting. Lachman and his brother recently killed a leopard. This leopard had appeared in the village, and had made away with many heads of cattle. The villagers were much worried about this happening. Jangi Ram, the village Chacha asked Lachman and his brother to bag the animal. One day both brothers went in the jungle of Dhar where the leopard was believed to be hiding. Lachman worked as a beater to drive it out in the open and his brother sat on a *machan* with his muzzle-loading gun. After some bush-beating the leopard appeared and Lachman's brother fired at it. But he missed the animal and which attacked Lachman, who was carrying a stick to beat the bushes. The leopard and Lachman were soon involved in wrestling. It inflicted heavy injuries on the body of Lachman with its sharp claws. At long last Lachman held his upper jaw with his hand and pressed the lower part with his foot. He held it in this position till his

brother appeared, who again fired at the beast from a close range and killed it instantaneously. Lachman was badly injured and his wounds were bleeding profusely. Soon after this accident he fainted. While re-loading his gun, Lachman's brother had done a lot of shouting to scare away the leopard and also to call villagers for help. And by the time the beast died, many villagers had assembled. Together they carried the fainted Lachman to his house and applied ointment on his wounds. The dead animal was also brought home. Lachman recovered from his injuries after a month. The leopard was skinned and Lachman held it as his prized trophy. The Deputy Commissioner, Mandi gave him a prize of Rs. 50 for this act of bravery.

Beliefs and superstitions

Ghosts—Many people in the village believe in the existence of ghosts. It is said that the ghosts claim human lives. There are many stories current when human beings were victimised by the gnosts. The ghost is called *chhal or dain.*

A chhal is said to be invisible but it can be seen by its victim. It has nasal accent. While chasing a victim it sometimes bleaks, calls names and throws stones. If the victim stops and answers its call it will start wrestling with him and kills him instantaneously. The villagers often sacrifice goats and sheep and take different vows before the nearby deities to nullify the influence of ghosts. The villagers believe that the ghosts live in khud, cremation grounds or on a banyan tree. They are believed to appear at the dead of night.

Once Jangi Ram was watering a paddy field with his wife in the dead of a summer night. All of a sudden he heard the crying of a woman. She was weeping very bitterly. The voice was coming from the lower field. Jangi Ram tried to locate her until he noticed the nasal accent of a ghost and gave up the search. The weeping and crying also ceased after a short while.

Superstitions—Dreams—The villagers put great reliance on dreams. Every dream is supposed to convey a particular meaning. The dreams are classified as auspicious and in-auspicions.

When a man sees a dead body, it is good omen. If he sees that a particular man has died, that man is supposed to have a long life. On the other hand, marriages or marriage processions are supposed to bring death. Dreaming of a white cow, a koli, a chamar is a good omen. Against it a buffaloe, or bull indicates an approaching calamity. To see a Brahman or a Rajput is a bad omen. Silver is considered good and gold a bad omen. If one sees two buffaloes fighting or chasing anybody, this means that a mishappening is round the corner. In such cases, the villagers offer grains to the deity. When a deity appears in the dream, it is linked with a past unfulfilled vow of that deity which that person might have forgotten to fulfil.

Other superstitions—Whistling in or near the house is considered bad. If in early morning one comes across a man of low-caste, particularly a Koli, it is a good omen. Against it if he is Brahman or a Rajput, it is a bad omen. Empty pitcher, a bare-headed woman and a snake crossing the road are some of the other bad omens.

Keeping of dogs and cats is considered inauspicious. No household domesticates them. After throwing a loaf of bread, they are usually scared away. Similarly hooting of an owl is linked with the impending disaster at the place or house where it was sitting.

Folk songs and folk dances

Folk Songs—Due to approaching of urban influence the local songs are gradually disappearing. In their places the villagers sing cheap film songs which they have learnt by listening to radio. Whatever old songs are left, they are sung at the time of certain festive occasions onlv. The songs are generally based on any old happening or are connected with marriages and births. We give here some local songs still sung in the village:—

Translation

White cock has a red kalgi.
Here is a letter from Simla.
Your beloved has been transferred.

The water of Duggo nala has doubled,
Shed one more tear.
I have to make a necklace of your tears.

Eat Khatta (citrus fruit) with a pinch of salt.
The deep stream has been flooded by the dam.
We will cross by making a bridge over it.

Whose house is there on the mountain peak.
If you want to meet, meet today.
But if you want to meet tomorrow don't be afraid.

A four anna coin has white colour
firstly you have a slim waiste.
And then you are over-throwing with the
sap of youth—you look ravishingly charming.

Folk dances—Whenever there is an occasion, the villagers get together and start dancing. In all marriages and at child-births dances are performed for days together. It is one of their ways to express their joy for the auspicious occasion.

Men and women always dance separately. Women may attend a dance performed by the men. But men are not allowed to watch a women's dance. All dances are accompanied by songs and clapping of hands. Sometimes Turis are invited to play musical instruments and give company.

Two types of dances are commonly practised. One is Giddha. In this dance, more than one person perform dance to the accompaniment of a song sung by the rest of the persons. Another one is Nati. It is performed by a solo dancer and others keep company by clapping of hands and beating the drum. The dancers in both these dances sway the bodies and arms in a graceful manner and move about rhythmically with the sound of the clapping of hands.

Religion

The villagers are Hindus. They worship Hindu Gods and goddesses, and keep fast to invoke their blessings. There is no village deity, nor any temple is located there. The nearest temples that of Shitla Devi, Satya Narain and Shiv Temple are at Dehar, and Murari Devi at the peak of the hillock, about four miles from Nalag. Recently the villagers erected a statue of Hanuman in Behna.

Hanuman—The statue of Hanuman has been erected by the villagers of Nalag through contributory help. The villagers themselves constructed it. The compound where it has been erected was donated by Kishan Singh of Behna. Four banners of white and red cloth are hung nearby. Every Tuesday villagers offer puja and parched grams, which the monkeys eat later on. In the morning villagers burn incenses and light an earthen lamp.

Murari Devi—The temple of Murari Devi is situated on the top of Murari Devi-ka-tibba. It is a small temple, pucca built with G.I. sheet roofing. The stone idol of the Devi is placed in the centre. The temple remains mostly closed, except on the Sankrant of every month, when villagers assemble to offer puja and grains. A Brahmin pujari from the nearby village comes to collect the offerings. No one knows from where this deity came, and no fair is held in honour of this deity. The temple building is today in a dilapidated condition and it is gradually deteriorating.

Shitla Devi Temple—The temple of Shitla is located in Dehar. It is situated on the bank of River Satluj. The idol of the Devi, which is made of *Ashat Dhat* is placed in the room. Other articles of worship which include brass wick lamps, bells of different sizes and conch shells, are placed in the corner. The Chhatters made of silver which are offered by the devotees are suspended over the head of the deity. The idol is wrapped in colourful silken clothes. The temple of Shitla Devi is looked after by a Brahmin Pujari. He collects the offerings made in the temple. He conducts daily puja both in the morning and evening. Shitla Devi is worshipped for protection against small pox.

There is a small inn attached to the temple building. The travellers can stay here. This inn was constructed about ten years ago with the contributions of the local people.

Satya Narain Temple—The temple of Satya Narain is located in Dehar, it is a pucca temple, which is believed to have been constructed about one hundred years ago. Two stone idols representing Laxmi and Satya Narain are placed in the middle of the temple room. The idols are wearing gold *mukats* and are wrapped in colourful silken clothes. The silver chhatters, offered by the devotees are suspended on their heads. The articles of puja, which include brass bells of different sizes, conch shells, are placed in one corner. The temple is looked after by a Brahmin pujari, who conducts daily puja and collects the offerings. He also recites kathas at the residence of one who wishes it.

Shiv Temple—In Dehar there is a small shivalaya also. It is located near the shop of Pt. Hari Dutt, a local shopkeeper. The temple building is pucca built, constructed on a three foot high platform. The stone idol of Lord Shiva is placed in the middle. The temple is not looked after by any pujari. However on the day of Shivratri when devotees throng to offer puja, the pujari of Satya Narain Temple comes and collects the offerings.

Gram Panchayat—Gram Panchayat was started in Nalag in the August, 1962. It has the following four revenue villages under it.

Revenue Village	*Hamlets*
1. Nalag	Nalag Dhar, Behna, Kalogh, Balra, Dhar.
2. Chanole	Bagh, Dooghti, Taleli, Gehra, Chanole.
3. Manjkheter	Chanole, Manjkheter.
4. Barlay	Barlay.

The Panchayat holds its meetings in Chanole. Total members of the Panchayat are thirteen including two women. There is no Scheduled Caste member. From Nalag three members have been elected. These are:—

Shri Chamaroo Ram.
Shri Panjkoo Ram.
Shri Thabber.

The meetings of the Panchayat are held twice in a month. There is no Panchayat Ghar. The record is kept in a hired building rented for Rs. 8 P.M. in Chanole. This serves as the office also.

Activities—The Panchayat looks after the the villages in its circle. It maintains cleanliness and carries out minor repairs of Panchayat roads, kuhals and bowlies. The Panchayat constructs new village paths also. Important features of the Panchayat activities are:

1. Roads—Dehar to Tankwaal Ghat about nine miles long.
2. Rs. 300 were collected for the National Defence Fund.

Nyaya Panchayat—The Nyaya Panchayat was started on the 8th August, 1963. It has in all fifteen members, elected from the circle. There is neither a Scheduled caste member nor any woman member. From Nalag Mohal seven members have been elected. These are:—

1. Shri Ram Sahay
2. Shri Nain Singh
3. Shri Sant Ram
4. Shri Jowahar
5. Shri Dougal
6. Shri Gokul
7. Shri Devi Saran.

Activities—Till 1964, the Nyaya Panchayat received seven cases—four Dewani and three criminal. All the seven cases were decided.

Case Studies

Dewani Suit

Kanshi Ram S/o Jindo, Caste Rajput, Village Jiora.

Munshi Ram S/o Kanhoo, Caste Rajput, Village Nalag.

On 9th May, 1964, Shri Kanshi Ram filed a suit in the Nyaya Panchayat against Munshi Ram for the non-payment of Rs. 20. He alleged that he had worked on the land of Munshi Ram for about ten days. Munshi Ram had earlier agreed to pay him at the rate of Rs. 2 per day. But after the completion of the work in ten days he refused to make him the necessary payment in spite of repeated requests.

The Panchayat issued summons on 11th May, 1964 to the parties, and the case was fixed to be heard on 16th May, 1964. Meanwhile a Dharmashan consisting of the following members of the Nyaya Panchayat was constituted:—

1. Bohli Ram . . . Sarpanch
2. Nanta Ram . . Panch
3. Dandoo Ram . . Panch
4. Devi Saran . . . Panch
5. Ram Singh . . . Panch

On the fixed date, Kanshi Ram gave his explanation before the Dharmashan. But Munshi Ram the defendant refuted all the allegations and put his defence on the pleas that he does not know Kanshi Ram. Nor did he ever engage him to work on his fields. Kanshi Ram brought Shehnu Ram Mali as his witness who confirmed the version of Kanshi Ram and told the Dharmashan that he himself saw him working on the fields of Munshi Ram.

The Dharmashan asked both the parties to bring more witnesses in support of their claims and the case was postponed to be heard on the 24th June, 1964. But on the appointed day, the parties did not present themselves, and the case was discharged. It is said that both of them came to a mutual agreement and Munshi Ram paid Kanshi Ram Rs. 20.

Annual cycle of fairs and festivals

Fairs—Fairs are the most celebrated occasion in the village life. Groups of people dressed in their colourful dresses come to attend the functions. The young and the old are generally heavily drunk. The women come to display their ornaments. The children have the best of time for purchasing sweets and other small articles. No fair is held in the village. The villagers however, attend all the fairs which are held in a radius of ten miles, or more as detailed below:—

Shitla Devi Fair—The temple of Shitla Devi is situated in Dehar. It is pucca built and is looked after by a Brahman priest, who is the local inhabitant of Dehar. A stone idol of Shitla Devi is installed in the middle.

The fair is held on the 9th Jyaistha every year. It lasts for a day. A day or two earlier, the shop-keepers, mostly the local people put up stalls at the site of the fair. People come from far off places such as Sundarnagar, Mandi, Bilaspur, Arki and Kangra to put up their stalls. The Gram Panchayat, Dehar provides them space and charges nominal rent of Rs. 5 per stall. The shopkeepers deal in sweets, general merchandise and other articles. Tea stalls are quite common.

On the day of fair, villagers from the nearby areas throng to watch the fair. First of all, they offer worship in the temple and offer coins, grains, wheat flour and clothes. A few of them sacrifice goats and sheep in fulfilment of vows taken earlier. Merry-go-rounds are fixed and

villagers enjoy the swing by paying ten paise per person for ten rounds. In the compound of the temple the Doomnas play music on flute and nigara in honour of the goddess. The devotees offer small coins. The fair concludes in the evening. Sometimes the District Public Relation Office of Mandi gives a film show. Total gathering is estimated between one to one and a half thousand persons.

Shivratri Fair—The Shivratri fair is held in Mandi on the Krishna Chaturdashi—the fourteenth day of the waning moon in the month of Phalguna. It continues for eight days. In Mandi town, there are a number of temples which have been dedicated to Shiva. During the Shivratri fair, these temples are illuminated and people in large number throng to offer worship. Small coins, grains and pieces of clothes are offered. The villagers of the nearby area carry the palanquins of their deities. A huge procession is taken out on the day of Shivratri. Madhorai a local deity leads the procession. It is followed by other deities. The number of Devtas participating in the fair sometimes ranges from forty to fifty.

A large number of extra shops are put up and these deal in different articles. Most of the traders and shopkeepers are from Ambala, Amritsar, Chandigarh, Ferozepur, Jullundur, Ludhiana and Palampur. The articles commonly sold include glass bangles, clothes, hosiery articles, general merchandize, gold and silver ornaments, shoes, cigarettes, photographs, brass, bronze, copper utensils and bronze hukkas. The entire gathering is estimated between five to seven thouand persons, besides the local population. Every hotel and dharamshala is fully occupied.

Festivals—Shivratri—This is an important hill festival which the village people also observe faithfully. It falls in the month of Phalguna every year. On the day of Shivratri villagers worship Lord Shiva.

In the morning the villagers take a bath and keep fast during the day. They break it in the evening by offering puja to Shiva. During the day devotional songs are sung. The villagers in their homes bring a plant of each Rabi crop and make a small bundle. This bundle is placed in a Mandal drawn on the floor of a room. A Mandal is a design drawn in check form with wheat flour. Two breads are placed in the centre. The villagers worship these articles by offering incense, flowers, rice and ghee. Throughout this ritual they circulate an earthen lamp around the Mandal. Later on the articles placed in the Mandal are passed on to the poorly way of charity. In the evening delicious meals consisting of Bhabroo and boiled rice, mixed with ghee and gur, are taken in all the houses.

Holi—Holi is celebrated in Phalguna. Men and women, young and old play with colour. They smear gulal on each other's face and sprinkle coloured water. A day earlier they purchase these colours from the market. They take a bath in the evening and put on new clothes. Delicious meals are later on cooked in the homes and enjoyed.

Baisakhi—Baisakhi is termed as Basoa in this region. It is celebrated on the sankranti of Vaisakha. The villagers take an early bath and put on new clothes. Delicious meals are taken in the homes.

Navle—This festival comes in the month of Jyaistha. The people take an early bath and wear good clothes. Some households invite the village Brahmans and give them a feast. Some give them sidhay—wheat flour, rice, urad-ki-dal, salt and chillies. Every house prepares prashad from flour, ghee and shakkar. They distribute it among the members and also exchange with their neighbours. In the evening delicious meals are prepared.

Chirnu—The festival of Chirnu is celebrated for the welfare of cattle, so that flees and bugs may not torture them. It is celebrated on the sankrant of Sravana. The villagers fondle their cattle feed them well. This day every household gives a bath to their cattle. They also collect flees and bugs clinging to their skin and place them in an earthen pot, and close its mouth. Later in the evening all the villagers lit up a fire in an open place and every house empties into it their respective pots containing the flees and bugs. In their homes they prepare delicious meals and enjoy it with members of household.

Sairi—It is celebrated on the sankrant of Asvina. This festival is famous by the name of Sankranti. On this day, it is believed, the villagers should work hard in the days ahead as the rainy season is over. Early in the morning a *mandal* is sketched on the floor a room. In this they place a pumpkin and some citrus fruit tied in a piece of cloth. Incenses are offered. In the evening delicious meals which includes a dish of the pumpkin earlier placed in the *Mandal* are prepared in every home and enjoyed with members of the household. The fruits are distributed as *parsad*.

Dusehra—It is celebrated in the month of Asvina. The villagers rejoice over the victory of Rama over Ravana.

Early morning each of the household member takes a bath and puts on new clothes. After this they hold a small puja in their homes. Delicious meals are prepared and enjoyed mutually. Some of them go to Dehar or Sundarnagar to see Ram Lila. The bullocks are not yoked this day.

Dewali—This is an important festival of the village. The villagers celebrate in token of Ram's return after fourteen years of banishment.

Preparations for Dewali festival start about a week earlier. During this period which is termed as Deowa, the celebrations are attended mostly by the village children. Every day, they make a big heap of dry grass and leaves. When night approaches, they set it on fire. All of them sit around this fire and sing folk songs and hold dances. Later they take milk, ghee and gur which they bring from their homes.

On the day of Dewali people worship goddess Lakshmi in their homes. After this they lit small earthen lamps and keep them at different places. In the night Ainkloo, boiled rice, milk, ghee and gur are exchanged with friends and relatives.

Earlier they heap up dry grass, leaves, bushes and wood in an open place in the village. All men, after getting free from the *puja,* assemble around this heap. And in the midst of shouts of joy emanating from the children, this heap is set on fire. The children sing songs and give dance performances. Later on Chilroo and Bakroo, which the people bring from their homes are exchanged between themselves.

Bhai Duj—The festival of Bhai Duj is celebrated every three days after Dewali, in Kartika. The sisters on this day put vermillion mark on the foreheads of their brothers. They offer sweets. The brothers in exchange give some money to their sisters. Delicious meals are cooked and shared with neighbours. The brothers, living in the distant villages, visit their sisters to perform the ceremony.

Lohri—The festival of Lohri comes in the month of *Paus.* Every member of the house takes an early bath and puts on new clothes. Thereafter *khichri*—a mixture of rice and pulses is given to the Brahmins. In the evening delicious meals are prepared and enjoyed with household members. Later in the night small groups of villagers prepare a small fire in the open compound. They sit around it and sing songs. *Gazak* and *rewrian* which are earlier purchased from the market are enjoyed.

5 Conclusion

In the fore-going chapters an attempt has been made to study the village life in its various aspects, social, cultural and economic. It would appear that Nalag is a common type of hill village with nothing to boast about. The people are going about leisurely and although some of them have been working in various towns and cities as domestic servants and rickshaw pullers they have not been able to raise the social life of the village to any appreciable extent. The reason appears to be that they lack wherewithals to change their mode of life. They go out simply to augment the family earnings. The village being situated away from any motorable road has remained static. Whatever surplus food grains or other agricultural products they have to market they do so at Dehar at a distance of 7 miles from the village. This does not bring them enough return. The result is that agricultural practices are the same and there is no impetus to grow any cash crop. Progress in a hill village is not possible unless the village is connected by an approach road or is on the main road. This being the case the way of life of people of Nalag is not different from other villages similarly situated. It is not that they are not aware of the changes going around them but they appear to be helpless as without economic resources they cannot put into practice new ideas or change their old pattern of life. It appears that unless the approach road from Dehar is completed we cannot expect any appreciable change in life of the villagers.

Of course, some educational facilities have been made available to them in the post-independent period and some children from the village are studying in the nearby primary school but without scope for further higher education and without means to give such education to their children the utility of this elementary education will not be much except making them literates. The Panchayat is no doubt there but due to meagre finance resources it has not been able to bring about any noticeable change in the village itself. This has no doubt helped them to resolve their small disputes locally but then litigation was not prevalent on a wide scale.

In spite of their static economy and the pace of development being slow the villagers could better their lot if only they could avoid wasteful expenditure on social customs and marriages. It appears possible only when they have more chances of coming into contact with the outside world. At present excepting those who go out in search of seasonal employment to augment the family earnings they have little chance of going out and are, therefore, not very receptive to new ideas. This has resulted in indebtedness to a great extent. Nalag at present, therefore, represents a village where winds of changes have had little effect.

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